VVITS MISERIE,
and the VVorlds
Madnesse:

Discovering the Devils Incarnat
of this Age.

C L O N D O N,
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sold by Cuthbert Burby, at his shop by
the Roiall-Exchange. 1596.
1879, Dec. 5.
Subscription Fund.
TO THE RIGHT
worshipfull brothers, Nicholas Hare
of Stow Bardolfe Esquire and Recorder of
Lyn, Hugh Hare Esquire, Bencher of the inward
Temple, and John Hare Esquire, Clarke of
her Maiesties Court of Wards, Tho. Lodge
Gentleman, wisheth health,
wealth, and heauen.

Right Worshipfull, understanding how like
Scilurus the Scythians fagot you are all so tied
togither with the brotherly bond of amitie,
that no diuision or dissention can depart
you; In memorie of your rare and v-nited loues (the like whereof this barren age scarcely affordeth any) and in
regard you are three ornaments in this
Honourable Citie, whereof I esteeme
my selfe a member: To consecrate your
vertues with my fame, I haue boldlie
A iij made
The Epistle Dedicatorie.

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

1596.

Your Worships in all kindnesse,

T. L.
To the Reader of either sort.

Eaders whatsoever (courteous I desire it, if otherwise I care not) I present you as subtile vintners are woont, with my quart at the end of a large reckoning, wherein though I strive to delight your tace, you must hold your selfe assured to pay for your pleasures; for books crave labour, and labour deserves money, pay therefore the Printer for his pains, and if you meet not Carpes in your dish, you may hap have Gogins if you angle: You run sweating to a play though there want a spirit of wit, I meane meriment in it, then sticke not to give freely for this, for my Commedie is pleasure, the world is my state and stage, and mine actors so well trained, that without a fool and a Deuil I passe nothing, (and that's no small credit in a countrey town where hornd beasts yeeld most pleasure and profit) Kind heart shall not shew you so many teeth tipt with silver in his Sunday hat, as I Deuils incarnate in clokes of the new fashion, But what Deuils say you? (for if Plato lie not, they are in the aire like Atomi in soile, mothes in the sonne.) Faith, earthly Deuils in humane habits, wherof some fit on your pillows when you sleepe, wait on your
To the Reader.

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

Thine in charitie and loue: 

T. L.
THE DEVILS INCARNATE of this age.

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

B When
Incarnate Deuils.

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

These seuen capitall finnes sent out into the world, wanted no allurements to bewitch the eie; no oratory, to seduce the eare; no subtilty, to affect the fences: so that finally, seazing on the hearts of men, and wedded to their thoughts, they haue brought foorth many and pernicious children, to the generall mischiefe of all nature. Some like Centaures, begotten of clouds, (as AMBITION:) some like Serpents, nourished in corrupt dunghills, (as SENSUALITIE:) some like vapors, raised vp to be confumed, (as FLATTERY.) Generally all fo dangerous, that as rust deuoureth the iron, and the moth the garment, so do these finnes our soules.

The
Incarnate Deuils.

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

Leuiathan the eldest, after that (in the former ages and infancie of the world) hee had peruered Nemrod, brought Ninus to confusion, begun tyranny in the first, and monarchy in the next; when in the kingdoms of the East hee had left no regall seate un tainted with blood; & in the West, the true faith affronted by many hereyies: at last waxing old (& more fruitfull and subtil in doing mischiefe) hee raised vp these contentious spirits to peruer our world (which retaining now a daies and that very scarceely the only memory of the temperance of their forefathers, are wholly diuerted and turned from the meane, and accustomed for the most part in the extreames of all vertue and godlinesse.) His first sonne is Vainglory, who seeing his father waxen old in complotting villanies, broken by fatal contention, spent by many poisons, and impoverished by meere excess, hath preferred him to the mastership of an hospitall, where hee now teacheth new paintings, to couer ages wrinkles; strange policie, to supplant zealous proceedings; and subtil herefies, to infect the hearts of the simple. This lustie yonker (taught to play the Protheus by his old Grandfater the deuill) appeareth in divers shapes to men, applying himselfe to all natures and humors. To Eue hee appeared like a Serpent, Et eritis scut dixi. And you shall be as gods, said he: but in this world hee is Incarnate, meeting gentlemen commonly at their ordinaries, schollers in their schools, handicrafts men in their shops, soldiers in their exploits, shrouding himselfe alwaies in the shaddow of vertue, wheras in truth he is but the effect of vice: he is backed with Boasting his familiar brother; grounded in Discord, a branch of his nature; attended by Inobediencie, the fruit of presumption.

Greg ho. 16.

Albertanus lib. 1.

Bij
Incarnate Deuils.

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

jets hée in the dispoils of a Brokers shop, graue in lookes, courtly in behauior, magnificent to the simple fort, affable to the wifer, now enquiring of newes from Tripoly, straight boasting of his commodities from Ozante, filling all mens ears with so great opinion of his wealth, that every one holdeth him happy that trust him, till in the end, both hée and they, proove bankrupts. In his hood and habit hée will prooue RAMUS to be a deeper Philosopher then ARISTOTLE, and preume to read the Mathematiques to the studious, when he knowes not what either Axis, Equator, or Circulus is: draw him to Geometry, hée will protest that Dodechedron is not a figure of twelue angles: vrge him in Mufike, he will sweare to it, that he is A per se in it, where hée is skillesse in Proportion, ignorant in Difcord, negligent in Time, vnapt for Harmony, being both in sole & body a meere aduersary to all Science. For he that delighteth to challenge all things to himfelfe, defraudeth his reafon of Light, and his mind of Judgement. Beware of this Deuill friends, for if you make him a fouldier, you shall find a false heart, or howsoever you thinke him, a very ideot. A Father speaking of him, faith, Et seipsum perdit, & alium inficit, He loo-seth himfelfe, and infecteth others. Thofe only that haue calculated his natuirty, lay this of him, that if euuer he be attached by good counfell, hee will hang himfelfe: or if he be crost in his opinion, kill himfelfe in despaire, that all the wifer fort may haue caufe to laugh at him.

The next fonne LEVIATHAN presenteth, is AMBITION, catching at nothing but stars, cliiming for nothing but crownes. This gallant Deuill moouing at the firft (before his Incarnation) a mutiny in heauen among the Angels, hath now assumed a body to raiue tumults on the earth, and breake facrum societatis vinculum, the sacred bond of society. In former times it was he only that peruered lawes, neglecded affinity, inuented conspiracie, circumuented authority, giong those pens occasion to report his exceeding tragedies, who were resolued to ground their eternity on the happy peace earnestly affected among all ciuill policies. It was AMBITION at firft that of DEIOCES a iuift Judge, made an vnluft Mede, and a tyrant. It was hée that brought
Incarnate Deuils.

brought TARQUINIUS in hate amongst the Romans: it was hée that corrupted NERO, seduced CHABADES of Persea, incensed TIBERIUS and MAXIMINUS, prouoked POLICRATES to assault the Samianus: and not content to worke these troubles on the Continent, Sicilie standeth amazed at the murthers contrived by him, and the waues were an insufficient wall for the Isles of the midland sea, to keepe out adulteries, murthers, and ambitions. PHALARIS and AGATHOCLES grove vnder his burthens: and Grecce hath yet in memory, that hée alone made ATHANÆUS murther his sone, and AIAX through euie and emulation assualt his friends: neither hath his fiinner influence had working only in mens hearts, but it inflamed women also, as SEMIRAMIS, ATHALIA, AGrippina in Neròs time, BRUNechild in France: so that whosoever readeth the ancient and moderne Chronicles, shal scarcely find any memorable act, except it be either grounded, seconded, continued, or ended in AMBITION. But since the object of the fence is a helpe to the memory, I will shew him particularly in his right coat, discover him by his due circumstances, so that whosoever considerately weyeth how I describe him, shal be able to know him if hée meeteth him. If hée arise from obscurity, (as CHANGUIS a smith, who as LEWIS REGIUS witnesseth became Emperour of the Tarters) or from the potters furnace, as AGATHOCLES:) hée laboureth tooth and naile to be skilfull in those things which are most plaible to the greater fort, and tollerable among the commons: his stude is for ostentation, not vertues sake: his bookes like MANSOlus tombe, are comely without, but within nothing but rotten bones, corrupt practises: his apparell increaseth with his fortune, and as the inconstancy of worldly affaires direct him, so futeth hée both fashions and affections: and as vainly he desires all things, so miserably feareth hée all men. In his study hée affecteth singularity, and is more proud in being the author of some new sect or heresie, then a good man is humble in the fulness of his knowledge: come hée into the eye of the world, hée creepeth into service with men of good credit, in feeding whose humors (having perhaps for want of some issue, made intrusion into some heritage) he matcheth not according to his birth, but the
Incarnate Deuils.

the increase of his fortune: and by hooke or crooke so stirreth in the world, that not only he attaineth preheminence in the city, but some place in Court: there begins hee with gifts to winne hearts, by fained humility to avoid emulation, by offices of friendship to bind his equals, by subtile insinuations to work his superiours, that he is both held worthy to be a statesman, or a state himselfe. Grown this step higher, the authoritie likes him not without the stile, wherein if any crose him, look for poison in his cup, or conspiracy in his walks, or detractions among his equals: yea, so pestilent is his nature, that (like fire in the embers) he never sheweth but to confume both himselfe and others: if hee perceive any that by ripe judgement conceiteth his course, with him he joyneth as if he sought his only protection under the wing of his glory: but the very truth is, he hath no other intent but this, to impe the wings of his renowne for feare he flie beyond him. Will you know his method? mary this it is: if the nature of the noble man whom hee enuieth be flexible, he bringeth him in feare either of his faithfull servants in his priuat family, or his trusty familiars that loue his honor, or (if hee hath but some inckling of supect, or some mislike betwixt his Prince and him,) hee plaith LUCIAN in lying, leaving no meanes vnfought, but (as the Oratour saith, Omne molens lapidem) either to enforce feare or mooue hatred: this done, hee worketh on the contrary side, incensing the Prince by some probable furmis (fworne and confirmed by his flatterers and intelligencers,) till the Noble looseth either his land, authority, or place, and hee attaineth both his stile and promotion. Then at his buriall who mourneth chiefeast but hee? yet play he neuer so cunningly, as CORNELIUS GAL- LUS saith:

Certè difficile est absondere pectoris aestus,
    Panditur & claufo sepius ore furor.

If hee eneavour to strengthen himselfe, hee doth but auoid his owne daunger, that after his owne assurance, hee may be
Incarnate Deuils.

be more able in others mischiefes: to those he favoureth, and such as further his proceedings, hee is a Patron to protect their writings, and a Judge to dissemble their escapes: yea, if any of his traine hath offended the law, he writes as AGESILAUS did to HIDRIEUS CARES in the behalfe of NICIAS, Niciam si nihil peccavit, dimitte; sin peccavit, ne nisi causa dimitte: omnino autem dimitte. If NICIAS (faith he) hath offended nothing, dismishe him; if he be faultye, release him for my sake: howsoever it be, let him at liberty. If (according to MACHIAUELS doctrine) he have a great State opposed against him to prevent his encrease, with him he plaie-th as the Ape with his yong ones, he kills him with coaking him, he gives aime to his error, thowe patience if hee thwart him, encourageth him to dangers, vrgeth on his rashnes, and thus like a little worme, eatheth through a great tree, and by observing times, winneth his triumph: of all things a likes not to heare of THEOPHRASTUS lesson, that cum visere incipimus, tunc morimus: when we begin to liue, then we die: for of all his suspeects this is the greatest, that his actions in this world can not work felicity in another: yet with ALEXANDER in his life time he longeth to be flattered: and though in foule he knowes himselfe to be a Deuill, yet to the world forsooth he would be deified. Alas, how many are shipwrackt on this rock? (as that Atheist IULIAN the Apostata) how many of these sorts (as CAESAR, PHOCAS) in their age, CAESAR Borgia (otherwife called DUKE VALENTINIAN) CORRADINE in Naples, CHRISTIERN of Denmarke, ERICUS of Swethland, haue vnhappily drowned thefelves in this puddle?

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

Puppets in a motion, he draweth his mouth continually awry in displeasure, and what day soever you meet him, he hath a fundrie apparell: Among Secularies he walketh poorely, dawbling his face with the white of Spaine to looke pale; fixing his eies still on heauen, as if in continuall contemplation; demeaning himselfe like an Anabaptist, (as Sleidan deciphereth them) to the end he may be reputed as mortified, and a contemner of the world: then backbiteth he the Cleargie, commending the simplicitie of his conscience, and getting Presumption, Pertinacitie and Contention, his sworne brothers, into his company, he maligneth all men that commend him not, sweares that Godpeller to be a dronckard whom he neuer knew, protesteth this Bishop to be a Neftorian, who notwithstanding with Ciriile and the Counfaile of Ephesus condemneth his say-ing, Ego bimestrem & trimestrem hauad quamquam confiteor deum. He condemneth all mens knowledge but his owne, rasing vp a Method of experience with (mirabile, miraculofo, stupendo, and such faburthen words: as fierouanti doth) aboue all the learned Galienists of Italie, or Europe. Bring him to counfaile, he disturbeth the fathers: make him a Lawier, he nourisbeth contentions: thwart him in his opinion, he will sweare that Capitan Muscio the Spaniard, was a moderate soouldier, where in the expedition against the Turk (whë Sebastiano Veniero was Generall of the Armie of the Venetians, and Marco Antonio Colombino Generall for the Pope, & Lieutenant of Don Ioyn D'Austria) he and two of his companions, were hanged for sedition and insuience. Though he looke with a counterfeit eie, none must fee further then he, and whatsoever he faith, must be held an Aphorisme, or he flings house out of the window with his boathings. If he heare any man praised, he either obfusceth his fame by condemning him of dissolutenesse, or detracteth from his credite by vrging some report of intemperance. So that he wholly acribeth defert to himself, and laies the burden of imperfection on all others mens backs. In the Statio-ners shop he fits dailie, libbing and feearing ouer euerie pamphlet with Ironicall leaves; yet heare him but talke ten lines, and you may score vp twentie absurdities: I am not as this man
Incarnate Deuils.

man is, is his common protestation, yet a more aranter Diuel is there not betwixt S. Dauis and London. Make him a schoolemaister and let him liue on his Accidence, no man passeth the same soord with him but he drownes him; PERSEUS is a foole in his stile, & an obfcure Poet. STATIUS, nimium tumidus, too swel-ling. He hath an oare in every mans boat; but turne him loose to write any Poeme, God amercie on the foule of his numbers: they are dead, dul, harf, sottifh, vnpleafant, yea ELDERTONS nofe would grin at them if they shoulde but equall the worft of his Ballads. But soft who comes here with a leane face; and hol-low eies, biting in his lips for feare his tongue shoulde leape out of his mouth, studying over the reuertions of an ordinarie, how to play the ape of his age? I know him wel, it is DERISION, a pret-tie Diuel! I promise you, at his heelese waits RASH IUDGEMENT in a cloak of ABSURDITIES: Ho APELLES look to your pictures, for these Diuels will reprooue them; Sirha, cut not your meat with the left hand, spit not without the comely carriage of your head, speake not an accent amiffe I charge you; for if DERISION catch you in one trip, Raph Iudgement shal condemn you, and he wil execute you. But how I pray you? Marry he will run ouer all his varietie of filthie faces, till he light on yours: beat ouer all the antique conceits he hath gathered, til he second your defect, and neuer leave to deride you, till he fall drunke in a Tauerne while some grow ficke with laughing at him, or consulf with Raph Iudgement how to delude others, that at the length hee prooueth deformity himself. This cursed CAM cares not to mock his father; & as the Rabin HANANY faith, He neuer sitteth but in the chaire of Peftilence, his meerest profession is Atheifme: and as IOb faith, To mocke at the simplictie of the iuft: to be breve with SENECA in MEDEA.

Nullum ad nocendum tempus angustum est malis.

No time too short for bad men to doe hurt.

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

abhorreth to speake them.

Next him marcheth HYPOCRISIE in a long gowne like a scholler; how like his father LEVIATHAN he looks? But that his horns are not yet budded, because he moulted them verie lately, in the lap of an Harlot. Oh how ancien t a Gentleman would he be! he claimes from SIMON MAGUS his petigrée, and by discent tels of SILENE the Harlot his first by the mothers side, the comes he to MENANDER the coniurier, from him reckons he to the Nicoleits, who held y* axiome of ARISTOTLE in a finifter fence, Bonum quo communius eo melius, A good faire wench the commoner shee were, the better she were: Then CHERINTHUS, EBION, the one confirming that circumcision was necessary, the other, that Chrift was not before his mother: next these the yeare 109 MARCION, denying God the creator to be the father of Chrift: then VINCENTIAN, alleging that Christ participated nothing with the Virgine MARIE: From them to the CATAPHRIGI, TATIAN, and SEVERIANS; after these to FLORUS and BLASTUS in the time of ELEUTHERIUS the first. It were too long to recken the whole of them, but this I am sure of, the last sectarie of his kin now alive (as he faith) is a Brownist, and an Hereticke he is I warrant him. This Diuel (as moyst coniured by the constant and ghostly writings of our fathers and schoolemen,) I leaue to discouer, only this much of him as a true marke to know him by; he begins his inno- 

Another fonne hath he, and his name is CURIOSITIE, who not content with the studies of profite and the practife of commendable sciences, setteth his mind wholeie on Astrologie, Negromanie, and Magikcke. This Diuel prefers an EPHIMERIDES before a Bible; and his TTOLOMEY and HALL before AMBROSIE, golden CHRISOSTOME, or S. AUGUSTINE: Promife him a familiar, and he will take a flie in a box for good paiment: if you long to know this faue, you shal neuer take him without a book of cha-

Cij he
Incarnate Deuils.

he will sell his land for it, but he will be cousened: bring him but a table of lead, with crossies (and Adonai, or Elohim written in it) he thinks it will heal the ague, and he is so busie in finding out the houses of the planets, that at last he is either faine to house himselfe in an Hospitall, or take vp his Inne in a prison: he will not eat his dinner before he hath lookt in his Almanacke: nor paire his nails, while Monday, to be fortunat in his loue: if he loose any thing, he hath ready a stue and a key; and by S. Peter and S. Paule the fool rideth him: hee will shew you the Deuill in a Christal, calculate the natiuitie of his gelding, talke of nothing but gold and filuer, Elixier, calcination, augmentation, cirtination, commentation; and swearing to enrich the world in a month, he is not able to buy himselfe a new cloake in a whole yeare: such a Diuell I knew in my daies, that hauing sold all his land in England to the benefite of the coofener, went to Antwerpe with protestation to enrich Mon-sieur the Kings brother of France, Le Feu Roy Harie I meant; and misusing his purpose, died miserably in spight of Hermes in Flishing. Of this kind of Deuill there was one of late daies flourishing in Lions (a famous cittie in France) who was so much besotted with sterre gazing, that he credibly believed that there was a certaine Diuinitie in the Sunne, the Moone, and other Planets, saying that the Sonne was true God, which he treamed the chiefeft light and Supremum genus, above all the Categories of Aristotel, but after a little Eliborus had purged him, and reason conuerted him, he recanted. This Diuell if he fall acquainted with you (as he did with the Arians) he ties you to Martinet their familiar, maketh you honour Sathan in forme of a Bull, binding you to horrible and abominable crimes, as first to adore the Deuill as God, then to difauow your Baptifme, next to blaspheame your creator, fourthly, to sacrificce to the Deuill, fiftly, to vow and dedicate your own children to his service, sixtly, to confecrate those that are vnborne, seuenthly, to seduce others to your power, eighently to sweare by the name of the Diuell, ninethly, to procure abortion to preuent Baptifme, tenthly, to eat your children before birth as Horace wretteth and partly insinuateth.
Incarnate Deuils.

Non pranalem victum puerum extrabat alius.

Then teacheth he you to kill and poison, againe to rot cattle by charmes, then to raise storms and tempests by invocation of Diuels: what need more horror? Blasting of corn, inducing of famine, prodigious incefts, the sonne with the mother, the daughter with the fathar, Magicall engendrings betwixt the forcerer and the Diuell, called by the Hebrews LILITH; al this (as partlie CIPRIAN in his Recantation confesseth, Mallus maleficorum: and PRIERAS in his Booke De demonum mirandis testifie) are the fruits of CURIOSITIÆ, and the working of forceries, and the instractions of the Diuell. There are many in London now adayes that are befotted with this sinne, one of whom I saw on a white horse in Fléetstrée, a tanner knaue I never looke on, who with one figure (cast out of a schollers studye for a necessary seruant at Bocardo) promized to find any mans oxen were they lost, restore any mans goods if they were stolne, and win any man loue, where, or howsoever he feted it; but his juggling knacks were quickly discouered, and now men that in their opinions held him for a right conterer, dare boldly sweare that he is a rancke coufener.

Another sonne LUIATHAN hath that deserues discouering, for of all the children his father hath, he is most befriended & least suspected: his name is SUPERFLUOUS INUENTION, or as sometyme him NOUEL-MONGER or FASHIONS. Sometimes he is a cooke, inventing new sauces and banquets, sometimes deuising strange confections to befoat an idolater of his bellie, sometimes for an irefull man he deuiseth strange reuenges, sometime for a fearfull, strong towers to kéepe him in: he is excellent at billiment laces to deuise new, and for pouders to breake the cannon, and poisons to kill lingerlinglie, he yéelds neither place to FIEROUANTI nor any Italian. If Ladies lacke paintings and Beiletse, Venice afoords not the like; and if your mastership lacke a fashion, commend me to none but him. This is he who first found out the inuentions to curle, and to him it is ascribed the changing and dying of haires: For he could be no lesse then a Diuell in my opinin, that durft falsifie Gods words, where héé faith, Non potes unum capillum facere album aut nigrum. Yet dare he ad-uenture.
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uenre to know all. CLEOPATRA in her time was his dear friend, and in our age he is sought too both in Towne and Countrie. The chines of Béefe in great houses are scantled to buie chains of gold; and the ames that was wont to reléeue the poore, is husbanded better to buy new Rebatoes: it is monstros in our opinion to sée an old man become effeminate, but is it not more monstros to sée the old woman made young againe! the Elephant is admired for bearing a little castle on his back, but what say you to a tender, faire, young, nay a weaking of woman-kind, to weare whole Lordships and manor houses on her backe without sweating? Vestium luxus (faith TULLY) arguit animum parum sobrium, Alasse sobrietie where shalt thou now bee fought, where all men affect pompe? The Plowman that in times past was contented in Russel, must now adaies haue his doublet of the fashio with wide cuts, his garters of fine filke of Granado to meet his Sis on Sunday: the farmer that was contented in times past with his Russel Frocke & Mockado séeues, now sels a Cow against Eafter to buy him saken geere for his credit. Is not this FASHIONS a jolly fellow that worketh this? Vrge the constitution of the Apostles to our gallants, O homo mors eterna tibi parata est, quoniam propter ornatum tuum illaqueasti mulierem ut amore tut flagraret, Man eternall death is prepared for thee, becaufe thou haft allured women to sinne by thy disolute garments. Tut say they, we stand not on credite nor on conscience; and yet they lie too, for so long they stand on their credites that they utterly fall by them. Crie out with them to the woman, and will her not paint her visage; now I faith Sir foole (will she say) helpe of nature is no sinne, to pleafe my husband: Nay, whipers FASHION in her ears, if you be Gods works, you had the more reason to be adorned because his. Impiety thus alwaies attending on this Deuill, he forgeth excuses to dispence with conscience. It is a great matter faith TERTULIAN to sée the vanitie of women in these daies, who are so trimd and trickt, that you would rather say they beare great forrests on their necks, then modest and ciull furnitures: Tut anwers FASHION, it keepe their faces in compasse; To weare wiers and great ruffes, is a comely cops to hide a long wrinckled face in. Boul-

oters
Incarnate Deuils.

sters for crookd shoulders, who but Fashions first fold them in Venice? and since buflks came in request, horne is grawne to such a scarceitie, that Leulathan hath caft his owne beakers of late to serve the market. There are boulsters likewise for the buttocks as well as the breast, and why soon? The smaller in the waft, the better handled. Beléue me, I think in no time Ierome had better cause to cry out on pride then in this, for painting now adaies is grown to such a custome, that from the swartsfaste Deuil in the Kitchen to the fairest Damfcl in the cittie, the most part looke like Vizards for a Momerie, rather then Christians trained in sobrietie: O poore woman (cried the Father) canst thou lift vp thy face to heauë, considering God knows thenot? Tutall this moves not (quoth Invension of Nouelties) we must have more new Fashions: well be it so matter Diuell, yet let your dames take this verfe of Martialis for a conclusion:

Omnia cum fecit Thaida Thais olet.

When Thais hath done all, yet Thais smels.

But let vs leave this Diuell at his cutting bord intiue for new fashions against next Christmes, and see what Diuell and sonne of pride marcheth next, forbooth Ingratitude, carelesse both in apparrrell and lookes: This is a generall fellow, and thinkes scorn to be vnfeene in all the finnes of the world. If he receiue graces from God, it not his mercie that giueth them, but his owne industriie; he is a right Pelagian, presuming by naturall vertue (without the grace of God) to attaine Paradise: Giue him what you can, hee condemnes you for your labor: he calles his maister old dunce that taught him learning; and to his father that brought him vp, he protestes he knows him not poore groome, nay if he beg he scornes to reléeue him: his benefactors might haue kept their money with a vengeance: and for his Lord (if he serve at any time) none but Ingratitude if hee decay, will soonest fell him to a serjeant, he is the fitteft instrument to hang his Maister, so that of Plautus is verie aptly applied vnto them.

Si quid benefacias lenior pluma gratias.
Si quid peccatum est plumbeas iras gerunt.
Lighter then feather, thanks if thou befriendest.

But
Incarnate Deuils,

But leaden wrath they beare if thou offending.
To be short with IEVERNAL in his Satires.

_Ingratos ante omniapone fideles._

Of all men die vngratefull friends.

_Nihil augetur ingrato_ (faith BARNARD) _sed quod accipit, vertitur ei in pernicem._ To an vngratefull man nothing is encreased, and that which he receiueth, turneth to his destruction. PLINY in the Prologue of his naturall Historie callet them _fures & infideliues._ Theeuues, and vnhappie, that acknowledge no benefites; and SENECA the Philosopher counteth them worser then Serpents, for Serpents (faith he) caft out their poifon to other mens destruction, but vngratefull men without their owne dish- grace cannot be vnthankfull. HERMES TRIMEGESTUS counteth the best sacrifice to God to be Thankfullnesse, it followeth then _à contrario_ that the worst thing in his sight is Ingratitude. The commenter vpon ARISTOTLES Book _De animalibus_ telleth a storie to this purpoce: A certaine husbandman nourished an Aspis in his house, feedyng him daily at his owne table, and cherishing him with his owne meat; it fortuned a little while after that hee brought forth two yong ones, the one of which poifoned the husbandmans sone, and brought sorowe to his household: The old breeder considering this (in the sight of the father) murthered the offender, and as if ashamed of his ingratitude, departed the house with the other. Behold fence of benefite in a Serpent, and will man be vnthankfull? The Lion that was healed by ANDRONICUS in the wood, did he not saue his life in the Theator? Man consider this, and to bring thee the more in hatred with this fiend, weigh this one example of SENECA written in his fourth Booke _De beneficia_: A certaine fouldior indangered by ship-wracke, and floating (for the space of twentie daies) on a broken maft in a fore tempeft, was at last cast a shoare in a Noblemans Lordship, by whom he was relueued with meat, clothes, and monie: This Nobleman comming to PHILIP of Macedon his King, and encountering a little after with this vnthankfull fouldier, was by him accused of false Treason: and so much for the time did iniquitie preuaile, that not only he indangered the Noblemans life, but possest his goods likewise, by the beneuolence
Incarnate Diuels.

ience of the King: notwithstanding truth (which according to Seneca in Oedipus, edit moras, hateth delay) being at last discovered, and the king ascertained of the wretched souliors ingratitude, he branded him in the face with a burning yron, and dissolving him of his ill gotten goods, restored the other: so deale you by this Diuell of our age, and beware of his subtleties, for if once he prowe an intelligencer, he will helpe to hang you.

The next Harpie of this breed is Scandale and Detraction. This is a right malecontent Deuill, You shall alwaies find him his hat without a band, his hose vngartered, his Rapier punto venefico, his lookes suspicionous and heauie, his left hand continually on his dagger: if he walke Poulces, he sculks in the backe Isles, and of all things loueth no societys: if at any time he put on the habite of grauitie, it is either to backbite his neighbor, or to worke mischiefe: well spoken he is, and hath some languages, and hath red ouer the coniuration of Machiauel: In beleife he is an Atheist, or a counterfaite Catholicke; hating his countrie wherein hee was bred, his gratious Prince vnnder whom hee loueth, thofe graue counsallors vnnder whom the state is directed, not for default either in gouernement, or policy, but of meere innated and corrupt villanie; and vaine desire of Innovation. He hath beene a long Traueller, and seene manie countries, but as it is saide of the toad, that he sucketh vp the corrupt humors of the garden where hee kEEPeth; so this wretch from al thofe Prouinces he hath visitid, bringeth home nothing but the corruptions, to disturb the peace of his countrie, and destroy his owne bodie and foule. If he studie, it is how to dispence and frufrate statutes, and (being grounded by ill counselle, and prepared for mischiefe) he laboureth (as the Legift faith) not to avoid the sinne, but the penaltie. This fellow spares neither Nobilitie, Clergie, nor Laietie, but (like that Roman Empeor, vnworthie the naming) desir eth that the whole people and commnalties had but one head, that he might cut it off at one stroke. Let him haue no caufe, he wifeth Vitellius miserie to maiestie, and fwears by no small bugs, that all the world is imprudent that imploies him not: This is hee that in priuile Curventicles draws discontented Gentlemen to conspiracies,
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and having brought the past the mercie of the law, he bewraies them first; bringing them to a violent end, and binding himselfe to perpetuall prison: But woe be vnto him (faith Christ) by whom the scandale and offence commeth, it were better for him that a millstone hung about his necke, and that he were cast into the bottome of the sea: It is a position in the Apopphthesmes of the Rabins, that he that draweth many men to sin, can hardly settle himselfe to repentance; then in what miserable estate is this wretch that delighteth in nought els but traiterous and deceitfull stratagems? his daily companion in wakke, bed, and bord, is rebellion and disobedience; and of the seed of this Serpent are raised so many monsters, that no cittie in Italie hath bene vnstained with them, and no Kingdome in Europe vn molested by them. Ill would they observe that golden sentence of CORNELIUS TACITUS registred by MACHIAUEL, who faith, That men ought to honour things past, and obey the present, desiring and wishing for good Princes, and howsoever they proue to endure the: I but (answeres SCANDALE) I neuer respect how things bee, but how I wth them to be: notwithstanding (for Deuil) let this be your looking glasse, That neuer scandre or conspiracie hath ben raised, but the praetiter hath at laft rewrd it. The little Spaniard that assailed FERDINANDO the wise king with a knife; DERUIS the Turkeigh Priest that assaulted BAIAZETH, what end came they to? Either their enuiue (to their shame) was discouerd by their feare, or drowned in their blouds. The schoolemaister that betraied the Phalerians children, was bee not whipt home by CAMPILUS? ANTIGONIUS, CAESAR, and all these Monarchs, haue they not loued the Treason, but hated the Traitor? Read all the annals and obseruations of antiquitie, and there hath nothing begun in corruption, but hath ended in mischiefe. But for your detraction, SCANDALE, blush you not to vfe it? No, say you, the Diuell delighteth in mischiefe; yet will I giue your Masterhip short hornes since you are so curst a beast, that you may hurt no man: your course is you say to backebite superiors, to scandale the fathers and governors of the church, to bring Christsians and Catholique Religion in hatred; but wretch as thou art, know this, that he that toucheth the credite of
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of the Cleargie, toucheth the apple of Gods eie; and who so loueth to detract, is hateful to God: the wife man faith, that the detractor is abhominatio hominum, the abomination of men: and Gerson faith, that detractio is gréeuouer then theft. This Diuell is fitly figured in that beast which Daniel saw hauing three rancks of teeth, to whome it was said, Arise and eat much flesh: These three orders of teeth are three manners of detractio: The first is to diminish or misinterprete the action of a man, as if done vnnder corrupt intention; or comparing one de- sert with another, to shew that the action was not done so ver- tuouly as it ought, neither so perfectly as it might haue beene: The second maner, is (vnnder an intent of defamation) to publish a mans hidden defects, which by the law of charitie should bee hidden, and in reason may be wincked at: The third maner is the most mischiefous, which is to imagine treafons and impose them on innocents. These teeth Peter teacheth al Chris- tians to beat out when hee faith, Laying apart all malice, and deceit, simulation, enui, and detractio, desire milke: And what milke is this? Trulie sweett, and charitable words, for it is the nature of the tongue to speake good and vertuous things; what otherwise it uttereth, it is but the corruptions of the heart. A detractor (as a father faith) may rightly be compared to Cadmus of Grece, who sowed Serpents teeth on the earth, out of which arose men who flew one another: so the Detractor spreddeth nothing but corrupt and venomous feed, out of which spring contentions, warres, and dissenti- ons among men. A Detractor likewise (faith Holgot) is like a stinking sepulcher, for as out of the one issueth soule and poysonous favours, so out of the others mouth commeth sedious, and pernicious conspiracies. It is a conclusion of Au- stines, that Qui negligit famam crudelis est, He that neglecteth his fame is cruel; and another Philosopher witnesseth, that hee that loogeth his credite, hath nought els to loofe. Beware therefore of this diuells Lish SCANDALE, Rebellion, and Detroction, and croffe you from this Deuill, leaft he croffe you in your walkes.

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

Augustin. 
Pfal. 6. 9.

Cicero lib. 2. 
Tuscul. quest.

Efst & apud reges rudis, inuida, rustica turba. 
Mimus, adulator, leno, asentator, adulter, 
Histrion, fcurra quibus virtus odiofa poetas.

Mille
Incarnate Deuils.

Mille modis abigunt: vt quando cadauera cerui.
Inuenere, fugant alias volucerque ferasque.

There is in Princes and great mens courts (faith he) a rude, enuous, and rusticke troupe of men, ieasters, flatterers, bauds, soothers, adulterers, plaiers, and scoffers, who hating all vertue find a thousand inuentiones to drive Poets thence, like to Karriong crowes, that having found a carkas, drive all other birds from it: and as the Culuer (as Ouid faith) alwaies seeketh and haunteth the cleanest Douecoat, so this flattering Diuell is still conuercant in the house of the mightie: and as in the fatterest ground growes the ranckeest graffe, so with the men of greatest ability dwelleth the chieuest flatterie (S. Ierome calis him a Domestical enemie.) This Kolakia as the Græke tearmes it, hath but little difference from rauening, for if we belēue Cælius Rodegunus, & Erasmus in his Apophthegmes, the only changing of a letter, will make Corachas & Colachas crowes & flatterers all one. Alexander meeting with this Diuell in the person of Aristobulus, conjured him quickly, for as Politian writeth on Suetonius, he not only scorched his flatteries, but cast his Chronicles into the riuer of Hidaspes, telling him that he dierued no leffe, who had so fabulously handled his victories: had Herod done no leffe when the Tyrians cald him God, his pride had not beeene notified to the world; neither strooken by an Angell, shoulde hēe haue beeene deuoured by wormes. This feind is continually attended and accompanied with foure of his brethren, Lightnes of Mind, Vaine Ioy, Singularitie, & Defence of a mans sins: Lightnes of mind, teacheth him to presume, Vaine Ioy swellethe him with temporall prosperities, Singularitie makes him affect innoations to please, Defence of his sinnes groundeth him in his owne mischieues; This sin is the only peruerter of friendship, and disturber of societie, and unhappily faith Tully is that possession good, which is purchased by simulation & flatterie: so that great cause had both the fathers and Philosophers to deteest this sin, because they knew that man is naturally apt to flatter himselfe, and is best pleased to heare his imperfections dissembled. The ancient Emperours desirous to avoide this error, and to banish this

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poifson from their pallaces, sought out the wifes: men to be their Counfailers, who moft of all detested this vice, as SALOMON who was aduised by NATHAN and SADOCH: CAROLUS PIUS the Emperour, by learned ALCUINUS: TRAIAN the iuft, by learned PLUTARCH: NERO the vniuft, by graue SENECA: ALEXANDER (though a conqueror) by ingenious ARISTOTLE: PTOLOMEV of Egypt, by the 70 interpreters. To conclude therefore the difcourfe of this Deuill, I will end with two notable actions of the Romans, whereby you may perceiue by them, to make estimation of truth, and to grow in deteftation of Flatterie and Falshood: The Emperour AUGUSTUS in his triumph ouer ANTHONIE and CLEOPATRA, led to Roome (amongst his other spoiles) a graue Egyptian Priest of sixtie yeares old, whose life was fo full of continence, and words fo stowed with truth, that it was neuer heard of him in all his life time that hee had told vntruth, or v lied flatterie; for which cause it was concluded by the Senate, that hee shoule prefently bee fet fre, and made cheife Priest, commanding (that among the statues of famous and renowned men) one in especiall should bee reared for him. SPARTIANUS on the contrarie side, sheweth an example quite oppofite to this, and this it was: during the Empire of CLAUDIUS, there died a certaine Romane called PAMPHILUS, who as was clearely proued, had not in all his life time spoke one true word, but wholly delighted in lying and flatterie: for which cause the Emperour commanded that his bodie should bee left vnburied, his goods shoule bee confiscate, his houfe ouerthrown, and his wife and children banifhed Roome, to the end that the memorie of a creature fo venomous, should not liue and haue residence in his Commonweale. In which two things MESSIA veth this obseruation, that in the time that thefe first effects happened, the Romans were mortall enemies of the Egyptians, for which cause it may easilie bee fene how powerfull the force of truth is, since the Romans raifed a statute to their Enemie, and depruied their homeborne fonne and Citizen of buriall for being a flattering lier: Hether to hee, and here conclude I the description of this fiend.

Behold
Incarnate Deuils.

Behold next I see CONTEMPT marching forth, giving mee the Fico with this thombe in his mouth, for concealing him so long from your eie sight: He was first nurtured by his owne sister, CUSTOME to SINNE, and therefore according to THOMAS AQUINE, Magis peccat peccans ex habitu, quam aliter, He sinneth more, sinning in habitude then otherwise: CONTUMACIE hath seeld his lookes, so that he disdaines his superiors, and RASHNESSSE so confounds him with will and passion, that he is wholly subject to headlong PRECIPITATION: ARROGANCIE maketh him fumptuous in apparrell, loftie in gate, affecting in speech, and thus marcheth forth this Incarnate Deuil, God blesse your eie sight. This is he dare breake statutes, blab the lip at superiors, Mocke Preachers, beat Constables, and refite Writs, nay, which is the sin of the Deuils, contemne God. If a poore man salute him, hee lookes as if he scorned him, and if he give him but a becke with his finger, hee must take it as an almes from an Emperour: The wisest man is a foole in his tongue, and there is no Philo- phie (faith he) but in my Method and carriage: he never speaks but hee first wags his head twise or thrise like a wanton mare over hir bit, and after he hath twinkled with his eies (as hee would read his definitie in the heauens) and chewed the wordes betwene his lips (as if nought but the flower of his Phrase could delight or become him) out braies hee forth so simple a discourse as would make a mas heart burst with laughing to hear it: To the cobler he faith, let me two semicircles on my suppeditaries; and hee anweres him, his soles shal cost him two pence: to his seruant hee chops the fragments of Lattin in every feast of his phraze, My deminitue and desiectue flau (quoth hee) give mee the couerture of my corpes to enseconse my person from frigiditie; (and al this while he cals but for his cloak.) Get him write letters to his friend, and marke mee his Method: Sien of my Science in the Catadupe of my knowledge, I nourish the Crocodile of thy conceit; my wrath-ven- ger (hee meanes his fword) shall annichilate their identities, and separe the pur of their spirits from the filthie of their flesh, that shall frustrate thy forwardnesse, or put
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put out the candel of thy good conceit towards me. Should I re-
gister the whole, it would rather waxe tedious then delightfull: and as his speech is extremely affected and fond, his writing ridiculous and childish, so is his life so far out of square, that no-
ting can reforme him: Talke to him of obedience, he faith it is
the feale of a base mind: Tell him of good government, it is the
gift of fortune, not the fruit of consideration: Rip vp the successe
of battels, he faiies they were not well followed. In briefe, no-
ting can please him, who despifeth all things. If you say that
(as PUBLIUS MIMUS faith) the smallest haire hath his shadow (&
with Rabin BEN-Azai) that no man living is to bee contemned,
for euerie man shall haue his hower, and euerie thing hath
his place; Hée will answere aquila non capit muscas, Eue-
rie bace groome is not for my companye. Beware of this
DEMON, for though hée bee the laft of LEUIATHANS race, yet is
hée the arrantest and subtillest Atheist of all these Deuils.
Hitherto haue I discovered pride and his children; now ha-
uing taught you to know them, let me instrue you to avoid
them.

As euerie mischief is best avoided by opposing against
him his contrarie, so arme your selues with Humilitie
against Pride and his faction, and he shall not confound you:
For as AUGUSTINE faith, Pride sinketh to Hell, and Humili-
tie leadeth to Heauen: Pride is the step to Appostasie, and
being opposed against God, is the greatest sinne in man.
All other vices (faith AUGUSTINE) are to bee taken heed of in
sinnes, but this, in good doings, least those things that
are laudably done, bee lost in the defire of praiue. Follow
Chrieff quia misis est, and heare a Father crying to you, Bece
habes humilitatis exemptum superbia medicamentum, Behold
\the\ thou haft an example of Humilitie, and a medicine a-
against Pride: Why swellest thou therefore Oh man? Thou
lothesome and carrion skinne, why art thou stretched? Thou
filthie matter, why art thou inflamed? Thy Prince
is humble and thou proud; Caput humile, & membra
superba, The head humble, the members loftie, thus
farre hee. Let vs resemble the Pecocke (according
to
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...to the counsell of IEROME) which no longer delighteth in the brightnesse and beauty of her feathers, but whilste she beholdeth them, and seeing the deformitie of her feet, is confounded and afhamed: so let vs, considering our infirmiies, be ashamed of our loftinesse, remembering daily that of SENeca:

_Sequitur superbos victor á tergo Deus._
Reuenging God attends vpon the proud.

Amongst many other plagues of a proud man this is one, that _Dominus deridebit eos_, as the _Psalmist_ faith, Our Lord shall laugh them to score: where, of the iust and humble man it is said, _Lætabitur cum viderit vindictam_, He shall reioice when hee seeth the reuenge. Very rightly is a proud man compared to smoke, the which the more it ascendeth, the more it vanisheth: so the loftie and proud minds of this world, the more they are mounted, the more suddenly are they consumed. To be short, (and in a small lesson to shut a true remedie against Pride and all his followers) vfe this: firft, consider how God hath grievously punished that sinne: next, call to thy consideralion mans mortall weaknesse and infirmity: thirdly, keepe in memorie the reward of Humilitie, and the hainoufnesse of Pride, expresse in _Boetius_ by these words, _Cum omnia vicia fugiant á Deo, sola superbia se ei opponit_, Whereas all vices flie from God, only Pride oppofeth herfelfe against him. And let this ferue for a due conclu:ion fet downe by _Salomon_, that _Vbi superbia, ibi & contumelia est_; _ubi autem humilitas, ibi sapientia cum gloria_, Where pride is, there contumely is also; but where humility is, there is wisdome with glory.

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

E
Incarnate Deuils.

Of strange and miraculous Deuils ingendred by Mammon.

VARICE which (as AUGUSTINE defineth it) is an infa			ible & dishonest desire of enjoying every thing (our secod ERYNNIS & MAMMON, the son of Satan) tormented & waxen old with intollerable desire, finding the world insufficient to satifie his affections, by cold cathars of jealouzie ffeeling his fences choked, and with a Paralysis of feare, flaken almost one joint from another; betooke himselfe at laft to his caue of suspition, where he suffereth his euidences to be worm-eaten for want of opening, and his gold and filuer to rust for want of use. Yet being loth the world should lack members to supply his office, or Satan want ministers to conduct soules to hell, in like fort as PALLAS is fained by the Poets to be begotten in the braine of IUPITER without mother, so did Auarice in ye concavity of his codsfhed, beget seuen Deuils, which after a belke of surfeet haung breathed into the world, it is necessary you knew them, y' you might the better a-void them. The first of them is VSURY (a Deuill of good credit in ye miser city) who hauing priuily stolne a sufficient stock from the old miser his father, hath lately set vp for himselfe, and hath foure of his brothers his apprentices. The first of them is HARDNESSE OF HEART, who bringing into his banke contempt of the poore, is set by him to beat beggers from his doore, & arrest his debtors by Latitats. The second is, VNMEASURABLE CARE, and TROUBLE OF MIND, who hath brought this portion to be imploud; deustruction of the mind, neglect of Gods service, want of faith, jealouzie of losse: he keepes the cash, and sufferes not a moue to enter, but he scores him. The third is VIOLENCE, & for him he hath bought a Sargeants office, who hath so many eies like ARGUS to watch, that no poore creditor can escape him: His stock is a bunch of writs, and a hanger, and ordinarily he weares his mace at his back in stead of a dagger. The fourth is RAPINE, and hée iets about the streets to steale for him, hée is a passinge good hooker and picklock; and for a shoft knife & a horne thimble, turne him loose to all the fraternity: his stock is false keies, engines, & sword and
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and buckler: Him hée imploies to rob from them hée hath lenc money to, to the end they may be the fitter to commit a forfaiture. This Vsurvy is iumpe of the complexion of the Baboun his father; he is haired like a great Ape, & swart like a tawny Indian, his hornes are sometime hidden in a button cap (as Th. N. described him) but now he is fallen to his flat cap, because he is chiefe warden of his company: he is narrow browd, & Squirril eide, and the chiefeft ornament of his face is, that his nofe sticks in the midst like an embofment in Tarrace worke, here & there embellifhed and decked with veruce for want of purging with Agarick; some Authors haue compared it to a Rutters cod-piece, but I like not the allusion so well, by reaſon the tyings haue no correſpondence: his mouth is alwaies mumbling, as if hée were at his mattens: and his beard is brifled here & there like a few that had the lowie: double chinned hée is, and ouer his throat hangs a bunch of skin like a mony bag: band weares hée none, but a welt of courfe Holland, & if you see it stitcht with blew thrød, it is no workday wearing: his trufe is the piece of an old packcloth, the marke washt out; and if you spie a paire of Bridges sattin fleueses to it, you may be affured it is a holy day: his points are the edging of some caft packfaddle, cut out sparingly (I warrant you) to ferue him & his houshold for trussing leather: his iacket forfooth is faced with moth-eaten budge, and it is no leffe then Litte Grogeram of the worſt: it is bound to his body with a Cordeliers girdle, died black for cometines fafte: & in his boſom he beares his handkerchief made of the reuerſion of his old tablecloth: his spectacles hang beating ouer his codpiece like the flag in the top of a maypole: his bréche and stockings are of one peece I warrant you, which haueing ferued him in pure Kerſie for ye tefter of a bed some twenty yeeres, is by the frugallity of a dier & the curtesie of a Tailer for this prefent made a scone for his buttocks: his shoes of the old cut, broad at the toes and croffe-buckled with brasfe, and haue loop-holes like a scone for his toes to shoot out at: his gowne is futable, and as feemely as the rest, full of thréeds I warrant you, wherefoever the wooll is imploied, welted on the backe with the clipping of a bare caft veluet hood, and
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and faced with foines that had kept a widows taile warme twenty winters before his time. Thus attired, hée walkes Powls, coughing at every step as if hée were broken winded, grunting sometime for the paine of the stone & strangury: and continually thus old, and seeming readie to die, he notwithstanding liues to confound many families. If you come to borrow money, hée will take no vyury, no mary will hée not; but if you require ten pound, you shall pay him forty shillings for an old cap, and the reft is yours in ready mony; the man loues good dealing. If you desire commodities at his hand, why sir you (shall haue them, but how? not (as the caterpiller wont to fell) at high prizes, but as the best and easiest penyworth, as in conscience you can desire them: only this, at the insealing of the assurance, if you helpe him away with a chest of glasse for ten pound of ten shillings price, you shall command his warehouse another time. Tut he is for you at casuall marts, commodities of Proclamations, and hobby-horfees, you shall haue all that you please, so hée receiue what he desires. It is a common cuftome of his to buy vp crackt angels at nine shillings the piece. Now sir if a gentleman (on good assurance of land) request him of mony, Good sir, (faith hée, with a counterfayt sigh) I would be glad to pleafe your worship, but my good mony is abroad, and that I haue, I dare not put in your hands. The gentleman thinking this conscience, where it is subtilty, and being beside that, in some necessitie, ventures on the crackt angels, some of which can not flye for soldering, and pays double interest to the miser, vnnder the cloake of honesty. If he failes his day, God forbid he should take the forfeiture, hée will not thrie by other mens curses, but because men must liue, and we are Infidels if we prouide not for our families, hée is content with this his owne; only a leafe, a toy, of this or that manor, worth both his principall and ten times the interest, this is easie for the gentleman to pay, and reasonable in him to receiue. If a citizen come to borrow, my friend, quoth he, you must keepe day, I am glad to helpe young men without harming my seife: then paying him out the mony and receiuing his assurance, he calls Iolly Robbins in his head how to couuin the simple fellow. If
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hee haue a shop well furnishead, a stocke to receive out of the Chamber, possibility after the death of his father, all this hée hearkens after: and if he faile of his day, Well, faith he, for charitie fake I will forborne you, mine interest paid: meane while (vnhowne to the wretch) heues him vpon the originall to an outlawry, and if the second time he faile (as by some flight in-couragement hée caufeth him to do) hée turns him out a dores like a carelesse yong man, yet for christianity fake, he lets him at liberty, and will in charity content him with his goods, and as Plautus faith in Trinummo:

Sapiens quidem pol, ipse fregit fortunam sibi.

A rightACHAB, hée will not loofe NABOTHS vineyard for the catching after: and if an office fals, hée buies it to raise more profit in the sale thereof: Hée hath false weights to fell all the wares hée retaleth: and if the reuerion of an heritage fall in his laps, he will not let to poifon him that is in possession. He is the only friend to a prison house, enriching it by his prisoners. As for his dore, there are more staues in hand to beat the beggers thence, then morcelts sent out to relieve their necessity. Aske him why he hoords vp mony, forsooth faith hée, against age; and yet for every tooth hée can shew me at these yeeres, I will promise him a kingdom. Aske him why he marries not? Oh, faith hée, I am of Bias opinion, In youth it is too foone, and in age too late: promise him a great dowry, his answer is, The fau-rum volo, non fæminam: The mony (man) for me, the wench likes me not. Let the learned counsell him to forfake the world & fall to rest, O faith he, with Periander, Bonares est quies, sed periculo sa est temeritas: Rest is good, but rashnesse is dangerous. Vrge him to hospitallity, O faith hée, Quam suavis parcimonia? How sweet is frugality? On my conscience he had rather die lowsie with Pharecides, then buy a shirt to shift him with. At his repasts, hée weies the meat his mouth deoureth, and hath more mercy of his mony than his body, for hée keepe the one lootd vp safelie from funne and wind, but for his body he suffers it to be pinch-ed with famine and winter, nay, to be subiect to all the inconveniences and tyrannies of nature. To conclude with Claudian:

E iiij

Totumque

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—Totumque exhauserit Hermum,
Ardebit maiore fii.
And though all Hermus he drinke vp at first,
Yet will he burne with far more greater thirst.

Neither ought we to maruell hereat, if we consider the reason: for (as CHRYSTOSTOME faith) V fury may be compared to the vennie of a certaine serpens, whose biting at the first is so sweet, that it ingendreth a desire to sleepe, and in sleepe, killeth. So hee that is delighteth with fury, or intangled in the nets of those that practife it; the one is slaine by the poison thereof, in the sleepe of his desire and infatiate affection; and the other thinking in the beginning to receive some profit, flumbreth & dreameth of his profit, and in the end (not acquitting himselfe of the principall) he is wholly consumed and confounded. Oh beware of this Deuill, for (as BALDUS faith) he resembleth a worme, which haung made a hole in a trea wherein shee may turne her selfe, she ingendreth another worme of the same mallice, untill all be consumed. Some compares it to that vulture which gnawes on TITIUS liuer. Some compare it to fire, which is so active and infatiate an element, that it consumeth all things it toucheth. CATO (as CICERO reporteth) compares an Vfurer to a Homicide: and PAUSANIUS faith:

Et velox inopes vurga trucidat.
And speedy fury doth kill the poore.

But to shew the villany of this Deuill more fitly, I will not only prooue that fury is against the law of nature, but also against the law of God. That in the law of nature V fury was hatefull, it appeareth in this, that PLATO in his lawes hath forbidden the use thereof; and PLUTARCH in a whole treatise hath purposely disprooued it: The Turke, the Moore, the Saracene, and Tartar, all these Enemies of the policied world of Christendome, do with horror detest it. It is contrary to nature, you know, for a barren thing to yeeld fruit: How can it then be possible, that mony (being a barren thing) shoulde engender money. Another reason is this, Hee that felleth one thing twize,
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committeth iniustice and larceny: but the Vfurwr doth so (for in receiuung the fumme, he receiueth filuer for filuer in the same 
equality, and then in exacting the surplusage, he selueth the vfe, 
which is to sell twife) and the reason is (as BART. MEDINA wri-
teth) that the vfe can not be seperated from the thing.

That Vfurwr is against the law of God, it appeareth in the 
old Testament, Exod. 22. Levit. 25. and in another place, Thou 
shalt lend neither gold, fruit, nor any other thing in vfurwr to thy 
brother. DAUID, EZECHIEL, and LUKE, all conclude in this: so that 
by Gods law how contemptible it is, it manifestly appeareth.

Generall councils haue condemned it, as the Council of Vi-
enna: the law Gabinium amongst the Romans taxed them: 
the Canon and Ciull lawes diluble them of offices and digni-
ties, debar them of communicating, deny them Christian bu-
riall, permit them not to make Testaments. A number more 
penalties may you find in PANORMITANE and others, too long for 
me to write, only fit for the curious, not the simple. For mine 
oune part, Master VSURY, I hope I haue indifferently hand-
led you: if there grow any scruple or doubt in any mans mind 
to know him better, let him but give me warning against the 
next Impression, I will make the old moulewarpe hang him-
selue in his owne garters to feé his villanies opened.

By your leave, my masters, here marcheth forth another 
Deuil: by my faith if a man knew him not inwardly, he would 
take him for a handsome citizen: Would you know how I call 
him? Mary shal you: This is BROGAGE, a crafty Deuill is hée [if 
you marke him: hée likewise hath three brothers to attend 
him, which be his apprentices: CRAFT, to keepe his shop, & cor-
rupt his commodities: DECEIT, to take vp vpon truft, and ne-
er pay the principall: and PERIURY, to sweare to the prifes of 
every commodity. CRAFT never returns him leffe then a fute 
of Satten for a Capon: and DECEIT (a pretie Scriuener) hath 
great commings in, for making false conueiances for him: only 
PERIURY hath of late daies ill fortune; for of meere good wil (a few 
Termes ago) swearing for his masters credit in ye Star cham-
ber, he was compelled to the pillery: nay, this yeere 96 hath bin 
very fatall for all of them, for not so much as the whip but hath 

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

Parcîte, demagno praeda petenta grege.

Tut the wealthy citizen may well spare it: hée laughes at PYT-TACUS if hée bid him pay that he was trusted with: and his reason is, because the world is mistruthfull, hée will keepe them in a liuely faith, and a stirring hope: Crede quod habes & habes (quothe the Clarke to the Bishop) and it is his ordinary motto, though scarce formall. This is hée that keepe a Catalogue or Kalender of all the bawdy houses in a city, that is acquainted with all the viruers in a country, that can commaund any knight of the poft for a crowne and a breakfast, that revele it in all companies to grow acquainted with gentlemen. At Powls you shall see him in the mid Isle, ready to discource with all commers, and no sooner can a sufficient man let slip a word of want, but forth he steps and faith, I am for you sir: Will you borrow upon pawns? Its done for you (quothe he) because I love you: & if he get fifty shillings on a faire cloake, the gentleman is content with forty, and I thanke you: but come the day of redeeming, if the mony be tendered him, Faith my friend is not at home, quothe he, but your cloake is safe. The gentleman thinking him to be a man of his word, trusteth him, and lets it run vpon interest; and in the meane time the Broker and Vfurier consult, the cloake is forfeited, the mony shared, and the poore gentleman made a woodcock: if hée see me agriued and discontented at the losse, Alas! sir (quothe my companion) it is not my act, Ile bring you to the principall, and let him answer you. The gentleman thinking all good faith, accompanies him, where
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where Master Vurer assures him that the first interest was paid him, and for default of the last hee made seizure of the pawn, so that the Broker is not to be blamed: but fir (quoth he) if I have done you one wrong one way, I will right you another? And how, thinke you? Marrie he lets him have a new vp-on trust, on his owne bond and the Brokers, and of such a price as hee may well crie fie on the winnings: now if money comes with this commoditie, what followes then? The Broker for his paines hath his part of it, a part of the good cheare at the in-sealing, a part of the gaines with the Vurer, a part of the fees with the Scriuener, and the Gentleman himselfe hath only left him the whole summe of miferie. This theefe in societie (as I may rightly tearme him) hath as many shifts in his head, as CHRISIPPUS hath written volumes, (and yet hath he written of the parts of Logick no lesse then three hundredth and eleuen volumes, besides many of other kinds:) He can sell walnut leave for Tabacco, artificiall Balsamo and Rhubarbe for the right; and if any Marchant hath commodities scarce Marchandable by reason of wetting, maister Broker will fit him with his price and a chapman. If he lack money himselfe, he takes it vp on another mans name, and to the Merchant he protestts hee doth it of charitie to helpe his friend, where in deed he doth it to releue his owne necessitie: you shall never find him without a counterfeit chaine about him; Bristow Diamonds set in gold in steed of right, and these puts he away at what rate he lift to men that are in extremitie. Alasse I had almst forgot my selfe; why first there is this covenant betwenee his brother Deuill the Vurer and he, that whatfoever bond he enters into shal never be exacted at his hands. This is an only fellow to traine a man to an arrest, & bidding him to breakfast, to thrust him into the hands of a sergeant: or to toule a yoncker to an harlot, & fo helpe him to be conni-catch: trulie Campania hath not so many vices as this companion hath villanies: He is dog at recognisances and statutes, and let him but get the sealed by a sufficient man, a hundredth pound to a penny if they escape without forfeiture, for what with wining him into bonds for more money payable on the same day, or false furnishd affumpits betwixt the Scriuener

Diog. laert.  
lib. x. de vita  
Chrisp.
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Plutarch in.
Vita Martij.

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

Malo ego nos proficere quam vicijsi accepta injuria.

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

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

Croffe your felues my maisters more Deuils are abroad, and
MAMMONS fons begin to mutter: what! a fiend in a fquare cap,
a Schollers gowne! nay, more, in his hands a Teftament! Eho
miraculum dicis; by my soth for it is SIMONY. This fellow is a bui-
er and feller of benefices, a follower of BALAM, that fold the
gift of Prophecie to BAALAC, and of GIEZI that fold the gift of
health to the prince of Siria, NAAMAN SIRUS: nay, to speake more
plainlie, he is a right IUDAS that fold Chrift for money; SIMONY
the purcahser is of the race of SIMON MAGUS, that wold buy the
gift of the Holy ghost from PETER, to whom he said, Pecuni tua ti-
bi fit in perditionem, Fie vpon thee and thy money. This fellow
though he can scant rede, wil be a Noblemans chapleine, and at
chopping and changing benefices there is none like him. This
fiend hath twentye pound to glue the Chancellors man to nomi-
nate him for a parfonage: and for a little money and a written
Lattine fermon, can purchase to bee a Batcheler of Diuinitie:
he is præficted to covenant with his Patron, and to suffer him
to reuerse some pencion. And in election of Schollers hee
hath gold to pay for the preferment of his kinfmam. In the
Chapter house hee takes order that any Cannon shal be ad-
mitted for money. To be brieue, the Myfterie of iniquitie now
breaketh out in him: This is the onely dispencer with lawes,
and corrupter of the purtie of the Cleargie. But I leaue
this Deuill to be conjured by the Biships and the Preachers,
and onlie end with this curfe of them publishe in the scripture:

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

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

Fij lent
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lent Marquis GUASTO a horse who fled from the Duke of An-rcou, and retired to Alst; and that he healed his shot in the knee, with only three dressings of his Balsamo. There is no end of his falsehood except his tongue be cut out of his head, he will lie a-against God, and misinterpret the scriptures, he will falsifie his-torie, and verifie false miracles, hee will swear to any inconve-nience to further his profit, and ascribe honour to any man, let-him but pay him for his commendations: he will testifie a false-hood meruailous cunningly, and excuse a sinne as smoothly as is-possible: This is the likest Diuell to his father as any of his-kindred, for Mammon mendax est, and so is he. If SOLON say to-him mentiri noli, lie not, he will answere him in a sentence, Veri-tas odium parat: Truth procures hatred: Quid plura? He is as per-fideous and forsworn as TISAPHERNES: and if he were hanged for-it, it were no matter. Soft swift (qd. master LIE-MONGER) you are-too hasty, you are too passionate, heare a little reason: May not a-man dissemble to faue his life, vie fraud for Gods honour, and-practise subtile stratagems for the behalfe of his countrie? is not-an obf equous lie lawfull, according to ORIGEN, CHRISOSTOME, IE-ROM, & CASSIAN, his Disciple (especially to avoid a greater eui, or-to conceal a mans graces & vertues, to the end to avoid vaine-glorie) and like as Eleborus is wholesome to thofe that are-at-tainted with the falling sickness, and hurtfull to thofe that are-healthful, so is not a lie profitable to avoid the danger that there-is in speaking truth, and pernicious when there is no present-necessitie? Sir, sir, you shall be answered & that quickly: Auant-Sathan thou canst not tempt vs, PAUL shall answere thee, Non sunt facienda mala ut inde veniant bona, Euill is not to be done that-good may come of it; and ARISTOTLE assures thee (though an Eth-nicke) that a lie (both according to essence and forme) is a sinne, and that it admitted no circumstances: beware thercfor of this-Deuill my friend, for he is a right Priscillianist, who held it-lawfull to forfweare and lie for profit or secrete fable.

Iura, perisura, secretum, prodere noli.
Sweare and forfweare, disclose no secret thing.

Nay,
Incarnate Deuils.

Nay this fauoureth of the Elchefaits herefie, who saie it was lawfull to denie the faith by tongue, but not in heart; to avoide torments. Touching ORIGEN, since he was known to be superstitiously addicted to the opinion of PLATO, HERODOTUS, and MENANDER, we leave him as a Cabalifi condemned by GELASiUS, and a general counfaile: and touching CHRISOSTOME, ierome and Cassian, as men they may, & did erre: for though they haue scripture that semeeth in part to fauor their opinion (That a man may let slip an vncertainty to the end that good may come of it;) yet it is to be seen marked that they erred in this, in confuting those things literally which should haue bene taken figuratively: for whereas IACOB told his father that he was Esaue the first borne, hee lied not; for in truth according to the disposition of the Diuine providence he was such, & destinate to enjoy the right of the primo-geniture or first begotten: and touching al other places of scripture, to answer with AUGUSTINE in a word, Veritie in the was concealed, and no lie committed; as in ABRAHAM calling SARA his sister, &c. But Master LIE-MONGER you shall not so scape, I haue a new flinge for you, a rope is well bestowed to hang a thief that is past all reformation: Harke what an armie of authorities are brought to condemn thee, Os quod mentitur (faith the wife man) occidit animam, The mouth that lieth, slaieth the foule: and HOMER faith, That he that hath one thing in his heart, and another in his mouth, was more hateful vnto him then the gates of Hell: PHOCiLDES he faith, Ncelis, Hide not one thing in thy heart, and speake another by thy tongue. And touching CLEOBULUS and MENANDER, the one tells thee that a lie is abominable, the other that faile report is a plague of life. What faith SOPHOCLES? Lying hafteneth age. ARISTOTLE, PLATO in his Timaeo, and 2.De Repub.CaIETANUS,& AQUINAS, all condemn it. Get thee backe therefore to Hell, thou fiend, for the world is too full of thee alreadie.

The next of this progenie is VNLAWFULL LUCE, looke what a handsome Mumpsimus thee is, will you know her profession? Forsooth thee keepe a baudie house, and her tapster that tends the score is a shagbeard flawe called COUSENAGE: This is thee that laies wait at all the carriers, for wenches new come vp to F ii j

London,
Incarnate Deuils.

London: and you shall know her dwelling by a dish of stewed pruins in the window, & two or three fleering wenches sit knitting or sowing in her shop: She is the excellent of her age at a ring & a bafket: & for a baudie bargain, I dare turne her loose to CHAUCERS Pudare. She seued first as a seruat in the house with LAIS foure yeare, and FLORA five more, and after shee had learnt al the subtilities of painting, dyeing, and surfling, some three yeares in Venice, she was brought hether in an Argosie: and left behind by Italians, fell at last to set vp for her self in Shorditch. This old featherbed drier can weepe when shee lift, and is so deuout in outward appearance, that shee will not sweare, no trulie will she not; and shee will doe as shee would be done vnto, by Gods grace, in obseruation of the commandements. Say you are a stranger, and pray her to bee your carrier for the prouifion of a moonshine bancket, Now fie vpon you merrie man (faies she) your wife shall know it I warrant you, I will not cracke my credit with my neighbors for more then I speake on, goe seeke your flurts sir jacke, I am not for your mowing. Truft me, if it were not that shee fumbls because her teeth are rotted out with eating sweete meats, it would bee a passing pleasure to heare her talke: Shee will reckon you vp the storie of Mistris SANDERS, and weepe at it, and turne you to the Ballad ouer her chimney, and bid you looke there, there is a goodly sample: I wenches (faies she, turning herselfe to hir maidens of ye seconde sheise) looke to it, truft not these dissimulation men, there are few good of thè, ye there are not. But touch me hir with a pint a fack, & a French crowne, if you like any of hir frie; Wel (faith she) you see we be an honest gentleman, go prettie maid & shew him a chaber; now maux you were beft be vnma-nerly & not vfe him well: There may you go to hell with a vengeanse if you please, so you pay for your mooting. But if you hire hir to seduce some merchants wife, Lord how cunning she is! hir new wofted kirtle goes on I warrant you, & she hath as many rings on her finger, as kindheart hath teeth in his hat. If she find hir oportunity, she is a sure hound to lay holdfast: & if ye modest wife stand on termes of her honesty, she hath this kind of speech to intice & allure hir, Now in faith mistris (but you must presup-
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prefuppose yt she hath deliuered the gentlemans ring before she speakes) you must needs take it, a sin vnde is halfe quitted: I know you are fair & yong, fresh, & full as a pullet, & this is not to be lost & laid vp niggardly: proue, proue the pleasures of loue, on my conscience you wil blame your self for deferring so long to injoy the: I pray you sweeter heart why was beauty made? what for copwebs to ouergrow it? Come, come, beleue me for I haue experience, ye gentleman is trusty & rich, & my house shall be at both your commands. This is her manner of Oratory in beating bargains, and if shee win her purpose, LANCELOT gloried not so much in his conquests, as she to her neighbors of her exploit. If she meet a yong maid in the street she hath lodging for her, & God forbid a Christian should want her helpe: but will you know the mitchiefe? the wench is fair & for her turne, & that knows she before ye next morning, for some ruffian or other is sure ye night to bord her. If some rich yong merchant fall in her laps, and jeakes game to his disaduantage, she welcomes him in at first w't. What doth it please your worship to haue for breakfast? If he call for a capon she dresses two, and she hath foure sauce to his raw fleth I warrant him: ye feast past & he heated with wine, if he strieue to costure Glicerium vitiat, PAMPHILUS ye wench giues him a watchword, the vp starts COUSENAGE w't a bum dagger, she w't a hote spit, and out she cries, villain flander my house, rauish my maid; nay, they put ye poore fellow into such a passion, ye they rifle him ere he part of cloak, rings, & mony; so that he may cry wo the pie of his winning. If a married man fall into eir hell of cõfusion, she turns him loose to a trull ye hath new quickened, and finding him at his filthines, with some of her societie, she works out mony at that time, and when the harlot is brought abed, she sends her to his door, makes her ruffians threat[e] him, so ye poore fornicator though he never deferue it, and another got it, hee (leaff his wife know thereof) both fathers the bastard, and finds the whore, sees the baud, and feasts the villaine, besides all other charges hope and candle: were I not afraid that IULIUS SCALIGER should haue cause to checke mee of teaching sinne in discoursing and discovermg it, it were impossible for you to thinke what practises of hers I could discover: but since you know her dwelling and
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and haue her picture so publickely shewed you, I doome you to CORNELIUS Tub if you truft him, and her to hell as thee deferues it.

|| They say likewise there is a PLAIER Deuil, a handsome sonne of MAMMONS, but yet I haue not seene him, because he skulks in the countrie, if I chance to meet him against the next impression, hee shall shift verie cunningly, but Ile pleasentlie coniure him, and though hee hath a high hat to hide his huge horns, Ile haue a wind of Wit to blow it off speddely: For all of that I say thus much, If they vse no other mirth but Eutrapelian vrbantie, and pleasure mixed with honestie, it is to bee borne withall; but fylthie speaking, Scurrilitie, vnfit for chaft eares, that I with with the Apostle, that it should not bee named amongst Christians. Againe in stadge plales to make vse of Hystoricall Scripture, I hold it with the Legists odious, and as the Councill of Trent did, Sef. § 4. Fin. I condemne it. The conclusion shal bee TULLIES, and good fellowes marke it: Nihil est tam tetrum, nihil tam asperandum, nihil homine igniius, quam turpitude, There is nothing more vild, nothing more to bee despiised, nothing more vnworthy a man, then villanie and fylthinesse, and if you will follow my counsalle therefore, write this ouer your Theaters:

Arift. 4. Eth. Ephef. 5.

Nil didu fædum vifueque, hac limina tangat.
Let nought vnfit to see or to be said,
Be toucht, or in these houses be bewraid.

The last sonne of MAMMON, and bréed of AUARICE, is a Deuil called DICING, and DISHONES'T SPORT, he like a gallant haunts the cockpits, like a Gentleman followes the ordinaries; he is at Bedlam once a day I dare assure you, and if hee scape the bowling allie one day, hee will not come at the Church a Moneth after for pure anger. This fellow is excellent at a Bum Card, and without the helpe of BOMELIUS dog, he can burne the knaue of clubs, and finde him in the stocke,
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or in his bosome, hée hath cards for the nonce for Prima vista, others for Sant, other for Primero; and hée is so cunning inuffling & conveying his thumbe, that whensoever he deales, you shall be sure of no good dealing: As for Dice, he hath all kind of fortes, Fullams, Langrets, hard quater trailes, hie men, low men, some stop with quick siluer, some with gold, some ground; so that if you seeke for hominem quadratum amongst them, you may hap to loose your labour. This Deuill is well seene in blaphemie, and banquetting, in watching, and drunkennesse; and ere he will want mony for Come-on-five, he will haue it by fiue and a reach, or hang for it. He stabes if you touch his stake; and stop me his dice, you are a villaine. At bowles if hée see you overmatcht, hée will wager with you, being assured to winne; which kind of betting (by the Italians called Scomesse, and the Spaniard Apuestas) is both forbidden by the lawes and taxed to restitution: wife, children, all shall want, but this humour must be satisfied; lands, goods, and all must go, but fortune must be followed; hell, sudden death, and plagues will be had, if this be not considered.

You men that are endued with reason and profess Christi-

anity, considering the force of this poiſon, touch it not: beware of this CÆRASTIS, for his sting is mortall, and banish him from your companies, by reason of these inconveniencies hée breede-
deth. DICING cauſeth avarice in a man to desire his neighbours goods; next a corrupt will, to carry them away; thirdly lying, to deceale the beleuer; fourthly periury, to maintaine a wrong; fiftly, the corruption of youth, leading to prodigality; sixtly, contempt of loue, which utterly forbiddeth it; seuenthly, loffe of time, which is a precious treasure; eighly, a world of fraud and deceit; ninethly, wrath and debate; tenthly, it nouriseth & breedeath idlenesse; eleuenthly, it cauſeth ill liberalitie and nig-
garde, for (as ARISTOTLE faith) the gamester Avarus est tenax, Cornetous and a holdfaft: twelftly, it giueth example of negli-
gence, corrupts a family, seduceth children, making them set light by substance, which God by his prudence hath imparted to man, not to nourish his passions, affections, and desires vainly, but to fuercour and relieve his neighbour mercifully: thir-

G 

tteenthly,
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teenthly, it prouoketh murthers and homicides, deepe wounds,
& bitter stokes, causinge an improudent gamester to discharge
the venime of his choller, on his wife, children, and seuants:
How many blasphemies and peruryes (eternall God) proceed
from hence? how many thefts, frauds, and deceits? how many
are they that after they haue loft their wealth, do desperately
hang themselues like IUDAS or ACHITOPHEL? Who can heare this
without grieue? or conceit it without admiration? that a man
formed according to the Image of God, and endued with rea-
son, should so farre forget himselfe, that after hee had consmmed
himselfe euen vnto his shirt in gaming, was not ashamed to
hazard his owne wife, and had not failed to haue prostituted and
yelded her to a lechers luft, had she not bin hidden by her neigh-
bours, as Iohn BENEDICTI in his Somme de Pesches witnesseth.
Nay, shall I tell you a true & certen story, not reported as an act
done in times past, but a thing fresh in memory, which happe-
ned within these twenty yeers in the city of Lyons in France;
a matter worthy the noting, & not more worthie then certen?
A certaine gamester and drunkard, drowned in prodigality
& senfualt, (more vnthriftie then EPICARIDES the dwarfe, who
in fuen dayes spent all his patrimony in Athens; and like ETHIO-
BUS the Corinthian, who solde all his possession to ARCHIAS, that
hee might follow dishonest drinking) hauing consumde his
whole estate: One day (being vehemently incensed by loffe and
mischief) in so bitter and terrible fort beat his poore wife, (who
came to seke reliefe from his hands, for her and her poor chil-
dren) in ye fight of his ruffianly companions, that as he thought
(and happily it had so fallen out) he left her dead, and past reco-
very. This defolate wretch at last returning to her selfe, and
repairing backe againe to her household, behold, two her young
babes, who grievously oppressed with hunger, with teares in
their cies (taught not to speake by age, but milery) required and
defired her of sustenance; Mother, faith one, Meate, or I die:
Mam, faith the other, and with signes speakes the rest. Alas,
pooore babes, faith the mother with bitter sighes, Where shall I
get it? your father hath loft his patience, with his wealth; & we
our hope, with his mishap: Alas, alas, what shal become of me?
or
or who shall succour you my children? better it is to die with one stroke, then to languish in continuall famine. Pressed by these miseries, and brought to this dispair, shee tooke a knife in her hand, and cut her childrens throats, setting her selfe downe purposely to die, & perish in her forows. Her husband the same enening returning laden with wine, & more fit to take rest then examine these tragedies, cast himselfe on his bed, neither dreaming on his losses, nor her miseries: She vrged on by Satan, y\textsuperscript{e} euer watcheth opportunities, seeing him asleep, y\textsuperscript{t} regarded not her sorrow, w\textsuperscript{t} the same knife wherewith she had kild her children, she cut his throat, the caufe of her confusion; speaking thus boldly during y\textsuperscript{t} time of her execution: Thou shalt die thou negligent man, since thy ill gouernment hath bene the ruine of me and my children. Day & time discovering these murders, the woman was apprehended; & examined by the Iustice, confessed the fact. Finally, she was condemed, & dying with much constancy, left examples to wives to beware of too much fury, & admonitions to husbands to be more circumspect. See here how this cursed inuention of the Lydians hath bene the occasion of the murder of foure persons: In reading therefore this history, be prouidant to avoid and shun this Deuill.

