PARADOXES
and
PROBLEMES
by John Donne
with two Characters
and an Essay of
VALOUR

Now for the first time reprinted from the editions
of 1633 and 1652 with one additional PROBLEME

SOHO
THE NONESUCH PRESS
30 Gerrard Street
1923
This edition is limited to 645 copies, printed and made in England for the Nonesuch Press in the 17th century Fell types by Frederick Hall, printer to the University of Oxford. The type has been distributed. This is number 9.
The

CONTENTS

- PARADOXES
  1. A Defence of Women's Inconstancy: P. 1.
  4. That good is more common than evil: P. 12.
  5. That all things kill themselves: P. 15.
  6. That it is possible to find some virtue in some women: P. 17.
  7. That old men are more fantastike than young: P. 19.
11. That the gifts of the Body are better than those of the Minde: P. 30.
12. That Virginity is a Vertue: P. 34.

- PROBLEMES
  3. Why did the Devil reserve Jesuites till these latter dayes: P. 43.
  4. Why is there more variety of Green than of other Colours? P. 44.
  5. Why
The Contents

5. Why do young Lay-men so much study Divinity: P. 45.
7. Why are the Fairest, Falsest? P. 49.
9. Why is Venus-star multinominous, called both Hesperus and Vesper: P. 54.
10. Why are New Officers least oppressing? P. 56.
11. Why does the Poxe so much affect to undermine the Nose? P. 58.
15. Why do great men of all dependents chuse to preserve their little Pimps? P. 63.
16. Why are Courtiers sooner Atheists then men of other conditions? P. 64.
17. Why are statesmen most incredulous? P. 66.
18. Why was Sir Walter Raleigh thought the fittest Man, to write the Historie of these Times? P. 68.

CHARACTERS
1. The Character of a Scot at the first sight: P. 69.
2. The true Character of a Dunce: P. 71.

AN ESSAY OF VALOUR: P. 75.
Donne's Paradoxes and Problemes are clever and entertaining trifles, which were probably written before 1600, during the more wanton period of their author's life. Owing to their scurrilous nature they could not be published during his lifetime, but shortly after his death the greater part of them were licensed to be printed, the Imprimatur printed at the end both of the eleven Paradoxes and of the ten Problemes being signed by Sir Henry Herbert and dated October 25, 1632. The volume was published under the title of Juvenilia in 1633, but already on November 14, 1632, an order of inquiry had been delivered at the King's command by the Bishop of London, calling upon Sir Henry Herbert to explain before the Board of the Star Chamber his reasons 'why hee warrented the booke of D. Duns paradoxes to be printed'. Perhaps Herbert's explanations were regarded as satisfactory, but, however this may have been, the King was not successful in suppressing the book. The volume is a thin quarto containing only thirty-two leaves, and was printed by Elizabeth Purslowe for Henry Seyle, to be sold at the sign of the Tyger's Head in St. Paul's Church-yard. The printer seems to have been somewhat
somewhat careless in imposing the licences, for, although most copies contain the two, copies occur from which one or both have been omitted. It is not known through what channels the publisher obtained possession of the text, but it is probable that the publication was quite unauthorized, and took place even without the knowledge of the younger Donne, who, when he reprinted the Juvenilia in 1652, made no reference to any previous issue.

The Juvenilia were at once in considerable demand, and seem to have been bought by many of the purchasers of the Poems, which were also first published in quarto in 1633. This is evident from the fact that the two books are so often found together in contemporary bindings, the lesser volume usually being relegated to the end. The first edition of the Juvenilia was thus soon exhausted and a second edition was published in the same year. So ineffectual did the Star Chamber inquiry prove to have been that in this edition the publisher not only omitted the Imprimaturs altogether and so abandoned all pretense of having any official sanction for the publication, but even added to the first Probleme, ‘Why have Bastards best Fortune?’, which was particularly offensive to the Court, twenty-three lines which had not appeared in the first edition. This edition, as before a quarto and with the same imprint, but containing only twenty-four leaves, is considerably rarer than its predecessor. It is unlikely, however, that this fact is to be attributed
attributed to the King's having had any greater
success than before in suppressing it. More
probably the demand for it was less, so that
part of the edition remained unsold and was
subsequently destroyed.

In 1652 the younger Donne, in the course
of his exploitation of his father's writings, pre-
pared an authorized edition of the Juvenilia,
which was printed by Thomas Newcomb for
Humphrey Moseley. The number of the Para-
doxes was now increased to twelve and of the
Problemes to seventeen, the offensive passages
in the first Probleme being allowed to remain.
To these were added two 'Characters', 'An
Essay of Valour', 'A Sheaf of Miscellany
Epigrams', a reprint of Ignatius his Conclave,
and, finally, the Essays in Divinity. The
Epigrams purport to have been written by the
elder Donne in Latin and to have been trans-
lated into English by Jasper Mayne, D.D.
They may have been printed by the younger
Donne in good faith, as it seems to be certain
that his father's Epigrammata mea Latina
once existed; but the epigrams attributed to
him in this volume are, as Mr. Gosse has shown
(Life and Letters of Donne, i. 16), certainly
spurious, and may well have been composed,
as well as translated, by Mayne, who was an
unprincipled, though witty, divine. The Essays
in Divinity had been printed in 1651 for a
different publisher, but they are very rarely
found as a separate volume in a contemporary
binding, for the younger Donne, as he made
clear
clear in his preface, sought to temper the secularity of the Juvenilia by issuing them in company with the Essays in Divinity, and in this way to invest the volume with an altogether fictitious respectability.

Even in 1652 the Paradoxes and Problemes were not printed entire. Another Probleme concerning Sir Walter Raleigh has been preserved in the Bodleian Library (Tanner MSS. 299, f. 32), the copier stating that it 'was so bitter that his son, Jack Donne, LL.D., thought fit not to print it with the rest'. Yet another has recently been discovered in a manuscript containing Donne's poems.

The Juvenilia have not been reprinted since 1652. In the present edition the text follows that of the second edition of 1633, amplified from the third edition of 1652 and with the additional Probleme from the Bodleian manuscript, already printed by Mr. Edmund Gosse in his Life and Letters of Donne, 1899, ii. 52. The spurious epigrams have not been included.
PARADOXES

I.

A Defence of Women's Inconstancy.

