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A LETTER TO A FRIEND UPON THE OCCASION OF THE
DEATH OF AN INTIMATE FRIEND, TOGETHER WITH
CHRISTIAN MORALS: BY SIR THOMAS BROWNE, PHY-
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A LETTER TO A FRIEND, UPON THE OCCASION OF THE DEATH OF HIS INTIMATE FRIEND

GIVE ME LEAVE TO WONDER THAT NEWS OF THIS nature should have such heavy wings that you should hear so little concerning your dearest friend, and that I must make that unwilling repetition to tell you, '*ad portam rigidos calces extendit*,' that he is dead & buried, and by this time no puny among the mighty nations of the dead; for though he left this world not very many days past, yet every hour you know largely addeth unto that dark society; & considering the incessant mortality of mankind, you cannot conceive there dieth in the whole earth so few as a thousand an hour. *¶* ALTHOUGH at this distance you had no early account or particular of his death, yet your affection may cease to wonder that you had not some secret sense or intimation thereof by dreams, thoughtful whisperings, mercurisms, airy nuncios or sympathetic insinuations, which many seem to have had at the death of their dearest friends: for since we find in that famous story, that spirits themselves were fain to tell their fellows at a distance that the great Antonio was dead, we have a sufficient excuse for our ignorance in such particulars, & must rest content with the common road, and Appian way of knowledge by information. Though the uncertainty of the end of this world hath confounded all human predictions; yet they who shall live to see the Sun & Moon darkened, & the stars to fall from Heaven, will hardly be deceived in the advent of the last day; & therefore strange it is, that the common fallacy of consumptive persons who feel not themselves dying, & therefore still hope to live, should also reach their friends in perfect health and judgement; that you should be so little acquainted with Plautus's sick complexion, or that almost an Hippocratical face should not alarm you to higher fears, or rather despair, of his continuation in such an emaciated state, wherein medical predictions fail not, assometimes in acute diseases, and wherein 'tis as dangerous to be sentenced by a physician as a judge. *¶* UPON my first visit I was bold to tell them who had not let fall all hopes of his recovery, that in my sad opinion he was not like to behold a grasshopper, much less to pluck another fig; and in no long time after

seemed to discover that odd mortal symptom in him not mentioned by Hippocrates, that is, to lose his own face, and look like some of his near relations; for he maintained not his proper countenance, but looked like his uncle, the lines of whose face lay deep and invisible in his healthful visage before: for as from our beginning we run through variety of looks, before we come to consistent and settled faces; so before our end, by sick and languishing alterations, we put on new visages: and in our retreat to earth, may fall upon such looks which from community of seminal originals were before latent in us. ¶ HE was fruitlessly put in hope of advantage by change of air, & imbibing the pure aërial nitre of these parts; and therefore, being so far spent, he quickly found Sardinia in Tivoli, & the most healthful air of little effect, where death had set her broad arrow, for he lived not unto the middle of May, and confirmed the observation of Hippocrates of that mortal time of the year when the leaves of the fig-tree resemble a daw's claw. He is happily seated who lives in places whose air, earth, and water, promote not the infirmities of his weaker parts, or is early removed into regions that correct them. He that is tabidly inclined, were unwise to pass his days in Portugal: cholical persons will find little comfort in Austria or Vienna: he that is weak-legged must not be in love with Rome, nor an infirm head with Venice or Paris. Death hath not onely particular stars in Heaven, but malevolent places on earth, which single out our infirmities, and strike at our weaker parts; in which concern, passager and migrant birds have the great advantages, who are naturally constituted for distant habitations, whom no seas nor places limit, but in their appointed seasons will visit us from Greenland and Mount Atlas, & as some think, even from the Antipodes. ¶ THOUGH we could not have his life, yet we missed not our desires in his soft departure, which was scarce an expiration; & his end not unlike his beginning, when the salient point scarce affords a sensible motion, and his departure so like unto sleep, that he scarce needed the civil ceremony of closing his eyes; contrary unto the common way, wherein death draws up, sleep lets fall the eyelids. With what strife and pains we came into the world we know not; but 'tis commonly no easy matter to get out of it: yet if it could be made out, that such who have easy nativities have commonly hard

deaths, and contrarily; his departure was so easy, that we might justly suspect his birth was of another nature, & that some Juno sat cross-legged at his nativity. *✍* BESIDES his soft death, the incurable state of his disease might somewhat extenuate your sorrow, who know that monsters but seldom happen, miracles more rarely in physick. *Angelus Victorius* gives a serious account of a consumptive, hectic, phthisical woman, who was suddenly cured by the intercession of Ignatius. We read not of any in Scripture who in this case applied unto our Saviour, though some may be contained in that large expression, that he went about Galilee healing all manner of sickness and all manner of diseases. Amulets, spells, sigils, and incantations, practised in other diseases, are seldom pretended in this; and we find no sigil in the Archidoxis of Paracelsus to cure an extreme consumption or marasmus, which if other diseases fail, will put a period unto long livers, and at last makes dust of all. And therefore the Stoicks could not but think that the fiery principle would wear out all the rest, and at last make an end of the world, which notwithstanding without such a lingering period the Creator may affect at his pleasure: and to make an end of all things on earth, & our planetical system of the world, he need but put out the Sun. *✍* I WAS not so curious to entitle the stars unto any concern of his death, yet could not but take notice that he died when the Moon was in motion from the meridian; at which time an old Italian long ago would persuade me that the greatest part of men died; but herein I confess I could never satisfy my curiosity; although from the time of tides in places upon or near the sea, there may be considerable deductions; & Pliny hath an odd & remarkable passage concerning the death of men and animals upon the recess or ebb of the sea. However, certain it is, he died in the dead and deep part of the night, when Nox might be most apprehensibly said to be the daughter of Chaos, the mother of sleep and death, according to old genealogy; and so went out of this world about that hour when our blessed Saviour entered it, and about what time many conceive he will return again unto it. Cardan hath a peculiar & no hard observation from a man's hand to know whether he was born in the day or night, which I confess holdeth in my own. And Scaliger to that purpose hath another from the tip of the ear: most men

are begotten in the night, animals in the day; but whether more persons have been born in the night or day, were a curiosity undecidable, though more have perished by violent deaths in the day; yet in natural dissolutions both times may hold an indifferency, at least but contingent inequality. The whole course of time runs out in the nativity and death of things; which whether they happen by succession or coincidence, are best computed by the natural, not artificial day. ¶ THAT Charles the Fifth was crowned upon the day of his nativity, it being in his own power so to order it, makes no singular animadversion: but that he should also take King Francis prisoner upon that day, was an unexpected coincidence which made the same remarkable. Antipater, who had an anniversary feast every year upon his birthday, needed no astrological revolution to know what day he should die on. When the fixed stars have made a revolution unto the points from whence they first set out, some of the ancients thought the world would have an end; which was a kind of dying upon the day of its nativity. Now the disease prevailing and swiftly advancing about the time of his nativity, some were of opinion that he would leave the world on the day he entered into it; but this being a lingering disease, and creeping softly on, nothing critical was found or expected, & he died not before fifteen days after. Nothing is more common with infants than to die on the day of their nativity, to behold the worldly hours, and but the fractions thereof; & even to perish before their nativity in the hidden world of the womb, & before their good angel is conceived to undertake them. But in persons who outlive many years & when there are no less than three hundred & sixty-five days to determine their lives in every year; that the first day should make the last, that the tail of the snake should return into its mouth precisely at that time, & they should wind up upon the day of their nativity, is indeed a remarkable coincidence, which, though astrology hath taken witty pains to salve, yet hath it been very wary in making predictions of it. ¶ IN this consumptive condition and remarkable extenuation, he came to be almost half himself, and left a great part behind him, which he carried not to the grave. And though that story of Duke John Ernestus Mansfield be not so easily swallowed, that at his death his heart was found not to be so big as a nut; yet if the bones of a good skele-

ton weigh little more than twenty pounds, his inwards & flesh remaining could make no bouffage, but a light bit for the grave. I never more lively beheld the starved characters of Dante in any living face; an *aruspex* might have read a lecture upon him without exenteration, his flesh being so consumed, that he might, in a manner, have discerned his bowels without opening of him; so that to be carried, *sexta cervice*, to the grave, was but a civil unnecessary; & the complements of the coffin might outweigh the subject of it. ¶ *OMNIBONUS FERRARIUS* in mortal dysenteries of children looks for a spot behind the ear; in consumptive diseases some eye the complexion of moles; Cardan eagerly views the nails, some the lines of the hand, the thenar or muscle of the thumb; some are so curious as to observe the depth of the throat-pit, how the proportion varieth of the small of the legs unto the calf, or the compass of the neck unto the circumference of the head; but all these, with many more, were so drowned in a mortal visage, and last face of Hippocrates, that a weak physiognomist might say at first eye, this was a face of earth. and that *Morta* had set her hard seal upon his temples, easily perceiving what *caricatura* draughts death makes upon pined faces, & unto what an unknown degree a man may live backward. ¶ *THOUGH* the beard be onely made a distinction of sex & sign of masculine heat by *Ulmus*, yet the precocity & early growth thereof in him, was not to be liked in reference unto long life. Lewis, that vertuous but unfortunate king of Hungary, who lost his life at the battle of Mohacz, was said to be born without a skin, to have bearded at fifteen, & to have shown some grey hairs at twenty; from whence the diviners conjectured that he would be spoiled of his kingdom, & have but a short life; but hairs make fallible predictions, and many temples early grey have outlived the psalmist's period. Hairs which have most amused me have not been in the face or head, but on the back, and not in men but children, as I long ago observed in that endemial distemper of children in Languedoc, called the *morgellons*, wherein they critically break out with harsh hairs on their backs, which takes off the unquiet symptoms of the disease, and delivers them from coughs and convulsions. ¶ *THE* Ægyptian mummies that I have seen, have had their mouths open, and somewhat gaping, which affordeth a good opportunity to view & observe

their teeth, wherein 'tis not easy to find any wanting or decayed; and therefore in Ægypt, where one man practised but one operation, or the diseases but of single parts, it must needs be a barren profession to confine unto that of drawing of teeth, & to have been little better than tooth-drawer unto King Pyrrhus, who had but two in his head. How the ban-yans of India maintain the integrity of those parts, I find not particularly observed; who notwithstanding have an advantage of their preservation by abstaining from all flesh, and employing their teeth in such food unto which they may seem at first framed, from their figure & conformation; but sharp and corroding rheums had so early mouldered those rocks and hardest parts of his fabrick, that a man might well conceive that his years were never like to double or twice tell over his teeth. Corruption had dealt more severely with them than sepulchral fires & smart flames with those of burnt bodies of old; for in the burnt fragments of urns which I have inquired into, although I seem to find few incisors or shearers, yet the dog teeth and grinders do notably resist those fires. ¶ IN the years of his childhood he had languished under the disease of his countrey, the rickets; after which, notwithstanding many have become strong and active men; but whether any have attained unto very great years, the disease is scarce so old as to afford good observation. Whether the children of the English plantations be subject unto the same infirmity, may be worth the observing. Whether lameness and halting do still increase among the inhabitants of Rovigno in Istria, I know not; yet scarce twenty years ago Monsieur du Loyr observed that a third part of that people halted; but too certain it is, that the rickets increaseth among us; the small pox grows more pernicious than the great; the king's purse knows that the king's evil grows more common. Quartan agues are become no strangers in Ireland; more common & mortal in England; & though the ancients gave that disease very good words, yet now that bell makes no strange sound which rings out for the effects thereof. ¶ SOME think there were few consumptions in the old world, when men lived much upon milk; and that the ancient inhabitants of this island were less troubled with coughs when they went naked and slept in caves and woods, than men now in chambers & feather-beds. Plato will tell us, that there was no such disease

as a catarrh in Homer's time, & that it was but new in Greece in his age. Polydore Virgil delivereth that pleurisies were rare in England, who lived but in the days of Henry the Eighth. Some will allow no diseases to be new, others think that many old ones are ceased: and that such which are esteemed new, will have but their time: however, the mercy of God hath scattered the great heap of diseases, and not loaded any one countrey with all: some may be new in one countrey which have been old in another. New discoveries of the earth discover new diseases: for besides the common swarm, there are endemial and local infirmities proper unto certain regions, which in the whole earth make no small number: and if Asia, Africa, and America should bring in their list, Pandora's box would swell, and there must be a strange pathology. **M**OST men expected to find a consumed kell, empty and bladder-like guts, livid and marbled lungs, and a withered pericardium in this exsuccous corpse; but some seemed too much to wonder that two lobes of his lungs adhered unto his side; for the like I have often found in bodies of no suspected consumptions or difficulty of respiration. And the same more often happeneth in men than other animals: and some think in women than in men: but the most remarkable I have met with was in a man, after a cough of almost fifty years, in whom all the lobes adhered unto the pleura, and each lobe unto another; who having also been much troubled with the gout, brake the rule of Cardan, and died of stone in the bladder. Aristotle makes a query, why some animals cough, as man; some not, as oxen. If coughing be taken as it consisteth of a natural & voluntary motion, including expectoration & spitting out, it may be as proper unto man as bleeding at the nose; otherwise we find that Vegetius and rural writers have not left so many medicines in vain against the coughs of cattle; and men who perish by coughs die the death of sheep, cats, & lions: and though birds have no midriff, yet we meet with divers remedies in Arrianus against the coughs of hawks. And though it might be thought that all animals that have lungs do cough; yet in cetaceous fishes, who have large & strong lungs, the same is not observed; nor yet in oviparous quadrupeds: and in the greatest thereof, the crocodile, although we read much of their tears, we find nothing of that motion. **F**ROM

the thoughts of sleep, when the soul was conceived nearest unto divinity, the ancients erected an art of divination, wherein while they too widely expatiated in loose & in consequent conjectures, Hippocrates wisely considered dreams as they presaged alterations in the body & so afforded hints toward the preservation of health, & prevention of diseases; & therein was so serious as to advise alteration of diet, exercise, sweating, bathing, and vomiting; and also so religious as to order prayers and supplications unto respective deities, in good dreams unto Sol, Jupiter cœlestis, Jupiter opulentus, Minerva, Mercurius, and Apollo; in bad, unto Tellus and the heroes. ¶ AND therefore I could not but notice how his female friends were irrationally curious so strictly to examine his dreams, & in this low state to hope for the phantasms of health. He was now past the healthful dreams of the Sun, Moon, and stars, in their clarity and proper courses. 'Twas too late to dream of flying, of limpid fountains, smooth waters, white vestments, & fruitful green trees, which are the visions of healthful sleeps, and at good distance from the grave. ¶ AND they were also too deeply dejected that he should dream of his dead friends, inconsequently divining, that he would not be long from them; for strange it was not that he should sometimes dream of the dead, whose thoughts run always upon death; beside, to dream of the dead, so they appear not in dark habits, & take nothing away from us, in Hippocrates' sense was of good signification: for we live by the dead, and everything is or must be so before it becomes our nourishment. And Cardan, who dreamed that he discoursed with his dead father in the Moon, made thereof no mortal interpretation; and even to dream that we are dead, was no condemnable phantasm in old oneiro-criticism, as having a signification of liberty, vacuity from cares, exemption & freedom from troubles unknown unto the dead. ¶ SOME dreams I confess may admit of easy & feminine exposition; he who dreamed that he could not see his right shoulder, might easily fear to lose the sight of his right eye; he that before a journey dreamed that his feet were cut off, had a plain warning not to undertake his intended journey. But why to dream of lettuce should presage some ensuing disease, why to eat figs should signify foolish talk, why to eat eggs great trouble, & to dream of blindness should be so highly commended,