Having thus described the children of Mammon, let these motives draw you in hatred both w\textsuperscript{t} them & their father, consider y\textsuperscript{t} this Auarice is a burning feuer, exceeding the flames of Aetna, nay likewise that it burneth the soules of miserable vsurers incessantly; wey this, that the couetous man hath as much need of that he hath, as of that he hath not, according to that of Ierome, Tam deest avaro quod habet, qua quod non habet. Aristotle for this caufe faith, that the desire of riches hath no end: and Iuuenal the Poet sings thus:

\textit{Crescit amor nummi quantum ipsa pecunia crescit,}
\textit{Et minus hunc optat qui non habet.}

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

It were too long to reckon vp all other authorities of Cicero, Virgil, Ouid, and Horace, for this were but to heape vp reading and mooue no affection, I onely vrg to
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consideration, and by it to hatred of the sinne. Let vs thersore leaue foolish carking in this world, and remember we are made men to behold heauen, and not mowles to dig in the earth. De-nounce (faith PAUL to TIMOTHY)to them that are rich in this world that they be not proud, neither fixe their hope on the incertenty of riches, but in the liuing God, who giueth vs all things aboundantly whatsoever wee need. Let the Magistrate consider this, that as when the Moone appeareth in the spring time, the one horne spotted and hidden with a blacke and great cloud, from the first day of his apparition to the fourth day after, it is some signe of tempefts and troubles in the aire the Sommer after: so if Secular and temporall Magistrates (who according to ECCLESIASTES are changed like the Moone) shall have their mindes spotted with the clouds of Auarice and earthly defires, it is a signe of subsequent trouble amongst the people: For the Souveraignes couetouſnesse is the oppression of the subiect. O worldly, looke as the interposition of the earth betwixt the Sunne and the Moone, is the cause of the Eclipse of the same; so the interposition of worldly goods betwixt our minds and God, is the cause of our blindness in understanding. Heare AUGUSTINE what he faith, *Amas pecuniam quam nunquam videbis, cæsus positis, cæcus moriturus es, quod positis hic relietur es*: Thou loueft mony which thou shalt never fee, blind thou posseffeft it, blind thou must die, and that which thou enjoyeft, thou must leaue behind thee. A couetous man is like him that is sick of the dropse, who the more hee aboundeth in disordinate humors, the more exceedeingly he desireth and thirsteth; and the more he thirsteth, the more he drinketh, till at laft he dieth: So the more stored a couetous man is with riches, which hee vseth not, the more ardently defires he the possesfion of more.

The Couetous man likewife is very rightly compared to hell, for with possesfing in excesse, he is still inflatiate. The couetous man buyeth earth, and sells his soule made for heauen: and looke as water (faith AUGUSTINE) is poured on the earth, so thirst they after the blood of their neighbours. All beasts of ra-une do never prey on other till they be a hungry, and being fully satisfied, they refraine from further spoile: but the couetous man
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man doth euer desire and is neuer satished, he neither seareth God, nor regardeth man; he neither obeith father, nor respečte mother; to his friend he is vntrustie, to the widow injurious, the fatherlesse he despiseth, the freé he brings in bondage, he corrupteth false witnesses, & occupieth the goods of the dead as if hée should neuer die. Oh what madnes is this for man to get gold, & to loose heauen? The cure hereof is gotten by almes déed, according to that of Esay, Frange esurienti panem tuum: Assy. 58. Breake thy bread to the hungry: and it followeth, Tunc erumpet quasi mane lumen tuum, & sanitas tua citius orietur: Then shall thy light breake forth like the morning, and thy health shall quickly rife. I will trouble you no further: I feare me I preach too tediously, only let me end with this of Manilius:

Pudeat tanto bona velle caduca.

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

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

O sooner came Asmodeus into the world by Sathans direction, but prefently procured he Lottes inceft with his daughters, Semi-Ramis uilawfull whordome with her owne fonne, and Dinas unhaply and fatall rauishment; he made Thamar be enforced by her owne brother, and forced Dauid to commit murther on Vrias, and adultery with Bersabe: Pasiphae hée brought enamoured with a Bull, and Xerxes with a Plantaine trée: hée caufed a young Athenian to fall in loue with the liuelesse picture of Fortune standing neare the Pritaneum, and to offer a great quantitie of mony to the Senate to buy it from their hands; of which being denied, and for which wholly innaged, after embracing, kisssing, (and such other ceremonies) he crowned the statue, & lamenting, flew himselfe: he made Glauba of Cythera to loue Giij a dog,
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a dog, a young Spartan to be befotted on a bird, XENOPHON to affect a hound, nay the better part of the Philosophers to be Sodomites: read PLUTARCHS booke of Loue, and hée will tell thee for me: yet thinking these gains too little in expression of his enuy, watching SARDANAPALUS one night, hée practised this monstrous villany: Hée assembled his hainouset thoughts, & compaeted them togither, hée chained his loosest desires, to the inward workings and motions of the same; and after hée had drunke of Letheo, which (as the Poet faith) caufeth forgetfulness, *Latheos potat latices oblivia mentis.*

He drinkes Læthean springs which moue forget.

He slumbred awhile, and during sleepe, presented them to his Imagination; and Imagination forming them, he no sooneer awoke, but from his eies (like corrupt raies which frō menstrual women infect glaſſes) out start theſe deuils, & made impression in mens hearts, & euer since haue bene incarnate, & now in our world are moſt pratchant & bufie. The first of them is FORNICATION (a notorious lecher) hée goes daily apparelled like a lord though he be but a deuill, his hairie frisled & perfumed, y' should VESPASIAN but snell him (as once hée did a knight in Rome, as SVEETONIUS reporteth) he would banish him his court for his labor: By day he walks y' streets & the Exchange, to spy out faire wo−men; by night he courts them with maſkes, comforts, and muſicke; he will figh like a dog that hath loft his master, if his mistres refufe him, & wéepe like a Crocodile till he haue won his-ſelfe credit: if his mistres faith, It is against her conscience, Tut (faith he) lecherie is no finne, find me one Philosopher that held simple fornication for offemenſe. This is he that corrupts mai−dens to vnlawfull desires for mony, and calls Adultery by anoth¬er name, A fit of good fellowship: This is the lord of all baw−dy houses, & patron of Peticote-lane, one that would build an hospitall for decayed whores, but y' he is loth to be at the charges. If he take vp commodities, it is Cock-fparrows, Potatos, and Herringes, and the hotteſt wines are his ordinary drink to increase his courage: his table talke is but of how many wen−ches he hath courted that weke, and (BLINDNES OF HEART waiting like a page on his trencher) you shall heare him laugh at his greatest
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greatest villaniës moft heartily: when he rides you shall know him by his fan; & if he walke abroad, & miffe his mistres fauor about his neck, arme, or thigh, he hangs the head like ye soldier in the field ye is difarmed: put him to a bonnet, DU PORTES cannot equall him; nay in ye nice tearmes of lechery he exceedes him: at Riddles, he is good; at Purposes, better; but at Tales he hath no equall, for Bandello is more perfitt w't him then his Paternoft er. Tell him ye Turks &fewes severely punifh suche sin, & admit no fiowes: I, (faith he, like a cufed Atheift) that provues the stocks & no men. His care is for nothing but perfumes & Elixars, ye one to make him smell sweet, ye other to lengthen life, for of all things he will not hear of death. A fit companion is this man for suche as be idle: & if any aſke, what shall we do to paffe the time after the end of an Ordinary: Faith (faith he) lets ferche whorehouses, for thats ye best exercise. If you talke to him of God, HARDNES OF HEART faies it concerns him not: If you counſell him to fast, hee commands his cook to make ready a fat capon for his supper: he is wholly ye deuils, of whom he is begotten. Tell him he hath ye pox, but it is a gentlemens disease: & the cause of purging corrupt humors, are the effects of health. Such is this Deuil incarnate, who both deferves to be known & avoided, & the rather, by reaſd of his page, BLINDNES OF HEART, for he it was ye firft made the So domites inwardly & outwardly blind: & he it was ye corrupted ye false Judges to seduce SUSANNA: this is he ye diſtracteth our eies left we should fee heauen, & blindeth our hearts, leaft we should behold Gods iuſt Judgements. And threfore Antiquity in painting ye god of loue, haue made him blind, because affeftie is blind, & maketh them blind that follow it. As threfore ye eie of the soule (by which as PLATO witnesſeth, we behold ye effence of God) is a great bleffing of ye Holy ghooft; fo blindnes of understanding his opposite (wherby we are tied to carnal defires) is ye worst of many infirmities. PLATO in his Dialogues còpares this còcupife to a fieue, into which ye more water you poure, ye more it spils, & yet in ye end it is neuer filled. In like fort a man ye thinks to fa tishe himſelſe in this Fornication, demeaneth himſelſe like him that striues to fill a fieue with water. The Doctor GERSON spea king to this purpose, brings an example of him ye is feaſed with a
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burning feuer, who if he drinke a glasse of fresh water, thinkes himselfe sufficiently cooled, but in lesse then a quarter of an houre after he is more diftempered then euer: As likewise one that is troubled with the Itch, the more he scratcheth the more his flesh tingleth; so the more a man seeke to asswage Lust, the more it encræfeth. The only conquest of this Deuill, is to flie him; and for that cause this is a Maxime held amongst the Fathers, that Facilius vincitur luxuria fugiendo, quam pugnando: Lechery is better conquered in flying it, then resisting it. TULLIE (though an Ethnicke) entring into the consideration of Fornication and Luft, faith thus, that It closeth vp the eies of our soules, and hindreth Judgement. And PLUTARCH reporting HANNIBALS follies at Cannas, holdeth Luft and effeminate pleasure to be the downfall of his fortunes. Why stand I so long on this Deuill, when a greater preaeth forth, and præsents himselfe?

And who is that but ADULTERY, an arranter knaue then his brother: Looke vpon his lips, the one is single, the other double: and though he be apparelled like a Citizen, hee hath doings in all countries: This is he will let his wife want, to maintaine a harlot; and laugh at his childrens mifery, so his lust be satisfied: This fiend hath a concubine in every corner, and ordinarily a whore in his household: hee hath two of his owne kindred continually attending him, PRECIPITATION, and INCONSIDERATION; the one hindreth his prudence and counsell, and without regard transports him with amorous passions: for where Blindness of heart marcheth before, PRECIPITATION must needs follow to make him careless in his actions: For (as PLATO faith) Voluptas omnium insolentissima est, Pleasure and Luft is the most insolent of all things: for it perturbeth our spirits, and taketh away the empire of liberty. This fellow peruerts memory, hurteith consideration, kilis prudence, and treads downe advice: The other, called INCONSIDERATION, hinders both reaфон and judgement, by fleshly delights; dulleth the memory in respect of God, bledeth an Apoplexie and benumbing of the soule. Furnished with thefe two followers, what impetie leaues ADULTERY undone? his neighbour is made jealous, his wife a strumpet, his doore is hourly haunted with a Sumner, and catch him out of the
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the Arches one tearme, hée will forfeit his vpper garment for default, his owne house is hell to him, a baudie house his heauen; and for his companions hée chooseth none but the arranteft dronckards in a countrey. Hée hath no spirit to goodness, neither is hée mooved to godlinesse: his felici-
tie is the surfets of his flefh, and paine with him is no more thought of then it is felt: hée is readie at a iarre to fet strife betwixt man and wife, and to this intent forfooth, that he may take possessiion of another mans freéhold, and make a common of his neighbours inclozure. He spights him moft that examines his procedings, and will chafe till he sweat againe, if a man touch him with his insirmities. Speake ought that breeds a hate of finne, it is a verie Hell to him: blesse your selfe out of this fiends companie, for these curetaine and exampion respects, that follow, First be-
cause adulterie is a greater finne, and more hateful (as some schoolemen say, in the sight of God) then perurie. Next, because Gods law forbids it, and example diffuades it. By the law adulterers were stoned to death. Be-
fore the law they were punished by death; as appeareth by IUDAS iustice on THAMAR: examples of the hainoufnesse of this finne appeareth in many places; thousands of men died in the fields of Moab for this fault, and sixtie thousand of the children of Israell were put to the sword for the one-
lie ruishing of a Leuites wife. Thirdlie, for these respects is this adulterie to bée echeewed, first because it impug-
neth the law of nature, Next the law of countries; and laft, for that it hath béeene the ruine of manie Citties and kingdomes. If in the law of nature it had not béeene odious, PHAROAH and ABIMELECH had not answered ABRAHAM, That had they supposéd SARA for his wife, they had not taken her. Touching the lawes of countries, SOLON in his, adiudged the adulterer to die: the Locrenfians, Perfians, Arabi-
ans, and Egyptians moft cruelly punished it: PLATO confenteth with SOLON, the law of the twelve tables with both: By the Ciule lawes, the husband adulterer loofeth his marriage, and the adulteresse his wife the thirds of the goods of her huf-
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band. And as concerning the exemplarie miseries it hath fa-
tally wrought, Sodome and Gomorra were consumed with fire
for adulterie and Sodomie: Troy a proud cittie made a plowd
land.

Nunc freges est ubi Troia fuit.
And come now growes where Troy once stood.

AGAMEMNON for refusing to keepe to CLITEMNESTRA, and defi-
ling himself with BRISEIS, was prosecuted by deadly hatred by his
wife, and flaine in Treason by her adulterous paramour EGI-
STUS. VLISSES rather refused immortality at CALIPSO hand, then
to consent to this sin; and LEWIS of France as the Hyftorian
faith, Maluit mori quam violare fidem fues centhorali, He had rather
die then breake his faith to his espoused wife: it was the onely a-
dulteries of the French that caused a Massacre of 8000 vpon
the ringing of one Bell in the Isle of Sicilie, NECTABANUS & O-
LIMPUS loue, the miseries of unhappie DALIDA, of TEREUS, & many
others, might be here alleaged, but I will end with that in HO-
RACE, touching the punishments of adulterers, and the rather to
bring men in horror of the sinne:

Hic so præcipitem tælo dedit, ille flagellis
Ad mortem casus, fugiens hic decidit acrem
Prædonum in turbam, dedit hic pro corpore nummos,
Hunc perminxerant calones, quin etiam illud
Accidit, ut quidam testes, caudamque salucem.
Demeteret ferro.
This lecher from a window headlong skipt,
This, till he suffered death was soundly whipt;
He flying, fell in cursed fellows hands.
This, money gaue to randome him from bands.
Him, clowmes bequit, and this doth often hap,
That some leaued lechers caught in cunning trap,
Scorrnd and disdaine (and worthy of the scoffe)
Haue both their faltie tale and stones cut off.

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

Too long am I on this, behold another more hainous spirit incarnate in the bodie of a yeouthly & braue gallant, who comes freshely from the Tailers in a new sute of crimson Sattin, and must to Poules prefently to meet with his Pandare: this fellow is called RAUISHMENT, an vnnaturall fiend, he weareth a fether in his beuer hat which is called the plume of Inconstancie, and howsoever that waueth, his wit wandreth: this is hee will giue a baud ten pound for the breaking vp of a wench, nay which is most horrible, before that nature enable her: he neuer walkes without a full purfe, nor sleepe before a mistichie, nor weepes but for pure enuie: he may not smite nor laugh, but at the despooles of chaftity. He holds this axiome, That there is no pleasure sweet that is not accompanied with resift; and that no flowers are pleasant but those of the first gathering. He it was that rauished DANAE in a golden shewer, & MICA the chaft Virgine in the daies of ARISTOTIMUS. All worldly delights he hath to intangle innocencie with, and his grandfир Sathan hath given it him from the cradle, to attempt the chaftest: intertime him to your guest, your Virgines are corrupted, your kindred defamed, your children pointed at, and that which is a great miferie H ij

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in these miseries, he only publisheth your shame, & rejoiceth at it: he is excellent at Italian, & I think he be one by ye mothers side: be not of his fraternitie if you be afraid of a general counsell, for the Elibertine Sinode cōdemns & excommunicates him. If you would know a baud male, or female, you shal find the by him: for with none else is he acquainted: one marke he hath, his beard is cut after ye Turkish fashion, & he is lame of one leg like Agesilaus, & that he brake leaping in Florence out of a window. These tokens being sufficient to know him by, let these reasons serue to bring him in hate: Things they say the more rarer they be, the more dearer they be. Now then since that Virginitie and chastitie is rare, and by that reason deare, how great reason have we to hate him that despoileth vs of ye ornament? vnworthy is ye name of a man ye doth ye work of a beast, nay most detestable of all men is ye rauisher, who deftroieth ye which God can not repair. According to ye opinion of Aristotle in his Ethicks, & Ierom vpon Amos, sche therefore this Hidra, this hateful to God & man: & since according to Chrysost: 

Pudicitia & virginitas imbecillis est, Modesty & virginity is weak, let vs banish ye sin from our societies ye is likest to disturb and attempt it. Another spirit there is incorporated very cunningly which in all apparition I ever could see him in, hath his face covered w boton a veil, & in is written INCEST, & he it was ye made Herod abuse his sisters wife, and I feare my plaies ye deuil courtely in our countrey, if I may chance to know it, he may be sure I wil vnmaske him. Another fiend there is, but he hants not our country, but travaileth Flanders & ye low countres like a fouldlow this diuel robs churches, rauisher religious women, scorns the Clergie, beats down bels & steeple, & committeth filthy absurdities in ye churches, whom I only name in this place because I with the ports might be laid if he attempt to arrive here, for of al chaffare he feels beft a chalice, cope, & communio cup; & if he be permitted to enter among vs, no minifter shal saue him a surplse to say seruice on sunday in. But what visio is this, inough to affright the world? SELFE-LOUE, the idolater of his body, an infernal & master angel; accompanied w לבח LOUE OF THIS WORLD, ye loaths to hear of piety: HATE OF GOD (in ye he prohibits sin) & Horror of the World to come, in ye he feareth judgemēt: these foure lothsome ministers, bring in a three headed & vgly mōster;
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nature walks apart & hides her face in her hands for seare to behold him, ye first head is MOLLITIES inueting voluntary pollution: the second SODOMY, peruer ting the order of nature; ye third BESTIALITY, called by ye schoolmen (crimen peffinû) this monsters eies are sti hanging down, as if ashamed to behold ye light, & in his brows are written, signis reprobationis, the mark of reprobatio; the first head whispers in mine ear ye HER & ONAN were slain by an angel through his corruptio. The fecod tells me ye Italy can best teach me if I would know his qualities; alas chaft eares, I dare not name it, thogoh I fear it is to much vfed, I dare not think it, Pe-
draffia, SOCRATES fin. The third tells me he is a monfver getter, and hath followers amongst men are vnworthy naming: wretches auant, you brood of hel, you caufes of the general Cataclifme and deluge, flie from these bounds of Chrifendance, I am afraid to name you, I cöiure you by my praiers frö my country, ye infer-
nal pures thefes in their copy of fin, hate you, & haue often-
times flain thofe ye haue béene exercifed in your villanies. That very night Chrif was born; al your sodomitical crue perifhed, & depart you to darknes whilst I difcouver your fathers villanies. God be thanked ye monsters are vanished, saw you not one of the kissing a fow, another dailyg w a boy, another ving voluntary pollutio, flie away w thè they are damned villaines: come lets ex-
amin the workings of their father, & arm our felines against him, stand forth you pocky deuil ASMODIUS for I mean to fwinge you.

AUGUSTIN discoursing vpon ye effects of lechery & luft, hath this notablefaying, Luxuria est inimica deo, inimicavitutibus, perdit sub-
siantiam, & ad tempus voluptatem diligens, futuram non scient cogita-
re paupertatem, Luft (faith he) is an enemie to God, an enemie to vertue, it conf mund wealth, & louing pleasure for a while, it suffe-
reth vs not to think of our future pouertie: approuing hereby in a few words, and they effctuall, that he who is intangled in the snares of desires, is distracted from God, forsaken by vertue, drowned in sensualitie, and besotted with inconsideration. This spiritual infirmity is compared to the diseafe of leprosie, which proceeds from corrupt and difordinate heat; and as the le-
prosie is an incurable diseafe, even so is luft an irremediable milchifie: With this infirmity was SALOMON infected, H ii who
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who had feuentie Queene and three hundreth concubines, so that euin in his age his heart was depraued: and whereas in al other sinnes their venome is not contraeted by societie, in luft a man by conuerfation may be corrupted: so that neither the wife mans wit, neither the strong mans armes, nor the holy mans meditation is defended against luft, but as Jerome faith, ad Paulum & Eustochiam, Ferreas mentes libido domat,
Luft conquereth the moft vntamed minds. As soon faith Gregorie, as luft hath possefio of the mind, it scarcely suffereth it to conceiue any good desieres, and in that the desires therof are vicious by the suggeftion thereof riseth corrupt thought, and of thought the like affection, & of affection delectation, & of delight consent, & of consent operation, & of operatio custome, & of custome desperation, and of desperation, defence of sinne and glorifying therein, and of glorying in sinne, damnation. Luxurious men have outwardly the Deuill suggefting them; and inwardly concupiscence incensing them; and of these two, al carnal sinnes are begotten. It is likewise to be noted, that the word of God, is two waies indemniied by lasciuious men, the one way is conculator a tranfeuntibus, It is troden downe by them as they passe by it: This treading downe and oppression of the word of God, is the custome of euill thoughts, whereby the Gospell is opprussed: The second is, that it is deuoured of birds; which deouuring is the suggeftion of the Deuill. Against these defects there are likewise two remedies, the first is, that we fence in the inclofure of our hearts, with the thornes of the memorie of the passioun of Chrift, according to that of the wise man, Popule jeipi aure tuas spinis. For there is no greater remedie faith ORIGEN, nor better means against euill cogitations, then the remembrance of Chrifts passion. The second remedie is, to fatten this inclofure of our hearts with the vertue of charitie; for of it it is faied, That it couereth the multitude of sinnes. To conclude a sea of matter in a short circle of admonition, refraine luft and her progenie for these caues, First it deftroieth the infued graces of God, and the gifts of the holy ghost: Secondly, it consumeth the foure cardinall vertues: Thirdly, it weakeneth the body, infheebleth the spirit, and hardeneth the heart against all deuotion.

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The armor against this enuie, is, The consideration of his deformity, The avoidance of occasions and motions of desire, The tempering and moderation of our corrupt bodies, The continual thought of imminent death, The imagination of Gods continual presence, The consideration of those infirmities wherein it cloieth the spirit: Lastly in assaults, The office of prayer; which as CASSIANUS faith, is a sufficient buckler against all the assaults of the world. I haue discouered the fore, and giuen a plaister, I beswore those that are wounded if they make not use of it.

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

ELZEBUB the enuious, grand God of flies, Archduke of Grecian fantasies, and patron of the Pharizes, thou Prince of Deuils, I must straine your patience a little to reck on vp your pedigree: and though your infecting CAIN, perverting ESAU, seducing SAUL, incensing ABSOLON, and gathering all the heresies in the church were enough to condemne your horses to be sawed off of your head for villainie: yet it shall suffice mee to find out the beginning of your sinfull progenie. Your wife I trow was IEALOSIE the daughter of a corrupt spirit, who could never find in her heart to dresse her selve, for feare a pin should kill her; nor look into the aire, for feare she should be blasted; nor drink of water, in doubt she should be poisoned: God amery for that nod hornd heast for it showes thy confessioun. Wel then, IEALOUSIE thy wife, how were thy childre gotten? forsooth it fortuned (as some poetical humor inspires me) that being vexed with a feuer & passion of the spleen, thou wert by the aduice of WRATH (the Phifition in ordinary in thy houshold) let blood on the back of thy hand, in that vaine which is next the little finger, out of which having gathered much bloud, IEALOUSIE (that was still afraid of thée,
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thée, and shunned thy company for seare in lubberlepping her thou shouldest presse her to death) drunke vp this corrupt excre-ment fasting, & after one stole kisste from thy mouth, fell in such forst a swelving, that within the space of one month at one birth (now the deuil bleffe them) brought thée forth these sons as I or-derly describe thée. The first by Sathan (his grandfire) was cal-led HATE-VERTUE, or (in words of more circumstance) Sorrow for another mans good successe who after he had learnt to lie of LUCIAN, to slatter with ARISTIPPUS, & conjure of ZOROASTES, wan-dered a while in France, Germanie, & Italy, to learn languages & fashions, & now of late daies is stoln into England to deprauze all good deferingue. And though this fiend be begotten of his fa-thers own blood, yet is he different fro his nature, & were he not sure of JEALOUSIE could not make him a cuckold, he had long since published him for a baftard: you shall know him by this, he is a foule lubber, his tongue tipt with lying, his heart fleed against charity, he walks for the most part in black vnder colour of gra-uity, & looks as pale as the Vifard of ye ghost which cried so mis-e-rally at ye Theator like an oifer wife, Hamlet, revenge: he is full of infamy & slander, infomuch as if he eafe not his stomack in de-tracting somwhat or some man before noontide, he falls into a feuer that holds him while supper time: he is alwaies deuising of Epigrams or scoffes, and grumbles, murmures continually, al-though nothing crosse him, he never laughes but at other mens harms, briefly in being a tyrant ouer mens fames, he is a very TITIUS (as VIRGIL faith) to his owne thoughts.

Titijs vultur intus
Qui semper lacerat comezls mentem.

The mischiefe is that by graue demeanure, and newes bea-ring, hée hath got some credite with the greater fort, and manie fooles there bée that because hée can pen prettillie, hold it Gosspell what euer hée writes or speakes: his custome is to preferre a foole to credite, to despight a wife man, and no Poet liues by him that hath not a flout of him. Let him spie a man of wit in a Tauerne, he is an arrant dronckard; or but heare
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heare that he parted a fray, he is a harebraind quarreller: Let a scholler write, Tufh (faith he) I like not these common fellowes: let him write well, he hath stollen it out of some note booke: let him translate, Tut, it is not of his owne: let him be named for preferment, he is insufficient, becaufe poore: no man shall rife in his world, except to feed his enuy: no man can continue in his friendship, who hateth all men. Divine wits, for many things as sufficient as all antiquity (I speake it not on flight surmise, but considerate judgement) to you belongs the death that doth nourish this poifon: to you the paine, that endure the reproofe. LILLY, the famous for facility in discouer: SPENCER, best read in ancient Poetry: DANIEL, choife in word, and inuention: DRAITON, diligent and formal: TH. NASH, true Englifh Aretine. All you vnnamed profeffours, or friends of Poetry, (but by me inwardly honoured) knit your industries in priuate, to vnite your names in publike: let the strong stay vp the weake, & the weake march vnder conduct of the strong; and all fo imbatell your selues, that hate of vertue may not imbafe you. But if befotted with foolifh vain-glory, emulation, and contempt, you fall to neglect one another, Quod Deus omen avertat, Doubtes it will be as infamous a thing shortly, to pre- sent any book whatfoever learned to any MÆCENAS in England, as it is to be headfman in any free citie in Germanie:

Claudite iam rivos puerc sat prata viuerunt.

The meane hath discouerfed, let the mighty preuent the mischiefe. But to our Deuill, by his leave, we can not yet shake him off: hearke what MARTIAL faith to thee, thou deprauer:

Omnibus inuideas, inuide nemo tibi.
Enuy thou all men, let none enuy thee.

And why thinkest thou, wifheth hee thus? Mary to the end thou maift be the more tormented. Thou, vice of nature; thou errour without excuſation: though it nothing profiteth me to speake truth against thee, yet shall it hinder thy venime to molest & poifon many. Know thou (scum of imperfections) that I howfoever
howsoever thou defraudest other of praise, thou bewraiest thine owne infirmities: and although I am past hope to reforme thee by my iust reason, yet (false deuill as thou art) I leaue thee to the martyrdom of thy thoughts, and since example expres- feth imperfection, Ile tell the world a storie wherein with LIRA I will prettily discouer thy nature.

A great and mighty Lord desirous to know the difference betwixt an envious & couetous man commaded a seruant of his to bring one of both forts to his presence: to whom (after some courtly salutations) he made this offer, that akke what they would he would grant it them, on that condition, that he might giue the second the double of that the first demanded: these two understanding the summe of the Noblemans intent, fell at de- bate betwixt themselves which of them shoulde with first; the couetous, desiring to wish laft, by reason of the commoditie depending thereon, and the envious disdaining the other shoulde have more then he. At last the Nobleman seeing their contention without end, & desirous to see the issue of his expectation, com- manded the envious to begin, referring the couetous the latter choice; But what desired he thinke you, being preferred to this election? Forsooth, nought els but that one of his eies might bee pulled out, to the end the other might loose both his, chusing rather the losse then the profit, to the end that he whom he enui- ed might have mischiefe with the advantage: whereby wee may easilie vnderstand, in what blindness and error that miserable man is, that suffereth himselfe to bee conquered by this cursed humor: to conclude with IOB, this sort of maligning enue killethe a foole, I wish therefore that all wise men should flie it.

The next Deuill incarnate of this breed is MALITIOUS HATRED, whose felicity is to rejoice at other mens harms, giving affliction to those y' are troubled w' afflictio. This fellow still walks with his hat over his eyes, confirming that of IOHN, He y' hateth his brother liueth in darknes. If a man offend him, he admits no re- concilement. Hée was a perfecutor in the primitie Church, when blindnes of heart was executioner of the saints: and to cause any mans confusion is his chiefe felicitie. It was hée drew
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drew the French king to invade Cicilie, Italie, and Naples: and some say his counsell made the Spaniard enter into Na-
uar. It was he that fledst the Turke vpon the Christians, and
wrought that deadly debate betwixt the Tarter & Mucouite:
when he heares of peace, then is he pensiue, and if he want cre-
dit with y* mighty, he fals at working among the comminalty:
he neuer coulors with any man, but to betray him; nor lends a-
ny man mony but to vndoe him, nor contriues any stratagem
without murther, or dwels by any neighbor, but to hurt him:
he hath a cause at law in euery court, and prefer him conditions
of accord, he will fret himselfe to death. His enuies the older
they be, the better they pleafe him, for inueterate wrath still
boileth in his breaf: if he counsel any man in his owne humor,
he laboreth him to mistake all courtesies, to misconstrue all re-
concilements: if a man salute him, it is in mockerie; if a man
salute him not, he is proud and shall be puld lower: if a man ad-
uire him in worldly affaires, he insinuates; to be brieve, nothing
can pleafe him but to heare of other mens perdition. Flie this
fiend and his humor, you that loue peace or looke for felicitie,
for he y* loueth not (faith IOHN) remaineth in death: follow the
course of the Hermit AGATHON, who neuer slept in anger, nor to
his power suffered any displeased man to part from him with-
out reconciliation: rather make thine enemie ashamed by thy
courtesies, the incensed by thy hatreds; & being thy selfe mortal,
let not thy hate be immortal. The last deuil of this race (for IEA-
LOUSIE is barren, but in increasing his own mischiefs) is WORLDLY
FEAR, he neuer walks abroad but in fuipition, if a butchers hook do
but catch him by the fleueue, he cries out, At whose fute? he is stil in
ilealousie that every man wil exceed him, & attēpteth nothing in
vertue, through y* susept of his corrupt nature: because he wan-
teth charity, he is stil in dread, & the only fēe of his fortune is the
susept of his ability: he hath courage inough to aduerture on a-
ny sinne, but touching the damages of his bodie, there is not an
arranter coward. He trufts no man for seare he deceiue him, if he
heare of any of his equals in election of an office, he trembles
like an aspen leave, in doubt that his aduancement should be a
hinderance to him: according to that in CLAUDIAN,

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Es
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Est malus interpres rerum mutus, omne trahebat
Augurum peiore vid.—

Feare misleinterprets things, each Augury
The worser way he fondly doth imply.

And that of Tullie in his Epistle to Torquatus, *Plus in metuendo est mali, quam in eo ipso quod timetur:* There is more euill in fearing, then in that which is feared. This fiend was he that possessed Dionysius the elder, giuing him a greater hell by his suspicition, then danger by his enemies hatred. Of all other deuils let good men bleffe them from this; for though he seem contemntible in his owne abiections, yet whatsoever mind hee seazeth vpon, (as Granatensis faith) hee thewes himselfe to be a powerfull perturbation, making of little things, great; and of great, monstrous. The children of Beelzebub thus briefly brought in knowledge, let vs with some consideration examine the workings, & giue remedie against the saulfts of the father. Enuie in his nature is agrieved at the prosperity of another man; he enuieth ye great, since he can not equal them: hee enuie the weake, dreading they should compare themselues with him: finally, he enuieth his equals, because he were very loth they should be his companions. In Kingdoms, Common-weales, Princes courts, and priuat families, he is still working; no man hunteth after houer, but he affronts him: only the miserable man he maligneth not, because he suspeceth not his risings; yet hath he a scorne for him, such as Phalaris had to heare Perillus groning and roaring in his brazen Bull. This capital sin of all other is of moxt antiquity, and shall be of longest continuance. Grievous were the warres raised by this fiend betwixt the Romans and Carthaginians, and as fatall thofe betwixt Cæsar and Pompey, who contended not vpon injuries but vpon enuiies. Hee it was that poisoned Socrates, slew Crassus, destroied Darius, ouerthrew Pyrrhus, brought Cyrus to his end, made Cataline infamous, and Sophomy be unfortunate. Hermocrates the tyrant of Cicely knowing the venim of this vice, gaue his sonne this laft, and not the leaft instruction: That he should not be enuious, (adding thereunto this consequence) But do thou (faith hee) such deeds, that others may enuie thee: for to be enuied is the token of
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of good deferts; but to be enuious, the signe of a corrupt nature. It is TULLIUS in his Orator; that the most flourishing fortune is alwaies enuied: agreeing with that in OUID,

Summa petit lior, perflant altissima venti:
Hate climes vnto the head: winds force the tallest towers.

This infirmitie is compared to a simple feuer, that is now hot, straight cold; for now doth the enuious man reioice at the aduerfitie of the good, now waxe sad at the prosperitie of the righteous. CAIN was sicke of this disease, enuyng the prosperitie of ABEL: RACHEL enuied the fecunditie and fruitfulnesse of LEA; SAUL, the felicity of DAVID. To conclude, the fall of ye world, and the death of Christ, was wrought by this sinne. Wisely faith CASSIODORUS, Quiquod ex imvidia dicitur, veritas non reputatur: For who hath enuy in his heart, is never without lying in his tōgue. There is no man rightly enuieth another mans knowledge, but hee that suspecteth his owne. The remedie of this vice (as ALBERTANUS faith) Is the loue of God, and of our neighbour: and in ascribing all things to the goodnes of God, we shall haue nothing to maligne at, which is good in his creatures. Besides, if we hate death (as a thing most contrary and grieuous to nature) we must needly hate Enule, that first brought it into the world. The blessed soules (faith GREGORY) do as much reioice at the felicitie of others, as their owne. It is then consequentely an act of the cursed, to be agriued at any mans prosperity. Not to detaine you long, with this I end with TULLY, Est huius seculi labes quodam & macula virtutis inuitere, It is a certaine infirmitie and deformity of this world, to enuy vextue. And not to forget HORACE,

Virtutem incoluens odimus,
Sublatum ex oculis querimus inuicti.
Vertue asigned we enuy cursedly,
But reft from vs, we seeke for greedily.

I iij

The
Incarnate Deuils.

The incarnate monsters begotten
by the Arch-Deuill Baalberith.

Mongst all the monstrous ingendrings, and wonders of nature, (set downe by Pliny, Aristotle, and ElIan in his histories) the begetting of Baalberiths children is the most miraculous: for touching procreation by mouth, by eares, and by other parts, they are confirmed by knowledge & experience; but for ye heart to be a place of conception, I hold it a thing impossible, except it be in a Deuill. Yet as impossible as it is, true it is, and in a Deuill it was; and thus Baalberith became a father: When by those tirannies that ranged in the Primitiue Church from Aurelius to Valerian, this cursed spirit of wrath, rather augmented then dismembred the faithfull, he fate him downe in a mere agony, and began to imagine in his thoughts how to destroy Patience in mens hearts, which is an oppoved enemy to all his proceedings. Hereon inflaming his heart (by the hot cholerick and swift blood which he sent out of his vaines by cana vena to it) there rofe certaine spiedy and vehement spirits encountering with his finer thoughts, that (forced out by his beating and heavy lungs) tooke passage with his breath, and no sooner entred the aire but attained bodies, in which they worke, and by which they are known. Tee first of them became a Ruffian, a Swafhbackler, and a Bragart, they call him Braving Contention; his common gate is as proud as a Spaniards, his ordinary apparell is a little low crownd hat with a fether in it like a forehorse; his hairies are curld, and full of clues-locks, and nitty for want of kembing; his eies are still staring, and he neuer lookes on a man but as if he would eate him: his doublet is of cast Satten, cut sometime vpon Taffata, but that the bumbaft
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bumbaft hath eaten through it, and spotted here and there with pure fat, to testify that he is a good trenched man: his common course is to go alwaies vrtruf, except when his shirt is a washing, & then he goes woolward: and his breeches are as desperate as himselfe, for they are past mending: his weapons are a basket hilted sword, and a bum dagger; and if hée keepe these from pawne, he is sure of a liuing: his prayers in the morning are, Gogs wounds hoffeſfe one pot more: and his daily exercife is to be champion in a bawdy house: you shall haue him for tweluepence to braue and brawl with any man liuing: and let any men fall together by the eares; to the field (cries hée) Ile fée faire play: he hath a Punch (as the Pleafant SINGER calls her) that finds him spending mony; and if she prouide not his drinking penny, hée is sure of the baftinado: giue him the lie, hée strikes you suddenly; and call him leffe then a gentleman fouldier, zownds you are a villaine. He is a passing good raile, specially if an old bawd anger him; and let him but looke into a vawting house, he shall play his tricks without charges. In Terme time he is a Setter, to further horfe-stealers; and to cunncatch a countreyman, he shall giue place to none in Newgate. In a fray in Fléetfrièreet you shall daily fée him foremost, for but in fighting, chiding, and scolding, hée hath no countenance. You shall hire him for a speciaall baily if you come off with an angell; and sometimes he may carry a ring in his mouth, if hée haue a cafliuery for his labour. Hée is the only man liuing to bring you where the beft licour is, and it is his hat to a halfepenny but hée will be drunke for companie. Then let the hoff croffe hım, out goes his dagger; let the hoffeſfe intreat him, hée is a whore for her labour, and though hée drinke beyond his stocke, thatsa but a custome. Tut (mine hoff, cries hée) skore it vp, it is the credit of your ale-house. Bring a Sargeant and him toghter, you shall heare villanie with a vengeance: and if they conspire any mans arrest, gogs wounds hée will hauſe him. This is a chiefe caterpillar in a citie, and too much winckt at: hée hath alreadie infected the moft part of the suburbs, it were great pittie to graunt him harbour in the citie. ISIDORUS faith of
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of this Deuill that he is subject to three euill conditions of a dog: Firstly, he is alwaies ready to Quarrell: secondly, he taketh his best pleasure in Strife & Debate: thirdly, he provoketh others vnto Discord. Of all Baalberiths breed, there can not be an arranter or more currish villain, and peruerter of peace; and his impatience in injury, commeth of his carnall mind. Of all companions there is none that more deserveth the avoiding then hee; for whosoever falleth into his humor of impatience, he presently becometh the disciple of the Deuill, and fit and apt for all euill things. Nay, whosoever delighteth in contentions and debates, feemeth wholly to contradict his naturall inclination and being: for (as Chrysostome faith) Non est creatus cum cornibus, ut Ceruris, Tygris, aut Centaurus, &c. He is not created with hornes, as the Hart, Tyger, and Centaure, that with them he should gore another man; neither with a hard and hornie hoofe, like a horse, to kicke at another man: neither with a sharpe fang, as the Woolfe, Dog, and Lion, to bite any man, neither with a sharpe bill, or crooked and strong nailes, to the end hee should teare, or prey vpon another man; as the Falcon, the Herne, the Hawke, and the Eagle: but hee is created with all his members, very competent and humble, to the end he should behaue himselfe iustly and humbly in all things towards his neighbour: whereupon it is to be inferred, that a brauling and contentious fellow, is a beast amongst men. Comparatus est nienetis inspientibus familis factus est illis, He is compared to bruit beasts, and is made like vnto them: and not only is the contentious quarreller like the fauadge beast, but he resembleth likewise the deuill himselfe. For as the one foweth cockle among the corne, so the other ingendreth contentions among societies. The Wise man calls him an Apostata, and unprofitable; adding this, In omni tempore surgium feminat, He continually foweth debate. Herupon Gregory saith, That if they be the fowes of God, that secke peace and ensue it; they truly are the fowes of Sathan, that peruerit peace, and destroy society. Let not therefore this deuill have any title among you, for hee is beneficall to none but foure: to the Vittailer, for ridding his drinke; to the Surgean, for curing his wounds; to the Phisiti-
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an for purging his disease, and the earth for feeding it with dead bodies. As this Deuill only haunteth the suburbs, and seldom but skulkingly and in companie entereth the cittie; so is there another Deuill of his race that haunteth both court, cittie, and countrie, nay there is none so private meeting, none so sollemne disport, but he is there for a stickler to increase the multitude of sins: this Deuill is called BLASPHEMY, that is continually clamorous, ready to swell in enuie, prone and forward in indignation, he cares not to sweare God his maker and governor from top to toe like the French man, and curfe al his creatures in dishonor of their creator; his delight is hourly to make idols of euery vaine thing he seeth fretting, chafing, and perplexing himself if he want othes to disesteem his displeasure. He haunteth ordinaries, and places of exercice, schooles and house of learning, nay I fear me (would God it were a lie) there are more othes sworn in Poules in a day, then devout praiers said in it in a month: euery shop hath one at leaft, beside the maister, to sweare to the price, and without an oth now adaiies there is no buling or chaffare; faith and troth are the leaft hazard; yea and nay is a puritan. This fiend accounts it an impeach of his honour if any out sweare him, and a token of cowardife, if thee want othes to replie with: he is a man that day he coines some lothome icaft out of the scripture; and is neuer so little croft, but (if he wants a fit English oath to put in) he will vp with Cancro, vienne la bofie, la peffe l'esrange, la diable, le rage te puiffo emporer: if he want French blasphemy, Pota d'iddio, putana d'iddio, cries he with the Italian Atheist: if you take of Divine iustice, he faith there is no God: if he by sickness and plagues be forced to confesse him; he calls him tyrant, vniuft, and without equitie: if another man be preferred before him, he faith God doth wrong to his honor: if he fling the dice (after the loffe of two or three hazards,) In spight of God he will now cast in: and though thee bee iustly accused of an offence, I forfake God (faith he) and I did it. Let any man promife him a familiar to further him in gaming, hee will vow that Deuils know all things, that the thoughts of mens hearts are open vnto them, that they may faue and give man Paradife. Hire him to write a comedie, he is as arrant an

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Atheist
Incarnate Deuils.

Atheist as RABELAIS in his Pantagruel, so that it is wonder
y (with THEODECTUS the Poet) he is not stroke blind, & by deuine
justice loose his ences as THEOPOMPUS did for many months:
and not only in this habite breaketh forth BLASPHEMY in our age
and nation; but amongst the Iewes and Rabins he hath beene
more impious: saying that God roareth three times a day like a
lion, Alaffa, alaffa, alaffa, woe is me, that I have destroyed my
people: and in their Peruchines and expositions upon the sixt
chapter of Genefis they say that God hath reproved himself for
creating fiew things; Firft, the Chaldeans; secondly, the Isma-
lites; thirdly, Originall sinne and concupiscence; fourthly, Idol-
atrie; fiftly, that he suffered the captiuitie of the children of Is-
raell in Babilon. It was he that taught them in their Talmud
to excommunicate God for taking R. ELIEZERS part against
them: and incensed that cursed lim of their sinagogue to say,
That entering Paradice by subtily, he deceaued both God and
the Deuill. I dare not write further of those impieties I haue
read, not onely in these reprobates, but also in the liues of ma-
nie Christians in profession, Deuils in deed, who led by this
spirit, haue like IULIAN, BLASTUS, and FLORINUS, and many others,
filled their times with impieties: Onely let mee perswade you
by these examples to gather the lothfomenesse of this sinne,
and flie it in all your speeches and conuerfation. Among the
Grecian gods and Idolatrous Oracles, contempt had his pu-
nishment, as it appeared in DAPHIDES. And MISÆUE, for threat-
ning the gods with warre, was ytterly subuerted: SENACHERIB
for blaspeaming the true Immortall god, had eight hundred
thousand men defaited in one night by the Angels: ANTIOUTHUS,
NICANOR, and HOLOPHERNES, the one was deoureued with
wormes, the next had his tongue pluckt out and cast vnto
the foules; the third had his head cut off by a woman, and
all for blaspehamie: HIMINGÆUS, and ALEXANDER, were pof-
seft by the Deuill: OLIUMUS the Arrian, was slaine by
lightning: PHERÆCIDES was consumed with vermine: nay a
yong child (as CIRILE reporteth) was fecht away by the
Deuils, for blaspehaming the name of God. Let all forts
consider
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consider on this, and goure that little member their tongue, least justice that hath forborne long time, strike home at last to their confusion. What malecontent is this that followes him; Looking suspiciously, as fearing to be apprehended; scattering Libels in Court, Westminister, and London? By his apparell hee should be a Frenchman, but his language showes him to be English. Oh I know him now, it is SEDITION the Trouble world; This Deuil detected for some notable villanie in his countrey, or after the lewd and prodi-gall expence of his living, flying under colour of Religion beyond the seas, is lately come ouer with seditious books, false intelligences, and defamatorie Libels, to disgrace his Prince, detraet her honourable counsell, and seduce the common fort: This fellow in Poules takes vp all the malecontents, telling them wonders of the entertainment of good wits in other countreys, and calls them fooles for lusing so long heare, where men of good wits are most neglected. In the countrey, hee stormes, and railes against inclosures, telling the husbandmen that the pleasure of their Lords, eates away the fat from their fingers; and these rackt rents (which in good footh authoritie might wifelie looke into) are the vnder ruine of the yeomanrie of England: the conclusion of his talke alwaies is insurrection, and commotion; for faith hee the world will never be mended with the poore whilst thefe carmorants be hanged higher. This is hee that faith that warre is a good tre, and bringeth forth good fruit, namelie store of good crownes: and it is a paradox of his, That it is better liue a Rebell then die a begger. If anie mislike his talke, and threaten to bring him in question, My friend (quoth hee) I doe but trie the natures of men how they are inclined, that they may be looke into by the better fort, whose intelligencer I am. This is a pestilent fiend, and the more secret hee lurketh, the more harme hee worketh, the whole scope of his discourse is the cause of much inconuenience, for there-through on euerie side growth hate, and of hate faith

Kij MACHIAUELL
Incarnate Diuels.

MACHIAUELL come deiulions, and of deiulions sects, and of sects ruin. Another method of SEDITION is this, to innouate in religion, to detrac the pofficie of the Cleargie, to disgrace the reuerend fathers & eies of religion, our Bishops, obiecing against them those corruptions, which as they never thought, fo they never practisf. Of this race was MARTINE MARPRELAT, who had he been attached with a writ of Capias Hangvillaine, he had not troubled the world, nor left such fraternities of his sect in England. DRACOS lawes written in blood were fit for them, who only ftir vp seditions to spill innocent blood. BIESIUS in his booke De Repub. (setting down the difference betwixt good and euil) faith, That such things as maintain vs in euil, or change our goodnes to wickednes, are rightly called euil; but such as maintaine or encreafe our felicities are rightly tearmed good: this considered what shall we account these seditious libertines but wicked, who maintaine the inferiors in euill thoughts toward their superiors, and alter the simplicitie and good affeccion of the subiect toward his Prince, to the subuerion of themselfes, and the hate both of their countrie, and ruine of their kingdome? CONSTANTINUS the Emperor (feeing the inconveniences that arife by these sort of men) in his Epiftle to the Alexandrians, causeth them to be punifhed feuerely. And one of the haftners on of the deffroction of Ierufalem was the seditions and factions within the cittie: as IOSEPHUS witnesseth. The nobility amongst the Iewes listening to whisperers, and detractors of their equals, would subfcribe to no elefion or superioritie, fo that (in the time that ANTILOCUS EPIPHANES fought with PTOLOMEY for Siria) the whole countrie had like to be subuered, (as NICEPHORUS witnesseth.) Princes in authoritie, nobles, and counfailes of Comonweales, Citizens and subiects in each countrie, beware of these seditions; for they deferue truft on neither side. For how can a forraigne king in reason truft those who are fafe to their countrie? or suppose them faithfull, who (only seruing for profit and maintainance with them) will more willing (vpó affurance of life and livelihood) discouer your practifes to their naturall Prince? And how can their lawfull and rightfull Prince truft them, who hauing once paft the limits of honfie are in TULLIES opinion
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opinion past recouerie?

Hauing thus far brought you in knowledge of the fatall ene-
my of societies, called SEDITION, now looke vpon this other side a
little, and marke what Deuill marcheth there: Forfooth it is
WAR, in one hand bearing a brand to set cities on fire, in y° other
a sword bathed and embraed with bloud; This fiend foweth a
spice of tyrannie wherefoeuer he marcheth, hauing Feare, Cla-
mor, Sorrow, Mourning, Crying, Groning, continually attend-
ing his chariot; of whose effects LUCAN moft heroically fingeth
in his second booke of ciuill warres, in these verfes:

Nobilitas cum plebe perit, luteqis vagatur
Ensis, & anullo renocatum est pectore ferrum.
Stat cruor in templis, multaqs rubentia corde
Lubrica fax amadent, nulli sua profuit atas
Non fenis extremum pigint furentibus annis
Pracipituer diem, nec primo in limine vitio
Infantis miseri nascentiam rumpere fata:
Crimene que parui caedem potuere mereri?
Sed fatis est vani possis mori.
The nobles with the common fort are flaine,
Each where the conquering sword vnsheathed smites
And from no breast his furie doth containe:
The temples fiREAMe with gore by bloudie fights.
The flippierie ftones are moist and crimson red,
No age was fpar'd, nor tooke the sword remorfe,
The fte froublous times, of old mans filuer head;
Ne left he lateborne infants to inforce,
How could yong babes deferue this crueltie?
But now t'is well to haue the power to die.

This fiend is the boulfter of Ambition, and ferueth only the
crowned fort to diifeft their mislikes & perturbations: & not on-
ly with his entrance, but also with his feare bringeth he cala-
mitie, for no sooner draweth he his forces into any place, but be-
fore any assault or violence be offered, the fields are forfaken,
husbandry is giuen ouer, marchandife ceafe, & feare triumphs:

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the expectation of his intent, is the perturbation of those that
expect him, and whosoever serues him, is bound to obey his ne-
cessities: the laws of iustice are peruered by him, and vaine-
glorie that begot him is oftentimes the cause of his ouerthrow,
This deuill is the scoure of God, the son of wrath, the plague
of nations, the poifon of peace, and BARTAS thus learndely de-
scribes him in his effects,

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

Wonderful are the mischiefs that this fiend hath raised in the
world, in leauing countries defolate, cities defpoiled, and flouri-
thing Realms ytterly wafted: many are the examples & wofull
the histories that intreat hereof, & nature hath receiued y*e gre-
teft wounds by this enuie: let vs therefore flie it with prudence.
For thou prowd wretch y*e defirest change for thy profit as thou
supposest; know this, that war is blind in his cruelty, & respects
not what thou wilt, but where thou art: all forts perish by his
sword, he regards not religion, affection, defert, al is one to him
in intending execution; let vs therefore loue peace and purfue
it, for as OVID faith,

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

AUGUSTINE
Incarnate Deuils.

Augustine speaking in commendation of peace faith, that it is so good a thing that amongst all created things nothing is heard of, with more delight; nothing desired for, with greater affection, and nothing possessed with more profit. Christ knowing the commodities and perfection of this peace, not only lie in word but also in example, not onlie in life and death, but also after death, taught vs to embrace it. In life hee taught it vs, for at his birth the Angels foong, Peace bee to men on earth. In life hee taught his Disciples to preach it, saying, Into what house soever you come, say firft of all, Peace bee vnto this house. Hee commanded it in his death, when hee suffered himselfe to bee taken, whipt, crucified, and slaine, that he might reduce vs to Peace with God. Hee commended peace vnto vs after his death; For after his resurrection (and in his visiting the Apostles) his firft salutation was, Peace bee among you: who therefore is an enemie of peace, is an enemie of God, who liued, suffered, and arofe from death to life, to establishe and forme our peace. Nihil est tam popular e (faith Tully) quam pax, &c. Nothing is so popular as peace, for not onlie they to whom nature hath giuen fence, but euery house & fields seem to me to requie therat. And to conclude, not only let all men eschew this fatal Deuil of war, and entertaine the sweet benefit of Civill peace in their societie, but let them get them the true peace also, which (as Leo faith) is not deuided from Gods will, but onely delighted in those things which are of God: for when fenuality resieth not our will, & our will in no part contradieth reason, then haue we the clearnesse, serenitie, & peace of mind, and then is the kingdom of God.

Next War followeth a froward furie called Vengeance: if you long to know him he hath these marks, his face pale, his eies inflamed, his browes bent, his hand shaking, his nostrils yawing, his passion expressed with othes, & satisfied with blood; he wil not stand lawing to disieft his injuries, but a word and a blow with him; no man must abuse him, no man controule him: hee is generallie blind in his owne affairs, and harebraind in all his actions, his cuftome is either to purchase the gallowes by murthers, or to bee beggered by the law: Bee not acquainted
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acquainted with him in any case, for he that feeds on REVENGE, respecteth not reason; PLATO knowing the force of this infirmity, being displeased with his servant who had grievously offended him, would not punish him himself, but gave him to bee corrected by his friend TENOCRATES with these words; Chastice mee this boy (faith hée) for in that I am angrie I cannot punish him: SENeca reporteth the fame of SOCRADES, and Saint JEROME of ARCHITAS TARENTINUS, and all such like actions of memorie are worthie to bee registred. For (to accord with Philosophie and Poesie) REVENGE is but an ablest thing, an infirmity of the spirit, a default in judgement, which becomes not THALES or CHRISIPPUS, (as IUVENAL faith) but rather an intemperate and dissolute THAIS: where contrariwise clemencie, and remission, and forgivinge of injurie, it is an act of pietie; wherein CAESAR (though otherwise an usurper) gloried, telling one (and swearing by the immortal gods) that in no act of his he more justly deserved glorie, or more perfectly delighted himselfe, then in pardoning those who had offended him, and in gratifying those who had ferued him. To make short, whofoever Reuengeth, is sure of Gods vengeance, for the law of God especially interdicted and forbiddeth it, in these words, Seeke not reuenge; neither remember thou the injuries which thy neighbors haue done unto thee. The Philosophers likewise accorded herein, as appeareth by SOCRADES and PLATO, who in his first of his Common weale faith thus, that Reuerre iniuriam, est inferre, To render and do injurie is all one.

But leave we this fiend to the tyranny of his owne thought, for here marcheth forward the spirit of IMPATIENCE now incarnate, a fleshlie fiend I warrant him: This is he will beat his wife, lame his children, break his seruants backes, vpon euerie light occasion; hée will not dine for anger if his napkin haue a spot on it, nor pray if hée haue not that granted him which at the first he requireth: he will not stay to hear an answere whilest a man may excuse himselfe, nor endure any reading if it fit not his purpose, nor affeet anie learning that feedes not his humor: hée will beat his Philistian if
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if his purge worke not presently; and kill his horfe, if he gallop not when he commands him: he is like captaine CILOUX foole of Lyons that would needs die of the fullens, because his master would entertaine a new foole besides his elfe: this deuill is an arrant sweare, a swift striker, a short liuer, three good marks to know him by, and of all his imperfections this is not the least, that if he be detracted he stormeth, be it either justly or vniustly, not considering what an honour it was for ZERXES, CAESAR, DOMITIAN, TITUS, TRAIAN, and TIBERIUS, who being certified that a certaine man had spoken ill of him, answered, That tongues are free in a city. For to heare a mans fault is wisdome, but to be flattered is meere misery. A certaine Emperor confirming the lawes of THEODOSIUS, ARCADIUS, and of HOMER, said thus: If any one not knowing the law of modesty, so far forth forget himselfe to speake ill of vs, our will is, that he be not punished for the same, for if it proceed of lightnesse of spirit, and readinesse of tongue, it is to be neglected: if it proceed of folly or choller, it is to be pitied: and if it proceed of injury, it is to be pardoned: A golden saying, and worthy an Emperor, which if you follow my friends, you have a sufficient spell about you, to conjure the spirit of Impatience from you. Thus haue I briefly shewed you the whelpes of WRATHES litter: now for a conclusion, let vs a little canuase this cursed fiend BAALBERITH. To discourse therefore of this immoderate passion (proceeding from the senfetie appetite, as AQUINE faith) it is the increafe of the gall (according to the Phisitians) but the decreease of all modesty, by the law of reason: for he that is affected with this short madnesse (according to SENECA) is angry with his quill if it deliuer not inke; with his dice, if he play and loose, and then he bites them: his gesture is inconstent, he looks red in the gills like a Turkie cocke, his eie lids are depreft, his lips tremble, his tongue stutters, and he is vnquiet in all his body. Sometimes from words he breaketh into cries, from cries into flauders, from flauders into contumely, from contumelies into curfings, from curfing into blasphemies. Sometime like an ague it feareth the whole body, & sometimes

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like a frensie, perverteth the mind: sometime it lifteth vp the hand to hurt another man, sometimes himselfe: somtimes hee heares not, eates not, speakes not, but is his owne plague. What shall I say? this Deuill in all men darkeneth reason, & confoundeth memory: and as smoke driueth a man out of his house, so wrath expelleth the Holy-Ghost from our hearts. Those that write of Ire, disswade and debar men from the vse thereof for three causes: First, because it injureth God; next, their neighbours; and lastly themselves. For from God it taketh the effect of his power; from our neighbour it taketh the affect of due beneuolence; and from mens selues it taketh the affect of reason and vse of intelligence. For first of all, it behoueth God in respect of his power, judicially to reuenge and punish finne, spirituallly to inhabite the good, and liberally to bestow his benefits on them. But the Irefull man is contrarious to God in all these things: first, hee taketh from God his reuenge, because Ire is a disordinate appetite of reuenge: and God saith, To me belongeth reuenge, Et ipse retribuum. For God hath referued two things vnto himselfe, glory, & reuenge: and the proud man robbeth him of the one, and the irefull man of the other; secondly, an Irefull man injureth God, because he expelleth him from the rest of his habituation: In pace factus est locus eius, His place is made in peace: but according to the Proverbs, An Irefull man prouoketh brawles, ergo he displaceth God of that habituation wherein hee would dwell, by corrupting his heart with contentions: thirdly, God is injured, in that the peace he sent into the world, is by the irefull man disturbed. Secondly, Ire taketh from our neighbor the affect of due beneuolence, for we are bound to defend him in substance, fame and person: and contrariwise this Ire compelleth vs to hurt him in raiuishing his substance, impeaching his fame, and killing his person.

ARISTOTLE (a great seacher into nature) faith, that as foone as the Bee looses her sting, she dieth: and so fareth it (if we morallly allude) with the Irefull and reuenging man; for whilst either indeed or word he exercifeth his mallice on his neighbour, hurting him in his substance, person, or fame, he first of all spirituallly killeth himselfe, according to that of IOB, Virum stultum interficit.
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terficit iracundiam: Ire killeth the foolish man. Thirdly, wrath drowneth & destrueth in a mans owne selfe threè kind of goods: For firft of all, it subuerth the honesty of corporall disposition: secondly, it hindreth reason: and thirdly, shorteneth life. That it destrueth the honesty and comeliness of mans disposition, it appeareth, because how faire foeuer a man be, it deformeth his lookes, it discolours his face, it altereth his gesture, it transporteth his tongue, and euery way disgraceth him. And therefore SENECA faith, Nothing more profiteth an Irefull man then to behold his owne deformity: and therefore another Philosopher said, that it was requisite for a wrathfull man to see his owne face in a myrrour, to the end, that by the reflexion thereof, hee might behold his unnaturall alteration. It is said of MINERUA, that being delighted in the muficke of a cornet, she once plaied by a tranparant and chriftall fountaines side, wherein spying her cheeckes mightily put and swollen with winding, shee caft away her instrument, and repined the further use of it: As it happened to MINERUA the goddeffe of wit, so fortuneth it often times to many wise men subiect to indignation, who somtimes distraeted with Ire, and perceiuing in the clere fountaine of their judgement, the vndecencie and errour thereof, verterly disclaime it: secondly wrath hindreth the power of reason, according to CATOS saying:

Impedit ingenium ne poscit cernere verum,
It hindreth the judgement and understanding, leaft it should dis- cerne truth: and for that cause the Deuill behaueth himselfe like a cunning fisherman, who purposing to catch and infrane the fift more cunningly, troubleth the waters, to the end, that blin- ding their fighft, they may the sooner fall in his net. In like manner doth the Deuill demean himselfe, who striving to draw men to finne, hee stirreth perturbation, strife, and diffentions among them, to the end they may the sooner fall into finne, and be seduced by his mallice. ARISTOTLE in the firft of his Topiques faith, that Ire neuer subuerth reaon, but when the mind and foule is peruerfe and froward: and euern as it is the craft of the Sophifter (as the fame Philosopher faith) to prouoke his adversary to Ire, to the end he may hinder his judgement, so it is the

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...pollicle of the Deuill to blind our understanding with wrath, least we would discern his villany: thirdly, Ire shorteneth life, as may appear in beasts, which being naturally chollericke, haue but short time of continuance; as namely, in the dog, and that in Ecclesiastes it is approoned, where it is said, Zelus & irascunda minuent dies, & ante tempus senectum adducunt, Zeale and wrath shorten life, end haften age. It is said of the Onyx (a stone gathered in India and Arabia) that it tieth spirits, presenteth dolefull visions, multipliceth strifes, & causeth brawles: The like may be said of Wrath, for it banifeth all good thoughts from the heart, filleth the imagination with vntoward visions, and increafeth envy, wrong, and contention: and as the stone Sardius hindreth the properties thereof, so doth Patience mollifie & pacifie trouble: according to that of the Wife man, Responso mollis frangit iram, A soft anwer putteth downe strife. SENECTA in his third booke de Ira faith, If it be a friend that offended, hee did that he would not: if an enemy, he did as he ought: So howsoever displeasures come, if they be wisely construed, they are easily digested. Wrath by the Schoolemen likewise is compared to a burning feuer, which as it hath two accidents (according to CONSTANTINE) continuall heat, and great thirst; so a wrathfull man vpon euery froward word in gesture, words, and lookes, is drawne into a great heat, and afterward is seased with a great thirst of reuenge. A wrathfull man likewise is compared to a beast called Abbane, which being a creature of the bignesse of a Hart, yet (against the custome of all other beasts) hath her gall in her eare: so a wrathfull man (although he be kindly spoken to) yet taketh he all things in bitterness; and according as he intrepreteth words, so giueth hee short and croffe anwers. Thus far haue I drawn a line, to square the foundation against the assaults and battery of BAALBERITH. Now with GALLEN I will mortifie some chiefe stones of the building, and leave the rest to your finishing: and thus faith he in a certaine treatise of his, That from our tender youth we ought to tame this passion of choller, and not attend till our yeeres be ripened; at which time hauing taken root, it is the harder to be weeded out: for if wee yeeld this headstrong fury one foot, it will take two, and by litle
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and little will in such fort crepepe and attaine to the seignurie of the heart, that by no meanes or medicine it will be vndefeated therefrom. The heaven (said GALLEN) hath so much fauoured me, that I had a lust, good, and courteous father, & no waies oppresed with passion and choller; whose good precepts and instruc- tions, I haue euer retained: for at no time, in what choller soever he hath seen, haue I seen him transported so farre, as to strike any man, but (which more is) hee had alwaies a custome to reprehend those, that beat and stroke their subiecets and ser- vants. But if I were fortunate in a father (said he) I was lesse fortunate in a mother, for I had one the most chollerick and troublesome woman living vpon the earth, shee was alwaies at the Staffes end with my father, to whome shee was no lesse troublesome, then was earst XANTIPPE to her Socrates: she never ceased to raile against him, continually filling the house with tumult, yea, choller had such power in her from her youth, that when she entred into any discontentes, shee flung, stamped, strooke, yea so far forgot her selfe, that she strooke her chambermaids. The same author faith likewise, that the first time he began to detest that vice, was, that being a young lad he beheld a man seased with this passion, who was so far disguised by choller, that she seemed rather a monster then a man, for she had his countenance changed, his eies staring, his haires bristling on his head, his lookes furious, and all the rest of his body trembling, and agitated with fury; he cried, he stamped, he threatened, she forned at the mouth like a bore, and to conclude, he shewed such strange, insolent, and prodigious countenances, that shee gauke manifest evidence that this brutall passion, brings a man besides himselfe, and makes him like vnto beasts. Thus farre GALLEN, by whose counsell if wee propose vnto our selues the image and picture of a diempered and wrathfull man, no doubt but the obscene, filthy, and lothsome behauiour which he vieth, will bring vs in detestation of his vice, and determination to a- void and conquer such like perturbations and affections.

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

In that time that Geta the Emperour had made his festiuall of three daies long, and his messe were serued in according to the order of an Alphabet; BEELPHOGOR gorged with multitude of dishes, and dead drunke with varietie of wines, at last fell fatally sicke of an extreame furset. SLEEPE his Phisitian was sent for, but hee could not digest it; Manna, Rubarb, and the beft easie & pure drugs were miniftred, but they wrought nothing in his gorged stomacke. His brother Deuils loth to loose fo kind a friend, and necessary member of the common-weale of confusion, sent to Perdia for the high priest of Bel who was held a great Magitian and a Phisitian. This holy father, faced like the North wind of a map, mounted on a horned Deuill instead of a Spanish Gennet, speddily posted to his court, and was at last admitted to his presence, where after sight of his vrine and feeling of his pulfe, with a bitter sigh (as terrible as a Tornado on the coast of Spaine) he began in these words to tell his opinion: Paligraue of the pipes of wine, Grand distiller of delicaties, it is no receipt of the Hipocratifs, nor potion of the Gallenists, can dissolue the crudities and furcharging humors of your stomacke: but as among the Barbarians and Cannibals the priests are phisitians and neuer faile of their cure, fo the patient thinke them able, & the thing possible; fo I, the priest in your rights & sacrificies, (if fo your great Bellyship haue a good opinion of my experience) am both able, and will rid you of your furset without paine or trouble. BEELPHOGOR glad of this, poured a tun of Greeke wine downe his throat for his good counsell, and assuring him that he confidently trusted in his cunning, our cure-deuill at last began his Incantation. Long had he not mubled in a great cane, which he had brought in
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in his wide fleueue, and waft the patients temples in a Fat of vnpurged Malmsey, but BEELPHOGOR began to cast or discharge, (let it please chaft eares to let slip this vneuerent word) and in sted of voiding corrupt fleame, Aduft choller, and other indigested excrements, he sent forth (oh procreation incredible to be thought of) fife fiends, dull winged like Bats, spirits of the elements next neighbouring the earth, who in clouds of fogges and mists, having haunted Asia, Africa, and Europe: for the moft part haue by a Southerne wind of late daies beene blown into England, and become incarnate after this maner following (yet referuing those names to thefelves which their grand-fire Satan gaue them.) The first is DULNESSE OF SPIRIT, and he dwells in an English man late come out of Germany, who having beeene an apprentice to drunkennesse since the yeeres of his discretion, is lately arrived, to make a dearth of Sacks in England. If you marke his gate in the streets, it is faufages and neats tongues: he shawmes like a cow had broke her forelegs: you shall euuer see him sweating, and his landreffe, I know, hath a good matter of him, for the very pure greafe of his handkerchiefe, is sufficient to find her candel for a winter time: his eies are full of cathars, and had he not a vent by them to discharge his head, his braines long since had sunk in a quaggire: hée hath cheeke dropsie profe, and a nofe, such a nofe as nofe was greater: from the wafet to the foot of equall proportion: his necke dropt in his head and shoulders, his body in his buttocks, and his buttocks in his calves: all pure beeze of twenty pence a stone, a dog would not eat it. This Deuill of a drunkard hath no felicity but in a tauerne, and for every day if he make not a man drinke, he hath spent much idle time: he hath all the tearmes of art set downe by T. N. in his Supplication to the Deuill, Primum ad fundum, secundum bis medium, tertium ut primum, sic deboe bibere vinum. He hath a faufage alwaies in his pocket to drue downe drinke, and in sted of the stories of the nine worthies, he hath painted in a booke in their antiques, all the faithfull drunkards of his age: he hath killed himselfe with Aquauita, another with Rennish wine and Oifters, another with Heringes and pickeld herrings: he hath all their
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their names (and Epigrams to them) of the best maker of this age. Of all nations and citizens he can not abide a Romane: ask him why, Fie on them (quoth he) the slaues kill their wiuues for drunkennesse. Draw him but into the common place of wine, he will weary the whole company (with one quart & a morcell more, and so God be at your sport M. TARLTON:) first he faith that it is vitis, quasi vita, a man were as good misse his life as wine: againe, that (in Almaine and France) wine is the most honourable present to strangers: he allegeth you these verfes out of RALBLAIS (but with this breathing point, One pottle more of that next the doore Ned.)

Furieus est de bon sens ne iovis,
Qui boit bon vin & ne s'en riovis.
Mad is the knaue and his wits haue the collicke,
That drinkers good wine and is not frollicke.

After the company hath drunke caroufe about, and sung Chorobent, and Gaude plurimum, forward goes he, By gots hundraed towland ton a deuels, all CAESARS armie had bene loft without wine: and the only medicine for the flegme is (in his knowledge) three cups of Charnico fasting: he hath the Prouverbe of the old Phistians (post crudum purum) a gallon of wine to an apple is pure simetry and proportion in drinking: fill his cup againe of Madera wine, and let him wipe his cies after his fashion, you shall haue stories too, as true as the voyage of PANTAGRUEL. I was (will he say) somtime in a Tauerne, and it was with some of my neighbours that it was (this drinkers too flat IOHN, fill better, faith he, and carousing in stead of a full point he prosecutes his matter,) and it chanced as we were a drinking :I sawe mine host carry two pitchers full of water into his wine seller, hauing two other carried after by his apprentice full of good wine (as I supposed:) now Sir, (suspecting some knauery) I thrust my head out of the window, and cried mainly with a full throat, Fire, fire, fire; By reason it was somewhat towards night (now a bit, & then a cup more) I was quickly heard, so that at the last, the Tauerne was full of all sorts of people, some bringing water, (as the contrary to fire,) others oile, (good to quench lightning,) some ladders to clime the house top,
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top, some vineger to lay on scalding: The people entring into the chamber where I was, and seeing neither fire, nor smoake, fearfully ask mee where the fire was? I also hoarfe with crying, at last answered them that it was in the feller, and I was sure of it, and for prove thereof (quoth I) I saw the host very now carrie down store of water. They hearing this, sodainly ran downe into the feller, where they found the Tauerne with his prentice mingling wine and water together, all the companie detesting his knauerie, one cast his paile of water at his head, another his oile, another his vineger, another broke a sticke out of his lather, and all to bebeat him: the host souced in souce like a pickled herring, ran away to dame himselfe, the people fell a drinking til they left him neuer a drop in his feller, and I (a pottle more of Charnico, Edward) without paying pennye for my wine, went away with the goblet, (and I drinke to you good man Pouling) this last period is a pottle at least; and how say you by my tafeteller? Will you hane yet more? Take him fro this his dailie exercise, he is as dead as a doore naile, hee hath no more fence then a shote in pickle: Get him to church, hee sleepe out the sermon: persuade him to abstineence, but faith hee it ingendrers Cathars, & nouriseth the Megrin; examine him in his worldly affairs, talke of that to morrow: the onely meanes to wake him is to tell him the Vintage is come home, for against that time hee makes him a doublet a quarter wider in the waft then the first, because hee will walke and drinke easelie. It would make a good wit drunkke to dreame of his qualities, I will therefore here leave him, and as I haue painted him out to the eie, so will I comfit his detestable courte by reason. First maketh hee that which was ordained to bee the temple of the Holy-ghoft a den of Devils, next drowneth hee that spirit which was created for heauenly contemplations, in earthly and transtorie pleasures, then by his Gastrimargia and Epicurisme, he dulleth his conscience with an apoplexy & nombnes, so that it hath no power to distinguih mortall sinnes, from heauenly & intellectual delights; lastly by detesting continency, he suffereth the plagues of excess, and looseth the benefites of abstineence, which maintaine the soule in his harmonie, and the
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bodie in health and temperature, and as HORACE faith,

—Quin corpus onustum
Heoernis vitis animum quoque pergruat vna,
Atque adigit humi divina particulum aure.
A bodie loaden with the nights exceffe,
At once the mind with dulneffe doth oppresse.
Affixing to the earth by dull desire,
The heauenbreed foule that should to heauen aspire.

