

**THE  
ANATOMY OF MELANCHOLY  
WHAT IT IS  
WITH ALL THE KINDS, CAUSES, SYMPTOMS,  
PROGNOSTICS, AND SEVERAL CURES OF IT  
IN THREE PARTITIONS; WITH THEIR SEVERAL SECTIONS,  
MEMBERS, AND SUBSECTIONS, PHILOSOPHICALLY,  
MEDICINALLY, HISTORICALLY OPENED AND CUT UP  
BY DEMOCRITUS JUNIOR  
[ROBERT BURTON]  
WITH A SATIRICAL PREFACE, CONDUCTING TO THE  
FOLLOWING DISCOURSE**

**PART 2 – The Cure of Melancholy**

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## THE ANATOMY OF MELANCHOLY

### THE SYNOPSIS OF THE SECOND PARTITION.

Cure of melancholy is either

\* Sect 1. General to all, which contains

\* Unlawful means forbidden,

\* Memb. 1. From the devil, magicians, witches, &c., by charms, spells, incantations, &c.

\* Quest. 1. Whether they can cure this, or other such like diseases?

\* Quest. 2. Whether, if they can so cure, it be lawful to seek to them for help?

\* or Lawful means, which are

\* Memb. 2. Immediately from God, a *Jove principium* by prayer &c.

\* Memb. 3. Quest. 1. Whether saints and their relics can help this infirmity?  
Quest. 2. Whether it be lawful to sue to them for aid.

\* or Memb. 4. Mediately by Nature which concerns and works by

\* Subsect. 1. *Physician*, in whom is required science, confidence, honesty, &c.

\* Subsect. 2. *Patient*, in whom is required obedience, constancy, willingness, patience, confidence, bounty, &c., not to practise on himself.

\* Subsect. 3. *Physic*, which consists of

\* Dietetical A

\* Pharmaceutical B

\* Chirurgical C

\* or Particular to the three distinct species, D, E, F

A Sect. 2. Dietetical, which consists in reforming those six non-natural things, as in

\* Diet rectified 1. Memb.

\* Matter and quality 1 Subs.

\* Such meats as are easy of digestion, well-dressed,

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- hot, sod, &c., young, moist, of good nourishment, &c.
- \* Bread of pure wheat, well-baked.
- \* Water clear from the fountain.
- \* Wine and drink not too strong, &c.
- \* Flesh
  - \* Mountain birds, partridge, pheasant, quails, &c. Hen, capon, mutton, veal, kid, rabbit, &c.
- \* Fish
  - \* That live in gravelly waters, as pike, perch, trout, sea-fish, solid, white, &c.
- \* Herbs
  - \* Borage, bugloss, balm, succory, endive, violets, in broth, not raw, &c.
- \* Fruits and roots.
  - \* Raisins of the sun, apples corrected for wind, oranges, &c., parsnips, potatoes, &c.
- \* or Subs. 2. Quantity.
  - \* At seasonable and unusual times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish.
- \* Memb. 2. Rectification of retention and evacuation, as costiveness, venery, bleeding at nose, months stopped, baths, &c.
- \* Memb. 3. Air rectified, with a digression of the air
  - \* Naturally in the choice and site of our country, dwelling-place, to be hot and moist, light, wholesome, pleasant &c.
  - \* Artificially, by often change of air, avoiding winds, fogs, tempests, opening windows, perfumes, &c.
- \* Memb. 4. Exercise
  - \* Of body and mind, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar.
  - \* Of mind, as chess, cards, tables &c., to see plays, masks, &c., serious studies, business, all honest recreations.
- \* Memb. 5. Rectification of waking and terrible dreams, &c.
- \* Memb. 6. Rectification of passions and perturbations of the mind.

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### \* From himself

\* Subsect. 1. By using all good means of help, confessing to a friend, &c.

\* Avoiding all occasions of his infirmity.

\* Not giving way to passions, but resisting to his utmost.

### \* or from his friends.

\* Subsect. 2. By fair and foul means, counsel, comfort, good persuasion, witty devices, fictions, and, if it be possible, to satisfy his mind.

\* Subsect. 3. Music of all sorts aptly applied.

\* Subsect. 4. Mirth and merry company.

\* Sect. 3. A consolatory digression, containing remedies to all discontents and passions of the mind.

\* Memb. 1. General discontents and grievances satisfied.

\* Memb. 2. Particular discontents, as deformity of body, sickness, baseness of birth, &c.

\* Memb. 3. Poverty and want, such calamities and adversities.

\* Memb. 4. Against servitude, loss of liberty, imprisonment, banishment, &c.

\* Memb. 5. Against vain fears, sorrows for death of friends, or otherwise.

\* Memb. 6. Against envy, livor, hatred, malice, emulation, ambition, and self-love, &c.

\* Memb. 7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffs, &c.

\* Memb. 8. Against all other grievous and ordinary symptoms of this disease of melancholy.

B. Sect. 4. Pharmaceutics, or Physic which cureth with medicines, with a digression of this kind of physic, is either Memb. 1. Subsect. 1.

## THE ANATOMY OF MELANCHOLY

\* General to all

\* Alterative

\* Simples altering melancholy, with a digression of exotic simples 2. Subs.

\* Herbs. 3. Subs.

- \* To the heart; borage, bugloss, scorzonera, &c.
- \* To the head; balm, hops, nenuphar, &c.
- \* Liver; eupatory, artemisia, &c.
- \* Stomach; wormwood, centaury, pennyroyal.
- \* Spleen; ceterache, ash, tamarisk.
- \* To Purify the blood; endive, succory, &c.
- \* Against wind; organ, fennel, aniseed, &c.

\* 4. Subs Precious stones; as smaragdes, chelidonies, &c. Minerals;

\* or compounds altering melancholy, with a digression of compounds. 5. Subs.

\* Inwardly taken

\* Liquid

\* fluid

- \* Wines; as of hellebore, bugloss, tamarisk, &c.
- \* Syrups of borage, bugloss, hops, epithyme, endive, succory, &c.

\* or consisting.

- \* Conserves of violets, maidenhair, borage, bugloss, roses, &c.
- \* Confections; treacle, mithridate, eclegms or linctures.

\* or solid, as those aromatical confections.

\* hot

- \* Diambra, dianthos.
- \* Diamargaritum calidum.
- \* Diamoscum dulce.
- \* Electuarium de gemmis.
- \* Laetificans Galeni et Rhasis.

\* or cold

- \* Diamargaritum frigidum.
- \* Diarrhodon abbatis.

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- \* Diacorolli, diacodium with their tables.
- \* Conditos of all sorts, &c.

- \* or Outwardly used, as
  - \* Oils of camomile, violets, roses, &c.
  - \* Ointments, alablastritum, populeum, &c.
  - \* Liniments, plasters, cerotes, cataplasms, frontals, fomentations, epithymes, sacks, bags, odoraments, posies, &c.

\* or Purging H

\* or Particular to three distinct species, I; J; K

H. Medicines purging melancholy are either Memb. 2.

\* Simples purging melancholy

- \* 1. Subs. Upward, as vomits
  - \* Asrabecca, laurel, white hellebore, scilla, or sea-onion, antimony, tobacco

- \* or Downward. 2. Subs.
  - \* More gentle; as senna, epithyme, polypody, mirobalanes, fumitory, &c.
  - \* Stronger; aloes, lapis Armenus, lapis lazuli, black hellebore.

\* or 3. Subs. Compounds purging melancholy

\* Superior parts

\* Mouth

- \* swallowed
  - \* Liquid, as potions, juleps, syrups, wine of hellebore, bugloss, &c.
  - \* Solid, as lapis Armenus, and lazuli, pills of Indie, pills of fumitory, &c.
  - \* Electuaries, diasena, confection of hamech, hierologladium, &c.

\* or Not swallowed, as gargarisms, masticatories, &c.

\* or Nostrils, sneezing powders, odoraments, perfumes, &c.

\* or Inferior parts, as clysters strong and weak, and suppositories of Castilian soap, honey boiled, &c.

C Chirurgial physic, which consists of Memb. 3.



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- \* Phlebotomy, to all parts almost, and all the distinct species.
- \* With knife, horse-leeches.
- \* Cupping-glasses.
- \* Cauteries, and searing with hot irons, boring.
- \* Dropax and sinapismus.
- \* Issues to several parts, and upon several occasions.

### D Sect. 5. Cure of head-melancholy. Memb. 1.

- \* 1. Subsect. Moderate diet, meat of good juice, moistening, easy of digestion.
- \* Good air.
- \* Sleep more than ordinary.
- \* Excrements daily to be voided by art or nature.
- \* Exercise of body and mind not too violent, or too remiss, passions of the mind, and perturbations to be avoided.
  
- \* Subsect. 2. Bloodletting, if there be need, or that the blood be corrupt, in the arm, forehead, &c., or with cupping-glasses.
  
- \* Subsect. 3. Preparatives and purgers.
  - \* Preparatives; as syrup of borage, bugloss, epithyme, hops, with their distilled waters, &c.
  - \* Purgers; as Montanus, and Matthiolus *helleborismus*, *Quercetanus*, syrup of hellebore, extract of hellebore, *pulvis Hali*, antimony prepared, *Rulandi aqua mirabilis*; which are used, if gentler medicines will not take place, with Arnoldus, *vinum buglossatum*, senna, cassia, mirobalanes, *aurum potabile*, or before Hamech, Pil. Indae, Hiera, Pil. de lap. Armeno, lazuli.
  
- \* Subsect. 4. Averters.
  - \* Cardan's nettles, frictions, clysters, suppositories, sneezings, masticatories, nasals, cupping-glasses.
  - \* To open the haemorrhoids with horse-leeches, to apply horse-leeches to the forehead without scarification, to the shoulders, thighs.
  - \* Issues, boring, cauteries, hot irons in the suture of the crown.
  
- \* Subsect. 5. Cordials, resolvers, hinderers.
  - \* A cup of wine or strong drink.
  - \* Bezoars stone, amber, spice.
  - \* Conserves of borage, bugloss, roses, fumitory.
  - \* Confection of Alchermes.
  - \* *Electuarium lætificans Galeni et Rhasis*, &c.
  - \* *Diamargaritum frig. diaboraginatam*, &c.
  
- \* Subsect. 6. Correctors of accidents, as,

## THE ANATOMY OF MELANCHOLY

- \* Odoraments of roses, violets.
- \* Irrigations of the head, with the decoctions of nymphaea, lettuce, mallows, &c.
- \* Epithymes, ointments, bags to the heart.
- \* Fomentations of oil for the belly.
- \* Baths of sweet water, in which were sod mallows, violets, roses, water-lilies, borage flowers, ramsheads, &c.
  
- \* To procure sleep, and are
  - \* Inwardly taken,
    - \* Simples
      - \* Poppy, nymphaea, lettuce, roses, purslane, henbane, mandrake, nightshade, opium, &c.
    - \* or Compounds.
      - \* Liquid, as syrups of poppy, verbasco, violets, roses.
      - \* Solid, as *requies Nicholai, Philonium, Romanum, Laudanum Paracelsi.*
  - \* or Outwardly used, as
    - \* Oil of nymphaea, poppy, violets, roses, mandrake, nutmegs.
    - \* Odoraments of vinegar, rosewater, opium.
    - \* Frontals of rose-cake, rose-vinegar, nutmeg.
    - \* Ointments, alablastritum, unguentum populeum, simple or mixed with opium.
    - \* Irrigations of the head, feet, sponges, music, murmur and noise of waters.
  - \* Frictions of the head and outward parts, sacculi of henbane, wormwood at his pillow, &c.
  
- \* Against terrible dreams; not to sup late, or eat peas, cabbage, venison, meats heavy of digestion, use balm, hart's-tongue, &c.
  
- \* Against ruddiness and blushing, inward and outward remedies.

### E. 2. Memb. Cure of melancholy over the body.

- \* Diet, preparatives, purges, averters, cordials, correctors, as before.
- \* Phlebotomy in this kind more necessary, and more frequent.
- \* To correct and cleanse the blood with fumitory, senna, succory, dandelion, endive, &c.

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### F. Cure of hypochondriacal or windy melancholy. 3. Memb.

- \* Subsect. 1 Phlebotomy, if need require.
- \* Diet, preparatives, averters, cordials, purgers, as before, saving that they must not be so vehement.
- \* Use of pennyroyal, wormwood, centaury sod, which alone hath cured many.
- \* To provoke urine with aniseed, daucus, asarum, &c., and stools, if need be, by clysters and suppositories.
- \* To respect the spleen, stomach, liver, hypochondries.
- \* To use treacle now and then in winter.
- \* To vomit after meals sometimes, if it be inveterate.
- \* Subsect. 2. To expel wind.
  - \* Inwardly Taken,
    - \* Simples,
      - \* Roots,
        - \* Galanga, gentian, enula, angelica, calamus aromaticus, zedoary, china, condite ginger, &c.
      - \* Herbs,
        - \* Pennyroyal, rue, calamint, bay leaves, and berries, scordium, betony, lavender, camomile, centaury, wormwood, cumin, broom, orange pills.
      - \* Spices,
        - \* Saffron, cinnamon, mace, nutmeg, pepper, musk, zedoary with wine, &c.
      - \* Seeds,
        - \* Aniseed, fennel-seed, ammi, cary, cumin, nettle, bays, parsley, grana paradisi.
    - \* or Compounds, as
      - \* Dianisum, diagalanga, diaciminum, diacalaminthes, electuarium de baccis lauri, benedicta laxativa, &c. pulvia carminativus, and pulvis descrip. Antidotario Florentine, aromaticum, rosatum, Mithridate.

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\* or Outwardly used, as cupping-glasses to the hypochondries without scarification, oil of camomile, rue, aniseed, their decoctions, &c.

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### THE SECOND PARTITION. THE CURE OF MELANCHOLY.

#### THE FIRST SECTION, MEMBER, SUBSECTION. *Unlawful Cures rejected.*

Inveterate Melancholy, howsoever it may seem to be a continue, inexorable disease, hard to be cured, accompanying them to their graves, most part, as Montanus observes, yet many times it may be helped, even that which is most violent, or at least, according to the same author, "it may be mitigated and much eased." *Nil desperandum*. It may be hard to cure, but not impossible for him that is most grievously affected, if he but willing to be helped.

Upon this good hope I will proceed, using the same method in the cure, which I have formerly used in the rehearsing of the causes; first general, then particular; and those according to their several species. Of these cures some be lawful, some again unlawful, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical means, which are commonly practised by the devil and his ministers, sorcerers, witches, magicians, &c., by spells, cabalistical words, charms, characters, images, amulets, ligatures, philters, incantations, &c., this disease and the like may be cured? and if they may, whether it be lawful to make use of them, those magnetical cures, or for our good to seek after such means in any case? The first, whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. Valesius, *cont. med. lib. 5. cap. 6.* *Malleus Maleficar*, Heurnius, *lib. 3. pract. med. cap. 28.* Caelius *lib. 16. c. 16.* Delrio *Tom. 3.* Wierus *lib. 2. de præstig. dæm.* Libanius Lavater *de spect. part. 2. cap. 7.* Holbrenner the Lutheran in Pistorium, Polydore Virg. *l. 1. de prodig.* Tandlerus, Lemnius, (Hippocrates and Avicenna amongst the rest) deny that spirits or devils have any power over us, and refer all with Pomponatius of Padua to natural causes and humours. Of the other opinion are Bodinus *Dæmonamantiæ, lib. 3, cap. 2.* Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus *Apodix. Magic.* Agrippa *lib. 2. de occult. Philos. cap. 36. 69. 71. 72. et l. 3, c. 23, et 10.* Marcilius Ficinus *de vit. cælit. compar. cap. 13. 15. 18. 21. &c.* Galeottus *de promiscua doct. cap. 24.* Jovianus Pontanus *Tom. 2. Plin. lib. 28, c. 2.* Strabo, *lib. 15.* Geog. Leo Suavius: Goclenius *de ung. armar.* Oswaldus Crollius, Ernestus Burgravius, Dr. Flud, &c. Cardan *de subt.* brings many proofs out of *Ars Notoria*, and Solomon's decayed works, old Hermes, Artelius, Costaben Luca, Picatrix, &c. that such cures may be done. They can make fire it shall not burn, fetch back thieves or stolen goods, show their absent faces in a glass, make serpents lie still, stanch blood, salve gouts, epilepsies, biting of mad dogs, toothache, melancholy, *et omnia mundi mala*, make men immortal, young again as the Spanish marquis is said to have done by one of his slaves, and some, which jugglers in China maintain still (as Tragaltius writes) that they can do by their extraordinary skill in physic, and some of our modern chemists by their strange limbecks, by their spells, philosopher's stones and charms. "Many doubt," saith Nicholas Taurellus, "whether

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the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirms to our astonishment, that magicians can work such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by means to us unknown." Daneus in his tract *de Sortiariis* subscribes to this of Taurellus; Erastus *de lamiis*, maintaineth as much, and so do most divines, out of their excellent knowledge and long experience they can commit *agentes cum patientibus, colligere semina rerum, eaque materiae applicare*, as Austin infers *de Civ. Dei et de Trinit. lib. 3. cap. 7. et 8.* they can work stupendous and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and mind, *Servatores* in Latin, and they have commonly St. Catherine's wheel printed in the roof of their mouth, or in some other part about them, *resistunt incantatorum praestigiis* ( Boissardus writes) *morbos a sagis motos propulsant &c.*, that to doubt of it any longer, "or not to believe, were to run into that other sceptical extreme of incredulity," saith Taurellus. Leo Suavius in his comment upon Paracelsus seems to make it an art, which ought to be approved; Pistorius and others stiffly maintain the use of charms, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur*; the art is true, but there be but a few that have skill in it. Marcellius Donatus *lib. 2. de hist. mir. cap. 1.* proves out of Josephus' eight books of antiquities, that "Solomon so cured all the diseases of the mind by spells, charms, and drove away devils, and that Eleazer did as much before Vespasian." Langius in his *med. epist.* holds Jupiter Menecrates, that did so many stupendous cures in his time, to have used this art, and that he was no other than a magician. Many famous cures are daily done in this kind, the devil is an expert physician, as Godelman calls him, *lib. 1. cap. 18.* and God permits oftentimes these witches and magicians to produce such effects, as Lavater *cap. 3. lib. 8. part. 3. cap. 1.* Polid. Virg. *lib. 1. de prodigiis*, Delrio and others admit. Such cures may be done, and as Paracels. *Tom. 4. de morb. ament.* stiffly maintains, "they cannot otherwise be cured but by spells, seals, and spiritual physic." Arnoldus, *lib. de sigillis*, sets down the making of them, so doth Rulandus and many others.

*Hoc posito*, they can effect such cures, the main question is, whether it be lawful in a desperate case to crave their help, or ask a wizard's advice. 'Tis a common practice of some men to go first to a witch, and then to a physician, if one cannot the other shall, *Flectere si nequeant superos Acheronta movebunt.* "It matters not," saith Paracelsus, "whether it be God or the devil, angels, or unclean spirits cure him, so that he be eased." If a man fall into a ditch, as he prosecutes it, what matter is it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devil himself, or any of his ministers by God's permission, redeem me? He calls a magician, God's minister and his vicar, applying that of *vos estis dii* profanely to them, for which he is lashed by T. Erastus *part. 1. fol. 45.* And elsewhere he encourageth his patients to have a good faith, "a strong imagination, and they shall find the effects: let divines say to the contrary what they will." He proves and contends that many diseases cannot otherwise be cured. *Incantatione orti incantatione curari debent*; if they be caused by incantation, they must be cured by incantation. Constantinus *lib. 4.* approves of such remedies: Bartolus the lawyer, Peter Aerodius *rerum Judic. lib. 3. tit. 7.* Salicetus Godefridus, with others of that sect, allow of them; *modo sint ad sanitatem quae a magis fiunt, secus non*, so

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they be for the parties good, or not at all. But these men are confuted by Remigius, Bodinus, *dæm. lib. 3. cap. 2.* Godelmanus *lib. 1. cap. 8.* Wierus, Delrio *lib. 6. quæst. 2. tom. 3. mag. inquis.* Erastus *de Lamiiis*; all our divines, schoolmen, and such as write cases of conscience are against it, the scripture itself absolutely forbids it as a mortal sin, Levit. *cap. xviii. xix. xx.* Deut. *xviii. &c.* Rom. *viii. 19.* "Evil is not to be done, that good may come of it." Much better it were for such patients that are so troubled, to endure a little misery in this life, than to hazard their souls' health for ever, and as Delrio counselleth, "much better die, than be so cured." Some take upon them to expel devils by natural remedies, and magical exorcisms, which they seem to approve out of the practice of the primitive church, as that above cited of Josephus, Eleazer, Irenæus, Tertullian, Austin. Eusebius makes mention of such, and magic itself hath been publicly professed in some universities, as of old in Salamanca in Spain, and Krakow in Poland: but condemned anno 1318, by the chancellor and university of Paris. Our pontifical writers retain many of these adjurations and forms of exorcisms still in the church; besides those in baptism used, they exorcise meats, and such as are possessed, as they hold, in Christ's name. Read Hieron. *Mengus cap. 3.* Pet. Tyreus, *part. 3. cap. 8.* What exorcisms they prescribe, besides those ordinary means of "fire suffumigations, lights, cutting the air with swords," *cap. 57.* herbs, odours: of which Tostatus treats, *2. Reg. cap. 16. quæst. 43,* you shall find many vain and frivolous superstitious forms of exorcisms among them, not to be tolerated, or endured.

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### MEMB. II. *Lawful Cures, first from God.*

Being so clearly evinced, as it is, all unlawful cures are to be refused, it remains to treat of such as are to be admitted, and those are commonly such which God hath appointed, by virtue of stones, herbs, plants, meats, and the like, which are prepared and applied to our use, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be "honoured for necessities' sake," God's intermediate ministers, to whom in our infirmities we are to seek for help. Yet not so that we rely too much, or wholly upon them: *a Jove principium*, we must first begin with prayer, and then use physic; not one without the other, but both together. To pray alone, and reject ordinary means, is to do like him in Aesop, that when his cart was stalled, lay flat on his back, and cried aloud help Hercules, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitatis*, he whipped his horses withal, and put his shoulder to the wheel. God works by means, as Christ cured the blind man with clay and spittle: *Orandum est ut sit mens sana in corpore sano*. As we must pray for health of body and mind, so we must use our utmost endeavours to preserve and continue it. Some kind of devils are not cast out but by fasting and prayer, and both necessarily required, not one without the other. For all the physic we can use, art, excellent industry, is to no purpose without calling upon God, *nil juvat immensos Cratero promittere montes*: it is in vain to seek for help, run, ride, except God bless us.

-----"non Siculi dapes  
Dulcem elaborabunt saporem.  
Non animum cytheræve cantus."

"Non domus et fundus, non æris acervus et auri  
Ægroto possunt domino deducere febres."

"With house, with land, with money, and with gold,  
The master's fever will not be controll'd."

We must use our prayer and physic both together: and so no doubt but our prayers will be available, and our physic take effect. 'Tis that Hezekiah practised, 2 King. xx. Luke the Evangelist: and which we are enjoined, Coloss. iv. not the patient only, but the physician himself. Hippocrates, a heathen, required this in a good practitioner, and so did Galen, *lib. de Plat. et Hipp. dog. lib. 9. cap. 15.* and in that tract of his, *an mores sequantur temp. cor. ca. 11.* 'tis a rule which he doth inculcate, and many others. Hyperius in his first book *de sacr. script. lect.* speaking of that happiness and good success which all physicians desire and hope for in their cures, "tells them that it is not to be expected, except with a true faith they call upon God, and teach their patients to do the like." The council of Lateran, *Canon 22.* decreed they should do so: the fathers of the church have still advised as much: whatsoever thou takest in hand (saith Gregory) "let God be of thy counsel, consult with him; that healeth those that are broken in heart, (Psal. cxlvii. 3.) and bindeth up their sores." Otherwise as the prophet Jeremiah, cap. xlvi. 11. denounced to Egypt, In vain shalt thou use many medicines, for thou shalt have no health. It is the same counsel which Comineus that politic historiographer gives to all Christian princes, upon occasion of that unhappy overthrow of Charles Duke of Burgundy, by means of which he was



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extremely melancholy, and sick to death: insomuch that neither physic nor persuasion could do him any good, perceiving his preposterous error belike, adviseth all great men in such cases, "to pray first to God with all submission and penitency, to confess their sins, and then to use physic." The very same fault it was, which the prophet reprehends in Asa king of Judah, that he relied more on physic than on God, and by all means would have him to amend it. And 'tis a fit caution to be observed of all other sorts of men. The prophet David was so observant of this precept, that in his greatest misery and vexation of mind, he put this rule first in practice. Psal. lxxvii. 3. "When I am in heaviness, I will think on God." Psal. lxxxvi. 4. "Comfort the soul of thy servant, for unto thee I lift up my soul:" and verse 7. "In the day of trouble will I call upon thee, for thou hearest me." Psal. liv. 1. "Save me, O God, by thy name," &c. Psal. lxxxii. Psal. xx. And 'tis the common practice of all good men, Psal. cvii. 13. "when their heart was humbled with heaviness, they cried to the Lord in their troubles, and he delivered them from their distress." And they have found good success in so doing, as David confesseth, Psal. xxx. 12. "Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladness." Therefore he adviseth all others to do the like, Psal. xxxi. 24. "All ye that trust in the Lord, be strong, and he shall establish your heart." It is reported by Suidas, speaking of Hezekiah, that there was a great book of old, of King Solomon's writing, which contained medicines for all manner of diseases, and lay open still as they came into the temple: but Hezekiah king of Jerusalem, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies. Minutius that worthy consul of Rome in an oration he made to his soldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him than upon God. A general fault it is all over the world, and Minutius's speech concerns us all, we rely more on physic, and seek oftener to physicians, than to God himself. As much faulty are they that prescribe, as they that ask, respecting wholly their gain, and trusting more to their ordinary receipts and medicines many times, than to him that made them. I would wish all patients in this behalf, in the midst of their melancholy, to remember that of Siracides, Ecc. i. 11. and 12. "The fear of the Lord is glory and gladness, and rejoicing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life:" and all such as prescribe physic, to begin *in nomine Dei*, as Mesue did, to imitate Laelius a Fonte Eugubinus, that in all his consultations, still concludes with a prayer for the good success of his business; and to remember that of Creto one of their predecessors, *fuge avaritiam, et sine oratione et invocations Dei nihil facias* avoid covetousness, and do nothing without invocation upon God.

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### MEMB. III. Whether it be lawful to seek to Saints for Aid in this Disease.

That we must pray to God, no man doubts; but whether we should pray to saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their images, shrines, relics, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcisms, and the sign of the cross, be available in this disease? The papists on the one side stiffly maintain how many melancholy, mad, demoniacal persons are daily cured at St. Anthony's Church in Padua, at St. Vitus' in Germany, by our Lady of Loretto in Italy, our Lady of Sichem in the Low Countries: *Quæ et cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, et in ipsos dæmones imperium exercet*; she cures halt, lame, blind, all diseases of body and mind, and commands the devil himself, saith Lipsius. "twenty-five thousand in a day come thither," *quis nisi numen in illum locum sic induxit*; who brought them? *in auribus, in oculis omnium gesta, novæ novitia*; new news lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper saint almost for every peculiar infirmity: for poison, gouts, agues, Petronella: St. Romanus for such as are possessed; Valentine for the falling sickness; St. Vitus for madmen, &c. and as of old Pliny reckons up Gods for all diseases, (*Febri fanum dicalum est*) Lilius Giraldus repeats many of her ceremonies: all affections of the mind were heretofore accounted gods, love, and sorrow, virtue, honour, liberty, contumely, impudency, had their temples, tempests, seasons, *Crepitus Ventris, dea Vacuna, dea Cloacina*, there was a goddess of idleness, a goddess of the draught, or jakes, *Prema, Premunda, Priapus*, bawdy gods, and gods for all offices. Varro reckons up 30,000 gods: Lucian makes Podagra the gout a goddess, and assigns her priests and ministers: and melancholy comes not behind; for as Austin mentioneth, *lib. 4. de Civit. Dei, cap. 9.* there was of old *Angerona dea*, and she had her chapel and feasts, to whom (saith Macrobius) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of papists; and in my judgment, that old dotting Lipsius might have fitter dedicated his pen after all his labours, to this our goddess of melancholy, than to his *Virgo Halensis*, and been her chaplain, it would have become him better: but he, poor man, thought no harm in that which he did, and will not be persuaded but that he doth well, he hath so many patrons, and honourable precedents in the like kind, that justify as much, as eagerly, and more than he there saith of his lady and mistress: read but superstitious Coster and Gretser's *Tract de Cruce*, Laur. Arcturus *Fanteus de Invoc. Sanct.* Bellarmine, *Delrio dis. mag. tom. 3. l. 6. quæst. 2. sect. 3.* Greg. Tolosanus *tom. 2. lib. 8. cap. 24.* Syntax. Strozius *Cicogna lib. 4. cap. 9.* Tyreus, Hieronymus Mengus, and you shall find infinite examples of cures done in this kind, by holy waters, relics, crosses, exorcisms, amulets, images, consecrated beads, &c. Barradius the Jesuit boldly gives it out, that Christ's countenance, and the Virgin Mary's, would cure melancholy, if one had looked steadfastly on them. P. Morales the Spaniard in his book *de pulch. Jes. et Mar.* confirms the same out of Carthusianus, and I know not whom, that it was a common proverb in those days, for such as were troubled in mind to say, *eamus ad videndum filium Mariæ*, let us see

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the son of Mary, as they now do post to St. Anthony's in Padua, or to St. Hilary's at Poitiers in France. In a closet of that church, there is at this day St. Hilary's bed to be seen, "to which they bring all the madmen in the country, and after some prayers and other ceremonies, they lay them down there to sleep, and so they recover." It is an ordinary thing in those parts, to send all their madmen to St. Hilary's cradle. They say the like of St. Tubery in another place. Giraldus Cambrensis *Itin. Camb. c. 1.* tells strange stories of St. Ciricius' staff, that would cure this and all other diseases. Others say as much (as Hospinian observes) of the three kings of Cologne; their names written in parchment, and hung about a patient's neck, with the sign of the cross, will produce like effects. Read Lippomanus, or that golden legend of *Jacobus de Voragine*, you shall have infinite stories, or those new relations of our Jesuits in Japan and China, of Mat. Riccius, Acosta, Loyola, Xaverius's life, &c. Jasper Belga, a Jesuit, cured a mad woman by hanging St. John's gospel about her neck, and many such. Holy water did as much in Japan, &c. Nothing so familiar in their works, as such examples.

But we on the other side seek to God alone. We say with David, Psal. xlvi. 1. "God is our hope and strength, and help in trouble, ready to be found." For their catalogue of examples, we make no other answer, but that they are false fictions, or diabolical illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on St. Anthony's day in Padua, to bring diverse madmen and demoniacal persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain ointments and drachms, to cozen the commonalty, as Hildesheim well saith; the like is commonly practised in Bohemia as Mathiolus gives us to understand in his preface to his comment upon Dioscorides. But we need not run so far for examples in this kind, we have a just volume published at home to this purpose. "A declaration of egregious popish impostures, to withdraw the hearts of religious men under the pretence of casting out of devils, practised by Father Edmunds, alias Weston, a Jesuit, and divers Romish priests, his wicked associates," with the several parties' names, confessions, examinations, &c. which were pretended to be possessed. But these are ordinary tricks only to get opinion and money, mere impostures. Aesculapius of old, that counterfeit God, did as many famous cures; his temple (as Strabo relates) was daily full of patients, and as many several tables, inscriptions, pendants, donories, &c. to be seen in his church, as at this day our Lady of Loretto's in Italy. It was a custom long since,

-----"suspendisse potenti  
Vestimenta maris deo."

("To offer the sailors' garments to the deity of the deep.")

*Hor. Od. 1. lib. 5. Od.*

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore Apollo, Mars, Neptune, Venus, Aesculapius, &c. as Lactantius *lib. 2. de orig. erroris, c. 17.* observes. The same Jupiter and those bad angels are now worshipped and adored by the name of St. Sebastian, Barbara, &c. Christopher and George are come in their places. Our lady succeeds Venus (as they use her in many offices), the rest are

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otherwise supplied, as Lavater writes, and so they are deluded. "And God often winks at these impostures, because they forsake his word, and betake themselves to the devil, as they do that seek after holy water, crosses," &c. Wierus, *lib. 4. cap. 3.* What can these men plead for themselves more than those heathen gods, the same cures done by both, the same spirit that seduceth; but read more of the Pagan god's effects in Austin *de Civitate Dei, l. 10. cap. 6.* and of Aesculapius especially in Cicogna *l. 3. cap. 8.* or put case they could help, why should we rather seek to them, than to Christ himself, since that he so kindly invites us unto him, "Come unto me all ye that are heavy laden, and I will ease you," Mat. xi. and we know that there is one God, "one Mediator between God and man, Jesus Christ," (1 Tim. ii. 5) "who gave himself a ransom for all men." We know that "we have an advocate with the Father, Jesus Christ" (1 Joh. ii. 1.) that there is no "other name under heaven, by which we can be saved, but by his," who is always ready to hear us, and sits at the right hand of God, and from whom we can have no repulse, *solus vult, solus potest, curat universos tanquam singulos, et unumquemque nostrum et solum,* we are all as one to him, he cares for us all as one, and why should we then seek to any other but to him.

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### MEMB. IV. SUBSECT. I.--Physician, Patient, Physic.

Of those diverse gifts which our apostle Paul saith God hath bestowed on man, this of physic is not the least, but most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities ("for of the most high cometh healing," Ecclus. xxxviii. 2.) we must seek to, and rely upon the Physician, who is *Manus Dei*, saith Hierophilus, and to whom he hath given knowledge, that he might be glorified in his wondrous works. "With such doth he heal men, and take away their pains," Ecclus. xxxviii. 6. 7. "when thou hast need of him, let him not go from thee. The hour may come that their enterprises may have good success," ver. 13. It is not therefore to be doubted, that if we seek a physician as we ought, we may be eased of our infirmities, such a one I mean as is sufficient, and worthily so called; for there be many mountebanks, quacksalvers, empirics, in every street almost, and in every village, that take upon them this name, make this noble and profitable art to be evil spoken of and contemned, by reason of these base and illiterate artificers: but such a physician I speak of, as is approved, learned, skilful, honest, &c., of whose duty Wecker, *Antid. cap. 2.* and *Syntax. med.* Crato, Julius Alexandrinus *medic.* Heurnius *prax. med. lib. 3. cap. 1.* &c. treat at large. For this particular disease, him that shall take upon him to cure it, Paracelsus will have to be a magician, a chemist, a philosopher, an astrologer; Thurnesserus, Severinus the Dane, and some other of his followers, require as much: "many of them cannot be cured but by magic." Paracelsus is so stiff for those chemical medicines, that in his cures he will admit almost of no other physic, deriding in the mean time Hippocrates, Galen, and all their followers: but magic, and all such remedies I have already censured, and shall speak of chemistry elsewhere. Astrology is required by many famous physicians, by Ficinus, Crato, Fernelius; doubted of, and exploded by others: I will not take upon me to decide the controversy myself, Johannes Hossurtus, Thomas Boderius, and Maginus in the preface to his mathematical physic, shall determine for me. Many physicians explode astrology in physic (saith he), there is no use of it, *unam artem ac quasi temerarium insectantur, ac gloriam sibi ab ejus imperitia, aucupari*: but I will reprove physicians by physicians, that defend and profess it, Hippocrates, Galen, Avicen. &c., that count them butchers without it, *homicidas medicos Astrologiæ ignaros*, &c. Paracelsus goes farther, and will have his physician predestinated to this man's cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of herbs, of administering astrologically observed; in which Thurnesserus and some iatromathematical professors, are too superstitious in my judgment. "Hellebore will help, but not alway, not given by every physician," &c. but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, honesty in every physician, that he be not over-careless or covetous, harpy-like to make a prey of his patient; *Carnificis namque est* (as Wecker notes) *inter ipsos cruciatus ingens precium exposcere*, as a hungry chirurgion often produces and wire-draws his cure, so long as there is any hope of pay, *Non missura cutem, nisi plena cruoris hirudo*. ("The leech never

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releases the skin until he is filled with blood.") Many of them, to get a fee, will give physic to every one that comes, when there is no cause, and they do so *irritare silentem morbum*, as Heurnius complains, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-natural things otherwise cured. This is *Naturæ bellum inferre*, to oppugn nature, and to make a strong body weak. Arnoldus in his 8 and 11 Aphorisms gives cautions against, and expressly forbiddeth it. "A wise physician will not give physic, but upon necessity, and first try medicinal diet, before he proceed to medicinal cure." In another place he laughs those men to scorn, that think *longis syrupis expugnare dæmones et animi phantasmata*, they can purge fantastical imaginations and the devil by physic. Another caution is, that they proceed upon good grounds, if so be there be need of physic, and not mistake the disease; they are often deceived by the similitude of symptoms, saith Heurnius, and I could give instance in many consultations, wherein they have prescribed opposite physic. Sometimes they go too perfunctorily to work, in not prescribing a just course of physic: To stir up the humour, and not to purge it, doth often more harm than good. Montanus *consil. 30.* inveighs against such perturbations, "that purge to the halves, tire nature, and molest the body to no purpose." 'Tis a crabbed humour to purge, and as Laurentius calls this disease, the reproach of physicians: *Bessardus, flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith Laurentius, desire help, and refuse it again, though he neglect his own health, it behoves a good physician not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physic, and tire out their bodies with continual potions, to no purpose. Aetius *tetrabib. 2. 2. ser. cap. 90.* will have them by all means therefore "to give some respite to nature," to leave off now and then; and Laelius a Fonte Eugubinus in his consultations, found it (as he there witnesseth) often verified by experience, "that after a deal of physic to no purpose, left to themselves, they have recovered." 'Tis that which Nic. Piso, Donatus Altomarus, still inculcate, *dare requiem naturæ*, to give nature rest.

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### SUBSECT. II.--Concerning the Patient.

When these precedent cautions are accurately kept, and that we have now got a skilful, an honest physician to our mind, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patient's behalf: First that he be not too niggardly miserably of his purse, or think it too much he bestows upon himself, and to save charges endanger his health. The Abderites, when they sent for Hippocrates, promised him what reward he would, "all the gold they had, if all the city were gold he should have it." Naaman the Syrian, when he went into Israel to Elisha to be cured of his leprosy, took with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment, (2 Kings v. 5.) Another thing is, that out of bashfulness he do not conceal his grief; if aught trouble his mind, let him freely disclose it, *Stultorum incurata pudor malus ulcera celat*: by that means he procures to himself much mischief, and runs into a greater inconvenience: he must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanare fuit*, (Seneca). 'Tis a part of his cure to wish his own health, and not to defer it too long.

"Qui blandiendo dulce nutrit malum,  
Soro recusat ferre quod subiit jugum."

"He that by cherishing a mischief doth provoke,  
Too late at last refuseth to cast off his yoke,"

"Helleborum frustra cum jam cutis ægra tumebit,  
Poscentes videas; venienti occurrere morbo."

"When the skin swells, to seek it to appease  
With hellebore, is vain; meet your disease."

By this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and peevishness; they undo themselves. The citizens, I know not of what city now, when rumour was brought their enemies were coming, could not abide to hear it; and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprise them, they begin to fortify and resist when 'tis too late; when, the sickness breaks out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of prejudice, a loathing, and distaste of physic, they had rather die, or do worse, than take any of it. "Barbarous immanity" ( Melancthon terms it) "and folly to be deplored, so to contemn the precepts of health, good remedies, and voluntarily to pull death, and many maladies upon their own heads." Though many again are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physic on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ache, run, ride, send for a physician, as many gentlewomen do,

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that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse than it is, by amplifying that which is not. Hier. Capivaccius sets it down as a common fault of all "melancholy persons to say their symptoms are greater than they are, to help themselves." And which Mercurialis notes, *consil.* 53. "to be more troublesome to their physicians, than other ordinary patients, that they may have change of physic."

A third thing to be required in a patient, is confidence, to be of good cheer, and have sure hope that his physician can help him. Damascen the Arabian requires likewise in the physician himself, that he be confident he can cure him, otherwise his physic will not be effectual, and promise withal that he will certainly help him, make him believe so at least. Galeottus gives this reason, because the form of health is contained in the physician's mind, and as Galen, holds "confidence and hope to be more good than physic," he cures most in whom most are confident. Axiocus sick almost to death, at the very sight of Socrates recovered his former health. Paracelsus assigns it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; but "because the common people had a most strong conceit of his worth." To this of confidence we may add perseverance, obedience, and constancy, not to change his physician, or dislike him upon every toy; for he that so doth (saith Janus Damascen) "or consults with many, falls into many errors; or that useth many medicines." It was a chief caveat of Seneca to his friend Lucilius, that he should not alter his physician, or prescribed physic: "Nothing hinders health more; a wound can never be cured, that hath several plasters." Crato *consil.* 186. taxeth all melancholy persons of this fault: "'Tis proper to them, if things fall not out to their mind, and that they have not present ease, to seek another and another;" (as they do commonly that have sore eyes) "twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this means they increase their malady, make it most dangerous and difficult to be cured." "They try many" (saith Montanus) "and profit by none:" and for this cause, *consil.* 24. he enjoins his patient before he take him in hand, "perseverance and sufferance, for in such a small time no great matter can be effected, and upon that condition he will administer physic, otherwise all his endeavour and counsel would be to small purpose." And in his 31. *counsel* for a notable matron, he tells her, "if she will be cured, she must be of a most abiding patience, faithful obedience, and singular perseverance; if she remit, or despair, she can expect or hope for no good success." *Consil.* 230. for an Italian Abbot, he makes it one of the greatest reasons why this disease is so incurable, "because the parties are so restless, and impatient, and will therefore have him that intends to be eased," "to take physic, not for a month, a year, but to apply himself to their prescriptions all the days of his life." Last of all, it is required that the patient be not too bold to practise upon himself, without an approved physician's consent, or to try conclusions, if he read a receipt in a book; for so, many grossly mistake, and do themselves more harm than good. That which is conducing to one man, in one case, the same time is opposite to another. An ass and a mule went laden over a brook, the one with salt, the other with wool: the mule's pack was wet by chance, the salt melted, his burden the lighter, and he thereby much eased: he told the ass, who, thinking to speed as well, wet his pack likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good and bad to several parties, upon diverse occasions. "Many things" (saith Penottus) "are written in our books, which seem to the reader to be excellent remedies, but they that make use of them are



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often deceived, and take for physic poison." I remember in Valleriola's observations, a story of one John Baptist a Neapolitan, that finding by chance a pamphlet in Italian, written in praise of hellebore, would needs adventure on himself, and took one dram for one scruple, and had not he been sent for, the poor fellow had poisoned himself. From whence he concludes out of Damascenus *2 et 3. Aphoris.* "that without exquisite knowledge, to work out of books is most dangerous: how unsavoury a thing it is to believe writers, and take upon trust, as this patient perceived by his own peril." I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in Brassivola, would needs take hellebore in substance, and try it on his own person; but had not some of his familiars come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed. These are those ordinary cautions, which I should think fit to be noted, and he that shall keep them, as Montanus saith, shall surely be much eased, if not thoroughly cured.

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### SUBSECT. III.--Concerning Physic.

Physic itself in the last place is to be considered; "for the Lord hath created medicines of the earth, and he that is wise will not abhor them." Ecclus. xxxviii. 4. ver. 7. "of such doth the apothecary make a confection," &c. Of these medicines there be diverse and infinite kinds, plants, metals, animals, &c., and those of several natures, some good for one, hurtful to another: some noxious in themselves, corrected by art, very wholesome and good, simples, mixed, &c., and therefore left to be managed by discreet and skilful physicians, and thence applied to man's use. To this purpose they have invented method, and several rules of art, to put these remedies in order, for their particular ends. Physic (as Hippocrates defines it) is nought else but "addition and subtraction;" and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as Mercurialis acknowledgeth) so common an affection in these our times, and therefore fit to be understood. Several prescripts and methods I find in several men, some take upon them to cure all maladies with one medicine, severally applied, as that panacea, *aurum potabile*, so much controverted in these days, *herba solis*, &c. Paracelsus reduceth all diseases to four principal heads, to whom Severinus, Ravelascus, Leo Suavius, and others adhere and imitate: those are leprosy, gout, dropsy, falling-sickness. To which they reduce the rest; as to leprosy, ulcers, itches, furfurs, scabs, &c. To gout, stone, colic, toothache, headache, &c. To dropsy, agues, jaundice, cachexia, &c. To the falling-sickness, belong palsy, vertigo, cramps, convulsions, incubus, apoplexy, &c. "If any of these four principal be cured" (saith Ravelascus) "all the inferior are cured," and the same remedies commonly serve: but this is too general, and by some contradicted: for this peculiar disease of melancholy, of which I am now to speak, I find several cures, several methods and prescripts. They that intend the practic cure of melancholy, saith Duretus in his notes to Hollerius, set down nine peculiar scopes or ends; Savanarola prescribes seven especial canons. Aelianus Montaltus *cap. 26*. Faventinus in his empirics, Hercules de Saxonia, &c., have their several injunctions and rules, all tending to one end. The ordinary is threefold, which I mean to follow. Διαιτητική [Diatætikē], *Pharmaceutica*, and *Chirurgica*, diet, or living, apothecary, chirurgery, which Wecker, Crato, Guianerius, &c., and most, prescribe; of which I will insist, and speak in their order.

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### SECT. II. MEMB. I.

#### SUBSECT. I.--*Diet rectified in substance.*

Diet, Διατητική [Diataetike], *victus*, or living, according to Fuchsius and others, comprehends those six non-natural things, which I have before specified, are especial causes, and being rectified, a sole or chief part of the cure. Johannes Arculanus, *cap. 16. in 9. Rhasis*, accounts the rectifying of these six a sufficient cure. Guianerius, *tract. 15, cap. 9.* calls them, *propriam et primam curam*, the principal cure: so doth Montanus, Crato, Mercurialis, Altomarus, &c., first to be tried, Lemnius, *instit. cap. 22*, names them the hinges of our health, no hope of recovery without them. Reinerus Solenander, in his seventh consultation for a Spanish young gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physic above the rest, no good to be done without it. Aretus, *lib. 1. cap. 7.* an old physician, is of opinion, that this is enough of itself, if the party be not too far gone in sickness. Crato, in a consultation of his for a noble patient, tells him plainly, that if his highness will keep but a good diet, he will warrant him his former health. Montanus, *consil. 27.* for a nobleman of France, admonisheth his lordship to be most circumspect in his diet, or else all his other physic will be to small purpose. The same injunction I find verbatim in J. Caesar Claudinus, *Respon. 34. Scoltzii, consil. 183.* Trallianus, *cap. 16. lib. 1. Lælius a Fonte Æugubinus* often brags, that he hath done more cures in this kind by rectification of diet, than all other physic besides. So that in a word I may say to most melancholy men, as the fox said to the weasel, that could not get out of the garner, *Macra cavum repetes, quem macra subisti*, ("When you are again lean, seek an exit through that hole by which lean you entered.") the six non-natural things caused it, and they must cure it. Which howsoever I treat of, as proper to the meridian of melancholy, yet nevertheless, that which is here said with him in Tully, though writ especially for the good of his friends at Tarentum and Sicily, yet it will generally serve most other diseases, and help them likewise, if it be observed.

Of these six non-natural things, the first is diet, properly so called, which consists in meat and drink, in which we must consider substance, quantity, quality, and that opposite to the precedent. In substance, such meats are generally commended, which are "moist, easy of digestion, and not apt to engender wind, not fried, nor roasted, but sod" (saith Valescus, Altomarus, Piso, &c.) "hot and moist, and of good nourishment;" Crato, *consil. 21. lib. 2.* admits roast meat, if the burned and scorched *superficies*, the brown we call it, be pared off. Salvianus, *lib. 2. cap. 1.* cries out on cold and dry meats; young flesh and tender is approved, as of kid, rabbits, chickens, veal, mutton, capons, hens, partridge, pheasant, quails, and all mountain birds, which are so familiar in some parts of Africa, and in Italy, and as Dublinius reports, the common food of boors and clowns in Palestine. Galen takes exception at mutton, but without question he means that rammy mutton, which is in Turkey and Asia Minor, which have those great fleshy tails, of forty-eight pounds weight, as Vertomannus witnesseth, *navig. lib. 2. cap. 5.* The lean of fat meat is best, and all manner of broths, and pottage, with borage, lettuce, and such wholesome

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herbs are excellent good, especially of a cock boiled; all spoon meat. Arabians commend brains, but Laurentius, *c. 8.* excepts against them, and so do many others; eggs are justified as a nutritive wholesome meat, butter and oil may pass, but with some limitation; so Crato confines it, and "to some men sparingly at set times, or in sauce," and so sugar and honey are approved. All sharp and sour sauces must be avoided, and spices, or at least seldom used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is hot or cold, or as he shall find inconvenience by them. The thinnest, whitest, smallest wine is best, not thick, nor strong; and so of beer, the middling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; Laurentius, *cap. 8.* would have it kneaded with rain water, if it may be gotten.

*Water.*] Pure, thin, light water by all means use, of good smell and taste, like to the air in sight, such as is soon hot, soon cold, and which Hippocrates so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies. Next to it fountain water that riseth in the east, and runneth eastward, from a quick running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs do yield the best water at their fountains. The waters in hotter countries, as in Turkey, Persia, India, within the tropics, are frequently purer than ours in the north, more subtile, thin, and lighter, as our merchants observe, by four ounces in a pound, pleasanter to drink, as good as our beer, and some of them, as Choaspis in Persia, preferred by the Persian kings, before wine itself.

"Clitorio quicunque sitim de fonte levarit  
Vina fugit gaudetque meris abstemius undis."

(Ovid. Met. lib. 15. "Whoever has allayed his thirst with the water of the Clitorius, avoids wine, and abstemious delights in pure water only.")

Many rivers I deny not are muddy still, white, thick, like those in China, Nile in Egypt, Tiber at Rome, but after they be settled two or three days, defecate and clear, very commodious, useful and good. Many make use of deep wells, as of old in the Holy Land, lakes, cisterns, when they cannot be better provided; to fetch it in carts or gondolas, as in Venice, or camels' backs, as at Cairo in Egypt, Radzivilius observed 8000 camels daily there, employed about that business; some keep it in trunks, as in the East Indies, made four square with descending steps, and 'tis not amiss, for I would not have any one so nice as that Grecian Calis, sister to Nicephorus, emperor of Constantinople, and married to Dominitus Silvius, duke of Venice, that out of incredible wantonness, *communi aqua uti nolebat*, would use no vulgar water; but she died *tanta* (saith mine author) *fætidissimi puris copia*, of so fulsome a disease, that no water could wash her clean. Plato would not have a traveller lodge in a city that is not governed by laws, or hath not a quick stream running by it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the mind. But this is more than needs, too much curiosity is naught, in time of necessity any water is allowed. Howsoever, pure water is best, and which (as Pindarus holds) is better than gold; an especial ornament it is, and "very commodious to a city" (according to Vegetius) "when fresh springs are included within the walls," as at Corinth, in the midst of the town almost, there was *arx altissima scatens fontibus*, a goodly mount full of fresh water springs: "if nature afford them not they must be had by art." It is a wonder to read of those stupend aqueducts, and infinite

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cost hath been bestowed in Rome of old, Constantinople, Carthage, Alexandria, and such populous cities, to convey good and wholesome waters: read Frontinus, Lipsius *de admir.* Plinius, *lib. 3. cap. 11*, Strabo in his *Geogr.* That aqueduct of Claudius was most eminent, fetched upon arches fifteen miles, every arch 109 feet high: they had fourteen such other aqueducts, besides lakes and cisterns, 700 as I take it; every house had private pipes and channels to serve them for their use. Peter Gillius, in his accurate description of Constantinople, speaks of an old cistern which he went down to see, 336 feet long, 180 feet broad, built of marble, covered over with arch-work, and sustained by 336 pillars, 12 feet asunder, and in eleven rows, to contain sweet water. Infinite cost in channels and cisterns, from Nilus to Alexandria, hath been formerly bestowed, to the admiration of these times; their cisterns so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That Segovian aqueduct in Spain, is much wondered at in these days, upon three rows of pillars, one above another, conveying sweet water to every house: but each city almost is full of such aqueducts. Amongst the rest he is eternally to be commended, that brought that new stream to the north side of London at his own charge: and Mr. Otho Nicholson, founder of our waterworks and elegant conduit in Oxford. So much have all times attributed to this element, to be conveniently provided of it: although Galen hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam quæ in iis generatur*, for that unctuous ceruse, which causeth dysenteries and fluxes; yet as Alsarius Crucius of Genna well answers, it is opposite to common experience. If that were true, most of our Italian cities, Montpelier in France, with infinite others, would find this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves, let them consult with P. Crescentius, *de Agric. l. 1. c. 4*, Pamphilius Hirelacus, and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, pikes, perch, trout, gudgeon, smelts, flounders, &c. Hippolitus Salvianus takes exception at carp; but I dare boldly say with Dubravius, it is an excellent meat, if it come not from muddy pools, that it retain not an unsavoury taste. Erinacius Marinus is much commended by Oribatius, Aetius, and most of our late writers.

Crato, *consil. 21. lib. 2.* censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meals, at second course, they keep down vapours, and have their use. Sweet fruits are best, as sweet cherries, plums, sweet apples, pearmains, and pippins, which Laurentius extols, as having a peculiar property against this disease, and Plater magnifies, *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness: ripe grapes are good, and raisins of the sun, musk-melons well corrected, and sparingly used. Figs are allowed, and almonds blanched. Trallianus discommends figs, Salvianus olives and capers, which others especially like of, and so of pistick nuts. Montanus and Mercurialis out of Avenzoar, admit peaches, pears, and apples baked after meals, only corrected with sugar, and aniseed, or fennel-seed, and so they may be profitably taken, because they strengthen the stomach, and keep down vapours. The like may be said of preserved cherries, plums, marmalade of plums, quinces, &c., but not to drink after them. Pomegranates, lemons, oranges are tolerated,

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if they be not too sharp.

Crato will admit of no herbs, but borage, bugloss, endive, fennel, aniseed, balm; Callenius and Arnoldus tolerate lettuce, spinach, beets, &c. The same Crato will allow no roots at all to be eaten. Some approve of potatoes, parsnips, but all corrected for wind. No raw salads; but as Laurentius prescribes, in broths; and so Crato commends many of them: or to use borage, hops, balm, steeped in their ordinary drink. Avenzoar magnifies the juice of a pomegranate, if it be sweet, and especially rose water, which he would have to be used in every dish, which they put in practice in those hot countries, about Damascus, where (if we may believe the relations of Vertomannus) many hogsheads of rose water are to be sold in the market at once, it is in so great request with them.

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### SUBSECT. II.--Diet rectified in quantity.

Man alone, saith Cardan, eats and drinks without appetite, and useth all his pleasure without necessity, *animæ vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more than the stomach can well bear, it will engender crudity, and do much harm. Therefore Crato adviseth his patient to eat but twice a day, and that at his set meals, by no means to eat without an appetite, or upon a full stomach, and to put seven hours' difference between dinner and supper. Which rule if we did observe in our colleges, it would be much better for our healths: but custom, that tyrant, so prevails, that contrary to all good order and rules of physic, we scarce admit of five. If after seven hours' tarrying he shall have no stomach, let him defer his meal, or eat very little at his ordinary time of repast. This very counsel was given by Prosper Calenus to Cardinal Caesius, labouring of this disease; and Platerus prescribes it to a patient of his, to be most severely kept. Guianerius admits of three meals a day, but Montanus, *consil. 23. pro. Ab. Italo*, ties him precisely to two. And as he must not eat overmuch, so he may not absolutely fast; for as Celsus contends, *lib. 1. Jacchinus 15. in 9. Rhasis*, repletion and inanition may both do harm in two contrary extremes. Moreover, that which he doth eat, must be well chewed, and not hastily gobbled, for that causeth crudity and wind; and by all means to eat no more than he can well digest. "Some think" (saith Trincavelius, *lib. 11. cap. 29. de curand. part. hum.*) "the more they eat the more they nourish themselves:" eat and live, as the proverb is, "not knowing that only repairs man, which is well concocted, not that which is devoured." Melancholy men most part have good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite; and that which Socrates and Disarius the physicians in Macrobius so much require, St. Hierom enjoins Rusticus to eat and drink no more than, will satisfy hunger and thirst. Lessius, the Jesuit, holds twelve, thirteen, or fourteen ounces, or in our northern countries, sixteen at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c., a fit proportion for a whole day, and as much or little more of drink. Nothing pesters the body and mind sooner than to be still fed, to eat and ingurgitate beyond all measure, as many do. "By overmuch eating and continual feasts they stifle nature, and choke up themselves; which, had they lived coarsely, or like galley slaves been tied to an oar, might have happily prolonged many fair years."

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, "than which" (saith Avicenna) "nothing is worse; to feed on diversity of meats, or overmuch," Sertorius-like, *in lucem cænare*, and as commonly they do in Muscovy and Iceland, to prolong their meals all day long, or all night. Our northern countries offend especially in this, and we in this island (*ampliter viventes in prandiis et cænis*, as Polydore notes) are most liberal feeders, but to our own hurt. *Persicos odi puer apparatus*: "Excess of meat breedeth sickness, and gluttony causeth choleric diseases: by surfeiting many perish, but he that dieteth himself prolongeth his life," Ecclus. xxxvii. 29, 30. We account it a great glory for a man to have

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his table daily furnished with variety of meats: but hear the physician, he pulls thee by the ear as thou sittest, and telleth thee, "that nothing can be more noxious to thy health than such variety and plenty." Temperance is a bridle of gold, and he that can use it aright, *ego non summis viris comparo, sed simillimum Deo judico*, is liker a God than a man: for as it will transform a beast to a man again, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as Seneca calls it, "to choose one of many, and to feed on that alone," as Crato adviseth his patient. The same counsel Prosper Calenus gives to Cardinal Caesius, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state and guests, yet for his own part to single out some one savoury dish and feed on it. The same is inculcated by Crato, *consil. 9. l. 2.* to a noble personage affected with this grievance, he would have his highness to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, a dish or two, a cup of Rhenish wine, &c. Montanus, *consil. 24.* for a noble matron enjoins her one dish, and by no means to drink between meals. The like, *consil. 229.* or not to eat till he be an hungry, which rule Berengarius did most strictly observe, as Hilbertus, *Cenomecensis Episc.* writes in his life,

-----"cui non fuit unquam  
Ante sitim potus, nec cibus ante famem,"

and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet, to go to the alehouse or tavern, they are not sociable otherwise: and if they visit one another's houses, they must both eat and drink. I reprehend it not moderately used; but to some men nothing can be more offensive; they had better, I speak it with Saint Ambrose, pour so much water in their shoes.

It much avails likewise to keep good order in our diet, "to eat liquid things first, broths, fish, and such meats as are sooner corrupted in the stomach; harder meats of digestion must come last." Crato would have the supper less than the dinner, which Cardan, *Contradict. lib. 1. tract. 5. contradict. 18.* disallows, and that by the authority of Galen. *7. art. curat. cap. 6.* and for four reasons he will have the supper biggest: I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custom of the Romans, to make a sparing dinner, and a liberal supper; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said *pro* and *con*, Cardan's rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss; to eat sometimes of a dish which is hurtful, if we have an extraordinary liking to it. Alexander Severus loved hares and apples above all other meats, as Lampridius relates in his life: one pope pork, another peacock, &c.; what harm came of it? I conclude our own experience is the best physician; that diet which is most propitious to one, is often pernicious to another, such is the variety of palates, humours, and temperatures, let every man observe, and be a law unto himself. Tiberius, in Tacitus, did laugh at all such, that thirty years of age would ask counsel of others concerning matters of diet; I say the same.



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These few rules of diet he that keeps, shall surely find great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some hermits, anchorites, and fathers of the church: he that shall but read their lives, written by Hierom, Athanasius, &c., how abstemious heathens have been in this kind, those Curii and Fabritii, those old philosophers, as Pliny records, *lib. 11.* Xenophon, *lib. 1. de vit. Socrat.* Emperors and kings, as Nicephorus relates, *Eccles. hist. lib. 18. cap. 8.* of Mauritius, Ludovicus Pius, &c., and that admirable example of Ludovicus Cornarus, a patrician of Venice, cannot but admire them. This have they done voluntarily and in health; what shall these private men do that are visited with sickness, and necessarily enjoined to recover, and continue their health? It is a hard thing to observe a strict diet, *et qui medice vivit, misere vivit*, as the saying is, *quale hoc ipsum erit vivere, his si privatus fueris?* as good be buried, as so much debarred of his appetite; *excessit medicina malum*, the physic is more troublesome than the disease, so he complained in the poet, so thou thinkest: yet he that loves himself will easily endure this little misery, to avoid a greater inconvenience; *e malis minimum* better do this than do worse. And as Tully holds, "better be a temperate old man than a lascivious youth." 'Tis the only sweet thing (which he adviseth) so to moderate ourselves, that we may have *senectutem in juventute, et in juventute senectutem*, be youthful in our old age, staid in our youth, discreet and temperate in both.

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### MEMB. II. Retention and Evacuation rectified.

I have declared in the causes what harm costiveness hath done in procuring this disease; if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; *maxime conducit*, saith Montaltus, *cap. 27.* it very much avails. Altomarus, *cap. 7.*, "commends walking in a morning, into some fair green pleasant fields, but by all means first, by art or nature, he will have these ordinary excrements evacuated." Piso calls it, *Beneficium ventris*, the benefit, help or pleasure of the belly, for it doth much ease it. Laurentius, *cap. 8.*, Crato, *consil. 21. l. 2.* prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clysters, as shall be shown. Prosper Calenus, *lib. de atra bile*, commends clysters in hypochondriacal melancholy, still to be used as occasion serves; Peter Cnemandr in a consultation of his *pro hypocondriaco*, will have his patient continually loose, and to that end sets down there many forms of potions and clysters. Mercurialis, *consil. 88.* if this benefit come not of its own accord, prescribes clysters in the first place: so doth Montanus, *consil. 24. consil. 31 et 229.* he commends turpentine to that purpose: the same he ingeminates, *consil. 230.* for an Italian abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have fair linen about him, to be decently and comely attired, for *sordes vitiant*, nastiness defiles and dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

Baths are either artificial or natural, both have their special uses in this malady, and as Alexander supposeth, *lib. 1. cap. 16.* yield as speedy a remedy as any other physic whatsoever. Aetius would have them daily used, *assidua balnea, Tetra. 2. sect. 2. c. 9.* Galen cracks how many several cures he hath performed in this kind by use of baths alone, and Rufus pills, moistening them which are otherwise dry. Rhasis makes it a principal cure, *Tota cura sit in humectando*, to bathe and afterwards anoint with oil. Jason Pratensis, Laurentius, *cap. 8.* and Montanus set down their peculiar forms of artificial baths. Crato, *consil. 17. lib. 2.* commends mallows, camomile, violets, borage to be boiled in it, and sometimes fair water alone, and in his following counsel, *Balneum aquæ dulcis solum sæpissime profuisse compertum habemus.* So doth Fuchsius, *lib. 1. cap. 33. Frisimelica, 2. consil. 42.* in Trincavelius. Some beside herbs prescribe a ram's head and other things to be boiled. Fernelius, *consil. 44.* will have them used ten or twelve days together; to which he must enter fasting, and so continue in a temperate heat, and after that frictions all over the body. Lelius Aegubinus, *consil. 142.* and Christoph. Aererus, in a consultation of his, hold once or twice a week sufficient to bathe, the "water to be warm, not hot, for fear of sweating." Felix Plater, *observ. lib. 1.* for a melancholy lawyer, "will have lotions of the head still joined to these baths, with a lee wherein capital herbs have been boiled." Laurentius speaks of baths of milk, which I find approved by many others. And still after bath, the body to be anointed with oil of bitter almonds, of violets, new or fresh butter, capon's grease, especially the backbone, and then lotions of the head, embrocations, &c. These kinds of baths have been in former times much frequented, and diversely varied, and are still in general use in those eastern countries. The Romans had their public baths very sumptuous and stupend, as those

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of Antoninus and Diocletian. Plin. 36. saith there were an infinite number of them in Rome, and mightily frequented; some bathed seven times a day, as Commodus the emperor is reported to have done; usually twice a day, and they were after anointed with most costly ointments: rich women bathed themselves in milk, some in the milk of five hundred she-asses at once: we have many ruins of such, baths found in this island, amongst those parietines and rubbish of old Roman towns. Lipsius, *de mag. Urb. Rom. l. 3, c. 8*, Rosinus, Scot of Antwerp, and other antiquaries, tell strange stories of their baths. Gillius, *l. 4. cap. ult. Topogr. Constant.* reckons up 155 public baths in Constantinople, of fair building; they are still frequented in that city by the Turks of all sorts, men and women, and all over Greece, and those hot countries; to absterge belike that fulsomeness of sweat, to which they are there subject. Busbequius, in his epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of ointment to rub them. The richer sort have private baths in their houses; the poorer go to the common, and are generally so curious in this behalf, that they will not eat nor drink until they have bathed, before and after meals some, "and will not make water (but they will wash their hands) or go to stool." Leo Afer. *l. 3.* makes mention of one hundred several baths at Fez in Africa, most sumptuous, and such as have great revenues belonging to them. Buxtorf. *cap. 14, Synagog. Jud.* speaks of many ceremonies amongst the Jews in this kind; they are very superstitious in their baths, especially women.

Natural baths are praised by some, discommended by others; but it is in a divers respect. Marcus, *de Oddis in Hip. affect.* consulted about baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by, in another counsel for the same disease, he approves them because they cleanse by reason of the sulphur, and would have their water to be drunk. Areteus, *c. 7.* commends alum baths above the rest; and Mercurialis, *consil. 88.* those of Lucca in that hypochondriacal passion. "He would have his patient tarry there fifteen days together, and drink the water of them, and to be bucketed, or have the water poured on his head." John Baptista, *Sylvaticus cont. 64.* commends all the baths in Italy, and drinking of their water, whether they be iron, alum, sulphur; so doth Hercules de Saxonia. But in that they cause sweat and dry so much, he confines himself to hypochondriacal melancholy alone, excepting that of the head and the other. Trincavelius, *consil. 14. lib. 1.* refers those Porrectan baths before the rest, because of the mixture of brass, iron, alum, and *consil. 35. l. 3.* for a melancholy lawyer, and *consil. 36.* in that hypochondriacal passion, the baths of Aquaria, and *36. consil.* the drinking of them. Frisimelica, consulted amongst the rest in Trincavelius, *consil. 42. lib. 2.* prefers the waters of Apona before all artificial baths whatsoever in this disease, and would have one nine years affected with hypochondriacal passions fly to them as to a holy anchor. Of the same mind is Trincavelius himself there, and yet both put a hot liver in the same party for a cause, and send him to the waters of St. Helen, which are much hotter. Montanus, *consil. 230.* magnifies the Chalderinian baths, and *consil. 237. et 239.* he exhorteth to the same, but with this caution, "that the liver be outwardly anointed with some coolers that it be not overheated." But these baths must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as Gabelius concludes of all Dutch baths, and especially of those of Baden, "they are good for all cold diseases, naught for choleric, hot and dry, and all infirmities proceeding of

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cholera, inflammations of the spleen and liver." Our English baths, as they are hot, must needs incur the same censure: but D. Turner of old, and D. Jones have written at large of them. Of cold baths I find little or no mention in any physician, some speak against them: Cardan alone out of Agathinus commends "bathing in fresh rivers, and cold waters, and adviseth all such as mean to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures." As for sweating, urine, bloodletting by haemorrhoids, or otherwise, I shall elsewhere more opportunely speak of them.

Immoderate Venus in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. Peter Forestus calls it *aptissimum remedium*, a most apposite remedy, "remitting anger, and reason, that was otherwise bound." Avicenna *Fen. 3. 20.* Oribasius *med. collect. lib. 6. cap. 37.* contend out of Ruffus and others, "that many madmen, melancholy, and labouring of the falling sickness, have been cured by this alone." Montaltus *cap. 27. de melan.* will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smokes and vapours that offend them: "and if it be omitted," as Valescus supposeth, "it makes the mind sad, the body dull and heavy." Many other inconveniences are reckoned up by Mercatus, and by Rodericus a Castro, in their tracts *de melancholia virginum et monialium; ob seminis retentionem saviunt saepe moniales et virgines*, but as Platerus adds, *si nubant sanantur*, they rave single, and pine away, much discontent, but marriage mends all. Marcellus Donatus *lib. 2. med. hist. cap. 1.* tells a story to confirm this out of Alexander Benedictus, of a maid that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, a quindecim viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore mane menti restituta discessit.* But this must be warily understood, for as Arnoldus objects, *lib. 1. breviar. 18. cap. Quid coitus ad melancholicum succum?* What affinity have these two? "except it be manifest that superabundance of seed, or fullness of blood be a cause, or that love, or an extraordinary desire of Venus, have gone before," or that as Lod. Mercatus excepts, they be very flatuous, and have been otherwise accustomed unto it. Montaltus *cap. 27.* will not allow of moderate Venus to such as have the gout, palsy, epilepsy, melancholy, except they be very lusty, and full of blood. Lodovicus Antonius *lib. med. miscet.* in his chapter of Venus, forbids it utterly to all wrestlers, ditchers, labouring men, &c. Ficinus and Marsilius Cognatus puts Venus one of the five mortal enemies of a student: "it consumes the spirits, and weakeneth the brain." Halyabbas the Arabian, *5. Theor. cap. 36.* and Jason Pratensis make it the fountain of most diseases, "but most pernicious to them who are cold and dry:" a melancholy man must not meddle with it, but in some cases. Plutarch in his book *de san. tuend.* accounts of it as one of the three principal signs and preservers of health, temperance in this kind: "to rise with an appetite, to be ready to work, and abstain from venery," *tria saluberrima*, are three most healthful things. We see their opposites how pernicious they are to mankind, as to all other creatures they bring death, and many feral diseases: *Immodicis brevis est aetas et rara senectus.* Aristotle gives instance in sparrows, which are *parum vivaces ob salacitatem*, short lived because of their salacity, which is very frequent, as Scoppius in Priapus will better inform you. The extremes being both bad, the medium is to be kept, which cannot easily be determined. Some are better able to sustain, such as are hot and moist, phlegmatic, as Hippocrates insinuateth, some strong and lusty, well fed like Hercules, Proculus the emperor, lusty Laurence, *prostibulum feminae Messalina* the empress, that by philters, and such kind of

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lascivious meats, use all means to enable themselves: and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidisti*, as that Spanish Celestina merrily said: others impotent, of a cold and dry constitution, cannot sustain those gymnics without great hurt done to their own bodies, of which number (though they be very prone to it) are melancholy men for the most part.

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### MEMB. III. Air rectified. With a digression of the Air.

As a long-winged hawk, when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the air, still soaring higher and higher, till he be come to his full pitch, and in the end when the game is sprung, comes down amain, and stoops upon a sudden: so will I, having now come at last into these ample fields of air, wherein I may freely expatiate and exercise myself for my recreation, awhile rove, wander round about the world, mount aloft to those ethereal orbs and celestial spheres, and so descend to my former elements again. In which progress I will first see whether that relation of the friar of Oxford be true, concerning those northern parts under the pole (if I meet *obiter* with the wandering Jew, Elias Artifex, or Lucian's *Icaromenippus*, they shall be my guides) whether there be such 4. Euripes, and a great rock of loadstones, which may cause the needle in the compass still to bend that way, and what should be the true cause of the variation of the compass, is it a magnetical rock, or the pole-star, as Cardan will; or some other star in the bear, as Marsilius Ficinus; or a magnetical meridian, as Maurolieus; *Vel situs in vena terræ*, as Agricola; or the nearness of the next continent, as Cabeus will; or some other cause, as Scaliger, Cortesius, Conimbricenses, Peregrinus contend; why at the Azores it looks directly north, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the Baltic Seas, near Raseburg in Finland, the needle runs round, if any ships come that way, though Martin Ridley write otherwise, that the needle near the Pole will hardly be forced from his direction. 'Tis fit to be inquired whether certain rules may be made of it, as 11. grad. Lond. *variat. alibi 36. &c.* and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our Dr. Gilbert, and Nicholas Cabeus the Jesuit, that have both written great volumes of this subject, satisfy these inquisitors. Whether the sea be open and navigable by the Pole arctic, and which is the likeliest way, that of Bartison the Hollander, under the Pole itself, which for some reasons I hold best: or by Fretum Davis, or Nova Zembla. Whether Hudson's discovery be true of a new found ocean, any likelihood of Button's Bay in 50. degrees, Hubberd's Hope in 60. that of *ut ultra* near Sir Thomas Roe's welcome in Northwest Fox, being that the sea ebbs and flows constantly there 15. foot in 12. hours, as our new cards inform us that California is not a cape, but an island, and the west winds make the neap tides equal to the spring, or that there be any probability to pass by the straits of Anian to China, by the promontory of Tabin. If there be, I shall soon perceive whether Marcus Polus the Venetian's narration be true or false, of that great city of Quinsay and Cambalu; whether there be any such places, or that as Matth. Riccius the Jesuit hath written, China and Cataia be all one, the great Cham of Tartary and the king of China be the same; Xuntain and Quinsay, and the city of Cambalu be that new Peking, or such a wall 400 leagues long to part China from Tartary: whether Presbyter John be in Asia or Africa; M. Polus Venetus puts him in Asia, the most received opinion is, that he is emperor of the Abyssines, which of old was Ethiopia, now Nubia, under the equator in Africa. Whether Guinea be an island or part of the continent, or that hungry Spaniard's discovery of *Terra Australis Incognita*, or Magellanica, be as true as that of Mercurius

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Britannius, or his of Utopia, or his of Lucinia. And yet in likelihood it may be so, for without all question it being extended from the tropic of Capricorn to the circle Antarctic, and lying as it doth in the temperate zone, cannot choose but yield in time some flourishing kingdoms to succeeding ages, as America did unto the Spaniards. Shouten and Le Meir have done well in the discovery of the Straits of Magellan, in finding a more convenient passage to *Mare pacificum*: methinks some of our modern argonauts should prosecute the rest. As I go by Madagascar, I would see that great bird ruck, that can carry a man and horse or an elephant, with that Arabian phoenix described by Adricomius; see the pelicans of Egypt, those Scythian gryphes in Asia: and afterwards in Africa examine the fountains of Nilus, whether Herodotus, Seneca, Plin. *lib. 5. cap. 9.* Strabo. *lib. 5.* give a true cause of his annual flowing, Pagaphetta discourse rightly of it, or of Niger and Senegal; examine Cardan, Scaliger's reasons, and the rest. Is it from those Etesian winds, or melting of snow in the mountains under the equator (for Jordan yearly overflows when the snow melts in Mount Libanus), or from those great dropping perpetual showers which are so frequent to the inhabitants within the tropics, when the sun is vertical, and cause such vast inundations in Senegal, Maragnan, Oronoco and the rest of those great rivers in Zona Torrida, which have all commonly the same passions at set times: and by good husbandry and policy hereafter no doubt may come to be as populous, as well tilled, as fruitful, as Egypt itself or Cauchinthina? I would observe all those motions of the sea, and from what cause they proceed, from the moon (as the vulgar hold) or earth's motion, which Galileus, in the fourth dialogue of his system of the world, so eagerly proves, and firmly demonstrates; or winds, as some will. Why in that quiet ocean of Zur, *in mari pacifico*, it is scarce perceived, in our British seas most violent, in the Mediterranean and Red Sea so vehement, irregular, and diverse? Why the current in that Atlantic Ocean should still be in some places from, in some again towards the north, and why they come sooner than go? and so from Moabar to Madagascar in that Indian Ocean, the merchants come in three weeks, as Scaliger discusseth, they return scarce in three months, with the same or like winds: the continual current is from east to west. Whether Mount Athos, Pelion, Olympus, Ossa, Caucasus, Atlas, be so high as Pliny, Solinus, Mela relate, above clouds, meteors, *ubi nec auræ nec venti spirant* (insomuch that they that ascend die suddenly very often, the air is so subtile,) 1250 paces high, according to that measure of Dicearchus, or 78 miles perpendicularly high, as Jacobus Mazonius, *sec. 3. et 4.* expounding that place of Aristotle about Caucasus; and as Blancanus the Jesuit contends out of Clavius and Nonius demonstrations *de Crepusculis*: or rather 32 stadiums, as the most received opinion is; or 4 miles, which the height of no mountain doth perpendicularly exceed, and is equal to the greatest depths of the sea, which is, as Scaliger holds, 1580 paces, Exer. 38, others 100 paces. I would see those inner parts of America, whether there be any such great city of Manoa, or Eldorado, in that golden empire, where the highways are as much beaten (one reports) as between Madrid and Valadolid in Spain; or any such Amazons as he relates, or gigantic Patagones in Chica; with that miraculous mountain Ybouyapab in the Northern Brazil, *cujus jugum sternitur in amœnissimam planitiem*, &c. or that of Pariacacca so high elevated in Peru. The peak of Tenerife how high it is? 70 miles, or 50 as Patricius holds, or 9 as Snellius demonstrates in his Eratosthenes: see that strange Cirknickzerksey lake in Carniola, whose waters gush so fast out of the ground, that they will

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overtake a swift horseman, and by and by with as incredible celerity are supped up: which Lazius and Wernerus make an argument of the Argonauts sailing under ground. And that vast den or hole called Esmellen in Muscovia, *quæ visitur horriendo hiatu*, &c. which if anything casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engine can make the like; such another is Gilber's Cave in Lapland, with many the like. I would examine the Caspian Sea, and see where and how it exonerates itself, after it hath taken in Volga, Jaxares, Oxus, and those great rivers; at the mouth of Oby, or where? What vent the Mexican lake hath, the Titicacan in Peru, or that circular pool in the vale of Therapeia, of which Acosta *l. 3. c. 16.* hot in a cold country, the spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare mortuum* in Palestine, of Thrasymene, at Peruzium in Italy: the Mediterranean itself. For from the ocean, at the Straits of Gibraltar, there is a perpetual current into the Levant, and so likewise by the Thracian Bosphorus out of the Euxine or Black Sea, besides all those great rivers of Nile, Po, Rhone, &c. how is this water consumed, by the sun or otherwise? I would find out with Trajan the fountains of Danube, of Ganges, Oxus, see those Egyptian pyramids, Trajan's bridge, *Grotto de Sybilla*, Lucullus's fishponds, the temple of Nidrose, &c. (And, if I could, observe what becomes of swallows, storks, cranes, cuckoos, nightingales, redstarts, and many other kind of singing birds, water-fowls, hawks, &c. some of them are only seen in summer, some in winter; some are observed in the snow, and at no other times, each have their seasons. In winter not a bird is in Muscovy to be found, but at the spring in an instant the woods and hedges are full of them, saith Herbastein: how comes it to pass? Do they sleep in winter, like Gesner's Alpine mice; or do they lie hid (as Olaus affirms) "in the bottom of lakes and rivers, *spiritum continentes*? often so found by fishermen in Poland and Scandia, two together, mouth to mouth, wing to wing; and when the spring comes they revive again, or if they be brought into a stove, or to the fireside." Or do they follow the sun, as Peter Martyr *legat Babylonica l. 2.* manifestly convicts, out of his own knowledge; for when he was ambassador in Egypt, he saw swallows, Spanish kites, and many such other European birds, in December and January very familiarly flying, and in great abundance, about Alexandria, *ubi floridæ tunc arbores ac viridaria.* Or lie they hid in caves, rocks, and hollow trees, as most think, in deep tin-mines or sea-cliffs, as Mr. Carew gives out? I conclude of them all, for my part, as Munster doth of cranes and storks; whence they come, whither they go, *incompertum adhuc*, as yet we know not. We see them here, some in summer, some in winter; "their coming and going is sure in the night: in the plains of Asia" (saith he) "the storks meet on such a set day, he that comes last is torn in pieces, and so they get them gone." Many strange places, Isthmi, Euripi, Chersonesi, creeks, havens, promontories, straits, Lakes, baths, rocks, mountains, places, and fields, where cities have been ruined or swallowed, battles fought, creatures, sea-monsters, remora, &c. minerals, vegetals. Zoophytes were fit to be considered in such an expedition, and amongst the rest that of Harbastein his Tartar lamb, Hector Boethius goosebearing tree in the orchards, to which Cardan *lib. 7. cap. 36. de rerum varietat.* subscribes: Vertomannus wonderful palm, that fly in Hispaniola, that shines like a torch in the night, that one may well see to write; those spherical stones in Cuba which nature hath so made, and those like birds, beasts, fishes, crowns, swords, saws, pots, &c. usually found in the metal mines in Saxony about Mansfield, and in Poland near Nokow and Pallukie, as Munster and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether



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there be any such men, as Leo Suavius, in his comment on Paracelsus *de sanit. tuend.* and Gaguinus records in his description of Muscovy, "that in Lucomoria, a province in Russia, lie fast asleep as dead all winter, from the 27 of November, like frogs and swallows, benumbed with cold, but about the 24 of April in the spring they revive again, and go about their business." I would examine that demonstration of Alexander Picolomineus, whether the earth's superficies be bigger than the seas: or that of Archimedes be true, the superficies of all water is even? Search the depth, and see that variety of sea-monsters and fishes, mermaids, seamen, horses, &c. which it affords. Or whether that be true which Jordanus Brunus scoffs at, that if God did not detain it, the sea would overflow the earth by reason of his higher site, and which Josephus Blancanus the Jesuit in his interpretation on those mathematical places of Aristotle, foolishly fears, and in a just tract proves by many circumstances, that in time the sea will waste away the land, and all the globe of the earth shall be covered with waters; *risum teneatis amici?* what the sea takes away in one place it adds in another. Methinks he might rather suspect the sea should in time be filled by land, trees grow up, carcasses, &c. that all-devouring fire, *omnia devorans et consumens*, will sooner cover and dry up the vast ocean with sand and ashes. I would examine the true seat of that terrestrial paradise, and where Ophir was whence Solomon did fetch his gold: from Peruana, which some suppose, or that Aurea Chersonesus, as Dominicus Niger, Arias Montanus, Goropius, and others will. I would censure all Pliny's, Solinus', Strabo's, Sir John Mandeville's, Olaus Magnus', Marcus Polus' lies, correct those errors in navigation, reform cosmographical charts, and rectify longitudes, if it were possible; not by the compass, as some dream, with Mark Ridley in his treatise of magnetical bodies, *cap. 43.* for as Cabeus *magnet philos. lib. 3. cap. 4.* fully resolves, there is no hope thence, yet I would observe some better means to find them out.