That Women are Inconstant, I with any man confess, but that Inconstancy is a bad quality, I against any man will maintaine: For every thing as it is one better than another, so is it fuller of change; The Heavens themselves continually turne, the Starres move, the Moone changeth; Fire whirleth, Ayre flyeth, Water ebbs and flowes, the face of the Earth altereth her lookes, time stayes not; the Colour that is most light, will take most dyes: so in Men, they that have the most reason are the most alterable in their designes, and the darkest or most ignorant, do seldomest change; therefore Women changing more than Men, have also more
more Reason. They cannot be immutable like stockes, like stones, like the Earths dull Center; Gold that lyeth still, rusteth; Water, corrupteth; Aire that moveth not, poisons; then why should that which is the perfection of other things, be imputed to Women as greatest imperfection? Because thereby they deceive men. Are not your wits pleased with those jests, which coozent your expectation? You can call it Pleasure to be beguil'd in troubles, and in the most excellent toy in the world, you call it Treachery: I would you had your Mistresses so constant, that they would never change, no not so much as their smocks, then should you see what fluttish vertue, Constancy were. Inconstancy is a most commendable and cleanly quality, and Women in this quality are farre more absolute than the Heavens, than the Starres, Moone, or any thing beneath it; for long observation hath pickt certainty out of their mutability. The Learned are so well acquainted with the Starres, Signes and Planets, that they make them but Characters, to reade the meaning of the Heaven in his owne forehead. Every simple Fellow can bespeake the change of the Moone a great while beforehand: but I would faine have the learnedst man so skilfull, as to tell when
when the simplest Woman meaneth to varie. Learning affords no rules to know, much less knowledge to rule the mind of a Woman: For as Philosophy teacheth us, that Light things doe alwayes tend upwards, and heavy things decline downward; Experience teacheth us otherwise, that the disposition of a Light Woman, is to fall downe, the nature of Women being contrary to all Art and Nature. Women are like Flies, which feed among us at our Table, or Fleas sucking our very blood, who leave not our most retired places free from their familiar-ity, yet for all their fellowship will they never bee tamed nor commanded by us. Women are like the Sunne, which is violently carried one way, yet hath a proper course contrary: so though they, by the mastery of some over-ruling churlish Husbands, are forced to his Byas, yet have they a motion of their owne, which their Husbands never know of. It is the nature of nice and fastid-ious minds to know things onely to bee weary of them: Women by their flye change-able, and pleasing doubleness, prevent even the mislike of those, for they can never be so well knowne, but that there is still more unknowne. Every Woman is a Science; for hee that plods upon a Woman all his life long,
long, shall at length find himself short of the knowledge of her: they are born to take downe the pride of wit, and ambition of wisedome, making ffooles wise in the adventuring to winne them, wisemen ffooles in conceit of losing their labours; witty men ftarke mad, being confounded with their uncertaintyes. Philosophers write againft them for fpite, not defert, that having attained to fome knowledge in all other things, in them onely they know nothing, but are meerely ignorant: Active and Experienced men raile againft them, because they love in their liveleffe and decrepit age, when all goodneffe leaves them. These envious Libellers ballad againft them, because having nothing in themselves able to deserve their love, they maliciously discommend all they cannot obtaine, thinking to make men believe they know much, because they are able to dispraise much, and rage againft Inconstancy, when they were never admitted into fo much favour as to be forsaken. In mine Opinion such men are happy that Women are Inconstant, for fo may they chance to bee beloved of fome excellent Women (when it. comes to their turne) out of their Inconstancy and mutability, though not out of their owne defert. And what reason
reason is there to clog any Woman with one Man, bee hee never so singular? Women had rather, and it is farre better and more Judiciall to enjoy all the vertues in severall Men, than but some of them in one, for otherwise they lose their taste, like divers sorts of meat minced together in one dish: and to have all excellencies in one Man (if it were possible) is Confusion and Diversity. Now who can deny, but such as are obstinately bent to undervalue their worth, are those that have not soule enough to comprehend their excellency, Women being the most excellenteft Creatures, in that Man is able to subjed all things else, and to grow wise in every thing, but stil persifts a foole in Woman? The greatest Scholler, if hee once take a Wife, is found so unlearned, that he must begin his Horne-booke, and all is by Inconstancy. To conclude therefore; this name of Inconstancy, which hath so much beeene poysoned with slaunders, ought to bee changed into variety, for the which the world is so delightfull, and a Woman for that the most delightfull thing in this world.
That Women ought to paint.

ouleneffe is Lothsome: can that be so which helps it? who forbids his Beloved to gird in her waste? to mend by flooing her uneven lame-neeffe? to burnifh her teeth? or to perfume her breath? yet that the Face bee more precisely regarded, it concerns more: For as open confessing sinners are alwaies punished, but the wary and concealing offenders without witnesse doe it also without punishment; so the secret parts needs the lesse respect; but of the Face, discovered to all Examinations and furvayes, there is not too nice a Iealousie. Nor doth it onely draw the busie eyes, but it is subject to the divinest touch of all, to kisſing, the strange and mysticall union of soules. If shee should prostitute her selfe to a more unworthy Man than thy selfe, how earnestly and justly wouldft thou exclaime? that for want of this easier and ready way of repair-
ing, to betray her body to ruine and deformity (the tyrannous Ravishers, and sodaine Deflourers of all Women) what a heynous Adultery is it? What thou loveft in her face is colour, and painting gives that, but thou hateft it, not because it is, but because thou knoweft it. Foole, whom ignorance makes happy; the Starres, the Sunne, the Skye whom thou admireft, alas, have no colour, but are faire, because they seeme to bee coloured: If this seeming will not satisfie thee in her, thou haft good assurance of her colour, when thou seest her lay it on. If her face bee painted on a Boord or Wall, thou wilt love it, and the Boord, and the Wall: Canft thou loath it then when it speaks, smiles, and kisses, because it is painted? Are wee not more delighted with seeing Birds, Fruites, and Beasts painted then wee are with Naturalls? And doe wee not with pleasure behold the painted shape of Monsters and Divels, whom true, wee durft not regard? Wee reparer the ruines of our houses, but first cold tempests warne us of it, and bytes us through it; wee mend the wracke and staines of our Apparell, but first our eyes, and other bodies are offended; but by this providence of Women, this is prevented. If in kissing or breathing upon her, the painting fall
fall off, thou art angry, wilt thou be so, if it stick on? Thou didst love her, if thou beginnest to hate her, then 'tis because she is not painted. If thou wilt say now, thou didst hate her before, thou didst hate her and love her together, bee constant in something, and love her who shews her great love to thee, in taking this pains to seem lovely to thee.
3.

That by Discord things increase.

Nullos esse Deos, inane Cœlum
Affirmat Celsius, probatq; quod se
Faœlum vidit, dum negat hæc, beatum.

So I affere this the more boldly, because while I maintaine it, and seele the Contrary repugnancies and adverse fightings of the Elements in my Body, my Body increaseth; and whilst I differ from common opinions by this Discord, the number of my Paradoxes increaseth. All the rich benefits we can frame to our selves in Concord, is but an Even conservation of things; in which Evennesswee canexpeft no change, no motion; therefore no increase or augmentation, which is a member of motion. And if this unity and peace can give increase to things, how mightily is discord and war to that purpose, which are indeed
indeed the onely ordinary Parents of peace. Discord is never so barren that it affords no fruit; for the fall of one estate is at the worst the increaser of another, because it is as impossible to finde a discommodity without advantage, as to finde Corruption without Generation: But it is the Nature and Office of Concord to preserve onely, which property when it leaves, it differs from it selfe, which is the greatest discord of all. All Victories and Emperies gained by warre, and all Judiciall decidings of doubts in peace, I doe claime children of Discord. And who can deny but Controversies in Religion are growne greater by discord, and not the Controversie, but Religion it selfe: For in a troubled misery Men are alwaies more Religious then in a secure peace. The number of good men, the onely charitable nourishers of Concord, wee see is thinne, and daily melts and waines; but of bad discording it is infinite, and growes hourily. Wee are ascertained of all Disputable doubts, onely by arguing and differing in Opinion, and if formall disputation (which is but a painted, counterfeit, and dissembled discord) can worke us this benefit, what shall not a full and maine discord accomplish? Truely me thinkes I owe a devotion, yea a sacrifice to discord, for cauting that Ball upon Ida, and for
for all that businesse of Troy, whom ruin’d I admire more then Babylon, Rome, or Quinzay, removed Corners, not onely fulfilled with her fame, but with Cities and Thrones planted by her Fugitives. Lastly, between Cowardice and despair, Valour is gendred; and so the Discord of Extremes begets all vertues, but of the like things there is no issue without a miracle:

Vxor pessima, pessimus maritus
Miror tam male convenire.

Hee wonders that betweene two so like, there could be any discord, yet perchance for all this discord there was nere the lesse increase.
That good is more common
then evil.

have not been so pittifully
tired with any vanity, as
with silly Old Mens exclaim-
ing against these times, and
extolling their owne: Alas!
they betray themselves, for
if the times be changed, their manners have
changed them. But their senses are to pleasures,
as sick Mens tastes are to Liquors; for indeed
no new thing is done in the world, all things
are what, and as they were, and Good is as
ever it was, more plenteous, and must of
necessity be more common then evil, because it
hath this for nature and perfection to be common. It makes Love to all Natures, all,
all affect it. So that in the Worlds early
Infancy, there was a time when nothing was
evil, but if this World shall suffer dotage in
the extreme of crookedness thereof, there shall
be no time when nothing shall be good. It dares
appeare
Paradoxes

appeare and spread, and glister in the World, but evill buries it selfe in night and darknesse, and is chastised and suppressed when good is cherished and rewarded. And as Imbroderers, Lapidaries, and other Artisans, can by all things adorne their workes; for by adding better things, the better they shew in Lust and in Eminency; so good doth not onely prostrate her amiablenesse to all, but refuses no end, no not of her utter contrary evill, that she may bee the more common to us. For evill manners are parents of good Lawes; and in every evill there is an excellency, which (in common speech) we call good. For the fashions of habits, for our moving in gestures, for phrases in our speech, we say they were good as long as they were used, that is, as long as they were common; and wee eate, wee walke, onely when it is, or seemes good to doe so. All faire, all profitable, all vertuous, is good, and these three things I think embrace all things, but their utter contraries; of which also faire may be rich and vertuous; poore may bee vertuous and faire; vitious may be faire and rich; so that good hath this good meanes to be common, that some subjects she can possesse intirely; and in subjects poysnoned with evill, she can humbly stoop to accompany the evill. And of indifferent things many
things are become perfectly good by being common, as customes by use are made binding Laws. But I remember nothing that is therefore ill, because it is common, but Women, of whom also; They that are most common, are the best of that Occupation they profess.
That all things kill themselves.