Of all detestable sinnes dronkennesse is most vildest, for it breetheth lothsomenesse in those that most delight in it; It is a luxurious thing as the wife man faith, and the immoderate use of wine hurteth a man foure kind of waies: first it is the cause of thraldome, secondly the confusion of honestie, thirdlie, the complemet of vice and voluptuousnesse, fourthly, the signe of follie: The first is manifeest in this, because the originall root and occasion of disgrace was in wine, whereby NOE became the slawe of dronkennesse, and the scorne of his sonne CAM: That it is the confusion of honestie it appeareth, because whosoever is accustomed therein, hee is banished the societie of good men, and subiect to mightie discredits; What is more filthie then a droncken man, faith INNOCENTIUS? who hath stench in his mouth, trembling in his bodie, follie in his tongue, and want of secrecitie in his heart: his mind is alienated, his face is deformed, and no secret can bee had where ebrietie is foueraigne. And SENECa faith, That the mind intangled by dronkennesse, hath no power of it selfe; and if it bee rightlie considered of, it is but a voluntarie madnesse. ALEXANDER tranported with this sinne, flew CLITUS his faithfull friend at a banquet, and after hee had recovered himselfe, hee would have murthered and stabd himselfe for sorrow. The Romans figuring out the image of Ebrietie, painted it in this fort; First, they set downe the image of a boy, and next they painted a horne in his hand, and on his head they set a crowne of glasse: A child they painted him, in signe that it maketh a man
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man childifh and paft his fencfe or gouvernement: They gaue him a horne in his hand, in token that hée alwairs foun-
deth and puftifieth secrets whatfoeu, and they crow-
ned him with glaffe, because the dronckard reporteth himselfe a glorious and rich man, where hée is as poore as IRUS: Pauperior iro, as the Poet faith. VALERIUS in his fixt Booke and second Chapter reporteth this Hyfторie: A certaine innocent and guiltlesse woman, was condemned by PHILIP King of Macedon in his drunkennesse, who confident and assured of her owne Innocencie, cried out, I appeale from PHILIP drunken, to PHILIP fober. The King ashamed at this reprehensifh, fhakt of fleep, re-
couered his fences, and gaue more diligent regard to the caufe, and at laft finding right on her fide, reuered the Judge-
ment, and acquited the woman. By which it appeareth, that the shaking off of drunkennesse, is the eftablishing of rea-
fon, and the cuftome thereof the destruccion of honestie:
That it is the complement of voluptuousnesse and pleasure it appeareth likewise, for modestie restraineth manie men
from finne, and where it is taken away and subdued by wine,
the pleasure that lies hidden in the heart, is discouered without
fhame. Wherevpon SENECA faith, Plures pudore peccandi quam
bona voluntate prohibiti sunt à peccato & fielore, More men are pro-
hibited from offence and wickednesse by the fhame of finne, then
by good intention and will; but where the mind is poiffefled with
too much force of wine, whatfoeuer euill lurked in the heart, is
discouered by the tongue. That Wine likewise is the experiment and figne of follie it is maniefest, because if a man bée in-
clined to any euill whatfoeuer, a triall and experience of the
fame muft bée made in his drunkennesse, and therefore the
Germanes neuer confult before they drinke, perhaps allu-
ding and relying on that of Ecclesiastes, Vinum corda superbi-
rum arguit, Wine openeth and argueth the secrets of proud
men: upon all which premifes I inferre, that drunkennesse
and all disorderne riot, is hurtfull to all eftates, for if it
feize the poore man, hée fhall not bée rich, if it deprue

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the rich man, his substance shall be consumed; if it distraught the
yong man, hée will not bee instructed; if it take hold on the old
man, it makes him a foole: For this cause ORIGEN vpon Genesis
speaking of LOT faith, Ebrietas peior fuit quam Sodoma, quia quem
Sodoma non deceptillia capit. Dronkenesse was worfe then Sodome,
for when Sodome could not deceiue, hee overtooke: These con-
dered, let this fiend be avoided, if not in regard that he desameth
vs in this world, yet in respect that hee keepes and excludeth vs
out of heauen.

The second fiend of this race is IMMODERATE and DISORDINATE
LOV, and he became incorporate in the bodie of a ieater, this fel-
low in person is comely, in apparell courtly, but in behauiour a
very ape, and no man: his studie is to coinpe bitter ieasts, or to
show antique motions, or to sing baudie sonnets and ballads:
giue him a little wine in his head, he is continually sneering and
making of mouthes: he laughs intemperately at every little oc-
casion, and dances about the house, leaps ouer tables, out-skips
mens heads, trips vp his companions héeles, burns Sacke with
a candle, and hath all the feats of a Lord of misrule in the coun-
trie: feed him in his humor, you shall haue his heart, in meere
kindnesse he will hug you in his armes, kisse you on the cheeke,
and rapping out an horrible oth, crie Gods Soule Tum, I love
you, you know my poore heart, come to my chamber for a pipe
of Tabacco, there liues not a man in this world that I more
honor; In these ceremonies you shall know his courting, and
it is a speciall marke of him at the table, he fits and makes fa-
ces: keepe not this fellow company, for in iugling with him, your
Wardropes shall be wafted, your credits crackt, your crownes
confumd, and time (the most precious riches of the world) yt-
terly lost. Nemo salutat sobrius, faith the Prouerbe, A wise man ne-
uer danceth: flie therefore this Deuill, except you long to be
fooles with him, and unfortunatly end in your dancing (like LEWIS
Archbithope of Magdeburge) who in treading his lauolitos
and corrontos with his mistresse, in trying the horsetrick broke
his necke: remember your selues likewise of this verfe in the
old Poet,
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Post flores fructus post maxima gaudia lucius,
Fruits followes flowers, and sorrow greatest joy.

Beside consider what SENECA writeth of worldly joy, where he faith it is the messenger of future miserie; Flie it therefore, for it is alwayes seconed by some sorrow or mischiefe. Another sonne of this race is MULTIPLICATION OF WORDS, and he first incarnated himselfe in the bodie of an Intelligencer, this is a notable knauiiifiend to intangle any man; for he neuer ceafeth to give occasion in his cups for men to over shoot themselfes, he will of purpose cast out suspicious words of his Prince, to see how men are affected, & talke of forbidden bookees to get some man confesse if hee conceale any of them: I would you should well know hee hath bene a trauailer, and can play the Nullifidian as well as any of Sathans sucception: whittle him a little (like the King of France his Switzer when he had drunk vp the bottle of Græek wine) hee will tell you the secrets of all the Commonweales of Christendome, he is an inward man in the Emperours estate, and dare assure you that he hath nothing of the Empire but certain summes of mony which he receiued annually of the imperialis townes, and of certaine Gentlemen that hold their lands immediately of the Empire; and if you draw him to computa tion, he faith it is about some 200 thousand Florins by yeare; As for that in Boheme and Moraia, and places appertaining to the said Realm, he gathereth no more in them then 700 thousand Florins annually: Touching Silefia, Laufatia and Hungary, he faith they hold all in fee of the Empire. He can assure you that Denmarke, Sueuia, Hungary, and Boheme are ele stianes; and that in Wallachia the Turke ordineth the governors, yet Christians necessarily, because all the nation follow the Græek church. Bring him into Poland, he is able to say thus much of that kingdome, that the King hath for revenue but six or feuen hundred thousand Dollers for the entretainement of his house, and that when he maketh war, it is vpon the expence of the country, without the conent of whom hee can otherwise do nothing. And if you inquiere of his forces, he thinks the country may well bring 140 thousand furnisht horse into the field vpon occasion of service. If you fall in question of the Turke
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his knowledge is this that he hath alwaies in pret for the war
130 thousand Timariote, (who are waged by lands which the
Turke hath giuen them, to the end they shold entertain fo ma-
ny horfe at his command) he hath beside them 14 thousand Ia-
nifaries, and 36 thousand Spaies, continually waged by mony:
Besides all those that goe into the war or have any place or dignity
vnder him, are either Apostataes, or the sones of Renega-
dos; as for the Turks by race, they are alwaies kept in servui-
tude and pouertie, either exercized in Marchandife or seruing in
the Temples. Touching his revenue he hath nine millions of
gold, (besides the presents which his officers send him, and the
lands of his owne demeasne,) besides he hath Daces or taxes
of the Iews and Christians every one paying him a Shik in a
year. And touching his gouernors, he faith they are Baffhawes,
and that the continuance of their authorities is but from thrée
yeares to thrée yeares. Bring the Pope in question, he can tell
you this (for perhaps he hath knowne his benenolence) that heé
built the Seminary of the Iefuits of an hospital, contrary to the
will of the dead; and how he hath taken thrée hundreth crownes
of pencion lately from them, fo that now they have but sixe hun-
dreth to maintaine themselves: he is seen in many other things
likewise which I must not speake of, but beware of multiplying
words with him, for though heé butt not with his horns be-
cause he will not beé thought a cuckold, heé will giue a shroud
wound with his tongue, that may bring a man to his neck-
verte: heé hath continually a warrant in his pocket, and vnder
colour of attaching Traitors, troubles and spoiles many honest
men. Bless you felues from him Maifters, for though he hath
a smooth tongue, his heart is deceitful. Of his race was SINON
that betraied Troy, and of his faction be all such moft to beé fea-
red and fled from,

Qui Curios simulant & Bacchanalia vivunt,
That seeme graue men but are lafciuous knaues.

Wonderfull it is to see his course, he is generall and open in
discourse, but vnder intent to deceave, he will play the good fel-
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low but to make make profite of any man, he will speake in ser-
rious matter, though he shew himselfe a foole, and conclude vp-
on any thing though it be without reason: & though the courfe
of intelligence (according to Machiauell) be necessary in an e-
state, and worthy the execution of a considerate and good man
(for his countries sake) yet the Sparta being laid on his shoul-
ders that hath no honestie, maketh that estate odious, which o-
 therwise would be honest: Thus much in description of a disor-
 dinate babler, now let vs heare somewhat against the inconti-
nencie of language, and the unbounded babble of the tongue.
He that keepeth his tongue (faith Salomon) keepeth his soul, and
he that is inconsiderate in his speeche shall find mischiefe: he that
hath not offended in his words is a wife and perfect man, and
according to Cato it is the chiefeft vertue to set a hatch before
 thedoreofour tongues, Solon, Simonides, and ZenoCrates, being
demanded why they spake so little, answered that they neuer
 repented themselfes that they had held their peace, but contra-
riwise in speaking and returning answers. It was noted by
Aeschilus the Tragedian, that God in our bodies hath planted
two eies, two eares, two nostrils, and the braine above the
tongue, to giues vs to ynderstãd, that we ought rather see, hear,
and conceiue, then speake: Ieremia in his Lamentations writ-
ten in verfe; hath (contrary to the order of the Hebrew Alph-
abet put the Letter Pe, before Ghain, (as Rabbi Salomon faith)
to aduertife vs to speake nothing which we haue not heard, (for
Pe in Hebrew signifieth the mouth, and Ghain signifieth the
eies.) It is written of the Philosopher Anacharsis, that hee said
that two members of the bodie ought carefully to bee kept,
namely the tongue, and the parts vn decent to be named, for
neeereft (faith hee) approch they to God that can moderate them
both; and Horace faith,

Sed tacitus pasci si posset cornus, haberet
Plus dapis & rixa multo minus, invidiæqs.
If so the crow could feast him without prate,
More meat he should receive, lette braule, and hate.

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Let therefore this fiend and furie of the tongue bee banished from vs, for as BARNARD faith, Non est capillus de capite, nec momentum de tempore, de quo rationem non reddimus: There is not a haires of our heads nor a moment of time, of which we shall not yeeld account: and as AUGUSTINE faith, Exigitur an nobis omne tempus impensum, qua-liter fuerit expensum, Wee shall haue an account exacted at our hands how we bestowed the time, which hath beene granted vs to liue in. And as the Rabine faith, The cle of God seeth, and his ear heareth, and al our works are written in his book: let therfore lo-quacitie be banished, and let CATOS words be considered, that

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

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

Let this suffie for babling, for here marcheth forth SCURILITIE, (as vntoward a Deuill as any of the rest) the firt time he lookt out of Italy into England, it was in the habite of a Zani: This is an onely fellow for making faces, shewing lascivious gestures, singinge like the Great Organ pipe in Poules, counter-faiting any deformitie you can deuise, and perfect in the most vnchristian abominations of Priapisme: hée hath ieafts to set an edge on luft, and such bitter Libes, as might drive a CATO to impatience; if hée see an old man march in the street, hée returns him a nihil habet; by a light huswife he dare say, yee she is as rotten as an openarse: hée that longs to know more of him let him read BOUCHETS Strees, and if hée find a leaf without a grosse ieast hée may burne the Book I warrant him. And if he require further insight into the filthy nature of this fiend, in Artine in his mother NANA, RABLAIS in his Legend of Ribaudrie, and

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Bonaurentur de Perriers in his Nouels, he shall be sure to lose his time, and no doubt, corrupt his foule. I could amplifie this title as largely as any, and point out with the finger many Epictures of this age, that are excellent in this abomination; but I feare me to corrupt in reporting corruptions, and to inflect good & chast eares, with that which many of this godles world earnestly affect. Pitty it is that toward wits should be inchan
ted with such wickednes, or that great mens studiyes should enterta
taine that, which Philosophers schooles shamefully weft a-
way. In a word, let the Apostles counfell be entertained amon
gift them, where he faith, Fornicatio autem & omnis immundii
tia, aut avaritia, &c. Fornication, and all vnclannesse or auarice, let it not so much as be named among you, as it becommeth saints, or filthinesse, or foolifh talke, or scurrilitie, being to no purpofe: but let men so seafon their behaviours and discourses, that Menan-
deres words may be falsified in them. That the vanity of the
tongue hath bene the ruine of many men.

The laft Erinnis of this line, is SLOUENLINES & VNCLEANNES: this spirit at first became incorporate in the perfon of an Italian, who, banifhed Padua for buggerie, trauelleth here and there in England to meet with more of his fraternitie: he is a meere enemie to the Sopemakers, for he washeth not a shirt in a twelvemonth, & at that time for frugality fake, hee buies not another, but lies in bed till ye firft be washed: he neuer washes his hands and face, because he faith that Sol vrit puriora, The sunne burneth and tanneth the pureft: neither weares hee apparell, except it come of beneuolence; for (faith he) Bene venit, quod gratis venit, It comes well, that comes of free cost. In wearing his apparell he is a Cinicke, for bruething (faith he) weareth away the wooll; beating dries the dust in a mans cies, and the heauier the gar
tment is, the better it weares: he is as fre as the king in a bau
dy house, and so his belly be full and luft satisfiied, Cucullus non facit monachum, A man of worth is not knowne by his good apparell: he shifts his lodging every moneth, partly for necessitie fake, partly for his pleasure: and his whole delight is to have a well faced boy in his company: hee is a great acquaintance of the Brokers, and will not sticke to bring a man to a harlot:

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

Illotus morieris Oppiane.
Sir you shall die a filthy flouen.

It refeth now (according to courfe) that I speake some what of the deformity of BEELPHOGOR the father, since I haue in part scored out the vnclennesse of his children. Gluttony (as the Schoolemen write) is (both according to the habitude and act) a disordinate delight in eating and drinking, a mortall enemy of the vertue of temperance; offending both in quantity, quality, time, and manner. It was first introduced from Asia into Rome, where (corruptions commonly being the swiftest in springing) it became from a seruile thing, the delight of the fouraignes: so that APICIUS (an abieéf cooke that profef the art of cookery in the kitchin) was not ashamed afterward to step into the schoole, and declaime in praife of it, whome for his insatiable abues and inuentions, PLINY (and that rightly) called the Gulfe of prodigality. To this finne MILO CROTONIATES and TAGON (the belly-god) were fo addic ted, that the one bare an Oxe on his shoulders, and after devoured it; and the other (at the table of AURELIAN the Emperor) eat a Goat, a Hog, and drunke a Tierfe of wine, and far more in boasf of his intemperance. ALBOINUS and MAXIMINUS Em pears, yeelding nothing in senuality to this; for ye one devoured at a supper an hundred Peaches, ten Pepins, five hundred figs, beside divers other things: the other, in one day eat forty pound of
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of flesh, and dronke a whole vessell of nine gallons of wine, to
digest it. And now a daies our world rather superior then infe-
riour to other ages, in these kind of infirmities, neglecosteth no-	hing in sensuality: our bankets are fauced with surffets, so that
BEELPHOGOR may (I feare me) clame as many followers and
fauors in our age, as either he had in Persia, Rome or Media:
for our bankets exceede nature, and where our fathers were con-
tent with bread and water, which at first nourished mans life
after the creation of the world: now neither the fruit of trées,
nor the variety of corne, nor the roots of hearbs, nor the fishe of
the sea, nor the beasts of the earth, nor the foules of the aire, can
satisfie our intemperance: but (as INNOCENTIUS faith) paintings
are sought for, spices are bought, foules are nourished, & cookes
hired, to pleaze appetit: one ftampes and ftraines, another in-
fufeth and maketh confections; turning the substance into the
accident, and nature into art. For which cause SENECA (deriding
the variety of banquets) faith, Vna filua pluribus Elephantibus suf-
ficit, homo vero pactitur terra & mari. One wood suffifeth to nou-
rish diuers Elephants, but man feedeth both on sea and earth. And
in his tenth booke of his Declamations, he faith, Whatsoever
bird flieth, whatsoever fiff fhwimmeth, whatsoever beaff runneth,
is buried in our bodies: all which in the truth of things is both a-
gainst nature and Art: for both Art and nature, forbiddeth that
contraries should be mixt togither: which notwithstanding in
our feffuals are often done. But if we consider how hurtfull
it is to our bodies, and damnable for our foules, doubtlesse ex-
cept wee be blinded in heart, wee shall quickly deteft it.
In many meates (faith ECCLESIASTES) there is much infirmi-
tie; and (according to SENECA) weé therefore die suddenly, be-
cause we lieue vpon dead things. Why then should we de-
light in that which caufeth our detriment? POLICRATES
faith, that the intemperancy of meate subuerteth manners,
and preiudizeth mans health: and HIPPOCRATES maintaineth
this, that grosse and fat bodies, grown beyond measuring,
except by letting blood, they be somewhat abated, become
numme and inoffifie, and fall into moff dangerous diseaes.
CHRYSTOSOME faith, that excee of meat confumeth and rotteth
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mans body by continuall sicknes, and at last bringeth cruell
death. GALEN (the interpreter of HYPOCRATES) faith, That they
that are grosse fed, can not be long time healthfull: concluding,
that those soules can not meditate or conceive celestiall things,
whose bodies are ouergrown with blood, flesh, and fat. It is re-
ported of DIONYSIUS the tirant, that being too much swallowed
vp by surfei and drunkennesse, he loft his eie sight; for there is
nothing sooner dulleth the eie, then excelle: because (as PORTU-
MINUS faith) Edacitas cibos teret, sed oculos vorat, Gluttony spendeth
meat, but deoureth the eies. MACROBIUS in his Saturnals, pro-
poseth a very pretie and disputable question; namely, whether
vniforme and fimple meat, be better and easier of digestion,
then diuers and different? and to this a certaine Philosopher
answereth, that diuers and different meat is the hardest of dige-
sion for these causes: first it appeareth in beasts, which be-
cause they feed on a simple and pure nutriment, are most helth-
full; and if any of them be diseased, it is when by variety of
medicine and mans folly, they are nourished against the course
of their nature: secondly, because all simple meat is more easily
digested; in signe whereof, every Phisitian recouereth and mi-
nistreth to his patient in one kind of food, that nature may more
easily convert the simple meat into her selfe: thirdly, because as
the variety of wine, hurteth more then one sort of wine in the
same quantity, in like sort doth the variety of meat: fourthly,
because he that obserueth one kind of simple diet, may more eas-
ily judge and geffe at the cause of his infrimtie (if at any time
he feele himselfe diisterpered) and consequently can more easily
aviod such kind of food: whereas if hee should haue vied diuers,
he should utterly be ignorant, to which of many he should im-
pute the cause of his sickness: fiftly, because in the stomaccke,
the nature of diuers meats is very different, therefore (nature
working vniformitie for her owne part) certaine are sooner di-
gested then other, (the rest remaining in the stomaccke being
crude) and consequently that rots which is afterwards to be di-
gested: by which reasons it followeth, that these rich men v-
sing diuers kind of dishes, do by that means shorten their owne
lives. But perhaps to particularize diseases will be held more
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forcible argumenes, I will therefore tell you what infirmities surfeit brecedeth. First (as Augustine faith) it hindreth the braine, the liver, and the nerues, it causeth convulsions, fowndings, Epilepsies, the falling sickness, and the palsy: it ingenders the lameness in the legges, the gout, the Sciatica, the Aplexie, and a thousand defluxions, cathars, and crudities of the stomacke, which proceed from nought els, but from the insatiable desire of drinking and eating. All philosophie will confess unto me, that the more a man stuffes and chargeth his stomacke, the more he greueth it; for first of all it is necessary that he surmount and exceed the nutriment and meat, and digest it also; and in the surmounting he must strive, and in striving he wearie himselfe, and in wearying himselfe he waxeth feeble, and in waxing feeble he finally consumeth, and then his cooke (I mean his stomacke) unable to worke or boile, it followeth of necessity that he must die. But leave we this to Phisitians to decide, and like Christians let vs Learne to say with Seneca (though a Pagan) Maius sum, & ad maiora natus sum, quam viiam mancipium corporis mei. I am greater, and bome to greater things, then to become the bondslave of mine owne body. Briefly, (since according to Augustine) Gluttony marcheth not but accompanied with other vices: and (in his fourth booke ad Sacras virgines) since Ebrietie is the mother of all vice, the trouble of the head, the subuerion of the sense, the tempest of the tongue, the storme of the body, the shipwracke of sanctity, and the soul; let vs conquer this monster by our abstinence, liuing according to the examples of Paul, the first Hermite Hilarius, Macharius, and others; that that saying may be truly verified in vs, that In carne esse, &c. To be in the flesh and not to liue after the flesh, is rather the life of Angels then men. And thus far for Gluttony and Beelphogor, whome (I hope) I haue so conuired, as he shall haue little welcome to those that haue any sparke of piety: the vantgard and battell are already discomfited, now Astaroth looke to your rereward, for I assure my selfe to discomfit you.

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

Nduftrious Labour, that haft thus long kept me from IDLENESSE, guiding the failes of my conceit through the Seas of reason; now helpe to arange my squadrons, to describe & confound him: lead me a path vntrafected by courfer spirits, that I may beare downe enuy by desert, & puzle detraction in his deprauing knowledge. It is not vnknownen to men of reading, how ASTAROTH after hée had received many sacrificies by the Israelites (as appeareth in the booke of Iudges) and perswaded SALOMON (the wifest of Kings) in his old and retired yeeres to build him an Altar, was (by the praier and perswasions of many Prophets) at laft banished from the chosen nations: so that enforced to liue in exile, he ranged vp and downe Media, Persia, and Armenia, and at laft fpred his renowne in Rome: whence banished by the busie affaires of Princes from their Courts, and from other places of Spaine, France, and Italy; he at laft retired himselfe to the Northern parts: Amongst whom finding contentions in the Clergie, and affectation of glory and armes in Prince and subieft; he tooke his Idle wings and flew to the Southerne and lately discovered land, where honoured by the Brasilians, that greatly delighted in Idlenes, he hath yet a sufficient seigniory and dominion to maintaine himselfe: Yet willing that the Ciuill world (which hée deadly hateth) should be infected with his humor, he hath lately vpon an Indian Negro begotten five sonnes at one clap: and (the sooner to practice his mallice) hath procured their abortion and vntimely birth, to the end they might with the more speed be sent into Europe. The first is, DESPERATION, the second PUSILLNIMITY, the third Dulnesse of the Spirit, the fourth NEGLIGENCE, the fifth SLEEPINESSE. These five well instructed and better prouided for,
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for, he shipt in a Brasile man for Ciuill, but the ship being un-
fortunately taken by an English man, they were brought into
England, and no sooner set foot on land, but ran away from their
Captaine. Now sir, having all languages perfectly, they follow
strange directions, not tying their spirits to one determinate
body, but flying here and there, and infecting all places, and ex-
empting themselves from no persons: yet as subtilly as they
are, I have founded them out; and that I know them, I will
resolute you if you please to read their descriptions. The eldest
of them DESPERATION (a peculiar vice proceeding from IDLENESS, but
not yet which is the sin against the Holy-ghost,) is such a sin, that
if he meet with a rich man, he makes him distrust himselfe for get-
ing vp on his horse without helpe; he causeth him forbear the
reading of booke in suspsect of his vnderstanding, he driveth him
to be dainty of his meats, telling him his stomach is squeasie; he
feedeth him in his dreams with terrible visions, he driveth him to
mistrust himselfe in whatsoever he pretendeth, enforcing such a
diffidence in himselfe, that both he maketh him an enemy to his
body, and the ruine of his owne soule. He persuades the Mer-
chant not to traffique, because it is given him in his nativity to
have losse by sea; and not to lend, leaft he never receive againe.
He makes the Scholler loath to read bookes if they be long,
carelesse to heare lectures, because he vnderstands not at the
first. He causeth a lover to lie sighing in his bed, and rather die
sick of the fulleness then tell his griefe. The poore man he tea-
cheth to curfe his birth, and desperately to glue ouer labour,
where otherwise if he would shew diligence, he might be relie-
ued. He tels a Lady it is best keeping her bed, when the Phisi-
tians assure her the diseafe is cured with exercisse: and let him
but light on a feelebe heart, he will die first before he take a medi-
cine. If a friend intreateth his friend to speake in his behalfe,
out steps he, and counsels him to forbear the demand, for feare
he be denied: and if a husbandman haue a good crop, in the
midst of his harvest he teacheth him this tetch of unthank-
fulness, I would I were a beast, so I were rid of this
trouble. How say you by this spirit of darkeness? Is
hee not cunning and subtilly? Are not his treafons coloured
and
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and plausible? Is not his persuasio conformable to weake nature? If you say nay, you erre; if you confesse it, then learne thus to preuent him: First, remember that Volenti nihil difficile, A good will winneth all things: and to condemne our owne ability in good things, is to suspece Gods mercifull providence in furtherance of justice and vertue: obserue that leision in SENEC,

Qui nihil potest sperare, desperet nihil.

Who nothing hopes, let him despaire in nought.

Let the rich know this, that he that feareth a little frost of infirmity, shall have a great snow fall vpon him: let him confider, that to helpe nature, winneth ease; and that to endeavour willingly, is halfe the meane to attaine happily: let him remember this, that God openeth the vnderstanding, if we offer the endeavoure; and commanding vs temperance, kalleth the feare of exceede; and being all in all things, is defectue in nothing that is vertuous. Let the superstitious Merchant trust the creator, and he shall not superstitiously be tied to creatures; and succour his neighbours necessitie with good intent, and God shall reward him. Let the scholler know, that the harder he is to conceive, the furer he is to retaine: and as no way is too long to him that seeketh a place desired; so no booke can be too tedious that leads any path to knowledge. Let the poore labour to preuent need, and he may be assurred to find no cause to suspece necessities. Let the Lady fast in continence, the shall not languish in exceede: and let all men build on God, and desperation shall not hurt them. Let vs draw nearer this end, and coniure him more cunningly: he hath more motuies in man, & let vs therefore examine them. Sath he, fasting kalleth worldly comfort, and therefore it is to be fled. Answer him boldly, that it is tranitory, and momentary which delighteth, but eternall that mortifieth. If he say, thy sinnes are great; tell him, Gods mercie is greater: If he induce desperation by thy often fall, oppose Christs words against his suspece, Non dico tibi usque septies, sed usque septuagies septies, I say not to thee, seven times, but seuenty times seuen times. And remember that of LEO, Misericordia Domini nec mensuras possimus ponere, nec tempora definire, Wee can neither
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neither measure the mercies of God, nor define the time: and
(to give a sword utterly to confound this furie) vie hope, which
(though every waies thou be assaulted) will maintaine thy con-
stancie; And conclude thus (when troubles or doubts diftraught
thee,) with OUID,

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

The second furie (now adaies ranging vp and downe our
countrie, and infecting fraile and inconstant hearts) is PUSAILA-
nimite and WORLDLIE FEARE, who (wherefoeuer he lurketh,) is
knowne by thefe tokens; hée maketh the eie inconstant, the co-
lour come and goe, the heart beat, the thought fupitious, he kills
weake deere, by fupitious feares; and as a little water (as A-
RISTOTLE faith) is sooner corrupted then a great deale; fo with this
abaftardizing spirit, the weaker minds are sooner attainted the
the great. This fiend maketh easie things impossible by mi-
struft, and fo transporteth affections that they can claime no ti-
tle in their owne natures. This is a temporall and foolish kind
of feare, rising either from the loue of tranitorie things, or the
fupposed difficulties of life. The ordinarie seate of this humor
is in the fenfulalitie of the heart: With this weakness of spirit
was ANTHONIE the Romane feaft, who feeing the increafes of
CAESAR, when his meanes of refift were sufficient, retiret him-
selue to his Timoneum, leaung both CLEOPATRA and his busines,
as destinute of all hope, before the assurance of his danger: mor-
tall is this sinne if it be accompanied with the conferent of the
will, the Apostle writing to the Colossians faith, Fathers pro-
voke not your children vnto indignation, leaft they become
weake in mind, and loose their courage, (according to the
Syriak:) noting hereby, that this infirmite accompanieth for
the moft part those that are of the weakeft abilitie and Iudge-
ment. This dejection of spirit likewise is an effeminate and
wanmanish diseafe, expressed often by foolish hufwifes in these
words, Good God what shal I do? How shal I drefse my house?
Make ready my children? Doe this, and do that? being things
O easie
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easie and rediculous to be forced. Against this infirmitie, and
inuenoming spirit of seare, I will applie that of DOCTOR GER-
son, where hee sayth, That there are diuers that thinke they of-
 fend by dispaire, which offend not: For this proceedeth from a
certaine Puillanimite of their hearts, or of emotiue or seeing of dispaire, which they esteeme to be a content, but it is not. For whatsoever seeing they may haue, (yea, although it presse so farre as that they thinke themselues almost attainted
with this temptation) they lose not charitie, as long as they are
sorrowfull, and the reason is contrarie and contenteth not thereto: So that the spirit of a man is overcome by the ene-
mie, except there be content of the will: For the fence maketh
not the sinne, but the content. You that are or may happen to
bee intangled in these briars, and assaile by this temptation,
make your generall recourse to God, sayng with the Apostle,
Omnia possim in co qui me confortat: I can doe all things by the grace
of him that comforteth mee. To conclude, let no man hide his
Talent whatsoeuer, which God hath bestowed on him to
trafficke and profit his neighbour, least shee incurre this
vice of Puillanimite; but let vs all cleaue into Magnanimi-
tie his opposite, considering this of Tullies, Qui magno
animo est & fortis; omnia quae cadere in hominem possunt de-
spect, & pro nihilum putat. Hee that hath a noble and resolute
mind, despiseth all miiffortunes that are incident to man, holding
them of no reckoning. And that of Lucans,

---Fortissimus ille est,
Qui promptus metuenda pati si comminus insint.
Moot strong is he when dangers are at hand,
That liues prepared their furie to withstand.

DULNESSE OF SPIRIT (the next borne to Puillanimite) hath great
conformite with him, for Puillanimite hindered the beginning
and enterprise of a good worke, and this fiend letteth the perform-
ance of it whe it is begun, & maketh a man glue over in the
midst of his busines. This monster hath three heads wherfoeuer
he
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he feaseth one body: the first is IDLENESSE, (sack to performe any thing, and a poision that confoundeth many men;) the second is SLOWNESSE, that deferrerth to follow vertue, or conuerion from sinne: the third is TEPIDITIE, which causeth a man do his worke coldly, without courage or feruor in his busines. This fiend haunteth most commonly among those fort of men, that are too much subiect to their flesh, and being bondflaues to their sensual lufts, haue their reasons obscured, and their desires dulled: they hate Musike, despise Arts, accounting their excellence to be in ignorance; if they speake, it is so abruptly and lothsomly, as it mouueth not; and if they be silent, they rather looke like some blind statues of marble, then liuing and moouing men. If they write, it is Insita Minerva, so coldly and without conceit, as they (like the vntriable ring of Bels) rather fill the ears with iarring and noise, then delight or reason. Many & too many are poisefed with this spirit, and this spirit is incarnate in them. For they only like beasts repect preuent things, hauing no care of that which is to come: you shall se a slouen sleepeing in his bed, that for want of rying loseth the commodity of preuement: another so cold in his enterpris, that he is vnfortunate in all busines. Whatsoever commeth from such men, seemeth to be enforced, (so is the eie of their judgements blinded in perceiuing that which beft behoueth them.) I knew one of this factio in Oxford, who (after he had studied seuen yeres, & often beaten ouer the Predicables,) at laft thanked God yt he had a little fight in Genus. This was as slouenly a lout as ever I lookt vpon, who often found in his heart to loose his breakfast for want of fetching: come into his study, you shoule still see him sleepeing ouer his booke. In all exercices he was alwaies the laft: & in all disputations so cold, & duncical, that neither any man understood him, nor he, himselfe. With this spirit was those two Servuing men feased, the first of which being asked by his master sitting at dinner, what hee had brought from the Sermon? In faith Sir, (saide he) your hat and cloake, and nothing els. The second examined in the like manner, answered thus: Faith I markt not the beginning, I was asleepe in the midst, and came away before the end. This is a daungerous fiend wherefoever
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he gets footing, causing men to make shipwracke of their time, which being short and swift once past is irrecoverable, & which lost (faith Bias and Theophrastus) a great treasure is lost. This made certaine discontented (as Timon and Apermantus) waxe careles of bodie and soule, fretting themselves at the worlds ingratitude, and giuing over all diligent indenour, to serue the fury of their unbridled minds. The stories registred by learned men are full of men thus affected, and who so considereth the most pollices and Commonweals of Christians, shall I fear me (and let me write it with griefe) find more opportunitie lost by coldness, slacknes, and delay, then consideration can remedy with many yeares heart break and studie. By delay and prostraction, enemies wax strong, and lingering hate giueth preuention a diligenter eie; and though Afric anus admitteth not officious diligence, yet am I so contrarie to him, that I dare boldly auow, that the most stratagems that are done happily, are done suddaily: yet desire I not to bee misconstrued in this, for before action, I admit counfel, and secrecie: But matters once intended, I hold all time lost till they be executed; for delay giueth the enemie opportunitie of intelligence, weakeneth the heart of the fouldior, generally more feruent in the first exploits, and afflieteth the heart of the gouernor till the issue be discovered. To conclude, as waters without stirring & moving, wax corrupt; so without diligence all affaires are either lost or weakened.

But leaue we this (yet not as impertinent to this place, but as such a thing if well lookt into, defерues a whole volume) and let vs now haue an eie to the next fiend of this breed, which Sa-tha first named Neglicience. Neglicience incarnate in our world, hath generally a running head, he is full of rancor, and replenished with idlenesse; Instability, and Mutabilitie, continually attend upon him; so that he beginneth many things, but endeth nothing: he will execute no office by reacon of trouble, keepe no house least he take too much care for his family: put him in trust with a message, hee forgets it: and commit your affaires to his handling, all comes to nought: reading good books troubles his wits, but for Palmerine, thats a prettie storie, and why, because it teacheth him no wit: This fiend lets his books bee couered with
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with dust for want of looking too, his garments fall in pieces for want of amending; his haire ouergrow his shouldeirs, for want of barbing, his face couered with durt for want of washing, and he walks generally vntrust, not for exercisfe sake, but for idlenes: he is still thinking and deuising on things, but he executeth nothing, and (like a lunaticke person) runs into strange imaginations, and only speakes them without effecting them: he defers in all that he doth, and thereby loseth the most of his thirst; and in neglecting to sollicite his friends, hee loseth & smothereth his fortunes; so that OCCASION may rightly say and cry to him out of AUSONIUS,

Tu quoqs dum recitas dum per contando moraris,
Elapam dices me quoqs, de manibus.
And whilst thou askest and asking doest delay,
Thou wilt confesse that I am flipt away.

ISODORE (in his booke of Etimologies, writing of this sin) faileth that the negligent man is called negligent, quasi nec eligens; that is, negligence, because he hath no choice in any thing: for who so is subject to this infirmity, is void of all election, by reason that he wanteth consideration: for a confederate man in foreseeing preventeth, which prevention is the death of negligence. This fiend my friends must be earnestly avoided, for by him ANTHONY dallying in delights with CLEOPATRA, gaue CAESAR opportunitie in many victories; And HANNIBAL lying idle at Cannas, corrupted both his foeldiers, and strengthened his enemies. It is a Cinicks life not a Christian, which is ouerpast in negligence, and nothing worce becommeth a man, then to be careless and improvident: For as fruits vnlookt unto, are for want of turning soone rotten, so minds for lacke of vertuous meditation, become corrupt and polluted: memorie without unde defaceth, and the bodie without exercisfe becommeth lothome, negligence therefore is fitly compared to a sleepe, for as in it man resteth and is deprevied of all that he hath, so in the sleepe of negligence and sinne, al vertues are dispoiled: which is very prettily figured in the sleepe of IONAS, of whom it is said, That he fled from the face of our Lord in Tharsis, and entring into a ship fell into a profound sleepe, and there arose a great wind, and the tempste increaseth, and the ship was

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was in danger; finally, Ionas was cast into the sea, where falling into the belly of a Whale, hee loft his haires of his head, and became bald. On which place the glossie faith, that the great and heavie sleepe of the Prophet signifieth a man loaded and drowned in the sleepe of error, for whom, it sufficeth not to flie from our Lord, but furthermore (ouerwhelmed with a certaine carelesnesse) hee is ignorant of Gods wrath and se-curelie sleepteth, and at laft is cast into the Whales bellie, which is the boseme of hell. For as the Whale dwelleth in the deepest flouds, and profoundest seas; so Hell is said to bee in great obscuritie, and in the depth of the earth. Wherevpon in the Gospels it is said, To be in the heart of the earth: For as the heart is in the middeft of a creature, so is Hell in the middeft of the earth. At the laft hee is made bald and spoild of his haire, that is, depriued of his vertues and graces. And where it is said, Ionas sleepeing the winds arose; it impleith thus much, that a man sleepeing in idleneffe, negligence, and carelesnesse, the winds and stormes of temptations suddainlie and vehementlie arife: For then are wee most suddainlie surprisde with error, when wee are most intangled with imprudence and negligence. And as Caesar in his Senate housfe was assailed when hee laeft suspected, by his conspirators, so men in their securities are soonest subdued by the assaults of wickednesse; which conspireth the death of the foule. The Poets faire thus of the Syrenes which haunt about Sicily (and of late dailes haue appeared in the Sea in India) That with their sweet tunes they draw the Marriners sleepe, that whilst they sleepe soundly, they may sincke their ship. The like may bee saide of the Deuill, who lulleth vs in the lap of inconfiderate se-curitie, and singeth vs sleepe with the notes of Negligence, till he sincke the ship of our foule, which is our bodie, in the bottom-leffe seas of confusion, which is Hell.

Let vs flie from Negligence therefore, as being the first cause of the downefall both of men and Angels, let vs bee forward in curing our corrupt natures, let vs not resemble the foolish buffard in Horace, who because hee could not see
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fée as cleare as Linx, would not annoint his eies with Colliri-um; but let vs féeke out of celestiall heritages, not negligently (as thofe of the tribe of DAN, sent out to search the promife land,) but diligentie, like thofe that brought backe the fat there-of, that wée may bée worthy the heritage. Fie how farre haue I wandred when SLEEPINESSE the laft Deuill of this bréeed hath ouertooke me to intreat of his nature: Sit downe drowzie fiend, I will dispatch thee prefently.

SOMNOLENCE and SLEEPINESSE lurketh continually with vn-fortunate persons, and the excesse thereof sheweth the spirit hath small working: he is a fiend that (wherefoever hee in-habiteth) dulleth the fences, maketh the head heauie, the eies swolne, the bloud hote, corrupt, and excessive, the face puffit, the members vnluftie, the stomacke irkefome, the féet féble: Looke in a morning when you fée a fellow stretching himselfe at his window, yawing, and starting, there bée assured this Diuell hath some working: This is a shrowd spirit wherefoever hee gets seasure, for hee liueth by the expence of life, and hee that entertaines him, hath rheuims, cat-hars, defluxions, repletions, and opilations, as ordinarielie about him, as euerie substance hath his shadow. This fiend and his brother NEGLIGENCE are of one nature, and where DULNESSE OF SPIRIT, and these meet, God, nature, law, counsell, profit, soule, bodie, and all are neglected.

This considered, let this Deuill incarnate (too ordinaire a guest in this coutrie) bée banished from our societie, leaft being corrupted by his example, wée fall into the fame finne wherewith hee is intangled: for as PLATO sayth, Dormiens est nullius pratij, A sleepeie man is of no worth; and in the feuenth of his lawes, hee thus writeth, Somnis multus, nec animis, nec corporibus, nec rebus preclare gerendis, aptus est à natura, Excessiue sleepe is neither good for the soule or bodie, or available in any vertuous or laudable action: For hee that sleepeith, is no more accounted of then hee that is dead: and truly I am of this opinion, that hee tooke this custome and law from HOMER, and no other, who sayth, That sleepe is the brother of death: The same allusion also vfed DIOGENES, who
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who when he had sleept said, Frater fratem inuisit, The brother
hath visitid his brother, that is, sleepe hath visitid death: the same
likewise intimateth OUID in this verfe,

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

The like consideration likewise had the Doctors of Israel:
so that one amongst them (called RABI-DOSA the son of HARKINAS)
writheth, The morning sleepe, and the euening dronkennesse,
shorten a mans life: corporall sleepe likewise oftentimes ingen-
dreth the sleepe of the soule, which spirituall sleepe is farre more
dangerous then the other, and therefore CATO dissuadeth
youth from it.

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

So that humane nature is wandred from his scope, and over-
come by euill cuftome. There is another Poet (as I remem-
ber it is OUID) that faith it is sufficient for children to sleepe
feuen houre: and another contemplatiue father faith, that to
repofe fiue houre, is the life of faints; to sleepe fiue, is the life of
men; but to flug feuen, is the life of beasts: Saift thou
thus O father? Oh that thou couldest haue liued to haue seene
this age, wherein if thy wordes found truth, thou shoul-
deft find (whatsoever way thou seekest) as manie reasonable
beasts as there bee motes in the Sunne, thinking eight,
tenne, twelue houre: but a Method of Moderation. These are
they that sleepe in their beds of Iuorie, and play the

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

DAMASCENE (defining this sinne) faith, That it is a spirituall heauinesse, which depresseth and weigheth downe the foule so much, that it taketh no delight or taft in executing goodnesse. TULLY he defines it to be a weariness and tediousnes of the spirit, by which a man growth in loathing of that good he hath begun. So that by them it is to be gathered that SLOTH is a languishing infirmity of the spirit, a dulnes of the mind, a diffidence of Gods helpe, a distrust of our owne strengthe. The sinnes it maketh those subiect too that are intangled therewith, are forgetfulness of God, carelesnes of our estastes, obscurity of our soules, loath-somnesse of our bodies, and irrecoverable losse of time. This sin (by the Fathers) is compared to the diseaue (called by the Phisitians) Paralies, with which, whoesoever is seafe, his members are dissolued, his vitall powers and naturall faculties are weakened, and he himselfe is wholly not himselfe, neither being able to moove, nor matter his owne lims. So farreth it by a slothfull man, who loofeth by this sicknes the light of his mind, the vsse of his understanding, ye good affections that are the props and pillars of the fame, and becommeth but the image of that which in effeect he is not: and as this infirmity is healed by very hot Pulses and inward potions, so except the heat of charity, and the remembrance of hell fire, be applied to the wounds and dulnes hereof, it remaineth wholly incurable. Besides, this sinne is against nature, for as the bird to flie, the fish to swim, the floure to grow, the beast to feed, so man was ordained to labour; which if he do not, he wrongs nature, wrongs his bodie, and which wors is, dams his soule. *Noli esse piger,* (faith AUGUSTINE) Be not slow, labour earnestly and God will giue thee eternal life. HELINANDUS in his Chronicles reporteth, that when a certaine Bishop (called PHILIPPUS BELUACENSIS) was for a night lodged in their Monastery, hee slept fo long, that hee was neither present at Gods seruice, neither ashamed to let the sinne (it be-
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ing then Winter time) to behold him sleep, which when HELINANDUS perceived, and saw no man readie or bold enough to tell him of his fault, hee confidently steppt neare vnto his bed, and in briefe spake thus vnto him, Sir the Sparrows haue long since forfaken their nest to salute God, and wil a Bishop yet lie sleeping in his chamber? Consider (father) what the Psalmift faith, Mine eies haue preuented the day; and that of AMBROSE, It is vncomely for a Christian that the beame of the Sunne should behold him idle; and let this perfuaide you to cast off your slugginesse: The Bishop (rowfed with these wordes all in rage) saide vnto him, goe wretch as thou art and loue thyselfe, I disdaine thy counfalles: to whom the Monke anwered in a pleasant manner, Take heed father leaft your wormes kill you, for mine are alreadie slaine: hee meant the worme of conscience, which shall at last bite them, who are giuen ouer to their sensualityes. I haue read also a prettie storie in an old dunce called PETRUS DE LAPIARIA, which because of the pithie allusion I will not sticke to tell you. A certaine King (faith hee) having thee sonnes, and being well stept in yeares, resolued to make his Testament, certifying his children, that which of them was most slothfull, on him hee would bestow his kingdome; to whom the first saide to me belongs the kingdome, for I am so sluggishe, that as I sit by the fire I rather suffer my spirit to bee burnt, then to draw them from the flame: the second hee saide, the crowne in all reason belongs to mee, since I am farre more slothfull then thou art, for hauing a rope about my necke, and being readie to bee hanged, and a sword in my hand, sufficient to cut the flame, yet am I so slothfull, that I will not stretch out my hand to faue my life: after him the third stept vp, and in these wordes made his claime, nay faith hee I alone ought to raigne, for I excell you all in slothfulness, For lying continually on my backe, water stilleth vpon mine eies, yet I for sloth fake forfake not my bed, neither turne to the right nor to the left hand: and on this sonne the King bestowed his Crowne and kingdome. To yeeld this a Morrall interpretation
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tation, these three forms are three sorts of idle persons; The first that cares not for fire, signifies him, that being in the company of euill and luxurious men, will not forfake them: The second, (knowing himselfe hanged in the snare of the Deuill, as the covetous man) yet having and knowing the sword of Praier sufficient to cut the rope, never-lesse hee will not vie it: The third (that will neither turne his eie to the right or to the left hand) signifies him that neither considereth the paines of Hell, nor the rewards of Heauen, So that neither for feare of punishment, nor hope of reward, hee will rise againe from sinne: On him the Deuill his father (who as IOB faith, is the King ouer the children of pride) bestoweth the kingdom of Hell, where no order but continuall horror inhabiteth. And trulie to the idle and slothfull person Hell doth most iustly appertaine, because having eyes to see his infirmity, hee blindeth them; a mind to understand his remedie, hee disdaineth it; and times made for labour, yet refuseth it: but as SALOMON faith, Omnis piger in egestate est, The slothfull man shall liue in poverty, and Hell iustly shall bée his inheritance that negligently forbeareth to labor for heauen.

Oh thou slothfull man if this persuade thee not, looke further; the male storkke senteth the adulteries of the female, except she wash her selfe, doth not God then both see and will punish thy sinne except thou mend thy selfe? The Lion smelleth the filthinesse of his adulteresse, and will not hee thinke you looke into the offences of his creatures, yet assuredly he that seeth all things beholdeth thy wickednesse, and except thou repent thee, will do iustice on thy negligence.

Hauing alreadie heard the deformities of this monstre, now at the last let vs consider the remedies against him. First, let vs intently ponder and weigh how much our Saviour hath laboured and travailed for the saluation of mankind: It is said that hee past the nights in praier, after whose example if wee desire to beee his, wee must (with the holie Martyrs of the Pij pri-
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Primitue Church) mortifie our earthly members, and follow him in the like exercize: secondly, (in that this sinne of Idlenes hindreth both soule and body, and by that meanes is the occa-

sion of many mischies, as well corporall as spiritual.) It hath bene as well detested both in holy scriptures, as in fathers of the Primitue Church, as appeareth by IOHANNES CLYMACHUS, where he faith, Idlenes is a dissolution of the spirit, an abieft feare in all good exercizes, an hatred and grieve of any godly profession. He faith likewise that worldly men are happy, he speaketh ill of God, accounting him cruel, and without humanity; he maketh a man astonished in heart, and weake in praier; more hard then iron in the seruice of God, & both flothfull and rebellious to trauell with his hands, or to do obedience. Behold the right effects of deuiliish ASTAROTH: consider likewise what fruites spring from this cursed fiend. Thirdly, one of the best meanes to resist the craft of this fiend, is to trauell and to be alwaies doing somewhat, to the end we be not surprized suddenly, as SAINT IEROME counselleth. To this purpose, the ancient monks of Egypt, had alwaies these words in their mouthes, That he which occupieth himself in any good exercize, is not tempted by the Deuill; but hee that doth nothing, but liueth Iddy, is tormentcd and possessed with diuers. And if the Heauens, the Sunne, the Moone, and other planets, the birds, beasts, and fishes, are in continuall motion, and without ceasing apply those offices for which they were created; what ought man to do, who is created for trauell, and whose soule is defined by the Philosopher to be a perpetuall motion? Let the Idle go to scoole to the Ant (as faith SALOMON) and learne of her to beraue him selfe: and let him take heed that hee prooue not that vnfruitfull tre, which must be cast into eternall fire, and that barren figtree which Christ curfed. Let him alwaies remember ye Idlenes is the nurce of all euils, & that it is & hath bin the ouerthrow of many millions of soules. Let him consider ye by labour we obtaine reward; by negligence, loose our selues. It is report-
ed of CYRUS the King of the Persians, that being willing to in-

kindle the hearts of the common fort to war against the Medes, he vied this pollicy and stratageme: He led his army to a cer-

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

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

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

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Except

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

As therefore all things waxe worfe for want of exercife & vse,
and study refineth both Arts and all manner knowledge whatsoever, let vs deteft ASTAROTH, flée his bréed, tie our selues to exercies both of mind and body, vse the praçtise of THEMISTOCLES, occupy our heads when we walke solitary, and so dispoze of all our actions, that the Enemy of all vertue find vs not Idle, who thinketh that fort easiely woon, where the watchman sleepepeth; & that mind quickly overcome, that entertaineth Idleness. Let vs folow PAUL, who wrought with his hands, leaft he shoule be troublesome to his brethren. Let exercise neuer forake vs, either of mind or of body: for the Deuill (as IEROME faith) is like a thiefe, who finding a horfe idle in the fields, gets vpon the backe of him, where contrary of those that labour, he can catch no holdfast. Idleness (faith BERNARD) Est mater nugarum, noverca virtutum, Is the mother of toies, and the stepdame of vertue: for it casteth the strong man headlong into offence, and choking vertue, nourisheth pride, and squareth out the path to hell. If the castle be vnwalled, the Enemie enters; if the earth be vnmanured, it bringeth forth thornes; if the vine be neglected, it groweth fruitlesse: So if our bodies and minds be vnexercised, they are the sooner seduced and distractled.

The conclusion of this booke to the courteous Reader.

Hus far with regard to profit, & desire to please,
I haue drawen my discourfe and emploied my readings: what my paine hath beeene, you may recompence with your acceptance. For as to the traueller the hope of rest maketh his iourny seeme light; so to the studious, the expectation of profit
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profit and good respect, leeseneth the tediousnesse of labour, and long watchings. It fareth now with me as with shipwreck failers that spie their port, and weary pilgrimes that are in sight of Ierusalem; for my present Ioy drowneth my passed Trauell, and after I haue finisshed my journey, I hang vp my offerings at the shrine of your curtesies: If you accept them, it satieth my labour, and sheweth your thankfulnesse. I am not of CAIUS LUCILLIUS opinion, That no man shoulde read my writings; for I had rather be misinterpreted then thought negligent. Accept my good intent (I pray you) and it shall encourage my endeaouer; for a Father faith, The giuing of thankes, is an augmentation of desert. The desire is tedious that hath no end, and the labour loathsome that is misconsuert. You buy that cheape, which cost me deare; and read that with pleasure, which I haue written with trauell: Only if you pay me with the seed of acceptance, you make me forward toward another haruest: and in giuing me thankes, you shall loose nothing, For (as TULLY faith) he that giueth it hath it, and he that hath it, in that that he hath, Restoreth it. You haue the advantage of my goods, they are already in your hands: if you pay me that you owe me, I may hap truft you with a greater summe of Science. Farewell, and wifh me no worfe, then I am carefull to increase thy knowledge.

FINIS.
A LOOKING GLASSE
FOR
LONDON AND ENGLAND

BY
THOMAS LODGE
OF
ROBERT GREENE

PRINTED FOR THE HUNTERIAN CLUB
1681
A LOOKING Glass, for London and Englande.

Made by Thomas Lodge Gentleman, and Robert Greene.

In Artibus Magister.

LONDON
Printed by Thomas Creede, and are to be solde by William Barley, at his shop in Gratious streete.

1598.
13th.

D. singing, etc.
A Looking Glasse, For
London and England.

*Enters Rafni king of Ninuie, with three kings of Cicilia, Creec, and Paphagonia, from the overthrow of Ieroboam, King of Jerusalem.*

O pace ye on triumphant warriours,
Make Venus Lemmō armd in al his pomp,
Bash at the brightnesse of your hardy lookes,
For you the Viceroyes and the Causalires,
That wait on Rafnies royall mightiness:
Boast pettie kings, and glorie in your fates,
That fars haue made your fortuns clime so
Togieue attend on Rafnies excellency. (high,

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

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

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

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

Paphlag. If Pallas wealth.

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

Enters Radagon with Remilia, sister to Rafni,
Aluia wife to Paphlagon, and other Ladies,
bring a Globe seate in a ship.

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

Whose
London and England.

Whose frowne stroyes all the Ocean with a calme,
Whose smile, drawes Flora to display her pride,
Whose eye holds wanton Venus at a gaze,
Rafni the Regent of great Niniiue,
For thou haft foyled proud Jeroboams force,
And like the mustering breath of Aelus,
That ouerturnes the pines of Libanon,
Haft scattered Iury and her vpstart grooms,
Winning from Cades to Samaria,
Remilia greets thee with a kinde salute,
And for a presum to thy mightiness,
Gives thee a Globe folded within a ship,
As King on earth, and Lord of all the Seas,
With such a welcome vnto Niniiue
As may thy sisters humble loue afford.

Rafni. Sister. The store fits not thy degree,
A higher state of honour shall be thine,
The louely Trull that Mercury intrapt,
Within the curious pleasure of his tongue,
And she that basht the sun-god with her eyes,
Faire Semie the choise of Venus maides,
Were not so beautious as Remilia.
Then sweeting, siuer shall not ferue the turne,
But Rafnes wife, his Lemmon and his loue.
Thou shalt like Juno wed thy selfe to Ioue,
And fold me in the riches of thy faire,
Remilia shall be Rafnes Paramour.

For why if I be Mars for warlike deeds,
And though bright Venus for thy cleare aspect,
Why should not from our loynes issue a fonne,
That might be Lord of royall foueraigntie?
Of twentie worlds, if twentie worlds might be,
What faist Remilia, art thou Rafnes wife?

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

Thy
A looking Glaufe, for

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

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

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

(Lord,

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

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

Rada. Doth not the brightnesse of his maiestie,
Shadow his deeds from being counted faults.

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

Ye quandam king, what feed ye on delayes?

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

Rafni. Remilias, what faire dames be those that wait
Attendant on my matchlesse royaltie?

Remilia. Tis Aluia, the fairewifte to the king of Paphlagonia.

Rafni. Trust me she is a faire: thou haft Paphlagon a Jewell,
To fold thee in so bright a sweettngs armes.

Rad. Like you her my Lord?

Rafni. What if I do Radagon?

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

Paphla. Ill doft thou counsell him to fancy wiuews.

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

Rafni. well answered Radagon thou art for me,
Feed thou mine humour, and be still a king.
Lords go in tryumph of my happie loues,
And for to feast vs after all our broiles,
Frolick and reuell it in Niniiue.

Whatsoever befiteth your conceited thoughts,
Or good or ill, loue or not loue my boyes,
In loue, or what may satifie your lust,
Acht it my Lords, for no man dare say no.

Smith. Denefum imperium, Cum loue nunc teno.

Exeunt.

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

Angell. Amaze not man of God, if in the spirit
Th'art brought from Iewry vnto Niniiue,
So was Elias wrapt within a storme,
And set vpon mount Carnell by the Lord,
For thou haft preacht long to the stubborn Iewes,
Whose faintie hearts haue felt no sweet remorfe,
But lightly valuing all the threats of God,
Haue still perfeuered in their wickednesse.

B

Loe
A looking Glasse, for

Loe I haue brought thee vnto Ninivie,
The rich and royall Cittie of the world,
Pampered in wealth, and ouergrowne with pride,
As Sodome and Gomorrhha full of sin,
The Lord lookes downe and cannot see one good,
Not one that couets to obey his will,
But wicked all, from Cradle to the Church.
Note then Oseas all their greuious sinnes,
And see the wrath of God that paies revenger.
And when the ripenesse of their sin is full,
And thou hast written all their wicked through,
Ile carrie thee to Iewry, backe againe,
And feate thee in the great Jerusalem,
There shalt thou publish in her open streetes,
That God sends downe his hatefull wrath for sin,
On such as never heard his Prophets speake,
Much more will he inflict a world of plagues,
On such as heare the sweetnesse of his voice,
And yet obey not what his Prophets speake,
Sit thee Oseas pondring in the spirit,
The mightiness of these fond peoples sinnes,
Oseas. The will of the Lord be done.

Exit. Angell.

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

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

Smith. Come on, in faith my colts, I haue left my M.friking of a heat; and stole away, because I wold keepe you company.

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

Smith
London and England.

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

Clowne. Why slauue, I am a gentleman of Ninioie.

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

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

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

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

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

Clowne. I, but he was a Cuckold.
That was the reason sir he call'd your father cousin, paltry smith,
why in this one word thou hast defaced their worshipful occupation.

Clowne. As how?
Marric sir I will stand to it, that a Smith in his kinde is a Physician, a Surgeon and a Barber. For let a Horse take a cold, or be troubled with the bots, and we straight give him a potio or a purgation, in such phisical maner that he mends straight, if he have outward diseases, as the spuing, splent, ring-bone, windgall or fashion, or sir a galled back, we let him blood & clap a plaister to him with a pestilence, that mends him with a verie vengeance, now if his mane grow out of order, and he have any rebellious haires, we straight to our theeres and trim him with what cut it please vs, pick his eares and make him neat, marry indeed sir, we are louers for one thing, we never use any musk-balls to wash him with, & the reason is sir, because he can woe without kissing.

Clowne. Well sirha, leaue off these praifes of a Smyth, and bring vs to the beft Ale in the towne.
Now sir I have a seate above all the Smyths in Nininie, for sir, I am a Philosopher that can dispute of the nature of Ale, for marke you sir, a pot of ale consists of foure parts, Imprimis the Ale, the Toast, the Ginger and the Nutmeg.

Clowne. Excellent.
The Ale is a reftoratiue, bread is a binder, marke you sir two excellent points in phisicke, the Ginger, oh ware of that: the philosophs haue written of the nature of ginger, tis expulsituie in two degrees, you shal here the sentece of Galen, it will make a man belch, cough, & fart, and is a great comfort to the heart, a proper poeie I promise you, but now to the noble vertue of the Nutmeg, it is faith one Ballad, I think an English Roman was the authour, an vnderlayer to the braines, for when the Ale giues a buffet to the head, oh the Nutmeg that keepest him for a while in temper.
Thus you see the discription of the vertue of a pot of Ale, now sir to
London and England.

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

Clowne. What's the matter now?

Why seeing I haue prouid the Ale, who is the puruaiser for the wenches, for maisters take this of me, a cup of Ale without a wench, why alas! tis like an egge without salt, or a red hering without musterd.

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

Ofca. Iniquitie seekes out companions stil,
And mortall men are armed to do ill:
London looke on, this matter nips thee neere,
Leave off thy rytot, pride and sumptuous cheere.
Spend lesse at boord, and spare not at the doore,
But aid the infant, and releue the poore.
Else seeking mercy, being mercil esse,
Thou be advisd to endlessse heuinesse.

Enters the Vfuer, a yoong Gentleman, and a poore man.

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

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

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

Vfuer. You yoong Gentleman, is my mony readie?

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

Vfuer. Is the winde in that doore, if thou haft my mony so it is, I will not defer a day, an hour, a minute, but take the forfeyt
A looking Glafe, for

of the bond.

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

Vfuer. I anwered thee afore not a minute, what haue I to do how thy bargain prooued, I haue thy hand set to my book, that thou receiuedft fortie pounds of me in money.

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

Poore. Freend, thou speakest hebrew to him, when thou talkeft to him of conscience, for he hath as much conscience about the forfe yt of an Obligation, as my blind Mare God blesse her, hath ouer a manger of Oates.

Gent. Then there is no fauour sir?

Vfuer. Come to morrow to mee, and see how I will vfe thee.

Gent. No couetous Caterpiller, know, that I haue made ex- tremele shift rather then I would fall into the hands of such a ra- uening panthar; and therefore here is thy mony and deliuer me the recognifance of my lands.

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

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

Strikes 4. a clocke.

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

foure, I will receive none, I stand to the forfeit of the recognizance.

Gent. Why sir, I hope you do but jest, why tis but foure, and will you for a minute take forfeit of my bond? if it were so sir, I was here before foure.

Vfurer. Why didst thou not tender thy mony then, if I offer thee injuriet, ake the law of me, complaine to the judge, I will receive no mony.

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

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

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

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

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

Vfurer. What prateft thon, haue I not answered thee thy day is broken?

Poore. Why sir alasse, my Cow is a common-wealth to mee, for first sir, she allowes me, my wife and fonne, for to banket our selues withall, butter, cheefe, whay, curds, creame, sod milke, raw-milke, fower-milke, sweete-milke, and butter-milk, besides sir, she saued me evy yeare a peny in almanakes, for shee was as good to me as a Prognostication. if she had but sett vp her taile and haue gallad about the meade, my little boy was able to say, oh father there will be a storme: her very taile was a Kalender to me, & now to loose my cow, alas M. Vfurer, take pittie vpon mee.

Vfurer.
A looking Glasfe, for

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

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

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

Gent. And fo I will infatiable pesant.

Poore. And sir, rather then I will put vp this word no Cow,
I will laie my wiues best gowne to pawne. I tell you sir, when
the flaus vterred this word no Cow, it frooke to my heart, for my
wife shal never haue one so fit for her turne againe, for indeed sir,
she is a woman that hath her twiddling strings broke.

Gent. What meaneft thou by that fellow?

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

Gent. Well fellow, go with me, and ile helpe thee to a Law-
yer.

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

Ofeas.

Ofeas. Where hatefull vfurie
Is counted husbandrie,
Where mercileffe men rob the poore,
And the needle are thrust out of doore.
Where gaine is held for conscience,
And mens pleasures is all on pence,
Where young Gentlemen forfeit their lands
Through riot, into the Vfurers hands:
Where poortie is despised & pittie banished
And mercy indeed vitally vanished.

Where
London and England.

Where men esteeme more of mony then of God,
Let that land looke to feele his wrathfull rod.
For there is no sin more odious in his sight,
Then where usurie defraudes the poore of his right.
London take heed, these sins abound in thee:
The poore complain, the widows wronged bee.
The Gentlemen by subtiltie are spoilde,
The plough-men loose the crop for which they toiled.
Sin raignes in thee & London every hour,
Repent and tempt not thus the heauenly power.

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

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

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

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

C

The
A looking Glass, for

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

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

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

Aluid. Madam, vnlesse you coy it trick and trim,
And plaie the cuill wanton ere you yeeld,
Smiting disdaine of pleasures with your tongue,
Patting your princely Rasni on the cheeke,
When he presumes to kiss without content:
You marre the market, beautie nought availles.
You must be proud, for pleasures hardly got,
Are sweete, if once attainde.

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

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

Remil. Of loue and me? Proud and disdainfull king,
Darft thou presume to touch a Deitie,
Before she grace thee with a yeelding smile?

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

Remilia. Carelesse and vnkinde,
Talkes Rasni to Remilia in such sort
As if he did enjoy a humane forme?
Looke on thy Loue, behold mine eies dinine,
And darft thou twit me with a womens fault?
Ah Rasni thou art rash to judge of me,
I tell thee Flora oft hath wooed my lips,
To lend a rose to beautifie her spring,
The sea-Nymphs fetch their lillies from my cheekes.
Then thou vnkind, and hereon would I weep.

Alui. And here would Aluida resign her charge,

For
London and England.

For were I but in thought Thaffirian King,
I ne'eds muft quite thy teares, with kiffes sw'eete,
And craue a pardon with a friendly touch,
You know it Madam though I teach it not,
The touch I meane, you s'mile when as you think il.

Remi. How am I pleaf'd to hear thy pritty prate,
According to the humor of my minde?
Ah Nymphs, who fairer then Remilia?
The gentle windes haue woode me with their sighes,
The frowning aire hath cleerde when I did s'mile,
And when I trac't vpon the grasfe,
Loue that makes warme the center of the earth,
Lift vp his creft to kiffe Remilas foote,
Juno still entertaines her amorous Loue.
With new delights, for feare he looke on me,
The Phumix feathers are become my Fanne,
For I am beauties Phumix in this world.
Shut clofe these Curtaines s'tright and shadow me,
For feare Apollo s'pie me in his walkes,
And s'corne all eyes, to s'e Remilias eyes.
Nymphes, Knancks, s'ing for Mauors draweth nigh,
Hide me in Clofure, let him long to looke,
For were a Goddesse fairer then am I,
Ile s'cale the heauens to pull her from the place.

They draw the Curtaines, and Musicke plazes.

Aluada. Bel'eue me, tho s'he s'ay that s'he is fairest,
I thinke my pennie filuor bo her leaue.

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

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

Exit.

C 2 The


A looking Gaffe, for

The Magi with their rods beate the ground, and from under
the same riseth a braue Arbour, the King retour-
neth in an other suite while the Trum-
pets sounde.

Rafni. Blest be ye man of Art that grace me thus,
And blessed be this day where Himen hies,
To ioyne in vnion pride of heauen and earth.
   Lightning and thunder wherewith Remelia
   is strooken.

What wondrous threatning noife is this I heare?
What flashing lightnings trouble our delights?
When I draw neare Remelia's royall Tent,
I waking, dreame of forrow or mifhap.

Rada. Dread not O King, at ordinary chance,
These are but common exaltations,
Drawne from the earth, in substanctce hot and drie,
Or moiift and thicke, or Meteors combuft,
Matters and caufes incident to time,
In kindling in the firie region firft.
Tut, be not now a Romane Angurved,
Approach the Tent, looke on Remelia.
   Rafni. Thou haft confirmd my doubts kinde Radagon.
Now ope ye folds where Queene of fanour fits
Carrying a Net within her curled locks,
Wherein the Graces are intangled oft:
Ope like th' imperiall gates where Phæbus fits,
When as he meanes to wooe his Clisia.
Nefternall cares, ye blemifhers of bliffe,
Cloud not mine eyes whilft I behold her face,
Remelia my delight, the anfwereth not.

He draws the Curtaines and fンドes her strooken
with Thunder, blackes.

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

My

18
London and England.

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

They bring in all these and offer, nought preuailes.
Herbes, Oyles of Inde, alaffe there nought preuailes.
Shut are the day-bright eyes, that made me fee,
Lockt are the Iems of ioy in dens of death,
Yet triumph I on fate, and he on her.
Malicious mistresse of inconstancie,
Dam'd be thy name, that hath obscur'd my ioy,
Kings, Viceroy, Princes, reare a royall tombe
For my Remilia, beare her from my fight,
Whilft I in teares, weepe for Remilia.

They bears her out.

Rada. What maketh Rafni moodie? Losse of one?
As if no more were left to faire as she?
Behold a daintie minion for the nonce,
Faire Aluida the Paphagonian Queene,
Wooe her, and leaue this weeping for the dead.

Raf. What wooe my subiects wife that honoureth me?

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

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

Rad. She blushing yeelds content, make no dispute?
The King is sad, and must be gladded straight.
Let Paphagonian King go mourne meane-while.

He thrust the King out, and so they Exeunt.

Oleas. Pride hath his judgement, London looke about,
Tis not inough in shew to be devout:
A furie now from heaven to lands unknowne,
Hath made the Prophet speake, not to his owne.
A looking Glasse, for

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

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

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

Lawier. Sir if I shoude any way neglect so manifest a truth, I were to be accused of open perjury, for the case is evident.

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

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

Poore. Are you married sir?
Lawier. I marry am I father.

Poore. Then goods Benison light on you & your good wife, and
London and England.

and send her that she be neuer troubled with my wuies disease.

Lawier. Why whets thy wiuues disease?

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

Lawier. Fear not man, but what is thy wiuues priuie fault?

Poore. Truly sir, thats a thing of nothing, alasse the indeede sfrreuerence of your maistership, doth vs to breake winde in her sleepe. Oh sir, here comes the iudge, and the old Catife the Vfur-er

Enter the Judge, the Vfur, and his attendants.

Vfur. Sir here is fortie Angles for you, and if at any time you want a hunredth pound or two, tis readie at your command, or the feeding of three or foure fat bullocks: whereas these needie flaues can reward with nothing but a cap and a knee, & therefore I pray you sir favour my cafe.

Ilude. Fear not sir, Ile do what I can for you.

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

Lawier. So it chanceth now sir.

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

Lawier. Let me alone, Ile fit your purpose.

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

Poore.
A looking Glass, for

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

Gent. Sir, I am the other plaintiff, and this is my counsellour, I beleepe your honour be fauourable to me in equitie.

Judge. Oh Signor Misaldo, what can you say in this Gentleman's behalfe?

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

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

Judge. What say you to this sir?

Lawier. That first, he had no Lute-strings of me, for looke you sir, I haue his owne hand to my booke for ye recet of fortie pound.

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

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

Lawier. This is manifest contrary sir, and on that I will depose, for here is the obligation, to be paid between thre and foure in the after noone, and the Clocke strooke foure before he offered it, and the words be betweene thre and foure, therefore to be tendred before foure.

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

small
London and England.

small a trifle: Good Signor Misaldo speak what is law, you have your fée, you have heard what the case is, and therefore do me ju-
stice and right: I am a yoong Gentleman, and speake for my pa-
trimony.

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

Gent. O execrable bribery.

Poore. Faith sir Iudge, I pray you let me be the Gentlemans
Counsellour, for I can fay thus much in his defence, that the V-
surers Clocke is the fwithest Clocke in all the Towne, tis sir like
a woman's tongue, it goes ever halfe an houre before the time:
for when we were gone from him, other Clocks in the Towne
strooke foure.

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

Gent. O inspeakeable injustice.

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

Judge. Now you fellow, what haue you to say for your mat-
ter?

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

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

Poore. I hold my Cap to a noble, that the Vfurier hath giuen
him some gold, and he chewing it in his mouth, hath got ye tooth-
ache that he cannot speake.

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

Poore. Maister Iudge, I borrowed of this man thirtie shill-
ings for which, I left him in pawne my good Cow, the bargain
was, he should haue eighteen pence a weeke, and the Cowes milk
for viurie: Now sir, asfoone as I had gotten the mony, I brought
it him, and broke but a day, and for that he refused his mony, and

keepes
A looking Glasfe, for

kéepe my Cowe Sir.

Judge. Why thou hast giuen sentence against thy selfe, for in breaking thy day, thou hast left thy Cowe.

Poore. Master Lawier, now for my ten shillings.

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

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

Lawier. Tis my fee fellow for coming, wouldst thou haue me come for nothing?

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

Judge. Well you haue heard what fauour I can shew you, I must do iustice, come M. Misaldo, and you Sir, go home with me to dinner.

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

How cheere you gentleman, you crie no lands too, the Judge hath made you a knight for a gentleman, hath dubd you sir Iohn lackland.

Gent. O miserable time wherein gold is aboue God.

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

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

Poore. But how shal I go home to my wife, when I shal have nothing to say vnto her, but no Cow. Alasse Sir, my wifes faults will fall vpon me.

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

Exeunt.

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

Enter
London and England.

Enters the Clowne and all his crew drunke.

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

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

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

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

1. Ruffian. Well sirrha well, thart as thart, and so Ile take (thée).

1. Why what thou wilt, a flaue.

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

1. Oh I am flaine.

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

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

Here he fells over the dead man.

Enters the King, Alusida, the King of Cilicia, and of Pa- phagonia, with other attendand.

Rafni. What slaughtred wretch lies bleeding here his laft?

So neare the royall pallace of the King, Search out if any one be biding nie, That can discouer the manner of his death, Seate thee faire Alusida, the faire of faires, Let not the stricft once offend thine eyes, L. Heres one fitts here a fpeepe my Lord. Rafni. Wake him, and make enquirie of this thing.

D 2 Lord.
A looking Glaffe, for

Lord. Sirrha you, hearest thou fellow?
Clowne. If you will fill a fresh pot, heres a penny, or else fare-well gentle Tapster.

Lord. He is drunke my Lord.
Rafni. Wéele sport with him, that Alsida may laugh.
L. Sirrha thou fellow, thou must come to the King.
Clowne. I will not do a stroake of worke to day, for the ale is good ale, and you can aske but a peny for a pot, no more by the statute.

L. Villaine, heres the King, thou must come to him.
Clowne. The King come to an Ale-house? Tapster, fill me three pots, heres the King, is this he? Give me your hand sir, as good Ale as euer was tapt, you shal drinke while your skin cracke.
Rafni. But hearest thou fellow, who kild this man?
Clowne. He tell you sir, if you did taste of the Ale, all Ninius hath not such a cup of Ale, it flores in the cup sir, by my troth I spent eleuen pence beside three rases of ginger.
Rafni. Anfwer me knaue to my question, how came this man slaine?
Clowne. Slain, why ale is strong ale, tis huscap, I warrant you twill make a man well. Tapster ho, for the King a cup of ale and a fresh Toast, heres two rases more.
Alsida. Why good fellow the King talkes not of drinke, he would haue thee tell him how this man came dead.
Clowne. Dead nay, I thinke I am alive yet, and will drinke a full pot ere night, but here ye, if ye be the wench that fild vs drink, why so: do your office, and giue vs a fresh pot, or if you be the tapsters wife, why so, wash the glaffe cleane.
Alsida. Hee is so drunke my Lord, there is no talking with him.
Clowne. Drunke, nay then wench I am not drunke, thart a shitten queane, to call me drunke, I tell thee I am not drunke, I am a smith.

Enters the Smith, the Clownes maister.
Lord. Sir, here comes one perhaps that can tell.
Smith. God saue you maister.

Rafni.
London and England.

Rasni. Smith canst thou tell me how this man came dead?
Smith. May it please your highness, my man here and a crue of them went to the ale-house, and came out so drunke, that one of them kild another: and now sir, I am faine to leaue my shop, and come to fetch him home.

Rasni. Some of you carrie away the dead body, drunken men must haue their fits, and sirrha Smith, hence with thy man.
Smith. Sirrha you, rife come go wth me.
Clowne. If we hall have a pot of Ale, lets haue it, heres mony: hold Tapster take my purfe.
Smith. Come then with me, the pot standz full in the house.
Clowne. I am for you, lets go, thart an honest Tapster, weele drinke six pots ere we part.

Exeunt.

Rasni. Beautious, more bright then beautie in mine eyes,
Tell me faire sweeting, wants thou any thing?
Conteining within the threefold circle of the world,
That may make Alcida liue full content.

Alcida. Nothing my Lord, for all my thoughts are please,
When as mine eye surfets with Rasnis sight.