I would have a convenient place to go down with Orpheus, Ulysses, Hercules, Lucian's Menippus, at St. Patrick's purgatory, at Trophonius' den, Hecla in Iceland, Aetna in Sicily, to descend and see what is done in the bowels of the earth: do stones and metals grow there still? how come fir trees to be digged out from tops of hills, as in our mosses, and marshes all over Europe? How come they to dig up fish bones, shells, beams, ironworks, many fathoms under ground, and anchors in mountains far remote from all seas? Anno 1460 at Bern in Switzerland 50 fathom deep a ship was digged out of a mountain, where they got metal ore, in which were 48 carcasses of men, with other merchandise. That such things are ordinarily found in tops of hills, Aristotle insinuates in his meteors, Pomponius Mela in his first book, *c. de Numidia*, and familiarly in the Alps, saith Blancanus the Jesuit, the like is to be seen: came this from earthquakes, or from Noah's flood, as Christians suppose, or is there a vicissitude of sea and land, as Anaximenes held of old, the mountains of Thessaly would become seas, and seas again mountains? The whole world belike should be new moulded, when it seemed good to those all-commanding powers, and turned inside out, as we do haycocks in harvest, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his centre; that which is under the poles now, should be translated to the equinoctial, and that which is under the torrid zone to the circle arctic and antarctic another while, and so be reciprocally warmed by the sun: or if the worlds be infinite, and every fixed star a sun, with his compassing planets (as Brunus and Campanella conclude) cast three or four worlds into one; or else of one world make three or four

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new, as it shall seem to them best. To proceed, if the earth be 21,500 miles in compass, its diameter is 7,000 from us to our antipodes, and what shall be comprehended in all that space? What is the centre of the earth? is it pure element only, as Aristotle decrees, inhabited (as Paracelsus thinks) with creatures, whose chaos is the earth: or with fairies, as the woods and waters (according to him) are with nymphs, or as the air with spirits? Dionisiodorus, a mathematician in Pliny, that sent a letter, *ad superos* after he was dead, from the centre of the earth, to signify what distance the same centre was from the *superficies* of the same, viz. 42,000 stadiums, might have done well to have satisfied all these doubts. Or is it the place of hell, as Virgil in his *Aenides*, Plato, Lucian, Dante, and others poetically describe it, and as many of our divines think? In good earnest, Anthony Rusca, one of the society of that Ambrosian College, in Milan, in his great volume *de Inferno*, lib. 1. cap. 47. is stiff in this tenet, 'tis a corporeal fire tow, cap. 5. I. 2. as he there disputes. "Whatsoever philosophers write" (saith Surius) "there be certain mouths of hell, and places appointed for the punishment of men's souls, as at Hecla in Iceland, where the ghosts of dead men are familiarly seen, and sometimes talk with the living: God would have such visible places, that mortal men might be certainly informed, that there be such punishments after death, and learn hence to fear God." Kranzius *Dan. hist. lib. 2. cap. 24.* subscribes to this opinion of Surius, so doth Colerus cap. 12. lib. *de immortal animæ* (out of the authority belike of St. Gregory, Durand, and the rest of the schoolmen, who derive as much from Aetna in Sicily, Lipari, Hiera, and those sulphureous vulcanian islands) making Terra del Fuego, and those frequent volcanoes in America, of which Acosta lib. 3. cap. 24. that fearful mount Hecklebirg in Norway, an especial argument to prove it, "where lamentable screeches and howlings are continually heard, which strike a terror to the auditors; fiery chariots are commonly seen to bring in the souls of men in the likeness of crows, and devils ordinarily go in and out." Such another proof is that place near the Pyramids in Egypt, by Cairo, as well to confirm this as the resurrection, mentioned by Kornmannus *mirac. mort. lib. 1. cap. 30.* Camerarius *oper. suc. cap. 37.* Bredenbachius *pereg. ter. sanct.* and some others, "where once a year dead bodies arise about March, and walk, after awhile hide themselves again: thousands of people come yearly to see them." But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such local known place, more than Styx or Phlegethon, Pluto's court, or that poetical *Infernus*, where Homer's soul was seen hanging on a tree, &c., to which they ferried over in Charon's boat, or went down at Hermione in Greece, *compendiaria ad Infernos via*, which is the shortest cut, *quia nullum a mortuis naulum eo loci exposcunt*, (saith Gerbelius) and besides there were no fees to be paid. Well then, is it hell, or purgatory, as Bellarmine: or *Limbus patrum*, as Gallucius will, and as Rusca will (for they have made maps of it) or Ignatius parler? Virgil, sometimes bishop of Saltburg (as Aventinus *anno 745* relates) by Bonifacius bishop of Mentz was therefore called in question, because he held antipodes (which they made a doubt whether Christ died for) and so by that means took away the seat of hell, or so contracted it, that it could bear no proportion to heaven, and contradicted that opinion of Austin, Basil, Lactantius that held the earth round as a trencher (whom Acosta and common experience more largely confute) but not as a ball; and Jerusalem where Christ died the middle of it; or Delos, as the fabulous Greeks feigned: because when Jupiter let two eagles loose, to fly from the world's ends east and west, they met at Delos. But that scruple of Bonifacius is now quite taken away by our latter divines: Franciscus Ribera, *in cap. 14. Apocalyps.* will have hell a material and local fire in

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the centre of the earth, 200 Italian miles in diameter, as he defines it out of those words, *Exivit sanguis de terra -- per stadia mille sexcenta, &c.* But Lessius *lib. 13. de moribus divinis, cap. 24.* will have this local hell far less, one Dutch mile in diameter, all filled with fire and brimstone: because, as he there demonstrates, that space, cubically multiplied, will make a sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cum cerium sit, inquit, facta subductione, non futuros centies mille millones damnandorum.* But if it be no material fire (as Sco. Thomas, Bonaventure, Soncinas, Voscius, and others argue) it may be there or elsewhere, as Keckerman disputes *System. Theol.* for sure somewhere it is, *certum est alicubi, etsi definitus circulus non assignetur.* I will end the controversy in Austin's words, "Better doubt of things concealed, than to contend about uncertainties, where Abraham's bosom is, and hell fire:" *Vix a mansuetis, a contentiosis nunquam invenitur;* scarce the meek, the contentious shall never find. If it be solid earth, 'tis the fountain of metals, waters, which by his innate temper turns air into water, which springs up in several chinks, to moisten the earth's *superficies*, and that in a tenfold proportion (as Aristotle holds) or else these fountains come directly from the sea, by secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as Peter Martyr *Ocean. Decad. lib. 9.* and some others hold, from abundance of rain that falls, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of wind, or a sulphureous innate fire, as our meteorologists inform us, which sometimes breaking out, causeth those horrible earthquakes, which are so frequent in these days in Japan, China, and oftentimes swallow up whole cities. Let Lucian's Menippus consult with or ask of Tiresias, if you will not believe philosophers, he shall clear all your doubts when he makes a second voyage.

In the mean time let us consider of that which is *sub dio*, and find out a true cause, if it be possible, of such accidents, meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to several nations? Some are wise, subtile, witty; others dull, sad and heavy; some big, some little, as Tully de Fato, Plato in Timaeo, Vegetius and Bodine prove at large, *method. cap. 5.* some soft, and some hardy, barbarous, civil, black, dun, white, is it from the air, from the soil, influence of stars, or some other secret cause? Why doth Africa breed so many venomous beasts, Ireland none? Athens owls, Crete none? Why hath Daulis and Thebes no swallows (so Pausanius informeth us) as well as the rest of Greece, Ithaca no hares, Pontus asses, Scythia swine? whence comes this variety of complexions, colours, plants, birds, beasts, metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to America alone, as Acosta demands *lib. 4. cap. 36.* were they created in the six days, or ever in Noah's ark? if there, why are they not dispersed and found in other countries? It is a thing (saith he) hath long held me in suspense; no Greek, Latin, Hebrew ever heard of them before, and yet as differing from our European animals, as an egg and a chestnut: and which is more, kine, horses, sheep, &c., till the Spaniards brought them, were never heard of in those parts? How comes it to pass, that in the same site, in one latitude, to such as are *Periæci*, there should be such difference of soil, complexion, colour, metal, air, &c. The Spaniards are white, and so are Italians, when as the inhabitants about *Caput bonæ spei* [Cape of

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Good Hope] are blackamoors, and yet both alike distant from the equator: nay they that dwell in the same parallel line with these Negroes, as about the Straits of Magellan, are white coloured, and yet some in Presbyter John's country in Ethiopia are dun; they in Zeilan and Malabar parallel with them again black: Manamotapa in Africa, and St. Thomas Isle are extreme hot, both under the line, coal black their inhabitants, whereas in Peru they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. Moscow in 53. degrees of latitude extreme cold, as those northern countries usually are, having one perpetual hard frost all winter long; and in 52. deg. lat. sometimes hard frost and snow all summer, as Button's Bay, &c., or by fits; and yet England near the same latitude, and Ireland, very moist, warm, and more temperate in winter than Spain, Italy, or France. Is it the sea that causeth this difference, and the air that comes from it: Why then is Ister so cold near the Euxine, Pontus, Bithynia, and all Thrace; *frigidas regiones* Maginus calls them, and yet their latitude is but 42. which should be hot: Quevira, or Nova Albion in America, bordering on the sea, was so cold in July, that our Englishmen could hardly endure it. At Noremberga in 45. lat. all the sea is frozen ice, and yet in a more southern latitude than ours. New England, and the island of Cambrial Colchos, which that noble gentleman Mr. Vaughan, or Orpheus junior, describes in his Golden Fleece, is in the same latitude with little Britain in France, and yet their winter begins not till January, their spring till May; which search he accounts worthy of an astrologer: is this from the easterly winds, or melting of ice and snow dissolved within the circle arctic; or that the air being thick, is longer before it be warm by the sunbeams, and once heated like an oven will keep itself from cold? Our climes breed lice, Hungary and Ireland *male audiunt* in this kind; come to the Azores, by a secret virtue of that air they are instantly consumed, and all our European vermin almost, saith Ortelius. Egypt is watered with Nilus not far from the sea, and yet there it seldom or never rains: Rhodes, an island of the same nature, yields not a cloud, and yet our islands ever dropping and inclining to rain. The Atlantic Ocean is still subject to storms, but in Del Zur, or *Mare pacifico*, seldom or never any. Is it from tropic stars, *apertio portarum*, in the dodecotemories or constellations, the moon's mansions, such aspects of planets, such winds, or dissolving air, or thick air, which causeth this and the like differences of heat and cold? Bodin relates of a Portugal ambassador, that coming from Lisbon to Danzig in Spruce, found greater heat there than at any time at home. Don Garcia de Sylva, legate to Philip III., king of Spain, residing at Ispahan in Persia, 1619, in his letter to the Marquess of Bedmar, makes mention of greater cold in Ispahan, whose lat. is 31, than ever he felt in Spain, or any part of Europe. The torrid zone was by our predecessors held to be uninhabitable, but by our modern travellers found to be most temperate, bedewed with frequent rains, and moistening showers, the breeze and cooling blasts in some parts, as Acosta describes, most pleasant and fertile. Arica in Chile is by report one of the sweetest places that ever the sun shined on, *Olympus terræ*, a heaven on earth: how incomparably do some extol Mexico in Nova Hispania, Peru, Brazil, &c., in some again hard, dry, sandy, barren, a very desert, and still in the same latitude. Many times we find great diversity of air in the same country, by reason of the site to seas, hills or dales, want of water, nature of soil, and the like: as in Spain Arragon is *aspera et sicca*, harsh and evil inhabited; Estremadura is dry, sandy, barren most part, extreme hot by reason of his plains; Andalusia another paradise; Valencia a most pleasant air, and continually green; so is it about Granada, on the one side fertile plains, on the other, continual snow to be seen all summer long on the hill tops. That their houses in the Alps are three quarters of the year

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covered with snow, who knows not? That Tenerife is so cold at the top, extreme hot at the bottom: Mons Atlas in Africa, Libanus in Palestine, with many such, *tantos inter ardores fidos nivibus*, Tacitus calls them, and Radzivilus *epist. 2. fol. 27.* yields it to be far hotter there than in any part of Italy: 'tis true; but they are highly elevated, near the middle region, and therefore cold, *ob paucam solarium radiorum refractionem*, as Serrarius answers, *com. in. 3. cap. Josua quæst. 5. Abulensis quæst. 37.* In the heat of summer, in the king's palace in Escorial, the air is most temperate, by reason of a cold blast which comes from the snowy mountains of Sierra de Cadarama hard by, when as in Toledo it is very hot: so in all other countries. The causes of these alterations are commonly by reason of their nearness (I say) to the middle region; but this diversity of air, in places equally situated, elevated and distant from the pole, can hardly be satisfied with that diversity of plants, birds, beasts, which is so familiar with us: with Indians, everywhere, the sun is equally distant, the same vertical stars, the same irradiations of planets, aspects like, the same nearness of seas, the same superficies, the same soil, or not much different. Under the equator itself, amongst the Sierras, Andes, Lanos, as Herrera, Laet, and Acosta contend, there is *tam mirabilis et inopinata varietas*, such variety of weather, *ut merito exerceat ingenia*, that no philosophy can yet find out the true cause of it. When I consider how temperate it is in one place, saith Acosta, within the tropic of Capricorn, as about Laplata, and yet hard by at Potosi, in that same altitude, mountainous alike, extreme cold; extreme hot in Brazil, &c. *Hic ego*, saith Acosta, *philosophiam Aristotelis meteorologicam vehementer irrisi, cum, &c.*, when the sun comes nearest to them, they have great tempests, storms, thunder and lightning, great store of rain, snow, and the foulest weather: when the sun is vertical, their rivers overflow, the morning fair and hot, noonday cold and moist: all which is opposite to us. How comes it to pass? Scaliger *pætics l. 3. c. 16.* discourseth thus of this subject. How comes, or wherefore is this *temeraria siderum dispositio*, this rash placing of stars, or as Epicurus will, *fortuita*, or accidental? Why are some big, some little, why are they so confusedly, unequally situated in the heavens, and set so much out of order? In all other things nature is equal, proportionable, and constant; there be *justæ dimensiones, et prudens partium dispositio*, as in the fabric of man, his eyes, ears, nose, face, members are correspondent, *cur non idem cælo opere omnium pulcherrimo?* Why are the heavens so irregular, *neque paribus molibus, neque paribus intervallis*, whence is this difference? *Diversos* (he concludes) *efficere locorum Genios*, to make diversity of countries, soils, manners, customs, characters, and constitutions among us, *ut quantum vicinia ad charitatem addat, sidera distrahant ad perniciem*, and so by this means *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weak and most insufficient. The fixed stars are removed since Ptolemy's time 26. gr. from the first of Aries, and if the earth be immovable, as their site varies, so should countries vary, and diverse alterations would follow. But this we perceive not; as in Tully's time with us in Britain, *cælum visu fædum, et in quo facile generantur nubes, &c.*, 'tis so still. Wherefore Bodine *Theat. nat. lib. 2.* and some others, will have all these alterations and effects immediately to proceed from those genii, spirits, angels, which rule and domineer in several places; they cause storms, thunder, lightning, earthquakes, ruins, tempests, great winds, floods, &c., the philosophers of Conimbra, will refer this diversity to the influence of that

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empyrean heaven: for some say the eccentricity of the sun is come nearer to the earth than in Ptolemy's time, the virtue therefore of all the vegetals is decayed, men grow less, &c. There are that observe new motions of the heavens, new stars, *palantia sidera*, comets, clouds, call them what you will, like those Medicean, Bourbonian, Austrian planets, lately detected, which do not decay, but come and go, rise higher and lower, hide and show themselves amongst the fixed stars, amongst the planets, above and beneath the moon, at set times, now nearer, now farther off, together, asunder; as he that plays upon a sackbut by pulling it up and down alters his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) diverse alterations. Clavius conjectures otherwise, but they be but conjectures. About Damascus in Coeli-Syria is a Paradise, by reason of the plenty of waters, *in promptu causa est*, and the deserts of Arabia barren, because of rocks, rolling seas of sands, and dry mountains *quod inaquosa* (saith Adricomius) *montes habens asperos, saxosos, præcipites, horris et mortis speciem præ se ferentes*, "uninhabitable therefore of men, birds, beasts, void of all green trees, plants, and fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident." Bohemia is cold, for that it lies all along to the north. But why should it be so hot in Egypt, or there never rain? Why should those etesian and northeastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-days only: here perpetual drought, there dropping showers; here foggy mists, there a pleasant air; here terrible thunder and lightning at such set seasons, here frozen seas all the year, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes (as in Peru) on the one side of the mountains it is hot, on the other cold, here snow, there wind, with infinite such. Fromundus in his Meteors will excuse or solve all this by the sun's motion, but when there is such diversity to such as *Periæci* or very near site, how can that position hold?

Who can give a reason of this diversity of meteors, that it should rain stones, frogs, mice, &c. rats, which they call *Lemmer* in Norway, and are manifestly observed (as Munster writes) by the inhabitants, to descend and fall with some feculent showers, and like so many locusts, consume all that is green. Leo Afer speaks as much of locusts, about Fez in Barbary there be infinite swarms in their fields upon a sudden: so at Aries in France, 1553, the like happened by the same mischief, all their grass and fruits were devoured, *magna incolarum admiratione et consternatione* (as Valleriola *obser. med. lib. 1. obser. 1.* relates) *cælum subito obumbrabant*, &c. he concludes, it could not be from natural causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wool, blood, &c. lifted up into the middle region by the sunbeams, as Baracellus the physician disputes, and thence let fall with showers, or there engendered? Cornelius Gemma is of that opinion, they are there conceived by celestial influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are princes of the air; to whom Bodin. *lib. 2. Theat. Nat.* subscribes. In fine, of meteors in general, Aristotle's reasons are exploded by Bernardinus Telesius, by Paracelsus his principles confuted, and other causes assigned, sal, sulphur, mercury, in which his disciples are so expert, that they can alter elements, and separate at their pleasure, make perpetual motions, not as Cardan, Tasneir, Peregrinus, by some magnetical virtue, but by mixture of elements; imitate thunder, like Salmoneus, snow, hail, the sea's ebbing and flowing, give life to creatures (as they say) without generation, and what not? P. Nonius Saluciensis and Kepler take upon them to demonstrate that no meteors, clouds, fogs,

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vapours, arise higher than fifty or eighty miles, and all the rest to be purer air or element of fire: which Cardan, Tycho, and John Pena manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as Tycho proves, the moon be distant from us fifty and sixty semi-diameters of the earth: and as Peter Nonius will have it, the air be so angust, what proportion is there betwixt the other three elements and it? To what use serves it? Is it full of spirits which inhabit it, as the Paracelsians and Platonists hold, the higher the more noble, full of birds, or a mere vacuum to no purpose? It is much controverted between Tycho Brahe and Christopher Rotman, the landgrave of Hesse's mathematician, in their astronomical epistles, whether it be the same *Diaphanum* clearness, matter of air and heavens, or two distinct essences? Christopher Rotman, John Pena, Jordanus Brunus, with many other late mathematicians, contend it is the same and one matter throughout, saving that the higher still the purer it is, and more subtle; as they find by experience in the top of some hills in America; if a man ascend, he faints instantly for want of thicker air to refrigerate the heart. Acosta, *l. 3. c. 9.* calls this mountain Periacaca in Peru; it makes men cast and vomit, he saith, that climb it, as some other of those Andes do in the deserts of Chile for five hundred miles together, and for extremity of cold to lose their fingers and toes. Tycho will have two distinct matters of heaven and air; but to say truth, with some small qualification, they have one and the self-same opinion about the essence and matter of heavens; that it is not hard and impenetrable, as peripatetics hold, transparent, of a *quinta essentia*, "but that it is penetrable and soft as the air itself is, and that the planets move in it, as birds in the air, fishes in the sea." This they prove by motion of comets, and otherwise (though Claremontius in his *Antitycho* stiffly opposes), which are not generated, as Aristotle teacheth, in the aerial region, of a hot and dry exhalation, and so consumed: but as Anaxagoras and Democritus held of old, of a celestial matter: and as Tycho, Eliseus, Roeslin, Thaddeus, Haggessius, Pena, Rotman, Fracastorius, demonstrate by their progress, parallaxes, refractions, motions of the planets, which interfere and cut one another's orbs, now higher, and then lower, as Mars amongst the rest, which sometimes, as Kepler confirms by his own, and Tycho's accurate observations, comes nearer the earth than the Sun and is again eftsoons aloft in Jupiter's orb; and other sufficient reasons, far above the moon: exploding in the meantime that element of fire, those fictitious first watery movers, those heavens I mean above the firmament, which Delrio, Lodovicus Imola, Patricius, and many of the fathers affirm; those monstrous orbs of eccentrics, and *Eccentre Epicycles deserentes*. Which howsoever Ptolemy, Alhasen, Vitellio, Purbachius, Maginus, Clavius, and many of their associates, stiffly maintain to be real orbs, eccentric, concentric, circles æquant, &c. are absurd and ridiculous. For who is so mad to think that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they feign, add and subtract at their pleasure. Maginus makes eleven heavens, subdivided into their orbs and circles, and all too little to serve those particular appearances: Fracastorius, seventy-two homocentrics; Tycho Brahe, Nicholas Ramerus, Heliseus Roeslin, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of equators, tropics, colures, circles arctic and antarctic, for doctrine's sake (though Ramus thinks them all unnecessary), they will have them supposed only for method and order. Tycho hath feigned I know not how many subdivisions of epicycles in epicycles, &c.,

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to calculate and express the moon's motion: but when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtile, transparent, &c., or making music, as Pythagoras maintained of old, and Robert Constantine of late, but still, quiet, liquid, open, &c.

If the heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aerial progress, to make wings and fly up, which that Turk in Busbequius made his fellow-citizens in Constantinople believe he would perform: and some new-fangled wits, methinks, should some time or other find out: or if that may not be, yet with a Galileo's glass, or Icaromenippus' wings in Lucian, command the spheres and heavens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of ethereal comets, that in Cassiopea, 1572, that in Cygno, 1600, that in Sagittarius, 1604, and many like, which by no means Jul. Caesar la Galla, that Italian philosopher, in his physical disputation with Galileis *de phenomenis in orbe lunæ, cap. 9.* will admit: or that they were created *ab initio*, and show themselves at set times. and as Helisæus Roeslin contends, have poles, axle-trees, circles of their own, and regular motions. For, *non pereunt, sed minuuntur et disparent*, Blancanus holds they come and go by fits, casting their tails still from the sun: some of them, as a burning-glass, projects the sunbeams from it; though not always neither: for sometimes a comet casts his tail from Venus, as Tycho observes. And as Helisæus Roeslin of some others, from the moon, with little stars about them *ad stuporem astronomorum; cum multis aliis in cælo miraculis*, all which argue with those Medicean, Austrian, and Burbonian stars, that the heaven of the planets is indistinct, pure, and open, in which the planets move *certis legibus ac metis*. Examine likewise, *An cælum sit coloratum?* Whether the stars be of that bigness, distance, as astronomers relate, so many in number, 1026, or 1725, as J. Bayerus; or as some Rabbins, 29,000 myriads; or as Galileo discovers by his glasses, infinite, and that *via lactea*, a confused light of small stars, like so many nails in a door: or all in a row, like those 12,000 isles of the Maldives in the Indian ocean? Whether the least visible star in the eighth sphere be eighteen times bigger than the earth; and as Tycho calculates, 14,000 semi-diameters distant from it? Whether they be thicker parts of the orbs, as Aristotle delivers: or so many habitable worlds, as Democritus? Whether they have light of their own, or from the sun, or give light round, as Patritius discourseth? *An æque distent a centra mundi?* Whether light be of their essence; and that light be a substance or an accident? Whether they be hot by themselves, or by accident cause heat? Whether there be such a precession of the equinoxes as Copernicus holds, or that the eighth sphere move? *An bene philosophentur*, R. Bacon and J. Dee, *Aphorism. de multiplicatione specierum?* Whether there be any such images ascending with each degree of the zodiac in the east, as Aliacensis feigns? *An aqua super cælum?* as Patritius and the schoolmen will, a crystalline watery heaven, which is certainly to be understood of that in the middle region? for otherwise, if at Noah's flood the water came from thence, it must be above a hundred years falling down to us, as some calculate. Besides, *An terra sit animata?* which some so confidently believe, with Orpheus, Hermes, Averroes, from which all other souls of men, beasts, devils, plants, fishes, &c. are derived, and into which again, after some revolutions, as Plato in his Timæus, Plotinus in his Enneades more largely discuss, they return (see Chalchidius and Bennius, Plato's commentators), as all philosophical matter, *in materiam primam*. Keplerus, Patritius, and some other Neoterics, have in part revived this opinion. And that every star in heaven hath a soul, angel or intelligence to animate or move it, &c. Or to omit all smaller controversies, as matters of less moment, and



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examine that main paradox, of the earth's motion, now so much in question: Aristarchus Samius, Pythagoras maintained it of old, Democritus and many of their scholars, Didacus Astunica, Anthony Fascarinus, a Carmelite, and some other commentators, will have Job to insinuate as much, *cap. 9. ver. 4. Qui commovet terram de loco suo, &c.*, and that this one place of scripture makes more for the earth's motion than all the other prove against it; whom Pineda confutes most contradict. Howsoever, it is revived since by Copernicus, not as a truth, but a supposition, as he himself confesseth in the preface to pope Nicholas, but now maintained in good earnest by Calcagninus, Telesius, Kepler, Rotman, Gilbert, Digges, Galileo, Campanella, and especially by Lansbergius, *naturæ, rationi, et veritati consentaneum*, by Origanus, and some others of his followers. For if the earth be the centre of the world, stand still, and the heavens move, as the most received opinion is, which they call *inordinatam cæli dispositionem*, though stiffly maintained by Tycho, Ptolemeus, and their adherents, *quis ille furor?* &c. what fury is that, saith Dr. Gilbert, *satis animose*, as Cabeus notes, that shall drive the heavens about with such incomprehensible celerity in twenty-four hours, when as every point of the firmament, and in the equator, must needs move (so Clavius calculates) 176,660 in one 246th part of an hour, and an arrow out of a bow must go seven times about the earth, whilst a man can say an Ave Maria, if it keep the same space, or compass the earth 1884 times in an hour, which is *supra humanam cogitationem*, beyond human conceit: *ocyor et jaculo, et ventos, æquante sagitta*. A man could not ride so much ground, going 40 miles a day, in 2904 years, as the firmament goes in 23 hours: or so much in 203 years, as the firmament in one minute: *quod incredibile videtur*: and the pole-star, which to our thinking scarce moveth out of his place, goeth a bigger circuit than the sun, whose diameter is much larger than the diameter of the heaven of the sun, and 20,000 semi-diameters of the earth from us, with the rest of the fixed stars, as Tycho proves. To avoid therefore these impossibilities, they ascribe a triple motion to the earth, the sun immovable in the centre of the whole world, the earth centre of the moon, alone, above [Symbol: Mars] and [Symbol: Mercury], beneath [Symbol: Saturn], [Symbol: Jupiter], [Symbol: Mars] (or as Origanus and others will, one single motion to the earth, still placed in the centre of the world, which is more probable) a single motion to the firmament, which moves in 30 or 26 thousand years; and so the planets, Saturn in 30 years absolves his sole and proper motion, Jupiter in 12, Mars in 3, &c. and so solve all appearances better than any way whatsoever: calculate all motions, be they in *longum* or *latum*, direct, stationary, retrograde, ascent or descent, without epicycles, intricate eccentrics, &c. *rectius commodiusque per unicum motum terræ*, saith Lansbergius, much more certain than by those Alphonsine, or any such tables, which are grounded from those other suppositions. And 'tis true they say, according to optic principles, the visible appearances of the planets do so indeed answer to their magnitudes and orbs, and come nearest to mathematical observations and precedent calculations, there is no repugnancy to physical axioms, because no penetration of orbs; but then between the sphere of Saturn and the firmament, there is such an incredible and vast space or distance (7,000,000 semi-diameters of the earth, as Tycho calculates) void of stars: and besides, they do so enhance the bigness of the stars, enlarge their circuit, to solve those ordinary objections of parallaxes and retrogradations of the fixed stars, that alteration of the poles, elevation in several places or latitude of cities here on

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earth (for, say they, if a man's eye were in the firmament, he should not at all discern that great annual motion of the earth, but it would still appear *punctum indivisibile* and seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to natural philosophy, and all out as absurd as disproportional (so some will) as prodigious, as that of the sun's swift motion of heavens. But *hoc posito*, to grant this their tenet of the earth's motion: if the earth move, it is a planet, and shines to them in the moon, and to the other planetary inhabitants, as the moon and they do to us upon the earth: but shine she doth, as Galileo, Kepler, and others prove, and then *per consequens*, the rest of the planets are inhabited, as well as the moon, which he grants in his dissertation with Galileo's *Nuncius Sidereus*, "that there be Jovial and Saturn inhabitants," &c., and those several planets have their several moons about them, as the earth hath hers, as Galileo hath already evinced by his glasses: four about Jupiter, two about Saturn (though Silius the Florentine, Fortunius Licetus, and Jul. Caesar le Galla cavil at it) yet Kepler, the emperor's mathematician, confirms out of his experience, that he saw as much by the same help, and more about Mars, Venus, and the rest they hope to find out, peradventure even amongst the fixed stars, which Brunus and Brutius have already averred. Then (I say) the earth and they be planets alike, moved about the sun, the common centre of the world alike, and it may be those two green children which Nubrigensis speaks of in his time, that fell from heaven, came from thence; and that famous stone that fell from heaven in Aristotle's time, *olymp. 84, anno tertio, ad Capuas Fluenta*, recorded by Laertius and others, or Ancile or buckler in Numa's time, recorded by Festus. We may likewise insert with Campanella and Brunus, that which Pythagoras, Aristarchus, Samius, Heraclitus, Epicurus, Melissus, Democritus, Leucippus maintained in their ages, there be infinite worlds, and infinite earths or systems, *in infinito aethere*, which Eusebius collects out of their tenets, because infinite stars and planets like unto this of ours, which some stick not still to maintain and publicly defend, *sperabundus expecto innumerabilium mundorum in aeternitate per ambulationem*, &c. (Nic. Hill. Londinensis *philos. Epicur.*) For if the firmament be of such an incomparable bigness, as these Copernical giants will have it, *infinitum, aut infinito proximum*, so vast and full of innumerable stars, as being infinite in extent, one above another, some higher, some lower, some nearer, some farther off, and so far asunder, and those so huge and great, insomuch that if the whole sphere of Saturn, and all that is included in it, *totum aggregatum* (as Fromundus of Louvain in his tract, *de immobilitate terræ* argues) *evehatur inter stellas, videri a nobis non poterat, tam immanis est distantia inter tellurem et fixas, sed instar puncti*, &c. If our world be small in respect, why may we not suppose a plurality of worlds, those infinite stars visible in the firmament to be so many suns, with particular fixed centres; to have likewise their subordinate planets, as the sun hath his dancing still round him? which Cardinal Cusanus, Walkarinus, Brunus, and some others have held, and some still maintain, *Animæ, Aristotelismo innutritæ, et minutis speculationibus assuetæ, secus forsan*, &c. Though they seem close to us, they are infinitely distant, and so *per consequens*, there are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects? as Nic. Hill. *Democrit. philos.* disputes: Kepler (I confess) will by no means admit of Brunus's infinite worlds, or that the fixed stars should be so many suns, with their compassing planets, yet the said Kepler between jest and earnest in his perspectives, lunar geography, & *somnio suo, dissertat. cum nunc. sider.* seems in part to agree with this, and partly to contradict; for the planets, he yields them to be inhabited, he doubts of the stars; and so doth Tycho in his astronomical

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epistles, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never believe those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible in respect of the whole. But who shall dwell in these vast bodies, earths, worlds, "if they be inhabited? rational creatures?" as Kepler demands, "or have they souls to be saved? or do they inhabit a better part of the world than we do? Are we or they lords of the world? And how are all things made for man?" *Difficile est nodum hunc expedire, eo quod nondum omnia quæ huc pertinent explorata habemus*: 'tis hard to determine: this only he proves, that we are in *præcipuo mundi sinu*, in the best place, best world, nearest the heart of the sun. Thomas Campanella, a Calabrian monk, in his second book *de sensu rerum, cap. 4*, subscribes to this of Kepler; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means: and that there are infinite worlds, having made an apology for Galileo, and dedicates this tenet of his to Cardinal Cajetanus. Others freely speak, mutter, and would persuade the world (as Marinus Marcenus complains) that our modern divines are too severe and rigid against mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannise over art, science, and all philosophy, in suppressing their labours (saith Pomponatus), forbidding them to write, to speak a truth, all to maintain their superstition, and for their profit's sake. As for those places of Scripture which oppugn it, they will have spoken *ad captum vulgi*, and if rightly understood, and favourably interpreted, not at all against it; and as Otho Gasman, *Astrol. cap. 1. part. 1.* notes, many great divines, besides Porphyrius, Proclus, Simplicius, and those heathen philosophers, *doctrina et ætate venerandi, Mosis Genesin mundanam popularis nescio cujus ruditatis, quæ longa absit a vera Philosophorum eruditione, insimulant*: for Moses makes mention but of two planets, [Symbol: Sun] and [Symbol: Moon-3/4], no four elements, &c. Read more on him, in Grossius and Junius. But to proceed, these and such like insolent and bold attempts, prodigious paradoxes, inferences must needs follow, if it once be granted, which Rotman, Kepler, Gilbert, Diggeus, Origanus, Galileo, and others, maintain of the earth's motion, that 'tis a planet, and shines as the moon doth, which contains in it "both land and sea as the moon doth:" for so they find by their glasses that *Maculæ in facie Lunæ*, "the brighter parts are earth, the dusky sea," which Thales, Plutarch, and Pythagoras formerly taught: and manifestly discern hills and dales, and such like concavities, if we may subscribe to and believe Galileo's observations. But to avoid these paradoxes of the earth's motion (which the Church of Rome hath lately condemned as heretical, as appears by Blancanus and Fromundus's writings) our latter mathematicians have rolled all the stones that may be stirred: and to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the world, out of their own Dedalæan heads. Fracastorius will have the earth stand still, as before; and to avoid that supposition of eccentrics and epicycles, he hath coined seventy-two homocentrics, to solve all appearances. Nicholas Ramerus will have the earth the centre of the world, but movable, and the eighth sphere immovable, the five upper planets to move about the sun, the sun and moon about the earth. Of which orbs Tycho Brahe puts the earth the centre immovable, the stars immovable, the rest with Ramerus, the planets without orbs to wander in the air, keep time and distance, true motion, according to that virtue which God hath

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given them. Helisaeus Roeslin censureth both, with Copernicus (whose hypothesis *de terræ motu*, Philippus Lansbergius hath lately vindicated, and demonstrated with solid arguments in a just volume, Jansonius Caesins hath illustrated in a sphere.) The said Johannes Lansbergius, 1633, hath since defended his assertion against all the cavils and calumnies of Fromundus his Anti-Aristarchus, Baptista Morinus, and Petrus Bartholinus: Fromundus, 1634, hath written against him again, J. Rosseus of Aberdeen, &c. (sound drums and trumpets) whilst Roeslin (I say) censures all, and Ptolemeus himself as insufficient: one offends against natural philosophy, another against optic principles, a third against mathematical, as not answering to astronomical observations: one puts a great space between Saturn's orb and the eighth sphere, another too narrow. In his own hypothesis he makes the earth as before the universal centre, the sun to the five upper planets, to the eighth sphere he ascribes diurnal motion, eccentrics, and epicycles to the seven planets, which hath been formerly exploded; and so, *Dum vitant stulti vitia in contraria currunt*, as a tinker stops one hole and makes two, he corrects them, and doth worse himself: reforms some, and mars all. In the mean time, the world is tossed in a blanket amongst them, they hoist the earth up and down like a ball, make it stand and go at their pleasures: one saith the sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox be wanting, he finds certain spots and clouds in the sun, by the help of glasses, which multiply (saith Keplerus) a thing seen a thousand times bigger *in plano*, and makes it come thirty-two times nearer to the eye of the beholder: but see the demonstration of this glass in Tarde, by means of which, the sun must turn round upon his own centre, or they about the sun. Fabricius puts only three, and those in the sun: Apelles 15, and those without the sun, floating like the Cyanean Isles in the Euxine sea. Tarde, the Frenchman, hath observed thirty-three, and those neither spots nor clouds, as Galileo, *Epist. ad Valserum*, supposeth, but planets concentric with the sun, and not far from him with regular motions. Christopher Shemer, a German Suisser Jesuit, *Ursica Rosa*, divides them *in maculas et faculas*, and will have them to be fixed *in Solis superficie*: and to absolve their periodical and regular motion in twenty-seven or twenty-eight days, holding withal the rotation of the sun upon his centre; and all are so confident, that they have made schemes and tables of their motions. The Hollander, in his *dissertatiuncula cum Apelle*, censures all; and thus they disagree amongst themselves, old and new, irreconcilable in their opinions; thus Aristarchus, thus Hipparchus, thus Ptolemeus, thus Albateginus, thus Alfraganus, thus Tycho, thus Ramerus, thus Roeslinus, thus Fracastorius, thus Copernicus and his adherents, thus Clavius and Maginus, &c., with their followers, vary and determine of these celestial orbs and bodies: and so whilst these men contend about the sun and moon, like the philosophers in Lucian, it is to be feared, the sun and moon will hide themselves, and be as much offended as she was with those, and send another messenger to Jupiter, by some new-fangled Icaromenippus, to make an end of all those curious controversies, and scatter them abroad.

But why should the sun and moon be angry, or take exceptions at mathematicians and philosophers? when as the like measure is offered unto God himself, by a company of theologasters: they are not contented to see the sun and moon, measure their site and biggest distance in a glass, calculate their motions, or visit the moon in a poetical fiction, or a dream, as he saith, *Audax facinus et memorabile nunc incipiam, neque hoc sæculo usurpatum prius, quid in Lunæ regno hac nocte gestum sit exponam, et quo nemo unquam nisi somniando pervenit*, but he and Menippus: or as Peter Cuneus, *Bona fide agam, nihil eorum quæ scripturus sum, verum esse*

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*scitote, &c. quæ nec facta, nec futura sunt, dicam, stili tantum et ingenii causa*, not in jest, but in good earnest these gigantical Cyclops will transcend spheres, heaven, stars, into that Empyrean heaven; soar higher yet, and see what God himself doth. The Jewish Talmudists take upon them to determine how God spends his whole time, sometimes playing with Leviathan, sometimes overseeing the world, &c., like Lucian's Jupiter, that spent much of the year in painting butterflies' wings, and seeing who offered sacrifice; telling the hours when it should rain, how much snow should fall in such a place, which way the wind should stand in Greece, which way in Africa. In the Turks' Alcoran, Mahomet is taken up to heaven, upon a Pegasus sent on purpose for him, as he lay in bed with his wife, and after some conference with God is set on ground again. The pagans paint him and mangle him after a thousand fashions; our heretics, schismatics, and some schoolmen, come not far behind: some paint him in the habit of an old man, and make maps of heaven, number the angels, tell their several names, offices: some deny God and his providence, some take his office out of his hands, will bind and loose in heaven, release, pardon, forgive, and be quarter-master with him: some call his Godhead in question, his power, and attributes, his mercy, justice, providence: they will know with Cecilius, why good and bad are punished together, war, fires, plagues, infest all alike, why wicked men flourish, good are poor, in prison, sick, and ill at ease. Why doth he suffer so much mischief and evil to be done, if he be able to help? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdom, government, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously inquire after his omnipotency, *an possit plures similes creare deos? an ex scarabæo deum? &c., et quo demum ruetis sacrificuli?* Some, by visions and revelations, take upon them to be familiar with God, and to be of privy council with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what month, and whatsoever else God hath reserved unto himself, and to his angels. Some again, curious fantastics, will know more than this, and inquire with Epicurus, what God did before the world was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite, &c. Some will dispute, cavil, and object, as Julian did of old, whom Cyril confutes, as Simon Magus is feigned to do, in that dialogue betwixt him and Peter: and Ammonius the philosopher, in that dialogical disputation with Zacharias the Christian. If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evil, how shall he be free from the evil that made it evil? &c., with many such absurd and brain-sick questions, intricacies, froth of human wit, and excrements of curiosity, &c., which, as our Saviour told his inquisitive disciples, are not fit for them to know. But hoo! I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not able to dive into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure to wade into such philosophical mysteries; for put case I were as able as willing, yet what can one man do? I will conclude with Scaliger, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest,*

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*idque non magnum; ex singulis fere nihil.* Besides (as Nazianzen hath it) *Deus latere nos multa voluit*; and with Seneca, *cap. 35. de Cometis, Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multæ sunt gentes quæ tantum de facie sciunt cælum, veniet, tempus fortasse, quo ista quæ, nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non sufficit, posteri, &c.*, when God sees his time, he will reveal these mysteries to mortal men, and show that to some few at last, which he hath concealed so long. For I am of his mind, that Columbus did not find out America by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals to whom and when he will. And which one said of history and records of former times, "God in his providence, to check our presumptuous inquisition, wraps up all things in uncertainty, bars us from long antiquity, and bounds our search within the compass of some few ages:" many good things are lost, which our predecessors made use of, as Pancirola will better inform you; many new things are daily invented, to the public good; so kingdoms, men, and knowledge ebb and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum* (nothing new under the sun.) But my melancholy spaniel's quest, my game is sprung, and I must suddenly come down and follow.

Jason Pratensis, in his book *de morbis capitis*, and chapter of Melancholy, hath these words out of Galen, "Let them come to me to know what meat and drink they shall use, and besides that, I will teach them what temper of ambient air they shall make choice of, what wind, what countries they shall choose, and what avoid." Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of air is necessarily required. This is performed, either in reforming natural or artificial air. Natural is that which is in our election to choose or avoid: and 'tis either general, to countries, provinces; particular, to cities, towns, villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shown: the medium must needs be good, where the air is temperate, serene, quiet, free from bogs, fens, mists, all manner of putrefaction, contagious and filthy noisome smells. The Egyptians by all geographers are commended to be *hilares*, a conceited and merry nation: which I can ascribe to no other cause than the serenity of their air. They that live in the Orcades are registered by Hector Boethius and Cardan, to be of fair complexion, long-lived, most healthful, free from all manner of infirmities of body and mind, by reason of a sharp purifying air, which comes from the sea. The Boeotians in Greece were dull and heavy, *crassi Bæoti*, by reason of a foggy air in which they lived, *Bæotum in crasso jurares ære natum*, Attica most acute, pleasant, and refined. The clime changes not so much customs, manners, wits (as Aristotle *Polit. lib. 6. cap. 4.* Vegetius, Plato, Bodine, *method. hist. cap. 5.* hath proved at large) as constitutions of their bodies, and temperature itself. In all particular provinces we see it confirmed by experience, as the air is, so are the inhabitants, dull, heavy, witty, subtle, neat, cleanly, clownish, sick, and sound. In Perigord in France the air is subtle, healthful, seldom any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of Guienne, full of moors and marshes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference between Surrey, Sussex, and Romney Marsh, the wolds in Lincolnshire and the fens. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of air in this malady, and generally for health to

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wander up and down, as those *Tartari Zamolhenses*, that live in hordes, and take opportunity of times, places, seasons. The kings of Persia had their summer and winter houses; in winter at Sardis, in summer at Susa; now at Persepolis, then at Pasargada. Cyrus lived seven cold months at Babylon, three at Susa, two at Ecbatana, saith Xenophon, and had by that means a perpetual spring. The great Turk sojourns sometimes at Constantinople, sometimes at Adrianople, &c. The kings of Spain have their Escorial in heat of summer, Madrid for a wholesome seat, Valladolid a pleasant site, &c., variety of *secessus* as all princes and great men have, and their several progresses to this purpose. Lucullus the Roman had his house at Rome, at Baiae, &c. When Cn. Pompeius, Marcus Cicero (saith Plutarch) and many noble men in the summer came to see him, at supper Pompeius jested with him, that it was an elegant and pleasant village, full of windows, galleries, and all offices fit for a summer house; but in his judgment very unfit for winter: Lucullus made answer that the lord of the house had wit like a crane, that changeth her country with the season; he had other houses furnished, and built for that purpose, all out as commodious as this. So Tully had his Tusculan, Plinius his Lauretan village, and every gentleman of any fashion in our times hath the like. The bishop of Exeter had fourteen several houses all furnished, in times past. In Italy, though they bide in cities in winter, which is more gentlemanlike, all the summer they come abroad to their country-houses, to recreate themselves. Our gentry in England live most part in the country (except it be some few castles) building still in bottoms (saith Jovius) or near woods, *corona arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the island is infested, and cold winter blasts. Some discommend moated houses, as unwholesome; so Camden saith of Ew-elme, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be near lakes or rivers. But I am of opinion that these inconveniences will be mitigated, or easily corrected by good fires, as one reports of Venice, that *graveolentia* and fog of the moors is sufficiently qualified by those innumerable smokes. Nay more, Thomas Philol. Ravennas, a great physician, contends that the Venetians are generally longer-lived than any city in Europe, and live many of them 120 years. But it is not water simply that so much offends, as the slime and noisome smells that accompany such overflowed places, which is but at some few seasons after a flood, and is sufficiently recompensed with sweet smells and aspects in summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit; or else may be corrected by the site, if it be somewhat remote from the water, as Lindley, *Orton super montem*, Drayton, or a little more elevated, though nearer, as Caucut, Amington, Polesworth, Weddington (to insist in such places best to me known, upon the river of Anker, in Warwickshire, Swarston, and Drakesly upon Trent). Or howsoever they be unseasonable in winter, or at some times, they have their good use in summer. If so be that their means be so slender as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this behalf than our husbandry writers. Cato and Columella prescribe a good house to stand by a navigable river, good highways, near some city, and in a good soil, but that is more for commodity than health.

The best soil commonly yields the worst air, a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of downs, a Cotswold country, as being most commodious

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for hawking, hunting, wood, waters, and all manner of pleasures. Perigord in France is barren, yet by reason of the excellency of the air, and such pleasures that it affords, much inhabited by the nobility; as Nuremberg in Germany, Toledo in Spain. Our countryman Tusser will tell us so much, that the fieldone is for profit, the woodland for pleasure and health; the one commonly a deep clay, therefore noisome in winter, and subject to bad highways: the other a dry sand. Provision may be had elsewhere, and our towns are generally bigger in the woodland than the fieldone, more frequent and populous, and gentlemen more delight to dwell in such places. Sutton Coldfield in Warwickshire (where I was once a grammar scholar), may be a sufficient witness, which stands, as Camden notes, *loco ingrato et sterili*, but in an excellent air, and full of all manner of pleasures. Wadley in Berkshire is situate in a vale, though not so fertile a soil as some vales afford, yet a most commodious site, wholesome, in a delicious air, a rich and pleasant seat. So Segrave in Leicestershire (which town I am now bound to remember) is situated in a champaign, at the edge of the wolds, and more barren than the villages about it, yet no place likely yields a better air. And he that built that fair house, Wollerton in Nottinghamshire, is much to be commended (though the tract be sandy and barren about it) for making choice of such a place. Constantine, *lib. 2. cap. de Agricult.* praiseth mountains, hilly, steep places, above the rest by the seaside, and such as look toward the north upon some great river, as Farmack in Derbyshire, on the Trent, environed with hills, open only to the north, like Mount Edgecombe in Cornwall, which Mr. Carew so much admires for an excellent seat: such is the general site of Bohemia: *serenat Boreas*, the north wind clarifies, "but near lakes or marshes, in holes, obscure places, or to the south and west, he utterly disproves," those winds are unwholesome, putrefying, and make men subject to diseases. The best building for health, according to him, is in "high places, and in an excellent prospect," like that of Cuddeston in Oxfordshire (which place I must *honoris ergo* mention) is lately and fairly built in a good air, good prospect, good soil, both for profit and pleasure, not so easily to be matched. P. Crescentius, in his *lib. 1. de Agric. cap. 5.* is very copious in this subject, how a house should be wholesomely sited, in a good coast, good air, wind, &c., Varro *de re rust. lib. 1. cap. 12.* forbids lakes and rivers, marshy and manured grounds, they cause a bad air, gross diseases, hard to be cured: "if it be so that he cannot help it, better (as he adviseth) sell thy house and land than lose thine health." He that respects not this in choosing of his seat, or building his house, is *mente captus*, mad, Cato saith, "and his dwelling next to hell itself," according to Columella: he commends, in conclusion, the middle of a hill, upon a descent. Baptista, *Porta Villæ, lib. 1. cap. 22.* censures Varro, Cato, Columella, and those ancient rustics, approving many things, disallowing some, and will by all means have the front of a house stand to the south, which how it may be good in Italy and hotter climes, I know not, in our northern countries I am sure it is best: Stephanus, a Frenchman, *prædio rustic. lib. 1. cap. 4.* subscribes to this, approving especially the descent of a hill south or south-east, with trees to the north, so that it be well watered; a condition in all sites which must not be omitted, as Herbastein inculcates, *lib. 1.* Julius Caesar Claudinus, a physician, *consult. 24,* for a nobleman in Poland, melancholy given, adviseth him to dwell in a house inclining to the east, and by all means to provide the air be clear and sweet; which Montanus, *consil. 229,* counselleth the earl of Monfort, his patient, to inhabit a pleasant house, and in a good air. If it be so the natural site may not be altered of our city, town, village, yet by artificial means it may be helped. In hot countries, therefore, they make the streets of their cities very narrow, all over Spain, Africa, Italy, Greece,



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and many cities of France, in Languedoc especially, and Provence, those southern parts: Montpellier, the habitation and university of physicians, is so built, with high houses, narrow streets, to divert the sun's scalding rays, which Tacitus commends, *lib. 15. Annat.*, as most agreeing to their health, "because the height of buildings, and narrowness of streets, keep away the sunbeams." Some cities use galleries, or arched cloisters towards the street, as Damascus, Bologna, Padua, Berne in Switzerland, Westchester with us, as well to avoid tempests, as the sun's scorching heat. They build on high hills, in hot countries, for more air; or to the seaside, as Baiae, Naples, &c. In our northern countries we are opposite, we commend straight, broad, open, fair streets, as most befitting and agreeing to our clime. We build in bottoms for warmth: and that site of Mitylene in the island of Lesbos, in the Aegean sea, which Vitruvius so much discommends, magnificently built with fair houses, *sed imprudenter positam* unadvisedly sited, because it lay along to the south, and when the south wind blew, the people were all sick, would make an excellent site in our northern climes.

Of that artificial site of houses I have sufficiently discoursed: if the plan of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windows, excluding foreign air and winds, and walking abroad at convenient times. Crato, a German, commends east and south site (disallowing cold air and northern winds in this case, rainy weather and misty days), free from putrefaction, fens, bogs, and muck-hills. If the air be such, open no windows, come not abroad. Montanus will have his patient not to stir at all, if the wind be big or tempestuous, as most part in March it is with us; or in cloudy, lowering, dark days, as in November, which we commonly call the black month; or stormy, let the wind stand how it will, *consil. 27. and 30.* he must not "open a casement in bad weather," or in a boisterous season, *consil. 299,* he especially forbids us to open windows to a south wind. The best sites for chamber windows, in my judgment, are north, east, south, and which is the worst, west. Levinus Lemnius, *lib. 3. cap. 3. de occult. nat. mir.* attributes so much to air, and rectifying of wind and windows, that he holds it alone sufficient to make a man sick or well; to alter body and mind. "A clear air cheers up the spirits, exhilarates the mind; a thick, black, misty, tempestuous, contracts, overthrows." Great heed is therefore to be taken at what times we walk, how we place our windows, lights, and houses, how we let in or exclude this ambient air. The Egyptians, to avoid immoderate heat, make their windows on the top of the house like chimneys, with two tunnels to draw a thorough air. In Spain they commonly make great opposite windows without glass, still shutting those which are next to the sun: so likewise in Turkey and Italy (Venice excepted, which brags of her stately glazed palaces) they use paper windows to like purpose; and lie, *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of heaven. In some parts of Italy they have windmills, to draw a cooling air out of hollow caves, and disperse the same through all the chambers of their palaces, to refresh them; as at Costoza, the house of Caesareo Trento, a gentleman of Vicenza, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificial air, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, pleasant and lightsome as it may be; to have roses, violets, and sweet-smelling flowers ever in their windows, posies in their hand. Laurentius commends water-lilies, a

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vessel of warm water to evaporate in the room, which will make a more delightful perfume, if there be added orange-flowers, pills of citrons, rosemary, cloves, bays, rosewater, rose-vinegar, benzoin, laudanum, styrax, and such like gums, which make a pleasant and acceptable perfume. Bessardus Bisantinus prefers the smoke of juniper to melancholy persons, which is in great request with us at Oxford, to sweeten our chambers. Guianerius prescribes the air to be moistened with water, and sweet herbs boiled in it, vine, and sallow leaves, &c., to besprinkle the ground and posts with rosewater, rose-vinegar, which Avicenna much approves. Of colours it is good to behold green, red, yellow, and white, and by all means to have light enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be dark and alone, yet darkness is a great increaser of the humour.

Although our ordinary air be good by nature or art, yet it is not amiss, as I have said, still to alter it; no better physic for a melancholy man than change of air, and variety of places, to travel abroad and see fashions. Leo Afer speaks of many of his countrymen so cured, without all other physic: amongst the Negroes, "there is such an excellent air, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eyewitness." Lipsius, Zuinger, and some others, add as much of ordinary travel. No man, saith Lipsius, in an epistle to Phil. Lanoius, a noble friend of his, now ready to make a voyage, "can be such a stock or stone, whom that pleasant speculation of countries, cities, towns, rivers, will not affect." Seneca the philosopher was infinitely taken with the sight of Scipio Africanus' house, near Linternum, to view those old buildings, cisterns, baths, tombs, &c. And how was Tully pleased with the sight of Athens, to behold those ancient and fair buildings, with a remembrance of their worthy inhabitants. Paulus Aemilius, that renowned Roman captain, after he had conquered Perseus, the last king of Macedonia, and now made an end of his tedious wars, though he had been long absent from Rome, and much there desired, about the beginning of autumn (as Livy describes it) made a pleasant peregrination all over Greece, accompanied with his son Scipio, and Atheneus the brother of king Eumenes, leaving the charge of his army with Sulpicius Gallus. By Thessaly he went to Delphos, thence to Megaris, Aulis, Athens, Argos, Lacedaemon, Megalopolis, &c. He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travel be *ad jactationem magis quam ad usum reipub.* (as one well observes) to crack, gaze, see fine sights and fashions, spend time, rather than for his own or public good? (as it is to many gallants that travel out their best days, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charms our senses with such unspeakable and sweet variety, that some count him unhappy that never travelled, and pity his case, that from his cradle to his old age beholds the same still; still, still the same, the same. Insomuch that Rhasis, *cont. lib. 1. Tract. 2.* doth not only commend, but enjoin travel, and such variety of objects to a melancholy man, "and to lie in diverse inns, to be drawn into several companies:" Montaltus, *cap. 36.* and many neoterics are of the same mind: Celsus adviseth him therefore that will continue his health, to have *varium vitæ genus*, diversity of callings, occupations, to be busied about, "sometimes to live in the city, sometimes in the country; now to study or work, to be intent, then again to hawk or hunt, swim, run, ride, or exercise himself." A good prospect alone will ease melancholy, as Comesius contends, *lib. 2. c. 7. de Sale.* The citizens of Barcino, saith he, otherwise penned in, melancholy, and stirring little

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abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old Athens besides Aegina Salamina, and many pleasant islands, had all the variety of delicious objects: so are those Neapolitans and inhabitants of Genoa, to see the ships, boats, and passengers go by, out of their windows, their whole cities being situated on the side of a hill, like Pera by Constantinople, so that each house almost hath a free prospect to the sea, as some part of London to the Thames: or to have a free prospect all over the city at once, as at Granada in Spain, and Fez in Africa, the river running betwixt two declining hills, the steepness causeth each house almost, as well to oversee, as to be overseen of the rest. Every country is full of such delightful prospects, as well within land, as by sea, as Hermon and Rama in Palestina, Colalto in Italy, the top of Magetus, or Acrocorinthus, that old decayed castle in Corinth, from which Peloponessus, Greece, the Ionian and Aegean seas were *semel et simul* at one view to be taken. In Egypt the square top of the great pyramid, three hundred yards in height, and so the Sultan's palace in Grand Cairo, the country being plain, hath a marvellous fair prospect as well over Nilus, as that great city, five Italian miles long, and two broad, by the river side: from mount Sion in Jerusalem, the Holy Land is of all sides to be seen: such high places are infinite: with us those of the best note are Glastonbury tower, Box Hill in Surrey, Bever castle, Rodway Grange, Walsby in Lincolnshire, where I lately received a real kindness, by the munificence of the right honourable my noble lady and patroness, the Lady Frances, countess dowager of Exeter: and two amongst the rest, which I may not omit for vicinity's sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill I was born: and Hanbury in Staffordshire, contiguous to which is Falde, a pleasant village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother, William Burton, Esquire. Barclay the Scot commends that of Greenwich tower for one of the best prospects in Europe, to see London on the one side, the Thames, ships, and pleasant meadows on the other. There be those that say as much and more of St. Mark's steeple in Venice. Yet these are at too great a distance: some are especially affected with such objects as be near, to see passengers go by in some great roadway, or boats in a river, *in subjectum forum despicere*, to oversee a fair, a marketplace, or out of a pleasant window into some thoroughfare street, to behold a continual concourse, a promiscuous rout, coming and going, or a multitude of spectators at a theatre, a mask, or some such like show. But I rove: the sum is this, that variety of actions, objects, air, places, are excellent good in this infirmity, and all others, good for man, good for beast. Constantine the emperor, *lib. 18. cap. 13. ex Leontio*, "holds it an only cure for rotten sheep, and any manner of sick cattle." Laelius a Fonte Aegubinus, that great doctor, at the latter end of many of his consultations (as commonly he doth set down what success his physic had,) in melancholy most especially approves of this above all other remedies whatsoever, as appears *consult. 69. consult. 229. &c.* "Many other things helped, but change of air was that which wrought the cure, and did most good."

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### MEMB. IV. Exercise rectified of Body and Mind.

To that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitariness and idleness on the other, must be opposed as an antidote, a moderate and seasonable use of it, and that both of body and mind, as a most material circumstance, much conducing to this cure, and to the general preservation of our health. The heavens themselves run continually round, the sun riseth and sets, the moon increaseth and decreaseth, stars and planets keep their constant motions, the air is still tossed by the winds, the waters ebb and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause Hieron prescribes Rusticus the monk, that he be always occupied about some business or other, "that the devil do not find him idle." Seneca would have a man do something, though it be to no purpose. Xenophon wisheth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed) than do nothing. The Egyptians of old, and many flourishing commonwealths since, have enjoined labour and exercise to all sorts of men, to be of some vocation and calling, and give an account of their time, to prevent those grievous mischiefs that come by idleness: "for as fodder, whip, and burthen belong to the ass: so meat, correction, and work unto the servant," Ecclus. xxxiii. 23. The Turks enjoin all men whatsoever, of what degree, to be of some trade or other, the Grand Signior himself is not excused. "In our memory" (saith Sabellicus) "Mahomet the Turk, he that conquered Greece, at that very time when he heard ambassadors of other princes, did either carve or cut wooden spoons, or frame something upon a table." This present sultan makes notches for bows. The Jews are most severe in this examination of time. All well-governed places, towns, families, and every discreet person will be a law unto himself. But amongst us the badge of gentry is idleness: to be of no calling, not to labour, for that's derogatory to their birth, to be a mere spectator, a drone, *fruges consumere natus*, to have no necessary employment to busy himself about in church and commonwealth (some few governors exempted), "but to rise to eat," &c., to spend his days in hawking, hunting, &c., and such like disports and recreations ( which our casuists tax), are the sole exercise almost, and ordinary actions of our nobility, and in which they are too immoderate. And thence it comes to pass, that in city and country so many grievances of body and mind, and this feral disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones. They know not how to spend their time (disports excepted, which are all their business), what to do, or otherwise how to bestow themselves: like our modern Frenchmen, that had rather lose a pound of blood in a single combat, than a drop of sweat in any honest labour. Every man almost hath something or other to employ himself about, some vocation, some trade, but they do all by ministers and servants, *ad otia duntaxat se natos existimant, imo ad sui ipsius plerumque et aliorum perniciem*, as one freely taxeth such kind of men, they are all for pastimes, 'tis all their study, all their invention tends to this alone, to drive away time, as if they were born some of them to no other ends. Therefore to correct and avoid these errors and inconveniences, our divines, physicians, and politicians, so much labour, and so seriously exhort; and for this disease in particular, "there can be no better cure than continual business," as Rhasis holds, "to have some employment or other, which may set their mind awork, and distract their

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cogitations." Riches may not easily be had without labour and industry, nor learning without study, neither can our health be preserved without bodily exercise. If it be of the body, Guianerius allows that exercise which is gentle, "and still after those ordinary frictions" which must be used every morning. Montaltus, *cap. 26.* and Jason Pratensis use almost the same words, highly commending exercise if it be moderate; "a wonderful help so used," Crato calls it," and a great means to preserve our health, as adding strength to the whole body, increasing natural heat, by means of which the nutriment is well concocted in the stomach, liver, and veins, few or no crudities left, is happily distributed over all the body." Besides, it expels excrements by sweat and other insensible vapours; insomuch, that Galen prefers exercise before all physic, rectification of diet, or any regimen in what kind soever; 'tis nature's physician. Fulgentius, out of Gordonius *de conserv. vit. hom. lib. 1. cap. 7.* terms exercise, "a spur of a dull, sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefs and vices." The fittest time for exercise is a little before dinner, a little before supper, or at any time when the body is empty. Montanus, *consil. 31.* prescribes it every morning to his patient, and that, as Calenus adds, "after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head and gargarised." What kind of exercise he should use, Galen tells us, *lib. 2. et 3. de sanit. tuend.* and in what measure, "till the body be ready to sweat," and roused up; *ad ruborem*, some say, *non ad sudorem*, lest it should dry the body too much; others enjoin those wholesome businesses, as to dig so long in his garden, to hold the plough, and the like. Some prescribe frequent and violent labour and exercises, as sawing every day so long together (*epid. 6.* Hippocrates confounds them), but that is in some cases, to some peculiar men; the most forbid, and by no means will have it go farther than a beginning sweat, as being perilous if it exceed.

Of these labours, exercises, and recreations, which are likewise included, some properly belong to the body, some to the mind, some more easy, some hard, some with delight, some without, some within doors, some natural, some are artificial. Amongst bodily exercises, Galen commends *ludum parvæ pilæ*, to play at ball, be it with the hand or racket, in tennis-courts or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and Plinius. Some write, that Aganella, a fair maid of Corcyra, was the inventor of it, for she presented the first ball that ever was made to Nausica, the daughter of King Alcinous, and taught her how to use it.

The ordinary sports which are used abroad are hawking, hunting, *hilares venandi labores*, one calls them, because they recreate body and mind, another, the "best exercise that is, by which alone many have been freed from all feral diseases." Hegesippus, *lib. 1. cap. 37.* relates of Herod, that he was eased of a grievous melancholy by that means. Plato, *7. de leg.* highly magnifies it, dividing it into three parts, "by land, water, air." Xenophon, in *Cyropæd.* graces it with a great name, *Deorum munus*, the gift of the gods, a princely sport, which they have ever used, saith Langius, *epist. 59. lib. 2.* as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our noblemen in Europe, and elsewhere all over the world.

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Bohemus, *de mor. gent. lib. 3. cap. 12.* styles it therefore, *studium nobilium, communiter venantur, quod sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary business, all their talk: and indeed some dote too much after it, they can do nothing else, discourse of naught else. Paulus Jovius, *descr. Brit.* doth in some sort tax our "English nobility for it, for living in the country so much, and too frequent use of it, as if they had no other means but hawking and hunting to approve themselves gentlemen with."

Hawking comes near to hunting, the one in the air, as the other on the earth, a sport as much affected as the other, by some preferred. It was never heard of amongst the Romans, invented some twelve hundred years since, and first mentioned by Firmicus, *lib. 5. cap. 8.* The Greek emperors began it, and now nothing so frequent: he is nobody that in the season hath not a hawk on his fist. A great art, and many books written of it. It is a wonder to hear what is related of the Turks' officers in this behalf, how many thousand men are employed about it, how many hawks of all sorts, how much revenues consumed on that only disport, how much time is spent at Adrianople alone every year to that purpose. The Persian kings hawk after butterflies with sparrows made to that use, and stares: lesser hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The Muscovian emperors reclaim eagles to fly at hinds, foxes, &c., and such a one was sent for a present to Queen Elizabeth: some reclaim ravens, castrils, pies, &c., and man them for their pleasures.

Fowling is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, glades, gins, strings, baits, pitfalls, pipes, calls, stalking-horses, setting-dogs, decoy-ducks, &c., or otherwise. Some much delight to take larks with day-nets, small birds with chaff-nets, plovers, partridge, herons, snipe, &c. Henry the Third, king of Castile (as Mariana the Jesuit reports of him, *lib. 3. cap. 7.*) was much affected "with catching of quails," and many gentlemen take a singular pleasure at morning and evening to go abroad with their quail-pipes, and will take any pains to satisfy their delight in that kind. The Italians have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. Tycho Brahe, that great astronomer, in the chorography of his Isle of Huena, and Castle of Uraniburge, puts down his nets, and manner of catching small birds, as an ornament and a recreation, wherein he himself was sometimes employed.

Fishing is a kind of hunting by water, be it with nets, weeles, baits, angling, or otherwise, and yields all out as much pleasure to some men as dogs or hawks; "When they draw their fish upon the bank," saith Nic. Henselius *Silesiographiæ, cap. 3.* speaking of that extraordinary delight his countrymen took in fishing, and in making of pools. James Dubravius, that Moravian, in his book *de pisc.* telleth, how travelling by the highway side in Silesia, he found a nobleman, "booted up to the groins," wading himself, pulling the nets, and labouring as much as any fisherman of them all: and when some belike objected to him the baseness of his office, he excused himself, "that if other men might hunt hares, why should not he hunt carps?" Many gentlemen in like sort with us will wade up to the arm-holes upon such occasions, and voluntarily undertake that to satisfy their pleasures, which a poor man for a good stipend would scarce be hired to undergo. Plutarch, in his book *de soler. animal.* speaks against all fishing, "as a filthy, base, illiberal employment, having neither wit nor perspicacity in it, nor worth the labour." But he that shall consider the variety of baits for all seasons, and pretty devices which

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our anglers have invented, peculiar lines, false flies, several sleights, &c. will say, that it deserves like commendation, requires as much study and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no fish, yet he hath a wholesome walk to the brookside, pleasant shade by the sweet silver streams; he hath good air, and sweet smells of fine fresh meadow flowers, he hears the melodious harmony of birds, he sees the swans, herons, ducks, water-horns, coots, &c., and many other fowl, with their brood, which he thinketh better than the noise of hounds, or blast of horns, and all the sport that they can make.

Many other sports and recreations there be, much in use, as ringing, bowling, shooting, which Ascam recommends in a just volume, and hath in former times been enjoined by statute, as a defensive exercise, and an honour to our land, as well may witness our victories in France. Keelpins, tronks, quoits, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, wasters, foils, football, balloon, quintain, &c., and many such, which are the common recreations of the country folks. Riding of great horses, running at rings, tilts and tournaments, horse races, wild-goose chases, which are the disports of greater men, and good in themselves, though many gentlemen by that means gallop quite out of their fortunes.

But the most pleasant of all outward pastimes is that of Areteus, *deambulatio per amœna loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friends, see cities, castles, towns,

"Visere sæpe amnes nitidos, per amœnaque  
Tempe, Et placidas summis sectari in montibus auras."

"To see the pleasant fields, the crystal fountains,  
And take the gentle air amongst the mountains."

To walk amongst orchards, gardens, bowers, mounts, and arbours, artificial wildernesses, green thickets, arches, groves, lawns, rivulets, fountains, and such like pleasant places, like that Antiochian Daphne, brooks, pools, fishponds, between wood and water, in a fair meadow, by a river side, *ubi variæ, avium cantationes, florum colores, pratorum frutices*, &c. to disport in some pleasant plain, park, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis et domus ad delectationem facia, cum sylva, monte et piscina, vulgo la montagna*: the prince's garden at Ferrara Schottus highly magnifies, with the groves, mountains, ponds, for a delectable prospect, he was much affected with it: a Persian paradise, or pleasant park, could not be more delectable in his sight. St. Bernard, in the description of his monastery, is almost ravished with the pleasures of it. "A sick man" (saith he) "sits upon a green bank, and when the dog-star parcheth the plains, and dries up rivers, he lies in a shady bower, *Fronde sub arborea ferventia temperat astra*, and feeds his eyes with variety of objects, herbs, trees, to comfort his misery, he receives many delightful smells, and fills his ears with that sweet and various harmony of birds: good God" (saith he), "what a company of pleasures hast thou made for man!" He that should be admitted on a sudden to the sight of such a

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palace as that of Escorial in Spain, or to that which the Moors built at Granada, Fontainebleau in France, the Turk's gardens in his seraglio, wherein all manner of birds and beasts are kept for pleasure; wolves, bears, lynxes, tigers, lions, elephants, &c., or upon the banks of that Thracian Bosphorus: the pope's Belvedere in Rome, as pleasing as those *horti pensiles* in Babylon, or that Indian king's delightful garden in Aelian; or those famous gardens of the Lord Cantelow in France, could, not choose, though he were never so ill paid, but be much recreated for the time; or many of our noblemen's gardens at home. To take a boat in a pleasant evening, and with music to row upon the waters, which Plutarch so much applauds, Elian admires, upon the river Pineus: in those Thessalian fields, beset with green bays, where birds so sweetly sing that passengers, enchanted as it were with their heavenly music, *omnium laborum et curarum obliviscantur*, forget forthwith all labours, care, and grief: or in a gondola through the Grand Canal in Venice, to see those goodly palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner rooms of a fair-built and sumptuous edifice, as that of the Persian kings, so much renowned by Diodorus and Curtius, in which all was almost beaten gold, chairs, stools, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

"Fulget gemma floris, et jaspide fulva supellex,  
Strata micant Tyrio"-----

(Lucan. "The furniture glitters with brilliant gems, with yellow jasper, and the couches dazzle with their purple dye.")

With sweet odours and perfumes, generous wines, opiparous fare, &c., besides the gallantest young men, the fairest virgins, *puellæ scitulæ ministrantes*, the rarest beauties the world could afford, and those set out with costly and curious attires, *ad stuporem usque spectantium*, with exquisite music, as in Trimaltion's house, in every chamber sweet voices ever sounding day and night, *incomparabilis luxus*, all delights and pleasures in each kind which to please the senses could possibly be devised or had, *convives coronati, delitiis ebrii*, &c. Telemachus, in Homer, is brought in as one ravished almost at the sight of that magnificent palace, and rich furniture of Menelaus, when he beheld

"Æris fulgorem et resonantia tecta corusco  
Auro, atque electro nitido, sectoque elephanto,  
Argentoque simul. Talis Jovis ardua sedes,  
Aulaque cœlicolum stellans splendescit Olympo."

"Such glittering of gold and brightest brass to shine,  
Clear amber, silver pure, and ivory so fine:  
Jupiter's lofty palace, where the gods do dwell,  
Was even such a one, and did it not excel."

It will *laxare animos*, refresh the soul of man to see fair-built cities, streets, theatres, temples, obelisks, &c. The temple of Jerusalem was so fairly built of white marble, with so many pyramids covered with gold; *tectumque templi fulvo coruscans auro, nimio suo fulgore obcæcabat oculos itinerantium*, was so glorious, and so glistened afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with cedar,



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gold, jewels, &c., as he said of Cleopatra's palace in Egypt,-- *Crassumque trabes absconderat aurum*, that the beholders were amazed. What so pleasant as to see some pageant or sight go by, as at coronations, weddings, and such like solemnities, to see an ambassador or a prince met, received, entertained with masks, shows, fireworks, &c. To see two kings fight in single combat, as Porus and Alexander; Canute and Edmund Ironside; Scanderbeg and Ferat Bassa the Turk; when not honour alone but life itself is at stake, as the poet of Hector,

-----"nec enim pro tergoe Tauri,  
Pro bove nec certamen erat, quæ præmia cursus  
Esse solent, sed pro magni viraque anima -- Hectoris."

(Iliad. 10. "For neither was the contest for the hide of a bull, nor for a beeve, which are the usual prizes in the race, but for the life and soul of the great Hector.")

To behold a battle fought, like that of Crecy, or Agincourt, or Poitiers, *qua nescio* (saith Froissart) *an vetustas ullam proferre possit clariorem*. To see one of Caesar's triumphs in old Rome revived, or the like. To be present at an interview, as that famous of Henry the Eighth and Francis the First, so much renowned all over Europe; *ubi tanto apparatu* (saith Hubertus Veillius) *tamque triumphali pompa ambo reges com eorum conjugibus coiere, ut nulla unquam ætas tam celebria festa viderit aut audierit*, no age ever saw the like. So infinitely pleasant are such shows, to the sight of which oftentimes they will come hundreds of miles, give any money for a place, and remember many years after with singular delight. Bodine, when he was ambassador in England, said he saw the noblemen go in their robes to the parliament house, *summa cum jucunditate vidimus*, he was much affected with the sight of it. Pomponius Columna, saith Jovius in his life, saw thirteen Frenchmen, and so many Italians, once fight for a whole army: *Quod jucundissimum spectaculum in vita dicit sua*, the pleasantest sight that ever he saw in his life. Who would not have been affected with such a spectacle? Or that single combat of Breaute the Frenchman, and Anthony Schets a Dutchman, before the walls of Sylvaducis in Brabant, anno 1600. They were twenty-two horse on the one side, as many on the other, which like Livy's Horatii, Torquati and Corvini fought for their own glory and country's honour, in the sight and view of their whole city and army. When Julius Caesar warred about the banks of Rhone, there came a barbarian prince to see him and the Roman army, and when he had beheld Caesar a good while, "I see the gods now" (saith he) "which before I heard of," *nec feliciorum ullam vitæ meæ aut optavi, aut sensi diem*: it was the happiest day that ever he had in his life. Such a sight alone were able of itself to drive away melancholy; if not for ever, yet it must needs expel it for a time. Radzivilus was much taken with the pasha's palace in Cairo, and amongst many other objects which that place afforded, with that solemnity of cutting the banks of the Nile by Imbram Pasha, when it overflowed, besides two or three hundred gilded galleys on the water, he saw two millions of men gathered together on the land, with turbans as white as snow; and 'twas a goodly sight. The very reading of feasts, triumphs, interviews, nuptials, tilts, tournaments, combats, and monomachies, is most acceptable and pleasant. Franciscus Modius hath made a large collection of such solemnities in two great tomes, which whoso will may peruse. The inspection alone of those curious iconographies of temples and palaces, as that of the Lateran

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church in Albertus Durer, that of the temple of Jerusalem in Josephus, Adricomius, and Villalpandus: that of the Escorial in Guadas, of Diana at Ephesus in Pliny, Nero's golden palace in Rome, Justinian's in Constantinople, that Peruvian Jugo's in Cusco, *ut non ab hominibus, sed a dæmoniis constructum videatur*; St. Mark's in Venice, by Ignatius, with many such; *priscorum artificum opera* (saith that interpreter of Pausanias), the rare workmanship of those ancient Greeks, in theatres, obelisks, temples, statues, gold, silver, ivory, marble images, *non minore ferme quum leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almost as by sight.

The country hath his recreations, the city his several gymnics and exercises, May games, feasts, wakes, and merry meetings, to solace themselves; the very being in the country; that life itself is a sufficient recreation to some men, to enjoy such pleasures, as those old patriarchs did. Diocletian, the emperor, was so much affected with it, that he gave over his sceptre, and turned gardener. Constantine wrote twenty books of husbandry. Lysander, when ambassadors came to see him, bragged of nothing more than of his orchard, *hi sunt ordines mei*. What shall I say of Cincinnatus, Cato, Tully, and many such? how they have been pleased with it, to prune, plant, inoculate and graft, to show so many several kinds of pears, apples, plums, peaches, &c.

"Nunc captare feras laqueo, nunc fallere visco,  
Atque etiam magnos canibus circumdare saltus  
Insidias avibus moliri, incendere vepres."

"Sometimes with traps deceive, with line and string  
To catch wild birds and beasts, encompassing  
The grove with dogs, and out of bushes firing."

-----"et nidos aviumscrutari," &c.

Jucundus, in his preface to Cato, Varro, Columella, &c., put out by him, confesseth of himself, that he was mightily delighted with these husbandry studies, and took extraordinary pleasure in them: if the theory or speculation can so much affect, what shall the place and exercise itself, the practical part do? The same confession I find in Herbastein, Porta, Camerarius, and many others, which have written of that subject. If my testimony were aught worth, I could say as much of myself; I am *vere Saturnus*; no man ever took more delight in springs, woods, groves, gardens, walks, fishponds, rivers, &c. But

"Tantalus a labris sitiens fugientia captat  
Flumina;"

("thirsting Tantalus gapes for the water that eludes his lips.")

And so do I; *Velle licet, potiri non licet*.

Every palace, every city almost hath its peculiar walks, cloisters, terraces, groves, theatres, pageants, games, and several recreations; every country, some professed gymnics to exhilarate their minds, and exercise their bodies. The Greeks had their Olympian, Pythian, Isthmian, Nemean games, in honour of Neptune, Jupiter, Apollo; Athens hers: some for honour, garlands, crowns; for beauty, dancing, running, leaping, like our silver games. The Romans had their feasts, as the Athenians, and Lacedaemonians held their public banquets, in Pritanaeo,

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Panathenaeis, Thesperiis, Phiditiis, plays, naumachies, places for sea-fights, theatres, amphitheatres able to contain 70,000 men, wherein they had several delightful shows to exhilarate the people; gladiators, combats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countrymen and citizens amongst us so much delight and so frequently use), dancers on ropes. Jugglers, wrestlers, comedies, tragedies, publicly exhibited at the emperor's and city's charge, and that with incredible cost and magnificence. In the Low-Countries (as Meteran relates) before these wars, they had many solemn feasts, plays, challenges, artillery gardens, colleges of rhymers, rhetoricians, poets: and to this day, such places are curiously maintained in Amsterdam, as appears by that description of Isaacus Pontanus, *rerum Amstelrod. lib. 2. cap. 25*. So likewise not long since at Friburg in Germany, as is evident by that relation of Neander, they had *Ludos septennales*, solemn plays every seven years, which Bocerus, one of their own poets, hath elegantly described:

"At nunc magnifico spectacula structa paratu  
Quid memorem, veteri non concessura  
Quirino, Ludorum pompa," &c.

("What shall I say of their spectacles produced with the most magnificent decorations,-- a degree of costliness never indulged in even by the Romans.")