So affect, yea to effect their owne death all living things are importuned, not by Nature only which perfects them, but by Art and Education, which perfects her. Plants quickened and inhabited by the most unworthy soule, which therefore neither will nor worke, affect an end, a perfection, a death; this they spend their spirits to attaine, this attained, they languish and wither. And by how much more they are by mans Industry warmed, cherishe, and pampered; so much the more early they clime to this perfection, this death. And if amongst Men not to defend be to kill, what a hainous selfe-murther is it, not to defend it selfe. This defence because Beasts neglect, they kill themselves, because they exceed us in number, strength, and a lawlesse liberty: yea, of Horses and other beasts, they
they that inherit most courage by being bred of gallantest parents, and by Artificial nursing are bettered, will runne to their owne deaths, neither solicited by spurre which they need not, nor by honour which they apprehend not. If then the valiant kill himselfe, who can excuse the coward? Or how shall Man bee free from this, since the first Man taught us this, except we cannot kill our selves, because he kill'd us all. Yet left something should repaire this Common ruine, we daily kill our bodies with surfeits, and our mindes with anguisbes. Of our powers, remembering kills our memory; Of Affections, Lusting our lust; Of vertues, Giving kills liberality. And if these kill themselves, they do it in their best & supreme perfection: for after perfection immediately follows excebe, which changeth the natures and the names, and makes them not the same things. If then the best things kill themselves soonest, (for no affection endures, and all things labour to this perfection) all travell to their owne death, yea the frame of the whole World, if it were possible for God to be idle, yet because it began, must dye. Then in this idlenesse imagined in God, what could kill the world but it selfe, since out of it, nothing is?
That it is possible to find some vertue in some Women.

I am not of that feard Impudence that I dare defend Women, or pronounce them good; yet we see Physitians allow some vertue in every poysôn. Alas! why should we except Women? since certainly, they are good for Physicke at least, so as some wine is good for a feaver. And though they be the Occasioners of many finnes, they are also the Punishers and Revengers of the same finnes: For I have seldeome seene one which consumes his substance and body upon them, escape diseases, or beggery; and this is their Iustice. And if suum cuiq; dare, bee the fulfilling of all Civill Iustice, they are most just; for they deny that which is theirs to no man.

Tanquam non liceat nulla puella negat.

And who may doubt of great wisdome in them, that doth but observe with how much labour
labour and cunning our Iusticers and other dispensers of the Lawes study to imbrace them: and how zealously our Preachers dehurt men from them, onely by urging their subtilties, and policies, and wisedome, which are in them? Or who can deny them a good measure of Fortitude, if hee consider how valiant men they have overthrowne, and being themselves overthrowne, how much and how patiently they beare? And though they bee moft intemperate, I care not, for I undertooke to furnish them with some vertue, not with all. Necessity, which makes even bad things good, prevails also for them, for wee must lay of them, as of some sharpe pinching Lawes; If men were free from infirmities, they were needlesse. These or none must serve for reasons, and it is my great happinesse that Examples prove not Rules, for to confirme this Opinion, the World yeelds not one Example.
That Old men are more fantastike then Young.

Who reads this Paradox but thinks mee more fantastike now, than I was yestreday, when I did not think thus:

And if one day make this sensible change in men, what will the burthen of many yeeres? To bee fantastike in young men is conceiptfull dis-temperature, and a witty madnesse; but in old men, whose senses are withered, it becomes naturall, therefore more full and perfect.

For as when wee sleepe our fancy is most strong; so it is in age, which is a slumber of the deepe sleepe of death. They taxe us of Inconstancy, which in themselves young they allowed; so that reprooving that which they did approove, their Inconstancy exceedeth ours, because they have changed once more then wee. Yea, they are more idlely busied in conceited apparell then wee; for we, when we
we are melancholy, weare blacke; when lusty, greene; when forsaken, tawney; pleasing our owne inward affections, leaving them to others indifferent; but they prescribe lawes, and constraine the Noble, the Scholer, the Merchant, and all Estates to a certaine habit. The old men of our time have changed with patience their owne bodies, much of their lawes, much of their languages; yea their Religion, yet they accuse us. To be Amorous is proper and naturall in a young man, but in an old man most fantastike. And that ridling humour of Jealousie, which seekes and would not finde, which requires and repents his knowledge, is in them most common, yet molt fantastike. Yea, that which falls never in young men, is in them molt fantastike and naturall, that is, Covetousnesse; even at their journeys end to make great provifion. Is any habit of young men so fantastike, as in the hottest seafons to be double-gowned or hooded like our Elders? Or feemes it so ridiculous to weare long haire, as to weare none. Truely, as among the Philosophers, the Sceptike, which doubts all, was more contentious, then either the Dogmatike which affirms, or Academike which denyes all; so are these uncertaine Elders, which both cals them fantastike which follow others inventions, and them also which are led by their owne humorous suggestion, more fantastike then other. That
8.

That Nature is our worst

Guide.

...shall he be guide to all Creatures, which is her selfe one? Or if she also have a guide, shall any Creature have a better guide then wee? The affections of lust and anger, yea even to erre is natural; shall we follow these? Can shee be a good guide to us, which hath corrupted not us onely but her selfe? Was not the first man, by the desire of knowledge, corrupted even in the whitest integrity of Nature? And did not Nature (if Nature did any thing) infuse into him this desire of knowledge, and so this corruption in him, into us? If by Nature wee shall understand our essence, our definition, or reason, noblenesse, then this being alike common to all (the Idiot and the Wizard being equally reasonable) why should not all men having equally all one nature, follow one course? Or if we...
shall understand our inclinations; alas! how unable a guide is that which follows the temperature of our slimie bodies? for we cannot say that we derive our inclinations, our mindes, or soules from our Parents by any way: to say that it is all from all, is error in reason, for then with the first nothing remains; or is a part from all, is error in experience, for then this part equally imparted to many children, would like Gavel-kind lands, in few generations become nothing; or to say it by communication, is error in Divinity, for to communicate the ability of communicating whole essence with any but God, is utter blasphemy. And if thou hit thy Fathers nature and inclination, he also had his Fathers, and so climbing up, all comes of one man, and have one nature, all shall embrace one course; but that cannot bee, therefore our complexions and whole bodies, wee inherit from Parents; our inclinations and minds follow that: For our minde is heavy in our bodies afflictions, and rejoyceth in our bodies pleasure: how then shall this nature governe us, that is governed by the worst part of us? Nature though oft chased away, it will returne; 'tis true, but those good motions and inspirations which be our guides must bee wooed, courted, and welcomed, or else they abandon
abandon us. And that old Axiome, nihil invita, &c. must not be said thou shalt, but thou wilt doe nothing against Nature; so unwilling he notes us to curbe our naturall appetites. Wee call our bastards always our naturall issue, and we define a Foole by nothing so ordinary, as by the name of naturall. And that poore knowledge whereby we conceive what raine is, what wind, what thunder, wee call Metaphysicke, supernaturall; such small things, such no things doe we allow to our pliant Natures apprehension. Laftly, by following her, we lose the pleasant, and lawfull commodities of this life, for wee shall drinke water and eate rootes, and those not sweet and delicate, as now by Mans art and industry they are made: we shall loose all the necessities of societies, lawes, arts, and sciences, which are all the workemanship of Man: yea we shall lack the last best refuge of misery, death; because no death is naturall: for if yee will not dare to call all death violent (though I see not why sicknesses be not violences) yet causes of all deaths proceed of the defect of that which nature made perfect, and would preserve, and therefore all against nature.

