



# The Newlander CVRE.

Aswell of those Violent sicknesses  
which distemper most *Minds* in the  
latter *Dayes*: As also by a Cheape and  
Newfound *Dyet*, to preserve the  
*Body* sound and free from all Diseases,  
vntill the last date of Life, through  
extreamity of Age.

Whersin are inserted generall and  
special Remedies against the

<i>Scurvy.</i>	}	{	<i>Goutte.</i>
<i>Coughes.</i>	}	{	<i>Collicke.</i>
<i>Peauers.</i>	}	{	<i>Sea-sicknesses;</i>

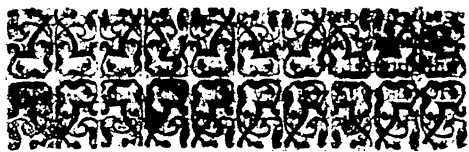
And other grieuous In-  
firmities.

*Published for the Weale of Great Brittain,*  
*By Sir William Vaughan, Knight.*

*Vbi Lex sicca, ibi Intellectus multus.*

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Imprinted at *London* by *N. O.* for *F. Constable,*  
and are to be sold at his Shop in *Pauls Church*  
at the signe of the *Craine.* 1630.



TO THE RIGHT  
HONORABLE MY LO-  
ving Brother, JOHN Earle  
of *Carbery*, Baron of  
*Molingar*.



SIR: Here you may behold, as in  
a *Looking-Glasse*, many *Sickely*  
*Faces*, not of *Heathen men*, but  
of pretended *Christians*, with  
*Heathenish Conditions*. A *Glasse*  
of *Steele*, farre truer then that  
*Mathematicall one*, whereby  
some haue projected to dilcouer with more then  
*Humane Spectacles* *Another World in the Moone*; of  
*Seas, Lands, and Woods*, like *Ours*, before it was  
lately dis-robbed of this latter *Ornament* by the  
greedinesse of a few *Iron Masters*. Here you may  
see what a number of *Diseases* haue taken *Roote*  
within vs. Yea more, then euer were practized be-  
fore *Noahs Flood*.

The maine Cause of their Destruction proceeded  
from their Carnall matches, *The Sonnes of GOD*,  
with the *Daughters of Reprobates*, where we trans-

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griefe not onely in that, but in many other things contrary to our *Christian duties*, who haue bin newly enlightened for the space of these foure score yeares. Here likewise you may find *preseruatiues and Cures* both to prevent the imminent plagues, (which we haue worthily deserued,) as to heale the most disordred, both Bodily and Spiritually, (if they be not past Grace;) yea, and to dispossesse them of Diuels, without prophane *Holy Water*, or Popish *Exorcismes*. But before these, as a *Frontispice* vpon a Gate, I haue fixed the foure first Verses of purpose, that once a day at least, you may repeate them ouer. And for the rest, if you read them once a Weeke, I doubt not, but you shall receiue thereby some Spirituall Comfort among other Helpes to *Devotion*, which are not wanting in your *House*. Howsoeuer, I am assured your *Cogitations* shalbe somewhat rouzed vp to looke about you, and to make some doubt, that you haue not many yeares yet vnexpired of your *Pilgrimage* here on *Earth*. For our worst part must rot, before it rise vp to *Immortality*.

The thought of *Death*, I confesse, is terrible, and hath perplexed many, specially, *Great persons*, insomuch that *Queene Elizabeth* of famous *Memory*, albeit in all other matters an incomparable religious *Princesse*, and adorned with masculine *Vertues*, yet *She* could not endure to heare of *Old Age*, nor *Death*. For when a Learned *Bishop* of our acquaintance had in a zealous *Sermon* admonished her to thinke on her last *End*, by reason of her great *Age*, which few *Princes* had attayned vnto, and of the *Climactericall* yeare of her *Life*, which hapned at that time, *She* tooke it so impatiently that the *Bishop*



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Pop for his good intentions, was not only distasted by her, but put for a time to some trouble. Yet God, who neuer forsakes them, that quit themselves like Men in his Seruice, did euer sithence, vntill his Decease powre downe many Worldly Blessings vpon him, so that I thinke few Bishops of this Kingdome left behind them to their Wiues and Children such faire Estates, as he left vnto his Wife and Children. The which questionlesse were conferred vpon him, to let the Cowards and Claw-backes of the times vnderstand, what a sweet smelling Sacrifice in his sacred Presence is Magnanimity grounded on Faith and piety; as well appears by those Martyres in Queene Maries dayes, for whose glorious sakes the Eternall Maiesty at the intercession of those Martyres Generall, his dearely beloued Sonne, did by shortning of those Marian dayes restore that Reformed Religion to this Kingdome, which hath chased hence those False Prophets, who set to sale the Bodies and Soules of Men, together with the Rabblement of Idolaters, Abbey-Lubbers, Fayries, and Hob-Goblins; and doubtlesse will continue the same vntill the Worlds end: Notwithstanding these our Present and last Conflicts with the Spirituall Dragon, and with those Spirits, which issued out of his mouth; wherein we haue much a do to escape their Ambuscadoes, Quirkes, and secret Stratagemes practised by our Schoole-men, which are farre more dangerous then their open Violences, being such, as it is Written, Able to deceiue the very Elect, if it were possible. But to returne where I haue digressed, the Remembrance of Death will prepare vs for th'other World. What can be but. or for vs, then to be loosed from the lumpish

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alog of Flesh and Blood, which must not inherit Heaven, but be purified, as the Holiest and best Patriarkes were, and to live with Christ in perpetual Joyes.

Seeing that Death brings with it so great Happiness, I hope you will not be offended with me, if by Calculating our Ancestors Yeares, for these three last Discourses, I seeme to put you in Minde, that you ought not to expect much longer time, then they enoyed. Our great Grandfather, Hugh Vaughan, Gentle-man Vsher to King Henry the 7th. who is Famous in our English Chronicles, for the Justice in Richmond, before the sayd King, agaynst Sir James Parker, about our Ancestors Armes and Scutcheons: Where the sayd Sir James lost his life, in the first Encounter. Our sayd Great Grand-Father, dyed before he was fifty yeares old. Our Grandfather, who built our Houle, nay yours by Birth-right, (call'd The Golden Grouse,) dyed about the fiftieth sixth yeare of his Age. Our Father likewise about those yeares, payd Nature her Debt. Why then should we expect for a greater Lot? We want not about three or foure yeares of theirs. But suppose we should arrive to leauenty, or eighty, or by the helpe of this Eyet, which I here discover, to the long Age of the Smeethens, it would but augment our finnes and sorrows. Therefore let vs liue mindfull of that, which cannot be auoyded.