In Italy they have solemn declamations of certain select young gentlemen in Florence (like those reciters in old Rome), and public theatres in most of their cities, for stage-players and others, to exercise and recreate themselves. All seasons almost, all places, have their several pastimes; some in summer, some in winter; some abroad, some within: some of the body, some of the mind: and diverse men have diverse recreations and exercises. Domitian, the emperor, was much delighted with catching flies; Augustus to play with nuts amongst children; Alexander Severus was often pleased to play with whelps and young pigs. Adrian was so wholly enamoured with dogs and horses, that he bestowed monuments and tombs of them, and buried them in graves. In foul weather, or when they can use no other convenient sports, by reason of the time, as we do cock-fighting, to avoid idleness, I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) Severus used partridges and quails, as many Frenchmen do still, and to keep birds in cages, with which he was much pleased, when at any time he had leisure from public cares and businesses. He had (saith Lampridius) tame pheasants, ducks, partridges, peacocks, and some 20,000 ring-doves and pigeons. Busbequius, the emperor's orator, when he lay in Constantinople, and could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and beasts; this was something, though not to exercise his body, yet to refresh his mind. Conradus Gesner, at Zurich in Switzerland, kept so likewise for his pleasure, a great company of wild beasts; and (as he saith) took great delight to see them eat their meat. Turkey gentlewomen, that are perpetual prisoners, still mewed up according to the custom of the place, have little else beside their household business, or to play with their children to drive away time, but to dally with their cats, which they have *in delitiis*, as many of our ladies and gentlewomen use monkeys

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and little dogs. The ordinary recreations which we have in winter, and in most solitary times busy our minds with, are cards, tables and dice, shovelboard, chess-play, the philosopher's game, small trunks, shuttlecock, billiards, music, masks, singing, dancing, Yule-games, frolics, jests, riddles, catches, purposes, questions and commands, merry tales of errant knights, queens, lovers, lords, ladies, giants, dwarfs, thieves, cheaters, witches, fairies, goblins, friars, &c., such as the old woman told Psyche in Apuleius, Boccace novels, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to hear, some to tell; all are well pleased with. Amaranthus, the philosopher, met Hermocles, Diophantus and Philolaus, his companions, one day busily discoursing about Epicurus and Democritus' tenets, very solicitous which was most probable and came nearest to truth: to put them out of that surly controversy, and to refresh their spirits, he told them a pleasant tale of Stratocles the physician's wedding, and of all the particulars, the company, the cheer, the music, &c., for he was new come from it; with which relation they were so much delighted, that Philolaus wished a blessing to his heart, and many a good wedding, many such merry meetings might he be at, "to please himself with the sight, and others with the narration of it." News are generally welcome to all our ears, *avide audimus, aures enim hominum novitate lætantur* ( as Pliny observes), we long after rumour to hear and listen to it, *densum humeris bibit aure vulgus*. We are most part too inquisitive and apt to hearken after news, which Caesar, in his Commentaries, observes of the old Gauls, they would be inquiring of every carrier and passenger what they had heard or seen, what news abroad?

-----"quid toto fiat in orbe,  
Quid Seres, quid Thraces agant, secreta novercae,  
Et pueri, quis amet," &c.

as at an ordinary with us, bakehouse or barber's shop. When that great Gonsalva was upon some displeasure confined by King Ferdinand to the city of Loxa in Andalusia, the only, comfort (saith Jovius) he had to ease his melancholy thoughts, was to hear news, and to listen after those ordinary occurrences which were brought him *cum primis*, by letters or otherwise out of the remotest parts of Europe. Some men's whole delight is, to take tobacco, and drink all day long in a tavern or alehouse, to discourse, sing, jest, roar, talk of a cock and bull over a pot, &c. Or when three or four good companions meet, tell old stories by the fireside, or in the sun, as old folks usually do, *quæ aprici meminere senes*, remembering afresh and with pleasure ancient matters, and such like accidents, which happened in their younger years: others' best pastime is to game, nothing to them so pleasant. *Hic Veneri indulget, hunc decoquit alea* -- many too nicely take exceptions at cards, tables, and dice, and such mixed luserious lots, whom Gataker well confutes. Which though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious; *insanam rem et damnosam*, Lemnius calls it. "For most part in these kind of disports 'tis not art or skill, but subtlety, cony-catching, knavery, chance and fortune carries all away:" 'tis *ambulatoria pecunia*,

-----"puncto mobilis horæ  
Permutat dominos, et cedit in altera jura."

("In a moment of fleeting time it changes masters and submits to new control.")

They labour most part not to pass their time in honest disport, but for filthy lucre, and

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covetousness of money. *In fœdissimum lucrum et avaritiam hominum convertitur*, as Daneus observes. *Fons fraudum et maleficiorum*, 'tis the fountain of cozenage and villainy. "A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it," their means spent, patrimonies consumed, they and their posterity beggared; besides swearing, wrangling, drinking, loss of time, and such inconveniences, which are ordinary concomitants: "for when once they have got a haunt of such companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entered, they cannot easily leave it off:" *Vexat mentes insania cupido*, they are mad upon their sport. And in conclusion (which Charles the Seventh, that good French king, published in an edict against gamesters) *unde piæ et hilaris vitæ, suffugium sibi suisque liberis, totique familiæ, &c.* "That which was once their livelihood, should have maintained wife, children, family, is now spent and gone;" *mæror et egestas, &c.*, sorrow and beggary succeeds. So good things may be abused, and that which was first invented to refresh men's weary spirits, when they come from other labours and studies to exhilarate the mind, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.

Chess-play is a good and witty exercise of the mind for some kind of men, and fit for such melancholy, Rhasis holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares, nothing better to distract their mind, and alter their meditations: invented (some say) by the general of an army in a famine, to keep soldiers from mutiny: but if it proceed from overmuch study, in such a case it may do more harm than good; it is a game too troublesome for some men's brains, too full of anxiety, all out as bad as study; besides it is a testy choleric game, and very offensive to him that loseth the mate. William the Conqueror, in his younger years, playing at chess with the Prince of France (Dauphine was not annexed to that crown in those days) losing a mate, knocked the chess-board about his pate, which was a cause afterward of much enmity between them. For some such reason it is belike, that Patritius, in his *3. book, tit. 12. de reg. instit.* forbids his prince to play at chess; hawking and hunting, riding, &c. he will allow; and this to other men, but by no means to him. In Muscovy, where they live in stoves and hot houses all winter long, come seldom or little abroad, it is again very necessary, and therefore in those parts, (saith Herbastein) much used. At Fez in Africa, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as Leo Afer relates) as much frequented. A sport fit for idle gentlewomen, soldiers in garrison, and courtiers that have nought but love matters to busy themselves about, but not altogether so convenient for such as are students. The like I may say of Col. Bruxer's philosophy game, D. Fulke's *Metromachia* and his *Ouronomachia*, with the rest of those intricate astrological and geometrical fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, singing, masking, mumming, stage plays, howsoever they be heavily censured by some severe Catos, yet if opportunely and soberly used, may justly be approved. *Melius est fœdere, quam saltare*, ("It is better to dig than to dance.") saith Austin: but what is that if they delight in it? *Nemo saltat sobrius*. (Tullius. "No sensible man dances.") But in what kind of

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dance? I know these sports have many oppugners, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi*; and some again, because they are now cold and wayward, past themselves, cavil at all such youthful sports in others, as he did in the comedy; they think them, *illico nasci senes*, &c. Some out of preposterous zeal object many times trivial arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine because it makes men drunk; but in my judgment they are too stern: there "is a time for all things, a time to mourn, a time to dance," Eccles. iii. 4. "a time to embrace, a time not to embrace," (verse 5.) "and nothing better than that a man should rejoice in his own works," verse 22; for my part, I will subscribe to the king's declaration, and was ever of that mind, those May games, wakes, and Whitsun ales, &c., if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their puppet-plays, hobby-horses, tabors, crowds, bagpipes, &c., play at ball, and barley-breaks, and what sports and recreations they like best. In Franconia, a province of Germany, (saith Aubanus Bohemus) the old folks, after evening prayer, went to the alehouse, the younger sort to dance: and to say truth with Salisburiensis, *satius fuerat sic otiari, quam turpius occupari*, better to do so than worse, as without question otherwise (such is the corruption of man's nature) many of them will do. For that cause, plays, masks, jesters, gladiators, tumblers, jugglers, &c., and all that crew is admitted and winked at: *Tota jocularium scena procedit, et ideo spectacula admissa sunt, et infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otiari solent*: that they might be busied about such toys, that would otherwise more perniciously be idle. So that as Tacitus said of the astrologers in Rome, we may say of them, *genus hominum est quod in civitate nostra et vitabitur semper et retinebitur*, they are a debauched company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fiddlers, and musicians), and yet ever retained. "Evil is not to be done (I confess) that good may come of it:" but this is evil *per accidens*, and in a qualified sense, to avoid a greater inconvenience, may justly be tolerated. Sir Thomas More, in his Utopian Commonwealth, "as he will have none idle, so will he have no man labour over hard, to be toiled out like a horse, 'tis more than slavish infelicity, the life of most of our hired servants and tradesmen elsewhere" (excepting his Utopians) "but half the day allotted for work, and half for honest recreation, or whatsoever employment they shall think fit for themselves." If one half day in a week were allowed to our household servants for their merry meetings, by their hard masters, or in a year some feasts, like those Roman Saturnals, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say), for some of them do nought but loiter all the week long.

This which I aim at, is for such as are *fracti animis*, troubled in mind, to ease them, over-toiled on the one part, to refresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or employment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be diverse sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of humours which is amongst them, that if one will not, another may: some in summer, some in winter, some gentle, some more violent, some for the mind alone, some for the body and mind: (as to some it is both business and a pleasant recreation to

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oversee workmen of all sorts, husbandry, cattle, horses, &c. To build, plot, project, to make models, cast up accounts, &c.) some without, some within doors; new, old, &c., as the season serveth, and as men are inclined. It is reported of Philippus Bonus, that good duke of Burgundy (by Lodovicus Vives, in Epist. and Pont. Heuter in his history) that the said duke, at the marriage of Eleonora, sister to the king of Portugal, at Bruges in Flanders, which was solemnised in the deep of winter, when, as by reason of unseasonable weather, he could neither hawk nor hunt, and was now tired with cards, dice, &c., and such other domestic sports, or to see ladies dance, with some of his courtiers, he would in the evening walk disguised all about the town. It so fortun'd, as he was walking late one night, he found a country fellow dead drunk, snorting on a bulk; he caused his followers to bring him to his palace, and there stripping him of his old clothes, and attiring him after the court fashion, when he waked, he and they were all ready to attend upon his excellency, persuading him he was some great duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard music, and the rest of those court-like pleasures: but late at night, when he was well tippled, and again fast asleep, they put on his old robes, and so convey'd him to the place where they first found him. Now the fellow had not made them so good sport the day before as he did when he returned to himself; all the jest was, to see how he looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be persuaded, and so the jest ended. Antiochus Epiphanes would often disguise himself, steal from his court, and go into merchants', goldsmiths', and other tradesmen's shops, sit and talk with them, and sometimes ride or walk alone, and fall aboard with any tinker, clown, serving man, carrier, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow money, to see how he would look, or on set purpose lose his purse as he went, to watch who found it, and withal how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.

But amongst those exercises, or recreations of the mind within doors, there is none so general, so aptly to be applied to all sorts of men, so fit and proper to expel idleness and melancholy, as that of study: *Studia, senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium et solatium præbent, domi delectant, &c.*, find the rest in Tully *pro Archia Pæta*. ("Study is the delight of old age, the support of youth, the ornament of prosperity, the solace and refuge of adversity, the comfort of domestic life," &c.) What so full of content, as to read, walk, and see maps, pictures, statues, jewels, marbles, which some so much magnify, as those that Phidias made of old so exquisite and pleasing to be beheld, that as Chrysostom thinketh, "if any man be sickly, troubled in mind, or that cannot sleep for grief, and shall but stand over against one of Phidias' images, he will forget all care, or whatsoever else may molest him, in an instant?" There be those as much taken with Michael Angelo's, Raphael de Urbino's, Francesco Francia's pieces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat architectures, devices, escutcheons, coats of arms, read such books, to peruse old coins of several sorts in a fair gallery; artificial works, perspective glasses, old relics, Roman antiquities, variety of colours. A good

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picture is *falsa veritas, et muta pæsis*: and though (as Vives saith) *artificialia delectant, sed mox fastidimus*, artificial toys please but for a time; yet who is he that will not be moved with them for the present? When Achilles was tormented and sad for the loss of his dear friend Patroclus, his mother Thetis brought him a most elaborate and curious buckler made by Vulcan, in which were engraven sun, moon, stars, planets, sea, land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c., with many pretty landscapes, and perspective pieces: with sight of which he was infinitely delighted, and much eased of his grief.

"Continuo eo spectaculo captus delenito mærore  
Oblectabatur, in manibus tenens dei splendida dona."

Who will not be affected so in like case, or see those well-furnished cloisters and galleries of the Roman cardinals, so richly stored with all modern pictures, old statues and antiquities? *Cum se -- spectando recreet simul et legendo*, to see their pictures alone and read the description, as Boisardus well adds, whom will it not affect? which Bozius, Pomponius, Laetus, Marlianus, Schottus, Cavelerius, Ligorius, &c., and he himself hath well performed of late. Or in some prince's cabinets, like that of the great dukes in Florence, of Felix Platerus in Basil, or noblemen's houses, to see such variety of attires, faces, so many, so rare, and such exquisite pieces, of men, birds, beasts, &c., to see those excellent landscapes, Dutch works, and curious cuts of Sadlier of Prague, Albertus Durer, Goltzius Vrintes, &c., such pleasant pieces of perspective, Indian pictures made of feathers, China works, frames, thaumaturgical motions, exotic toys, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a labyrinth of worldly cares, troubles and discontents, that will not be much lightened in his mind by reading of some enticing story, true or feigned, whereas in a glass he shall observe what our forefathers have done, the beginnings, ruins, falls, periods of commonwealths, private men's actions displayed to the life, &c. Plutarch therefore calls them, *secundas mensas et bellaria*, the second course and junkets, because they were usually read at noblemen's feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant poem, or some pleasant bewitching discourse, like that of Heliodorus, *ubi oblectatio quædam placide fuit, cum hilaritate conjuncta*? Julian the Apostate was so taken with an oration of Libanius, the sophister, that, as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magna ex parte, hesternæ die ante prandium, pransus vero sine ulla intermissione totam absolvi. O argumenta! O compositionem!* I may say the same of this or that pleasing tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers itself, in all subjects, arts, and sciences, to the sweet content and capacity of the reader? In arithmetic, geometry, perspective, optics, astronomy, architecture, sculpture, painting, of which so many and such elaborate treatises are of late written: in mechanics and their mysteries, military matters, navigation, riding of horses, fencing, swimming, gardening, planting, great tomes of husbandry, cookery, falconry, hunting, fishing, fowling, &c., with exquisite pictures of all sports, games, and what not? In music, metaphysics, natural and moral philosophy, philology, in policy, heraldry, genealogy, chronology, &c., they afford great tomes, or those studies of antiquity, &c., *et quid subtilius Arithmeticis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus*? (Cardan. "What is more subtle than arithmetical conclusions; what more agreeable than musical



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harmonies; what more divine than astronomical, what more certain than geometrical demonstrations?") What so sure, what so pleasant? He that shall but see that geometrical tower of Garezenda at Bologna in Italy, the steeple and clock at Strasburg, will admire the effects of art, or that engine of Archimedes, to remove the earth itself, if he had but a place to fasten his instrument: Archimedes Coclea, and rare devices to corrivate waters, musical instruments, and tri-syllable echoes again, again, and again repeated, with myriads of such. What vast tomes are extant in law, physic, and divinity, for profit, pleasure, practice, speculation, in verse or prose, &c.! their names alone are the subject of whole volumes, we have thousands of authors of all sorts, many great libraries full well furnished, like so many dishes of meat, served out for several palates; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these books are written, Hebrew, Greek, Syriac, Chaldee, Arabic, &c. Methinks it would please any man to look upon a geographical map, *sauvi animum delectatione allicere, ob incredibilem rerum varietatem et jucunditatem, et ad pleniorum sui cognitionem excitare*, (Hondius praefat. Mercatoris. "It allures the mind by its agreeable attraction, on account of the incredible variety and pleasantness of the subjects, and excites to a further step in knowledge.") chorographical, topographical delineations, to behold, as it were, all the remote provinces, towns, cities of the world, and never to go forth of the limits of his study, to measure by the seale and compass their extent, distance, examine their site. Charles the Great, as Platina writes, had three fair silver tables, in one of which superficies was a large map of Constantinople, in the second Rome neatly engraved, in the third an exquisite description of the whole world, and much delight he took in them. What greater pleasure can there now be, than to view those elaborate maps of Ortelius, Mercator, Hondius, &c.? To peruse those books of cities, put out by Braunus and Hogenbergius? To read those exquisite descriptions of Maginus, Munster, Herrera, Laet, Merula, Boterus, Leander, Albertus, Camden, Leo Afer, Adricomius, Nic. Gerbelius, &c.? Those famous expeditions of Christoph. Columbus, Americus Vesputius, Marcus Polus the Venetian, Lod. Vertomannus, Aloysius Cadamustus, &c.? Those accurate diaries of Portuguese, Hollanders, of Bartison, Oliver a Nort, &c. Hakluyt's voyages, Pet. Martyr's Decades, Benzo, Lerijs, Linschoten's relations, those Hodæporicons of Jod. a Meggen, Brocard the monk, Bredenbachius, Jo. Dublinus, Sands, &c., to Jerusalem, Egypt, and other remote places of the world? those pleasant itineraries of Paulus Hentzerus, Jodocus Sincerus, Dux Polonus, &c., to read Bellonius' observations, P. Gillius his surveys; those parts of America, set out, and curiously cut in pictures, by Fratres a Bry. To see a well-cut herbal, herbs, trees, flowers, plants, all vegetables expressed in their proper colours to the life, as that of Matthiolus upon Dioscorides, Delacampius, Lobel, Bauhinus, and that last voluminous and mighty herbal of Beslar of Nuremberg, wherein almost every plant is to his own bigness. To see birds, beasts, and fishes of the sea, spiders, gnats, serpents, flies, &c., all creatures set out by the same art, and truly expressed in lively colours, with an exact description of their natures, virtues, qualities, &c., as hath been accurately performed by Aelian, Gesner, Ulysses Aldrovandus, Bellonius, Rondoletius, Hippolitus Salviianus, &c. *Arcana cæli, naturæ secreta, ordinem universi scire majoris felicitatis et dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare*. (Cardan. "To learn the mysteries of the heavens, the secret workings of nature, the order of the

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universe, is a greater happiness and gratification than any mortal can think or expect to obtain.") What more pleasing studies can there be than the mathematics, theoretical or practical parts? as to survey land, make maps, models, dials, &c., with which I was ever much delighted myself. *Tails est Mathematicum pulchritudo* (saith Plutarch) *ut his indignum sit divitiarum phaleras istas et bullas, et puellaria spectacula comparari*; such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them: *credi mihi* (saith one) *extingui dulce erit Mathematicarum artium studio*, I could even live and die with such meditation, and take more delight, true content of mind in them, than thou hast in all thy wealth and sport, how rich soever thou art. And as Cardan well seconds me, *Honorificum magis est et gloriosum hæc intelligere, quam provinciis præesse, formosum aut ditem juvenem esse.* ("It is more honourable and glorious to understand these truths than to govern provinces, to be beautiful or to be young.") The like pleasure there is in all other studies, to such as are truly addicted to them, *ea suavitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli*; the like sweetness, which as Circe's cup bewitcheth a student, he cannot leave off, as well may witness those many laborious hours, days and nights, spent in the voluminous treatises written by them; the same content. Julius Scaliger was so much affected with poetry, that he brake out into a pathetical protestation, he had rather be the author of twelve verses in Lucan, or such an ode in Horace, than emperor of Germany. Nicholas Gerbelius, that good old man, was so much ravished with a few Greek authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atque Indis omnibus erimus ditiores*, we shall be richer than all the Arabic or Indian princes; of such esteem they were with him, incomparable worth and value. Seneca prefers Zeno and Chrysippus, two dotting stoics (he was so much enamoured of their works), before any prince or general of an army; and Orontius, the mathematician, so far admires Archimedes, that he calls him *Divinum et homine majorem*, a petty god, more than a man; and well he might, for aught I see, if you respect fame or worth. Pindarus, of Thebes, is as much renowned for his poems, as Epaminondas, Pelopidas, Hercules or Bacchus, his fellow citizens, for their warlike actions; *et si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as Cardan notes), Aristotle is more known than Alexander; for we have a bare relation of Alexander's deeds, but Aristotle, *totus vivit in monumentis*, is whole in his works: yet I stand not upon this; the delight is it, which I aim at, so great pleasure, such sweet content there is in study. King James, 1605, when he came to see our University of Oxford, and amongst other edifices now went to view that famous library, renewed by Sir Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a king, I would be a university man: "and if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison than that library, and to be chained together with so many good authors *et mortuis magistris.*" So sweet is the delight of study, the more learning they have (as he that hath a dropsy, the more he drinks the thirstier he is) the more they covet to learn, and the last day is *prioris discipulus*; harsh at first learning is, *radices amaræ*, but *fractus dulces*, according to that of Isocrates, pleasant at last; the longer they live, the more they are enamoured with the Muses. Heinsius, the keeper of the library at Leyden in Holland, was mewed up in it all the year long: and that which to thy thinking should have bred a loathing, caused in him a greater liking. "I no sooner" (saith he) "come into the library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose

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nurse is idleness, the mother of ignorance, and melancholy herself, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happiness." I am not ignorant in the meantime (notwithstanding this which I have said) how barbarously and basely, for the most part, our ruder gentry esteem of libraries and books, how they neglect and contemn so great a treasure, so inestimable a benefit, as Aesop's cock did the jewel he found in the dunghill; and all through error, ignorance, and want of education. And 'tis a wonder, withal, to observe how much they will vainly cast away in unnecessary expenses, *quot modis pereant* (saith Erasmus) *magnatibus pecuniæ, quantum absumant alea, scorta, comptationes, profectiones non necessariae, pompæ, bella quæsita, ambitio, colax, morio, ludio, &c.*, what in hawks, hounds, lawsuits, vain building, gormandising, drinking, sports, plays, pastimes, &c. If a well-minded man to the Muses, would sue to some of them for an exhibition, to the farther maintenance or enlargement of such a work, be it college, lecture, library, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, that they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and revenues so bestowed: and therefore it were in vain, as Erasmus well notes, *vel ab his, vel a negotiatoribus qui se Mammonæ dediderunt, improbum fortasse tale officium exigere*, to solicit or ask anything of such men that are likely damned to riches; to this purpose. For my part I pity these men, *stultos jubeo esse libenter*, let them go as they are, in the catalogue of Ignoramus. How much, on the other side, are all we bound that are scholars, to those munificent Ptolemies, bountiful Maecenases, heroical patrons, divine spirits,

-----"qui nobis hæc otio fecerunt, namque erit ille mihi semper Deus"-----

"These blessings, friend, a Deity bestow'd,  
For never can I deem him less than God."

that have provided for us so many well-furnished libraries, as well in our public academies in most cities, as in our private colleges? How shall I remember Sir Thomas Bodley, amongst the rest, Otho Nicholson, and the Right Reverend John Williams, Lord Bishop of Lincoln (with many other pious acts), who besides that at St. John's College in Cambridge, that in Westminster, is now likewise in *Fieri* with a library at Lincoln (a noble precedent for all corporate towns and cities to imitate), *O quam te memorem (vir illustrissime) quibus elogiis?* But to my task again.

Whosoever he is therefore that is overrun with solitariness, or carried away with pleasing melancholy and vain conceits, and for want of employment knows not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy than this of study, to compose himself to the learning of some art or science. Provided always that this malady proceed not from overmuch study; for in such case he adds fuel to the fire, and nothing can be more pernicious: let him take heed he do not overstretch his wits, and make a skeleton of himself; or such inamoratos as read nothing but play-books, idle poems, jests, Amadis de Gaul, the Knight of the Sun, the Seven Champions, Palmerin de Oliva, Huon of Bordeaux, &c. Such many times prove in the end as mad as Don Quixote. Study is only prescribed to those that are otherwise idle, troubled in

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mind, or carried headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject, would do the former no harm) and divert their continual meditations another way. Nothing in this case better than study; *semper aliquid memoriter ediscant*, saith Piso, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which Hyperius, *lib. 1. de quotid. script. lec. fol. 77.* holds available of itself, "the mind is erected thereby from all worldly cares, and hath much quiet and tranquillity." For as Austin well hath it, 'tis *scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino, hilarior*: 'tis the best nepenthe, surest cordial, sweetest alterative, presentest diverter: for neither as Chrysostom well adds, "those boughs and leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the Scripture doth recreate and comfort a distressed soul, in sorrow and affliction." Paul bids "pray continually;" *quod cibus corpori, lectio animæ facit*, saith Seneca, as meat is to the body, such is reading to the soul. "To be at leisure without books is another hell, and to be buried alive." Cardan calls a library the physic of the soul; "divine authors fortify the mind, make men bold and constant; and (as Hyperius adds) godly conference will not permit the mind to be tortured with absurd cogitations." Rhasis enjoins continual conference to such melancholy men, perpetual discourse of some history, tale, poem, news, &c., *alternos sermones edere ac bibere, æque jucundum quam cibus, sive potus*, which feeds the mind as meat and drink doth the body, and pleaseth as much: and therefore the said Rhasis, not without good cause, would have somebody still talk seriously, or dispute with them, and sometimes "to cavil and wrangle" (so that it break not out to a violent perturbation), "for such altercation is like stirring of a dead fire to make it burn afresh," it whets a dull spirit, "and will not suffer the mind to be drowned in those profound cogitations, which melancholy men are commonly troubled with." Ferdinand and Alphonsus, kings of Arragon and Sicily, were both cured by reading the history, one of Curtius, the other of Livy, when no prescribed physic would take place. Camerarius relates as much of Lorenzo de Medici. Heathen philosophers are so full of divine precepts in this kind, that, as some think, they alone are able to settle a distressed mind. *Sunt verba et voces, quibus liunc lenire dolorem*, &c. Epictetus, Plutarch, and Seneca; *qualis ille, quæ tela*, saith Lipsius, *adversus omnes animi casus administrat, et ipsam mortem, quomodo vitia eripit, infert virtutes?* when I read Seneca, "methinks I am beyond all human fortunes, on the top of a hill above mortality." Plutarch saith as much of Homer, for which cause belike Niceratus, in Xenophon, was made by his parents to con Homer's Iliads and Odysseys without book, *ut in virum bonum evaderet*, as well to make him a good and honest man, as to avoid idleness. If this comfort be got from philosophy, what shall be had from divinity? What shall Austin, Cyprian, Gregory, Bernard's divine meditations afford us?

"Qui quid sit pulchrum, quid turpe, quid utile, quid non,  
Plenius et melius Chrysippo et Crantore dicunt."

"Who explain what is fair, foul, useful, worthless, more fully and faithfully than Chrysippus and Crantor?"

Nay, what shall the Scripture itself? Which is like an apothecary's shop, wherein are all remedies for all infirmities of mind, purgatives, cordials, alteratives, corroboratives, lenitives, &c. "Every disease of the soul," saith Austin, "hath a peculiar medicine in the Scripture; this only is required,

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that the sick man take the potion which God hath already tempered." Gregory calls it "a glass wherein we may see all our infirmities," *ignitum colloquium*, Psalm cxix. 140, Origen a charm. And therefore Hierom prescribes Rusticus the monk, "continually to read the Scripture, and to meditate on that which he hath read; for as mastication is to meat, so is meditation on that which we read." I would for these causes wish him that, is melancholy to use both human and divine authors, voluntarily to impose some task upon himself, to divert his melancholy thoughts: to study the art of memory, Cosmus Rosselius, Pet. Ravennas, Scenkelius' Detectus, or practise brachygraphy, &c., that will ask a great deal of attention: or let him demonstrate a proposition in Euclid, in his five last books, extract a square root, or study Algebra: than which, as Clavius holds, "in all human disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easy withal and full of delight," *omnem humanum captum superare videtur*. By this means you may define *ex ungue leonem*, as the diverb is, by his thumb alone the bigness of Hercules, or the true dimensions of the great Colossus, Solomon's temple, and Domitian's amphitheatre out of a little part. By this art you may contemplate the variation of the twenty-three letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmament; ten words may be varied 40,320 several ways: by this art you may examine how many men may stand one by another in the whole superficies of the earth, some say 148,456,800,000,000, *assignando singulis passum quadratum* (assigning a square foot to each), how many men, supposing all the world as habitable as France, as fruitful and so long-lived, may be born in 60,000 years, and so may you demonstrate with Archimedes how many sands the mass of the whole world might contain if all sandy, if you did but first know how much a small cube as big as a mustard-seed might hold, with infinite such. But in all nature what is there so stupendous as to examine and calculate the motion of the planets, their magnitudes, apogees, perigees, eccentricities, how far distant from the earth, the bigness, thickness, compass of the firmament, each star, with their diameters and circumference, apparent area, superficies, by those curious helps of glasses, astrolabes, sextants, quadrants, of which Tycho Brahe in his mechanics, optics (divine optics) arithmetic, geometry, and such like arts and instruments? What so intricate and pleasing withal, as to peruse and practise Heron Alexandrinus's works, *de spiritalibus*, *de machinis bellicis*, *de machina se movente*, Jordani Nemorarii *de ponderibus proposit. 13*, that pleasant tract of Machometes Bragedinus *de superficierum divisionibus*, Apollonius's Conics, or Commandinus's labours in that kind, *de centro gravitatis*, with many such geometrical theorems and problems? Those rare instruments and mechanical inventions of Jac. Bessonus, and Cardan to this purpose, with many such experiments intimated long since by Roger Bacon, in his tract *de Secretis artis et naturæ*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art, and to fly in the air, to make several cranes and pulleys, *quibus homo trahat ad se mille homines*, lift up and remove great weights, mills to move themselves, Archita's dove, Albertus's brazen head, and such thaumaturgical works. But especially to do strange miracles by glasses, of which Proclus and Bacon writ of old, burning glasses, multiplying glasses, perspectives, *ut unus homo appareat exercitus*, to see afar off, to represent solid bodies by cylinders and concaves, to walk in the air, *ut veraciter videant*, (saith Bacon) *aurum et argentum*

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*et quicquid aliud volunt, et quum veniant ad locum visionis, nihil inveniant*, which glasses are much perfected of late by Baptista Porta and Galileo, and much more is promised by Maginus and Midorgius, to be performed in this kind. *Otocousticons* some speak of, to intend hearing, as the other do sight; Marcellus Vrencken, a Hollander, in his epistle to Burgravius, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero horizonte sint*. But our alchemists, methinks, and Rosicrucians afford most rarities, and are fuller of experiments: they can make gold, separate and alter metals, extract oils, salts, lees, and do more strange works than Geber, Lullius, Bacon, or any of those ancients. Crollius hath made after his master Paracelsus, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack louder than any gunpowder; Cornelius Drible a perpetual motion, inextinguishable lights, *linum non ardens*, with many such feats; see his book *de natura elementorum*, besides hail, wind, snow, thunder, lightning, &c., those strange fireworks, devilish petards, and such like warlike machinations derived hence, of which read Tartalea and others. Ernestus Burgravius, a disciple of Paracelsus, hath published a discourse, in which he specifies a lamp to be made of man's blood, *Lucerna vitæ et mortis index*, so he terms it, which chemically prepared forty days, and afterwards kept in a glass, shall show all the accidents of this life; *si lampus hic clarus, tunc homo hilaris et sanus corpore et animo; si nebulosus et depressus, male afficitur, et sic pro statu hominis variatur, unde sumptus sanguis*; ("If the lamp burn brightly, then the man is cheerful and healthy in mind and body; if, on the other hand, he from whom the blood is taken be melancholic or a spendthrift, then it will burn dimly, and flicker in the socket.") and which is most wonderful, it dies with the party, *cum homine perit, et evanescit*, the lamp and the man whence the blood was taken, are extinguished together. The same author hath another tract of Mumia (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, *vel in plantam derivare*, and an Alexi-pharmacum, of which Roger Bacon of old in his *Tract. de retardanda senectute*, to make a man young again, live three or four hundred years. Besides panaceas, martial amulets, *unguentum armarium*, balsams, strange extracts, elixirs, and such like magico-magetical cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or if a man be more mathematically given, to calculate, or peruse Napier's Logarithms, or those tables of artificial sines and tangents, not long since set out by mine old collegiate, good friend, and late fellow-student of Christ Church in Oxford, Mr. Edmund Gunter, which will perform that by addition and subtraction only, which heretofore Regiomontanus's tables did by multiplication and division, or those elaborate conclusions of his sector, quadrant, and cross-staff. Or let him that is melancholy calculate spherical triangles, square a circle, cast a nativity, which howsoever some tax, I say with Garcaeus, *dabimus hoc petulantibus ingeniis*, we will in some cases allow: or let him make an *ephemerides*, read Suisset the calculator's works, Scaliger *de emendatione temporum*, and Petavius his adversary, till he understand them, peruse subtle Scotus and Suarez's metaphysics, or school divinity, Occam, Thomas, Eutisberus, Durand, &c. If those other do not affect him, and his means be great, to employ his purse and fill his head, he may go find the philosopher's stone; he may apply his mind, I say, to heraldry, antiquity, invent impresses, emblems; make epithalamiums, epitaphs, elegies, epigrams, palindroma epigrammata, anagrams, chronograms, acrostics, upon his friends' names; or write a comment on Martianus Capella, Tertullian *de pallio*, the Nubian geography, or upon Aelia Laelia

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Crispis, as many idle fellows have essayed; and rather than do nothing, vary a verse a thousand ways with Putean, so torturing his wits, or as Rainnerus of Luneburg, 2150 times in his *Proteus Pæticus*, or Scaliger, Chrysolithus, Cleppissius, and others, have in like sort done. If such voluntary tasks, pleasure and delight, or crabbedness of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith Christophorus a Vega, *cogi debent*, l. 5. c. 14, upon some mulct, if they perform it not, *quod ex officio incumbat*, loss of credit or disgrace, such as our public University exercises. For, as he that plays for nothing will not heed his game; no more will voluntary employment so thoroughly affect a student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergo, and without great loss, mulct, shame, or hindrance, he may not omit.

Now for women, instead of laborious studies, they have curious needleworks, cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, cushions, carpets, chairs, stools, ("for she eats not the bread of idleness," Prov. xxxi. 27. *quæsit lanam et linum*) confections, conserves, distillations, &c., which they show to strangers.

"Ipsa comes præsesque operis venientibus ultro  
Hospitibus monstrare solet, non segniter horas  
Contestata suas, sed nec sibi depertisse."

"Which to her guests she shows, with all her pelf,  
Thus far my maids, but this I did myself."

This they have to busy themselves about, household offices, &c., neat gardens, full of exotic, versicolour, diversely varied, sweet-smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of. Their merry meetings and frequent visitations, mutual invitations in good towns, I voluntarily omit, which are so much in use, gossiping among the meaner sort, &c., old folks have their beads: an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many paternosters, avemarias, creeds, if it were not profane and superstitious. In a word, body and mind must be exercised, not one, but both, and that in a mediocrity; otherwise it will cause a great inconvenience. If the body be overtired, it tires the mind. The mind oppresseth the body, as with students it oftentimes falls out, who (as Plutarch observes) have no care of the body, "but compel that which is mortal to do as much as that which is immortal: that which is earthly, as that which is ethereal. But as the ox tired, told the camel, (both serving one master) that refused to carry some part of his burden, before it were long he should be compelled to carry all his pack, and skin to boot (which by and by, the ox being dead, fell out), the body may say to the soul, that will give him no respite or remission: a little after, an ague, vertigo, consumption, seizeth on them both, all his study is omitted, and they must be compelled to be sick together:" he that tenders his own good estate, and health, must let them draw with equal yoke, both alike, "that so they may happily enjoy their wished health."

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### MEMB. V. Waking and terrible Dreams rectified.

As waking that hurts, by all means must be avoided, so sleep, which so much helps, by like ways, "must be procured, by nature or art, inward or outward medicines, and be protracted longer than ordinary, if it may be, as being an especial help." It moistens and fattens the body, concocts, and helps digestion (as we see in dormice, and those Alpine mice that sleep all winter), which Gesner speaks of, when they are so found sleeping under the snow in the dead of winter, as fat as butter. It expels cares, pacifies the mind, refresheth the weary limbs after long work:

Somne quies rerum, placidissime somne deorum,  
Pax animi, quem cura fugit, qui corpora duris  
Fessa ministeriis mulces reparasque labori."

"Sleep, rest of things, O pleasing deity,  
Peace of the soul, which cares dost crucify,  
Weary bodies refresh and mollify."

The chiefest thing in all physic, Paracelsus calls it, *omnia arcana gemmarum superans et metallorum*. The fittest time is "two or three hours after supper, when as the meat is now settled at the bottom of the stomach, and 'tis good to lie on the right side first, because at that site the liver doth rest under the stomach, not molesting any way, but heating him as a fire doth a kettle, that is put to it. After the first sleep 'tis not amiss to lie on the left side, that the meat may the better descend;" and sometimes again on the belly, but never on the back. Seven or eight hours is a competent time for a melancholy man to rest, as Crato thinks; but as some do, to lie in bed and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many ways pernicious. To procure this sweet moistening sleep, it's best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. *Constat hodie* (saith Boissardus in his tract *de magia, cap. 4.*) *multos ita fascinari ut noctes integras exigant insomnes, summa, inquietudine animorum et corporum*; many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, *dare alicui malam noctem*. But the ordinary causes are heat and dryness, which must first be removed: a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great businesses, *In aurum utramque otiose ut dormias*, (Ter. "That you may sleep calmly on either ear.") and all violent perturbations of the mind, must in some sort be qualified, before we can hope for any good repose. He that sleeps in the daytime, or is in suspense, fear, any way troubled in mind, or goes to bed upon a full stomach, may never hope for quiet rest in the night; *nec enim meritoria somnos admittunt*, as the poet saith; inns and such like troublesome places are not for sleep; one calls ostler, another tapster, one cries and shouts, another sings, whoops, halloos,

-----"absentem cantat amicam,  
Multa prolutus vappa nauta atque viator."

(Hor. Scr. lib. 1. Sat. 5. "The tipsy sailor and his travelling companion sing the praises of their absent sweethearts.")



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Who not accustomed to such noises can sleep amongst them? He that will intend to take his rest must go to bed *animo securo, quieto et libero*, with a secure and composed mind, in a quiet place: *omnia noctes erunt placida composita quiete*: and if that will not serve, or may not be obtained, to seek then such means as are requisite. To lie in clean linen and sweet; before he goes to bed, or in bed, to hear "sweet music," which Ficinus commends, *lib. 1. cap. 24*, or as Jobertus, *med. pract. lib. 3. cap. 10*. "to read some pleasant author till he be asleep, to have a basin of water still dropping by his bedside," or to lie near that pleasant murmur, *lene sonantis aquæ*. Some floodgates, arches, falls of water, like London Bridge, or some continue noise which may benumb the senses, *lenis motus, silentium et tenebra, tum et ipsa voluntas somnos faciunt*; as a gentle noise to some procures sleep, so, which Bernardinus Tilesius, *lib. de somno*, well observes, silence, in a dark room, and the will itself, is most available to others. Piso commends frications, Andrew Borde a good draught of strong drink before one goes to bed; I say, a nutmeg and ale, or a good draught of Muscadine, with a toast and nutmeg, or a posset of the same, which many use in a morning, but methinks, for such as have dry brains, are much more proper at night; some prescribe a sup of vinegar as they go to bed, a spoonful, saith Aetius *Tetrabib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10*. Aegineta, *lib. 3. cap. 14*. Piso, "a little after meat," "because it rarefies melancholy, and procures an appetite to sleep." *Donat. ab Altomar. cap. 7.* and Mercurialis approve of it, if the malady proceed from the spleen. *Salust. Salvian. lib. 2. cap. 1. de remed.* Hercules de Saxonia in *Pan. Ælinus*, Montaltus *de morb. capitis, cap. 28. de Melan.* are altogether against it. *Lod. Mercatus, de inter. Morb. cau. lib. 1. cap. 17.* in some cases doth allow it. Rhasis seems to deliberate of it, though Simeon commend it (in sauce peradventure) he makes a question of it: as for baths, fomentations, oils, potions, simples or compounds, inwardly taken to this purpose, I shall speak of them elsewhere. If, in the midst of the night, when they lie awake, which is usual to toss and tumble, and not sleep, Ranzovius would have them, if it be in warm weather, to rise and walk three or four turns (till they be cold) about the chamber, and then go to bed again.

Against fearful and troublesome dreams, Incubus and such inconveniences, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easy of digestion, no hare, venison, beef, &c., not to lie on his back, not to meditate or think in the daytime of any terrible objects, or especially talk of them before he goes to bed. For, as he said in Lucian after such conference, *Hecates somniare mihi videor*, I can think of nothing but hobgoblins: and as Tully notes, "for the most part our speeches in the daytime cause our fantasy to work upon the like in our sleep," which Ennius writes of Homer: *Et canis in somnis leporis vestigia latrat*: as a dog dreams of a hare, so do men on such subjects they thought on last.

"Somnia quæ mentes ludunt volitantibus umbris,  
Nec delubra deum, nec ab æthere numina mittunt,  
Sed sibi quisque facit," &c.

(Aristæ hist. "Neither the shrines of the gods, nor the deities themselves, send down from the heavens those dreams which mock our minds with those flitting shadows,-- we cause them to ourselves.")

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For that cause when Ptolemy, king of Egypt, had posed the seventy interpreters in order, and asked the nineteenth man what would make one sleep quietly in the night, he told him, "the best way was to have divine and celestial meditations, and to use honest actions in the daytime." Lod. Vives wonders how schoolmen could sleep quietly, and were not terrified in the night, or walk in the dark, they had such monstrous questions, and thought of such terrible matters all day long. They had need, amongst the rest, to sacrifice to god Morpheus, whom Philostratus paints in a white and black coat, with a horn and ivory box full of dreams, of the same colours, to signify good and bad. If you will know how to interpret them, read Artemidorus, Sambucus and Cardan; but how to help them, I must refer you to a more convenient place.

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### MEMB. VI.

#### **SUBSECT. I.-- *Perturbations of the mind rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.***

Whosoever he is that shall hope to cure this malady in himself or any other, must first rectify these passions and perturbations of the mind: the chiefest cure consists in them. A quiet mind is that *voluptas*, or *summum bonum* of Epicurus, *non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the world, as Seneca truly recites his opinion, not that of eating and drinking, which injurious Aristotle maliciously puts upon him, and for which he is still mistaken, *male audit et vapulat*, slandered without a cause, and lashed by all posterity. "Fear and sorrow, therefore, are especially to be avoided, and the mind to be mitigated with mirth, constancy, good hope; vain terror, bad objects are to be removed, and all such persons in whose companies they be not well pleased." Gualter Bruel. Fernelius, *consil. 43*. Mercurialis, *consil. 6*. Piso, Jacchinus, *cap. 15. in 9. Rhasis*, Capivaccius, Hildesheim, &c., all inculcate this as an especial means of their cure, that their "minds be quietly pacified, vain conceits diverted, if it be possible, with terrors, cares," "fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the soul," because that otherwise there is no good to be done. "The body's mischiefs," as Plato proves, "proceed from the soul: and if the mind be not first satisfied, the body can never be cured." Alcibiades raves (saith Maximus Tyrius) and is sick, his furious desires carry him from Lyceus to the pleading place, thence to the sea, so into Sicily, thence to Lacedaemon, thence to Persia, thence to Samos, then again to Athens; Critias tyranniseth over all the city; Sardanapalus is lovesick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. Crato, therefore, in that often-cited Counsel of his for a nobleman his patient, when he had sufficiently informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est, animæ accidentia corrigantur*, from which alone proceeds melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed. "For anger stirs choler, heats the blood and vital spirits; sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dries up the temperature, and perverts the understanding:" fear dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must, to the uttermost of our power and most seriously, be removed. Aelianus Montaltus attributes so much to them, "that he holds the rectification of them alone to be sufficient to the cure of melancholy in most patients." Many are fully cured when they have seen or heard, &c., enjoy their desires, or be secured and satisfied in their minds; Galen, the common master of them all, from whose fountain they fetch water, brags, *lib. 1. de san. tuend.*, that he, for his part, hath cured divers of

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this infirmity, *solum animis ad rectum institutis*, by right settling alone of their minds.

Yea, but you will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? *hic labor, hoc opus est*. 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions, and melancholy above all others, as being distempered by their innate humours, abundance of choler adust, weakness of parts, outward occurrences; and how shall they be avoided? The wisest men, greatest philosophers of most excellent wit, reason, judgment, divine spirits, cannot moderate themselves in this behalf; such as are sound in body and mind, Stoics, heroes, Homer's gods, all are passionate, and furiously carried sometimes; and how shall we that are already crazed, *fracti animis*, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But how shall they be put in practice? I may not deny but our passions are violent, and tyrannise of us, yet there be means to curb them; though they be headstrong, they may be tamed, they may be qualified, if he himself or his friends will but use their honest endeavours, or make use of such ordinary helps as are commonly prescribed.

He himself (I say); from the patient himself the first and chiefest remedy must be had; for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his own good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himself must do his utmost endeavour to resist and withstand the beginnings. *Principiis obsta*, "Give not water passage, no not a little," Ecclus. xxv. 27. If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, "by all possible means he must withstand it, expel those vain, false, frivolous imaginations, absurd conceits, feigned fears and sorrows; from which," saith Piso, "this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something else, persuading by reason, or howsoever to make a sudden alteration of them." Though he have hitherto run in a full career, and precipitated himself, following his passions, giving reins to his appetite, let him now stop upon a sudden, curb himself in; and as Lemnius adviseth, "strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most pleasing and amiable at first, but bitter as gall at last, and so headstrong, that by no reason, art, counsel, or persuasion, they may be shaken off." Though he be far gone, and habituated unto such fantastical imaginations, yet as Tully and Plutarch advise, let him oppose, fortify, or prepare himself against them, by premeditation, reason, or as we do by a crooked staff, bend himself another way.

"Tu tamen interea effugito quæ tristia mentem  
Solicitant, procul esse jube curasque metumque  
Pallentum, ultrices iras, sint omnia læta."

"In the meantime expel them from thy mind,  
Pale fears, sad cares, and griefs which do it grind,  
Revengeful anger, pain and discontent,  
Let all thy soul be set on merriment."

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*Curas tolle graves, irasci crede profanum.* If it be idleness hath caused this infirmity, or that he perceive himself given to solitariness, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; 'tis a bosom enemy, 'tis delightful melancholy, a friend in show, but a secret devil, a sweet poison, it will in the end be his undoing; let him go presently, task or set himself a work, get some good company. If he proceed, as a gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default, through ill diet, bad air, want of exercise, &c., let him now begin to reform himself. "It would be a perfect remedy against all corruption, if," as Roger Bacon hath it, "we could but moderate ourselves in those six non-natural things." "If it be any disgrace, abuse, temporal loss, calumny, death of friends, imprisonment, banishment, be not troubled with it, do not fear, be not angry, grieve not at it, but with all courage sustain it." (Gordonius, *lib. 1. c. 15. de conser. vit.*) *Tu contra audentior ito.* If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, "fortify thyself by God's word, or otherwise," *mala bonis persuadenda*, set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow, fountain, picture, or the like: recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you infer again, *facile consilium damus aliis*, we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; *si hic esses, aliter sentiret*; if you were in our misery, you would find it otherwise, 'tis not so easily performed. We know this to be true; we should moderate ourselves, but we are furiously carried, we cannot make use of such precepts, we are overcome, sick, *male sani*, distempered and habituated to these courses, we can make no resistance; you may as well bid him that is diseased not to feel pain, as a melancholy man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed. But he may choose whether he will give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: he went for all this, *reluctante se*, to the bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcame this conceit, *quid cani cum balneo?* what should a dog do in a bath? a mere conceit. Thou thinkest thou hearest and seest devils, black men, &c., 'tis not so, 'tis thy corrupt fantasy; settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; persuade thyself 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it thoroughly, thou shalt find none at all, or such as is to be contemned; such as thou wilt surely deride, and condemn in thyself, when it is past. Rule thyself then with reason, satisfy thyself, accustom thyself, wean thyself from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayst do it; *Est in nobis assuescere* (as Plutarch saith), we may frame ourselves as we will. As he that useth an upright shoe, may correct the obliquity, or crookedness, by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit* (as Seneca saith) *nulli tam feri affectus, ut non disciplina*

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*perdomentur*, whatsoever the will desires, she may command: no such cruel affections, but by discipline they may be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c., but when thou art lashed like a dull jade, thou wilt reform it: fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion; thou mayst refrain if thou wilt, and master thine affections. "As in a city" (saith Melancthon) "they do by stubborn rebellious rogues, that will not submit themselves to political judgment, compel them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the fantasy those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions." If appetite will not obey, let the moving faculty overrule her, let her resist and compel her to do otherwise. In an ague the appetite would drink; sore eyes that itch would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our fantasy would intrude a thousand fears, suspicions, chimeras upon us, but we have reason to resist, yet we let it be overborne by our appetite; "imagination enforceth spirits, which, by an admirable league of nature, compel the nerves to obey, and they our several limbs:" we give too much way to our passions. And as to him that is sick of an ague, all things are distasteful and unpleasant, *non ex cibi vitio* saith Plutarch, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgment, jealousy, suspicion, and the like: we pull these mischiefs upon our own heads.

If then our judgment be so depraved, our reason overruled, will precipitated, that we cannot seek our own good, or moderate ourselves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our own breast: *aliter vitium crescitque tegendo*, &c., and that which was most offensive to us, a cause of fear and grief, *quod nunc te coquit*, another hell; for *strangulat inclusus dolor atque exæstuat intus*, grief concealed strangles the soul; but when as we shall but impart it to some discreet, trusty, loving friend, it is instantly removed, by his counsel happily, wisdom, persuasion, advice, his good means, which we could not otherwise apply unto ourselves. A friend's counsel is a charm, like mandrake wine, *curas sopit*; and as a bull that is tied to a fig-tree becomes gentle on a sudden (which some, saith Plutarch, interpret of good words), so is a savage, obdurate heart mollified by fair speeches. "All adversity finds ease in complaining" (as Isidore holds), "and 'tis a solace to relate it," *Ἀγαθὴ δὲ παραίφασις ἐστὶν ἐταίρου* [*Agathe de paraphasis estin etairou*]. Friends' confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst; Democritus's collyrium is not so sovereign to the eyes as this is to the heart; good words are cheerful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like ivy and a wall, which Camerarius hath well illustrated in an emblem. *Lenit animum simplex vel sæpe narratio*, the simple narration many times easeth our distressed mind, and in the midst of greatest extremities; so diverse have been relieved, by exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, assuage our anger; *quanta inde voluptas, quanta securitas*, Chrysostom adds, what pleasure, what security by that means! "Nothing so available, or that so much refresheth the soul of man." Tully, as I remember, in an epistle to his dear friend Atticus, much condoles the defect of such a friend. "I live here" (saith he) "in a great city, where I have a multitude of acquaintance, but not a

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man of all that company with whom I dare familiarly breathe, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden myself of in a walking discourse." The like, peradventure, may he and he say with that old man in the comedy,

"Nemo est meorum amicorum hodie,  
Apud quem expromere occulta mea audeam."

("I have not a single friend this day, to whom I dare to disclose my secrets.")

and much inconvenience may both he and he suffer in the meantime by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend, *Semper habens Pylademque aliquem qui curet Orestem*, a Pylades, to whom freely and securely he may open himself. For as in all other occurrences, so it is in this, *Si quis in caelum ascendisset, &c.* as he said in Tully, if a man had gone to heaven, "seen the beauty of the skies," stars errant, fixed, &c., *insuavis erit admiratio*, it will do him no pleasure, except he have somebody to impart what he hath seen. It is the best thing in the world, as Seneca therefore adviseth in such a case, "to get a trusty friend, to whom we may freely and sincerely pour out our secrets; nothing so delighteth and easeth the mind, as when we have a prepared bosom, to which our secrets may descend, of whose conscience we are assured as our own, whose speech may ease our succourless estate, counsel relieve, mirth expel our mourning, and whose very sight may be acceptable unto us." It was the counsel which that politic Comineus gave to all princes, and others distressed in mind, by occasion of Charles Duke of Burgundy, that was much perplexed, "first to pray to God, and lay himself open to him, and then to some special friend, whom we hold most dear, to tell all our grievances to him; nothing so forcible to strengthen, recreate, and heal the wounded soul of a miserable man."

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### **SUBSECT. II.--Help from friends by counsel, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.**

When the patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Suæ erit humanitatis et sapientiæ* (which Tully enjoineth in like case) *siquid erratum, curare, aut improvisum, sua diligentia corrigere*. They must all join; *nec satis medico*, saith Hippocrates, *suum fecisse officium, nisi suum quoque ægrotus, suum astantes, &c.* First, they must especially beware, a melancholy discontented person (be it in what kind of melancholy soever) never be left alone or idle: but as physicians prescribe physic, *cum custodia*, let them not be left unto themselves, but with some company or other, lest by that means they aggravate and increase their disease; *non oportet ægros humjusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt*, as Rod. a Fonseca, *tom. 1. consul. 35.* prescribes. *Lugentes custodire solemus* (saith Seneca) *ne solitudine male utantur*; we watch a sorrowful person, lest he abuse his solitariness, and so should we do a melancholy man; set him about some business, exercise or recreation, which may divert his thoughts, and still keep him otherwise intent; for his fantasy is so restless, operative and quick, that if it be not in perpetual action, ever employed, it will work upon itself, melancholise, and be carried away instantly, with some fear, jealousy, discontent, suspicion, some vain conceit or other. If his weakness be such that he cannot discern what is amiss, correct, or satisfy, it behoves them by counsel, comfort, or persuasion, by fair or foul means, to alienate his mind, by some artificial invention, or some contrary persuasion, to remove all objects, causes, companies, occasions, as may any ways molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them, "they must observe by his looks, gestures, motions, fantasy, what it is that offends," and then to apply remedies unto him: many are instantly cured, when their minds are satisfied. Alexander makes mention of a woman, "that by reason of her husband's long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physic restored to her former health." Trincavellius, *consil. 12. lib. 1.* hath such a story of a Venetian, that being much troubled with melancholy, "and ready to die for grief, when he heard his wife was brought to bed of a son, instantly recovered." As Alexander concludes, "If our imaginations be not inveterate, by this art they may be cured, especially if they proceed from such a cause." No better way to satisfy, than to remove the object, cause, occasion, if by any art or means possible we may find it out. If he grieve, stand in fear, be in suspicion, suspense, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs no other physic. If the party be sad, or otherwise affected, "consider" (saith Trallianus) "the manner of it, all circumstances, and forthwith make a sudden alteration," by removing the occasions, avoid all terrible objects, heard or seen, "monstrous and prodigious aspects," tales of devils, spirits, ghosts,



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tragic stories; to such as are in fear they strike a great impression, renewed many times, and recall such chimeras and terrible fictions into their minds. "Make not so much as mention of them in private talk, or a dumb show tending to that purpose: such things" (saith Galateus) "are offensive to their imaginations." And to those that are now in sorrow, Seneca "forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness." "Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches, and fair means, must first be tried; no harsh language used, or uncomfortable words; and not expel, as some do, one madness with another; he that so doth, is madder than the patient himself:" all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected, but reared, as Crato counselleth; "he must be quietly and gently used," and we should not do anything against his mind, but by little and little effect it. As a horse that starts at a drum or trumpet, and will not endure the shooting of a piece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more courageous than before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good chirurgeons, bold empirics: a horse starts at a rotten post afar off, which coming near he quietly passeth. 'Tis much in the manner of making such kind of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those Roman matrons, to desire nothing more than in a public show, to see a full company of gladiators breathe out their last.

If they may not otherwise be accustomed to brook such distasteful and displeasing objects, the best way then is generally to avoid them. Montanus, *consil.* 229. to the Earl of Montfort, a courtier, and his melancholy patient, adviseth him to leave the court, by reason of those continual discontents, crosses, abuses, "cares, suspicions, emulations, ambition, anger, jealousy, which that place afforded, and which surely caused him to be so melancholy at the first:" *Maxima quæque domus servis est plena superbis*; a company of scoffers and proud jacks are commonly conversant and attend in such places, and able to make any man that is of a soft, quiet disposition (as many times they do) *ex stulto insanum*, if once they humour him, a very idiot, or stark mad. A thing too much practised in all common societies, and they have no better sport than to make themselves merry by abusing some silly fellow, or to take advantage of another man's weakness. In such cases as in a plague, the best remedy is *cito longe tarde*: (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone far enough off, and not to be overhasty in his return. If he be so stupid that he do not apprehend it, his friends should take some order, and by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all means seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his means otherwise will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to entangle himself, his want of employment will be his undoing. If he have sustained any great

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loss, suffered a repulse, disgrace, &c., if it be possible, relieve him. If he desire aught, let him be satisfied; if in suspense, fear, suspicion, let him be secured: and if it may conveniently be, give him his heart's content; for the body cannot be cured till the mind be satisfied. Socrates, in Plato, would prescribe no physic for Charmides' headache, "till first he had eased his troubled mind; body and soul must be cured together, as head and eyes."

"Oculum non curabis sine toto capite,  
Nec caput sine toto corpora,  
Nec totum corpus sine anima."

(E græco. "You shall not cure the eye, unless you cure the whole head also; nor the head, unless the whole body; nor the whole body, unless the soul besides.")

If that may not be hoped or expected, yet ease him with comfort, cheerful speeches, fair promises, and good words, persuade him, advise him. "Many," saith Galen, "have been cured by good counsel and persuasion alone." "Heaviness of the heart of man doth bring it down, but a good word rejoiceth it," Prov. xii. 25. "And there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health," ver. 18. *Oratio, namque saucii animi est remedium*, a gentle speech is the true cure of a wounded soul, as Plutarch contends out of Aeschylus and Euripides: "if it be wisely administered it easeth grief and pain, as diverse remedies do many other diseases." 'Tis *incantationis instar*, a charm, *æstuantis animi refrigerium*, that true Nepenthe of Homer, which was no Indian plant, or feigned medicine, which Epidamna, Thonis' wife, sent Helena for a token, as Macrobius, 7. *Saturnal*. Goropius *Hermat. lib. 9*. Greg. Nazianzen, and others suppose, but opportunity of speech: for Helena's bowl, Medea's unction, Venus's girdle, Circe's cup, cannot so enchant, so forcibly move or alter as it doth. A letter sent or read will do as much; *multum allevor quum tuas literas lego*, I am much eased, as Tully wrote to Pomponius Atticus, when I read thy letters, and as Julianus the Apostate once signified to Maximus the philosopher; as Alexander slept with Homer's works, so do I with thine epistles, *tanquam Pæoniis medicamentis, easque assidue tanquam, recentes et novas iteramus; scribe ergo, et assidue scribe*, or else come thyself; *amicus ad amicum venies*. Assuredly a wise and well-spoken man may do what he will in such a case; a good orator alone, as Tully holds, can alter affections by power of his eloquence, "comfort such as are afflicted, erect such as are depressed, expel and mitigate fear, lust, anger," &c. And how powerful is the charm of a discreet and dear friend? *Ille regit dictis animos et temperat iras*. What may not he effect? As Chremes told Menedemus, "Fear not, conceal it not, O friend! but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsel, or in the matter itself." Arnoldus, *lib. 1. breviar. cap. 18*. speaks of a usurer in his time, that upon a loss, much melancholy and discontent, was so cured. As imagination, fear, grief, cause such passions, so conceits alone, rectified by good hope, counsel, &c., are able again to help: and 'tis incredible how much they can do in such a case, as Trincavellius illustrates by an example of a patient of his; Porphyrius, the philosopher, in Plotinus's life (written by him), relates, that being in a discontented humour through insufferable anguish of mind, he was going to make away himself: but meeting by chance his master Plotinus, who perceiving by his distracted looks all was not well, urged him to confess his grief: which when he had heard, he used such comfortable speeches, that he redeemed him *e faucibus Erebi*, pacified his unquiet mind, insomuch that he

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was easily reconciled to himself, and much abashed to think afterwards that he should ever entertain so vile a motion. By all means, therefore, fair promises, good words, gentle persuasions, are to be used, not to be too rigorous at first, "or to insult over them, not to deride, neglect, or contemn," but rather, as Lemnius exhorteth, "to pity, and by all plausible means to seek to redress them:" but if satisfaction may not be had, mild courses, promises, comfortable speeches, and good counsel will not take place; then as Christophorus a Vega determines, *lib. 3. cap. 14. de Mel.* to handle them more roughly, to threaten and chide, saith Altomarus, terrify sometimes, or as Salvianus will have them, to be lashed and whipped, as we do by a starting horse, that is affrighted without a cause, or as Rhasis adviseth, "one while to speak fair and flatter, another while to terrify and chide, as they shall see cause."

When none of these precedent remedies will avail, it will not be amiss, which Savanarola and Aelian Montaltus so much commend, *clavum clavo pellere*, "to drive out one passion with another, or by some contrary passion," as they do bleeding at nose by letting blood in the arm, to expel one fear with another, one grief with another. Christophorus a Vega accounts it rational physic, *non alienum a ratione*: and Lemnius much approves it, "to use a hard wedge to a hard knot," to drive out one disease with another, to pull out a tooth, or wound him, to geld him, saith Platerus, as they did epileptical patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of the other; "and I knew one that was so cured of a quartan ague, by the sudden coming of his enemies upon him." If we may believe Pliny, whom Scaliger calls *mendaciorum patrem*, the father of lies, Q. Fabius Maximus, that renowned consul of Rome, in a battle fought with the king of the Allobroges, at the river Isaurus, was so rid of a quartan ague. Valesius, in his controversies, holds this an excellent remedy, and if it be discreetly used in this malady, better than any physic.

Sometimes again by some feigned lie, strange news, witty device, artificial invention, it is not amiss to deceive them. "As they hate those," saith Alexander, "that neglect or deride, so they will give ear to such as will soothe them up. If they say they have swallowed frogs or a snake, by all means grant it, and tell them you can easily cure it;" 'tis an ordinary thing. Philodotus, the physician, cured a melancholy king, that thought his head was off, by putting a leaden cap thereon; the weight made him perceive it, and freed him of his fond imagination. A woman, in the said Alexander, swallowed a serpent as she thought; he gave her a vomit, and conveyed a serpent, such as she conceived, into the basin; upon the sight of it she was amended. The pleasantest dotage that ever I read, saith Laurentius, was of a gentleman at Senes in Italy, who was afraid to piss, lest all the town should be drowned; the physicians caused the bells to be rung backward, and told him the town was on fire, whereupon he made water, and was immediately cured. Another supposed his nose so big that he should dash it against the wall if he stirred; his physician took a great piece of flesh, and holding it in his hand, pinched him by the nose, making him believe that flesh was cut from it. Forestus, *obs. lib. 1.* had a melancholy patient, who thought he was dead, "he put a fellow in a chest, like a dead man, by his bedside, and made him rear himself a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat? He told him yea; whereupon he did eat likewise and was cured." Lemnius, *lib. 2. cap.*

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*6. de 4. complex*, hath many such instances, and Jovianus Pontanus, *lib. 4. cap. 2. of Wisd.* of the like; but amongst the rest I find one most memorable, registered in the French chronicles of an advocate of Paris before mentioned, who believed verily he was dead, &c. I read a multitude of examples of melancholy men cured by such artificial inventions.

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### SUBJECT. III.--*Music a remedy.*

Many and sundry are the means which philosophers and physicians have prescribed to exhilarate a sorrowful heart, to divert those fixed and intent cares and meditations, which in this malady so much offend; but in my judgment none so present, none so powerful, none so apposite as a cup of strong drink, mirth, music, and merry company. Ecclus. xl. 20. "Wine and music rejoice the heart." Rhasis, *cont. 9. Tract. 15.* Altomarus, *cap. 7.* Aelianus Montaltus, *c. 26.* Ficinus, Bened. Victor. Faventinus are almost immoderate in the commendation of it; a most forcible medicine Jacchinus calls it: Jason Pratensis, "a most admirable thing, and worthy of consideration, that can so mollify the mind, and stay those tempestuous affections of it." *Musica est mentis medicina mæstæ*, a roaring-meg against melancholy, to rear and revive the languishing soul; "affecting not only the ears, but the very arteries, the vital and animal spirits, it erects the mind, and makes it nimble." Lemnius, *instit. cap. 44.* This it will effect in the most dull, severe and sorrowful souls, "expel grief with mirth, and if there be any clouds, dust, or dregs of cares yet lurking in our thoughts, most powerfully it wipes them all away," Salisbur. *polit. lib. 1. cap. 6.* and that which is more, it will perform all this in an instant: "Cheer up the countenance, expel austerity, bring in hilarity" (Girald. Camb. *cap. 12. Topog. Hiber.*) "inform our manners, mitigate anger;" Athenæus (*Dipnosophist. lib. 14. cap. 10.*) calleth it an infinite treasure to such as are endowed with it: *Dulcisonum reficit tristia corda melos*, Eobanus Hessus. Many other properties Cassiodorus, *epist. 4.* reckons up of this our divine music, not only to expel the greatest griefs, but "it doth extenuate fears and furies, appeaseth cruelty, abateth heaviness, and to such as are watchful it causeth quiet rest; it takes away spleen and hatred," be it instrumental, vocal, with strings, wind, *Quæ, a spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomeness and heaviness of the soul. Labouring men that sing to their work, can tell as much, and so can soldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like music animates; *metus enim mortis*, as Censorinus informeth us, *musica depellitur.* "It makes a child quiet," the nurse's song, and many times the sound of a trumpet on a sudden, bells ringing, a carman's whistle, a boy singing some ballad tune early in the streets, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerful a thing that it ravisheth the soul, *regina sensuum*, the queen of the senses, by sweet pleasure (which is a happy cure), and corporal tunes pacify our incorporeal soul, *sine ore loquens, dominatum in animam exercet*, and carries it beyond itself, helps, elevates, extends it. Scaliger, *exercit. 302*, gives a reason of these effects, "because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it," or else the mind, as some suppose harmonically composed, is roused up at the tunes of music. And 'tis not only men that are so affected, but almost all other creatures. You know the tale of Hercules Gallus, Orpheus, and Amphion, *felices animas* Ovid calls them, that could *saxa movere sono testudinis*, &c. make stocks and stones, as well as beasts and other animals, dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo præbuit agna latus; clamorus graculus,*

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*stridula cornix, et Jovis aquila*, as Philostratus describes it in his images, stood all gaping upon Orpheus; and trees pulled up by the roots came to hear him, *Et comitem quercum pinus amica trahit*.

Arion made fishes follow him, which, as common experience evinceth, are much affected with music. All singing birds are much pleased with it, especially nightingales, if we may believe Calcagninus; and bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behind. "Harts, hinds, horses, dogs, bears, are exceedingly delighted with it." Scal, *exerc. 302*. Elephants, Agrippa adds, *lib. 2. cap. 24*. and in Lydia in the midst of a lake there be certain floating islands (if ye will believe it), that after music will dance.

But to leave all declamatory speeches in praise of divine music, I will confine myself to my proper subject: besides that excellent power it hath to expel many other diseases, it is a sovereign remedy against despair and melancholy, and will drive away the devil himself. Canus, a Rhodian fiddler, in Philostratus, when Apollonius was inquisitive to know what he could do with his pipe, told him, "That he would make a melancholy man merry, and him that was merry much merrier than before, a lover more enamoured, a religious man more devout." Ismenias the Theban, Chiron the centaur, is said to have cured this and many other diseases by music alone: as now they do those, saith Bodine, that are troubled with St. Vitus's Bedlam dance. Timotheus, the musician, compelled Alexander to skip up and down, and leave his dinner (like the tale of the Friar and the Boy), whom Austin, *de civ. Dei, lib. 17. cap. 14*. so much commends for it. Who hath not heard how David's harmony drove away the evil spirits from king Saul, 1 Sam. xvi. and Elisha when he was much troubled by importunate kings, called for a minstrel, "and when he played, the hand of the Lord came upon him," 2 Kings iii. Censorinus *de natali, cap. 12*. reports how Asclepiades the physician helped many frantic persons by this means, *phreneticorum mentes morbo turbatas* -- Jason Pratensis, *cap. de Mania*, hath many examples, how Clinias and Empedocles cured some desperately melancholy, and some mad by this our music. Which because it hath such excellent virtues, belike Homer brings in Phemius playing, and the Muses singing at the banquet of the gods. Aristotle, *Polit. l. 8. c. 5*, Plato 2. *de legibus*, highly approve it, and so do all politicians. The Greeks, Romans, have graced music, and made it one of the liberal sciences, though it be now become mercenary. All civil Commonwealths allow it: Cneius Manlius (as Livius relates) *anno ab urb. cond. 567*. brought first out of Asia to Rome singing wenches, players, jesters, and all kinds of music to their feasts. Your princes, emperors, and persons of any quality, maintain it in their courts; no mirth without music. Sir Thomas More, in his absolute Utopian commonwealth, allows music as an appendix to every meal, and that throughout, to all sorts. Epictetus calls *mensam mutam præsepe*, a table without music a manger: for "the concert of musicians at a banquet is a carbuncle set in gold; and as the signet of an emerald well trimmed with gold, so is the melody of music in a pleasant banquet." Ecclus. xxxii. 5, 6. Louis the Eleventh, when he invited Edward the Fourth to come to Paris, told him that as a principal part of his entertainment, he should hear sweet voices of children, Ionic and Lydian tunes, exquisite music, he should have a --, and the cardinal of Bourbon to be his confessor, which he used as a most plausible argument: as to a sensual man indeed it is. Lucian in his book, *de saltatione*, is not ashamed to confess that he took infinite delight in singing, dancing, music, women's company, and such like pleasures: "and if thou" (saith he) "didst but hear them play and

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dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thyself, without doubt thou wilt be taken with it." So Scaliger ingenuously confesseth, *exercit.* 274. "I am beyond all measure affected with music, I do most willingly behold them dance, I am mightily detained and allured with that grace and comeliness of fair women, I am well pleased to be idle amongst them." And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided always, his disease proceed not originally from it, that he be not some light *inamarato*, some idle fantastic, who capers in conceit all the day long, and thinks of nothing else, but how to make jigs, sonnets, madrigals, in commendation of his mistress. In such cases music is most pernicious, as a spur to a free horse will make him run himself blind, or break his wind; *Incitamentum enim amoris musica*, for music enchants, as Menander holds, it will make such melancholy persons mad, and the sound of those jigs and hornpipes will not be removed out of the ears a week after. Plato for this reason forbids music and wine to all young men, because they are most part amorous, *ne ignis addatur igni*, lest one fire increase another. Many men are melancholy by hearing music, but it is a pleasing melancholy that it causeth; and therefore to such as are discontent, in woe, fear, sorrow, or dejected, it is a most present remedy: it expels cares, alters their grieved minds, and easeth in an instant. Otherwise, saith Plutarch, *Musica magis dementat quam vinum*; music makes some men mad as a tiger; like Astolphos' horn in Ariosto; or Mercury's golden wand in Homer, that made some wake, others sleep, it hath divers effects: and Theophrastus right well prophesied, that diseases were either procured by music, or mitigated.

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### SUBSECT. IV.--Mirth and merry company, fair objects, remedies.

Mirth and merry company may not be separated from music, both concerning and necessarily required in this business. "Mirth," (saith Vives) "purgeth the blood, confirms health, causeth a fresh, pleasing, and fine colour," prorogues life, whets the wit, makes the body young, lively and fit for any manner of employment. The merrier the heart the longer the life; "A merry heart is the life of the flesh," Prov. xiv. 30. "Gladness prolongs his days," Ecclus. xxx. 22; and this is one of the three Salernitan doctors, Dr. Merryman, Dr. Diet, Dr. Quiet, which cure all diseases -- *Mens hilaris, requies, moderata dieta*. Gomesius, *præfat. lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) "we cure many passions of the mind in ourselves, and in our friends;" which Galateus assigns for a cause why we love merry companions: and well they deserve it, being that as Magninus holds, a merry companion is better than any music, and as the saying is, *comes jucundus in via pro vehiculo*, as a wagon to him that is wearied on the way. *Jucunda confabulatio, sales, joci*, pleasant discourse, jests, conceits, merry tales, *melliti verborum globuli*, as Petronius, Pliny, Spondanus, Caelius, and many good authors plead, are that sole Nepenthes of Homer, Helena's bowl, Venus's girdle, so renowned of old to expel grief and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applied. In a word,

"Amor, voluptas, Venus, gaudium,  
Jocus, ludus, sermo suavis, suaviatio."

"Gratification, pleasure, love, joy,  
Mirth, sport, pleasant words and no alloy,"

are the true Nepenthes. For these causes our physicians generally prescribe this as a principal engine to batter the walls of melancholy, a chief antidote, and a sufficient cure of itself. "By all means" (saith Mesue) "procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all enticements and fair promises, the sight of excellent beauties, attires, ornaments, delightful passages to distract their minds from fear and sorrow, and such things on which they are so fixed and intent." "Let them use hunting, sports, plays, jests, merry company," as Rhasis prescribes, "which will not let the mind be molested, a cup of good drink now and then, hear music, and have such companions with whom they are especially delighted;" "merry tales or toys, drinking, singing, dancing, and whatsoever else may procure mirth:" and by no means, saith Guianerius, suffer them to be alone. Benedictus Victorius Faventinus, in his empirics, accounts it an especial remedy against melancholy, "to hear and see singing, dancing, maskers, mummers, to converse with such merry fellows and fair maids." "For the beauty of a woman cheereth the countenance," Ecclus. xxxvi. 22. Beauty alone is a sovereign remedy against fear, grief, and all melancholy fits; a charm, as Peter de la Seine and many other writers affirm, a banquet itself; he gives instance in discontented Menelaus, that was so often freed by Helena's fair face: and Tully, *3 Tusc.* cites Epicurus as a chief patron of this



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tenet. To expel grief, and procure pleasure, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, plays, and above the rest, exquisite beauties, *quibus oculi jucunde moventur et animi*, are most powerful means, *obvia forma*, to meet or see a fair maid pass by, or to be in company with her. He found it by experience, and made good use of it in his own person, if Plutarch belie him not; for he reckons up the names of some more elegant pieces; Leontia, Boedina, Hedieia, Nicedia, that were frequently seen in Epicurus' garden, and very familiar in his house. Neither did he try it himself alone, but if we may give credit to Atheneus, he practised it upon others. For when a sad and sick patient was brought unto him to be cured, "he laid him on a down bed, crowned him with a garland of sweet-smelling flowers, in a fair perfumed closet delicately set out, and after a portion or two of good drink, which he administered, he brought in a beautiful young wench that could play upon a lute, sing, and dance," &c. Tully, 3. *Tusc.* scoffs at Epicurus, for this his profane physic (as well he deserved), and yet Phavorinus and Stobeus highly approve of it; most of our looser physicians in some cases, to such parties especially, allow of this; and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, *et incitandos ad Venerem*, as Rodericus a Fonseca will, *aspectu et contactu pulcherrimarum fœminarum*, to be drawn to such consorts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himself. *Dulce est desipere in loco*, to play the fool now and then is not amiss, there is a time for all things. Grave Socrates would be merry by fits, sing, dance, and take his liquor too, or else Theodoret belies him; so would old Cato, Tully by his own confession, and the rest. Xenophon, in his *Sympos.* brings in Socrates as a principal actor, no man merrier than himself, and sometimes he would "ride a cockhorse with his children."--*equitare in arundine longa.* (Though Alcibiades scoffed at him for it) and well he might; for now and then (saith Plutarch) the most virtuous, honest, and gravest men will use feasts, jests, and toys, as we do sauce to our meats. So did Scipio and Laelius,

"Qui ubi se a vulgo et scena in secreta remorant,  
Virtus Scipiadae et mitis sapientia Læli,  
Nugari cum illo, et discincti ludere, donec  
Decoqueretur olus, soliti"-----

"Valorous Scipio and gentle Lælius,  
Removed from the scene and rout so clamorous,  
Were wont to recreate themselves their robes laid by,  
Whilst supper by the cook was making ready."

Machiavel, in the eighth book of his Florentine history, gives this note of Cosmo de Medici, the wisest and gravest man of his time in Italy, that he would "now and then play the most egregious fool in his carriage, and was so much given to jesters, players and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him." Now methinks he did well in it, though Salisburiensis be of opinion, that magistrates, senators, and grave men, should not descend to lighter sports, *ne respublica ludere videatur*: but as Themistocles, still keep a stern and constant carriage. I commend Cosmo de Medici and Castruccio Castrucanus, than

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whom Italy never knew a worthier captain, another Alexander, if Machiavel do not deceive us in his life: "when a friend of his reprehended him for dancing beside his dignity," (belike at some cushion dance) he told him again, *qui sapit interdium, vix unquam noctii desipit*, he that is wise in the day may dote a little in the night. Paulus Jovius relates as much of Pope Leo Decimus, that he was a grave, discreet, staid man, yet sometimes most free, and too open in his sports. And 'tis not altogether unfit or misbeseeming the gravity of such a man, if that decorum of time, place, and such circumstances be observed. *Misce stultitiam consiliis brevem*--and as he said in an epigram to his wife, I would have every man say to himself, or to his friend,

"Moll, once in pleasant company by chance,  
I wished that you for company would dance:  
Which you refus'd, and said, your years require,  
Now, matron-like, both manners and attire.  
Well, Moll, if needs you will be matron-like,  
Then trust to this, I will thee matron-like:  
Yet so to you my love, may never lessen,  
As you for church, house, bed, observe this lesson:  
Sit in the church as solemn as a saint,  
No deed, word, thought, your due devotion taint:  
Veil, if you will, your head, your soul reveal  
To him that only wounded souls can heal:  
Be in my house as busy as a bee.  
Having a sting for every one but me;  
Buzzing in every corner, gath'ring honey:  
Let nothing waste, that costs or yieldeth money.  
And when thou seest my heart to mirth incline,  
Thy tongue, wit, blood, warm with good cheer and wine:  
Then of sweet sports let no occasion scape,  
But be as wanton, toying as an ape."

Those old Greeks had their *Lubentiam Deam*, goddess of pleasure, and the Lacedaemonians, instructed from Lycurgus, did *Deo Risui sacrificare*, after their wars especially, and in times of peace, which was used in Thessaly, as it appears by that of Apuleius, who was made an instrument of their laughter himself: "Because laughter and merriment was to season their labours and modester life." *Risus enim divum atque; hominum est aeterna voluptas*. Princes use jesters, players, and have those masters of revels in their courts. The Romans at every supper (for they had no solemn dinner) used music, gladiators, jesters, &c. as Suetonius relates of Tiberius, Dion of Commodus, and so did the Greeks. Besides music, in Xenophon's *Sympos. Philippus ridendi artifex*, Philip, a jester, was brought to make sport. Paulus Jovius, in the eleventh book of his history, hath a pretty digression of our English customs, which howsoever some may misconstrue, I, for my part, will interpret to the best. "The whole nation beyond all other mortal men, is most given to banqueting and feasts; for they prolong them many hours together, with dainty cheer, exquisite music, and facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night." Volateran gives the same testimony of this island, commending our jovial manner of entertainment and good mirth, and methinks he saith well, there is no harm in it; long may they use it, and all such modest sports.

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Ctesias reports of a Persian king, that had 150 maids attending at his table, to play, sing, and dance by turns; and Lil. Geraldus of an Egyptian prince, that kept nine virgins still to wait upon him, and those of most excellent feature, and sweet voices, which afterwards gave occasion to the Greeks of that fiction of the nine Muses. The king of Ethiopia in Africa, most of our Asiatic princes have done so and do; those Sophies, Mogors, Turks, &c. solace themselves after supper amongst their queens and concubines, *quæ jucundioris oblectamenti causa* (saith mine author) *coram rege psallere et saltare consueverant*, taking great pleasure to see and hear them sing and dance. This and many such means to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of man's life. What shall I say, then, but to every melancholy man,

"Utere convivis, non tristibus utere amicis,  
Quos nugæ et risus, et joca salsa juvant."

"Feast often, and use friends not still so sad,  
Whose jests and merriments may make thee glad."

Use honest and chaste sports, scenical shows, plays, games; *Accedant juvenumque Chori, mistæque puellæ*. And as Marsilius Ficinus concludes an epistle to Bernard Canisianus, and some other of his friends, will I this tract to all good students, "Live merrily, O my friends, free from cares, perplexity, anguish, grief of mind, live merrily," *lætitia cælum vos creavit*: "Again and again I request you to be merry, if anything trouble your hearts, or vex your souls, neglect and contemn it, let it pass. And this I enjoin you, not as a divine alone, but as a physician; for without this mirth, which is the life and quintessence of physic, medicines, and whatsoever is used and applied to prolong the life of man, is dull, dead, and of no force." *Dum fata sinunt, vivite læti* (Seneca), I say be merry.

"Nec lusibus virentem Viduemus hanc juventam."