That
9.

That only Cowards dare dye.

Extravagant extremes are equally removed from the mean; so that headlong desperatenesse affmuch offends true valour, as backward Cowardice: of which sort I reckon justly all un-inforced deaths. When will your valiant man dye of necessity? so Cowards suffer what cannot be avoided: and to runne into death unimportuned, is to runnne into the first condemned desperatenesse. Will he dye when he is rich and happy? then by living he may doe more good: and in afflictions and miseries, death is the chosen refuge of Cowards.

Fortiter ille facit, qui miser eſse poteſt.

But it is taught and practised among our Galants, that rather than our reputations suffer any maime, or we any misery, wee shall offer our breſts to the Cannons mouth, yea to our swords points: And this seemes a very brave and a very climbing (which is a Cowardly, earthly, and indeed a very groveling) spirit.

Why
Why doe they chaine these slaves to the Gallyes, but that they thrust their deaths, and would at every loose leape into the sea? Why doe they take weapons from condemned men, but to barre them of that ease which Cowards affect, a speedy death. Truely this life is a tempest, and a warfare, and he which dares dye, to escape the anguish of it, seems to mee, but so valiant, as hee which dares hang himselfe, left hee be prest to the warres. I have seene one in that extremity of melancholy, which was then become madness, to make his owne breath an Instrument to stay his breath, and labour to choake himselfe, but alas! he was mad. And we knew another that languished under the oppression of a poore disgrace so much, that hee tooke more pains to dye, then would have served to have nourished life and spirit enough to have outlived his disgrace. What Foole will call this Cowardlineisse, Valour? or this Baseness, Humility? And lastly, of these men which dye the Allegoricall death of entering into Religion, how were found fit for any shew of valiancy? but onely a soft and supple metall, made onely for Cowardly solitariness.
10.

That a Wise Man is knowne by much laughing.

ride, si sapis, o puella ride; If thou beest wise, laugh: for since the powers of discourse, reason, and laughter, bee equally proper unto Man onely, why shall not he be onely moft wise, which hath moft use of laughing, aswell as he which hath moft of reasoning and discoursing? I alwaies did, and shall understand that Adage;

Per risum multum possis cognoscere stultum,
That by much laughing thou maist know there is a foole, not, that the laughers are fooles, but that among them there is some foole, at whomewisemen laugh: which moved Erasmus to put this as his firft Argument in the mouth of his Folly, that shee made Beholders laugh: for fooles are the moft laughed at, and laugh the leaft themselves of any. And Nature saw this faculty to bee so necessary in man, that
that she hath beene content that by more causes we should be importuned to laugh, then to the exercise of any other power; for things in themselves utterly contrary, beget this effect; for wee laugh both at witty and absurd things: At both which forts I have seen Men laugh so long, and so earnestly, that at last they have wept that they could laugh no more. And therefore the Poet having described the quietness of a wise retired man, faith in one, what we have said before in many lines; Quid facit Canius tuus? ridet. We have received that even the extremity of laughing, yea of weeping also, hath beene accounted wisedome: And that Democritus and Heraclitus, the lovers of these Extremes, have been called lovers of wisedome. Now among our wisemen I doubt not, but many would be found who would laugh at Heraclitus weeping, none which weep at Democritus laughing. At the hearing of Comedies or other witty reports, I have noted some, which not understanding jests, &c. have yet chosen this as the best meanes to seeme wise and understanding, to laugh when their Companions laugh; and I have presumed them ignorant, whom I have seene unmoved. A fool if he come into a Princes Court, and see a gay man leaning at the wall, so glistering, and so painted in
in many colours that he is hardly discerned from one of the pictures in the Arras, hanging his body like an Iron-bound-chest, girt in and thicke ribb'd with broad gold laces, may (and commonly doth) envy him. But alas! shall a wiseman, which may not onely not envy, but not pitty this monster, do nothing? Yes, let him laugh. And if one of these hot cholerike firebrands, which nourish themselves by quarrelling, and kindling others, spit upon a foole one sparke of disgrace, he, like a thatcht house quickly burning, may bee angry; but the wiseman, as cold as the Salamander, may not onely not be angry with him, but not be sorry for him; therefore let him laugh: so he shall be knowne a Man, because he can laugh, a wise Man that hee knowes at what to laugh, and a valiant Man that he dares laugh: for he that laughs is justly reputed more wise, then at whom it is laughed. And hence I thinke proceeds that which in these later formall times I have much noted; that now when our superstitious civility of manners is become a mutuall tickling flattery of one another, almost every man affecteth an humour of jesting, and is content to be deject, and to deforme himselfe, yea become foole to no other end that I can spie, but to give his wise Companion occasion to laugh: and to shew themselves
themselves in promptnesse of laughing is so great in wisemen, that I thinke all wisemen, if any wiseman do reade this Paradox, will laugh both at it and me.
II.

That the gifts of the Body are better then those of the Mind.

fay againe, that the body makes the minde, not that it created it a minde, but formes it a good or a bad mind; and this minde may be confound-ed with soule without any violence or injustice to Reason or Philosophy: then the soule it seemes is enabled by our body, not this by it. My Body licenfeth my soule to see the Worlds beauties through mine eyes; to heare pleasant things through mine eares; and affords it apt Organs for the conveiance of all perceivable delight. But alas! my soule cannot make any part, that is not of it selfe disposed, to see or heare, though without doubt she be as able and as willing to see behind as before. Now if my soule would say, that shee enables any part to taste thesepleasures, but is her selfe onely delighted with those rich sweetnesses which her inward eyes and
Paradoxes

and senses apprehend, she should dissemble; for I see her often solaced with beauties, which she sees through mine eyes, and with musicke which through mine eares she heares. This perfection then my body hath, that it can impart to my minde all his pleasures; and my minde hath still many, that she can neither teach my indisposed part her faculties, nor to the best espoused parts shew it beauty of Angels, of Musicke, of Spheres, whereof she boasts the contemplation. Are chastity, temperance, and fortitude gifts of the mind? I appeale to Physitians whether the cause of these be not in the body; health is the gift of the body, and patience in sickness the gift of the minde: then who will say that patience is as good a happinesse, as health, when wee must be extremely miserable to purchase this happinesse. And for nourishing of civill societies and mutuall love amongst men, which is our chiefe end while wee are men; I say, this beauty, presence, and proportion of the body, hath a more masculine force in begetting this love, then the vertues of the minde: for it strikes us suddenly, and possesseth us immoderately; when to know those vertues requires some Judgement in him which shall discerne, alongtime and conversation betweene them. And even at last how much of our faith and
and believe shall we be driven to bestow, to assure our selves that these virtues are not counterfeited: for it is the same to be, and seeme vertuous, because that he that hath no vertue, can dissemble none, but he which hath a little, may gild and enamell, yea and transforme much vice into vertue: For allow a man to be discreet and flexible to complaints, which are great vertuous gifts of the minde, this discretion will be to him the soule & Elixir of all vertues, so that touched with this, even pride shall be made humility; and Cowardice, honourable and wise valour. But in things seene there is not this danger, for the body which thou lovest and esteemeft faire, is faire; certainly if it bee not faire in perfection, yet it is faire in the same degree that thy Judgement is good. And in a faire body, I doe seldome suspect a disproportioned minde, and as seldome hope for a good in a deformed. When I see a goodly house, I assure my selfe of a worthy possessour, from a ruinous weather-beaten building I turn away, because it seems either stuffed with varlets as a Prison, or handled by an unworthy and negligent tenant, that so suffereth the waste thereof. And truely the gifts of Fortune, which are riches, are onely handmaids, yea Pandars of the bodies pleasure; with their service we nourish health,
health, and preserve dainty, and wee buy delights; so that vertue which must be loved for it selfe, and respects no further end, is indeed nothing: And riches, whose end is the good of the body, cannot be so perfectly good, as the end whereto it levels.
That Virginity is a Vertue.