For which purpose a Pagan King vsed euery morning to haue a Deadmans Skull brought to remember him, that he was a mortall Creatur. So in like manuer we see in our dayes many Persons wearing Rings with a Deaths Head engraued in the seale: Others

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Others with a Poſie on the inside, including the Remembrance of Death. *Memento mori.* But because this Subject breeds ſadneſſe, I have added ſome more plauſible *paſſages* to profit the *Body*, as well as the *Minde*.

Now having diſcharged the *part of a Brother*, in this neceſſary point, whereto all *Adams Poſterity* are ſubieſt, *Sooner or Later*: I will now ſhew wherefore I entruled this Diminutive rapture, *The New-landers Cure*, more for others ſatiſfaction, who know me not, and yet may by our *Free Charter of Election*, and the illumination of Gods working Spirit meete with ſome *paſſage* in this *Cure*, to confirme them ſure in their *Chriſtian-Calling*, and perhaps mooue ſome to lend their helping hands to the Building vp of our *New Church*, in that remote *Counreie*, then for any deſire I have to reiterate a matter of *Tauetology*, like the *Cuckoos Song*, vnto you, who from the beginning haue bin acquainted with my Actions in this kinde. About thirteene yeares paſt, being intercell'd by Patent in the South part of *New-found Land*, from our late King of happy memory: I transported thither certayne Colonies of Men and Women at my owne Charge: After which, finding the Burthen too heavy for my weake *Shoulders*, I aſſigned the Northberly proportions of my *Grant*, vnto the Right Honourable the Lord *Vicomte Fairklend*, late Deputy of *Ireland*, a Noble Gentleman, of ſingular Wiſedome, Vertue, and Experience: And vpon your motion to my Lord *Baltimore*, who to his immortal prayſe, hath Iſued there theſe two laſt yeares, with his *Lady* and Children.

And for my ſelfe, during ſuch time as I remayne

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In this Kingdome, for the settling of my private Fortunes, which for ought I see, I must chiefly relye vppon to supply me there, vntill the *Plantation* be better strengthened, and fearing the displeasure of the *Almighty*, who threatens those, which causelesly loeke backe at his Plow: I sent forth, (like *Noahs Dove*) my late Workes, called *The Golden Fleece*, and my *Cambrensis Caroleia*, to stirre vp our *Ilanders* Mindes to assist and support for a time our *New-found Ile*, which rightly may be stiled *Great Britaines Sister*, or *Britanniol*, in regard that for these fourescore yeares and vppwards, She hath furnished vs with Fish and Traiue, which by Exchange returne vs sundry kinds of Commodities.

In like manner to let the World vnderstand, that my Zeale to *New-found Land* is not frozen: Iooke her for my *Gossip*: to this *Pigmeey* Infant, which now is named *the New-Landers Cure*. But why should I among so many thousands of Greater Power aspire to such an *Atlantick Weight*, which is able to crush into the Earth another *Sistron*? It is the *Lord of Heauen and Earth*, whose Powerfull Presence Ouer-lookes all the foure Quarters of the Earth, who prefers sometimes the most simple to His Workes of Honour, before the Grand *Epicures* of the World, As the *Lillies of the Fields*, before the *Royalties of Sacomon*, euen our Mighty *G O D*, who is so wonderful in all his Deedes, made choyse of me for his vnworthy Instrument to doe some good in this Heroicall Enterprize.

For this cause, and also to ease my Country with those *Bookes*, which from time to time, euen from my Youth vp Published, hath He bestowed  
a double

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a double Talent vpon me. For these Ends it pleased His Sacred Maieſty to reſerue my Seruice for the Publicke Good, by preſeruing my Life moſt Miraculoſly about the ordinary ſort of men from Fire and Water, and twice from his Peſſentiall Arrows.

Vpon a *Chriſtmas Day* 1602. In *France* at a Paſſage of two Leagues broad betwixt *Tremblado* and *Marens* falling ouer board a Ship, in a moſt terrible Tempeſt, I floated amitt the Waues of the raging Sea, being ignorant of Swimming, about a quarter of an hour: Oncely with an Oare in my hand, which caſually fell vnto me, by what meanes to this preſent, I cannot tell. And which is moſt ſtrange to Humane ſenſe, the Storme calmed ſuddainly, during my aboad in this perplexity, vntill the Barke, from which I fell, found leature to turne about, and take me vp being ouer-wearied, and at the very point to throw away the Oare, and periſh. Aſſoone as I was taken vp, the Storme beganne againe ſo furioſly, that the Maſt brake within a foote of the But, and with the fall had like to ouer-turne vs all.

In *January* 1608. I was ſtricken with a ſulphureous dainpe, my Houſe was battred about my eares with Lightning and Thunder, the *Arilleries* of Gods Glory, in that fearefull manner, as your ſelfe beheld the next day, after the ruines of the Cataſtrophe, not without great aſtoniſhment and admiration, how miraculoſly I eſcaped.

In *Auguſt* 1603. in the hotteſt time of the *Sickneſſe*, in my returne from beyond the Seas, I was not afraid to ſtay a while in *London*.