It was Tiresias the prophet's council to Menippus, that travelled all the world over, even down to hell itself to seek content, and his last farewell to Menippus, to be merry. "Contemn the world" (saith he) "and count that is in it vanity and toys; this only covet all thy life long; be not curious, or over solicitous in anything, but with a well composed and contented estate to enjoy thyself, and above all things to be merry."

"Si Numerus uti censet sine amore jocisque,  
Nil est jucundum, vivas in amore jocisque."

("If the world think that nothing can be happy without love and mirth, then live in love and jollity.")

Nothing better (to conclude with Solomon, Eccles. iii. 22), "than that a man should rejoice in his affairs." 'Tis the same advice which every physician in this case rings to his patient, as Capivaccius to his, "avoid overmuch study and perturbations of the mind, and as much as in thee lies live at heart's-ease:" Prosper Calenus to that melancholy Cardinal Caesius, "amidst thy serious studies and business, use jests and conceits, plays and toys, and whatsoever else may recreate thy mind." Nothing better than mirth and merry company in this malady. "It begins with

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sorrow" (saith Montanus), "it must be expelled with hilarity."

But see the mischief; many men, knowing that merry company is the only medicine against melancholy, will therefore neglect their business; and in another extreme, spend all their days among good fellows in a tavern or an alehouse, and know not otherwise how to bestow their time but in drinking; malt-worms, men-fishes, or water-snakes, *Qui bibunt solum ranarum more, nihil comedentes*, like so many frogs in a puddle. 'Tis their sole exercise to eat, and drink; to sacrifice to Volupia, Rumina, Edulica, Potina, Mellona, is all their religion. They wish for Philoxenus' neck, Jupiter's trinoctium, and that the sun would stand still as in Joshua's time, to satisfy their lust, that they might *dies noctesque pergræcari et bibere*. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every rogue's company, to take tobacco and drink, to roar and sing scurrilous songs in base places.

"Invenies aliquem cum percussore jacentem,  
Permistum nautis, aut furibus, aut fugitivis."

(Juven. sat. 8. "You will find him beside some cutthroat, along with sailors, or thieves, or runaways.")

Which Thomas Erastus objects to Paracelsus, that he would be drinking all day long with carmen and tapsters in a brothel-house, is too frequent among us, with men of better note: like Timocreon of Rhodes, *multa bibens, et multa vorans*, &c. They drown their wits, seethe their brains in ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheums, dropsies, calentures, tremor, get swollen jugulars, pimpled red faces, sore eyes, &c.; heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies; for drink drowns more than the sea and all the rivers that fall into it (mere fungus and casks), confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is a help to their undoing. *Quid refert morbo an ferro pereamve ruina?* (Hor. "What does it signify whether I perish by disease or by the sword?") When the Black Prince went to set the exiled king of Castile into his kingdom, there was a terrible battle fought between the English and the Spanish: at last the Spanish fled, the English followed them to the river side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell me what difference is between drowning and killing? As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As Hermione lamented in Euripides, *malæ mulieres me fecerunt malam*. Evil company marred her, may they justly complain, bad companions have been their bane. For, *malus malum vult ut sit sui similis*; one drunkard in a company, one thief, one whoremaster, will by his goodwill make all the rest as bad as himself,

-----"Et si Nocturnos jures te formidare vapores,"

(Hor "Although you swear that you dread the night air.")

be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as they do; yea, though it be to the prejudice of your health, you must drink *venenum pro vino*. And so like grasshoppers, whilst they sing over their cups all summer, they starve in winter; and for a little vain merriment shall find a sorrowful reckoning in

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the end.

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### SECT. III. MEMB. I.

#### ***A Consolatory Digression, containing the Remedies of all manner of Discontents.***

Because in the preceding section I have made mention of good counsel, comfortable speeches, persuasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yield, and many times a sole sufficient cure of themselves; I have thought fit in this following section, a little to digress (if at least it be to digress in this subject), to collect and glean a few remedies, and comfortable speeches out of our best orators, philosophers, divines, and fathers of the church, tending to this purpose. I confess, many have copiously written of this subject, Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Grantor, Lucian, Boethius: and some of late, Sadoletus, Cardan, Budaeus, Stella, Petrarch, Erasmus, besides Austin, Cyprian, Bernard, &c. And they so well, that as Hierome in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dried up, they might be copiously irrigated from those well-springs: and I shall but *actum agere*; yet because these tracts are not so obvious and common, I will epitomise, and briefly insert some of their divine precepts, reducing their voluminous and vast treatises to my small scale; for it were otherwise impossible to bring so great vessels into so little a creek. And although (as Cardan said of his book *de consol.*) "I know beforehand, this tract of mine many will contemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them insufficient to ease their grieved minds, and comfort their misery:" yet I will go on; for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the inconstancy of human felicity, others' misery; and to such as are distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort. "'Tis true, no medicine can cure all diseases, some affections of the mind are altogether incurable; yet these helps of art, physic, and philosophy must not be contemned." Arrianus and Plotinus are stiff in the contrary opinion, that such precepts can do little good. Boethius himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Insana stultæ mentis hæc solatia*.

"Words add no courage," which Catiline once said to his soldiers, "a captain's oration doth not make a coward a valiant man:" and as Job feelingly said to his friends, "you are but miserable comforters all." 'Tis to no purpose in that vulgar phrase to use a company of obsolete sentences, and familiar sayings: as Plinius Secundus, being now sorrowful and heavy for the departure of his dear friend Cornelius Rufus, a Roman senator, wrote to his fellow Tiro in like case, *adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audivi, quæ legi omnia, tanto dolore superantur*, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except trivial consolations, ordinary speeches, and known persuasions in this behalf will be of small force; what can any man say that

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hath not been said? To what end are such parænetical discourses? you may as soon remove Mount Caucasus, as alter some men's affections. Yet sure I think they cannot choose but do some good, and comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure. *Non meus hic sermo*, 'tis not my speech this, but of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles. If I make nothing, as Montaigne said in like case, I will mar nothing; 'tis not my doctrine but my study, I hope I shall do nobody wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own; so Tully, Cardan, and Boethius wrote *de consol.* as well to help themselves as others; be it as it may I will essay.

Discontents and grievances are either general or particular; general are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, epidemical diseases which afflict whole kingdoms, territories, cities; or peculiar to private men, as cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. Generally all discontent, *homines quatimur fortunæ, salo*. No condition free, *quisque suos patimur manes*. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as he saith, our whole life is a glycypticron, a bitter sweet passion, honey and gall mixed together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as Cardan infers, "who art thou that hopest to go free? Why dost thou not grieve thou art a mortal man, and not governor of the world?" *Ferre quam sortem patiuntur omnes, Nemo recuset*, "If it be common to all, why should one man be more disquieted than another?" If thou alone wert distressed, it were indeed more irksome, and less to be endured; but when the calamity is common, comfort thyself with this, thou hast more fellows, *Solamen miseris socios habuisse doloris*; 'tis not thy sole case, and why shouldst thou be so impatient? "Aye, but alas we are more miserable than others, what shall we do? Besides private miseries, we live in perpetual fear and danger of common enemies: we have Bellona's whips, and pitiful outcries, for epithalamiums; for pleasant music, that fearful noise of ordnance, drums, and warlike trumpets still sounding in our ears; instead of nuptial torches, we have firing of towns and cities; for triumphs, lamentations; for joy, tears." "So it is, and so it was, and so it ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a reciprocal course, joys and sorrows are annexed, and succeed one another." It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*, as Tully deems out of an old poet, "that which is necessary cannot be grievous." If it be so, then comfort thyself in this, "that whether thou wilt or no, it must be endured:" make a virtue of necessity, and conform thyself to undergo it. *Si longa est, levis est; si gravis est, brevis est*. If it be long, 'tis light; if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, time will wear it out; custom will ease it; oblivion is a common medicine for all losses, injuries, griefs, and detriments whatsoever, "and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us:" *Atque hæc olim meminisse juvabit*, "recollection of the past is pleasant." "the privation and want of a thing many times makes it more pleasant and delightsome than before it was." We must not think the happiest of us all to escape here without

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some misfortunes,

-----"Usque adeo nulla est sincera voluptas,  
Solicitemque aliquid lætis intervenit."-----

(Ovid. "For there is no pleasure perfect, some anxiety always intervenes.")

Heaven and earth are much unlike: "Those heavenly bodies indeed are freely carried in their orbs without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have diverse hindrances, oppositions still crossing, interrupting their endeavours and desires, and no mortal man is free from this law of nature." We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, *Fortuna nunquam perpetuo est bona*. And as Minutius Felix, the Roman consul, told that insulting Coriolanus, drunk with his good fortunes, look not for that success thou hast hitherto had; "It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse." Even so it fell out to him as he foretold. And so to others, even to that happiness of Augustus; though he were Jupiter's almoner, Pluto's treasurer, Neptune's admiral, it could not secure him. Such was Alcibiades's fortune, Narsetes, that great Gonsalvus, and most famous men's, that as Jovius concludes, "it is almost fatal to great princes, through their own default or otherwise circumvented with envy and malice, to lose their honours, and die contumeliously." 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum*,

"There's no perfection is so absolute,  
That some impurity doth not pollute."

Whatsoever is under the moon is subject to corruption, alteration; and so long as thou livest upon earth look not for other. "Thou shalt not here find peaceable and cheerful days, quiet times, but rather clouds, storms, calumnies, such is our fate." And as those errant planets in their distinct orbs have their several motions, sometimes direct, stationary, retrograde, in apogee, perigee, oriental, occidental, combust, feral, free, and as our astrologers will, have their fortitudes and debilities, by reason of those good and bad irradiations, conferred to each other's site in the heavens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, ebb and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from ourselves as others.

Yea, but thou thinkest thou art more miserable than the rest, other men are happy but in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thyself. Yet if, as Socrates said, "All men in the world should come and bring their grievances together, of body, mind, fortune, sores, ulcers, madness, epilepsies, agues, and all those common calamities of beggary, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion? or be as thou art? Without question thou wouldst be as thou art." If some Jupiter should say, to give us all content,

"Jam faciam quod vultis; eris tu, qui modo miles,  
Mercator; tu consultus modo, rusticus; hinc vos,  
Vos hinc mutatis discedite partibus; eia



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Quid slatis? nolint."

"Well be't so then; you master soldier  
Shall be a merchant; you sir lawyer  
A country gentlemen; go you to this,  
That side you; why stand ye? it's well as 'tis."

"Every man knows his own, but not others' defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes," not to examine or consider other men's, not to compare themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they have, or ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: to look still on them that go before, but not on those infinite numbers that come after. "Whereas many a man would think himself in heaven, a pretty prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest and accountest a most vile and wretched estate." How many thousands want that which thou hast? how many myriads of poor slaves, captives, of such as work day and night in coal-pits, tin-mines, with sore toil to maintain a poor living, of such as labour in body and mind, live in extreme anguish, and pain, all which thou art free from? *O fortunatos nimium bona si sua norint*: Thou art most happy if thou couldst be content, and acknowledge thy happiness; *Rem carendo, non fruendo cognoscimus*, ("You know the value of a thing from wanting more than from enjoying it.") when thou shalt hereafter come to want that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past thou wilt say thou wert most happy: and after a little miss, wish with all thine heart thou hadst the same content again, mightst lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, rest satisfied, *desine, intuensque in aliorum infortunia solare mentem*, comfort thyself with other men's misfortunes, and as the mouldwarp in Aesop told the fox, complaining for want of a tail, and the rest of his companions, *tacete, quando me oculis captum videtis*, you complain of toys, but I am blind, be quiet. I say to thee be thou satisfied. It is recorded of the hares, that with a general consent they went to drown themselves, out of a feeling of their misery; but when they saw a company of frogs more fearful than they were, they began to take courage, and comfort again. Compare thine estate with others. *Similes aliorum respice casus, mitius ista feres*. Be content and rest satisfied, for thou art well in respect to others: be thankful for that thou hast, that God hath done for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. *Quicquid vult habere nemo potest*, no man can have what he will, *Illud potest nolle quod non habet*, he may choose whether he will desire that which he hath not. Thy lot is fallen, make the best of it. "If we should all sleep at all times," (as Endymion is said to have done) "who then were happier than his fellow?" Our life is but short, a very dream, and while we look about *immortalitas adest*, eternity is at hand: "Our life is a pilgrimage on earth, which wise men pass with great alacrity." If thou be in woe, sorrow, want, distress, in pain, or sickness, think of that of our apostle, "God chastiseth them whom he loveth: they that sow in tears, shall reap in joy," Psal. cxxvi. 6. "As the furnace proveth the potter's vessel, so doth temptation try men's thoughts," Eccl. xxv. 5, 'tis for thy good, *Periisses nisi periisses*: hadst thou not been so visited, thou hadst been utterly undone:

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"as gold in the fire," so men are tried in adversity. *Tribulatio ditut*: and which Camerarius hath well shadowed in an emblem of a thresher and corn,

"Si tritura absit paleis sunt abdita grana,  
Nos crux mundanis separat a paleis:"

"As threshing separates from straw the corn,  
By crosses from the world's chaff are we born."

'Tis the very same which Chrysostom comments, *hom. 2. in 3 Mat.* "Corn is not separated but by threshing, nor men from worldly impediments but by tribulation." 'Tis that which Cyprian ingeminates, *Ser. 4. de immort.* 'Tis that which Hierom, which all the fathers inculcate, "so we are catechised for eternity." 'Tis that which the proverb insinuates. *Nocumentum documentum*; 'tis that which all the world rings in our ears. *Deus unicum habet filium sine peccato, nullum sine flagello*: God, saith Austin, hath one son without sin, none without correction. "An expert seaman is tried in a tempest, a runner in a race, a captain in a battle, a valiant man in adversity, a Christian in temptation and misery." *Basil, hom. 8.* We are sent as so many soldiers into this world, to strive with it, the flesh, the devil; our life is a warfare, and who knows it not? *Non est ad astra mollis e terris via*: "and therefore peradventure this world here is made troublesome unto us," that, as Gregory notes, "we should not be delighted by the way, and forget whither we are going."

"Ite nunc fortes, ubi celsa magni  
Ducit exempli via, cur inertii  
Terga nudatis? superata tellus  
Sidera donat."

(Bæthius l. 5. met. ult, "Go now, brave fellows, whither the lofty path of a great example leads. Why do you stupidly expose your backs? The earth brings the stars to subjection.")

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances: on the other side you have many pleasant sports, objects, sweet smells, delightsome tastes, music, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thyself, as it was said to Agar in the wilderness, "God sees thee, he takes notice of thee:" there is a God above that can vindicate thy cause, that can relieve thee. And surely Seneca thinks he takes delight in seeing thee. "The gods are well pleased when they see great men contending with adversity," as we are to see men fight, or a man with a beast. But these are toys in respect, "Behold," saith he, "a spectacle worthy of God; a good man contented with his estate." A tyrant is the best sacrifice to Jupiter, as the ancients held, and his best object "a contented mind." For thy part then rest satisfied, "cast all thy care on him, thy burthen on him," "rely on him, trust on him, and he shall nourish thee, care for thee, give thee thine heart's desire;" say with David, "God is our hope and strength, in troubles ready to be found," *Psal. xlv. 1.* "for they that trust in the Lord shall be as Mount Zion, which cannot be removed," *Psal. cxxiv. 1. 2.* "as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever."

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### **MEMB. II. Deformity of body, sickness, baseness of birth, peculiar discontents.**

Particular discontents and grievances, are either of body, mind, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antidote of good counsel and persuasion may be eased or expelled. Deformities and imperfections of our bodies, as lameness, crookedness, deafness, blindness, be they innate or accidental, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not but that thou mayst be a good, a wise, upright, honest man. "Seldom," saith Plutarch, "honesty and beauty dwell together," and oftentimes under a threadbare coat lies an excellent understanding, *sæpe sub attrita latitat sapientia veste*. Cornelius Mussus, that famous preacher in Italy, when he came first into the pulpit in Venice, was so much contemned by reason of his outside, a little lean, poor, dejected person, they were all ready to leave the church; but when they heard his voice they did admire him, and happy was that senator could enjoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty, than he that struts it out *Ampullis jactans*, &c. *grandia gradiens*, and is admired in the world's opinion: *Vilis sæpe cadus nobile nectar habet*, the best wine comes out of an old vessel. How many deformed princes, kings, emperors, could I reckon up, philosophers, orators? Hannibal had but one eye, Appius Claudius, Timoleon, blind, Muleasse, king of Tunis, John, king of Bohemia, and Tiresias the prophet. "The night hath his pleasure;" and for the loss of that one sense such men are commonly recompensed in the rest; they have excellent memories, other good parts, music, and many recreations; much happiness, great wisdom, as Tully well discourseth in his Tusculan questions: Homer was blind, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? Democritus was blind, yet as Laertius writes of him, he saw more than all Greece besides, as Plato concludes, *Tum sane mentis oculus acute incipit cernere, quum primum corporis oculus deflorescit*, when our bodily eyes are at worst, generally the eyes of our soul see best. Some philosophers and divines have evirated themselves, and put out their eyes voluntarily, the better to contemplate. Angelus Politianus had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. Aesop was crooked, Socrates purblind, long-legged, hairy; Democritus withered, Seneca lean and harsh, ugly to behold, yet show me so many flourishing wits, such divine spirits: Horace a little blear-eyed contemptible fellow, yet who so sententious and wise? Marcilius Picinus, Faber Stapulensis, a couple of dwarfs, Melancthon a short hard-favoured man, *parvus erat, sed magnus erat*, &c., yet of incomparable parts all three. Ignatius Loyola the founder of the Jesuits, by reason of a hurt he received in his leg, at the siege of Pampeluna, the chief town of Navarre in Spain, unfit for wars and less serviceable at court, upon that accident betook himself to his beads, and by those means got more honour than ever he should have done with the use of his limbs, and properness of

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person: *Vulnus non penetrat animum*, a wound hurts not the soul. Galba the emperor was crook-backed, Epictetus lame: that great Alexander a little man of stature, Augustus Caesar of the same pitch: Agesilaus *despicabili forma*; Boccharis a most deformed prince as ever Egypt had, yet as Diodorus Siculus records of him, in wisdom and knowledge far beyond his predecessors. *A. Dom.* 1306. Uladeslaus Cubitalis that pigmy king of Poland reigned and fought more victorious battles than any of his long-shanked predecessors. *Nullam virtus respuit staturam*, virtue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them? *Quid nisi pondus iners stolidæque ferocia mentis*, What in Osus and Ephialtes (Neptune's sons in Homer), nine acres long?

"Qui ut magnus Orion,  
Cum pedes incedit, medii per maxima Nerei  
Stagna, viam findens humero supereminet undas."

"Like tall Orion stalking o'er the flood:  
When with his brawny breast he cuts the waves,  
His shoulder scarce the topmost billow laves."

What in Maximinus, Ajax, Caligula, and the rest of those great Zanzummins, or gigantical Anakims, heavy, vast, barbarous lubbers?

-----"si membra tibi dant grandia Parcæ,  
Mentis eges?"

Their body, saith Lemnius, "is a burden to them, and their spirits not so lively, nor they so erect and merry:" *Non est in magno corpore mica salis*: a little diamond is more worth than a rocky mountain: which made Alexander Aphrodiseus positively conclude, "The lesser, the wiser, because the soul was more contracted in such a body." Let Bodine in his *5. c. method. hist.* plead the rest; the lesser they are, as in Asia, Greece, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, and tall, I grant,-- *caput inter nubila condunt*, (hide their heads in the clouds); but *belli pusilli* little men are pretty: *Sed si bellus homo est Cotta, pusillus homo est.* Sickness, diseases, trouble many, but without a cause; "It may be 'tis for the good of their souls:" *Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putteth us in mind of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know ourselves. Pliny calls it, the sum of philosophy, "If we could but perform that in our health, which we promise in our sickness." *Quum infirmi sumus, optimi sumus*; for what sick man (as Secundus expostulates with Rufus) was ever "lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales," &c. And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse than tigers, wolves, and lions: who should keep them in awe? "princes, masters, parents, magistrates, judges, friends, enemies, fair or foul means cannot contain us, but a little sickness," (as Chrysostom observes) "will correct and amend us." And therefore with good discretion, Jovianus Pontanus caused this short sentence to be engraven on his tomb in Naples: "Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your clearest friends, &c., are the sauces of our life." If thy disease be continuat

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and painful to thee, it will not surely last: "and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternal weight of glory," 2 Cor. iv. 17. bear it with patience; women endure much sorrow in childbed, and yet they will not contain; and those that are barren, wish for this pain; "be courageous, there is as much valour to be shown in thy bed, as in an army, or at a sea fight:" *aut vincetur, aut vincet*, thou shalt be rid at last. In the mean time, let it take its course, thy mind is not any way disabled. Bilibaldus Pirkimerus, senator to Charles the Fifth, ruled all Germany, lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the less it will continue: and though it be severe and hideous for the time, comfort thyself as martyrs do, with honour and immortality. That famous philosopher Epicurus, being in as miserable pain of stone and colic, as a man might endure, solaced himself with a conceit of immortality; "the joy of his soul for his rare inventions, repelled the pain of his bodily torments."

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a commonwealth; then (as he observes) if their birth be not answerable to their calling, and to their fellows, they are much abashed and ashamed of themselves. Some scorn their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, and will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness to have such beggarly beginnings. Simon in Lucian, having now got a little wealth, changed his name from Simon to Simonides, for that there were so many beggars of his kin, and set the house on fire where he was born, because no body should point at it. Others buy titles, coats of arms, and by all means screw themselves into ancient families, falsifying pedigrees, usurping scutcheons, and all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of outsiders, and such honour attributed unto it, as amongst Germans, Frenchmen, and Venetians, the gentry scorn the commonalty, and will not suffer them to match with them; they depress, and make them as so many asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascal, and the like: Whereas in my judgment, this ought of all other grievances to trouble men least. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demigods? Birth? *Tantane vos generis tenuit fiducia vestri?* ("Does such presumption in your origin possess you?") It is *non ens*, a mere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progress, ending of gentry, and then tell me what it is. "Oppression, fraud, cozening, usury, knavery, bawdry, murder, and tyranny, are the beginning of many ancient families:" "one hath been a bloodsucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made a lord or an earl, and his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave," "prostituted himself, his wife, daughter," to some lascivious prince, and for that he is exalted. Tiberius preferred many to honours in his time, because they were famous whoremasters and sturdy drinkers; many come into this parchment-row (so one calls it) by flattery or cozening; search your old families, and you shall scarce find of a multitude (as Aeneas Sylvius observes)

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*qui sceleratum non habent ortum*, that have not a wicked beginning; *aut qui vi et dolo eo fastigii non ascendunt*, as that plebeian in Machiavel in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villainy, or such indirect means. "They are commonly able that are wealthy; virtue and riches seldom settle on one man: who then sees not the beginning of nobility? spoils enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh," &c. One makes a fool of himself to make his lord merry, another dandles my young master, bestows a little nag on him, a third marries a cracked piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The poet answers, *Aut Pastor fuit, aut illud quod dicere nolo*. Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his son's son's son, begotten and born *infra quatuor maria*, &c. Thy great great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a -- a courtier, and then a -- a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his virtues, fortunes, titles; so then, what is your gentry, but as Hierom saith, *Opes antiquæ, inveteratæ divitiæ*, ancient wealth? that is the definition of gentility. The father goes often to the devil, to make his son a gentleman. For the present, what is it? "It began" (saith Agrippa) "with strong impiety, with tyranny, oppression," &c. and so it is maintained: wealth began it (no matter how got), wealth continueth and increaseth it. Those Roman knights were so called, if they could dispend *per annum* so much. In the kingdom of Naples and France, he that buys such lands, buys the honour, title, barony, together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, *nobiliorum ex censu judicant*, our nobles are measured by their means. And what now is the object of honour? What maintains our gentry but wealth? *Nobilitas sine re projecta vilior alga*. (Hor. "Nobility without wealth is more worthless than seaweed.") Without means gentry is naught worth, nothing so contemptible and base. *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith Nevisanus the lawyer, to dispute of gentry without wealth, is (saving your reverence) to discuss the original of a merd. So that it is wealth alone that denominates, money which maintains it, gives *esse* to it, for which every man may have it. And what is their ordinary exercise? "sit to eat, drink, lie down to sleep, and rise to play:" wherein lies their worth and sufficiency? in a few coats of arms, eagles, lions, serpents, bears, tigers, dogs, crosses, bends, fesses, &c., and such like baubles, which they commonly set up in their galleries, porches, windows, on bowls, platters, coaches, in tombs, churches, men's sleeves, &c. "If he can hawk and hunt, ride a horse, play at cards and dice, swagger, drink, swear," take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistress, talk big fustian, insult, scorn, strut, contemn others, and use a little mimical and apish compliment above the rest, he is a complete, (*Egregiam vero laudem*) a well-qualified gentleman; these are most of their employments, this their greatest commendation. What is gentry, this parchment nobility then, but as Agrippa defines it, "a sanctuary of knavery and naughtiness, a cloak for wickedness and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety?" A nobleman therefore in some likelihood, as he concludes, is an "atheist, an oppressor, an epicure,

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a gull, a dizzard, an illiterate idiot, an outside, a glowworm, a proud fool, an arrant ass," *Ventris et inguinis mancipium*, a slave to his lust and belly, *solaque libidine fortis*. And as Salvianus observed of his countrymen the Aquitanes in France, *sicut titulis primi fuere, sic et vitiis* (as they were the first in rank so also in rottenness); and Cabinet du Roy, their own writer, distinctly of the rest. "The nobles of Berry are most part lechers, they of Touraine thieves, they of Narbonne covetous, they of Guienne coiners, they of Provence atheists, they of Rheims superstitious, they of Lyons treacherous, of Normandy proud, of Picardy insolent," &c. We may generally conclude, the greater men, the more vicious. In fine, as Aeneas Sylvius adds, "they are most part miserable, sottish, and filthy fellows, like the walls of their houses, fair without, foul within." What dost thou vaunt of now? "What dost thou gape and wonder at? admire him for his brave apparel, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he; and he that accounts him a better man, a nobleman for having of it, he is a fool himself." Now go and brag of thy gentility. This is it belike which makes the Turks at this day scorn nobility, and all those huffing bombast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the Ragusian commonwealth, Switzers, and the united provinces, in all their aristocracies, or democratical monarchies, (if I may so call them,) exclude all these degrees of hereditary honours, and will admit of none to bear office, but such as are learned, like those Athenian Areopagites, wise, discreet, and well brought up. The Chinese observe the same customs, no man amongst them noble by birth; out of their philosophers and doctors they choose magistrates: their politic nobles are taken from such as be *moraliter nobiles*, virtuous noble; *nobilitas ut olim ab officio, non a natura*, as in Israel of old, and their office was to defend and govern their country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their Loysii, Mandarinii, literati, licentiati, and such as have raised themselves by their worth, are their noblemen only, though fit to govern a state: and why then should any that is otherwise of worth be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancestors? nay why not more? for *plures solem orientem* we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute praeluxi*, (I have outshone my ancestors in virtues), to boast himself of his virtues, than of his birth? Catesbeius, sultan of Egypt and Syria, was by his condition a slave, but for worth, valour, and manhood second to no king, and for that cause (as, Jovius writes) elected emperor of the Mamelukes. That poor Spanish Pizarro for his valour made by Charles the fifth marquess of Ananillo; the Turkey Pashas are all such. Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius, &c., from common soldiers, became emperors, Cato, Cincinnatus, &c. consuls. Pius Secundus, Sixtus Quintus, Johan, Secundus, Nicholas Quintus, &c. popes. Socrates, Virgil, Horace, *libertino parte natus*. The kings of Denmark fetch their pedigree, as some say, from one Ulfo, that was the son of a bear. *E tenui casa saepe vir magnus exit*, many a worthy man comes out of a poor cottage. Hercules, Romulus, Alexander (by Olympia's confession), Themistocles, Jugurtha, King Arthur, William the Conqueror, Homer, Demosthenes, P. Lombard, P. Comestor, Bartholus, Adrian the fourth Pope, &c., bastards; and almost in every kingdom, the most ancient families have been at first princes' bastards: their worthiest captains, best wits, greatest scholars,

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bravest spirits in all our annals, have been base. Cardan, in his subtleties, gives a reason why they are most part better able than others in body and mind, and so, *per consequens*, more fortunate. Castrucius Castrucanus, a poor child, found in the field, exposed to misery, became prince of Lucca and Senes in Italy, a most complete soldier and worthy captain; Machiavel compares him to Scipio or Alexander. "And 'tis a wonderful thing" (saith he) "to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents." A most memorable observation, Scaliger accounts it, *et non prætereundum, maximorum virorum plerosque patres ignoratos, matres impudicas fuisse*. "I could recite a great catalogue of them," every kingdom, every province will yield innumerable examples: and why then should baseness of birth be objected to any man? Who thinks worse of Tully for being *Arpinas*, an upstart? Or Agathocles, that Silician king, for being a potter's son? Iphicrates and Marius were meanly born. What wise man thinks better of any person for his nobility? as he said in Machiavel, *omnes eodem patre nati*, Adam's sons, conceived all and born in sin, &c. "We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what is the difference?" To speak truth, as Bale did of P. Schlichius, "I more esteem thy worth, learning, honesty, than thy nobility; honour thee more that thou art a writer, a doctor of divinity, than Earl of the Huns, Baron of Skradine, or hast title to such and such provinces," &c. "Thou art more fortunate and great" (so Jovius writes to Cosmo de Medici, then Duke of Florence) "for thy virtues, than for thy lovely wife, and happy children, friends, fortunes, or great duchy of Tuscany." So I account thee; and who doth not so indeed? Abdolominus was a gardener, and yet by Alexander for his virtues made King of Syria. How much better is it to be born of mean parentage, and to excel in worth, to be morally noble, which is preferred before that natural nobility, by divines, philosophers, and politicians, to be learned, honest, discreet, well-qualified, to be fit for any manner of employment, in country and commonwealth, war and peace, than to be *Degeneres Neoptolemi*, as many brave nobles are, only wise because rich, otherwise idiots, illiterate, unfit for any manner of service? Udalricus, Earl of Cilia, upbraided John Huniades with the baseness of his birth, but he replied, *in te Ciliensis comitatus turpiter extinguitur, in me gloriose Bistricensis exoritur*, thine earldom is consumed with riot, mine begins with honour and renown. Thou hast had so many noble ancestors; what is that to thee? *Vix ea nostra voco*, when thou art a dizzard thyself: *quod prodest, Pontice, longo stemmate censeris?* &c. I conclude, hast thou a sound body, and a good soul, good bringing up? Art thou virtuous, honest, learned, well-qualified, religious, are thy conditions good?--thou art a true nobleman, perfectly noble, although born of Thersites -- *dum modo tu sis - - Æacidæ similis, non natus, sed factus*, noble *κατ' ἐξοχήν* [chat exochen], "for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himself can take thy good parts from thee." Be not ashamed of thy birth then, thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, dispossess him of his wealth, is a funge (which Polynices in his banishment found true by experience, gentry was not esteemed) like a piece of coin in another country, that no man will take, and shall be contemned. Once more, though thou be a barbarian, born at Tontontec, a villain, a slave, a Saldanian Negro, or a rude Virginian in Dasamonquepec, he a French monsieur, a Spanish don, a signor of Italy, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, and



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he not, but a degenerate Neoptolemus, I tell thee in a word, thou art a man, and he is a beast.

Let no *terræ filius*, or upstart, insult at this which I have said, no worthy gentleman take offence. I speak it not to detract from such as are well deserving, truly virtuous and noble: I do much respect and honour true gentry and nobility; I was born of worshipful parents myself, in an ancient family, but I am a younger brother, it concerns me not: or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other human happiness, honours, &c., they have their period, are brittle and inconstant. As he said of that great river Danube, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness by the confluence of sixty navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the Euxine sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c., by some prodigal son, for some default, or for want of issue they are defaced in an instant, and their memory blotted out.

So much in the mean time I do attribute to Gentility, that if he be well-descended, of worshipful or noble parentage, he will express it in his conditions,

-----"nec enim feroces  
Progenerant aquilæ columbas."

("For fierce eagles do not procreate timid ring-doves.")

And although the nobility of our times be much like our coins, more in number and value, but less in weight and goodness, with finer stamps, cuts, or outsides than of old; yet if he retain those ancient characters of true gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroical, and generous spirit, than that *vulgus hominum*, those ordinary boors and peasants, *qui adeo improbi, agrestes, et inculti plerumque sunt, ne dicam maliciosi, ut nemini ullum humanitatis officium præstent, ne ipsi Deo si advenerit*, as one observes of them, a rude, brutish, uncivil, wild, a currish generation, cruel and malicious, incapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which Lemnius the physician said of his travel into England, the common people were silly, sullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &c., or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely savour of the stock whence he came, and that innate rusticity can hardly be shaken off.

"Licet superbus ambulet pecunia,  
Fortuna non mutat genus."

(Hor. ep. Od. 2. "And although he boast of his wealth,  
Fortune has not changed his nature.")

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And though by their education such men may be better qualified, and more refined; yet there be many symptoms by which they may likely be descried, an affected fantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer than ordinary in his diet, and as Hierome well describes such a one to his Nepotian; "An upstart born in a base cottage, that scarce at first had coarse bread to fill his hungry guts, must now feed on kickshaws and made dishes, will have all variety of flesh and fish, the best oysters," &c. A beggar's brat will be commonly more scornful, imperious, insulting, insolent, than another man of his rank: "Nothing so intolerable as a fortunate fool," as Tully found out long since out of his experience; *Asperius nihil est humili cum surgit in altum*, set a beggar on horseback, and he will ride a gallop, a gallop, &c.

-----"desævit in omnes

Dum se posse putat, nec bellua sævior ulla est,  
Quam servi rabies in libera colla furentis;"

he forgets what he was, domineers, &c., and many such other symptoms he hath, by which you may know him from a true gentleman. Many errors and obliquities are on both sides, noble, ignoble, *factis, natis*; yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as Busbequius said of Suleiman the Magnificent, he was *tanto dignus imperio*, worthy of that great empire. Many meanly descended are most worthy of their honour, *politice nobiles*, and well deserve it. Many of our nobility so born (which one said of Hephaestion, Ptolemeus, Seleucus, Antigonus, &c., and the rest of Alexander's followers, they were all worthy to be monarchs and generals of armies) deserve to be princes. And I am so far forth of Sesellius's mind, that they ought to be preferred (if capable) before others, "as being nobly born, ingenuously brought up, and from their infancy trained to all manner of civility." For learning and virtue in a nobleman is more eminent, and, as a jewel set in gold is more precious, and much to be respected, such a man deserves better than others, and is as great an honour to his family as his noble family to him. In a word, many noblemen are an ornament to their order: many poor men's sons are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, virtue, valour, integrity; excellent members and pillars of a commonwealth. And therefore to conclude that which I first intended, to be base by birth, meanly born is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

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### **MEMB. III. Against Poverty and Want, with such other Adversities.**

One of the greatest miseries that can befall a man, in the world's esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death itself. ουδεν πενιας Βαρυτζρον εστι φορτιον [ouden penias Baruteron esti phortion], no burden (saith Menander) so intolerable as poverty: it makes men desperate, it erects and dejects, *census honores, census amicitias*; money makes, but poverty mars, &c. and all this in the world's esteem: yet if considered aright, it is a great blessing in itself, a happy estate, and yields no cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, "lest any man should make poverty a judgment of God, or an odious estate." And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor, (Act. iii. "Silver and gold have I none.") "As sorrowing" (saith Paul) "and yet always rejoicing; as having nothing, and yet possessing all things," 1 Cor. vi. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. Crates Thebanus was adored for a God in Athens, "a nobleman by birth, many servants he had, an honourable attendance, much wealth, many manors, fine apparel; but when he saw this, that all the wealth of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the sea, and renounced his estate." Those Curii and Fabricii will be ever renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon up many kings and queens, that have forsaken their crowns and fortunes, and wilfully abdicated themselves from these so much esteemed toys; many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches I deny not are God's good gifts, and blessings; and *honor est in honorante*, honours are from God; both rewards of virtue, and fit to be sought after, sued for, and may well be possessed: yet no such great happiness in having, or misery in wanting of them. *Dantur quidem bonis*, saith Austin, *ne quis mala aestimet: malis autem ne quis nimis bona*, good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both sorts, so are riches given to good and bad, *sed bonis in bonum*, but they are good only to the godly. But compare both estates, for natural parts they are not unlike; and a beggar's child, as Cardan well observes, "is no whit inferior to a prince's, most part better;" and for those accidents of fortune, it will easily appear there is no such odds, no such extraordinary happiness in the one, or misery in the other. He is rich, wealthy, fat; what gets he by it? pride, insolency, lust, ambition, cares, fears, suspicion, trouble, anger, emulation, and many filthy diseases of body and mind. He hath indeed variety of dishes, better fare, sweet wine, pleasant sauce, dainty music, gay clothes, lords it bravely out, &c., and all that which Misillus admired in Lucian; but with them he hath the gout, dropsies, apoplexies, palsies, stone, pox, rheums, catarrhs, crudities, oppilations,

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melancholy, &c., lust enters in, anger, ambition, according to Chrysostom, "the sequel of riches is pride, riot, intemperance, arrogancy, fury, and all irrational courses."

-----"turpi fregerunt sæcula luxu  
Divitiæ molles"- -----

(Juven. Sat. 6. "Effeminate riches have destroyed the age by the introduction of shameful luxury.")

with their variety of dishes, many such maladies of body and mind get in, which the poor man knows not of. As Saturn in Lucian answered the discontented commonalty, (which because of their neglected Saturnal feasts in Rome, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches; "you see the best" (said he) "but you know not their several gripings and discontents:" they are like painted walls, fair without, rotten within: diseased, filthy, crazy, full of intemperance's effects; "and who can reckon half? if you but knew their fears, cares, anguish of mind and vexation, to which they are subject, you would hereafter renounce all riches."

"O si pateant pectora divitum,  
Quantos intus sublimis agit  
Fortuna metus? Brutia  
Coro Pulsante fretum mitior unda est."

"O that their breasts were but conspicuous,  
How full of fear within, how furious?  
The narrow seas are not so boisterous."

Yea, but he hath the world at will that is rich, the good things of the earth: *suave est de magno tollere acervo*, (it is sweet to draw from a great heap) he is a happy man, adored like a god, a prince, every man seeks to him, applauds, honours, admires him. He hath honours indeed, abundance of all things; but (as I said) withal "pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth;" for his intemperance he hath aches, crudities, gouts, and as fruits of his idleness, and fullness, lust, surfeiting and drunkenness, all manner of diseases: *pecuniis augetur improbitas*, the wealthier, the more dishonest. "He is exposed to hatred, envy, peril and treason, fear of death, degradation," &c. 'tis *lubrica statio et proxima præcipitio*, and the higher he climbs, the greater is his fall.

-----"celsæ graviore casu  
Decidunt turres,feriuntque summos"

*Fulgura montes*, the lightning commonly sets on fire the highest towers; in the more eminent place he is, the more subject to fall.

"Rumpitur innumeris arbor uberrima pomis,  
Et subito nimix præcipitantur opes."

As a tree that is heavy laden with fruit breaks her own boughs, with their own greatness they ruin themselves: which Joachimus Camerarius hath elegantly expressed in his *13 Emblem cent. 1. Inopem se copia fecit*. Their means is their misery, though they do apply themselves to the times, to lie, dissemble, collogue and flatter their lieges, obey, second his will and commands as much

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as may be, yet too frequently they miscarry, they fat themselves like so many hogs, as Aeneas Sylvius observes, that when they are full fed, they may be devoured by their princes, as Seneca by Nero was served, Sejanus by Tiberius, and Haman by Ahasuerus: I resolve with Gregory, *potestas culminis, est tempestas mentis; et quo dignitas altior, casus gravior*, honour is a tempest, the higher they are elevated, the more grievously depressed. For the rest of his prerogatives which wealth affords, as he hath more his expenses are the greater. "When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eyes?" Eccles. iv. 10.

"Millia frumenti tua triverit area centum,  
Non tuus hinc capiet venter plus quam meus"-----

Hor. "Although a hundred thousand bushels of wheat may have been threshed in your granaries, your stomach will not contain more than mine."

"an evil sickness," Solomon calls it, "and reserved to them for an evil," 12 verse. "They that will be rich fall into many fears and temptations, into many foolish and noisome lusts, which drown men in perdition." 1 Tim. vi. 9. "Gold and silver hath destroyed many," Eccles. viii. 2. *divitia sæculi sunt laquei diaboli*: so writes Bernard; worldly wealth is the devil's bait: and as the Moon when she is fuller of light is still farthest from the Sun, the more wealth they have, the farther they are commonly from God. (If I had said this of myself, rich men would have pulled me to pieces; but hear who saith, and who seconds it, an Apostle) therefore St. James bids them "weep and howl for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire," James v. 1, 2, 3. I may then boldly conclude with Theodoret, *quotiescunque divitiis affluentem, &c.* "As often as you shall see a man abounding in wealth," *qui gemmis bibit et Serrano dormit in ostro*, "and naught withal, I beseech you call him not happy, but esteem him unfortunate, because he hath many occasions offered to live unjustly; on the other side, a poor man is not miserable, if he be good, but therefore happy, that those evil occasions are taken from him."

"Non possidentem multa vocaveris  
Recte beatum; rectius occupat  
Nomen beati, qui deorum  
Muneribus sapienter uti,  
Duramque callet pauperiem pati,  
Pejusque lætho flagitium timet."

"He is not happy that is rich,  
And hath the world at will,  
But he that wisely can God's gifts  
Possess and use them still:  
That suffers and with patience  
Abides hard poverty,  
And chooseth rather for to die;  
Than do such villainy."

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Wherein now consists his happiness? what privileges hath he more than other men? or rather what miseries, what cares and discontents hath he not more than other men?

"Non enim gazæ, neque consularis  
Summovet lictor miseros tumultus  
Mentis, et curas laqueata circum  
Tecta volantes."

("Nor treasures, nor majors officers remove  
The miserable tumults of the mind:  
Or cares that lie about, or fly above  
Their high-roofed houses, with huge beams combin'd.")

'Tis not his wealth can vindicate him, let him have Job's inventory, *sint Cræsi et Crassi licet, non hos Pactolus aureas undas agens, eripiat unquam e miseriis*, Croesus or rich Crassus cannot now command health, or get himself a stomach. "His worship," as Apuleius describes him, "in all his plenty and great provision, is forbidden to eat, or else hath no appetite," (sick in bed, can take no rest, sore grieved with some chronic disease, contracted with full diet and ease, or troubled in mind) "when as, in the meantime, all his household are merry, and the poorest servant that he keeps doth continually feast." 'Tis *Bracteata felicitas*, as Seneca terms it, tinfoiled happiness, *infelix felicitas*, an unhappy kind of happiness, if it be happiness at all. His gold, guard, clattering of harness, and fortifications against outward enemies, cannot free him from inward fears and cares.

"Revera que metus hominum, curæque sequaces  
Nec metuunt fremitus armorum, aut ferrea tela,  
Audacterque inter reges, regumque potentes  
Versantur, neque fulgorem reverentur ab auro."

("Indeed men still attending fears and cares  
Nor armours clashing, nor fierce weapons fears:  
With kings converse they boldly, and kings peers,  
Fearing no flashing that from gold appears.")

Look how many servants he hath, and so many enemies he suspects; for liberty he entertains ambition; his pleasures are no pleasures; and that which is worst, he cannot be private or enjoy himself as other men do, his state is a servitude. A countryman may travel from kingdom to kingdom, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary disports, without any notice taken, all which a prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our China kings, of Borneo, and Tartarian Chams, those *aurea mancipia*, are said to do, seldom or never seen abroad, *ut major sit hominum erga se observantia*, which the Persian kings so precisely observed of old. A poor man takes more delight in an ordinary meal's meat, which he hath but seldom, than they do with all their exotic dainties and continual viands; *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. Darius, put to flight by Alexander, drank puddle water to quench his thirst, and it was pleasanter, he swore, than any wine or mead. All excess, as Epictetus argues, will cause a dislike; sweet will be sour, which made that temperate Epicurus sometimes voluntarily fast. But they being always

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accustomed to the same dishes, (which are nastily dressed by slovenly cooks, that after their obscenities never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed; nectar's self grows loathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuff: the other in gold, silver, and precious stones; but with what success? *in auro bibitur venenum*, fear of poison in the one, security in the other. A poor man is able to write, to speak his mind, to do his own business himself; *locuples mittit parasitum*, saith Philostratus, a rich man employs a parasite, and as the major of a city, speaks by the town clerk, or by Mr. Recorder, when he cannot express himself. Nonius the senator hath a purple coat as stiff with jewels as his mind is full of vices; rings on his fingers worth 20,000 sesterces, and as Perox the Persian king, an union in his ear worth one hundred pounds weight of gold: Cleopatra hath whole boars and sheep served up to her table at once, drinks jewels dissolved, 40,000 sesterces in value; but to what end?

"Num tibi cum fauces urit sitis, aurea quæris  
Pocula?"-----

Doth a man that is adry desire to drink in gold? Doth not a cloth suit become him as well, and keep him as warm, as all their silks, satins, damasks, taffeties and tissues? Is not homespun cloth as great a preservative against cold, as a coat of Tartar lamb's-wool, died in grain, or a gown of giant's beards? Nero, saith Sueton., never put on one garment twice, and thou hast scarce one to put on? what's the difference? one's sick, the other sound: such is the whole tenor of their lives, and that which is the consummation and upshot of all, death itself makes the greatest difference. One like a hen feeds on the dunghill all his days, but is served up at last to his Lord's table; the other as a falcon is fed with partridge and pigeons, and carried on his master's fist, but when he dies is flung to the muck-hill, and there lies. The rich man lives like Dives jovially here on earth, *temulentus divitiis*, make the best of it; and "boasts himself in the multitude of his riches," Psalm xlix. 6. 11. he thinks his house "called after his own name," shall continue for ever; "but he perisheth like a beast," verse 20. "his way utters his folly," verse 13. *male parta, male dilabuntur*; "like sheep they lie in the grave," verse 14. *Puncto descendunt ad infernum*, "they spend their days in wealth, and go suddenly down to hell," Job xxi. 13. For all physicians and medicines enforcing nature, a swooning wife, families' complaints, friends' tears, dirges, masses, *nænias*, funerals, for all orations, counterfeit hired acclamations, eulogiums, epitaphs, hearses, heralds, black mourners, solemnities, obelisks, and Mausolean tombs, if he have them, at least, he, like a hog, goes to hell with a guilty conscience (*propter hos dilatavit infernos os suum*), and a poor man's curse; his memory stinks like the snuff of a candle when it is put out; scurrilous libels, and infamous obloquies accompany him. When as poor Lazarus is *Dei sacrarium*, the temple of God, lives and dies in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mother's lap, and hath a company of Angels ready to convey his soul into Abraham's bosom, he leaves an everlasting and a sweet memory behind him. Crassus and Sylla are indeed still recorded, but not so much for their wealth as for their victories: Croesus for his end, Solomon for his wisdom. In a word, "to

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get wealth is a great trouble, anxiety to keep, grief to lose it."

"Quid dignum stolidis mentibus imprecer?

Opes, honores ambient:

Et cum falsa gravi mole paraverint,

Tum vera cognoscant bona."

(Bæthius de consol. phil. 1. 3. "How contemptible stolid minds! They covet riches and titles, and when they have obtained these commodities of false weight and measures, then, and not before, they understand what is truly valuable.")

But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the world's esteem, or so taken) *O fortunatos nimium bona si sua norint*: happy they are in the meantime if they would take notice of it, make use, or apply it to themselves. "A poor man wise is better than a foolish king," Eccles. ii. 13. "Poverty is the way to heaven," "the mistress of philosophy," "the mother of religion, virtue, sobriety, sister of innocency, and an upright mind." How many such encomiums might I add out of the fathers, philosophers, orators? It troubles many that are poor, they account of it as a great plague, curse, a sign of God's hatred, *ipsum scelus*, damned villainy itself, a disgrace, shame and reproach; but to whom, or why? "If fortune hath envied me wealth, thieves have robbed me, my father have not left me such revenues as others have," that I am a younger brother, basely born,-- *cui sine luce genus, surdumque parentum -- nomen*, of mean parentage, a dirt-dauber's son, am I therefore to be blamed? "an eagle, a bull, a lion is not rejected for his poverty, and why should a man?" 'Tis *fortunæ telum, non culpæ*, fortune's fault, not mine. "Good Sir, I am a servant," (to use Seneca's words) "howsoever your poor friend; a servant, and yet your chamber-fellow, and if you consider better of it, your fellow-servant." I am thy drudge in the world's eyes, yet in God's sight peradventure thy better, my soul is more precious, and I dearer unto him. *Etiam servi diis curæ sunt*, as Evangelus at large proves in Macrobius, the meanest servant is most precious in his sight. Thou art an epicure, I am a good Christian; thou art many parasangs before me in means, favour, wealth, honour, Claudius's Narcissus, Nero's Massa, Domitian's Parthenius, a favourite, a golden slave; thou coverest thy floors with marble, thy roofs with gold, thy walls with statues, fine pictures, curious hangings, &c., what of all this? *calcas opes*, &c., what's all this to true happiness? I live and breathe under that glorious heaven, that august capitol of nature, enjoy the brightness of stars, that clear light of sun and moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land afford, far surpassing all that art and *opulentia* can give. I am free, and which Seneca said of Rome, *culmen liberos texit, sub marmore et auro postea servitus habitavit*, thou hast *Amaltheæ cornu*, plenty, pleasure, the world at will, I am despicable and poor; but a word overshot, a blow in choler, a game at tables, a loss at sea, a sudden fire, the prince's dislike, a little sickness, &c., may make us equal in an instant; howsoever take thy time, triumph and insult awhile, *cinis æquat*, as Alphonsus said, death will equalise us all at last. I live sparingly, in the mean time, am clad homely, fare hardly; is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in Nevisanus was taken down for sitting amongst gentlemen, but he replied, "my nobility is about the head, yours declines to the tail," and they were silent. Let them mock, scoff and revile, 'tis not thy scorn, but his that made thee so; "he that mocketh the



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poor, reproacheth him that made him," Prov. xi. 5. "and he that rejoiceth at affliction, shall not be unpunished." For the rest, the poorer thou art, the happier thou art, *ditior est, at non melior*, saith Epictetus, he is richer, not better than thou art, not so free from lust, envy, hatred, ambition.

"Beatus ille qui procul negotiis  
Paterna rura bobus exercet suis."

Happy he, in that he is freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envies not, temporiseth not, but lives privately, and well contented with his estate;

"Nec spes corde avidas, nec curam pascit inanem  
Securus quo fata cadant."

He is not troubled with state matters, whether kingdoms thrive better by succession or election; whether monarchies should be mixed, temperate, or absolute; the house of Ottomon's and Austria is all one to him; he inquires not after colonies or new discoveries; whether Peter were at Rome, or Constantine's donation be of force; what comets or new stars signify, whether the earth stand or move, there be a new world in the moon, or infinite worlds, &c. He is not touched with fear of invasions, factions or emulations;

"Felix ille animi, divisque simillimus ipsis,  
Quem non mordaci resplendens gloria fuco  
Solicitat, non fastosi mala gaudia luxus,  
Sed tacitos sinit ire dies, et paupere cultu  
Exigit innocuæ tranquilla silentia vitæ.

"A happy soul, and like to God himself,  
Whom not vain glory macerates or strife.  
Or wicked joys of that proud swelling pelf,  
But leads a still, poor, and contented life."

A secure, quiet, blissful state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it; he repines at rich men's wealth, brave hangings, dainty fare, as Simonides objected to Hieron, he hath all the pleasures of the world, *in lectis eburneis dormit, vinum phialis bibit, optimis unguentis delibuitur*, "he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol." And it troubles him that he hath not the like: there is a difference (he grumbles) between Laplolly and Pheasants, to tumble i' th' straw and lie in a down bed, betwixt wine and water, a cottage and a palace. "He hates nature" (as Pliny characterised him) "that she hath made him lower than a god, and is angry with the gods that any man goes before him;" and although he hath received much, yet (as Seneca follows it) "he thinks it an injury that he hath no more, and is so far from giving thanks for his tribuneship, that he complains he is not praetor, neither doth that please him, except he may be consul." Why is he not a prince, why not a monarch, why not an emperor? Why should one man have so much more than his fellows, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeit, another starve, one live at ease, another labour,

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without any hope of better fortune? Thus they grumble, mutter, and repine: not considering that inconstancy of human affairs, judiciously conferring one condition with another, or well weighing their own present estate. What they are now, thou mayst shortly be; and what thou art they shall likely be. Expect a little, compare future and times past with the present, see the event, and comfort thyself with it. It is as well to be discerned in commonwealths, cities, families, as in private men's estates. Italy was once lord of the world, Rome the queen of cities, vaunted herself of two myriads of inhabitants; now that all-commanding country is possessed by petty princes, Rome a small village in respect. Greece of old the seat of civility, mother of sciences and humanity; now forlorn, the nurse of barbarism, a den of thieves. Germany then, saith Tacitus, was incult and horrid, now full of magnificent cities: Athens, Corinth, Carthage, how flourishing cities, now buried in their own ruins! *Corvorum, ferarum, aprorum et bestiarum lustra*, like so many wildernesses, a receptacle of wild beasts. Venice a poor fisher-town; Paris, London, small cottages in Caesar's time, now most noble emporiums. Valois, Plantagenet, and Scaliger how fortunate families, how likely to continue! now quite extinguished and rooted out. He stands aloft today, full of favour, wealth, honour, and prosperity, in the top of fortune's wheel: tomorrow in prison, worse than nothing, his son's a beggar. Thou art a poor servile drudge, *Fæx populi*, a very slave, thy son may come to be a prince, with Maximinus, Agathocles, &c. a senator, a general of an army; thou standest bare to him now, workest for him, drudgest for him and his, takest an alms of him: stay but a little, and his next heir peradventure shall consume all with riot, be degraded, thou exalted, and he shall beg of thee. Thou shalt be his most honourable patron, he thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with Frisgobald and Cromwell, it may be for thee. Citizens devour country gentlemen, and settle in their seats; after two or three descents, they consume all in riot, it returns to the city again.

-----"Novus incola venit;  
Nam propriæ telluris herum natura, neque illum.  
Nec me, nec quenquam statuit; nos expulit ille:  
Illum aut nequities, aut vafri inscitia juris."

-----"have we liv'd at a more frugal rate,  
Since this new stranger seiz'd on our estate?  
Nature will no perpetual heir assign,  
Or make the farm his property or mine.  
He turn'd us out: but follies all his own,  
Or lawsuits and their knaveries yet unknown,  
Or, all his follies and his lawsuits past,  
Some long-liv'd heir shall turn him out at last."

A lawyer buys out his poor client, after a while his client's posterity buy out him and his; so things go round, ebb and flow.

"Nunc ager Umbreni sub nomine, nuper Ofelli  
Dictus erat, nulli proprius, sed cedit in usum  
Nunc mihi, nunc aliis;"-----

"The farm, once mine, now bears Umbrenus' name;  
The use alone, not property, we claim;

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Then be not with your present lot depressed,  
And meet the future with undaunted breast;"

as he said then, *ager cujus, quot habes Dominos?* So say I of land, houses, movables and money, mine today, his anon, whose tomorrow? In fine, (as Machiavel observes) "virtue and prosperity beget rest; rest idleness; idleness riot; riot destruction from which we come again to good laws; good laws engender virtuous actions; virtue, glory, and prosperity;" "and 'tis no dishonour then" (as Guicciardine adds) "for a flourishing man, city, or state to come to ruin," "nor infelicity to be subject to the law of nature." *Ergo terrena calcanda, sitienda caelestia*, (therefore I say) scorn this transitory state, look up to heaven, think not what others are, but what thou art: *Qua parte locatus es in re*: and what thou shalt be, what thou mayst be. Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great Caesars, mighty monarchs, tetrarchs, dynasties, princes lived in his days, in what plenty, what delicacy, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what provinces and cities, ample territories, fields, rivers, fountains, parks, forests, lawns, woods, cells, &c.? Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not err in his choice, he contemned all this, he chose that which was safer, better, and more certain, and less to be repented, a mean estate, even poverty itself; and why dost thou then doubt to follow him, to imitate him, and his apostles, to imitate all good men: so do thou tread in his divine steps, and thou shalt not err eternally, as too many worldlings do, that run on in their own dissolute courses, to their confusion and ruin, thou shalt not do amiss. Whatsoever thy fortune is, be contented with it, trust in him, rely on him, refer thyself wholly to him. For know this, in conclusion, *Non est volentis nec currentis, sed miserentis Dei*, 'tis not as men, but as God will. "The Lord maketh poor and maketh rich, bringeth low, and exalteth" (1 Sam. ii. ver. 7. 8), "he lifteth the poor from the dust, and raiseth the beggar from the dunghill, to set them amongst princes, and make them inherit the seat of glory;" 'tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the means likewise subordinate to the end.

Yea, but their present estate crucifies and torments most mortal men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom, *hoc anget*, their present misfortunes grind their souls, and an envious eye which they cast upon other men's prosperities, *Vicinumque pecus grandius uber habet*, how rich, how fortunate, how happy is he? But in the meantime he doth not consider the other miseries, his infirmities of body and mind, that accompany his estate, but still reflects upon his own false conceived woes and wants, whereas if the matter were duly examined, he is in no distress at all, he hath no cause to complain.

-----"tolle querelas,  
Pauper enim non est cui rerum suppetit usus,"

"Then cease complaining, friend, and learn to live.  
He is not poor to whom kind fortune grants,  
Even with a frugal hand, what Nature wants."

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he is not poor, he is not in need. "Nature is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himself for happiness." In that golden age, *somnos dedit umbra salubres, potum quoque lubricus amnis*, the tree gave wholesome shade to sleep under, and the clear rivers drink. The Israelites drank water in the wilderness; Samson, David, Saul, Abraham's servant when he went for Isaac's wife, the Samaritan woman, and how many besides might I reckon up, Egypt, Palestine, whole countries in the Indies, that drank pure water all their lives. The Persian kings themselves drank no other drink than the water of Chaospis, that runs by Susa, which was carried in bottles after them, whithersoever they went. Jacob desired no more of God, but bread to eat, and clothes to put on in his journey, Gen. xxviii. 20. *Bene est cui deus obtulit Parca quod satis est manu*; bread is enough "to strengthen the heart." And if you study philosophy aright, saith Maudarensis, "whatsoever is beyond this moderation, is not useful, but troublesome." Agellius, out of Euripides, accounts bread and water enough to satisfy nature, "of which there is no surfeit, the rest is not a feast, but a riot." S. Hierome esteems him rich "that hath bread to eat, and a potent man that is not compelled to be a slave; hunger is not ambitious, so that it have to eat, and thirst doth not prefer a cup of gold." It was no epicurean speech of an epicure, he that is not satisfied with a little will never have enough: and very good counsel of him in the poet, "O my son, mediocrity of means agrees best with men; too much is pernicious."

"Divitiæ grandes homini sunt vivere parce,  
Æquo animo."-----

And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. 'Tis all one to be hanged in a chain of gold, or in a rope; to be filled with dainties or coarser meat.

"Si ventri bene, si lateri, pedibusque tuis, nil  
Divitiæ poterunt regales addere majus."

"If belly, sides and feet be well at ease,  
A prince's treasure can thee no more please."

Socrates in a fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, "O ye gods! what a sight of things do not I want?" 'Tis thy want alone that keeps thee in health of body and mind, and that which thou persecutest and abhorrest as a feral plague is thy physician and chiefest friend, which makes thee a good man, a healthful, a sound, a virtuous, an honest and happy man. For when virtue came from heaven (as the poet feigns) rich men kicked her up, wicked men abhorred her, courtiers scoffed at her, citizens hated her, and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Virtue dwell together.

-----"O vitæ tuta facultas  
Pauperis, angustique lares, o munera nondum  
Intellecta deum."

(Lucan. "O protecting quality of a poor man's life, frugal means, gifts scarce yet understood by the gods themselves.")

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How happy art thou if thou couldst be content. "Godliness is a great gain, if a man can be content with that which he hath," 1 Tim. vi. 6. And all true happiness is in a mean estate. I have a little wealth, as he said, *sed quas animus magnas facit*, a kingdom in conceit;

-----"nil amplius opto  
Maia nate, nisi ut propria hæc mihi munera faxis;"

I have enough and desire no more.

"Dii bene fecerunt inopis me quodque pusilli  
Fecerunt animi"-----

'tis very well, and to my content. *Vestem et fortunam concinnam potius quam laxam probo*, let my fortune and my garments be both alike fit for me. And which Sebastian Foscarinus, sometime Duke of Venice, caused to be engraven on his tomb in St. Mark's Church, "Hear, O ye Venetians, and I will tell you which is the best thing in the world: to contemn it." I will engrave it in my heart, it shall be my whole study to contemn it. Let them take wealth, *Stercora stercus amet* so that I may have security: *bene qui latuit, bene vixit*; though I live obscure, yet I live clean and honest; and when as the lofty oak is blown down, the silky reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have heart's ease. *Duc me O Jupiter et tu fatum*, &c. Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envy at their wealth, titles, offices;

"Stet quicumque volet potens  
Aulæ culmine lubrico,  
Me dulcis saturet quies."

("Let whosoever covets it, occupy the highest pinnacle of fame, sweet tranquillity shall satisfy me.")

let me live quiet and at ease. *Erimus fortasse* (as he comforted himself) *quando illi non erunt*, when they are dead and gone, and all their pomp vanished, our memory may flourish:

-----"dant perennes  
Stemmata non peritura Musæ."

(Marullus. "The immortal Muses confer imperishable pride of origin.")

Let him be my lord, patron, baron, earl, and possess so many goodly castles, 'tis well for me that I have a poor house, and a little wood, and a well by it, &c.

"His me consolor victurum suavius, ac si  
Quæstor avus pater atque meus, patruusque fuissent."

"With which I feel myself more truly blest  
Than if my sires the quæstor's power possess'd."

I live, I thank God, as merrily as he, and triumph as much in this my mean estate, as if my father and uncle had been lord treasurer, or my lord mayor. He feeds of many dishes, I of one: *qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat*, what care I of

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what stuff my excrements be made? "He that lives according to nature cannot be poor, and he that exceeds can never have enough," *totus non sufficit orbis*, the whole world cannot give him content. "A small thing that the righteous hath, is better than the riches of the ungodly," Psal. xxxvii. 19; "and better is a poor morsel with quietness, than abundance with strife," Prov. xvii. 7. Be content then, enjoy thyself, and as Chrysostom adviseth, "be not angry for what thou hast not, but give God hearty thanks for what thou hast received."

"Si dat oluscula  
Mensa minuscula  
pace referta,  
Ne pete grandia,  
Lautaque prandia  
lite repleta."

("If your table afford frugal fare with peace, seek not, in strife, to load it lavishly.")

But what wantest thou, to expostulate the matter? or what hast thou not better than a rich man? "health, competent wealth, children, security, sleep, friends, liberty, diet, apparel, and what not," or at least mayst have (the means being so obvious, easy, and well known) for as he inculcated to himself,

"Vitam quæ faciunt beatiorem,  
Jucundissime Martialis, hæc sunt;  
Res non parta labore, sed relicta,  
Lis nunquam," &c.

I say again thou hast, or at least mayst have it, if thou wilt thyself, and that which I am sure he wants, a merry heart. "Passing by a village in the territory of Milan," saith St. Austin, "I saw a poor beggar that had got belike his bellyful of meat, jesting and merry; I sighed, and said to some of my friends that were then with me, what a deal of trouble, madness, pain and grief do we sustain and exaggerate unto ourselves, to get that secure happiness which this poor beggar hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporal happiness, and present heart's ease, I cannot compass with all my careful windings, and running in and out," "And surely the beggar was very merry, but I was heavy; he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say, merry. If he should ask me again, whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and fears; but out of peevishness, and not out of truth." That which St. Austin said of himself here in this place, I may truly say to thee, thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, 'tis not want but peevishness which is the cause of thy woes; settle thine affection, thou hast enough.

"Denique sit finis quaerendi, quoque habeas plus,  
Pauperiem metuas minus, et finire laborem  
Incipias; parto, quod avebas, utere."

Make an end of scraping, purchasing this manor, this field, that house, for this and that

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child; thou hast enough for thyself and them:

-----"Quod petis hic est,  
Est Ulubris, animus si te non deficit æquus."

'Tis at hand, at home already, which thou so earnestly seekest. But

-----"O si angulus ille  
Proximus accedat, qui nunc denormat agellum,"

O that I had but that one nook of ground, that field there, that pasture, *O si venam argenti fors quis mihi monstret* -- O that I could but find a pot of money now, to purchase, &c., to build me a new house, to marry my daughter, place my son, &c. "O if I might but live a while longer to see all things settled, some two or three years, I would pay my debts," make all my reckonings even: but they are come and past, and thou hast more business than before. "O madness, to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little." Pyrrhus would first conquer Africa, and then Asia, *et tum suaviter agere*, and then live merrily and take his ease: but when Cyneas the orator told him he might do that already, *id jam posse fieri*, rested satisfied, condemning his own folly. *Si parva licet componere magnis*, thou mayst do the like, and therefore be composed in thy fortune. Thou hast enough: he that is wet in a bath, can be no more wet if he be flung into Tiber, or into the ocean itself: and if thou hadst all the world, or a solid mass of gold as big as the world, thou canst not have more than enough; enjoy thyself at length, and that which thou hast; the mind is all; be content, thou art not poor, but rich, and so much the richer as Censorinus well writ to Cerellius, *quanto pauciora optas, non quo plura possides*, in wishing less, not having more. I say then, *Non adjice opes, sed minue cupiditates* ('tis Epicurus' advice), add no more wealth, but diminish thy desires; and as Chrysostom well seconds him, *Si vis ditari, contemne divitias*; that's true plenty, not to have, but not to want riches, *non habere, sed non indigere, vera abundantia*: 'tis more glory to contemn, than to possess; *et nihil agere, est deorum*, "and to want nothing is divine." How many deaf, dumb, halt, lame, blind, miserable persons could I reckon up that are poor, and withal distressed, in imprisonment, banishment, galley slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetual thralldom, than all which thou art richer, thou art more happy, to whom thou art able to give an alms, a lord, in respect, a petty prince: be contented then I say, repine and mutter no more, "for thou art not poor indeed but in opinion."

Yea, but this is very good counsel, and rightly applied to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their brows, by their trade, that have something yet; he that hath birds, may catch birds; but what shall we do that are slaves by nature, impotent, and unable to help ourselves, mere beggars, that languish and pine away, that have no means at all, no hope of means, no trust of delivery, or of better success? as those old Britons complained to their lords and masters the Romans oppressed by the Picts. *mare ad barbaros, barbari ad mare*, the barbarians drove them to the sea, the sea drove them back to the barbarians: our present misery compels us to cry out and howl, to make our moan to rich men: they turn us back with a scornful answer to our misfortune again, and will take no pity

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of us; they commonly overlook their poor friends in adversity; if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Instead of comfort they threaten us, miscall, scoff at us, to aggravate our misery, give us bad language, or if they do give good words, what's that to relieve us? According to that of Thales, *Facile est alios monere*; who cannot give good counsel? 'tis cheap, it costs them nothing. It is an easy matter when one's belly is full to declaim against fasting, *Qui satur est pleno laudat jejunia ventre*; "Doth the wild ass bray when he hath grass, or loweth the ox when he hath fodder?" Job vi. 5. *Neque enim populo Romano quidquam potest esse lætius*, no man living so jocund, so merry as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, "neither shame, nor laws, nor arms, nor magistrates could keep them in obedience." Seneca pleadeth hard for poverty, and so did those lazy philosophers: but in the meantime he was rich, they had wherewithal to maintain themselves; but doth any poor man extol it? "There are those" (saith Bernard) "that approve of a mean estate, but on that condition they never want themselves: and some again are meek so long as they may say or do what they list; but if occasion be offered, how far are they from all patience?" I would to God (as he said) "No man should commend poverty, but he that is poor," or he that so much admires it, would relieve, help, or ease others.

"Nunc si nos audis, atque es divinus Apollo,  
Dic mihi, qui nummos non habet, unde petat:"

"Now if thou hear'st us, and art a good man,  
Tell him that wants, to get means, if you can."

But no man hears us, we are most miserably dejected, the scum of the world. *Vix habet in nobis jam nova plaga locum*. (Ovid. "There is no space left on our bodies for a fresh stripe.") We can get no relief, no comfort, no succour, *Et nihil inveni quod mihi ferret opem*. We have tried all means, yet find no remedy: no man living can express the anguish and bitterness of our souls, but we that endure it; we are distressed, forsaken, in torture of body and mind, in another hell: and what shall we do? When Crassus the Roman consul warred against the Parthians, after an unlucky battle fought, he fled away in the night, and left four thousand men, sore, sick, and wounded in his tents, to the fury of the enemy, which, when the poor men perceived, *clamoribus et ululatibus omnia complerunt*, they made lamentable moan, and roared downright, as loud as Homer's Mars when he was hurt, which the noise of 10,000 men could not drown, and all for fear of present death. But our estate is far more tragical and miserable, much more to be deplored, and far greater cause have we to lament; the devil and the world persecute us, all good fortune hath forsaken us, we are left to the rage of beggary, cold, hunger, thirst, nastiness, sickness, irksomeness, to continue all torment, labour and pain, to derision and contempt, bitter enemies all, and far worse than any death; death alone we desire, death we seek, yet cannot have it, and what shall we do? *Quod male fers, assuesce; feres bene* -- accustom thyself to it, and it will be tolerable at last. Yea, but I may not, I cannot, *In me consumpsit vires fortuna nocendo*, I am in the extremity of human adversity; and as a shadow leaves the body when the sun is gone, I am now left and lost, and quite forsaken of the world. *Qui jacet in terra, non habet unde cadat*; comfort thyself with this yet, thou art at the worst, and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure, *aut solvetur, aut solvet*: let the devil himself and



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all the plagues of Egypt come upon thee at once, *Ne tu cede malis, sed contra audentior ito*, be of good courage; misery is virtue's whetstone.

"--serpens, sitis, ardor, arenæ,  
Dulcia virtuti,"

as Cato told his soldiers marching in the deserts of Libya, "Thirst, heat, sands, serpents, were pleasant to a valiant man;" honourable enterprises are accompanied with dangers and damages, as experience evinceth: they will make the rest of thy life relish the better. But put case they continue; thou art not so poor as thou wast born, and as some hold, much better to be pitied than envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as Job; yet tell me (saith Chrysostom) "was Job or the devil the greater conqueror? surely Job; the devil had his goods, he sat on the muck-hill and kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his money, but he kept his confidence in God, which was better than any treasure." Do thou then as Job did, triumph as Job did, and be not molested as every fool is. *Sed qua ratione potero?* How shall this be done? Chrysostom answers, *facile si cælum cogitaveris*, with great facility, if thou shalt but meditate on heaven. Hannah wept sore, and troubled in mind, could not eat; "but why weepest thou," said Elkanah her husband, "and why eatest thou not? why is thine heart troubled? am not I better to thee than ten sons?" and she was quiet. Thou art here vexed in this world; but say to thyself, "Why art thou troubled, O my soul?" Is not God better to thee than all temporalities, and momentary pleasures of the world? be then pacified. And though thou beest now peradventure in extreme want, it may be 'tis for thy further good, to try thy patience, as it did Job's, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbered, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants. "'Tis his goodwill and pleasure it should be so, and he knows better what is for thy good than thou thyself. His providence is over all, at all times; he hath set a guard of angels over us, and keeps us as the apple of his eye," Ps. xvii. 8. Some he doth exalt, prefer, bless with worldly riches, honours, offices, and preferments, as so many glistening stars he makes to shine above the rest: some he doth miraculously protect from thieves, incursions, sword, fire, and all violent mischances, and as the poet feigns of that Lycian Pandarus, Lycaon's son, when he shot at Menelaus the Grecian with a strong arm, and deadly arrow, Pallas, as a good mother keeps flies from her child's face asleep, turned by the shaft, and made it hit on the buckle of his girdle; so some he solicitously defends, others he exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgment, and all for our good. "The tyrant took the city" (saith Chrysostom), "God did not hinder it; led them away captives, so God would have it; he bound them, God yielded to it: flung them into the furnace, God permitted it: heat the oven hotter, it was granted: and when the tyrant had done his worst, God showed his power, and the children's patience; he freed them:" so can he thee, and can help in an instant, when it seems to him good. "Rejoice not against me, O my enemy; for though I fall, I shall rise: when I sit in darkness, the Lord shall lighten me." Remember all those martyrs what they have endured, the utmost that

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human rage and fury could invent, with what patience they have borne, with what willingness embraced it. "Though he kill me," saith Job, "I will trust in him." *Justus inexpugnabilis*, as Chrysostom holds, a just man is impregnable, and not to be overcome. The gout may hurt his hands, lameness his feet, convulsions may torture his joints, but not *rectam mentem* his soul is free.

-----"nempe pecus, rem,  
Lectos, argentum tollas licet; in manicis, et  
Compeditibus sævo teneas custode"-----

"Perhaps, you mean,  
My cattle, money, movables or land,  
Then take them all.--But, slave, if I command,  
A cruel jailor shall thy freedom seize."

"Take away his money, his treasure is in heaven: banish him his country, he is an inhabitant of that heavenly Jerusalem: cast him into bands, his conscience is free; kill his body, it shall rise again; he fights with a shadow that contends with an upright man:" he will not be moved.

-----"si fractus illabatur orbis,  
Impavidum ferient ruinæ."

Though heaven itself should fall on his head, he will not be offended. He is impenetrable, as an anvil hard, as constant as Job.

"Ipse deus simul atque volet me solvet opinor."

"A God shall set me free whene'er I please."

Be thou such a one; let thy misery be what it will, what it can, with patience endure it; thou mayst be restored as he was. *Terris proscriptus, ad cælum propera; ab hominibus desertus, ad deum fuge*. "The poor shall not always be forgotten, the patient abiding of the meek shall not perish for ever," Psal. x. 18. ver. 9. "The Lord will be a refuge of the oppressed, and a defence in the time of trouble."

"Servus Epictetus, multilati corporis, Irus  
Pauper: at hæc inter charus erat superis."

"Lame was Epictetus, and poor Irus,  
Yet to them both God was propitious."

Lodovicus Vertomannus, that famous traveller, endured much misery, yet surely, saith Scaliger, he was *vir deo carus*, in that he did escape so many dangers, "God especially protected him, he was dear unto him:" *Modo in egestate, tribulatione, convalle deplorationis*, &c. "Thou art now in the vale of misery, in poverty, in agony," "in temptation; rest, eternity, happiness, immortality, shall be thy reward," as Chrysostom pleads, "if thou trust in God, and keep thine innocency." *Non si male nunc, et olim sic erit semper*; a good hour may come upon a sudden; expect a little.

Yea, but this expectation is it which tortures me in the mean time; *futura expectans præsentibus angor*, whilst the grass grows the horse starves: despair not, but hope well,

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"Spera Batte, tibi melius lux Crastina ducet;  
Dum spiras spera"-----

(Theocritus. "Hope on, Battus, tomorrow may bring better luck; while there's life there's hope.")

Cheer up, I say, be not dismayed; *Spes alit agricolas*: "he that sows in tears, shall reap in joy," Psal. cxxvi. 7.

"Si fortune me tormente,  
Esperance me contente."

Hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last which never was yet. "A desire accomplished delights the soul," Prov. xiii. 19.

"Grata superveniet quæ non sperabitur hora:"

"Which makes m'enjoy my joys long wish'd at last,  
Welcome that hour shall come when hope is past:"

a lowering morning may turn to a fair afternoon, *Nube solet pulsa candidus ire dies*. "The hope that is deferred, is the fainting of the heart, but when the desire cometh, it is a tree of life," Prov. xiii. 12, *suavissimum est voti compos fieri*. Many men are both wretched and miserable at first, but afterwards most happy: and oftentimes it so falls out, as Machiavel relates of Cosmo de Medici, that fortunate and renowned citizen of Europe, "that all his youth was full of perplexity, danger, and misery, till forty years were past, and then upon a sudden the sun of his honour broke out as through a cloud." Huniades was fetched out of prison, and Henry the Third of Portugal out of a poor monastery, to be crowned kings.

"Multa cadunt inter calicem supremaque labra,"

"Many things happen between the cup and the lip,"

beyond all hope and expectation many things fall out, and who knows what may happen? *Nondum omnium dierum Soles occiderunt*, as Philipppus said, all the suns are not yet set, a day may come to make amends for all. "Though my father and mother forsake me, yet the Lord will gather me up," Psal. xxvii. 10. "Wait patiently on the Lord, and hope in him," Psal. xxxvii. 7. "Be strong, hope and trust in the Lord, and he will comfort thee, and give thee thine heart's desire," Psal. xxvii. 14.

"Sperate et vosmet rebus servate secundis."

"Hope, and reserve yourself for prosperity."

Fret not thyself because thou art poor, contemned, or not so well for the present as thou wouldst be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable, and rich, art now distressed and poor, a scorn of men, a burden to the world, irksome to thyself and others, thou hast lost all: *Miserum est fuisse, felicem*, and as Boethius calls it, *Infelicissimum genus infortunii*; this made Timon half mad with melancholy, to think of his former fortunes and present misfortunes: this alone makes many

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miserable wretches discontent. I confess it is a great misery to have been happy, the quintessence of infelicity, to have been honourable and rich, but yet easily to be endured: security succeeds, and to a judicious man a far better estate. The loss of thy goods and money is no loss; "thou hast lost them, they would otherwise have lost thee." If thy money be gone, "thou art so much the lighter," and as Saint Hierome persuades Rusticus the monk, to forsake all and follow Christ: "Gold and silver are too heavy metals for him to carry that seeks heaven."

"Vel nos in mare proximum,  
Gemmae et lapides, aurum et inutile,  
Summi materiam mali  
Mittamus, scelerum si hene poenitet."

(Hor. "Let us cast our jewels and gems, and useless gold, the cause of all vice, into the sea, since we truly repent of our sins.")

Zeno the philosopher lost all his goods by shipwreck, he might like of it, fortune had done him a good turn: *Opes a me, animum auferre non potest*: she can take away my means, but not my mind. He set her at defiance ever after, for she could not rob him that had nought to lose: for he was able to contemn more than they could possess or desire. Alexander sent a hundred talents of gold to Phocion of Athens for a present, because he heard he was a good man: but Phocion returned his talents back again with a *permitte me in posterum virum bonum esse* to be a good man still; let me be as I am: *Non mi aurum posco, nec mi precium* ("I do not desire riches, nor that a price should be set upon me.") -- That Theban Crates flung of his own accord his money into the sea, *abite nummi, ego vos mergam, ne mergar, a vobis*, I had rather drown you, than you should drown me. Can stoics and epicures thus contemn wealth, and shall not we that are Christians? It was *mascula vox et praecleara*, a generous speech of Cotta in Sallust, "Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designs, nor industry to my intents: prosperity or adversity could never alter my disposition." A wise man's mind, as Seneca holds, "is like the state of the world above the moon, ever serene." Come then what can come, befall what may befall, *infractum invictumque animum opponas: Rebus angustis animosus atque fortis appare*. (Hor. *Od. 11. lib. 2.*) Hope and patience are two sovereign remedies for all, the surest reposals, the softest cushions to lean on in adversity:

"Durum sed levius fit patientia,  
Quicquid corrigere est nefas."

"What can't be cured must be endured."

If it cannot be helped, or amended, make the best of it; *necessitati qui se accommodat, sapit*, he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

"Ita vita est hominum quasi cum ludas tesseris,  
Si illud quod est maxime opus jactu non cadit,  
Illud quod cecidit forte, id arte ut corrigas;"

If thou canst not fling what thou wouldst, play thy cast as well as thou canst. Everything, saith

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Epictetus, hath two handles, the one to be held by, the other not: 'tis in our choice to take and leave whether we will (all which Simplicius's Commentator hath illustrated by many examples), and 'tis in our power, as they say, to make or mar ourselves. Conform thyself then to thy present fortune, and cut thy coat according to thy cloth, *Ut quimus (quod aiunt) quando quod volumus non licet*, "Be contented with thy loss, state, and calling, whatsoever it is, and rest as well satisfied with thy present condition in this life:"

"Este quod es; quod sunt alii, sine quamlibet esse;  
Quod non es, nolis; quod potus esse, velis."

"Be as thou art; and as they are, so let  
Others be still; what is and may be covert."