Enter the King of Phylagonia, male-content.

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

Alcida. Content thee sweet, ile salue thy sorrow straight,
Rest but the ease of all thy thoughts on me,
And if I make not Rasni blyth againe,
Then say that womens fancies haue no shifts.

Paphla. Shamst thou not Rasni though thou beest a King,
To shroude adultry in thy royall seate,
Art thou arch-ruler of great Ninissie,
A looking Glass, for

Who shouldst excell in vertue as in state,
And wrongft thy friend by keeping backe his wife,
Haue I not battaild in thy troups full oft,
Gainst Egypt, Iury, and proud Babylon,
Spending my bloud to purchase thy renowne,
And is the guerdon of my chivalrie,
Ended in this abusung of my wife?
Restore her me, or I will from thy Courts,
And make discourse of thy adulterous deeds.

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

Alui. How dare I go, sham'd with fo deepe misdeed,
Reuenge will broile within my husbands brest,
And when he hath me in the Court at home,
Then Aluida thall feele reuenge for all.

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

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

Rafni. What faift thou Aluida to this?

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

Rafni. What answeres Paphlagon?

Paphla. That what she hath requested I will do.

Alui. Go Damosell fetch me that sweet wine,
That stands within thy Clozet on the shelve,
Powre it into a standing bowle of gold,
London and England.

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

Paphla. By Ninius's great gods, and Ninius's great king.
My thoughts shall never be to wrong my wife,
And thereon hares a full carouse to her.

Alui. And thereon Rasni hares a kiss for thee,
Now maist thou freely fold thine Aluida.

Paphla. Oh I am dead, obstructions of my breath,
The poison is of wondrous harsh effect,
Curst be all adulterous queenes say I,
And curst for poor Paphlagon doth die.

Alui. Now have I not valued the sorrows of my lord?
Have I not rid all of thy loves,
What faist thou Rasni to thy Paramour?

Rasni. That for this deed I deck my Aluida,
In Sendall and in costly Sapparine,
Bordred with Pearle and India Diamond,
Ille cause great Eol perfume all his winde,
With richest myrrhe and curious Amber greece,
Come looly minion, paragon for faire,
Come follow me sweet goddesse of mine eye,
And taste the pleasures Rasni will prouide.

Enter.

Oseas. Where whordome raines, there murder follows fast,
As falling leaves before the winter blast,
A wicked life, traind up in endless crime,
Hath no reward unto the latter time.
When Lickers shall be punishd for their lust,
When Princes plagued, because they are unwise.
Foresie in time, the warning bell doth towle,
Subdue the flesh, by prayer to save the soule.
London behold the cause of others wrecche,
And set the sword of injustice at thy backe.
Deferre not off, to morrow is too late,
By night he comes perhaps to judge thy state.

Enter
A looking Glasse, for

Enter Ionas Solus.

Ionas. From forth the depth of my imprison'd soule,
Steale you my sighes, teftifie my paine,
Conuey on wings of mine Immortall tone,
My zealous praier, vnto the starrie throne:
Ah mercifull and iuft, thou dreadfull God,
Where is thine arme to lay revengefull stroakes
Vpon the heads of our rebellious race?
Loe Ifraell once that flourisht like the vine,
Is barraine laide, the beautifull increase
Is wholly blent, and irreligious zeale
Incampeth there where vertue was inthroan'd,
Ah-laffe the while, the widow wants reliefe,
The fatherlesse is wronged by naked need,
Deuotion sleepe in finders of contemt,
Hypocrifie infects the holy Priest.
Aye me for this, woe me for these misdeeds,
Alone I walke to thinke vpon the world,
And sigh to see thy Prophets so contemn'd:
Ah-laffe contemn'd by cursed Ifraell.
Yet Ionas reft content, tis Ifraels sinne
That causeth this, then mufe no more thereon,
But pray amends, and mend thy owne amisse.

An Angell appeareth to Ionas.

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

The
London and England.

This said, the Angell vanisht.

Jonas. Prostrate I lye before the Lord of hostes,
With humble eares intending his behoefst,
Ah honoured be Ichouahs great command,
Then Jonas must to Ninissie repaire,
Commanded as the Prophet of the Lord,
Great dangers on this journey to awaignt,
But dangers none where heavens direct the courfe,
What should I deeme, I see, yea sifting see,
How Israell finne, yet knowes the way of truth,
And thereby growes the the by-word of the world,
How then should God in judgement be so strickt?
Gainst those who never heard or knew his power,
To threaten utter ruine of them all:
Should I report this judgement of my God,
I should incite them more to follow finne,
And publish to the world my countries blame,
It may not be, my conscience tells me no.
Ah Jonas wilt thou prooue rebellious then?
Consider ere thou fall, what error is,
My minde misgueses, to Ioppa will I flee,
And for a while to Tharsus shape my courfe,
Vntill the Lord vnsfet his angry browes.

Enter certaine merchants of Tharsus, a Mai-
ster; and some Sailers

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

Mer. Sailers conuey our budgets strait aboord,
And we will recompence your paines at last,
If once in saftie we may Tharsus see,
M. wheele feast these merry mates and thee.

M. Mean-while content your felues with safty cates,
Our beds are boordes, our feastes are full of mirth.

We
A looking Glass, for

We see no pompe, we are the Lords of lée,
When Princes sweet in care, we swincke of glée.
_Orious_ shoulders and the pointers serve,
To be our Load-stars in the lingering night,
The beauties of _Arcturus_ we behold,
And though the Sailer is no booke-man held,
He knowes more Art then euer booke-men read.

_Sailer._ By heauens well said, in honor of our trade,
Lets see the proudest scholler for his courfe
Or shifft his tides as Silly failers do.
Then will we yeeld them praise, elle neuer none.

_Mer._ Well spokken fellow in thine owne behalfe,
But let vs hence, wind tarries none you wot,
And tide and time let slip is hardly got.

_M._ March to the Hauen marchants, I follow you.

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

_M._ Say on good freend, but briefly if you please,
My passengers by this time are aboard.

_Ionas._ Whither pretend you to imbarke your felues?

_M._ To _Tharsus_ sir, and here in _Ioppa_ hauen
Our ship is prest and readie to depart.

_Ionas._ May I haue passage for my mony then?

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

_Ionas._ Hold take thine hire, I follow thée my friend.

_M._ Where is your budget let me bare it sir.

_Ionas._ To one in peace, who faile as I do now,
Put trust in him, who succoureth every want.

_Exeunt._

_Ofe._ When Prophets new inspire, presum to force
And tie the power of heauen to their conceits,
When feare, promotion, pride, or smony,
Ambition, subtil craft, their thoughts disguise,
Woe to the flocke whereas the shepheardes fold,

_For_
London and England.

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

Enters Alcon, Thrasibulus, Samia,
Cleophon a lad.

Clef. Mother, some meat or else I die for want.
Samia. Ah little boy how glad thy mother would
Supply thy wants, but naked need denies:
Thy fathers slender portion in this world,
By fury and false deceit is lost,
No charitie within this Cittie bides:
All for themselfes, and none to helpe the poore.

Clef. Father, shall Cleophon haue no reliefe?
Alcon. Faith my boy, I must be flat with thee, we must feed
upon proverbes now. As necessitie hath no law, a charles feast is
better then none at all: for other remedies haue we none, except
thy brother Radagon helpe vs.

Samia. Is this thy slender care to helpe our childe?
Hath nature armed thee to no more remorse?
Ah cruel man vnkinde and pittileffe:
Come Cleophon my boy, ile beg for thee.

Clef. Oh how my mothers mourning moueth me.
Alcon. Nay you shal pay me interest for getting the boy (wife)
before you carrie him hence. Ah-lasse woman what can Alcon
do more? Ie plucke the belly out of my heart for thée sweet Samia,
be not so wafpifh.

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

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

E 2 To

33
A looking Glasse, for

To succour innocents in their distresse

Enter Radagon, Solus.

Lo where he comes from the imperiall Court,
Go, lets prostrate vs before his feete.

Alcon. Nay by my troth, ige neuer aske my sonne blessing, che
trow, cha taught him his leson to know his father, what sonne
Radagon, yfaith boy how doest thee?

Rada. Villaine disturbe me not, I cannot stay.

Alcon. Tut sonne ige helpe you of that disasfe quickly, for I
can hold thee, ask thy mother knaue, what cunning I have to ease
a woman, when a qualme of kindnesse come too neare her stom-
acke? Let me but claspe mine armes about her body and faie
my prayers in her boosome, and she shall be healed presently,

Rada. Traitor vnto my Princely Maieftie,
How darst thou lay thy hands vpon a king?

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

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

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

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

Thracie. I wight no hope of succours in this place,
London and England.

Where children hold their fathers in disgrace.

    Rada. Dare you enforce the furrowes of reuenge,
Within the browes of royall Radagon?
Villaine auant, hence beggees with your brats,
Marshall, why whip ye you not these rogues away?
That thus disturbe our royall Maiestie.

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

    Rada. Yet more contempt before my roialtie?
Slaves fetch out tortures worse then Titus plagues,
And tear their toungs from their blasphemous heads.

    Thrasi. Ile get me gone, the woe begun with griefe,
No hope remains, come Alcon let vs wend.

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

    Samia. Nay Traitor, I will haunt thee to the death,
    Vngratious sonne, vntoward and peruerse,
    Ile fill the heauens with ecchoes of thy pride,
    And ring in euery care thy small regard,
    That doest despise thy parents in their wants,
    And breathing forth my foule before thy feete,
    My curfes still shall haunt thy hatefull head,
    And being dead, my ghost shall thee pursuie.

Enter Rafni King of Affiria, attended on by his
    foot-slayers and Kings.

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

    Samia. Iutice, O King, iutice against my sonne.

    Rafni. Thy sonne: what sonne?

    Samia. This cursed Radagon.

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

    E 3

Samia
A looking Glasfe, for

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

Clefs. He plaias the Serpent right, describ'd in Absopes tale,
That feought the fosters death, that lately gaue him life.

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

He takes him apart.

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

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

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

Rada. Because he is a bafe and abieft swaine,
My mother and her brat both beggarly,
Vnmeeete to be allied vnto a King,
Should I that looke on Rafnes countenance,
And march amidit his royall equipage,
Embafe my felse to speake to such as they?
Twere impious so to impaire the loue
That mightie Rafni beares to Radagon.
I would your grace would quit them from your sight,
London and England.

That dare presume to looke on Ioues compare.

Rafni. I like thy pride, I praiie thy pollicie,
Such should they be that wait vpon my Court.
Let me alone to answere (Radagon.)
Villaine, feditious traitors as you be,
That scandalize the honour of a King,
Depart my Court, you stales of impudence,
Vnlesse you would be parted from your limmes,
So base for to intitle father-hood,
To Rafnes freend, to Rafnes fauourite?

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

Alcon. You may fée wife, what a goodly pece of worke you
haue made, haue I tought you Arfmetry, as additiori multiplica-
rum, the rule of three, and all for the begetting of a boy,and to be
banished for my labour. O pittiful hearing. Come Cleflyphon fol-
low me.

Clef. Brother beware, I oft haue heard it told,
That fones who do their fathers scorne, shall beg when they be

Exit Alcon, Cleflyphon.

Radagon. Hence baftard boy for feare you taste the whip.
Samia. Oh all you heauens, and you eternall powers,
That sway the fword of iustice in your hands,
(If mothers curses of her fones contempt,
May fill the ballance of your furie full)
Powre downe the tempeft of your direfull plagues,
Vpon the head of cursed Radagon.

Upon this praiere she departeth, and a flame of fire appeareth.
from beneath, and Radagon is swallowed.
So you are iuft, now triumph Samia. Ext. Samia.

Rafni.
A looking Glasfe, for

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

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

Rafni. The proiose is good, and philosophicall,
And more, thy coufalie plaustible and sweete.
Come Lords, though Rafni wants his Radagon.
Earth will repaie him many Radagon,
London and England.

And Alwia with pleasant lookes reuiue,
The heart that droopes for want of Radagon.

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

Enter the Clowne and the Smiths wife.

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

Wife. Why Adam, cannot a woman wink but she must sleepe,
and can she not loue, but she must crie it out at the Cross? know F Adam,
A looking Glasse, for

Adam. I loue thee as my selfe, now that we are togethier in se-
cret.

Clowne. Mid, these words of yours, are like a Fox tail, placed
in a gentlewoman's Fanne, which as it is light, so it giueth life.
Oh these words are as sweete as a lilly, whereupon offering a bo-
rachio of kisses to your vnfeemely personage, I entertain you vp-
on further acquaintance.

Wife. Alas! my husband comes.

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

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

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

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

Clowne. Why then maister you are jealous?

Smith. Jealous knaue, how can I be but jealous, to see you e-
er fo familiar togther? thou art not only content to drink away
my goods but to abuse my wife.

Clowne. Two good qualities, drunkennesse and leachery, but
maister are you jealous?

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

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

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

Clowne. Why suppose maister I haue offended you, it is law-
full for the maister to beate the servant for all offences?

Smith. I marry is it knaue.

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

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

Smith. What beate thy maister knaue?

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

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

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

Clowne. and that will I do, mistresse.

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

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

Smith. Euen when you plesse good Adam.

Clowne. When I plesse, marke thy words, tis a leafe parol, to haue and to hold, thou shalt be mine for euer, and so lats go to the ale-houfe.

Exeunt.

Ofeas. Where servants gainst maisters do rebell,
The Common-weale may be accounted hell.
For if thee feete the head shall hold in scorne,
The Cities state will fall and be forlorne.
This error Londion, waiteth on thy flat,
Servants amend, and maisters leaue to hate.
Let loue abound, and vertue raigne in all,
So God will hold his hand that threatneth thrall.

Enter the Marchants of Tharsus, the M. of the ship, some
Sailers, wet from sea, with them the Gouernour of Ioppa.

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

F 2 Mar.
A looking Glafe, for

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

Gover. M. discourse vs all the accident.

M. The faire Triones with their glimmering light
Smil'd at the foote of cleare Rootis a raine,
And in the wrath distinquishing the houres,
The Laod-farrre of our courfe disppearft his cleare,
When to the seas with blithfull westerne blasts,
We saild amaine, and let the bowling flie?
Scarce had we gone ten leagues from sight of land,
But lo an hooft of blacke and fable cloudes,
Gan to eclips Lucinas filuer face,
And with a hurling noise from forth the South,
A gaffe of winde did raife the billowes vp,
Then scantled we our failes with speecie hands,
And tooke our drablers from our bonnets straigt,
And feuered our bonnets from our courfes,
Our topsailes vp, we trufe our spritailes in,
But vainely ftrie they that refift the heauens.
For loe the waues incence them more and more,
Mounting with hideous roaring from the depth,
Our Barke is battered by incoountring stormes,
And weeny stemd by breaking of the foounds,
The flcers-man pale, and carefull holds his helme,
Wherein the truft of life and safetie lay,
Till all at once (a mortall tale to tell)
Our failes were split by Bifas bitter blast,
Our rudder broke and we bereft of hope,
There might you fee with pale and gasftly lookes,
The dead in thought, and dolefull marchants lifts,
Their eies and hands vnto their Countries Gods,
The goods we caft in bowels of the sea,
A Sacrifice to favage proud Neptunes ire,
Onely alone a man of Ifraell,
A passenger, did vnder hatches lie,

And
London and England.

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

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

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

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

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

F 3

Ofeas.
A looking Glasse, for

Oseas. If warned once, the Ethnicks thus repent,
And at the first their error do lament:
What seneffe beasts devoured in their finne,
Are they whom long perswations cannot winne.
Beware ye westerne Cities, where the word
Is daily preached both at church and board:
Where maiestie the Gospell doth maintaine,
Where Preachers for your good, thefles use do paine.
To dally long, and still protract the time,
The Lord is just, and you but dust and slime:
Presume not far, delay not to amend,
Who suffereth long, will punish in the end.
Cast thy account o London in this case,
Then judge what cause thou haft, to call for grace.

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

Jonas. Lord of the light, thou maker of the word,
Behold thy hands of mercy reares me vp,
Loe from the hidious bowels of this fift,
Thou haft returnnd me to the wished aire,
Loe here apparant witnesse of thy power,
The proud Leniathan that scoures the seas,
And from his nostrhrls shoures out stormy flouds,
Whole backe refis the tempeste of the winde,
Whole preffence makes the scaly troopes to shake,
With humble streffe of his broad opened chappes,
Hath lent me harbour in the raging flouds.
Thus though my fin hath drawne me down to death,
Thy mercy hath restored me to life.
Bow ye my knees, and you my bashfull eyes,
Weepe so for grieve, as you to water would:
In trouble Lord, I called vnto thee,
Out of the belly of the depepest hell,
I cride, and thou didst heare my voice O God:

Tis
London and England.

Tis thou hadst cast me downe into the deepe,
The seas and flouds did compasse me about,
I thought I had bee cast from out thy sight,
The weeds were wrap't about thy wretched head,
I went vnto the bottome of the hilles,
But thou O Lord my God haft brought me vp.
On thee I thought when as my foule did faint,
My prayers did prease before thy mercie seate.
Then will I pay my vowes vnto the Lord,
For why, saluation commeth from his throane.

The Angell appeareth.

Angel. Ionas arise, get thee to Ninivie,
And preach to them the preachings that I bad:
Haste thee to see the will of heauen perform'd.

Deport Angel.

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

Exit.

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

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

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

And
A looking Glasse, for
And plaie the wantons whilst I talke a while.

Lady. Tho beautifull of all the world we will.

Enter the bowers.

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

King Cili. Moft gratious Paragon of excellence,
It fits not such an ablest Prince as I,
To talke with Rafnes Paramour and loue.

Al. To talke sweet friend? who wold not talke with
Oh be not coy, art thou not onely faire?

Come twine thine armes about this snowe white neck,
A loue-neft for the great Assirian King,
Blushing I tell thee faire Cilician Prince,
None but thy selfe can merit such a grace.

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

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

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

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

Song.

Beautie alasfe, where wast thou borne?
Thus to hold thy selfe in scorne:
When as beautie kisst to woove thee,
Thou by Beautie doest undo mee.

Heigho, despise me not.

I and thou in sooth are one,
Fairer thou, I fairer none:
Wanton thou, and wilt thou wanton
Yeeld a cruell heart to plant on?
Do me right and do me reason,
Crueltie is curedd treason.

Heigho I love, heigho I love,

Higho, and yet he eies me not.

King.
London and England.

_King._ Madam your song is passing passionate.
_Alii._ And wilt thou not then pittie my estate?
_King._ Aaske loue of them, who pittie may impart.
_Alii._ I aske of thee sweet, thou hast stole my heart.
_King._ Your loue is fixed on a greater King.
_Alii._ Tut womens loue, it is a fickle thing.

I loue my _Rasni_ for my dignitie.
I loue _Cilician_ King for his sweete eye.
I loue my _Rasni_ since he rules the world.
But more I loue this kingly little world.

_How sweete he lookes? Oh were I Cithias Pheere,_
And thou _Endimion_, I should hold thee deere:
Thus should mine armes be spread about thy necke.

Thus would I kisse my loue at euerie becke.

_Thus would I sigh to see thee sweeeteely sleepe,_
And If thou wakest not soone, thus would I weeppe.
And thus, and thus, and thus: thus much I loue thee.

_King._ For all these vowes, be shrow me if I proue you:
My faith vnto my King shall not be falc'd.
_Alii._ Good Lord how men are coy when they are crau'd?
_King._ Madam, behold our King approacheth nie.
_Alii._ Thou art _Endimion_, then no more, heigho for him I die.

Faints. Point at the King of Cilicia.

Enter _Rasni_ with his Kings and Lords.

What ailes the Center of my happinesse,
Whereon depends the heauen of my delight?
Thine eyes the motors to command my world,
Thy hands the axier to maintaine my world.
Thy smiles, the prime and spring-tide of my world.
Thy frownes, the winter to afflicte the world.
Thou Queene of me, I King of all the world.

_Alii._ Ah feeble eyes lift vp and looke on him. _She riseth as out_  
Is _Rasni_ here? then droupe no more poore heart, _of a trance._

G
Oh
A looking Glass, for

Oh how I fainted when I wanted thee?

(Embrace him.

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

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

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

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

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

Priest. All haile vnto Thassaerian deitie.

Raf. Priests why presume you to disturbe my peace?

Priest. Rafni, the destinies disturbe thy peace.

Behold
LONDON AND ENGLAND.

Behold amidst the addittes of our Gods,
Our mightie Gods the patrons of our warre.
The ghoft of dead men howling walke about,
Crying Ve, Ve, woe to this Citie woe.
The statues of our Gods are throwne downe,
And streames of blood our altars do distaine.

Aluida. Ah-laffe my Lord, what tidings do I heare?
Shall I be slaine?

SHE STARTETH.

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

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

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

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

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

Rafni. Then frolicke Viceroies, kings & potentates,
Drieue all vaine fancies from your feelebe mindes.
Priests go and pray, whilst I prepare my feast,
Where Aluida and I, in pearle and gold,
Will quaff vnto our Nobles, richest wine,
In spight of fortune, fate, or destinie.

Exeunt.

Ofeas. Woe to the traines of womens foolish lust,
In wedlocke rights that yield but little trust.
A looking Glasse, for

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

Enters one clad in diuels attire alone.

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

Enters Adam and his mistresse.

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

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

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

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

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

The Diuell fings heere.

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

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

one
London and England.

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

Duell. Oh thou art he that I seek for.

Clowne. Spiritus sanctus, away from me Satan, I have nothing to do with thee.

Duell. Oh villain thou art mine.

Clowne. Nominus patris, I bless me from thee, and I conjure thee to tell me who thou art?

Duell. I am the spirit of the dead man that was slain in thy company when we were drunk together at the Ale.

Clowne. By my troth sir, I cry you mercy, your face is so changed, that I had quite forgotten you, well after duell we have tost ooen many a pot of ale together.

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

Clowne. I have a pollicie to shift him, for I know he cometh out of a hote place, and I know my selfe, the Smith and the duell hath a drie tooth in his head, therefore will I leaue him asleep, and run my way.

Duell. Come art thou readie.

Clowne. Faith sir my old freind, and now goodman duell, you know, you and I haue bëene tossing many a good cup of ale, your noxe is grewne very rich, what say you, will you take a pot of ale now at my hands, hell is like a Smiths forge full of water, and yet euer a thrust.

Duell. No Ale villain, spirits cannot drinke, come get vp on my backe, that I may carrie thee.

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

Duell. Thou haft neuer a shoe fit for me.

Clowne. Why sir, we shooe horned beafts as well as you, Oh Good Lord, let me sit downe and laugh, hath neuer a clouen foot, a duell quothe he, ile vfe spiritus sanctus, nor nominus patris no more to him, I warrant you, ile do more good vpon him with my cudgell, now will I sit me downe and become justice of peace to the duell.

G 3     

Duell
A looking Glasse, for

Diuell. Come art thou readie?
Clowne. I am readie. And with this cudgell I will coniure thée.

Diuell. Oh hold thy hand, thou kilft me, thou kilft me.
Clowne. Then may I count my felse I think a tall man, that am able to kill a diuell. Now who dare deale with me in the pa-

riff, or what wench in Ninissie will not loue me, when they say, there goes he that beat the diuell.

Enters Thrafulus.

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

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

Sina. The better lucke ours, but what haue we here, caft app-
parell? Come away man, the Víurer is neare, this is dead ware, let it not bide on our hands.

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

Alcon well met.

Alcon. Fellow begger whither now?

Thrafs. To the Víurer to get gold on commoditie.

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

Víurer.
London and England.

Vfurer. Friend let me fee it.

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

Vfurer. How were they gotten?

Thrafi. How catch the fisher-men fish? M. take them as you
thinke them worth, we leaue all to your conscience.

Vfurer. Honest men, towad men, good men, my freends, like
to prooue good members, vs me, command me, I will maintaine
your credits, here's mony, now spend not your time in idlenesse,
bring me commoditie, I haue crownes for you, there is twa shil-
lings for thee, and six shillings for thee.

Alcon. A bargaine, now Samia haue at it for a new smocke,
come let vs to the spring of the best liquor, whilest this lasfs, tril-
lill.

Vfurer. Good fellowes, proper fellowes, my companions, far-
well, I haue a pot for you.

Samia. If he could spare it.

Enters to them Ionas.

Repent ye men of Niniiue, repent,
The day of judgement comes.
When greedie hearts shall gluttet be with fire.
When as corruptions vailde, shall be vnmasft.
When briberies shall be repaid with bane.
When whoredomes shall be recompenc'd in hell.
When riot shall with rigor be rewarded.
When as negleft of truth, contempt of God,
Difdaine of poore men, fatherlesse and ficke
Sall be rewarded with a bitter plague.
Repent ye men of Niniiue, repent.
The Lord hath spoke, and I do criie it out.
There are as yet, but fortie daies remaining,
And then shall Niniiue be ouerthrowne.
Repent ye men of Niniiue, repent.
There are as yet but fortie daies remaining,
And then shall Niniiue be ouerthrowne.

Exit.

Vfurer.
A loooking Glass, for

Vsur. Confus’d in thought, oh whither shall I wend? (Exit.
Thrafs. My conscience cries that I haue done amisse. (Exit.
Alcon. Oh God of heauen, gainst thee haue I offended. (Exit.
Samia. Afham’d of my misdeeds, where shall I hide me? (Exit.
Cles. Father me thinks this word repent is good,
He that punish disobedience.
Doth hold a scourge for euery priuie fault. (Exit.

Oseas. Look London looke, with inward eies behold,
What lessons the events do here unfold. (hold,
Sinne grouwne to pride, to miserie is thrall.
The warning bell is rung, beware to fall.
Ye worldly men whom wealth doth lift on hie,
Beware and feare, for worldly men must die.
The time shall come, where least respect remains,
The sword shall light upon the wisest braines.
The head that deemes to over-top the skie,
Shall perish in his humane pollicie.
Lo I haue said, when I haue said the truth,
When will is law, when folly guideth youth.
When sheu of zeale is prankt in robes of zeale,
When Ministers powle the pride of cōmon-eweale?
When Law is made a laborinth of strife,
When honour yeelds him freend to wicked life.
When Princes heare by others eares their folliie,
When Vfurie is most accounted holie.
If these should hap, as wold to God they might not,
The plague is neare, I speake although I write not.

Enters the Angell.

Angell. Oseas.
Oseas. Lord.
An. Now hath thine eies perus’d these hainous sins,
Hatefull vnto the mightie Lord of hostes,
The time is come, their finnes are waxen ripe,
And though the Lord forewarnes, yet they repent not:

Custome
London and England.

Custome of sinne hath hardened all their hearts,
Now comes reuenge armed with mightie plagues,
To punish all that liue in Ninivie,
For God is iuft, as he is mercifull,
And doubltlesse plagues all such as scorne repent,
Thou shalt not see the desolation
That falles vnto these cursed Ninivites.

But shalt returne to great Hierusalem,
And preach vnto the people of thy God,
What mightie plagues are incident to sinne,
Vnlesse repentance mittigate his ire:
Wrapt in the spirit as thou wert hither brought,
Ile seate theé in Iudeas provinces,
Feare not Ofesus then to preach the word.

Ofesus. The will of the Lord be done.

Ofesus taken away.

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

Rafni. So Viceroyes you haue pleadsfe mee passing
These curious cates are gratious in mine eye. (well,
But these Borachious of the richest wine,
Make me to thinke how blythsome we will be.
Seate theé faire Juno in the royall throne,
And I will serue theé to see thy face,
That feeding on the beautie of thy lookes,
My stomacke and mine eyes may both be fild.
Come Lordings feate you, fellow mates at feast,
And frolickse wags, this is a day of glée,
This banquet is for brightsome Aluida.
Ile haue them skinckt my standing bowles of wine,
And no man drinke, but quaffe a full caroufe,
Vnto the health of beautious Aluida.
For who so riseth from this feast not drunke,
As I am Rafni, Ninivies great King,
Shall die the death as traitor to my selfe.
A looking Glass, for

For that he scornes the health of Alwida.

K. Citi. That will I never do my Lord.
Therefore with favour, fortune to your grace,
Carowse vnto the health of Alwida.

Rafni. Gramercie Lording, here I take thy pledge.
And Creete to the thee a bowle of Grekishe wine,
Here to the health of Alwida.

Creete. Let come my Lord, lack scincker fill it ful,
I pledge vnto the health of heauenly Alwida.

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

Enters the Clowne.

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

Lord. Fellow, whither presellest thou?

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

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

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

Lord. Why callest him a friend of thine?

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

Lord. Away vassaille be gone, thou speake vnto the king.

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

Rafni. What the matter there, what noise is that?

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

Rafni. What is it that great Rafni will not grant
This day, vnto the meanest of his land?
In honour of his beautious Alwida?
Come hither swaine, what is it that thou crauest?

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

Rafni.
London and England.

Rafni. Say, what is it?
Clown. I am sure sir you have heard of the spirits that walk in the City here.
Rafni. I, what of that?
Clown. Truly sir, I have an oration to tell you of one of them, and this it is.
Alsw. Why goest not forward with thy tale?
Clowne. Faith mistress, I see an imperfection in my voice, a disease that often troubles me, but alack, easily mended, a cup of ale, or a cup of wine, will serve the turn.
Alsw. Fill him a bowle, and let him want no drinke.
Clowne. O what a pretious word was that, and let him want no drinke. Well sir, now I tell you forth my tale. Sir as I was comming alongst the port ryuale of Ninuie, there appeared to me a great diuell, and as hard fauoured a diuell as euer I saw: nay sir, he was a cuckoldly diuell, for hee had horns on his head. This diuell, marke you now, prisseth upon me, and sir indeed, I charged him with my pike staffe: but when that wold not serve, I came vpon him with spurtus sanctus, why it had bin able to haue put Lucifer out of his wits, when I saw my charme would not serve, I was in such a perplexitie, that sike penny-worth of Iuniper would not haue made the place sweete againe.
Alsw. Why fellow wert thou so afraid?
Clowne. Oh mistress, had you beene there and sene, his very sight had made you shift a cleane smocke, I promis thee though I were a man, and counted a tall fellow, yet my Landresse calde me flouenly knaue the next day.
Rafni. A plea faunt slave, forward sirrha, on with thy tale.
Clown. Faith sir, but I remember a word that my mistress your bed-fellow spoake.
Rafni. What was that fellow?
Clowne. Oh sir, a word of comfort, a pretious word: and let him want no drinke.
Rafni. Her word is lawe: and thou shalt want no drinke.

Clowne
A looking Glass, for

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

Alui. This pleafant knaue hath made me laugh my
Rafni, now Aluida begins her quaffie, (fill.
And drinkes a full caroule vnto her King.

Rafni. I pledge my loue, as hartie as great Ione
Drunke, when his Jono heau’d a bowle to him.
Frolieke my Lord, let all the ftanderds walke.
Ply it till evry man hath tane his load. (you?
How now sirra, what cheere: we haue no words of
Clown. Truly sir, I was in a broune study about my mistrefse.

Alui. About me, for what?

Clowne. Trulie mistrefse, to thinke what a golden sentence
you did speake: all the philosophers in the world could not haue
said more: what come let him want no drinke. Oh wise speech.

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

Enters Ionas.

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

Repent
London and England.

Repent ye men of Ninivie, repent.

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

Clowne. Oh sir, tis one goodman Jonas that is come from Iericho, and surely I thynke hee hath seene some spirit by the way, and is fallen out of his wits, for he never leaues crying night nor day, my maister heard him, and he shut vp his shop, gave me my Indenture, and he and his wife do nothing but fast and pray.

Jonas. Repent ye men of Ninivie, repent.

Rafni. Come hither fellow, what art, & from whence commest thou?

Jonas. Rafni, I am a Prophet of the Lord, (thou?)
Sent hither by the mightie God of hoftes,
To cry destruction to the Ninivites,
O Ninivie, thou harlot of the world,
I raise thy neighbours round about thy bounds,
To come and see thy filthinesse and sinne.
Thus faith the Lord, the mightie God of hoftes,
Your King loues chambering and wantonnesse,
Whoredome and murther do deftaine his Court,
He fauoureth couetous and drunken men.
Behold therefore all like a trumpet soule,
Thou shalt be judg'd and punish't for thy crime:
The foe shall pierce the gates with iron rampes,
The fire shall quite consume thée from aboue.
The houfes shall be burnt, the Infants slaine.
And women shall behold their husbands die.
Thine eld'est Sister is Lamana.
And Sodome on thy right hand seate is.
Repent ye men of Ninivie, repent.
The Lord hath spoke, and I do crie it out.
There are as yet but foure daies remaining,
And then shalt Ninivie be overthrown.

Rafni. Staie Prophet, staie.

Jonas. Disturb not him that sent me,
Let me performe the message of the Lord.

Exit. Offered.

Rafni.

Exit.

H 3
A looking Glass, for

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

Exit. His Sages.

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

Exit. A man.

Alui. Affaileid with shame, with horror overborne,
To sorrowes fold, all guiltie of our sinne.
Come Ladies come, let vs prepare to pray,
Ah-laffe, how dare we looke on heauenly light,
That haue dispise the maker of the fame?
How may we hope for mercie from aboue,
That still despise the warnings from aboue?
Woes me, my conscience is a heauie foe.
O patron of the poore opprest with sinne,
Looke, looke on me, that now for pittie craue,
Affaileid with shame, with horror overborne,
To sorrow fold, all guiltie of our sinne.
Come Ladies come, let vs prepare to pray.

Exeunt.

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

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

Tread
London and England.

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

The euill angell tempteth him, offer-
ing the knife and rope.

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

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

Enters
A looking Glafe, for

Enters Aluida with her Ladies, with dispers'd looks.
Aluid. Come mournful dames lay off your brodered locks,
And on your shoulders spread dispers'd haires,
Let voice of musicke cease, where sorrow dwels.
Cloathed in sackcloaths, sigh your finnes with me.
Bemone your pride, bewail your lawlesse lufts,
With fasting mortifie your pampered loines:
Oh thinke vpon the horrour of your finnes.
Think, think, with me, the burthen of your blames,
Woe to thy Pompe, fall, beautie, fading floure,
Blasted by age, by sicknesse, and by death.
Woe to our painted cheekes, our curious oyles,
Our rich array, that fostered vs in finne.
Woe to our idle thoughts that wound our soules.
Oh would to God, all nations might receiue,
A good example by our greuious fall. (dwels,
Ladies. You that are planted there where pleasure
And thinkes your Pompe as great as Ninusies,
May fall for finne as Ninusie doth now.
Aluid. Mourn, mourn, let moane be all your melodie,
And pray with me, and I will pray for all.
Lord. O Lord of heauen forgiue vs our misdeeds.
Ladies. O Lord of heauen forgiue vs our misdeeds.
Vburer. O Lord of light forgiue me my misdeeds.
Enters Raisni, the kings of Assyria, with his nobles
in sackcloath.

K. Cilicia. Be not so overcome with greefe O king,
Leaft you indanger life by forroweing so.
Raisni. King of Cilicia, should I ceafe my greefe,
Where as my swarming finnes afflict my soule?
Vaine man know, this my burthen greater is,
Then euery private subject in my land:
My life hath beeene a loadstarre vnto them,
To guide them in the laborinth of blame,
Thus I haue taught them for to do amisse:

Then

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London and England.

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

K. Cil. Heauens are prepitious vnto faithful praier.

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

Omnes. O pardon Lord, O pitie Ninisie.

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

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

Rafni. O pardon Lord, O pitie Ninisie.

Omnes. O pardon Lord, O pitie Ninisie.

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

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

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

Enter Ionas, folus.

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

I that
A looking Glasse, for

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

A serpent devoureth the vine.

Now
London and England.

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

Enters the Angell.

Angell. Art thou so angry Jonas? tell me why?
Jonas. Iehovah, I with burning heate am plungd,
And shadowed onely by a silly vine.
Behold a Serpent hath devoured it.
And lo the funne incensf by Easterne winde,
Afflicts me with Cariculer aspect,
Would God that I might die, for well I wot,
Twere better I were dead, then rest aliuie.

Angell. Jonas art thou so angry for the vine,
Jonas. Yea I am angry to the death my God.

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

Exit, Angelus.

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

I 2

The
A looking Glasse, for

The asse to speake, to saue the Prophets life.
The earth and sea to yeeld increas for man.
Who can describe the compasse of his power?
Or testifie in termes his endlessse might?
My rauisht spight, oh whither doest thou wend?
Go and proclaime the mercy of my God.
Relieue the carefull hearted Ninivites.
And as thou weart the messenger of death,
Go bring glad tydings of recovered grace.

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

Wel good-man Jonas, I would you had never come from Iver
to this Country, you haue made me looke like a leane rib of roast
beefe, or like the picture of lent, painted vpon a read-herings cob.
Alasse maisters, we are commanded by the proclamation to fast
and pray, by my troth I could prettely so, so, away with praying,
but for fasting, why tis so contrary to my nature, that I had ra-
ther suffer a short hanging, then a long fasting. Marke me, the
words be thefe. Thou shalt take no maner of food for so many
dayes. I had as léeue he shoulde haue saide, thou shalt hang thy selfe
for so many dayes. And yet in faith I need not finde fault with the
proclamation, for I haue a buttry, and a pantry, and a kitchin, a-
bout me, for prosoe, Ecce signum, this right flop is my pantry, be-
hold a manchet, this place is my kitchin, for loe a pcece of beefe.
Oh let me repeat that sweet word againe: For loe a piece of beef.
This is my buttry, for see, see, my friends, to my great joy, a bot-
ttle of beere. Thus alasse, I make shift to weare out this fasting,
I drive away the time, but there go Searchers about to seake if
any man breake the Kings command. Oh here they be, in with
your victuals Adam.

Enters two Searchers.

1. Searcher. How duly the men of Ninivie keepe the proclamation,
how are they arme to repentance? we haue searcht through
the whole Civie & haue not as yet found one that breaks the fast.
2. Sear. The signe of the more grace, but seale, here sits one
mée thinkes at his praiers, let vs see who it is.

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

Adam. Trouble me not, thou shalt take no maner of food, but
fast
London and England.

faast and pray.

1. Sear. How deuoutly he sitts at his oryfions, but stay, mée-thinkes I seele a smell of some meate or bread about him.

2. Sear. So thinkes me too, you sirrha, what viuctuals haue you about you?

Adam. Viuctuals! Oh horrible blasphemie! Hinder me not of my praier, nor drive me not into a chollor, viuctualles! why hardst thou not the sentence, thou shalt take no foode but faast and pray?

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

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

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

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

2. Sear. Oh villaine, see how he hath gotten vietailes, bread, béele, and bëere, where the King commanded vpon paine of death none should eate for so many daies, no not the sucking infant.

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

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

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

2. Sear. Fiue daies.

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

1. Sear. I marry must thou.

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

1. Sear. I warrant theé, shalt want none of these.

Adam. But heare you, must I be hangd?

1. Sear. I marry.

Adam. And for eating of meate, then friends, know ye by these presents, I will eate vp all my meate, and drink vp all my drinke, for it shall never be said, I was hangd with an emptie stomack.
A looking Glass, for

1. Sear. Come away knaue, wilt thou stand feeding now?
   Adam. If you be hastie, hang your selfe an houre while I
come to you, for surely I will eate vp my meate.
2. Sear. Come lets draw him away perforce.
   Adam. You say there is fiue daies yet to fast, these are your
   2. Sear. I fir. (words.
   Adam. I am for you, come lets away, and yet let me be put in
the Chronicles. (ded.

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

Ionas. Come carefull King, cast off thy mourfull weedes,
Exchange thy cloudie lookes to smoothed smiles,
Thy teares haue pierc'd the pitious throane of grace,
Thy sighes like Imence pleafing to the Lord:
Haue bene peace-offerings for thy former pride.
Rejoyce and praise his name that gauce the peace.
And you faire Nymphs, ye louely Ninivites,
Since you haue wept and fasted for the Lord,
He gracioulsy haue tempered his reuenge,
Beware henceforth to tempt him anymore,
Let not the nicenesse of your beautious lookes,
In graft in you a high presuming mind e,
For those that climbe, he cafteth to the ground,
And they that humble be, he lifts aloft.

Rafni. Lowly I bend with awfull bent of eye,
Before the dread Iehovah, God of hofte,
Defyping all prophane deuice of man,
Those luftfull lures that whilome led awry,
My wanton eyes shall wound my heart no more:
And the whole youth in dalliance I abud'd,
Shall now at laft become my wedlocke mate.
Faire Aluida looke not to woe begone:
If for thy sinne thy sorrow do exceede,
Blessed be thou, come with thy holy band,
Lets knit a knot to salue our former shame.

Aluida. With blushing lookes betokening my remorse,
I lowly yeeld my King to thy behest,
So as this man of God shall thinke it good.

Ionas. Woman, amends may never come too late.

I will
London and England.

I will thou practife goodnesse, & vertuousnesse,
The God of heauen when finners do repent,
Doth more rejoyce then in ten thousand iuft.

Rafni. Then witnessse holie Prophet our accord.

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

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

Enters the Vfuror, Gentleman, and Alcon.

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

Ionas, behold in signe of my remorfe,
I heare restore into these poore mens hands,
Their goods which I vniuftly haue retaind,
And may the heauens fo pardon my misdeeds,
As I am penitent for my offence.

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

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

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

Exeunt.

Ionas.
A looking Glafe, for

Ionas. Wend on in peace, and prosecute this course,
You Ilanders on whom the milder aire
Doth sweetly breath the balme of kinde increafe:
Whose lands are fated with the deawe of heauen,
And made more fruitfull then Aelean plaines.
You whom delitious pleasures dandle soft:
Whose eyes are blinded with securitie,
Unmaske your selues, cast error cleane aside.
O London, mayden of the miftresse Ile,
Wrapt in the foldes and swathing cloutes of shame.
In thee more finnes then Ninissie containes.
Contempt of God, dispight of reuerend age.
Neglect of law, desire to wrong the poore:
Corruption, whordome, drunkennesse, and pride.
Swolne are thy brows with impudence and shame.
O proud adulterous glorie of the West,
Thy neighbors burns, yet doest thou feare no fire.
Thy Preachers crie, yet doest thou stop thine cares.
The larum rings, yet sleepeft thou secure.
London awake, for feare the Lord do frowne,
I set a looking Glafe before thine eyes.
O turne, O turne, with weeping to the Lord,
And thinke the praiers and vertues of thy Queene,
Defers the plague, which otherwise would fall.
Repent O London, leaft for thine offence,
Thy thepheard faile, whom mightie God preferue,
That she may bide the pillar of his Church,
Against the stormes of Romish Antichrift:
The hand of mercy overhead her head,
And let all faithfull subiects say, Amen.

FINIS.
HUNTERIAN EMBLEM

A TREATISE

THE PLAGUE

CHAMO GODOY

PRINTED FOR THE HUNTERIAN CLUB
C. 1830
A TREATISE of the Plague:

Containing the nature, sigues, and accidents of the same, with the certaine and absolute cure of the Feuers, Botches and Carbuncles that raigne in these times: And above all things most singular Experiments and preferuaities in the same, gathered by the observation of divers worthy Trauailers, and selected out of the writings of the best learned Phisitians in this age.

By Thomas Lodge, Doctor in Phisicke.

LONDON
Printed for Edward White and N.L. 1603.
AUG 30 1881

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

Wo causes (Right Honourable and
Worshipfull) have movd me to pub-
lish this present Treatise of the plague;
One is the dutie and love which I
owe to this Citie (wherein I was bred
and brought vp, and for which (as the
Orator Cicero in his Offices, and the
Philosopher Plato in his Common-weale do testify) every
good man ought to employ his uttermost indevour: The
next is a charitable remorse I have conceived to see my
poore country-men and afflicted brethren turmoiled and
attainted with the grievous sickeenes of the Plague: and left
without guide or counsaile how to succour themselves in
extremitie: For where the infection most rage there po-
vertie raigneth among the Commons, which haue no
supplies to satisfye the greedie desire of those that should
attend them, are for the most part left desolate & die with-
out reliefe. For their sake haue I undertaken this province
to write of the plague, to the end that with a little charge

A 2

a poore

3
The Epistle Dedicaturie.

A poore man may have instructions by a little reading both to know and to cure all the evil accidents that attend the diseases. It refleth in your Honor & thos' yor right Wor-shipfull assistance, to have especiall care that this chari-table intent of mine may be furthered by your discreet or-ders in such manner that these bookes may be dispersed a-mong those families that are visited, to the end they may finde comfort and cure by their owne hands and diligence. This is the only reward I require, as Almighty God know-eth, to whose mercy I commend you. From my house in Warwicke Lane, this 19. of August.

, Your Honors and Worships
in all affection,

Thomas Lodge.
To the curteous and friendly
Reader.

Hou maist wonder perhaps (Gentle Reader) why amongst so many excellent and learned Phisitians of this Citie, I alone haue vndertaken to answer the expectation of the multitude, & to beare the heavy burthen of contentious Critiques and deprauers: But when the cause shall be examined, and the reasons considered, I hope to resolue thee so well, as thou shalt haue no cause to condemn me: There haue beene lately certaine Thessali that haue bestowed a new Printed liuery on euery olde post, and promisid such myracles, as if they held the raine of desteny in their own hands, and were able to make old Aelon young againe: Amongst these, one by fortune is become my neighbour, who becaufe at the first he vnderwrit not his billes, euery one that red them came flocking to me, coniuring me by great proffers and perfwations to store them with my promisid preferuatues, and relieue their sicke with my Cordiall waters: These importunitie of theirs made mee both agreeued, and amazed; agreedue, becaufe of that loathsone imposition which was laide vpon me, to make my selse vendible, (which is vnworthy a liberall & gentle minde, much more ill befeeming a Phisitian and Philo-
To the Reader.

Philosopher, who ought not to prostitute so sacred a profession so abjectly, but be a contemner of base and servile desire of mony, as Galen witnesseth in his booke, Qnod optimus medicus, idem fii & Philosopher: amazed, to see the ignorance and error of the multitude, who dare trust their liues to their hands who build their experience on hazard of mens liues: and are troubled with the scab of the minde, which Plato in Alcibiades calleth Probrocam imperitia, and M. A. Natta, in his 5. booke de Pulchro, voluntary ignorance. Hereupon (by the earnest solicitation of my friends) and under a great desire to doe good unto my neighbors, I have faithfully gathered out of the most approved Authors, (especially out of certaine notes which I receiued from Valenolaes sonne now Doctor of Physique in Arles, in Province) a true Methode how to knowe and cure the Plague, which freely and charitably I offer to the reliefe of those who want means to relieue their estates in this time of visitation, and the rather because the world might conceiue of me in such fort, that I preferre a common good (according to Platoes counsell,) before all the gaping desires of gaine and profit in this world. An other reason was, because such books as already are past abroad, are confusedly huddled vp, without either forme or Methode, which is an unpardonable errour in those that indeuour to instruct others. For these causes have I bene drawne to write and expose my selfe to mens judgements. Now that I study not in this Treatise to hunt after vain-glory, God can beare me witnes, and the plain stile I have vfed therein may easily make knowne, which
To the Reader.

which had I a mind to bewitch the eares and minds of the reader, might perhaps haue bin better tempered: neither haue I a fetled purpose to wound other mens fame, (as all men may conieecture) since ha-uing iuft occasion offered me to reprove them, yet had I rather conceal that wherein they erre, then discouer their Scribendi Cacoethem (as the Poets faith) to their disgrace. Truly my resolution is to prouoke no man, and those that know me inwardly of late time can witnesse, that I resemble the Mauritianian Mare (of whom Plutarch maketh mention) which being led to the water, & seeing her shadow therin, suffereth her selfe afterward to be ridden by Asses: I thanke God I haue indured wrongs, tho I haue had power to reuenge them. But because my desire is to leaue all men satisfied, I must a little retire my selfe to yeeld men of worth & learning satisfacion in a matter wherein perhaps they might except a-against me. There is a lerned Phisitian that hath lately writte against Amutelas or cakes of Arsenick, who perhaps may conceiue vnkindnes against me, because in this Treatise I haue set downe the vse thereof as a souveraigne prefferuatiue against the Plague, where he hath condemned them; but he must excuse me in this case, for I haue no intent to commend the fame because he condemneth it, but by reason of their authoritie and experience who haue bin the lights and honors of Phisicke, as Mercurialis in his book de Venenis, chap. 13. Capitachius in his book de Febribus chap. 13. & Henrimum in his booke de Febribus, chap. 19. Valeriola and divers others, who by vniforme consent do allow the fame either wore vnder the armes
To the Reader.

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

Thine in all friendship,

Thomas Lodge.
The caufes and cures of
the Plague.

C H A P. I.

Of the nature and essence of the Plague.

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

of the same. But before I prosecute this my intended purpose, let vs invocate and call vpon that diuine bountie, from whose fountaine-head of mercy every good and gracious benefit is derived, that it will please him to assist this my labor, and charitable intent, and so to order the scope of my indueour, that it may redound to his eternall glory, our neighbours comfort, and the speciall benefite of our whole Countrrey: which being now vnder the fatherly correction of Almightie God, and punished for our misdeeds by his heavy hand, may thorow the admirable effects and fruites of the sacred Art of Physicke, receive preuention of their daunger, and comfort in this desperate time of visitation: To him therefore king of kings, inuincible, and onely wife, be all honor, maieftie and dominion, now and for euer, Amen.

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

of sommer: All which sicknesse when as they are common in any particular place or region, are called Endemick, which is as much to say, as sicknesse happening publikely & popularly in the same region or country, by a certaine euiil qualitie of the aire that raigneth therein, and produceth fuch like inquirines in mens bodies. For as both GALEN and the diuine olde man HYPOCRATES do testifie, every sicknesse that proceedeth from the aire infected with a venomous qualitie, that is the cause which produceth and begetteth the same, is in his essence Epidemick, popular, and pestilential. Thus farre according to the fathers of Philicke haue I truly discouvered what Epidemick is. Endemick is a common sicknesse, and yet for all that proper to some one country or region: which is as much to say, as a regional, or provincial sicknesse: For there are certain regions and places which by a peculiar proprietie in themselfes engender certaine kindes of inquirines, which are particular only to the inhabitants of that region, either by occasion of the aire, or the waters in that country. As in the new found land (discouered by the Portugalls and Spaniards) in that Island which is called Hispaniola, and other places of India, there raigne certaine putifes or broad feabs, (not much unlike the French poxes) wherewith almost all the inhabitants of the country are infected, the remedy whereof they haue gathered from the infusion of the wood of Guaiacum, whence the vie thereof with very fruitfull successe hath bene discouered and proued forcible here in Europe. In Sauoy and the valley of Lucernes, the most part of the inhabitants haue a swellinge in the throate. In Pouille and Calabria, for the most part all the inhabitants haue ye Iaundis. And such sicknesse as are these, are called Endemiques, prouintiall or regionall inquirines, yet for all that they are not to be accounted pestilentiall or contagious: The Plague as I haue saide, is a pernicious Epidemie, that is to say, a common and popular sicknesse, which is both contagious & mortall. A private sicknesse is that which is particular & proper to any one in private, proceeding from particular indisposition of the body of him that is attainted, or by reason of some disorderly dyet by him obserued, or rather by some excess-
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eccesse committed by him, or through the corruption of the humours in his bodie, yet not contagious; but such an infirmitie as neither is free from danger, nor exempted from mortalitie. These are the differences of such sicknesses as serve for our purposes to declare the nature of the Plague, which in her proper signification is a popular and contagious sickness, for the most part mortal, wherein usually there appear certaine Tumors, Carbuncles, or sores, which the common people call Gods tokens: which Plague proceeded from the venemous corruption of the humors and spirits of the body, infected by the attraction of corrupted aire, or infection of evil vapours, which haue the property to alter mans bodie, and poyson his spirits after a strange and dangerous quality, contrary and mortal enemy to the vitall spirits, which haue their residence in the heart: by reason whereof it suddainly rauiseth & shortly cutteeth off mans life, who for the most part is attainted with such a venemous contagion: And for that we haue faide that the plague is a popular and contagious sickness, it shall not be amiss to declare and plainly discover, what these wordes Popular, and Contagious, do signify. Popular and Epidemick, haue one and the same signification; that is to say, a sickness common unto all people, or to the most part of them. Contagion, is an evil quality in a bodie, communicated unto an other by touch, engendering one and the same disposition in him to whom it is communicated. So as he that is first of all attainted or rauished with such a quality, is called contagious and infected. For very properly is he reputed infectious, that hath in himselfe an evil, malignant, venemous, or vitious disposition, which may be imparted and bestowed on another by touch, producing the same and as dangerous effect in him to whom it is communicated, as in him that first communicateth and spreadeth the infection. This sickness of the Plague is commonly engendred of an infection of the Aire, altered with a venemous vapour, disparsed and sowed in the same, by the attraction and participation whereof, this dangerous and deadly infirmitie is produced and planted in vs, which Almightye
of the Plague.

Almightie God as the rodde of his rigor and iustice, and for the amendment of our sinnes fendeth downe vppon vs, as it is written in Leviticus the 26. Chapter, and in Deuteronomy the 28. If you obserue not my Commandements faith our Lord, I will extinguish you by the Plague which shall consume you. To the like effect is that of CELSUS (a man of fameous memorie amongst our Philisitions) who very learnedly faith, that all straunge sicknesses befall mortall men, by reason of the wrath and displeasure of the Goddes, and that the necessary meanes to finde recouery and remedie for the same, is to haue recourse vnto them by intercession and prayers. The same alfo testifith HOMER (the foueraigne of all diuine Science & Poeticall perfection) in the first booke of his Iliades. Since therefore it is evident by the testimonies abouesaid, that the Plague is a manifest signe of the wrath of God conceiued against vs, the first and moft wholesome remedie is to haue recourse vnto him, who is the Father of mercy, and foueraign Philition of all inffirmities, imploring his grace and mercy, by fastings, praiers, and supplications, by almesdeeds, good works, and amendment of life, to the ende we may appease and pacifie his wrath, and reconcile our felues vnto him, and obtaigne his grace and mercy, according to the example of peni- tent DAVUID, and the contrite Ninivites. In imitation of whome, if we shall haue our recourse vnto his mercy feat, we may reft assured that he will beholde vs with his eye of pittie, and graunt vs both health of soule and bodie, accor- ding vnto his promises made vnto thoes who call vpon him in humilitie and sinceritie of hart and conscience. See here the first rule.

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CHAP. I.

Of the causes of the Plague.

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

The ready and speedy changes, faith GALEN, which happen in the ayre, through the euill corruption of the same, produce the Plague; which like a ruiniung beast depopulateth and destroys divers men by death, yea whole cities, because men having a necessitie to shake in the ayre, together with the same fuche in the infection and venome: By this it appeareth that the proper and immediat cause which ingendreth the Plague, is the attraction and in-breathing of the ayre, infected and poisonned with a certaine veneous vapour, contrary to the nature of man. To his effect before his time, the great M. of Phyique, HIPOCRATES writeth thus, in his Booke Of Humane Nature: The cause (faith he) of the general plaine which indifferently attaineth all fortes of men, is the ayre which we shake, that hath in it selfe a corrupt and venomous fume, which we draw with our in-breathing. Now the causes which engender such vapours in the aire, are divers and of different kindes, for sometimes such a vapour is lifted vp into the ayre, by reason of the corruption & stench of dead and vnburied bodyes; (as in places where any great battell haue beene fought, it often falleth out, according as divers Histories testifie,) It is ingendred also through euill vapours that issue from the earth, or certaine Causes thereof, which yeelde forth exhalations full of corruptions that infect the ayre, where it contracteth by an euill qualitie. It happeneth likewise by a loathsome steame, of certain Marth in plashie Fennes full of mudde and durt, as also from divers sorts of Plantes, and venomous beastes, whose euill qualitie may produce such an effect in the ayre. But the ancient Physitian and Astrologers, (as namely AUICEN, with divers others) report: that the Plague hath two originals and sources, from whence (as from a Fountaine) shee taketh her beginning.

The first is, in the indisposition of the earth overflowed with too much moysture, and filled with grosse and euill vapours, which by vertue of the Sunne being lifted vppe into the ayre, and mixed with the same, corrupteth the
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the nature and complexion thereof, and engendreth a certaine
indisposition in the same contrary to our substaunce, from
whence it commeth to passe, that they who sucke this infected aire are in daunger to be attainted with this contagion
and sickenesse of the Pestilence. Especially, if they be of an
euil constitution of body, replete with euil humours, men of
unbrielled dyet, fangueine, and such as haue large and portuall pores: They likewyse who are weake and delicate, are men
ready to be surprised and infected.

An other cause of the Plague faith AUICEN, proceeded from
the celestiall formes, that is to say, the starres and their configura
tions and malignant aspects, which by their influences
cause such sickenesses full of contagion and Pestilence, as in
general all other Astrologians testifie: But in truth as tou
ching mine owne opinion which is grounded upon the diuine
determination of PLATO in his Epinomides, and his Timae
us, of Plotinus his chiefe follower, of Iamblichus, Proclus,
Mercurius, Trismegistus, Aristotle, and Auerrhois, I finde
that this opinion, is both fals and erronious; as namely, to
thynke that any contagion or misfortune, incomoditie or sicken
esse whatsoever may by reason of the starres befall man.
Because as PLATO witnesseth in his Dialogue intituled Epino
mides, The nature of the starres is most goodly to behold, wel
governed in their motions, and beneficiall to all liuing crea
tures, bestowing on them all commodities of generation and
conseruation: If then the nature of the starres be so good that
it meriteth to be called diuine (as in the same place PLATO inti
tuleth it) and yeeldeth so many benefites to these inferior
bodies: how can it be that the starres infuse such infection and
contagion vpon the earth and earthly creatures, whereas it is
manifest that no caufe can produce such effects as are con
trary to it selfe? If then the good of inferior bodies proceeded
from celestiall bodies, as namely the generation, producit
of fruittes, and riping of the same: yea and the conseruation of euery ones vertue (as in truth it doth): It shall
never be truly and possibyl concluded that the corruption and
exter-
of the Plague.

extermination of bodies proceedeth from the starres. And therefore Aristotle every aduisedly faith; That this inferiour world is very necessarily coupled and ioyned with the superiour, to the ende that all the vertue therof might be conducted and guided by the same. If the starres by their vertue conferue all the creatures in this world, how can they by corruption, venome and contagion, dissipate and destroy them? The said Plato also calleth all the Planets and starres sisters, for their accord in good doing; and faith that it is a great folly in men to thinke that some Planets are eueil and malignant, and the rest good, whereas all are good. For as Calcidius the great Platoniist faith in his Commentaries vpon Platoes Timaeus, No eueil may either proceed or take beginning from the heauens, because in that holy place all thinges are good, and such as resemble the diuinitie, and nothing that saueoureth of malice may abide and have place: neither faith he, can the starres change their nature, because it is simple and pure, neither can they degenerate from the simplicitie and puritie which by the Almightye power hath bene bestowed vpon them. Why then shall we attribute vnto them a malignant, pestilent, and contagious qualitie, and such as ruuiseth and spoyleth all liuing creatures by a venomous and pestilent influence? For if contagion be as badde a thing as may be (as in truth it is) the most disordinate and contrary to nature, or rather enemy to life) thesource and originall of which contagion, is nothing but very infirmitie, putrafaction and corruption in matter, how dare we attribute to the starres & heauen (which is the beginning of all generation) such an erroneous and unnaturall accident? Wheras the Planets are Celestiall bodies, well disposed, powerfull, without vice, corruption, or matter, subiect or inclining to any contagion: And therefore Auerrois the chiefe Commenter vpon Aristotles faith; That whosoever beléeueth that Mars or any other Planet disposed in any sort whatsoever, doth hurt to any inferiour bodies; the same man in sooth beléeueth such things as are estranged from all Philosophy. And the same Author vpon the ninth of Aristotles Meta-

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'Metaphisiques, faith; that the Celestiall bodies which are
'the beginning of all things are eternall, and haue neither euil
'error or corruption in them; for corruption is of the order of
'fuch things as are euil. And therefore faith he, it is impossible
to know that which the Astronomers say, that there are some
fortunate, and some vnfortunate fтарres, but this only may be
knowne, that whereas all of them are good, that some of them
are better then other some. Behold here the worthy and true
opinion of this excellent Philosopher, which before him (in as
much as concerneth the first part of this sentence) ARISTOTLE in
the ninth of his Phisiques, Chapter 10. had testified. The
wise Philosopher MERCURY TRIMISGISTUS in his Dialogue in-
tituled Afclepius, faith; that all that which descendeth from
heauen is generatius; if then in respect of vs the influence of
heauen be generatius (as in truth it is): for as ARISTOTLE faith,
Sol & homo generant homine) it cannot any waies be poible
that it can corrupt or cause the confusion of mankinde. The
like also is confirmed by PROCLUS, (who interpreteth vpon
PLATOES booke de Anima & Demone,) The Celestiall bodies
(faith he) by a soueraigne harmony conteine all things in
themselfes, and perfect them, and conforme them among
themselfes: and to the vniuers, If then it appeareth that the
Celestiall bodies perfect all things, and both conforme & con-
ferue them, (as in truth they doo, and this Author witnesseth)
how can thefe engender contagion and infection in vs, which
abolishe our perfection and integritie, and destroy vs by
rauishing our liues? To speake truth, as me seemeth it were
a thing impossible. For it is contrary to the nature of conta-
gion, that it should descend from heauen, because contagion is
no other thing but an infection proceeding from one vnto an
other by communication of a pestilent and infected vapour,
and by this means if the Plague and contagion proceeded
from the starres, it should necessarily follow by the definition
of contagion, that the starres were primarily or formerly in-
fected, if by their influence they should send a pernicious con-
tagion among vs. But this in no fort may be graunted, be-
cause
of the Plague.
caufe the starres by being Celestiall bodies, pure, diuine, and
estranged from all corruption, receiuing and containing no
infection in them, being no materiall bodies apt to transmu-
tation or chaunge,(as ARISTOTLE and AUERROIS in his Bookede
Caro est mundo, doo learnedly alledge) cannot be capable of in-
fection or contagion, neyther communicate it to the inferior
bodies. Let vs therefore cast off this vaine and sottish opin-
on whereby we are induced to beleue that the Plague pro-
ceedeth from the heauens: that is to say, from the influence of
the starres, (as by the vanitie of time we haue had induc-
ments.) But let vs confesse that it proceedeth from the secret
judgements of God, who intendeth by this scourge to whip
vs for our finnes, as it appeareth in Leviticus, and Deu-
teronomy. To conclude, we say that the cause of the Plague
is a malignant alteration and corruption of the ayre in-
fecting our bodies, as it hath bene declared in
the beginning of this Chapter.
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CHAP. III.

Of the signes of the Plague, both immedient and present, with the good and evil signes appearing in pestiferous sicknesses.

He signes whereby a man may know the infection of the aire which threatneth vs with Pestilent sicknesses, are, when as we see the same continuall and accustomably troubled with thicke, cloudy, moyft, and ill smeling vapours, the Skie vnaccustomed to Northern windes, but solicited with Southerly blasts; The aire full of fogges and vapours, making a showe of raine without any showeres: For such signes as are of that nature engender corrupt Feuours, as ARISTOTLE faith in his Probleames. If the winter be hote and moyft, and obfewe not his naturall temperature, and when the Spring time is very dry without raine, and notwithstanding colde, and after for many dayes charged with Southerly windes, troubled aire, and then cleare, and afterwards suddainly ouercaft, the nights colde, and the day very hote and foulyr, It signifieth that we shall haue an evil Plague the Sommer after. Moreover, if at that time there appeare any increafe of such creatures as are engendred of putrefaction, as wormes of the earth, flies, gnattes, eales, serpents, toades, frogs, and such like foretokening corruption and putrefaction in the earth and waters, and when the aire the same day chaungeth from faire to foule, and from cleare to cloudy, when the Sunne shieth and afterwards hideth his head in cloudes, in one and the same day, it is a signe that the temperature of the aire is altered. And when as Rats, Moules, and other creatures, (accustomed to liue vnder ground) forake their holes and habitations, it is a token of corruption in the same, by reafon that such forts of creatures forake their wonted places of aboade. And when as the Birds of the aire fall downe dead, or forake their
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	heir nefts, it is a signe of great corruption and contagion in
the same. Long and continuall raines, accompanied with
Southerly windes, dispose the ayre to sicknesse and putrefaction,
as HIPOCRATES, and GALEN testifie in their Epidemies.
When as Feuers are accompanied with small Poxe, or Me-
fels, with spots, or red markes like to the biting of Fleas, it is
a signe of a pestilential Feuer. When the sicke is very much
tormented with the passion of the heart, vomitings, foundings,
or weaknes, or faintnes of the hart, without great outward but
vehement inward both heate and drought, with appearance of
swellings, botches, carbuncles, and Meffels, without all que-
ston he is seiz’d with a pestilential Feuer, especially if diuers
at the same time and in the same place are attainted with the
same griefe: and if so be the partie which is infected hath fre-
quented places both contagious and infected. See heere the
the principall signes of the Plague and pestilenciall Feuer.
The euill, dangerous, and mortall signes in such as are disea-
sed, are feeblenes and weaknes of the regitie vertue of the bo-
dy (which may be discouered by the pulfe when it is weake, vn-
equall, disorderly, languishing and intermittent, by often Sin-
copes or foundings, alienation, and frenzye, blewnesse and
blacknesse appearing about the fores and carbuncles, and
after their appearances the sodaine vanishings of the same,
cold in the extreame partes, and intollerable heate in the in-
ward, vnquenchable thirst, cotinually foundings, vrenes white
and crude, or red, troubled and blacke: Colde swet about the
forehead and face; crampes, blacknesse in the excrements of
the body, stench, and blewnes, the flux of the belly, with weak-
nesse of the heart, shortnes of breath, and great stench of the
same, lacke of sleepe, and appetite to eate, profound sleepe,
chaunging of colour in the face, exchaunged to palenesse, black-
nesse, or blewnesse, cogitation or great vnquietnes. All these
signes betoken either certaine death or daunger thereof in the
Plague; even as contrariwise the contrary foretoken recover-
ry of the sicknesse, by reason they testifie vpon the regitie
power and vertue of the bodie, goodnesse of the complexion,
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and vertue of the same, with strength of y* hart. For as AUICEN fayth: They that are manly, and confidentsly beare out their sicknesse without any showe of feare, they are those which for the most part escape. Likewise to haue a good appetite to sleepe in repose, without disturbance of the body, it is a good signe. The Botches, and Carbuncles to retaine a good colour, and without great paine to be brought to ripenesse and suppocation, to haue a moderate heate mantained through all the body: The vrines, in diggestion, colour, substance, & contents, to be good: To haue easie breathing, sweet warme, & vnuerfall through all the body, appearing on a decretory or criticaall day. All these signes appearing in the infected person, give great hope of his recovery. These bee the signes and tokens by which you may gather a sure and vnfaied judgement of that which shall befall him that is attainted with the Plague.

CHAP. IIII.

A Rule and instruction to preserue such as be in health, from the infection.

When as (by the will of GOD) the contagion of the Plague is gotten into any place, Citie, or Countrey; we ought to haue an especiall regard of the generall good, and by all means to study for their preferuation who are in health, least they fall into such inconueniencie. First of all, therefore it behooueth every man to haue speciall care that he frequent not any places or persons infected, neither that hee suffer such to breath vpon him: but as GALLEN hath learnedly aduised, in his Booke De Differentijs Feverium, Chap. 2. Estrange himselfe as farre as his lyeth, from their societie. The first and chieuest remedie then, is to change the place, file farre and returne late: HIPOCRATES, likewise in his Booke De Natura humana, faith: that wee ought to forsake the place whereas a generall sickness rangeth, according to the common Proverbe, Cito, longe, tarde. And if necessitie constraineth vs to frequent the infected, (either to be affiendant to our friends, or otherwise:) every man ought to de-

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meane himselfe in such sort that the sick mans breath doo not attaint him: which may very easilly be done, if a man haue y* skill to choose & take the winde that properly bloweth towards the sicke & infecte, and not from the infecte to the healthfull: And therefore in that case the healthfull ought to kepe themselves vnder, not ouer the winde. The first part of preseruation, is to purifie and purge the ayre from all euill vapours, fentes, stench, corruption, putrifaction, and euill qualitie. For which cause, it is necessary to make good fumes in our houses, of sweet and wholesome wood, as Rosemarie, Juniper, and Lawrell, or Bayes, and to perfume the whole house and chambers with the fume of Rosemary, Juniper, the parings of Apples, Storax, Beniamin, Incense, dried Roses, Lavender, and such like, both Evenning and Morning. It is not amisse likewise at every corner of the street, (at least twice in the week) to make cleare and quicke Bonefires to confume the malignant vapours of the ayre, according as ACRON the great Phisitian, commanded to be done during the mortall plague in Greece: As PAULUS AEGINETA testifieth in his second Booke, Chap. 35. It is good also to weare sweet savours and perfumes about vs, such as in Winter time, are Marcorame, Rosemarie, Storax, Beniamin, or to make a Pomander after this sort that enfueth, and to weare it about vs to smell too vpon all opportunities. Take of the flowers of red Roses, of Violets, of Buglos, of each halfe a little handfull, of the three Sanders, of each a Dramme; of the rootes of Angelica, Gentian, and Zedairy, of each foure scruples; of white Encens, Cloues, Nutmegs, Calamus, Aromaticus, of each a dram, of Storax, Calumit, and red Beniamin, of each a dramme and a halfe, of orientall Muske a scruple, of Amber-greece halfe a scruple, of Ladaum infused in Rose-water one ounce, mixe all these together in Rose-water where in the Gum Dragacanth hath beeene infused, and with a little of Rose-vinegar make a paste, of which you may forme certaine rounde Pomanders, to weare about your necke, and smell vnto continually. Or take of Rose-water three ounces,
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of white Vinegar, of Roses ij. ounces, of white Wine, or pure Malmolie two spoonfuls, of the powder of Cloves, of the roote of Angelica and Storax of each halfe a dramme, mixe them all together, and with this liquor it shall not be amisse to wash your hands, bedeaw your forehead & nostrils, and the pulses of your armes, for such an odour and of so wholesome a qualitie, vehemently repulceth the venome that affaieth the heart, and altereth the pestilence of the ayre. It shall not be amisse likewise to carrie an Angelica roote in your mouth, or a Gentian or Zedoary roote, or else the rine of an Orange, Lemon, or Pomecitron, which as AUICEN testifieth haue foueraine effects in this cafe. The continual vses of these good odors comforteth the heart and vitall spirites, drieueth away all venemous vapours, and rectifieth the ayre that whirles about vs, as AUICEN testifieth in his Booke, Of the Forces of the Heart. For which cause, they which desire the continuance of their health, ought neuer to be vnprouided of these things. Amongst all other medicines that haue the propertie to comfort and reioyce the heart, the Easterne Hyacinth, being wore about the brest, and next vnto the naked skyn, or else held in the mouth is very effectuall, as AUICEN testifieth, in his Booke, Of the Forces of the Heart, (in that Chapter wherein hée entreateth of the Hyacinth,) where hée faith; that the sayd Stone hath not only a propertie to fortifie the heart, and quicken the vitall spirites, but also to refist all venomes. For which I aduise all such as haue both meanes and maintenance to get such a iewear, to carrie the same either in their mouthes, or continually about their neckes, neare vnto the region of their hearts, by reason of that excellent propertie which all Authors by vniforme confent attribute vnto the same.
of the Plague.

CHAP. V.

The meanes and preservatiues which are to be ministred inwardly against the Plague.

ALEN in his first booke of the differences of Feuers, and in that Chapter wherein he intreateth of the pestilent Feuer, saith: That to preserve the body from infection, it shall be very necessarie to cleanse and purifie the same from all corruptions and superfluidities, by fis purgations, and to take away these oppilations, and stoppings, which are the meanes that naturall heat cannot bee dispersed, & to dry the body from humidities, and to maintaine such bodyes as are drie in their Estates. In imitation of whose opinion and direction, it shall be good to evacuat and expell those superfluidities of humours, which abound according to there natures, age, complexion, vertue, quantitie and qualitie, who are forced with the same superfluous humours. It is therefore note worthy, in suspected and dangerous times that no accustomed evacuations either by fluve of Hemeroides, or of the belly, old vlcers, mensruall blood, itches, or such like should be restrained. For those purgations which are of this kinde doo clese the vnecessary humours, and by this meanes maketh the body healthfull, whereas such humours being either represed by astringent medecines or such like ointments, might greatly hurt the principall members, and produce strange sicknesses in the same. And for this caufe, GA-

LEN, and HIPOCRATES write: That it is a good signe when as any defluxion is expell, from the inward and principall parts of the body: where contrariwise, if the same be transported from the outward to the inward parts, it is a most euil and finifter signe. For which caufe in the Plague time it is the surest way, rather to suffer those superfluidities to haue their course, then to stop or stay them by any medicine; becaufe by the voydance thereof, the body is purged from the same
The causes and cures

Superfluities which being retained might wonderful annoy it. Which counfaile of theirs, may serue for an advertisement to all those that shall be so disposed and affected in the time of the Plague. It behoueth therefore such as be Sanguine, full in louse, and youthfull in yeares, to be let blood after a competent manner, thereby to diminish their repulsion and abundance of blood. Those that are chollerique, ought to be purged with an infusion of Rubarb; if they be wealthy: and if poore, with the Elecutary of the juice of Ropes, by taking three Drammes, or halfe an ounce thereof in Sorrell, Endive, or Purflane water, or else by Diacatholium, Diaprunis, Laxatia, the sirope of Ropes, Cassia, or the pilles of Rubarb, Femetorie, or those that for their gentle working are called (by the Phisitians) Aurea. The Flegmatique, ought to be purged with Agaric, Diaphenicom, Diacarthami, the pills Aggregatos, Cockia, according to the strength of their bodyes, the qualitie of the humor which are offensive, at the discretion of the learned & experienced Phisitians, by whose directions and prescriptions such medicines are to be ministred, & not according to the custome of this time, by foolish Idiotes and ignorant Emperiques. Such as are melancholy should be purged with the infusion of Sena and Epithemum with a little Anice seed, and Diacathelicon, with the Confection, Hamech, Diasene, Solutia, the pilles of Femitory, and Aurea. I forbear to call the pills, De lapce Armeno, and Lasuli into use, because they are too violent, and scarcely well prepared. Such as are weak and delicate persons (As woman with childe, children, and aged people,) it shall suffice to purge them with an ounce of Cassia, extracted with halfe or a whole dramme of Rubarb, or two ounces of Manna, or three ounces of sirope of Ropes, or with the sirope of Sucery with Rubarb, but with this Prouiso always, that the direction be taken from a learned and diligent Phisitian, and not according to the fancie of foolish char-women, and ignorant practioners. To those little children that are subject to the wromes, you shall glue this poulver in the Plague time, which is both fit to correct the one, and expel the other, the where thereof is in Purflane or Sorrel water, with one ounce of
of the Plague.

of srope of Limons. Take Worme-seed, Citron, or Pome-
citron-seed, of the seeds of Sorrell and Purslane, of each halfe
a dram, of the hearbe called Scordion one scruple, of Rubar
b a dram, of bole Armenus one scruple, make a small powder of
all these, whereof in the aforefaid waters glue halfe a dram or
a scruple to the child, according to former direction.