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And during the last and greatest Pestilence, 1625. I frequented the City from the beginning, to the latter end, as our famous Country-man Sir *Thomas Buttor*, and our vertuous Countess his *Lady*, in whose House I continued the most part of that *Summer*, can beare me Witnesse, when you and others of my Friends wondred at my Boldnesse. By which Extraordinary deliuerances I gather, that his *Omnipotent Maiessty* hath ordayned me, as a Fire-brand so often taken out of the Flames, for some glorious seruice of His, eyther to do some good vnto my *Fellow Christians* by my Publicke *Writings*, or else to aduance this hopefull *Plantation* by my personall paines and industry. And if I faile in my Prefages for this last, I am fully perswaded, that I shall no light vpon a worse *Fortune* then chanced vnto a *Genle-woman* of *Italy*, who hauing her destiny told her by an *Astrologer*, (as that *Sexe* like *Eve* is ouer-credulous,) that she should be married to a *Prince*, she refused many good *Matches*, in hope of her Princely preferment, vntill after many yeares expectation in vaine, fearing, as the *Prouerbe* is, *To lead Apes in Hell*, she consented at last to marry with the *Principall* of an *Vniuersity*, who in that place had the Title of *Prince*. If I misse in my actual performance for *New-found Land*, it lyes not in the power of *Flesh* and *Blood*, to take away my Zealous intentions, nor can my Foes (if any such at all I haue) deny, but that weaner men then I, haue had the Lucke to be married to the *Muses*: As also the mightiest *Lords* of the earth haue thought themselves graced to be entertained their Seruants and *Wotrs*. The truth is, I am addicted both to the *Muses*, and *New-found Land*. And

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I could wish, that I had that Command over some *Misers Purses*, or of theirs, who may dye without *Issue*, and leaue their *Fortunes* to thanklesse *Worldlings*, for the benefit of *New-found Land*, as *Merke Anthony* had at *Athens*. For when the *Citizens* had cologuingly presented him with the *Image* of their *Goddesse Minerva*, because he wanted a *Wife*: He answered, that he kindly accepted of their *Offer*; and therefore he must needs haue *1000. Talents* of them, as a *Dowry* fit for so great a *Princesse*. The charge certainly is great now at the first, yet if there were but twenty such *Persons* but of my poore meanes and resolution, I would not doubt, but before *seauen yeares*, our *New-found Land* should not onely double those *sayles of Ships*; which Trade thither at the present, but likewise the *yearely Gains*, which our *Marchants* doe reape from that *Country*, for these many yeares together, compared to be about *200000. pounds* a yeare. Indeed there be some *Hopes* that the *London* and *Bristow* *Marchants* will now after these late *stormes* settle there some *Iron-workes*, *Glasse-houses*, and for the making of *Salt*.

And likewise that my *Lord of Faulkland*, and our *Noble Brother in Law*, *Sir Henry Salisbury* *Baronet*, with some *Gentlemen of North-Wales*, will the next *Spring* proceede to doe somewhat in that *Country*, which with open armes awaites for their comming. And also there be others out of *Engeland*, to whom I haue freely as I haue receiued, assigned *Grants*, which haue faithfully promised to *Plant* in their several *Diuisions*. The which, if they performe, my *veddy Care* for *Sacrifice* would be cheate.

## The Epistle dedicatory.

But because my Experience teacheth me, that we oftner meete with backe-sliding and inconstant men, like *Worldly Demas*, then with bountifull Conuerts, like that *Terentian Demea*, I cannot build my Foundation on such slippery mould, but must resolve with my owne poore Estate, to continue what I haue long since fruitlessly begunne.

After this sort those renowned *Monsieurs, De Monts*, and *Poutrincourt* were deluded aboue two yeares, by some Courtiers at *Paris*, and therefore they concluded at last, no more to trust any but themselves, for the Erecting of their *Plantation* in *Canada*, two hundred Leagues beyond our *New-found Land*. Hap what hap may, I haue broake the Ice, I haue past the *Risbicen*.

In the meane time, let me intreate you to conceiue charitably of our *New-Land Plantation*, which by one hard Winter, among many more tolerable, is like to suffer; and to regard this Little *God-child* of hers. And if you, or any other of our Friends, when wilde or irregular Passions breake out beyond the bounds of Reason, shall meete with some *Lenitiue*, by meditating on the towardly disposition thereof, as the diseased *Israelites* found ease with beholding the *Brazen Serpent*: Do but say, *Well-fare the New-landers Case*, and that's as much as I expect for my paines. The Lord enrich you with Heauenly happinesse, as hee hath bountifully dealt with you in this World. And if hereafter it fortune, according to Your Hopes, that you shall liue in Court, as heretofore you haue, to your singular Praise, and your Friends Comfort, for many yeares together:

Let



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Let not transitory *Pompe*, nor vaine glory, seduce  
Your Noblest Part to forget the poore *New-Landers*  
Cure; nor Him, whom you are tyed in Nature to  
Respect and Cherish, who reciprocally  
shall euer, during Life, continue  
in all *Christian Offices*

Your Lordships Brother

at Commaund.

*William Vaughan.*

*Am.*

*Authoris Praecautio ad Lectorem Morbis  
Vulgaribus Laborantem.*

*Siqui habent Aloes, vel fellis Opuscula nostra,  
Me Medicum vatem Publica Cura facit.  
Depereunt quercus, silices, et Marmore strueta:  
Dona sed Ingenij posthuma Fama canet.  
Curtineis rodenda sinam Monumenta laborum?  
Musarum scelus est Dona perire pati.  
Non hic Romulidum sannas nec curo lituras;  
Vos flocci facio. Gens odiosa Deo.  
Gorgonica, nec pendat unquam munior extra  
Ægide squamosa, Numinis intus Ope.  
Sanum Consilium tantum iaculatur odoris,  
Ut Vincat violas, Lilia, Thura, Rosas:  
Hoc sine, una Arabum cataplotia vana, nec ipsa  
Porrigit Ægrotis pharmacopola tibi.  
Imbibe Corde, Novæ Terræ quod Musa propinat;  
Corpus erit sanum, Mens quoque sana, Vale.*

The



# THE Newlanders Cure.

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## The first SECTION.

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*The Preparatine of the Bodies Care, shewing  
how the Mindes Affections and the  
Bodies do follow one another's Dispositions.*



When I had resolved on the *Cure of the Mindes infirmities*, it seemed vnto me that the same could not be compleate, except the *Body* were also made harmoniously correspondent to harbour that *Heavenly Light* with his pretious *Gifts*; which our *Sauour* promised before his *Ascension* to send vnto vs. Therefore, that both of them, like euen yoake-fellowes, might walke safely

in this vale of *Misery*, I haue here inserted a *New-found Cure* for the *Bodies* health; *Ut sit mens sana in corpore sano*. But before the discouery of this diuine Medicine, in comparifon whereof the *Elixir* so much commended by our *Paracelsians*, is but vanity of Vanities, (for our *Phisicke* conduceth to the health of the *Minde*, as of the *Body*) I will, as a *Preparatiue*, minister and shew, how the *Qualities* of the *Mind* do follow the disposition of the *Body*.