And as he that is invited to a feast eats what is set before him, and looks for no other, enjoy that thou hast, and ask no more of God than what he thinks fit to bestow upon thee. *Non cuius contingit adire Corinthum*, we may not be all gentlemen, all Catos, or Laelii, as Tully telleth us, all honourable, illustrious, and serene, all rich; but because mortal men want many things, "therefore," saith Theodoret, "hath God diversely distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poor men at work, poor men might learn several trades to the common good." As a piece of arras is composed of several parcels, some wrought of silk, some of gold, silver, crewel of diverse colours, all to serve for the exornation of the whole: music is made of diverse discords and keys, a total sum of many small numbers, so is a commonwealth of several unequal trades and callings. If all should be Croesi and Darii, all idle, all in fortunes equal, who should till the land? As Menenius Agrippa well satisfied the tumultuous rout of Rome, in his elegant apologue of the belly and the rest of the members. Who should build houses, make our several stuffs for raiments? We should all be starved for company, as Poverty declared at large in Aristophanes' Plutus, and sue at last to be as we were at first. And therefore God hath appointed this inequality of states, orders, and degrees, a subordination, as in all other things. The earth yields nourishment to vegetables, sensible creatures feed on vegetables, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duly considered as they ought, there is no such cause of so general discontent, 'tis not in the matter itself, but in our mind, as we moderate our passions and esteem of things. *Nihil aliud necessarium ut sis miser* (saith Cardan) *quam ut te miserum credas*, let thy fortune be what it will, 'tis thy mind alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith divine Seneca) *in villa hilari et amæna mæstos, et media solitudine occupatos; non locus, sed animus facit ad tranquillitatem*. I have seen men miserably dejected in a pleasant village, and some again well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquillity, and that gives true content. I will yet add a word or two for a corollary. Many rich men, I dare boldly say it, that lie on down beds, with delicacies pampered every day, in their well-furnished houses, live at less heart's ease, with more anguish, more bodily pain, and through their intemperance, more bitter hours, than many a prisoner or galley-slave; *Mæcenas in pluma æque vigilat ac Regulus in dolio*: those poor starved Hollanders, whom Bartison their

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captain left in Nova Zembla, anno 1596, or those eight miserable Englishmen that were lately left behind, to winter in a stove in Greenland, in 77 deg. of lat., 1630, so pitifully forsaken, and forced to shift for themselves in a vast, dark, and desert place, to strive and struggle with hunger, cold, desperation, and death itself. 'Tis a patient and quiet mind (I say it again and again) gives true peace and content. So for all other things, they are, as old Chremes told us, as we use them.

"Parentes, patriam, amicos, genus, cognates, divitias,  
Hæc perinde sunt ac illius animus qui ea possidet;  
Qui uti scit, ei bona; qui utitur non recte, mala."

"Parents, friends, fortunes, country, birth, alliance, &c., ebb and flow with our conceit; please or displease, as we accept and construe them, or apply them to ourselves." *Faber quisque fortunæ suæ*, and in some sort I may truly say, prosperity and adversity are in our own hands. *Nemo læditur nisi a seipso*, and which Seneca confirms out of his judgment and experience. "Every man's mind is stronger than fortune, and leads him to what side he will; a cause to himself each one is of his good or bad life." But will we, or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely prefer before prosperity; of two extremes it is the best. *Luxuriant animi rebus plerumque secundis*, men in prosperity forget God and themselves, they are besotted with their wealth, as birds with henbane: miserable if fortune forsake them, but more miserable if she tarry and overwhelm them: for when they come to be in great place, rich, they that were most temperate, sober, and discreet in their private fortunes, as Nero, Otho, Vitellius, Heliogabalus (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannical oppressors, &c., they cannot moderate themselves, they become monsters, odious, harpies, what not? *Cum triumphos, opes, honores adepti sunt, ad voluptatem et otium deinceps se convertunt*: 'twas Cato's note, "they cannot contain." For that cause belike

"Eutrapilus cuicumque nocere volebat,  
Vestimenta dabat pretiosa: beatus enim jam,  
Cum pulchris tunicis sumet nova consilia et spes,  
Dormiet in lucem scorto, postponet honestum Officium"-----

"Eutrapilus when he would hurt a knave,  
Gave him gay clothes and wealth to make him brave:  
Because now rich he would quite change his mind,  
Keep whores, fly out, set honesty behind."

On the other side, in adversity many mutter and repine, despair, &c., both bad, I confess,

-----"ut calceus olim  
Si pede major erit, subvertet: si minor, uret."

"As a shoe too big or too little, one pincheth, the other sets the foot awry," *sed e malis minimum*. If adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore adversity is to be preferred; *hæc fræno indiget, illa solatio: illa fallit, hæc instruit*: the one deceives, the other instructs; the one miserably happy, the other happily miserable; and therefore many philosophers have voluntarily sought adversity, and so much commend it in their precepts. Demetrius, in Seneca, esteemed it a great infelicity, that in his lifetime he had no misfortune,

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*miserum cui nihil unquam accidisset, adversi.* Adversity then is not so heavily to be taken, and we ought not in such cases so much to macerate ourselves: there is no such odds in poverty and riches. To conclude in Hierom's words, "I will ask our magnificoes that build with marble, and bestow a whole manor on a thread, what difference between them and Paul the Eremite, that bare old man? They drink in jewels, he in his hand: he is poor and goes to heaven, they are rich and go to hell."

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### MEMB. IV. Against Servitude, Loss of Liberty, Imprisonment, Banishment.

Servitude, loss of liberty, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiors: gentlemen serve nobles, and nobles subordinate to kings, *omne sub regno graviore regnum*, princes themselves are God's servants, *reges in ipsos imperium est Jovis*. They are subject to their own laws, and as the kings of China endure more than slavish imprisonment, to maintain their state and greatness, they never come abroad. Alexander was a slave to fear, Caesar of pride, Vespasian to his money (*nihil enim refert, rerum sis servus an hominum*) ("It matters little whether we are enslaved by men or things."), Heliogabalus to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, courtiers generally to lust and ambition, and all slaves to our affections, as Evangelus well discourseth in Macrobius, and Seneca the philosopher, *assiduam servitutem extremam et ineluctabilem* he calls it, a continual slavery, to be so captivated by vices; and who is free? Why then dost thou repine? *Satis est potens*, Hierom saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sick, and what wouldst thou have? But *nitimur in vetitum*, we must all eat of the forbidden fruit. Were we enjoined to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandering soul that we may not go. A citizen of ours, saith Cardan, was sixty years of age, and had never been forth of the walls of the city of Milan; the prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem, obiit*, he died for grief.

What I have said of servitude, I again say of imprisonment, we are all prisoners. What is our life but a prison? We are all imprisoned in an island. The world itself to some men is a prison, our narrow seas as so many ditches, and when they have compassed the globe of the earth, they would fain go see what is done in the moon. In Muscovy and many other northern parts, all over Scandia, they are imprisoned half the year in stoves, they dare not peep out for cold. At Aden in Arabia they are penned in all day long with that other extreme of heat, and keep their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of bees, anthills; but that which thou abhorrest, many seek: women keep in all winter, and most part of summer, to preserve their beauties; some for love of study: Demosthenes shaved his beard because he would cut off all occasions from going abroad: how many monks and friars, anchorites, abandon the world. *Monachus in urbe, piscis in arido*. Art in prison? Make right use of it, and mortify thyself; "Where may a man contemplate better than in solitariness," or study more than in quietness? Many worthy men have been imprisoned all their lives, and it hath been occasion of great honour and glory to them, much public good by their excellent meditation. Ptolomeus king of Egypt, *cum viribus attenuatis infirma valetudine laboraret, miro descendi studio affectus*, &c. now being taken with a grievous infirmity of body that he could not stir



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abroad, became Strato's scholar, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author adds), *pulcherrimum regiae opulentiae monumentum*, &c., to his great honour built that renowned library at Alexandria, wherein were 40,000 volumes. Severinus Boethius never writ so elegantly as in prison, Paul so devoutly, for most of his epistles were dictated in his bands: "Joseph," saith Austin, "got more credit in prison, than when he distributed corn, and was lord of Pharaoh's house." It brings many a lewd, riotous fellow home, many wandering rogues it settles, that would otherwise have been like raving tigers, ruined themselves and others.

Banishment is no grievance at all, *Omne solum forti patria, &c. et patria est ubicunque bene est*, that's a man's country where he is well at ease. Many travel for pleasure to that city, saith Seneca, to which thou art banished, and what a part of the citizens are strangers born in other places? *Incolentibus patria*, 'tis their country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loath to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile. "The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the sun to us all. The soul is an alien to the body, a nightingale to the air, a swallow in a house, and Ganymede in heaven, an elephant at Rome, a Phoenix in India;" and such things commonly please us best, which are most strange and come the farthest off. Those old Hebrews esteemed the whole world Gentiles; the Greeks held all barbarians but themselves; our modern Italians account of us as dull Transalpines by way of reproach, they scorn thee and thy country which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others seek; to prefer, as base islanders and Norwegians do, their own ragged island before Italy or Greece, the gardens of the world. There is a base nation in the north, saith Pliny, called Chauci, that live amongst rocks and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to Rome. *Ita est profecto* (as he concludes) *multis fortuna parcat in poenam*, so it is, fortune favours some to live at home, to their further punishment: 'tis want of judgment. All places are distant from heaven alike, the sun shines happily as warm in one city as in another, and to a wise man there is no difference of climes; friends are everywhere to him that behaves himself well, and a prophet is not esteemed in his own country. Alexander, Caesar, Trajan, Adrian, were as so many land-leapers, now in the east, now in the west, little at home; and Polus Venetus, Lod. Vertomannus, Pinzonus, Cadamustus, Columbus, Americus Vespucius, Vascus Gama, Drake, Candish, Oliver Anort, Schoutien, got all their honour by voluntary expeditions. But you say such men's travel is voluntary; we are compelled, and as malefactors must depart; yet know this of Plato to be true, *ultori Deo summa cura peregrinus est*, God hath an especial care of strangers, "and when he wants friends and allies, he shall deserve better and find more favour with God and men." Besides the pleasure of peregrination, variety of objects will make amends; and so many nobles, Tully, Aristides, Themistocles, Theseus, Codrus, &c. as have been banished, will give sufficient credit unto it. Read Pet. Alcionius his two books of this subject.

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### MEMB. V. Against Sorrow for Death of Friends or otherwise, vain Fear, &c.

Death and departure of friends are things generally grievous, *Omnium quæ in humana vita contingunt, luctus atque mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terror, most irksome and troublesome unto us, *Homo toties moritur, quoties amittit suos*. And though we hope for a better life, eternal happiness, after these painful and miserable days, yet we cannot compose ourselves willingly to die; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as a horse at a rotten post. Say what you can of that other world, Montezuma that Indian prince, *Bonum est esse hic*, they had rather be here. Nay many generous spirits, and grave staid men otherwise, are so tender in this, that at the loss of a dear friend they will cry out, roar, and tear their hair, lamenting some months after, howling "O Hone," as those Irish women and Greeks at their graves, commit many indecent actions, and almost go beside themselves. My dear father, my sweet husband, mine only brother's dead, to whom shall I make my moan? *O me miserum! Quis dabit in lachrymas fontem, &c.* What shall I do?

"Sed totum hoc studium luctu fraterna mihi mors  
Abstulit, hei misero frater adempte mihi?"

"My brother's death my study hath undone,  
Woe's me, alas my brother he is gone."

Mezentius would not live after his son:

"Nunc vivo, nec adhuc homines lucemque relinquo,  
Sed linquam"-----

(Virgil. "I live now, nor as yet relinquish society and life, but I shall resign them.")

And Pompey's wife cried out at the news of her husband's death,

"Turpe mori post te solo non posse dolore,  
Violenta luctu et nescia tolerandi,"

(Lucan. "Overcome by grief, and unable to endure it, she exclaimed, 'Not to be able to die through sorrow for thee were base.'")

as Tacitus of Agrippina, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring downright.

-----"subitus miseræ color ossa reliquit,  
Excussi manibus radii, revolutaque pensa:  
Evolat infelix et fœmineo ululatu

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Scissa comam"-----

"The colour suddenly fled her cheek, the distaff forsook her hand, the reel revolved, and with dishevelled locks she broke away, wailing as a woman."

Another would needs run upon the sword's point after Euryalus' departure,

"Figite me, si qua est pietas, in me omnia tela  
Conjicite o Rutili;"-----

Virg. *Æn.* 10. "Transfix me, O Rutuli, if you have any piety: pierce me with your thousand arrows."

O let me die, some good man or other make an end of me. How did Achilles take on for Patroclus' departure? A black cloud of sorrows overshadowed him, saith Homer. Jacob rent his clothes, put sackcloth about his loins, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son, Gen. xxxvii. 37. Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not ourselves but others. Scaliger saith of himself, that he never read Socrates' death, in Plato's *Phaedon*, but he wept: Austin shed tears when he read the destruction of Troy. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one another's presence, feasting, hawking, hunting, brooks, woods, hills, music, dancing, &c. all this is but vanity and loss of time, as I have sufficiently declared.

-----"dum bibimus, dum sarta, unguenta, puellas  
Poscimus, obrepit non intellecta senectus."

"Whilst we drink, prank ourselves, with wenches dally,  
Old age upon's at unawares doth sally."

As alchemists spend that small modicum they have to get gold, and never find it, we lose and neglect eternity, for a little momentary pleasure which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust ourselves upon it. "The lascivious prefers his whore before his life, or good estate; an angry man his revenge: a parasite his gut; ambitious, honours; covetous, wealth; a thief his booty; a soldier his spoil; we abhor diseases, and yet we pull them upon us." We are never better or freer from cares than when we sleep, and yet, which we so much avoid and lament, death is but a perpetual sleep; and why should it, as Epicurus argues, so much affright us? "When we are, death is not: but when death is, then we are not:" our life is tedious and troublesome unto him that lives best; "'tis a misery to be born, a pain to live, a trouble to die:" death makes an end of our miseries, and yet we cannot consider of it; a little before Socrates drank his portion of cicuta, he bid the citizens of Athens cheerfully farewell, and concluded his speech with this short sentence; "My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows." For there is no pleasure here but

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sorrow is annexed to it, repentance follows it. "If I feed liberally, I am likely sick or surfeit: if I live sparingly my hunger and thirst is not allayed; I am well neither full nor fasting; if I live honest, I burn in lust;" if I take my pleasure, I tire and starve myself, and do injury to my body and soul. "Of so small a quantity of mirth, how much sorrow? after so little pleasure, how great misery?" 'Tis both ways troublesome to me, to rise and go to bed, to eat and provide my meat; cares and contentions attend me all day long, fears and suspicions all my life. I am discontented, and why should I desire so much to live? But a happy death will make an end of all our woes and miseries; *omnibus una meis certa medela malis*; why shouldst not thou then say with old Simeon since thou art so well affected, "Lord now let thy servant depart in peace:" or with Paul, "I desire to be dissolved, and to be with Christ"? *Beata mors quæ ad beatam vitam aditum aperit*, 'tis a blessed hour that leads us to a blessed life, and blessed are they that die in the Lord. But life is sweet, and death is not so terrible in itself as the concomitants of it, a loathsome disease, pain, horror, &c. and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. Servetus the heretic, that suffered in Geneva, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo viso igne tam horrendum exclamavit, ut universum populum perterrefecerit*, roared so loud, that he terrified the people. An old stoic would have scorned this. It troubles some to be unburied, or so:

-----"non te optima mater  
Condet humi, patriove onerabit membra sepulchro;  
Alitibus linguere feris, et gurgite mersum  
Unda feret, piscesque impasti vulnera lambent."

"Thy gentle parents shall not bury thee,  
Amongst thine ancestors entomb'd to be,  
But feral fowl thy carcass shall devour,  
Or drowned corps hungry fish maws shall scour."

As Socrates told Crito, it concerns me not what is done with me when I am dead; *Facilis jactura sepulchri*: I care not so long as I feel it not; let them set mine head on the pike of Tenerife, and my quarters in the four parts of the world,--*pascam licet in cruce corvos*, let wolves or bears devour me;-- *Cælo tegitur qui non habet urnam*, the canopy of heaven covers him that hath no tomb. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then dost thou lament, as those do whom Paul taxed in his time, 1 Thes. iv. 13. "that have no hope"? 'Tis fit there should be some solemnity.

"Sed sepelire decet defunctum, pectore forti,  
Constantes, unumque diem fletui indulgentes."

(Il. 9 Homer. "It is proper that, having indulged in becoming grief for one whole day, you should commit the dead to the sepulchre.")

Job's friends said not a word to him the first seven days, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When Jupiter himself wept for Sarpedon, what else did the poet insinuate, but that some sorrow is good

"Quis matrem nisi mentis inops in funere nati  
Flere vetat?"-----

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who can blame a tender mother if she weep for her children? Beside, as Plutarch holds, 'tis not in our power not to lament, *Indolentia non cuivis contingit*, it takes away mercy and pity, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. "I know not how" (saith Seneca) "but sometimes 'tis good to be miserable in misery: and for the most part all grief evacuates itself by tears,"

-----"est quædam flere voluptas,  
Expletur lachrymis egeriturque dolor:"

"yet after a day's mourning or two, comfort thyself for thy heaviness," Eccles. xxxviii. 17. *Non decet defunctum ignavo quæstu prosequi*; 'twas Germanicus' advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannise, there's *indolentiæ, ars*, a medium to be kept: we do not (saith Austin) forbid men to grieve, but to grieve overmuch. "I forbid not a man to be angry, but I ask for what cause he is so? Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid?" I require a moderation as well as a just reason. The Romans and most civil commonwealths have set a time to such solemnities, they must not mourn after a set day, "or if in a family a child be born, a daughter or son married, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies," or the like, they must lament no more. And 'tis fit it should be so; to what end is all their funeral pomp, complaints, and tears? When Socrates was dying, his friends Apollodorus and Crito, with some others, were weeping by him, which he perceiving, asked them what they meant: "for that very cause he put all the women out of the room, upon which words of his they were abashed, and ceased from their tears." Lodovicus Cortesius, a rich lawyer of Padua (as Bernardinus Scardeonius relates) commanded by his last will, and a great mulct if otherwise to his heir, that no funeral should be kept for him, no man should lament: but as at a wedding, music and minstrels to be provided; and instead of black mourners, he took order, "that twelve virgins clad in green should carry him to the church." His will and testament was accordingly performed, and he buried in St. Sophia's church. Tully was much grieved for his daughter Tulliola's death at first, until such time that he had confirmed his mind with some philosophical precepts, "then he began to triumph over fortune and grief, and for her reception into heaven to be much more joyed than before he was troubled for her loss." If a heathen man could so fortify himself from philosophy, what shall a Christian from divinity? Why dost thou so macerate thyself? 'Tis an inevitable chance, the first statute in Magna Charta, an everlasting Act of Parliament, all must die.

"Constat æterna positumque lege est,  
Ut constet genitum nihil."

It cannot be revoked, we are all mortal, and these all commanding gods and princes "die like men:" -- *involvit humile pariter et celsum caput, aequalque summis infima*. "O weak condition of human estate," Sylvius exclaims: Ladislaus, king of Bohemia, eighteen years of age, in the flower of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many physicians, now ready to be married, in thirty-six hours sickened and died. We must so be gone sooner or later all, and as Calliopeus in the comedy took his leave of his spectators and

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auditors, *Vos valete et plaudite, Calliopeius recensui*, must we bid the world farewell (*Exit Calliopeius*), and having now played our parts, for ever be gone. Tombs and monuments have the like fate, *data sunt ipsis quoque fata sepulchris*, kingdoms, provinces, towns, and cities have their periods, and are consumed. In those flourishing times of Troy, Mycenae was the fairest city in Greece, *Græciæ cunctæ imperitabat*, but it, alas, and that "Assyrian Nineveh are quite overthrown:" the like fate hath that Egyptian and Boeotian Thebes, Delos, *commune Græciæ, conciliabulum*, the common council-house of Greece, and Babylon, the greatest city that ever the sun shone on, hath now nothing but walls and rubbish left. *Quid Pandioniae restat nisi nomen Athenæ?* (Ovid. "What of ancient Athens but the name remains?") Thus Pausanias complained in his times. And where is Troy itself now, Persepolis, Carthage, Cizicum, Sparta, Argos, and all those Grecian cities? Syracuse and Agrigentum, the fairest towns in Sicily, which had sometimes 700,000 inhabitants, are now decayed: the names of Hieron, Empedocles, &c., of those mighty numbers of people, only left. One Anacharsis is remembered amongst the Scythians; the world itself must have an end; and every part of it. *Cæteræ igitur urbes sunt mortales*, as Peter Gillius concludes of Constantinople, *hæc sane quamdiu erunt homines, futura mihi videtur immortalis*; but 'tis not so: nor site, nor strength, nor sea nor land, can vindicate a city, but it and all must vanish at last. And as to a traveller great mountains seem plains afar off, at last are not discerned at all; cities, men, monuments decay,--*nec solidis prodest sua machina terris*, the names are only left, those at length forgotten, and are involved in perpetual night.

"Returning out of Asia, when I sailed from Aegina toward Megara, I began" (saith Servius Sulpicius, in a consolatory epistle of his to Tully) "to view the country round about. Aegina was behind me, Megara before, Piræus on the right hand, Corinth on the left, what flourishing towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with myself, alas, why are we men so much disquieted with the departure of a friend, whose life is much shorter? When so many goodly cities lie buried before us. Remember, O Servius, thou art a man; and with that I was much confirmed, and corrected myself." Correct then likewise, and comfort thyself in this, that we must necessarily die, and all die, that we shall rise again: as Tully held; *Jucundiorque multo congressus noster futurus, quam insuavis et acerbus digressus*, our second meeting shall be much more pleasant than our departure was grievous.

Aye, but he was my most dear and loving friend, my sole friend,

"Quis deciderio sit pudor aut modus  
Tam chari capitis?"-----

"And who can blame my woe?"

Thou mayst be ashamed, I say with Seneca, to confess it, "in such a tempest as this to have but one anchor," go seek another: and for his part thou dost him great injury to desire his longer life. "Wilt thou have him crazed and sickly still," like a tired traveller that comes weary to his inn, begin his journey afresh, "or to be freed from his miseries; thou hast more need rejoice that he is gone." Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, *læthæoque jacet condita sarcophago*. I reply to him in Seneca's words, if such a woman at least ever was to be had, "He did either so find or make her; if he found her, he may as

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happily find another;" if he made her, as Critobulus in Xenophon did by his, he may as good cheap inform another, *et bona tam sequitur, quam bona prima fuit*; he need not despair, so long as the same master is to be had. But was she good? Had she been so tried peradventure as that Ephesian widow in Petronius, by some swaggering soldier, she might not have held out. Many a man would have been willingly rid of his: before thou wast bound, now thou art free; "and 'tis but a folly to love thy fetters though they be of gold." Come into a third place, you shall have an aged father sighing for a son, a pretty child;

"Impube pectus quale vel impia  
Molliret Thracum pectora."

-----"He now lies asleep,  
Would make an impious Thracian weep."

Or some fine daughter that died young, *Nondum experta novi gaudia prima tori*. Or a forlorn son for his deceased father. But why? *Prior exiit, prior intravit*, he came first, and he must go first. *Tu frustra pius, heu, &c.* What, wouldst thou have the laws of nature altered, and him to live always? Julius Caesar, Augustus, Alcibiades, Galen, Aristotle, lost their fathers young. And why on the other side shouldst thou so heavily take the death of thy little son?

"Num quia nec fato, merita nec morte peribat,  
Sed miser ante diem"-----

he died before his time, perhaps, not yet come to the solstice of his age, yet was he not mortal? Hear that divine Epictetus, "If thou covet thy wife, friends, children should live always, thou art a fool." He was a fine child indeed, *dignus Apollineis lachrymis*, a sweet, a loving, a fair, a witty child, of great hope, another Eteoneus, whom Pindarus the poet and Aristides the rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more than all the world beside, he might have wrangled with thee and disagreed, or with his brothers, as Eteocles and Polynices, and broke thy heart; he is now gone to eternity, as another Ganymede, in the flower of his youth, "as if he had risen," saith Plutarch, "from the midst of a feast" before he was drunk, "the longer he had lived, the worse he would have been," *et quo vita longior*, (Ambrose thinks) *culpa numerosior*, more sinful, more to answer he would have had. If he was naught, thou mayst be glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite, as many are, and howsoever he spake thee fair, peradventure he prayed, amongst the rest that Icaro Menippus heard at Jupiter's whispering place in Lucian, for his father's death, because he now kept him short, he was to inherit much goods, and many fair manors after his decease. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same Lucian, "why dost thou lament my death, or call me miserable that am much more happy than thyself? what misfortune is befallen me? Is it because I am not so bald, crooked, old, rotten, as thou art? What have I lost, some of your good cheer, gay clothes, music, singing, dancing, kissing, merry-meetings, *thalami lubentias*, &c., is that it? Is it not much better not to hunger at all than to eat: not to thirst than to drink to satisfy thirst: not to be cold than to put on clothes to drive away cold? You had more

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need rejoice that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies, as you do." *Ad cinerem et manes credis curare sepultos?* "Do they concern us at all, think you, when we are once dead?" Condole not others then overmuch, "wish not or fear thy death." *Summum nec optes diem nec metuas*; 'tis to no purpose.

"Excessi e vitæ ærumnis facilisque lubensque  
Ne perjora ipsa morte dehinc videam."

"I left this irksome life with all mine heart,  
Lest worse than death should happen to my part."

Cardinal Brundusinus caused this epitaph in Rome to be inscribed on his tomb, to show his willingness to die, and tax those that were so both to depart. Weep and howl no more then, 'tis to small purpose; and as Tully adviseth us in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus*: think what we do, not whom we have lost. So David did, 2 Sam. xxii., "While the child was yet alive, I fasted and wept; but being now dead, why should I fast? Can I bring him again? I shall go to him, but he cannot return to me." He that doth otherwise is an intemperate, a weak, a silly, and indiscreet man. Though Aristotle deny any part of intemperance to be conversant about sorrow, I am of Seneca's mind, "he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one, is without sorrow," as all wise men should be. The Thracians wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life. When Eteoneus, that noble young Greek, was so generally lamented by his friends, Pindarus the poet feigns some god saying, *Silete homines, non enim miser est*, &c. be quiet good folks, this young man is not so miserable as you think; he is neither gone to Styx nor Acheron, *sed gloriosus et senii expers heros*, he lives for ever in the Elysian fields. He now enjoys that happiness which your great kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all means, by doing something else, thinking of another subject. The Italians most part sleep away care and grief, if it unseasonably seize upon them, Danes, Dutchmen, Polanders and Bohemians drink it down, our countrymen go to plays: do something or other, let it not transpose thee, or by "premeditation make such accidents familiar," as Ulysses that wept for his dog, but not for his wife, *quod paratus esset animo obfirmato*, (Plut. *de anim. tranq.*) "accustom thyself, and harden beforehand by seeing other men's calamities, and applying them to thy present estate;" *Prævisum est levius quod fuit ante malum*. I will conclude with Epictetus, "If thou lovest a pot, remember 'tis but a, pot thou lovest, and thou wilt not be troubled when 'tis broken: if thou lovest a son or wife, remember they were mortal, and thou wilt not be so impatient." And for false fears and all other fortuitous inconveniences, mischances, calamities, to resist and prepare ourselves, not to faint is best: *Stultum est timere quod vitari non potest*, 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.

"Nam quisquis trepidus pavet vel optat,  
Objecit clypeum, locoque motus  
Nectit qua valeat trahi catenam."



## **THE ANATOMY OF MELANCHOLY**

"For he that so faints or fears, and yields to his passion, flings away his own weapons, makes a cord to bind himself, and pulls a beam upon his own head."

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### MEMB. VI. Against Envy, Livor, Emulation, Hatred, Ambition, Self-love, and all other Affections.

Against those other passions and affections, there is no better remedy than as mariners when they go to sea, provide all things necessary to resist a tempest: to furnish ourselves with philosophical and Divine precepts, other men's examples, *Periculum ex aliis facere, sibi quod ex usu siet*: To balance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envy, livor, spleen, hatred, with their opposite virtues, as we bend a crooked staff another way, to oppose "sufferance to labour, patience to reproach," bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride, to examine ourselves for what cause we are so much disquieted, on what ground, what occasion, is it just or feigned? And then either to pacify ourselves by reason, to divert by some other object, contrary passion, or premeditation. *Meditari secum oportet quo pacto adversam ærumnam ferat, Paricla, damna, exilia peregre rediens semper cogitet, aut filii peccatum, aut uxoris mortem, aut morbum filiæ, communia esse hæc: fieri posse, ut ne quid animo sit novum*. To make them familiar, even all kind of calamities, that when they happen they may be less troublesome unto us. *In secundis meditare, quo pacto feras adversa*: or out of mature judgment to avoid the effect, or disannul the cause, as they do that are troubled with toothache, pull them quite out.

"Ut vivat castor, sibi testes amputat ipse;  
Tu quoque siqua nocent, abjice, tutus eris."

"The beaver bites off's stones to save the rest:  
Do thou the like with that thou art opprest."

Or as they that play at wasters, exercise themselves by a few cudgels how to avoid an enemy's blows: let us arm ourselves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an old fox is not so easily taken in a snare; an old soldier in the world methinks should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute captain, come what may come, to make answer,

-----"non ulla laborum  
O virgo nova mi facies inopinæ surgit,  
Omnia percepi atque animo mecum ante peregi."

"No labour comes at unawares to me,  
For I have long before cast what may be."

-----"non hoc primum mea pectora vulnus  
Senserunt, graviora tuli"-----

"My breast was not conscious of this first wound, for I have endured still greater."

The commonwealth of Venice in their armoury have this inscription, "Happy is that city which in time of peace thinks of war," a fit motto for every man's private house; happy is the man that

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provides for a future assault. But many times we complain, repine and mutter without a cause, we give way to passions we may resist, and will not. Socrates was bad by nature, envious, as he confessed to Zophius the physiognomer, accusing him of it, froward and lascivious: but as he was Socrates, he did correct and amend himself. Thou art malicious, envious, covetous, impatient, no doubt, and lascivious, yet as thou art a Christian, correct and moderate thyself. 'Tis something, I confess, and able to move any man, to see himself contemned, obscure, neglected, disgraced, undervalued, "left behind;" some cannot endure it, no not constant Lipsius, a man discreet otherwise, yet too weak and passionate in this, as his words express, *collegas olim, quos ego sine fremitu non intueor, nuper terræ filios, nunc Mæcenates et Agrippas habeo,-- summo jam monte potitos*. But he was much to blame for it: to a wise staid man this is nothing, we cannot all be honoured and rich, all Caesars; if we will be content, our present state is good, and in some men's opinion to be preferred. Let them go on, get wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, imposture, simony, and indirect means, as too many do, by bribery, flattery, and parasitical insinuation, by impudence and time-serving, let them climb up to advancement in despite of virtue, let them "go before, cross me on every side," *me non offendunt modo non in, oculos incurrant*, as he said, correcting his former error, they do not offend me, so long as they run not into mine eyes. I am inglorious and poor, *composita paupertate*, but I live secure and quiet: they are dignified, have great means, pomp, and state, they are glorious; but what have they with it? "Envy, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first." I am contented with my fortunes, *spectator e longinquo*, and love *Neptunum procul a terra spectare furentem*: he is ambitious, and not satisfied with his: "but what gets he by it? to have all his life laid open, his reproaches seen: not one of a thousand but he hath done more worthy of dispraise and animadversion than commendation; no better means to help this than to be private." Let them run, ride, strive as so many fishes for a crumb, scrape, climb, catch, snatch, cozen, colloque, temporise and fleer, take all amongst them, wealth, honour, and get what they can, it offends me not:

----"me mea tellus  
Lare secreto tutoque tegat,"

"I am well pleased with my fortunes," *Vivo et regno simul ista relinquens*. (Hor. "I live like a king without any of these acquisitions.")

I have learned "in what state soever I am, therewith to be contented," Philip, iv 11. Come what can come, I am prepared. *Nave ferar magna an parva, ferar unus et idem*. I am the same. I was once so mad to bustle abroad, and seek about for preferment, tire myself, and trouble all my friends, *sed nihil labor tantus profecit nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus, alii large promittunt, intercedunt illi mecum solliciti, hi vana spe lactant; dum alios ambio, hos capto, illis innotesco, ætas perit, anni defluunt, amici fatigantur, ego deferor, et jam, mundi tæsus, humanæque satur infidelitatis acquiesco*. ("But all my labour was unprofitable; for while death took off some of my friends, to others I remain unknown, or little liked, and these deceive me with false promises. Whilst I am canvassing one party, captivating another, making myself known to a third, my age increases, years glide away, I am put off, and now tired of the

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world, and surfeited with human worthlessness. I rest content.") And so I say still; although I may not deny, but that I have had some bountiful patrons, and noble benefactors, *ne sim interim ingratus*, and I do thankfully acknowledge it, I have received some kindness, *quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis*, more peradventure than I deserve, though not to my desire, more of them than I did expect, yet not of others to my desert; neither am I ambitious or covetous, for this while, or a Suffenus to myself; what I have said, without prejudice or alteration shall stand. And now as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lies still, I have laboured in vain, rest satisfied, and if I may usurp that of Prudentius,

"Inveni portum; spes et fortuna valet,  
Nil mihi vobiscum, ludite nunc alios."

"Mine haven's found, fortune and hope adieu,  
Mock others now, for I have done with you."

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### MEMB. VII. Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffs, &c.

I may not yet conclude, think to appease passions, or quiet the mind, till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all, I cannot hope; to point alone at some few of the chiefest, is that which I aim at.

*Repulse.*] Repulse and disgrace are two main causes of discontent, but to an understanding man not so hardly to be taken. Caesar himself hath been denied, and when two stand equal in fortune, birth, and all other qualities alike, one of necessity must lose. Why shouldst thou take it so grievously? It hath a familiar thing for thee thyself to deny others. If every man might have what he would, we should all be deified, emperors, kings, princes; if whatsoever vain hope suggests, insatiable appetite affects, our preposterous judgment thinks fit were granted, we should have another chaos in an instant, a mere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not always given by desert or worth, but for love, affinity, friendship, affection, great men's letters, or as commonly they are bought and sold. "Honours in court are bestowed not according to men's virtues and good conditions" (as an old courtier observes), "but as every man hath means, or more potent friends, so he is preferred." With us in France ( for so their own countryman relates) "most part the matter is carried by favour and grace; he that can get a great man to be his mediator, runs away with all the preferment." *Indignissimus plerumque præfertur, Vatinius Catoni, illaudatus laudatissimo;*

-----"servi dominantur; aselli  
Ornantur phaleris, dephalerantur equi."

"Slaves govern; asses are decked with trappings; horses are deprived of them."

An illiterate fool sits in a man's seat, and the common people hold him learned, grave and wise. "One professeth" ( Cardan well notes) "for a thousand crowns, but he deserves not ten, when as he that deserves a thousand cannot get ten." *Solarium non dat multis salem.* As good horses draw in carts, as coaches. And oftentimes, which Machiavel seconds, *Principes non sunt qui ob insignem virtutem principatu digni sunt,* he that is most worthy wants employment; he that hath skill to be a pilot wants a ship, and he that could govern a commonwealth, a world itself, a king in conceit, wants means to exercise his worth, hath not a poor office to manage, and yet all this while he is a better man that is fit to reign, *etsi careat regno,* though he want a kingdom, "than he that hath one, and knows not how to rule it:" a lion serves not always his keeper, but oftentimes the keeper the lion, and as Polydore Virgil hath it, *multi reges ut pupilli ob inscitiam non regunt sed reguntur.* Hieron of Syracuse was a brave king, but wanted a kingdom; Perseus of Macedon had nothing of a king, but the bare name and title, for he could not govern

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it: so great places are often ill bestowed, worthy persons unrespected. Many times, too, the servants have more means than the masters whom they serve, which Epictetus counts an eyesore and inconvenient. But who can help it? It is an ordinary thing in these days to see a base impudent ass, illiterate, unworthy, insufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can bustle in the world, hath a fair outside, can temporise, collogue, insinuate, or hath good store of friends and money, whereas a more discreet, modest, and better-deserving man shall lie hid or have a repulse. 'Twas so of old, and ever will be, and which Tiresias advised Ulysses in the poet,-- *Accipe qua ratione queas ditescere, &c.*, is still in use; lie, flatter, and dissemble: if not, as he concludes,-- *Ergo pauper eris*, then go like a beggar as thou art. Erasmus, Melancthon, Lipsius, Budaeus, Cardan, lived and died poor. Gesner was a silly old man, *baculo innixus*, amongst all those huffing cardinals, swelling bishops that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom, that prefers men, "The race is not to the swift, nor the battle to the strong," but as the wise man said, Chance, and sometimes a ridiculous chance. *Casus plerumque ridiculus multos elevavit*. 'Tis fortune's doings, as they say, which made Brutus now dying exclaim, *O misera virtus, ergo nihil quam verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortunæ*. ("O wretched virtue! you are therefore nothing but words, and I have all this time been looking upon you as a reality, while you are yourself the slave of fortune.") Believe it hereafter, O my friends! virtue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldom I confess, yet sometimes it is. But to your farther content, I'll tell you a tale. In Maronia pia, or Maronia felix, I know not whether, nor how long since, nor in what cathedral church, a fat prebend fell void. The carcass scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and he was resolved to outbid any man before he would lose it, every man supposed he should carry it. The second was my lord Bishop's chaplain (in whose gift it was), and he thought it his due to have it. The third was nobly born, and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth, he had newly found out strange mysteries in chemistry, and other rare inventions, which he would detect to the public good. The fifth was a painful preacher, and he was commended by the whole parish where he dwelt, he had all their hands to his certificate. The sixth was the prebendary's son lately deceased, his father died in debt (for it, as they say), left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been formerly made for the next place in his lordship's gift. The eighth pretended great losses, and what he had suffered for the church, what pains he had taken at home and abroad, and besides he brought noblemen's letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foreign doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the former's site, could not agree with his neighbours and fellows upon any terms, he would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in the university, but he had neither means nor money to compass it; besides he hated all such courses, he could not speak for himself, neither had he any friends to solicit his cause, and therefore made no suit, could not expect, neither did he hope for, or look after it. The good bishop amongst a jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, mere motion, and bountiful nature, gave it freely to the university

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student, altogether unknown to him but by fame; and to be brief, the academical scholar had the prebend sent him for a present. The news was no sooner published abroad, but all good students rejoiced, and were much cheered up with it, though some would not believe it; others, as men amazed, said it was a miracle; but one amongst the rest thanked God for it, and said, *Nunc juvat tandem studiosum esse, et Deo integro corde servire*. You have heard my tale: but alas it is but a tale, a mere fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scramble as he may, and shift as he can; yet Cardan comforted himself with this, "the star Fomahant would make him immortal," and that after his decease his books should be found in ladies' studies: *Dignum laude virum Musa vetat mori*. (Hor. "The muse forbids the praiseworthy man to die.") But why shouldst thou take thy neglect, thy canvas so to heart? It may be thou art not fit; but a child that puts on his father's shoes, hat, headpiece, breastplate, breeches, or holds his spear, but is neither able to wield the one, or wear the other; so wouldst thou do by such an office, place, or magistracy: thou art unfit: "And what is dignity to an unworthy man, but (as Salvianus holds) a gold ring in a swine's snout?" Thou art a brute. Like a bad actor (so Plutarch compares such men in a tragedy, *diadema fert, at vox non auditur*: Thou wouldst play a king's part, but actest a clown, speakest like an ass. *Magna petis Phæton et quæ non viribus istis, &c.*, as James and John, the sons of Zebedee, did ask they knew not what: *nescis temerarie nescis*; thou dost, as another Suffenus, overween thyself; thou art wise in thine own conceit, but in other more mature judgment altogether unfit to manage such a business. Or be it thou art more deserving than any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldst have forgotten God and thyself, insulted over others, contemned thy friends, been a block, a tyrant, or a demigod, *sequiturque superbia formam*: "Therefore," saith Chrysostom, "good men do not always find grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud."

Injuries, abuses, are very offensive, and so much the more in that they think *veterem ferendo invitant novam*, "by taking one they provoke another:" but it is an erroneous opinion, for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to bear, or quietly to put it up. If an ass kick me, saith Socrates, shall I strike him again? And when his wife Xantippe struck and misused him, to some friends that would have had him strike her again, he replied, that he would not make them sport, or that they should stand by and say, *Eia Socrates, eia Xantippe*, as we do when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other men's procurements, with much vexation of spirit and anguish of mind, all which with good advice, or mediation of friends, might have been happily composed, or if patience had taken place. Patience in such cases is a most sovereign remedy, to put up, conceal, or dissemble it, to forget and forgive, "not seven, but seventy-seven times, as often as he repents forgive him;" Luke xvii. 3. as our Saviour enjoins us, stricken, "to turn the other side:" as our Apostle persuades us, "to recompense no man evil for evil, but as much as is possible to have peace with all men: not to avenge ourselves, and we shall heap burning coals

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upon our adversary's head." "For if you put up wrong" (as Chrysostom comments), "you get the victory; he that loseth his money, loseth not the conquest in this our philosophy." If he contend with thee, submit thyself unto him first, yield to him. *Durum et durum non faciunt murum*, as the proverb is, two refractory spirits will never agree, the only means to overcome is to relent, *obsequio vinces*. Euclid in Plutarch, when his brother had angered him, swore he would be revenged; but he gently replied, "Let me not live if I do not make thee to love me again," upon which meek answer he was pacified.

"Flectitur obsequio curvatus ab arbore ramus,  
Frangis si vires experire tuas."

"A branch if easily bended yields to thee,  
Pull hard it breaks: the difference you see."

The noble family of the Colonna in Rome, when they were expelled the city by that furious Alexander the Sixth, gave the bending branch therefore as an impress, with this motto, *Flecti potest, frangi non potest*, to signify that he might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the kingdom of Naples, and were honourably entertained by Frederick the king, according to their callings. Gentleness in this case might have done much more, and let thine adversary be never so perverse, it may be by that means thou mayst win him; *favore et benevolentia etiam immanis animus mansuescit*, soft words pacify wrath, and the fiercest spirits are so soonest overcome; a generous lion will not hurt a beast that lies prostrate, nor an elephant an innocuous creature, but is *infestus infestis*, a terror and scourge alone to such as are stubborn, and make resistance. It was the symbol of Emanuel Philibert, Duke of Savoy, and he was not mistaken in it, for

"Quo quisque est major, magis est placabilis iræ,  
Et faciles motus mens generosa capit."

"A greater man is soonest pacified,  
A noble spirit quickly satisfied."

It is reported by Gualter Mapes, an old historiographer of ours (who lived 400 years since), that King Edward senior, and Llewellyn prince of Wales, being at an interview near Aust upon Severn, in Gloucestershire, and the prince sent for, refused to come to the king; he would needs go over to him; which Llewellyn perceiving, "went up to the arms in water, and embracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly," and thereupon he was reconciled unto him and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, ("for he was reviled and put it up, whipped and sought no revenge,") thou wilt pray for thine enemies, "and bless them that persecute thee;" be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non vult*; if he were a brangling knave, 'tis his fashion so to do; where is least heart is most tongue; *quo quisque stultior, eo magis insolescit*, the more sottish he is, still the more insolent: "Do not answer a fool according to his folly." If he be thy superior, bear it by all means, grieve not at it, let him take his course; Anitus and Melitus "may kill me, they cannot hurt me;" as that generous Socrates made answer in like case. *Mens immota manet*, though the body be torn in pieces with wild horses, broken on the wheel, pinched



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with fiery tongs, the soul cannot be distracted. 'Tis an ordinary thing for great men to vilify and insult, oppress, injure, tyrannise, to take what liberty they list, and who dare speak against? *Miserum est ab eo lædi, a quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: and not safe to write against him that can proscribe and punish a man at his pleasure, which Asinius Pollio was aware of, when Octavianus provoked him. 'Tis hard I confess to be so injured: one of Chilo's three difficult things: "To keep counsel; spend his time well; put up injuries:" but be thou patient, and leave revenge unto the Lord. "Vengeance is mine and I will repay, saith the Lord"--"I know the Lord," saith David, "will avenge the afflicted and judge the poor."--"No man" (as Plato farther adds) "can so severely punish his adversary, as God will such as oppress miserable men."

"Iterum ille rem judicatam judicat,  
Majoreque mulcta mulctat."

Arcturus in Plaut. "He adjudicates judgment again, and punishes with a still greater penalty."

If there be any religion, any God, and that God be just, it shall be so; if thou believest the one, believe the other: *Erit, erit*, it shall be so. Nemesis comes after, *sero sed serio*, stay but a little and thou shalt see God's just judgment overtake him.

"Raro antecedentem scelestum  
Deseruit pede pœna claudo."

"Yet with sure steps, though lame and slow,  
Vengeance o'ertakes the trembling villain's speed."

Thou shalt perceive that verified of Samuel to Agag, 1 Sam. xv. 33. "Thy sword hath made many women childless, so shall thy mother be childless amongst other women." It shall be done to them as they have done to others. Conradinus, that brave Suevian prince, came with a well-prepared army into the kingdom of Naples, was taken prisoner by king Charles, and put to death in the flower of his youth; a little after (*ultionem Conradini mortis*, Pandulphus Collinutius *Hist. Neap. lib. 5.* calls it), King Charles's own son, with two hundred nobles, was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, *quo quisque peccat in eo punietur*, they shall be punished in the same kind, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensigns displayed, let drums beat on, trumpets sound taratantarra, let them sack cities, take the spoil of countries, murder infants, deflower virgins, destroy, burn, persecute, and tyrannise, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

"Ad generum Cereris sine cæde et sanguine pauci  
Descendunt reges et sicca morte tyranni."

"Few tyrants in their beds do die,  
But stabb'd or maim'd to hell they hie."

Oftentimes too a base contemptible fellow is the instrument of God's justice to punish, to

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torture, and vex them, as an ichneumon doth a crocodile. They shall be recompensed according to the works of their hands, as Haman was hanged on the gallows he provided for Mordecai; "They shall have sorrow of heart, and be destroyed from under the heaven," Thre. iii. 64, 65, 66. Only be thou patient: *vincit qui patitur*: and in the end thou shalt be crowned. Yea, but 'tis a hard matter to do this, flesh and blood may not abide it; 'tis *grave, grave!* no (Chrysostom replies) *non est grave, o homo!* 'tis not so grievous, "neither had God commanded it, if it had been so difficult." But how shall it be done? "Easily," as he follows it, "if thou shalt look to heaven, behold the beauty of it, and what God hath promised to such as put up injuries." But if thou resist and go about *vim vi repellere*, as the custom of the world is, to right thyself, or hast given just cause of offence, 'tis no injury then but a condign punishment; thou hast deserved as much: *A te principium, in te recedit crimen quod a te fuit; peccasti, quiesce*, as Ambrose expostulates with Cain, *lib. 3. de Abel et Cain*. Dionysius of Syracuse, in his exile, was made to stand without door, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it up, and laid the fault where it was, on his own pride and scorn, which in his prosperity he had formerly showed others. 'Tis Tully's axiom, *ferre ea molestissime homines non debent, quæ ipsorum culpa contracta sunt*, self do, self have, as the saying is, they may thank themselves. For he that doth wrong must look to be wronged again; *habet et musca splenem, et formicæ sua bills inest*. The least fly hath a spleen, and a little bee a sting. An ass overwhelmed a thistlewarp's nest, the little bird pecked his galled back in revenge; and the humble-bee in the fable flung down the eagle's eggs out of Jupiter's lap. Bracides, in Plutarch, put his hand into a mouse's nest and hurt her young ones, she bit him by the finger: I see now (saith he) there is no creature so contemptible, that will not be revenged. 'Tis *lex talionis*, and the nature of all things so to do: if thou wilt live quietly thyself, do no wrong to others; if any be done thee, put it up, with patience endure it, for "this is thankworthy," saith our apostle, "if any man for conscience towards God endure grief, and suffer wrong undeserved; for what praise is it, if when ye be buffeted for you faults, ye take it patiently? But if when you do well, ye suffer wrong, and take it patiently, there is thanks with God; for hereunto verily we are called." *Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, "he that cannot bear injuries, witnesseth against himself that he is no good man," as Gregory holds. "'Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them." *Improbis nullo flectitur obsequio*. The wolf in the emblem sucked the goat (so the shepherd would have it), but he kept nevertheless a wolf's nature; a knave will be a knave. Injury is on the other side a good man's footboy, his *fidus Achates*, and as a lackey follows him wheresoever he goes. Besides, *misera est fortuna quæ caret inimico*, he is in a miserable estate that wants enemies: it is a thing not to be avoided, and therefore with more patience to be endured. Cato Censorius, that upright Cato of whom Paterculus gives that honourable eulogium, *bene fecit quod aliter facere non potuit*, was fifty times indicted and accused by his fellow citizens, and as Ammianus well hath it, *Quis erit innocens si clam vel palam accusasse sufficiat?* if it be sufficient to accuse a man openly or in private, who shall be free? If there were no other respect than that of Christianity, religion and the like, to induce men to be long-suffering and patient, yet methinks the nature of injury itself is sufficient to keep them quiet, the tumults, uproars, miseries, discontents, anguish, loss, dangers that attend upon it might restrain the calamities of contention: for as it is with ordinary gamesters, the gains go to the box, so falls it out to such as contend; the lawyers get all; and

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therefore if they would consider of it, *aliena pericula cantos*, other men's misfortunes in this kind, and common experience might detain them. The more they contend, the more they are involved in a labyrinth of woes, and the catastrophe is to consume one another, like the elephant and dragon's conflict in Pliny; the dragon got under the elephant's belly, and sucked his blood so long, till he fell down dead upon the dragon, and killed him with the fall, so both were ruined. 'Tis a hydra's head, contention; the more they strive, the more they may: and as Praxiteles did by his glass, when he saw a scurvy face in it, brake it in pieces: but for that one he saw many more as bad in a moment: for one injury done they provoke another *cum fœnore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thyself to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thyself with patience to bear it. This is the safest course, and thou shalt find greatest ease to be quiet.

I say the same of scoffs, slanders, contumelies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion; if we could neglect, contemn, or with patience digest them, they would reflect on them that offered them at first. A wise citizen, I know not whence, had a scold to his wife: when she brawled, he played on his drum, and by that means maddened her more, because she saw that he would not be moved. Diogenes in a crowd when one called him back, and told him how the boys laughed him to scorn, *Ego, inquit, non rideor*, took no notice of it. Socrates was brought upon the stage by Aristophanes, and misused to his face, but he laughed as if it concerned him not: and as Aelian relates of him, whatsoever good or bad accident or fortune befel him going in or coming out, Socrates still kept the same countenance; even so should a Christian do, as Hierom describes him, *per infamiam et bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, not to be moved: for honesty is a sufficient reward, *probitas sibi, præmium*; and in our times the sole recompense to do well, is, to do well: but naughtiness will punish itself at last, *Improbis ipsa nequitia supplicium*. As the proverb is,

"Qui bene fecerunt, illi sua facta sequentur;  
Qui male fecerunt, facta sequentur eos:"

"They that do well, shall have reward at last:  
But they that ill, shall suffer for that's past."

Yea, but I am ashamed, disgraced, dishonoured, degraded, exploded: my notorious crimes and villainies are come to light (*deprendi miserum est*), my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatised, whipped at post, arraigned and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Be content, 'tis but a nine days' wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumour is expelled by another; every day almost, come new news unto our ears, as how the sun was eclipsed, meteors seen in the air, monsters born, prodigies, how the Turks were overthrown in Persia, an earthquake in Helvetia, Calabria, Japan, or China, an inundation in Holland, a great plague in Constantinople, a fire at Prague, a dearth in Germany, such a man is made a lord, a bishop, another hanged, deposed, pressed to death, for some murder, treason, rape, theft, oppression, all

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which we do hear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence: thy father's dead, thy brother robbed, wife runs mad, neighbour hath killed himself; 'tis heavy, ghastly, fearful news at first, in every man's mouth, table talk; but after a while who speaks or thinks of it? It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c., thou art not the first offender, nor shalt not be the last, 'tis no wonder, every hour such malefactors are called in question, nothing so common, *Quocunque in populo, quocunque sub axe* (Amongst people in every climate). Comfort thyself, thou art not the sole man. If he that were guiltless himself should fling the first stone at thee, and he alone should accuse thee that were faultless, how many executioners, how many accusers wouldst thou have? If every man's sins were written in his forehead, and secret faults known, how many thousands would parallel, if not exceed thine offence? It may be the judge that gave sentence, the jury that condemned thee, the spectators that gazed on thee, deserved much more, and were far more guilty than thou thyself. But it is thine infelicity to be taken, to be made a public example of justice, to be a terror to the rest; yet should every man have his desert, thou wouldst peradventure be a saint in comparison; *vexat censura columbas*, poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

"Non rete accipitri tenditur neque milvio,  
Qui male faciunt nobis; illis qui nil faciunt tenditur."

"The net's not laid for kites or birds of prey,  
But for the harmless still our gins we lay."

Be not dismayed then, *humanum est errare*, we are all sinners, daily and hourly subject to temptations, the best of us is a hypocrite, a grievous offender in God's sight, Noah, Lot, David, Peter, &c., how many mortal sins do we commit? Shall I say, be penitent, ask forgiveness, and make amends by the sequel of thy life, for that foul offence thou hast committed? recover thy credit by some noble exploit, as Themistocles did, for he was a most debauched and vicious youth, *sed juventæ maculas præclaris factis delevit*, but made the world amends by brave exploits; at last become a new man, and seek to be reformed. He that runs away in a battle, as Demosthenes said, may fight again; and he that hath a fall may stand as upright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile, may be received again with all men's favours, and singular applause; so Tully was in Rome, Alcibiades in Athens. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled; trouble not thyself, vex and grieve thyself no more, be it obloquy, disgrace, &c. No better way, than to neglect, contemn, or seem not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: if thou be guiltless it concerns thee not:

"Irrita vaniloquæ quid curas spicula linguæ,  
Latrantem curatne alta Diana canem?"

(Camerar. emb. 61. cent. 3. "Why should you regard the harmless shafts of a vain-speaking tongue--does the exalted Diana care for the barking of a dog?")

Doth the moon care for the barking of a dog? They detract, scoff and rail, saith one, and

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bark at me on every side, but I, like that Albanian dog sometimes given to Alexander for a present, *vindico me ab illis solo contemptu*, I lie still and sleep, vindicate myself by contempt alone. *Expers terroris Achilles armatus*: as a tortoise in his shell, *virtute mea me involvo*, or an urchin round, *nil moror ictus* a lizard in camomile, I decline their fury and am safe.

"Integritas virtusque suo munimine tuta,  
Non patet adversæ morsibus invidiæ:"

"Virtue and integrity are their own fence,  
Care not for envy or what comes from thence."

Let them rail then, scoff, and slander, *sapiens contumelia non afficitur*, a wise man, Seneca thinks, is not moved, because he knows, *contra Sycophantæ morsum non est remedium*, there is no remedy for it: kings and princes, wise, grave, prudent, holy, good men, divine, are all so served alike. *O Jane a tergo quem nulla ciconia pinsit*, Antevorta and Postvorta, Jupiter's guardians, may not help in this case, they cannot protect; Moses had a Dathan, a Corath, David a Shimei, God himself is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused. *Regium est cum bene faceris male audire*, the chiefest men and most understanding are so vilified; let him take his course. And as that lusty courser in Aesop, that contemned the poor ass, came by and by after with his bowels burst, a pack on his back, and was derided of the same ass: *contemnentur ab iis quos ipsi prius contempserunt, et irridebuntur ab iis quos ipsi prius irriserunt*, they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemn, defame, or undervalue, insult, oppress, scoff, slander, abuse, wrong, curse and swear, feign and lie, do thou comfort thyself with a good conscience, *in sinu gaudeas*, when they have all done, "a good conscience is a continual feast," innocency will vindicate itself: and which the poet gave out of Hercules, *diis fruitur iratis*, enjoy thyself, though all the world be set against thee, contemn and say with him, *Elogium mihi præ, foribus*, my posy is, "not to be moved, that my palladium, my breastplate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that stake of modesty, so receive and break asunder all that foolish force of liver and spleen." And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

In fine, if princes would do justice, judges be upright, clergymen truly devout, and so live as they teach, if great men would not be so insolent, if soldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, citizens honest, magistrates meek, superiors would give good example, subjects peaceable, young men would stand in awe: if parents would be kind to their children, and they again obedient to their parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their masters, virgins chaste, wives modest, husbands would be loving and less jealous: if we could imitate Christ and his apostles, live after God's laws, these mischiefs would not so frequently happen amongst us; but being most part so irreconcilable as we are, perverse, proud, insolent, factious, and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to virtue, void of grace, how should it otherwise be? Many men are very testy by nature, apt to mistake, apt to quarrel, apt to provoke and misinterpret to the worst, everything that is said

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or done, and thereupon heap unto themselves a great deal of trouble, and disquietness to others, smatterers in other men's matters, tale-bearers, whisperers, liars, they cannot speak in season, or hold their tongues when they should, *Et suam partem itidem tacere cum aliena est oratio*: they will speak more than comes to their shares, in all companies, and by those bad courses accumulate much evil to their own souls (*qui contendit, sibi convicium facit*) their life is a perpetual brawl, they snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends, they can agree with nobody. But to such as are judicious, meek, submissive, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble, or wisely turn it off. If it be a natural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thyself, and so thou shalt surely take away all occasions from others to jest at, or contemn, that they may perceive thee to be careless of it. Vatinius was wont to scoff at his own deformed feet, to prevent his enemies' obloquies and sarcasms in that kind; or else by prevention, as Cotys, king of Thrace, that brake a company of fine glasses presented to him, with his own hands, lest he should be overmuch moved when they were broken by chance. And sometimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a saucy companion, no better means to vindicate himself to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or sottishness will let every man baffle him, shall be a common laughing stock to flout at. As a cur that goes through a village, if he clap his tail between his legs, and run away, every cur will insult over him: but if he bristle up himself, and stand to it, give but a counter-snarl, there's not a dog dares meddle with him: much is in a man's courage and discreet carriage of himself.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c., and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, special antidotes both in Scriptures and human authors, which, whoso will observe, shall purchase much ease and quietness unto himself: I will point out a few. Those prophetic, apostolic admonitions are well known to all; what Solomon, Siracides, our Saviour Christ himself hath said tending to this purpose, as "fear God: obey the prince: be sober and watch: pray continually: be angry but sin not: remember thy last: fashion not yourselves to this world, &c., apply yourselves to the times: strive not with a mighty man: recompense good for evil, let nothing be done through contention or vainglory, but with meekness of mind, every man esteeming of others better than himself: love one another;" or that epitome of the law and the prophets, which our Saviour inculcates, "love God above all, thy neighbour as thyself:" and "whatsoever you would that men should do unto you, so do unto them," which Alexander Severus writ in letters of gold, and used as a motto, Hierom commends to Celantia as an excellent way, amongst so many enticements and worldly provocations, to rectify her life. Out of human authors take these few cautions, "know thyself. Be contented with thy lot. Trust not wealth, beauty, nor parasites, they will bring thee to destruction. Have peace with all men, war with vice. Be not idle. Look before you leap. Beware of 'had I wist.' Honour thy parents, speak well of friends. Be temperate in four things, *lingua, locis, oculis, et poculis*. Watch thine eye. Moderate thine expenses. Hear much, speak little, *sustine et abstine*. If thou

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seest ought amiss in another, mend it in thyself. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions. Give not ear to tale-tellers, babblers, be not scurrilous in conversation: jest without bitterness: give no man cause of offence: set thine house in order: take heed of suretyship. *Fide et diffide*, as a fox on the ice, take heed whom you trust. Live not beyond thy means. Give cheerfully. Pay thy dues willingly. Be not a slave to thy money; omit not occasion, embrace opportunity, lose no time. Be humble to thy superiors, respectful to thine equals, affable to all, but not familiar. Flatter no man. Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opiniative, maintain no factions. Lay no wagers, make no comparisons. Find no faults, meddle not with other men's matters. Admire not thyself. Be not proud or popular. Insult not. *Fortunam reverentur habe*. Fear not that which cannot be avoided. Grieve not for that which cannot be recalled. Undervalue not thyself. Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, take heed of a reconciled enemy. If thou come as a guest stay not too long. Be not unthankful. Be meek, merciful, and patient. Do good to all. Be not fond of fair words. Be not a neuter in a faction; moderate thy passions. Think no place without a witness. Admonish thy friend in secret, commend him in public. Keep good company. Love others to be beloved thyself. *Ama tanquam osurus*. *Amicus tardo fias*. Provide for a tempest. *Noli irritare crabrones*. Do not prostitute thy soul for gain. Make not a fool of thyself to make others merry. Marry not an old crony or a fool for money. Be not over solicitous or curious. Seek that which may be found. Seem not greater than thou art. Take thy pleasure soberly. *Ocymum ne terito*. Live merrily as thou canst. Take heed by other men's examples. Go as thou wouldst be met, sit as thou wouldst be found, yield to the time, follow the stream. Wilt thou live free from fears and cares? Live innocently, keep thyself upright, thou needest no other keeper," &c. Look for more in Isocrates, Seneca, Plutarch, Epictetus, &c., and for defect, consult with cheese-trenchers and painted cloths.

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### MEMB. VIII. Against Melancholy itself.

"Every man," saith Seneca, "thinks his own burthen the heaviest," and a melancholy man above all others complains most; weariness of life, abhorring all company and light, fear, sorrow, suspicion, anguish of mind, bashfulness, and those other dread symptoms of body and mind, must needs aggravate this misery; yet compared to other maladies, they are not so heinous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or a habit, yet they have *lucida intervalla*, sometimes well, and sometimes ill; or if more continue, as the Veientes were to the Romans, 'tis *hostis magis assiduus quam gravis*, a more durable enemy than dangerous: and amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as Erasmus comforted himself, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not loathsome to the spectators, ghastly, fulsome, terrible, as plagues, apoplexies, leprosy, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present. In this malady, that which is, is wholly to themselves: and those symptoms not so dreadful, if they be compared to the opposite extremes. They are most part bashful, suspicious, solitary, &c., therefore no such ambitious, impudent intruders as some are, no sharkers, no cony-catchers, no prowlers, no smell-feasts, praters, panders, parasites, bawds, drunkards, whoremasters; necessity and defect compel them to be honest; as Mitio told Demea in the comedy,

"Hæc si neque ego neque tu fecimus,  
Non sinit egestas facere nos."

"If we be honest 'twas poverty made us so:"

if we melancholy men be not as bad as he that is worst, 'tis our dame melancholy kept us so: *Non deerat voluntas sed facultas*. ("Twas not the will but the way that was wanting.")

Besides they are freed in this from many other infirmities, solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times, *Nam pol que maxime cavet, is sæpe cautor captus est*, "he that takes most heed, is often circumvented, and overtaken." Fear and sorrow keep them temperate and sober, and free them from any dissolute acts, which jollity and boldness thrust men upon: they are therefore no *sicarii*, roaring boys, thieves or assassins. As they are soon dejected, so they are as soon, by soft words and good persuasions, reared. Wearisomeness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnify and commend: so is simplicity, and folly, as he said, *sic hic furor o superi, sit mihi perpetuus*. Some think fools and dizzards live the merriest lives, as Ajax in Sophocles, *Nihil scire vita jucundissima*, "'tis the pleasantest life to know nothing;" *iners malorum*



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*remedium ignorantia*, "ignorance is a downright remedy of evils." These curious arts and laborious sciences, Galen's, Tully's, Aristotle's, Justinian's, do but trouble the world some think; we might live better with that illiterate Virginian simplicity, and gross ignorance; entire idiots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are: for as he said, if folly were a pain, you should hear them howl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some countries, as amongst the Turks, honoured for saints, and abundantly maintained out of the common stock. They are no dissemblers, liars, hypocrites, for fools and madmen tell commonly truth. In a word, as they are distressed, so are they pitied, which some hold better than to be envied, better to be sad than merry, better to be foolish and quiet, *quam sapere et ringi*, to be wise and still vexed; better to be miserable than happy: of two extremes it is the best.

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### SECT. IV. MEMB. I.

#### SUBSECT. I.--*Of Physic which cureth with Medicines.*

After a long and tedious discourse of these six non-natural things and their several rectifications, all which are comprehended in diet, I am come now at last to *Pharmaceutice*, or that kind of physic which cureth by medicines, which apothecaries most part make, mingle, or sell in their shops. Many cavil at this kind of physic, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as Hector Boethius relates of the isles of Orcades, the people are still sound of body and mind, without any use of physic, they live commonly 120 years, and Ortelius in his itinerary of the inhabitants of the Forest of Arden, "they are very painful, long-lived, sound," &c. Martianus Capella, speaking of the Indians of his time, saith, they were (much like our western Indians now) "bigger than ordinary men, bred coarsely, very long-lived, insomuch, that he that died at a hundred years of age, went before his time," &c. Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus, say the like of them that live in Norway, Lapland, Finmark, Biarmia, Corelia, all over Scandia, and those northern countries, they are most healthful, and very long-lived, in which places there is no use at all of physic, the name of it is not once heard. Dithmarus Bleskenius in his accurate description of Iceland, 1607, makes mention, amongst other matters, of the inhabitants, and their manner of living, "which is dried fish instead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without physic or physician, they live many of them 250 years." I find the same relation by Lerijs, and some other writers, of Indians in America. Paulus Jovius in his description of Britain, and Levinus Lemnius, observe as much of this our island, that there was of old no use of physic amongst us, and but little at this day, except it be for a few nice idle citizens, surfeiting courtiers, and stall-fed gentlemen lubbers. The country people use kitchen physic, and common experience tells us, that they live freest from all manner of infirmities, that make least use of apothecaries' physic. Many are overthrown by preposterous use of it, and thereby get their bane, that might otherwise have escaped: some think physicians kill as many as they save, and who can tell, *Quot Themison ægros autumno occiderit uno?* "How many murders they make in a year," *quibus impune licet hominem occidere*, "that may freely kill folks," and have a reward for it, and according to the Dutch proverb, a new physician must have a new churchyard; and who daily observes it not? Many that did ill under physicians' hands, have happily escaped, when they have been given over by them, left to God and nature, and themselves; 'twas Pliny's dilemma of old, "every disease is either curable or incurable, a man recovers of it or is killed by it; both ways physic is to be rejected. If it be deadly, it cannot be cured; if it may be helped, it requires no physician, nature will expel it of itself." Plato made it a great sign of an intemperate and corrupt commonwealth, where lawyers and physicians did abound; and the Romans distasted them so much that they were often banished out of their city, as Pliny and Celsus relate, for 600 years not admitted. It is no art at all, as some hold, no not worthy the name of a liberal science (nor law neither), as Pet. And.

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Canonherius a patrician of Rome and a great doctor himself, "one of their own tribe," proves by sixteen arguments, because it is mercenary as now used, base, and as fiddlers play for a reward. *Juridicis, medicis, fisco, fas vivere ripto*, 'tis a corrupt trade, no science, art, no profession; the beginning, practice, and progress of it, all is naught, full of imposture, uncertainty, and doth generally more harm than good. The devil himself was the first inventor of it: *Inventum est medicina meum*, said Apollo, and what was Apollo, but the devil? The Greeks first made an art of it, and they were all deluded by Apollo's sons, priests, oracles. If we may believe Varro, Pliny, Columella, most of their best medicines were derived from his oracles. Æsculapius his son had his temples erected to his deity, and did many famous cures; but, as Lactantius holds, he was a magician, a mere impostor, and as his successors, Phaon, Podalirius, Melampus, Menecrates, (another God), by charms, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in physic to any purpose, was Hippocrates, and his disciple and commentator Galen, whom Scaliger calls *Fimbriam Hippocratis*; but as Cardan censures them, both immethodical and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, Paracelsus holds, were rather done out of their patients' confidence, and good opinion they had of them, than out of any skill of theirs, which was very small, he saith, they themselves idiots and infants, as are all their academical followers. The Arabians received it from the Greeks, and so the Latins, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of professors, impostors, mountebanks, empirics, disagreeing of sectaries, (which are as many almost as there be diseases) envy, covetousness, and the like, they do much harm amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties' constitution, disease, and causes of it, they give quite contrary physic; "one saith this, another that," out of singularity or opposition, as he said of Adrian, *multitudo medicorum principem interfecit*, "a multitude of physicians hath killed the emperor;" *plus a medico quam a morbo periculi*, "more danger there is from the physician, than from the disease." Besides, there is much imposture and malice amongst them. "All arts" (saith Cardan) "admit of cozening, physic, amongst the rest, doth appropriate it to herself;" and tells a story of one Curtius, a physician in Venice: because he was a stranger, and practised amongst them, the rest of the physicians did still cross him in all his precepts. If he prescribed hot medicines they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, Curtius killed him, that disagreed from them: if he recovered, then they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest and mean well, yet a knave apothecary that administers the physic, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine drugs, bad mixtures, *quid pro quo*, &c. See Fuchsius *lib. 1. sect. 1. cap. 8. Cordus' Dispensatory*, and Brassivola's *Examen simpl.*, &c. But it is their ignorance that doth more harm than rashness, their art is wholly conjectural, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; chirurgeons and apothecaries especially, that are indeed the physicians' hangman, *carnifices*, and common executioners; though to say truth, physicians themselves come not far behind; for according to that facete epigram of Maximilianus Urentius,

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what's the difference?

"Chirurgicus medico quo differt? scilicet isto,  
Enecat hic succis, enecat ille manu:  
Carnifice hoc ambo tantum differre videntur,  
Tardius hi faciunt, quod facit ille cito."

("How does the surgeon differ from the doctor? In this respect: one kills by drugs, the other by the hand; both only differ from the hangman in this way, they do slowly what he does in an instant.")

But I return to their skill; many diseases they cannot cure at all, as apoplexy, epilepsy, stone, strangury, gout, *Tollere nodosam nescit medicina Podagram*; ("Medicine cannot cure the knotty gout.") quartan agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to judge of it. If by pulses, that doctrine, some hold, is wholly superstitious, and I dare boldly say with Andrew Dudeth, "that variety of pulses described by Galen, is neither observed nor understood of any." And for urine, that is *meretrix medicorum*, the most deceitful thing of all, as Forestus and some other physicians have proved at large: I say nothing of critic days, errors in indications, &c. The most rational of them, and skilful, are so often deceived, that as Tholosanus infers, "I had rather believe and commit myself to a mere empiric, than to a mere doctor, and I cannot sufficiently commend that custom of the Babylonians, that have no professed physicians, but bring all their patients to the market to be cured:" which Herodotus relates of the Egyptians: Strabo, Sardus, and Aubanus Bohemus of many other nations. And those that prescribed physic, amongst them, did not so arrogantly take upon them to cure all diseases, as our professors do, but some one, some another, as their skill and experience did serve; "One cured the eyes, a second the teeth, a third the head, another the lower parts," &c., not for gain, but in charity, to do good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore Cambyses in Xenophon told Cyrus, that to his thinking, physicians "were like tailors and cobblers, the one mended our sick bodies, as the other did our clothes." But I will urge these cavilling and contumelious arguments no farther, lest some physician should mistake me, and deny me physic when I am sick: for my part, I am well persuaded of physic: I can distinguish the abuse from the use, in this and many other arts and sciences: *Alliud vinum, aliud ebrietas*, wine and drunkenness are two distinct things. I acknowledge it a most noble and divine science, in so much that Apollo, Æsculapius, and the first founders of it, *merito pro diis habiti*, were worthily counted gods by succeeding ages, for the excellency of their invention. And whereas Apollo at Delos, Venus at Cyprus, Diana at Ephesus, and those other gods were confined and adored alone in some peculiar places: Æsculapius and his temple and altars everywhere, in Corinth, Lacedaemon, Athens, Thebes, Epidaurus, &c. Pausanius records, for the latitude of his art, deity, worth, and necessity. With all virtuous and wise men therefore I honour the name and calling, as I am enjoined "to honour the physician for necessity's sake. The knowledge of the physician lifteth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhor them," Eccles. lviii 1. But of this noble subject, how many panegyrics are worthily written? For my part, as Sallust said of Carthage, *præstat silere, quam pauca dicere*; I have said, yet one thing I will add, that this kind of physic is very moderately and advisedly to be

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used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, than that which Arnoldus prescribes in his 8. Aphoris. "A discreet and goodly physician doth first endeavour to expel a disease by medicinal diet, than by pure medicine:" and in his ninth, "he that may be cured by diet, must not meddle with physic." So in 11. Aphoris. "A modest and wise physician will never hasten to use medicines, but upon urgent necessity, and that sparingly too:" because (as he adds in his 13. Aphoris.) "Whosoever takes much physic in his youth, shall soon bewail it in his old age:" purgative physic especially, which doth much debilitate nature. For which causes some physicians refrain from the use of purgatives, or else sparingly use them. Henricus Ayrerus in a consultation for a melancholy person, would have him take as few purges as he could, "because there be no such medicines, which do not steal away some of our strength, and rob the parts of our body, weaken nature, and cause that cacochymia," which Celsus and others observe, or ill digestion, and bad juice through all the parts of it. Galen himself confesseth, "that purgative physic is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies:" But this, without question, is to be understood of such purges as are unseasonably or immoderately taken: they have their excellent use in this, as well as most other infirmities. Of alteratives and cordials no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I find in every pharmacopœia, every physician, herbalist, &c., single out some of the chiefest.

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### SUBSECT. II.-- Simples proper to Melancholy, against Exotic Simples.

Medicines properly applied to melancholy, are either simple or compound. Simples are alterative or purgative. Alteratives are such as correct, strengthen nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humour. For as there be diverse distinct infirmities continually vexing us,

"Νουσοι δ'ανθρωποισι εφ ημερη ηδ' επι νυκτι  
Αυτοματοι φοιτωσι κακα θνητοισι φερουσαι  
Σιγη, επει φωνην εξειλετο μητιετα Ζευς."

"[Noysoi d' anthropoisi eph emere ed' epi nykti  
Aytomatoi phoitosi kaka thnætoisi pheroysai  
Sige, epei phonen exeileto metieta Zeus.]"

"Diseases steal both day and night on men,  
For Jupiter hath taken voice from them."

So there be several remedies, as he saith, "each disease a medicine, for every humour;" and as some hold, every clime, every country, and more than that, every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it, As one discourseth, "wormwood grows sparingly in Italy, because most part there they be misaffected with hot diseases: but henbane, poppy, and such cold herbs: with us in Germany and Poland, great store of it in every waste." Baracellus *Horto geniali*, and Baptista Porta *Physiognomicæ, lib. 6. cap. 23*, give many instances and examples of it, and bring many other proofs. For that cause belike that learned Fuchsius of Nuremberg, "when he came into a village, considered always what herbs did grow most frequently about it, and those he distilled in a silver alembic, making use of others amongst them as occasion served." I know that many are of opinion, our northern simples are weak, imperfect, not so well concocted, of such force, as those in the southern parts, not so fit to be used in physic, and will therefore fetch their drugs afar off: senna, cassia out of Egypt, rhubarb from Barbary, aloes from Socotra; turbith, agaric, mirabolanes, hermodactils, from the East Indies, tobacco from the west, and some as far as China, hellebore from the Anticyrae, or that of Austria which bears the purple flower, which Mathiolus so much approves, and so of the rest. In the kingdom of Valencia, in Spain, Maginus commends two mountains, Mariola and Renagolosa, famous for simples; Leander Albertus, Baldus a mountain near the Lake Benacus in the territory of Verona, to which all the herbalists in the country continually flock; Ortelius one in Apulia, Munster Mons major in Istria; others Montpelier in France; Prosper Altinus prefers Egyptian simples, Garcias ab Horto Indian before the rest, another those of Italy, Crete, &c. Many times they are over-curious in this kind, whom Fuchsius taxeth, *Instit. l. 1. sec. 1. cap. 1*. "that think they do nothing, except they rake all over India, Arabia, Ethiopia for remedies, and fetch their physic from the three quarters of the world, and from beyond the Garamantes. Many an old wife or country woman doth often more good

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with a few known and common garden herbs, than our bombast physicians, with all their prodigious, sumptuous, far-fetched, rare, conjectural medicines:" without all question if we have not these rare exotic simples, we hold that at home, which is in virtue equivalent unto them, ours will serve as well as theirs, if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as Pliny writes to Gallus, "We are careless of that which is near us, and follow that which is afar off, to know which we will travel and sail beyond the seas, wholly neglecting that which is under our eyes." Opium in Turkey doth scarce offend, with us in a small quantity it stupefies; cicuta or hemlock is a strong poison in Greece, but with us it hath no such violent effects: I conclude with I. Voschius, who as he much inveighs against those exotic medicines, so he promiseth by our European, a full cure and absolute of all diseases; *a capite ad calcem, nostræ regionis herbæ nostris corporibus magis conducunt*, our own simples agree best with us. It was a thing that Fernelius much laboured in his French practice, to reduce all his cure to our proper and domestic physic; so did Janus Cornarius, and Martin Rulandus in Germany. T. B. with us, as appeareth by a treatise of his divulged in our tongue 1615, to prove the sufficiency of English medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far fetched drugs would prosper as well with us, as in those countries whence now we have them, as well as cherries, artichokes, tobacco, and many such. There have been diverse worthy physicians, which have tried excellent conclusions in this kind, and many diligent, painful apothecaries, as Gesner, Besler, Gerard, &c., but amongst the rest those famous public gardens of Padua in Italy, Nuremberg in Germany, Leyden in Holland, Montpellier in France, (and ours in Oxford now in *fieri*, at the cost and charges for the Right Honourable the Lord Danvers Earl of Danby) are much to be commended, wherein all exotic plants almost are to be seen, and liberal allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which as Fuchsius holds, "is most necessary for that exquisite manner of curing," and as great a shame for a physician not to observe them, as for a workman not to know his axe, saw, square, or any other tool which he must of necessity use.

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### SUBSECT. III.-- Alteratives, Herbs, other Vegetables, &c.

Amongst these 800 simples, which Galeottus reckons up, *lib. 3. de promisc. doctor. cap. 3*, and many exquisite herbalists have written of, these few following alone I find appropriated to this humour: of which some be alteratives; "which by a secret force," saith Renodeus, "and special quality expel future diseases, perfectly cure those which are, and many such incurable effects." This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a man's skull? What several virtues of corns in a horse-leg, of a wolf's liver, &c. Of diverse excrements of beasts, all good against several diseases? What extraordinary virtues are ascribed unto plants? *Satyrium et eruca penem erigunt, vitex et nymphaea semen extingunt*, some herbs provoke lust, some again, as agnus castus, water-lily, quite extinguisheth seed; poppy causeth sleep, cabbage resisteth drunkenness, &c., and that which is more to be admired, that such and such plants should have a peculiar virtue to such particular parts, as to the head aniseeds, foalfoot, betony, calamint, eye-bright, lavender, bays, roses, rue, sage, marjoram, peony, &c. For the lungs calamint, liquorice, ennula campana, hyssop, horehound, water germander, &c. For the heart, borage, bugloss, saffron, balm, basil, rosemary, violet, roses, &c. For the stomach, wormwood, mints, betony, balm, centaury, sorrel, purslain. For the liver, dardspine or camæpitis, germander, agrimony, fennel, endive, succory, liverwort, barberries. For the spleen, maidenhair, finger-fern, dodder of thyme, hop, the rind of ash, betony. For the kidneys, grumel, parsley, saxifrage, plaintain, mallow. For the womb, mugwort, pennyroyal, fetherfew, savine, &c. For the joints, camomile, St. John's wort, organ, rue, cowslips, centaury the less, &c. And so to peculiar diseases. To this of melancholy you shall find a catalogue of herbs proper, and that in every part. See more in Wecker, Renodeus, Heurnius *lib. 2. cap. 19.* &c. I will briefly speak of them, as first of alteratives, which Galen, in his third book of diseased parts, prefers before diminutives, and Trallianus brags, that he hath done more cures on melancholy men by moistening, than by purging of them.

*Borage.*] In this catalogue, borage and bugloss may challenge the chiefest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils, &c., for such kind of herbs be diversely varied. Bugloss is hot and moist, and therefore worthily reckoned up amongst those herbs which expel melancholy, and exhilarate the heart, Galen, *lib. 6. cap. 80. de simpl. med.* Dioscorides, *lib. 4. cap. 123.* Pliny much magnifies this plant. It may be diversely used; as in broth, in wine, in conserves, syrups, &c. It is an excellent cordial, and against this malady most frequently prescribed; a herb indeed of such sovereignty, that as Diodorus, *lib. 7. bibl.* Plinius, *lib. 25. cap. 2. et lib. 21. cap. 22.* Plutarch, *sympos. lib. 1. cap. 1.* Dioscorides, *lib. 5. cap. 40.* Caelius, *lib. 19. c. 3.* suppose it was that famous Nepenthes of Homer, which Polydaenna, Thonis's wife (then king of Thebes in Egypt), sent Helena for a token, of such rare virtue, "that if taken steeped in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should die before thy face, thou couldst not grieve or shed a tear for them."



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"Qui semel id patera mistum Nepenthes Iaccho  
Hauserit, hic lachrymam, non si suavissima proles,  
Si germanus ei charus, materque paterque  
Oppetat, ante oculos ferro confossus atroci."

Helena's commended bowl to exhilarate the heart, had no other ingredient, as most of our critics conjecture, than this of borage.