according to the oneirocritical verses of Astrampsychnus and Nicephorus, I shall leave unto your divination. ¶ HE was willing to quit the world alone and altogether, leaving no earnest behind him for corruption or aftergrave, having small content in that common satisfaction to survive or live in another, but amply satisfied that his disease should die with himself, nor revive in a posterity to puzzle physick, & make sad mementoes of their parent hereditary. Leprosy awakes not sometimes before forty, the gout and stone often later; but consumptive and tabid roots sprout more early, and at the fairest make seventeen years of our life doubtful before that age. They that enter the world with original diseases as well as sin, have not onely common mortality but sick traductions to destroy them, make commonly short courses, & live not at length but in figures; so that a sound Cæsarean nativity may outlast a natural birth, and a knife may sometimes make way for a more lasting fruit than a midwife; which makes so few infants now able to endure the old test of the river, & many to have feeble children who could scarce have been married at Sparta, and those provident states who studied strong and healthful generations; which happen but contingently in mere pecuniary matches or marriages made by the candle, wherein notwithstanding there is little redress to be hoped from an astrologer or a lawyer, and a good discerning physician were like to prove the most successful counsellor. ¶ JULIUS SCALIGER, who in a sleepless fit of the gout could make two hundred verses in a night, would have but five plain words upon his tomb. And this serious person, though no minor wit, left the poetry of his epitaph unto others; either unwilling to commend himself, or to be judged by a distich, and perhaps considering how unhappy great poets have been in versifying their own epitaphs; wherein Petrarch, Dante, and Ariosto, have so unhappily failed, that if their tombs should outlast their works, posterity would find so little of Apollo on them as to mistake them for Ciceronian poets. ¶ IN this deliberate and creeping progress unto the grave, he was somewhat too young and of too noble a mind, to fall upon that stupid symptom observable in divers persons near their journey's end, & which may be reckoned among the mortal symptoms of their last disease; that is, to become more narrow-minded, miserable, and tenacious, unready to

part with anything, when they are ready to part with all, & afraid to want when they have no time to spend; meanwhile physicians, who know that many are mad but in a single depraved imagination, and one prevalent decipency; and that beside and out of such single deliriums a man may meet with sober actions and good sense in bedlam; cannot but smile to see the heirs and concerned relations gratulating themselves on the sober departure of their friends; and though they behold such mad covetous passages, content to think they die in good understanding, and in their sober senses. ¶ AVARICE, which is not onely infidelity, but idolatry, either from covetous progeny or questuary education, had no root in his breast, who made good works the expression of his faith, & was big with desires unto publick and lasting charities; and surely where good wishes & charitable intentions exceed abilities, theoretical beneficency may be more than a dream. They build not castles in the air who would build churches on earth; and though they leave no such structures here, may lay good foundations in Heaven. In brief, his life and death were such, that I could not blame them who wished the like, & almost to have been himself: almost, I say; for though we may wish the prosperous appurtenances of others, or to be another in his happy accidents, yet so intrinsic is every man unto himself that some doubt may be made whether any would exchange his being, or substantially become another man. ¶ HE had wisely seen the world at home and abroad, and thereby observed under what variety men are deluded in the pursuit of that which is not here to be found. And although he had no opinion of reputed felicities below, and apprehended men widely out in the estimate of such happiness, yet his sober contempt of the world wrought no democratism or cynicism, no laughter or snarling at it, as well understanding there are not felicities in this world to satisfy a serious mind; and therefore to soften the stream of our lives, we are fain to take in the reputed contentations of this world, to unite with the crowd in their beatitudes, and to make ourselves happy by consortion, opinion, and co-existimation; for strictly to separate from received and customary felicities, and to confine unto the rigour of realities, were to contract the consolation of our beings unto too uncomfortable circumscriptions. ¶ NOT to fear death, nor desire it, was

short of his resolution: to be dissolved, and be with Christ, was his dying ditty. He conceived his thread long, in no long course of years, & when he had scarce outlived the second life of Lazarus; esteeming it enough to approach the years of his Saviour, who so ordered his own human state, as not to be old upon earth. ¶ BUT to be content with death may be better than to desire it; a miserable life may make us wish for death, but a vertuous one to rest in it; which is the advantage of those resolved Christians, who looking on death not onely as the sting, but the period and end of sin, the horizon and isthmus between this life and a better, and the death of this world but as a nativity of another, do contentedly submit unto the common necessity, and envy not Enoch or Elias. ¶ NOT to be content with life is the unsatisfactory state of those who destroy themselves, who being afraid to live run blindly upon their own death, which no man fears by experience: and the Stoicks had a notable doctrine to take away the fear thereof; that is, in such extremities, to desire that which is not to be avoided, and wish what might be feared; and so made evils voluntary, and to suit with their own desires, which took off the terror of them. ¶ BUT the ancient martyrs were not encouraged by such fallacies; who, though they feared not death, were afraid to be their own executioners; & therefore thought it more wisdom to crucify their lusts than their bodies, to circumcise than stab their hearts, and to mortify than kill themselves. ¶ HIS willingness to leave this world about that age, when most men think they may best enjoy it, though paradoxical unto wordly ears, was not strange unto mine, who have so often observed, that many, though old, oft stick fast unto the world, & seem to be drawn like Cacus's oxen, backward, with great struggling and reluctancy unto the grave. The long habit of living makes mere men more hardly to part with life, and all to be nothing, but what is to come. To live at the rate of the old world, when some could scarce remember themselves young, may afford no better digested death than a more moderate period. Many would have thought it an happiness to have had their lot of life in some notable conjunctures of ages past; but the uncertainty of future times have tempted few to make a part in ages to come. And surely, he that hath taken the true altitude of things, & rightly calculated the degenerate

state of this age, is not like to envy those that shall live in the next, much less three or four hundred years hence, when no man can comfortably imagine what face this world will carry: and therefore since every age makes a step unto the end of all things, and the Scripture affords so hard a character of the last times; quiet minds will be content with their generations, and rather bless ages past, than be ambitious of those to come.

☞ **THOUGH** age had set no seal upon his face, yet a dim eye might clearly discover fifty in his actions; and therefore, since wisdom is the grey hair, and an unspotted life old age; although his years come short, he might have been said to have held up with longer livers, and to have been Solomon's old man. And surely if we deduct all those days of our life which we might wish unlived, and which abate the comfort of those we now live; if we reckon up onely those days which God hath accepted of our lives, a life of good-years will hardly be a span long: the son in this sense may outlive the father, and none be climacterically old. He that early arriveth unto the parts and prudence of age, is happily old without the uncomfortable attendants of it; and 'tis superfluous to live unto grey hairs, when in precocious temper we anticipate the vertues of them. In brief, he cannot be accounted young who outliveth the old man. He that hath early arrived unto the measure of a perfect stature in Christ, hath already fulfilled the prime & longest intention of his being; & one day lived after the perfect rule of piety, is to be preferred before sinning immortality. ☞ **ALTHOUGH** he attained not unto the years of his predecessors yet he wanted not those preserving vertues which confirm the thread of weaker constitutions. *Cautelous* chastity & *crafty* sobriety were far from him; those jewels were *paragon*, without flaw, hair, ice, or cloud in him; which affords me a hint to proceed in these good wishes, & few mementoes unto you. ☞ **TREAD** softly & circumspectly in this funambulous track & narrow path of goodness; pursue vertue vertuously, be sober & temperate, not to preserve your body in a sufficiency for wanton ends, not to spare your purse, not to be free from the infamy of common transgressors that way, & thereby to balance or palliate obscure & closer vices, nor simply to enjoy health, by all of which you may leaven good actions & render vertues disputable, but, in one word, that you may truly serve God,

which every sickness will tell you you cannot well do without health. The sick man's sacrifice is but a lame oblation. Pious treasures, laid up in healthful days, excuse the defect of sick non-performance, without which we must needs look back with anxiety on the last opportunities of health: and may have cause rather to envy than pity the ends of penitent malefactors, who go with clear parts unto the last act of their lives, and in the integrity of their faculties return their spirit unto God that gave it. ¶ **CONSIDER** whereabouts thou art in Cebes' table, or that old philosophical pinax of the life of man; whether thou art still in the road of uncertainties; whether thou hast yet entered the narrow gate, got up the hill and asperous way which leadeth unto the house of sanity; or taken that purifying potion from the hand of sincere erudition, which may send thee clear and pure away unto a vertuous and happy life. ¶ **IN** this vertuous voyage let no disappointment cause despondency, nor difficulty despair. Think not that you are sailing from Lima to Manilla, wherein thou mayest tie up the rudder, & sleep before the wind, but expect rough seas, flaws and contrarie blasts; and 'tis well if by many cross tacks and veerings thou arrivest at the port. Sit not down in the popular seats and common level of vertues, but endeavour to make them heroical. Offer not onely peace-offerings but holocausts unto God. To serve him singly to serve ourselves were too partial a piece of piety, not like to place us in the highest mansions of glory. ¶ **HE** that is chaste & continent not to impair his strength or terrified by contagion will hardly be heroically vertuous. Adjourn not that vertue until those years when Cato could lend out his wife, and impotent satyrs write satires against lust, but be chaste in thy flaming days when Alexander dared not trust his eyes upon the fair sisters of Darius, and when so many think that there is no other way but Origen's. ¶ **BE** charitable before wealth makes thee covetous, and lose not the glory of the mitre. If riches increase, let thy mind hold pace with them, and think it is not enough to be liberal but munificent. Though a cup of cold water from some hand may not be without its reward, yet stick not thou for wine and oil for the wounds of the distressed, and treat the poor as our Saviour did the multitude to the reliques of some baskets. ¶ **TRUST** not unto the omnipotency of gold, or say not unto it, thou

art my confidence. Kiss not thy hand when thou beholdest that terrestrial sun, nor bore thy ear unto its servitude. A slave unto Mammon makes no servant unto God: Covetousness cracks the sinews of faith, numbs the apprehension of anything above sense; and onely affected with the certainty of things present, makes a peradventure of things to come; lives but unto one world, nor hopes but fears another: makes their own death sweet unto others, bitter unto themselves, brings formal sadness, scenical mourning, and no wet eyes at the grave. ¶ IF avarice be thy vice, yet make it not thy punishment. Miserable men commiserate not themselves, bowelless unto themselves, and merciless unto their own bowels. Let the fruition of things bless the possession of them, and take no satisfaction in dying but living rich. For since thy good works, not thy goods will follow thee; since riches are an appurtenance of life, & no dead man is rich, to famish in plenty & live poorly to die rich were a multiplying improvement in madness & use upon use in folly. ¶ PERSONS lightly dipt, not grained, in generous honesty are but pale in goodness and faint-hued in sincerity. But be thou what thou vertuously art, and let not the ocean wash away thy tincture. Stand majestically upon that axis where prudent simplicity hath fixed thee; & at no temptation invert the poles of thy honesty that vice may be uneasy and even monstrous unto thee; let iterated good acts and long confirmed habits make vertue natural or a second nature in thee; and since few or none prove eminently vertuous but from some advantageous foundations in their temper and natural inclinations, study thyself betimes, and early find what nature bids thee to be or tells thee what thou mayest be. They who thus timely descend into themselves, cultivating the good seeds which nature hath set in them, & improving their prevalent inclinations to perfection, become not shrubs but cedars in their generation. And to be in the form of the best of bad, or the worst of the good, will be no satisfaction unto them. ¶ LET not the law of thy country be the *non ultra* of thy honesty, nor think that always good enough that the law will make good. Narrow not the law of charity, equity, mercy. Join gospel righteousness with legal right. Be not a mere Gamaliel in the faith, but let the Sermon on the Mount be thy Targum unto the law of Sinai. ¶ MAKE not the consequences of vertue

the ends thereof. Be not beneficent for a name or cymbal of applause; nor exact and punctual in commerce for the advantages of trust and credit, which attend the reputation of just and true dealing; for such rewards, though unsought for, plain vertue will bring with her, whom all men honour, though they pursue not. To have other by-ends in good actions sours laudable performances, which must have deeper roots, motives, & instigations, to give them the stamp of vertues. ¶ **THOUGH** human infirmity may betray thy heedless days into the popular ways of extravagancy, yet, let not thine own depravity or the torrent of vicious times carry thee into desperate enormities in opinions, manners, or actions. If thou hast dipt thy foot in the river, yet venture not over Rubicon; run not into extremities from whence there is no regression, nor be ever so closely shut up within the holds of vice and iniquity, as not to find some escape by a postern of recipiscency. ¶ **OWE** not thy humilty unto humiliation by adversity, but look humbly down in that state when others look upward upon thee. Be patient in the age of pride, and days of will, & impatiency, when men live but by intervals of reason, under the sovereignty of humour and passion, when it is in the power of every one to transform thee out of thyself, & put thee into short madness. If you cannot imitate Job, yet come not short of Socrates, & those patient Pagans, who tired the tongues of their enemies, while they perceived they spit their malice at brazen walls and statues. ¶ **LET** age, not envy, draw wrinkles on thy cheeks; be content to be envied, but envy not. Emulation may be plausible, & indignation allowable, but admit no treaty with that passion which no circumstance can make good. A displacency at the good of others, because they enjoy it although we do not want it, is an absurd depravity sticking fast unto nature, from its primitive corruption, which he that can well subdue were a Christian of the first magnitude, and for ought I know may have one foot already in Heaven. ¶ **WHILE** thou so hotly disclaimest the Devil, be not guilty of Diabolism. Fall not into one name with that unclean spirit, nor act his nature whom thou so much abhorrest, that is, to accuse, calumniate, backbite, whisper, detract, or sinistrously interpret others. Degenerous depravities & narrow minded vices; not only below S. Paul's noble Christian, but Aristotle's

true gentleman. Trust not with some that the Epistle of S. James is apocryphal, & so read with less fear that stabbing truth that in company with this vice, 'thy religion is in vain.' Moses broke the tables without breaking the law, but where charity is broke the law itself is shattered, which cannot be whole without love that is 'the fulfilling of it.' Look humbly upon thy vertues, & though thou art rich in some, yet think thyself poor and naked without that crowning grace which 'thinketh no evil, which envieth not, which beareth, believeth, hopeth, endureth all things.' With these sure graces while busy tongues are crying out for a drop of cold water, mutes may be in happiness, and sing the *Trisagium* in Heaven.