It is molt certayne, when the *Body* is free from superfiuous Excrements, and noysome Humours, that then the *Functions* and *Operations* of the *Mind* appeare more liuely, fresh, and most capable to receiue in *Wisdome* and *Knowledge*, which caused a certaine *Philosopher* to purge himselfe with *Hellebore*, before hee aduentured to write of deepe *Mysteries*. Euen so when the *Minde* is troubled; the *Face* bewrayes it, although a man would faine conceale it with all his cunning. Yea, sometimes the very *Eyes* will manifest the ioy that one conceaues in his heart. Nor is the *Minde* mooued onely with those motions and instruments of the *Body*, but likewise feeles great Alterations by such nourish-

nourishments and ingredients as we take into our *Bodies*. The which we see verified in our debauched *Gallants*, and common *Drunwards*, who seldome enter into quarrels in cold blood, but amongst their Pors of Wine and strong liquor, they passe *Polyphemus* and all his *Cyclops*. Others haue drunke away sorrow and care. The like mutation *Saffron* workes, for if a man commonly vse it in sauce with his meate, it makes his heart light and iocound. And being taken in Muskadine, or some heady wine, it workes so violently, that the Taker becomes raving madde with excessiue Mirth.

The often vse of *Hares flesh* causeth men to be fearefull: As on th' other side, *Beefe* makes our *English* couragious and vndaunted in perills. And surely, I beleue one of the chiefeft causes of the *Sauages* inhumane cruelty proceedes through their deuouring of *Wolues* and *Beares flesh*. In my time I knew at *Oxford* a *Poet*, who after good store of *Sacke* would write his best Verses, according to that olde saying:

*When I haue drunke sweete Wine,  
My Tongue speakes Latine fine.*

It is reported, that *Thomas Nash* a scurrilous Pamphlieter in *Q. Elizabeths* dayes, vsed to drinke *Aqua vite* with *Gun-powder* to inspire his malicious spirit with railing matter to shame Doctor *Harvey*, and other Aduersaries of his: Which inflaming Potion wrought so eagerly vpon his Braine, that hee would often beate himselfe about the noddle, and scratch the Walls round about him, vntill hee met with some *extranagant* furious Termes, which as he imagined would blurre and lay sufficient aspersions vpon them. The like fiery prouocations the *Turkes* haue accustomed to take, when they went about some desperate seruice; wherby they forced a new *Bellona* out of their mischieuous hands.

Other some, like our fighting Cockes, haue vsed *Garlike* for that bloody purpose. Thus the *Body* is oftentimes turned *No lens volens*, to serue and obey the *mind*, as the *Minde* likewise to follow the inclination of the *Body*. For what other fruit can a *Body* stuffed with corrupt humours, Choller, and Gall produce, but beastlike Passions? Whereas on the contrary, the *Abstemious* and *Continent* by their sparing

Part I. *Of the Bodies infirmities.* 5

ring *Dyet* do restrayne in time such ouerflowings, and thereby prepare themselves to be the purer *vessels* to contayne the *Water of Life* distilled from the *Heavenly Comforter*.

Euen as a thicke Cloud obscures the Sunne beames from our sight : So the vicious qualities of the *Body* darken the *Mind*, which is the great *Eye* or *Light* of the *Body*. And this is the cause, that when the one is grieued th'other is grieued, and when th'one is merry, th'other is so too. Therefore it is a thing to bee wished, that they were kept both in an equall proportion and symmetry with conuenient nourishments, recreations, exercise, and aboue all with *spirittual food* : Yea and other whiles, if need require, the *Mistresse* must correct her rebellious Seruant, that the *Image* of our great *Creator* bee not quite defaced.

But to returne to the Subiect wee haue in hand, the *Body* of Man is the most temperate of all other mortall Creatures, and therefore it may bee rightly termed the *Golden Rule*, measure, and square, whereby the Excesse of all other things may be obserued, and their different Faculties dis-

cerned. And for this cause in respect of our humane Bodies, the *four Elements* are noted to be *Hot, Cold, Moist, and Dry*: Here hence we gather, that the *Flesh of Fowle* is hot and dry, and that the *Food of Fish* is cold & moist, fit to engender *flegme*. Betwixt these as the Meane, are *Earthly Creatures* placed, and among these *Mans Body* hath the preheminance, as the best tempered vnder the Cope of *Heaven*. The which also varies according to the Climate.

*Sunt Homines alij, variant ut Climates mundi.*

For our *Northerne Nations* are of a *Colder* constitution then theirs, that liue within the *Tropickes*, or neere vnto them. And therefore the *Ancient Phylosophers* would not allow a *temperate Body* but with in a *temperate Country*. Neyther is this temper so constant in our temperate countries, but the inequality of the Soyle, and Scituation, controules this temper: For we haue Spring and Summer weather in places at the same instant, within a mile or two distant.

As for Example, in Dales and at the foote of Hills we feele it warme; whereas  
wee



Part I. *Of the Bodies infirmities.* 7

wee cannot endure long to stay on the Neighbouring Mountaynes by reason of Snow, or furious Winds, which likewise other-throw, or hinder the growth of Plantes and Corne fixe or seauen weekes later, then such as we finde in the bottom or lowest descent. The same alteration I haue seene in the *Alpes* and *Pyrenean* Mountaynes, where I could behold ripe *Grapes* and a flourishing *Haruest* in the Vallies; and Trauailing but a League higher vp towards the top of the Mountaynes, I might see nothing but horrid Rockes, Hayle, Snow, and Windes in that impetuous manner, that there a man would take *September* to be *Ianuary*. Moreouer, this change crosseth our Temper in respect of Age; for Youth is more hot and moyst then more settled yeares. And that *Dyet*, which might be properly accommodated to olde men, perhaps would weaken or stauie the younger sort. How then shall we be able to finde out this *Golden means* and Temper in mans Body, when we are subiect to so many mutations? Do not we perceiue the very Beasts and vnreasonable creatures to go beyond vs in some of our noblest Organs? Do they not excell vs in

the five senses, viz. The Boare in hearing; the Ounce in seeing; the Ape in tasting; the Vultur in smelling; and the Spider in touching, as these ancient Verles imply?