*Balm.*] Melissa balm hath an admirable virtue to alter melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. Cardan, *lib. 8.* much admires this herb. It heats and dries, saith Heurnius, in the second degree, with a wonderful virtue comforts the heart, and purgeth all melancholy vapours from the spirits, Matthiol. *in lib. 3. cap. 10. in Dioscoridem.* Besides they ascribe other virtues to it, "as to help concoction, to cleanse the brain, expel all careful thoughts, and anxious imaginations:" the same words in effect are in Avicenna, Pliny, Simon Sethi, Fuchsius, Leobel, Delacampius, and every herbalist. Nothing better for him that is melancholy than to steep this and borage in his ordinary drink.

Mathiolus, in his fifth book of Medicinal Epistles, reckons up scorzonera, "not against poison only, falling sickness, and such as are vertiginous, but to this malady; the root of it taken by itself expels sorrow, causeth mirth and lightness of heart."

Antonius Musa, that renowned physician to Caesar Augustus, in his book which he writ of the virtues of betony, *cap. 6.* wonderfully commends that herb, *animas hominum et corpora custodit, securas de metu reddit*, it preserves both body and mind, from fears, cares, griefs; cures falling sickness, this and many other diseases, to whom Galen subscribes, *lib. 7. simp. med. Dioscorides, lib. 4. cap. 1. &c.*

Marigold is much approved against melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

*Hop.*] Lupulus, hop, is a sovereign remedy; Fuchsius, *cap. 58. Plant. hist.* much extols it; "it purgeth all choler, and purifies the blood." Matthiol. *cap. 140. in 4. Dioscor.* wonders the physicians of his time made no more use of it, because it rarefies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.

Wormwood, centaury, pennyroyal, are likewise magnified and much prescribed (as I shall after show), especially in hypochondriac melancholy, daily to be used, sod in whey: and as Ruffus Ephesias, Areteus relate, by breaking wind, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And because the spleen and blood are often misaffected in melancholy, I may not omit endive, succory, dandelion, fumitory, &c., which cleanse the blood, Scolopendria, cuscuta, ceterache, mugwort, liverwort, ash, tamarisk, genist, maidenhair, &c., which must help and ease the spleen.

To these I may add roses, violets, capers, featherfew, scordium, staechas, rosemary, ros

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solis, saffron, ochyme, sweet apples, wine, tobacco, sanders, &c. That Peruvian chamico, *monstrosa facultate* &c., Linshcosteus Datura; and to such as are cold, the decoction of guiacum, China sarsaparilla, sassafras, the flowers of carduus benedictus, which I find much used by Montanus in his Consultations, Julius Alexandrinus, Lelius, Egubinus, and others. Bernardus Penottus prefers his herba solis, or Dutch sindaw, before all the rest in this disease, "and will admit of no herb upon the earth to be comparable to it." It excels Homer's moly, cures this, falling sickness, and almost all other infirmities. The same Penottus speaks of an excellent balm out of Aponensis, which, taken to the quantity of three drops in a cup of wine, "will cause a sudden alteration, drive away dumps, and cheer up the heart." Ant. Guianerius, in his Antidotary, hath many such. Jacobus de Dondis the aggregator, repeats ambergris, nutmegs, and allspice amongst the rest. But that cannot be general. Amber and spice will make a hot brain mad, good for cold and moist. Garcias ab Horto hath many Indian plants, whose virtues he much magnifies in this disease. Lemnius, *instit. cap. 58.* admires rue, and commends it to have excellent virtue, "to expel vain imaginations, devils, and to ease afflicted souls." Other things are much magnified by writers, as an old cock, a ram's head, a wolf's heart borne or eaten, which Mercurialis approves; Prosper Altinus the water of Nilus; Gomesius all seawater, and at seasonable times to be seasick: goat's milk, whey, &c.

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### SUBSECT. IV.-- Precious Stones, Metals, Minerals, Alteratives.

Precious stones are diversely censured; many explode the use of them or any minerals in physic, of whom Thomas Erastus is the chief, in his tract against Paracelsus, and in an epistle of his to Peter Monavius, "That stones can work any wonders, let them believe that list, no man shall persuade me; for my part, I have found by experience there is no virtue in them." But Matthiolus, in his comment upon Dioscorides, is as profuse on the other side, in their commendation; so is Cardan, Renodeus, Alardus, Rueus, Encelius, Marbodeus, &c. Matthiolus specifies in coral: and Oswaldus Crolius, *Basil. Chym.* prefers the salt of coral. Christoph. Encelius, *lib. 3. cap. 131.* will have them to be as so many several medicines against melancholy, sorrow, fear, dullness, and the like; Renodeus admires them, "besides they adorn kings' crowns, grace the fingers, enrich our household stuff, defend us from enchantments, preserve health, cure diseases, they drive away grief, cares, and exhilarate the mind." The particulars be these.

Granatus, a precious stone so called, because it is like the kernels of a pomegranate, an imperfect kind of ruby, it comes from Calecut; "if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart." The same properties I find ascribed to the hyacinth and topaz. They allay anger, grief, diminish madness, much delight and exhilarate the mind. "If it be either carried about, or taken in a potion, it will increase wisdom," saith Cardan, "expel fear; he brags that he hath cured many madmen with it, which, when they laid by the stone, were as mad again as ever they were at first." Petrus Bayerus, *lib. 2. cap. 13. veni mecum*, Fran. Rueus, *cap. 19. de geminis*, say as much of the chrysolite, a friend of wisdom, an enemy to folly. Pliny, *lib. 37. Solinus, cap. 52.* Albertus *de Lapid.* Cardan. Encelius, *lib. 3. cap. 66.* highly magnifies the virtue of the beryl, "it much avails to a good understanding, represseth vain conceits, evil thoughts, causeth mirth," &c. In the belly of a swallow there is a stone found called chelidonium, "which if it be lapped in a fair cloth, and tied to the right arm, will cure lunatics, madmen, make them amiable and merry."

There is a kind of onyx called a chalcedony, which hath the same qualities, "avails much against fantastic illusions which proceed from melancholy," preserves the vigour and good estate of the whole body.

The Eban stone, which goldsmiths use to sleeken their gold with, borne about or given to drink, hath the same properties, or not much unlike.

Levinus Lemnius, *Institui. ad vit. cap. 58.* amongst other jewels, makes mention of two more notable; carbuncle and coral, "which drive away childish fears, devils, overcome sorrow, and hung about the neck repress troublesome dreams," which properties almost Cardan gives to that green-coloured emmetris if it be carried about, or worn in a ring; Rueus to the diamond.

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Nicholas Cabeus, a Jesuit of Ferrara, in the first book of his *Magnetical Philosophy*, *cap. 3.* speaking of the virtues of a loadstone, recites many several opinions; some say that if it be taken in parcels inward, *si quis per frustra voret, juventutem restituet*, it will, like viper's wine, restore one to his youth; and yet if carried about them, others will have it to cause melancholy; let experience determine.

Mercurialis admires the emerald for its virtues in pacifying all affections of the mind; others the sapphire, which is "the fairest of all precious stones, of sky colour, and a great enemy to black choler, frees the mind, mends manners," &c. Jacobus de Dondis, in his catalogue of simples, hath ambergris, *os in corde cervi*, the bone in a stag's heart, a monocerot's horn, bezoar's stone (of which elsewhere), it is found in the belly of a little beast in the East Indies, brought into Europe by Hollanders, and our countrymen merchants. Renodeus, *cap. 22. lib. 3. de ment. med.* saith he saw two of these beasts alive, in the castle of the Lord of Vitry at Coubert.

Lapis lazuli and armenus, because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of Cardan, Renodeus, *cap. 23. lib. 3.* Rondoletius, *lib. 1. de Testat. c. 15.* &c. "That almost all jewels and precious stones have excellent virtues" to pacify the affections of the mind, for which cause rich men so much covet to have them: "and those smaller unions which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordial, and most part avail to the exhilaration of the heart."

*Minerals.*] Most men say as much of gold and some other minerals, as these have done of precious stones. Erastus still maintains the opposite part. *Disput. in Paracelsum. cap. 4. fol. 196.* he confesseth of gold, "that it makes the heart merry, but in no other sense but as it is in a miser's chest:" *at mihi plaudo simul ac nummos contemplor in arca*, as he said in the poet, it so revives the spirits, and is an excellent recipe against melancholy,

*For gold in physic is a cordial,  
Therefore he loved gold in special.*

*Aurum potabile*, he discommends and inveighs against it, by reason of the corrosive waters which are used in it: which argument our Dr. Guin urgeth against D. Antonius. Erastus concludes their philosophical stones and potable gold, &c. "to be no better than poison," a mere imposture, a *non ens*; dug out of that broody hill belike this golden stone is, *ubi nascetur ridiculus mus*. Paracelsus and his chemistical followers, as so many Promethei, will fetch fire from heaven, will cure all manner of diseases with minerals, accounting them the only physic on the other side. Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, sophisters, &c. *Apagesis istos qui Vulcanias istas metamorphoses sugillant, inscitæ soboles, supinæ pertinaciæ alumnos*, &c., not worthy the name of physicians, for want of these remedies: and brags that by them he can make a man live 160 years, or to the world's end, with their *Alexipharmacums*, *Panaceas*, *Mummias*, *unguentum Armarium*, and such magnetical cures, *Lampas vitæ et mortis*, *Balneum Dianæ*, *Balsamum*, *Electrum Magico-physicum*, *Amuleta Martialia*, &c. What will not he and his followers effect? He brags, moreover, that he was *primus medicorum*, and did more famous cures than all the physicians in Europe besides, "a drop of his preparations should go farther than a dram, or ounce of theirs," those loathsome and

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fulsome filthy potions, heteroclitical pills (so he calls them), horse medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret*. And though some condemn their skill and magnetical cures as tending to magical superstition, witchery, charms, &c., yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are both in extremes, the middle sort approve of minerals, though not in so high a degree. Lemnius *lib. 3. cap. 6. de occult. nat. mir.* commends gold inwardly and outwardly used, as in rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith Wecker, *antid. spec. lib. 1.* to whom Renodeus subscribes, *lib. 2. cap. 2.* Ficinus, *lib. 2. cap. 19.* Fernel. *meth. med. lib. 5. cap. 21. de Cardiacis.* Daniel Sennertus, *lib. 1. part. 2. cap. 9.* Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Euvonymus, Rubeus, and Matthiolus in the fourth book of his Epistles, Andreas a Blawen *epist. ad Matthiolum*, as commended and formerly used by Avicenna, Arnoldus, and many others: Matthiolus in the same place approves of potable gold, mercury, with many such chemical confections, and goes so far in approbation of them, that he holds "no man can be an excellent physician that hath not some skill in chemistical distillations, and that chronic diseases can hardly be cured without mineral medicines:" look for antimony among purgers.

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### SUBSECT. V.-- Compound Alteratives; censure of Compounds, and mixed Physic.

Pliny, *lib. 24. c. 1*, bitterly taxeth all compound medicines, "Men's knavery, imposture, and captious wits, have invented those shops, in which every man's life is set to sale: and by and by came in those compositions and inexplicable mixtures, far-fetched out of India and Arabia; a medicine for a botch must be had as far as the Red Sea." And 'tis not without cause which he saith; for out of question they are much to blame in their compositions, whilst they make infinite variety of mixtures, as Fuchsius notes. "They think they get themselves great credit, excel others, and to be more learned than the rest, because they make many variations; but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, betray their ignorance and error." A few simples well prepared and understood, are better than such a heap of nonsense, confused compounds, which are in apothecaries' shops ordinarily sold. "In which many vain, superfluous, corrupt, exolete, things out of date are to be had" (saith Cornarius); "a company of barbarous names given to syrups, juleps, an unnecessary company of mixed medicines;" *rudis indigestaque moles*. Many times (as Agrippa taxeth) there is by this means "more danger from the medicine than from the disease," when they put together they know not what, or leave it to an illiterate apothecary to be made, they cause death and horror for health. Those old physicians had no such mixtures; a simple potion of hellebore in Hippocrates' time was the ordinary purge; and at this day, saith Mat. Riccius, in that flourishing commonwealth of China, "their physicians give precepts quite opposite to ours, not unhappy in their physic; they use altogether roots, herbs, and simples in their medicines, and all their physic in a manner is comprehended in a herbal: no science, no school, no art, no degree, but like a trade, every man in private is instructed of his master." Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rational physicians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in mithridate or treacle, why such and such quantity; may they not be reduced to half or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora*; 300 simples in a julep, potion, or a little pill, to what end or purpose? I know not what Alkindus, Capivaccius, Montagna, and Simon Eitover, the best of them all and most rational, have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgment, that satisfaction which he ought; why such, so many simples? Rog. Bacon hath taxed many errors in his tract *de graduationibus*, explained some things, but not cleared. Mercurialis in his book *de composit. medicin.* gives instance in Hamech, and Philonium Romanum, which Hamech an Arabian, and Philonius a Roman, long since composed, but *crasse* as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth Fernelius alter the one, and why is the other obsolete? Cardan taxeth Galen for presuming out of his ambition to correct Theriachum Andromachi, and we as justly may carp at all the rest. Galen's medicines are now exploded and rejected; what Nicholas Meripsa, Mesue, Celsus, Scribanus, Actuarius, &c. writ of old, are most part contemned. Mellichius, Cordus, Wecker, Quercetan, Renodeus, the

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Venetian, Florentine states have their several receipts, and magistrals: they of Nuremberg have theirs, and Augustana Pharmacopoeia, peculiar medicines to the meridian of the city: London hers, every city, town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to show his skill, every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plectuntur Achivi*: they dote, and in the meantime the poor patients pay for their new experiments, the commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose; but as one answers, this of compound medicines, "is a most noble and profitable invention found out, and brought into physic with great judgment, wisdom, counsel and discretion." Mixed diseases must have mixed remedies, and such simples are commonly mixed as have reference to the part affected, some to qualify, the rest to comfort, some one part, some another. Cardan and Brassavola both hold that *Nullum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence; and although Hippocrates, Erasistratus, Diocles of old, in the infancy of this art, were content with ordinary simples: yet now, saith Ætius, "necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noisome to smell, to make them savoury to the palate, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, honey, to make them last months and years for several uses." In such cases, compound medicines may be approved, and Arnoldus in his 18. aphorism, doth allow of it. "If simples cannot, necessity compels us to use compounds;" so for receipts and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Que nunc sunt in honore vocabula si volet usus*, ebb and flow with the season, and as wits vary, so they may be infinitely varied. *Quisque suum placitum quo capiatur habet*. "Every man as he likes, so many men so many minds," and yet all tending to good purpose, though not the same way. As arts and sciences, so physic is still perfected amongst the rest; *Horæ musarum nutrices*, and experience teacheth us every day many things which our predecessors knew not of. Nature is not effete, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to show her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, *naturæ usu ea plerumque cognoscunt quæ homines vix longo labore et doctrina assequuntur*, but "men must use much labour and industry to find it out." But I digress.

Compound medicines are inwardly taken, or outwardly applied. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as wines and syrups. The wines ordinarily used to this disease are wormwood wine, tamarisk, and buglossatum, wine made of borage and bugloss, the composition of which is specified in Arnoldus Villanovanus, *lib. de vinis*, of borage, balm, bugloss, cinnamon, &c. and highly commended for its virtues: "it drives away leprosy, scabs, clears the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I add," saith Villanovanus, "that it will bring madmen, and such raging bedlamites as

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are tied in chains, to the use of their reason again. My conscience bears me witness, that I do not lie, I saw a grave matron helped by this means; she was so choleric, and so furious sometimes, that she was almost mad, and beside herself; she said, and did she knew not what, scolded, beat her maids, and was now ready to be bound till she drank of this borage wine, and by this excellent remedy was cured, which a poor foreigner, a silly beggar, taught her by chance, that came to crave an alms from door to door." The juice of borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith Ant. Mizaldus, *art. med.* who cities this story verbatim out of Villanovanus, and so doth Magninus a physician of Milan, in his regimen of health. Such another excellent compound water I find in Rubeus *de distill. sect. 3.* which he highly magnifies out of Savanarola, "for such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart." Other excellent compound waters for melancholy, he cites in the same place. "If their melancholy be not inflamed, or their temperature over-hot." Evonimus hath a precious *aquavitæ* to this purpose, for such as are cold. But he and most commend *aurum potabile*, and every writer prescribes clarified whey, with borage, bugloss, endive, succory, &c. of goat's milk especially, some indefinitely at all times, some thirty days together in the spring, every morning fasting, a good draught. Syrups are very good, and often used to digest this humour in the heart, spleen, liver, &c. As syrup of borage (there is a famous syrup of borage highly commended by Laurentius to this purpose in his tract of melancholy), *de pomis* of king Sabor, now obsolete, of thyme and epithyme, hops, scolopendria, fumitory, maidenhair, bizantine, &c. These are most used for preparatives to other physic, mixed with distilled waters of like nature, or in juleps otherwise.

Consisting, are conserves or confections; conserves of borage, bugloss, balm, fumitory, succory, maidenhair, violets, roses, wormwood, &c. Confections, treacle, mithridate, elegms, or linctures, &c. Solid, as aromatical confections: hot, *diambra*, *diamargaritum calidum*, *dianthus*, *diamoschum dulce*, *electuarium de gemmis*, *lætificans Galeni et Rhasis*, *diagalanga*, *diaciminum*, *dianisum*, *diatrion piperion*, *diazinziber*, *diacapars*, *diacinnamomum*: Cold, as *diamargaritum frigidum*, *diacorolli*, *diarrhodon abbatis*, *diacodion*, &c. as every *pharmacopœia* will show you, with their tables or losings that are made out of them: with condites and the like.

Outwardly used as occasion serves, as amulets, oils hot and cold, as of camomile, staechados, violets, roses, almonds, poppy, nymphaea, mandrake, &c. to be used after bathing, or to procure sleep.

Ointments composed of the said species, oils and wax, &c., as *Alablastritum Populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: emplasters of herbs, flowers, roots, &c., with oils, and other liquors mixed and boiled together.

Cataplasms, salves, or poultices made of green herbs, pounded, or sod in water till they be soft, which are applied to the hypochondries, and other parts, when the body is empty.

Cerotes are applied to several parts and frontals, to take away pain, grief, heat, procure sleep. Fomentations or sponges, wet in some decoctions, &c., epithemata, or those moist medicines, laid on linen, to bathe and cool several parts misaffected.



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Sacculi, or little bags of herbs, flowers, seeds, roots, and the like, applied to the head, heart, stomach, &c., odoraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shown, when I treat of the cure of the distinct species by themselves.

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### MEMB. II.

#### SUBSECT. I.-- *Purging Simples upward.*

Melanagoga, or melancholy purging medicines, are either simple or compound, and that gently, or violently, purging upward or downward. These following purge upward. Asarum, or Asrabacca, which, as Mesue saith, is hot in the second degree, and dry in the third, "it is commonly taken in wine, whey," or as with us, the juice of two or three leaves or more sometimes, pounded in posset drink qualified with a little liquorice, or aniseed, to avoid the fulsomeness of the taste, or as *Diaserum Fernelii*. Brassivola in *Catart.* reckons it up amongst those simples that only purge melancholy, and Ruellius confirms as much out of his experience, that it purgeth black choler, like hellebore itself. Galen, *lib. G. simplic.* and Matthiolus ascribe other virtues to it, and will have it purge other humours as well as this.

Laurel, by Heurnius's method, *ad prax. lib. 2. cap. 24.* is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. Dioscorides, *lib. 11. cap. 114.* adds other effects to it. Pliny sets down fifteen berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juice of endive, purslane, and is taken in a potion to seven grains and a half. But this and asrabacca, every gentlewoman in the country knows how to give, they are two common vomits.

Scilla, or sea-onion, is hot and dry in the third degree. Brassivola in *Catart.* out of Mesue, others, and his own experience, will have this simple to purge melancholy alone. It is an ordinary vomit, *vinum scilliticum* mixed with rubel in a little white wine.

White hellebore, which some call sneezing-powder, a strong purger upward, which many reject, as being too violent: Mesue and Averroes will not admit of it, "by reason of danger of suffocation," "great pain and trouble it puts the poor patient to," saith Dodonæus. Yet Galen, *lib. 6. simpl. med.* and Dioscorides, *cap. 145.* allow of it. It was indeed "terrible in former times," as Pliny notes, but now familiar, insomuch that many took it in those days, "that were students, to quicken their wits," which Persius *Sat. 1.* objects to Accius the poet, *Illas Acci ebria veratro.* "It helps melancholy, the falling sickness, madness, gout, &c., but not to be taken of old men, youths, such as are weaklings, nice, or effeminate, troubled with headache, high-coloured, or fear strangling," saith Dioscorides. Oribasius, an old physician, hath written very copiously, and approves of it, "in such affections which can otherwise hardly be cured." Hernius, *lib. 2. prax. med. de vomitoriis,* will not have it used "but with great caution, by reason of its strength, and then when antimony will do no good," which caused Hermophilus to compare it to a stout captain (as Codroneus observes *cap. 7. comment. de Helleb.*) that will see all his soldiers go before him and come *post principia*, like the bragging soldier, last himself; when other helps fail in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be securely given at first. Matthiolus brags, that he hath often, to the good of many, made use of it, and Heurnius, "that he hath happily used it, prepared after his own

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prescript," and with good success. Christophorus a Vega, *lib. 3. c. 41*, is of the same opinion, that it may be lawfully given; and our country gentlewomen find it by their common practice, that there is no such great danger in it. Dr. Turner, speaking of this plant in his Herbal, telleth us, that in his time it was an ordinary receipt among good wives, to give hellebore in powder to ii.d. weight, and he is not much against it. But they do commonly exceed, for who so bold as blind Bayard, and prescribe it by pennyworths, and such irrational ways, as I have heard myself market folks ask for it in an apothecary's shop: but with what success God knows; they smart often for their rash boldness and folly, break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the physic, but in the rude and indiscreet handling of it. He that will know, therefore, when to use, how to prepare it aright, and in what dose, let him read Heurnius *lib. 2. prax. med. Brassivola de Catart.* Godefridus Stegius the emperor Rudolphus' physician, *cap. 16.* Matthiolus in Dioscor. and that excellent commentary of Baptista Codroncus, which is *instar omnium de Helleb. alb.* where we shall find great diversity of examples and receipts.

Antimony or stibium, which our chemists so much magnify, is either taken in substance or infusion, &c., and frequently prescribed in this disease. "It helps all infirmities," saith Matthiolus, "which proceed from black choler, falling sickness, and hypochondriacal passions;" and for farther proof of his assertion, he gives several instances of such as have been freed with it: one of Andrew Gallus, a physician of Trent, that after many other essays, "imputes the recovery of his health, next after God, to this remedy alone." Another of George Handshius, that in like sort, when other medicines failed, "was by this restored to his former health, and which of his knowledge others have likewise tried, and by the help of this admirable medicine, been recovered." A third of a parish priest at Prague in Bohemia, "that was so far gone with melancholy, that he doted, and spake he knew not what; but after he had taken twelve grains of stibium, (as I myself saw, and can witness, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a horse than a man), yet it did him so much good, that the next day he was perfectly cured." This very story of the Bohemian priest, Sckenkius relates *verbatim, Exoter. experiment. ad. var. morb. cent. 6. observ. 6.* with great approbation of it. Hercules de Saxonia calls it a profitable medicine, if it be taken after meat to six or eight grains, of such as are apt to vomit. Rodericus a Fonseca the Spaniard, and late professor of Padua in Italy, extols it to this disease, Tom. 2. consul. 85. so doth Lod. Mercatus *de inter. morb. cur. lib. 1. cap. 17.* with many others. Jacobus Gervinus a French physician, on the other side, *lib. 2. de venemis confut.* explodes all this, and saith he took three grains only upon Matthiolus and some others' commendation, but it almost killed him, whereupon he concludes, "antimony is rather poison than a medicine." Th. Erastus concurs with him in his opinion, and so doth Ælian Montaltus *cap. 30 de melan.* But what do I talk? 'tis the subject of whole books; I might cite a century of authors *pro* and *con.* I will conclude with Zuinger, antimony is like Scanderbeg's sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it: "a worthy medicine if it be rightly applied to a strong man, otherwise poison." For the preparing of it, look in *Evonimi thesaurus*, Quercetan, Oswaldus Crollius, Basil. *Chim. Basil.* Valentius, &c.

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Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all the panaceas, potable gold, and philosopher's stones, a sovereign remedy to all diseases. A good vomit, I confess, a virtuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned tobacco, the ruin and overthrow of body and soul.

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### SUBSECT. II.-- Simples purging Melancholy downward.

Polypody and epithyme are, without all exceptions, gentle purgers of melancholy. Dioscorides will have them void phlegm; but Brassivola out of his experience averreth, that they purge this humour; they are used in decoction, infusion, &c. simple, mixed, &c.

Mirabolanes, all five kinds, are happily prescribed against melancholy and quartan agues; Brassivola speaks out "of a thousand" experiences, he gave them in pills, decoctions, &c., look for peculiar receipts in him.

Stæchas, fumitory, dodder, herb mercury, roots of capers, genista or broom, pennyroyal and half-boiled cabbage, I find in this catalogue of purgers of black choler, origan, featherfew, ammoniac salt, saltpetre. But these are very gentle; alyppus, dragon root, centaury, ditany, colutea, which Fuchsius *cap. 168* and others take for senna, but most distinguish. Senna is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. Brassivola calls it "a wonderful herb against melancholy, it scours the blood, lightens the spirits, shakes off sorrow, a most profitable medicine," as Dodonæus terms it, invented by the Arabians, and not heard of before. It is taken diverse ways, in powder, infusion, but most commonly in the infusion, with ginger, or some cordial flowers added to correct it. Actuarius commends it sodden in broth, with an old cock, or in whey, which is the common conveyor of all such things as purge black choler; or steeped in wine, which Heurnius accounts sufficient, without any farther correction.

Aloes by most is said to purge choler, but Aurelianus *lib. 2. c. 6. de morb. chron.* Arculanus *cap. 6. in 9. Rhasis* Julius Alexandrinus, *consil. 185.* Scoltz. Crato *consil 189.* Scoltz. prescribe it to this disease; as good for the stomach and to open the haemorrhoids, out of Mesue, Rhasis, Serapio, Avicenna: Menardus *ep. lib. 1. epist. 1.* opposeth it, aloes "doth not open the veins," or move the haemorrhoids, which Leonhartus Fuchsius *paradox. lib. 1.* likewise affirms; but Brassivola and Dodonæus defend Mesue out of their experience; let Valesius end the controversy.

Lapis armenus and lazuli are much magnified by Alexander *lib. 1. cap. 16.* Avicenna, Ætius, and Actuarius, if they be well washed, that the water be no more coloured, fifty times some say. "That good Alexander" (saith Guianerus) "puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part have oftentimes happily used it, and was never deceived in the operation of it." The like may be said of lapis lazuli, though it be somewhat weaker than the other. Garcias ab Horto, *hist. lib. 1. cap. 65.* relates, that the physicians of the Moors familiarly prescribe it to all melancholy passions, and Matthiolus *ep. lib. 3.* brags of that happy success which he still had in the administration of it. Nicholas Meripsa puts it amongst the best remedies, *sect. 1. cap. 12.* in Antidotis; "and if this will not serve" (saith Rhasis) "then there remains nothing but lapis armenus and hellebore itself."

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Valescus and Jason Pratensis much commend pulvis hali, which is made of it. James Damascen. *2. cap. 12.* Hercules de Saxonia, &c., speaks well of it. Crato will not approve this; it and both hellebores, he saith, are no better than poison. Victor Trincavelius, *lib. 2. cap. 14.*, found it in his experience, "to be very noisome, to trouble the stomach, and hurt their bodies that take it overmuch."

Black hellebore, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by Melanpodius a shepherd, as Pliny records, *lib. 25. cap. 5.* who, seeing it to purge his goats when they raved, practised it upon Elige and Calene, King Praetus' daughters, that ruled in Arcadia, near the fountain Clitorius, and restored them to their former health. In Hippocrates's time it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. Theophrastus, Galen, Pliny, Caelius Aurelianus, as ancient as Galen, *lib. 1. cap. 6.* Aretus *lib. 1. cap. 5.* Oribasius *lib. 7. collect.* a famous Greek, *Ætius ser. 3. cap. 112 & 113 p.* Ægineta, Galen's Ape, *lib. 7. cap. 4.* Actuarius, Trallianus *lib. 5. cap. 15.* Cornelius Celsus only remaining of the old Latins, *lib. 3. cap. 23.*, extol and admire this excellent plant; and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crazed, or that doted, to the Anticyrae, or to Phocis in Achaia, to be purged, where this plant was in abundance to be had. In Strabo's time it was an ordinary voyage, *Naviget Anticyras*; a common proverb among the Greeks and Latins, to bid a dizzard or a mad man go take hellebore; as in Lucian, Menippus to Tantalus, *Tantale desipis, helleboro epoto tibi opus est, eoque sane meraco*, thou art out of thy little wit, O Tantalus, and must needs drink hellebore, and that without mixture. Aristophanes in *Vespis*, drink hellebore, &c. and Harpax in the Comedian, told Simo and Ballio, two doting fellows, that they had need to be purged with this plant. When that proud Menocrates ο Ζηϋς [O Zeus], had writ an arrogant letter to Philip of Macedon, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crazed, *atque ellebore indigere*, had much need of a good purge. Lilius Geraldus saith, that Hercules, after all his mad pranks upon his wife and children, was perfectly cured by a purge of hellebore, which an Anticyrian administered unto him. They that were sound commonly took it to quicken their wits, (as Ennis of old, *Qui non nisi potus ad arma--prosiliuit dicenda*, and as our poets drink sack to improve their inventions (I find it so registered by Agellius *lib. 17. cap. 15.*) Cameades the academic, when he was to write against Zeno the stoic, purged himself with hellebore first, which Petronius puts upon Chrysippus. In such esteem it continued for many ages, till at length Mesue and some other Arabians began to reject and reprehend it, upon whose authority for many following lustres, it was much debased and quite out of request, held to be poison and no medicine; and is still oppugned to this day by Crato and some junior physicians. Their reasons are, because Aristotle *l. 1. de plant. c. 3.* said, henbane and hellebore were poison; and Alexander Aphrodisæus, in the preface of his problems, gave out, that (speaking of hellebore) "Quails fed on that which was poison to men." Galen. *l. 6. Epid. com. 5. Text. 35.* confirms as much: Constantine the emperor in his Geoponicks, attributes no other virtue to it, than to kill mice and rats, flies and mouldwarps, and so Mizaldus, Nicander of old, Gervinus, Sckenkius, and some other Neoterics that have written of poisons, speak of hellebore in a chief place. Nicholas Leonicus hath a story of Solon, that besieging, I know not what city, steeped hellebore in a spring of water, which by pipes was conveyed into the middle of the town, and so either

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poisoned, or else made them so feeble and weak by purging, that they were not able to bear arms. Notwithstanding all these cavils and objections, most of our late writers do much approve of it. Gariopontus *lib. 1. cap. 13.* Codronchus *com. de helleb.* Fallopius *lib. de med. purg. simpl. cap. 69. et consil. 15.* Trincavelii, Montanus 239. Frisemelica *consil. 14.* Hercules de Saxonnia, so that it be opportunely given. Jacobus de Dondis, Agg. Amatus, Lucet. *cent. 66.* Godef. Stegius *cap. 13.* Hollerius, and all our herbalists subscribe. Fernelius *meth. med. lib. 5. cap. 16.* "confesseth it to be a terrible purge and hard to take, yet well given to strong men, and such as have able bodies." P. Forestus and Capivaccius forbid it to be taken in substance, but allow it in decoction or infusion, both which ways P. Monavius approves above all others, *Epist. 231. Scoltzii,* Jacchinus in *9. Rhasis,* commends a receipt of his own preparing; Penottus another of his chemically prepared, Evonimus another. Hildesheim *spicel. 2. de mel.* hath many examples how it should be used, with diversity of receipts. Heurnius *lib. 7. prax. med. cap. 14.* "calls it an innocent medicine howsoever, if it be well prepared." The root of it is only in use, which may be kept many years, and by some given in substance, as by Fallopius and Brassivola amongst the rest, who brags that he was the first that restored it again to its use, and tells a story how he cured one Melatasta, a madman, that was thought to be possessed, in the Duke of Ferrara's court, with one purge of black hellebore in substance: the receipt is there to be seen; his excrements were like ink, he perfectly healed at once; Vidus Vidius, a Dutch physician, will not admit of it in substance, to whom most subscribe, but as before, in the decoction, infusion, or which is all in all, in the extract, which he prefers before the rest, and calls *suave medicamentum*, a sweet medicine, an easy, that may be securely given to women, children, and weaklings. Baracellus, *horto geniali,* terms it *maximæ præstantiæ medicamentum*, a medicine of great worth and note. Quercetan in his *Spagir. Phar.* and many others, tell wonders of the extract. Paracelsus, above all the rest, is the greatest admirer of this plant; and especially the extract, he calls it *Theriacum, terrestre Balsamum*, another treacle, a terrestrial balm, *instar omnium*, "all in all, the sole and last refuge to cure this malady, the gout, epilepsy, leprosy," &c. If this will not help, no physic in the world can but mineral, it is the upshot of all. Matthiolus laughs at those that except against it, and though some abhor it out of the authority of Mesue, and dare not adventure to prescribe it, "yet I" (saith he) "have happily used it six hundred times without offence, and communicated it to divers worthy physicians, who have given me great thanks for it." Look for receipts, dose, preparation, and other cautions concerning this simple, in him, Brassivola, Baracelsus, Codronchus, and the rest.

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### SUBSECT. III.-- *Compound Purgers.*

Compound medicines which purge melancholy, are either taken in the superior or inferior parts: superior at mouth or nostrils. At the mouth swallowed or not swallowed: If swallowed liquid or solid: liquid, as compound wine of hellebore, scilla or sea-onion, senna, *Vinum Scilliticum*, *Helleboratum*, which Quercetan so much applauds "for melancholy and madness, either inwardly taken, or outwardly applied to the head, with little pieces of linen dipped warm in it." *Oxymel. Scilliticum*, *Syrupus Helleboratus* major and minor in Quercetan, and *Syrupus Genistæ* for hypochondriacal melancholy in the same author, compound syrup of succory, of fumitory, polypody, &c. Heurnius his purging cock-broth. Some except against these syrups, as appears by Udalrinus Leonoras his epistle to Matthiolus, as most pernicious, and that out of Hippocrates, *cocta movere, et medicari, non cruda*, no raw things to be used in physic; but this in the following epistle is exploded and soundly confuted by Matthiolus: many juleps, potions, receipts, are composed of these, as you shall find in Hildesheim *spicel. 2.* Heurnius *lib. 2. cap. 14.* George Sckenkius *Ital. med. prax. &c.*

Solid purges are confections, electuaries, pills by themselves, or compound with others, as *de lapide lazulo, armeno, pil. indæ, of fumitory, &c.* Confection of Hamech, which though most approve, Solenander *sec. 5. consil. 22.* bitterly inveighs against, so doth Rondoletius *Pharmacop. officina*, Fernelius and others; diasena, diapolypodium, diacassia, diacatholicon, Wecker's electuary de Epithymo, Ptolemy's hierologadium, of which divers receipts are daily made.

Ætius *22. 23.* commends *Hieram Ruffi*. Trincavelius *consil. 12. lib. 4.* approves of hiera; *non, inquit, invenio melius medicamentum*, I find no better medicine, he saith. Heurnius adds *pil. aggregat. pills de Epithymo. pil. Ind.* Mesue describes in the *Florentine Antidotary, Pilulæ sine quibus esse nolo, Pilulæ, Cochics, cum Helleboro, Pil. Arabicæ, Fætida, de quinque generibus mirabolanorum, &c.* More proper to melancholy, not excluding in the meantime, turbith, manna, rhubarb, agaric, elescophe, &c. which are not so proper to this humour. For, as Montaltus holds *cap. 30.* and Montanus *cholera etiam purganda, quod atræ, sit pabulum*, cholera is to be purged because it feeds the other: and some are of an opinion, as Erasistratus and Asclepiades maintained of old, against whom Galen disputes, "that no physic doth purge one humour alone, but all alike or what is next." Most therefore in their receipts and magistrals which are coined here, make a mixture of several simples and compounds to purge all humours in general as well as this. Some rather use potions than pills to purge this humour, because that as Heurnius and Crato observe, *hic succus a sicco remedio agre trahitur*, this juice is not so easily drawn by dry remedies, and as Montanus adviseth *25 cons.* "All drying medicines are to be repelled, as aloe, hiera," and all pills whatsoever, because the disease is dry of itself.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good physician, and that I am loath to incur the censure of Forestus, *lib. 3. cap. 6. de urinis*, "against those that divulge and publish medicines in their



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mother-tongue," and lest I should give occasion thereby to some ignorant reader to practise on himself, without the consent of a good physician.

Such as are not swallowed, but only kept in the mouth, are gargarisms used commonly after a purge, when the body is soluble and loose. Or apophlegmatisms, masticatories, to be held and chewed in the mouth, which are gentle, as hyssop, origan, pennyroyal, thyme, mustard; strong, as pellitory, pepper, ginger, &c.

Such as are taken into the nostrils, errhina are liquid or dry, juice of pimpernel, onions, &c., castor, pepper, white hellebore, &c. To these you may add odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are clysters strong or weak, suppositories of Castilian soap, honey boiled to a consistence; or stronger of scammony, hellebore, &c.

These are all used, and prescribed to this malady upon several occasions, as shall be shown in its place.

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### MEMB. III. Chirurgical Remedies.

In letting of blood three main circumstances are to be considered, "Who, how much, when." That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humours, and may be eased by it.

The quantity depends upon the party's habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the moon's motion or aspect of planets be to be observed; some affirm, some deny, some grant in acute, but not in chronic diseases, whether before or after physic. 'Tis Heurnius' aphorism *a phlebotomia auspicandum esse curiationem, non a pharmacia*, you must begin with bloodletting and not physic; some except this peculiar malady. But what do I? Horatius Augenius, a physician of Padua, hath lately writ 17 books of this subject, Jobertus, &c.

Particular kinds of bloodletting in use are three, first is that opening a vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.

Cupping-glasses with or without scarification, *ocysime compescunt*, saith Fernelius, they work presently, and are applied to several parts, to divert humours, aches, winds, &c.

Horse-leeches are much used in melancholy, applied especially to the haemorrhoids. Horatius Augenius, *lib. 10. cap. 10*. Platerus *de mentis alienat. cap. 3*. Altomarus, Piso, and many others, prefer them before any evacuations in this kind.

Cauteries, or searing with hot irons, combustions, borings, lancements, which, because they are terrible, *Dropax* and *Sinapismus* are invented by plasters to raise blisters, and eating medicines of pitch, mustard-seed, and the like.

Issues still to be kept open, made as the former, and applied in and to several parts, have their use here on divers occasions, as shall be shown.

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### SECT. V. MEMB. I.

#### **SUBSECT. I.-- *Particular Cure of the three several Kinds; of Head-Melancholy.***

The general cures thus briefly examined and discussed, it remains now to apply these medicines to the three particular species or kinds, that, according to the several parts affected, each man may tell in some sort how to help or ease himself. I will treat of head-melancholy first, in which, as in all other good cures, we must begin with diet, as a matter of most moment, able oftentimes of itself to work this effect. I have read, saith Laurentius, *cap. 8. de Melanch.* that in old diseases which have gotten the upper hand or a habit, the manner of living is to more purpose, than whatsoever can be drawn out of the most precious boxes of the apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-natural things. Let air be clear and moist most part: diet moistening, of good juice, easy of digestion, and not windy: drink clear, and well brewed, not too strong, nor too small. "Make a melancholy man fat," as Rhasis saith, "and thou hast finished the cure." Exercise not too remiss, nor too violent. Sleep a little more than ordinary. Excrements daily to be voided by art or nature; and which Fernelius enjoins his patient, *consil. 44*, above the rest, to avoid all passions and perturbations of the mind. Let him not be alone or idle (in any kind of melancholy), but still accompanied with such friends and familiars he most affects, neatly dressed, washed, and combed, according to his ability at least, in clean sweet linen, spruce, handsome, decent, and good apparel; for nothing sooner dejects a man than want, squalor, and nastiness, foul, or old clothes out of fashion. Concerning the medicinal part, he that will satisfy himself at large (in this precedent of diet) and see all at once the whole cure and manner of it in every distinct species, let him consult with Gordonius, Valescus, with Prosper Calenius, *lib. de atra bile ad Card. Cæsium*, Laurentius, *cap. 8. et 9. de mela.* Ælian Montaltus, *de mel. cap. 26. 27. 28. 29. 30.* Donat. ab Altomari, *cap. 7. artis med.* Hercules de Saxonia, *in Panth. cap. 7. et Tract. ejus peculiar. de melan. per Bolzetam, edit. Venetiis 1620. cap. 17. 18. 19.* Savanarola, *Rub. 82. Tract. 8. cap. 1.* Sckenkius, *in prax. curat. Ital. med.* Heurnius, *cap. 12. de morb.* Victorius Faventius, *pract. Magn. et Empir. Hildesheim, Spicel. 2. de man. et mel.* Fel. Plater, Stockerus, Bruel. P. Baverus, Forestus, Fuchsius, Capivaccius, Rondoletius, Jason Pratensis, Sullust. Salvian. *de remed. lib. 2. cap. 1.* Jacchinus, *in 9. Rhasis*, Lod. Mercatus, *de Inter. morb. cur. lib. 1. cap. 17.* Alexan. Messaria, *pract. med. lib. 1. cap. 21. de mel.* Piso. Hollerius, &c. that have culled out of those old Greeks, Arabians, and Latins, whatsoever is observable or fit to be used. Or let him read those counsels and consultations of Hugo Senensis, *consil. 13. et 14.* Reinerus Solenander, *consil. 6. sec. 1. et consil. 3. sec. 3.* Crato, *consil. 16. lib. 1.* Montanus 20. 22. and his following counsels, Laelius a Fonte Egubinus, *consult. 44. 69. 77. 125. 129. 142.* Fernelius, *consil. 44. 45. 46.* Jul. Caesar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. Wherein he shall find particular receipts,

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the whole method, preparatives, purgers, correctors, averters, cordials in great variety and abundance: out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.

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### SUBSECT. II.-- *Bloodletting.*

Phlebotomy is promiscuously used before and after physic, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For Galen, and many others, make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith Piso, *cap. 23.* and Altomarus, *cap. 7.* Fuchsius, *cap. 33.* "shall proceed primarily from the misaffected brain, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veins be full, inflamed blood, and the party ready to run mad." In immaterial melancholy, which especially comes from a cold distemperature of spirits, Hercules de Saxonia, *cap. 17.* will not admit of phlebotomy; Laurentius, *cap. 9.* approves it out of the authority of the Arabians; but as Mesue, Rhasis, Alexander appoint, "especially in the head," to open the veins of the forehead, nose and ears is good. They commonly set cupping-glasses on the party's shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essential or accidental, they cause the haemorrhoids to be opened, having the eleventh aphorism of the sixth book of Hippocrates for their ground and warrant, which saith, "That in melancholy and mad men, the varicose tumour or haemorrhoids appearing doth heal the same." Valescus prescribes bloodletting in all three kinds, whom Sallust. Salvian follows. "If the blood abound, which is discerned by the fullness of the veins, his precedent diet, the party's laughter, age, &c., begin with the median or middle vein of the arm; if the blood be ruddy and clear, stop it, but if black in the spring time, or a good season, or thick, let it run, according to the party's strength: and some eight or twelve days after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping-glasses," &c. Trallianus allows of this, "If there have been any suppression or stopping of blood at nose, or haemorrhoids, or women's months, then to open a vein in the head or about the ankles." Yet he doth hardly approve of this course, if melancholy be situated in the head alone, or in any other dotage, "except it primarily proceed from blood, or that the malady be increased by it; for bloodletting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face." Therefore I conclude with Areteus, "before you let blood, deliberate of it," and well consider all circumstances belonging to it.

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### SUBSECT. III.-- Preparatives and Purgers.

After bloodletting we must proceed to other medicines; first prepare, and then purge, *Augeæ stabulum purgare*, make the body clean before we hope to do any good. Walter Bruel would have a practitioner begin first with a clyster of his, which he prescribes before bloodletting: the common sort, as Mercurialis, Montaltus *cap. 30.* &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *electuarium lenitivum, diaphenicum, diacatholicon,* &c. Preparatives are usually syrups of borage, bugloss, apples, fumitory, thyme and epithyme, with double as much of the same decoction or distilled water, or of the waters of bugloss, balm, hops, endive, scolopendry, fumitory, &c. or these sodden in whey, which must be reiterated and used for many days together. Purges come last, "which must not be used at all, if the malady may be otherwise helped," because they weaken nature and dry so much, and in giving of them, "we must begin with the gentlest first." Some forbid all hot medicines, as Alexander, and Salvianus, &c. *Ne insaniore inde fiant*, hot medicines increase the disease "by drying too much." Purge downward rather than upward, use potions rather than pills, and when you begin physic, persevere and continue in a course; for as one observes, *movere et non educere in omnibus malum est*; to stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm than good. They must continue in a course of physic, yet not so that they tire and oppress nature, *danda quies naturæ*, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are senna, cassia, epithyme, myrabolanea, catholicon: if these prevail not, we may proceed to stronger, as the confection of hamech, pil. Indae, fumitoriae, de assaieret, of lapis armenus and lazuli, diasena. Or if pills be too dry; some prescribe both hellebores in the last place, amongst the rest Aretus, "because this disease will resist a gentle medicine." Laurentius and Hercules de Saxonia would have antimony tried last, "if the party be strong, and it warily given." Trincavelius prefers hierologodium, to whom Francis Alexander in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But Crato in a counsel of his, for the duke of Bavaria's chancellor, wholly rejects it.

I find a vast chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease; some of the chiefest I will rehearse. To be seasick first is very good at seasonable times. Helleborismus Matthioli, with which he vaunts and boasts he did so many several cures, "I never gave it" (saith he), "but after once or twice, by the help of God, they were happily cured." The manner of making it he sets down at large in his third book of Epist. to George Hankshius a physician. Walter Bruel, and Heurnius, make mention of it with great approbation; so doth Skenkuis in his memorable cures, and experimental medicines, *cen. 6. obser. 37.* That famous Helleborisme of Montanus, which he so often repeats in his consultations and counsels, as *28. pro. melan. sacerdote, et consil. 148. pro hypochondriaco,* and cracks, "to be a most sovereign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observations to be such."

Quercetan prefers a syrup of hellebore in his *Spagirica Pharmac.* and Hellebore's extract *cap. 5.* of his invention likewise ("a most safe medicine and not unfit to be given children")

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before all remedies whatsoever.

Paracelsus, in his book of black hellebore, admits this medicine, but as it is prepared by him. "It is most certain" (saith he) "that the virtue of this herb is great, and admirable in effect, and little differing from balm itself; and he that knows well how to make use of it, hath more art than all their books contain, or all the doctors in Germany can show."

Ælianus Montaltus in his exquisite work *de morb. capitis, cap. 31. de mel.* sets a special receipt of his own, which, in his practice "he fortunately used; because it is but short I will set it down."

"Rx. Syrupe de pomis ounces ij, aquae borag. ounces iiij. Ellebori nigri per noctem infusi in ligatura 6 vel 8 gr. mane facta collatura exhibe."

Other receipts of the same to this purpose you shall find in him. Valescus admires *pulvis Hali*, and Jason Pratensis after him: the confection of which our new London Pharmacopoeia hath lately revived. "Put case" (saith he) "all other medicines fail, by the help of God this alone shall do it, and 'tis a crowned medicine which must be kept in secret."

"Rx.. Epithymi semunc., lapidis lazuli, agarici ana ounces ij. Scammnonii. drachms j, Chariophyllorum numero 20 pulverisentur Omnia, et ipsius pulveris scrup. 4. singulis septimanis assumat."

To these I may add *Arnoldi vinum Buglossalum*, or borage wine before mentioned, which Mizaldus calls *vinum mirabile*, a wonderful wine, and Stockerus vouchsafes to repeat verbatim amongst other receipts. Rubeus his compound water out of Savanarola; Pinetus his balm; Cardan's *Pulvis Hyacinthi*, with which, in his book *de curis admirandis*, he boasts that he had cured many melancholy persons in eight days, which Skenkious puts amongst his observable medicines; Altomarus his syrup, with which he calls God so solemnly to witness, he hath in his kind done many excellent cures, and which Skenkious *cent. 7. observ. 80.* mentioneth, Daniel Sennertus *lib. 1. part. 2. cap. 12.* so much commends; Rulandus' admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritum vitæ aureum, Panaceam*, what not, and his absolute medicine of 50 eggs, *curat. Empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. Faventinus *prac. Emper.* doubles this number of eggs, and will have 101 to be taken by three and three in like sort, which Sallust Salvian approves *de red. med. lib. 2. c. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad men.

"Rx.. Epithymi, thymi, ana drachmas duas, sacchari albi unciam unam, croci grana tria, Cinamomi drachmam unam; misce, fiat pulvis."

All these yet are nothing to those chemical preparatives of *Aqua Chalidonia*, quintessence of hellebore, salts, extracts, distillations, oils, *Aurum potabile*, &c. Dr. Anthony in his book *de auro potab. edit. 1600.* is all in all for it. "And though all the schools of Galenists, with a wicked and unthankful pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetals will do no good," they are compelled to seek the help of minerals,

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though they "use them rashly, unprofitably, slackly, and to no purpose." Rhenanus, a Dutch chemist, in his book *de Sale e puteo emergente*, takes upon him to apologise for Anthony, and sets light by all that speak against him. But what do I meddle with this great controversy, which is the subject of many volumes? Let Paracelsus, Quercetan, Crolius, and the brethren of the rosy cross, defend themselves as they may. Crato, Erastus, and the Galenists oppugn Paracelsus, he brags on the other side, he did more famous cures by this means, than all the Galenists in Europe, and calls himself a monarch; Galen, Hippocrates, infants, illiterate, &c. As Thessalus of old railed against those ancient Asclepiadean writers, "he condemns others, insults, triumphs, overcomes all antiquity" (saith Galen as if he spake to him) "declares himself a conqueror, and crowns his own doings. One drop of their chemical preparatives shall do more good than all their fulsome potions." Erastus, and the rest of the Galenists vilify them on the other side, as heretics in physic; "Paracelsus did that in physic, which Luther in Divinity. A drunken rogue he was, a base fellow, a magician, he had the devil for his master, devils his familiar companions, and what he did, was done by the help of the devil." Thus they contend and rail, and every mart write books *pro* and *con*, *et adhuc sub judice lis est*: let them agree as they will, I proceed.



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### SUBSECT. IV.-- *Averters.*

Averters and purgers must go together, as tending all to the same purpose, to divert this rebellious humour, and turn it another way. In this range, clysters and suppositories challenge a chief place, to draw this humour from the brain and heart, to the more ignoble parts. Some would have them still used a few days between, and those to be made with the boiled seeds of anise, fennel, and bastard saffron, hops, thyme, epithyme, mallows, fumitory, bugloss, polypody, senna, diasene, hamech, cassia, diacatholicon, hierologodium, oil of violets, sweet almonds, &c. For without question, a clyster opportunely used, cannot choose in this, as most other maladies, but to do very much good; *Clysteres nutriunt*, sometimes clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our natural philosophy reader, which he handled by way of discourse, out of some other noted physicians. Such things as provoke urine most commend, but not sweat. Trincavellius *consil. 16. cap. 1.* in head-melancholy forbids it. P. Byarus and others approve frictions of the outward parts, and to bathe them with warm water. Instead of ordinary frictions, Cardan prescribes rubbing with nettles till they blister the skin, which likewise Basardus Visontinus so much magnifies.

Sneezing, masticatories, and nasals are generally received. Montaltus *c. 34.* Hildesheim *spicel. 3. fol. 136 and 238.* give several receipts of all three. Hercules de Saxonia relates of an empiric in Venice "that had a strong water to purge by the mouth and nostrils, which he still used in head-melancholy, and would sell for no gold."

To open months and haemorrhoids is very good physic, "If they have been formerly stopped." Faventinus would have them opened with horse-leeches, so would Hercul. de Sax. Julius Alexandrinus *consil. 185. Scoltzii* thinks aloes fitter: most approve horse-leeches in this case, to be applied to the forehead, nostrils, and other places.

Montaltus *cap. 29.* out of Alexander and others, prescribes "cupping-glasses, and issues in the left thigh." Aretus *lib. 7. cap. 5.* Paulus Regolinus, Sylvius will have them without scarification, "applied to the shoulders and back, thighs and feet:" Montaltus *cap. 34.* "bids open an issue in the arm, or hinder part of the head." Piso enjoins ligatures, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be used "in the suture of the crown, and the seared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours." Sallus. Salvianus *de re medic. lib. 2. cap. 1.* "because this humour hardly yields to other physic, would have the leg cauterised, or the left leg, below the knee, and the head bored in two or three places," for that it much avails to the exhalation of the vapours; "I saw" (saith he) "a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skull broken, he was excellently cured." Another, to the admiration of the beholders, "breaking his head with a fall from on high,

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was instantly recovered of his dotage." Gordonius *cap. 13. part. 2.* would have these cauteries tried last, when no other physic will serve. "The head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brainpan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned again." But Alexander Messaria a professor in Padua, *lib. 1. pract. med. cap. 21. de melanchol.* will allow no cauteries at all, 'tis too stiff a humour and too thick as he holds, to be so evaporated.

Guianerius *c. 8. Tract. 15.* cured a nobleman in Savoy, by boring alone, "leaving the hole open a month together," by means of which, after two years' melancholy and madness, he was delivered. All approve of this remedy in the suture of the crown; but Arculanus would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis consil. 86.*) arms, legs. *Idem consil. 6. & 19. & 25.* Montanus 86. Rodericus a Fonseca *tom. 2. consult. 84. pro hypochond. coxa dextra, &c.*, but most in the head, "if other physic will do no good."

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### **SUBSECT. V.-- Alteratives and Cordials, corroborating, resolving the Reliques, and mending the Temperament.**

Because this humour is so malign of itself, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials, and such means: the temper is to be altered and amended, with such things as fortify and strengthen the heart and brain, "which are commonly both affected in this malady, and do mutually misaffect one another:" which are still to be given every other day, or some few days inserted after a purge, or like physic, as occasion serves, and are of such force, that many times they help alone, and as Arnoldus holds in his Aphorisms, are to be "preferred before all other medicines, in what kind soever."

Amongst this number of cordials and alteratives, I do not find a more present remedy, than a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, courageous, "whetteth the wit," if moderately taken, (and as Plutarch saith, *Symp. 7. quæst. 12.*) "it makes those which are otherwise dull, to exhale and evaporate like frankincense, or quicken" (Xenophon adds) as oil doth fire. "A famous cordial" Matthiolus in Dioscoridum calls it, "an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excrements, procures sleep, clears the blood, expels wind and cold poisons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours." And that which is all in all to my purpose, it takes away fear and sorrow. *Curas edaces dissipat Evius.* "It glads the heart of man," Psal. civ. 15. *hilaritatis dulce seminarium.* Helena's bowl, the sole nectar of the gods, or that true nepenthes in Homer, which puts away care and grief, as Oribasius 5. *Collect, cap. 7.* and some others will, was nought else but a cup of good wine. "It makes the mind of the king and of the fatherless both one, of the bond and freeman, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents," Esdras iii. 19, 20, 21. It gives life itself, spirits, wit, &c. For which cause the ancients called Bacchus, *Liber pater a liberando*, and sacrificed to Bacchus and Pallas still upon an altar. "Wine measurably drunk, and in time, brings gladness and cheerfulness of mind, it cheereth God and men," Judges ix. 13. *lætitiæ Bacchus dator*, it makes an old wife dance, and such as are in misery to forget evil, and be merry.

"Bacchus et afflictis requiem mortalibus affert,  
Crura licet duro compede vincta forent."

"Wine makes a troubled soul to rest,  
Though feet with fetters be opprest."

Demetrius in Plutarch, when he fell into Seleucus's hands, and was prisoner in Syria, "spent his time with dice and drink that he might so ease his discontented mind, and avoid those continual cogitations of his present condition wherewith he was tormented." Therefore Solomon,

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Prov. xxxi. 6, bids "wine be given to him that is ready to perish, and to him that hath grief of heart, let him drink that he forget his poverty, and remember his misery no more." *Sollicitis animis onus eximit*, it easeth a burdened soul, nothing speedier, nothing better; which the prophet Zachariah perceived, when he said, "that in the time of Messias, they of Ephraim should be glad, and their heart should rejoice as through wine." All which makes me very well approve of that pretty description of a feast in Bartholomeus Anglicus, when grace was said, their hands washed, and the guests sufficiently exhilarated, with good discourse, sweet music, dainty fare, *exhilarationis gratia, pocula iterum atque iterum offeruntur*, as a corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again. Which as I. Fredericus Matenesius, *Crit. Christ. lib. 2. cap. 5, 6, & 7*, was an old custom in all ages in every commonwealth, so as they be not enforced, *bibere per violentiam*, but as in that royal feast of Ahasuerus, which lasted 180 days, "without compulsion they drank by order in golden vessels," when and what they would themselves. This of drink is a most easy and parable remedy, a common, a cheap, still ready against fear, sorrow, and such troublesome thoughts, that molest the mind; as brimstone with fire, the spirits on a sudden are enlightened by it. "No better physic" (saith Rhasis) "for a melancholy man: and he that can keep company, and carouse, needs no other medicines," 'tis enough. His countryman Avicenna, *31. doc. 2. cap. 8*. proceeds farther yet, and will have him that is troubled in mind, or melancholy, not to drink only, but now and then to be drunk: excellent good physic it is for this and many other diseases. *Magninus Reg. san. part. 3. c. 31.* will have them to be so once a month at least, and gives his reasons for it, "because it scours the body by vomit, urine, sweat, of all manner of superfluties, and keeps it clean." Of the same mind is Seneca the philosopher, in his book *de tranquil. lib. 1. c. 15. nonnunquam ut in aliis morbis ad ebrietatem usque veniendum; Curas deprimit, tristitiæ medetur*, it is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes this tract with a cup of wine: *Habes, Serene charissime, quæ ad tranquillitatem animæ, pertinent.* But these are epicureal tenets, tending to looseness of life, luxury and atheism, maintained alone by some heathens, dissolute Arabians, profane Christians, and are exploded by Rabbi Moses, *tract. 4. Guliel, Placentius, lib. 1. cap. 8. Valescus de Taranta,* and most accurately ventilated by Jo. Sylvaticus, a late writer and physician of Milan, *med. cont. cap. 14.* where you shall find this tenet copiously confuted.

Howsoever you say, if this be true, that wine and strong drink have such virtue to expel fear and sorrow, and to exhilarate the mind, ever hereafter let's drink and be merry.

"Prome reconditum, Lyde strenua, caecubum,  
Capaciores puer huc affer Scyphos,  
Et Chia vina aut Lesbia."

"Come, lusty Lyda, fill's a cup of sack,  
And, sirrah drawer, bigger pots we lack,  
And Scio wines that have so good a smack."

I say with him in A. Gellius, "let us maintain the vigour of our souls with a moderate cup of wine," *Natis in usum lætitiæ scyphis*, "and drink to refresh our mind; if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away."-- *Nunc vino pellite curas*; so saith Horace, so saith Anacreon,

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Μεθυοντα γαρ με κεισθαι  
Πολυ κρεισσον η θανοντα.

"[Methyonta gar me keisthai  
Poly kreisson e thanonta.]"

Let's drive down care with a cup of wine: and so say I too, (though *I drink none* myself) for all this may be done, so that it be modestly, soberly, opportunely used: so that "they be not drunk with wine, wherein is excess," which our Apostle forewarns; for as Chrysostom well comments on that place, *ad lætitiã datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madness: and will you know where, when, and how that is to be understood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura*, hear the Scriptures, "Give wine to them that are in sorrow," or as Paul bid Timothy drink wine for his stomach's sake, for concoction, health, or some such honest occasion. Otherwise, as Pliny telleth us; if singular moderation be not had, "nothing so pernicious, 'tis mere vinegar, *blandus dæmon*, poison itself." But hear a more fearful doom, Habac. ii. 15. and 16. "Woe be to him that makes his neighbour drunk, shameful spewing shall be upon his glory." Let not good fellows triumph therefore (saith Matthiolus) that I have so much commended wine, if it be immoderately taken, "instead of making glad, it confounds both body and soul, it makes a giddy head, a sorrowful heart." And 'twas well said of the poet of old, "Vine causeth mirth and grief," nothing so good for some, so bad for others, especially as one observes, *qui a causa calida male habent*, that are hot or inflamed. And so of spices, they alone, as I have showed, cause head-melancholy themselves, they must not use wine as an ordinary drink, or in their diet. But to determine with Laurentius, *c. 8. de melan.* wine is bad for madmen, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is), wine, soberly used, may be very good.

I may say the same of the decoction of China roots, saffras, sarsaparilla, guaiacum: China, saith Manardus, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so sarsaparilla provokes sweat mightily, guaiacum dries, Claudinus, *consult. 89. & 46.* Montanus, Capivaccius, *consult. 188.* *Scoltzii*, make frequent and good use of guaiacum and China, "so that the liver be not incensed," good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turks have a drink called coffee (for they use no wine), so named of a berry as black as soot, and as bitter, (like that black drink which was in use amongst the Lacedaemonians, and perhaps the same,) which they sip still of, and sup as warm as they can suffer; they spend much time in those coffeehouses, which are somewhat like our alehouses or taverns, and there they sit chatting and drinking to drive away the time, and to be merry together, because they find by experience that kind of drink, so used, helpeth digestion, and procureth alacrity. Some of them take opium to this purpose.

Borage, balm, saffron, gold, I have spoken of; Montaltus, *c. 23.* commends scorzonera roots condite. Garcius ab Horto, *plant. hist. lib. 2. cap. 25.* makes mention of an herb called datura, "which, if it be eaten for twenty-four hours following, takes away all sense of grief,

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makes them incline to laughter and mirth:" and another called bauge, like in effect to opium, "which puts them for a time into a kind of ecstasy," and makes them gently to laugh. One of the Roman emperors had a seed, which he did ordinarily eat to exhilarate himself. Christophorus Ayrerus prefers bezoar stone, and the confection of alkermes, before other cordials, and amber in some cases. "Alkermes comforts the inner parts;" and bezoar stone hath an especial virtue against all melancholy affections, "it refresheth the heart, and corroborates the whole body." Amber provokes urine, helps the body, breaks wind, &c. After a purge, 3 or 4 grains of bezoar stone, and 3 grains of ambergris, drunk or taken in borage or bugloss water, in which gold hot hath been quenched, will do much good, and the purge shall diminish less (the heart so refreshed) of the strength and substance of the body.

"Rx.. confect. Alkermes ounces one-half lap. Bezor. scruples j. Succini albi subtiliss. pulverisat. scruples jj. cum Syrup, de cort. citri; fiat electuarium."

To bezoar stone most subscribe, Manardus, and many others; "it takes away sadness, and makes him merry that useth it; I have seen some that have been much diseased with faintness, swooning, and melancholy, that taking the weight of three grains of this stone, in the water of oxtongue, have been cured." Garcias ab Horto brags how many desperate cures he hath done upon melancholy men by this alone, when all physicians had forsaken them. But alkermes many except against; in some cases it may help, if it be good and of the best, such as that of Montpellier in France, which Iodocus Sincerus, *Itinerario Galliae*, so much magnifies, and would have no traveller omit to see it made. But it is not so general a medicine as the other. Fernelius, *consil.* 49, suspects alkermes, by reason of its heat, "nothing" (saith he) "sooner exasperates this disease, than the use of hot working meats and medicines, and would have them for that cause warily taken." I conclude, therefore, of this and all other medicines, as Thucydides of the plague at Athens, no remedy could be prescribed for it, *Nam quod uni profuit, hoc aliis erat exitio*: there is no catholic medicine to be had: that which helps one, is pernicious to another.

*Diamargaritum frigidum, diambra, diaboraginatium, electuarium lætificans Galeni et Rhasis, de gemmis, dianthos, diamoscum dulce et amarum, electuarium conciliatoris, syrup. Cidoniorum de pomis*, conserves of roses, violets, fumitory, enula campana, satyrium, lemons, orange-pills, condite, &c., have their good use.

"Rx.. Diamoschi dulcis et amari ana drachms jj. Diabuglossati, Diaboraginati, sacchari violacei ana j. misce cum syrupo de pomis."

Every physician is full of such receipts: one only I will add for the rareness of it, which I find recorded by many learned authors, as an approved medicine against dotage, head-melancholy, and such diseases of the brain. Take a ram's head that never meddled with an ewe, cut off at a blow, and the horns only take away, boil it well, skin and wool together; after it is well sod, take out the brains, and put these spices to it, cinnamon, ginger, nutmeg, mace, cloves, ana ounces one-half, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn; take heed it be not overmuch dried, or drier than a calf's brains ready to be eaten. Keep it so prepared, and for three days give it the patient fasting, so that he fast two hours after it. It may be eaten with bread in an egg or broth, or any way, so it be taken. For fourteen days let him use this diet, drink no wine,

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&c. Gesner, *hist. animal. lib. 1. pag. 917*. Caricterius, *pract. 13. in Nich. de metri. pag. 129*. Iatro: Wittenberg. edit. Tubing. pag. 62, mention this medicine, though with some variation; he that list may try it, and many such.

Odoraments to smell to, of rosewater, violet flowers, balm, rose- cakes, vinegar, &c., do much recreate the brains and spirits, according to Solomon. Prov. xxvii. 9. "They rejoice the heart," and as some say, nourish; 'tis a question commonly controverted in our schools, *an odores nutriant*; let Ficinus, *lib. 2. cap. 18*. decide it; many arguments he brings to prove it; as of Democritus, that lived by the smell of bread alone, applied to his nostrils, for some few days, when for old age he could eat no meat. Ferrerius, *lib. 2. meth.* speaks of an excellent confection of his making, of wine, saffron, &c., which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good, *æque fere profuisse olfactu, et potu*, as if he had given them drink. Our noble and learned Lord Verulam, in his book *de vita et morte*, commends, therefore, all such cold smells as any way serve to refrigerate the spirits. Montanus, *consil. 31*, prescribes a form which he would have his melancholy patient never to have out of his hands. If you will have them spagirically prepared, look in Oswaldus Crollius, *basil. Chymica*.

Irrigations of the head shaven, "of the flowers of water lilies, lettuce, violets, camomile, wild mallows, wether's-head, &c.," must be used many mornings together. Montan. *consil. 31*, would have the head so washed once a week. Laelius a Fonte Eugubinus *consult. 44*, for an Italian count, troubled with head- melancholy, repeats many medicines which he tried, "but two alone which did the cure; use of whey made of goat's milk, with the extract of hellebore, and irrigations of the head with water lilies, lettuce, violets, camomile, &c., upon the suture of the crown." Piso commends a ram's lungs applied hot to the fore part of the head, or a young lamb divided in the back, exenterated, &c.; all acknowledge the chief cure in moistening throughout. Some, saith Laurentius, use powders and caps to the brain; but forasmuch as such aromatical things are hot and dry, they must be sparingly administered.

Unto the heart we may do well to apply bags, epithems, ointments, of which Laurentius, *c. 9. de melan.* gives examples. Bruel prescribes an epithem for the heart, of bugloss, borage, water-lily, violet waters, sweet-wine, balm leaves, nutmegs, cloves, &c.

For the belly, make a fomentation of oil, in which the seeds of cumin, rue, carrots, dill, have been boiled.

Baths are of wonderful great force in this malady, much admired by Galen, Ætius, Rhasis, &c., of sweet water, in which is boiled the leaves of mallows, roses, violets, water-lilies, wether's- head, flowers of bugloss, camomile, melilot, &c. Guianer, *cap. 8. tract. 15*, would have them used twice a day, and when they came forth of the baths, their back bones to be anointed with oil of almonds, violets, nymphaea, fresh capon grease, &c.

Amulets and things to be borne about, I find prescribed, taxed by some, approved by Renodeus, Platerus, (*amuleta inquit non negligenda*) and others; look for them in Mizaldus, Porta, Albertus, &c. Bassardus Viscontinus, *ant. philos.* commends hypericon, or St. John's wort gathered on a Friday in the hour of "Jupiter, when it comes to his effectual operation (that is

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about the full moon in July); so gathered and borne, or hung about the neck, it mightily helps this affection, and drives away all fantastical spirits." Philes, a Greek author that flourished in the time of Michael Paleologus, writes that a sheep or kid's skin, whom a wolf worried, *Hædus inhumani raptus ab ore lupi*, ought not at all to be worn about a man, "because it causeth palpitation of the heart," not for any fear, but a secret virtue which amulets have. A ring made of the hoof of an ass's right fore foot carried about, &c. I say with Renodeus, they are not altogether to be rejected. Paeony doth cure epilepsy; precious stones most diseases; a wolf's dung borne with one helps the colic, a spider an ague, &c. Being in the country in the vacation time not many years since, at Lindley in Leicestershire, my father's house, I first observed this amulet of a spider in a nut-shell lapped in silk, &c., so applied for an ague by my mother; whom, although I knew to have excellent skill in chirurgery, sore eyes, aches, &c., and such experimental medicines, as all the country where she dwelt can witness, to have done many famous and good cures upon diverse poor folks, that were otherwise destitute of help: yet among all other experiments, this methought was most absurd and ridiculous, I could see no warrant for it. *Quid aranea cum febre?* For what antipathy? till at length rambling amongst authors (as often I do) I found this very medicine in Dioscorides, approved by Matthiolus, repeated by Alderovandus, *cap. de Aranea, lib. de insectis*, I began to have a better opinion of it, and to give more credit to amulets, when I saw it in some parties answer to experience. Some medicines are to be exploded, that consist of words, characters, spells, and charms, which can do no good at all, but out of a strong conceit, as Pomponatius proves; or the devil's policy, who is the first founder and teacher of them.



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### **SUBSECT. VI.-- Correctors of Accidents to procure Sleep. Against fearful Dreams, Redness, &c.**

When you have used all good means and helps of alteratives, averters, diminutives, yet there will be still certain accidents to be corrected and amended, as waking, fearful dreams, flushing in the face to some ruddiness, &c.

Waking, by reason of their continual cares, fears, sorrows, dry brains, is a symptom that much crucifies melancholy men, and must therefore be speedily helped, and sleep by all means procured, which sometimes is a sufficient remedy of itself without any other physic. Skenkius, in his observations, hath an example of a woman that was so cured. The means to procure it, are inward or outward. Inwardly taken, are simples, or compounds; simples, as poppy, nymphaea, violets, roses, lettuce, mandrake, henbane, nightshade or solanum, saffron, hemp-seed, nutmegs, willows, with their seeds, juice, decoctions, distilled waters, &c. Compounds are syrups, or opiates, syrup of poppy, violets, verbasco, which are commonly taken with distilled waters.

"Rx. diacodii ounces j. diascordii drachms one-half aquae lactucae ounces iij & one-half mista fiat potio ad horam somni sumenda."

Requies Nicholai, Philonium Romanum, Triphera magna, pilulae, de Cynoglossa, Dioscordium, Laudanum Paracelsi, Opium, are in use, &c. Country folks commonly make a posset of hemp-seed, which Fuchsius in his herbal so much discommends; yet I have seen the good effect, and it may be used where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three grains, with a dram of Dioscordium, which Oswald. Crollius commends. Opium itself is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity for a cordial, and at Goa in, the Indies; the dose 40 or 50 grains.

Rulandus calls Requiem Nicholai *ultimum refugium*, the last refuge; but of this and the rest look for peculiar receipts in Victorious Faventinus, *cap. de phrensi*. Heurnius *cap. de mania*. Hildesheim *spicel. 4. de somno et vigil.* &c. Outwardly used, as oil of nutmegs by extraction, or expression with rosewater to anoint the temples, oils of poppy, nenuphar, mandrake, purslain, violets, all to the same purpose.

Montan. *consil. 24 & 25.* much commends odoraments of opium, vinegar, and rosewater. Laurentius *cap. 9.* prescribes pomanders and nodules; see the receipts in him; Codronchus wormwood to smell to.

*Unguentum Alabastritum, populeum* are used to anoint the temples, nostrils, or if they be too weak, they mix saffron and opium. Take a grain or two of opium, and dissolve it with three or four drops of rosewater in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before: or else take half a dram of opium, *Unguentum populeum*, oil of nenuphar,

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rosewater, rose-vinegar, of each half an ounce, with as much virgin wax as a nut, anoint your temples with some of it, *ad horam somni*.

Sacks of wormwood, mandrake, henbane, roses made like pillows and laid under the patient's head, are mentioned by Cardan and Mizaldus, "to anoint the soles of the feet with the fat of a dormouse, the teeth with ear wax of a dog, swine's gall, hare's ears:" charms, &c.

Frontlets are well known to every good wife, rosewater and vinegar, with a little woman's milk, and nutmegs grated upon a rose-cake applied to both temples.

For an emplaster, take of castorium a dram and a half, of opium half a scruple, mixed both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Rulandus *cent. 1. cur. 17. cent. 3. cur. 94.* prescribes epithemes and lotions of the head, with the decoction of flowers of nymphaea, violet-leaves, mandrake roots, henbane, white poppy. Herc. de Saxonia, *stillicidia*, or droppings, &c. Lotions of the feet do much avail of the said herbs: by these means, saith Laurentius, I think you may procure sleep to the most melancholy man in the world. Some use horse-leeches behind the ears, and apply opium to the place.

Bayerus *lib. 2. c. 13.* sets down some remedies against fearful dreams, and such as walk and talk in their sleep. Baptista Porta *Mag. nat. l. 2. c. 6.* to procure pleasant dreams and quiet rest, would have you take hippoglossa, or the herb horsetongue, balm, to use them or their distilled waters after supper, &c. Such men must not eat beans, peas, garlic, onions, cabbage, venison, hare, use black wines, or any meat hard of digestion at supper, or lie on their backs, &c.

*Rusticus pudor*, bashfulness, flushing in the face, high colour, ruddiness, are common grievances, which much torture many melancholy men, when they meet a man, or come in company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and flet, and sweat as if they had been at a mayor's feast, *præsertim si metus accesserit*, it exceeds, they think every man observes, takes notice of it: and fear alone will effect it, suspicion without any other cause. Skenkius *observ. med. lib. 1.* speaks of a waiting gentlewoman in the Duke of Savoy's court, that was so much offended with it, that she kneeled down to him, and offered Biarus, a physician, all that she had to be cured of it. And 'tis most true, that Antony Ludovicus saith in his book *de Pudore*, "bashfulness either hurts or helps," such men I am sure it hurts. If it proceed from suspicion or fear, Felix Plater prescribes no other remedy but to reject and contemn it: *Id populus curat scilicet*, as a worthy physician in our town said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it, make light of it, who observes it?

If it trouble at or after meals, (as Jobertus observes *med. pract. l. 1. c. 7.*) after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women; he would have them let blood in both arms, first one, then another, two or three days between, if blood abound; to use frictions of the other parts, feet especially, and washing of them, because of that consent which is between the head and the feet. And withal to refrigerate the face, by washing it often with rose, violet, nenuphar, lettuce, lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of litargy: it is diversely

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prepared; by Jobertus thus; *Rx. lithar. argent. unc. j cerussæ candidissimæ, drachms j. caphuræ, scruples jj. dissolvantur aquarum solani, lactucæ, et nenupharis ana unc. j. aceti vini albi. unc. jj. aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vase vitreo, ac ea bis terve facies quotidie irroretur.* Quercetan *spagir. phar. cap. 6.* commends the water of frog's spawn for ruddiness in the face. Crato *consil. 283.* *Scoltzii* would fain have them use all summer the condite flowers of succory, strawberry water, roses (cupping-glasses are good for the time), *consil. 285. et 286.* and to defecate impure blood with the infusion of senna, savory, balm water. Hollerius knew one cured alone with the use of succory boiled, and drunk for five months, every morning in the summer. It is good overnight to anoint the face with hare's blood, and in the morning to wash it with strawberry and cowslip water, the juice of distilled lemons, juice of cucumbers, or to use the seeds of melons, or kernels of peaches beaten small, or the roots of Aron, and mixed with wheat bran to bake it in an oven, and to crumble it in strawberry water, or to put fresh cheese curds to a red face.

If it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, &c., strong drink, and drink very little, one draught, saith Crato, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.

Crato prescribes the condite fruit of wild rose, to a nobleman his patient, to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of quinces. The decoction of the roots of sowthistle before meat, by the same author is much approved. To eat of a baked apple some advice, or of a preserved quince, cumin-seed prepared with meat instead of salt, to keep down fumes: not to study or to be intentive after meals.

"*Rx. Nucleorum persic. seminis melonum ana unc. scruples one-half aquae fragrorum l. ij. misce, utatur mane.*"

To apply cupping glasses to the shoulders is very good. For the other kind of ruddiness which is settled in the face with pimples, &c., because it pertains not to my subject, I will not meddle with it. I refer you to Crato's counsels, *Arnoldus lib. 1. breviar. cap. 39. 1.* *Rulande,* *Peter Forestus de Fuco, lib. 31. obser. 2.* To *Platerus,* *Mercurialis,* *Ulmus,* *Rondoletius,* *Heurnius,* *Menadous,* and others that have written largely of it.

Those other grievances and symptoms of headache, palpitation of heart, *Vertigo deliquium,* &c., which trouble many melancholy men, because they are copiously handled apart in every physician, I do voluntarily omit.

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### MEMB. II. Cure of Melancholy over all the Body.

Where the melancholy blood possesseth the whole body with the brain, it is best to begin with bloodletting. The Greeks prescribe the median or middle vein to be opened, and so much blood to be taken away as the patient may well spare, and the cut that is made must be wide enough. The Arabians hold it fittest to be taken from that arm on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on; if it be clear and good, let it be instantly suppressed, "because the malice of melancholy is much corrected by the goodness of the blood." If the party's strength will not admit much evacuation in this kind at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ankles, especially to such men or women whose haemorrhoids or months have been stopped. If the malady continue, it is not amiss to evacuate in a part in the forehead, and to virgins in the ankles, who are melancholy for love matters; so to widows that are much grieved and troubled with sorrow and cares: for bad blood flows in the heart, and so crucifies the mind. The haemorrhoids are to be opened with an instrument or horse-leeches, &c. See more in Montaltus, *cap. 29*. Skenkius hath an example of one that was cured by an accidental wound in his thigh, much bleeding freed him from melancholy. Diet, diminutives, alteratives, cordials, correctors as before, intermixed as occasion serves, "all their study must be to make a melancholy man fat, and then the cure is ended." Diuretics, or medicines to procure urine, are prescribed by some in this kind, hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: amongst hot are parsley roots, lovage, fennel, &c.: cold, melon seeds, &c., with whey of goat's milk, which is the common conveyer.

To purge and purify the blood, use sowthistle, succory, senna, endive, carduus benedictus, dandelion, hop, maidenhair, fumitory, bugloss, borage, &c., with their juice, decoctions, distilled waters, syrups, &c.

Oswaldus, Crollius, *basil Chym.* much admires salt of corals in this case, and Ætius, *tetrabib. ser. 2. cap. 114*. Hieram Archigenis, which is an excellent medicine to purify the blood, "for all melancholy affections, falling sickness, none to be compared to it."

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### MEMB. III.

#### SUBSECT. I.-- *Cure of Hypochondriacal Melancholy.*

In this cure, as in the rest, is especially required the rectification of those six non-natural things above all, as good diet, which Montanus, *consil.* 27. enjoins a French nobleman, "to have an especial care of it, without which all other remedies are in vain." Bloodletting is not to be used, except the patient's body be very full of blood, and that it be derived from the liver and spleen to the stomach and his vessels, then to draw it back, to cut the inner vein of either arm, some say the *salvatella*, and if the malady be continue, to open a vein in the forehead.

Preparatives and alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypochondries, as to the heart and brain. To comfort the stomach and inner parts against wind and obstructions, by Areteus, Galen, Ætius, Aurelianus, &c., and many latter writers, are still prescribed the decoctions of wormwood, centaury, pennyroyal, betony sodden in whey, and daily drunk: many have been cured by this medicine alone.

Prosper Altinus and some others as much magnify the water of Nile against this malady, an especial good remedy for windy melancholy. For which reason belike Ptolemeus Philadelphus, when he married his daughter Berenice to the king of Assyria (as Celsus, *lib.* 2. records), *magnis impensis Nili aquam afferri jussit*, to his great charge caused the water of Nile to be carried with her, and gave command, that during her life she should use no other drink. I find those that commend use of apples, in splenetic and this kind of melancholy (lamb's-wool some call it), which howsoever approved, must certainly be corrected of cold rawness and wind.

Codronchus in his book *de sale absyn.* magnifies the oil and salt of wormwood above all other remedies, "which works better and speedier than any simple whatsoever, and much to be preferred before all those fulsome decoctions and infusions, which must offend by reason of their quantity; this alone in a small measure taken, expels wind, and that most forcibly, moves urine, cleanseth the stomach of all gross humours, crudities, helps appetite," &c. Arnoldus hath a wormwood wine which he would have used, which every pharmacopoeia speaks of.