C H A P. V I.

A Rule and direction, whereby, by Potions, Pils, Pow-
ders, Opiates, and Lojenes (which are most fit, apt, and
convenient to preferv the body from Contagion,) the
Plague may be prevented.

He Divine prudence of God, being care-
full for his creatures, and the preferuation of
mankind, hath produced many remedies to
repreffe and preuent the daangerous insultes
and assaults of ye Plague, or any other veme-
nous contagion whatsoeuer: (which reme-
dies our ancient Phisitians have called Antidotes, that is to
say, certaine medecines which in their nature and hidden pro-
erty inclosed in them, are contrary vnto them, as GALEN in
ij. books of Antidotes hath learnedly declared.) Of these reme-
dies I wil set down some, and thof the most effectuall in this
Chapter, as well for the rich as for the poore, whose miserie
and diftresse we ought more inwardly to releuie then the rest:
partly because God hath especially enioyed vs no lesse, partly
because they of theselves haue no means to succour them-
selfes, for which cause we are in charitie bound to relieue the,
as heraftershalbe proued. And of these remedies we ought to
vse some change, to the ende, that nature making vse of one of
them do dot dispife the vertue thereof, as GALEN writeth in his
fift booke, de Sanitate Tuenda. The body therefore being first
of all well purged, it is good to make vse of Guidos Electuarie
Theriacal, especiall in Winter or Autumnne, namely in thofe
who are of a colde and moyft complection, especially where it
may euerie waies be commodiously applyed. The Apotheca-
rias either haue or may conueniently haue the Species therof
ready prepared, of which a man may take a dra at once in Bu-
glos,
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glos, or Sorrel-water, or in good White wine, or in the winter time with Claret wine. This powder is very effectual in this case, if it be well and faithfully dispensed, neither is the price ever valued for the poor: of this powder may you make vse two or three dayes, either with some fit water, or else in the forme of Lofings. This powder also which enueth is a very singular remedie, which in stead of the former, and in way of chaigne, you may vse for two or three dayes space. Take the rootes of Tormentill, the rootes of Zedoary, and Angelica, of each a Dramme; Fine Cinamon, yellow Sanders, of the seedes of Citrons and Sorrell, of each a Dramme and a halfe, of the shauings of Ivorie, of Cardus benedictus, & the rindes of Citron, of each foure scruples, of bole Armenus prepared two Drammes, of fine Sugar as much as shall suffice: make thereof a very fine powder, of which those that are strong and in yeares may take a dram, & the yonger fort, half a dram in Scabious water, and Sorrell water, or in three good spoone-fuls of good White wine. GALEN, (in his second booke of Antidotes) setteth downe this singular remedie for the poore, which was made and composed by APOLLONIUS. Take two-\tie leaues of Rew, two common Nuttes, two dried and fatte Figges, a little Salt, mixe all together and take every Morning a morsell, and drinke a little pure White wine after: If any one fasting taketh this medecine, no venome may hurt him that day, as GALEN (according to APOLLONIUS opinion) testifieth, in the place afore alleaged. There is an other easie and excellent medecine which followeth, the which King Nicomedes vfed against all venome and poyson. Take of Juniper berryes two Drams, of Terra Sigillara as much, make hereof a powder, & incorporate the same with good Honie, and reduce it to the forme of an Opiate, of which a man may take a bole or bit to the valw of ij. drams for the rich, & for the poore, in stead of Terra Sigillata, you may vse as much bole Armenus prepared. This remedy is set downe by GALEN, in the fore-\u2010said place, & is of great efficacy. The Electuary de bolo Armeno, also is commonly vfed, & hath no vnpleafant taffe therwith.

The
of the Plague.

The PILLES of RUFUS also are an excellent preferuative against the Plague, which are made after this manner following: Take Aloes and Armoniack of each two drammes, and make a composicion thereof with white Wine and vfe the same, for they are of PAULUS AEGINETAS description: but if you wil more properly difpence the same, leaue out the Armoniac, and in sted thereof, put therto a little Saffron, according to the forme which ensueth, and you shall make a most excellent medicine to this effect. Take of Aloes washed in Rose water, one ounce of Mirrh and Saffron, of each two drammes, of Bole Armenius two drammes, make PILLES thereof with white Wine, or the juice of Limons in Sommer. Of this composicion you may forme fiue PILLES for a dramme, and take them every morning. An other preferuative, and very profitable for the poore, is this that followeth. Take one or two handfuls of Sorrell, steep them in a Violl in good Rose-Wine Vineger, and keepe it close stopped, and in the morning when you rife, take three or fourle leaves of the Sorrell thus steeped, and eate the same, for it is a profitable medicine: the reason is, because Sorrell by his vertue represeth the heate of the blood, and resiffeth against all cutrifaction. And if you drinke a spoonfull or two of the saide Vineger in the morning: Or steep a toste of white bread in the same, and overspread it with Sugar, it is both comfortable and wholesome at all times: Some there are that vfe the leaues of Rew after the same fort, but this me-medicine is not allowable but in the cold time of the yeare, and in such bodies as are cold and phlegmatique by reason of the heate thereof, Juniper berries also being steeped in Rose Vineger and taken in the morning, as wonderfully profitable to that effect.

These remedies which ensue are very excellent and appropriate for the Plague.

A Pomander of excellent scent and savour good against Pestilent aires.

D 3          Take
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Take pure and sweete Ladanum, Beniamin, Storax Calamite, of the Trocisques of Gallia Moiscata, of Cloues, Mace, Spikenard, the wood of Aloes, the thre Saunders, the rootes of Orace, of eache halfe an ounce, let all these be beaten to a fine powder and seared, and then incorporate the whole with liquide Storax, adding thereunto of Muske and Amber, of each a dramme, of Ciuet two drammes, make a paste hereof with the infection of Gumme Tragacents in Rose water.

A prettie preservative to be carried in a mans mouth during the time of infection, which procureth a savoury and sweete breath.

Take of fine Sugar one ounce, of Orace halfe an ounce, of the shell of an Egge the inward skin being taken away halfe an ounce, put the shell of the Egge into Muske Rose water till it be mollified for the space of eight dayes, beat all these to a fine powder, and with Rose water wherein Gum Tracagant hath bene infused, make prettie Pellets according to what bignesse you pleafe. These are very wholesome, and make the breath sweete, and comfort the heart inwardly, and are of a temperat qualitie, which you may keep in your mouth some thre hours.

An admirable and excellent defensative in forme of an oynment to defend the heart in time of infection, profitable both for the healthy and diseased, and of admirable effects.

Take of the best Treacle you can get, or in stead thereof Methridate (but Treacle is the better) take I say two ounces. The juice of fexe Limons mixed together, and put them into a little glassed pipkin, and let them boyle therein till halfe the juice be consumed. Then suffer it to coole, and afterwards take two drammes of beaten Saffron, of Caroline and white Diptamy, of each two drammes, incorporate all these things together after they are well pounded, and bring them to the forme of an ointment, wherwith every day annoint the region
of the Plague.

region of the heart vnder the left pappe, making a circle with the same round about the pap. Afterward take an ounce of Chriftaline & pure Arifenick, and wrap it in Goffpine Cotton and red Taffata, after the forme of a little bag, carry the same about you, being bounde vnderneath or hard vpon your left pap: by this means each man may be assured that he shall not be infected, if so be he vfe those interior remedies which I shall set downe and haue heretofore declared for the good of my Country.

An other excellent preservative against the Plague.

Take of the leaues of Mary-golds, which the Latines call Calendula, of Verveine, Scabious and Sorrell, of each a handful: of the rootes of Gentian, Zedoary, and white Diptamy, of each two drams, boyle them all together for two houres space in good and pure fountaine-water, from the value of a quart to a pinte, adde therunto the juice of suche Limons and as much Sugar as shall be sufficient, make a fropo hereof, and aromatize it with Cinamom, and take thereof every morning foure or foue spoonefulls.

A singular water both for the healthy and diseased in the time of the sicknesse, whereof they may take an ounce every morning with much comfort.

Take Valerian, Carline, Zedoary, good Mirrhe, Bole Armenus, Gentian, of round Birtwoort of Aristolochia, of Calamus Aromaticus, of white Diptamy, Imperatoria, of each one ounce and a halfe: of fine Aloes two drams, of Saffron a scruple, beate all these to a fine powder, and afterwards steeppe them in five pintes of excellently wel rectified spirit of Wine, and let them infuse therein five houres, and see the body wherein you put them be well luted. After the five houres be past, adde thereunto five pintes of good Malmesfie, and straine the same, or rather you may leaue the fimples in the
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the bottome and dreine it clearly and gently: Of this water
every morning fa sting, take two or thrée spoonefulls, for it is
an excellent and well approved remedy.

Excellent Pilles against the Plague.

Take of Aloes one ounce, of Mirrh and Saffron, of each
thrée drammes, of Bole Armenus, Terra Sigillata,
Zodoarie, white Diptamus, the rootes of Tormentil, of
each a dramme, make Pilles of these, being all of them well
poudered and mixed with the juice of Mary goldes or redde
Coleworts, of which, every day take one, and once every mo-
nth a dramme.

An excellent and approved remedie allowed by divers
learned mens experience.

Take the rootes of Tormentil, and of white Diptamus,
the rootes of Valerian, and white Daifes (and if it be po-
sible to get them greene it shal be the better.) Take these
above named rootes, as much of the one as of the other, pound
them and make a fine pouder of them: Then take the decocti-
on of Sorrel, and let the above named pouder be infused in
the same, then let it be taken out and dried in the Sunne; Af-
terwards beate it to pouder againe, and infuse it anew, and
afterwards dry it in the Sunne as before; which when you
haue done thrée or foure times, referue the same pouder clear-
ly in some convenient vessell, and when as any one seeleth
himselfe strooken with the Plague, giue him prefently halfe
an ounce of this pouder in Rofe water, or Scabious water,
or in nine houres after he shall seele himselfe infected. This
remedy in divers persons and very oftentimes hath bene ex-
perimented, and hath wrought wonderfull efects, if it were
giuen within the time prescribed.

A fin-
of the Plague.

A singular and secret Remedie the which I received from a worthy man of Venice, admirable for his learning in all Sciences, who of curtesie imparted the same unto me, with protestation that he had seene wonderfull effects of the same.

Take of the Rootes of Tormentil and white Diptamy, as much of the one as of the other, of Bole Armenus waft in Rosé water, the quantitie of a great Chestnut; of orientall Pearles one dramme; of the sharings of Ivory one dramme and a halfe, beate all these into a fine powder, and incorporate them with conferue of Roses in a marble Morter, refere this confection in a vessell of glasse well covered. Take hereof the quantitie of a great Nut in the Morning, and drinke a spoonefull of the Juice of Mary-golds or Lemons with Sugar after it. The Gentleman that gaued me this, assured mee that hée had gien it to many in the time of the great Plague in Venice, who though continually confervant in the house of those that were infected, receiued no infection or prejudice by them. A Remedie worthy the vte and noting.

An Opiate against the Plague, extracted partly out of Galen, partly out of Dioscorides, and others of excellent effect.

Take twentie common Nuttes, of dried Figges, to the number of 15, and of Rue and Scabious, of each twentie leaues: Of the rootes of both sorts of Aristolochia, the round and long, of each halfe an ounce, of Tormentil, white Diptamy, Pimpernell, Bay Berries, Borage flowers, the Rinde of the roote of Capres, of each two drammes & a halfe: of Galingale, Harts horne, Mace and Mirrhe, of each two drammes: of Bole Armenus, Terra Sigillata, common Salt, of each two scruples, beat all these to fine pouder, and incorporate them with two pound of pure clarified Hony, and make an Opiate therof: wherof in the morning take the quantitie of a Nut, and drinke thereafter a little white Rosé Vinegre and Rosé water, and you shall find this medicine very effectuall.
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A perfume for to aire the Chamber of him that is infected, correcting the venemous aire.

Take blacke Pitch, Rosin, white Frankincence, of each fixe ounces, of Mirrhe foure ounces, of the wood of Aloes halfe a dramme, of Storax and Benjamin, of each a dramme, of Juniper berries, and the leaves of Rosemary, of each two drammes, make a grosse powder of these, and in a Chafingdish and coales cast of the fame & perfume the Chamber.

A powder of great vertue against the Plague, which was sent by Philip King of Spaine, to Charles the ninth King of France, in the years 1564 when as almost the whole kingdom of France was inflected with the Plague.

Take chosen and perfect Mirrhe, the wood of Aloes, Terra Sigillata, of Bole of Armenia prepared, of Mace, Cloues, and Saffron, of each an ounce, beat them to a fine powder, of which you may take a dramme in Rose water, or the juice of Limons in sommer, and in winter with good wine. This powder was sent to the King and Queenes Maiestie for a soueraine remedy. Valeriolae in his third booke of his Phisical obseruations the first Enarration, setteth downe a composition to this effect, taken out of the best Authors in Phisicke, especially out of Galen, Paulus, Egine, Dioscorides, and Aucion, according to this forme following.

Take of the best Bole of Armenia one ounce, of perfect Cinnamon halfe an ounce, of the roots of the hearbecalled in Latin and Grekeke Pentaphyllum, or else Tormentil, of each halfe an ounce, of the roote of Gentian three drammes, of the roots of both the forts of Aristolochia the round and long, of the roots of Florentine Lillies, of each two drammes, of the roots of Enula, Campana, three drammes, of the dried rinde of Oranges or Pomecytrons (which is farre better and more effectual)
of the Plague.

fectual) three drammes, of Pom ecyon seeds, or in stead therof Orange or Limon, of Tornep seede, and Sorrel seede, of each two drammes. Of Juniper berries, Cloues, Mace, Nutmegs, Zedoary and Angelica, of each two drammes, of the leaues of Rosemary, Sage, Rew, Bittony, and Chama Pilis, of each a dramme, of Bay-berries, Saffron, Mafticke, Frankinsence, the shauings of Iuory, orient Pearles, white, red, and yealow, Saunders, of each a dramme, of the flowers of red Roses, of Violets, of water Lillies and Bugloffe, of each two drammes: let all these be beaten to a fine powder and with clarified Hon-ny, or the juice of Limons, make an Opiate thereof. The dose of the powder to those that are in health is a dramme for prefuration: and in those that are sick two drammes, with Scabious or Rosse water in sommer, and with good wine in win-ter, and if a man desire to haue it in an Opiate, he may well take halfe an ounce.

A fouraine and excellent Remedi taken out of ALEXIS.

Take Iuie berries of the oake in their full maturitie, (ga-thered if it be possible in such places as are Northward) dry them in the shadow, and afterwards keep them in a boxe or leather Sachell, and referue them for an especiall Re-medey, and when you would make vfe thereof, you shall glue of this poudre to those that are infected to the value of a dram, as much as will cover a French Crowne, mixe this powder with good white wine, and let the Patient drinke thereof, and couer him wel in his bed, that he may sweat so long as he may endure, and afterwards cause him to change his shirte, sheetes, and bed, if it be possible. And by experience it will profite, for proffe wherof the Author produceth maruellous effects of this medicine, especially of a Millanors being at Allep in Siria, who wittnesseth that he tooke this medicine, and that sodainly the Carbuncle or Botch brake. And this was in the yeare 1523.
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The Almaines and Flemmings in the time of the Plague, vse this Remedie that ensueth.

Take one part of Aqua Vita of the best, three partes of Malmesie, or other pure wine, of Juniper Berries halfe a handful, or of common Nuttes three or foure, these doe they stepe in the abouesaid Liquor three houres, and afterwards eate them morning and euening. This Remedie in old folkes & in the winter time is not to be misliked: Treacle and Methridate, are excellent remedies in the Plague time, if you take a dramme in sommer time in Rofe water, or Sorrell water, and in winter with good Wine. But those that take the fame ought to abstaine from meate for the space of five houres after, and to suppe little or nothing at all the day before: for otherwise the siaide medicines takes no effect.

See here the most soueraigne and exquisit remedies that may be found to preferue those that are in health, as well the rich as the poore in this contagious time, which interchangeably vpon all opportunities a man may vse. But above all things it is behoueful to kepe a good diet & order every waies, and to kee the body be soluble, for that it is one of the most principall points to preferue & continue the body in health. But amongst those things that are most necessary & requisit towards the continuance and preferuation of health, and auoydence of contagion, nothing is more to be respected then sobriety and an orderly course of life: for continence is the mother & foftfresse of all good disposition in mans body, by reason that by sobriety the health is confirmed and continued in his estate; the humors are well tempered, and naturall heate fortified, the natural passages of the body entertained in their due harmony, the operations of nature every one in themselves well and duly accomplished: and by these reasons sobriety is the foundation to warrantise the body from all euils: as contrariwise, intemperance is the source and and originall of all mishap and fatall infirmitie. All which is confirmed by HYPOCRATES and GALEN,
of the Plague.

Galen, in the second booke Of the Aphorismes: Aphorisme, 17. and Hipocrates himselfe in the sixt of his Epidemies, where he saith, That the chiefest care that is to be had for to continue health, consisteth principally in this: to live soberly, to use convenient exercise, and not to gorge a man's self with surfeits. The like also is confirmed by Galen and Plutarch, in their writings and Bookes, De Sanitate Tuenda, wherein the error & folly of the common sort appeareth most manifestly, who dare in the time of infection and pestilence, to overcharge themselves with wine, and fill their stomackes in the morning before they goe out of doores, thinking by this time to conjure the time, (according to their lewd discourse) and abate the euill vapour of the ayre, whereas in effect, they effect nothing but the contrarie. For wine being taken fasting, maketh the body more apt to conceiue infection through the heate thereof, and the piercing qualitie and opening it, causeth in the parts & vessels of the body, namely the vaines and arteries, making the by these meanses more capable to receive the euill influence of the ayre, if any raigne at that time. Let therefore all men be curious to observe this commendable sobriety, if they be desirous to auoyd the dangers of the Plague, by forbearing all diversities of meats, and furceasing to fill their stomackes with vnmeasurable repastes, and let them feed soberly, and no more then is needfull to sustaine life, obferuing a temperate exerise in pleasant and delightfull places. Let them lead their life in peace, and quiet of minde, in joy, deport and honest pleasure, auoyding all perturbations of the spirit, and especially sadnessse, melancholy, wrath, fear, and suspense, which are the most daungerous accidents that may encounter a man in such like times: as Galen in his Booke, (Of the Art of Medecine) hath written, and of this kinde of temperate life, I wil make a particular discourse in the Chapter enfwing, to the ende that every one may vnderstand what means he ought to obserue, in the maintenance of his health by good diet and order.
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CHAP. VII.
A briefe Methode and rule of life, how to preserve the healthfull in the time of sickness.

THE Principall means to continue a man in health, consisteth in an orderly observation of diet, election of meate, measure and opportunitie in receivin the same, and in the quantitie and qualitie thereof, (which shall be the argument of this present Chapter.) It is therefore especially to be considered and prouched, in this cause, that the body abound not in superfluities and excrements, which may yeilde matter and foode to putrification and contagion in humours, which may no better wayes bee performed, but by a good regiment in life. Men that are curious of their health, will take heed of all immoderate repelion of meates, and in suspected times diversitie of meates is to bee eschewed, lest the stomacke should bee overcharged thereby, by which means diversities of humours may bee ingendred; but it behooueth a man to feede of one only dishe or two, that in qualitie and nourishment may be conformable to his nature. He ought likewise to beware in these times of such meats as may easily putrifie in the stomack, such as yeeld but grosse nourishment, and breed oppilation and obstruction that heat the blood and humours, and make them vicious and sharpe. Of this sort are salt meates, Porke, Beefe, Scalions, Colewortes, Garlike, Onions, Spice, Mustard, old Cheefe, such Ffih as are caught in standing Pooles and Marshes: strong, hote, hle and troubled wines. Such meates as are conuenient, are of delicate flesh and easilie digestted, as Capon, Chickens, yong Pullets, the broth whereof doth rectifie and temper the humours of the body, as Mesue testifieth. Also the flesh of Veale, Kid, or yong Mutton are allowed, and the birds of the field, such as are Partridges, yong Pigeons, Turtells and such like are to be admitted. And in the broth of such like things, you ought to seeth Sorrel, Purslane, Borage, and Marigoldes, which according to Alexander Benedicetus, in
of the Plague.

in his Treatise of the Plague, is an excellent medicine. The juice of Sorrell likewise and sour Grapes are allowed, and Oranges, and Limons with Sugar are not amisse, in the juice whereof you may dip your meat or bread at your meales, and such like. Rose vinegar in this time is commended. As for all baked meats (as Pasties or such like are forbidden,) both for the glutinous substance that is in them, as for that they engender obstructions. Fresh and rare Eggs sod in water are of good nourishment. Sea fish, as the Soale, the Mullet, Gurnard and such like may be admitted, yet ought they not too oftentimes bee vied by reason they breed humidite and waterish blood. Amidst the flowre fruit, the Prynne, Strawberries, and muscadine Pear are to be eaten, so they be taken in a little quantity, as for all other fruit they may well be omitted, because they fill the vaines with waterish blood, and such as easily corrupteth, except the Rainon which is very good. In vfe of wine, Claret and white (not fuming nor ouer huye coloured, but tempered with good water) are very fit to be drunk at meales and nootherwise. For exercise, it ought to be cüenient and temperate accustomed in the morning in places delightfull and pleasant, in the shade in Summer-time: in Winter-time in the Sunne. Touching apparell, each one ought to vfe decencie and comelinesse therein, and oftentimes to shift both woollen and linen, especially in Summer, in which time if those that are of ability shift once a day it is not amisse. Care likewise is to be had, that men heat not their blood by violent trauell, but to vfe a cüenient rest after their repasts. It is behooueful likewise (as hath been said) to keepe the body soluble, so as once a day or twife in 21. houres, either by the benefit of nature or the vfe of the pilles aboue mentioned the belly may be loosned, & the body no wayes suffered to be bound. Especially in those times al vfe of women is forbidden. For there is not any thing during this contagious season more forcieble to enfeeble nature, then such unbridled desires which stirre and distemper the humours and dispose the body to receive infection. Briefly, to live in repose of spirit, in al ioy, pleazure, sport & contentation amongst a mans
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a mans friendes, comforteth heart and vitall spirits, and is in this time more requisite then any other things.

This is the order and maner which euery one ought to observe, in his manner of life in these suspeeted times, with this finall Prouiso, that the houes be kept cleane and well ayred, and be perfumed with water and vinegar in Summer time, and in winter time with perfumes, of Iuniper, Rosemarie, Storax, Beniamin, and such like. That the windowes there-of be kept open to the East, towards the shining Sunne and the Northren winde, shutting out all Southerly windes, and such as blow from contagious places.
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The order and policy that ought to be held in a City, during the plague time, and wherein the Lord Mayor and Sheriffs, and such as under them have care of the infected, ought to shew their diligence in the maintenance and order of their citizens.

Chap. VIII.

A s order conducted by good advice and counsaille, is in all things, that concern the administration of a Commonweale most necessary, so in this cause, (which is one of the most urgent) order, policy and serious diligence, is not onely profitable, but also necessary; because the sickness of the plague and contagion invading a city, is the total ruine of the same by reason of the danger and spoile of the citizens, as we reade in Thucidides of the great plague in Greece, which for the most part ravished the inhabitants of the same, and in Titus Livius, of divers horrible pestilences that happened in Rome, which by their greatnesse and cruelty made that mother Citty almost defolate and destitute of the better part of the citizens thereof, bringing with it both famine and fatal indigence. For which cause such as are in authoritie in Citties, as Mayors, Sherifes, and those that have the charge to oversee the sicke, ought above all things to procure that their Citty remaine in health, to the end that their citizens remaining in security, may communicate the one with the other by traffike and following their businesse, whereby there redoundeth a common profite and utilitie to all: whereas on the contrary side (their City being infected by a popular and pernicious disease,) their traffike ceaseth, and that which is most dangerous and important of all, the life and health of all men is brought in danger. Now to withstand this inconuenience with prudence and foresight, it behoueth the Magistrates, first of all diligently to examine what places, ei-

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ther neere or remote, are visited or infected, to the end to
warrantize themselves from that infection, not suffering
any of those to enter their City that come from such pla-
ces as are suspected, except they be men of note, of whose
prudence and securitie they may be assured. For it is not
always a consequent, that all the inhabitants of a City
are always infected, especially when they are men of re-
spect, who haue the meanes, and obserue the methode to
preferue themselves: whereof it is very necessary that
the gouernours, and such as haue the keeping of the gates,
should haue respect: but for such as are vagabonds, master-
lesse men, and of senuile and base condition, for such I say,
they ought not to be admitted. And if by chance, or by the
will of God the City becommeth infected, it ought not
inconstantly to be made knowne: but those that haue
the care and charge of such as are attainted, ought in the
beginning to keepe it clofe, and wisely conceale the same
from the common sorte, imparting it onely to such, who by
their good aduice and counsaile may affift them in the time
of danger, which counsaile and aduice diuine HIPOCRATES
setteth downe in his oath and attestation to Phisitians,
and consequentlie to all those that haue the charge of the
sick, forbidding them to reueale that which ought to be
hidden for the common profit: which being conserued by
the diuine Philosopher PLATO, in the third booke of his com-
mon weale, he auoweth that it is lawfull for Magistrates
& Phisitians to lie for the safety and conceruation of their
City. For oftentimes to conceale a truth to this intent, is
no error in such men, whenas by such means the common
weale is conserued and profited: which counsail I
thoght good to make knoue to you, to thend I might re-
straine the superstitious fantasies of some men, who are of
the opinion, that nothing ought to be concealed in these
times, but made knoue vnto all men, for feare their re-
putation shuld be touched, and themselves esteemed liers.
The magistrates in these times ought to comit the charge
of their
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their gates to good and discreet citizens, on whose trust and fidelity the City may rely: and therefore the best citizens both in place and reputation ought to have this place, and not they, who are young, indiscreet & inconsiderate. Which thing hath beene wisely noted by the divine Philosopher PLATO in the third booke of his common weale, where hee faith, that he that hath the charge of a city, ought to be strong in person and prowess, and a Philosopher in his spirit, that is to say, sage, prudent, and well advised. For by such a governour and so well qualified, there redoundeth a great profit unto all men, where to one of the contrary disposition all things fall out frowardly. Moreover the Magistrates ought to have an especiall care, that their city be kept cleane & neat from al filth, dunghils and stinking rubbige that may breed infection, because the steam of such uncleane heaps and places being drawne vp into the aire, do for the most part infect and contaminate the same. And to this effect HIPOCRATES counsaileth vs to vfe the aire in these times, which is most pure aud cleere, and to flye the contrary. The like confirmeth GALEN in his first Booke, de Sanitate tuenda, and in his Commentaries on HIPOCRATES booke, de Natura humana. And therefore the Magistrate ought to give charge, that in euery place the streets should be kept cleane, and daily purged, forbidding euery one under a penalty to cast out any uncleanness or filth out of their dores. They ought also to take order, that the slaughter houses (for the proiuion of the city) be not continued and vied within the city, but placed in some remote and convenient place neere vnto the riuer of the Thames, to the end that the bloud and garbyte of the beasts that are killed may be washed away with the tide. This aduice the nobles of Arles obserued by VALENOLAES aduise, to the great good of their common-weale, who to the westward of the city vpon the riuer of Roane haue builde their slaughter-houses. It is no lesse necessary also to take note of such sicke folkes as refort vnto the city, and to know with

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what ficknes they be feazd with, & whether it be dagerous or no. For which cause it is requisite to appoint certaine dissected and skilful men in every quarter and parish within the city, who may haue the charge to take particular notice of every householder, in what estate their family is, or rather to visit them themselues, and if they finde any sickes in these houses, to make a true report vnto those that haue the charge and overlooking the sickes, to the end they may caufe them to be visited by expert Phisitians, who may informe whether the disease be infectious or no, to the end they may be attended and cured according as their disease requireth. And for that in all suspected citties, it is a common cuftome for the Magistrate to shut vp those that are surprised with the sickenesse, or to send them to the hospitals or pesthouse, for feare left by conouerfing with the healthy they shoulde ijued the contagion by breathing on them and touching them: because, as GALEN saith, it is dangerous to conouerse with them, and God himselfe also gieueth an expresse commandement in Leviticus chap. 13. and Numb. chap. 5. where speaking of the leapers, hee commandeth that they should be separeted from the houfe and company of the healthy. Me thinkes it is very necessary at this time to speake somewhat hereof, and to examine every circumstance, to the end that it may be knowne what is to be done in this case. Now the truth is, that our duty commandeth vs to separete such as are sicke from the whole, for feare left they should be infected with their disease, neuertheless in this case we ought not to yse such separation before it be truely knowne to be that disease, and that the sickenesse is of the quality, that it deserve shutting vp.

For in truth it is a great amazement, and no lesse horror to separete the Child from the Father and Mother; the Husband from his Wife; the Wife from her Husband; and the Confederate and Friend from his Adherent and Friend: and to speake my conscience in this matter, this course
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course ought not to be kept, before that by the judgement of a learned Person the sicknesse bee resolved on: And when it shalbe found it is infectious, yet it is very needefull to vse humanitie towards such as are seazed. And if their parents or friends haue the meanes to succour them, and that freely, and with a good heart, they are willing to doe the fame, thofe that haue the charge to carry them to the Pest-house, ought to suffer them to vse that office of charitie towards their sick, yet with this condition, that they kepe them apart, and suffer them not to frequent and conuerie with such as are in health. For, to speake the truth, one of the chiefeet occasions of the death of such sick folkes (besides the danger of their disease) is the fright and feare they conceiue when they see themselues voyde of all succour, and as it were rauished out of the hands of their parents and friends, and committed to the trust of stran-gers, who very often are but slenderly and coldly inclined to their good, wanting both seruice and succour. And there-fore in this cause men ought to proced very discretely and modestly. And in regard of the time wherein the suspected and sick, or rather thofe who frequented and servued them, there ought some rule and moderation to be held. For wheras by ancient custome and observation they are wont to haue the prefixed terme of fortie dayes giuen them, yet ought not this terme, equally and rigorously be obserued in all.

To thofe that are sick of the plague this limitation of time ought to be prefixed and furthered for more assurance; besides the forty dayes, they ought ouer and aboue re-maine inclosed twenty dayes, which are in all sixty, before they be suffred to returne to their house, or frequent the company of their fellow Citizens. Before which time they that are infected, after their recovery ought to change the place where they haue beene sick: and to take the ayre in a more healthful place, farre distant from infection, and change their garments, and put off their olde, or rather

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burne them, for feare they should infect those that might happen to put them on. For in truth, the keeping of such things is very dangerous, and whereas after the plague is ceased, it oftentimes without any manifest occasion beginneth anew, it oftentimes proceedeth from such like accidents: In prevention whereof the Magistrate ought to have no little care and diligence. Heeretofore have wee set down what terme should be prefixed to the sicke; it now likewise concerneth vs to prescribe a time and terme to thoe that have had the keeping of them, for both publike and priuate securitie, wherein in my judgement (which I submit to thoe of more reuerend authoritie) wee ought to obserue other rules following. If the sicke be dead in his house, and hath continued all the time of his sicknessesse in that place, and his parents and friends cohabitants with him, haue continually assisted him and ministrd vnto him, they ought to remaine inclosed the saide terme of fortie daies, or else transport themselues to their country houses, if they haue any, or to liue apart & seperated from others in their garden houses, and not to frequente amongst the people, during that time. If the sicke hath remained in his house but two or threee daies, and hath had but small accessse vnto him, and the assistants that were with him, be men of discretion, knowing wel how to defend and preserue themselues by good remedies and dyet, being men of respect & marke, they ought not to be shut vp so long time; but it shal suffice in this case to keep them close some twenty or four and twentie daies, or somewhat longer. For in that vspe by naturall reason, the venome ought to haue wrought his wont, if any of the assistants hath beene feazed therewith: Likewise, if they haue beene well purged, and haue taken remedies to preserue themselves in that time. For in truth, if a vapour or contagion be in the body, it cannot so long time remaine inclosed, but that in fortie daies space it will shew it selfe. And if in the space of xxii. daies it discouereth not it selfe (as nature molesteth with
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with any vehement sickeneffe or contagious infirmitie is accustomed to fulfill and execute his forces and expulsion to drive out the same (as GALEN declareth in his booke de diebus Cicitis) it will hardly shew it selfe in any time after the xxvi. day, for that the venom hath already lost his force, and nature maketh no more account to expel the same, but evaporeth it insensibly without any hurt, if there hath not some new occasion beene offered that causeth such an accident, as it oftentimes happeneth. If any one unwittingly hapneth to visit one that is sick in his house, and that but once or twice, we ought not to prefix he that term, but to suffer him to keep himselfe close some foureteene dayes or more, provided that hee obserue a good diet: And to speake my absolute opinion what ought to be done in this case of keeping the sicke and their assistants inclosed in the plague time, it is necessary to resolue upon the effects and accidents, which apparently happen in the saide houses, and according to the rule obserued by those that are shutte vp, as also according to their qualitie and condition, and especially, wee ought to haue regard, and rely on the judgement of a faithfull and learned Physitian, who according to his Art, and the effects that he shall discouer in those that are inclosed, may yeele an assured judgement of the matter, to whom we ought to giue credit, as to him that is the fittest and truest judge in such a matter. For in truth this custome hath beene but newly brought in, and was never heard of in the ancient and autentike writings, eyther of Greck, Arabian, or Latin phisitions, but only by some late Practitioners as GUAINERIUS & some other which GUAINERIUS in his Treatise of the Plague, Chap. 3. de tertia differentia hath set downe this terme of forty daies, speaking of the terme wherein a man ought to returne into the house of him that is infected. And in his opinion (which is not answerable to truth) he prefixeth three moneths. For if the infected house shalbe cleansed from all infection, and perfumed and ayred by those that haue the charge, a man may returne into it after forty daies, provided, there remaine no-
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nothing in the faide house that is infected or contagious, as the garments, sheets, beds, coverlets, or such like of the diseased. For such things as these keep the infection inclosed in them long time, especially featherbeds, as Alexander Benedictus testifieth in his booke of the Plague, where he maketh mention of a featherbed of one that was sicke of the plague in Venice, which kept the venom seven yeares, & the first yeare slept upon the same at the end of the same time were sodainly surpris'd with the plague, as he reciteth in the third Chapter of his Booke. Loe here, what I have thought requisite to be spoken touching the said termes: nevertheless I submit my judgement to those that are more learned, to whose mature resolution I shall subscribe when with better & more substantial reasons they shall reproove me. Which purpose of mine, every true lover of learning ought to follow, as for that I have said it is but onely my opinion, let downe to advise the ignorant, and to be censured by the learned. The governours also ought to be carefull of those, whom in this fort, and for this cause they have shut vp or sent into their Pest-house, foreseeing that they want nothing of that which appertaineth to their health. And if those that are sicke be poore and indigent, let them be supplied by the charity and liberality of the city. And if they be rich and by reason of infection shut vp, they ought to be supplied with all things necessary till such time, as being at liberty they may make recompence for that they have received.

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Chap. IX.

Of the building of an Hospital for the Plague.

That which is most necessary in great Cities, is to have a certaine selecte place, whither they may convey the sicke men in time of the plague, when God in infiniteth sickenesse vpon them. And therefore it concerneth a weale publike before necessitie happen, to provide a house to this purpose answerable to the charitable intent of those good men, who haue already contributed to the same. The forme wherof, since as yet I perceiue it vnfinished, shoulde (in my opinion) be after this manner: It ought to be situate, (as already it is begunne) without the City in a separate and vnfrequented place, and not fo neere the high wayes or walkes of the Citizens as it is, for seare left the Passengers should be infected. It ought also to be builded very amply and largely, that it may be able to receiue the number of the sicke, the aspect thereof ought to be between the orient equinoctiall and the north, to the intent that the heat of the midday warme it not too much, and that in summer it may haue competent fresh ayre: which it will haue if it be thus builded: for it highly concerneth that such a house should receiue the northerne winde, for that it is the most dry, and healthfull, and such a winde as purgeth and drieueth away all euill vapors and infection, because the ayre thereof is colde and drie, which consumeth the superfluities of the body, as Galen and Hippocrates testifie in the third booke of the Aphorismes, and Hippocrates himselfe in diuers places witnesseth. The like also doth Auicen auerre at large, where hee speakeyth of the north winde, to which he attributeth this property, to correct all pestilentiall and corrupted ayre. And therefore it is necessary that the aspect thereof should be after this manner: It ought also to be more long than large, to the intent
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tent the upper story may contain eight and twenty or thirty chambers above, and as many beneath. For in regarde of the multitude of the sicke that are likely to bee brought thither, there ought to be many lodgings, and so many, if not more. These Chambers ought to be seperated the one from the other, and yet adjoyne one an other after the manner of the Dortuaries in Religions houses. Each of these ought to haue a chimney, and be so disposèd, that they may receive lights from the East and the North. In each of these chambers there ought to be two beds, that the sick may change from the one to the other upon opportunitie. The situation and place of the Hospitall ought to be in a pure aire, and in no place that abutteth on dong-hils: it ought likewise to haue many springs derived into the same, that the minister that attend the same, may the better cleanse their cloathes and houses: The Chambers of the Phisition, Surgeon, and Minister appoynted to attend the sick, ought to be builded apart from the sickmens lodgings: and likewise the Apothecarie, who must haue his shop furnished apart with all necessaries at the Cities charge, which custome in all well policed Citties is observed. It behoueth also that all the doores of the Chambers open into some Gallery, wherein the sick may take ayre for their recreation, and beate their cloathes and bedding, when neede requireth: some fifty foote apart from that Hospitall, an other body of building should be made, wherein they that are recovered may make their probations. It is also requisite that a Chapell be builded somewhat seperated from the body, & after such a manner, that the diseased may heare their Preacher, and assist him in his devotions. This is the order I thought meet to aduise in the building of a Pest-houfe, which by the particulier liberality and faithfull performance of the deceased will, may be builded and furnished. Towards the finishe, whereof, all they that haue the zeale of our Lorde in their heartes, and that haue the means to distribnte their goodes.
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goodes to the poore, ought to be diligent and charitable, to
the end they may receive the rewarde which is promis'd
unto them, whereas Christ faith, Come unto me ye blessed
of my Father, because that being sicke you have visit'd
me, and being hungry you have given me meate, I was a
stranger and you receiv'd me; Possess the kingdom which
is prepar'd for you from the beginning of the world. This
is a maruelous rewarde for a little pelfe and worldly plea-
sure bestow'd on their neighbour, to obtain the eternall
glory of heauen, which is a treasur of incomparable felici-
tie. Thus much as concerning this matter.

Chap. X.

Of the manner how to gourne and heale such as are sicke of
the plague, as well in diet, chamber beds, as in fit reme-
dies, both for their botches and carbuncles.

As soone as the sicke-nesse hath seiz'd any patient (which
by the proper signes & accidents is presently known)
as a burning feuer outwardly of little appearance, but gen-
tle and easie, but inwardly malignant, full of anguifh and
very tedious to the sicke; disquiet of the bodie, passions of
the hart, vomit, foundings, extreame thirst, paine and laffi-
tude through the whole body, with appearance of spots or
markes, or swellings under the arme pits, or in the groine
or under the eares, or in any part of the body, then is it e-
vident that the person so affected is infect'd with the
plague, by reasons of such signes or accidents (especially if
he that is surpris'd, hath couer'd with any, or in any place
that hath been infect'd.) By these signes and accidents wee
may easily know the nature of that sickennesse, as AUCIEN
and RASIS do testifie; otherwise the sayd sicknesse is verie
often times so fraudulent and deceivable, that for the most
part it deceiveth the patient and the Phisition, as AUCIEN

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after Galen doth testify. For divers of those that are infected, supposing themselves to be free from the plague, make no account thereof in the beginning, nay, during the first and second days, they only suffer a gentle fever without any other appearance, so that nature desisteth not to performe his functions, being as yet unsatisfied by the venime. For which cause the patient will have a good pulse, and healthful urine, almost as perfect as when they were in health, when as sodainly they are seen to die without any manifest occasion, which breedes doubt and trouble in the Phisition, as Galen and Aureus do testify. For this cause men ought not to maruell though the Phisitions in this case are puzzled and doubtful, since this sickness in his nature, is so doubtfull, fraudulent, and deceivable. This notwithstanding, whenas with the fever, the tokens, tumor, or carbuncle do appeare, there is no cause of suspicion or doubt of the disease. Then ought they readily to withstand the same by a fit and convenient diet, and by exquisit and proper medicines sodainly and exquisitely ordained; for a sickness of that nature admits no delay without certaine danger of death. And therefore Hippocrates faith that it is expedient in such sicknesses to minister evacuations and other means the very same day: Now for that it is one of the principall intentions of a Phisition, in this case, to correct the aire, and prohibite the venime, that it may have no operation in the body, we will beginne with the same, and so consequently discoursse vpon the rest.

The preparation of a Chamber.

First therefore, men ought to make choice of a chamber for the patient, that is well aired, if it be possible, having the windowes towards the North or East. And if it be in summer time, it is good to keep those windows that regard the North opened, to the end that the ayre of the chamber may

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may be purified and cleansed. Care likewise must be had to have the Chamber cleansed two or three times a day and that the floor be sprinkled, & the walls bedewed with good Rose-vineger, mixed with common-water, or with Rose-water, if the patient be rich. The said chamber likewise must be strewed with odoriferous flowres and sweete smelling herbes, namely in Summer time, with roses, violets and pinkes, with the leaves of willow and the vine. It is good also to have quinces & citrons to smell to, to the end that the ayre may be more odoriferous. Neither is it amiss to what time soever it be, to make a light fire in the Chamber in Summer time, for it purgeth the infected ayre very much. And if it be in Winter, it is not amiss to make a great fire in the Chamber of Rosemary, bayes, Juniper, and such like, perfuming the Roome with Benjamin, Storax, Frankinscence, Cloues, Juniper-berries, or such like. And if the patient be of abilitie, so as he may change chambers, it shal not be amiss to do it oftentimes, so as it be prepared, as we have aduised.

The bed of the patient ought to be large, cleane, and perfumed with good odors according to the season of the yeare, as is aforesaid. He ought also oftentimes to change his sheets and his shirt if he have meanes twise or at leastwise once in the day: Round about his bed if it be summer time, and on the top of his couerlets you shall strew flowres and odoriferous fruit and boughs, and the sicke party shal have by him diversre orenges, quinces, limons, or citrons to smell to: And if he be rich, he shall cause certaine sheets to be steeped in vineger and water, and hung round about his bed, not onely to refresh the place, but to repulse the evil vapour of the chamber: He shall likewise oftentimes wash his hands, his pulses, and his face and forhead with this mixture. Take of white rose vineger four ounces, or halfe a pinte of rose water, a pinte of good malmsey, claret, or white wine four ounces, of the powder of zedoarie, cloues, dried roses, and muske, of each two grains, let all these
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these be beaten and mixed together, and let him rubbe his nose, his eares, handes and face therewith, for it will comforte and quicken the heart and vitall spirites, and drive away all euill vapours: Lo here the preparation of the chamber and bed of him that is diseased and sick of the plague. Hereafter infueth the maner of his diet.

Chap. XI.
The Diet of him that is stricken with the Plague,

Because in this sickenesse the appetite is deiectcd, and the vertue of the stomacke and all other members is much enfeebled, it behoueth those that are sicke, to enforce themselues to eate, to the end they may resift the sickenes, and strengthen nature, as AUICENE commandeth, where he saith, that they who manfully enforce themselues in this disease, and eate courageously, are they who escape. The Diet therefore of the patient ought to be in quantitie moderate, taken by little and little, and often, and in qualitie substantiall and nourishing, and tempered with such things as resift venome. Let his meate be of good nourishment, of easie digestion, and pleasant to the taste, as shall be hereafter declared. His meate shall be caponets, chickins, and pullets, yong kidde, veale and mutton, partridge, plouer, turtle, sefand, and quaile, and the pottage made of them very nourishing, shall be altered with forrell, lettuce, borage, pimpernell, and the leaues of marie-goldes, for in this sickenesse they have great vertue, as ALEXANDER BENEDICTUS testifieth in his 23. chap. de pest, yet must you not mixe them all together, but it shall suffice to vse one or other: and in the saide broathes it shall not be amiss to mixe some little quantitie of the iuyce of limons, orenges, or soure grapes in their seasons:

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The bread and meate which they eate, should be taken with the Iuyce of lemmons, citrons, oringes, pomegranats, rofe vinegar, veriuyc, the Iuyce of forrel vung one or the other at seuerall repafts: And if sharpenesse be displeasfent to his stomacke, you may vse a little of the Juice of mintes with fuger and alittle finimon: Barly, creame, Almond milke, and panatels, are fit meates in this caufe, as also fresh and new egges poched in water, and taken with the Juice of forrel and alittle fuger.

And among other restoratues our ordinary caudles of white wine, rofe water, yelks of fgs, fugar and cinamon is much commended. A coulis also is of very good nourishment, whan the sick man cannot eate, for then must we restore him with cordiall & strong broths. His drink shal be good white or claret wine, such as fumes not, but is wel qualified with pure fountaine water, for by reafon of the weaknes of the vertue in this cruell sicknes, & to resist the operation of the venome, it is not necessary to take from them the vfe of wine except the sick be very fanguin, yong, ful, and of an able body. In which case it shalbe better to forbid than to licence them to vfe it. Betwenee meales they may drink barly water, in which they may steep and infuse some leaues of forrel, and with their barly water, they may mix sirrop of limons, sirrop of fowre grapes, sirrop of the Juice of Citrons, sirrop Alexandrine, or sirrop of violets. And if the patient wil not drinke barly water, let him drinke fountaine water, or raine water boiled and mixed with the sirrops aforesaide. The patient likewife may in this feuer drinke water very freely, and his fill, to the intent he may extinguish the inwards heathe of the pestilent feuer, and not by little and little, but freely, as Paulus Aegina and Auicen thinke necessarie in this disposition. For which caufe let this ferue, both to aduife the sicke & his keeeper to alow drinke freely, & the vfe of water, after which let the patient be wel couered to prouoke sweate, which is one of the best euacuations that profiteth in this sicknes.

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Chap. XII.

Rules as touching bloud-letting, the potions and Evacuations which are necessary for him that is sicke of the plague.

As foone as the sicke man by the signes aforesaid feels himselfe strooken, he ought very speedily seeke out for some remedy for this sickenesse, neither leasure nor delay without danger of death, by reason of the malignity thereof opposed against mans life: wherefore we ought with all diligent care to withstand the same, and prohibit the venime, and breake the forces thereof, lest it woorke the utter ruine of our bodies. As foone therefore as any one feeleth himselfe seazed, giue him this potion. Take of the juice of marigolds the quantity of two or threée ounces, giue it the patient to drinke, with a little white wine or forrel-water, and couer him wel, that he may sweate. This juice maketh a man freé and assuery from the venime, as testifieth ALEXANDER BENEDICTUS in his treatise of the plague, and it is a most tryed and notable secret. And if he sweate after he hath taken the same, theé shall be assuery by the grace of God of perfect health. In stead of the said hearbe you may take the juice of veruine in like quantity, or the juice of the hearbe called Scabious, which hath great force and efficacy in this case, giue two ounces of the said juice with white Wine, Rose-water, or Sorrel-water, and you shall see a wonderfull effect. But these remedies ought to be giuen sodainly. For if the sicke man dally a day or two before he complain, they haue no effect or force.

Of Blood-letting.

As foone as the sicke feeleth himselfe strucken, if he be sanguine, youg, and full, you ought to let him bloud by
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by those rules that ensue hereafter. If the signe or tumor appeare not as yet, you ought to let him bloud in the Mediana of the right arme rather than of the left, to prouide left the venime haue recourfe to the hart, and to take blood according to the repletion and vertue of the patient. Or to worke more surely, we may take the veine in the foote called Saphena, to diuert the venime from the noble parts, or inuente of letting bloud apply cupping-glasses with scarification on his shoulders and buttocks. From the strong, able, and well complexioned, you may take some fixe ounces of bloud, or at the leaft three or foure: but for such as are weake, they must not be dealt with. And note, that in this sickenesse, we ought not to be buifie in taking bloud although bloud-letting be necessarie, because bloud is the treasury of life, whose assistance nature needeth to combate with the venime. As also for that by much letting bloud mens forces are weakened, and the venime worketh with more advantage, as shalbe hereafter declared.

And whenas the patient is letten bloud, wee ought to cause him keepe in his mouth either a little piece of an orenge or a lemmon, or a cloue or some cinnamon, or else a little rose vineger, and rose water mixed together, to comfort his heart and vitall spirits. But if the markes or botch do appeare, the blood is to be drawne on that side of the body on which the tumor sheweth it selfe, namely, if the swelling beginneth to shew behinde the right eare, drawe blood in the Cephalica of the right arme, and so of the left. If the signe appeere vnder the arme pits, you shal cut the median of the same side, namely on the right arm, if the impostume be vnder the right armehole, and that on the left: likewhile when the impostume sheweth it selfe vnder the left arme hole. But in trueth the surest way is raither, in this case, to open the veines of the fete then of the armes, to the end you may draw the venime farthest off: if the signe appeere vnder the groyne, strike the Saphena on the same side, or rather the inward veine of the ham,
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if it may be found, the like ought also to be done in the carbuncle when it appeareth, yet ought not the bloodletting be redoubled, but onely vied on that side where the carbuncle appeareth. But note in this case of bloodletting, that it ought to be done before the patient hath remained infected foure and twenty houres, for after the terme is past, blood letting is both hurtfull and pernicious, because that by the same the contagion is inwardly drawne into the body and heart. Whence it happeneth, that the most part of those that are let blood doe die, as by Hierome Fracastorius an excellent and noted Philisian is sufficiently testified in his treatife of the Plague, the third Booke and fift chapter, who testifieth that all they, who in the pesti-lent yeeres of 1505. and 1528. were let blood, died all of them by the reafon aforesaid, because that where the interior sée of the venime is scattered and mixed with the blood and humors of the body (which is done in two daies space or thereabout after a man séeleth himselfe infected) letting blood is greatly harnefull, because it causeth agitation of the blood, and augmenteth by this means the putrefaction, and by such agitation and motion the contagion doth more inwardly mixe it selfe with the humors, and maketh them, of pure and sincere, corrupt and infected: after no other maner than whenas stincking mud is mooued, it venteth out the more, and maketh the aire infected and stincking, as is sée by experience, or whenas a man shaketh or shoggeth a vessell full of salt or bitter water, the water becommeth more bitter and salt than if it had been suffered to be settled, without moouing it: For every matter that is mooued, is worse then that which remaineth in quiet, as testifieth Galen in his fift booke de Symptomatum causis. And by these reafons the said Fracastorius and Fer-nelius likewise, men both of them excellently learned, are of opinion, that blood is not to be let in this case, to whose judgements I subscribe. And for mine owne part, and in trueth I finde it more expedient, insteade of letting blood, to
to vfe cupping glasse with scarrification, for after the second day is past, phlebotomy is to be omitted. Sée hëere our instruction as touching blood-letting.

Of Purging.

As touching purgation, it ought to be administred in the beginning, but rather with gentle and pleasing medicines than violent, which doe weaken and force Nature, and with them we ought to mixe some powder, as the powder of the elecuary Theriacal of Guidon, or the powder of Bole Armenus, with Juniper berries: or for the rich, with Terra sigillata, or treacle, or good mithridate. If then the patient be poore, thou must giue him halfe an ounce of the elecuary of the iuyce of rofes, or asmuch of Diaprunis solutiue, or an ounce of Diacatholicon, if hée be cholericke. And if he be phlegmatique, three drachmes of Diacarthamum, or Elecuary de Citro solutiue. And if he be melancholike, the confection Hamech dissolued in water of scabious, or sorrel, or buglosie, an ounce of sirrop of limons, or a drachme of good treacle, or the powder of bole Armenus prepared, or the seedes of Citron or Juniper berries. The richer sort ought to be purged with manna Rubarbe, sirrop of rofes solutiue without scammony with Cassia and Mirabolans, and if neede require, you may mixe a little døe of the elecuary of the iuyce of rofes, or Diaprunis solutiue in thofe that are cholericke, as in the phlegmatique, a little Diaphenicon: or in the melancholike alittle of confection Hamech, mixing with the faide potions for the rich, halfe an ounce, or a drachme of Terra sigillata, or of the powder of Diamargariton, or of the powder Theriacal of Guidon, with the abouenamed waters, and the sirrope of limons, or the iuyce of citrons. And if they take more contentment to be purged by pils, they may vfe the common pils of Rufus, made of aloes, mirhe and saffron, adding

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thereunto a little Rubarbe: for the rich, Agaric, with a little *Terra sigillata*, or *Bole Armenus* prepared. The poore may vfe pilles Aggregatiue, or *Aurea*, or *Cochia*, to the quantitie of a drachme or foure scruples, and when their medicine hath wrought his operation, they may take half a porrenger of the broth of a chickin, and make a light meale: And during the working of their medicine, they may alwayes holde in their handes to smeel to roses, oren-ges, limons, marioram, rosemary, and such like, and may oftentimes wash their hands and wet their nostrilles in rofe water mixed with vineger and the powlder of cloues or Angelica or Zedoary as hath beene before times declared: Sée héere the methode in purgation.

Potions against the Plague.

And to accomplisfh this chapter, it remaineth to set downe certayne necessary potions to minifter to the sicke that may refift the venime, which during the time of their sickenesse, ought very oftentimes to be miniftred vnto them, vntill such time as nature ouercommeth the force of the infection, being affifted by the vertue of natu-rall heate, and by cordiall *Antidotes*, that is to say, by medicines, that are altogether contrarie to the venime of the plague: (which the Arabians in their tongue are accustomed to call *Besoatici*, and the Latines *Antidotes*.) Euerie morning and euening therefore, and if need be, at midday or midnight (if the accidents be violent) you may caufe the patient to drinke these potions folowing. If he be poore, take Juniper-berries, and *Bole Armenus*, of each a drachme, powlder them wel and mixe them with scabious, buglosse, or forrel water, and one ounce of sirop of limons caufe him to take it euening and morning, euery day, or else take the powlder of the Elecstary of GUIDO, giue him a drachme after the same manner: you may also vfe with
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with good effect the poulter of betony, dried to the quantity of a drachme or 4 scruples, taking it in summer time with rose water, and in winter in good white wine, and it worketh wonderful effects, if the patient keep himself well covered, and sweate thereupon, for it causeth the venime to evaporate by sweat. Treacle and Myuridate also are foweraine medicines to this effect being taken to the quantity of a drachme with rose water in summer, or succorie or forrel water, and in winter with good white or claret wine. For the rich, let this powlder be dispensed.

Take the rootes of tormentil, the rootes of Diptamus Creticus, if it be possible, the roots of Angelica Zedoari and Gentian of each a drachme, of the seedes of citrons and forrel two drachmes, of true Bole Armenus prepared twoo drachmes, of Terra fagillata three drachmes, of pearles two drachmes, of red corall fourc scruples, of the rinde of the citron or Oringe dried a drachme, beate all these to a fine powder, of which you may giue the patient in the waters above named, the weight of a drachme, or a drachme and a halfe. If you will make an opiate thereof, you may confect the powder with confere of roses, or bugloffe, or sirrop of limons, and make an opiate, of which you may giue the patient halfe an ounce at a time. This powlder is of most excellent vertue and great effect, if it be wel dispenced, which amongst all other medicines is most appropriate, as by the vertue of the ingredients, the expert and learned Phisitian, may easely coniecture. These are the remedies which in potions are most assured and are both experimented and allowed (laying aside the superstitious and vaine opinions, of the vnicornes horne, of which the common sort make so great reckoning.) For in truth it is a meere folly to beléeue that the pieces of horne, which diuers men beare about them, is the horne of that beast which the Gréekes called Monoceros, and the latins Vunicornu, (as the simple forte, vnicornes horne) for it is a beast so rare to be séene, and in places so strange, that
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scarfely ALEXANDER the great could recouer one to his great charge and expence, (as PLINIE, ETIENNE and PHILOSTRATUS testifie) neither may it be taken alive, for that it liueth in places desart and solitary in the extreme parts of India and the East. But leaung these things apart, I say that we ought to trueth to perfect tried & experienced medicines, such as are those, which heretofore I haue faithfully set downe for the common good, and the loue I beare vnto my neighbours. In prosecution of which matter, I say by the authoritie of GALEN Lib. 9, de simp. fac. cap. 14. V.T. that Bole Armenus is by him singularly commended amongst all other simpes for the plague: For in that great plague which in his time was in Greece, all those that drunke Bole Armenus were sodainely healed, as the saied GALEN testifieth, who aduised vs to take it with good white wine, somewhat qualified and mixed with water, the quantitie ought to be some two drachmes: And here you are to note that in those who are already taken with the plague, it behoveth to give them a greater dose of your Antidotes, then those whom you intend to preferue. For in the venime of the plague is already inclosed in their bodies, it is necessa- ry that the medicine should be more forcible to overcome and subdue the same, then before that it seazeth the body. And therefore if to the healthy you will ordaine a drachme to preferue him, you ought to giue eare to those that are sicke. And this may serue for an advertisement to the com- mon sorte, how they shou'd gouerne their sicke in time of visitation.

This water that ensweth, is likewise of great vertue, and allowed by many experiences.

Take two pound of the iuye of limons, of rofe vine- ger, as much of Bole Armenus prepared two ounces, of the dried rinde of orenges one ounce, infue them a day matu-
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naturall, or xxiii. houre in the saide vineger, and afterwardes distill them in Balneo Maria, gieue of this water foure ounces with sirrope of limons, or sirrope of sowe grapes, for it is an excellent medicine, as FRACASTORIUS in his third Booke de morbis Contagiosis, chap. 7. whose name I heere set downe, to the end I may no waies seeme to defraude any one of the praiue due vnto them, or challenge to my selfe other mens inuentions. Hitherto haue we sufficiently spoken of those medicines which are to bee taken inwardly, it remaineth that we speake of those that are to be applied outwardly. But before that I intreate of them, I will describe in this place a confection or restoratiue to be miniftred vnto him that is infected with the plague. Take conferue of rosies, conferue of water lillies, conferues of sowe grapes, and bugloffe, of each an ounce, of pouldered pearles one drachme, of Bole Armenus prepared soure scruples, of fine fuger as much as sufficeth, reduce all these into the forme of a Conduite, with leaves of golde for the rich. As for the poore, it shall suffice to giue them the foresaid conferues, with a little of the poulder of Bole Armenus, or Triasantali, or the seeds of sowe grapes, or citrons, or the bark of thereof. It is good also to giue them oft times a tablet of lofenge of Diamargariten, when they haue the fainting of the heart, with a little bugloffe water, or white wine: and if they fall into foundings, giue them confection Alchermes after the same maner: for it is a miraculous medicine in strengthenning the heart, and reuiving the spirites. And in this case it is good to restore them with good broths, wine caudles, and egges, as wee haue heretofore aduised. Manus Christi perlata also is good in this case, and pleasant to the eater, which you may giue in brothes, in bugloffe water, or in the forme of a tablet. To comfort the heart outwardly, vse this Epitheme that followeth. For the rich take rose water, forrell water, bugloffe, and balme water, of each foure ounces, of good white wine or malmsey three ounces, of the pownder of
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of Diamargariton, and de Gemmis, of each one drachme, of powlder of scarlet which we call vermilion, of cloues, of each halfe a drachme, of powlder of zedoary and Bole Armenus, of ech a scruple, of the trochifques, of camphe halfe a scruple, make an Epitheme for the heart, the which you shall apply with a piece of fine scarlet vpon the region of the heart morning and euening: For the poore it sufficeth to make an Epitheme of fowre grape-water or sorrel water, of balme-water, and rose water, with alittle white wine, and the powlder of fanders and alittle powlder of Juniper-berries: Insteed of the said Epithemes, you may make certaine bagges of silke for the hart after this fashion. Take dryed red roses, flowers of violets, water-lilies and bugloffe of each a little handfull of rosemary flowers, as much, of the powlder of scarlet cloues, faders, the powlder of Diamargariton, of each a drachme, of Citron seede, Bole Armenus of each foure scruples, of muske and amber of each five grains, beate all these to powlder, and baste them with cotton in red taffatie, and make a bag thereof which you may easily besprinkle with rose water, and a little white wine, and apply to the hart.

An Epitheme for the liver.

TAKE of the distilled water, of endiue, succory, sorrel, rose, and wormewood water, of each three ounces: of good white rose, wine, vineger, three filuer spoonfuls, of the powlder of fanders, one drachme, of the seedes of fower grapes, two scruples, of spicknard a scruple, make an Epitheme hereof for the poore, and for the rich you may adde powlder of Diamargariton, pearles, corall, and Zedoary, of each halfe a drachme. MATHIOLUS of Siena a notable Phision of our age (principally in matter of simples) in his fixt booke of his Commentaries vpon DIOSCORIDES writing vpon the preface, sets down an excellent ointment of great virtu to withstand the operation of venim in those that are ficke
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sicke of the plague: the description whereof is long and difficult to be made, and serueth but for Princes and great Lords, in that it is very chargeable: Therefore to auoyde prolixitie, we haue thought good to referre the Reader to that place, if he thinke good to caufe it to be dipensed: The name thereof is the oyle of scorpions, which in trueth is of manuerelous vertue to expel poison and venime, as by the maruellous composition and art in making that oyle may be seene. But instead thereof, we will set downe an other oyle of scorpions, of a more easie composition set downe by ALEXANDER BENEDICTUS in the xx. chapter of his booke of the plague: the description whereof hereafter ensueth: Take of oyle olue, the oldest that may be gotten one pound; then take threescore liue scorpions, and put them in a violl of glasse, in the said oyle, and boyle them ouer a soft fire nine houres, or set the said oyle in our Ladies baine, and when they haue thus boyled in the oyle, thou shalt adde unto them of treacle two ounces, and let it boyle in the said oyle a quarter of an houre, then straine all of it, and keepe the said oyle in a violl well closed and stopped with waxe, and parchment, and with it annoyn the sicke vnder the armepittes, behinde the eares, on the breast, the pulses of the armes, the temples, and nosthrilles twice or thrice a day. This is a most excellent remedy, and of great force, as the aforefaid Authors teftifie, who writes, that if this vnction be applied foadaily to him that is sicke of the plague, before 24. houres be past he shal be deliuered, vsing the remedies aforefaide. The same Author likewise reporteth that this oynment is of great effect: Take a glasse that containeth a pint and a halfe and more, fil it with oyle that is old, in which oile you shal infuse of elder floures six little handfuls, of the floures of walworth two handfuls, of the leaues and floures of Hipericon, or S. Johns wort a handful, (but let the oile couer the hearbs, and be more in quantitie:) set this vessell closely luted in the sunne for the space of fortie dayes, or a whole summer, and referue it to the I aboue-
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abouenamed vies to annoynt the sicke, as hath been faide: But after you have annoynted him, you must couer him close, for the oyle procureth sweate, and by such evacuati-
on causeth the venime to vapor outwdwardly: and, if to the said oyle you shal annex twenty or thirty scorpions, it will be farre more excellent, if besides you adde two or three ounces of good treacle, and boyle them in our Ladies bayne, it will have more force. Sée here the best outward remedies that you may vfe in this strange sickness.

How a man ought to proceede in curing the plague sore.

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Henas the plague sore appéreth in any of the e-
munctories, it is a signe that Nature by her po-
wer would discharge the member principall of that venim which affailleth it, and therfore hath she by her prouidencce created in the heart, the braine, and liuer, certaine glanda-
rous and spungy parts, which are apt to receive the super-
fluities that are hurtfull to those members. For vnder the arme pittes there are certain kernels that ferue the heart, and these are the emunctories of that member, as behinde the eares also there are the like which ferue to discharge the braine, and in the groines, for the liuer. And when as the venime invades any of these principal members, na-
ture, (to warrantize the nobler part) dischargeth, and sen-
deth the venime to his proper emunctory: wherefore, if the hart be attainted with venim, the plague sore wil soon appéere vnder the arme pits: if the braine be infected, the sore wil appeere behinde the eares: as also, if the liuer be indempnfied, the fore wil breake out in the groine: and be-
cause it is an expulsion which nature maketh to the exteri-
or and vilder parts, to defend the interior & principall, we ought to take great heed, left by cold repercussiue or astringent medicines, we drue the sore inwards, but rather, because the said sore is of a venimous nature, it ought to be driuen
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...driven and forced outward by medicines that draw, and are in qualitie hote and fitte to draw the sore to ripenesse and matter if it be possible. When the tumour appeareth in any of the saide emunctories, you shall sodainly make incision round about the tumour after the manner of scarification made with the rafor to auoyde the inuenimed bloud, and shall sodainely apply a cupping-glasfe therevpon to draw out the venimus poifon, if that place be capa-ble of a cupping-glasfe, as in the groine and behinde the eares, but vnder the arme-pittes very hardly. And afterwards you shal apply suppuratiue & ripening medicines, and such as draw after this forme. Take a white onion and cut out the inward kore with your knife, and make a sufficient hollow therein, fill it with very good treacle, or the theraicall powlder of GUIDON, couer and close it, and roaft it gently vnder the ashes, till it be soft and hote, as it comes from the fire, or as the patient may induce it, apply it to the sore. This is one of the best remedies that a man can apply: Or take the hearb scabious, bruife it betwéene two ftones, and apply it on the sore, either of it selfe or mixed with salted hoggese greafe. You may also make a cata-plasme according to this forme folowing: take of the roots of white lillies wel cleansed, halfe a handfull of the leaues and roots of mallowes and holy-hocks, twoo handfulls; of fat figges, to the number of thirty, of linte-feede and fenugréek feeed, of each halfe an ounce, of leuaine one ounce, of bran, halfe a handfull; of scabious, halfe a handfull; boyle al thesse in water, ftamp and straine them, and afterwards addde vnto them wheate flouere, of linte-feede and fenugréee felde, of each an ounce, boyle them as before with a little water and hony, Galbanum twoo drachmes, armoniac a drachme, the yolkes of egges, two in number, commun salt; a drachme; oyle of white lillies, as much as néedeth, of hennes greafe, one ounce; of fafferne a drachme, make a cataplasme of all thesse, and apply it on the sore with fat wooll, remouing it two or three times a day. This also is

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very good: take the crummes of white bread, to the quantitie of halfe a pound, fatte figges, xxx. in number, leuan, two ounces, liue snayles with their shells xx. in number, fenugreêke seede one ounce, seethe all these together in water, then beate them together, and adde vnto them of salted hogs greafe one ounce, of oyle of white lillies as much as needeth, make a cataplasm heereof, which is very good to ripen and breake an impostume. The ancient Phisitions vfe the implaster of Diachilon magnum, and spread it on the soore, & of that I haue made profe. For it is a good drawer by reason of the gumes that are ingredient. It is likewise very allowable to draw out the venime from the soore to take a chicken or cocke, and to pull the feathers from his taile, and to apply him to the soare, for by this meanses, he driues out the venome, and when he is dead, apply another: In stead of this remedy, some vfe to take great pullets and pigeons, and cutting them in two along the backe, apply them hote as they are vpon the tumor or carbuncle, for this is an appropriate remedy, both for the one & the other. When the kore shalbe ripe, you must open the same with an actual cautery, which is better the lancet or cold yron, because it comforteth the member and driueth out the venome by the actuall heate and violence of the fire: I likewise aduise all those that are sicke of the plague, to endure the same, notwithstanding it shal affright them somewhat, for it is the best and most wholesome remedy that may be giuen, as both ALBUCATUS and AUICEN do testifie in that place, where they discouer of the actual cautery: And instead of the actual cautery, if the patient will not endure the same, you must procede with familiarruptories, of which the best is that which is made of ashes and quicke lime boyled together, till such time as the water is consumed, and there remaineth nothing but the ashes and lime incorporated and united together, which is a strong and excellent ruptory, and such a one as worketh his operation without any, or very little payne, as at diuers
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diuers times, and in many patients I haue approoued: And note that in these pestilent tumors, you must not expec\nthe intire maturation thereof, but must open the same before it be thorowly ripe, to the end that the venome remaine not long time in the body, and there-thorough steame vp to the principall members and communicate the venome with them to the danger of him that is diseased, and therefore it is better to open them sooner than later. And whenas the fores or fore is opened, you must not thrust bigge tents of lint into them, but little ones, to the end that the veninous matter may the better issue forth & make no stay in the fore. And in this case ALEXAN\nder BENEDICTUS counselleth in the 14. chap. of his booke de peste not to put any tents of linte or other linnen into the fore, lest the venime be forced backe, and in effect the reason is very good. He likewise willett vs, not to bind vp the fore too straignt, when it is opened, thinking the ligature sufficient which keepeth the plaisters to the fore. And for mine owne part, I am truly affured that it is far better to vfe certaine tents of hollow silver, lead, or tinne, then of lint altogether, to the end that by the hollow tents, the venime may the better and the sooner be evacuated, and not stayed within, which is the intention that a good and aduised Surgeon ought to haue. And this may serue for aduise and counfaile hence forward, although that diuers will thinke this matter somwhat strange vnto them who are accustomed to vfe an other fashion, but the truth in all things ought to haue place, and shoul not be any wayes disguised. After that the fore is opened, you must mundifie the same with these cleansing absterfiue medicines following: and note, that you ought to keepe these fores open a long time, and to suffer them to purge out their venime by the vfe of these cleaning medicines following. Take of the mundification of rozen, and put it vpon the saide fores within them by hollow tents: or take barley meale sod in water, and honny, an ounce or two, incorporate 13 with
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with good honny of rosés, annexing the roote of the lilly of Florence and a little salt, make a clening medicine hereof; or take Sarcocolia beaten to powlder, sodden honny, of each a like quantitie, incorporate them together and make an ointment thereof, for it is a mundifier. But amongst all other venguents that cleansfe loathsome vlers and such as are of a venimous and euill quality, I haue not found any more excellent, or that cleanseth the loathsome, stinking, and euil matter, then this which I composed my selfe, and haue often vfed and tried the fame with good effect.

Take of the juices of daffadill and wormewood, of each foure ounces, of honny of rosés clarified, eight ounces, boyle these together vntil the juices, be confumed, then adde therunto of turpentine of Venice, washed in rose water, or aqua vitae, foure ounces of the rootes of the Florentine lilly and Aristolochia the round, of ech three drachms, of the flower of Lupins two drachms, make an oyntment of these: in truth I can assure you that I haue seene this medicine work admirable effect in the vlers of the french pox and such like, cleansing them very purely, not only of their grosse and euil matter, but of the dead flesh and kores included in the said vlers, as I haue often times tried: Or do thus: Take of Venice turpentine washed in aqua vitae in winter, and barley water in summer, halfe a pound of oyle of rosés thrée ounces, of honny of rosés foure ounces, of good and gummy mirrh, aloes, maftike, Aristolochia the round, of ech one drachme and a halfe; of barly meale, thrée drachmes, make an oyntment hereof to mundify these vlers, for it is very good. See here the order of cleansing ointments. After the vler is wel mundified a long time, you must skinne with the emplaiSter of Diacaletheas, or the plaister of Serufe, or the red deficcatie plaister of Tustia, but this is the best. Take betony, centory the leffe agrimony, Aristolochia the round, of ech one ounce, of déere suet halfe an ounce, of masticke thrée drachmes, of aloes halfe an ounce, of new waxe two ounces, see the hearbs in
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in good red wine, and straine them, then add the pitch, the wax, and swet; and seethe it againe, and in the end, add Aloe and masticke, and make a good incarnatiue hereof: And note, that if the sore be very painefull, you must affwage the griefe thereof with a cataplasme of bread crumbs boyled in milke, and afterward with the yelkes of eggs saffron, and oyle of roses as much as sufficeth, apply it to the painefull sore. Or foment the place with the decoction of mallows, holihocks, camomile and melilote flores, and branne sodde in water, and apply it in way of fomentation to the pained place. Lo heere the cure of the plague fore, it followeth, that we intreate of the carbuncle.

Of the cure of the Carbuncle.