☞ LET not the Sun in Capricorn go down upon thy wrath, but write thy wrongs in water, draw the curtain of night upon injuries, shut them up in the tower of oblivion, & let them be as though they had not been. Forgive thine enemies totally, without any reserve of hope that however God will revenge thee. ☞ BE substantially great in thyself, and more than thou appearest unto others; and let the world be deceived in thee, as they are in the lights of Heaven. Hang early plummets upon the heels of pride, and let ambition have but an epicycle or narrow circuit in thee. Measure not thyself by thy morning shadow, but by the extent of thy grave; and reckon thyself above the earth, by the line thou must be contented with under it. Spread not into boundless expansions either to designs or desires. Think not that mankind liveth but for a few; and that the rest are born but to serve the ambition of those who make but flies of men, & wildernesses of whole nations. Swell not into vehement actions, which embroil and confound the earth, but be one of those violent ones that force the kingdom of Heaven. If thou must needs rule, be Zeno's king, & enjoy that empire which every man gives himself: certainly the iterated injunctions of Christ unto humility, meekness, patience, & that despised train of vertues, cannot but make pathological impression upon those who have well considered the affairs of all ages; wherein pride, ambition, and vain-glory have led up to the worst of actions, whereunto confusions, tragedies, & acts, denying all religion, do owe their originals. ☞ REST not in an ovation, but a triumph over thy passions. Chain up the unruly legion of thy breast; behold thy trophies within thee, not without

thee. Lead thine own captivity captive, and be Cæsar unto thyself. *¶* GIVE no quarter unto those vices that are of thine inward family, and, having a root in thy temper, plead a right & propriety in thee. Examine well thy complexional inclinations. Rain early batteries against those strongholds built upon the rock of nature, and make this a great part of the militia of thy life. The politick nature of vice must be opposed by policy, & therefore wiser honesties project and plot against sin; wherein notwithstanding we are not to rest in generals, or the trite stratagems of art; that may succeed with one temper, which may prove successless with another. There is no community or commonwealth of vertue, every man must study his own economy and erect these rules unto the figure of himself. *¶* LASTLY, if length of days be thy portion, make it not thy expectation. Reckon not upon long life; but live always beyond thy account. He that so often surviveth his expectation lives many lives, and will scarce complain of the shortness of his days. Time past is gone like a shadow; make times to come present; conceive that near which may be far off. Approximate thy latter times by present apprehensions of them: be like a neighbour unto death, & think there is but little to come. And since there is something in us that must still live on, join both lives together, unite them in thy thoughts and actions, and live in one but for the other. He who thus ordereth the purposes of this life, will never be far from the next, and is in some manner already in it, by a happy conformity & close apprehension of it.

CHRISTIAN MORALS

I.

T READ SOFTLY AND CIRCUMSPECTLY IN THIS funambulatory track & narrow path of goodness; pursue vertue ver-
tuously; leaven not good actions nor render vertues disputable. Stain
not fair acts with foul intentions: maim not uprightness by halting
concomitances, nor circumstantially deprave substantial goodness.

☞ **CONSIDER** whereabouts thou art in Cebes' table, or that old
philosophical pinax of the life of man: whether thou art yet in the road
of uncertainties; whether thou hast yet entered the narrow gate, got up
the hill & asperous way which leadeth unto the house of sanity, or taken
that purifying potion from the hand of sincere erudition which may send
thee clear and pure away unto a vertuous and happy life. ☞ **IN** this ver-
tuous voyage of thy life hull not about like the ark without the use of
rudder, mast, or sail, & bound for no port. Let not disappointment cause
despondency, nor difficulty despair. Think not that you are sailing from
Lima to Manilla, when you may fasten up the rudder, and sleep before
the wind; but expect rough seas, flaws, and contrary blasts; and 'tis well
if by many cross tacks and veerings you arrive at the port; for we sleep in
lion's skins in our progress unto vertue, and we slide not but climb unto
it. ☞ **SIT** not down in the popular forms and common level of vertues.
Offer not onely peace-offerings but holocausts unto God; where all is due
make no reserve, & cut not a cummin-seed with the Almighty. To serve
him singly to serve ourselves were too partial a piece of piety, not like to
place us in the illustrious mansions of glory. ☞ **REST** not in an ovation,
but a triumph over thy passions; let anger walk hanging down the head;
let malice go manacled, and envy fettered after thee. Behold within thee
the long train of thy trophies, not without thee. Make the quarrelling
Lapithytes sleep, & Centaurs within lie quiet. Chain up the unruly legion
of thy breast; lead thine own captivity captive, and be Cæsar within thy-
self. ☞ **HE** that is chaste and continent not to impair his strength, or
honest for fear of contagion, will hardly be heroically vertuous. Adjourn
not this vertue until that temper, when Cato could lend out his wife, &
impotent satyrs write satires upon lust; but be chaste in thy flaming days,
when Alexander dared not trust his eyes upon the fair sisters of Darius,
and when so many think there is no other way but Origen's. ☞ **SHOW**

thy art in honesty, and lose not thy vertue by the bad managery of it. Be temperate and sober; not to preserve your body in an ability for wanton ends; not to avoid the infamy of common transgressors that way, & thereby to hope to expiate or palliate obscure and closer vices; not to spare your purse nor simply to enjoy health; but, in one word, that thereby you may truly serve God, which every sickness will tell you you cannot well do without health. The sick man's sacrifice is but a lame oblation. Pious treasures laid up in healthful days plead for sick non-performances, without which we must needs look back with anxiety upon the lost opportunities of health, and may have cause rather to envy than pity the ends of penitent publick sufferers who go with healthful prayers unto the last scene of their lives, & in the integrity of their faculties return their spirit unto God that gave it. ¶ BE charitable before wealth make thee covetous, and lose not the glory of the mite. If riches increase, let thy mind hold pace with them; and think it not enough to be liberal, but munificent. Though a cup of cold water from some hand may not be without its reward, yet stick not thou for wine & oil for the wounds of the distressed, & treat the poor, as our Saviour did the multitude, to the reliques of some baskets. Diffuse thy beneficence early and while thy treasures call thee master: there may be an Atropos of thy fortunes before that of thy life, and thy wealth cut off before that hour when all men shall be poor; for the justice of death looks equally upon the dead, and Charon expects no more from Alexander than from Irus. ¶ GIVE not onely unto seven, but also unto eight, that is, unto more than many. Though to give unto every one that asketh may seem severe advice, yet give thou also before asking, that is where want is silently clamorous, & men's necessities, not their tongues, do loudly call for thy mercies. For, though sometimes necessitousness be dumb or misery speak not out, yet true charity is sagacious and will find out hints for beneficence. Acquaint thyself with the physiognomy of want, and let the dead colours and first lines of necessity suffice to tell thee there is an object for thy bounty. Spare not where thou canst not easily be prodigal, and fear not to be undone by mercy. For, since he who hath pity on the poor lendeth unto the Almighty Rewarder, who observes no Ides but every day for his payments, charity becomes

pious usury, Christian liberality the most thriving industry, and what we adventure in a cockboat may return in a carrack unto us. He who thus casts his bread upon the water shall surely find it again; for, though it falleth to the bottom, it sinks but like the axe of the prophet, to rise again unto him. **IF** avarice be thy vice, yet make it not thy punishment. Miserable men commiserate not themselves, bowelless unto others and merciless unto their own bowels. Let the fruition of things bless the possession of them, and think it more satisfaction to live richly than die rich. For, since thy good works, not thy goods will follow thee, since wealth is an appurtenance of life and no dead man is rich, to famish in plenty & live poorly to die rich were a multiplying improvement in madness & use upon use in folly. **TRUST** not to the omnipotence of gold, and say not unto it 'Thou art my confidence.' Kiss not thy hand to that terrestrial Sun, nor bore thy ear unto its servitude. A slave unto Mammon makes no servant unto God. Covetousness cracks the sinews of faith, numbs the apprehension of anything above sense and onely affected with the certainty of things present, makes a peradventure of things to come, lives but unto one world nor hopes but fears another, makes their own death sweet unto others, bitter unto themselves, brings formal sadness, scenical mourning, and no wet eyes at the grave. **PERSONS** lightly dipt, not grained, in generous honesty are but pale in goodness and faint-hued in integrity. But be thou what thou vertuously art, & let not the ocean wash away thy tincture. Stand magnetically upon that axis where prudent simplicity hath fixed thee, & let no attraction invert the poles of thy honesty. That vice may be uneasy and even monstrous unto thee, let iterated good acts & long-confirmed habits make vertue almost natural or a second nature in thee. Since vertuous superstructions have commonly generous foundations, dive into thy inclinations, and early discover what nature bids thee to be or tells thee thou mayest be. They who thus timely descend into themselves, and cultivate the good seeds which nature hath set in them, prove not shrubs but cedars in their generation; and to be in the form of the best of the bad or the worst of the good will be no satisfaction unto them. **MAKE** not the consequences of vertue the ends thereof. Be not beneficent for a name or cymbal of applause, nor exact and just in

commerce for the advantages of trust and credit, which attend the reputation of true & punctual dealing; for these rewards, though unsought for, plain vertue will bring with her. To have other bye ends in good actions sours laudable performances, which must have deeper roots, motives, and instigations to give them the stamp of vertues. ¶ LET not the law of thy countrey be the *non ultra* of thy honesty; nor think that always good enough which the law will make good. Narrow not the law of charity, equity, mercy; join Gospel righteousness with legal right; be not a mere Gamaliel in the faith, but let the Sermon on the Mount be thy *Targum* unto the law of Sinai. ¶ LIVE by old ethicks and the classical rules of honesty. Put no new names or notions upon authentick vertues & vices. Think not that morality is ambulatory; that vices in one age are not vices in another; or that vertues which are under the everlasting seal of right reason may be stamped by opinion. And therefore, though vicious times invert the opinions of things and set up a new ethicks against vertue, yet hold thou unto old morality, and, rather than follow a multitude to do evil, stand like Pompey's Pillar conspicuous by thyself and single in integrity. And, since the worst of times afford imitable examples of vertue, since no deluge of vice is like to be so general but more than eight will escape, eye well those heroes who have held their heads above water, who have touched pitch and not been defiled, and in the common contagion have remained uncorrupted. ¶ LET age, not envy, draw wrinkles on thy cheeks; be content to be envied, but envy not. Emulation may be plausible, and indignation allowable; but admit no treaty with that passion which no circumstance can make good. A displacency at the good of others because they enjoy it, though not unworthy of it, is an absurd depravity, sticking fast unto corrupted nature, & often too hard for humility and charity, the great suppressors of envy. This surely is a lion not to be strangled but by Hercules himself, or the highest stress of our minds, & an atom of that power which subdueth all things unto itself. ¶ OWE not thy humility unto humiliation from adversity, but look humbly down in that state when others look upward upon thee. Think not thy own shadow longer than that of others, nor delight to take the altitude of thyself. Be patient in the age of pride, when men live by short intervals of reason

under the dominion of humour & passion, when it's in the power of every one to transform thee out of thyself, and run thee into the short madness. If you cannot imitate Job, yet come not short of Socrates & those patient pagans who tired the tongues of their enemies, while they perceived they spit their malice at brazen walls & statues. ¶ LET not the Sun in Capricorn go down upon thy wrath, but write thy wrongs in ashes. Draw the curtain of night upon injuries, shut them up in the Tower of Oblivion, and let them be as though they had not been. To forgive our enemies, yet hope that God will punish them, is not to forgive enough; to forgive them ourselves, & not to pray God to forgive them, is a partial piece of charity: forgive thine enemies totally, and without any reserve that however God will revenge thee. ¶ WHILE thou so hotly disclaimest the devil, be not guilty of diabolism. Fall not into one name with that unclean spirit, nor act his nature whom thou so much abhorrest; that is to accuse, calumniate, backbite, whisper, detract, or sinistrously interpret others; degenerate depravities, & narrow-minded vices, not onely below S. Paul's noble Christian but Aristotle's true gentleman. Trust not with some that the Epistle of S. James is apocryphal, and so read with less fear that stabbing truth, that in company with this vice thy religion is in vain. Moses broke the Tables without breaking of the law; but where charity is broke, the law itself is shattered which cannot be whole without love, which is the fulfilling of it. Look humbly upon thy vertues, and, though thou art rich in some, yet think thyself poor and naked without that crowning grace which thinketh no evil, which envieth not, which beareth, hopeth, believeth, endureth all things. With these sure graces, while busy tongues are crying out for a drop of cold water, mutes may be in happiness and sing the *Trisagion* in Heaven. ¶ HOWEVER thy understanding may waver in the theories of true & false, yet fasten the rudder of thy will, steer straight unto good, and fall not foul on evil. Imagination is apt to rove, and conjecture to keep no bounds. Some have run out so far as to fancy the stars might be but the light of the crystalline Heaven shot through perforations on the bodies of the orbs. Others more ingeniously doubt whether there hath not been a vast tract of land in the Atlantic Ocean which earthquakes & violent causes have long ago devoured. Speculative

misapprehensions may be innocuous, but immorality pernicious: theoretical mistakes and physical deviations may condemn our judgements, not lead us into judgement; but pervisity of will, immoral & sinful enormities, walk with Adraste and Nemesis at their backs, pursue us unto judgement, and leave us viciously miserable. *☞* BID early defiance unto those vices which are of thine inward family, and having a root in thy temper plead a right and propriety in thee. Raise timely batteries against those strongholds built upon the rock of nature, & make this a great part of the militia of thy life. Delude not thyself into iniquities from participation or community, which abate the sense but not the obliquity of them. To conceive sins less, or less of sins, because others also transgress, were morally to commit that natural fallacy of man, to take comfort from society, & think adversities less because others also suffer them. The politick nature of vice must be opposed by policy, and therefore wiser honesties project and plot against it; wherein notwithstanding we are not to rest in generals or the trite stratagems of art. That may succeed with one which may prove successless with another; there is no community or commonweal of vertue; every man must study his own economy, and adapt such rules unto the figure of himself. *☞* BE substantially great in thyself and more than thou appearest unto others; and let the world be deceived in thee as they are in the lights of heaven. Hang early plummetts upon the heels of pride, and let ambition have but an epicycle and narrow circle in thee. Measure not thyself by thy morning shadow but by the extent of thy grave; and reckon thyself above the earth by the line thou must be contented with under it. Spread not into boundless expansions either of designs or desires. Think not that mankind liveth but for a few, and that the rest are born but to serve those ambitions which make but flies of men & wildernesses of whole nations. Swell not into vehement actions which embroil and confound the earth; but be one of those violent ones which force the kingdom of Heaven. If thou must needs rule, be Zeno's king, & enjoy that empire which every man gives himself. He who is thus his own monarch contentedly sways the sceptre of himself, not envying the glory of crowned heads and Elohim of the earth. Could the world unite in the practice of that despised train of vertues, which the divine ethicks

of our Saviour hath so inculcated unto us, the furious face of things must disappear: Eden would be yet to be found, & the angels might look down not with pity but joy upon us. **☞** **THOUGH** the quickness of thine ear were able to reach the noise of the moon, which some think it maketh in its rapid revolution; though the number of thy ears should equal Argus his eyes; yet stop them all with the wise man's wax, & be deaf unto the suggestions of talebearers, calumniators, pickthank or malevolent delators, who, while quiet men sleep, sowing the tares of discord & division distract the tranquillity of charity and all friendly society. These are the tongues that set the world on fire, cankers of reputation, &, like that of Jonas his gourd, wither a good name in a night. Evil spirits may sit still while these spirits walk about & perform the business of Hell. To speak more strictly, our corrupted hearts are the factories of the devil, which may be at work without his presence. For, when that circumventing spirit hath drawn malice, envy, and all unrighteousness unto well-rooted habits in his disciples, iniquity then goes on upon its own legs, &, if the gate of Hell were shut up for a time, vice would still be fertile and produce the fruits of Hell. Thus, when God forsakes us, Satan also leaves us: for such offenders he looks upon as sure & sealed up, & his temptations then needless unto them. **☞** **ANNIHILATE** not the mercies of God by the oblivion of ingratitude. For oblivion is a kind of annihilation, and for things to be as though they had not been is like unto never being. Make not thy head a grave, but a repository of God's mercies. Thou though hadst the memory of Seneca or Simonides, and conscience the punctual memorist within us, yet trust not to thy remembrance in things which need phylacteries. Register not onely strange but merciful occurrences. Let ephemerides, not olympiads, give thee account of his mercies. Let thy diaries stand thick with dutiful mementoes & asterisks of acknowledgment. And, to be complete and forget nothing, date not his mercy from thy nativity; look beyond the world and before the era of Adam. **☞** **PAINT** not the sepulchre of thyself, and strive not to beautify thy corruption. Be not an advocate for thy vices, nor call for many hour-glasses to justify thy imperfections. Think not that always good which thou thinkest thou canst always make good, nor that concealed which the Sun doth not behold. That which