Diminutives and purges may be taken as before, of hiera, manna, cassia, which Montanus *consil.* 230. for an Italian abbot, in this kind prefers before all other simples, "And these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c., and the mischief by that means be increased." Though in some physicians I find very strong purgers, hellebore itself prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c., now and then. Fuchsius *cap.* 33. prescribes hellebore; but still take heed in this malady, which I have often warned, of hot medicines, "because" (as Salvianus adds) "drought follows heat, which increaseth

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the disease:" and yet Baptista Sylvaticus *controv.* 32. forbids cold medicines, "because they increase obstructions and other bad symptoms." But this varies as the parties do, and 'tis not easy to determine which to use. "The stomach most part in this infirmity is cold, the liver hot; scarce therefore" (which Montanus insinuates *consil.* 229. for the Earl of Manfort) "can you help the one and not hurt the other:" much discretion must be used; take no physic at all he concludes without great need. Laelius Ægubinus *consil.* for an hypochondriacal German prince, used many medicines; "but it was after signified to him in letters, that the decoction of China and sassafras, and salt of sassafras wrought him an incredible good." In his *108 consult*, he used as happily the same remedies; this to a third might have been poison, by overheating his liver and blood.

For the other parts look for remedies in Savanarola, Gordonius, Massaria, Mercatus, Johnson, &c. One for the spleen, amongst many other, I will not omit, cited by Hildesheim, *spicel.* 2, prescribed by Mat. Flaccus, and out of the authority of Benevenius. Antony Benevenius in a hypochondriacal passion, "cured an exceeding great swelling of the spleen with capers alone, a meat befitting that infirmity, and frequent use of the water of a smith's forge; by this physic he helped a sick man, whom all other physicians had forsaken, that for seven years had been splenetic." And of such force is this water, "that those creatures as drink of it, have commonly little or no spleen." See more excellent medicines for the spleen in him and Lod. Mercatus, who is a great magnifier of this medicine. This *Chalybs præparatus*, or steel-drink, is much likewise commended to this disease by Daniel Sennertus *l. 1. part. 2. cap. 12.* and admired by J. Caesar Claudinus *Respons.* 29. he calls steel the proper alexipharmacum of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scour the mesaraic veins: and they are either too open or provoke urine. You can open no place better than the haemorrhoids, "which if by horse-leeches they be made to flow, there may be again such an excellent remedy," as Plater holds. Sallust. Salvian will admit no other phlebotomy but this; and by his experience in an hospital which he kept, he found all mad and melancholy men worse for other bloodletting. Laurentius *cap. 15.* calls this of horse-leeches a sure remedy to empty the spleen and mesaraic membrane. Only Montanus *consil.* 241. is against it; "to other men" (saith he) "this opening of the haemorrhoids seems to be a profitable remedy; for my part I do not approve of it, because it draws away the thinnest blood, and leaves the thickest behind."

Ætius, Vidus Vidius, Mercurialis, Fuchsius, recommend diuretics, or such things as provoke urine, as aniseeds, dill, fennel, germander, ground pine, sodden in water, or drunk in powder: and yet P. Bayerus is against them: and so is Hollerius; "All melancholy men" (saith he) "must avoid such things as provoke urine, because by them the subtile or thinnest is evacuated, the thicker matter remains."

Clysters are in good request. Trincavelius *lib. 3. cap. 38.* for a young nobleman, esteems of them in the first place, and Hercules de Saxonia *Panth. lib. 1. cap. 16.* is a great approver of them. "I have found (saith he) by experience, that many hypochondriacal melancholy men have been cured by the sole use of clysters," receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odouraments, prescribed for the head, there must be the like used for the liver, spleen, stomach, hypochondries, &c. "In crudity" (saith

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Piso) "'tis good to bind the stomach hard" to hinder wind, and to help concoction.

Of inward medicines I need not speak; use the same cordials as before. In this kind of melancholy, some prescribe treacle in winter, especially before or after purges, or in the spring, as Avicenna, Trincavellius mithridate, Montaltus paeony seed, unicorn's horn; *os de corde cervi*, &c.

Amongst topics or outward medicines, none are more precious than baths, but of them I have spoken. Fomentations to the hypochondries are very good, of wine and water in which are sodden southernwood, melilot, epithyme, mugwort, senna, polypody, as also cerotes, plaisters, liniments, ointments for the spleen, liver, and hypochondries, of which look for examples in Laurentius, Jobertus *lib. 3. c. pra. med.* Montanus *consil. 231.* Montaltus *cap. 33.* Hercules de Saxonia, Faventinus. And so of epithems, digestive powders, bags, oils, Octavius Horatianus *lib. 2. c. 5.* prescribes calastic cataplasms, or dry purging medicines; Piso dropaces of pitch, and oil of rue, applied at certain times to the stomach, to the metaphrene, or part of the back which is over against the heart, Ætius sinapisms; Montaltus *cap. 35.* would have the thighs to be cauterised, Mercurialis prescribes beneath the knees; Laelius Ægubinus *consil. 77.* for a hypochondriacal Dutchman, will have the cautery made in the right thigh, and so Montanus *consil. 55.* The same Montanus *consil. 34.* approves of issues in the arms or hinder part of the head. Bernardus Paternus in Hildesheim *spicel 2.* would have issues made in both the thighs; Lod. Mercatus prescribes them near the spleen, *aut prope ventriculi regimen*, or in either of the thighs. Ligatures, frictions, and cupping-glasses above or about the belly, without scarification, which Felix Platerus so much approves, may be used as before.

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### SUBSECT. II.-- Correctors to expel Wind. Against Costiveness, &c.

In this kind of melancholy one of the most offensive symptoms is wind, which, as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expel it are either inwardly taken, or outwardly. Inwardly to expel wind, are simples or compounds: simples are herbs, roots, &c., as galanga, gentian, angelica, enula, calamus aromaticus, valerian, zeodoti, iris, condite ginger, aristolochy, cicliminus, China, dittander, pennyroyal, rue, calamint, bay-berries, and bay-leaves, betony, rosemary, hyssop, sabine, centaury, mint, camomile, staechas, agnus castus, broom-flowers, organ, orange-pills, &c.; spices, as saffron, cinnamon, bezoar stone, myrrh, mace, nutmegs, pepper, cloves, ginger, seeds of annis, fennel, amni, cari, nettle, rue, &c., juniper berries, grana paradisi; compounds, dianisum, diagalanga, diaciminum, diacalaminth, *electuarium de baccis lauri*, *benedicta laxativa*, *pulvis ad status. antid. florent. pulvis carminativus*, *aromaticum rosatum*, treacle, mithridate &c. This one caution of Gualter Bruell is to be observed in the administering of these hot medicines and dry, "that whilst they covet to expel wind, they do not inflame the blood, and increase the disease; sometimes" (as he saith) "medicines must more decline to heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold."

Outwardly taken to expel winds, are oils, as of camomile, rue, bays, &c.; fomentations of the hypochondries, with the decoctions of dill, pennyroyal, rue, bay leaves, cumin, &c., bags of camomile flowers, aniseed, cumin, bays, rue, wormwood, ointments of the oil of spikenard, wormwood, rue, &c. Aretus prescribes cataplasms of camomile flowers, fennel, aniseeds, cumin, rosemary, wormwood-leaves, &c.

Cupping-glasses applied to the hypochondries, without scarification, do wonderfully resolve wind. Fernelius *consil. 43.* much approves of them at the lower end of the belly; Lod. Mercatus calls them a powerful remedy, and testifies moreover out of his own knowledge, how many he hath seen suddenly eased by them. Julius Caesar Claudinus *respons. med. resp. 33.* admires these cupping-glasses, which he calls out of Galen, "a kind of enchantment, they cause such present help."

Empirics have a myriad of medicines, as to swallow a bullet of lead, &c., which I voluntarily omit. Amatus Lusitanus, *cent. 4. curat. 54.* for a hypochondriacal person, that was extremely tormented with wind, prescribes a strange remedy. Put a pair of bellows end into a clyster pipe, and applying it into the fundament, open the bowels, so draw forth the wind, *natura non admittit vacuum*. He vaunts he was the first invented this remedy, and by means of it speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in Fienus de Flatibus, *cap. 26. et passim alias.*

Against headache, vertigo, vapours which ascend forth of the stomach to molest the head, read Hercules de Saxonia, and others.



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If costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters or lenitives, powder of senna, condite prunes, &c. Rx. *Elect. lenit, e succo rosar. ana ounces j. misce.* Take as much as a nutmeg at a time, half an hour before dinner or supper, or *pil. mastichin. ounces j.* in six pills, a pill or two at a time. See more in Montan. *consil. 229.* Hildesheim *spicel. 2.* P. Cnemandar, and Montanus commend "Cyprian turpentine, which they would have familiarly taken, to the quantity of a small nut, two or three hours before dinner and supper, twice or thrice a week if need be; for besides that it keeps the belly soluble, it clears the stomach, opens obstructions, cleanseth the liver, provokes urine."

These in brief are the ordinary medicines which belong to the cure of melancholy, which if they be used aright, no doubt may do much good; *Si non levando saltem leniendo valent, peculiaria bene selecta*, saith Bessardus, a good choice of particular receipts must needs ease, if not quite cure, not one, but all or most, as occasion serves. *Et quæ non prosunt singula, multa juvant.*

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### NOTES

2789. Consil. 234. pro Abbate Italo.

2790. Consil. 23. aut curabitur, aut certe minus afficietur, si volet.

2791. Vide Renatum Morey Animad. in scholam Salernit, c. 38. si ad 40. annos possent producere vitam, cur non ad centum? si ad centum, cur non ad mille?

2792. Hist. Chinensum.

2793. Alii dubitant an daemon possit morbus curare quos non fecit, alii negant, sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis parte citra impedimentum permeare, et mediis nobis ignotis curare.

2794. Agentia cum patientibus conjugant.

2795. Cap. 11. de Servat.

2796. Haec alii rident, sed vereor ne dum nolumus esse creduli, vitium non efugiamus incredulitatis.

2797. Refert Solomonem mentis morbos curasse, et daemones abegisse ipsos carminibus, quod et coram Vespasiano fecit Eleazar.

2798. Spirituales morbi spiritualiter curari debent.

2799. Sigillum ex auro peculiari ad Melancholiam, &c.

2800. Lib. 1. de occult. Philos. nihil refert an Deus an diabolus, angeli an immundi spiritus aegro opem ferant, morbus curetur.

2801. Magus minister et Vicarius Dei.

2802. Utere forti imaginatione et experieris effectum, dicant in adversum quicquid volunt Theologi.

2803. Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur.

2804. Qui talibus credunt, aut ad eorum domos euntes, aut suis domibus introducunt, aut interrogant, sciant se fidem Christianam et baptismum praevaricasse, et Apostatas esse. Austin de superstit. observ. hoc pacto a Deo deficitur ad diabolum, P. Mart.

2805. Mori praestat quam superstitiose sanari, Disquis. mag. 1. 2. c. 2. sect. 1. quaest. 1. Tom. 3.

2806. P. Lombard.

2807. Suffitus, gladiatorum ictus, &c.

2808. The Lord hath created medicines of the earth, and he that is wise will not abhor them, Eccclus. xxxviii. 4.

2809. My son, fail not in thy sickness, but pray unto the Lord, and he will make thee whole,

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Ecclus. xxxviii. 9.

2810. Huc omne principium, huc refer exitum. Hor. 3. carm. Od. 6.

2811. Music and fine fare can do no good.

2812. Hor. 1. 1. ep. 2.

2813. Sint Craesi et Crassi licet, non hos Pactolus aureas undas agens eripiet unquam e miseriis.

2814. Scientia de Deo debet in medico infixae esse, Mesue Arabs. Sanat omnes languores Deus. For you shall pray to your Lord, that he would prosper that which is given for ease, and then use physic for the prolonging of life, Ecclus. xxxviii. 4.

2815. 27 Omnes optant quandam in medicina felicitatem, sed hanc non est quod expectent, nisi deum vera fide invocent, atque regros similiter ad ardentem vocationem excitent.

2816. 28 Lemnius e Gregor. exhor. ad vitam opt. instit. cap. 48. Quicquid meditaris aggredi aut perficere. Deum in consilium adhibeto.

2817. Commentar. lib. 7. ob infelicem pugnam contristatus, in aegritudinem incidit, ita ut a medicis curari non posset.

2818. In his animi malis princeps imprimis ad Deum precetur, et peccatis veniam exoret, inde ad medicinam, &c.

2819. Greg. Tholoss. To. 2. l. 28. c. 7. Syntax. In vestibule templi Solomon, liber remediorum cujusque morbi fuit, quem revulsit Ezechias, quod populus neglecto Deo nec invocato, sanitatem inde peteret.

2820. Livius l. 23. Strepunt aures clamoribus plorantium sociorum, saepius nos quam deorum invocantium opem.

2821. Rulandus adjungit optimam orationem ad finem Empyricorum. Mercurialis consil. 25. ita concludit. Montanus passim, &c. et plures alii, &c.

2822. Lipsius.

2823. Cap. 26.

2824. Lib. 2. cap. 7. de Deo Morbisque in genera descriptis deos reperimus.

2825. Selden prolog. cap. 3. de diis Syris. Rofinus.

2826. See Lillii Giraldi syntagma de diis, &c.

2827. 12 Cal. Januarii ferias celebrant, ut angores et animi sollicitudines propitiata depellant.

2828. Hanc divae pennam consecrari, Lipsius.

2829. Jodocus Sincerus itin. Galliae. 1617. Huc mente captos deducunt, et statis orationibus, sacrisque peractis, in illum lectum dormitum ponunt, &c.

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2830. In Gallia Narbonensi.

2831. Lib. de orig. Festorum. Collo suspensa et pergameni inscripta, cum signo crucis, &c.

2832. Em. Acosta com. rerum in Oriente gest. a societate. Jesu, Anno 1568. Epist. Gonsalvi Fernandis, Anno 1560. e Japonia.

2833. Spicel. de morbis daemonicis, sic a sacrificulis parati unguentis Magicis corpori illitis, ut stultae plebeculae persuadeant tales curari a Sancto Antonio.

2834. Printed at London 4<sup>to</sup> by J. Roberts. 1605.

2835. Greg. lib. 8. Cujus fanum aegrotantium multitudine refertum, undique et tabellis pendentibus, in quibus sanati languores erant inscripti.

2836. "To offer the sailors' garments to the deity of the deep."

2837. Mali angeli sumpserunt olim nomen Jovis, Junonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbarae, &c. nomen habent, et aliorum.

2838. Part. 2, cap. 9. de spect. Veneri substituunt Virginem Mariam.

2839. Ad haec ludibria Deus connivet frequentur, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, crucem, &c. lubricae fidei hominibus offerunt.

2840. Charior est ipsis homo quam sibi, Paul.

2841. Bernard.

2842. Austin.

2843. Ecclus. xxxviii. In the sight of great men he shall be in admiration.

2844. Tom. 4. Tract. 3. de morbis amentium, horum multi non nisi a Magis curandi et Astrologis, quoniam origo ejus a coelis petenda est.

2845. Lib. de Podagra.

2846. Sect. 5.

2847. Langius. J. Caesar Claudinus consult.

2848. Praedestinatum ad hunc curandum.

2849. Helleborus curat, sed quod ab omni datus medico vanum est.

2850. Antid. gen. lib. 3. cap. 2.

2851. "The leech never releases the skin until he is filled with blood."

2852. Quod saepe evenit, lib. 3. cap. 2. cum non sit necessitas. Frustra fatigant remediis aegros, qui victus ratione curari possunt, Heurnius.

2853. Modestus et sapiens medicus, nunquam properabit ad pharmacum, nisi cogente necessitate, 41 Aphor. prudens et pius medicus cibis prius medicinal, quam medicinis puris morbum expellere satagat.

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2854. Brev. 1. c. 18.

2855. Similitudo saepe bonis modicis imponit.

2856. Qui melancholicis praebent remedia non satis valida Longiores morbi imprimis solertiam medici postulant et fidelitatem, qui enim tumultuario hos tractant, vires absque ullo commodo laedunt et frangunt, &c.

2857. Naturae remissionem dare oportet.

2858. Plerique hoc morbo medicina nihil profecisse visi sunt, et sibi demissi invaluerunt.

2859. Abderitani ep. Hippoc.

2860. Quicquid auri apud nos est, libenter persolvemus, etiamsi tota urbs nostra aurum esset.

2861. Seneca.

2862. Per. 3. Sat.

2863. De anima. Barbara tamen immanitate, et deploranda inscitia contemnunt praecepta sanitatis mortem et morbos ultro accersunt.

2864. Consul. 173. e Scoltizio Melanch. Aegrorum hoc fere proprium est, ut graviora dicant esse symptomata, quam revera sunt.

2865. Melancholici plerumque medicis sunt molesti, ut alia aliis adjungant.

2866. Oportet infirmo imprimere salutem, utcunque promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit fortis imaginationis.

2867. De promise, doct. cap. 15. Quoniam sanitatis formam animi medici continent.

2868. Spes et confidentia, plus valent quam medicina.

2869. Felicior in medicina ob fidem Ethnicorum.

2870. Aphoris. 89. Aeger qui plurimos consulit medicos, plerumque in errorem singulorum cadit.

2871. Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur.

2872. Melancholicorum proprium, quum ex eorum arbitrio non fit subita mutatio in melius, alterare medicos qui quidvis, &c.

2873. Consil. 31. Dum ad varia se conferunt, nullo prosunt.

2874. Imprimis hoc statuere oportet, requiri perseverantiam, et tolerantiam. Exiguo enim tempore nihil ex, &c.

2875. Si curari vult, opus est pertinaci perseverantia, fideli obedientia, et patientis singulari, si taedet aut desperet, nullum habebit effectum.

2876. Aegritudine amittunt patientiam, et inde morbi incurabiles.

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2877. Non ad mensem aut annum, sed oportet toto vitae curriculo curationi operam dare.
2878. Camerarius emb. 55. cent. 2.
2879. Praefat. de nar. med. In libellis quae vulgo versantur apud literatos, incautiores multa legunt, a quibus decipiuntur, eximia illis, sed portentosum hauriunt venenum.
2880. Operari ex libris, absque cognitione et solerti ingenio, periculosum est. Unde monemur, quam insipidum scriptis auctoribus credere, quod hic suo didicit periculo.
2881. Consil. 23. haec omnia si quo ordine decet, egerit, vel curabitur, vel certe minus afficietur.
2882. Fuchsius cap. 2. lib. 1.
2883. In pract. med. haec affectio nostris temporibus frequentissima, ergo maxime pertinet ad nos hujus curationem intelligere.
2884. Si aliquis horum morborum, summus sanatur, sanantur omnes inferiores.
2885. Instit. cap. 8. sect. 1. Victus nomine non tam cibus et potus, sed aer, exercitatio, somnus, vigilia, et reliquae res sex non-naturales contineritur.
2886. Sufficit plerumque regimen rerum sex non-naturalium.
2887. Et in his potissima sanitas consistit.
2888. Nihil hic agendum sine exquisita vivendi ratione, &c.
2889. Si recens malum sit ad pristinum habitum recuperandum, alia medela non est opus.
2890. Consil. 99. lib. 2. si celsitudo tua, rectam victus rationem, &c.
2891. Moneo Domine, ut sis prudens ad victum, sine quo caetera remedia frustra adhibentur.
2892. Omnia remedia irrita et vana sine his. Novistis me plerosque ita laborantes, victu potius quam medicamentis curasse.
2893. "When you are again lean, seek an exit through that hole by which lean you entered."
2894. l. de finibus Tarentinis et Siculis.
2895. Modo non multum elongentur.
2896. Lib. 1. de melan. cap. 7. Calidus et humidus cibus concoctu, facilis, flatu exortes, elixi non assi, neque sibi frixi sint.
2897. Si interna tantum pulpa devoretur, non superficies torrida ab igne.
2898. Bene nutrientes cibi, tenella aetas multum valet, carnes non virosae, nec pingues.
2899. Hoedoper. peregr. Hierosol.
2900. Inimica stomacho.
2901. Not fried or buttered, but poached.
2902. Consil. 16. Non improbatur butyrum et oleum, si tamen plus quam par sit, non

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profundatur: sacchari et mellis usus, utiliter ad ciborum condimenta comprobatur.

2903. Mercurialis consil. 88. acerba omnia evitantur.

2904. Ovid. Met. lib. 15. "Whoever has allayed his thirst with the water of the Clitorius, avoids wine, and abstemious delights in pure water only."

2905. Pregr. Hier.

2906. The Dukes of Venice were then permitted to marry.

2907. De Legibus.

2908. Lib. 4. cap. 10. Magna urbis utilitas cum perennes fontes muris includuntur, quod si natura non praestat, effondiendi, &c.

2909. Opera gigantum dicit aliquis.

2910. De aquaeduct.

2911. Curtius Fons a quadragesimo lapide in urbem opere arcuato perductus. Plin. 36. 15.

2912. Quaeque domus Romae fistulas habebat et canales, &c.

2913. Lib. 2. ca. 20. Jod. a Meggen. cap. 15. peregr. Hier. Bellonius.

2914. Cypr. Echovius delit. Hisp. Aqua profluens inde in omnes fere domos ducitur, in puteis quoque aestivo tempore frigidissima conservatur.

2915. Sir Hugh Middleton, Baronet.

2916. De quaesitis med. cent. fol. 354.

2917. De piscibus lib. habent omnes in lautitiis, modo non sint e caenoso loco.

2918. De pisc. c. 2. l. 7. Plurimum praestat ad utilitatem et jucunditatem. Idem Trallianus lib. 1. c. 16. pisces petrosi, et molles carne.

2919. Etsi omnes putredini sunt obnoxii, ubi secundis mensis, incepto jam priore, devorentur, commodi succi prosunt, qui dulcedine sunt praediti. Ut dulcia cerasa, poma, &c.

2920. Lib. 2. cap. 1.

2921. Montanus consil. 24.

2922. Pyra quae grato sunt sapore, cocta mala, poma tosta, et saccliaro, vel anisi semine conspersa, utiliter statim a prandio vel a caena sumi possunt, eo quod ventriculum roborent et vapores caput petentes reprimant. Mont.

2923. Punica mala aurantia commode permittuntur modo non sint austera et acida.

2924. Olera omnia praeter boraginem, buglossum, intybum, feniculum, anisum, melissum vitari debent.

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2925. Mercurialis pract. Med.
2926. Lib. 2. de com. Solus homo edit bibitque, &c.
2927. Consil. 21. 18. si plus ingerata quam par est, et ventriculus tolerare posset, nocet, et cruditates generat &c.
2928. Observat. lib. 1. Assuescat bis in die cibos, sumere, certa semper hora.
2929. Ne plus ingerat cavendum quam ventriculus ferre potest, semperque surgat a mensa non satur.
2930. Siquidem qui semimansum velociter ingerunt cibum, ventriculo laborem inferunt, et flatus maximos promovent, Crato.
2931. Quidam maxime comedere nituntur, putantes ea ratione se vires refecturos; ignorantes, non ea quae ingerunt posse vires reficere, sed quae probe concoquant.
2932. Multa appetunt, pauca digerunt.
2933. Saturnal. lib. 7. cap. 4.
2934. Modicus et temperatus cibus et carni et animae utilis est.
2935. Hygiasticon reg. 14. 16. unctiae per diem sufficiant, computato pane, carne ovis, vel aliis obsoniis, et totidem vel paulo plures unctiae protus.
2936. Idem reg. 27. Plures in domibus suis brevi tempore pascentes extinguuntur, qui si triremibus vincti fuissent, aut gregario pane pasti, sani et incolumes in longam aetatem vitam prorogassent.
2937. Nihil deterius quam diversa nutrientia simul adjungere, et comedendi tempus prorogare.
2938. Lib. 1. hist.
2939. Hor. ad lib. 5. ode ult.
2940. Ciborum varietate et copia in eadem mensa nihil nocentius homini ad lutem, Fr. Valleriola, observ. l. 2. cap. 6.
2941. Tul. orat. pro M. Marcel.
2942. Nullus cibus sumere debet, nisi stomachus sit vacuus. Gordon, lib. med. l. 1. c. 11.
2943. E multis eduliis unum elige, relictisque caeteris, ex eo comede.
2944. L. de atra bile. Simplex sit cibus et non varius: quod licet dignitati tuae ob convivas difficile videatur, &c.
2945. Celsitudo tua prandeat sola, absque apparatu aulico, contentus sit illustrissimus princeps duobus tantum ferculis, vinoque Rhenano solum in mensa utatur.
2946. Semper intra satietatem a mensa recedat, uno ferculo, contentus.
2947. Lib. de Hel. et Jejunio. Multo melius in terram vina fudisses.



## THE ANATOMY OF MELANCHOLY

2948. Crato. Multum refert non ignorare qui cibi priores, &c. liquida precedant carniura jura, pisces, fructus, &c. Coena brevior sit prandio.
2949. Tract. 6. contradict. 1. Lib. 1.
2950. Super omnia quotidianum leporem habuit, et pomis indulsit.
2951. Annal. 6. Ridere solebat eos, qui post 30. aetatis annum, ad cognoscenda corpori suo noxia vel utilia, alicujus consilii indigerent.
2952. A Lessio edit. 1614.
2953. Aegyptii olim omnes morbos curabant vomitu et jejuniis. Bohemus lib. 1. cap. 5.
2954. "He who lives medically lives miserably."
2955. Cat. Major: Melior conditio senis viventis ex praescripto artis medicae, quam adolescentis luxuriosi.
2956. Debet per amaena exerceri, et loca viridia, excretis prius arte vel natura alvi excrementis.
2957. Hildesheim spicel, 2. de met. Primum omnium operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta.
2958. Si non sponte, clisteribus purgetur.
2959. Balneorum usus dulcium, siquid aliud, ipsis opitulatur. Credo haec dici cum aliqua jactantia, inquit Montanus consil. 26.
2960. In quibus jejunos diu sedeat eo tempore, ne sudorem excitent aut manifestum teporem, sed quadam refrigeratione humectent.
2961. Aqua non sit calida, sed tepida, ne sudor sequatur.
2962. Lotiones capitis ex lixivio, in quo herbas capitales coxerint.
2963. Cap. 8. de mel.
2964. Aut axungia pulli, Piso.
2965. Thermae. Nymphaeae.
2966. Sandes lib. 1. saith, that women go twice a week to the baths at least.
2967. Epist. 3.
2968. Nec alvum excernunt, quin aquam secum portent qua partes obscaenas lavent. Busbequius ep. 3. Leg. Turciae.
2969. Hildesheim speciel. 2. de mel. Hypocon. si non adesset jecoris caliditas, Thermas laudarem, et si non nimia humoris exsiccatio esset metuenda.
2970. Fol. 141.

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2971. Thermas Lucenses adeat, ibique aquas ejus per 15. dies potet, et calidarum aquarum stillicidiis tum caput tum ventriculum de more subjiciat.
2972. In panth.
2973. Aquae Porrectanae.
2974. Aquae Aquariae.
2975. Ad aquas Aponenses velut ad sacram anchoram confugiat.
2976. Joh. Baubinus li. 3. c. 14. hist. admir. Fontis Bollenses in ducat. Wittemberg laudat aquas Bollenses ad melancholicos morbos, maerorem, fascinationem, aliaque animi pathemata.
2977. Balnea Chalderina.
2978. Hepar externe ungetur ne calefiat.
2979. Nocent calidis et siccis, cholericis, et omnibus morbis ex cholera, hepatis, splenisque affectionibus.
2980. Lib. de aqua. Qui breve hoc vitae curriculum cupiunt sani transigere, frigidis aquis saepe lavare debent, nulli aetati cum sit incongrua, calidis imprimis utilis.
2981. Solvit Venus rationis vim impeditam, ingentes iras remittit, &c.
2982. Multi comitiales, melancholici, insani, hujus usu solo sanati.
2983. Si omittatur coitus, contristat, et plurimum gravat corpus et animum.
2984. Nisi certo constet nimium semen aut sanguinem causam esse, aut amor praecesserit, aut, &c.
2985. Athletis, Arthriticis, podagricis nocet, nec opportuna prodest, nisi fortibus et qui multo sanguine abundant. Idem Scaliger exerc. 269. Turcis ideo luctatoribus prohibitum.
2986. De sanit tuend. lib. 1.
2987. Lib. 1. ca. 7. exhaurit enim spiritus animumque debilitat.
2988. Frigidis et siccis corporibus inimicissima.
2989. Vesci intra satietatem, impigrum esse ad laborem, vitale semen conservare.
2990. Nequitia est quae te non sinit esse senem.
2991. Vide Montanum, Pet. Godefridum, Amorum lib. 2. cap. 6. curiosum de his, nam et numerum de finite Talimudistis, unicuique sciatis assignari suum tempus, &c.
2992. Thespiadas genuit.
2993. Vide Lampridium vit. ejus 4.
2994. Et lassata viris, &c.
2995. Vid. Mizald. cent. 8. 11. Lemnium lib. 2. cap. 16. Catullum ad Ipsiphilam, &c. Ovid. Eleg. lib. 3. et 6. &c. quod itinera una nocte confecissent, tot coronas ludicro deo puta Triphallo,

## THE ANATOMY OF MELANCHOLY

Marsiae, Hermae, Priapo donarent, Cin. gemus tibi mentulam coronis, &c.

2996. Pernobopcodid. Gasp. Barthii.

2997. Nich. de Lynna, cited by Mercator in his map.

2998. Mons Sloto. Some call it the highest hill in the world, next Teneriffe in the Canaries, Lat. 81.

2999. Cap. 26. in his Treatise of Magnetic Bodies.

3000. Lege lib. 1. cap. 23. et 24. de magnetica philosophia, et lib. 3. cap. 4.

3001. 1612.

3002. M. Brigs, his map, and Northwest Fox.

3003. Lib. 2. ca. 64. de nob. civitat. Quinsay, et cap. 10. de Cambalu.

3004. Lib. 4. exped. ad Sinas, ca. 3. et lib. 5. c. 18.

3005. M. Polus in Asia Presb. Joh, meminit lib. 2. cap. 30.

3006. Alluaesius et alii.

3007. Lat. 10. Gr. Aust.

3008. Ferdinando de Quir. Anno 1612.

3009. Alarum pennae continent in longitudine 12. passus, elephantem in sublime tollere potest. Polus l. 3. c. 40.

3010. Lib. 2. Descript. terrae sanctae.

3011. Natur. quaest. lib. 4. cap. 2.

3012. Lib. de reg. Congo.

3013. Exercit. 47.

3014. See M. Carpenter's Geography, lib. 2. cap. 6. et Bern. Telesius lib. de mari.

3015. Exercit. 52. de maris motu causae investigandae: prima reciprocationis, secunda varietatis, tertia celeritatis, quarta cessationis, quinta privationis, sexta contrarietatis. Patritius saith 52 miles in height.

3016. Lib. de explicatione locoram Mathem. Aristot.

3017. Laet. lib. 17. cap. 18. descrip. occid. Ind.

3018. Luge alii vocant.

3019. Geor. Wernerus, Aquae lanta celeritate erumpunt et absorbentur, ut expedito equiti aditum intereludant.

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3020. Boissardus de Magis cap. de Pilapiis.

3021. In campis Lovicen, solum visuntur in nive, et ubinam vere, aestate, autumno se occultant. Hermes Polit. l. 1. Jul. Bellius.

3022. Statim ineunte vere sylvae strepunt eorum cantilenis. Muscovit. comment.

3023. Immergunt se fluminibus, lacubusque per hyemem totam, &c.

3024. Caeterasque volucres Pontum hyeme adveniente e nostris regionibus Europeis transvolantes.

3025. Survey of Cornwall.

3026. Porro ciconiae quonam a loco veniant, quo se conferant, incompertum adhuc, agmen venientium, descendentium, ut gruum venisse cernimus, nocturnis opinor temporibus. In patentibus Asiae campis certo die congregant se, eam quae novissime advenit lacerant, inde avolant. Cosmog. l. 4. c. 126.

3027. Comment. Muscov.

3028. Hist. Scot. l. 1.

3029. Vertomannus l. 5. c. 16. mentioneth a tree that bears fruits to eat, wood to burn, bark to make ropes, wine and water to drink, oil and sugar, and leaves as tiles to cover houses, flowers, for clothes, &c.

3030. Animal infectum Cusino, ut quis legere vel scribere possit sine alterius ope luminis.

3031. Cosmog. lib. 1. cap. 435 et lib. 3. cap. 1. habent ollas a natura formatas e terra extractas, similes illis a figulis factis, coronas, pisces, aves, et omnes animantium species.

3032. Ut solent hirundines et ranae prae frigoris magnitudine mori, et postea redeunte vere 24. Aprilis reviviscere.

3033. Vid. Pererium in Gen. Cor. a Lapide, et alios.

3034. In Necyotnantia Tom. 2.

3035. Pracastorius lib. de simp. Georgius Merula lib. de mem. Julius Billius, &c.

3036. Bimlerua, Ortelius, Brachiis centum subterra reperta est, in qua quadraginta octo cadavera inerant, Anchorae, &c.

3037. Pisces et conchae in montibus reperiuntur.

3038. Lib. de locis Mathemat. Aristot.

3039. Or plain, as Patricius holds, which Austin, Lactamius, and some others, held of old as round as a trencher.

3040. Li. de Zilphia et Pigmeia, they penetrate the earth as we do the air.

3041. Lib. 2. c. II2.

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3042. Commentar. ad annum 1537. Quicquid dicunt, Philosophi, quaedam sunt Tartari ostia, et loca puniendis animis destinata, ut Hecla mons, &c. ubi mortuorum spiritus visuntur, &c. voluit Deus extare talia loca, ut discant mortales.
3043. Ubi miserabiles ejulantium voces audiuntur, qui auditoribus horrorem incutiunt hand vulgarem, &c.
3044. Ex sepulchris apparent mense Martio, et rursus sub terram se abscondunt, &c.
3045. Descript. Graec. lib. 6. de Pelop.
3046. Conclave Ignatii.
3047. Melius dubitare de occultis, quam litigare de incertis, ubi flamina inferni, &c.
3048. See Dr. Reynolds praelect. 55. in Apoc.
3049. As they come from the sea, so they return to the sea again by secret passages, as in all likelihood the Caspian Sea vents itself into the Euxine or ocean.
3050. Seneca quaest. lib. cap. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. de causis aquarum perpetuis.
3051. In iis nec pullos hirundines excludunt, neque, &c.
3052. Th. Ravennas lib. de vit. hom. praerog. ca. ult.
3053. At Quito in Peru. Plus auri quam terrae foditur in aurifodinis.
3054. Ad Caput bonae spei incolae sunt nigerrimi: Si sol causa, cur non Hispani et Italiaeque nigri, in eadem latitudine, aequae distantes ab Aequatore, hi ad Austrum, illi ad Boream? qui sub Presbytero Johan. habitant subfusci sunt, in Zeilan et Malabar nigri, aequae distantes ab Aequatore, eodemque coeli parallelo: sed hoc magis mirari quis possit, in tota America nusquam nigros inveniri, praeter paucos in loco Quareno illis dicto: quae hujus coloris causa efficiens, coelive an terrae qualitas, an soli proprietates, aut ipsorum hominum innata ratio, aut omnia? Ortelius in Africa Theat.
3055. Regio quocunque anni tempore temperatissima. Ortel. Multas Galliae et Italiae Regiones, molli tepore, et benigna quadam temperie prorsus antecellit, Jovi.
3056. Lat. 45. Danubii.
3057. Quevira lat. 40.
3058. In Sir Fra. Drake's voyage.
3059. Lansius orat. contra Hungaros.
3060. Lisbon lat. 38.
3061. Danzig lat. 54.
3062. De nat. novi orbis lib. 1. cap. 9. Suavissimus omnium locus, &c.

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3063. The same variety of weather Lod. Guicciardine observes betwixt Liege and Ajax not far distant, descript. Belg.
3064. Magin. Quadus.
3065. Hist. lib. 5.
3066. Lib. 11. cap. 7.
3067. Lib. 2. cap. 9. Cur. Potosi et Plata, urbes in tam tenui intervallo, utraque mont osa, &c.
3068. Terra malos homines nunc educat atque pusillos.
3069. Nav. l. 1. c. 5.
3070. Strabo.
3071. As under the equator in many parts, showers here at such a time, winds at such a time, the Brise they call it.
3072. Ferd. Cortesius. lib. Novus orbis inscript.
3073. Lapidatum est. Livie.
3074. Cosmog. lib. 4. cap. 22. Hae tempestatibus decidunt e nubibus faeculentis, depascunturque more locustorum omnia virentia.
3075. Hort. Genial. An a terra sursum rapiuntur a solo iterumque cum pluviis praecipitantur? &c.
3076. Tam ominosus proventus in naturales causas referri vix potest.
3077. Cosmog. c. 6.
3078. Cardan saith vapours rise 288 miles from the earth, Eratosthenes 48 miles.
3079. De Subtil. l. 2.
3080. In progymnas.
3081. Praefat. ad Euclid. Catop.
3082. Manucodiatae, birds that live continually in the air, and are never seen on ground but dead: See Ulysses Alderovand. Ornithol. Scal. exerc. cap. 229.
3083. Laet. descrip. Amer.
3084. Epist. lib. 1 p. 83. Ex quibus constat nec diversa aeris et aetheris diaphana esse, nec refractiones aliunde quam a crasso aere causari--Non dura aut impervia, sed liquida, subtilis, motuique Planetarium facile cedens.
3085. In Progymn. lib. 2. exempl. quinque.
3086. In Theoria nova Met. caelestium 1578.
3087. Epit. Astron. lib. 4.
3088. Multa sane hinc consequentur absurda, et si nihil aliud, tot Cometae in aethere

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animadversi, qui nullius orbus ductum comitantur, id ipsum sufficienter refellunt. Tycho astr. epist. page 107.

3089. In Theoricis planetarum, three above the firmament, which all wise men reject.

3090. Theor. nova coelest. Meteor.

3091. Lib. de fabrica mundi.

3092. Lib. de Cometis.

3093. An sit crux et nubecula in coelis ad Polum Antarcticum, quod ex Corsalio refert Patritius.

3094. Gilbertus Origanus.

3095. See this discussed in Sir Walter Raleigh's history, in Zanch. ad Casman.

3096. Vid. Fromundum de Meteoris, lib. 5. artic. 5. et Lansbergium.

3097. Peculiari libello.

3098. Comment. in mortum terrae Middlebergi 1630.

3099. Peculiari libello.

3100. See Mr. Carpenter's Geogr. cap. 4. lib. 1. Campanella et Origanus praef Ephemer. where Scripture places are answered.

3101. De Magnete.

3102. Comment, in 2 cap. sphaer. Jo. de Sac. Bosc.

3103. Dist. 3. gr. 1. a Polo.

3104. Praef. Ephem.

3105. Which may be full of planets, perhaps, to us unseen, as those about Jupiter, &c.

3106. Luna circumterrestris Planeta quum sit, consentaneum est esse in Luna viventes creaturas, et singulis Planetarum globis sui serviunt circulatores, ex qua consideratione, de eorum incolis summa probabilitate concludimus, quod et Tychoni Braheo, e sola consideratione vastitatis eorum visum fuit. Kepl. dissert, cum nun. sid. f. 29.

3107. Temperare non possum quin ex inventis tuis hoc moneam, veri non absimile, non tam in Luna, sed etiam in Jove, et veliquis Planetis incolas esse. Kepl. fo. 26. Si non sint accolae in Jovis globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planetae Jovem circumcursitant?

3108. Some of those above Jupiter I have seen myself by the help of a glass eight feet long.

3109. Rerum Angl. l. 1. c. 27 de viridibus pueris.

3110. Infiniti alii mundi vel ut Brunus, terrae huic nostrae similes.

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3111. Libro Cont. philos. cap. 29.
3112. Kepler fol. 2. dissert. Quid impedit quin credamus ex his initiis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos?
3113. Lege somnium Kepler: edit. 1635.
3114. Quid igitur inquires, si sint in coelo plures globi, similes nostrae telluris, an cum illis certabimus, quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturarum rationalium nobilissimi: quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler, fol. 29.
3115. Franckfort. quarto 1620. ibid. 40. 1622.
3116. Praefat. in Comment, in Genesin. Modo suadent Theologos, summa ignoratione versari, veras scientias admittere nolle, et tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus, et religione Catholica, detineant.
3117. Theat. Biblico.
3118. His argumentis plane satisfacisti, de maculas in Luna esse maria, de lucidas partes esse terram. Kepler. fol. 16.
3119. Anno. 1616.
3120. In Hypothes. de mundo. Edit. 1597.
3121. Lugduni 1633.
3122. "Whilst these blockheads avoid one fault, they fall into its opposite."
3123. Jo. Fabritius de maculis in sole. Witeb. 1611.
3124. In Burboniis sideribus.
3125. Lib. de Burboniis sid. Stellae sunt erratae, quae propriis orbibus feruntur, non longe a Sole distat, sed juxta Solem.
3126. Braccini fol. 1630. lib. 4. cap. 52, 55. 59. &c.
3127. Lugdun. Bat. An. 1612.
3128. Ne se subducant, et relicta statione decessum parent, ut curiositatis finem faciant.
3129. Hercules tuam fidem Satyra Menip. edit. 1608.
3130. "I shall now enter upon a bold and memorable exploit; one never before attempted in this age. I shall explain this night's transactions in the kingdom of the moon, a place where no one has yet arrived, save in his dreams."
3131. Sardi venales Satyr. Menip. An. 1612.
3132. Puteani Comus sic incipit, or as Lipsius Satyre in a dream.
3133. Tritemius. 1. de 7 secundis.



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3134. They have fetched Trajanus' soul out of hell, and canonise for saints whom they list.
3135. In Minutius, sine delectu tempestates tangunt loca sacra et profana, bonorum et malorum fata, juxta, nullo ordine res fiunt, soluta legibus fortuna dominatur.
3136. Vel malus vel impotens, qui peccatum permittit, &c. unde haec superstitio?
3137. Quid fecit Deus ante mundum creatum? ubi vixit otiosus a suo subjecto, &c.
3138. Lib. 3. recog. Pet. cap. 3. Peter answers by the simile of an eggshell, which is cunningly made, yet of necessity to be broken; so is the world, &c. that the excellent state of heaven might be made manifest.
3139. Ut me pluma levat, sic grave mergit onus.
3140. Exercit. 184.
3141. Laet. descrip. occid. Indiae.
3142. Daniel principio historiae.
3143. Veniant ad me audituri quo esculento, quo item poculento uti debeant, et praeter alimentum ipsum, potumque ventos ipsos docebo, item aeris ambientis temperiem, insuper regiones quas eligere, quas vitare ex usu sit.
3144. Leo Afer, Maginus, &c.
3145. Lib. 1. Scot. hist.
3146. Lib. 1. de rer. var.
3147. Horat.
3148. Maginus.
3149. Haitonus de Tartaris.
3150. Cyropaed li. 8. perpetuum inde ver.
3151. The air so clear, it never breeds the plague.
3152. Leander Albertus in Campania, e Plutarcho vita Luculli. Cum Cn. Pompeius, Marcus Cicero, multique nobiles viri L. Lucillum aestivo tempore convinessent, Pompeius inter coenam dum familiariter jocus est, eam villam imprimis sibi sumptuosam, et elegantem videri, fenestris, porticibus, &c.
3153. Godwin vita Jo. Voysye al. Harman.
3154. Descript. Brit.
3155. In Oxfordshire.
3156. Leander Albertus.

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3157. Cap. 21. de vit. hom. prorog.
3158. The possession of Robert Bradshaw, Esq.
3159. Of George Purefey, Esq.
3160. The possession of William Purefey, Esq.
3161. The seat of Sir John Reppington, Kt.
3162. Sir Henry Goodieres, lately deceased.
3163. The dwelling-house of Hum. Adderley, Esq.
3164. Sir John Harpar's, lately deceased.
3165. Sir George Greselies, Kt.
3166. Lib. 1. cap. 2.
3167. The seat of G. Purefey, Esq.
3168. For I am now incumbent of that rectory, presented thereto by my right honourable patron, the Lord Berkley.
3169. Sir Francis Willoughby.
3170. Montani et Maritimi salubriores, acclives, et ad Boream ream vergentes.
3171. The dwelling of Sir To. Burdet, Knight, Baronet.
3172. In his Survey of Cornwall, book 2.
3173. Prope paludes stagna, et loca concava, vel ad Austrum, vel ad Occidentem inclinatae, domus sunt morbosae.
3174. Oportet igitur ad sanitatem domus in altioribus aedificare, et ad speculationem.
3175. By John Bancroft, Dr. of Divinity, my quondam tutor in Christ Church, Oxon, now the Right Reverend Lord Bishop Oxon, who built this house for himself and his successors.
3176. Hyeme erit vehementer frigida, et aestate non salubris: paludes enim faciunt crassum aera, et difficiles morbos.
3177. Vendas quot assibus possis, et si nequeas, relinuas.
3178. Lib. 1. cap. 2. in Orco habita.
3179. Aurora musis amica, Vitruv.
3180. Aedes Orientem spectantes vir nobilissimus, inhabitet, et curet ut sit aer clarus, lucidus, odoriferus. Eligat habitationem optimo aere jucundam.
3181. Quoniam angustiae itinerum et altitudo tectorum, non perinde Solis calorem admittit.
3182. Consil. 21. li. 2. Frigidus aer, nubilosus, densus, vitandus, aequae ac venti septentrionales, &c.

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3183. Consil. 24.

3184. Fenestram non aperiat.

3185. Discutit Sol horrorem crassi spiritus, mentem exhilarat, non enim tam corpora, quam et animi mutationem inde subeunt, pro coeli et ventorum ratione, et sani aliter affecti sini coelo nubilo, aliter sereno. De natura ventorum, see Pliny, lib. 2. cap. 26. 27. 28. Strabo, li. 7. &c.

3186. Fines Morison parr. 1. c. 4.

3187. Altomarus car. 7. Bruel. Aer sit lucidus, bene olens, humidus. Montaltus idem ca. 26. Olfactus rerum suavium. Laurentius, c. 8.

3188. Ant. Philos. cap. de melanc.

3189. Tract. 15. c. 9. ex redolentibus herbis et foliis vitis viniferae, salicis, &c.

3190. Pavimentum aceto, et aqua rosacea irrorare, Laurent, c. 8.

3191. Lib. 1. cap. de morb. Afrorum In Nigritarum regione tanta aeris temperis, ut siquis alibi morbosus eo advehatur, optimae statim sanitati restituatur, quod multis accidisse, ipse meis oculis vidi.

3192. Lib. de peregrinat.

3193. Epist. 2. cen. 1. Nec quisquam tam lapis aut frutex, quem non titillat amoena illa, variaque spectio locorum, urbium, gentium, &c.

3194. Epist. 86.

3195. 2. lib. de legibus.

3196. Lib. 45.

3197. Keckerman praefat, polit.

3198. Fines Morison c. 3. part. 1.

3199. Mutatio de loco in locum, Itinera, et voiagia longa et indeterminata, et hospitare in diversis diversoriis.

3200. Modo ruri esse, modo in urbe, saepius in agro venari, &c.

3201. In Catalonia in Spain.

3202. Laudaturque domos longos quae prospicit agros.

3203. Many towns there are of that name, saith Adricomius, all high-sited.

3204. Lately resigned for some special reasons.

3205. At Lindley in Leicestershire, the possession and dwelling-place of Ralph Burton, Esquire, my late deceased father.

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3206. In Icon animorum.

3207. Aegrotantes oves in alium locum transportandae sunt, ut alium aerem et aquam participantes, coalescant et corrobentur.

3208. Alia utilia, sed ex mutatione aeris potissimum curatus.

3209. Ne te daemon otiosum inveniat.

3210. Praestat aliud agere quam nihil.

3211. Lib. 3. de dictis Socratis, Qui tesseris et risui excitando vacant, aliquid faciunt, et si liceret his meliora agere.

3212. Amasis compelled every man once a year to tell how he lived.

3213. Nostra memoria Mahometes Othomannus qui Graeciae imperium subvertit, cum oratorum postulata audiret externarum gentium, cochlearia lignea assidue caelabat, aut aliquid in tabula affingebat.

3214. Sands, fol. 37. of his voyage to Jerusalem.

3215. Perkins, Cases of Conscience, l. 3. c. 4. q. 3.

3216. Luscinius Grunnio. "They seem to think they were born to idleness,-- nay more, for the destruction of themselves and others."

3217. Non est cura melior quam injungere iis necessaria, et opportuna; operum administratio illis magnum sanitatis incrementum, et quae repleant animos eorum et incutiant iis diversas cogitationes. Cont. 1. tract. 9.

3218. Ante exercitum, leves toto corpore frictiones conveniunt. Ad hunc morbum exercitationes, quum recte et suo tempore fiunt, mirifice conducunt, et sanitatem tuentur, &c.

3219. Lib. 1. de san. tuend.

3220. Exercitium naturae dormientis stimulatio, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato.

3221. Alimentis in ventriculo probe concoctis.

3222. Jejuno ventre vesica et alvo ab excrementis purgato, fricatis membris, lotis manibus et oculis, &c. lib. de atra bile.

3223. Quousque corpus universum intumescat, et floridum appareat, sudoreque, &c.

3224. Omnino sudorem vitent. cap. 7. lib. 1. Valescus de Tar.

3225. Exercitium si excedat, valde periculosum. Salust. Salvianus de remed. lib. 2. cap. 1.

3226. Camden in Staffordshire.

3227. Fridevallius, lib. 1. cap. 2. optima omnium exercitationum multi ab hac solummodo morbis liberati.

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3228. Josephus Quercetanus dialect. polit. sect. 2. cap. 11. Inter omnia exercitia praestantiae laudem meretur.
3229. Chyron in monte Pelio, praeceptor heroum eos a morbis animi venationibus et puris cibis tuebatur. M. Tyrius.
3230. Nobilitas omnis fere urbes fastidit, castellis, et liberiore coelo gaudet, generisque dignitatem una maxime venatione, et falconum aucupiis tuetur.
3231. Jos. Scaliger, commen. in Cir. in fol. 344. Salmuth. 23. de Novrepert. com. in Pancir.
3232. Demetrius Constantinop. de re accipitraria, liber a P. Gillir latine redditus. Aelius. epist. Aquilae Symachi et Theodotionis ad Ptolomeum, &c.
3233. Lonicerus, Geffreus, jovius.
3234. S. Antony Sherlie's relations.
3235. Hacluit.
3236. Coturnicum aucupio.
3237. Fines Morison, part 3. c. 8.
3238. Non majorem voluptatem animo capiunt, quam qui feras insectantur, aut missis canibus, comprehendunt, quum retia trahentes, squamosas pecudes in ripas adducunt.
3239. More piscatorum cruribus ocreatus.
3240. Si principibus venatio leporis non sit inhonesta, nescio quomodo piscatio cyprinorum videri debeat pudenda.
3241. Omnino turpis piscatio, nullo studio digna, illiberalis credita est, quod nullum habet ingenium, nullam perspiciam.
3242. Praecipua hinc Anglis gloria, crebrae victoriae partae. Jovius.
3243. Cap. 7.
3244. Fracastorius.
3245. Ambulationes subdiales, quas hortenses aurae ministrant, sub fornice viridi, pampinis virentibus concameratae.
3246. Theophylact.
3247. Itinerat. Ital.
3248. Sedet aegrotus cespite viridi, et cum inclementia Canicularis terras excoquit, et siccatur flumina, ipse securus sedet sub arborea fronde, et ad doloris sui solatium, naribus suis gramineas redolet species, pascit oculos herbarum amiena viriditas, aures suavi modulamine demulcet pictarum concentus avium, &c. Deus bone, quanta pauperibus procures solatia!

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3249. Diod. Siculus, lib. 2.
3250. Lib. 13 de animal. cap. 13.
3251. Pet. Gillius. Paul. Hentzeus Itenerar. Italiae. 1617. Iod. Sincerus Itenerar. Galliae 1617. Simp. lib. 1. quest. 4.
3252. Jucundissima deambulatio juxta mare, et navigatio prope terram. In utraque fluminis ripa.
3253. Aurei panes, aurea obsonia, vis Margaritarum aceto subacta, &c.
3254. Lucan. "The furniture glitters with brilliant gems, with yellow jasper, and the couches dazzle with their purple dye."
3255. 300 pellices, pecticatores et pincernae innumeri, pueri loti purpura induti, &c. ex omnium pulchritudine delecti.
3256. Ubi omnia cantu strepum.
3257. Odyss.
3258. Lucan. 1. 8. "The timbers were concealed by solid gold."
3259. Iliad. 10. "For neither was the contest for the hide of a bull, nor for a beeve, which are the usual prizes in the race, but for the life and soul of the great Hector."
3260. Between Ardes and Guines, 1519.
3261. Swertius in delitiis, fol. 487. veteri Horatorum exemplo, virtute et successu admirabili, caesis hostibus 17. in conspectu patriae, &c.
3262. Paterculus, vol. post.
3263. Quos antea audivi, inquit, hodie vidi deos.
3264. Pandectae Triumph, fol.
3265. Lib. 6. cap. 14. de bello Jud.
3266. Procopius.
3267. Laet. Lib. 10. Amer. descript.
3268. Romulus Amaseus praefat. Pausan.
3269. Virg. 1. Geor.
3270. "thirsting Tantalus gapes for the water that eludes his lips."
3271. "I may desire, but can't enjoy."
3272. Roterus lib. 3. polit. cap. 1.
3273. See Athenaeus dipnoso.
3274. Ludi votivi, sacri, ludicri, Megalenses, Cereales, Florales, Martiales, &c. Rosinus, 5. 12.
3275. See Lipsius Amphitheatrum Rosinus lib. 5. Meursius de ludis Graecorum.

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3276. 1500 men at once, tigers, lions, elephants, horses, dogs, bears, &c.

3277. Lib. ult. et l. 1. ad finem consuetudine non minus laudabili, quam veteri contubernia Rhetorum Rythmorum in urbibus et municipiis, certisque diebus exercebant se sagittarii, gladiatores, &c. Alia ingenii, animique exercitia, quorum praecipuum studium, principem populum tragoediis, comoediis, fabulis scenicis, aliisque id genus ludis recreare.

3278. Orbis terrae descript. part. 3.

3279. "What shall I say of their spectacles produced with the most magnificent decorations,--a degree of costliness never indulged in even by the Romans."

3280. Lampridius.

3281. Spartian.

3282. Delectatus lusus catulorum, porcellorum, ut perdices inter se pugnarent, aut ut aves parvulae sursum et deorsum volitarent, his maxime delectatus, ut solitu dines publicas sublevaret.

3283. Brumales laete ut possint producere noctes.

3284. Miles. 4.

3285. O dii similibus saepe conviviis date ut ipse videndo delectetur, et postmodum narrando delectet. Theod. prodromus Amorum dial. interpret. Gilberto Giaulinio.

3286. Epist. lib. 8. Ruffino.

3287. Hor.

3288. Lib. 4. Gallicae consuetudinis est ut viatores etiam invitos consistere cogant, et quid quisque eorum audierit aut cognorit de qua re quaerunt.

3289. Vitae ejus lib. ult.

3290. Juven.

3291. They account them unlawful because sortilegious.

3292. Insist. c. 44. In his ludis plerumque non ars aut peritia viget, sed fraus, fallacia, dolus astutia, casus, fortuna, temeritas locum habent, non ratio consilium, spientia, &c.

3293. "In a moment of fleeting time it changes masters and submits to new control."

3294. Abusus tam frequens hodie in Europa ut plerique crebro harum usu patrimonium profundant, exhaustisque facultatibus, ad inopiam redigantur.

3295. Ubi semel prurigo ista animum occupat aegre discuti potest, sollicitantibus undique ejusdem farinae hominibus, damnosas illas voluptates repetunt, quod et scortatoribus insitum, &c.

3296. Instutitur ista exercitatio, non lucri, sed valetudinis et oblectamenti ratione, et quo animus

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defatigatus respiret, novasque vires ad subeundos labores denuo concipiat.

3297. Latrunculorum ludus inventus est a duce, ut cum miles intolerabili fame laboraret, altero die edens altero ludens, famis oblivisceretur. Bellonius. See more of this game in Daniel Souter's Palamedes, vel de variis ludis, l. 3.

3298. D. Hayward in vita ejus.

3299. Muscovit. commentarium.

3300. Inter cives Fessanos latrunculorum ludus est usitatissimus, lib. 3. de Africa.

3301. "It is better to dig than to dance."

3302. Tullius. "No sensible man dances."

3303. De mor. gent.

3304. Polycrat. l. 1. cap. 8.

3305. Idem Salisburiensis.

3306. Hist. lib. 1.

3307. Nemo desidet otiosus, ita nemo asinino more ad seram noctem laborat; nam ea plusquam servilis aerumna, quae opificum vita eat, exceptis Utopiensibus qui diem in 24. horas dividunt, sex duntaxat operi deputant, reliquum a somno et cibo cujusque arbitrio permittitur.

3308. Rerum Burgund. lib. 4.

3309. Jussit hominem deferri ad palatium et lecto ducali collocari, &c. mirari homo ubi se eo loci videt.

3310. Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Barducem) interdium illius et nostros aliquot annos? nihil penitus, nisi quod, &c.

3311. Hen. Stephan. praefat. Herodoti.

3312. "Study is the delight of old age, the support of youth, the ornament of prosperity, the solace and refuge of adversity, the comfort of domestic life," &c.

3313. Orat. 12. si quis animo fuerit afflictus aut aeger, nec somnum admittens, is mihi videtur e regione stans talis imaginis, oblivisci omnium posse, quae humanae vitae atrocia et difficilia accidere solent.

3314. De anima.

3315. Diad. 19.

3316. Topogr. Rom. part. 1.

3317. Quod heroum conviviiis legi solitae.

3318. Melancthon de Heliodoro.

3319. I read a considerable part of your speech before dinner, but after I had dined I finished it



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completely. Oh what arguments, what eloquence!

3320. Pluvines.

3321. Thibault.

3322. As in travelling the rest go forward and look before them, an antiquary alone looks round about him, seeing things past, &c. hath a complete horizon. Janus Bifrons.

3323. Cardan. "What is more subtle than arithmetical conclusions; what more agreeable than musical harmonies; what more divine than astronomical, what more certain than geometrical demonstrations?"

3324. Hondius praefat. Mercatoris. "It allures the mind by its agreeable attraction, on account of the incredible variety and pleasantness of the subjects, and excites to a further step in knowledge."

3325. Atlas Geog.

3326. Cardan. "To learn the mysteries of the heavens, the secret workings of nature, the order of the universe, is a greater happiness and gratification than any mortal can think or expect to obtain."

3327. Lib. de cupid. divitiarum.

3328. Leon. Diggs. praefat. ad perpet. prognost.

3329. Plus capio voluptatis, &c.

3330. In Hipperchen. divis. 3.

3331. "It is more honourable and glorious to understand these truths than to govern provinces, to be beautiful or to be young."

3332. Cardan. praefat. rerum variet.

3333. Poetices lib.

3334. Lib. 3. Ode 9. Donec gratus eram tibi, &c.

3335. De Pelopones. lib. 6. descript. Graec.

3336. Quos si integros haberemus, Dii boni, quas opes, quos thesauros teneremus.

3337. Isaack Wake musae regnantes.

3338. Si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, his catenia illigari, cum hisce captivis concatenatis aetatem agere.

3339. Epist. Primiero. Plerunque in qua simul ac pedem posui, foribus pessulum abdo; ambitionem autem, amorem, libidinem, etc. excludo, quorum parens est ignavia, imperitia nutrix, et in ipso aeternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me misereat, qui felicitatem hanc ignorant.

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3340. Chil. 2. Cent. 1. Adag. 1.

3341. Virg. eclog. 1.

3342. Founder of our public library in Oxon.

3343. Ours in Christ Church, Oxon.

3344. Animus lavatur inde a curis multa quiete et tranquillitate fruens.

3345. Ser. 38. ad Fratres Erem.

3346. Hom. 4. de poenitentia. Nam neque arborum comae pro pecorum tuguriis factae meridie per aestatem, optabilem exhibentes umbram oves ita reficiunt, ac scripturarum lectio afflictas angore animas solatur et recreat.

3347. Otium sine literis mors est, et vivi hominis sepultura, Seneca.

3348. Cap. 99. l. 57. de rer. var.

3349. Fortem reddunt animum et constantem; et pium colloquium non permittit animum absurda cogitatione torqueri.

3350. Altercationibus utantur, quae non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat et tristatur in iis.

3351. Bodin. pefat. ad meth. hist.

3352. Operum subcis. cap. 15.

3353. Hor.

3354. Fatendum est cacumine Olympi constitutus supra ventos et procellas, et omnes res humanas.

3355. "Who explain what is fair, foul, useful, worthless, more fully and faithfully than Chrysippus and Crantor?"

3356. In Ps. xxxvi. omnis morbus animi in scriptura habet medicinam; tantum opus est ut qui sit seger, non recuset potionem quam Deus temperavit.

3357. In moral. speculum quo nos intueri possimus.

3358. Hom. 28. Ut incantatione viris fugatur, ita lectione malum.

3359. Iterum atque, iterum moneo, ut animam sacrae scripturae lectione occupes. Masticat divinum pabulum meditatio.

3360. Ad 2. definit. 2. elem. In disciplinis humanis nihil praestantius reperitur: quippe miracula quaedam numerorum eruit tam abstrusa et recondita, tanta nihilo minus facilitate et voluptate, ut, &c.

3361. Which contained 1,080,000 weights of brass.

3362. Vide Clavium in com. de Sacrobosco.

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3363. Distantias caelorum sola Optica dijudicat.

3364. Cap. 4. et 5.

3365. "If the lamp burn brightly, then the man is cheerful and healthy in mind and body; if, on the other hand, he from whom the blood is taken be melancholic or a spendthrift, then it will burn dimly, and flicker in the socket."

3366. Printed at London, Anno 1620.

3367. Once astronomy reader at Gresham College.

3368. Printed at London by William Jones, 1623.

3369. Praefat. Meth. Astrol.

3370. Tot tibi sunt dotes virgo, quot sidera coelo.

3371. Da pie Christe urbi bona sit pax tempore nostro.

3372. Chalonerus, lib. 9. de Rep. Angel.

3373. Hortus Coronarius medicus et culinaris, &c.

3374. Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortalis, terrestrem aetherae aequalem praestare industriam: Caeterum ut Camelo usu venit, quod ei bos praedixerat, cum eidem servirent domino et parte oneris levare illum Camelus recusasset, paulo post et ipsius curem, et totum onus cogere gestare (quod mortuo bove impletum) Ita animo quoque contingit, dum defatigato corpori, &c.

3375. Ut pulchram illam et amabilem sanitatem praestemus.

3376. Interdicendae Vigiliae, somni paulo longiores conciliandi. Altomarus cap. 7. Somnus supra modum prodest, quovismodo conciliandus, Piso.

3377. Ovid.

3378. In Hippoc. Aphoris.

3379. Crato cons. 21. lib. 2. duabus aut tribus horis post caenam, quum jam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubito jecur sub ventriculo quiescat, non gravans sed cibum calfaciens, perinde ac ignis lebetem qui illi admovetur; post primum somnum quiescendum latere sinistro, &c.

3380. Saepius accidit melancholicis, ut nimium exsiccatio cerebro vigiliis attenuentur. Ficinus, lib. 1. cap. 29.

3381. Ter. "That you may sleep calmly on either ear."

3382. Ut sis nocte levis, sit tibi, caena brevis.

3383. Juven. Sat. 3.

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3384. Hor. Scr. lib. 1. Sat. 5. "The tipsy sailor and his travelling companion sing the praises of their absent sweethearts."
3385. Sepsitis curis omnibus quantum fieri potest, una cum vestibus, &c. Kirkst.
3386. Ad horam somni aures suavibus cantibus et sonis delinire.
3387. Lectio jucunda, aut sermo, ad quem attentior animus convertitur, aut aqua ab alto in subjectam pelvim delabatur, &c. Ovid.
3388. Aceti sorbitio.
3389. Attenuat melancholiam, et ad conciliandum somnum juvat.
3390. Quod lieni acetum conveniat.
3391. Cont. 1. tract. 9. meditandum de aceto.
3392. Sect. 5. memb. 1. Subsect. 6.
3393. Lib. de sanit. tuenda.
3394. In Som. Scip. fit enim fere ut cogitationes nostrae et sermones pariant aliquid in somno, quale de Homero scribit Ennius, de quo videlicet saepissime vigilans solebat cogitare et loqui.
3395. Aristae hist. "Neither the shrines of the gods, nor the deities themselves, send down from the heavens those dreams which mock our minds with those flitting shadows,-- we cause them to ourselves."
3396. Optimum de coelestibus et honestis meditari, et ea facere.
3397. Lib. 3. de causis corr. art. tam mira monstra quaestionum saepe nascuntur inter eos, ut mirer eos interdum in somniis non terri, aut de illis in tenebris audere verba facere, adeo res sunt monstrosae.
3398. Icon. lib. 1.
3399. Sect. 5. Memb. 1. Subs. 6.
3400. Animi perturbationes summe fugiendae, metus potissimum et tristitia: earumque loco animus demulcendus hilaritate, animi constantia, bona spe; removendi terrores, et earum consortium quos non probant.
3401. Phantasiae eorum placide subvertendae, terrores ab animo removendi.
3402. Ab omni fixa cogitatione quovismodo avertantur.
3403. Cuncta mala corporis ab animo procedunt, quae nisi curentur, corpus curari minime potest, Charmid.
3404. Disputat. An morbi graviores corporis an animi. Renoldo interpret. ut parum absit a furore, rapitur a Lyceo in concionem, a concione ad mare, a mari in Siciliam, &c.
3405. Ira bilem movet, sanguinem adurit, vitales spiritus accendit. moestitia universum corpus infrigidat, calorem innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccatur,

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intellectum pervertit. Quamobrem haec omnia prorsus vitanda sunt, et pro virili fugienda.

3406. De mel. c. 26. ex illis solum remedium; multi ex visis, auditis, &c. sanati sunt.

3407. Pro viribus annitendum in praedictis, tum in aliis, a quibus malum velut a primaria causa occasionem nactum est, imaginationes absurdae falsaeque et moestitia quaecunque subierit propulsetur, aut aliud agendo, aut ratione persuadendo earum mutationem subito facere.

3408. Lib. 2. c. 16. de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, et summa cura obluctetur, nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initio et amabiles, sed quae adeo convalescunt, ut nulla ratione excuti queant.

3409. 3. Tusc. ad Apollonium.

3410. Facastorius.

3411. Epist. de secretis artis et naturae cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus.

3412. Pro aliquo vituperio non indigneris, nec pro admissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro alia re, nec irascaris, nec timeas, nec doleas, sed cum summa praesentia haec sustineas.

3413. Quodsi incommoda adversitatis infortunia hoc malum invexerint, his infractum animum opponas, Dei verbo ejusque fiducia te suffulcias, &c., Lemnius, lib. 1. c. 16.

3414. Lib. 2. de ira.

3415. Cap. 3. de affect. anim. Ut in civitatibus contumaces qui non cedunt politico imperio vi coercendi sunt; ita Deus nobis indidit alteram imperii formam; si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellant: et locomotiva, quae herili imperio obtemperat, alteri resistat.

3416. Imaginatio impellit spiritus, et inde nervi moventur, &c. Et obtemperant imaginationi et appetitui mirabili foedere, ad exequendum quod jubent.

3417. Ovit Trist. lib. 5.

3418. Participes inde calamitatis nostrae sunt, et velut exonerata in eos sarcina onere levamur. Arist. Eth. lib. 9.

3419. Camerarius Embl. 26. Cen. 2.

3420. Sympos. lib. 6. cap. 10.

3421. Epist. 8. lib. 3. Adversa fortuna habet in querelis levamentum; et malorum relatio, &c.

3422. Alloquium chari juvat, et solamen amici. Emblem. 54. cent. 1.

3423. As David did to Jonathan, 1 Sam. xx.

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3424. Seneca Epist. 67.

3425. Hic in civitate magna et turba magna neminem reperire possumus quocum suspirare familiariter aut joculariter libere possimus. Quare te expectamus, te desideramus, te arcessimus. Multa sunt enim quae me sollicitant et angunt, quae mihi videor aere nactus, unius ambulationis sermone exhaurire posse.

3426. "I have not a single friend this day, to whom I dare to disclose my secrets."

3427. Ovid.

3428. De amicitia.

3429. De tranquil. c. 7. Optimum est amicum fidelem nancisci in quem secreta nostra infundamus; nihil aequè oblectat animum, quam ubi sint praeparata pectora, in quae tuto secreta descendant, quorum conscientia aequè ac tua: quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusque ipse delectet.

3430. Comment. 1. 7. Ad Deum confugiamus, et peccatis veniam precemur, inde ad amicos, et cui plurimum tribuimus, nos patefaciamus totos, et animi vulnus quo affligimur: nihil ad reficiendum animum efficacius.

3431. Ep. Q. frat.

3432. Aphor. prim.

3433. Epist. 10.

3434. Observando motus, gestus, manus, pedes, oculos, phantasiam, Piso.

3435. Mulier melancholia correpta ex longa viri peregrinatione, et iracunde omnibus respondens, quum maritus domum reversus, praeter spem, &c.

3436. Prae dolore moriturus quum nunciatum esset uxorem peperisse filium subito recuperavit.

3437. Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, praesertim ubi malum ab his velut a primaria causa occasionem habuerit.

3438. Lib. 1. cap. 16. Si ex tristitia aut alio affectu caeperit, speciem considera, aut aliud qui eorum, quae subitam alterationem facere possunt.

3439. Evitandi monstrifici aspectus, &c.

3440. Neque enim tam actio, aut recordatio rerum hujusmodi displicet, sed iis vel gestus alterius Imaginationi adumbrare, vehementer molestum. Galat. de mor. cap. 7.

3441. Tranquil. Praecipue vitentur tristes, et omnia deplorantes; tranquillitati inimicus est comes perturbatus, omnia gemens.

3442. Illorum quoque hominum, a quorum consortio abhorrent, praesentia amovenda, nec sermonibus ingratis obtudendi; si quis insaniam ab insania sic curari aestimet, et proterve utitur, magis quam aeger insanit. Crato consil. 184. Scoltzii.

3443. Molliter ac suaviter aeger tractetur, nec ad ea adigatur quae non curat.

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3444. Ob suspiciones curas, aemulationem, ambitionem, iras, &c. quas locus ille ministrat, et quae fecissent melancholicum.

3445. Nisi prius animum turbatissimum curasset; oculi sine capite, nec corpus sine anima curari potest.

3446. E graeco. "You shall not cure the eye, unless you cure the whole head also; nor the head, unless the whole body; nor the whole body, unless the soul besides."

3447. Et nos non paucos sanavimus, animi motibus ad debitum revocatis, lib. 1. de sanit. tuend.

3448. Consol. ad Apollonium. Si quis sapienter et suo tempore adhibeat, Remedia morbis diversis diversa sunt; dolentem sermo benignus sublevat.

3449. Lib. 12. Epist.

3450. De nat. deorum consolatur afflictos, deducit perterritos a timore, cupiditates imprimis, et iracundias comprimit.

3451. Heauton. Act. 1. Scen. 1. Ne metue, ne verere, crede inquam mihi, aut consolando, aut consilio, aut rejuvero.

3452. Novi faeneratorem avarud apud meus sic curatum, qui multam pecuniam amiserat.

3453. Lib. 1. consil. 12. Incredibile dictu quantum juvent.

3454. Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior, verum miseriae potius indolescat, vicemque deploret. lib. 2. cap. 16.

3455. Cap. 7. Idem Piso Laurentius cap. 8.

3456. Quod timet nihil est, ubi cogitur et videt.

3457. Una vice blandiantur, una vice iisdem terrorem incutiant.

3458. Si vero fuerit ex novo malo audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducantur nova contraria his quae ipsum ad gaudia moveant; de hoc semper niti debemus, &c.

3459. Lib. 3. cap. 14.

3460. Cap. 3. Castratio olim a veteribus usa in morbis desperatis, &c.

3461. Lib. 1. cap. 5. sic morbum morbo, ut clavum clavo, retundimus, et malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium incursu et inopi nato timore quartanam depulerat.

3462. Lib. 7. cap. 50. In acie pugnans febre quartana liberatus est.

3463. Jacchinus, c. 15. in 9. Rhasis Mont. cap. 26.

3464. Lib. 1. cap. 16. aversantur eos qui eorum affectus rident, contemnunt. Si ranas et viperas comedisse se putant, concedere debemus, et spem de cura facere.

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3465. Cap. 8. de mel.

3466. Cistam posuit ex Medicorum consilio prope eum, in quem alium se mortuum fingentem pacuit; hic in cista jacens, &c.

3467. Serres. 1550.

3468. In 9. Rhasis. Magnam vim habet musica.

3469. Cap. de Mania. Admiranda profecto res est, et digna expensione, quod sonorum concinnitas mentem emolliat, sistatque procellosas ipsius affectiones.

3470. Laguens animus inde erigitur et reviviscit, nec tam aures afficit, sed et sonitu per arterias undique diffuso, spiritus tum vitales tum animales excitat, mentem reddens aeilem, &c.

3471. Musica venustate sua mentes severiores capit, &c.

3472. Animos tristes subito exhilarat, nubilos vultus serenat, austeritatem reponit, jucunditatem exponit, barbariemque facit deponere gentes, mores instituit, iracundiam mitigat.

3473. Cithara tristitiam jucundat, timidos furores attenuat, cruentam saevitiam blande reficit, languorem. &c.

3474. Pet. Aretine.

3475. Castilio de aulic. lib 1. fol. 27.

3476. Lib. de Natali. cap. 12.

3477. Quod spiritus qui in corde agitant tremulem et subsaltantem recipiunt aerem in pectus, et inde excitantur, a spiritu musculi moventur, &c.

3478. Arbores radicibus avulsae, &c.

3479. M. Carew of Anthony, in descript. Cornwall, saith of whales, that they will come and show themselves dancing at the sound of a trumpet, fol. 35. 1. et fol. 154. 2 book.

3480. De cervo, equo, cane, urso idem compertum; musica afficiuntur.

3481. Numen inest numeris.

3482. Saepe graves morbos modulatum carmen abegit. Et desperatis conciliavit opem.

3483. Lib. 5. cap. 7. Moerentibus moerorem adimam, laetantem vero seipso reddam hilariorem, amantem calidiorem, religiosum divine numine correptum, et ad Deos colendos paratiorem.

3484. Natalis Comes Myth. lib. 4. cap. 12.

3485. Lib. 5. de rep. Curat. Musica furorem Sancti viti.

3486. Exilire e convivio. Cardan, subtil, lib. 13.

3487. Iliad. 1.

3488. Libro 9. cap. 1. Psaltrias. Sambuciatrasque et convivalia ludorum oblectamenta addita epuliis ex Asia invexit in urbem.



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3489. Comineus.

3490. Ista libenter et magna cum voluptate spectare soleo. Et scio te illecebris hisce captum iri et insuper tripudiatum, haud dubie demulcebere.

3491. In musicis supra omnem fidem capior et oblector; choreas libentissime aspicio, pulchraram foeminarum venustate detineor, otiari inter has solutus curis possum.

3492. 3. De legibus.

3493. Sympos. quest. 5. Musica multos magis dementat quam vinum.

3494. Animi morbi vel a musica curantur vel inferuntur.

3495. Lib. 3. de anima Laetitia purgat sanguinem, valetudinem conservat, colorem inducit florentem, nitidum gratum.

3496. Spiritus temperat, calorem excitat, naturalem virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acuit, et hominum negotii quibuslibet aptiorem reddit. Schola Salern.

3497. Dum contumelia vacant et festiva lenitate mordent, mediocres animi aegritudines sanari solent, &c.

3498. De mor. fol. 57. Amamusideo eos qui sunt faceti et jucundi.

3499. Regim. sanit. part. 2. Nota quod amicus bonus et dilectus socius, narrationibus suis jucundis superat omnem melodiam.

3500. Lib. 21. cap. 27.

3501. Comment. in 4 Odyss.

3502. Lib. 26. c. 15.

3503. Homericum illud Nepenthes quod moerorem tollit, et cuthimiam, et hilaritatem parit.

3504. Plaut. Bacch.

3505. De aegritud. capitis. Omni modo generet laetitiam in iis, de iis quae audiuntur et videntur, aut odorantur, aut gustantur, aut quocunque modo sentiri possunt, et aspectu formarum multi decoris et ornatus, et negotiatione; jucunda, et blandientibus ludis, et promissis distraherentur, eorum animi, de re aliqua quam timent et dolent.

3506. Utantur ve nationibus ludis, jocos, amicorum consortiis, quae non sinunt animum turbari, vino et cantu et loci mutatione, et biberia, et gaudio, ex quibus praecipue delectantur.

3507. Piso ex fabulis et ludis quaerenda delectatio. His versetur qui maxima grati, sunt, cantus et chorea ad laetitiam prosunt.

3508. Praecipue valet ad expellendam melancholiam stare in cantibus, ludis, et sonis et habitare cum familiaribus, et praecipue cum puellis jucundis.

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3509. Par. 5. de avocamentis lib. de absolvendo luctu.
3510. Corporum complexus, cantus, ludi, formae, &c.
3511. Circa hortos Epicuri frequenter.
3512. Dypnosoph. lib. 10. Coronavit florido sermo incendens odores, in culcitra plumea collocavit dulciculum potionem propinans psaltriam adduxit, &c.
3513. Ut reclinata suaviter in lectum puella, &c.
3514. Tom. 2. consult. 85.
3515. Epist. fam. lib. 7. 22. epist. Heri demum bene potus, seroque redieram.
3516. Valer. Max. cap. lib. 8. Interposita arundine cruribus suis, cum filiis ludens, ab Alcibiade risus est.
3517. Hor.
3518. Hominibus facetis et ludis puerilibus ultra modum deditus adeo ut si cui in eo tam gravitatem, quam levitatem considerare liberet, duas personas distinctas in eo esse diceret.
3519. De nugis curial. lib. 1. cap. 4. Magistratus et viri graves, a ludis levioribus arcendi.
3520. Machiavel vita ejus. Ab amico reprehensus, quod praeter dignitatem tripudiis operam daret, respondet, &c.
3521. There is a time for all things, to weep, laugh, mourn, dance, Eccles. iii. 4.
3522. Hor.
3523. John Harrington, Epigr. 50.
3524. Lucretia toto sis licet usque die, Thaida nocte volo.
3525. Lil. Giraldus hist. deor. Syntag. 1.
3526. Lib. 2. de aur. as.
3527. Eo quod risus esset laboris et modesti victus condimentum.
3528. Calcag. epig.
3529. Cap. 61. In deliciis habuit scurras et adultores.
3530. Universa gens supra mortales caeteros conviviorum studiosissima. Ea enim per varias et exquisitas dapes, interpositis musicis et jocularibus, in multas saepius horas extrahunt, ac subinde productis choreis et amoribus foeminarum indulgent, &c.
3531. Syntag. de Musis.
3532. Atheneus lib. 12 et 14. assiduis mulierum vocibus, cantuque symphoniae Palatium Persarum regis totum personabat. Jovius hist. lib. 18.
3533. Eobanus Hessus.

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3534. Fracastorius.

3535. Vivite ergo laeti, O amici, procul ab angustia, vivite laeti.

3536. Iterum precor et obtestor, vivite laeti: illad quod cor urit, negligite.

3537. Laetus in praesens animus quod ultra oderit curare. Hor. He was both Sacerdoea et Medicus.

3538. Haec autem non tam ut Sacerdos, amici, mando vobis, quam ut medicus; nam absque hac una tanquam medicinarum vita, medicinae omnes ad vitam producendam. adhibitae moriuntur: vivite laeti.

3539. Locheus Anacreon.

3540. Lucian. Necyomantia. Tom. 2.

3541. Omnia mundana nugas aestima. Hoc solum tota vita perseguere, ut praesentibus bene compositis, minime curiosus, aut ulla in re sollicitus, quam plurimum potes vitam hilarem traducas.

3542. "If the world think that nothing can be happy without love and mirth, then live in love and jollity."

3543. Hildesheim spicel. 2. de Mania, fol. 161. Studia literarum et animi perturbationes fugiat, et quantum potest jucunde vivat.

3544. Lib. de atra bile. Gravioribus curis ludos et facetias aliquando interpone, jocos, et quae solent animum relaxare.

3545. Consil. 30. mala valetudo aucta et contracta est tristitia, ac propterea exhilaratione animi removenda.

3546. Athen. dynosoph. lib. 1.

3547. Juven. sat. 8. "You will find him beside some cutthroat, along with sailors, or thieves, or runaways."

3548. Hor. "What does it signify whether I perish by disease or by the sword!"

3549. Frossard. hist. lib. 1. Hispani cum Anglorum vires ferre non possent, in fugam se dederunt, &c. Praecipites in fluvium se dederunt, ne in hostium manus venirent.