THE Carbuncle is a malignant pustule proceeding from bloud very hote and grosse in substanse, which causeth the aduision thereof, an vicer with an Eschare or crust in the skin, swelling and red, raising thorew the inflammation thereof, those partes that are neere about it, and procuring exceeding paine in him that is possessed therewith. Which by GALEN in his second booke, \textit{ad Glauconem} the sixt chapter, hath very learnedly taught. And of these, though every sort of carbuncle be malignant and dangerous, (as testifith the fame Author in his third comentarie, on the the third booke of HIPPOCRATES his \textit{Epidemes} the xii. Aphorisme,) yet notwithstanding those that have not with them a contagious and pestilent venime intermixed; are not so dangerous of death, as they that raine in the time of the plague, by reason of the venome which is introduced into the humors and maffe of blood, infected by the euil quality of the aire, which maketh such pustules ouer and above their naturall malitiousnesse more maligne, dangerous, & deadly, and accompanied with great and mortall accidents. And therefore in such pustules it
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it is necessary to take great care and diligence in curing them readily, and rooting out and extinguishing their venime, as soone as may be possible, which by the meanes herevnder written, may be orderly performed according to methode: When as therefore the carbuncle shall appeare in any part of any person, the most soueraigne remedy is by actual fire applied vpon to puftull, to consume and abate the venome; for there is not any thing that sooner mortifieth and extinguisheth the venime, than fier: And therefore the actual cautery, applied vpon the puftull, is the souerainty and sure remedy to cure the same: But divers fearefull patients wil not endure the same, insteede thereof, therefore you shall apply vpon the carbuncle these folowing remedies, which have a cautifice vertue: Take an olde nutte or two, barly flowre, small reasins, without their stones, fat figges dried, of each one ounce, beate them all together in a morter, and afterward seethe them in wine and oyle of poppy, and apply it vpon the carbuncle, for it mortifieth the venome, and helpe the rotteth the euill fleshe: Take also two or three yolks of eggges, of pepper, a drachme, of common salt, a drachme and a halfe, of foot of the chimney or ouen, halfe a drachme, mixe al together, and make an oyntment thereof: or this, Take of the leaues of rew, halfe a little handfull; of fat figges, fixe in number, of pepper a drachme, of foot of chimney or ouen, halfe an ounce, two yelks of eggges, of safforne, halfe a drachme, of freih capons greace without salt, one ounce, and with the juice of scabious, make an oyntment which is very excellent. For it suffereth not the venime to procede any further, but openeth the carbuncle very quickly and maketh a good eschare: Or do thus: take of fat figs, halfe a pound, of mustard-feed three ounces, of oyle of white lillies, as much as sufficeth to incorporate them, make a plater hereof, and apply it vpon the carbuncle. The oyntment called Baflicon mixed with halfe an ounce of good treacle of mythridate and the iuyce of scabious is marue-
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marvellous good, and appropriate, as also the yelke of an egge, incorporate with salt; and the iuyce of scabious is a singular medicine, and very common. The simple medicines that are convenient in this case is scabious pounded betwéene two stones, and applied; the hearbe also which is caled Cauda Equina, that is to say, horse tail, which is a kinde of comfery, and Verbasum which the Apoticiaries call Tagius Barbalus & the englih, hearb Mullen, is a good remedy: The like qualitie is by diuers of our Maisters ascrib to the Saphire, which hath the vertue to extinguih the venime of the carbuncle, if the fore be diuerse times touched with that stone: Myrridate also or treacle are very good to be layd therevnto, and old nuttes applied with dried figges. And note, that as soone as the carbuncle appeereth, it is good to scarifie it round about, with the rafor (as GALEN in the xiii. booke of his Methode faith) or to apply horfe-leaches to draw the venimous blood outward: these are the remedies which you must presently lay vpon the carbuncle. But round about the partes that are néeere the fore, you must apply repercussiue medicines, for feare left the venime attainth them; to which effect the vnguent de bolo is the chiefest and moft ordinary meanes applied round about: For it conforteth the part, and repulfeth the venime. You shall therefore do thus: Take of oyle of rofes thée ounces, of rofe vineger one ounce, of Bole Armenus, an ounce and a halfe, make an oyntment thereof, and apply it round about the carbuncle: Or thus: take oyle of rofes Omphacine (made of greene ollues) wine of pomegranats one or two ounces, Bole Armenus (and Terra Sigillata for the rich) of each halfe an ounce, make an oyntment thereof, and apply it round about the carbuncle: GALEN maketh a plasser of plantane & pomegranets with theyr rindes and houhold bread, and boyleth them in strong wine, adding lintels vnto them: Or take lintells, crummes of browne bread and bran, and boyle them in vineger & make a plasser of them; you may make the like...
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also of fowre pomegranets, cut into quarters, with their rinde, and sodde in vineger, til they be brought to a pulpe, beate them and apply them about the carbuncle: Or else thus: Take of oyle of roeses as much as sufficeth, dissolve in it Bole Armenus, Sanguis Draconis, or beaten galls, and make an oyntment to the same vfe. The whites of egges likewise beaten, with rose vineger & rosewater, and clouts steepeled in that liquor, may be ministred round about the fore: Then are those medicines that defence the partes from the venime of the carbuncle. Hitherto I haue taught both what should be applied vppon, and round about the fore; it remaineth now to set downe the meanes how to breake the carbuncle, which are thefe: Take of Opopo-nax three drachmes, of fat figs, an ounce; of currans, as much; of leuen, halfe an ounce, beate and mixe al together and apply it on the carbuncle. The doung of a man also is a fit remedy, but for that it is filthy, vfe better, yet wanteth it not his effect. Take the yelke of an egge and a little salt, and incorporate them with the iuyce of scabious, and minifter it. Or do after this maner: Take strong leuen one ounce, of scabious and the greater comfery, of each one ounce, of smal reasins without their stones, half an ounce, Cantarides, sixe in number, of sparrowes doung thre drachmes, incorporate all with oyle of white lilies. This also is good: Take of fatte figges, three ounces; of leuen, two ounces; of mustard seede, the leuaes of rew, common salt, the roots of Arifiloge the round, of ech an ounce, and a halfe, of the meale of wheate and fenugreek, of each an ounce, of common honie as much as sufficeth, mixe al together and apply it.

To make the Eschare or dead flesh to fall out of the carbuncle.

Take fresh butter and capons greace, of each one ounce, and the yelke of an egge, mix them together, and minifter
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niftet it: you may likewise adde an ounce of Basilicon: take alfo of the roots of holihockes two handfulls, of bugleffe, a handfull, féeethe them in water, and beat them together, and straine them, and adde vnto them of the powder of fenu-gréeke and lin-féeed, of each an ounce, of freh butter washed in water, of freh hogs-greace, of each an ounce, make an oyntment. Or take of holi-hocke roots, of beare-foote, of mallowes, and Herbe Robert, called ftorcks-bill, of each a handfull, féeethe them togither in water, fstamp and fstrain them, mixe them with freh butter and capons greace, apply them to the fore till the escharre fall. Rapis made a plafter of hony and Sarcacoll of each a like, and minifred the fame: After the Eschar is falne, you must mundifie the vicer with one of those mundifiers, which are defcribed in the twentieth chapter, and then when the carbuncle shalbe well purged from matter and corruption and yeeldeth no more, incarnate the fame with this vnguent folowing. Take of maftike full of gum, white incence, Aristoloch the round, mirrh, of the flowre of Orobus, Litharge, Cerufe, Aloes, of each a like, of deere fuet as much as sufficeth, a little oyle of roses, make an oyntment of these according to art, and apply it till the fore be thorowly cicatrizt: And becaufe in carbuncles, there ordinary happeneth some deformed cicatrice, after they are healed, to repaire and correc the same, you may vse these remedies folowing: take of Borax two drachmes, of Camphire one drachme, of white corall halfe an ounce, of gumme dragacanth, ftarch, cristall, of the ftone called Dentalis, white incence, commone falt, of each three drachmes, of white marble twoo drachmes; Let the gumme dragant be beaten in a marble morter, and the rest be beaten and ferced, afterwards adde hoggges - greace clarified, goats - greace, capons - greace, of each an ounce and a halfe: melt al together in a leadeen vessell, and straine it thorow a cloath, and after mixe the powders except the Camphire and Borax, féeeth all together on a gentle fire, stirring it often with a spatula, and

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when it beginneth to séethe, put to the camphire, and when
they are all of them well incorporated together, kéepe this
oyntment in a vessell of lead, for it hath a maruelous effect.
For the poore to the saide intent you may take fresh chéeese
mixed with hony, and a little powlder of Cerufe: Likewise
take hoggges grease to the value of a pound, prepared
after this manner, boyle it in a little white wine, and
afterwardes straine it thorow a cloth, and incorporate the
same in a marble morter with goates milke, or plantane
water, then adde vnto it litharge of gold, vnmelteed brim-
stone, of each three ounces, of white incense one ounce, of
quicke silver quenched and killed in the iuyce of limons
halfe an ounce, of Borax two drachmes, of Camphire a
drachme, make an oyntment hereof: Take likewise as
much lime as you lift (that is quenched and flacked in wa-
ter) wath it sixe times in plantane or raine water, vntill
such time as all the sharpenesse thereof be taken away,
mixe the same with oyle of rosse in a leade morter, and
stirre it well, and you shall haue a good oyntment to re-
paire the deformed cicatrices which are left after carbun-
cles. This is the whole forme of the cure of a pestilent
carbuncle.

Chap. XV.

The maner how to withstane the most urygent accidents
that hapenn in the pestilent feuer, the Botch and Car-
buncle.

The moost troublesome and dangerous accidents in
this sickenesse, are weakenesse of vertue, faintings of
the heart, foundings, rauing, or frensie, extreame drith,
profound séepe, or continuall waking, crampes, coldnesse
of the extreame parts, which we ought diuerfly to correct,
according as the nature of each of them requireth. The
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feebleness of vertue (which may be knowne by the weaknesse of the pulse, palenesse of the face, and dulnesse of the patient) may be preuented or corrected by comforting the sicke by good and cordiall broths and colices, cawdles, or such like, with good wine also, (as Galen commandeth in the twelfth booke of his Methode) ministring it but little in quantitie, and alayed with water, or to make him take a tofte of bread with sugar & cinamon steeped in good white or claret wine: you shall give him Diamargaritum, Manus Christi with pearles, and amongst al the medicines that are proper to comfort the vertue, the confection Alchemes described by Mesue in his Antidotary) is allowed, which hath maruelous force and efficacie to restore vertue almost extinct in the sicke, as by diuerse experiments I am able to auow, to the valew of a drachme in buglose water or white wine: If halbe good also to comfort the patient, to incourage him with friendly words, to embolden him, & extinguish his feare, for these means both quicken and strethen vertue. The faintings of the heart (which the Greekes call Lipothimia) may be eased by the Elecuary of Diamargaritum, or the powlder thereof, annexing vnto it the powlder of Eletuarium de gemmis, or a little of the powlder of Diamosci dulcis giuen in white wine, or buglose, or scabious water, to the valew of a drachme. And in this accident you must comfort the sick with good odors, and rubbe the pulses of his armes and his temples with rofe water and rofe vineger, or with the mixture of rofe water, rofe vineger, the powlder of cloues and cinamon: and if the patient be bound, it wil be good to giue him a cli- ster of the decoction of mallowes, beetes, borage, mercury, mellon seedes, and a little annice seede, and branne, and disfolue therein an ounce of Catholicon, or Caffia, oyle of violettes, and groffe sugar. If the sicke fall into a sound, giue him sodainely two or three spoonefuls of pure wine, (as Galen commandeth in the twelfth of his Methode) and in such a case it is good to giue him foure graines of muske,
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muskè, dissolved in good wine and buglosse water, if the Feuer be not ouer vehement: or insteede of this remedie, give him this drinke folowing: Take of powlde of cloues halfe a drachme, of the pownder of pearles and corall, of each halfe a drachme, make a drinke with buglosse water, and a little good white wine or claret wine. And in such an accident you must criue upon the sicke, rubbe him violently, make him smel rose water and muske, or give him a drachme of the confection Alchermes, with buglosse water, and a little wine: and halfe a drachme of pearles for the rich: and for the poore, the powlde of cloues. And if he abound in cholerike humors, purge him with a little rubarbe, or the Elecctuary of the Iuyce of rosés, or the sirrope of rosés. It is good also to cast fresh water very ofte-times in his face, for it quickeneth the decayed spirites: These are the remedies for foundings: If the patient fall a raving, you must give him some spedy evacuation to diuert the humors left they mount to the braine, you must therefore rubbe the lower partes very often, and apply ligatures to the extremities, and make him take sirrope of poppy with water of the decoction of lettuce, purselane, or sorrell, and wash his feete and armes with the warme decoction of the leaues of willow, vine leaues, lettuce, florues of rosés and lillies, camomile, and the tops of white poppy, boyled in water: and keepe the patient in silence and in a secret place, and to beware that he speak not, as much as is possible: and if the raging be ouerfurious, you ought to binde him, and to take all thinges from him that may hurt him, as all sorts of armor, and other offenible things finally to procure him to sleepe. The extreame thirst that preseth the patient, must be easèd by drinking freely, (as Paulus Ægineta and Aucen command) and his drinke shall be fresh water in great quantitie, if the patient be yoong and strong, or mixed with sirrope of limons, or fower grapes, or sirrop of violets: And note that he must drink largely and aboundantly to extinguish the heat of the feuër.
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uer that burneth him inwardly: for, to drinke in little quantitie, rather inflameth, then cooleth the same: And therefore the aboue named Authors will, that in the pestilent feuer we should allow abundance of drinke, for it either provoketh vomite, or sweate, or extinguisheth the feuer: heauinesse of sleepe must be remedied by strong rubbings of the feete and handes, by often calling on the ficke, by keeping him in a lightsome chamber, by clapping cupping glasse, with scarification to the nape of his necke, by sharpe clifters made with the decoction of mallowes, holihockes, betes, hifope, bitony, rew, sage, and the leffer centory, of each a handfull; agaric two drachmes, polipody an ounce, coloquinta a drachme, branne a handfull, let all be boyled in water, and strayed, to which you may adde of catholicon one ounce, of the electuary of Indie, or \textit{Hiera pieca composita} halfe an ounce, of salt a drachme, of common hony, halfe an ounce: make hereof a clifter, which he may take in the morning, or after supper, during his heauines, Subeth and deepe sleepe. It is good also to make him inel to the powder of burnt haire mixed with vineger, for it awakeh him much. And if contrariwise the patient cannot sleepe, you shall give him two ounces of the sirupe of poppy, or one ounce, an hour before he take reft, with the decoction of lettuce, and poppy seeede, and you shal annoyn his forehead with \textit{vnguentum populeonis}, or a little of the seeedes of white poppy and annice: you may annoyn his nothhrills also with the oyles of poppy and violets, with a graine of \textit{Opium}, and saffron incorporated together, if necessity require it, and not otherwise: If the patient be feazed with the cramp (which is a mortal signe, and after which few escape, as \textit{Hippocrates} testifieth in his second booke 2. Aphorisme) yet must we notwithstanding assist all that wee may, and annoyn the nape of his necke with oyles of white lillies and violets, and make him holde in his mouth a pecce of nutmeg, and chew it often, you shall likewise giue him lenitiue and no sharpe clifters,
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fters, and make him drinke barly water with sirrope of violetts, and moyten him with good brothes, for the cramp very often commeth of emptines, and is commonly mortall: if the extreme partes be colde in a pestilent feuer, or other sharpe sickenesse, it signifieth the weakenesse and mortification of naturall heate, and (for the most part) betokeneth death. In this case we must minister vnto his handes and ã¿ete with hote cloathes, and chafe them, and giue him a little wine to quicken naturall heate, and make him holde a clawt in his mouth, and giue him the powlder of Diacameron, or Diamoscum, and keep him warme in his bed, and take heed that no colde touch him: But when the poore patient is come to this estate, there is little hope of them, as testifieth HIPPOCRATES in the fourth of his Aphorismes, Aphorisme 48. for it is a signe that death is at hand.

Chap. XVI.

The order and government they ought to observe who assist and serue those that are sicke of the plague.

It is a matter moost euident, that they that dwell continually with those that are infected with the plague, are in great danger to receive the same infection from those that are sicke, by reason they haunt with them night and day, receive their breaths, and smell their corruptions, and sucke the infected ayre of the infected houses wherein they conuerse; which is a thing very dangerous, as GALEN witnesseth in the first booke de differentiis februm cap. 2. For which cause, they that are resolued to keepe them that are sicke of the plague, ought to have a great care of themselves for feare they be infected. And first of all, they must have recourse vnto God, beseeching him to preferue them, to the end,
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end that being thus assisted by his grace they may the bet-
ter accomplish this charitable office to the sicke, and succor
and serue them to their vittermost; which is an action that
pleaseth Almighty God. Follow ing then the order prescri-
bed in the second, third, fourth, and fift chapter of this trea-
tise, he shall vie those preferuatues there described accord-
ing to his complexion, age, strength, and the nature of
these humors that abound in him, taking fit medicines or
pills, powders, opiates, or tablets against the plague.
treacle, or mithridate according to the forme we haue set
downe in the places afore alleaged, continuing the same
without intermiffion. When hee shall visit the sicke, hee
must not approch ouer neere vnto him, for seare he receiue
his breath, but stand farre off him, especially, if he be fastr
ing. Also before he enter into the sicke mans Chamber,
let him perfume it, and cause the windowes to be opened,
and make a good fire therein of rosemery or iuniper. Hee
shall holde in his mouth, an Angelica or zedoary roote, or a
cloue, or the rinde of a citron, orenge, or limon. He shall
wash his handes, face, forehead, and temples with vine-
ger and rose water, and if he haue leisure, doe the like un-
der his arme-pits, and in other emunctory places, but this
is not always sure and easie to be done: He shall often-
times, and almost every day change his garments and
linen, and carry in his hand apples, pomanders, orenge,
or limons to smell to. He shall holde a spunge steeped in
rose water, vinegar, white wine, besprinkled with the
powder of cloues, zedoary, and Angelica, to which hee
shall often smell, and with some of the same liquor he shal
gargarise his mouth and throate. He shall perfume al the
house and chamber of the sicke thrice a day, and oftner in
sumer, because the dayes are longer. When he com-
meth to touch the sicke, he shall caufe him to turne his face
from him, left he breathe vpon him, and he likewise that
performeth this office, shal doe the like for his better secu-
ritie, he shall kéepe himselfe cleanly, purge often with the

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pilles against the plague, or other fit medicines: He shall be sober in his diet, and auoyde all superfluous meate and drinke: he must be merry and lightsome, and drieve away all feare, sadnesse, and melancholy: For thosethat are fittest to be imployed in this matter, are such as haue a good courage, and are merry, pleasant, and well complexioned that despise the danger of death, and are ready to doe seruice to their parents and frends, wiues or children. These in trueth are they that in these times are in least danger, and whom God (foresyeeing their good zeale) protects by his mercy, preveruing them from so great danger. Neverthelesse in this time men ought not to be too rash or hazardous, nor truist too much to their complexion, youth, verue, and force of body. For the secret venome of the plague pruenteth all this, and except a man be wary and prudent, it wil then seaze him when he least suspesteeth: because a venime of that nature is accustomed to lie hidden in the body a long time without any effect, or at leastwise notable imprefition, after the nature of the byting of a madde dogge, which sodainely before it be discouered takes a lamentable effect. For which cause men ought not to be so bold and rash as to expowe themselues to such dangers, except necessitie constraineth them to succour their parents, or faithful friends, to whom, by lawe of nature, they are tied: Neyther on the contrary side should they be too feareful, and so cowardly, as to forfake their fathers, mothers, wiues and children for feare of death, but both by the commandoement of God, and lawe of nature, they ought to imploy all their power, yea to aduenture life and bloud, to preverue thosethothat next vnder God gaue them life, being, and liuing.
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Chap. XVII.

The manner how to cleanse the houses and places that are infected, the woollen and linnen, and the moveables of the same: And how long they may remaine infected, if they be not well cleansed, and in what time they may be reputed cleane.

I Haue heretofore declared in the first Chapter of this Treatise, that the Plague is a contagious sickness, ruishing life by the malignity thereof, and because that the contagion of the same (which is no other thing but a like disposition by a certaine hidden consent communicat by touch vnto another) it remaineth long time hidden, in such things as may receive the same such as are the aire of the house infected, the walls, the garments of woollen, linnen, cotten, fether, and such like, it is therefore necessary to know how to cleanse the houses of those that haue bin infected with the plague, to the end, that after they that haue beeene infected, shall returne to their houses, they may not be infected anew, by reason their garments, couerlets, beds, and such like, haue not beeene well ayred and cleansed. And therefore, by way of advertisement to all in generall, every one during the time of the plague, ought to shut vp his best moveables in a place apart, that is cleane and neate, and to forbear the vfe thereof, I say, they ought to shutte vp their linnen, tapistrie and couerlets, and onely referue some to their ordinarie vfe: For where there is a pefsilient sickness in a house, it continually infecteth the aire where it raigneth, the garments, couerlets, bedding, and sheetes, and all things that are capable thereof: or either receive the breath, sweat, spittings, or vapor that issueth from the sick, and all things that are of a flender substance, and full of pores, are fit to receive, and that verie easilie, such infection, as are woollen, linnen, cotten and feathers:
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wherefore it behooveth above all other things, that such household-stuffe be carefully cleansed, aired, washed, and purged. For if they be once attaynted, they long time retaine the infection in them, because the venime inibeth and incorporateth it self in their substance very vehemently, by reason of the spongines and thinnest of these things: and as oyle, pitch, and rosin and such like nornish, confere, and augmët the fire, in that they yeeld it a conuenient matter, so likewise doth woollen, cotton, fethers, linnen, and such like nourish and entertaine for a long time, that infection which is imparted vnto them from the sicke, retaining the pestilët venime, conceived in them for a long time: Euen as we see chifts and coffers where we lay sweept bags to perfume our linnen or garments doe long time retaine that odor which we laid on them, as lauender, roses, oranges, and such like, which sort of odor is maintained a long time in these garments, and linnen, as experience teacheth us, which alio we see in Cotton wherein a man hath wrapped muske or ciuet, which keepeth the said odor an infinite time. The which the Poet HORACE hath aptly expressed in this verse.

Quo semel est imbata recens feraubit odorem
Testa diu——
The vessel long time will retaine
The odor which it first did gaine.

Since therefore such infection may long time remaine hidden in the things aforefaide, wee ought very diligently to cleanse them after this forme that ensueth. The garments of such as are dead of the plague, if they be rich, ought to be burned, according as the custome is in Italy: or if poore) whose misery is such, as they cannot buy new) let the cloathes they have vsed, be bucked and washed inlie, and oftentimes exposed to the northerly winde and sunne, and perfumed with rosemerry, Iuniper, and such like, and in time of drieth be exposed to the Northerne ayre, which drieth al infectious vapors; for the garments that are infe-
of the Plague.

cited, may retaine the same foure yeares, nay the feather-beds seauen yeeres, as Alexander Benedictus testifieth. Note also that feather-beds, cannot be cleared except the tikes be opened, and the downe be ayred, till a moneth or forty dayes be past, in which time they may be purified. Let each bench, wenchote, and other tables of the house be thorowly washed with water and vineger, so that no flutish corner be left: Let the windowes by day be kept open to the north, and shut when the south wind bloweth: Thus in xxii. dayes may the wooden implements be ayred. If any sick man hath afore worn a fur’d gowne, let each man beware how he weareth it after, for furre is too apt to take infection, as appeareth in those xxv. hie Almaines, of whom Hierome Fracastorius maketh mention, who in the yeare 1511. in Verona died one after another, til al were made away by wearing of that gowne. The surgeon that hath assisted the sick after xl. dayes triall may be admitted to conuerse the City, and so the rest after sixty (so prerusatues and purges haue bene observed, and especialy, so mirth, joy, and pleasure haue been their companions:) if men obserue these precepts, they may by Gods helpe, and by keeping good order, auoyde the plague by those meanes I haue discouered, by which helps there wilbe no humors capable of infection, and where there is no matter fit to receive the same, there can it not surprize any man.

Generall rules to bee observed by all men in the plague time.

First must we call vpon God, desiring him to defend vs: secondly, but especialy (when we are fasting) we ought to flie from the conuerfation of those that are infected: Let the wind be between thee and the person that is sicke, or some
The causes and cures, &c.

Sometimes perfume be kindled, or hold in thy hand some odoriferous perfume. Fly the narrow wayes and streets where are dunghills: hant no vaine assemblies of feastes, but if thy meanes be to follow HIPPOCRATES rule. Fuge longe, cito, Tardo: or if thou must needs stay, be temperate, aduised & devout, and God shal blesse thee, to whose mercy, and thy harty praiers I humbly commend me.

(‡)

FINIS.
Hunterian Club

LIX—Eighth Year.

THE

POORE MANS TALENTT

BY

THOMAS LODGE

PRINTED FOR THE FIRST TIME FROM THE ORIGINAL MANUSCRIPT
(CIRCA 1645)

PRINTED FOR THE HUNTERIAN CLUB
1882
THE
POORE MANS
TALENTT
THE
POORE MANS
TALENTT

BY
THOMAS LODGE

PRINTED FOR THE FIRST TIME FROM THE
ORIGINAL MANUSCRIPT
[CIRCA 1623]

PRIVATELY PRINTED
MDCCCLXXXI
1882, Aug. 3.
Subscription fund.
The poore Mans Talennt.
To the Right Honorable my very good Lady the Ladie Amy Mother Princess of Arundell.

Right Honorable.

Amidst the tempest of fortune and the variety of fortune’s风云, I have endeavored to satisfy your expectation of the book I promised. However, I have observed a plainer and easier method to purify the impropriety of the body. Those meditations are familiar, and such an entitil Apothecaries hath in a red ink; and in your garden and the fields will afford you. Whereby your charity (not in an inspired man) the more tasteful and with less that may be necessary to all both rich and poor; that may be brought onto you with care more prudence. Besides you diligent to impress the book you shall find that with the greatest precision the divine wisdom, I had written you presented this book but in the impropriety of my body, and such as I will transmit to you, yet as yet not able Madden adjutant intended from him that to the letter most of his power, as an eminent harbing, will both praise for you and serve you.

Sir: Madame to do your several.

[Signature]

Thomas Lodge.
TO THE RIGHT
HONORABLE MY VERY GOOD
Ladie, the ladie Ann, Mother
Countesse of Arundell.

RIGHT HONORABLE,

Midst the tempests of fortune and
the Tiranies of sickness, I have (to
satisfye your expectation) finished the
booke I promised: wherein I have
observed a plaine and easie methodo
to cure the infirmities of the bodie.
The medicines are familiar, and
such as euerie Apothecarie hath in a redines; or your
garden and the Fieldes will afforde you werebie your
Charitie (w'h is unconfin'd) maie the more easelie and
with leffe chardge be imparted to all, both riche and
poore, that have recourse unto you in theare necessitie.
Besides, yf you diligentie peruse the Booke, you shall
finde that w'h the greatest Phisitians builde theare
iudegms upon. I had in perfon presented this booke,
but ye the infermities of my bodgie is such as my will
cannot overm yt: Accept ye, noble Maddam, as it is
intended from him that to the uttermoft of his power,
with an unsaied harte, will both praise for your and
serve you.

Yo wastewater to doe your service,

Thomas Lodge.
THE POORE MANS TALENTT.

THE FIRST CHAPTER.

Contayning remedy for the paines of the hed.

Paine of the hed happeneth diuers times vpon diuers causes, as of blood, choller, flegme, melancholie, or winde; and some time of the heate of the sonne, or over-greate coldnes of the aire.

The meanes to know when the paine proceedeth of bloods.—When the paine growtheth by meanes of blood, the face and eies are troubled with an obscure rednes, tension, heauines, and heathe.

The Remedy.—Open the hed veine on that side whereon the paine troubleth and vexeth moft; then apply vpon the part aggreeued oile of roses, vineger, and rofe water; or make a bagg of roses & moisten it in that liquor, and applie it to the forshed. But aboue all things, before you applie it, either in this infirmitie or anie other, bee carefull that the bodie bee vnbound and soluble; first, therefore, giue some Emolient Clister, or some suppositer, or half an ounce of Caffia, more or les, according to the abilitie of the patient, newlie drawne, to avoide the bodie of excrements; for otherwise all other applications would bee to noe purpose.

To know the hedatch y' proceedeth from Choller.—In this fort you shall know it when the face hath a cleare rednes, inclining
The poore Mans Talent.
inclining to yeolownes, when his eies are funck and hollow, his mouth drie, altered, and sometimes bitter; when he hath little repose, and greeuous heate with pricking paine, especiallie on ye right side of the hed.

Remedie for the same.—Eerlie morning and evening giue him 3 ounces of distille Endiue water; an ounce of sirrop of violeatts, with half an ounce of the sirropp of Pomegranats; and if the sirropps bee wanting, lett the patient drink iij or iiiij ounces of the distille water of succorie, endiue, or such like Cooling waters, and continue the same course for iij or iiiij daies, morning and evening; then maie you minifter a drachme of the pills fine quebus in the evening, about bed-time or at midnight; and the daie following, lett him kepe his chamber. In steeed of thefe pills it shall not bee amifs, one hower before sonne rife, to giue the patient this Medicine to drinke. Take half an ounce of the Electuarie of the Iuice of rofes, disfolue it in three ounces of Endiue water, and lett him drink it; or in steeed thereof, you may minifter half an ounce of Diagruins Laxatiue; but with this caution, that in giuing such purgacons, you consider the sick'd boddis strength; for if hee bee weake, you must minifter lefs by half both of the pills as of the other laxatives. And, if there follow not good operacion through the diminishing of the aforesaid medicines, you may vfe your Common Cliffer to good effect.

Means to appease the paine.—Applie to the hed a linnen cloth wett in plantine water, rofe water, and vineger; or take the iuyce of lettuce, rofe water, and a little vineger, and warme them, beeing mixed together, and wet a linnen cloth in them, and applie it to the paine; or you maie take the whites of egges, and beate them well together with rofe water, and with stypes make applicacon. You may likewise, in an extreme paine, shave the hed and waife it in the milk of a woman that nouriseth and suckleth a female child;
The poore Mans Talent.

child; or wash their hed in the water wherin the leaues of the vine and willow and lillie flowers and roses are foddon. And in that water it is not amiss to wash his feete and leggs; yet must there care bee taken that hee bee not rumatique and subject to defluxions; for where such infirmitis raigne, it is neither good to Cutt or shave the haire, or wash the feete, or applie any cold or moist thing vpon the hed.

When the paine proceedeth from flegme.—You shall know that flegume is the cause of hedache when the patient feeleth coldnes, and hath greate heauines in the hindermost part of the hed onelie; and that the patient spitteth often, and hath a pale vifage.

The Remedy.—The patient ought to drinke, for the space of 3 or 4 mornings, sirropp of steckhades with fennell water, or one ounce of sirropp of wormewoode in fennell water, or the decoction of sage and marioram; then must you purge his hed of flegume with Pillea Cocha, or pills of Agarick, or Pillea aurea made with a of those sirroppas, five to a drachma; and let him take 3 or 5 of those pills in the evening when hee goeth to bed, or about midnight. In stead of these pills, hee or shee maie take a Medicine in the morning, five howers before hee eate, with shalbee made of half an ounce of Diacartha in 2 or 3 ounces of betony water. Afterwards, to comfort the hed, make him a Capp, bafted betweene 2 linnen or filke foulds with Cotton, of Camomill flowers, Marioram, Cloues, Nutmegs, mace, grains of paradise, and Cinamon beaten to powder; for such meanes diuert the flegume from the hed, provided that purgation bee vfed before by the pills aforesaiide, or by Pills of Assaiareth or Hiera, which are less laxative.

After purgacion, you may blow sneezing powder or Pirethrû into his noththrills. It is good likewise to make the patient a gargarism of the water wherein sage hath beene
The poore Mans Talent.

beene boiled, and to annoint his hed with the oiles of lillies, Cammomill, and rew. Besides these aforesaid medicines, it is not amiss to lett him drinke of the wine wherein faage hath beene long steeped and hung in a bagg to Confume the flegume, and comfort the braine and nerfes.

When the paine of the hed proceedeth of Melancholy.—You shall know the same when the patient feeleth heavines and dulnes in his hed, and hath terrible dreames, with much solitude, sadness, or feare, and the paine especiallie is on the left side.

The remedie.—You are to minister to the patient sirrops of borage, or of walserane, or fumitorie, with buglas, or walserane water, or the decoction of sage, or of time. By such sirrops the melancholie humor wil bee easilie diuested and corrected. And if it cease not by these meanes, after hee hath vfed the sirrops three or foure daies, give him pills made of half a drachme made of Aureae, or half of Sine quibus, or half of pills of Hiera, and half of femotorie pills. Instead whereof hee may take in the morning, 5 howres before hee eate, three drachms, or halfe an ounce of Diaspora dissolved in borage water, or hopp water; or the decoction of sage, licorace, raisons of the funn, and the Cordiall flowers.

Yf the Paine of the hed grow by winde.—You may know it when the sick bodie seemeth to havue a greate noife or fownd in his hed, and that the paine changeth from one place to another without heavines or discoet, or falling of humours.

The remedy.—You are to applie vpon the hed hott linnen clothes, or a bagg of Myllett and bay salt fried in a pann; and you may proceed to hotter things, if need bee, as to make a bagg of Marioram, rosemarie, rue, baies and Iuniper berries,
The poore Mans Talent.

berries, applied vpon the paine, and make fomentation or embrocacan with the decoction of them.

If the paine of the hed proceed from the heate of the sonne; but first another remedy for the former Paine.—Take oiles of Cammodill, of dill, or of lillies, and annoint the hed with one of them, or with three of them together very hot; ye thei proffit not, take the oiles of rue, of speke, or Cassirium to make mixttion with them; adding to the aforesaid oiles a little pepper or mustard seed, ye you will stronglie heale the hed. It is good likewise to snuff vp water of hony, juice of marioram, of fennill Aromatized with nutmeggs, and lignum Aloes. RASIS, the greatest practizer amongst all Phisitians, faith, that whofoeuer hee bee that vieth oftentimes to snuff vpp the oile of marioram into his nostrils, shall neuer bee troubled with the paine of the hedach; hee meaneth the greater marioram.

Yf the paine of the hed proceedeth from the heate of the Sunne.—Apply those remedies that are sett downe for Choller.

Yf the paine of the hed proceedeth from the coldnes of the aire.—You must applie the remedies aforesaid that are sett downe for flegume.

The manner of diet in euerie paine of the hed.—The patient that hath hedach, either proceeding from blood or choller, must drinke noe wine, eate noe flesh, what meat, or anie thing that nourisheth greatlie; but must bee content to drink Tifince, balme water, or the Iuleb of rosies; and to eate rosted apples, damask prunnes, almond milk, and barlie cream, and porrage made with lettuce, and purcelaine in Chickin broth, or with a piece of veale, if the patient bee weake. In the paine of the hed, which proceedeth from a cold hume, the patient must drink no wine for the first
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first 3 daies, but onelie smale beare; for although the wine bee agreeable and comforteth naturall heate, yet it is verie hurtfull to the animall heate, the braine, and the nerfes. In whatfoever paine of the hed the patient suffereth, hee ough[t] to make light suppers, and avoide all windie meates, as garlike, onions, leekes, pease, beanes, lettaice, spice, mustard, great cabbag, falt meats, and such as are hardlie digested. Hee must likewise avoid sleepe in the daie time and presen[t]lie after supper, and let him not take his rest before two howres after meate bele overpassed. The travell of the spirrits is verie troublesome and hurtfull to them, by reason of the Commotion yt happeneth in the animal spirrits, which are the instrumets of vnderstanding, as AVICEN faith. There is nothing more conuenient to aswage paine, and to caufe a long paine to haue short end, then rest; and to leaue all those things which perplex the animal vertue, such as are strong cogitations, and all labour of spiritt; and especiallie after meate, the patient must avoid all things yt travaile the vnderstanding, as contemplacön, study, reading, or writing. For the better vnderstanding of the infirmitie of the hed, you are to conceive that sometimes it happeneth, by consent of some other members that are affected, as, for example, the stomake, the mother, the veins, the liuer, the spleene, so as the caufe of the sickness is not primarily in the hed; for which cause wee are to heale the infirmitie of the part affected, according to the manner which shalbee taught in the Chapters following. You may discern when the saide paine commeth by the infirmitie of the stomack, when the patient hath great paine in the same; from the mother, when the woman feeleth paine in her bellie; from the reines, when [the] sick feeleth great paine in them; when the sick is sensible of greate paine in the spleene the harme proccedeth thence, especiallie when the paine and heavines is on the left side of the liuer; when the paine is on the right side, and aboute the region of the liuer that lieth vnder the short ribbs, the harme proccedeth thence.

THE
The poore Mans Talennt.

THE SECOND CHAPTER.

Contayning remedies for the infirmities of the face, the extreame redness thereof, pimples and ferior speckles.

First to heale this infirmitie, which is in scorne called copermosse, and is an excessiue rednes of the face, either in the nose or other parts thereof, which proceedeth from adult humors and salt fleume, I am, before I write the remedies, to enseowe that if it bee of long continuance it is vncurable.

The Palliative cure is thus.—You must purge the bodie, as you did in the paines of the hed proceeding from choller, then steepe linnen Clowtes in allum water, made, as I shall teach you hereafter, which clothes must bee laide vpon the rednes, and oftentimes applied.

Allum water.—Take one pound of rock allum, of the iuyces of purlane, plantine, and fower-grapes, of each a pint, with Twenty whites of egges; beat the whites wth the iuices, then mix them together, and put all into a bodye, with a heade of glas, and distill a water from them, and refere the water that falleth into the receauer to the vfe aforesaid. This medicine is good against tetter, itchings, and heats that happen in the skinn.

Another remedie.—Take of earth allure of siluer and brimston, of each equal parts, and boile them in equall parts of rose water and vineger, then, with a linnen wett in that liquo, applie vpon the rednes.

A palliative cure for the incurable.—Seeth Cammomill flowers, violets, roses, and lillie flowers, and bathe the part affected; then annoint the place with halfe of unguenti Conphrecaatum, and halfe of unguenti Citriu, adding a little brimston
The poore Mans Talentt.

brimston in powder, and quicksiluer quenched in fausting spittle.

Another.—Virgins milk, called in lattin lac virginis, rose water, wherin some brimftone finelie beaten hath beene disfolued, oile of Tartar, and oile of wheate are good in this case, especiallie Lac virginis, to cleare the countenance, drie vp the virulent pimples, and to destroy the frecknes, and it is made after this manne[ing].

Lac virginis.—Take three ounces of Litharg of siluer, beaten & ferced, half a pinte of good white wine vineger, mix them well together, and distill them by a filter, which is by a lift, or passe them through a cloth or bagg. Then take the faid water, and mix it with the water of falt made with an ounce of falt, well beaten to powder, and half a pinte of raine or fountaine water, and mix these two well together, then will they grow white after the manner of milk, and wafhe the part afflicted with this water. Diuers men boile the lethardge with vineger, and some of them add a little Cerufe, which is verie good against all rednes of the face.

The manner how to diet such as are infected with that disease.—Thei muft abftaine from all overfalted meates, spices, fried and rosted meates, avoid drinking of pure and badd wine, and from eating of leeks, onions, mustard, and all hott herbes. In steede whereof, they maie vfe purflane, lettaice, borage, and fuch like. Furthermore, thei are to keepe their bodies solubile, and in sleeping raife themselues upon theire pillowes.

For rednes of the face which is curable.—Take a pint of goates milk, the Crumes of new white manchet, 6 whites of eggs, 2 drachms of Camphire, and the juice of 6 Citrons, mix all the these togeth'r with the milk. Then take the 3 forts
The poore Mans Talent.

forts of Plantone, and laie a bed of your matter, and a bed of the Plantaines aboue, and close vpp yo\textsuperscript{e} bodie, and distill with a gentle fire as you doe yo\textsuperscript{e} rose water, and take that which you finde in yo\textsuperscript{e} receaver, and keepe it in a glafs violl fifteen daies; after which, take a white linnen ragg and steep it in the water, and applie it to the rednes.

For Chapt lipps.—Annoynt them with unguentum album Caphuratt\textsuperscript{i}, and if there bee anie blood, filth, or matter about y\textsuperscript{m}, wafh the place w\textsuperscript{th} plantaine water, wherein a little alum hath first beene boiled, and then apply your ointment; or annoint them with Tutty and oile of eggs. It is likewise good to wafh them w\textsuperscript{th} barley water and plantaine water mixed together.

For the Cancer, vicer, and Noli me tangere.—Forasmuch as Noli me tangere com\textaelie appeareth in the nose or face, like a little excrescence, round, hard, and painfull, declining to a leaden cullor, wee maie well iudg[e] it to be a dangerous disease; yet, notwithstanding, it shall not bee amifs to make this ointment following, and applie it vpon the place. Take 2 or 3 ounces of Unguent\textaelium Caphuratt\textsuperscript{i}, of the Iuices of Plantaine and nightshade, of each half an ounce, of Tut\textesia prepared, the weight of half a crowne; incorporat these together, and make an ointment thereof, and applie it.

For the Scrofula, or Kings euill.—Although these excrescences and tumors can verie hardlie, and but in a long time, bee cured, by reafon of the could flegmatique humors wherof thei are caused, yet becauf the poore are often pressed with these infirmities, and your hono\textsuperscript{e} laboureth in devotion to help them, I will sett downe a remedie w\textsuperscript{th} S\textsuperscript{r} DOMINICK revealed to a poore deouout woman. And thus it is; take leeks w\textsuperscript{th} the leaves and beards, and the roots of the dock, and draw out half a pinte of the iuyce of them, and put the same into a viall of glafs with one ounce of Pelitory
The poore Mans Talent.

Pellitory of Spaine beaten to poulder, and a scruple, which is twentie graines, of verdegrice, shake and mix them well together. Then, everie daie bathe and foment the tumors therewith, either with cotton or a linnen pledget, after which take a white linnen Cloth, and wet it in some of the water, and laie it on the sore often, in vsing it shaking of the glafs.

A Purge to to bee giuen before you foment them.—Take half a drame of good turbitts, a scruple of ginger, half an ounce of sugar, and an ounce of white wine, mix altogether, vs the same three times in the weeke, in the morning fasting, and vs it for three weekes space.

For those Scrophula that were Vleurated.—Mundifie the superfluous flesh with agripos and with yow maie buy at the Apothecaries, and to cure them perfectlie it shall bee good for you to wash the soare with Allom water, and sometimes applie a pledget dipped therein. And if there flow anie great moisturne, when it commeth to bee closed and skinned, putt vpon it a pledget with ungulent Apostolor, mixed with a little of this ointment following, which must be applied aboue the soare from the begining vntill the end of the Cure; for it hath the vertue to incarnate, to mundifie gentlie, and to close vp the Vlcer.

A Singular ointment for the weeping Scrophule.—Take of the oiles of lillies and linseede, of each 3 ounces; of oiles of roses and mirtles, of each two ounces; of the lithargies of gold, silver, and minium, of each one ounce; of Diaguilo cum gummis 3 ounces; of goates greafe and wether fatt, of each 2 ounces and a halfe; of the iuice of doggs tongue, the herbe, 4 ounces; great pitch & comon pitch, of each one ounce and a halfe; boile all together till they grow black, and the Iuice bee wholeie consumed; then straine all theron a thick cloth, afterwards boile ym againe vpon the fire till thei
The poore Mans Talent.

thei growe extreame black, adding of pure turpentine 3 ounces, of Opoponax two ounces and a half, of white wax asmuch as sufficeth, make an ointment, not overfolide, and put in yo turpentine & Opoponax, when it is taken of ye fire. The herbe called doggs tongue is good to be applied to the said Scrophula.

The Regiment and diet in this infirmity.—The sick ought to endure hunger as much as in him lieth, and to take heede that hee eate not overmuch; hee likewise ought to kepe his hed vpright, and not to sleepe leaning on his knees, or bending his hed downewarde; hee likewise ought to avoid much laughter, much speaking, or entring into deepe choller.

Hereafter folows remedy for the eies, which are the messengers of the soule, expressing either ioy or anger conceaued, which pretentlie discouereth it self in them, and thei are ordaine for the light of the whole bodie; for wch nature hath ordaine the eiebrowes and lids for their tuition, the better to reist those things that are contrarie to them; this notwithstanding, fomtimes debilitie posseezeth the light, which may bee prevented after this manner following.

A remedie for the weakeenes of the light.—Take Fennill, vervaine, Clarie, rue, rofes, of each equall parts, and distill a water from them, and dropp a little thereof into the eies euening and morning.

An other experimented water that cleareth the light.—Take the Juices of fennell, ciebright, rue, and Clarie, of each two ounces; of pure honney one ounce and a half; of Aloes, Tutia, Sarcocol, of each half an ounce; the gawle of a Capon, a cock, and a pullet, the fourth part of an ounce; of nutf-megs, cloues, and saffron, of each one drachm; of sugar candie 6 drachmaes; put all these into an alembique of glafs,
The poore Mans Talennt.

glafls, and distill a water from them. Dropp of this water, once a daie, two or three dropps into your eies. If you could get the liuer of a buck, and mix it with these it would bee the better, and the water would haue greater venture.

For the same.—It is good everie daie to Chewe a nutmeg; likewise to take once in the weeke a confite mirabelane.

For the same.—Burne a Pie to ashes, and wth Fennell water distill thereof into the eie. It is good likewise to vfe distilled water of yong pies. The like good doth the distilled water of rotten apples, if you putt 3 or 4 droppes into the eie.

Such pills as are good for the fighte.—Pills sine quibus, Affaierets wth Agarick in trochisques, and Pillule lucis are good to purge the braine and comfort the fight.

For the paine of the eies.—Sometimes the paine of the eie proceedeth from blood, and then the veines of the eies are redd and swolne, in which case it is good to open ye hed veine, on that side where the paine is, and to draw blood. Sometimes the saide paine proceedeth from Choller, and then the patient feeleth great shooting and pricking in his eies and intollerable paine, and commonlie there appeareth a certaine yellow gumme in the eies, for which caufe you ought to give him a purge for Choller, such as hath beene fett downe in the remedies of the paine of the hed for Choller. Sometimes such paine happeneth through flegume, and the patient feeleth great heauines in his eies, with great store of gumme and matter continuallie droppeth from them. For wch cause you are to purge flegum, as it is fett downe in the remedies of the hed procured by flegume. Sometimes the paine is caused by winde, at wch time the patient feeleth such paine as if a hammer were beaten vpon his eies, to remedy wch make a decoction of Camōmill and meliolott flowers and fennell feede fode in water and white wine, equal
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equal parts, and steepe a linnen cloth, 4 double, in the liquor, and cruch it out betweene two trenchers, and applie it often to the eie. Sometimes the eies are pained through some outwarde causes, such as is diust, winde, or heat of the sun. In this infirmitie, applie womans milk beaten stronglie together with the white of a new laid egg. And somtimes the said paine commeth by a blow or stripp; for which distill a little dropp or two of a pigeon or yong turtles blood into the eie, which taketh awaie all bloodfrott.

For an extreame paine of the eies.—Take an ounce and a half of oile of roses, the yowlk of an egg, a quarter of an ounce of barlie meale, and a little saffron; and incorporat all together, and applie them betwixt two linnen clothes to the paine.

Another.—Take of the crumes of white bread, about an ounce, and boile them in the water of garden nightshade; then incorporat with the said bred two yowlkes of eggs, oile of roses, and Cammomill, of each one ounce an[d] a half; of the Muffilage of Linseede one ounce, and applie them as is abouesf[at]d.

Another.—Take vj leaues of henbane, and drie them on a tilesfherd; then beate them to poulter in a mortar, and applie them.

For the rednes of the eies.—Upon the begining of the redness, you must vfe ftupes steeped in the water of roses beaten together with whites of egges.

Another.—Take red rofe leaves, seeth them in water, lay them warme to the eies. This application taketh awaie all spotts of blood which somtimes happen in the eies, and it is good against the paine of the eies in the begining. It is good likwise against the paine of the eies procured by a C \\
\fstroake.
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stroake. If there suddenly happen a spot of blood in the eies thorough a stroake, applie stupes with the whites of eggs beaten; and after you haue appeased the paine, you are to applie a plaister vpon the eie made with the yowlk of an egg, barlie flower, and the juice of mallowes; and if afterward the eie be not healed of that bloodspott, you are to applie therevnto a plaist, partlie dissolvitve, partlie defenseitve, and partlie appeasing paine, which you may make of wheatmeale, the iuices of mallowes, mints partlie, & the white of an egg.

For a long continued rednes in y eie.—Take a scruple of Aloes, Cecotrins, and boile it in Celandine water; then let the Patient take the fame thereof into his eies, and afterwards wash them with Fennell water.

Another.—Take the powder of Commin, incorporat it with wax, and laie it warme, after the manner of an emplaster, to the eie.

Another tried often.—Take of the iuices of vervaine and rue, or wormewoode, of each half an ounce; of rosewater one ounce; mix them, and dropp of that liquor often into the eies.

To restraine yr teares of the eies.—Make a plaister of the powlder of Maftick, frankinsence, Bole Armonack, and gum Tracagan, with the white of an egg, and applie it to the browes and temples; applie likewise a Cupping-glaafs vpon the napp of the neck.

Make likewise this liquid medicins for the eies, and dropp it into them.—Take of Tutia prepared and the bloodston, of each one drachme; of aloes half a drame; of perles and camphire, of each the third part of a dragme; beat these to a moost subtile poulter, and mix them with 3 ounces of the water
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water which is drawn from the buddes of roaes when the leaues are pulled, and make a medicine; to restraine all humours likewise, which fall vpon the eies, vse the Poulder aboue said, mixed with raine water wherein a little pure Franklinference hath been boiled.

For spotes in the eies.—The spotts in the eies may easily bee cured in the yonger fort, but in the old very hardlie. The begining of this cure is after this manner: you must mollifie the eie and place afflicted with the decoction of Commonmill and melilot flowers and the leaues of Cabbadge, and caufe the patient to receiue the steame thereof into his eies. Then muft you minister A poulde made of sugar Candie, fat gem, & Calcined egg shels; and afterwards dropp womans milk into the eie, mixed with the decoction Fenngreeke.

Another singular receipt for all spots.—Take snailes and wash them eight times in water, and distill a water from them; then take lizards doung, red corall, and sugar candie in fine poulde; mix them with the water you haue drawne, and distill it once more, then evening and morning drop a dropp thereof into the eie.

A regiment for the eies.—Lett the patient bee carefull to keepe his body soluble, and lett him shun the fire, smoake, and duftie walks, and the aire with is either ouer hott or our Coulde, and abstaine from weeping & longe readinge a small printe. To watche much, to drinke wyne excessuie, & to eate in the eueninge intemperatlie, are verie contrary to the eies, and hurt the sight; so likewise doe all things that are windy and caufe vapoures, as garlike, onions, leeks, mustarde, peafe, or Beanes. Lett him keepe his feete Cleene, avoyde sleepinge in the daie time, and lett him fix his eies one greene things, Cleene water, pretious stones, and beware of hanginge downe his heade; lett him vse meats of easie digesfyon,
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disgeftyon, and oftentymes eate fennell; and after his meales
take some prepared Coliander seede, not drinckeinge after yt.

A remedy for the paine of the eares.—Take oile of Roses &
a little rose vinegre, and infuе thereof into the eare; then
make a bag of Camomell and meliolott flowrs, and applie it
warne to the parte.

A remedie against the singing of the eares.—The patient
must take Pillula Cochiae, or Fedide, according as is formerlie
aduised, because this bussing and noife proceedeth from a
windie, or flegmeticke, repletion; and before hee take the
sain pills, it shall bee good for him to take 3 ounces of Fennell
water before dinner for 3 or sower daies. After the operacon
of the sain pills, putt a tent into his eare, steeped in oiles of
rew, Castorei, or spike, with the juice of leekes; & ofen-
times, in the morning, fafting, let him receive the vapor of
this decoccion followinge hott & by a Tunell. Take of
maioram, rue, wormewood, of each a handfull; of Cammo-
mill & meliott flowers, two little handfulls; boile them, and
let him receaue the vapour of them.

The gouernance of one yf is foe affected.—The sick ought
to drink and eat verie little, to excercife himself fafting, and
to vs the hott bowfe often and sometime to sneeze; hee
must avoid all windie meates, and if hee drink wine, let
him temper it wth water.

Against deafnes.—Sometimes deafnes happeneth by
reason of winde gathered in the eares, wch procure a certaine
found and singing; to remedy wch infirmitie, disfolue a little
aloes in hott water or in white wine, and distill it into the
eare; then beate a little Euphorbit to powder, and blow it
into the nostriles to make him sneeze; sometimes the sicknes
growth by reason of flegme, wch yf it growe inveterate, yf
is vncurable. But if it be but begining, you may purge his
hed
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hed with those remedies I haue taught in the paine of the eares. Then take bay berries beaten to poulde, and boile that poulde in oyle of lillies, and drop it warme into the eare.

A remedy against a stinkeing nose.—Take Cloues, ginger, and Calamint, of eache equall parts, and boile them in white wine, and let the patient wash his nose therewith; let him the put into his nothhirs the powder of Pireth[r]um, ye his hed bee full of flegme; hee ought first to bee purged wth Pillula Cochta or Hierapica. The same stinck also sometimces proeeedeth from the stomack; foe that you must first Cure the stomack, according as you shalbee directed in the Chapter of the remedies of ye stomack.

A remedy against bleeding at ye nose.—Tak[e] a Drachme of Boile aromoniak, walshed and mixed in rofe water, or in plantine water, and let him drink the same; then vs ligatures for his armes and legs, and make a tent of the smale, stinking red nettles, and putt it into his nose. Furthe, let the patient hold in his hand the herb Agrimony wth the roote, and undoubtedlie the blood will stenchief.

For the same.—Affix a Cupping glas vspon his liuer, ye the blood floweth from the right side; ye from the lefte, vspon the spleene; and applie to the priuie parts stupes, or linnen Clothes, steeped in vineger, and to the pappes, if shee bee a woman.

Remedies agt ye paine of the teeth.—The Paine of the teeth, wch, as GALEN witnesseth, wch of all violent passions wherwth a man is pained is most troublesome, and comes either from a whott or cold caufe; if the caufe bee hott, the gâmes bee red and inflamed; for which caufe it shal not bee amiss for the patient to gargarize with Camphire water, and to boile camphire in vineger, and to hold it in his mouth.

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Another singular remedy wch taketh away the paine of the teethache, if it be a hote cause.—Take the roots of white henbane, and boile ym in vinegar and rose water; let the patient hold a spoonefull of this liquor in his mouth, and, after a while, spitt it out, and vide it often.

A remedie for the paine of the teeth proceeding from a cold cause.—Because that in such an infirmitie water distileth into the mouth, the Patient ought to take Pilula Cochiae to purge his hed; then let him holde warme wine in his mouth, wherin pelltorie of Spain hath beene boiled.

Another remedie for the same cause.—Take fage, Pelltorie of Spaine, and boile thē in veneger, and often vide a spoonefull thereof hott in his mouth.

Another remedie.—Take the middle bark of the Elder tree, salt and pepper, as much of one as the other; beat them altogether, and make pills to hold betwixt his teeth.

An Excellent remedy.—Take twentie Ivy leaves, and boile them in a little glasse Pipkin, with a little salt, in good old wine, & lett them feeth foe longe while the vertue of the leaves bee gotten into the wine; then take it from the fire, and when the patient feeleth it fo warm as hee may endure it in his mouth, let him take a spoonefull or two at a time of the wine, and hold it on the same fide where the paine is, and incontinentlie it will wax lesse.

Another.—A Pill made of the inward bark of briony, held vpon the pained teeth, easeth it speedilie; so you renue it often it voideth matter abundtante..

Another excellent pouder to preserue, whiten, and strengthen the teeth.—Take 4 drachms of red Corall, of pelltorie of Spaine as much, firft dried vpon a tile shade by a gentle fire till
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till it bee fitt to bee poultered, a drachme of Maftick, and 
half a drachm of mace, and a little fine fuger; beaten them 
all to an inapalpable powder, and with a peece of scarlet 
rubb the teeth therewith at your pleasure.

Another.—A Cloth steeped in veneger of Squilles is good 
to rubb the teeth and gummes; it comforteth the roots of 
the teeth, & giueth a good odour to the mouth.

For the stench of the mouth.—Let the patient oftentimes 
wash his mouth with water and vineger, and afterwards 
Chew maftick in his mouth; for a long time after it shal 
fit him to wash his mouth with winne wherein Annisfeeds 
and Cloues haue been boiled.

How such as [are] aggrieved with the paine of the teeth and 
stimling breath should be governed.—Thei must wash their 
mouth before and after meat with warm water, or wine, to 
clenfe them, and purge the humours of the gummes wch fall 
from the hed. In the morning, fasting, let him wash his 
mouth and rubb his teeth with a faage leaf, or the pill of a 
Citron, or with a poulter made of gloues and Nutmeggs. 
Let him avoid whitte meates, raw fruities, sharp things, and 
such as are hardlie Chewed, and all meats that are hard to 
bee digested. Especiallie let him not vomit.

THE THIRD CHAPTER.

Intreateth of remedies for the infirmity of the breft.

First of all for Horfnes, wch interrupteth a mans voice 
and maketh him speake wth great difficultie, hee that 
is troubled therwth must avoid all sharpe and powerfull things, 
all falt meats and such like; hee must eschew sleeping by 
daie; overwatching; hee must avoid Cold, much speaking, 
and
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and lowd crying. All sweet things are cōfortable for him, as rosted apples with suger, raisons of the Sunn, fatt figgs, Almond milk, barlie Creame, pyne seeds, suger pellets, Sugar Candie, and licoras.

A remedy for a whorsfe voice.—Take the broth off red Cabbage, and dissolue in a draught thereof 7 or 8 suger pellets, and one ounce of sirrop of maidenhaire. Let the patient drink it about bed time.

Another remedy.—Give him a loozinge of Diareos simplicex morning and evening.

A remedie for a long continued hoarsenes.—Take raisons of the sunne, fatt figgs, suger, Cynamons, and Cloues, of each a little quantity, and boile them in pure wine; giue the patient evening and morning two ounces thereof, provided all waies that hee haue noe fevar.

To the same effect.—Sirrope of Iuiubes, giuen evening and morning, one spoonefull, or taken with a stick of licoris. Yf with the hoarsenes there descend abundaunce of Rume into the mouth, it is good to make an Electuarie with the half part of Diareos, and the half part of Diatragant, and to vfe it euening and morning; then to perfume a capp bafted with flax, made with frankinence, mastick, varnish, and Storax Calamite, and to weare it on the hed.

A remedie for the Cough.—Take hisop, raisons of the sunne, figgs, of each half a handfull; of licorace one ounce; boile these in water till the third part bee consumed, then let the patient drinke thereof two or three times in the daie. In the morow, two howres before hee eate, and one howre before supper, at euerie time 3 ounces, and incontinentlie after, it shal not bee amifs for him to eat a loozinge of Diareos or Diapensidion. Yf you desire to make the former decocion
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decocion stronger, & more effectuall, add to it a colewoort roote, annyseeds, and Fennellseeds, wth nettle feede in a little quantity, which is the fourth part of an ounce.

Another remedy.—Take sugarcandie, Pillulae albi Diaireos, and DIatracacanth, of each an ounce; of licorace two drachms; make a powlder of these, and glue the patient a spoonefull thereof, morning and evening, and let him drink after it one ounce of Hisope water, or scabious water, wth sugarc or without; in stead of wch waters it will bee verie profitable for him to take the broth of red colwarts without falt.

Another remedy.—Take of sirrop of licoras & Hisope, of each half an ounce; let him drink, evening and morning, the same quantitie in three ounces of Ptifan, and sometimes take a spoonefull of the sirropes themselues.

Another.—Loch Sanii, and Loch de Timo, and Loch de Pulmone Vulpes are excellent to vse in this case, and sugarc pellets may bee vfed in the violence of the Cough; it likewise shalbee good to annoint the brest with oile of lillies, almonds, and Maij butter. Note this, that the Cold Commonly commeth by reasof Cold humours which greeoufli afflict the lunges; for which cause all hott and sweet things, and such as procure spittle and ayre, are fitting in this diseafe, as are abouesaid. And sometimes it proceedeth from a hott cause, which maie be discerned when it is accompanied with a great alteration and hott fevour; and then must the patient abstaine from drinking of wine, and do all as followeth.

Against a Cough which proceedeth from a hott cause.—Take of the Sirrops of violets and Iuiubes, of each half an ounce, and in 3 ounces of Ptifan minist it to the patient, or in warme water. To the same effect, giue a lofinge of Dia-
tragacante, & after let him drinke three ounces of Ptifans.

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A rule to informe those that have the Cough.—They are to avoid all vineger, veriuyce, salt meats, fruits, and raw herbs; muddy and slimy fish; grosse meats and excesseful glutting of themselfes. Thei likewise must take heed of drinking of wine betwixt meales, and of sleeping by daie, and presenlly after mete; winde, cold, and overmuch speaking ar[e] Contrarie vnto them, and all trousele of boddy & spiritt likewise; restraining and keeping in their breath doth them good.

Remedy against short breathing.—Difficultie of breathing proceedeth commóilie from Clamy and vifous flegme, wch possesteth the lungs, or from matter wch is locked in the breft, and stopeth them, or from a Rheum that falleteh vpon the lungs, and into the breft, whence groweth the difficultie to draw aire, and this is called by the Phisitians Dig/nea, or difficultie of breatheinge out; and that is called Aftma, or difficulty both in drawing in the aire and in expelling it, and it is called Orthopnae. For every one of these maladies, the things wch are ordained for the Cough are necessary, and that which followeth. Take an ounce of Raifons of the sunne, the stones taken out, two fatt figgs, the pulp of one date dried, hisope, maidenhaire, licorace, the lungs of a fox mashed in wine, or scabious water, of each one drachme; of sugar pemdes two ounces; incorporat all these wth siropp of licorace, and make a loch, and vie it often wth a stick of licorace long time after meate.

Another receipt.—Take horehound, Maidenhaire, and hisope, of each a handfull; of licorace, Dates, figgs, parflie, Fennell seeds, of each half an ounce; boile these in a pinte of water till the third part bee consumed; then glue him to drinke 3 ounces thereof, in the morning, two howres before hee eate; and before, and incontinentlie after, it shall not bee amifs to take the bignes of a walnut of the con-ferues of Colewarts, or a loofing of Diaphisopi or Diasiras Salomonis.
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Salomonis. The loch of the fox lunge is very good for this Ælstma.

An ointment for a short breath.—Take 2 ounces of oile of sweete Almonds, of Maij butter w'out salt one ounce, and a little saffron and new wax, and make an ointment to anoint the breft evening and morning.

A regiment for short breathing, which often times is caused by flegme w'h is imbibed and gathered in the lungs.—It is behooffull to obserue that rule w'h is set downe for the Cough, and to liue in drye places and farr from fens and marshes, and to lie in a Cleere and noe Rheumatique chamber, wherin, during the winter time, let a fire bee kept of dry woode without smoak. Let the patients bread bee leavened, And let him forbear all tarts, cakes, simnels, and crust of pastie, all baked meats are nought for him; as harmfull likewise are peafe, beans, Chestnuts, medlers, and such like; or anie meate that is windy, or ftoping fish that is rosted on the gridyron is leis harmfull. Barlie Creames, broth made with red Colewoorts, or the broath of an old cock sodden with hisope and a little saffron, are very good; foe are figgs, raifons of the funn, dates, pippin, kernels, and sweet Almonds. Suddaine and hafty motion or exercice ys very dangerous, although ordinate exercice before dinner bee very good and profitable. Wrath, vexing, despight, and other passions w'h enflame the heart and spirrits, ought to bee avoided.

Remedies for those ye have the Pteisch.—Pteisch is an vlcer of the lunges, by meanes wherof the bodie consumeth in such fort that nothing remaineth but skinn and bones. And you shall perceauve when a man is troubled with this sickness, because hee dailie growes mor[e] drie and leane, his haires shed, and hee troubled with a violent Cough, and spitteth thick matter, w'th some streakes of bloode in it. And if that
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which hee spitteth were put into a bazon of water it will sink to the bottome. Galen speaking of this mallady faith, that hee neuer knew man that escaped it, And that beeing at Rome hee counfalled such as were sick thereof to inhabit mountanes and hyllie places, farre from waters or plashie marshes, whereby theire life was prolonged. Although at laft thei died of the same sicknes, yet it is not amiss to set downe remedies for them. And that which most profiteth them is to drink euerie morning two or 3 ounces of Asses milk before dinner; in steed whereof thei maie ve goates milk, newlie milked or drawne, and euerie time to put into ye same a spoonéfull of sugar roset, and to eat conserue of roses, Pignolata, and Diatracanthum, and to anoint their breasts, both before and behinde, with oile of sweete Almonds and Maij butter.

Another experimented remedie.—Take 2 ounces of Pympernell, and beat them to powlder, and afterwards, with sugar, make an Electuarie, whereof euerie morning glue the sick two dragmes, with three ounces of Pimpernell water with sugar.

The distilled water of snails is verie good to bee drunck by those that haue the Ptsick in the morning, and for all such as are drie & leane.

Another remedy.—Take of the 4 Cooling seeds, and quince seeds, of each 3 drachms and a half, of white popye seed 5 drachms, of the Juice of Licorace, Hifope, Amidon, gum Arabeck, & Diatracaganthe, of each one drachme and a half, of sugar penedes to the quantity of them all; make a powder of these, and take 2 drachmes thereof euery morning, with 2 spoonefulls of sirropp of Iuiubes; or in steed of that powder, let him drinke Pitian, or Coltsfoote water, to the quantitie of 3 ounces; this powder is excellent against the Cough and consumpcon of the lunges, wherewith Haly faith that hee healed a religious man.
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A regiment for such as haue the consumption of the Lunges. —Thei muﬆ vſe thofe meanes that are fett downe for the Aftma, and avoid all spices, except it bee fafferne. Thei muﬆ likewise shunn all sharpe, fower, and eager thinges, & avoid all hunger and thirst, nourishing themselfes with meats of easy digestion, and such as nourish freely; of wch fort are Coollifes made with Capons, barlie Creames, almond milk, yowlks of egges, veale, lambe, kid, sheepes feete, and little birds which liue in the woods, and Crevifes and river fisch that are scaled, with snailes boilled wth fennell and hisope.

They muﬆ live at pleafure and entertaine fome plaie or sport without travaile; thei muﬆ avoid laxative medicines, because A flux in that difeafe causeth death, wch is contrary to the difficultie of breathinge, in wch, of neceffity, they muﬆ alwaies keepe their body soluble, either naturally or by medicine.

For the Plureifie.—This difeafe is called plureifie by reaſon of a skin called pleura which investedh the ribs, and in it there are ingendred impoſtures, caufed of blood and Chollerique humours, of which the pleurifie is gathered. This difeafe is known by 4 signes; firſt, because the patient hath a moft violent fever; secondlie, by the paine wch is in the fide, wch reſembleth the pricking of a dagger; Thirſtlie, by the patients shortenes of breath; and fourthlie, by his Cough, wch is verie violent. By these signes you may know when it is a true pleurifie which groweth in the inward skinnes of the bodie. Yet is there another Baſtard pleurifie wch groweth in the outward skinnes of the ribbs, and in this the patient hath not fo great a fever as in the other.

The remedie.—The patient ought to open the liuer vaine on the fyde pained, although AUICEN in the three firſt daies thicketh the contrarie. But the firſt receiued opinion is the beſt, after bloud lettinge to the chaunge of the bloude, 

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Yet shall not be amiss for him to apply a blather full of hott water to his syde, and eueninge and morninge to anoynte his side with oyle of Camomell. Further, he ought to take glister made of whaie, with Cassia and oile of Violetts and honie of roses, yet his body be bounde. Instead of which glister it is not amiss to take an ounce of Cassia before dynner, either in a Bolus, or with Ptifan or Scabious water.

Another Remedy.—Take the distilled waters of broome flowrs, scabious & Cardus Benedictus, of each equal parts, with mixed togethers, giue him a drincke euerie morninge to the quantity of three ounces, and lett him anoynt his side with the oyle of Broome.

Another singular Remedy.—Take three ounces of Cardus Benedictus water, wyth a spoo[n]full of white wyne, and six yolkes of Fresh eggs; all theis beinge mixed all togethers let the patient drincke yt of warme as soone as hee cann.

Another experimented Remedy.—Take two good handfulls of horfedunge, and Twoe racies of ginger in pouder, and put the said dunges and ginger into a faire lynnyn Cloath, then put it into a newe glazed pipkin, and seeth the Cloathe or bag, fast Clofed; in Twoe pints of white wyne tyll the thirde partie be Confumed. Giue the patient some three ounces of this wynne euerie morninge, and after he hath druncke his winne, Cover him Cloafe that he maie sweate.

A regiment for the pleurese.—The patientt must neither drincke wyne [n]or eate flesh, but Content himself to drincke Ptifan, Barlie water, and suche like; and to eate barlin Creames, Almond milke, roaste applees, Raisons of the funne, and things of that nature, vntill the feaurs be extinguished. And to further his spettleinge yt shalbe good for him to vfe Coole and openinge finapis, Piliula albae Diantragacanth,
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Diatragacanth, fuger Candie, and other suche remedies which are good for the Coughe.

For the paine in the side wth is noe pleureifie.—Oft tymes there growth a paine in the side wth wee call a istiche, which proceedeth from wynde. For which infirmity it is good to applie hott thinges, as a hott toaste of breade, a bag full of oats and salt fried togetheer. It shalbe good likewyse to vfe a difhe of woode filled wth hott Ashes, horehounde, rue, wormwoode, marioram, Baies and Camomill.

Another Remedie for the same.—Take a Colwoorte roote, and herbe mullen, of eache one ounce; of Vervane, Motherwoode, Sage, mints and Tansie, of eache as much as sufficeth, or haufl a handfull; distill a water from them, and lett him drincke three ounces thereof as longe as the paine endureth.

Another.—Take the sayd hearbes and roots, and stampe them wth white wine, then straine them, and glie the patientt twoe ounces thereof three howers before meate.

THE FOURTH CHAPTER.

Of the infirmities of the hart.

Then is the disease called dibilitie, and feblenes of the harte when the Vitall spiritts are defectiu e wythowt a maniester Cause; or when the bodie consumeth and becometh discolorred, and that the Vitall operactons are weakened without a fensive harme to the other members but to the harte; and yt maie come of an impostume, for wth it is in vaine to secke remedie, because that euery impostume of tharte is deadlie; and this weakenes of the harte maie Chaunce by some accidentall Cause, which maie be knownen
The poore Mans Talentt.

knowen when there is greate and vehementt heate in the brest, yf so be that yt diminisheth more in drawinge in the Coulde then by drinckinge coulde water.

The Remedy.—Give the patientt that hath the feblenes of the harte, and is readie to fainte by reason of the feauor or extreame heate he suffereth, everie morninge the weight of a Crowne of the trochiques of Camphire in the wyne of Pomegranats, and applie to his lefte fyde, about the region of the harte, a peece of scarlett or lynnen steeped in roofer water and Vinagre. Instead of wch trochiques yo w maie giue the elefantarie Called Diamargarion frigidum euery morninge a lozinge. It is good likewise for the said feblenes of the harte to vfe Conserves of Roses, Vialetts, and lyllies mixed togeather, and to drincke three ounces of Sorrell water after yt, and to smell roasles, lyllies, rofewater, and vinagre.

Sometymes, and that verie often, this weakenes of the harte proceedethe from a Coulde and dry Cause, which is wthout a feauer, wythe feare and fadnes.

A Remedy.—Take of the elefantaries called Diamoscus or Pliris Archonticon every morninge, the quantety of a lozenge, then lett him drincke a little good wyne or bugloffe water after yt, and annoynete his brest wth Olium nardinum. Moreouer giue him, once a weeke, fiue howrs before he eate, a drachme of good Treacle, or methridate, difsolued in a lytle whyte wyne wherein a lytle mace hath the beene boyled.

To the same effect.—Yo w maie oftentymes giue the patientt, at such tymes as hee fainteth, Cloves, Cinnamon, nuttmeigs, and the roots of the Coale Condite, prouided that the patientt haue noe Consumption, in wch Cause he ought to abstaine from such things. Insteade whereof, yt shall not be amisse to nourishe him wth good meates & broathes
broathes wythowt spice, and to take, euery morninge, three or fower ounces of Asses or goats milke, wth fuger of Roses.

For the tremblinge of the harte.—Which by the Phisitian is called Cardiaca passio, otherwyse the tremblinge of the harte, wth sometymes Cōmethe wth, sometymes wthowt, a feaur applie theis:

If yt come wth a feaur.—Yt is good to open the patients liuer vaine, to giue him, euery morninge, sirop of pomegranets, or limons, in forrell, succory, or rofe water. Moreover the patient ought to smell Coolinge and areamatycall things, as roses, Violetts, lylles, and rofe vinegre. Againe, yt shal not be amisle for him to take an infusion of a drachame of good Rubarbe, wyth an ounce of sirop of roses, in three ounces of Buglos water. After wth yt shalbe fytt to applie vpon the lefte papp a lynnen Cloath steeped in plantaine water, roses, & forrell water, wth a lytle rofe vinagre.

A remedie when the tremblinge of the hart is without a feaur.—Giuie the fickle patient a Drachme of the poudler of Diamargariton Calidum, and the thirde parte of the powldr of Electuaris de Gemmis. Then lett him drinke twoe or three ounces of buglisfe and balme water mixed together.

Another Remedie.—Take Mafticke, lignū aloes, Cloues, Cinomon, nuttmeccgs, Cububes, of each one scruple, which is the Thirde parte of a drām; of Doronecum Romanum and perles, of eache fīfenee graines; of the seeds of Basil, Tenn graynes; of Amber and nuttmeccgs, Twoe graines; of the Conferues of Bugleffe and Colworthes, of eache haulf an ounce. Make an elecctuary of theis, wth fower ounces of fuger dissolved in white wyne and bugleffe water; Of which hee is to take Twoe drachmes euery morninge, and drincke a lytle pure wyne after.
The poore Mans Talent.

Another Remedie.—Take of the distillled waters of Bugloffe, balme, and borage, of theis three togeather one pynte, and half a pinte of good wyne; poulders of Cinamon, Cloues, and nutmeggs, of eache twoe drachmes. Mix all theis togeather verie well, then lett them haue a Walme one the fire, then steepe a lynnен Cloathe, or a peece of scarlett, in the lyquor, and applie yt vnder the lefte papp.

Otherwise.—You maie make a bag and quillit wyth the poulders of fanders, and the aboue saide Aromaticall spieces and other Cordiall poulders, and applye yt hott vppon the lefte papp.

Another Remedie.—Make a Pomander of ladant, Lignes Alos, the Rines of Citrons, mace, Cloues, borage flowers, amber, and Storax Calamite, wth waxe, and lett the sicke beare yt about him, and often smell the fame.

Another.—It is good to giue the patientt, in the morninge, three ounces of bugles water, wherein Cloues haue beene boyled. It is likewyse verie good for him, every morninge, to drincke three ounces of a Iulebe made wth half a pynte of balme water, and three ounces of suger. Confitio ex hyacyntho is an excelent and singuler remedy for the tremblinge of the harte; But yt is for greate and noble perfons, and not for the poore.

For Sincope or foundinge.—Sincope is an extintion, or suppleflyon, of fence and motion thorowe the hole Boddy, and therefore by the Philosophers it is called a Temporall, or lytle, deathe. It maie likewyse be called the greater faintinge of the harte, because the faintinge of the hearte is a way to foundinge.

A Remedie.—When the patientt foundeth the suddenly, sprinkle Could water and rose water vppon his face, except in
The poore Mans Talentt.

in the foundinge in a woman yt proceede the from the Mother, in this Cause yo\w are to forbeare all sweete things, and applye all stinckinge and filthyce things to her Nostrills, as Partridge feathers, burned Ca\foreum and A\ff\a\pa\ata\ida.

Moreouer, yo\w ought to giue the patientt a lytle good wyne, which is a thinge which fodainlye Comforteth, as Auerrhois faithe; afterwards chafe and bynde his armes, and this very stronglie, and procure paine, and then loo\e; then provoake the patientt to sneeze with bloweinge into his Nose the poulders of longe pepper, Euphorbium and Ca\foreum. And yf for all this the patientt reviveth the not, The disease is mortall.

Yo\w are to noate That yf foundinge growe from some greate resolution of the Spirites, as after some greate evacuation, eyther by fwt\e, flux of bloude, or by Stooles, yo\w must not Ca\st Could water on the patients face, nor yfe stronge ligatures, but keepe him quiett in a place wi\o\v moveing. Lett him drincke good wyne, and norithe him wi\h meats of easye disgestyon, as Chickens, Capons, partridge, Veale, Mutton, or Kyd, of which you are to make good broathes, Coulifes, and restoratives, either by distyllation or otherwyse.

THE FIFT CHAPTER.

Contayning Remedies for the fickenes of the stomacke.

The stomacke is the storehowfe of the Bodie to receiue all necessarie nutrimentt for all the members, and yt is scituated in the mid\e of the bodie to disi\fte the sayd meate, and ys often troubled wyth weake\nees and wantt of disgestyon; sometyme thorowe error of the quality and quant\ty of the meate, and sometymes by reasone of flegme or rheume, which discendeth from the hed.
The poore Mans Talenti.