the Sun doth not now see will be visible when the sun is out and the stars are fallen from Heaven. Meanwhile there is no darkness unto conscience, which can see without light, and in the deepest obscurity give a clear draught of things which the cloud of dissimulation hath concealed from all eyes. There is a natural standing court within us, examining, acquitting, & condemning at the tribunal of ourselves, wherein iniquities have their natural thetas, and no nocent is absolved by the verdict of himself. And therefore, although our transgressions shall be tried at the last bar, the process need not be long; for the Judge of all knoweth all, and every man will nakedly know himself; and, when so few are like to plead *Not guilty*, the assize must soon have an end. ¶ COMPLIE with some humours, bear with others, but serve none. Civil complacency consists with decent honesty; flattery is a juggler and no kin unto sincerity. But while thou maintainest the plain path and scornest to flatter others, fall not into self-adulation, and become not thine own parasite. Be deaf unto thyself, and be not betrayed at home. Self-credulity, pride, and levity lead unto self-idolatry. There is no Damocles like unto self-opinion, nor any siren to our own fawning conceptions. To magnify our minor things or hug ourselves in our apparitions, to afford a credulous ear unto the clawing suggestions of fancy, to pass our days in painted mistakes of ourselves, and, though we behold our own blood, to think ourselves the sons of Jupiter, are blandishments of self-love worse than outward delusion. By this imposture wise men sometimes are mistaken in their elevation, and look above themselves; and fools, which are Antipodes unto the wise, conceive themselves to be but their *periæci*, and in the same parallel with them. ¶ BE not a *Hercules furens* abroad, and a poltroon within thyself. To chase our enemies out of the field and be led captive by our vices, to beat down our foes and fall down to our concupiscences, are solecisms in moral schools, and no laurel attends them. To well manage our affections & wild horses of Plato are the highest circenses; & the noblest digladiation is in the theatre of ourselves; for therein our inward antagonists, not onely like common gladiators, with ordinary weapons and downright blows make at us, but also like retiary & laqueary combatants, with nets, frauds, and entanglements fall upon us. Weapons for such combats are

not to be forged at Lipara; Vulcan's art doth nothing in this internal militia, wherein not the armour of Achilles but the armature of S. Paul, gives the glorious day, & the triumphs not leading up into capitols but up into the highest heavens. And, therefore, while so many think it is the onely valour to command and master others, study thou the dominion of thyself, and quiet thine own commotions, Let right reason be thy Lycurgus, and lift up thy hand unto the law of it; move by the intelligences of the superior faculties not by the rapt of passion, not merely by that of temper and constitution. They who are merely carried on by the wheel of such inclinations, without the hand & guidance of sovereign reason, are but the automatus part of mankind, rather lived than living, or at least underliving themselves. ¶ LET not fortune, which hath no name in Scripture, have any in thy divinity. Let Providence, not chance, have the honour of thy acknowledgments, and be thy Œdipus in contingencies. Mark well the paths and winding ways thereof; but be not too wise in the construction or sudden in the application. The hand of Providence writes often by abbreviatures, hieroglyphics or short characters, which, like the laconism on the wall, are not to be made out but by a hint or key from that spirit which indited them. Leave future occurrences to their uncertainties, think that which is present thy own; &, since 'tis easier to foretell an eclipse than a foul day at some distance, look for little regular below. Attend with patience the uncertainty of things and what lieth yet unexercited in the chaos of futurity. The uncertainty & ignorance of things to come makes the world new unto us by unexpected emergencies, whereby we pass not our days in the trite road of affairs affording no novity; for the novellizing spirit of man lives by variety and the new faces of things. ¶ **THOUGH** a contented mind enlargeth the dimension of little things, and unto some 'tis wealth enough not to be poor, and others are well content if they be but rich enough to be honest, and to give every man his due, yet fall not into that obsolete affectation of bravery to throw away thy money, and to reject all honours or honourable stations in this courtly and splendid world. Old generosity is superannuated, and such contempt of the world out of date. No man is now like to refuse the favour of great ones, or be content to say unto princes, 'Stand out of my Sun.' And, if any

there be of such antiquated resolutions, they are not like to be tempted out of them by great ones; and 'tis fair if they escape the name of hypochondriacks from the genius of latter times, unto whom contempt of the world is the most contemptible opinion, and to be able, like Bias, to carry all they have about them were to be the eighth Wise Man. However, the old tetrick philosophers looked always with indignation upon such a face of things; &, observing the unnatural current of riches, power, and honour in the world and withal the imperfection and demerit of persons often advanced unto them, were tempted unto angry opinions that affairs were ordered more by stars than reason, and that things went on rather by lottery than election. ¶ IF thy vessel be but small in the ocean of this world, if meanness of possessions be thy allotment upon earth, forget not those vertues which the great Disposer of all bids thee to entertain from thy quality and condition, that is, submission, humility, content of mind, & industry. Content may dwell in all stations. To be low, but above contempt, may be high enough to be happy. But many of low degree may be higher than computed, and some cubits above the common commensuration; for in all states vertue gives qualifications and allowances which make our defects. Rough diamonds are sometimes mistaken for pebbles, and meanness may be rich in accomplishments which riches in vain desire. If our merits be above our stations, if our intrinsical value be greater than what we go for, or our value than our valuation, & if we stand higher in God's than in the Censor's book, it may make some equitable balance in the inequalities of this world, and there may be no such vast chasm or gulf between disparities as common measures determine. The Divine Eye looks upon high and low differently from that of man. They who seem to stand upon Olympus, and high mounted unto our eyes, may be but in the valleys and low ground unto his; for he looks upon those as highest who nearest approach his divinity, and upon those as lowest who are farthest from it. ¶ WHEN thou lookest upon the imperfections of others, allow one eye for what is laudable in them, and the balance they have from some excellency which may render them considerable. While we look with fear or hatred upon the teeth of the viper, we may behold his eye with love. In venomous natures something may be amiable: poisons afford antipoisons;

nothing is totally or altogether uselessly bad. Notable virtues are sometimes dashed with notorious vices, and in some vicious tempers have been found illustrious acts of virtue, which makes such observable worth in some actions of King Demetrius, Antonius, and Ahab as are not to be found in the same kind in Aristides, Numa, or David. Constancy, generosity, clemency, & liberality have been highly conspicuous in some persons not marked out in other concerns for example or imitation. But since goodness is exemplary in all, if others have not our virtues, let us not be wanting in theirs, nor, scorning them for their vices whereof we are free, be condemned by their virtues wherein we are deficient. There is dross, alloy, and embasement in all human temper; and he flieth without wings who thinks to find Ophir or pure metal in any. For perfection is not, like light, centred in any one body; but, like the dispersed seminalities of vegetables at the Creation, scattered through the whole mass of the earth, no place producing all, and almost all some. So that 'tis well if a perfect man can be made out of many men, and, to the perfect eye of God, even out of mankind. Time, which perfects some things, imperfects also others. Could we intimately apprehend the ideated man, and as he stood in the intellect of God upon the first exertion by Creation, we might more narrowly comprehend our present degeneration & how widely we are fallen from the pure exemplar and idea of our nature; for, after this corruptive elongation from a primitive and pure creation, we are almost lost in degeneration, and Adam hath not onely fallen from his Creator but we ourselves from Adam, our Tycho & primary generator. **Q**UARREL not rashly with adversities not yet understood, and overlook not the mercies often bound up in them; for we consider not sufficiently the good of evils nor fairly compute the mercies of Providence in things afflictive at first hand. The famous Andreas Doria, being invited to a feast by Aloysio Fiesco with design to kill him, just the night before fell mercifully into a fit of the gout, and so escaped that mischief. When Cato intended to kill himself, from a blow which he gave his servant, who would not reach his sword unto him, his hand so swelled that he had much ado to effect his design. Hereby anyone but a resolved Stoick might have taken a fair hint of consideration, & that some merciful genius would have contrived

his preservation. To be sagacious in such interurrences is not superstition but wary and pious discretion; and to contemn such hints were to be deaf unto the speaking hand of God, wherein Socrates and Cardan would hardly have been mistaken. **B**REAK not open the gate of destruction, and make no haste or bustle unto ruin. Post not heedlessly on unto the *non ultra* of Folly or precipice of perdition. Let vicious ways have their tropicks & deflexions, & swim in the waters of sin but as in the Asphaltic Lake, though smeared and defiled, not to sink to the bottom. If thou hast dipped thy foot in the brink, yet venture not over Rubicon: run not into extremities from whence there is no regression. In the vicious ways of the world it mercifully falleth out that we become not *extempore* wicked, but it taketh some time and pains to undo ourselves. We fall not from vertue, like Vulcan from Heaven, in a day. Bad dispositions require some time to grow into bad habits, but habits must undermine good, and often repeated acts make us habitually evil; so that, by gradual depravations and while we are but staggeringly evil, we are not left without parentheses of considerations, thoughtful rebukes, and merciful interventions, to recall us unto ourselves. For the wisdom of God hath methodized the course of things unto the best advantage of goodness, and thinking considerators overlook not the tract thereof. **S**INCE men and women have their proper vertues and vices, and even twins of different sexes have not onely distinct coverings in the womb but differing qualities and vertuous habits after, transplace not their proprieties and confound not their distinctions. Let masculine and feminine accomplishments shine in their proper orbs, and adorn their respective subjects. However, unite not the vices of both sexes in one; be not monstrous in iniquity nor hermaphroditically vicious. **I**F generous honesty, valour, and plain dealing be the cognizance of thy family or characteristick of thy countrey, hold fast such inclinations sucked in with thy first breath and which lay in the cradle with thee. Fall not into transforming degenerations, which under the old name create a new nation. Be not an alien in thine own nation; bring not Orontes into Tiber; learn the vertues not the vices of thy foreign neighbours, and make thy imitation by discretion not contagion. Feel something of thyself in the noble acts of thy ancestors, and find in thine own genius that of thy

predecessors. Rest not under the expired merits of others; shine by those of thy own. Flame not like the central fire which enlighteneth no eyes, which no man seeth, and most men think there's no such thing to be seen. Add one ray unto the common lustre; add not onely to the number but the note of thy generation; and prove not a cloud but an asterisk in thy region. ✎ SINCE thou hast an alarum in thy breast, which tells thee thou hast a living spirit in thee above two thousand times in an hour, dull not away thy days in slothful supinity and the tediousness of doing nothing. To strenuous minds there is an inquietude in overquietness and no laboriousness in labour; and to tread a mile after the slow pace of a snail or the heavy measures of the lazy of Brazil, were a most tiring penance, & worse than a race of some furlongs at the Olympicks. The rapid courses of the Heavenly bodies are rather imitable by our thoughts than our corporeal motions; yet the solemn motions of our lives amount unto a greater measure than is commonly apprehended. Some few men have surrounded the globe of the earth; yet many in the set locomotions and movements of their days have measured the circuit of it, and twenty thousand miles have been exceeded by them. Move circumspectly not meticulously, & rather carefully solicitous than anxiously solitudinous. Think not there is a lion in the way, nor walk with leaden sandals in the paths of goodness; but in all vertuous motions let prudence determine thy measures. Strive not to run like Hercules, a furlong in a breath: festination may prove precipitation; deliberating delay may be wise cunctation, and slowness no slothfulness. ✎ SINCE vertuous actions have their own trumpets, and without any noise from thyself will have their resound abroad, busy not thy best member in the encomium of thyself. Praise is a debt we owe unto the vertues of others, and due unto our own from all, whom malice hath not made mutes, nor envy struck dumb. Fall not however into the common prevaricating way of self-commendation and boasting, by denoting the imperfections of others. He who discommendeth others obliquely commendeth himself. He who whispers their infirmities proclaims his own exemption from them, and consequently says *I am not as this publican*, or *Hic niger* whom I talk of. Open ostentation and loud vain-glory is more tolerable than this obliquity, as but containing some froth no ink,

as but consisting of a personal piece of folly, nor complicated with uncharitableness. Superfluously we seek a precarious applause abroad: every good man hath his *plaudite* within himself, &, though his tongue be silent, is not without loud cymbals in his breast. Conscience will become his panegyrist, and never forget to crown and extol him unto himself. ✎ BLESS not thyself onely that thou wert born in Athens; but among thy multiplied acknowledgments lift up one hand unto Heaven that thou wert born of honest parents, that modesty, humility, patience, and veracity lay in the same egg, and came into the world with thee. From such foundations thou mayest be happy in a vertuous precocity, and make an early and long walk in goodness; so mayest thou more naturally feel the contrariety of vice unto nature, and resist some by the antidote of thy temper. As charity covers, so modesty preventeth, a multitude of sins; withholding from noon-day vices and brazen-browed iniquities, from sinning on the house-tops and painting our follies with the rays of the Sun. Where this vertue reigneth, though vice may show its head, it cannot be in its glory; where shame of sin sets, look not for vertue to arise; for when modesty taketh wing, Astræa goes soon after. ✎ THE heroic vein of mankind runs much in the soldiery and courageous part of the world, and in that form we oftenest find men above men. History is full of the gallantry of that tribe; and, when we read their notable acts, we easily find what a difference there is between a life in Plutarch and in Laërtius. Where true fortitude dwells, loyalty, bounty, friendship, & fidelity may be found. A man may confide in persons constituted for noble ends who dare do and suffer, and who have a hand to burn for their countrey & their friend. Small & creeping things are the product of petty souls. He is like to be mistaken who makes choice of a covetous man for a friend, or relieth upon the reed of narrow and poltroon friendship. Pitiful things are onely to be found in the cottages of such breasts; but bright thoughts, clear deeds, constancy, fidelity, bounty, and generous honesty are the gems of noble minds; wherein (to derogate from none) the true heroick English gentleman hath no peer.

II.