*Nos Aper auditu, Lynx visu, Simia gustu,  
Vultur odoratu, praeclit Aranea tactu.*

This cannot bee denied in those Creatures; but because I am an ill Hunter-man, I will continue my conuersation with men; amongst which there is much diuersity for their seuerall parts. Here stands a man with a most temperate Braine; there another with a sound Liuer; some are long breathed; some excell in the Temper of their Hearts; and in many of these wee might behold Actions, which tend vnto *Vnity*, as to their Center.

But in generall, of late yeares wee degenerate from that, which by our *Baptisme* we vowed to be; as in like manner wee haue crackt our *Brains*, shortned our breathing faculties, corrupted our Liuer, inflamed our Blood, and all with excesse of varieties of meates and drinckes. We prate of the *Holy Ghost*, of the *Temple of God*; but let euery man examine his owne conscience, whether it bee possible that such a *sanctified Guest* could remaine in  
such

Part I. *Of the Bodies infirmities.* 9

Such an impure Body, which hath received into it so great store of Victualls, and the choysest, which the Ayre, Earth, and Sea could yeelde, and of the strongest Wines euen vnto vomiting.

If after this inquisition wee finde that the *Spirit of God* requires an vndefiled and purer seate to lodge in, then let vs sweep cleane, and do our best to *purifie* and prepare our Bodies to be tolerably meete to entertayne *this sacred Messenger*; for if hee knockes at the doore of our hearts, and we flight his *Call*, it is to bee feared hee will returne no more to such a nasty Roome, where the Master of the house neglects his dearest *Land-Lord*. To reduce the World vnto a better Temper, the Body as well as the Minde, I had recourse to many Cures. I read *Marsilius Ficinus* his Worke concerning *a Heavenly Body here on Earth*, but there meeting with nothing but distractions, at the last I lighted on two Treatises, the one Published by *Lodouico Cornario* an *Italian*; and th'other by *Lessius of Bruxels* a learned *Iesuite*, out of whose Precepts I collected this admirable *Dyet*, which whosoever hath the power to practise, hee shall quickly

quickly apprehend the difference betwixt a Table furnished with variety of meates, whose nature in digestion are contrary the one to th' other, and betwixt that simple Cheere, which contented *our Saviour* here on Earth with his *Disciples*. By the former spring all our sicknesses. By this latter of *Sobriety* we stint *Concupiscence*, and after one quarter of a yeare our Bodies being accustomed to a set measure of meat and drinke, wee shall confesse, that saying of the Heath'nish *Phylosopher*, to iumpe aright with a reformed Christian: *Turpe est homini non nosse mensuram ventris sui*. It is a shamefull thing for an vnderstanding man not to know the measure of his owne Belly.

To wind vp this my *Preparative* in a word, when I had compared *Lessius* his obseruations with *Daniels* and his three *Companions Dyer*, and how by reason of their slender fare being but *Pulse*, they were in better state then those that fed on dainties, I concluded this *new found dyer* to be acceptable to *Gods spirit*, and if it awaites on *Fasts*, it will serue for a *Christians Purification before Glorification*.

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 The second SECTION.

The Description of a New found and cheape Diet, to preserve the Body and Minde from all sicknesses and Passions, and how a man shall find out the true Proportion what will content a reasonable Creature.

BY the former Discourse it is apparent, that the *Well-being and Health* of Mans Body consists in observing the *Golden Meane*, which is *Temperance* in our *Dyet*, that is, eating and drinking no more, then the Stomacke can well digest, and that thereby the functions of the Minde bee not hindered nor made obscure by the excessive *Quantity*. For this reason, and because *Study* and *Contemplation* doe mightily hinder *Concoction*, they that are this way busied, must eate and drinke lesse, then those that be idle, or doe travaile abroad.

But now to finde out this *Measure*, I confesse it a great difficulty by reason of the diversities of mens *Constitutions*, *Yeares*, and *Strength*: For that *Measure*, which a-  
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greeth with an o'de m n, cannot square well with a young man, nor that of the strong man with the weake.

The *Cholericke* must haue his proportion differing from the *Flegmaticke*. These haue euery one a stomacke repugnant to one anothers nature: How then shall wee compose an exact Measure to reconcile these repugnances? Necessity requires vs to looke after this *Soueraigne good*, for the health of the Body and Soule; but Concupiscence and our longing wills can hardly consent to be limited. Yet notwithstanding, naturall reason bids vs to preferue Nature, although wee smart a little to enioy the more content.

Let vs then search out what proportion of meate and drink will serue a reasonable Creature; the which the easier to find, we must obserue these Rules. First, if one takes into his body ordinarily so much meate and drinke, that after the meale he fees himselfe more heauy, sleepy, and lesse capable to conceiue matters of Diuine knowledge, Sermons, or any kinde of Study, then hee was before his meale, let him rest assuredly, that hee hath exceeded the Measure wee looke for. For

Part I. *Of the Bodies in firmities.* 13

*it is not fit to feede and please the vegetative and sensuall part so much, that thereby the noblest part be offended, which is the Animal and reasonable Faculty.*

Wee must consider, that out of the abundance of meates, which wee receive into our Bodies, there will arise Vapours from the Stomacke vp to the Head, which will darken the Vnderstanding; and also store of Humours and Blood ingendred in the Liuer, Melt, and Veines, which will inflame vpwards, and helpe with the former Vapours to ouercloud the cleare Rayes of Reason and Wisdome, which they would neuer do, if a man had not exceeded the lawfull measure. Oh how much are they deceiued, who feeling themselues feeble in the morning, runne speedily to Breake-fast, as though Nature languished for want of meate, when as in very deede their weaknesse procedes from the abundance of Humours congested and gathered together, which by their ouer-much moisture haue stufte the Musckles and the sinewes, and stopt the passages of the spirits, so that the *Scuruy* and other Diseases creepe in by reason of those

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Obstructions and Oppilations. The like abuse some commit in their mornings draughts, which indeede is the chiefe cause of the Dropsies, Gouts, Coughes, and other moyst sicknesses.