call not that Virginity a vertue, which resideth only in the Bodies integrity; much lesse if it be with a purpose of perpetuall keeping it: for then it is a most inhumane vice—But I call that Virginity a vertue which is willing and desirous to yeeld itselfe upon honest and lawfull termes, when just reason requireth; and untill then, is kept with a modest chastity of Body and Mind. Some perchance will say that Virginity is in us by Nature, and therefore no vertue. True, as it is in us by Nature, it is neither a Vertue nor Vice, and is onely in the body: (as in Infants, Children, and such as are incapable of parting from it). But that Virginity which is in Man or Woman of perfect age, is not in them by Nature: Nature is the greatest enemy to it, and with most subtile allurements seeks the over-throw of it, continually beating against it with her Engines, and giv-
ing such forcible assaults to it, that it is a strong and more then ordinary vertue to hold out till marriage. Ethick Philosophy faith, That no Vertue is corrupted, or is taken away by that which is good: Hereupon some may say, that Virginity is therefore no vertue, being taken away by marriage. Virginity is no otherwise taken away by marriage, then is the light of the starres by a greater light (the light of the Sun:) or as a leffe Title is taken away by a greater: (an Esquire by being created an Earle) yet Virginity is a vertue, and hath her Throne in the middle: The extreams are, in Excesse; to violate it before marriage; in defect, not to marry. In ripe years as soon as reafon perswades, and opportunity admits, These extreams are equally removed from the mean: The excesse proceeds from Lust, the defect from Peevishnesse, Pride and Stupidity. There is an old Proverb, That, they that dy maids, must lead Apes in Hell. An Ape is a ridiculous and unprofitable Beast, whose flesh is not good for meat, nor its back for burden, nor is it commodious to keep an house: and perchance for the unprofitable-nesse of this Beast did this proverb come up: For surely nothing is more unprofitable in the Commonwealth of Nature, then they that
that dy old maids, because they refuse to be used to that end for which they were only made. The Ape bringeth forth her young, for the most part by twins; that which she loves best, she killeth by pressing it too hard: so foolish maids soothing themselves with a false conceit of vertue, in fond obstinacie, live and die maids; and so not only kill in themselves the vertue of Virginity, and of a Vertue make it a Vice, but they also accuse their parents in condemning marriage. If this application hold not touch, yet there may be an excellent one gathered from an Apes tender love to Conies in keeping them from the Weasel and Ferret. From this similitude of an Ape & an old Maid did the aforesaid proverb first arise. But alas, there are some old Maids that are Virgins much against their wills, and fain would change their Virgin-life for a Married: such if they never have had any offer of fit Husbands, are in some sort excusable, and their willingness, their desire to marry, and their forbearance from all dishonest, and unlawful copulation, may be a kind of inclination to vertue, although not Vertue it self. This Vertue of Virginity (though it be small and fruitless) it is an extraordinary, and no common Vertue. All other
other Vertues lodge in the Will (it is the Will that makes them vertues.) But it is the unwillingnesse to keep it, the desire to forfake it, that makes this a vertue. As in the naturall generation and formation made of the feed in the womb of a woman, the body is joyned and organized about the 28 day, and so it begins to be no more an Embrion, but capable as a matter prepared to its form to receive the soule, which faileth not to insinuate and inneft it selfe into the body about the fortieth day; about the third month it hath motion and sense: Even so Virginity is an Embrion, an unshonned lump, till it attain to a certain time, which is about twelve years of age in women, fourteen in men, and then it beginneth to have the soule of Love infused into it, and to become a vertue: There is also a certain limited time when it ceaseth to be a vertue, which in men is about fourty, in women about thirty years of age: yea, the losse of so much time makes their Virginity a Vice, were not their endeavours wholly bent, and their desires altogether fixt upon marriage: In Harvest time do we not account it a great vice of sloath and negligence in a Husband-man, to overslip a week or ten dayes after his fruits are fully ripe; May we not
Paradoxes

not much more account it a more heynous vice, for a Virgin to let her Fruit (in potentia) confume and rot to nothing, and to let the vertue of her Virginity degenerate into Vice, (for Virginity ever kept is ever loft.) Avarice is the greatest deadly sin next Pride: it takes more pleasure in hoording Treasure then in making use of it, and will neither let the possessor nor others take benefit by it during the Mifer's life; yet it remains intire, and when the Mifer dies must come to som body. Virginity ever kept, is a vice far worse then Avarice, it will neither let the possessor nor others take benefit by it, nor can it be bequeathed to any: with long keeping it decays and withers, and becomes corrupt and nothing worth. Thus seeing that Virginity becomes a vice in defect, by exceeding a limited time; I counsell all female Virgins to make choyce of some Paracelsian for their Phystian, to prevent the death of that Vertue: The Paracelsians (curing like by like) say, That if the lives of living Creatures could be taken down, they would make us immortall. By this rule, female Virgins by a discreet marriage should swallow down into their Virginity another Virginity, and devour such a life & spirit into their womb, that it might make them as it were, immortall
immortall here on earth, besides their perfect immortality in heaven: And that *Vertue* which otherwise would putrefie and corrupt, shall then be compleat; and shall be recorded in Heaven, and enrolled here on Earth; and the name of *Virgin* shall be exchanged for a far more honorable name, *A Wife.*
P R O B L E M E S

I.

Why have Bastards best Fortune?

Because Fortune herselfe is a Whore, but such are not most indulgent to their issue; the old naturall reason (but those meetings in stolne love are most vehement, and so contribute more spirit then the easie and lawfull) might governe me, but that now I see Mistresses are become domestike and in ordinary, and they and wives waite but by turnses, and agree as well as they had lived in the Arke. The old Morall reason (that Bastards inherit wickednesse from their Parents, and so are in a better way to preferment by having a stocke before-hand, then those that build all their fortune upon the poore and weake stocke of Originall sinne) might prevaile with me, but that since wee are fallen into such times,
as now the world might spare the Divell, because she could be bad enough without him. I see the men scorn to be wicked by example, or to bee beholding to others for their damnation. It seems reasonable, that since Lawes rob them of succession in civill benefits, they should have something else equivalent. As Nature (which is Lawes pattern) having denied Women Constancy to one, hath provided them with cunning to allure many; and so Bastards de jure should have better wits and experience. But besides that by experience wee see many fools amongst them, wee should take from them one of their chiefest helps to preferment, and we should deny them to be fools; and (that which is onely left) that Women chuse worthier men then their husbands, is false de facto; either then it must bee that the Church having removed them from all place in the publike Service of God, they have better meanes then others to be wicked, and so fortunate: Or else because the two greatest powers in this world, the Divell and Princes concurre to their greatnesse; the one giving bastardy, the other legitimation: As nature frames and conserves great bodies of contraries. Or the cause is, because they abound most at Court, which is the forge where fortunes are made, or at least the shop where they be sold.
Why Puritanes make long Sermons?

It needs not perspicuousnesse, for God knowes they are plain enough: nor doe all of them use Sem-brieve-Accents for some of them have crotchets enough. It may bee they intend not to rise like glorious Tapers and Torches, but like Thinne-wretched-sicke-watch- ing-Candles, which languish and are in a Divine Consumption from the first minute, yea in their snuffe, and stink when others are in their more profitable glory. I have thought sometimes, that out of conscience, they allow long measure to course ware. And sometimes, that usurping in that place a liberty to speak freely of Kings, they would raigne as long as they could. But now I thinke they doe it out of a zealous imagination, that, It is their duty to preach on till their Auditory wake.
Why did the Devil reserve Jesuites till these latter dayes.

Did he know that our Age would deny the Devils possessing, and therefore provided by these to possess men and kingdoms? Or to end the discussion of Schoolemen, why the Devil could not make lice in Egypt; and whether those things hee presented there, might be true, hath he sent us a true and real plague, worse than those ten? Or in ostentation of the greatness of his Kingdome, which even division cannot shake, doth he send us these which disagree with all the rest? Or knowing that our times should discover the Indies, and abolish their Idolatry, doth he send these to give them another for it? Or peradventure they have beene in the Roman Church these thousand yeeres, though we have called them by other names.

Why
4.

Why is there more variety of Green then of other Colours?