PUNISH NOT THYSELF WITH PLEASURE; GLUT not thy sense with palative delights; nor revenge the contempt of temperance by the penalty of satiety. Were there an age of delight or any pleasure durable, who would not honour Volupia?— but the race of delight is short, and pleasures have mutable faces. The pleasures of one age are not pleasures in another, and their lives fall short of our own. Even in our sensual days the strength of delight is in its seldomness or rarity, and sting in its satiety: mediocrity is its life, and immoderacy its confusion. The luxurious emperors of old inconsiderately satiated themselves with the dainties of sea and land, till, wearied through all varieties, their refectations became a study unto them, and they were fain to feed by invention: novices in true Epicurism! which by mediocrity, paucity, quick and healthful appetite, makes delights smartly acceptable; whereby Epicurus himself found *Jupiter's brain* in a piece of Cytheridian cheese, and the tongues of nightingales in a dish of onions. Hereby healthful and temperate poverty hath the start of nauseating luxury; unto whose clear and naked appetite every meal is a feast, and in one single dish the first course of Metellus; who are cheaply hungry, and never lose their hunger or advantage of a craving appetite because obvious food contents it, while Nero half-famished could not feed upon a piece of bread, and, lingering after his snowed water, hardly got down an ordinary cup of *calda*. By such circumscriptions of pleasure the contemned philosophers reserved unto themselves the secret of delight, which the *helluos* of those days lost in their exorbitances. In vain we study delight: it is at the command of every sober mind, and in every sense born with us; but Nature, who teacheth us the rule of pleasure, instructeth also in the bounds thereof and where its line expireth. And therefore temperate minds, not pressing their pleasures until the sting appeareth, enjoy their contentations contentedly and without regret, and so escape the folly of excess, to be pleased unto displacency. **BRING** candid eyes unto the perusal of men's work, and let not Zoilism or detraction blast well-intended labours. He that endureth no faults in men's writings must onely read his own, wherein for the most part all appeareth white. Quotation mistakes, inadvertency, expedition, & human lapses, may make not onely moles but warts in learned

authors, who notwithstanding, being judged by the capital matter, admit not of disparagement. I should unwillingly affirm that Cicero was but slightly versed in Homer because in his work *De Gloria* he ascribed those verses unto Ajax which were delivered by Hector. What if Plautus in the account of Hercules mistaketh nativity for conception? Who would have mean thoughts of Apollinaris Sidonius, who seems to mistake the river Tigris for Euphrates; and, though a good historian and learned bishop of Auvergne, had the misfortune to be out in the story of David, making mention of him when the Ark was sent back by the Philistines upon a cart; which was before his time? Though I have no great opinion of Machiavel's learning, yet I shall not presently say that he was but a novice in Roman history because he was mistaken in placing Commodus after the emperor Severus. Capital truths are to be narrowly eyed, collateral lapses and circumstantial deliveries not to be too strictly sifted. And, if the substantial subject be well forged out, we need not examine the sparks which irregularly fly from it. **LET** well-weighed considerations, not stiff and peremptory assumptions, guide thy discourses, pen, and actions. To begin or continue our works like Trismegistus of old, *Verum, certe verum, atque verissimum est*, would sound arrogantly unto present ears in this strict enquiring age, wherein for the most part *probably* and *perhaps* will hardly serve to mollify the spirit of captious contradictors. If Cardan saith that a parrot is a beautiful bird, Scaliger will set his wits to work to prove it a deformed animal. The compage of all physical truths is not so closely jointed but opposition may find intrusion, nor always so closely maintained as not to suffer attrition. Many positions seem quodlibetically constituted, and, like a Delphian blade, will cut on both sides. Some truths seem almost falsehoods, and some falsehoods almost truths; wherein falsehood & truth seem almost equilibriously stated, and but a few grains of distinction to bear down the balance. Some have digged deep, yet glanced by the Royal Vein; and a man may come unto the pericardium, but not the heart, of truth. Besides, many things are known, as some are seen, that is, by parallax, or at some distance from their true and proper beings, the superficial regard of things having a different aspect from their true and central natures. And this moves sober pens unto suspensory and timorous assertions

nor presently to obtrude them as Sibyl's leaves, which after-considerations may find to be but folious appearances and not the central & vital interiors of truth. *✍* VALUE the judicious, and let not mere acquests in minor parts of learning gain thy pre-existimation. 'Tis an unjust way of compute to magnify a weak head for some Latin abilities, and to undervalue a solid judgement because he knows not the genealogy of Hector. When that notable King of France would have his son to know but one sentence in Latin, had it been a good one, perhaps it had been enough. Natural parts and good judgements rule the world. States are not governed by ergotisms. Many have ruled well who could not perhaps define a commonwealth, and they who understand not the globe of the earth command a great part of it. Where natural logick prevails not, artificial too often faileth. Where Nature fills the sails, the vessel goes smoothly on, and, when judgement is the pilot, the insurance need not be high. When industry builds upon Nature, we may expect pyramids; where that foundation is wanting, the structure must be low. They do most by books who could do much without them, and he that chiefly owes himself unto himself is the substantial man. *✍* LET thy studies be free as thy thoughts and contemplations, but fly not onely upon the wings of imagination; joyn sense unto reason, and experiment unto speculation, and so give life unto embryon truths, and verities yet in their chaos. There is nothing more acceptable unto the ingenious world than this noble eluctation of truth; wherein, against the tenacity of prejudice & prescription, this century now prevaieth. What libraries of new volumes aftertimes will behold, and in what a new world of knowledge the eyes of our posterity may be happy, a few ages may joyfully declare; and is but a cold thought unto those who cannot hope to behold this exantlation of truth, or that obscured virgin half out of the pit. Which might make some content with a commutation of the time of their lives, & to commend the fancy of the Pythagorean metempsychosis; whereby they might hope to enjoy this happiness in their third or fourth selves, and behold that in Pythagoras which they now but foresee in Euphorbus. The world, which took but six days to make, is like to take six thousand to make out; meanwhile old truths voted down begin to resume their places, and new ones arise upon us; wherein there is no comfort in

the happiness of Tully's Elysium, or any satisfaction from the ghosts of the ancients, who knew so little of what is now so well known. Men disparage not antiquity who prudently exalt new enquiries, and make not them the judges of truth who were but fellow-enquirers of it. Who can but magnify the endeavours of Aristotle, & the noble start which learning had under him; or less than pity the slender progression made upon such advantages, while many centuries were lost in repetitions and transcriptions sealing up the Book of Knowledge? And therefore, rather than to swell the leaves of Learning by fruitless repetitions, to sing the same song in all ages, nor adventure at essays beyond the attempt of others, many would be content that some would write like Helmont or Paracelsus, and be willing to endure the monstrosity of some opinions for divers singular notions requiring such aberrations. *¶* DESPISE not the obliquities of younger ways, nor despair of better things whereof there is yet no prospect. Who would imagine that Diogenes, who in his younger days was a falsifier of money, should in the after-course of this life be so great a contemner of metal? Some negroes who believe the Resurrection think that they shall rise white. Even in this life regeneration may imitate Resurrection, our black and vicious tinctures may wear off, and goodness clothe us with candour. Good admonitions knock not always in vain. There will be signal examples of God's mercy, and the angels must not want their charitable rejoices for the conversion of lost sinners. Figures of most angles do nearest approach unto circles, which have no angles at all. Some may be near unto goodness who are conceived far from it, and many things happen not likely to ensue from any promises of antecedencies. Culpable beginnings have found commendable conclusions, and infamous courses pious retractions. Detestable sinners have proved exemplary converts on earth, and may be glorious in the apartment of Mary Magdalen in Heaven. Men are not the same through all divisions of their ages. Time, experience, self-reflexions, and God's mercies make in some well-tempered minds a kind of translation before death, & men to differ from themselves as well as from other persons. Hereof the old world afforded many examples to the infamy of latter ages, wherein men too often live by the rule of their inclinations; so that, without any astral predic-

tion, the first day gives the last. Men are commonly as they were; or rather, as bad dispositions run in to worsen habits, the evening doth not crown, but sourly conclude, the day. *☞* IF the Almighty will not spare us according to his merciful capitulation at Sodom, if his goodness please not to pass over a great deal of bad for a small pittance of good, or to look upon us in a lump, there is slender hope for mercy or sound presumption of fulfilling half his will, either in persons or nations—they who excel in some virtues being so often defective in others, few men driving at the extent and amplitude of goodness, but, computing themselves by their best parts and others by their worst, are content to rest in those virtues which others commonly want. Which makes this speckled face of honesty in the world; & which was the imperfection of the old philosophers & great pretenders unto virtue, who, well declining the gaping vices of intemperance, incontinency, violence and oppression, were yet blindly peccant in iniquities of closer faces, were envious, malicious, contemners, scoffers, censurers, and stuffed with vizard vices, no less depraving the æthereal particle & diviner portion of man. For envy, malice, hatred, are the qualities of Satan, close and dark like himself; and, where such brands smoke, the soul cannot be white. Vice may be had at all prices; expensive & costly iniquities, which make the noise, cannot be every man's sins; but the soul may be foully iniquated at a very low rate, and a man may be cheaply vicious to the perdition of himself. *☞* OPINION rides upon the neck of reason, and men are happy, wise, or learned according as that empress shall set them down in the register of reputation. However, weigh not thyself in the scales of thy own opinion, but let the judgement of the judicious be the standard of thy merit. Self-estimation is a flatterer too readily entiling us unto knowledge and abilities, which others solicitously labour after and doubtfully think they attain. Surely such confident tempers do pass their days in best tranquillity, who, resting in the opinion of their own abilities, are happily gulled by such contentation; wherein pride, self-conceit, confidence, and opiniatrety will hardly suffer any to complain of imperfection. To think themselves in the right, or all that right, or onely that which they do or think, is a fallacy of high content, though others laugh in their sleeves and look upon them as in a deluded state of

judgement; wherein, notwithstanding, 'twere but a civil piece of complacency to suffer them to sleep who would not wake, to let them rest in their securities, nor by dissent or opposition to stagger their contentments. ¶ SINCE the brow speaks often true, since eyes and noses have tongues, and the countenance proclaims the heart and inclinations, let observation so far instruct thee in physiognomical lines as to be some rule for thy distinction and guide for thy affection unto such as look most like men. Mankind, methinks, is comprehended in a few faces, if we exclude all visages which any way participate of symmetries and schemes of look common unto other animals. For, as though man were the extract of the world, in whom all were *in coagulato* which in their forms were *in soluto* and at extension, we often observe that men do most act those creatures whose constitutions, parts, & complexion do most predominate in their mixtures. This is a corner-stone in physiognomy, and holds some truth not onely in particular persons but also in whole nations. There are therefore provincial faces, national lips, and noses which testify not onely the natures of those countries but of those which have them elsewhere. Thus we may make England the whole earth, dividing it not onely into Europe, Asia, Africa, but the particular regions thereof, and may in some latitude affirm that there are Ægyptians, Scythians, Indians among us; who, though born in England, yet carry the faces and air of those countries, and are also agreeable and correspondent unto their natures. Faces look uniformly unto our eyes: how they appear unto some animals of a more piercing or differing sight who are able to discover the inequalities, rubs, and hairiness of the skin is not without good doubt; and therefore in reference unto man Cupid is said to be blind. Affection should not be too sharp-eyed, and love is not to be made by magnifying glasses. If things were seen as they truly are, the beauty of bodies would be much abridged; and therefore the wise Contriver hath drawn the pictures and outsides of things softly, and amiably unto the natural edge of our eyes, not leaving them able to discover those uncomely asperities which make oyster-shells in good faces and hedgehogs even in Venus's moles. ¶ COURT not felicity too far, and weary not the favourable hand of Fortune. Glorious actions have their times, extent, and *non ultra's*. To put no end unto

attempts were to make prescription of successes and to bespeak unhappiness at last; for the line of our lives is drawn with white and black vicissitudes wherein the extremes hold seldom one complexion. That Pompey should obtain the surname of Great at twenty-five years, that men in their young and active days should be fortunate and perform notable things, is no observation of deep wonder, they having the strength of their fates before them, nor yet acted their parts in the world for which they were brought into it; whereas men of years, matured for counsels and designs, seem to be beyond the vigour of their active fortunes and high exploits of life providentially ordained unto ages best agreeable unto them. And therefore many brave men, finding their fortune grow faint and feeling its declination, have timely withdrawn themselves from great attempts, and so escaped the ends of mighty men disproportionable to their beginnings. But magnanimous thoughts have so dimmed the eyes of many that, forgetting the very essence of Fortune & the vicissitude of good & evil, they apprehend no bottom in felicity; and so have been still tempted on unto mighty actions reserved for their destructions. For Fortune lays the plot of our adversities in the foundation of our felicities, blessing us in the first quadrate to blast us more sharply in the last. And, since in the highest felicities there lieth a capacity of the lowest miseries, she hath this advantage from our happiness to make us truly miserable; for to become acutely miserable we are to be first happy. Affliction smarts most in the most happy state, as having somewhat in it of Belisarius at Beggar's Bush or Bajazet in the grate. And this the fallen angels severely understand, who, having acted their first parts in Heaven, are made sharply miserable by transition, & more afflictively feel the contrary state of Hell.

☞ CARRY no careless eye upon the unexpected scenes of things, but ponder the acts of Providence in the public ends of great & notable men, set out unto the view of all for no common memorandums. The tragical exits and unexpected periods of some eminent persons cannot but amuse considerate observators; wherein notwithstanding most men seem to see by extramission, without reception or self-reflexion, and conceive themselves unconcerned by the fallacy of their own exemption: whereas the mercy of God hath singled out but few to be the signals of his justice,

leaving the generality of mankind to the pedagogy of example. But the inadvertency of our natures not well apprehending this favourable method and merciful decimation, and that he showeth in some what others also deserve, they entertain no sense of his hand beyond the stroke of themselves. Whereupon the whole becomes necessarily punished, & the contracted hand of God extended unto universal judgements, from whence nevertheless the stupidity of our tempers receives but faint impressions, & in the most tragical state of times holds but starts of good motions. So that to continue us in goodness there must be iterated returns of misery, & a circulation in afflictions is necessary. And since we cannot be wise by warnings, since plagues are insignificant except we be personally plagued, since also we cannot be punished unto amendment by proxy or commutation nor by vicinity, but contaction, there is an unhappy necessity that we must smart in our own skins, and the provoked arm of the Almighty must fall upon ourselves. The capital sufferings of others are rather our monitions than acquitments. There is but one who died salvifically for us, and able to say unto death: *Hitherto shalt thou go, and no farther*; onely one enlivening death, which makes gardens of graves, & that which was sowed in corruption to arise and flourish in glory; when death itself shall die, and living shall have no period, when the damned shall mourn at the funeral of death, when life, not death, shall be the wages of sin, when the second death shall prove a miserable life, and destruction shall be courted.