A Remedia.—Hee must vie abstinence, and eate meates of easie digestion soberlye, drankke lytle good wyne, and he must purge his stomacke with pilles of Hiera simplices before meate, or take three of these pilles at fewer of the Clocke in the morninge, yt the Repletion be greate. At night, when he sleepeethe, lett him keepe his hande vpon his stomacke, or laye a lytle downe pillow, or a bag of wormeweode or Marioram, vpon the fame. Sometymes this debilitie happenethneither thoroughge distillation or rhewme, [n]either drinkinge or eatinge, but by reason of some vifcous or flammy flegme contayned in the orifice of the stomacke, which is the Caufe that ingendreth the rume, and maketh the meate to swyme in the fame wyth lytle thirst, and sometymes wyth fewer belchings and swallowinge. This debilitye cannot be p[er]fectlie healed, but you maie ease yt for a tyme, doeinge that which followethe.

A Remedia for the weaknes of the stomacke.—First giue the patientt stomachall pills twoe or three howers before he eate, more or leffe, accordinge to the smale or greate repletion of his stomacke, and after, you are to giue him in the morninge, Twoe howers before his dynner, and an hower before supper, at every time, a lozeinge of the elecctuary called Diagalanga, or of anie other Called Diafirmi, which elecctuaryes Confume wyndes and warme the stomacke, and thereby expell the eell Coulde and wyndy Complexion of the fame.

Another.—Greene ginger is verie good; yt will likewyse proffytt him mucho, in the begininge of his refexion, to take Annyfeeds and fennell feeds wyth sugare, or a Top of brede steepeed in good Muftcadine, wythowt drinkeinge the faid wyne, except it be in the ende of his meale.

Another Remedia.—Take Mafticke and Ladanum, of eache one ounce; mints and wormeweode beaten to powlder, of eache
The poore Mans Talentt.

eache one drachme; Turpentine as much as will serve to Incorporate them togeather, & make a plaster of them and sprcade yt vppon leather, and applie yt to the stomacke. Insteade of which plaster yt is good to anoynt the stomacke wyth the oyles Spikenard and Masticke, or to applie a warme Toft, steeped in wyne, whereon yo w maie putt poulde of Cloues and Nutmegs.

Sometymes the weakenes of the stomacke is Caused by heate, the which you may discouer when the patyent hathe litle appetyte, greate thirst, and sometymes paine in the heade; before meate and after he hath rotten belches, whereupon sometymes ensuetype the vomitt.

A Remedie.—Yf in suche dibility you perceiue that the party spytethe much, and hath a desire to vomitt, yt it is good for him to take five drames of Hierapic[r]a in the decoction of Cicers, or wth twoe or three ounces of wormwoode water, and in the ende of his repaft lett him vfe Coliander feede prepared, and avoyde drinckeing after he hath flpt by daye.

To the same effect.—To the same effect Comfited Mirabolans Chebulæ may serue, of wch he maie take once in a weeke, at fower of the Clocke in the morninge, a half, or a whole one at a time, takinge that which is in the midle out.

Yf in the sayd debilytie of the stomacke, wch is Caufed thorough heate, there appeare noe abundants of spitle, but drynes of the mouth, wyth thirst, and foinkinge and fumie vomitt, it is good, euerie morninge, to gie the patient Siropus acetofus, sirop of Roses and of Quinces, wyth endiue and succerie waters. Then lett him take Hieraspíca, as is above sayd, or suche a purge as is fett downe in the reme- dyes of the heade for Coller.

It is to be noted that in this debilytie of the stomacke, yo w ought neither to vfe cerate, plaster, or bag wheare there is heate, for feare of augmentinge the Caufe; but it is profitable
The poore Mans Talent.

profitable to anoynt the stomacke with Coolinge oyles, suche as are oiles of Roses and Quinces. And yf he haue a minde to vse a plaster, make yt of red rosas and Sanders.

Against loathinge & abhorringge meate.—Sometimes the sicke mans stomacke is afflycted wyth a diseas called loathinge, by which, Contrary to his will, he loatheth and refusethe all meats which are offered him, as a man in helthe taketh pleasure in his victuals. And the caufe of this maladye is repletion of Chollerique and gross and Clamy flegme gathered in the stomacke, and the sicke partie is verie thristie, hath his Tounge drye, his mouth bitter, and sometymes he vomiteth yellowe Collor.

A Remedie.—Hee is to purge Chollo accordinge to the direction before specyfied. And yf his vaine be greate and full of bloude, you maie let him bloude on the right arme, in the vaine that beft appeareth. And to enkindle his appetye, yt is good to let him eate and drinke whatsoever he desiereth, althoughe yt be leffe profytable, and to giue him the Iuice of Pomegranats.

For Belchinge.—Belchinge is a kinde of inflatiuue windines expelled out of the stomacke by the mouth, and yt proceedeth from defecte of heate and febleness of the stomacke, which ingendreth winde. By which means ye may perceve that yt signifieth a Could Complexion, which is the cause of such windines. Soe that after dynner yt is good to admynifter thes meanes followinge.

A Remedie for the winde of the stomacke.—Lett the patientt avoyde all fruits and rare harbes, such meates as are harde of digestion and sylly much, especially of sleepeinge by daie. He must, fastinge, take a dredge of anise & fennell seeds, Comynseed, and Carrawais in pouder wth fugere. It is good likewyse, in the morninge before he eate, to giue him
The poore Mans Talentt.

him a lozeinge of Aromaticum Rosatum. And he that hath his stomacke pained and Coulde, yt shalbe good for him to take, euery morninge, Lozenges of Dianisium and Diaclinum, and afterwards to drinke a spoonfull or Twoe of good wyne.

Another.—You maie giue him a lytle poudre of galingall in wyne, or a lytle poudre of Comion wyth good wyne.

Another.—It is good in the morninge, fastinge, to giue him Twoe ounces of pure wyne, wherein bay berries haue beene boyled wyth aniseseeds and Carawaies. And yt you add a lytle pure Franckinfence, the wyne will proffytt more; and outwadlye applye a bag full of Camomill, Rue, wormeweode, and marioram.

It is good likewyse to anoynte the stomacke wyth oyle of Spicknard or Bayes.

Sometymes belchinge and windines Côme before meate, and the Caufe thereof ys viscous & waterye flegme which is in the stomacke.

A Remedy.—You must purge the flegme wyth Pillulie chochice, or distarvthamum, as I have shewed you in the remedies of the paine of the heade Caufed by flegme. And before you giue him his purge, for three or fower mornings, twoe howers before Dynner, Let him take twoe ounces of sirop of wormewood, or Mynts. After which purge, you maie anoynt his stomacke wyth oile of Mafticke, spicknard, wormewood, or lyllyes, and then applie GALENS stomachall Cerale, or seare Cloathe, or a bagge bafted wyth marioram, wormewood, and Camamill. After that, euerie morninge, lett him take a lozenge of Diagalanga, or fuch like. It is to be Noted That yt the patientt cannot take anie purgation suffycientlie to evacuate the fullnes of his stomacke, which hindereth his appetye to his meate, he must be emptyed by Cleftieth thus: Take a pinte of Barlie water, disolue therein one ounce of Diacathalicon, three ounces
The poore Mans Talennt.
ounces of redd sugar, and three ounces of oile of Dill and
Camomill, and infiecte a glifter. Then lett him take a pill
of *Pillulae Elephangine*, or of *Hiera simplicis*, before dynner
or supper. Furthermore, yo\w are to observe That yf before
his meate he feele a heauines in his stomacke, you maie
minifter the same pills one howere before his meate.

For Hitchocke or Yezinge.—The Hitchocke is an evell
motyon of the expulsiue vertue of the stomacke, incyted by
the Censible vertue to expell that which is hurtfull.
This yeckinge sometyme Cõmeth of emptynes, by reason
of the weakenes of the stomacke after a longe sickenes, or
by a bloudie flux, or violentt sicowringe, or other stronge
evacuation, which is verie dangerous, and often tymes
deadlie.
For which Caufe you ought to gie him Restoratiues,
such as are poched eggs, barlye Creame, almond milke,
wth astringentt herbes, Yf the bodie be overfoluble, and
all such things as are easelie disgested and nourisht stronglie.
It is good likewyse, in a flux, to take especiall Care to
bynde the bodie to cause the sicke to sleepe longe, and to
anoynt his stomacke wth oile of sweete Almondes.
Sometymes the Hitchocke cõmeth of fulnes where the
stomacke is filled wyth humors, and wyth meate and
drincke, whence ariseth a thicke windines, which cannot
easelie be refolned.
Yf the stomacke be overcharged wth meate, the patyentt
must abstaine from eatinge vntill he hath eyther disgested
his meate or vomited, and you must anoynyt his stomacke
wyth the oiles of Dyll, mafllycke, wormwoode, or *Casioreum*.
Yf the humors contayned in the stomacke be the Caufe of
the yeckfinge, gieue him *Pillulae ante Cibum*, or an ounce of
*Hiera picra* dissolved in wormwoode water, fower howers
before meate; and everie morninge, after the operation of
the fayd *Hiera picra*, lett him take a lozeinge of *Dianisum* or
*Diaciminum*, or onely aniseeds and Carawaies.

For
The poore Mans Talent.

For all kinde of Hitchcocke.—It shalbe good for him longe time to kepe in his breathe, to Cause him to snyeeze, to travell muche, and endure thirst, and sleepe longe. It is good likewyse to Cast Coulde water on his face, to affright him, to anger and vex him, for by this means the naturall heate, beinge recaled inwards, is fortyfied.

For Vomitinge.—Vomitt sometymes happenet the wythoutt greate violence, and by yt the patientt obteynethe helth. For which cause noe remedie ought to be applied thereunto, for it is a good accön of the naturall vertue of the stomacke. Sometymes vomitt is a violentt motion of the expulsiue vertue of the stomacke, by reason of some evell matter Contayned therein.

A Remedie.—This vomitt ought to be furthered by giveinge the sicke warne water wyth oile to drincke, Wherevpon, with his finger, or a feather, he maie provocke the same and Clenfe his stomacke, provied that the patyent haue a broade breft, and that vomytt prove not toe vyolentt for him, as it is in him that is narrowe Chested, and hath a longe necke, and is leane and weake sighted, for whome vomytt is verie dangerous.

Sometymes vomitt growth by reason of the weaknesses of the stomacke proceedinge from a hott and evell Com-plexion.

A Remedie.—You must giue him firopps of Roses, qui[n]ces, and mirtills, in barlie water or in succory water, to aswage his thirst, which cómonie vexeth him before his dynner and supper. You must annoynt his stomacke with an oytment made of the oyles of roses and qui[n]ces, with Iuice of mints, and a lytle wax; or make a plaster of mints, roses afhees, and oyle of roses, and laie yt one his stomacke.

Another.—Take of Franckincence and masticke, of each half
The poore Mans Talent.

half an ounce, beate them to powder, and incorporate them wyth the white of an egg and a lytle Barlie meale, laie the same vpon stipes, and applie them to the mouthe of the stomacke.

About the ende of his repast, it is good for him to eate a piece of marmalade, wythout drinckeinge after.

Sometymes vomitt Cömethe by reason of a coulde and evell Complexion of the stomacke.

A Remedie.—Anoynt his stomacke wth oiles of Nardus and mafticke; or mix wth the fayd oyles a lytle mafticke, Corall, and waxe, and morninge anoyn his stomacke.

Another.—Make a quilt of Wormewoode, Margeram, and dryed mints, of eache a lytle handfull; of Cloues, galingale, and nuttmegges, of eache haufl a drachme. Beate all theis to pouluer, and baft them wyth Cotten, and so make yoq quilt, and applie yt vpon the stomacke. Insteade whereof, you may take the fayd hearbes and drie them on a hotte share, and betweene twoe lynnens Cloathes laie them to the stomacke.

Another.—You maie take a Toft of breude and steepe yt in the Juice of mints, and Cast vpon yt the pouluer of Mafticke, and applie yt hott to the stomacke, reneweinge yt everie three howers.

Another.—Take twoe handfulls of mints, and a handfull of Red rose leaves, boyle them in wyne, then take twoe ounces of toasted breude and steepe them in wynne, and afterwards incorporate them wyth the pouluer of Mafticke and the fayd mints and roses, and make a plaister of them, part whereof is to be applied to the patientts stomacke when he woulde eate. This emplaster likewyse is good in a hotte cause, Yf in steade of wynne, you boyle the mints and Roses, and steepe the Tofted breade in Vinagre.

To
The poore Mans Talentt.

To comforte the Stomacke after one hath Vomitted.—It is good to giue the patientt every morninge an ounce of sirope of wormewoode, or of mints. In steede whereof, yt shall not be amisse to giue him a Tablet of Aromaticum Rosatum, or of Diagalanga.

To that effect.—Giue him, morninge and eveninge, twoe howers before his meate, the pouder of Twoe Cloues in a spoonefull of the Claryfried Iuice of mints, or half a fpo[o]ne-full of dried rewe in pouder, wyth a little wyne.

It is good likewise to beate Cloaves to powider, and wth them as much of Lignum Aloes, and to giue the weight of a Crowne wyth wyne twoe howers before meate.

It is to be noated That in all sorts of vomitinge that yt the sicke patient be bounde in his bodie, you studdye to minister him a Clifter lenety made of the decoction of malloweis, holihocks, violetts, and barlie, wyth oyle of violetts, hony of roses, and a little Caffia. And yt the Vomytt growethe by reason of the couldnes of the stomacke, and vppon Coulde matter contayned therein, to this Clifter you maie ad[d] wormewoode, hisope, rue, and Camomill in the decoction; and in steade of oayle of violetts, you must putt in oyle of Camomill, or lyllies, and giue the sicke a pill of maftycke before his meate.

It is meeete lykewyse to obserue That mintts Crinfed and mixed wyth oyle of Roses, and applied to the stomacke, is good against all kinds of vomytt.

For the paine of the Stomacke.—Paine of the stomacke Chanceth sometyme by reason of wynde, and it is Called an extensfue paine, which is Cured by applyeinge vpon the stomacke a sponge steeped in wyne, in wth Rue and Camomell haue beene boyled; or anoynit the stomacke wyth the oiles of them.

Otherwise you maie heate, as hath beene taught you in the remedies of the hitchcocke, and, as hereafter shalbe said,
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said, in the remedie of all paines of the stomacke. Sometimes the same paine Cōmethe there on repletion of humors, And yt is Called an agravatuuie or fillinge humo, which must be healed by purgation in giueinge the patyentt one ounce of Caffia, newelie drawne, wyth some droppes of oile of anifeeds, wth stomachall pills, to the quantyte of a drachme, wyth Hiera picra, or Hiera simplex, accordinge to the abylitie of the patientt, foe as he take, before his purge, suche siropps as are fett downe for the weakenes of the stomacke.

Sometimes the paine of the stomacke groweth by Coulour, or from salt fiegle, which is verie sharpe, in wth the sicke hath a bitter, or saltishe, taft, greate thirst, and hee feelethe heate and gnaweinge in his stomacke. For which it is good to giue him Siropp of Roses, or a siropp made of sugar and vinagar in boyled water. In steade whereof, you maie giue him the waters of andiuie, succorie, and such like, wyth a little wormewode water. Then must you giue him a medecine that purgeth Chollar, as hath beene fett downe heretofore for the paine of the heade proceedinge from Chollar; or provoake him to vomitt, in giueinge siroppe of Vinagre, or oxime flulliment, wyth the decoction of radifshfeede.

Sometimes suche as are sicke, impatient of delayes, demaunde noe other thinge but the affwadginge of there paine, and will neither admitt vomitt, purge, or glitter. Sometimes likewise the paine is foe violentt and stronge, and the forces foe weakened, that you must omitt the Caufe, and studdy to extinguishe the paine. To which effect, vfe this that followeth.

✓ A Remedie for all paines in the stomacke.—Take Camo-
mill, meilote, wormewode, mallowes wyth the roots, and all bay leaues, parorie, and penny royall, of eache one handfull; of linfeede a pounde; of semigereeke feede, haulf a pounde; of anife feeds, and fennall feeds, of eache haulf an ounce;
The poore Mans Talent.

ounce; beate theis, and Boyle them in water, and steepfe spoundges in the licour; and when you haue well strayne the licour from them, applie them on the payned place one after another, and warme them afreche when they beginne to Coole; and, after suche applycations, anoyntt the stomacke wyth oyles of Dyll and Camomill.

Another.—Take a hoggs blather, and yll itt with the sayd decoccōn; then wrap yt in a lynnen Cloath well Clenfed, and applye yt on the paine, and heate yt againe oftentimes, and often applie yt, and then anoynt the stomacke wyth the oyles aforesaid.

Yf the paine be stirringe from one place to another, yt is a signe that yt proceedeth from winde; for which Caufe, applye a bagg full of myllitt and fryed salt, and yt will disuffle yt.

Another Remedi.—Take the Crommes of a hott loaf as it Comethe out of the oven, steeppe them in oyle of Camomill, or of spike, and wrap them in a lynnen Cloathe, and applie them vpon the paine.

Another Remedi.—Sett a greate Cuppinge glaffe vpon the Navill, and leaue yt there for an howers space.

Another.—Lett him take twoe drachmes either of Dianifum, Diacymin, or Diagalinga, and infuse them in wyne, and lett him drincke thereof twoe howers before dynner; or in malvoisie you maie infuse them.

Another.—It is a singuler remedie to drincke Castoreum, in a lyttle quantytie, in wine.

Another.—Lett him take, twoe howers before dynner, three or fower ounces of the decotion of mints, annyfeeds, Comynfeeds, and fine incence; or giue him a tablett of Aromaticum gariophillatum.
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Another singular Remedy.—Take twoe ounces of the Juice of mints, a quarter of an ounce of the Juice of wormwoode, of Cloues, Lignum Aloes, of the woode of Balme, called by the Apothicaries siloaloes, in poudler, of eache half a scruple; and mixeinge them warme togeather, giue yt the patyentt to drincke three howers before meate.

THE SIXT CHAPTER.

Contayninge Remedys for the infirmities of the Liuer.

The liuer, a Cheif and espicyall member of the bodie, & a principall instrument of the generation of bloude and other humors, is planted and scytuated on the right fyde, vnder the smale ribbs, which is ordayned to make a seconde disgeftyon of our meats, and of them to make thoes humors which norifhe all the members of the bodye by the naturall heate thereof beinge Comforted by the heate of the harte.

But sometymes it is yll affected by excessiue bloude, or Cholericke humors which inflame the same, or by flegme which diminifheth the heate thereof.

A Remedy for a hott Liuer.—Yf the liuer be overheated thorowe aboundance of bloude, the patientt hath a redd vrine, his pulfe is quicke and full, his vaines distented, and hee findeth the spitle in his mouth and on his Toungue more sweete then yt was vsuallie. For which cause it is good to lett him bloude one the liver vaine of his right Arme; And to vfe lettice, forrell, purfalaine, hopps, and suche like in his broathe; and sometymes lett him drincke the waters of theis hearbes fastinge, or els Endiue water to Coole his liver.

The regimett for this diseas.—He must abstaine from drinckinge wine or eatinge fleihe; and yt it be needesfull that
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that he either drincke wine or eate fleshe, lett him temper his wine with forrell water, and Boyle his meates wyth fower grapes, forrell, lettice, or endiue. The best for him is to drincke Ptifan, or Cider, or smalle beare, and to eate pease pottage, Almonde milke, barlie Creames, roasted apples, and damaske preymes stewed, tyll fuch time as the heate be diminishe.

Hee must be carefull That his bodie be kept soluble eyther by supposicion or Clifters.

Yf the liver be overheated thorow Choller, the patientt hath his vrine Cleere and yellowe aboue meausure, greate thirst and litle appetyte, and hee feelethe greate heate in his boddye, and Commonlie hee is bounde, and his Coulour inclinethe to a yellownes. This sickenes of the liver happneth in summer time.

A Remedie.—The patientt must take, twice a daie, an ounce of the sirop of Endiue, or Violettts, in three ounces of Ptifan, three hower[s] before dynner and three howers before supper, or at night when he goeth to bed, and contynue the same three or fower daies. In steade of which siropes hee maie take a draft of Ptifan, or three ounces of endiue, forroll, & succorrie waters, mixed togeather at one time. Then one the fift daie, ypon the breake of the daie, lett him drincke a purgative medecine that voideth Choller, such as is this that followethe.

Take half an ounce of Cassia, newlie drawne, a drachme of good Rubarbe, and infuse them for a nightts space in endiue water, with a lytle Spicknard; straine them stronglie in the morninge, and add to them an ounce of sirop of violettts; this maie you mixe with three ounces of Ptifan, or Clarified whiae, and giue yt warme to drincke.

Insteade of this medecine, which is for the richer fort, giue the poore patientt a Bolus made of half an ounce of Cassia, and three drachmes of the electuarie de succo rosarum, and giue him brothe three howers after; after this hee maie sleepe,
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Sleepe, but all the daie he must keepe his Chamber; and ye yt likethe him better to take his medecine in drinke, then, as above said, in Bolus. Lett him dissolve the same in Clarified whay, or endiue water, and drinke yt at lower a Clocke in the morninge, wythout sleepeinge after yt.

Another laxatiue medecine.—Take half an ounce of Dia-
pruins laxatiue, dissolve yt in three ounces of the decoction of prones, or wyth succory water, and glue yt him warme to drinke in the morninge, fieu or six howers before he eate. Insteade of which Diapruins, you maie take haulf an ounce of the eleatuarie de suco Rosarum, and make a medecine as is above said. And yt is to be noated, That yt the patient be either weake or easely moved, you are to diducte a drachme of your medecines. After the said puration, it is good to refresse the liver owtwardlie by applieinge, on the right syde vnder the Lowest ribb, A plaster of vnguentum santalium spred vpon a lynnne Cloath fower fingers broade; or to somett the sayd place wyth the waters of endiue, plantaine, Roses, wyth a little vinagre, all warmed togeather.

Further, yt is good to take every Morninge, before meate, a lozenge of the three Saunders, and after to drinke three ounces of Endiue water.

The Regiment for such as haue the heate of the Liuer.—
The patientt ought to avoide all flehe and salted fifhe, stronge wines, garlike, onions, mustarde, and spieces, and to refraine anger. It is good for him to vfe a Iuleb made wyth an ounce of Conferue of Barbares wyth succory water, to vfe vinagre of fower grapes, Lettie, sorrell, purceline, spinage, and hopps, and sometymes a lytyle vinagre yt his stomacke be not badd. This regiment Is profytvable in the time of the plaudge and fowltrie hott daies.

Another Iuleb for the heate of the Liuer.—Take haulf a pynt
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pynt of Rose water, a quarter of a pinte of endiuue water, and five ounces of fyne fueer, and make a Tuleb thereof, and drincke thereof three ounces, fastinge. And yf hee
desire to drincke yt to Coole his thirst, hee maie mixe yt
with twoe parts of pure fountaine water; or yf he will haue
yt more Coolinge, add twoe ounces of vinagre, or the Juiice
of a Pomegranite. Yf his liver be tooe muche cooled by a
flegmatique humor imparted in the same, the sicke partie
hath a thicke and white vrine wythout tinture, his face is
white, his lipps pale, he hath litle bloude, and he feeleth a
heavinesse abovt his liver.

A Remedie.—Hee muust drincke, for three or fower daies,
abovt daie breake, oximel duireticum wth the decoction
of Smalladge and purceline, or smalladge water and fennell
water, and then take this purge for flegme. Take fix
drachmes of Diaphenicom yf the patientt be stronge, or half
an ounce yf hee be weake, and dissolue yt in three ounces
of the decoctyon of Smalledge, perclie, and fennell roots
warne, and drincke yt fiue or fix howers before he dine. In-
steade of which medecine, you maie giue him twoe drachmes
of the Trochilques of Agaricke wyth fennell water.

Another laxatious medecine.—Take haufl an ounce of Dia-
carthamum, or halfe an ounce de citra solutine, wth three
ounces of purley water, hifop, or fennell water, five howers
before he eate, and keepe his Chamber that daie.

Howe he ought to gourne himselfe.—The patient maie
drincke good wine, and vse ginger, Cynamon, and grains of
paradice, annifeeds, and fennell seeds, and hott hearbes in
his broath, as sage, hifope, tyme, marioram, and parsley.
Hee muust avoyde all fruite & raw herbes; and yt shaull not
be amisse to make him a plaster of smalladge, wormwood,
spicknarde, beaten to pouldor, and incorporated wyth the
oile of dyll, and laie yt to his liuer.
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For the Obstrucction of the Liver.—Obstruccon sometimes happeneth in the hollowe or concavty of the liver, and is knowne by the Compassion and paine of the stomacke, and is healed by laxatiue medecines, such as are sett downe before.

And sometymes this stoppinge is in the bunchie, or gibbous, parte of the liver, which is knowne by the reason that the patient hath greate paine in his backe and raines, and yt is healed by openinge medecines, as by the siropes de radicibus, and sirop of Maydenhaire, and by drinckinge the decoction of fennell, smalledge, and parlie Roots, succory, and butchers broome, and sperorage, or the distilled waters of them.

This oppilation oft tymes cometh thorouh grosse terres-triall and melancholie bloude, which is derived from the members to the liver, or because suche grosse bloude ingendred in the liuer, cann haue noe Yflue, or passage to the members of the Bodye, because the vaines are stopped therewith, and yt is knowne by the vrine, which is high Coullored and Cleere.

The Remedie.—Giue him wine of Pomegranets, and sirops of endiue and femotorie, with an openinge decoction. Then open the Liver vaine, and everie morninge lett him vie a lozenge of Triasandali, or three saunders.

Sometymes this stoppinge groweth the abundance of Clammy Coulde, and flegrmatique humors, which stopp the vaines of the liver, and then the Vrine is as Cleere as water.

The patientt must take, everie morninge, an ounce of Oxtimel scilliticum, in the decoction of Smaladge, fennell, and parsley roots, or in broathe made wyth them.

Sometimes in women there groweth a stoppinge of the Liver by reafon of the retention of theare Monthlie sicknes, for which you maie lett them bloude in the Saphena vaine, in the inside of the foote; and Caufe them to take, after the newe
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newe Moone, for seaven or eight mornings, an Opiate called Tripheraamagnna, at everie time haulf an ounce; and after, lett them drincke three ounces of Mugwort water, Hifopp, or fennell water, or the decoction of them, or of the openinge roots fodd in white wine.

THE SEAVENTH CHAPTER.

For the Sicknesse of the chift or gall.

The Gall is the sea of the Liver, otherwise called the bagg or purse of the liver, which is planted in the hollowenes thereof to receiue the superfuties of Choller, and to send yt to the Bowells to evacuate togeather with the excrements all other thinges hurtfull, or naturally to be expelled owt of the bodie, to the ende to clenfe the bloude of that Choller. In which there groweth a stoppeinge, either in the upper or lower orifice of the same, by which meanes the Choller retorneth backe againe into the Liver, and mixeth yt self wythe the bloude thorow all the vaines of the bodie, And caueth the sickenes, called the Iaundis, of which there are three sortes; the yellowe Iaundise, which proceedeth from yellowe Choller; the greene Iaundice, which, by meanes of Choller, is as greene as the lekke; and the blacke Iaundice, which is caufed of blacke Choller, which is melanchollie, which cometh comonlie because of the stoppeinge of the spleene.

A Remedie for the Iaundise.—Yf the Iaundise come with a seauor, the patientt is in danger of death before the seaventh daie, and therefore it is not good to giue him phifique. But yf on the seaventh daie, which is the Criticall daie of the seauor, or after, it is a good signe, And therefore you ought to affist nature in refresheinge and digestinge Choller, by giueinge sirop of Violetts in the morninge,
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morninge, with nightfhide water, or siropp of endiue with endiue water. Then must you purge Choller accordinge to the meanes sett downe in the infirmyes of the liuer. And after, you must gie him a lozenge of Triasandali triplicato Rhabaroace every morninge, twoe howers before meate, and after yt lett him drincke endiue and succorie water. Bes-
sides, yt is good to foment his liuer as is abouefaid, and to wafhe his eies wyth vinagre mixed wyth womans milke, and to drincke a Ptifan made of Barlie, licorace, proines, and fennell Roots. And yt the feaver doe Ceafe, and the Iaundies remainthe, lett the patientt drincke fennell and pettie moerell water, wth sirops of forrell and strawberies; and yt shalbe good to applie a quicke tenceh to his liver.

Sometymes the Iaundice hapneth without a feauo, and maie be healed thus: Take fower ounces of Radishe water, and lett him drincke yt for the space of five morninges, three howers before dynner. In steade whereof, yt will muche proffyt him to drincke, euery morninge, fower ounces of the decoction of horhounde made wyth white wine, or as much of the decoction of Asparagus roots.

Another Remedy.—Take earthy wormes, and wafhe them, and clenfe them in White Wine, and then drye them to pouder, and gieue a litle spoonfull thereof in white wine.

Another medicine.—Lett him drincke, feuen or eight morn-
ings, twoe or three ounces of the decoction of maydenhaire. You maie likewiue giehe him the decoction, or distilled water of moufear, or speedwell, for it is an excelent Remedye against this sicknes.

Another Singuler Remedy.—Take the milke of a Cowe and white wine, of each a pinte; diittill a water from them and keepe yt for a monthes space; then gieue the ficke twoe or three ounces in the morninge, twoe howers before hee eate, and at night to bedwarde.

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THE EIGHT CHAPTER.

For the infirmities of the Spleene.

The spleene is a member longe, softe, and rare, like unto a spounge, and is scituated on the lefte side annexed in his concavous parte to the stomacke, and in his gibbous parte to the ribbes and backe, which is ordained to receiue the melancollie bloude, and to clense the bloude of the same, for thereby the bloude remaineth pure and Cleane; by which meanes all the members are nourished, and man thereby is made more ioconde and merrie.

But oftentimes it happeneth That it is either stopped, or weakned, whence the blacke loundife proceedeth, and sometymes it is more greate, more full and grosse then it should be, by reason of overmuch unnaturall melanchollie, which is called the lye of bloude engindred in the liver, which hindreth the generation of good bloude, for which the members become drye for want of nourishment. Whereupon the patient is called Splenetycall; and you shall knowe that he is travailed with that infirmite, because that after his meate, he is pained on the lefte fyde, and is allwaies fadd, and the Coulour of his face inclineth to blackenes.

A Remedie.—In all stoppings and impostumes of the spleene, wheather the humor be hott or Coulde, you must lett him bloude in the spleene vaine, called Salnatella, betweene the little finger and the next, which is called Medicus. And ye the patientt feeleth a heate one his lefte fyde, and hath greate thirst, and his Tonge drie withowt appetite, yt signifieth that such a sicknes of the spleene is Caused of a hott humoer. To correct which, you must giue the sicke partie, for fower or fuye mornings, fastinge, the sirops of Endiue & Cetrach, or Finger ferne, with the waters of Endiue and
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and Cetrach, and afterwards a purgation made after this manner followinge.

Take half an ounce of the electuarie de succo Rosari, and three ounces of the decoction of Capres and Cetrach, of which make a potion, and give yt fixe howeres before dynner. In steade of which potion, you maie infuse half an ounce of Caffia and three drachmes of Diasene in three ounces of whale, or in Cetrach water, and give it him to drinke; after the said purgation, annoyn his spleene wyth oyle of violettes, or oile of linseed; or make a plaster of the said oiles wyth linseede and Caper roots, and laie yt vpon the spleene. After the said purgation likewise yt shalbe good to apply night shade, the seeds of purlane, and the poulde of plantaine, mixed wyth vinagre in the forme of a plaster. Yf the patientt haue more appetite then digestion, and hath fower belches mountinge owt of his stomacke into his mouthe, yt seemeth that the passion of the spleene Cõmeth by a Could melancholic hume.

A Remedie.—Glue the patientt sirops of Stockados and Cetrach to drinke, or Oximele Scillisticum wyth the decocion of Cetrach Epithemi, roots of smalladge, parcle, tamariisk, and mints, or onelie wyth the decoction of Cetrach and the Roots of Capres. Then must you purge the melancholie hume wyth one ounce of Diacatholicon, and twoe drachmes of Diasene dissolved in three ounces of the said decoction, or in Wormwoode & Cetrach water. And after annoyn the spleene syde wyth oile of lillies, oile of dill, mayle butter, the marrowe of an ox, and hennes greafe, or doggs greafe, mixed togeather; or annoyn the syde wyth Diasles. The sickle likewise maie drinke the infusion of Cetrach made in white wine, morninge and eveninge, and to take Twoe figges wyth the poulde of hifopp, pepper, or ginger; and yt he drinke wine, lett him mingle water therewith wherein gaddys of steele haue beene quenched ofte, It is good likewise for him to vie Capers wyth oile and Vinagre.

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Yf, because the spleene is stopped, the patient hath a blewishe, or leaden, Couler in his face and the whites of his eies, yf his appetite be taken from him, and the paine vexethe him one the lefte fyde, with hardnes, and his excrements be blacke, yt signifieth e a blacke Iaundis.

A Remecie.—Give him the sirops and purgations aboue named, and let him bloude in the Saluatella. Then divers times, morininge and eveninge, applie a Cuppinge glaffe vppon the spleene, without scarification; afterwards, you must take a Cloath steeped in good Vinagre, and applie yt often as hott as he can indure. Then must you annoynt the spleene with Dialthea, and contynue the same for fower or fiue daies, and for other fower daies make him a plater of twoe ounces of Ammoniacum dissoled in vinagre, and spread one leather and laie it one the place. Yf, by this means, the sicke perfon recovereth not his helth, It is the opinion of the best phisitians that you ought to vfe the fayd means againe, at leaft once everie monthe, tyll halfe a yeere be past.

A Regiment for all obstrucion.—The patient ought to vfe such thinges as are easelie digested, and feed sparinglie. He must avoiode vnleuened breade, Cakes, tarts, paftrie, porke, beefe salted, or smoaked flesh, muddie fishe, peafe, beans, milke, Cheese, all fried meates, rice and furmentie, drinkinge after supper, or vflinge roaste fruite in wine. Exercise and motion after dynner is good for him. Capers, speradge, and parclie roots are good in broath, little field birdes, kiddy, tender & younge mutton, Chickens, pigeons, partridges, sacalie River Fishe boyled wyth parclie and vinagre, fresh egges poached in water. Clarett or white wine at his meales maie be permitted him. It is good likewise for him to vfe water cresses, sage, hylope, mints, fennell, parley, and succorie with beets; to drinke the brothe of redd colworts, half sodd, is excellente, and often times to vfe linseede and fennell seede.
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THE NINTH CHAPTER.

Of the Infirmitie of the Bowells.

Everie man hath fixe Bowells, three smale, which are above the Navill, and three greate, which are situate beneath. The first is called Duodenum, because yt is some twelve fingers longe; the seconde is called Jejunum, for that noethinge remaineth therein. The third is called Heos, because it is longe and subtil. The fourth, which is the first of the greate, is called Monoculus, because yt is like a pockett and hath but one orifice in yt; and in yt sometimes are wormes and winde, which Caufe a paine in the bellie towards the right side, which is a bastarde Collique. The fift is called Colon, because yt hath diuerse lecks and fouldes; And it proceedeth from the right syde under the liver, and maketh his Revolution to the lefte syde, wherein the Collique is engendred, which extendeth the yt self thorow the whole belly more than anie other paine. The spot is called Rectum, because That neere vnto the left kidney it diffendenthe direcitly to the fundament. HIPocrates nameythe the three bowells that are neereste to the stomacke Hia, that is to saie, small bowells, and when one of them is pained, yt is called Hiaca-paffio, a verie sharpe & greevous paine, which RASIS callethe Domine misere, as the passion of the Cholique taketh name by the bowell Colon; which twoe infirmitie are, as it weare, sisters, because they Communicate in the same Cause, which is stoppadge and cloainge of the bowells.

A Remede for the passions of the Collique and Hiaca paffio. —Because such passions are verie sharpe and difficulte to endure, which sodainlie procure the patientt to fainte and growe feble, wee ought to succour him that is sicke with diversitie
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diversitie of remedies. First, when suche paines come because of the boddie is bounde, you must minifter an emollient Clifter, made of the decoction of mallowes, violets, beets, bran, anniseeds, and ferngreeke seeds, with Cassia, Comon hony, and oile ollue; then putt the hott herbes, whereof the Clifter was made, betweene Twoe lynnnes Cloathes, or pound them, and frie them, and apply them hott upon the belly. And yf the paine Cese not for all this, lett the patientt fytt in the saied decoction vpp to his midle, and after that with Dialthea and Butter annoy[n]t his navell. Yf the saied Clifter effecteth not his opperation, renewe yt againe, or giue him a longe suppositorie made wyth honny and Salgemme.

For the windie Collique.—Oft times the Collique and Hicaco passion is Caused by winde, which yow maie knowe when the paine Chargethe from one place to another; And likewise by a noyse in the bowells, wyth extreame torture and paine.

A Remede.—Take Mallowes, beets, and pennie Royall, Marioram, Rue, baies, and Camomill, of eache a litle handfull; of Anife and Commn seeds, of eache one ounce; make a decoction of theis, of which take a pintt, and disfolue an ounce and a half of Cassia therein, half an ounce of Treacle, and three ounces of oyle of Rue and Camomill, and make a Clifter of them, and giue it him longe time before he eate.

Insteade of which Clifter, you maie inieete a pinte of linseede oile, which is an excellent remedy aginst all paines of the bellye. You maie likewise minifter, by Clifter, as muche oile of hempe, which is verie good to appease the paine caufed by winde, but first a Clifter made of muscadine and oile of Cammomill or dill.

Yf by the saied Clifters the paine cease not, or yf the patientt refuse to take them, Then take a greate peice of felt, of which they make hatts, and steepe yt in the wine of
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the d[ec]oction of Rue, Cammomill, or marioram, anny-
feeds and Commin feeds. Then laye yt on the paine, as
hott as the patientt cann endure yt, and fower times in the
daie it shall not be amisfe to giue him wine, wherein the
feeds of Rue and Carawaies haue beene boyled, to the
quantety of Twoe ounces, and lett him abstaine from
eatinge and drinckinge annie thinge.

A suppositorie for the winde Chollique.—Take twoe ounces
of Rue, beaten to fine poulder, one ounce of Commyn feede,
Torriified and poudereerd, and wth hony make a suppostarrie.

A Plaster for the Winde Chollique.—Take twoe ounces
of Rue, beaten to poulder; of mirrhe and Cöynnfeede,
pouldereerd, of each haufl an ounce; fower yolks of eggs,
wyth honie as much as sufficeth; make two plasters, where-
of applie the one at night, and the other in the morninge
vpon his bellye.

Camomill water, or the decoction thereof, availethe much
yf he drinke his the same, for yt a-fwageth the paine.

You shall knowe a windie Chollique, yf you applie a
greate Cuppinge glassfe, withoutt scarification, vpon the
Navill; for by that meanes the paine will Cease or diminishe,
which, yf it doe not, and some humor be the cause thereof,
be it either fleeme or Choller, doe this.

Yf it be of fleeme, giue him a Clifter of the decoction of
wormewoode, Rue, marioram, Camomill, melilote, Centory,
anise feeds, and sennell feeds; and in a pintt of the said
decoction, diffolute one ounce of Hiera piara, or haufl an
ounce of Diaphenicorum, with three ounces of oile of dill, or of
lyllies. Befides this, you maie giue the patientt sirope of
wormewoode, and applie to his Bellie, as is abovefayd, or
take branne, dried baye salt, and millett, and applie yt in a
bag. Yf after these applications the paine contynueth, you
must minifter this purgation followinge.

Take fiue drachms of Diaphenicorum, and three ounces of
wormewoode
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wormewoode water; make a potion thereof, and giue yt him, fastinge, fouwer howeres before he eate. Yf the sayd paine Cōmeth of Choller, which you maie discover yf by applyinge hett thinges the paine is vnappeased, you muft giue him a Clifter made of Violetts, mallowes, Althea roots, wth oile of Violetts; or giue haulf an ounce of the electuarye de suco Rosarium wyth Ptifan, or in Endiue water, or whay. And on the morrowe followinge lett him drincke Ptifan, or the decoction of proins with Violett flowers, and annoynt his bellie with oile of Violetts, or stepe a lynnenn Cloathe in Coulde Water, and laie it one. And yf the paine Contynue, make an inceffion or bathe of warme water, and lett him fytt vp to the loynes in yt.

Yf the paine Cōmeth of Coulde, annoynt his Bellie wth oile of Baines, and goofe greafe.

Yf of winde, make a Clifter of milke, with a litle oile, and the yolke of an egge for Children.

Yf yo're patientt continue to be troubled with winde, giue him a drachme of the pouler of Hiera simplex, wth twoe ounces of the decoction of Carthamus benedictus and wormewoode. And make a platter for him of Leeks, fryed in oile and vinagre, and laie yt one his bellie. Likewyse yt is vere good for him to drincke the Iuice of Enula campana, and to applie a platter to his bellie of Hony, wormewoode, and Aloes.

A Clifter for all sortes of Cholliques.—Take the ouleste Cocke you can gett, beate him, chafe him, cutt of his necke, pull of his feathers, and take owt his entrailes, and make him readie to be sodden; and in the bellie of the Cocke, putt annifeedes, fennell seeds, and Commin seeds, polopodie Roots, seeds of Carthamus, of eache haulf an ounce; of Turbith, Sene, and Agarick, bounde vp in a thin linnen Cloath, of each twoe drachmes; of Camomill flowers one handfull. Seeth thes fowe longe in fountain water, till the separation of the boanes of the said Cocke, and take a pintt of that decoction, wth fower
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fower ounces of the oiles of dyll, Camomill, and twoe or three ounces of the yolkes of egges, make a Clifter of theis, which minisf therme, longe time before he either eate or drincke.

*Pillulae cochiae* are good for the same infirmitye, made vp with oile of Annifeeds; when, as likewise, the Clifter suffise not, vse medecines accordinge to the humors that offendeth. After wardes some Tabletts of *Dianisum* or *Diacimenum*, fastinge. It is good also to take Methrida in a lytle white wine, or in the decoction of Camomill, fower or five howers before dynner, Prouided that the bodie be naturallie Loose, or by the meanes of some suppositorye or Clifter.

*For the paine in the Raines.*—The paine of the Raines is a pangetiue, or prickinge paine in them, Caused by the stoane or gravell. And it is like vnto the Chollique, because that paine of the harte, vomitt, bindinge of the boddie, and windines agree both with the one and the other. Yet differ they, first of all, because the Colick beginneth in the lower parte of the right syde, and runneth to the heigher parte of the lefte side of the belliie, and declyneth more before then behinde; and Contrariwise the paine of the Raines beginneth aboue, and distendeth the more lowe by lytle and litle, and declineth backwards. The Chollique likewise is more violentt before meate, and oftentimes Cõmeth suddainlie, wheare the paine of the Raines doeth the contrary, for cõmonlie it comethe by lytle and lytle, because, that before the same, the patientt findeth a paine in his backe with a difficultie to make water. They furthermore differ, for that in the Chollique the water is more heigh coulored, where in the paine of the Raines, in the begininge, the vrine is Cleere and white, and then thickeneth againe, and in the ende either theare appeareth the Crude humors or red fande.

*A Remede for the same.*—Give the patientt one ounce of Caffia,
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Cassia, or Manna, in the morninge, in an apperitue decoction; or, yf his boddie be mucho bounde, give him this Clifter. Take of Marche mallowe roots, twoe ounces; of Mallowes, Violetts, Holihocks, flowers of Cammomill, of eache a handfull; of Mellon feedes, and annyfeedes, of eache haulf an ounce; of wheate bran, tyed in a Cloath, one handfull; make of theis a decoction, of which take haufl a pynte, and dissole therein an ounce of Cassia; for Clifters, one ounce of Redd sugar, Twoe ounces of oile of violetts, and one ounce of oile of lyllies, and glue yt him. After theis, vfe the broth of the openinge Roots twice a daie. And Noate this, that in this inorderie you must beware of giveinge greate quantitie of liquer in your Clifter, for seare leafe you make Compresion in the Raines, which shoulde be the cause to augment the paine. After the operacio of yo\textsuperscript{e} medecines, yf the paine cease not, minifter ano\textsuperscript{r} Clifter. After the operacio of which fett the sicke boddie in a bath, vp to the nauil, wherein are boyled mallowes, hollihocks, beets, pellitorie, linefeede, fenagrecke feede, flowers of Cammomill, and melilote boyled all of them in a bagge in the water. And when he commeth owt of the bathe, give him twoe fpo[o]nfulles of the siropes of Maydenhaire and ray-fort, or Radifhe, wth three ounces of the decoction of Licorace. Moreouer, besides the said bathe, you must applie vpon the paine a Cataplaine made of the Herbes and flowers which weare sodden in that bag, wyth oile of sweete Allmondes. And for Twoe or three morninges, you must give the brooth of Cicers, boilled wth Licorace, for fower or five daies; or give him to drincke, paritorie water, water-creste water, or the apperitue roots, decocted with oile of sweete Almowdes drawne wythoutt fire. For theis, wythowt anie incomoditie, carrie the gravel from the Raines, and especiallie yf you add to his dratfhe half an ounce of lymon Juice, and three or fower droppe of oile of Vitriol. The medecines for the stome referred in the Apothecaries shoppes are theis, 

\textit{Ele\textae\textarum Ducis, or Iustini Philanthropos,}
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Philanthropos, or lithontribon, which you maie giue, fastinge, to the quantitie of a drachme after yo Clifters; or yf you giue him Caffia, or pills, before meale[s], and after them, lett him drincke one of the aforesaid distill'd waters, or a lytle white wine warmed.

A Regiment both for the Collique and the paine of the Raines.—Hee must avoyde all evell qualities of aire, as Windes, Raines, greathe heate, and greate Could, and especyallie hee is to beware to heate his raines by the fire, or by lieinge much on his backe.

Hee must likewise avoide over greate plentie of seedinge at his meales, neither must hee fast over longe, for to endure hunger filleth the stomacke with ill humors.

Furthermore, he must not prefentlie sleepe after his meat, neither must hee eate falt fishe or fishe, as Beefe, Venifon, or other grosse meates. But he must abstaine from all fowle nowrished in the water, from leavened breade and patrie; especiallie lett him forbeare cheefe, Rawe fruite, harde egges, maddin beere, Anger, envy, and Melanchollie.

For the Flux of the boddie.—In everie flux it is necessarie to vewe the excrements, For yf the sicke boddie delivereth over his meate by foidge, in suche forte as he hath taken it, or haulte digested, the said fluxe is called a lienterie; yf humors, or waters, be avoided, the said fluxe is called Diaeretha, which is, as much to saie, as a fluxe of humors; and yf bloude or matter appeareth in the stoole, That fluxe is called dijfenteria, which is verie dangerous.

A Remedie for the Flux proceedinge from the Stomacke.—Because this fluxe, for the most parte, proceedeth from the weaknesses of the retentive facultie of the stomacke, by reason of the greate humiditie thereof. It is good to giue him sirupe of wormewoode and Mel rofarii, to take for lower or five morninges, with a spoone, or to drincke betany, wormewoode,
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wormewoode, or Fennell water after. Or ye the patient hath a desire to vomitt, hee maie take haufl an ounce of Hierum simplex, with twoe ounces of wormewoode water addinge thereunto; Ye the patientt be stronge, twoe drachmes of Diaphenicon. After this, you maie conforte his stomacke by annoyn tinge yt with the oiles of Mafticke, Spikes, Myntes, or by Ceratum Galein, spred vppon leather, and layd vppon his stomacke; or to make a quitle for the same, wyth wormewoode, mints, marioram, all dried and applied vppon yt. In the morninge it will proffytt him to take a lozenge of Aramaticum Rosatum, or a lyttle of the pills of Citrons preferred. And before his meales lett him take a little marmelade of quinces.

A Remedie for the Fluxe of humors.—This fluxe must not be stopped before the Fourth daie be past, yt nature be not much enfeebled. And sometimes it cometh of a hotte caufe, as of Choller; Then must you giue your patientt, betwixt his meales, Siropp of Gooberies, siropp of Roses, or sirope of quinces, wyth water wherein steele hath beene quenched; instede of which siropp, you maie giue this Iulebb followeinge.

Take the distilled waters of Roses, buglosse, and the lesser plantaine, of ceye haufl a pinte; of all the saunders, twoe drachmes, and wyth a quarteron and a haufl of sugar make a Iuleb.

In the morninge before the sicke man eate, yt is good to giue him oulde Conserve of Roses, or a drachme of the trochiques of Roses, and after lett him drincke one of the aforefaied siropes, or the Iuleb of Roses with water wherein steele hath often beene quenched.

Yf the fluxe consit of a sharpe and prickeinge matt, and the patientt be stronge, giue this Clifter.

Take redd Roses, barley and plantaine, of ceye a handfull; make a decoction of them to a pounde, staine yt, and ad thereunto twoe ounces of oile of Roses, one ounce of Mel Rosarum, and the yolke of an egg, and iniect yt warme.

Sometimes
The poore Mans Talent.

Sometimes yt shall not be amisse to gie him a medecine after this manner. Take the barcks of yellowe mirabolans terrified, one drachme; of terrified Rubarb, half a drachme; of siroppe of quinces, one ounce; of plantine water, three ounces; mixe all theis togeathr, and gie it him warme to drinke fower howers before he eate.

After this gie him this astringentt Clifter.

Take of the oiles of Roses, quinces, and mafticke, of eache three ounces; of bole Armonicke, in poulder, twoe drachmes; mixe them togeather, and inieet the same warme.

Another.—Take the Juiices of plantaine, shepherd pers purfe, and purflaine, and oile of quinces, of eache three ounces; mixe them togeather, and gie yt him for a Clifter.

And yf there be anie exorcration in the Bowells, gie him this Clifter followinge.

Take haulf a pintt of milke, wherein gaddes of steel, glowinge hott, haue beene often times quenhed, the Juice of plantine, and the oile of quinces, of each Twoe ounces; of bole Armonicke, in poulder, one drachme; of deere suett, one ounce; and make a Clifter, and gie yt him, and anoint his stomacke owtwardlie wth this oyntmentt.

Take of the oiles of Roses, quinces, and mirtills, of eache one ounce; of oile of mafticke, half an ounce; of the poulders of correll and Cipres Nutts, of eache one drachme; mixe all theis with waxe, and make an oyntmentt.

It is to be Noted that those Clifters, which are giuen to stopp and binde, ought to be giuen in smalle quantitie; you maie helpe him that is sicke of the bloudie fluxe, by miniftringe the medecines above-written for the humorall fluxe, giveinge him, before his meales, twoe drachmes of the Ielley of quinces, or Mina Cidoniorum. His drinke must be such as that you faile not to quench glowinge gaddes of steel; hee must avoiide to feede of diuers dishes, and dispoze himeft to rest and sleepe longe. And yt shalbe good for him to eate oatemeale Caudles, barlie creame, and Almonde.
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Almonde milke, with a little ʃtarche, and to applie a Cuppinge glasse vpon his bellie, wthowt scarification, which is a convenient Remedie in all other flugges of the bellie.

Yf the humorall flux proceedethe from flegme, wch you maie diſcover by excreemts that are flegmatique, giue him, for three or fower morninges, siropes of wormewoode, or mints. And after, this purge foloweinge. Take twoe drachmes of Mirabolans Chebulae torriﬁed, to the valewe of a ʃcrople; of the trochioques of Agarick, hauﬂ an ounce; of siroppe of mints, one ounce; of balme water, three ounces; to infue the Agaricke, and make him a drinke, and giue it him fower howers before he eate. Yf he require a Iuleb, take of Mints and balme water, of eache hauﬂ a pinte, and a quarterne of fuger, and make a Iuleb, of wch he maie drinke, eueninge and morninge, a longe time after his meate, at eache time twoe ounces; and euerie morninge yt is good for him to take a lozeinge of this electuarie followinge.

Take of the poulder of diagalanga, one drachme and a hauﬂ; of redd Corell and mafticke, of eache a scruple; of the Trochioques of Terra ﬁgilata, hauﬂ a drachme; of barckes of Citrons Condite, and of quinces, of eache three drachmes; of fuger dissolued in mint water, fower ounces; make an electuarie of theis, and giue the quantetie of a Nuttmeg before meales. Anoynt his bellie and ʃtomacke with the oiles of Mafticke, wormewoode, & mints, and lett him take before his meate a peice of Mermelede, and wth his meate he maie drinke redd wine, wherein gaddes of steele haue beene quenched.
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THE TENTH CHAPTER.

Contayninge Remedies for the Infirmities of the Mother.

First of all, as toucheinge the immoderate fluxe of womens sicknes, you are to consider wheather yt cometh thorowe abundaunce of bloude, which, yt it doe, it is good to open the liuer vaine, and to enioyne them abstinence, and to forbidd them to seede of anie such things which multiplie bloude, as egges, wine, and fiishe. And yt the fluxe proceede by reason of the heate and subtiltie of the bloude, you maie glie firoppe of Roses, or firoppe of Pongranats, or firoppe of Barbaries, wyth plantaine water; and afterwardes purge the Choller that inflameth the bloude, wyth the medecine made of Rubarb, as is abowe written; and everie morninge after, you maie minifet a loazinge of TriaSandali, or a drachme of the Trochisques of Roses in poulde, and after, lett her drincke twoe ounces of plantine water. And yt this a menstruall flux commethe, by reason of the greate wattrishenes of the bloude, you maie glie her to drincke, for the space of Pover or fiue morninges, Mel Rosarum, with wormewoode water; and afterwards purge her with a drachme and a half of Agarick trochisca, and haulf an ounce of Triphora Sarsifomica, mixed in mint, or wormwoode water.

You maie knowe the Causes of this fluxe in wettinge one of her Cloathes in the bloude, wch, yt it be Crimson coulored, it signifieth that the fluxe procedeth from abundaunce of bloude.

If it hath a Coulour inclyninge to yollowe, it signifieth that it procedeth from the subtiltie of bloude; and yt it be coulored like the wafheinge of freise fleishe, yt signifieth that the fluxe Cometh of watrishe bloude. After you have purged the superfluous cause of the menft[n]ues, the seconde and
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and principall intention is to retaine and restrayne the sayd flux; neither can delaie in this case be but dangerous, for yf naturallie she be accustomed to be travailed wth this flux, you shall hardlie remedye yt; for which case, to preventt the same, you are to vfe the med[ec]lines followinge.

A Remedie to stop Womans immoderate Courses.—Take the Trochifques of white amber beaten to poulder, and giue her a drachme thereof everie morninge; and after, lett her drincke twpe ounces of plantaine water. Insteade of which Trochifques, you maie make a poulder of dragons bloude, bole armoniche, white amber, and Redd Corall, and giue her a drachme thereof, wyth plantine water.

An Opiate for the same.—Take twoe ounces of oulde Conerve of Roses; of plantine seeds, twoe drachmes; of dragons bloude and Bole Armonicke, of eache a drachme and a hault; of white Amber and Redd Corall, of eache a drachme; and with firope of mirtills, as much as sufficeth; make an opiate, of wch giue, eveninge and morninge, twoe howers before meate, at everie time, the bigenesse of a walnutt.

To the same intentt.—You maie applie Cuppinge glassses vnder her papps, twice in the daie, before dynner and supper; shee maie also carrie Corall abovt her necke, or one her wrists, or weare a Iaspis or Amethyst, which is a singuler remedie to staunch all fluxes of bloude, either by wearinge yt, or infusinge the same in her wine or beare, or takeinge the poulder thereof in wine.

To provoake Womans Sicknesses.—Oftentimes it happeneth That women have not there naturall purges of there flowers, but that they are retained, whereby they fall into diuers infirmites; for which cause wee ought to endeauor to pro-voake them by aperitiuie medecines, wch are to be giuen at such
The poore Mans Talent.

such time of the Moone as the woman is accustomed to be purged of them. And wee ought to consider that ye the patientt have over grosse and thicke bloude, whereby shee is letted to haue her bodie monthlie clenfed, It shalbe good to minisf her unto her, everie monthe, siropp of Femitorie, wyth the decoction of boradge, and to bath herself in hott water; and when she cometh owt of her bath, lett her vfe the said sirupe, with the decoction of woode or madder Roots. And ye the patientt have clammy coulde, and flæmaticke bloude, lett her vfe the sirupe of Sitchados, and afterwaerdes take Pillula fætida, and de Agarico, of eache haufl a drachme. And after that, everie mor筳e lett her take a drachme of the Trochisques of Mirrhe, with twoe ounces of the decoction of Juniper berries, or twoe drachmes of Triphera magna; and drincke after yt, twoe ounces of Mugworth water. Insteade of these aboue written medecines, you maie giue her to drincke, everie mor Lans, twoe ounces of the decoction of Cifers, smalladge Roots, Cynamon & fafterne. It is good likewise to provoake her sickenes, to giue her, the daie before the prime of the Moone, a drachme of the poulde of Borax, and Caffia Ligna, of eache equall parts, with the decoction of smalladge. It is verie good likewise to lett her bloude in the Saphea vaine of the foote. Sometimes the said Retention happeneth thorow superfluous fatnes, which must be remided with greate abstinence, little drinckeinge and eatinge, much labour and little sleepe. And sometimes yt maie come thorow weakenes & debilitie of the bodie, or by leanes or longe sickenes, and then provoak not her purgations, but conforte naturall heate, and norishe her with Coulaffes, comfortable meates, and pure wine. Sometymes such Retention happeneth thorow greate heate of nature, as in women that are as stronge and able as men, and are giuen to much exercisse, in whome the heate is sufficient to Confume such superflueties; for which cause you ought not to provoake her sickenes.

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For the Suffocation of the Mother.—Suffocation of the Mother is a mountinge of menstruall bloude, or Corrupt seede, to the Diaphragma, or midriffe, properlie retained in the Mother, which is the cause of womens shortt breathinge, paines in the heade, and foundinge of the hearte.

A Remedie.—Chaufe her armes and legges verie stronglie, and tye them harde and stronglie; sett cuppinge glaffes on her buttockes, and rub her stomacke downewards, from the mouthe thereof unto the navill; lett her smell to[o] stinckeinge thinges, such as are Assa fatida, galbanta, partridge feathers burned; & beneathe applice sweete thinges, as Cloues, Marioram, Lignum Aloes, ambre, muske, Civett, and the Trochifiques of Gallia moesata; giue her likewyte methridate, accordinge to this receipt.

Take a drachme of Methredate, and dissole yt in an ounce of wormwoode water, and giue it her to dryncke Fower howers before shee eate.

THE ELEUENTH CHAPTER.

Contayninge Remedies for the Goute.

The paine and swellinge which happenith in the ioynetes of the bodie is generallie called Arthritis, or the goute, which sometimes proceedeth from the debilitie of the Nerves, when they are lithie, weake, and feble, and vnable to consume the humors which are derived vnto them. And, for the moft parte, yt fallette from the heade, when yt is full and replete, and from the braine, when it ingendreth humyditie wythowt measure, by meanes whereof parte of the suparfluetyes discende by the nape of the Necke, and the Facies of the backe, and consequentlie fall vpon the foote, and then it is called Podagra; or by the ligaments of the haunch, and then it is called Sciatica; or discedethe to
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to the Ioyntes of the handes, and then it is called Chiragra.

A Remedia.—Because the three aforesaid kindes of goute agree in the Cauſe, and for brevetie sake to withstande theis infirmeties, you must correct the infirmities of the braine, which is the Roote of euery goute. And firſt of all, by Cœmandinge the patient to obserue an orderlie dyett, intendinge to dryinge, and Chardge him to avoyde great repletion, especiallie at supper, to shonne divers repafts, and sleepeinge after his meate; from eateinge vaporous meates, drinckinge of subtile wine, takeinge his Cuppes after his supper, and such like; and Caufe him to drincke smalle beare, or Clarett wine, wyth greate quantetiese of water. The feconde is, to purge the braine once in the Monythe with pilles, halfe Cochīx and halfe Affaiereth, in winter; and in Sümere, with Pīllula Sīne qūibus, and Imperiall pilles, of which you maie giue a drachme twoe daies before the full of the Moone, and the daie followeinge a broath made with the decoction of Cicers and the aperitive Roots. The thirde is, to keepe backe the fumes and vapours which Cœmondlie after meate mounte vnto the braine, which maie be donne by takeinge a dregge made of Coliandr and anniseede after meate. The Forthe is, to perfume his heade in moyſt weather after this manner followeinge.

Take fine franckincence, verinx, and Mafticke, of each one ounce; Juniper berres, twoe ounces; Lignum Aloes, a drachme; beate theis to a grosse poulter, and make a perfume, over which aire his night Cloathes. After this you must take a Consideracion of the matter Coniunct of this diseaſe which is descended, and that muſt you doe three waies. The firſt is, to preferue the bodie from humors, by takeinge everie morninge the Conferves of Acorns, and Rosmary flowers, mixed togeather with a little Nutmeg and Maſticke, and to drincke the firſt at everie repaft of good spiced meade. The seconde is, by twoe evacuations preparinge
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paringe the matter; first, with the siropes of Stichados and *De radicibus*, mixed with sage, primrose, and marioram water, after the manner of a Tuleb, aromatized with Cinamon, taken for three mornings, three houres before meate. After which, giue him a drachme of *Pillula Arthritis*; or the pilles of *Hermolautilus*, of each a haule a drachme. Or lett him vfe haule an ounce of *Diacartha-mum*, twoe houres after midnight. Or make him a Bolus of *Diacartha-mum* and *Diaturbeth*, of each twoe drachmes, wyth a little of the siropes of Stechados or hisope. The thirde waie is, by local remedies, which are divers. The first is, to anoint the place that is pained with oyle of Roses and a little vinagre, and after to overstrowe the place with the poulter of mirtills. The seconde is, to make this plaister fowlloweinge. Take of Mellilote plaister, twoe ounces; of popilion, one ounce and a half; of Redd Roses, mirtills, and Camomill flowers, of eache a drachme; and make a plaister of them, and laie it one the paine. The thirde is, to take the Juices of Red Colwortes and hoppes, and with beane flower, and flowers of Cammomil, and redd Roses beaten to poulter, to make a plaister, and applie yt to the parte that is pained. The Fourth is, to take oyle of Roses, white breade Crommes, and the yolkes of eggges, milke, and Safferne, and to seethe them togeather a little; laie thes vppon itupes, and applie them one the paine. The fife is, to make a lye of Rosemarie Ahees, or oake ahees, and to boyle in the same, sage, Hoppes, Merioram, and primrose leaves, and Camomill, and melilote flowers, and to receive the fumes thereof; or wett Cloathees steeped in that decoction, and presse them owt, and applie them to the parte that is pained. Any one of thes local Remedies is good to appeale the paine of the goute, which, being Ceased, you must Comforte the ioynts and the nerves, to which intentt make an oyntment of Neats seete oile, oile of Camomill, and *Dialthea*; moreover, the oile of Foxes, the oile of Wormes, the oile of primeroses, the oile of Turpentine, and
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the oyle of St Iohns worke, mixed together, are good to
annoyn the greved parte. This oynment likewyte
followeing is of singuler vse in this infirmitie. Take fiue
or fiue handfull of hoppes, and boyle them in oyle of spike
and Aqua vita, and make an oynment, and eveninge and
morninge anoynt the place.

Another oynment. — Take a fatt goofe, pull of his Feathers,
and plucke owt his entrailes, then fill the bellie of yt with
younge fatt Cytinges fleshe, fine minced, wth some Common
or Courfe faulce, and roaft it at a gentle fier, and
reserve that which distilleth from yt to anoynt the goutie
part.

THE TWELTH CHAPTER.

Honorable Maddam,
In this last Chapter I will discover vnto yo\textsuperscript{w} the greatest
secrets of Phisique, which, either throw necleste or
forgitfulnes, or in some for ignoraunce, are lightlie over-
flipped; and God he knowes I reveale them as my laft
Testament of Love towards yo\textsuperscript{r} Ho\textsuperscript{r} and the poore helth
which you tender. Good Maddame, Conceale them to yo\textsuperscript{r}
felse and yo\textsuperscript{r} vses, and lett not this booke fall into vnworthie
handes.

First of all, yf you desire to knowe wheather the sicke
patient shall recover his helth, obserue theis thinges;
Wheather his stregneth contynueth, he suffereth his fikenes
caselie, and hath signes of disgestion; Yf his pulse be stronge,
vehementt, and ordinate; yf he haue a shakeinge after his
evacuation; yf his stregnthe Contynue when other signes
contyne euell; yf he be perfect in his fences, and breatheth
freelie; yf he be lightned after his sleepe; yf his appetitie
and disgestyon be equall; yf his forme and figure be
naturall; yf hee lie and sleepe th accordinge to his accuc-
tomed manner; Yf one a iudiciall daie he voideth wormes

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With his excrement of humors; yf the sweet be equall in a Contynuall feauo, then is there hope of Recovery.

Signes to knowe if the patientt shall die or noe are theis.— The weakenes of his strength, and the greatnes of his disease, and especially wheare noe signes of digestion doe appeare. The sinkeninge hollowenes of his eies; the dymnes of the white of the eye; when one eye waxeth leisfe then anothr; when his sight is taken from him; when hee sheddeth vnvoluntarie teares, especiallie from one eye; when he affecteth the darkenes; when he overmuch fixeth his eye vpon a place; when his eies growe redd, or azure Coulored; when he sleepeith with open eie leddes; when, being awake, and his eies open, he wincketh not, yf yow putt your finger before them; when his Nose waxeth the sharpe; when yellowe water styllleth from the same; yf he sneeze not when you giue him medecines to provoke the same; yf without Caufe he fomblethe with his finger about his Nose; yf his eares growe contracted, and his hearinge faileth him; yf his Coullour be wanne and blewe, and his Teeth Clammy; yf hee slippeth downe to the beddes feete; yf often, and without Caufe, he Clenfethe his Teeth; yf his tounghe growe extremelie blacke; yf hee sleepeith open mouthed; yf he contynuallie lie one his backe, contrarie to his accustomed manner; yf hee thrive his feete and handes owt of the bedde without manifest heate; yf, Contrarie to his Cuftome, he sleepe one his bellie; yf his breathe be Coulde, and the vapour that Cometh from his skynne be hott; yf his fingers endes and nailes growe blewe; yf he pitcheth and gathereth the strawes; yf his voice diminifhe, and he waxe more silentt then hee was accustomed; yf in a burninge feavour his thirst Ceaseth, and his Tounge groweth blacke; yf his sweets be Coulde, especiallie about his heade and necke in sharpe feauors; yf his pulse be intercepted, and his strength weake; yf after a flux, or vomitt of a simple humors, hee hath the Hitchcocke; yf he rave and maketh a
The poore Mans Talent.

thynne vryne in vehementt sickennes; or yf his vryne be ftopped, and bee piffeth lytle; yf his vrine be like water, "f"tinckeinge, blacke, troubled, fatt, or like the Waffheinges of rawe flethe; yf he vomitt with gripes in his bellie, and his ftooles be of divers Coulours; yf the sicke thincketh be hath snowe one his heade; yf the laundife or consumption côme before the feaventhe daie; yf his seedges be blacke, greene, ftnckeinge, fatt, redd, white sominge, and of diuerse Coulours, except it be one a decretory daie, or by meanes of his medecine.

Instructions howe to Judge by Vrines.—In Vrines, firft consider the substance which, yf yt be thynne, it signifieth wantt of digestion, oppilation, weakenes of the Raines, Coulde wyth drith, much drincckinge of water, and that the matt of the fickenes is carried vpp to the braine; yf thicke, yt signifieth that the Humor is thicke; much, and full of Cruditie, yt betokenethe paine of the heade, winde, resolution of strengthe, the Judiciall daie of the fickenes; yf it be thynne, and Contynueth foe, yt signifieth extreame Cruditie; yf thynne, and not contynuinge, yt signifieth difficultie of naturation, the inobedience of the matter, liquefaction of the memb[er]s; yf it be thicke, and contynue foe, it signifieth agitation of humor, paine of the hed & winde; yf thicke, and contynueth not foe, yt betokeneth that the ebullition of thicke humors Ceaseth.

To judge of the Vrine by Coulour.—Yf it be blacke, yt signifieth vehement heate; and when it hath a stronge smell, a greate Coulde; when it wanteth odoure, mortification of naturall heate, a Judicall Crisis, a melancholie fickenes; yf yellowe, it signifieth aboundance of Choll, vehemet motion, paine, hunger, and thirst; yf bloute, it signifieth that the vaines and Vessells are twoe full of bloute; yf it resemble the Waffheinges of rawe flethe, yt signifieth weake-nes of the liver, and the multitude of bloute; yf it be redd,
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it signifieth the dominion of bloude; yf greene in Coulor, yt signifiethe Couldnes; yf inclyninge to darckenes, vehementt heate, and death; yf it resemble the Coulour of the Lillie, yt signifieth vehemente Coude, or that the patientt hath taken poison; yf of the Coulor of Indico, yt signifieth pure blacke Chollour, greene Chollo, vehemen't burninge; yf it be white and thynne, yt signifiethe Couldnes, in digestion stoppinge; yf it be white, and thicke like milke, yt signifieth fleume, Crude humo', and the stoans in the blather.

How to Judge Vrine by Smell.—Yf the vrine have noe smell, yt signifieth the Cruditie and Couldnes, and in sharpe and violentt diseases death; yf stinckeinge, yt signifieth the putrification of hott humo'; yf sour, yt signifieth the putrification of Could humo'; yf sweete, yt signifieth the dominion of bloude; yf stinkeinge, and sourifie, the dominion of Melancholie.

To judge Vrine by the fome and bubbles.—Yf yt be froathie, yt signifieth humiditie and winde; yf it be blacke, yt signifieth the Melanchollie; yf red, yt signifieth the yellowe Laundifche, and greate Clammynes of humo'; yf it Continewe, yt showeth that the diseafe is harde to overcoyme.

To judge by the Sedimentt.—Yf it be white, equall, and spired, it signifieth that the patientt is of a good Constitution of boddie; yt like the scalie bran, yt signifieth the scab of the blather, liquefaction of the members, and resolution of the diseases; yf fatt, it signifieth that the fatt is melted; yf fatt, it signifieth that an vlcer is broaken; yf thicke and Clammy, a thicke humo' and paine in the Ioynts; yf it hath resemblaunce of heirs in yt, it betokeneth that the raienes are Clogged with thicke humo'; yf sandie, or gravellie, yt signifieth the stoane in the Raines or blather; yf Ashie, yt signifieth fleume, matter and adustion; yf blacke, mortification of naturall heate; yf yellowe, a fixed heate, a violentt disseafe;
The poore Mans Talentt.
diseafe; yt scattered, and vnsetled, yt signifieth windines, or want of digested.

To judge Vrine by the Quantitie.—Yf it be litle, yt signifieth the dibilitie of Vritew; yf much, yt signifieth liquefaction, or that the Crisis is Come; yf troubled, it signifieth the Conflicte of nature with the diseafe; yf much, and vnsetled, yt signifieth the Crampe, or hectique feuer; yf it be made drop by drop, yt signifieth that the diseafe is in the Nerfes.

To judge of the Sickenes by the Stooles.—Yf his excrementt be litle, yt signifieth wantt of humo, retention, or weakes of the expellinge facultie; yf lique, it signifieth stoppeinge, weakenes of digested, stopinge of the Meseerickes, Rheume, and feedinge one moist thinges; yf fatt and stinkinge, it signifieth liquefaction, aboundance of putrified humo, and Clamy, and that he eateth slymie meats; yf frothie and foamy, yt signifieth ebullition of winde; yf drie, it signifieth labour, resolution, much vrine, a fierie heate, a drieinge dyett, and that the excrementt hath staid longe in the entrailes; yf it be fierie redd, it is good and naturall; yf indifferentlie tinctured yellowe, yt signifieth aboundance of Choulo, and resolutyon of the diseafe; yf it be white, yt signifieth obstructyon and Crudytie; yf blacke, it signifieth adustion, blacke Chollour, and resolution of strengthe; yf boylinge sower, yt signifieth melancholie; yf greene, it signifieth extinciton of naturall heate, and debilitye of the Retentive facultie; yf often, yt signifieth the multitude of Chollour, aerigous Choller, Wormes, and Couldnes; yf flowe, yt signifieth weakenes, indigestyon, Couldnes of the intestines; yf it Cömeth with a Noyfe, yt signifieth much winde, and the straightnes of the Vessells; yf withowt tincture, it signifieth the Iaundife; yf divers Couloured, and yt Cömeth not willinglie, yt signifieth the lengthe of the diseafe; yf the patientt be stronge, or yf weake, deathe.

Howe
The poore Mans Talentt.

Howe to judge by the Sickemans Spitle.—Yf it be much, it signifieth the Rheume, moyntnes of the stomacke, dominion of heate; yf difficultie, yt signifieth debility of Vertue, dryenes of the instrument, That the matter is verie subtyll, verie thicke, and Clammy; yf frothie, it signifieth that the humors are mixed wyth Aire; yf salt and Corodinge, Rheume; yf tinckeinge, it signifieth putrisfaction of humors; yf simple, like to ordinary spitle, yt signifieth the length of the diseafe; yf thynne, yt sheweth that the humor is subtyll and eafye to be dried vp and resolued; yf shininge blacke, yt signifieth vehement adustyon; yf Cleere & yellowe pale, Choller, vehementlie burned; yf white, yt signifieth a fiege-matique humor; yf redd, yt signifieth the dominion of bloude; yf rounde, and wyth an agew, paine of the heade; yf white, light, and equall, yt signifieth strength of vertue, and perfect Concoctyon; yf diverse, and hardlie Caft out wyth a Chugh, yt signifieth that deathe is at hande.

To judge by breathings.—Yf the patientt breath often and short, it signifieth necessitie of eventation, and drines of the lounges; yf his breath be coulde, yt signifieth the extinction of naturall heate, a Coulde Complexion of the harte, and in sharpe diseaues, death; yf with Commotion of his Nostrils, yt signifieth debility of vertue, a Choakinge constriiction of strength, a Collection or effufyon of matter, or humors; yf hott, the strength of naturall heate; yf Redubled, yt signifieth that either he hath, or will haue, a Convulsion; yf difficultie, yt signifieth stoppinge in the Vesells of respiration.

Hitherto Maddam,
I haue Collected, and sett downe by experience, those thinges which are secrett and worthie observation. Yf you please to peruse theis lines often, you shal finde That I haue not failed to deale uprightlie and plainlie. I hadd thought
The poore Mans Talent.

thought to haue written howe to iudge by pulfe, and howe
to knowe the Criticall daies, But because they are both of
them difficult to be knowne, and require demonstration, be-
sydes readinge, I haue omitted them. Our good God sende
happie succeffe and acceptaunce of theis my seriose
labours, and houlde his holie hande over
those that either giue or shall re-
ceive theis medecines.

FINIS.
The poore Mans Talent.

CERTAINE PARTICULAR NOATTS AND FAMYLIAR MEDECINES FOR DIUERS INFIRMITYES.