It is because it is the figure of Youth wherein nature would provide as many green, as youth hath affections; and so present a Sea-green for profuse wasters in voyages; a Grasse-green for sudden new men enobled from Grasiers; and a Goose-greene for such Politians as pretend to preserve the Capitol. Or else Prophetically foreseeing an age, wherein they shall all hunt. And for such as misdemeane themselves a Willow-greene; For Magistrates must aswell have Fasces born before them to chastize the small offences, as Secures to cut off the great.

Why
5.

Why doe young Lay-men so much study Divinity.

sit because others tending busily Churches preferment neglect study? Or had the Church of Rome shut up all our wayses, till the Lutherans broke downe their uttermost stubborn doors, and the Calvinists picked their inwardest and subtlest locks? Surely the Devil cannot be such a Foole to hope that he shall make this study contemptible, by making it common. Nor that as the Dwellers by the River Origus are said (by drawing infinite ditches to sprinkle their barren Country) to have exhausted and intercepted their maine channell, and so lost their more profitable course to the sea; so we, by providing every ones selfe, divinity enough for his own use, should neglect our Teachers and Fathers. Hee cannot hope for better heresies then hee hath had, nor was his Kingdome ever so much advanced
advanced by debating Religion (though with some aspersions of Error) as by a dull and stupid security, in which many grose things are swallowed. Possible out of such an ambition as we have now, to speake plainly and fellow-like with Lords and Kings, wee thinke also to acquaint our selves with Gods secrets: Or perchance when we study it by mingling humane respects, It is not Divinity.
6.

Why hath the common Opinion afforded Women Soules?

It is agreed that we have not so much from them as any part of either our mortall soules of sense, or growth, and we deny soules to others equal to them in all but in speech for which they are beholding to their bodily instruments: For perchance an Oxes heart, or a Goates, or a Foxes, or a Serpents would speake just so, if it were in the breast, and could move that tongue and jammes. Have they so many advantages and meanes to hurt us (for, ever their loving destroyed us) that we dare not displease them, but give them what they will? And so when some call them Angels, some Goddeses, and the Palpulian Heretikes made them Bishops, wee descend so much with the streame, to allow them soules? Or doe we somwhat (in this dignifying of them) flatter Princes and great Personages that are so much
much governed by them? Or do we in that easinesse and prodigality, wherein we daily lose our owne soules to we care not whom, so labour to perswade our selves, that sith a woman hath a soule, a soule is no great matter? Or doe wee lend them soules but for use, since they for our fakes, give their soules againe, and their bodies to boote? Or perchance because the Deuill (who is all soule) doth most mischiefe, and for convenience and proportion, because they would come neerer him, wee allow them some soules; and so as the Romanes naturalized some Provinces in revenge, and made them Romans, onely for the burthen of the Common-wealth; so we have given women soules onely to make them capable of damnation?

Why
7.

*Why are the Fairest, Falsest?*

I meane not of false Alchimy Beauty, for then the question should be inverted, *Why are the Falsest, Fairest?* It is not onely because they are much solicited and sought for, so is gold, yet it is not so common; and this suite to them, should teach them their value, and make them more reserved. Nor is it because the delicatest blood hath the best spirits, for what is that to the flesh? perchance such constitutions have the best wits, and there is no proportionable subject, for Womens wit, but deceit? doth the minde so follow the temperature of the body, that because those complexions are aptest to change, the mind is therefore so? Or as Bells of the purest metall retaine their tinkling and sound largest; so the memory of the last pleasure lasts longer in these, and disposeth them to the next. But sure it is not in the complexions, for those that doe but thinke themselves faire, are presently inclined
inclined to this multiplicity of loves, which being but faire in conceptions are false in deed: and so perchance when they are borne to this beauty, or have made it, or have dream'd it, they easily believe all addresses and applications of every man, out of a sense of their own worthiness to be directed to them, which others less worthy in their own thoughts apprehend not, or disbelieve. But I think the true reason is, that being like gold in many properties (as that all snatch at them, but the worst possess them, that they care not how deep we dig for them, and that by the Law of nature, Occupandi conceditur) they would be like also in this, that as Gold to make itself of use admits allay, so they, that they may be tractable, mutable, and currant, have to allay Falshood.
8.

Why Venus-star only doth cast a shadow?

Is it because it is nearer the earth? But they whose profession it is to see that nothing be done in heaven without their consent (as Re — says in himself of Astrologers) have bid Mercury to be nearer. Is it because the works of Venus want shadowing, covering and dignifying? But those of Mercury need it more; For Eloquence, his occupation, is all shadow and colours; let our life be a sea, and then our reasons and even passions are wide enough to carry us whether we should go, but Eloquence is a storm and tempest that miscarries: and who doubts that Eloquence which must persuade people to take a yoke of sovereignty (and then beg and make Laws to tye them faster, and then give money to the invention, repair and strengthen it) needs more
more shadows and coloring, then to persuade any man or woman to that which is natural. And *Venus* markets are so natural, that when we solicit the best way (which is by *marriage*) our persuasions work not so much to draw a woman to us, as against her nature to draw her from all other besides. And so when we go against nature, and from *Venus-work* (for marriage is chastitie) we need shadows and colours, but not else. In *Seneca’s* time, it was a course, an un-Roman and a contemptible thing even in a *Matron*, not to have had a *Love* beside her husband, which though the Law required not at their hands, yet they did it zealously out of the Council of Custom and fashion, which was venery of supererogation:

*Et te spectator plusquam delectat Adulter,* saith *Martial*: And *Horace*, because many lights would not shew him enough, created many *Images* of the same Object by wainscoting his chamber with looking-glass: so that *Venus* flies not light, as much as *Mercury*, who creeping into our understanding, our darkness would be defeated, if he were perceived. Then either this *shadow* confesseth that same dark Melancholy Repentance which accompanies; or that so violent fires, needs some shadowy refreshing and intermission
million: Or else light signifying both day and youth, and shadow both night and age, she pronounceth by this that she profeeth both all persons and times.
9.

Why is Venus-star multinominous, called both Hesperus and Vesper.

The Moon hath as many names, but not as she is a star, but as she hath divers governments; but Venus is multinominous to give example to her prostitute disciples, who so often, either to renew or refresh themselves towards lovers, or to disguise themselves from Magistrates, are to take new names. It may be she takes new names after her many functions, for as she is supream Monarch of all Suns at large (which is lust) so is she joined in Commission with all Mythologicks, with Juno, Diana, and all others for marriage. It may be because of the divers names to her self, for her affections have more names than any vice: scilicet, Pollution, Fornication, Adultery, Lay-Incest, Church-Incest, Rape, Sodomy, Mastupration, Masturbation, and a thousand others. Perchance
chance her divers names shewed her appliableness to divers men, for Neptune distilled and wet her in love, the Sun warms and melts her, Mercury perswaded and swore her, Jupiter's authority secured, and Vulcan hammer'd her. As Hesperus she presents you with her bonum utile, because it is wholesomest in the morning: As Vesper with her bonum delectabile, because it is pleasanter in the evening. And because industrious men rise and endure with the Sun in their civil businesses, this Star calls them up a little before, and remembers them again a little after for her busines; for certainly,

Veni Hesperus, ite capellae:

was spoken to Lovers in the persons of Goats.
10.

Why are New Officers least oppressing?

Must the old Proverbe, that Old dogs bite forest, be true in all kinde of dogs? Me thinkes the fresh memory they have of the mony they parted with for the place, should haften them for the re-imburseing: And perchance they doe but seeme easier to their suiters; who (as all other Patients) doe account all change of paine, easie. But if it bee so, it is either because the sodain sense & contentment of the honor of the place, retards and remits the rage of their profits, and so having stayed their stomackes, they can forbeare the second course a while: Or having overcome the steepest part of the hill, and clambered above Competitions and Oppositions they dare loyter, and take breath: Perchance being come from places, where they tafted no gaine, a little seems much to them at first, for it is long before...
a Christian conscience overtakes, or straies into an Officers heart. It may be that out of the generall disease of all men not to love the memory of a predecessor, they seeke to disgrace them by such easinesse, and make good first impressions, that so having drawen much water to their Mill, they may afterward grind at ease: For if from the rules of good Horse-manship, they thought it wholesome to jet out in a moderate pace, they should also take up towards their journeys end, not mend their pace continually, and gallop to their Innes-doore, the grave; except perchance their conscience at that time so touch them, that they thinke it an injury and damage both to him that must sell, and to him that must buy the Office after their death, and a kind of dilapidation if they by continuing honest should discredit the place, and bring it to a lower-rent, or under-value.
II.