3550. Ter.

3551. Hor "Although you swear that you dread the night air."

3552. [Greek: Ae pithi ae apithi.] "Either drink or depart."

3553. Lib. de lib. propriis. Hos libros, scio multos spernere, nam felices his se non indigere putant, infelices ad solationem miseriae non sufficere. Et tamen felicibus moderationem, dum inconstantiam humanae felicitatis docent, praestant; infelices si omnia recte aestimare velint,

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felices reddere possunt.

3554. Nullum medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt insanabiles? non lamen artis opus sperni debet, aut medicinae, aut philosophae.

3555. "The insane consolations of a foolish mind."

3556. Salust. Verba virtutem non addunt, nec imperatoris oratio facile timido fortem.

3557. Job, cap. 16.

3558. Epist. 13. lib. 1.

3559. Hor.

3560. Lib. 2. Essays, cap. 6.

3561. Alium paupertas, alium orbitas, hunc morbi, illum timor, alium injuriae, hunc insidiae, illum uxor, filii distrahunt, Cardan.

3562. Boethius l. 1. met. 5.

3563. Apuleius 4. florid. Nihil homini tam prospere datum divinitus, quin ei admixtum sit aliquid difficultatis, in amplissima quaque laetitia subest quaedam querimonia, conjugatione quadam mellis et fellis.

3564. Si omnes premantur, quis tu es qui solus evadere cupis ab ea lege quae neminem praeterit? cur te non mortalem factum et universi orbis regem fieri non doles?

3565. Puteanus ep. 75. Neque cuiquam praecipue dolendum eo quod accidit universis.

3566. Lorchan. Gallobelgicus lib. 3. Anno 1598. de Belgis. Sed eheu inquis euge quid agemus? ubi pro Epithalamio Bellonae flagellum, pro musica harmonia terribilum lituorum et tubarum audias clangorem, pro taedis nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro júbilo lamenta, pro risu fletus aerem complent.

3567. Ita est profecto, et quisquis haec videre abnuis, huic seculi parum aptus es, aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu laeta tristibus, tristia laetis invicem succedunt.

3568. In Tusc. e vetere poeta.

3569. Cardan lib. 1. de consol. Est consolationis genus non leve, quod a necessitate fit; sive feras, sive non feras, ferendum est tamen.

3570. Seneca.

3571. Omni dolori tempus est medicina; ipsum luctum extinguit, injurias delet, omnis mali oblivionem adfert.

3572. Habet hoc quoque commodum omnis infelicitas, suaviorem vitam cum abierit relinquit.

3573. Virg.

3574. Ovid. "For there is no pleasure perfect, some anxiety always intervenes."

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3575. Lorchan. Sunt namque infera superis, humana terrenis longe disparia. Etenim beatae mentes feruntur libere, et sine ullo impedimento, stellae, aetherei que orbes cursus et conversiones suas jam saeculis innumerabilibus constantissime conficiunt; verum homines magnis angustiis. Neque hac naturae lege est quisquam mortalium solutus.

3576. Dionysius Halicar. lib. 8. non enim unquam contigit, nec post homines natos invenies quenquam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversata.

3577. Vit. Gonsalvi lib. ult. ut ducibus fatale sit clarissimis a culpa sua, secus circumveniri cum malitia et invidia, imminutaque dignitate per contumeliam mori.

3578. In terris purum illum aethera non invenies, et ventos serenos; nimbos potius, procellas, calumnias. Lips. cent. misc. ep. 8.

3579. Si omnes homines sua mala suasque curas in unum cumulum conferrent, aequis divisuri portionibus, &c.

3580. Hor. ser. lib. 1.

3581. Quod unusquisque propria mala novit, aliorum nesciat, in causa est, ut se inter alios miserum putet. Cardan, lib. 3. de consol. Plutarch de consol, ad Apollonium.

3582. Quam multos putas qui se coelo proximos putarent, totidem regulos, si de fortunae tuae reliquiis pars iis minima contingat. Boeth. de consol. lib. 2. pros. 4.

3583. "You know the value of a thing from wanting more than from enjoying it."

3584. Hesiod. Esto quod es; quod sunt alii, sine quemlibet esse; Quod non es, nolis; quod potes esse, velis.

3585. Aesopi fab.

3586. Seneca.

3587. Si dormirent semper omnes, nullus alio felicius esset. Card.

3588. Seneca de ira.

3589. Plato, Axiocho. An ignoras vitam hanc peregrinationem, &c. quam sapientes cum gaudio percurrunt.

3590. Sic expedit; medicus non dat quod patiens vult, sed quod ipse bonum scit.

3591. Frumentum non egreditur nisi tritum, &c.

3592. Non est poena damnantis sed flagellum corrigentis.

3593. Ad haereditatem aeternam sic erudimur.

3594. Confess. 6.

3595. Nauclerum tempestas, athletam stadium, ducem pugna, magnanimum calamitas, Christianum vero tentatio probat et examinat.

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3596. Sen. Herc. fur. "The way from the earth to the stars is not so downy."
3597. Ideo Deus asperum fecit iter, ne dum delectantur in via, obliviscantur eorum quae sunt in patria.
3598. Boethius l. 5. met. ult, "Go now, brave fellows, whither the lofty path of a great example leads. Why do you stupidly expose your backs? The earth brings the stars to subjection."
3599. Boeth. pro. ult. Manet spectator cunctorum desuper praescius deus, bonis proemia, malis supplicia dispensans.
3600. Lib. de provid. voluptatem capiunt dii siquando magnos viros colluctantes cum calamitate vident.
3601. Ecce spectaculum Deo dignum. Vir fortis mala fortuna compositus.
3602. 1 Pet. v. 7. Psal. lv. 22.
3603. Raro sub eodem lare honestas et forma habitant.
3604. Josephus Mussus vita ejus.
3605. Homuncio brevis, macilentus, umbra hominis, &c. Ad stuporem ejus eruditionem et eloquentiam admirati sunt.
3606. Nox habet suas voluptates.
3607. Lib. 5, ad finem, caecus potest esse sapiens et beatus, &c.
3608. In Convivio lib. 25.
3609. Joachimus Camerarius vit. ejus.
3610. Riber. vit. ejus.
3611. Macrobius.
3612. Sueton. c. 7. 9.
3613. Lib. 1. Corpore exili et despecto, sed ingenio et prudentia longe aute se reges caeteros praeveniens.
3614. Alexander Gaguinis hist. Polandiae. Corpore parvus eram, cubito vix altior uno, Sed tamen in parvo corpore magnus eram.
3615. Ovid.
3616. Vir. Aenei. 10.
3617. "If the fates give you large proportions, do you not require faculties?"
3618. Lib. 2. cap. 20. oneri est illis corporis moles, et spiritus minus vividi.
3619. Corpore breves prudentiores quum coaretata sit anima. Ingenio pollet cui vim natura negavit.
3620. Multis ad salutem animae profuit corporis aegritudo, Petrarch.

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3621. Lib. 7. Summa est totius Philosophiae, si tales, &c.
3622. "When we are sick we are most amiable."
3623. Plinius epist. 7. lib. Quem infirmum libido sollicitat, aut avaritia, aut honores? nemini invidet, neminem miratur, neminem despicit, sermone maligno non alitur.
3624. Non terret princeps, magister, parens, iudex; at aegritudo superveniens, omnia correat.
3625. Nat. Chytraeus Europ. deliciis. Labor, dolor, aegritudo, luctus, servire superbis dominis, jugum ferre superstitionis, quos habet charos sepelire, &c. condimenta vitae sunt.
3626. Non tam mari quam proelio virtus, etiam lecto exhibetur: vincetur aut vincet; aut tu febrem relinques, aut ipsa te. Seneca.
3627. Tullius lib. 7. fam. ep. Vesicae morbo laborans, et urinae mittendae difficultate tanta, ut vix incrementum caperet; repellebat haec omnia animi gaudium ob memoriam inventorum.
3628. Boeth. lib. 2. pr. 4. Huic sensus exuperat, sed est pudori degener sanguis.
3629. Gaspar Ens polit. thes.
3630. "Does such presumption in your origin possess you?"
3631. Alii pro pecunia emunt nobilitatem, alii illam lenocinio, alii veneficiis, alii parricidiis; multis perditio nobilitate conciliat, plerique adulatione, detractone, calumniis, &c. Agrip. de vanit. scien.
3632. Ex. homicidio saepe orta nobilitas et strenua carnificina.
3633. Plures ob prostitutas filias, uxores, nobiles facti; multos venationes, rapinae, caedes, praestigia, &c.
3634. Sat. Menip.
3635. Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiae vero raro virtutis sunt comites, quis non videt ortum nobilitatis degenerem? hunc usurae ditant, illum spolia, prodiones; hic veneficiis ditatus, ille adulationibus, huic adulteria lucrum praebent, nonnullis mendacia, quidam ex conjuge quaestum faciunt, plerique ex natis, &c. Florent. hist. lib. 3.
3636. Juven. "A shepherd, or something that I should rather not tell."
3637. Robusta improbitas a tyrannide incepta, &c.
3638. Gaspar Ens thesauro polit.
3639. Gresserus Itinerar. fol. 266.
3640. Hor. "Nobility without wealth is more worthless than seaweed."
3641. Syl. nup. lib. 4. num. 111.
3642. Exod. xxxii.

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3643. Omnium nobilium sufficientia in eo probatur si venatica noverint, si aleam, si corporis vires ingentibus poculis commonstrent, si naturae robur numerosa venere probent, &c.
3644. Difficile est, ut non sit superbus dives, Austin. ser. 24.
3645. Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia, &c.
3646. The fool took away my lord in the mask, 'twas apposite.
3647. De miser. curial. Miseri sunt, inepti sunt, turpes sunt, multi ut parietes aedium suarum speciosi.
3648. Miraris aureos vestes, equos, canes, ordinem famulorum, lautas mensas, aedes, villas, praedia, piscinas, sylvas, &c. haec omnia stultus assequi potest. Pandalus noster lenocinio nobilitatus est, Aeneas Sylvius.
3649. Bellonius observ. lib. 2.
3650. Mat. Riccius lib. 1. cap. 3. Ad regendam remp. soli doctores, aut licentiati adsciscuntur, &c.
3651. Lib. 1. hist, conditione servus, caeterum acer bello, et animi magnitudine maximorum regum nemini secundus: ob haec a Mameluchis in regem electus.
3652. Olaus Magnus lib. 18. Saxo Grammaticus, a quo rex Sueno et caetera Danorum regum stemmata.
3653. Seneca de Contro. Philos. epist.
3654. Corpore sunt et animo fortiores spurii, plerumque ob amoris vehementiam, seminis crass. &c.
3655. Vita Castrucci. Nec praeter rationem mirum videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum orbe res praestantiores aggressi sunt, atque inter caeteros aevi sui heroas excelluerunt, aut obscuro, aut abjecto loco editos, et prognatos fuisse abjectis parentibus. Eorum ego Catalogum infinitum recensere possem.
3656. Exercit. 265.
3657. "It is a thing deserving of our notice, that most great men were born in obscurity, and of unchaste mothers."
3658. Flor. hist. 1. 3. Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c.
3659. Ut merito dicam, quod simpliciter sentiam, Paulum Schalichium scriptorem, et doctorem, pluris facio quam comitem Hunnorum, et Baronem Skradinum; Encyclopaediam tuam, et orbem disciplinarum omnibus provinciis antefero. Balaeus epist. nuncupat. ad 5 cent, ultimam script. Brit.
3660. Praefat hist. lib. 1. virtute tua major, quam aut Hetrusci imperii fortuna, aut numerosa et decora prolis felicitate beatior evadis.



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3661. Curtius.

3662. Bodine de rep. lib. 3. cap. 8.

3663. Aeneas Silvius, lib. 2. cap. 29.

3664. "If children be proud, haughty, foolish, they defile the nobility of their kindred," Eccl. xxii, 8.

3665. Cujus possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest.

3666. Send them both to some strange place naked, ad ignotos, as Aristippus said, you shall see the difference. Bacon's Essays.

3667. Familiae splendor nihil opis attulit, &c.

3668. Fluvius hic illustris, humanarum rerum imago, quae parvis ductae sub initiis, in immensum crescunt, et subito evanescent. Exilis hic primo flavius, in admirandam magnitudinem excrescit, tandemque in mari Euxino evanescit. I. Stuckius peregr. mar. Euxini.

3669. "For fierce eagles do not procreate timid ring-doves."

3670. Sabinus in 6. Ovid. Met. fab. 4.

3671. Lib. 1. de 4. Complexionibus.

3672. Hor. ep. Od. 2. "And although he boast of his wealth, Fortune has not changed his nature."

3673. Lib. 2. ep. 15. Natus sordido tuguriolo et paupere domo, qui vix milio rugientem ventrem, &c.

3674. Nihil fortunato insipiente intolerabilius.

3675. Claud. l. 9. in Eutrop.

3676. Lib. 1. de Rep. Gal. Quoniam et commodiore utuntur conditione, et honestiore loco nati, jam inde a parvulis ad morum civilitatem educati sunt, et assuefacti.

3677. Nullum paupertate gravius onus.

3678. Ne quis irae divinae iudicium putaret, aut paupertas exosa foret. Gault. in cap. 2. ver. 18. Lucae.

3679. Inter proceres Thebanos numeratus, lectum habuit genus, frequens famulitium, domus amplas, &c. Apuleius Florid. l. 4.

3680. P. Blesensis ep. 72. et 232. oblatos respui honores ex onere metiens; motus arabitiosos rogatus non ivi, &c.

3681. Sudat pauper foras in opere, dives in cogitatione; hic os aperit oscitatione, ille ructatione; gravius ille fastidio, quam hic inedia cruciatur. Ber. ser.

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3682. In Hysperchen. Natura aequa est, puerosque videmus mendicorum nulla ex parte regum filiis dissimiles, plerumque saniores.
3683. Gallo Tom. 2.
3684. Et e contubernio foedi atque olidi ventris mors tandem educit. Seneca ep. 103.
3685. Divitiarum sequela, luxus, intemperies, arroganta, superbia, furor injustus, omnisque irrationibilis motus.
3686. Juven. Sat. 6. "Effeminate riches have destroyed the age by the introduction of shameful luxury."
3687. Saturn. Epist.
3688. Vos quidem divites putatis felices, sed nescitis eorum miserias.
3689. Et quota pars haec eorum quae istos discruciant? si nossetis metus et curas, quibus obnoxii sunt, plane fugiendas vobis divitias existimaretis.
3690. Seneca in Herc. Oeteo.
3691. Et diis similes stulta cogitatio facit.
3692. Flamma simul libidinis ingreditur; ira, furor et superbia, divitiarum sequela. Chrys.
3693. Omnium oculis, odio, insidiis expositus, semper sollicitus, fortunae ludibrium.
3694. Hor. 2. 1. od. 10.
3695. Quid me felicem toties jactastis amici? Qui cecidit, stabili non fuit ille loco. Boeth.
3696. Ut postquam impinguati fuerint, devorentur.
3697. Hor. "Although a hundred thousand bushels of wheat may have been threshed in your granaries, your stomach will not contain more than mine."
3698. Cap. 6. de curat. graec. affect. rap. de providentia; quotiescunque divitiis affluentem hominem videmus, cumque pessimum, ne quaeso hunc beatissimum putemus, sed infelicem, censeamus, &c.
3699. Hor. 1. 2. Od. 9.
3700. Hor. lib. 2.
3701. Florid. lib. 4. Dives ille cibo interdicitur, et in omni copia sua cibum non accipit, cum interea totum ejus servitium hilare sit, atque epuletur.
3702. Epist. 115.
3703. Hor. et mihi curto Ire licet mulo vel si libet usque Tarentum.
3704. Brisonius.
3705. Si modum excesseris, suavissima sunt molesta.
3706. Et in cupidiis gulae, coquus et pueri illotis manibus ab exoneratione ventris omnia tractant,

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&c. Cardan. l. 8. cap. 46. de rerum varietate.

3707. Epist.

3708. Plin. lib. 57. cap. 6.

3709. Zonaras 3. annal.

3710. Plutarch. vit. ejus.

3711. Hor Ser. lib. 1. Sat. 2.

3712. Cap. 30. nullam vestem his induit.

3713. Ad generum Cereris sine caede et sanguine pauci descendunt reges, et sicca morte tyranni.

3714. "God shall deliver his soul from the power of the grave," Psal. xlix. 15.

3715. Contempl. Idiot. Cap. 37. divitiarum acquisitio magni laboris, possessio magni timoris, armissio magni doloris.

3716. Boethius de consol. phil. l. 3. "How contemptible stolid minds! They covet riches and titles, and when they have obtained these commodities of false weight and measures, then, and not before, they understand what is truly valuable."

3717. Austin in Ps. lxxvi. omnis Philosophiae magistra, ad coelum via.

3718. Bonaae mentis soror paupertas.

3719. Paedagoga pietatis sobria, pia mater, cultu simplex, habitu secreta, consilio benesuada. Apul.

3720. Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit, cur mihi vitio daretur, si fortuna divitias invidit? non aquilae, non, &c.

3721. Tully.

3722. Epist. 74. servus summe homo; servus sum, immo contubernalis, servus sum, at humilis amicus, immo conservus si cogitaveris.

3723. Epist. 66 et 90.

3724. Panormitan. rebus gestis Alph.

3725. Lib. 4. num. 218. quidam deprehensus quod sederet loco nobilium, mea nobilitas, ait, est circa caput, vestra declinat ad caudam.

3726. Tanto beatior es, quanto collectior.

3727. Non amoribus inservit, non appetit honores, et qualitercunque relictus satis habet, hominem se esse meminit, invidet nemini, neminem despicit, neminem miratur, sermonibus malignis non attendit aut alitur. Plinius.

3728. Politianus in Rustico.

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3729. Gyges regno Lydiae inflatus sciscitatum misit Apollinem an quis mortalium se felicior esset. Aglaium Areadum pauperrimum Apollo praetulit, qui terminos agri sui nunquam excesserat, rure suo contentus. Val. lib. 1. c. 7.
3730. Hor. haec est Vita solutorum misera ambitione, gravique.
3731. Amos. 6.
3732. Praefat. lib. 7. Odit naturam quod infra deos sit; irascitur diis quod quis illi antecedit.
3733. De ira cap. 31. lib. 3. Et si multum acceperit, injuriam putat plura non accepisse; non agit pro tribunatu gratias, sed queritur quod non sit ad praeturam perductus; neque haec grata, si desit consulatus.
3734. Lips. admir.
3735. Of some 90,000 inhabitants now.
3736. Read the story at large in John Fox, his Acts and Monuments.
3737. Hor. Sat. 2. ser. lib. 2.
3738. 5 Florent. hist. virtus quietem parat, quies otium, otium porro luxum generat, luxus interitum, a quo iterum ad saluberrimas, &c.
3739. Guicciard. in Hiponest nulla infelicitas subjectum esse legi naturae &c.
3740. Persius.
3741. Omnes divites qui coelo et terra frui possunt.
3742. Hor. lib. 1. epis. 12.
3743. Seneca epist. 15. panem et aquam natura desiderat, et haec qui habet, ipso cum Jove de felicitate contendat. Cibus simplex famem sedat, vestis tenuis frigus arcet. Senec. epist. 8.
3744. Boethius.
3745. Muffaes et alii.
3746. Brissonius.
3747. Psal. lxxxiv.
3748. Si recte philosophemini, quicquid aptam moderationem supergreditur, oneri potius quam usui est.
3749. Lib. 7. 16. Cereris munus et aquae poculum mortales quaerunt habere, et quorum saties nunquam est, luxus autem, sunt caetera, non epulae.
3750. Satis est dives qui pane non indiget; nimium potens qui servire non cogitur. Ambitiosa non est fames, &c.
3751. Euripides menalip. O fili, mediocres divitiae hominibus conveniunt, nimia vero moles perniciosa.

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3752. Hor.

3753. O noctes coenaeque deum.

3754. Per mille fraudes doctosque dolos ejicitur, apud sociam paupertatem ejusque cultores divertens in eorum sinu et tutela deliciatur.

3755. Lucan. "O protecting quality of a poor man's life, frugal means, gifts scarce yet understood by the gods themselves."

3756. Lip. miscell. ep. 40.

3757. Sat. 6. lib. 2.

3758. Hor. Sat. 4.

3759. Apuleius.

3760. Chytreus in Europae deliciis. Accipite cives Veneti quod est optimum in rebus humanis, res humans contemnere.

3761. Vah, vivere etiam nunc lubet, as Demea said, Adelph. Act. 4. Quam multis non egeo, quam multa non desidero, ut Socrates in pompa, ille in nundinis.

3762. Epictetus 77. cap. quo sum destinatus, et sequar alacriter.

3763. "Let whosoever covets it, occupy the highest pinnacle of fame, sweet tranquillity shall satisfy me."

3764. Puteanus ep. 62.

3765. Marullus. "The immortal Muses confer imperishable pride of origin."

3766. Hoc erit in votis, modus agri non ita parvus, Hortus ubi et tecto vicinus jugis aquae fons, et paulum sylvae, &c. Hor. Sat. 6. lib. 2. Ser.

3767. Hieronym.

3768. Seneca consil. ad Albinum c. 11. qui continet se intra naturae limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur.

3769. Hom. 12. pro his quae accepisti gratias age, noli indignare pro his quae non accepisti.

3770. Nat. Chytreus deliciis Europ. Gustonii in aedibus Hubianis in coenaculo e regione mensae. "If your table afford frugal fare with peace, seek not, in strife, to load it lavishly."

3771. Quid non habet melius pauper quam dives? vitam, valetudinem, cibum, somnum, libertatem, &c. Card.

3772. Martial. l. 10. epig. 47. read it out thyself in the author.

3773. Confess. lib. 6. Transiens per vicum quendam Mediolanensem, animadverti pauperem quendam mendicum, jam credo saturum, jocantem atque ridentem, et ingemui et locutus sum

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cum amicis qui mecum erant, &c.

3774. Et certe ille laetabatur, ego anxius; securus ille, ego trepidus. Et si percontaretur me quisquam an exultare mallet, an metuere, responderem, exultare: et si rursus interrogaret an ego talis essem, an qualis nunc sum, me ipsis curis confectum eligerem; sed perversitate, non veritate.

3775. Hor.

3776. Hor. ep. lib. 1.

3777. O si nunc morerer, inquit, quanta et qualia mihi imperfecta manerent: sed si mensibus decem vel octo super vixero, omnia redigam ad libellum, ab omni debito creditoque me explicabo; praetereunt interim menses decem, et octo, et cum illis anni, et adhuc restant plura quam prius; quid igitur speras. O insane, finem quem rebus tuis non inveneras in juventa, in senecta impositurum? O dementiam, quum ob curas et negotia tuo iudicio sis infelix, quid putas futuram quum plura supererint? Candan lib. 8. cap. 40. de rer. var.

3778. Plutarch.

3779. Lib. de natali. cap. 1.

3780. Apud Stobeum ser. 17.

3781. Hom. 12. in 2.

3782. Non in paupertate, sed in paupere (Senec.) non re, sed opinione labores.

3783. Vobiscus Aureliano, sed si populus famelicus inedia laboret, nec arma, leges, pudor, magistratus, coercere valent.

3784. One of the richest men in Rome.

3785. Serm. Quidam sunt qui pauperes esse volunt ita ut nihil illis desit, sic commendant ut nullam patiantur inopiam; sunt et alii mites, quamdiu dicitur et agitur ad eorum arbitrium, &c.

3786. Nemo paupertatem commendaret nisi pauper.

3787. Petronius Catalec.

3788. Ovid. "There is no space left on our bodies for a fresh stripe."

3789. Ovid.

3790. Plutarch. vit. Crassi.

3791. Lucan. lib. 9.

3792. An quum super fimo sedit Job, an eum omnia abstulit diabolus, &c. pecuniis privatus fiduciam deo habuit, omni thesauro preciosiorem.

3793. Haec videntes sponte philosophemini, nec insipientum affectibus agitemur.

3794. 1 Sam. i. 8.

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3795. James i. 2. "My brethren, count it an exceeding joy, when you fall into divers temptations."
3796. Afflictio dat intellectum; quos Deus diligit castigat. Deus optimum quemque aut mala valetudine aut luctu afficit. Seneca.
3797. Quam sordet mihi terra quum coelum intueor.
3798. Senec. de providentia cap. 2. Diis ita visum, dii melius norunt quid sit in commodum meum.
3799. Hom. Iliad. 4.
3800. Hom. 9. voluit urbem tyrannus evertere, et Deus non prohibuit; voluit captivos ducere, non impedivit; voluit ligare, concessit, &c.
3801. Psal. cxiii. De terra inopem, de stercore erigit pauperem.
3802. Micah. viii. 7.
3803. Preme, preme, ego cum Pindaro, [Greek: abaptistos eimi os phellos hyp' elma] immersibillis sum sicut suber super maris septum. Lipsius.
3804. Hic ure, hic seca, ut in aeternum parcas, Austin. Diis fruitur iratis, superat et crescit malis. Mutium ignis, Fabricium paupertas, Regulum tormenta, Socratem venenum superare non potuit.
3805. Hor. epist. 16. lib. 1.
3806. Hom. 5. Auferet pecunias? at habet in coelis: patria dejiciet? at in coelestem civitatem mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet, at iterum resurget; cum umbra pugnat qui cum justo pugnat.
3807. Leonides.
3808. Modo in pressura, in tentationibus, erit postea bonum tuum requies, aeternitas, immortalitas.
3809. Dabit Deus his quoque finem.
3810. Seneca.
3811. Nemo desperet meliora lapsus.
3812. Theocritus. "Hope on, Battus, tomorrow may bring better luck; while there's life there's hope."
3813. Ovid.
3814. Ovid.
3815. Thales.
3816. Lib. 7. Flor. hist. Omnium felicissimus, et locupletissimus, &c. incarceratus saepe adolescentiam periculo mortis habuit, sollicitudinis et discriminis plenam, &c.

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3817. Laetior successit securitas quae simul cum divitiis cohabitare nescit. Camden.
3818. Pecuniam perdidisti, fortassis illa te perderet manens. Seneca.
3819. Expeditior es ob pecuniarum jacturam. Fortuna opes auferre, non animum potest. Seneca.
3820. Hor. "Let us cast our jewels and gems, and useless gold, the cause of all vice, into the sea, since we truly repent of our sins."
3821. Jubet me posthac fortuna expeditius Philosophari.
3822. "I do not desire riches, nor that a price should be set upon me."
3823. In frag. Quirites, multa mihi pericula domi, militae multa adversa fuere, quorum alia toleravi, alia deorum auxilio repuli et virtute mea; nunquam animus negotio defuit, nec decretis labor; nullae res nec properae nec adversae ingenium mutabant.
3824. Qualis mundi stasis supra lunam semper serenus.
3825. Bona meus nullum tristioris fortunae recipit incursum, Val. lib. 4. c. 1. Qui nil potest sperare, desperet nihil.
3826. Hor.
3827. Aequam. memento rebus in arduis servare mentem, lib. 2. Od. 3.
3828. Epict. c. 18.
3829. Ter. Adel. act. 4. sc. 7.
3830. Unaquaeque res duas habet ansas, alternam quae teneri, alteram quae non potest; in manu nostra quam volumus accipere.
3831. Ter. And. Act. 4. sc. 6.
3832. Epictetus. Invitatus ad convivium, quae apponuntur comedis, non quaeris ultra; in mundo multa rogitas quae dii negant.
3833. Cap. 6. de providentia. Mortales cum sint rerum omnium indigi, ideo deus aliis divitias, aliis paupertatem distribuit, ut qui opibus pollent, materiam subministrent; qui vero inopes, exercitatas artibus manus admoveant.
3834. Si sint omnes equales, necesse est ut omnes fame pereant; quis aratro terram sulcaret, quis sementem faceret, quis plantas sereret, quis vinum exprimeret?
3835. Liv. lib. 1.
3836. Lib. 3. de cons.
3837. Seneca.
3838. Vide Isaacum Pontanum descript. Amsterdam. lib. 2. c. 22.
3839. Vide Ed. Pelham's book edit. 1630.
3840. Heautontim. Act. 1. Sc. 2.



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3841. Epist. 98. Omni fortuna valentior ipse animus, in utramque partem res suas ducit, beataeque ac miserae vitae sibi causa est.
3842. Fortuna quem nimium fovet stultum facil. Pub. Mimus.
3843. Seneca de beat. vit. cap. 14. miseri si deserantur ab ea, miseriores si obruantur.
3844. Plutarch, vit. ejus.
3845. Hor. epist. l. 1. ep. 18.
3846. Hor.
3847. Boeth. 2.
3848. Epist. lib. 3. vit. Paul. Ermit. Libet eos nunc interrogare qui domus marmoribus vestiunt, qui uno filo villarum ponunt precia, huic seni modo quid unquam defuit? vos gemma bibitis, ille concavis manibus naturae satisfacit; ille pauper paradisum capit, vos avaros gehenna suscipiet.
3849. "It matters little whether we are enslaved by men or things."
3850. Satur. l. 11. Alius libidini servit, alius ambitioni, omnes spei, omnes timori.
3851. Nat. lib. 3.
3852. Consol. l. 5.
3853. O generose, quid est vita nisi carcer animi!
3854. Herbastein.
3855. Vertomannus navig. l. 2. c. 4. Commercia in nundinis noctu hora secunda ob nimios qui saeviunt interdiu aestus exercent.
3856. Ubi verior contemplatio quam in solitudine? ubi studium solidius quam in quiete?
3857. Alex. ab Alex. gen. dier. lib. 1. cap. 2.
3858. In Ps. lxxvi. non ita laudatur Joseph cum frumenta distribueret, ac quum carcerem habitaret.
3859. Boethius.
3860. Philostratus in deliciis. Peregrini sunt imbres in terra et fluvii in mari Jupiter apud Aegyptos, sol apud omnes; hospes anima in corpore, luscina in aere, hirundo in domo, Ganymedes coelo, &c.
3861. Lib. 16. cap. 1. Nullam frugem habent potus ex imbre: Et hae gentes si vincantur, &c.
3862. Lib. 5. de legibus. Cumque cognatis careat et amicis, majorem apud deos et apud homines misericordiam meretur.
3863. Cardan, de consol. lib. 2.

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3864. Seneca.

3865. Benzo.

3866. Summo mane ululatum oriuntur, pectora percutientes, &c. miserabile spectaculum exhibentes. Ortelius in Graecia.

3867. Catullus.

3868. Virgil. "I live now, nor as yet relinquish society and life, but I shall resign them."

3869. Lucan. "Overcome by grief, and unable to endure it, she exclaimed, 'Not to be able to die through sorrow for thee were base.'"

3870. 3 Annal.

3871. "The colour suddenly fled her cheek, the distaff forsook her hand, the reel revolved, and with dishevelled locks she broke away, wailing as a woman."

3872. Virg. Aen. 10. "Transfix me, O Rutuli, if you have any piety: pierce me with your thousand arrows."

3873. Confess. l. 1.

3874. Juvenalis.

3875. Amator scortum vitae praeponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur praedam; morbos odimus et accersimus. Card.

3876. Seneca; quum nos sumus, mors non adest; cum vero mors adest, tum nos non sumus.

3877. Bernard. c. 3. med. nasci miserum, vivere poena, angustia mori.

3878. Plato Apol. Socratis. Sed jam hora est hinc abire, &c.

3879. Comedi ad satietatem, gravitas me offendit; parcius edi, non est expletum desiderium; venereas delicias sequor, hinc morbus, lassitudo, &c.

3880. Bern. c. 3. med. de tantilla laetitia, quanta tristitia; post tantam voluptatem quam gravis miseria?

3881. Est enim mors piorum felix transitus de labore ad refrigerium, de expectatione ad praemium, de agone ad bravium.

3882. Vaticanus vita ejus.

3883. Luc.

3884. Il. 9 Homer. "It is proper that, having indulged in becoming grief for one whole day, you should commit the dead to the sepulchre."

3885. Ovid.

3886. Consol. ad Apolon. non est libertate nostra positum non dolere, misericordiam abolet, &c.

3887. Ovid, 4 Trist.

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3888. Tacitus lib. 4.

3889. Lib. 9. cap. 9. de civitate Dei. Non quaero cum irascatur sed cur, nor utrum sit tristis sed unde, non utrum timeat sed quid timeat.

3890. Festus verbo minuitur. Luctui dies indicebatur cum liberi nascantur, cum frater abit, amicus ab hospite captivus domum redeat, puella desponsetur.

3891. Ob hanc causam mulieres ablegaram ne talia facerent; nos haec audientes erubuimus et destitimus a lachrymis.

3892. Lib. 1. class. 8. de Claris. Jurisconsultis Patavinis.

3893. 12. Innuptae puellae amictae viridibus pannis, &c.

3894. Lib. de consol.

3895. Praeceptis philosophiae confirmatus adversus omnem fortunae vim, et te consecrata in coelumque recepta, tanta affectus laetitia sum ac voluptate, quantam animo capere possum, ac exultare plane mihi videor, victorque de omni dolore et fortuna triumphare.

3896. Ut lignum uri natum, arista secari, sic homines mori.

3897. Boeth. lib. 2. met. 3.

3898. Boeth.

3899. Nic. Hensel. Breslagr. fol. 47.

3900. Twenty then present.

3901. To Magdalen, the daughter of Charles the Seventh of France. Obeunt noctesque diesque, &c.

3902. Assyriorum regio funditus deleta.

3903. Omnium quot unquam Sol aspexit urbium maxima.

3904. Ovid. "What of ancient Athens but the name remains?"

3905. Arcad. lib. 8.

3906. Praefat. Topogr. Constantinop.

3907. "Nor can its own structure preserve the solid globe."

3908. Epist. Tull. lib. 3.

3909. Quum tot oppidorum cadavera ante oculus projecta jacent.

3910. Hor. lib. 1. Od. 24.

3911. De remed. fortuit.

3912. Erubescere tanta tempestate quod ad unam anchoram stabas.

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3913. Vis aegrum, et morbidum, fitibundum--gaude potius quod his malis liberatus sit.
3914. Uxorem bonam aut invenisti, aut sic fecisti; si inveneris, aliam habere te posse ex hoc intelligamus: si feceris, bene speres, salvus est artifex.
3915. Stulti est compedes licet aureas amare.
3916. Hor.
3917. Hor. lib. 1. Od. 24.
3918. Virg. 4. Aen.
3919. Cap. 19. Si id studes ut uxor, amici, liberi perpetuo vivant, stultus es.
3920. Deos quos diligit juvenes rapit, Menan.
3921. Consol. ad Apol. Apollonius filius tuus in flore decessit, ante nos ad aeternitatem digressus, tanquam e convivio abiens, priusquam in errorem aliquem e temulentia incideret, quales in longa senecta accidere solent.
3922. Tom. 1. Tract. de luctu. Quid me mortuum miserum vocas, qui te sum multo felicior? aut quid acerbi mihi putas contigisse? an quia non sum malus senex, ut tu facie rugosus, incurvus, &c. O demens, quid tibi videtur in vita boni? nimirum amicitias, caenas, &c. Longe melius non esurire quam edere; non sitire, &c. Gaude potius quod morbos et febres effugerim, angorem animi, &c. Ejulatus quid prodest quid lachryimae, &c.
3923. Virgil.
3924. Hor.
3925. Chytrea deliciis Europae.
3926. Epist. 85.
3927. Sardus de mor. gen.
3928. Praemeditatione facilem reddere quemque casum. Plutarchus consolatione ad Apollonium. Assuefacere non casibus debemus. Tull. lib. 3. Tusculan. quaest.
3929. Cap. 8. Si ollam diligas, memento te ollam diligere, non perturbaberis ea confracta; si filium aut uxorem, memento hominem. a te diligi, &c.
3930. Seneca.
3931. Boeth, lib. 1. pros. 4.
3932. Qui invidiam ferre non potest, ferre contemptum cogitur.
3933. Ter. Heautont.
3934. Epictetus c. 14. Si labor objectus fuerit tolerantiae, convicium patientiae, &c. si ita consueveris, vitiis non obtemperabis.
3935. Ter. Phor.

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3936. Alciat Embl.

3937. Virg. Aen.

3938. "My breast was not conscious of this first wound, for I have endured still greater."

3939. Nat. Chytreus deliciis Europae, Felix civitas quae tempore pacis de bello cogitat.

3940. Occupat extremum scabies; mihi turpe relinqui est. Hor.

3941. Lipsius epist. quaest. l. 1. ep. 7.

3942. Lipsius epist. lib. I. epist. 7.

3943. Gloria comitem habet invidiam, pari onere premitur retinendo ac acquirendo.

3944. Quid aliud ambitiosus sibi parat quam ut probra ejus pateant? nemo vivens qui non habet in vita plura vituperatione quam laude digna; his malis non melius occurritur, quam si bene latueris.

3945. Et omnes fama per urbes garrula laudet.

3946. Sen. Her. fur.

3947. Hor. "I live like a king without any of these acquisitions."

3948. "But all my labour was unprofitable; for while death took off some of my friends, to others I remain unknown, or little liked, and these deceive me with false promises. Whilst I am canvassing one party, captivating another, making myself known to a third, my age increases, years glide away, I am put off, and now tired of the world, and surfeited with human worthlessness. I rest content."

3949. The right honourable Lady Francis Countess Dowager of Exeter. The Lord Berkley.

3950. Distichon ejus in militem Christianum e Graeco. Engraven on the tomb of Fr. Puccius the Florentine in Rome. Chytreus in deliciis.

3951. Paederatus in 300 Lacedaemoniorum numerum non electus risit, gratulari se dicens civitatem habere 300 cives se meliores.

3952. Kissing goes by favour.

3953. Aeneas Syl. de miser. curial. Dantur honores in curiis non secundum honores et virtutes, sed ut quisque ditior est atque potentior, eo magis honoratur.

3954. Sesellius lib. 2. de repub. Gallorum. Favore apud nos et gratia plerumque res agitur; et qui commodum aliquem nacti sunt intercessorem, aditum fere habent ad omnes praefecturas.

3955. "Slaves govern; asses are decked with trappings; horses are deprived of them."

3956. Imperitus periti munus occupat, et sic apud vulgus habetur. Ille profitetur mille coronatus, cum nec decem mercatur; alius e diverso mille dignus, vix decem consequi potest.

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3957. Epist. dedict. disput. Zeubbeo Bondemontio, et Cosmo Rucelαιο.
3958. Quum is qui regnat, et regnandi sit imperitus.
3959. Lib. 22. hist.
3960. Ministri locupletiores sunt iis quibus ministratur.
3961. Hor. lib. 2. Sat. 5. "Learn how to grow rich."
3962. Solomon Eccles. ix. 11.
3963. Sat. Menip.
3964. "O wretched virtue! you are therefore nothing but words, and I have all this time been looking upon you as a reality, while you are yourself the slave of fortune."
3965. Tale quid est apud Valent. Andream Apolog. manip. 5. apol. 39.
3966. Stella Fomahant immortalitatem dabit.
3967. Lib. de lib. propiis.
3968. Hor. "The muse forbids the praiseworthy man to die."
3969. Qui induit thoracem aut galeam, &c.
3970. Lib. 4. de guber. Dei. Quid est dignitas indigno nisi circulus aureus in naribus suis.
3971. In Lysandro.
3972. Ovid. Met.
3973. Magistratus virum indicat.
3974. Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur venositate jactantiae, ne altitudo muneris negligentiores efficiat.
3975. Aelian.
3976. Injuriarum remedium est oblivio.
3977. Mat. xviii. 22. Mat. v. 39.
3978. Rom. xii. 17.
3979. Si toleras injuriam, victor evadis; qui enim pecuniis privatus est, non est privatus victoria in hac philosophia.
3980. Dispeream nisi te ultus fuero: dispeream nisi ut me deinceps ames effecero.
3981. Joach. Camerarius Embl. 21. cent. 1.
3982. Heliodorus.
3983. Reipsa reperi nihil esse homini melius facilitate et clementia. Ter. Adolph.
3984. Ovid.

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3985. Camden in Glouc.

3986. Usque ad pectus ingressus est, aquam, &c. cymbam amplectens, sapientissime, rex ait, tua humilitas meam vicit superbiam, et sapientia triumphavit ineptiam; collum ascende quod contra te fatuus erexi, intrabis terram quam hodie fecit tuam benignitas, &c.

3987. Chrysostom, contumeliis affectus est et eas pertulit; opprobriis, nec ultus est; verberibus caesus, nec vicem reddidit.

3988. Rom. xii. 14.

3989. Pro.

3990. Contend not with a greater man, Pro.

3991. Occidere possunt.

3992. Non facile aut tutum in eum scribere qui potest proscribere.

3993. Arcana tacere, otium recte collocare, injuriam posse ferre, difficillimum.

3994. Psal. xlv.

3995. Rom. xii.

3996. Psa. xiii. 12.

3997. Nullus tam severe inimicum suum ulcisci potest, quam Deus solet miserorum oppressores.

3998. Arcturus in Plaut. "He adjudicates judgment again, and punishes with a still greater penalty."

3999. Hor. 3. od. 2.

4000. Wisd. xi. 6.

4001. Juvenal.

4002. Apud Christianos non qui patitur, sed qui facit injuriam miser est. Leo ser.

4003. Neque praecepisset Deus si grave fuisset; sed qua ratione potero? facile si coelum suspexeris; et ejus pulchritudine, et quod pollicetur Deus, &c.

4004. Valer. lib. 4. cap. 1.

4005. Ep. Q. frat.

4006. Camerarius, emb. 75. cen. 2.

4007. Pape, inquit: nullum animal tam pusillum quod non cupiat ulcisci.

4008. Quod tibi fieri non vis, alteri ne feceris.

4009. 1 Pet. ii.

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4010. Siquidem malorum proprium est inferre damna, et bonorum pedissequa est injuria.
4011. Alciat. emb.
4012. Naturam expellas furca licet usque recurret.
4013. By many indignities we come to dignities. Tibi subjcito quae fiunt aliis, furtum convitia, &c. Et in iis in te admissis non excandesces. Epictetus.
4014. Plutarch. quinquagies Catoni dies dicta ab inimicis.
4015. Lib. 18.
4016. Hoc scio pro certo quod si cum stercore certo, vinco seu vincor, semper ego macolor.
4017. Lib. 8. cap. 2.
4018. Obloquutus est, probrumque tibi intulit quispiam, sive vera is dixerit, sive falsa, maximam tibi coronam texueris si mansuete convitium tuleris. Chrys. in 6. cap. ad Rom. ser. 10.
4019. Tullius epist. Dolabella, tu forti sis animo; et tua moderatio, constantia, eorum infamet injuriam.
4020. Boethius consol. lib. 4. pros. 3.
4021. Amongst people in every climate.
4022. Ter. Phor.
4023. Camerar. emb. 61. cent. 3. "Why should you regard the harmless shafts of a vain-speaking tongue--does the exalted Diana care for the barking of a dog?"
4024. Lipsius elect. lib. 3. ult. Latrant me jaceo, ac taceo, &c.
4025. Catullus.
4026. The symbol of I. Kevenheder, a Carinthian baron, saith Sambucus.
4027. The symbol of Gonzaga, Duke of Mantua.
4028. Pers. sat. 1.
4029. Magni animi est injurias despicerere, Seneca de ira, cap. 31.
4030. Quid turpius quam sapientis vitam ex insipientis sermone pendere? Tullius 2. de finibus.
4031. Tua te conscientia salvare, in cubiculum ingredi, ubi secure requiescas. Minuit se quodammodo proba bonitas conscientiae secretum, Boethius, l. 1. pros. 4.
4032. Ringantur licet et maledicant; Palladium illud pectori opono, non moveri: consisto modestiae veluti sudi innitens, excipio et frango stultissimum impetum livoris. Putean. lib. 2. epist. 53.
4033. Mil. glor. Act. 3. Plautus.
4034. Bion said his father was a rogue, his mother a whore, to prevent obloquy, and to show that nought belonged to him but goods of the mind.



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4035. Lib. 2. ep. 25.
4036. Nosce teipsum.
4037. Contentus abi.
4038. Ne fidas opibus, neque parasitis, trahunt in praecipitium.
4039. Pace cum hominibus habe, bellum cum vitiis. Otho. 2. imperat. symb.
4040. Daemon te nunquam otiosum inveniatur. Hieron.
4041. Diu deliberandum quod statuendum est semel.
4042. Insipientis est dicere non putaram.
4043. Ames parentem, si equum, aliter feras; praestes parentibus pietatem, amicis dilectionem.
4044. Comprime linguam. Quid de quoque viro et cui dicas saepe caveto. Libentius audias quam loquaris; vive ut vivas.
4045. Epictetus: optime feceris si ea fugeris quae in alio reprehendis. Nemini dixeris quae nolis efferi.
4046. Fuge sussurones. Percontatorem fugito, &c.
4047. Sint sales sine vilitate. Sen.
4048. Sponde, presto noxa.
4049. Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidas Epicarmus.
4050. Tecum habita.
4051. Bis dat qui cito dat.
4052. Post est occasio calva.
4053. Nimia familiaritas parit contemptum.
4054. Mendacium servile vitium.
4055. Arcanum neque inscrutaberis ullius unquam, commissumque teges, Hor. lib. 1, ep. 19. Nec tua laudabis studia aut aliena reprendes. Hor. ep. lib. 18.
4056. Ne te quaesiveris extra.
4057. Stultum est timere, quod vitari non potest.
4058. De re amissa irreparabili ne doleas.
4059. Tant eris aliis quanti tibi fueris.
4060. Neminem esto laudes vel accuses.
4061. Nullius hospitis grata est mora longa.

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4062. Solonis lex apud. Aristotelem Gellius lib. 2. cap. 12.
4063. Nullum locum putes sine teste, semper adesse Deum cogita.
4064. Secreto amicos admone, lauda palam.
4065. Ut ameris amabilis esto. Eros et anteros gemelli Veneris, amatio et redamatio. Plat.
4066. Dum fata sinunt vivite laeti, Seneca.
4067. Id apprime in vita utile, ex aliis observare sibi quod ex usu siet. Ter.
4068. Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina flato.
4069. Nulla certior custodia innocentia: inexpugnabile munimentum munimento non egere.
4070. Unicuique suum onus intolerabile videtur.
4071. Livius.
4072. Ter. scen. 2. Adelphus.
4073. "Twas not the will but the way that was wanting."
4074. Plautus.
4075. Petronius Catul.
4076. Parmeno Caelestinae, Act. 8. Si stultita dolor esset, in nulla non domo ejulatus audires.
4077. Busbequius. Sands. lib. 1. fol. 89.
4078. Quis hodie beatior, quam cui licet stultum esse, et eorundam immunitatibus frui. Sat. Menip.
4079. Lib. Hist.
4080. Parvo viventes laboriosi, longaevi, suo contenti, ad centum annos vivunt.
4081. Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixi, ut immature pereat qui centenarius moriatur, &c.
4082. Victus eorum caseo et laete consistit, potus aqua et serum; pisces loco panis habent; ita multos annos saepe 250 absque medico et medicina vivunt.
4083. Lib. de 4. complex.
4084. Per mortes agunt experimenta et animas nostras negotiantur; et quod aliis exitiale hominem occidere iis impunitas summa. Plinius.
4085. Juven.
4086. Omnis morbus lethalis aut curabilis, in vitam definit aut in mortem. Utroque igitur modo medicina inutilis; si lethalis, curari non potest; si curabilis, non requirit medicum: natura expellet.
4087. In interpretationes politico-morales in 7 Aphorism. Hippoc. libros.

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4088. Praefat. de contrad. med.
4089. Opinio facit medicos: a fair gown, a velvet cap, the name of a doctor is all in all.
4090. Morbus alius pro alio curatur; aliud remedium pro alio.
4091. Contrarias proferunt sententias. Card.
4092. Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.
4093. Omnis aegrotus, propria culpa perit, sed nemo nisi medici beneficio restituitur. Agrippa.
4094. "How does the surgeon differ from the doctor? In this respect: one kills by drugs, the other by the hand; both only differ from the hangman in this way, they do slowly what he does in an instant."
4095. "Medicine cannot cure the knotty gout."
4096. Lib. 3. Crat. ep. Wincelao Raphaeno. Ausim dicere, tot pulsuum differentias, quae describuntur a Galeno, nec a quoquam intelligi, nec observari posse.
4097. Lib. 28. cap. 7. syntax, art. mirab. Mallem ego expertis credere solum, quam mere ratiocinantibus: neque satis laudare possum institutum Babylonicum, &c.
4098. Herod. Euterpe de Egyptiis. Apud eos singulorum morborum sunt singuli medici; alius curat oculos, alius dentes, alius caput, partes occultas alius.
4099. Cyrip. lib. 1. Velut vestium fractarum resarcinatores, &c.
4100. Chrys. hom.
4101. Prudens et pius medicus, morbum ante expellere satagit, cibus medicinalibus, quam puris medicinis.
4102. Cuicumque potest per alimenta restitui sanitas, frugiendus est penitus usus medicamentorum.
4103. Modestus et sapiens medicus, nunquam properabit ad pharmaciam, nisi cogente necessitate.
4104. Quicumque pharmacatur in juventute, deflebit in senectute.
4105. Hildish. spic. 2. de mel. fol. 276. Nulla est firme medicina purgans, quae non aliquam de viribus et partibus corporis depraedatur.
4106. Lib. 1. et Bart. lib. 8. cap. 12.
4107. De vict. acut. Omne purgans medicamentum, corpori purgato contrarium, &c. succos et spiritus abducit, substantiam corporis aufert.
4108. Hesiod. op.
4109. Heurnius praef. pra. med. Quot morborum sunt ideae, tot remediorum genera variis

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potentiis decorata.

4110. Penottus denar. med. Quaecunque regio producit simplicia, pro morbis regionis; crescit raro absynthium in Italia, quod ibi plerumque morbi calidi, sed cicuta, papaver, et herbae frigidae; apud nos Germanos et Polonos ubique provenit absynthium.

4111. Quum in villam venit, consideravit quae ibi crescebant medicamenta, simplicia frequentiora, et iis plerumque usus distillatis, et aliter, alimbacum ideo argenteum circumferens.

4112. Herbae medicis utiles omnium in Apulia feracissimae.

4113. Geog. ad quos magnus herbariorum numerus undique confluit. Sincerus Itiner. Gallia.

4114. Baldus mons prope Benacum herbilegis maxime notus.

4115. Qui se nihil effecisse arbitrantur, nisi Indiam, Aethiopiam, Arabiam, et ultra Garamantas a tribus mundi partibus exquisita remedia corradunt. Tutius saepe medetur rustica anus una, &c.

4116. Ep. lib. 8. Proximorum incuriosi longinqua sectamur, et ad ea cognoscenda iter ingredi et mare transmittersolemus; at quae sub oculis posita negligimus.

4117. Exotica rejecit, domesticis solum nos contentos esse voluit. Melch. Adamus vit. ejus.

4118. Instit, l. 1. cap. 8. sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.

4119. Quae caeca vi ac specifica qualitate morbos futuros arcent. lib. 1. cap. 10. Instit. Phar.

4120. Galen. lib. epar lupi epaticos curat.

4121. Stercus pecoris ad Epilepsiam, &c.

4122. Priestpintle, rocket.

4123. Sabina faetum educit.

4124. Wecker. Vide Oswaldum Crollium, lib. de internis rerum signaturis, de herbis particularibus parti cuique convenientibus.

4125. Idem Laurentius, c. 9.

4126. Dicor borago gaudia semper ago.

4127. Vino infusam hilaritatem facit.

4128. Odyss. A.

4129. Lib. 2. cap. 2. prax. med. mira vi laetitiam praebet et cor confirmat, vapores melancholicos purgat a spiritibus.

4130. Proprium est ejus animum hilarem reddere, concoctionem juvare, ccrebri obstructions resecare, sollicitudines fugare, sollicitas imaginationes tollere. Scorzonera.

4131. Non solum ad viperarum morsus, comitiales, vertiginosos; sed per se accommodata radix tristitiam discutit, hilaritatemque conciliat.

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4132. Bilem utramque detrahit, sanguinem purgat.
4133. Lib. 7. cap. 5. Laiet. occit. Indiae descrip. lib. 10. cap. 2.
4134. Heurnius, l. 2. consil. 185. Scoltzii consil. 77.
4135. Praef. denar. med. Omnes capitis dolores et phantasmata tollit; scias nullam herbam in terris huic comparandam viribus et bonitate nasci.
4136. Optimum medicamentum in ceteri cordis confortatione, et ad omnes qui tristantur, &c.
4137. Rondoletius. Elenum quod vim habet miram ad hilaritatem et multi pro secreto habent. Sckenkius observ. med. cen. 5. observ. 86.
4138. Afflictas mentes relevat, animi imaginationes et daemones expellit.
4139. Sckenkius, Mizaldus, Rhasis.
4140. Cratonis ep. vol. 1. Credat qui vult gemmas mirabilia efficere; mihi qui et ratione et experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum.
4141. L. de gemmis.
4142. Margaritae et corallum ad melancholiam praecipue valent.
4143. Margaritae et gemmae spiritus confortant et cor, melancholiam fugant.
4144. Praefat. ad lap. prec. lib. 2. sect. 2. de mat. med. Regum coronas ornant, digitos illustrent, supellectilem ditant, e fascino tuentur, morbis medentur, sanitatem conservant, mentem exhilarant, tristitiam pellunt.
4145. Encelius, l. 3. c. 4. Suspensus vel ebibitus tristitiae multum resistit, et cor recreat.
4146. Idem. cap. 5. et cap. 6. de Hyacintho et Topazio. Iram sedat et animi tristitiam pellit.
4147. Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit; insanos hac sanavi, et quum lapidem abjecerint, erupit iterum stultitia.
4148. Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos juvat.
4149. Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit.
4150. Albertus, Encelius, cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, jucundos.
4151. Valet contra phantasticas illusiones ex melancholia.
4152. Amentes sanat, tristitiam pellit, iram, &c.
4153. Valet ad fugandos timores et daemones, turbulenta somnia abigit, et nocturnos puerorum timores compescit.
4154. Somnia laeta facit argenteo annulo gestatus.

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4155. Atræ bili adversatur, omnium gemmarum pulcherrima, coeli colorem refert, animum ab errore liberat, mores in melius mutat.
4156. Longis moeroribus feliciter medetur, deliquiis, &c.
4157. Sec. 5. Memb. 1. Subs. 5.
4158. Gestamen lapidum et gemmarum maximum fert auxilium et juvamen; unde qui dites sunt gemmas secum ferre student.
4159. Margaritæ et uniones quæ a conchis et piscibus apud Persas et Indos, valde cordiales sunt, &c.
4160. Aurum lætitiæ general, non in corde, sed in arca virorum.
4161. Chaucer.
4162. Aurum non aurum. Noxium ob aquas rodentes.
4163. Ep. ad Monavium. Metallica omnia in universum quovismodo parata, nec tuto nec commode intra corpus sumi.
4164. In parag. Stultissimus pilus occipitis mei plus scit, quam omnes vestri doctores, et calceorum meorum annuli doctiores sunt quam vester Galenus et Avicenna, barba mea plus experta est quam vestrae omnes Academiae.
4165. Vide Ernestum Burgratium, edit. Franaker. 8vo. 1611. Crollius and others.
4166. Plus proficiet gutta mea, quam tot eorum drachmæ et uncia.
4167. Nonnulli huic supra modum indulgent, usum etsi non adeo magnum, non tamen abjiciendum censeo.
4168. Ausim dicere neminem medicum excellentem qui non in hac distillatione chymica sit versatus. Morbi chronici devinci citra metallica vix possint, aut ubi sanguis corrumpitur.
4169. Fraudes hominum et ingeniorum capturae, officinas invenere istas, in quibus sua cuique venalis promittitur vita; statim compositiones et mixturae inexplicabiles ex Arabia et India, ulceri parvo medicina a rubro mari importatur.
4170. Arnoldus Aphor. 15. Fallax medicus qui potens mederi simplicibus, composita dolose aut frustra quaerit.
4171. Lib. 1. sect. 1. cap. 8. Dum infinita medicamenta miscent, laudem sibi comparare student, et in hoc studio alter alterum superare conatur, dum quisque quo plura miscuerit, eo se doctiorem putet, inde fit ut suam prodant inscitiam, dum ostentant peritiam, et se ridiculos exhibeant, &c.
4172. Multo plus periculi a medicamento, quam a morbo, &c.
4173. Expedit. in Sinas, lib. 1. c. 5. Præcepta medici dant nostris diversa, in medendo non infelices, pharmacis utuntur simplicibus, herbis, radicibus, &c. tota eorum medicina nostræ herbariæ præceptis continetur, nullus ludus hujus artis, quisque privatus a quolibet magistro eruditur.

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4174. Lib. de Aqua.

4175. Opusc. de Dos.

4176. Subtil. cap. de scientiis.

4177. Quaercetan. pharmacop. restitut. cap. 2. Nobilissimum et utilissimum inventum summa cum necessitate adinventum et introductum.

4178. Cap. 25. Tetrabib. 4. ser. 2. Necessitas nunc cogit aliquando noxia quaerere remedia, et ex simplicibus compositas facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futuros usus, conservationem, &c.

4179. Cum simplicia non possunt neccessitas cogit ad composita.

4180. Lips. Epist.

4181. Theod. Podromus Amor. lib. 9.

4182. Sanguinem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, et animum exhilarat. Melancholicos humores per urinam educit, et cerebrum a crassis, aerumosis melancholiae fumis purgat, quibus addo dementes et furiosos vinculis retinendos plurimum juvat, et ad rationis usum ducit. Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quae frequentius ex iracundia demens, et impos animi dicenda tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei praestantissimo remedio, vini istius usus, indicatus a peregrino homine mendico, eleemosynam prae foribus dictae matronae implorante.

4183. Iis qui tristantur sine causa, et vitant amicorum societatem et tremunt corde.

4184. Modo non inflammetur melancholia, aut calidiore temperamento sint.

4185. Heurnius: datur in sero lactis, aut vino.

4186. Veratri modo expurgat cerebrum, roborat memoriam. Fuchsias.

4187. Crassos et biliosos humores per vomitum educit.

4188. Vomitum et menses cit. valet ad hydrop. &c.

4189. Materias atras educit.

4190. Ab arte ideo rejiciendum, ob periculum suffocationis.

4191. Cap. 16. magna vi educit, et molestia cum summa.

4192. Quondam terribile.

4193. Multi studiorum gratia ad providenda acrius quae commentabantur.

4194. Medetur comitialibus, melancholicis, podagricis; vetatur senibus, pueris, mollibus et effaeminatis.

4195. Collect. lib. 8. cap. 3. in affectionibus iis quae difficulter curantur, Helleborum damus.

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4196. Non sine summa cautio ne hoc remedio utemur; est enim validissimum, et quum vires Antimonii contemnit morbus, in auxilium evocatur, modo valide vires efflorescant.
4197. Aetias tetrab. cap. 1. ser. 2. Iis solum dari vult Helleborum album, qui secus spem non habent, non iis qui Syncopem timent, &c.
4198. Cum salute multorum.
4199. Cap. 12 de morbis cap.
4200. Nos facillime utimur nostro prepaerato Helleboro albo.
4201. In lib. 5. Dioscor. cap. 3. Omnibus opitulatur morbis, quos atrabilis excitavit comitialibus iisque presertim qui Hypochondriacas obtinent passiones.
4202. Andreas Gallus, Tridentinus medicus, salutem huic medicamento post Deum debet.
4203. Integrae sanitati brevi restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt.
4204. Qui melancholicus factus plane desipiebat, multaque stulte loquebatur, huic exhibitum 12. gr. stibium, quod paulo post atram bilem ex alvo eduxit (ut ego vidi, qui vocatus tanquam ad miraculum adfui testari possum,) et ramenta tanquam carnis dissecta in partes totum excrementum tanquam sanguinem nigerrimum repraesentabat.
4205. Antimonium venenum, non medicamentum.
4206. Cratonis ep. sect. vel ad Monavium ep. In utramque partem dignissimum medicamentum, si recte utentur, secus venenum.
4207. Maerores fugant; utilissime dantur melancholicis et quaternariis.
4208. Millies horum vires expertus sum.
4209. Sal nitrium, sal ammoniacum, Dracontii radix, doctamnum.
4210. Calet ordine secundo, siccatur primo, adversus omnia vitia atrae bilis valet, sanguinem mundat, spiritus illustrat, maerorem discutit herba mirifica.
4211. Cap. 4. lib. 2.
4212. Recentiores negant ora venarum resecare.
4213. An aloe aperiat ora venarum. lib. 9. cont. 3.
4214. Vapores abstergit a vitalibus partibus.
4215. Tract. 15. c. 6. Bonus Alexander, tantam lapide Arnteno confidentiam habuit, ut omnes melancholicas passiones ab eo curari posse crederet, et ego inde saepissime usus sum, et in ejus exhibitione nunquam fraudatus fui.
4216. Maurorum medici hoc lapide plerumque purgant melancholiam, &c.
4217. Quo ego saepe feliciter usus sum, et magno cum auxilio.



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4218. Si non hoc, nihil restat nisi Helleborus, et lapis Armenus. Consil. 184. Scoltzii.
4219. Multa corpora vidi gravissime hinc agitata, et stomacho multum obfuisse.
4220. Cum vidisset ab eo curari capras furentes, &c.
4221. Lib. 6. simpl. med.
4222. Pseudolo act. 4. scen. ult. helleboro hisce hominibus opus est.
4223. Hor.
4224. In Satyr.
4225. Crato consil. 16. l. 2. Etsi multi magni viri probent, in bonam partem accipiant medici, non probem.
4226. Vescuntur veratro coturnices quod hominibus toxicum est.
4227. Lib. 23. c. 7. 12. 14.
4228. De var. hist.
4229. Corpus incolume reddit, et juvenile efficit.
4230. Veteres non sine causa usi sunt: Difficilis ex Helleboro purgatio, et terroris plena, sed robustis datur tamen, &c.
4231. Innocens medicamentum, modo rite paretur.
4232. Absit jactantia, ego primus praeberere caepi, &c.
4233. In Catart. Ex una sola evacuatione furor cessavit et quietus inde vixit. Tale exemplum apud Skenkium et apud Scoltzium, ep. 231. P. Monavius se stolidum curasse jactat hoc epoto tribus aut quatuor vicibus.
4234. Ultimum refugium, extremum medicamentum, quod caetera omnia claudit, quaecunque caeteris laxativis pelli non possunt ad hunc pertinent; si non huic, nulli cedunt.
4235. Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo prorsus incommodo, &c.
4236. Pharmacop. Optimum est ad maniam et omnes melancholicos affactus, tum intra assumptum, tum extra, secus capiti cum linteolis in eo madefactis tepide admotum.
4237. Epist. Math. lib. 3. Tales Syrupi nocentissimi et omnibus modis extirpandi.
4238. Purgantia censebant medicamenta, non unum humorem attrahere, sed quemcunque attigerint in suam naturam convertere.
4239. Religantur omnes exsiccantes medicinae, ut Aloe, Hiera, pilulae quaecunque.
4240. Contra eos qui lingua vulgari et vernacula remedia et medicamenta praescribunt, et quibusvis communia faciunt.

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4241. Quis, quantum, quando.
4242. Fernelius, lib. 2. cap. 19.
4243. Renodeus, lib. 5. cap. 21. de his Mercurialis lib. 3. de composit. med. cap. 24. Heurnius, lib. 1. prax. med. Wecker, &c.
4244. Cont. lib. 1. c. 9, festines ad impinguationem, et cum impinguantur, removetur malum.
4245. Beneficium ventris.
4246. Si ex primario cerebri affectu melancholici evaserint, sanguinis detractio non indigent, nisi ob alias causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus, &c.
4247. Competit iis phlebotomia frontis.
4248. Si sanguis abundet, quod scitur ex venarum repletionem, victus ratione praecedente, risu aegri, aetate et aliis. Tundatur mediana; et si sanguis apparet clarus et ruber, supprimatur; aut si yere, si niger aut crassus permittatur fluere pro viribus aegri, dein post 8. vel. 12. diem aperiatur cephalica partis magis affectae, et vena frontis, aut sanguis provocetur setis per nares, &c.
4249. Si quibus consuetudine suae suppressae sunt menses, &c. talo secare oportet, aut vena frontis si sanguis peccet cerebro.
4250. Nisi ortum ducat a sanguine, ne morbus inde augeatur; phlebotomia refrigerat et exiceat, nisi corpus sit valde sanguineum, rubicundum.
4251. Cum sanguinem detrahere oportet, deliberatione indiget. Areteus, lib. 7. c. 5.
4252. A lenioribus auspicandum. (Valescus, Fiso, Bruel) rariusque medicamentis purgantibus utendum, ni sit opus.
4253. Quia corpus exiccant, morbum augent.
4254. Guianerius Tract. 15. c. 6.
4255. Piso.
4256. Rhasis, saepe valent ex Helleboro.
4257. Lib. 7. Exigius medicamentis morbus non obsequitur.
4258. Modo caute detur et robustis.
4259. Consil. 10. l. 1.
4260. Plin. l. 31. c. 6. Navigationes ob vomitionem prosunt plurimis morbis capitis, et omnibus ob quae Helleborum bibitur. Idem Dioscorides, lib. 5. cap. 13. Avicenna tertia imprimis.
4261. Nunquam dedimus, quin ex una aut altera assumptione, Deo juvante, fuerint ad salutem restituti.
4262. Lib. 2. Inter composita purgantia melancholiam.
4263. Longo experimento a se observatum esse, melancholicos sine offensa egregie curandos

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valere. Idem responsione ad Aubertum, veratrum nigrum, alias timidum et periculosum vini spiritu etiam et olco commodum sic usui redditur ut etiam pueris tuto administrari possit.

4264. Certum est hujus herbae virtutem maximam et mirabilem esse, parumque distare a balsamo. Et qui norit eo recte uti, plus habet artis quam tota scribentium cohors aut omnes doctores in Germania.

4265. Quo feliciter usus sum.

4266. Hoc posito quod aliae medicina non valeant, ista tunc Dei misericordia valebit, et est medicina coronata, quae secretissime tenentur.

4267. Lib. de artif. med.

4268. Sect. 3. Optimum remedium aqua composita Savanarolae.

4269. Sckenkius, observ. 31.

4270. Donatus ab Altomari, cap. 7. Tester Deum, me multos melancholicos hujus solius syrapi usu curasse, facta prius purgatione.

4271. Centum ova et unum, quolibet mane sumant ova sorbilia, cum sequenti pulvere supra ovum aspersa, et contineant quousque assumpserint centum et unum, maniacis et melancholicis utilissimum remedium.

4272. Quercetan, cap. 4. Phar. Oswaldus Crollius.

4273. Cap. 1. Licet tota Galenistarum schola, mineralia non sine impio et ingrato fastu a sua practica detestentur; tamen in gravioribus morbis omni vegetabilium derelicto subsidio, ad mineralia confugiunt, licet ea temere, ignaviter, et inutiliter usurpent. Ad finem libri.

4274. Veteres maledictis incessit, vincit, et contra omnem antiquitatem coronatur, ipseque a se victor declaratur. Gal. lib. 1. meth. c. 2.

4275. Codronchus de sale absynthii.

4276. Idem Paracelsus in medicina, quod Lutherus in Theologia.

4277. Disput. in eundem, parte 1. Magus ebrius, illiteratus, daemonem praeceptorem habuit, daemones familiares, & c.

4278. Master D. Lapworth.

4279. Ant. Philos. cap. de melan. frictio vertice, &c.

4280. Aqua fortissima purgans os, nares, quam non vult auro vendere.

4281. Mercurialis consil. 6. et 30. haemorrhoidum et mensium provocatio juvat, modo ex eorum suppressione ortum habuerit.

4282. Laurentius, Bruel, &c.

4283. P. Bayerus, l. 2. cap. 13. naribus, &c.

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4284. Cucurbitulae siccae, et fontanellae crure sinistro.
4285. Hildesheim spicel. 2. Vapores a cerebro trahendi sunt frictionibus universi, cucurbitulis siccis, humeris ac dorso affixis, circa pedes et crura.
4286. Fontanellam aperi juxta occipitum, aut brachium.
4287. Baleni, ligaturae, frictiones, &c.
4288. Canterium fiat sutura coronali, diu fluere permittantur loca ulcerosa. Trepano etiam cranii densitas imminui poterit, ut vaporibus fuliginosis exitus pateat.
4289. Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genu.
4290. Fiant duo aut tria cauteria, cum ossis perforatione.
4291. Vidi Romae melancholicum qui adhibitis multis remediis, sanari non poterat; sed cum cranium gladio fractum esset, optime sanatus est.
4292. Et alterum vidi melancholicum, qui ex alto cadens non sine astantium admiratione, liberatus est.
4293. Radatur caput et fiat cauterium in capite; procul dubio ista faciunt ad fumorum exhalationem; vidi melancholicum a fortuna gladio vulneratum, et cranium fractum, quam diu vulnus apertum, curatus optime; at cum vulnus sanatum, reversa est mania.
4294. Usque ad duram matrem trepanari feci, et per mensam aperte stetit.
4295. Cordis ratio semper habenda quod cerebro compatitur, et sese invicem officiunt.
4296. Aphor. 38. Medicina Theriacalis praecaeteris eligenda.
4297. Galen, de temp. lib. 3. c. 3. moderate vinum sumptum, acuit ingenium.
4298. Tardos aliter et tristes thuris in modum exhalare facit.
4299. Hilaritatem ut oleum flammam excitat.
4300. Viribus retinendis cardiacum eximium, nutriendo corpori ailimentum optimum, aetatem floridam facit, calorem innatum fovet, concoctionem juvat, stomachum roborat, excrementis viam parat, urinam movet, somnum conciliat, venena frigidus flatus dissipat, crassos humores attenuat, coquit, discutit, &c.
4301. Hor. lib. 2. od. 11. "Bacchus dissipates corroding cares."
4302. Odyss. A.
4303. Pausanias.
4304. Siracides, 31. 28.
4305. Legitur et prisci Catonis. Saepe mero caluisse virtus.
4306. In pocula et aleam se praecipitavit, et iis fere tempus traduxit, ut aegram crapula mentem

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levaret, et conditionis praesentis cogitationes quibus agitabatur sobrius vitaret.

4307. So did the Athenians of old, as Suidas relates, and so do the Germans at this day.

4308. Lib. 6. cap. 23. et 24. de rerum proprietat.

4309. Esther, i. 8.

4310. Tract. 1. cont. 1. 1. Non est res laudabilior eo, vel cura melior; qui melancholicus, utatur societate hominum et biberia; et qui potest sustinere usum vini, non indiget alia medicina, quod eo sunt omnia ad usum necessaria hujus passionis.

4311. Tum quod sequatur inde sudor, vomitio, urina, a quibus superfluitates a corpore removentur et remanet corpus mundum.

4312. Hor.

4313. Lib. 15. 2. noct. Alt. Vigorem animi moderate vini usu tueamur, et calefacto simul, refotoque animo si quid in eo vel frigidae tristitiae, vel torpentis verecundiae fuerit, diluamus.

4314. Hor. 1. 1. od. 27.

4315. Od. 7. lib. 1. 26. Nam praestat ebrium me quam mortuum jacere.

4316. Ephes. v. 18. ser. 19. in cap. 5.

4317. Lib. 14. 5. Nihil perniciosus viribus si modus absit, venenum.

4318. Theocritus idyl. 13. vino dari laetitiam et dolorem.

4319. Renodeus.

4320. Mercurialis consil. 25. Vinum frigidis optimum, et pessimum ferina melancholia.

4321. Fernelius consil. 44 et 45, vinum prohibet assiduum, et aromata.

4322. Modo jecur non incendatur.

4323. Per 24 horas sensum doloris omnem tollit, et ridere facit.

4324. Hildesheim, spicel. 2.

4325. Alkermes, omnia vitalia viscera mire confortat.

4326. Contra omnes melancholicos affectus confert, ac certum est ipsius usu omnes cordis et corporis vires mirum in modum refici.

4327. Succinum vero albissimum confortat ventriculum, statum discutit, urinam movet, &c.

4328. Gartias ab Horto aromatum lib. 1. cap. 15. adversus omnes morbos melancholicos conduit, et venenum. Ego (inquit) utor in morbis melancholicis, &c. et deploratos hujus usu ad pristinam sanitatem restitui. See more in Bauhinas' book de lap. Bezoar c. 45.

4329. Edit. 1617. Monspelii electuarium fit preciocissimum Alchem. &c.

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4330. Nihil morbum hunc aeque exasperat, ac alimentorum vel calidiorum usus. Alchermes ideo suspectus, et quod semel moneam, caute adhibenda calida medicamenta.
4331. Skenkius I. I. Observat. de Mania, ad mentis alienationem, et desipientiam vitio cerebri obortam, in manuscripto codice Germanico, tale medicamentum reperi.
4332. Caput arietis nondum experti venerem, uno ictu amputatum, cornibus tantum demotis, integrum cum lana et pelle bene elixabis, tum aperto cerebrum eximes, et addens aromata, &c.
4333. Cinis testudinis ustus, et vino potus melancholiam curat, et rasura cornu Rhinocerotis, &c. Skenkius.
4334. Instat in matrice, quod sursum et deorsum ad odoris sensum praecipitatur.
4335. Viscount St. Alban's.
4336. Ex decocto florum nymphaeae, lactuae, violarum, chamomilae, alibae, capitis vervecum, &c.
4337. Inter auxilia multa adhibita, duo visa sunt remedium adferre, usus seri caprini cum extracto Hellebori, et irrigatio ex lacte Nymphaeae, violarum, &c. suturae coronali adhibita; his remediis sanitate pristinam adeptus est.
4338. Confert et pulmo arietis, calidus agnus per dorsum divisus, exenteratus, admotus sincipiti.
4339. Semina cumini, rutae, dauci anethi cocta.
4340. Lib. 3. de locis affect.
4341. Tetrab. 2. ser. 1. cap. 10.
4342. Cap. de mel. collectum die vener. hora Jovis cum ad Energiam venit c. 1. ad plenilunium Julii, inde gesta et collo appensa hunc affectum apprime juvat et fanaticos spiritus expellit.
4343. L. de proprietat. animal. ovis a lupo correptae pellem non esse pro indumenta corporis usurpandam, cordis enim palpitationem excitat, &c.
4344. Mart.
4345. Phar. lib. 1. cap. 12.
4346. Aetius cap. 31. Tet. 3. ser. 4.
4347. Dioscorides, Ulysses Alderovandus de aranea.
4348. Mistress Dorothy Burton, she died, 1629.
4349. Solo somno curata est citra medici auxilium, fol. 154.
4350. Bellonius observat. l. 3. c. 15. lassitudinem et labores animi tollunt; inde Garcias ab Horto, lib. 1. cap. 4. simp. med.
4351. Absynthium somnos allicit olfactu.
4352. Read Lemnius lib. her. bib. cap. 2. of Mandrake.

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4353. Hyoscyamus sub cervicali viridis.

4354. Plantum pedis inungere pinguedine gliris dicunt efficacissimum, et quod vix credi potest, dentes inunctos ex sorditie aurium canis somnum profundum conciliare, &c. Cardan de rerum varietat.

4355. Veni mecum lib.

4356. Aut si quid incautius exciderit aut, &c.

4357. Nam qua parte pavor simul est pudor additus illi. Staius.

4358. Olysiptonensis medicus; pudor aut juvat aut laedit.

4359. De mentis alienat.

4360. M. Doctor Ashworth.

4361. Facies nonnullis maxime calet rubetque si se paululum exercuerint; nonnullis quiescentibus idem accidit, faeminis praesertim; causa quicquid fervidum aut halituosum sanguinem facit.

4362. Interim faciei prospiciendum ut ipsa refrigeretur; utrumque praestabit frequens potio ex aqua rosarum, violarum, nenupharis, &c.

4363. Ad faciei ruborem aqua spermatis ranarum.

4364. Recta utantur in aestate floribus Cichorii sacchoro conditis vel saccharo rosaceo, &c.

4365. Solo usu decocti Cichorii.

4366. Utile imprimis noctu faciem illinire sanguine leporino, et mane aqua fragrorum vel aqua floribus verbasci cum succo limonum distillato abluere.

4367. Utile rubenti faciei caseum recentem imponere.

4368. Consil. 22 lib. unico vini haustu sit contentus.

4369. Idem consil. 283. Scoltzii laudatur conditus rosae caninae fructus ante prandium et caenam ad magnitudinem castaneae. Decoctum radium Sonchi, si ante cibum sumatur, valet plurimum.

4370. Cucurbit, ad scapulas apposite.

4371. Piso.

4372. Mediana prae caeteris.

4373. Succu melancholici malitia a sanguinis bonitate corrigitur.

4374. Perseverante malo ex quacunque parto sanguinis detrahi debet.

4375. Observat. fol. 154. curarus ex vulnere in crure ob cruorem arnisum.

4376. Studium sit omne ut melancholicus impinguetur: ex quo enim pingues et carnosus, illico

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sani sunt.

4377. Hildesheim spicel. 2. Inter calida radix petrofelini, apii, feniculi; Inter frigida emulsio seminis melonum cum sero caprino quod est commune vehiculum.

4378. Hoc unum praemoneo domine ut sis diligens circa victum, sine quo cetera remedia frustra adhibentur.

4379. Laurentius cap. 15. evulsionis gratia venam internam alterius brachii secamus.

4380. Si pertinax morbus, venam fronte secabis. Bruell.

4381. Ego maximam curam stomacho delegabo. Octa. Horatianus lib. 2. c. 7.

4382. Citius et efficacius suas vires exercet quam solent decocta ac diluta in quantitate multa, et magna cum assumentium molestia desumpta. Flatus hic sal efficaciter dissipat, urinam movet, humores crassos abstergit, stomachum egregie confortat, cruditatem, nauseam, appetentiam mirum in modum renovat, &c.

4383. Piso, Altomarus, Laurentius c. 15.

4384. His utendum saepius iteratis: a vehementioribus semper abstinendum ne ventrem exasperent.

4385. Lib. 2. cap. 1. Quoniam caliditate conjuncta est siccitas quae malum auget.

4386. quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructionem aliaque symptomata augebit.

4387. Ventriculus plerumque frigidus, epar calidum; quomodo ergo ventriculum calefaciet, vel refrigerabit hepar sine alterius maximo detrimento?

4388. Significatum per literas, incredibilem utilitatem ex decocto Chinae, et Sassafras percepisse.

4389. Tumorem splenis incurabilem sola capparum curavit, cibo tali aegritudine aptissimo: Soloque usu aquae, in qua faber ferrarius saepe candens ferrum extinxerat, &c.

4390. Animalia quae apud hos fabros educantur, exiguos habent lienes.

4391. L. 1. cap 17.

4392. Continuum ejus usus semper felicem in aegris finem est assequutus.

4393. Si Hemorroides fluxerint, nullum praestantius esset remedium, quaeanguifugis admotis provocari poterunt. observat. lib. 1. pro hypoc. legulcio.

4394. Aliis apertio haec in hoc morbo videtur utilissima; mihi non admodum probatur, quia sanguinem tenuem attrahit et crassum relinquit.

4395. Lib. 2. cap. 13. omnes melancholici debent omittere urinam provocantia, quoniam per ea educitur subtile, et remanet crassum.

4396. Ego experientia probavi, multos Hypochondriacos solo usu Clysterum fuisse sanatos.



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4397. In eradicare optimum, ventriculum aretius alligari.
4398. drachms j. Theriacae, Vere praesertim et aestate.
4399. Cons. 12. l. 1.
4400. Cap. 33.
4401. Trincavellius consil. 15. cerotum pro sene melancholico ad jecur optimum.
4402. Emplastra pro splene. Fernel. consil. 45.
4403. Dropax e pice navali, et oleo rutuceo affigatur ventriculo, et toti metaphreni.
4404. Cauteria cruribus inusta.
4405. Fontanellae sint in utroque crure.
4406. Lib. 1. c. 17.
4407. De mentis alienat. c. 3. flatus egregie discutunt materiamque evocant.
4408. Gavendum hic diligenter a, multum, calefacientibus, atque exsiccantibus, sive alimenta fuerint haec, sive medicamenta: nonnulli enim ut ventositates et rugitus conpescant, hujusmodi utentes medicamentis, plurimum peccant, morbum sit augentes: debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumstantiarum, vel ut patiens inclinatur ad cal. et frigid.
4409. Cap. 5 lib. 7.
4410. Piso Bruel. mire flatus resolvit.
4411. Lib. 1. c. 17. nonnullos praetensione ventris deploratos illico restitutos bis videmus.
4412. Velut incantamentum quoddam ex flatuoso spiritu, dolorem ortum levant.
4413. Terebinthinam Cypriam habeant familiarem, ad quantitatem deglutiant nucis parvae, tribus horis ante prandium vel coenam, ter singulis septimanis prout expedire videbitur; nam praeterquam quod alvum mollem efficit, obstructions aperit, ventriculum purgat, urinam provocat hepar mundificat.