✍ **ALTHOUGH** their thoughts may seem too severe who think that few ill-natured men go to Heaven, yet it may be acknowledged that good-natured persons are best founded for that place; who enter the world with good dispositions and natural graces, more ready to be advanced by impressions from above & christianized unto pieties; who carry about them plain and downright dealing minds, humility, mercy, charity, & vertues acceptable unto God and man. But, whatever success they may have as to Heaven, they are the acceptable men on earth, & happy is he who hath his quiver full of them for his friends. These are not the dens wherein falsehood lurks and hypocrisy hides its head, wherein frowardness makes its nest, or where malice, hard-heartedness, and oppression love to dwell; not those by whom the poor get little, and the rich some time lose all;

men not of retracted looks but who carry their hearts in their faces, and need not to be looked upon with perspectives; not sordidly or mischievously ingrateful; who cannot learn to ride upon the neck of the afflicted, nor load the heavy laden, but who keep the temple of Janus shut by peaceable and quiet tempers; who make not onely the best friends but the best enemies, as easier to forgive than offend, and ready to pass by the second offence before they avenge the first; who make natural Royalists, obedient subjects, kind and merciful princes, verified in our own, one of the best-natured kings of this throne. Of the old Roman Emperours the best were the best-natured, though they made but a small number, and might be writ in a ring. Many of the rest were as bad men as princes: humorists rather than of good humours, and of good natural parts rather than of good natures; which did but arm their bad inclinations, and make them wittily wicked. ♣ WITH what strift and pains we come into the world we remember not; but 'tis commonly found no easy matter to get out of it. Many have studied to exasperate the ways of death, but fewer hours have been spent to soften that necessity. That the smoothest way unto the grave is made by bleeding, as common opinion presumeth, beside the sick and fainting languors which accompany that effusion, the experiment in Lucan and Seneca will make us doubt; under which the noble Stoick so deeply laboured that, to conceal his affliction, he was fain to retire from the sight of his wife, and not ashamed to implore the merciful hand of his physician to shorten his misery therein. Ovid, the old heroes, and the Stoicks, who were so afraid of drowning (as dreading thereby the extinction of their soul, which they conceived to be a fire), stood probably in fear of an easier way of death; wherein the water, entering the possessions of air, makes a temperate suffocation, and kills as it were without a fever. Surely many who have had the spirit to destroy themselves have not been ingenious in the contrivance thereof. 'Twas a dull way practised by Themistocles to overwhelm himself with bull's blood; who, being an Athenian, might have held an easier theory of death from the State potion of his countrey, from which Socrates in Plato seemed not to suffer much more than from the fit of an ague. Cato is much to be pitied, who mangled himself with poniards; & Hannibal seems more subtle, who

carried his delivery not in the point but the pummel of his sword. ¶ THE Ægyptians were merciful contrivers, who destroyed their malefactors by asps, charming their senses into an invincible sleep, and killing as it were with Hermes his rod. The Turkish Emperour, odious for other cruelty, was herein a remarkable master of mercy, killing his favourite in his sleep and sending him from the shade into the house of darkness. He who had been thus destroyed would hardly have bled at the presence of his destroyer; when men are already dead by metaphor, and pass but from one sleep unto another, wanting herein the eminent part of severity, to feel themselves to die, & escaping the sharpest attendant of death, the lively apprehension thereof. But to learn to die is better than to study the ways of dying. Death will find some ways to untie or cut the most Gordian Knots of life, and make men's miseries as mortal as themselves; whereas evil spirits, as undying substances, are unseparable from their calamities; and therefore they everlastingly struggle under their *angustia's*, & bound up with immortality can never get out of themselves.

III.

TIS HARD TO FIND A WHOLE AGE TO IMITATE, or what century to propose for example. Some have been far more approvable than others: but vertue and vice, panegyricks and satires, scatteringly to be found in all. History sets down not onely things laudable but abominable, things which should never have been or never have been known; so that noble patterns must be fetched here and there from single persons rather than whole nations, and from all nations rather than any one. The world was early bad, and the first sin the most deplorable of any. The younger world afforded the oldest men, and perhaps the best and the worst, when length of days made vertuous habits heroical & immovable—vicious, inveterate & irreclaimable. And, since 'tis said that the imaginations of their hearts were evil, onely evil, & continually evil, it may be feared that their sins held pace with their lives, & their longevity swelling their impieties, the longanimity of God would no longer endure such vivacious abominations. Their impieties were surely of a deep dye, which required the whole element of water to wash them away, and overwhelmed their memories with themselves, and so shut up the first windows of time, leaving no histories of those longevous generations when men might have been properly historians, when Adam might have read long lectures unto Methuselah, and Methuselah unto Noah. For, had we been happy in just historical accounts of that unparalleled world, we might have been acquainted with wonders, & have understood not a little of the acts and undertakings of Moses his mighty men, and men of renown of old; which might have enlarged our thoughts, and made the world older unto us. For the unknown part of time shortens the estimation, if not the compute, of it. What hath escaped our knowledge falls not under our consideration, and what is and will be latent is little better than non-existent. *¶* **SOME** things are dictated for our instruction, some acted for our imitation, wherein 'tis best to ascend unto the highest conformity, and to the honour of the exemplar. He honours God who imitates him. For what we vertuously imitate we approve and admire; and, since we delight not to imitate inferiors, we aggrandize & magnify those we imitate; since also we are most apt to imitate those we love, we testify our affection in our imitation of the inimitable. To affect to be like may be no imitation.

To act, and not to be, what we pretend to imitate, is but a mimical conformation, and carrieth no vertue in it. Lucifer imitated not God when he said he would be like the Highest, and he imitated not Jupiter who counterfeited thunder. Where imitation can go no farther, let admiration step on, whereof there is no end in the wisest form of men. Even angels and spirits have enough to admire in their sublimer natures, admiration being the act of the creature and not of God, who doth not admire himself. Created natures allow of swelling hyperboles; nothing can be said hyperbolically of God, nor will his attributes admit of expressions above their own exsuperances. Trismegistus his circle, whose centre is everywhere and circumference nowhere, was no hyperbole. Words cannot exceed where they cannot express enough. Even the most winged thoughts fall at the setting out, and reach not the portal of divinity. ¶ IN bivious theorems and Janus-faced doctrines let vertuous considerations state the determination. Look upon opinions as thou doest upon the moon, and choose not the dark hemisphere for thy contemplation. Embrace not the opaceous & blind side of opinions, but that which looks most luciferously or influentially unto goodness. 'Tis better to think that there are guardian spirits, than that there are no spirits to guard us; that vicious persons are slaves, than that there is any servitude in vertue; that times past have been better than times present, than that times were always bad, and that to be men it sufficeth to be no better than men in all ages, and so promiscuously to swim down the turbid stream and make up the grand confusion. Sow not thy understanding with opinions which make nothing of iniquities and fallaciously extenuate transgressions. Look upon vices and vicious objects with hyperbolical eyes, and rather enlarge their dimensions that their unseen deformities may not escape thy sense and their poisonous parts and stings may appear massy and monstrous unto thee; for the undiscerned particles & atoms of evil deceive us, and we are undone by the invisibles of seeming goodness. We are onely deceived in what is not discerned, and to err is but to be blind or dim-sighted as to some perceptions. ¶ TO be honest in a right line & vertuous by epitome, be firm unto such principles of goodness as carry in them volumes of instruction and may abridge thy labour. And, since instructions are many, hold close unto

those whereon the rest depend. So may we have all in a few, and the law and the prophets in a rule, the sacred writ in stenography, and the scripture in a nutshell. To pursue the osseous and solid part of goodness, which gives stability & rectitude to all the rest; to settle on fundamental virtues, and bid early defiance unto mother-vices, which carry in their bowels the seminals of other iniquities—makes a short cut in goodness, & strikes not off an head but the whole neck of Hydra. For we are carried into the dark lake, like the Ægyptian river into the sea, by seven principal ostiaries. The mother-sins of that number are the deadly engines of evil spirits that undo us, and even evil spirits themselves; and he who is under the chains thereof is not without a possession. Mary Magdalene had more than seven devils, if these with their imps were in her, and he who is thus possessed may literally be named *Legion*. Where such plants grow and prosper, look for no champaign or region void of thorns, but productions like the Tree of Goa & forests of abomination. **☞** GUIDE not the hand of God, nor order the finger of the Almighty, unto thy will and pleasure; but sit quiet in the soft showers of Providence, and favourable distributions in this world either to thyself or others. And, since not onely judgments have their errands, but mercies their commissions, snatch not at every favour, nor think thyself passed by if they fall upon thy neighbour. Rake not up envious displacencies at things successful unto others which the wise Disposer of all thinks not fit for thyself. Reconcile the events of things unto both beings, that is, of this world and the next; so will there not seem so many riddles in Providence nor various inequalities in the dispensation of things below. If thou doest not anoint thy face, yet put not on sackcloth at the felicities of others. Repining at the good draws on rejoicing at the evils of others, and so falls into that inhuman vice for which so few languages have a name. The blessed spirits above rejoyce at our happiness below; but to be glad at the evils of one another is beyond the malignity of Hell, and falls not on evil spirits, who, though they rejoyce at our unhappiness, take no pleasure at the afflictions of their own society or of their fellow natures. Degenerous heads, who must be fain to learn from such examples & to be taught from the school of Hell! **☞** GRAIN not thy vicious stains, nor deepen those swart tinctures which temper,


infirmity, or ill-habits have set upon thee; and fix not by iterated depravations what time might efface or vertuous washes expunge. He who thus still advanceth in iniquity deepeneth his deformed hue, turns a shadow into night, & makes himself a negro in the black jaundice; & so becomes one of those lost ones, the disproportionate pores of whose brains afford no entrance unto good motions, but reflect and frustrate all counsels, deaf unto the thunder of the laws, and rocks unto the cries of charitable commiserators. He who hath had the patience of Diogenes to make orations unto statues may more sensibly apprehend how all words fall to the ground spent upon such a surd and earless generation of men, stupid unto all instruction, and rather requiring an exorcist than an orator for their conversion. ♁ BURDEN not the back of Aries, Leo, or Taurus with thy faults, nor make Saturn, Mars, or Venus guilty of thy follies. Think not to fasten thy imperfections on the stars, & so despairingly conceive thyself under a fatality of being evil. Calculate thyself within, seek not thyself in the moon but in thine own orb or microcosmical circumference. Let celestial aspects admonish and advertize, not conclude and determine, thy ways. For, since good & bad stars moralize not our actions, & neither excuse or commend, acquit or condemn, our good or bad deeds at the present or last bar, since some are astrologically well disposed who are morally highly vicious, not celestial figures but vertuous schemes must denominate and state our actions. If we rightly understood the names whereby God calleth the stars, if we knew his name for the dog-star or by what appellation Jupiter, Mars, and Saturn obey his will, it might be a welcome accession unto astrology, which speaks great things, and is fain to make use of appellations from Greek and barbarick systems. Whatever influences, impulsions, or inclinations there be from the lights above, it were a piece of wisdom to make one of those wise men who overrule their stars, & with their own militia contend with the host of Heaven. Unto which attempt there want not auxiliaries from the whole strength of morality, supplies from Christian ethicks, influences also & illuminations from above, more powerful than the lights of Heaven. ♁ CONFOUND not the distinctions of thy life which nature hath divided, that is youth, adolescence, manhood, and old age; nor, in these divided periods wherein thou art in

a manner four, conceive thyself but one. Let every division be happy in its proper vertues, nor one vice run through all. Let each distinction have its salutary transition, and critically deliver thee from the imperfections of the former, so ordering the whole that prudence and vertue may have the largest section. Do as a child when thou art a child, and ride not on a reed at twenty. He who hath not taken leave of the follies of his youth, and in his maturer state scarce got out of that division, disproportionately divideth his days, crowds up the latter part of his life, and leaves too narrow a corner for the age of wisdom, and so hath room to be a man scarce longer than he hath been a youth. Rather than to make this confusion, anticipate the vertues of age, and live long without the infirmities of it. So mayest thou count up thy days as some do Adams, that is, by anticipation; so mayest thou be coetaneous unto thy elders, and a father unto thy contemporaries. *W*HILE others are curious in the choice of good air, and chiefly solicitous for healthful habitations, study thou conversation, & be critical in thy consortion. The aspects, conjunctions, & configurations of the stars, which mutually diversify, intend, or qualify their influences, are but the varieties of their nearer or farther conversation with one another, and like the consortion of men, whereby they become better or worse and even exchange their natures. Since men live by examples, & will be imitating something, order thy imitation to thy improvement, not thy ruin. Look not for roses in Attalus his garden or wholesome flowers in a venomous plantation. And, since there is scarce any one bad but some others are the worse for him, tempt not contagion by proximity, & hazard not thyself in the shadow of corruption. He who hath not early suffered this shipwreck & in his younger days escaped this Charybdis, may make a happy voyage and not come in with black sails into the port. Self-conversation, or to be alone, is better than such consortion. Some Schoolmen tell us that he is properly alone with whom in the same place there is no other of the same species. Nabuchodonosor was alone though among the beasts of the field, & a wise man may be tolerably said to be alone though with a rabble of people little better than beasts about him. Unthinking heads, who have not learned to be alone, are in a prison to themselves if they be not also with others, whereas, on the contrary, they whose thoughts are

in a fair and hurry within, are sometimes fain to retire into company to be out of the crowd of themselves. He who must needs have company must needs have sometimes bad company. Be able to be alone. Lose not the advantage of solitude and the society of thyself, nor be onely content, but delight to be alone and single with Omnipresency. He who is thus prepared, the day is not uneasy nor the night black unto him. Darkness may bound his eyes, not his imagination. In his bed he may lie, like Pompey and his sons, in all quarters of the earth, may speculate the universe, and enjoy the whole world in the hermitage of himself. Thus the old ascetick Christians found a Paradise in a desert, and with little converse on Earth held a conversation in Heaven; thus they astronomized in caves, and, though they beheld not the stars, had the glory of Heaven before them. **LET** the characters of good things stand indelibly in thy mind, and thy thoughts be active on them. Trust not too much unto suggestions from reminiscential amulets or artificial memorandums. Let the mortifying Janus of Covarrubias be in thy daily thoughts, not onely on thy hand and signets. Rely not alone upon silent & dumb remembrances. Behold not death's-heads till thou doest not see them, nor look upon mortifying objects till thou overlookest them. Forget not how assuefaction unto anything minorates the passion from it, how constant objects lose their hints, and steal an inadvertent upon us. There is no excuse to forget what everything prompts unto us. To thoughtful observators the whole world is a phylactery, and everything we see an item of the wisdom, power, or goodness of God. Happy are they who verify their amulets, and make their phylacteries speak in their lives and actions. To run on in despite of the revulsions and pull-backs of such remoras aggravates our transgressions. When death's-heads on our hands have no influence upon our heads and fleshless cadavers abate not the exorbitances of the flesh, when crucifixes upon men's hearts suppress not their bad commotions, & his image who was murdered for us witholds not from blood & murder, phylacteries prove but formalities, & their despised hints sharpen our condemnations. **LOOK** not for whales in the Euxine Sea, or expect great matters where they are not to be found. Seek not for profundity in shallowness, or fertility in a wilderness. Place not the expectation of

great happiness here below, or think to find Heaven on earth; wherein we must be content with embryon felicities, and fruitions of doubtful faces. For the circle of our felicities makes but short arches. In every clime we are in a periscian state, and, with our light, our shadow and darkness walk about us. Our contentments stand upon the tops of pyramids ready to fall off, & the insecurity of their enjoyments abrupteth our tranquilities. What we magnify is magnificent, but, like to the Colossus, noble without, stuffed with rubbish and coarse metal within. Even the Sun, whose glorious outside we behold, may have dark and smoky entrails. In vain we admire the lustre of anything seen: that which is truly glorious is invisible. Paradise was but a part of the earth, lost not onely to our fruition but our knowledge. And if, according to old dictates, no man can be said to be happy before death, the happiness of this life goes for nothing before it be over, and while we think ourselves happy we do but usurp that name. Certainly true beatitude groweth not on earth, nor hath this world in it the expectations we have of it. He swims in oil & can hardly avoid sinking who hath such light foundations to support him. 'Tis therefore happy that we have two worlds to hold on. To enjoy true happiness we must travel into a very far cuntry, and even out of ourselves; for the pearl we seek for is not to be found in the Indian, but in the Emyrean Ocean. ✎ ANSWER not the spur of fury, and be not prodigal or prodigious in revenge. Make not one in the *Historia Horribilis*; flay not thy servant for a broken glass, nor pound him in a mortar who offendeth thee; supererogate not in the worst sense, and overdo not the necessities of evil; humour not the injustice of revenge. Be not stoically mistaken in the equality of sins, nor commutatively iniquous in the valuation of transgressions, but weigh them in the scales of Heaven & by the weights of righteous reason. Think that revenge too high which is but level with the offence. Let thy arrows of revenge fly short, or be aimed like those of Jonathan, to fall beside the mark. Too many there be to whom a dead enemy smells well, & who find musk & amber in revenge. The ferity of such minds holds no rule in retaliations, requiring too often a head for a tooth, and the supreme revenge for trespasses which a night's rest should obliterate. But patient meekness takes injuries like pills, not chewing but swallowing them down, laconically suffering and silently