Secondly, a man must not suddainely thinke to meete with this *Measure*, but by little and little by degrees hee must leaue of his former course of *Dyet*, and all by leasure proceede by diminishing his wounted fare, vntill hee arriues to that *Quantity*, that after his meale hee feeles none of the aboue named impediments to giue his Head, or to hinder the Functions of his Minde.

Thirdly, although a certayne *set quantity* cannot rightly be prescribed by reason of the different natures of meates, and of the ages of men, yet notwithstanding it is lately tryed by experience, that for *olde Persons*, or for such as approach neere vnto it, or for some that feare some incurable sicknesse, twelue, thirteene, or foureteene *Ounces of meate will serue a man for a day, accounting Bread, Flesh, Egges, or any such solid meate, and so many Ounces or somewhat more of drinke.* This measure I prescribe onely to aged persons, the sickely,



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to Clergy men, to Judges, Schollers, or  
to such as are wholly addicted to their  
Bookes, to Maydes, and such sedentary or  
idle people, who vse not bodily exercise.  
*Loano: o Coruorio, Father Lessius* and ma-  
ny others by late experience found this  
quantity to be sufficient.

Fourthly, as for the *Quality* of the  
meats, there is no great heed to be taken so  
that they exceede not in the quantity, if the  
meate distaste not the Appetite, and that  
the due measure be obserued. Among all the  
sorts of meates which we eate, those are  
commended, which are of least putrificati-  
on. For wee see, that *Fish and Flesh will*  
*raie sooner then Pulse or Corne.* And there-  
fore *Rice, Bread,* or such as are made of  
them will agree best with Nature, for by  
experience it is found, that the chiefe  
cause of the small Pockes, &c. comes of  
the eating of flesh too soone.

They which haue practised this *Dyet,*  
do highly commend Panades, or Gruell,  
which the *Italians* call *Pamatollan,* or *Pul-*  
*viscollan,* which is compounded of Bread  
and Water, or Brewis, or the like diuersi-  
fied with Butter, Oyle, Egges, Wine, Cur-  
rents, Cynamon, Sugar, Hony, Pepper,  
Saffron,

Saffron, Ginger, &c. because this kinde of meate is molt easy to be concocted, being ready to breed good blood, and very like to the *Chyle*, or that substantiall iuyce, which the Stomacke workes out of the Concoction of our meate.

The fifth Rule, forasmuch as all the difficulty for the obseruing of this measure procedes of *sensuall appetite*, and that this sensuall appetite springs of the apprehension of *Imagination*, whereby varieties of meates are conceiued to bee very pleasing to the senses, wee must doe our endeavour to correct this *depraued Imagination*. For the correcting whereof, two things among others are chiefly to bee regarded: First, that we withdraw our selues from the sight of such prouoaking and *enticing dainties*, as we read *Epaminonda* that valiant *Theban* did, who being invited to a friends house, and seeing the Table too fully replenished with delicacies, departed suddainly away. And afterwards being demaunded wherefore he went so rudely and hastily from thence; answered, because he thought his friend had prepared a l that abundant cheare, as a *Sacrifice for the Gods*; and not for necessary food e to mortal

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tall Men. Secondly, when wee are forced for manners sake to stay and behold such vaine Varieties, that wee imagine them not to be in very deepe so delightfull, faire, and wholesome, as in outward shew they seeme to be, but that they are deceitfull baits to catch and ensnare his fantasie to feede on them for his destruction; and that when they passe through the Body, they are most *loathsome Excrements*, leaving poysoned relickes behind them to be conuerted into hurtfull humours. Every thing when it is resolued into the first Principles and Elements will appeare in the true shape, which is no other but Corruption. And the more sweete it is, when it so resolued, it becomes the more fordide and stinking, as may be noted by *Suckets* and such sugred Condited ware, whereas the Dung of Labourers is nothing so displeasing, for that they feede on simple food, which Nature best approoues. To verifie this, let vs enquire whose Dung is most stinking, the Dogges or the Deeres.

This *Dye composed of Bread* is pure, simple, not subject to Corruption, as other nourishments be. And therefore I

may well aierre, that it resembles that choyse food of *Manna*, which God bestowed on the *Israelites in the Wildernesse*; the which as the *Spanish Author in his Triall of Wires* was of opinion, that for many Generations after it did reduce their Bodies to a more Temperate Constitution then any other *Nations*, in so much that their *Seede* did multiply, and their Minds were more purified, and prepared capable of Gods miraculous blessings, to inherite the *land of Canaan*, which their *Fathers*, whose longing thoughts were altogether set on the *Onions, Garlike, and flesh-pots of Egypt*. wherewith from their Infancy they had accustomed to feed on, were debarred off for their hardned hearts.

I prescribe not this *Dyet*, though solide and substantiall, to *Labourers and Horses*, for their stomackes are like *Obridges*, which can digest Iron, and by their Violent motion can better away with Bull-Beefe, Ram Mutton, Beanes and Bacon, then with the daintiest meate in the World: As I hard that a Clownish Boore told my Vncle Sir *John Perrot*, who on a time comming to visite him being his Tenant and sicke, advised him to eat some

Part I. *Of the Bodies infirmities.* 19

der meate, as Chicken or sucking Rabbet; he answered him : *Alas Maister,* what shall I doe with such kinde of Meate, when I cannot eat the Bacon, which is as yellow as the Golden Noble? I limit no such persons, no more then Galen did, when he Dedicated his Worke for the preferuation of Health *De sanitate tuenda*, not vnto the strong Complexioned and the Barbarous, as the *Germanes*, who were so accounted in those dayes; but vnto the diuilland nice-bred *Italians*.

I present the discouery of this *Secret*, and the Practise of it, to them, that make a conscience of their Calling, not to wallow like swinish *Epicures* in sensuall beastly pleasures; but as men resolved to liue soberly, like *Christians*, who must acknowledge, that the *Holy Ghost* cannot long reside in fat foggy Bodies, that make a *God* of their Bellies, and who for that cause doe still pamper themselues with delicacies, and continue more houres at their gluttonous meales, swilling of sugred Sacke, and many cups of strong drinke, then they doe at their *Prayers*, or in the seruice of *God*.