The fruite of abstinence.—Abstinence is a most perfecte medecine, for we must eate, to the intentt wee maie liue and conforte naturall heate; and not to extinguishe yt. For the queftyon was asked of GALEN, whie he did eate foe sparinglie? whoe aunswered, that contynuallie his naturall heate was diminifhed, and that therefore he was to proportion his meate accordinge to his heate.

Medecines against Abortion.—Lett her vs to put the Rootes of Mandrake, or priony, in her broath; or eate the apples of Mandrake when they are newe, for they Comforte the Retention of the Mother; or anoynt her Bellie and backe, twye a weeke, wythe thys ointmentt. Take oyle, Franckincence, and masticke, and mixe them, and applie them, as I haue aduised; for this oynmentt comfortethe the Mother, and the Cotildons; for this paffyon proceedethe from to[o] much Couldnes, and feldome from heate.

Medecines for the Droffe.—Theare is a kinde of Droffe which is called Afititas, wheare the vpper partes growe leane, and the Bellie and legges are filled with water, which affliceth a man when his liver is disfempered wth excessiue heate and moiture, whereby the difeetue and expulliue faculties are weakened, by which meanes superfluities remaine in the bellie and legges.

In a hote cause vs theis medecines.—First, prepare the bodie, for three or fower daies, wythe an ounce of Sirop of Vinagre,
The poore Mans Talentt.

Vinagre, in three ounces of wormwoode water, fower howers everie morninge before he eate; then purge him wyth fower ounces of goates milke whale, wherein twoe drachmes of Sene, and a drachme of Rubarb, haue beene infused for a daie one softe embers. Then, the next daie, make a drie bath, or prepare a hot Howse, and strewe greate quantetie of elder and molworth in the floore, and lett him stytt and swett thereover; for theis, by a peculier propertie, consume Waterie humo."

Another.—Take stinkeinge gladinge, or spurgwort, penny graffe, and strawberries, the Rootes and leaves of eache, a handful; boyle them in water, or wine, with you please, sweeten yt wyth suger, and giue yt the patient. Then take a quince, and cutt it into twoe halves, stepe one haufl in wine Vinagre for three daies space, with the weight thereof of good and freshe lorel; grinde them stronglie togeather, and incorporate them well; then feeth them in Vinagre and sugar, with the other haufl of the quince, straine them, and giue a drachme or twoe accordinge to the patients abylitie, in winter Cherry water. But yt the patientt be weake, giue this whay. Take a quarte of whaie, a drachme of Sal gemme, halfe a drachme of turbethe, bruise and mixe them with the whay, and feeth them, straine and Clerifie them with the white of an egge, lett the patientt drincke the first daie three ounces, the seconde fower, and soe increafe yor meucine till yt come to a pinte. Theis are twoe of the greate secretts in Phisque.

A Remedie against burninge and Scaldinge.—Take the leaues of plantine, and grinde them togeather with goofe grease, and applie them, this healthe burninge; or gumme Arabicke, mixed with the white of an egge, is an exelentt medecine; or oiles of Henbane, Lillies, and popilion is verie good likewyfe.

Take oile of Roses, one ounce; wax, twoe ounces; and the
The poore Mans Talentt.

the white of an egge, mixe them stranglie togethther, and make an oyntmentt; this takethe awaie the paine and Curethhe.

For a Carbuncle.—Take a rawe egge and salte, and mixe them togethther, and laie it one the Carbuncle, and yt will breake yt, then laie this cruplastfer one yt. Take the Juice of smalledge, barlie meale, honie and oile, and make a plaster, but waie the soare before wythe the patients vrine, or the decoctyon of Coleworts.

Another.—Take Daies, the Roots and all, stampe them, and applie them for a daie and a night.

To extinguish lufes.—Take the worme that shinethe by night, drie yt, and glue the poulder thereof.

Another.—Take the Juice of Vervaine, and Clarifie, and drincke thereof, with suger, twoe ounces in the morninge, and at night to bedd warde.

Another excellentt medecine.—Take the seedes of parck leaues, Colyander, lettuce, purflane; the flowers of Willowes and Verveine; the flowers of the Water Lillie, of each Twoe drachmes; make a confectyon of them, wyth suger sodd in the water wherein twoe drachmes of Camfire are infused. Vfe a drachme or Twoe of this; yt is an excellent medecine, which a Reuerend Religious man in my knowledge often vfed.

Against the Chollercke passion.—Take three ounces of Redd Rofe Water, and one ounce of sirope of lower grapes, and lett him drincke yt often.

Another.—Take red rofe leaues, and seethe them in Vinagre and Raine water, and wett a spounge therein, and straine yt, and applie yt to the stomacke.

L

Another.
The poore Mans Talentt.

Another.—Take twoe drachmes of Toasted braise, and the pouder of Mafticke; mixe them togethuer, and putt them in a bag, and warme yt at the fire, and laie yt one the stomacke, and it will presentlie helpe.

To comforte the Harte.—Take Saffron dorte, and in pure spiritt of wine, make an extraacte, giue Fiue or sixe graines at a time, or a half spoonfull of the spirite. I haue recoverued some past all hoope by this meanes.

Another.—Take the Iuice of the leaves and Rootes of fennell, and straine yt, and then boile yt; then putt there-into the fine pouder of Mace, till yt growe to the thickeenes of Hony, and keepe yt, and vfe yt, eueninge and morninge, a drachme at a time in a spone.

Against the harteburne.—Take Gipsum, which is a stoane like to lyme, and is commonlie foude at the Apothecaries, to the quantitie of a peafe, and pouder yt, and giue yt in the morninge.

Against Vehementt and hott paine in anie outward part.—Take the mufcilage of Fenugreake, and lyneseede, and mixe them togeather with oile of Roses, tyll they growe as thicke as hony; and when the heate is more violentt, ad the mucilage of the seedes of Pfellium, and applie yt, for yt is an exelent medecine.

To Caufe Sleepe in a phrensie.—Take Whaie, boile yt one the fire tyll yt fome, and haveinge shaued the sicke mans heade, wafhe yt with that fome, and yt will Caufe him to sleepe.

To Caufe Sleepe.—Steepe Muffelto in wine for some Fower or Fiue daies, and giue the patyentt to drincke.
The poor Mans Talentt.

Against all paines proceedinge from a could cause.—Take a handful of Rosemarie, of lavender, sage, and fayne as much, steape them in white wine for the space of a night or Twoe, beinge a little bruised; And after, with Maie butter and the same wine, seeth them to the Confistence of an oyntmentt, and anoyn the place.

For the Phiaticæ.—Take the Marrowe of a Horfe legg, that is killed, not by sicknes, but by some misfortune, Clarifie yt, and before the fire anoyn the place pained; in twoe or three daies the paine will Cease.

Another which I have often tried in the Roiall Hospitall att Macklin Vppon Souldiers that growe lame by coulde.—Take of the oile of Peter, pure and true, one ounce; of Deere fuet, Twoe ounces; of spirite of Wine, three ounces; mixe them togetheer, and with a warme hande, before the fire, rub it in Twoe or three times, and yow shall praise the effect.

Against the paine of the backe and Spine.—Take Agrimony and Motherworte, of eache a handful; grinde them, and frie them in oulde hoggges grease, or with the gaule of an oxe, and make a plaftter, and laie yt toe warne.

For the Hemeroides.—Yf they flowe naturallie, as once in the monthe, or once a yeere, they must not be stopped, for as AUICEN faith, they deliver a man from the Sorpigo madnes, melancholie, epilepsie, the scab, leprosie, pleuresie, and inflamation of the lounges. But yf they flowe immoderately, Dropfies, paines of the lounges, and foundinges proceede.

Yf they flowe immoderatlie, purge with Mirabolans Chebulti in decoctyon; the next daie open the vaine Saphena, I meane that which is owtwarde. But you are to Noate That by daie a woman ought to be lett bloude in the interiour
The poore Mans Talent.
teriour Saphena; afterwardes make a suffamigation wyth the
decotion of Marigouldes, and herbe mullen sod in white
wine, or wyth the leaues of leekes sod in white wine. Then
to stopp the Hemeroides, Take the bloude that foweth
from them, and burne yt vpon a Tile share, and wyth a
Cobweb mixe it, and laie yt one the parte greiued, for yt
stoppethe them perfectlie well; or,
Expresse and drawe the Iuice of yarow wyth white wine,
and lett the patientt drincke yt, eveninge and morninge; or
applie a plaister made of the herbe and hony; or,
Applie the leaves of elder vpon the piles, beinge bruised;
for yt healethe the piles wythin three applicacions.

Against spettinge of bloude.—Take shepards purfe, and
with wine drawe out the Iuice thereof, and glue twoe or
three drachmes thereof, in three ounces of scabious water,
or plantaine Water; or,
Take egghells, the inwarde skynne pulled of, Calcine
them one a Cleere Tile-Share, and glue of this poulde the
weight of a groate, in shepards purfe water; or,
Take of Bole Armonick and fuger, of each Twoe
drachmes; beate them to poulde, and glue a drachme at a
time wyth scabyteous Water.

For the fallinge Sickenes.—Take of Hilope, folsoote, of
bothe the kindes of Hartwort, or Astrolochia, feethe theis
together, and glue a draughte of this decoction, and glue yt
the patientt before hee fall, and hee shall not fall; or,
Shawe the hinder parte of his heade, and Chase yt
stronglie with Casson divers dissolved in stronge Vinagre; or,
Take the harte of a Storcke, boyle yt in water, and glue
him the broathe to drincke, and lett him eate the harte; or,
For Nyne daies space, lett him drincke three ounces of
the Iuice of Ste Iohns worke, morninge and eveninge, in
Ale or beere, and yt will helpe.

An
The poor Man's Talent.

An excellent medicine for a Tertian fever.—Let the patient drink one ounce or two of the juice of dandelion, wormwood, and plantain mixed, an hour before the fit, for three or four times, and the fever will cease, as you have experienced; or,

The herb dwells by the sea, sod in white wine, by a specific virtue cure the all Tertians.

A medicine to apply to the Wristes.—Take Smalladage of the garden, the Topps of redd Nettles, and Rue, of each alike; beate them together, with Baye salte, and apply them to the wrist of the left arm for nine hours space, and yet driveth the awaye the Agerew.

To take away the shaking in a Quartan Agew.—Take Cafforeum Euphorbium, pellitierie of Spaine, of each one drachm; pound them, and mixe them with Oile, and putt all of them into a Redd Onion that is made hollowe, and rost the onion in the embers, and press out the juice, and with it anoint the spine of the backe, the Raynes, and sholders, an hour before the fit.

A plaster against all Rheumes that distill from the head to the eyes and Teeth.—Take the powder of the Phibanum and Mafticke, and with white wine, and the white of an egg, mixe them, and make a plaister for the Temples.

To try whether a Child be dead in the Mother's Womb or no.—Take vnset leakes, and steethe them in water, and make a plaister, and applie yt to the womans Bellie, and presently the Child will move if he be liveinge, otherwihe not.
Hunterian Club

I.X.—Eighth Year.

MISCELLANEOUS PIECES

BY

THOMAS LODGE

1581-1622.

PRINTED FOR THE HUNTERIAN CLUB

1882
MISCELLANEOUS PIECES

BY

THOMAS LODGE
1882, Aug. 3.
Subscription fund.
MISCELLANEOUS PIECES.


Thomas Lodge Gentilman, in praise
of the Austhous wooke.

W
Here wanteth judgement and aduised eye,
To noate or coate, the thyng that is amisse,
Good Riche a wiseman hardly can denye,
But that your Bo ke by me ill mended is:
My hedde suche pleaure can not brooke by gis
Whose long distresse hath laied his Mufe to rest,
Or duld his Sprights, or fences at the left.

Some erroors yet, if any suche there bee,
Your willyng mynde, maie quicklie them subdue,
For wisemen winke, when often tymes thei see,
Yet fooles are bylynde, when moste thei seeme to vewe,
Of proude contempt this mischief doeth enfue,
That he that scornes the fruite of honest toile,
From bace regard, hymself can scarce asfoile.

The wifest men, for that thei mortall were,
Did runne amisse, and kept not leuell still,
Some wanton woorkes, some grauer stile did beare,
MISCELLANEOUS PIECES.

Yet eche proceeded from the self same quill:
Wee ought not thinke, that those mens myndes were ill,
For sure the vice, that thei did laye in sight,
Was for to make it growe in more despight.

I leaue thee now, my Muse, affordes no more,
A dolefull dumpe, pulles backe my pleasaunt vaine,
Looke thou for praise, by men of learned lore,
Despite the skoffe, that growes from shuttle braine,
For me I honour thee for taking paine,
And wifhe eche youth, that spendes his tyme amisse,
Would fixe his penne to write suche woorke as this.

Vita misero longa, saelici breuis.

[From "The Spanishe Masquerado. By Robert Greene,
M.A. Printed at London, by Roger Ward for Thomas
Cadman. 1589." P. 4.]

Sonnet.

Le doux Babil de ma lire d'iuoire
Serra ton front d'un laurier verdifiant:
Dont a bon droit ie te voy iouissant,
(Mon doux ami) eternissant ta gloire.
Ton nom (mon Greene) anime par mes vers
Abaisse l'oeil de gens feditieux,
Tu de mortel es compagnon de Dieux:
N'est ce point grand loyer dans l'univers?

Ignoti nulla cupidio.

Thomas Lodge.
MISCELLANEOUS PIECES.


The censure of Thomas Lodge Gent: vpon the Authors Booke.

Here needes no Iuie, where the wine is good:
Nor queint discourse, where judgemët leads the pen:
Nor forced praife, where Science spreeds the faile:
Then gentle Bales, despife the scoffing brood;
Thy Booke hath past the eyes of learned men,
And shall supple this Soyle with sweete auail.
Truth needes no foile, but triumphs in de fart:
A wanton flourishe neuer dwells with Art.

O vita! misero, longa; fælici, breuis.

[From "Rosalynde—Euphues golden Legacie, by T. L. Gent. Lond. Printed by Abel Ieffes, 1592." P. 6.]

The Schedule annexed to Euphues
Teastament, the tenour of his Legacie, the token of his Loue.

The vehemency of my sicknes (Philautus) hath made mee doubtfull of life, yet must I die in counselling thee like Socrates, because I loue thee. Thou haft fons by Camilla, as I heare, who being yong in yeres haue green thoghts: & nobly born, haue great minds: bend the in their youth like the willow, leaft thou bewayle them in their age for their wilfulnes. I haue bequeathed them a Golden
MISCELLANEOUS PIECES.

legacie, because I greatly loue thee. Let them read it as Archelaus did Caelender, to profit by it: and in reading let them meditate: for I haue approued it the best methode. They shall find Loue anatomized by Euphues, with as lively colours as in Appelles table: roses to whip him when he is want o, reasons to with stand him when he is willie. Here may they read that vertue is the King of labours, opinion the Mistres of fooles: that vnitie is the pride of Nature, & contention the ouerthrow of Families: here is Elleborus bitter in taste, but beneficil in triall. I haue nothing to fende thee and Camilla but this counsel, that in stead of worldly goods, you leaue your sons vertue and glorie: for better were they to bee partakers of your honours then lords of your manors. I feel death that summoneth me to my graue, and my Soule desirous of his God. Farewell Philautus, and let the tenor of my counsaille be applyed to thy childrens comfort.

Euphues dying to live.

If any man find this scrowle, send it to Philautus in England.

[From “THE PHŒNIX NEST. Imprinted at London, by Iohn Iackon. 1593.” P. 49, &c.]

S

True no more,
Forboken ioyes to spring:
Since care hath clipt thy wing:
But stoope those lampes before:
That nurst thee vp at first, with friendly smilies,
And now through scornes thy truth begulles.

Pine away,
That pining you may please;
For death betides you ease:
MISCELLANEOUS PIECES.

Oh sweete and kinde decay;
To pine and die, whilst Loue giues looking on,
And pines to see your pining mone.

Dying ioyes,
Your shrine is constant hart,
That glories in his smart:
Your Tropheis are annoyes,
And on your tombe, by Loue these lines are plaste,
Loe heere they lie, whom scorne defaite.

T. L. Gent.

Of ceasles thoughts my mind hath fram’d his wings,
Wherewith he soares and climes aboue conceit,
And midst his flight for endles ioys he sings,
To spie those double lampes, whose sweete receit
Must be the heauen where as my soule shall rest,
Though by their shine my bodie be deprest.

Hir eyes thrond pite, pietie, and pure,
Hir face shieldes Roses, Lillies, and delight,
Hir hand hath powre, to conquere and allure,
Hir hart, holds honor, loue, remorce, and right,
Hir minde is fraught, with wisdome, faith, and loue,
All what is hirs, is borrowed from aboue.

Then mount my minde, and seare no future fall,
Exceed conceit, for she exceeds conceit:
Burne louely lampes, to whom my lookes are thrall,
My soule shall glorie in so sweete receit,
Tho in your flames my corfe to cinders wend,
Yet am I proud to gaine a Phoenix end.

T. L. Gent.

7
MISCELLANEOUS PIECES.

When Pirha made hir miracle of stones,
The baser fort of flintie molde she fram'd,
Whose course compact concealed all at once,
All what in nature could imperfect be,
So but imperfect perfect, was the shape,
And minde even with the mettall did agree.

The finer formes of Diamonds she made,
A peereles substance matchles for the molde,
Whence grew such shapes that heauen his pure for-
To frame a minde agreeing to the forme. (look,

This by my prove, I finde for certaine true,
For why my mistres matches in hir shape,
For bodie farre exceeds my base report,
For minde, no minde can craue more rare supplies,
And laft I spie the Saphirs in hir eies,

T. L. Gent.

ALL day I weepe my wearie woes,
Then when that night approcheth neere,
And every one his eies doth close,
And passed paines no more appeere,
I change my cheere,

And in the weepings of mine eie,
Loue bathes his wings, and from my hart
Drawes fire his furie to supplie,
And on my bones doth whet his dart:
Oh bitter smart.

My sighes within their clouds obscure,
Would blinde mine eies, they might not see,
Those cruell pleasant lamps that lure:
My reason faine would set me free,
Which may not be.
MISCELLANEOUS PIECES.

The dried strawe will take the fire;
The trained brache will follow game:
The idle thought doth still desire:
Fond will is hardly brought in frame:
                      The more my blame.

Thus see I how the storms doe growe,
And yet the paine I still approoue:
I leave my weale, I follow woe,
I see the rocke, yet nill remoue:
                      Oh fly me Loue:

Then midst the storms I shall preuent,
And by foresight my troubles cease:
And by my reason shun repent;
Thus shall I joye, if Loue decrease:
                      And liue in peace.

T. L. Gent.

Midst lasting griefes, to have but short repose,
In little ease, to feede on loath'd suspeet,
Through deepe despite, assured loue to lose,
In shew to like, in substance to neglect:

To laugh an howre, to weepe an age of woe,
From true mishap to gather false delight,
To freeze in feare, in inward hart to glowe:
To read my losse within a ruthles sight:

To seek my weale, and wot not where it lies,
In hidden fraud, an open wrong to finde,
Of ancient thoughts, new fables to deuife,
Delightfull smiles, but yet a scornfull minde t

B
MISCELLANEOUS PIECES.

These are the meanes that murder my releefe,
And end my doubtfull hope with certaine greese.

T. L. Gent.

O’h woods vnto your walks my bodie hies;
To loose the traitrous bonds of ticing Loue,
Where trees, where herbes, where flowres,
Their native moisture powres,
From foorth their tender stalks to helpe mine eies,
Yet their united teares may nothing moue.

When I beheld the faire adorned tree,
Which lightnings force and winters frosts resists,
Then Daphnes ill betide,
And Phebus lawles pride,
Enforce me say euyn such my sorrowes be,
For selfe disdaine in Phebes hart consists.

If I behold the flowres by morning teares,
Looke louely sweete, ah then forlorne I crie:
Sweete flowres for Memnon shed,
All flowres by you are fed:
Whereas my pitious plaint that still appeares,
Yeelds vigor to hir scornes and makes me die.

When I regard the pretie greefull burd,
With tearefull (yet delightfull) notes complaine,
I yeeld a tenor with my teares,
And whilst hir mузicke wounds mine cares,
Alas say I, why nill my notes affoord
Such like remorce, who still beweepe my paine.

When I behold vpon the leauelkes bow,
The haples bird lament hir Loues depart,
MISCELLANEOUS PIECES

I drawe his biding nigh,
And sitting downe I sigh,
And fighting say alas, that birds auow
A setled faith, where Phebe scornes my smart.

Thus weariie in my walks, and woefull too,
I spende the day forespent with daily grieve:
Each object of distresse,
My sorrowd doth expresse:
I doate on that which doth my hart vndoe,
And honor hir that scornes to yeeld relief:

T. L. Gent.

Accurst be loue and they that truift his train es
He taftes the fruite, whilft others toyle:
He brings the lampe, we lend the oyle:
He fowes distres, we yeeld him foyle:
He wageth warre, we bide the foyle:

Accurst be Loue, and those that truift his traines:
He laies the trap, we seeke the snare:
He threatneth death, we speake him faire:
He coynes deceits, we foster care:
He sauoreth pride, we count it rare.

Accurst be Loue, and those that truift his traines,
He feemeth blinde, yet wounds with Art:
He vowes content, he paies with smart:
He sweares reliefe, yet kills the hart:
He cauls for truth, yet scornes desart.
Accurst be loue, and those that truift his traines,
Whose heauen, is hell; whose perfect ioyes, are paines.

T. L. Gent.
MISCELLANEOUS PIECES.

The fatall starre that at my birthday shined,
Were it of Ioue, or Venus in hir brightnes,
All fad efects, fowre fruits of loue diuined,
In my Loues lightnes,

Light was my Loue, that all too light beleueued:
Heauens ruthethe to dwell in faire alluring faces,
That loue, that hope, that damned, and repreeceued,
To all disgraces.

Loue that misled, hope that deceiu'd my seeuing:
Loue hope no more, mockt with deluding object:
Sight full of sorrow, that denies the being,
Vnto the subject.

Soul leaue the beast, wher thoughts with endles swelling,
Change into teasers and words of no persuasion:
Teares turne to tongs, and spend your tunes in telling,
Sorowes inaction.

Wonder vaine world at beauties proud refual:
Wonder in vaine at Loues vnkinde deniall,
Why Loue thus loftie is, that doth abuse all:
And makes no triall.

Teares, words, and tunes, all signifie my sadnes:
My speechles griefe, looke pale without dissembling:
Sorow fit mute, and tell thy torments madness,
With true harts trembling.

And if pure vowes, or hands heau'd vp to heauen,
May moue the Gods to rue my wretched blindnes,
My plaints shall make my ioyes in measure euene,
With hir vnkindnes.

That she whom my true hart hath found so cruell,
Mourning all mirthles may pursue the pleasure,
MISCELLANEOUS PIECES.

That scornes hir labors: poore in hir ioyes iewell,
And earthly treasure.

_T. L. Gent._

F

Aine to content, I bend my selfe to write,
But what to write, my minde can scarce conceiue:
Your radiant cies craue objects of delight,
My hart no glad impressions can receive:
   To write of grieue, is but a tedious thing:
   And wofull men, of woe must needly sing.

To write the truce, the wars, the strife, the peace,
That Loue once wrought in my distempered hart:
Were but to cause my woonted woes encrease,
And yeeld new life to my concealed smart:
   Who tempts the eare with tedious lines of grieue,
   That waits for ioy, complains without reliefe.

To write what paines supplanteth others ioy,
For-thy is folly in the greatest wit,
Who feeleth, may beft decipher the annoy,
Who knowes the grieue, but he that tasteth it?
   Who writes of woe, must needes be woe begone,
   And writing feele, and feeling write of mone.

To write the temper of my last desire,
That likes me beft, and appertains you moft:
You are the Pharos whereto now retire,
My thoughts long wandring in a forren coast,
   In you they live, to other ioyes they die,
   And liuing draw their foode from your faire eie.

Enforst by Loue, and that effectuall fire,
That springs from you to quicken loiall harts:
MISCELLANEOUS PIECES.

I write in part the prime of my desire,
My faith, my fear, that springs from your desarts;
   My faith, whose firmness never shunneth trial,
   My fear, the dread and danger of denial.

To write in brief, a legend in a line,
My heart hath vow'd to draw his life from yours;
My looks have made a Sunne of your sweete eire,
My soule doth draw his essence from your powres:
   And what I am, in fortune or in love,
   All those have sworn, to serve for your behove.

My fenses fuckle their comforts from your sweete,
My inward minde, your outward faire admires;
My hope lies prostrate at your pities feete,
My hart, looks, soule, fense, minde, and hope desires;
   Believe, and favour, in your lovely fight,
   Else all will cease to live, and pen to write.

T. L. Gent.

FVll fraught with vnrecomptles sweete,
   Of your faire face that stole mine eie,
No gladsome day my looks did greete,
Wherein I wisht not willingly;
   Mine eies were shut I might not see,
   A Ladie of lesse maiestie.

What most I like, I never minde,
And so on you have fixt my thoughts,
That others fights doe make me blinde,
And what I see but you is noughts;
   By vse and custome thus you see,
   Another nature liues in mee.
MISCELLANEOUS PIECES.

The more I looke, the more I loue,
The more I thinke, the more I thrive,
No obiect can my looke remoue,
No thought can better thoughts requie,
   For what I see or thinke, I finde,
   Exceeddeth fight or thought of minde.

Since then your lookes, haue stolen mine eies,
And eies content to nourish loue,
And loue doth make my thoughts arise,
And thoughts are firme, and will not moue,
   Vouchsafe to knit by powre vnknowne,
   Our eies, our loues, our thoughts in one.

T. L. Gent.

Like desart woods, with darksome shades obscured,
Where dreadful beasts, wher hateful horror reigneth
Such is my wounded hart whom sorrow paineth.

The trees, are fatal shafts, to death inured,
That cruel Loue within my breast maintaineth,
To whet my griefe, when as my sorrow waineth.

The gaffly beasts, my thoughts in cares assured,
Which wage me warre, whilst hart no succor gaineth,
With false suspicte, and feare that still remaineth.

The horrors, burning sighes by cares procured,
Which forth I fend, whilst weeping eie complaineth,
To coole the heate, the helpeles hart containeth.

But shafts, but cares, sighes, horrors unrecured,
Were nought esteemde, if for these paines awarded,
My faithfull Loue by you might be rewarded.

T. L. Gent.
MISCELLANEOUS PIECES.

For pittie pretie eies surcease,
    To giue me warre, and graunt me peace,
Triumphant eies, why beare you Armes,
Against a hart that thinks no harmes.
A hart alreadie quite appalde,
A hart that yeelds, and is enthrald,
Kill Rebels proudly that resift,
Not thosse that in true faith perfift.
And conquered serue your Deitie,
Will you alas commaund me die?
Then die I yours, and death my croffe,
But vnto you pertains the loffe.

T. L. Gent.

My bonie Lasse thine eie,
    So flie,
Hath made me forrowe so:
Thy Crimsen cheekes my deere,
    So cleere,
Haue so much wrought my woe.

Thy pleasing smiles and grace,
    Thy face,
Haue rauifht so my sprights;
That life is growne to nought,
    Through thought,
Of Loue which me affrights.

For fancies flames of fire,
    Aspire,
Vnto such furious powre:
As but the teares I shed,
    Make dead,
The brands would me deuoure.
MISCELLANEOUS PIECES.

I should consume to nought,
Through thought,
Of thy faire shining eie:
Thy cheekes, thy pleasing smiles,
The wiles,
That forst my hart to die.

Thy grace, thy face, the part,
Where art,
Stands gazing still to see:
The wondrous gifts and powre,
Each howre,
That hath bewitched me.

T. L. Gent.

[From “ENGLANDS HELICON. At London, Printed by I. R. for John Flasket and are to be fold in Paules Churchyard, at the signe of the Beare. 1600.”]

[Sign. D. i, back.]

‖ Olde Damons Pastorall.

From Fortunes frownes and change remou’d,
wend silly Flocks in blessed feeding:
None of Damon more belou’d,
feede gentle Lambs while I fit reading.

Carelesse vworldlings, outrage quelleth
all the pride and pompe of Cittie:

C

17
MISCELLANEOUS PIECES.

But true peace with Sheepheards dwelleth,
(Sheepheards who delight in pittie.)
Whether grace of heauen betideth,
on our humble minds such pleasure:
Perfect peace with Swaines abideth,
loue and faith is Sheepheards treasure.
On the lower Plaines the thunder
little thrives, and nought preuaileth.
Yet in Citties breedeth wonder,
and the highest hills affaileth.

Enuie of a forraigne Tyrant
threatneth Kings, not Sheepheards humble:
Age makes silly Swaines delirant,
thirst of rule garres great men ftumble.
What to other seemeth forrie,
abieft state and humble biding:
Is our joy and Country glorie,
highest states haue worfe betiding.
Golden cups doo harbour poyfon,
and the greatest p Pompe, disembling:
Court of seafoned words hath foyfon,
treason haunts in most asembling.

Homely breasts doo harbour quiet,
little feare, and mickle solace:
States suspecst their bed and diet,
feare and craft doo haunt the Pallace.
Little would I, little want I,
where the mind and store agreeth.
Smallest comfort is not scantie,
least he longs that little seeth.
Time hath beene that I haue longed,
foolish I, to like of follie:
To conuerfe where honour thronged,
to my pleasures linked wholly.
MISCELLANEOUS PIECES.

Now I see, and seeing sorrow
that the day consum'd, returnes not:
Who dare trust upon to morrow,
when nor time, nor life sojournes not?

FINIS. Thom. Lodge.

[Sign. E. i.]

† The Barginet of Antimachus.

In pride of youth, in midst of May,
When birds with many a merry Lay,
salute the Sunnes vp-rising:
I fate me downe fast by a Spring,
And while these merry Chaunters sing,
I fell vpon furmizing.
Amidst my doubt and minds debate,
Of change of time, of vworlds estate,
I spied a boy attired
In siluer plumes, yet naked quite,
Saue pretty feathers fit for flight,
wherewith he still aspired.
A bowe he bare to worke mens wrack,
A little Quuer at his back,
with many arrowes filled:
And in his soft and pretty hand,
He held a liuely burning brand,
where-with he Louers killed.
Fast by his side, in rich array,
There fate a louely Lady gay,
his mother as I guessed:
MISCELLANEOUS PIECES.

That set the Lad vpon her knee,
And trimd his bowe, and taught him flee,
    and mickle Loue professed.
Oft from her lap at sundry stoures,
He leapt, and gathered Sommer flowres,
    both Violets and Roses:
But see the chaunce that followed fast,
As he the pompe of prime dooth waft,
    before that he supposes:
A Bee that harbour'd hard thereby,
Did sting his hand, and made him crye
    Oh Mother, I am wounded:
Faire Venus that beheld her Sonne,
Cryed out alas, I am vndone,
    and there-vpon she swounded.
My little Lad the Goddesse sayd,
Who hath my Cupid so difmeyd?
    he aunswered: Gentle Mother
The hony-worker in the Hius,
My greefe and mischief dooth contriue,
    alas it is none other.
Shee kist the Lad: Now marke the chaunce,
And ftraite she fell into a traunce,
    and crying, thus concluded:
Ah wanton boy, like to the Bee,
Thou with a kisse haft wounded me,
    and haplesse Loue included.
A little Bee dooth thee affright,
But ah, my wounds are full of spright,
    and cannot be recured:
The boy that kist his Mothers paine,
Gan smile, and kist her whole againe,
    and made her hope assured.
She fuckt the wound, and swag'd the sting,
And little Loue ycurde did fing,
    then let no Louer sorow:

20
MISCELLANEOUS PIECES.

To day though greefe attaint his hart,
Let him with courage bide the smart,
amends will come to morrow.

FINIS. Thom. Lodge.

[From "The Famous and Memorable Workes of Iosephvs,
a man of mych honowr and learning among the Iewes.
Faithfully translated out of the Latin, and French, by Tho.
Tunc recentia iucundius bona clarea sunt, cum fuerint malis comparata prioribus. Printed at the charges
1602."]

TO THE RIGHT HONOVRABLE
FATHER OF ARTS AND ARMES CHARLES
LORD HOVWARD, BARON OF EFFINGHAM,
Earle of Nottingham, High Constable of the
Castle and Forrest of Windfore,
Lord chiefe Iustice in Eyre of England, Gouernour and
Captaine general of all her Maiesties maritime Forts and
Castles, High Admiraall of England and Ireland, Lieu-
tenant of Sufleex and Surrey, Knight of the most
noble order of the Garter, and one of her Maiest-
fies most honourable priuie councell.

Right Honourable, there is a saying in Zenophon most
worthie the citing and insight, that matters of worth
and consequnce are both to be committed and commended
to their trust and protection, who know the weight and
value thereof, and both can and will defend the same by
authoritie and reason: For this caufe and vpon this ground,
MISCELLANEOUS PIECES.

I have chosen your Honour out for a most noble patron of this most famous and accomplished Historie of the Iewes, which (for dignitie and antiquitie of the subiect, the elegancie and puritie of the stile, the choice proprietie and copie of words, the grauitie and varietie of sentences, the alterations and memorable events; and lastly for the birth and dignitie of the Author) requireth a spirit of no lese wisedome, courage, and nobilitie then your selfe, who haue power to defend, and knowledge to discern the worth thereof. Vouchsafe therefore to leuell the eie of your esteeeme vpon the Center of this happy Historie; and as Themistocles was animated to noble actions by beholding Miltiades Trophies, and Alexander in seeing Achilles tombe, did grievously sigh with an honourable emulation: so let the zeale, magnanimitie, and admirable constancie which euerie where affronteth you in this booke (and rauiseth the best minde from the boundlesse troubles of this world, and draweth them into the contemplation of true perfection) so settle your honourable loue and affeccion to emulate the same, that as for glorie in armes; so for preferring and protecting artes, you may outstrip your competitors, and amasse to curious expectation. And in mine opinion the time challengeth no lese at your hands: for as your transcendent dignitie and courage hath returned vs a happy haruest in our expected and long possefised peace, as by your second care and diligence next vnder her sacred Maiestie we all reape the fruit and felicitie of blessed abundance; so by your example in reading and respecting both learning and the learned, you shall pull downe that Babel, which confused ignorance hath raised to overreach industrie; yea you shall strengthen the weakened abilitie of learning which (alas the while) is now adaiies like a commoditie without request scarce faileable by the hands of a cunning broker, nothing is more worth money, and lese in request: onely the worlds blinde creatures (as S. Ierom tearmeth them) the vnlettered, take delight in their errors, whole writings (as
MISCELLANEOUS PIECES.

Plutarch speaketh of Aristophanes poems) are written for no moderate mans pleasure. Let therefore your upright estimation of this worke (most noble Earle) awaken the dead devotion of such as contemne Artes, and let no such corrupt drones (as make fale of sinfull thoughts for good merchandise) buz about the hue of true science: But as Emperors, Kings, and Princes haue euer in their Greeke, Italian, and French with a respective acceptance, and bountiful hand entertained this Historie; so let this translation of Iosephus which courteth you now in English, be accepted at your hands, and countenanced by your honour, for whose vnconfined felicitie both I and other of my name haue euer praied, and will neuer cease to study.

Your Honors unsafely devoted,

THOMAS LODGE.

TO THE COVRTEOVS READER

As touching the use and abuse of Historie.

If Historie were as easily conceited and made use of, as (according to Baldus) it hath true proportion and documents for the government of mans life, I shold hold it no sinne so precipitely to prescribe a limitation and bound, to such as should enter the Lift, and consult with example. For what more pleasing to our selves, or profitable for societies could euer befall vs, then in this theatre of mans life, (wherein Historie affordeth all forts of actors) to fit and learne preuention by other mens perils, and to grow amplie wise by foraine wreckes; al which being traduced to our private ves; we may either as partners in what we haue past, or obseruers of future casualties, by prefedent euents, tie ages
to our memories: and prevent our escapes, by surueth of other mens repentance, briefly beget experience by sight, or foresight of worldly casualties, and forme a mirror of forepassed errors; to forejudge our future calamities. But for that it behoueth vs to enter this worldly Academie, the more prepared, the more that Historie is fraught and fulfilled with plentiful fruite, and whereas the difficultie and difference is a like, to yeeld an vpright verdicte both of a mans owne, and other mens life, neither may any man rightly examine another (how wise so euer he be) except in equall ballance he weigh his own imperfections; it must necessarily follow on both sides, that with the more wisedome, and the greater observation wee ought to entretaine Historie, leaft our mind like the wind should wander uncertainly, and our devotion should prevent our resolution; our esteeme our knowledge. For as in an ample and well furnisht and affluent banquet, although some things, (and they to few men) seeme pleasant, otherforme to other are without taste and seeme tart, and euery one judgeth his meate not by proove, but by the pallate; yet notwithstanding there is a certaine mean, which either natures ordinarie, or the defined kind of nutriment (being simple and incorrupt) hath fashioned and fixed for most apteest for the body; from which whosoever varieth, or either beyond measure, or without judgment, followeth his foolish appetite, and glutting himselfe beyond discretion, reapeth more in commoditie then pleasure by these pleasures: So in the diueritie of mans life, although a thousand formes, a thousand similitudes bee offered, and that euery man fashioneth other mens manners to his mind, yet is their but one true path that vertue walketh in, which whosoever tracketh with judgement, doth truly know the use of life; whereas they that fit in a plentiful banquet, in affecting all things, can make use of nothing. Now how many are there, I pray you, that in respect either of their owne, or other mens acts & words (according to the rule of vertue) can be more choife
MISCELLANEOUS PIECES.

in judging minds, as meats, and that in this matter seemeth not sufficiently instructed? wherein I wonder that men espie not their errors, whereas they imagine that Historie is the instructor of such as read the same, whereas it onely yeeldeth matter of instruction, euene as the banquet miniftreth meat according to euerie mans affection. Some therefore are seduced with the sweetnes of the stile, and in seeking their pleasure, lose their profit; who reape no other fruit of Historie, then to beguile time, and beget officious idlenes, laughing away houres, and nourish repent: others in reading glorie, hunt it in a shadow, where if they could make vide of it in proportion, they could not fall to repent it. And whereas no man can aspire to true glorie without true vertue, neither no wise man will hope further, yet see we many men, that because they haue read many excellent works, will be Capricious and pretend wisedome; resembling those tragedians, who will after they haue discharged themselves of their parts, and apparrell wherein they counterfaiited the Emperour, yet retaine his royall and princely manners: Some triuiall and light witted, that make an Eclipse of a shadow, make more of the embleme, then the worke; the habit then the Doctor: So admirable effects worketh history in mens mind. Now whereas it is the most exact and chiefest intent of historie to awaken mans idlenes, and arme them against casualties, and the whole bent of example hath no other issue, it falleth out thorow mens securitie (who suppose that their neighbours perils concerneth them not) that whatsoeuer is of note, is ouerlipt with a deafe and sleepeing judgement, and things that memorie should best loue, are lost in her. To conclude, there are some that will haue euerie mans shooe fitted on their owne foot, & tie all mens pens to their owne pleasures. For which cause partly by reason of this secret, partly thorow this ill ordered, confus'd, and rash method of reading, as of corrupt humours, so is there growen a certaine καταστασία of judgement and resolution: and as in intemperate bodies, meat yeeldeth verie
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little profit; so reape they no fruit or benefit by their reading. By this good reader thou maist easily conceiue, how a historie ought to be read: how mens liues ought in them selues be examined: finally how equal a proportio is required in both. And truly in my opinion the chiefe ground of this difficulcie, is the peruerse of our judgements, which is the cause we the rather respect our own inclinations what they are, then the true life and force of example. Furthermore this is no lesse miserie then the former, that such as write set downe such things as are acted, not onely for their profit sake, but to feed their owne humours: and like to certaine Architechts (by interposing their judgements) doe vainely praise some things, supposing that our imitation should be tied to their pleasaure; where if they performed what they ought to do, the reader should counter with no such distractions: but now in like manner as Cooke who rather expect their masters pleasurable taste, then his profit; would God the Historiographer did not affect flattery. It therefore appeareth that in two sorts (first in our owne judgement; and next to the prejudice of those that write) we are circumuented; in that they set not downe such events as passe, in their owne nature and as they are. For he that writeth an Historie is the interpreter of those things that are past, whose judgement being depraued, it fargeth with him as with the purest & most richest wine, which waxeth mustie by reacon of that vesiel wherein it is incloied, or is by sophification corrupted, which is the greatest folly, & most intolerable deceit that may befal men. They therefore, who negligently undertake a historiy, (or suppose that life were to be past rashly, and without an exact observance of all offices) are no lesse deceived then certaine country peasants in the last troubles of France (of whose folly I drew some example) who attempting and entring upon a citie not farre off from them, & lighting into an Apothecaries shop furnished with all kind of drugs and dainties, and being allured by the pleasure, odors and delight of the confections they
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tasted; and supposing all to be of the same kind, devoured, tasted, and swallowed down every thing: whereupon some fell sick of feavers, some grew phrenie, and manie lost their lines to please their appetites, at leastwise he that scaped best, gave occasion of laughter to the lookers on. For as life, so Historie (the image of life) is fraught with pleasure, and displeasure; and onely in the vie of life, the wisdom of life consisteth. Farewell, vie this, and my selfe as two twinnnes borne for thy profit.

Thine Thomas Lodge.


TO THE RIGHT WORSHIPFUL HIS
esteemed friend M. Anthony Palmer Esquier.

SIR, my affection that had rather be an actor then an orator, doe well then speake well, hath pickt you out to be the patron of this tragicall historie of the wars of the Iewes. The reasons that draue me hervnto, are neither the expectance of worldlie benefits, nor the fruitleffe vp-shot of ostentation, but your virtue (which is not beloued respectuclie but onely for it selfe) hath created this good conceit in me, which (if you so please) your acceptance may
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continue. Now since as the Philosopher supposeth it is an action worthy a good man, to do good vnto his friend; so is it no leffe commendable to accept an office of kindnes from a friend. For by giuing we bewray our well wishing; and by receiuing, we proportion and continue frendship: vpon this ground I praise you build the good entertainment of my present, and nourish this good custome in me (which was vsuall both amongst Grecians and Latins) I meane my translation, which if it please you, I haue my wish. As for my maligners, I expext no worfe from them then Iason the Thasalian, who being affailed and wounded by an enemie (who had an intent to kill him) had an impostumation opened that saued his life: their stabbe and stoke of dis-grace shal cure and heale the hidden and neglected infirmities of my minde, and notwithstanding I shall both Genio & ingenio liue to loue you, and lament their want of charitie. Thus heartelie commending me, I haftilie take my leaue, being tied prentize of late to other mens importunities.

Your loving Friend,
Tho. Lodge.

[From Birch MSS., Vol. V. (Add. MSS., No. 4164), No. 52, British Museum.]

Dr Lodge to Sr Tho. Edmondes,
Ambr at the Court of France.

17 January 1610.

RIGHT HONBL,

A ltho' I am resolvd, that your approved Judgement is such, that you respect not men as they comply, but as they love & deserve; yet because it is a received Opinion.
MISCELLANEOUS PIECES.

in this World, that the best Means of entertaining great Men's favour is by writing; & they are esteemed unworthy hōnble respect, that neglect to entertain it with officious Letters, I have thought good in these few Lines to acknowledge my Love & Duty, to your Honour, by whose means I have not only repoffes'd my Country, but my peace & Quietness in the same. To you I ascribe all my good fortunes, & in way of gratuity sacrifice all my unfeigned service, being addressed to exemplify it, whencesoever you shall command. Now find I your Worthines in your absence, because your Honour so nobly prevented my danger by your prudence at your being here, that whilst I live, I am bound to reverence & serve you.

I have no news to entertain your Honour with since this place is but barren in offering signal Occurrences: & to let you know, that Oliver the physician is dead, and Coryat the Fool's Book is upon the press is but trivial & unworthy your Ears.

When Seneca speaketh good English, as I hope he thereby shall, I will send him over into France to attend your Honour: His News will best content you, who is replenished with all morta Wisdom.

I am afraid to be too tedious, & therefore will cancell up these compliments with both mine own & my Wife's humble Commendations to your Honour & my worthy Lady; praying God continually, that he will bless & enable you both in this Life, & hereafter crown you with Eternity.

Your Honour's ever bounden,
Thomas Lodge.
ILLVSTRISSIMO HEROI, AC DOMINO SVO OBSERVANDISSIMO, D. THOMÆ EGERTONO, DOMINO DE ELLISMORE, SVMMO ANGLIAE CANCELLARIO, MAIESTATIS REGIAE à Secretioribus Concilij omni virtutum genere ac Doctrina Clarissimo, Alme Academiae Oxoniensis Cancellario, honorumq; studiorum omnium Maxenati praestantissimo,
THOMAS LODGE Doctor Medicus,
Salutem.

CVi potius liber iste dicari velit, vel ego debeam dedicare quam Honori tuo (vir omnibus nominibus Honorandi) deliberanti diei & multum cogitanti, plane non occurrebat. Etenim cum Philosophia ipsa inculta prorsus sit, & ab omnibus neglecta fere, tum si à plerisq; vt horrida conspuatur, non est sane mirandum: Quo magis veteri quidem debet, ne temere cuvis se fere offerat, ne forte in eos incidisse videatur, qui cuticulam curantes ipsi, nihil admirantur utra cutem; quorum oculis nihil placet, nisi quod externa specie, & lineamentorum harmonia se commendet; quorum aures omnia respuant, nisi quæ cum voluptate quadam iuventu: quod si contingat, quomodo non contemptui apud omnes esset liber is, qui apud eum ipsum quem patronum fisci delegit potissimum, fordefcat? Quod si ioculare quiddam
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& molliusculum in publicum proferendum statuerem, quod voluptate nescio qua, mentes hominum titillaret tantum,

Introrsum turpe & speciosum pelle decora,
(Vt inquit Poeta) non deesset hercle, qui

Auctor vitroq, meum laudar et pollice ludum,

Nec certe

_________________

Nauibus atq,

Quadrigis peterem.

_________________

Mihi patronum aliquem

Quoi donem lepidum novum libellum.

Opprimere eorum multitudine credo, qui occurrerent mihi nœniis hilice patrocinaturi: Cum autem res serias tantum træctet author hic nofter, idq; serio; quæ tantum ijs arriendent, quibus leuiora illa arriendent minus; tum eos qui subtiliori quodam oculo, & mentis acie, venustatem Philosophiae illam intueri possunt, (quæ si corporeis oculis cerneretur, mirabiles amores excitaret sui) nescio quod fatum contraxit in compendium. Et certe quamuis eorum numerus tantus esset atq; talis, quorum in finum hic nofter posset tuto Conuolare, vt delectus ipse delectum fere tolleret, nescio tamen an cuiquam ex omnibus deberi se magis agnosceret, quàm Honori tuo, qui cum in eam opinionem iam diu veneris, vt inter prudentissimos, & virtute quam maxime excultos, principatum quendam tenere videaris; tum etiam ita ad certam authoris huius normam vitam direxisse, & momenta officiorum ea perpendisse videris omnia, quæ ab ipso in faiente requiruntur; vt si in eadem tempora incidisses, ille ne præcepta ad exemplum tuum, an tu vitam ad ipsius præcepta conformâris, esset vehementer dubitandum. Qua de causa quidem, in spem maximam venit, aditum ipsci apud te patere; quod ea asserat potissimum, quæ si tibi placeant, (quod non desperat) nemini quidem à tuae vitae ratione non alienissimo, poterint displicere.

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QUID QUOD & EUM SIBI PATRONUM DELIGENDUM CENSET, QUI
IPSA AUTHORITATE POSSET EAM AB ALIORUM INJURIIS VINCICARE!
QUOD CUM ITA SIT, NULLIUS QUIDEM INJURIJS IN EO LOCUS ERI,
QUAMDIU TOTUS IPSI APUD TE FUERIT, CUIUS POTENTIA, & AUTHO-
RITAS, QM SUM MAXIMA, TALEM TAMEN INTEMUR, VT MAIOREM
INDIES & AUDIorem Fieri velimus omnes, qui videmUS.

INTER Aiacem, & VYSSEM, LITEM NONNULLAM APUD POETAS
LEGIMUS INTERIEFAM DE ACHILLIS ARMATURA QUONDAM, VTER
INDUERETUR IPSE; DE FACTO NON DISPUTO. POETARUM MENS EA
SUITE, VT CUM PRUDENTIA POLLERET ALTER & CONCILIO; LACERTIS
ALTER ATQ; ROBORE; APUD QUEM TANDEM ARMORUM EORUM IUS
RESIDERET, EUNNE QUI PRUDENTISSIME IJS VTI POSSET, AN QUI
ROBUSTISSIME ELUCERET: QUOD SI EX IURE MANU CONCERTUM
VOCARET AUTHORITAS SAPIENTIAM, & SAPIENTIA AUTORITATEM, AD
QUEM TANDEM SENECa NOSTRI PATROCINIO AERIUS PERTINERET,
HAUD EFFET DIFFICILE QUIDEM AD IUDICANDUM. TU VERO VIR
HONORANDE CUM TANTA SIS SAPIENTIA, VT AB AUTORITATE QUAN-
TUMUI MAXIMA VINCI NON POSIT, & AUTORITATEM TANTAM
NACTUS ES, VT NE SAPIENTIAE TUE QUIAMUS EXIMIAE & ILLUSTRI
VELIT LOCO CEDERE, FACILE CONTROVERSIAM HANC OMMEN DIRIMES;
IN QUO CUM VTRAEQ; SUMMAE DE PARITATE CONTENDANT AD QUEM
PATRONUM POTIUS ACCURRET, QUAM AD TE, QUI & PROPTER SAPI-
ENTIAM SINGULAREM OPTIME CONSULTUM VOLE LIBRO NON INSPI-
ENTISSIMO, & PROPTER EREGIAM AUTORITATEM EFFICIUM DABIS,
LIBRO MALÈ NE CONSFALATUR (DICO CONFIDENTER) EGREGIO.

AD VERO VERO QUOD ATTINET (ILLUSTRISSIME MOECEN.) CUM MULIA
ALIA PERTURBERT, VT TE POTISSIMUM FELICEREM SUB CUISIS NOMINE
PRODEAT HIC LABOR IN SENECa TRANSFERENDO MEUS, TUMIS TAN-
PRIMIS QUÆ DICTURUS SUM. NEMPE VT AT FENEM ILLI DE FENEC-
TURENEX, & AMICISSIMUS, SCRIPTUM AD AMICUM DE AMICITIA,
ITA & EGO (ILLUD FILEO QUOD QUAM VELLEM VT POSSUM ATTEXERE)
PHILOSOPHIE LIBROS HOS (QUAM SAPIENTIAM DIXERE VETERES) AD
TE SAPIENTISSIMUM & PHILOSOPHORUM OXONIJS STUDIUM
OMNIIUM PATRONUM PRIMARUM INPRIMIS STATUI DEDICANDUM.
QUO QUIDEM IN LOCO NON POSSUM ILLIUS NON MEMiniSSE, (QUOD
PRAETERMITTI FINE FECERE NEFARIO NON POTEST) QUODQ; GRAUIISSI-

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eft instar argumenti, cur tibi vel soli, vel certe potissimum omnium nostrum qui Oxonienfes audimus in gratae mentis testimonium, labores & studia inferuant; quod per te effectum est vere, ut studijs nostris ibi locus sit, ubi cum flotuere maxime, tum maxime eiecit unde voluissete iij, qui minime debuisset: per te vero iam effectum id videmus, ut qui fontes illos limpidissimos conturbant, quo minus haustus inde putroseries essent, iam tandem aduerum Mufarum Alumnos vtcumque coxant fortasse, tantum tamen coxare possint. De hoc autem ni grati simus omnes, omnium erimus ingratisimi. Quin quod magis me ipsum spectat, illud Cardinale quiddam est, quod cum benevolentiae erga me tue vestigia semper vidi non leuiter impressa, mihi nunquam satisfacio ipsi, priusquam tibi (non dicam satisfaciam de animo erga me tuo) at agnoscam certe quantis nominibus obstrictum me & obseratam sentiam: quin attexos, ideo tibi lubens dico, quod cum mihi beneuolus semper extiteris, tunc etiam & ab ijs qui ex me emanarunt vtcumque, animo esse non poteris alieno.

Hac spe fretus (Honorande Macenae) hofce meos labores, quales, quales tibi trado in manus, quos æqui si confulas, conditione haudquaquam iniqua suceptos exiftimauero:


'Dignitatis tuae,
Observantis.'

THO. LODG. D.M.P.
MISCELLANEOUS PIECES.

REVERENDISSIMI
DOCTORIBVS, CÆTERIS QVE
IN STADIO LITERARIO OPTIME
EXERCITATIS LECTORIBVS.

Tho. Lodge D. Medicus Phificus.
Salutem.

Cum nulli magis opprobrijs alios confindunt, & lacerant
maledictis, quam ij qui in opprobrium ipsi facillime
incurrunt; tum plerumq id evenit, vt exillis ciusdam ingenij
ipsi sibi conscij, nihil sapere videri se credant aliiis, nisi plane
despere se probent; dum ea carpunt omnino, quæ non
Capiunt. Ex quo evenit, vt nihil egregium ita & excellens
in publicum emanarit vnum, in quod dentes ifi mordaces
non impegerint. A quo hominum genere cum ego me
facile vindicare nesciam, apud vos (Viri Doctores doctoresq
prestantissimi, politioris literaturæ alumnos, qui quales erga
vos ipsi velitis alios esse, tales estis erga omnes) præfatione
vti nonnulla haud absonum fore existimari, vt rationem
confij de Seneca in nostrum sermonem transmitendo mei,
vobis explicem.

Video autem multis id disiplicere quidem, idq vehementer,
quod authores ita Latinè transferunt, & in sermonem
nostrum migrant Anglicum: cum multa alia tum illud in-
culcantes, inuriar litteris insignem inuebi, quod ea quæ
literatorum deberent esse propria, nunc denuo profitauntur
& omnibus contrectandæ prouulgentur: Qui cum id agunt
quid alius agunt, quam vt no stri ad vnum omnes, a virtutum
scientia vt profani quidam arceantur, velut a Diame sacrïs?
De quibus illud est Calimachi ερας ερας δεξις άλεξθ. Hi dum
a fæ scientias omnes velut a Chaldæis dies postulari volunt,
quid alius agunt quam quæ ipsi vident vt cæteris omnis-
bus inuideant? Quæ si mens eorum fuisset qui ifta primo litteris
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mandauerunt, quomodo tandem egregia illa ingenij eorum monumenta ad nostra haec tempora permanare potuissent? Nec vero nios ille priscis inoleuit, vt cogitata illa sua praeclara caeteris inuidenter, qui per se minus acie valerent & ingenio, & ex omnibus certe vix paucos reperias qui vel Graeci Latine, vel Romani Graece scriperint, quo minus sui innotecerent ea quae libri sui praeclara continerent: ex quo effectum, id est vt quantum bruta intellectu caeteri, tantum ipsi ingenio caeteros antecesserint. Neq vero non laudare possim Saplentissimum illum apud laertium, qui cum de tribus Deis ageret gratias, quod homo est natus, non brutum; quod vir, non femina, tertium id erat quod Atheniensis esset, non Barbarus; non quod solus inter eos sapere vibus esset, sed quod ex infinitis viues esset, qui non nihil sapere didiciisset: Et recte ad Amicum scribens M. Tullius monet, vt vbiis esse velit, quam vbi sit, propter ea quod multo rectius illic viendum sit vbi aliquo numerofit, quam illic vbi solus sapere videatur.

Et sane si æqui rerum æstimatores velimus esse, facile quidem inueniernusexcultores multo nostros, & limatiores quam antea exitisse, ex quo doctrina illa veterum, & historia Romanorum vernacula ipsos alloquente lingua perpoliri caeperunt. Quo in curriculo labores mei cum non nihil desudarint, tum facti mei tamdui me non pænitebit, quamdui publice utilitati & honoris patriæ inferuire intellexero: & quamquam omnes reclamantes videro Comici, tamen illo me facile confolabor & recreabo, quod nihil in animo magis habeam, quam vt pluribus profim.

Quin illud fortasse non recte quod ταραδοξα occurrunt Senecae nonnulla, que celari multo poffunt honestius, quam in apricum protrudi, lucem non serentia; & male locata operam eam omnem clamabunt omnes, que in re non bona. Habet etiam τινα Crossan quea plurima, que si recte ediscantur nihil illa nocebunt: quanquam quid egi? Aut in quo euigilaueruere curæ & cogitationes meæ, nisi vt lectorem pro virili præmonerem, & ad scopulos eos digitum intenderem, ad quos si adhæserit fortasse, naufragium illico facturus sit?
Miscellaneous Pieces.

Nec vero defuerint iij, qui id vitio mihi vertendum senserint, quod in omnibus non verbum verbo respondeat, quin infidus interpres sit ille necesse est, & vbi fide est opus vel maxime, fideliam adhibebit, qui ita interpretem agere edidiscit. Quin ille rectissime

Non verbum verbo curabit reddere fidus
Interpres——

Ne poterit quidem; quod tum eores deducetur, vt dum in verbis se torquabit nimis, senus interim elabatur omnis. Quis autem ita inscius erit, vt illud non intelligat in omni fermo, idiomata loquendi quaedam apparere, & flores elegantiarum, quae si verbis alienis esserantur, illico pro ridiculis habeantur? Longum esset hic omnia convertere quae falsissime a Latinis dita, a nostris enuntiata verbis ipsdem, apparent infula. Quo facilius adducor, vt eius omnia sic interpreter, vt quae proprijs verbis enuntiari non possunt, enuntiatur quibus possunt aptissimis: Hic ego, si reprehensionem incurro iuustam, exemplo me consolabor eorum, qui cum in hoc genere palmam ferant, crimen commune mecum sustinebunt, nec nostrorum solum, sed & eorum etiam omnium qui in Hispania, Gallia, Italia communem mecum in eo genere nauarunt operam. Agnosco vero libentissime errata hic irrepsisse nonnulla, quae vt homini cuilis in summo optio non vigilantissimo, facile possunt obrepere quaedam, ita si mihi in hoc opere frequentiora visum est quae erat aequum, facile ignoscet, qui rem ipsam vt acciderit cognoscet prius. Cum enim primo statuerem ita in hoc opere meam operam posuisse, vt nequid per incuriam elapsum mihi viderit possit, in medio operis a me fuscet neficio quodmodo in medium rerum omnium certamen incidi; Praeterquae enim illud quod fratre charissimo pientissimoq effem orbatus, ita vt studijs nullis in me locus esse relietius, quem dolor vnierum occupat, accidebat id etiam, vt turbis ijs forensibus, & molestij vndiq circumfrementibus opprimerer

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ita, vt dum illius omnia (iam cum beatis illis incolis agente æuum) çöponere studeo, ne subcisius horas certe mihi re-linquo vlas, quibus huic operi iam inchoato supremam manü imponam.

Interim ita dum aguntur annus fere integer elapsus est, & adhuc tamen.

pendent opera interrupta mineq;
Murosumingentes.

Vt Poææ verbis vtar Interea fremere Typographus, & de-prælo tantum non præliamouere, quæ nactus est typis e-xcudenda curare sed citra curā: hoc modo ad imprimendum folum licentiä fortasse nactus, qui me premit femper nec penši quid habet; quid imprimat. Quin tandē vt molestijs hisce me euvolo, colligo me vt possum ex magna iactatione, & dimidiũ Seneca alterum quod imperfectum reliquerā quanta possum absoluo celeritate, nec typographo satisfacio tamen inhianti suo semper luero, quin quæ manus prima coniecit in chartulas, subinde arripit ipsa impressione peiora facta emissurus, quæ prius acceperat omnino non optima, quippe quibus ipsius festinatio præpropera, ad omnanda fæ melius ne minimum quidem indulsit temporis. Ita fit vt quod mensium nonnullorum opus esse debuerit, diebus haud íta multis absolutum prodierit, atqé vtinam abolutī. Quod fì minus conceditur, non despero tamen quin per meum dehinc otium quæ rudia iam excidere, limentur accuratius, & quæ obscuritate nonnulla videbuntur laborare, fiant etiam ilustriora cum proxime emanabunt.

Obijciet alij (qui reprehensionis anfam vndiq arripiet:) quod versus eius quosdam, vna cum Apocolosynthesi, & Epistolis quibusdā ad Diuum Paulum exaratis (vt non nemo retulit e Patribus) omnino prætermiferim. Sed parcent mihi facile spero, qui prìus norint, quibus rationibus ad-ductus, huic ego labori pepercerim: Primo quidem de Apocolosynthesi cum liber is totus dicterijs in mortem
Claudii Cæsaris fit referreus ne alienus a se nofser Seneca videretur, qui vbiq seuerus & grauis, & ab hoc genere quâ maxime videtur abhorrens, inutili labore potius superfederem statui, quâ ea attexenda, quœ labē nonnullam operi toti possent afficare. De reliquis autem id tantum dico, quod cum authoribus huius an sint a multis in dubium vocari video, tum an a me sint interpretanda vehementer dubito.

Habetis iam tandem (Doctores & lectores benevoli) quæ ego dicenda habeo, quæ si vobis candidioribus arridere perspicero, tum vt iis placeant quibus omnia dissipicent, vehementer non contendo. Valete.

To the Courteous Reader.

I T was well donne by Nature (gentle Reader) to giue
time, but ill donne by men not to apprehend the fame:
How much thou haft lost in life in begetting vanities and
nourishing them, in applauding follies, and intending them,
read heare; and begin now to apprehend this, that it is but
lost life, that men liue in entertaining vaine things, & that
no time is better spent, thē in studying how to liue, and how
to die wel. This shalt thou learne in our Seneca, whose
diuine sentences, wholesome counsailes, serious exclamations
against vices, in being but a Heathen, may make vs ashamed
being Christians; when wee consider how backward a course
wee haue runne from the right scope, by being buried in
vaine readings, befotted with selfe opinion, by apprehending
vertue no more, but in a shadow, which serues for a vaile to
couer many vices. It is lost labour in most men now-a-
dayes whatsoeuer they haue studied, except their actions
testifie that readings haue amended the ruines of their sicke
and intemperate thoughts: and too pregnant a prooфе is it, of an age and time ill spent, when as after a man hath summed vp the account of his dayes that are past, hee findeth the remainder of his profites, hee should have gotten in life, to be eyther ambition vnfatisfied, or dissolution attended by pouerty, or vaine vnderstanding boulstered by pride, or irksome age called on by surfeit; I muſt confesse that (had I effected it) I could haue pickt out eyther an author more curious, or a subiect more pleasing for common eares, to allure and content them. But seeing the worlds Lithargie so farre growne, that it is benummed wholly with false appearance, I made choice of this author, whose life was a pattern of continence, whose doctrine a detection and correction of vanities, and whose death a certaine instance of constancy. Would God Christians would endeuour to praſtife his good precepts, to reform their owne in seeing his errours; and perceiving fo great light of learning from a Pagans pen, ayme at the true light of devotion and pietie, which becommeth Christiſans. Learne in him these good lessons, and commit them to memory. That to be truely vertuous is to be happy, to subdue paſſion is to be truely a man, to conteſme fortune is to conquer her, to foresee and vnmaske miseries in their greatest terrors is to lessen them, to liue well is to be vertuous, and to die well is the way to eternitie. This as often as I thinke vpon, I finde an alteration in my resolution, which heretofore hath too long time surfeited vpon time-pleaſing; I am armed againſt all worldly contempts, wherwith Enuie may pretend to loade mee. My soule and conſcience bearing me witneſſe that my intent and scope was only to draw men to amendment of life, & to root out vain customes, that are too much ingrafted in this age; What care I for detraction? which rather barketh for custome fake, then baiteth at me for fierceniffe. No Souldier is counted valiant, that affronteth not his enemie; no Philosopheſſer conſtant, that contemneth not Fortune; nor writer vnderstanding, that scornes not detraction; I had rather bee
miscellaneous pieces.

condemned for confirming men in goodnesse, then flattering
the world in follie. Gentle Reader for thee I laboured,
for thy good haue I made this admirable Roman
speake English, if it profit thee I haue my
wish, if it displeafe thee, it is thy
want of judgement.
Farewell.

in momum.

si tamen vis iuuat quae sunt bona carpere, Mome,
carpe haec, vt morfu sint meliora tuo.
Quae liber iste tenet forte ignorare videris,
Quin lege, mox fies forsitam ipse bonus.
Non in bicipiti quae vidit somnia narrat,
Parnaso, ant vanis ludit imaginibus:
Nec prius vis, nouem nisi quae docuere forores
Casta vnda tuae, nil docet iste liber
Vera sed hic rectae promit dictamina vitae,
Et sapiens narrat quae bene dixit anus.
Si malus ista leges, poterint non ista placere
Nec nonista probes, qui legis, ipse bonus:
Vel non ergo legas quae sunt benedicta, pudendis
Nec lacera verbis, quae minus ipse capis,
Vel lege, nec carpas; vt non male prodita: dentes
Iam vis tibi gratulor Mome perire tuos.

[From “The Workes of Lucius Annaeus Seneca,
Newly Inlarged and Corrected by Thomas Lodge, D.M.P.
London, Printed by Willi: Stanby.” [Colophon.]
MISCELLANEOUS PIECES.

"LONDON, Printed by WILLIAM STANSBY, dwelling in Thames-streete, by Paul's-wharfe, next to St. Peters Church. 1620."]

TO THE MOST NOBLE AND MY HONORABLE GOOD LORD,
Thomas,
EARLE OF SUFFOLKE.

Right Honourable, it is not your Greatness that I admire, nor the vaine applause of the multitude (which may bewitch men, but not perfect them) that makes me name you Patron of these my Labours. I neither dedicate this famous Worke vnto you for the benefits I hope, or the reputation I may get, or vpon the errour of cuftome, that pretends more then Nature intended. I will not flatter your Greatnesse in reckoning vp your Titles, nor embace your judgement, that can distinguih times, Men, Fortunes; both apparently as they seeme, and really as they are. It is your vertue, your goodnesse, your Noble nature, to which I confecrate my endeavours: your Honour, (which is the reward of vertue.) These and nought else tye me to respeckt, reuerence, and esteeme both your Noble felfe and your Honourable family, to whose seruice I haue inseparrably confecrated my best Labours. In times past it was the cuftome of the greatest Monarchies, to beftow fained Deities vpon their mortall Empereors: Of famous Cities to erct Statues to their well deferuing Senatours; Of good children to raffe Monuments in Honour of their Parents. Yet whatsoeuer Monarchies haue foolishly attempted, Cities haue

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Dedicated, Children have erected, their Memories, times, place, and (wely) names are extinguished. If Antiquity performed any thing, it is either blasted by flatterie, or concealed by feare.

This my Present is a richer, more lasting and happier Jewell; that in many Ages, and thorow manie fires and combustions, hath continued their names to whom it was Dedicated, and shall make you liue in the Reading thereof, and my loue proue signall and famous thereby, when haply your worthie deserts shall be obscured or detracted, or your greatest Titles buried in the bosome of Oblivion. Thus hoping that this poore Neiting of my Labour, shall be as graciously accepted, as it is honestly and vnfainedly intended, I commit your Honour, and your whole Family, to his protection, who onely searcheth mens hearts, and knoweth how vnfainedly,

I respect both you, your Honour, and Family.

Your Honours most devoted,

THOM. LODGE.

To the Reader.

Gentle Reader, I present thee once more with Seneque's Translation, if not so fully and exactly clenfed from his former misprisions and errours, as I wish; yet I hope, in such sort examined and perused, that the iudicious Reader shall find leffe matter to except against; and the indifferent, better light to vnderstand him. My businesse being great, and my distractions many; the Authour being seriously succinat,
and full of Laconisme; no wonder if in somethings my omis-
sions may feeme such, as some whose judgement is mounted
above the Epicycle of Mercurie, will find matter enough to
carpe at, though not to condemne. Let me intreat this favour
at thy hands, curteous Reader, to pretend this Translation to
bee a Garden, wherein though thou maiest find many hole-
some Herbes, goodly Flowers, and rich Medicines; yet can
it not be but some weedes may ranckly shoote out, which
may smoother or obscure the light and luftre of the better.
Play the good Gardner I pray thee, and pulling vp the
weedes, make thy profit of the flowers. If thou wilt Correct,
bee confiderate before thou attempt, lest in pretending to
rote out one, thou commit many errors. What a Stoicke
hath written, Reade thou like a Christian. If any doubts
entangle thy judgement, haue recourse to the sacred Synod
of learned and pious Diuines; whose judgement will select
thee out that which is for thy Soules profit, and dissuade
thee from admitting that, which may either depraue thy
judgement, or corrupt thy Soule. The fruit I exspect for
my Labour at thy hands, is onely this, to interpret mine
actions to the best, and to Correct with thy pen, that which
other men leffe aduised, haue omitted by ouer hastie
labour. Farewell, and enjoy the fruits which I
haue planted for thy profit; which though
these times may haply neglect
the future may both ap-
plaud and allow.

Vale.

Thine in all vertuous
endeavour,
Thom. Lodge.
MISCELLANEOUS PIECES.

[From "A LEARNED SUMMARY Upon the famous Poeme of William of Saluste Lord of Bartas. Wherin are discovered all the excellent secretts in Metaphysicall Physicall, Morall, and Historical knowledge. Fitt for the learned to refresh their memories, and for younger students to abreviat and further their studies: Wherin nature is discovered, art disclosed, and history laid open. Translated out of French, by T. L. D. M. P. LONDON Printed for John Grismand And are to be sould at his shoppe in Pauls alley at the signe of the Gunne. Anno 1621.]

TO THE RIGHT HONORABLE
SIR IVLIVS CAESAR, KNIGHT, MR. OF
the Rolles, and one of his MAJESTIES
most Honourable Privy Council.

RIGHT HONORABLE,

The true knowledge of your piety towards GOD; your Noble disposition; your forward affection to imbrace men of good deserts, and carefull industry to countenance Learning; my particular-proof of your goodness in your Youth; your apprehension and judgement in increasing yeeres; your maturitie in knowledge during your liuing in Oxford; your diligence and piety in executing publicke Offices; your sinceritie in all affaires of State; hath imboldened me to present you with this learned Summary, wherin the Map of Nature is discouered, the noblest Arts are illustrated, and the secretts of all Sciences are vnfolded. A Worke that heretofore hath been countenanced, and graciously accepted by two Kings of France, (Princes of happy memory) and respected by the learnedeft King now liuing. Accept it, I befeech you, as it is intended, to the end that as you are reputed learned in Sciences, forward in all things that concerne your Countries good; fo likewise
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you may be stiled (and that justly) the true Mecenas and Patron of Learning. Thus hoping (as Appion did) that in presenting you with this Booke, I shall (in a manner) indow you with Immortalitie: I humbly take leave.

Your Honours,

T. L. D. M. P.

TO THE READER.

Thath beeue the custome of many men (gentle Reader) to make their Introductions to their bookes, like to some Grecian Cities gates; so ample, that (as the Proverbe ranne) their Citie was ready to steale thorow the same.

Large Poems to petty deuices, are as monstrous, as to prepare clouts for the childe before it be gotten, and to flourish over a Painter's Table, before the Picture be drawne.

This good wine I present, needs no Iuy-bush; they that taste thereof, shall feel the fruit, to their best content, and better understanding; The learned shall meete with matter to refresh their memories; the yonger Students, a Directory to fashion their discourse; the weakest capacity, matter of wit, worth and admiration.

Here you may gather the Subiects and Principles of all Sciences, delievered by such a spirit, that I may justly speake of him as Picus Mirandula did of Philip Beroaldus: that he is a certaine liuing and speaking Library of all Learning. That the Summary and Poem are not annexed, let no man maruell; the Argument and Titles of both being in feuerall mens hands, is the cause of their disfunction: Till time may vnite both, make vse of this one, which being fitly compared with the Poem (according to the originall) and both of them well considered of; the price of the Poem will not proue so much chargeable, as the Contents of the Sum-
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Mary will bee beneficial, and your present esteeme of the one, will make you a happy possessor of them both.

Accept of my Labours as I intend them for the common good; I haue affected, prosecuted, and effected it, making my Labours exemplary, to awaken those Droanes that would fucke Hony without labour.

If any Aristarchus step in to calumniate what he cannot better, I suffer him to finne to his owne shame, whilest the learned deliuer their Sentence.

Thus wishing all men to reade and digest, to ruminate and understand, before they reprove and condemne; I commend you to industry, that with little eye-labour and serious meditation, will well acquaint you, how rich the Iewell is which heere I present you with.

Yours, T. L. D. M. P.

[From "The Covntesse of Lincolnes Nvrferie. At Oxford, Printed by Iohn Lichfield, and James Short, Printers to the famous Universtitie. 1622."]

TO THE C O V R T E O V S,

chiefly most Christian, Reader.

The Generall Content of too many mothers in an unnaturall practise, (most Christian Reader) hath caused one of the Noblest and Fairest hands in this land to set pen to paper. As ashamed to see her sex farther degenerate; dehirus for the glory thereof, to haue all both rightly knowe, and answere their kind, hath made Honour it selfe stoop to these paines; which now shee sends thee to peruse. Three things easely Inuite to Read what to view is offred, Eminency, or Interest in the Author. Rarity in the
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handled Matter; *Breuity* in the quicke dispatch. These three meet in this won. The Author so *Eminent in Honour*; thou canst hardly be anciency *Honourable*; and not be interested in her *Honours acquaintance*; scarcely not *Alliance*. Next for the *Rareness*, a peculiar tract of this subiect, I believe, is not in thine hands. Lastly its so *breife*, as I am perswaded, it smoothly gliding thee along in the reading, Thy forrow will be, it lands thee so foone. What may give *satisfaction* to a Reader, let me acquaint thee next, is here to be *found*. These are *two things*; *Usefulness* of the subiect; *Fulnes* for the prosecution. If *method* and *soundness* can make *Full*, this is *Full*. What, not alone *Confirmation* vthering in the *Assertion*, but *Refutation* for vthering out *Objections* can doe to making *Sound* and *Through*, this is *Such*. The *Accommodation* to these particulars (Gentle Reader) I leaue to thy selfe, leaft I become *tedious* whilst am honoring *Breuity*. The *pay*, assure thy selfe, will bee larger then the *promise*. The *Wine* much better then the *Bush*. This one word, and Ile stand out of the gate, thou mayest goe in. If Noble who readest, (*likeness* is *Mother* & *Nurse* of *liking*) this comes from *Nobility*; *Approve* the rather, and *practise*. If meaner; blush to deny, what *Honour* becomes *speaker* to perfwade to, *president* to lead the way to. And so I either *humbly* take my leaue; or bid farewell.

Bleft is the land where Sons of Nobles raigne.
Bleft is the land where Nobles teach their traine.
To Church for bliffe Kings, Queenes, shoule Nurfes be.
To state its bliffe great Dames Babes nurfe to see.
Go then Great booke of Nurfing plead the Cause.
Teach High'ft, low'ft, all, it's Gods and Natures lawes.

T. L.

FINIS.