passing them over; while angered pride makes a noise, like Homeric Mars, at every scratch of offences. Since women do most delight in revenge, it may seem but feminine manhood to be vindictive. If thou must needs have thy revenge of thine enemy, with a soft tongue break his bones, heap coals of fire on his head, forgive him, and enjoy it. To forgive our enemies is a charming way of revenge, & a short Cæsarian conquest, overcoming without a blow, laying our enemies at our feet, under sorrow, shame, and repentance; leaving our foes our friends, and solicitously inclined to grateful retaliations. Thus to return upon our adversaries is a healing way of revenge, & to do good for evil a soft & melting unction, a method taught from Heaven to keep all smooth on earth. Common forcible ways make not an end of evil, but leave hatred & malice behind them. An enemy thus reconciled is little to be trusted, as wanting the foundation of love and charity and but for a time restrained by disadvantage or inability. If thou hast not mercy for others, yet be not cruel unto thyself. To ruminate upon evils, to make critical notes upon injuries, and be too acute in their apprehensions, is to add unto our own tortures, to feather the arrows of our enemies, to lash ourselves with the scorpions of our foes, and to resolve to sleep no more. For injuries long dreamt on take away at last all rest, and he sleeps but like Regulus who busieth his head about them. ¶ AMUSE not thyself about the riddles of future things. Study prophecies when they are become histories and past hovering in their causes. Eye well things past and present, and let conjectural sagacity suffice for things to come. There is a sober latitude for prescience in contingencies of discoverable tempers whereby discerning heads see sometimes beyond their eyes and wise men become prophetic. Leave cloudy predictions to their periods, & let appointed seasons have the lot of their accomplishments. 'Tis too early to study such prophecies before they have been long made, before some train of their causes have already taken fire, laying open in part what lay obscure & before buried unto us. For the voice of prophecies is like that of whispering-places: they who are near or at a little distance hear nothing, those at the farthest extremity will understand all. But a retrograde cognition of times past & things which have already been is more satisfactory than a suspended knowledge of what is

yet unexistent. And, the greatest part of time being already wrapped up in things behind us, it's now somewhat late to bait after things before us; for futurity still shortens, and time present sucks in time to come. What is prophetic in one age proves historical in another, and so must hold on unto the last of time, when there will be no room for prediction, when Janus shall lose one face, and the long beard of time shall look like those of David's servants, shorn away upon one side, and when, if the expected Elias should appear, he might say much of what is past, not much of what is to come.  LIVE unto the dignity of thy nature, & leave it not disputable at last whether thou hast been a man; or, since thou art a composition of man & beast, how thou hast predominantly passed thy days, to state the denomination. Unman not therefore thyself by a bestial transformation, nor realize old fables. Expose not thyself by four-footed manners unto monstrous draughts, and *caricatura* representations. Think not after the old Pythagorean conceit, what beast thou mayst be after death. Be not under any brutal metempsychosis while thou livest and walkest about erectly under the scheme of man. In thine own circumference, as in that of the earth, let the rational horizon be larger than the sensible, and the circle of reason than of sense. Let the divine part be upward, & the region of beast below. Otherwise 'tis but to live invertedly, and with thy head unto the heels of thy Antipodes. Desert not thy title to a divine particle and union with invisibles. Let true knowledge and vertue tell the lower world thou art a part of the higher. Let thy thoughts be of things which have not entered into the hearts of beasts; think of things long past and long to come; acquaint thyself with the choragium of the stars, and consider the vast expansion beyond them. Let intellectual tubes give thee a glance of things which visive organs reach not. Have a glimpse of incomprehensibles, and thoughts of things which thoughts but tenderly touch. Lodge immaterials in thy head; ascend unto invisibles; fill thy spirit with spirituals, with the mysteries of faith, the magnalities of religion, and thy life with the honour of God—without which, though giants in wealth and dignity, we are but dwarfs and pygmies in humanity, and may hold a pitiful rank in that triple division of mankind into heroes, men, and beasts. For, though human souls are said to be equal, yet is there no small

inequality in their operations; some maintain the allowable station of men; many are far below it; and some have been so divine as to approach the apogee of their natures, and to be in the confinium of spirits. *¶* BEHOLD thyself by inward opticks and the crystalline of thy soul. Strange it is that in the most perfect sense there should be so many fallacies that we are fain to make a doctrine, and often to see by art. But the greatest imperfection is in our inward sight, that is, to be ghosts unto our own eyes, and, while we are so sharp-sighted as to look through others, to be invisible unto ourselves, for the inward eyes are more fallacious than the outward. The vices we scoff at in others laugh at us within ourselves. Avarice, pride, falsehood, lie undiscerned and blindly in us, even to the age of blindness; and therefore to see ourselves interiorly we are fain to borrow other men's eyes; wherein true friends are good informers, & censurers no bad friends. Conscience onely, that can see without light, sits in areopagy and dark tribunal of our hearts, surveying our thoughts and condemning our obliquities. Happy is that state of vision that can see without light, though all should look as before the Creation, when there was not an eye to see or light to actuate a vision; wherein notwithstanding obscurity is onely imaginable respectively unto eyes; for unto God there was none: eternal light was ever; created light was for the creation, not himself, and as he saw before the Sun may still also see without it. In the city of the New Jerusalem there is neither Sun nor moon; where glorified eyes must see by the archetypal Sun, or the light of God, able to illuminate intellectual eyes and make unknown visions. Intuitive perceptions in spiritual beings may perhaps hold some analogy unto vision: but yet how they see us, or one another, what eye, what light or what perception is required unto their intuition is yet dark unto our apprehension; & even how they see God, or how unto our glorified eyes the beatifical vision will be celebrated, another world must tell us, when perceptions will be new & we may hope to behold invisibles. *¶* WHEN all looks fair about, and thou seest not a cloud so big as a hand to threaten thee, forget not the wheel of things: think of sullen vicissitudes, but beat not thy brains to foreknow them. Be armed against such obscurities rather by submission than fore-knowledge. The knowledge of future evils

mortifies present felicities, and there is more content in the uncertainty or ignorance of them. This favour our Saviour vouchsafed unto Peter when he foretold not his death in plain terms, & so by an ambiguous & cloudy delivery damped not the spirit of his disciples. But in the assured foreknowledge of the Deluge Noah lived many years under the affliction of a Flood, and Jerusalem was taken unto Jeremy before it was besieged. And therefore the wisdom of astrologers, who speak of future things, hath wisely softened the severity of their doctrines; and even in their sad predictions, while they tell us of inclination, not co-action, from the stars, they kill us not with Stygian oaths and merciless necessity, but leave us hopes of evasion. *IF* thou hast the brow to endure the name of traitor, perjured, or oppressor, yet cover thy face when ingratitude is thrown at thee. If that degenerate vice possess thee, hide thyself in the shadow of thy shame, and pollute not noble society. Grateful ingenuities are content to be obliged within some compass of retribution, and, being depressed by the weight of iterated favours, may so labour under their inabilities of requital as to abate the content from kindnesses; but narrow self-ended souls make prescription of good offices, &, obliged by often favours think others still due unto them; whereas, if they but once fail, they prove so perversely ungrateful as to make nothing of former courtesies and to bury all that's past. Such tempers pervert the generous course of things; for they discourage the inclinations of noble minds, and make beneficency cool unto acts of obligations, whereby the grateful world should subsist and have their consolation. Common gratitude must be kept alive by the additional fuel of new courtesies; but generous gritudes, though but once well obliged, without quickening repetitions or expectation of new favours have thankful minds for ever; for they write not their obligations in sandy but marble memories, which wear not out but with themselves. *THINK* not silence the wisdom of fools, but, if rightly timed, the honour of wise men, who have not the infirmity but the vertue of taciturnity, and speak not out of the abundance but the well-weighed thoughts of their hearts. Such silence may be eloquence, and speak thy worth above the power of words. Make such a one thy friend, in whom princes may be happy and great counsels successful. Let him have the key of thy heart

who hath the lock of his own, which no temptation can open; where thy secrets may lastingly lie, like the lamp in Olybius his urn, alive and light, but close & invisible. **LET** thy oaths be sacred, & promises be made upon the altar of thy heart. Call not Jove to witness with a stone in one hand and a straw in another, and so make chaff and stubble of thy vows. Worldly spirits, whose interest is their belief, make cobwebs of obligations, and, if they can find ways to elude the urn of the prætor, will trust the thunderbolt of Jupiter; and therefore, if they should as deeply swear as Osman to Bethlem Gabor, yet whether they would be bound by those chains, and not find ways to cut such Gordian Knots, we could have no just assurance. But honest men's words are Stygian oaths and promises inviolable. These are not the men for whom the fetters of law were first forged: they needed not the solemnness of oaths; by keeping their faith they swear, and evacuate such confirmations. **THOUGH** the world be histrionical and most men live ironically, yet be thou what thou singly art, and personate onely thyself. Swim smoothly in the stream of thy nature, and live but one man. To single hearts doubling is discruciating: such tempers must sweat to dissemble, and prove but hypocritical hypocrites. Simulation must be short: men do not easily continue a counterfeiting life, or dissemble unto death. He who counterfeiteth acts a part, and is, as it were, out of himself; which, if long, proves so irksome that men are glad to pull off their vizards and resume themselves again, no practice being able to naturalize such unnaturals, or make a man rest content not to be himself. And, therefore, since sincerity is thy temper, let veracity be thy vertue in words, manners, & actions. To offer at iniquities which have so little foundations in thee were to be vicious uphill, and strain for thy condemnation. Persons viciously inclined want no wheels to make them actively vicious, as having the elater and spring of their own natures to facilitate their iniquities. And therefore so many who are sinistrous unto good actions are ambidexterous unto bad, and Vulcans in vertuous paths, Achilleses in vicious motions. **REST** not in the high-strained paradoxes of old philosophy supported by naked reason and the reward of mortal felicity, but labour in the ethicks of faith built upon heavenly assistance and the happiness of both beings. Understand the

rules but swear not unto the doctrines of Zeno or Epicurus. Look beyond Antoninus, and terminate not thy morals in Seneca or Epictetus. Let not the Twelve but the Two Tables be thy law. Let Pythagoras be thy remembrancer, not thy textuary and final instructor; and learn the vanity of the world rather from Solomon than Phocylides. Sleep not in the dogmas of the Peripatus, Academy, or Porticus. Be a moralist of the Mount, an Epictetus in the faith, and christianize thy notions. ¶ IN seventy or eighty years a man may have a deep gust of the world, know what it is, what it can afford, and what 'tis to have been a man. Such a latitude of years may hold a considerable corner in the general map of time; and a man may have a curt epitome of the whole course thereof in the days of his own life, may clearly see he hath but acted over his forefathers, what it was to live in ages past, and what living will be in all ages to come. ¶ HE is like to be the best judge of time who hath lived to see about the sixtieth part thereof. Persons of short times may know what 'tis to live, but not the life of man, who, having little behind them, are but Januses of one face, and know not singularities enough to raise axioms of this world; but such a compass of years will shew new examples of old things, parallelisms of occurrences through the whole course of time, and nothing be monstrous unto him, who may in that time understand not onely the varieties of men but the variation of himself, and how many men he hath been in that extent of time. ¶ HE may have a close apprehension what it is to be forgotten, while he hath lived to find none who could remember his father or scarce the friends of his youth, & may sensibly see with what a face in no long time oblivion will look upon himself. His progeny may never be his posterity; he may go out of the world less related than he came into it; and, considering the frequent mortality in friends and relations in such a term of time, he may pass away divers years in sorrow and black habits, & leave none to mourn for himself; orbity may be his inheritance, and riches his repentance. ¶ IN such a thread of time and long observation of men he may acquire a physiognomical intuitive knowledge, judge the interiors by the outside, and raise conjectures at first sight; and, knowing what men have been, what they are, what children probably will be, may in the present age behold a good part, and the temper of the next;

and, since so many live by the rules of constitution, and so few overcome their temperamental inclinations, make no improbable predictions. ¶ SUCH a portion of time will afford a large prospect backward, & authentick reflections how far he hath performed the great intention of his being, in the honour of his Maker; whether he hath made good the principles of his nature and what he was made to be; what characteristick and special mark he hath left, to be observable in his generation; whether he hath lived to purpose or in vain, and what he hath added, acted or performed that might considerably speak him a man. ¶ IN such an age delights will be undelightful and pleasures grow stale unto him; antiquated theorems will revive, & Solomon's Maxims be demonstrations unto him, hopes or presumptions be over, and despair grow up of any satisfaction below. And, having been long tossed in the ocean of this world, he will by that time feel the indraught of another, unto which this seems but preparatory, & without it of no high value. He will experimentally find the emptiness of all things, and the nothing of what is past; and, wisely grounding upon true Christian expectations, finding so much past, will wholly fix upon what is to come. He will long for perpetuity, and live as though he made haste to be happy. The last may prove the prime part of his life, and those his best days which he lived nearest Heaven. ¶ LIVE happy in the Elysium of a vertuously composed mind, and let intellectual contents exceed the delights wherein mere pleurists place their Paradise. Bear not too slack reins upon pleasure, nor let complexion or contagion betray thee unto the exorbitancy of delight. Make pleasure thy recreation or intermissive relaxation, not thy Diana, life, and profession. Voluptuousness is as insatiable as covetousness. Tranquillity is better than jollity, and to appease pain than to invent pleasure. Our hard entrance into the world, our miserable going out of it, our sicknesses, disturbances and sad rencounters in it, do clamorously tell us we come not into the world to run a race of delight, but to perform the sober acts and serious purposes of man; which to omit were foully to miscarry in the advantage of humanity, to play away an uniterable life, and to have lived in vain. Forget not the capital end, and frustrate not the opportunity of once living. Dream not of any kind of metempsychosis or transanimation but into thine own body, and that after

a long time, and then also unto wail or bliss according to thy first and fundamental life. Upon a curricule in this world depends a long course of the next, and upon a narrow scene here an endless expansion hereafter. In vain some think to have an end of their beings with their lives. Things cannot get out of their natures, or be or not be in despite of their constitutions. Rational existences in Heaven perish not at all, and but partially on earth; that which is thus once will in some way be always; the first living human soul is still alive, and all Adam hath found no period. *¶* SINCE the stars of Heaven do differ in glory; since it hath pleased the Almighty hand to honour the North Pole with lights above the South; since there are some stars so bright that they can hardly be looked on, some so dim that they can scarce be seen, and vast numbers not to be seen at all even by artificial eyes—read thou the earth in Heaven, & things below from above. Look contentedly upon the scattered difference of things, & expect not equality in lustre, dignity, or perfection in regions or persons below, where numerous numbers must be content to stand like lacteous or nebulous stars, little taken notice of or dim in their generations. All which may be contentedly allowable in the affairs and ends of this world, and in suspension unto what will be in the order of things hereafter and the new system of mankind which will be in the world to come, when *the last may be the first and the first the last*, when Lazarus may sit above Cæsar, and the just obscure on earth shall shine like the Sun in Heaven, when personations shall cease and histrionism of happiness be over, when reality shall rule, and all shall be as they shall be for ever. *¶* WHEN the Stoick said that life would not be accepted if it were offered unto such as knew it, he spoke too meanly of that state of being which placeth us in the form of men. It depreciates the value of this life that men would not live it over again; for, although they would still live on, yet few or none can endure to think of being twice the same men upon earth, and some had rather never have lived than to tread over their days once more. Cicero in a prosperous state had not the patience to think of beginning in a cradle again. Job would not onely curse the day of his nativity but also of his reascency, if he were to act over his disasters and the miseries of the dunghill. But the greatest underweening of this life is to undervalue that unto which