*St. Paul*, as likewise the first *Christians*,  
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did often vse to mortifie their Bodies for feare of Temptations : *I tame my Body* (sayth hee) *to bring it into subiection, least while I Preach to others, my selfe become a Cast away.*

But wee are so farre from such mortifications, that wee cannot spare one meale in the Weeke, though it were to saue a Neighbours life, or to conuert the expence of that meale to defend the *Publicke State* from ruine, or from *Antichristian Tyranny*. And yet we must passe for reformed *Christians*. None must say, *Blacks is our Eye*, or that wee haue the least skarre about vs. O that men would looke within them, and see whether that place bee fit to receiue the *holy Comforter*. If then they finde that my words be true, and that their Gurmandize and Intemperance haue obscured their Iudgements, whereby they were not able by reason of Stupidity and dulnesse to fall to the Practice of a *Sober Living*, let them out of hand beginne to make some experience of this *Dyet*, if not continually, yet on those *Fasting dayes*, which our Church hath ordayned of *Christian Policy*, to purifie a loathsome Carcasses, and not as meritorious

ritorious for satisfaction of Gods Justice.

Thus the *Israelites* of old time were advised to fast, and commaunded to *Purifie* their Bodies in another manner. The which the very *Turkes* and *Jewes* doe put in Practise at this day. And wherefore stands this *Purification*? but to prepare roome for the spirituall *Bridegroom*? yea, and perhaps, this *Abstinence* may serue for some qualification of his Justice, although not for any satisfaction, Yet helpe to cover a *Multitude of sinnes*: As Saint *Peter* and Saint *James* wrot, specially, if the estimate of what is spared, be conferred on pious vses.

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 The third SECTION.

*The Commodities, which this New-found  
Dye brings to the Body.*

IT remaineth now, that I propose, what  
*Commodities* this *see Dye* produceth:  
First, it preferues a man free from all  
sickneses, for it keepes backe all the  
Humours and watrish spirits, which arise  
from the Stomacke to the Head. It cures  
the *Gout*, the *Dropfie*, the *Asthmaticke Pas-*  
*sions*, the *Cough*, and *Catarrhes*, it hinde-  
reth Crudities and raw flegmaticke hu-  
mours, which indeede are the ingendring  
causes of all diseases. It bridles and keeps  
all the Humours in such an equall temper,  
that none shall offend eyther in *Quantity*,  
or in *Quality*: for indeede *all our sicknesses*  
*proceed from Repletion*, sauing some few  
which proceede of Famine, in taking  
more sustenance then Nature requires, or  
the Stomacke can well digest. For mani-  
festation whereof, we see, that *all Diseases*  
*are cured by Excarnations*. Blood letting  
is vsed to ease Nature. And so are Purga-  
tions



tions taken to free the Body of that insupportable load of filthy matter, which by *Glaucosy* was ingendred. Nor will one Purge suffice. But before an ordinary sicknesse be remooued, the *Apothecary* must minister many Nauseatiue and bitter Potions able to weary the strongest Nature. For at the first, the first Region, as *Physicians* call it, must be purged; that is, the Guts and entrailes. Secondly, the Liuer. And lastly, the Veines must be emptied of their watrish Humors and excrements.

And it is holden for certaine, that in e-very two yeares there is such store of ill humors and excrements ingendred in the Body, that a Vessell of one hundred Ounces wil scarce contayne them.

These humours being let alone, will corrupt in processe of time, and wil cause a man to fall into some deadly sicknesse. And commonly, most people, which dye in their Beds, before they arriue to extreimity of old age, doe perish by these ouer-abounding Humors, which they heaped within them through their excessive Feasts and Belly-cheere.

*The second Commodity*, that comes by  
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this orderly *Dyet* is, that it doth not onely defend a man from those superfluous Humors within the Body, but likewise it fortifieth him agaynst outward Causes; for hee which hath his Body pure with temperate humors, shall easier endure the iniuries and discommodities of cold or hot weather and of toyle some labour, then he that liues licentiously. Yea, and if he be wounded in his body, he will speedily recover.

The reason is, because very little fluxe of any offending humor can fall into the wounded part, which in other bodies is wont to inflame; yea, and sometime it will cause a griping Convulsion, or a violent Feaver. All which our temperate habit of bodily *Mould* shall neuer once be affected with; for there is as much difference betwixt them, as the e is betwixt a perfect *Chinensis* Porcellane; and our roughest earthen Vessels.

Lastly, it preserues a man from the *Plague*, for there is nothing heere to spare, no matter to worke vpon, which was verified in sober *Socrates*, who notwithstanding that the *Plague* had often-

centimes wasted *Athens*, yet hee was neuer sicke eyther of that, or any other disease.

The third *Commodity* is, that it causeth not onely Health, dut also *Long Life*, in so much that when hee dyeth, hee feeles no such pangs and torments, as other men vse to haue, for hee falls, like an *Apple fully ripe*, euen by meere resolution, mildly, and gently away. The bond of a Temperate mans Body and Soule is dissolued onely, when the Radicall moysture is spent; like vnto a *Lampe*, which is extinguished when the Oyle is quite consumed. For euen as a *Lampe* may bee put out three manner of wayes:

First, by outward violence, as by vehement wind.

Second'y, by powring too much water vpon it, wherewith the pure Liquor of the Oyle is oppressed.

Thirdly, by the vtter consumption of the Oyle: So *Mans Life* which is compared to a burning *Lampe*, may bee extinguished three wayes.

First, by the Sword, Drowning, or such like violent death.

Second-

Secondly, by the superfluity or depra-ued quality of the Humours, wherewith the naturall moysture is corrupted. Thirdly, when this moysture is spent by the length of time. If a man dyes by reason of eyther of the two former wayes, there must ensue a great commotion in Nature, and therefore he feeles extraordinary grieuances, when the bond of Nature is thus violently before the day and ripe time compelled to bee dissolved. But by the third manner of dissolution a man feeles no paine at all, because the Temperature is all by leaseure dissolved from within him, and because the gentle moysture, which feedes the Body, becomes wasted together with the naturall heate at the same instant, when the Soule departes. And thus shall our *Dyeted* persons dye, except they bee forced by some outward Accident.