Why does the Poxe so much affect to undermine the Nose?

Paracelsus perchance faith true, That every Disease hath his exaltation in some part certaine. But why this in the Nose? Is there so much mercy in this disease, that it provides that one should not smell his own stinck? Or hath it but the common fortune, that being begot and bred in obscurest and secretest places, because therefore his serpentine crawling and insinuation should not be suspected, nor seen, he comes soonest into great place, and is more able to destroy the worthieft member, then a disease better born? Perchance as mice defeat Elephants by knawing their Probeis, which is their Nose, this wretched Indian Vermine practifeth to doe the fame upon us. Or as the ancient furious Custome and Connivency of some Lawes, that one might
might cut off their Nose whome he depre-
hended in Adulterie, was but a Tipe of this;
And that now more charitable lawes having
taken away all Revenge from particular
hands, this common Magiftrate and Execu-
tioner is come to do the fame office in-
visibly? Or by withdrawing this conspicuous
part, the Nose, it warres us from all adventur-
ing upon that Coaft; for it is as good a
mark to take in a flag as to hang one out.
Possibly heate, which is more potent and
active then cold, thought her selfe injured,
and the Harmony of the world out of tune,
when cold was able to shew the high-way
to Noses in Muscovia, except she found the
meanes to doe the fame in other Countries.
Or because by the consent of all, there is an
Analogy, Proportion, and affection between
the Nose and that part where this disease is
first contracted, and therefore Heliogabalus
chose not his Minions in the Bath but by
the Nose: And Albertus had a knavish mean-
ing when he preferd great Noses; And the
licentious Poet was Nafo Poeta. I think
this reason is nearest truth, That the Nose
is most compassionate with this part: Except
this be nearer, that it is reasonable that this
Diseaſe in particular should affect the most
eminent and perſpicuous part, which in
general doth affect to take hold of the moſt
eminent and conspicuous men.

Why
Why die none for Love now?

Because women are become easyer. Or because these later times have provided mankind of more new means for the destroying of themselves and one another, Pox, Gunpowder, Young marriages, and Controversies in Religion. Or is there in true History no Precedent or Example of it? Or perchance some die so, but are not therefore worthy the remembring or speaking of?
Why do Women delight much in Feathers?

They think that Feathers imitate wings, and so shew their restlessness and instability. As they are in matter, so they would be in name, like Embroiderers, Painters, and such Artificers of curious vanities, which the vulgar call Pluminaries. Or else they have feathers for the same reason, which moves them to love the unworthiest men, which is, that they may be thereby excusable in their inconstancy and often changing.
14.

Why doth not Gold soyl the fingers?

Doth it direct all the venom to the heart? Or is it because bribing should not be discovered? Or because that should pay purely, for which pure things are given, as Love, Honor, Justice and Heaven? Or doth it seldom come into innocent hands but into such as for former foulness you cannot discern this?
Why do great men of all dependants, choose to preserve their little Pimps?

It is not because they are got nearest their secrets, for they whom they bring come nearer. Nor commonly because they and their bawds have lain in one belly, for then they should love their brothers as well. Nor because they are witnesses of their weakness, for they are weak ones. Either it is because they have a double hold and obligation upon their masters for providing them surgery and remedy after, as well as pleasure before, and bringing them always such stuff, as they shall always need their service? Or because they may be received and entertained everywhere, and Lords fling off none but they such as they may destroy by it. Or perchance we deceive our selves, and every Lord having many, and, of necessity, some rising, we mark only these.
16.

*Why are Courtiers sooner Atheists then men of other conditions?*

As it because as *Physitians* contemplating Nature, and finding many abstruse things subject to the search of Reason, thinks therefore that all is so; so they (seeing mens destinies, mad at Court, neck out and in joynt there, War, Peace, Life and Death derived from thence) climb no higher? Or doth a familiarity with greatness, and daily conversation and acquaintance with it breed a contempt of all greatness? Or because that they see that opinion or need of one another, and fear makes the degrees of servants, Lords and Kings, do they think that God likewise for such Reason hath been mans Creator? Perchance it is because they see Vice prosper best there, and, burthened with sinne, doe they not, for their ease, endeavour to put off the feare and Knowledge of
Problemes

of God, as facinorous men deny Magistracy? Or are the most Atheists in that place, because it is the fool that said in his heart, There is no God.
17. Why are statesmen most incredulous?

Are they all wise enough to follow their excellent pattern Tiberius, who brought the senate to be diligent and industrious to believe him, were it never so opposite or diametrically, that it destroyed their very ends to be believed, as Asinius Gallus had almost deceived this man by believing him, and the Major and Aldermen of London in Richard the Third? Or are busineses (about which these men are conversant) so conjecturall, so subject to unsuspected interventions that they are therefore forc'd to speak oraculously, whisperingly, generally, and therefore escapingly, in the language of Almanack-makers for weather? Or are those (as they call them) Arcana imperii, as by whom the Prince provokes his lust, and by whom he vents it, of what Cloth his Focks
locks are, and such, so deep, and so irreveald, as any error in them is inexcusable? If these were the reasons, they would not only serve for state-business. But why will they not tell true, what a Clock it is, and what weather, but abtain from truth of it, if it conduce not to their ends, as Witches will not name Jesus, though it be in a curse? eithere they know little out of their own Elements, or a Custom in one matter begets an habite in all. Or the lower fort imitate Lords, they their Princes, these their Prince. Or else they believe one another, and so never hear truth. Or they abtain from the little Channel of truth, leaft, at laft, they should finde the fountain it self, God.
18.

*Why was Sir Walter Raleigh thought the fittest Man, to write the Historie of these Times?*

Was it because that being told at his Arraignement, that a Witness accusing himself had the strength of two; he may seem by Writing the ills of his own Time to be believed? Or is it, because he might reenjoy those Times by the Meditation of them? Or because if he should undertake higher Times, he doth not think, that he can come nearer to the Beginning of the World? Or because like a Bird in a Cage, he takes his Tunes from every passenger, that last whittled? Or because he thinks not that the best Echo which repeats most of the Sentence, but that which repeats Less more plainly?
CHARACTERS

I.
The Character of a Scot at the first sight.

At his first appearing in the Charterhouse, an Olivecoloured Veluet suit owned him, which since became mous-colour, A pair of unskour’d stockings-gules, One indifferent shooe, his band of Edinburgh, and cuffs of London, both strangers to his shirt, a white feather in a hat that had bin sod, one onely cloak for the rain, which yet he made serve him for all weathers: A Barren-half-acre of Face, amidst whereof an eminent Nose advanced himself, like the new Mount at Wansted, overlooking his Beard, and all the wilde Country thereabouts; He was tended enough, but not well; for they were certain dumb creeping Followers, yet they made
made way for their Master, the Laird. At the first presentment his Breeches were his Sumpter, and his Packets, Trunks, Cloak-bags, Portmanteau's and all; He then grew a Knight-wright, and there is extant of his ware at 100l. 150l. and 200l price. Immediately after this, he shifteth his suit, so did his Whore, and to a Bear-baiting they went, whither I followed them not, but Tom. Thorney did.
The true Character of a Dunce.