this is but exordial, or a passage leading unto it. The great advantage of this mean life is thereby to stand in a capacity of a better; for the colonies of Heaven must be drawn from earth, and the sons of the first Adam are onely heirs unto the second. Thus Adam came into this world with the power also of another, nor onely to replenish the earth but the everlasting mansions of Heaven. Where we were when the foundations of the earth were laid, *when the morning stars sang together and all the sons of God shouted for joy*, he must answer who asked it; who understands entities of preordination and beings yet unbeing; who hath in his intellect the ideal existences of things, and entities before their extances. Though it looks but like an imaginary kind of existency to be before we are, yet, since we are under the decree or prescience of a sure and omnipotent Power, it may be somewhat more than a nonentity to be in that mind unto which all things are present. ¶ IF the end of the world shall have the same foregoing signs as the period of empires, states, and dominions in it, that is, corruption of manners, inhuman degenerations, and deluge of iniquities, it may be doubted whether that final time be so far off, of whose day and hour there can be no prescience. But while all men doubt and none can determine how long the world shall last, some may wonder that it hath spun out so long and unto our days. For, if the Almighty had not determined a fixed duration unto it according to His mighty and merciful designments in it, if he had not said unto it, as he did unto a part of it, *Hitherto shalt thou go, and no farther*, if we consider the incessant and cutting provocations from the earth, it is not without amazement how his patience hath permitted so long a continuance unto it, how he who cursed the earth in the first days of the first man and drowned it in the tenth generation after, should thus lastingly contend with flesh and yet defer the last flames. For, since he is sharply provoked every moment, yet punisheth to pardon and forgives to forgive again, what patience could be content to act over such vicissitudes, or accept of repentances which must have after penitences, his goodness can onely tell us. And surely, if the patience of Heaven were not proportionable unto the provocations from earth, there needed an Intercessor not onely for the sins but the duration of this world, & to lead it up unto the present computation. Without

such a merciful longanimity the heavens would never be so aged as to grow old like a garment; it were in vain to infer from the doctrine of the sphere that the time might come when *Capella*, a noble northern star, would have its motion in the equator, that the northern zodiacal signs would at length be the southern, the southern the northern, & Capricorn become our Cancer. However, therefore, the wisdom of the Creator hath ordered the duration of the world, yet since the end thereof brings the accomplishment of our happiness, since some would be content that it should have no end, since evil men and spirits do fear it may be too short, since good men hope it may not be too long, the prayer of the Saints under the altar will be the supplication of the righteous world—that his mercy would abridge their languishing expectation and hasten the accomplishment of their happy state to come. *¶* **THOUGH** good men are often *taken away from the evil to come*, though some in evil days have been glad that they were old, nor long to behold the iniquities of a wicked world or judgements threatened by them, yet it is no small satisfaction unto honest minds to leave the world in vertuous well-tempered times, under a prospect of good to come and continuation of worthy ways acceptable unto God and man. Men who die in deplorable days, which they regretfully behold, have not their eyes closed with the like content, while they cannot avoid the thoughts of proceeding or growing enormities displeasing unto that Spirit unto whom they are then going, whose honour they desire in all times and throughout all generations. If Lucifer could be freed from his dismal place, he would little care though the rest were left behind. Too many there may be of Nero's mind who, if their own turn were served, would not regard what became of others, & when they die themselves, care not if all perish. But good men's wishes extend beyond their lives, for the happiness of times to come & never to be known unto them. And therefore, while so many question prayers for the dead, they charitably pray for those who are not yet alive: they are not so enviously ambitious to go to Heaven by themselves: they cannot but humbly wish that the little flock might be greater, the Narrow Gate wider, & that, as many are called, so not a few might be chosen. *¶* **THAT** a greater number of Angels remained in Heaven than fell from it the Schoolmen will tell us;

that the number of blessed souls will not come short of that vast number of fallen spirits we have the favourable calculation of others. What age or century hath sent most souls unto Heaven he can tell who vouchsafeth that honour unto them. Though the number of the blessed must be complete before the world can pass away, yet, since the world itself seems in the wane & we have no such comfortable prognostics of latter times, since a greater part of time is spun than is to come and the blessed roll already much replenished, happy are those pieties which solicitously look about, & hasten to make one of that already much filled and abbreviated list to come. **THINK** not thy time short in this world since the world itself is not long. The created world is but a small parenthesis in eternity & a short interposition for a time between such a state of duration as was before it & may be after it. And, if we should allow of the old tradition that the world should last six thousand years, it could scarce have the name of old, since the first man lived near a sixth part thereof, & seven Methuselahs would exceed its whole duration. However, to palliate the shortness of our lives and somewhat to compensate our brief term in this world, it's good to know as much as we can of it, & also so far as possibly in us lieth to hold such a theory of times past as though we had seen the same. He who hath thus considered the world, as also how therein things long past have been answered by things present, how matters in one age have been acted over in another, and how *there is nothing new under the Sun*, may conceive himself in some manner to have lived from the beginning, and to be as old as the world; and, if he should still live on, 'twould be but the same thing. **LASTLY**, if length of days be thy portion, make it not thy expectation. Reckon not upon long life: think every day the last, and live always beyond thy account. He that so often surviveth his expectation lives many lives, & will scarce complain of the shortness of his days. Time past is gone like a shadow; make time to come present. Approximate thy latter times by present apprehensions of them; be like a neighbour unto the grave, and think there is but little to come. And, since there is something of us that will still live on, joyn both lives together, & live in one but for the other. He who thus ordereth the purposes of this life will never be far from the next, and is in some manner already in it, by a happy conformity and close apprehension

of it. And if (as we have elsewhere declared) any have been so happy as personally to understand Christian annihilation, ecstasy, exolution, transformation, the kiss of the spouse, and ingression into the Divine Shadow, according to mystical theology, they have already had an handsome anticipation of Heaven; the world is in a manner over, and the earth in ashes unto them.

FINIS

NOTES.

- p. 5, l. 11. *Tivoli*. 'Cum mors venerit, in medio Tibure Sardinia est.'
- l. 12. *Broad arrow*. In the king's forests they set the figure of a broad arrow upon trees that are to be cut down.
- l. 26. *Antipodes*. *Bellonius de Avibus*.
- p. 6, l. 5. *Physick*. 'Monstra contingunt in medicina.' *Hippoc.*—'Strange and rare escapes there happen sometimes in physick.'
- l. 10. *Diseases*. *Matt*. iv. 23.
- l. 25. *Pliny*. 'Aristoteles nullum animal nisi æstu recedente expirare affirmat; observatum id multum in Gallico Oceano et duntaxat in homine compertum,' lib. 2. cap. 101.
- l. 34. *Tip of the ear*. 'Auris pars pendula lobus dicitur, non omnibus ea pars, est auribus; non enim iis qui noctu sunt, sed qui interdiu, maxima ex parte.'—*Com. in. Aristot. de Animal.* lib. 1.
- p. 7, l. 30. *Predictions*. According to the Ægyptian hieroglyphick.
- l. 33. *Duke John Ernestus Mansfield*. Turkish history.
- p. 8, l. 3. *Dante*. In the poet Dante's description.
- l. 6. *Sexta cervice*. i.e. 'by six persons.'
- l. 16. *Morta*. The deity of death or fate.
- l. 17. *Caricatura*. When men's faces are drawn with resemblance to some other animals, the Italians call it, to be drawn *in caricatura*.
- l. 20. *Ulmus*; *de usu barbæ humanæ*.
- l. 27. *Psalmist's period*. The life of man is threescore and ten.
- l. 30. *Morgellons*. See *Picotus de Rheumatismo*.
- p. 9, l. 5. *King Pyrrhus*. His upper jaw being solid, and without distinct rows of teeth.
- l. 12. *Twice tell over his teeth*; never live to threescore years.
- l. 29. *Disease*. Ασφαλέστατος καὶ ῥήϊστος, *securissima et facillima*.—*Hippoc.*
- l. 29. *Bell*. *Pro febre quartana raro sonat campana*.
- p. 10, l. 22. *Cardan*. Cardan in his *Encomium Podagrae* reckoneth this among the *Dona Podagrae*, that they are delivered thereby from the phthisis and stone in the bladder.
- p. 11, l. 3. *Hippocrates*. *Hippoc., de Insomniis*.
- p. 12, l. 8. *Tabid roots*. *Tabes maxime contingunt ab anno decimo octavo ad trigesimum quintum*.—*Hippoc.*
- l. 13. *Cæsarian Nativity*. A sound child cut out of the body of the mother.
- l. 15. *Old test of the river*. *Natos ad flumina primum deferimus sævoque gelu duramus et undis*.
- l. 23. *Five plain words*. *Julii Cæsaris Scaligeri quod fuit*. — *Joseph. Scaliger in vita patris*.
- p. 13, l. 34. *Not to fear death*. *Summum nec metuas diem nec optes*.
- p. 14, l. 3. *Lazarus*. Who upon some accounts, and tradition, is said to have lived thirty years after he was raised by our Saviour.—*Baronius*.

- p. 14, l. 12. *Those who destroy themselves.* In the speech of Vulteius in Lucan, animating his soldiers in a great struggle to kill one another.—‘*Decernite lethum, et metus omnis abest, cupias quodcumque necesse est.*’ ‘All fear is over, do but resolve to die, and make your desires meet necessity.’—*Phars.* iv. 486.
- p. 15, l. 11. *Solomon’s old man.* Wisdom, cap. iv.
- p. 16, l. 15. *Lima to Manilla.* Through the Pacifick Sea with a constant gale from the east.
l. 28. *Origen.* Who is said to have castrated himself.
- p. 18, l. 19. *Short madness.* *Iræ furor brevis est.*
- p. 19, l. 1. *True Gentleman.* See Aristotle’s *Ethicks*, chapter *Magnanimity*.
l. 10. *Trisagium.* Holy, holy, holy.
l. 11. *Capricorn.* Even when the days are shortest.
l. 13. *Tower of Oblivion.* Alluding to the tower of oblivion mentioned by Procopius, which was the name of a tower of imprisonment among the Persians; whoever was put therein was as it were buried alive, and it was death for any but to name him.
l. 26. *Kingdom of Heaven.* *Matt.* xi.
l. 33. *Ovation.* A petty and minor kind of triumph.
- p. 23, l. 13. *God that gave it.* *Eccles.* xii. 7.
l. 14. *The mite.* *Mark* xii. 41. *sqq.*
l. 17. *Reward.* *Matt.* x. 42.
l. 17. *Distressed.* *Luke* x. 34.
l. 18. *Multitude.* *John* vi. 13.
l. 25. *Everyone that asketh.* *Eccles.* xi. 2; *Luke* vi. 30.
l. 33. *He who hath pity . . .* *Prov.* xix, 17.
- p. 24, l. 3. *Bread upon the water.* *Eccles.* xi. 1.
l. 4. *Axe of the Prophet.* *II. Kings* vi. 5-7.
l. 13. *Thou art my confidence.* *Job* xxxi, 24, 27.
l. 15. *A slave . . .* *Matt.* vi. 24.
- p. 25, l. 17. *Evil.* *Ex.* xxiii. 2,
l. 21. *Defiled.* *Eccles.* xiii. 1.
l. 30. *Which subdueth . . .* *Phil.* iii. 21.
- p. 26, l. 5. *Let not the Sun . . .* *Eph.* iv. 26.
l. 19. *Religion in vain.* *James* i. 26.
l. 20. *Breaking of the law.* *Ex.* xxxiii. 19.
l. 22. *Fulfilling of it.* *Rom.* xiii. 10.
l. 24. *Thinketh no evil.* *I. Cor.* xiii. 4. *sqq.*
l. 26. *Cold water.* *Luke* xvi. 24.
l. 27. *Trisagion.* *Rev.* iv. 8.
- p. 27, l. 30. *Kingdom of Heaven.* *Matt.* xi. 12.
- p. 28, l. 8. *Tares of discord.* *Matt.* xiii. 25.
l. 10. *World on fire.* *James* iii. 6.
l. 10. *Jonas his gourd.* *Jonah* iv. 6, 7.
- p. 30, l. 2. *S. Paul.* *Eph.* vi. 11. *sqq.*

- p. 32, l. 30. *Cato . . . Plut.*
- p. 33, l. 13. *Vulcan from Heaven. Homer.*
- p. 34, l. 20. *Lion in the way. Prov. xxii. 13.*
 l. 26. *Encomium of thyself. Psalm cviii. 1.*
 l. 32. *I am not . . . Luke xviii. 11.*
- p. 39, l. 9. *When the Ark . . . I. Sam. vi.*
- p. 41, l. 22. *Lost Sinners. Luke xv. 10.*
- p. 42, l. 1. *The first day gives the last. Sen., Œd., 988.*
 l. 4. *Sodom. Gen. xviii. 27-33.*
- p. 45, l. 17. *Hitherto . . . Job xxxviii. 11.*
 l. 19. *Flourish in glory. I. Cor. xv. 43.*
 l. 21. *Wages of sin. Rom. vi. 23.*
 l. 30. *Happy is he . . . Psalm cxxvii. 5.*
- p. 50, l. 12. *Evil. Gen. vi. 5.*
- p. 52, l. 12. *Seven Devils. Luke viii, 2, 30.*
- p. 56, l. 29. *Jonathan. I. Sam. xx. 20.*
- p. 57, l. 4. *Break his bones. Prov. xxv. 15.*
 l. 5. *Heap Coals . . . ib. 25, 22.*
- p. 58, l. 7. *David's servants. II. Sam. x. 4.*
- p. 59, l. 29. *Beatifical visions. Rev. xxi. 23.*
- p. 60, l. 2. *Peter. John xxi. 18-19.*
 l. 31. *Thoughts of their hearts. Matt. xii. 34.*
- p. 64, l. 8. *Stars of Heaven. I. Cor. xv. 41.*
 l. 20. *The last . . . Matt. xix. 14.*
 l. 21. *Lazarus above Cæsar. ib. xiii. 43.*
 l. 32. *Nativity. Job iii. 1.*
- p. 65, l. 6. *Foundations of the earth. ib. xxxviii. 4.*
 l. 7. *When the morning stars . . . ib. xxxviii. 7.*
 l. 23. *Hitherto . . . ib. xxxiv. 2.*
- p. 66, l. 2. *Old like a garment. Psalm ciii. 25, 26.*
 l. 10. *Under the Altar. Rev. vi. 9, 10.*
 l. 14. *Taken away . . . Is. lvii. 1.*
 l. 32. *Little flock. Luke xii. 32.*
 l. 33. *Chosen. Matt. xxii. 14.*
- p. 67, l. 15. *Sixth part thereof. Gen. v. 5, 27.*
 l. 22. *Nothing new under the Sun. Eccles. i. 9, 10.*

HERE END A LETTER TO A FRIEND & CHRISTIAN
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