He hath a Soule drownd in a lump of Flesh, or in a piece of Earth that Prometheous put not half his proportion of Fire into, a thing that hath neither edge of desire, nor feeling of affection in it. The most dangerous creature for confirming an Atheist, who would straight swear, his soul were nothing but the bare temperature of his body: He sleeps as he goes, and his thoughts seldom reach an inch further than his eyes; The most part of the faculties of his soul lye Fallow, or are like the restive Jades that no spur can drive forwards towards the pursuit of any worthy design; one of the most unprofitable of all Gods creatures, being as he is, a thing put clean besides his right use, made fitt for the cart & the flail, and by mischance Entangled amongst books and papers, a man cannot tel possibl[e] what he is now good for, fave to move up and down
down and fill room, or to serve as *Animatum Instrumentum* for others to work withal in base Imployments, or to be a foyl for better witts, or to serve (as They say monsters do) to set out the variety of nature, and Ornament of the Universe, He is meer nothing of himself, neither eates, nor drinkes, nor goes, nor spits but by imitation, for al which, he hath set forms & fashions, which he never varies, but sticks to, with the like plodding constancy that a milhors follows his trace, both the muses and the graces are his hard Mistrifles though he daily Invocate them, though he sacrifize *Hecatombs*, they stil look a squint, you shall note him oft (beside his dull eye and louting head, and a certain clammie benum'd pace) by a fair displai'd beard, a Nightcap and a gown, whose very wrincles proclaim him the true genius of formality, but of al others, his discours and compositions best speak him, both of them are much of one stuf & fashion, he speaks just what his books or laft company laid unto him without varying one whit & very seldom understands himself, you may know by his discoursse where he was laft, for what he read or heard yeasterday he now dis-chargeth his memory or notebook of, not his understanding, for it never came there; what
what he hath he flings abroad at al adventures without accomodating it to time, place persons or occasions, he commonly loseth himself in his tale, and flutters up and down windles without recovery, and whatsoever next presents it self, his heavie conceit feizeth upon and goeth along with, however Heterogeneous to his matter in hand, his jests are either old flead proverbs, or lean-starvd-hackny-Apophthegms, or poor verball quips outworn by Servingmen, Tap- fters and Milkmaids, even laid aside by Balladers, He affents to all men that bring any shadow of reason, and you may make him when he speaks most Dogmatically, even with one breath, to averr pure contradictions, His Compositions differ only terminorum posizione from Dreams, Nothing but rude heaps of Immaterial-inchoherent droffie-rubbish-stuffe, promiscuously thrust up togethery, enough to Infuse dulness and Barrenness of Conceit into him that is so Prodigall of his eares as to give the hearing, enough to make a mans memory Ake with suffering such dirtie stuffe cast into it, as unwelcome to any true conceit, as Sluttish Morfells or Wallowish Potions to a Nice-Stomack which whiles he empties himselfe of, it sticks in his Teeth nor can he be Delivered
livered without Sweate and Sighes, and Humms, and Coughs enough to shake his Grandams teeth out of her head; Heel spitt, and scratch, and yawn, and stamp, and turn like sick men from one elbow to another, and Deserve as much pitty during this torture as men in Fits of Tertian Feavors or selfe lashing Penitentiaries; in a word, Rip him quite asunder, and examin every shred of him, you shall finde him to be just nothing, but the subject of Nothing, the object of contempt, yet such as he is you must take him, for there is no hope he should ever become better.
am of opinion that nothing is so potent either to procure or merit Love, as Valour, and I am glad I am so, for thereby I shall do my self much ease, because Valour never needs much wit to maintain it: To speak of it in it self, It is a quality which he that hath, shall have leaft need of, so the best League between Princes is a mutual fear of each other, it teacheth a man to value his reputation as his life, and chiefly to hold the Lye unsufferable, though being alone, he holds finds no hurt it doth him, It leaves it self to others censures, for he that brags of his own valour, dissuades others from believing it, It feareth a word no more than an Ague, It always makes good the Owner, for though he be generally held a fool, he shall seldom hear so much by word of mouth, and that enlargeth him more than any spectacles, for it maketh a little
little fellow be called a tall man, it yeilds
the wall to none but a woman, whose weak-
ness is her prerogative, or a man seconed
with a woman as an usher, which always
goes before his betters, It makes a man be-
come the witness of his own words, and
stand to whatever he hath said, and thinketh
it a reproach to commit his reviling unto
the Law, it furnisheth youth with action,
and age with discourse, and both by futures,
for a man must ever boast himself in the
present tense, and to come nearer home,
nothing drawes a woman like to it; for
Valour towards men, is an Emblem of an
ability towards women, a good quality sig-
nifies a better. Nothing is more behoof-
full for that Sex; for from it they receive
protection, and we free from the danger of
it: Nothing makes a shorter cut for obtain-
ing, for a man of Arms is always void of
Ceremony, which is the wall that stands be-
tween Pyramus and Thisbe, that is, Man and
Woman, for there is no pride in women but
that which rebounds from our own base-
ness (as Cowards grow valiant upon those
that are more Cowards) so that only by our
pale asking we teach them to deny, and by
our shamefac'dness, we put them in minde
to be modest, whereas indeed it is cunning
Rhetorick to perswade the hearers that they are that already which he would have them to be; This kinde of bashfulness is far from men of Valour, and especially from soldiery, for such are ever men (without doubt) forward and confident, losing no time least they should lose opportunity, which is the best Factor for a Lover, and because they know women are given to dissimulate, they will never believe them when they deny, Whilome before this age of wit, and wearing black, were broke in upon us, there was no way known to win a Lady but by Tylting, Turnying, and riding through Forrefts, in which time these slender striplings with little legs were held but of strength enough to marry their widows, and even in our days there can be given no reason of the Inundation of Servingmen upon their Mistresses, but (only) that usually they carry their Masters Weapons, and his Valour: To be accounted handsome, just, learned, or well favoured, all this carries no danger with it, but it is to be admitted to the Title of Valiant Acts, at least the adventuring of his mortality, and all women take delight to hold him safe in their arms who hath capt thither through many dangers: To speak at once, Man hath a priviledge in Valour; In clothes
clothes and good faces we but imitate women, and many of that Sex will not think much (as far as an answer goes) to dissemble wit too. So then these neat youths, these women in mens apparel are too near a woman to be beloved of her. They be both of a Trade, but be grim of aspect, and such a one as Glass dares take, and she will desire him for neatness and varietie; A skar in a mans face is the same that a mole in a womans; a Jewel set in white to make it seem more white, for the skar in a man is a mark of honour and no blemish, for 'tis a skar and a blemish too in a Souldier too to be with out one: Now as for all things else which are to procure Love, as a good face, wit, good clothes, or a good body, each of them I confess may work somewhat for want of a better, That is, if Valour be not their Rivall; A good face avails nothing if it be in a coward that is bashfull, the utmost of it is to be kis'd, which rather encreaseth then quencheth appetite; He that sends her gifts sends her word also, that he is a man of small gifts otherwise, for wooing by signs and tokens implies the Author dumb; and if Ovid who writ the Law of Love, were alive (as he is extant) would allow it as good a diversity, that gifts should be sent as gra- tuities
tunities, not as bribes; Wit getteth rather promise then Love, Wit is not to be seen, and no woman takes advice of any in her loving, but of her own eyes, and her waiting womans; Nay which is worse, wit is not to be felt, and so no good fellow; Wit apply'd to a woman makes her dissolve (or disclose) her simpering, and discover her teeth with laughter, and this is surely a purge for love; for the beginning of love is a kind of foolish melancholy, as for the man that makes his Taylor his Bawd, and hopes to inveagle his Love with such a coloured suit, surely the same deeply hazards the loss of her favour upon every change of his clothes; So likewise for the other, that Courts her silently with a good body, let me certify him that his clothes depend upon the comelyness of the body, and so both upon opinion; she that hath been seduced by Apparel, let me give her to wit, that men always put off their clothes before they go to bed; and let her that hath been enamour'd of her servants body, understand, that if she saw him in a skin of cloth, that is, in a suit made to the pattern of his body, she would see slender cause to love him ever after; there are no clothes fit so well in a woman's eye, as a suit of Steel, though not of the fashion, and no man so soon
soon surpriseth a woman’s affections as he that is the subject of all whisperings, and hath always twenty stories of his own deeds depending upon him; Mistake me not, I understand not by valour one that never fights but when he is back’d by drink or anger, or his’d on with beholders, nor one that is desperate, nor one that takes away a Servingman’s weapons when perchance it cost him his quarters wages, nor yet one that wears a Privy coat of defence and therein is confident, for then such as made Bucklers, would be accounted the Catalines of this Commonwealth—I intend one of an even Resolution grounded upon reason, which is always even, having his power restrained by the Law of not doing wrong. But now I remember I am for Valour and therefore I must be a man of few words.