The fourth *Commodity* is, that it makes the Body *Aetive, Light, Lively*, and ready to all motions and exercise: For *beausinesse, lazinesse*, and the oppression of Nature proceede from the abundance of Humours which destroy the passages of the Spirits, and besiedging the ioynts, they ouer moysture them at last. Therefore when this abundance

boundance of *Humors* is diminished or taken away by a *Regular Dye*, the very cause of dulnesse and heauinesse is also taken away, and then the pores and passages of the Spirits are made broad and more open.

### The fourth SECTION.

*The Commodities which our Dye brings to the senses and Minde, and how it may helpe to build there a more convenient Temple for the Holy Ghost.*

**A**S the *Body* fees severall benefits by this admirable *Dye*, so the *Minde* partakes of no lesse commodities: First, it brings Health and Vigour to the outward senses, for the *sence of Seeing* becomes darkned in aged *Persons*, by reason that the *Optick nerves* are over-charged with superfluous humours or vapors, whereby the animall spirit, which serves for the use of the *Sight*, eyther is obscured, or else is not able to minister as much matter, as is sufficient to make the *Sight* perfect.

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This impediment is remooued, or at least much diminished by *Sobriety, and Abstinence* from those things which fill the Head with fumes, of which kinde are all fat things, and Butter excessiuey taken, raw Onions, Garlike, strong Wine, or muddy Beere or Ale. Or if at the worst their sights bee somewhat dimme or reddish, the Oyntment of *Tuioo* with a little *Aleos* will lauayle them. Or if they feare a greater grieffe, the Iuice of *Stenecrop* will kill the pin and the Web.

The sense of *Hearing* is hindred by the defluxion of raw Humors from the Braine, into the Organ of Hearing, or into the sinewes which serues it. By which meanes a man becomes thicke of Hearing, or deafe on that side where the Defluxion hapneth. A temperate *Dyett* will preuent this Defluxion, and with a few locall medicines, vnlesse the deafenesse be inueterate, it will quite expell it.

As for the *Sence of Tasting*, it is certayne, that the Taste of a Temperate man is farre more quicke, sharpe, and pleasing, then it is in the Glutton, and Drunkard, who by reason of Chollericke or brackish Humors, whether they bee ingendred in  
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the Head, or in the Stomacke, takes all Meates otherwise then they are in deede.

Another *Commodity*, which a *Temperate Dyet* brings to the *Soule*, is that it *mitigateth Affections or P:ssions*, chiefly *melancholly and Anger*. Wee see by experience, that they in whom *Choller* and *Melancholly* beare *Dominion*, if they bee not in conuenient time purged of those *Humors*, they fall into strange and violent sickneses, as *Lunacy* and *Frenzy*, especially if they bee suffered to get footing in the *Braine* and there to enflame. If it bee sharpe, and falls into the tunicles of the *Stomacke*, it causeth a man to become very *Rauenous*: If there be abundance of blood, it makes a man *Leacherous*; chiefly, if there bee some windy matter crept into it.

The Reason is, because the *Affections* of the *Minde* do follow the apprehension of the *Fantasy*; and the apprehension of the *Fantasy* is conformable to the disposition of the *Body*, and to the *Humours* which beare rule in the *Body*. Hence it is; that the *Chollerscke* doe dreame of *Fires*, *Flames*, *Warres*, and *Slaughters*.

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The *Melancholick* dreame of Darknes, burrialls, Sepulchers, Sprights, of deepe pits, fearefull sights, and of the like troublesome things. The *Flegmaticke* dreame of Raine, Riwers, Lakes, Shipwracke, drowning, &c. The *Sanguine* dreame of Banquets, Loue, Ioyes, &c. All these with their Causes are auoyded by a sober *Dyet*; for instead of bad there are ingendred nothing but true and good Blood, Choller, Flegme, and Melancholly; so that their inward conditions are wel composed, gentle, Milde, Demure, and quiet, neuer ministring any caule of Debate, but with Sobriety and Patience taking all things in good part.

The third *Commodity*, which a sober *Dyet* brings with it, is the *safety of memory*, which is wont to be impayred and hurt by reason of cold Humours, which haue seized on the Braine, and is very ominous to the intemperate or aged person. This inconuenience is speedily cured by an orderly *Dyet*, with abstayning from hot liquours and fuming drinckes, vnlesse it be in sm. ll quantity. For although Wine and strong drinke bee hore, yet it causeth cold



Part 1. *Of the Bodies in firmities.* 3

colde sicknesses beeing often taken, as Coughes, Distillations, the Palse, the Apoplexie, or Palsie.

The fourth *Commodity* is, the liuely Vigour of the *Minds*, in Reasoning, Iudging, in Invention, and in an apter Disposition to conceiue or receiue Diuine Mysteries. Heere hence it comes to passe, that they, which obserue a sparing *Dyet* are watchfull, circumspect, prouident, and sound of Iudgement: Whatsoeuer spirituall or mentall exercise they take in hand, they commonly excell in that kinde of knowledge, which they undertake. The reason is, because their thoughts are abstracted and seuered from this base earthly mould to Heauenly Contemplation, and to those high Angelical raptures, of which flesh and blood can hardly enter into the Consideration.

I beleue very few in these dayes may be sayd to be thus Diuinely disposed, for I will stand vnto it, that except they haue some power of *Abstinence* together with that vnspotted *Faith*, which the *Protestant Church* holds, they shall neuer passe for men truely Religious, nor shine with that bright *Light of Understanding* to con-  
temne

temne the Vanities of this seducing World, nor receiue that solace in their spirits to conceiue themselves as it were in Paradise familiar with *God*. For doubtlesse they that are thus Regularly dyeted, if they haue but a *graine of Faith*, as it is Written, they may worke wonders, and perhaps performe miracles. They shall see strange Visions, and be rapt vp, as *St. Paule* was, into the *Heauens* for some small time to receiue spirituall consolations, the which if these *Revolutions* and Consolations concerne onely themselves, they must not blabbe them abroad, vnlesse their publication be more for the glory of *God*, then for their owne Hypocriticall prayse.

For it pleaseth *God* ofentimes to send or infuse messages to confirme his seruants in their constant courses. As I remember in the *Boeke of Martyres* a Holy man being in *Queene Maries* dayes to be brought to the Stake for the *Faiths* sake, the night before complayned to one *Ariston* his Friend, that since his Imprisonment hee had no secret encouragement of the *Holy Ghost* to continue stedfast; but on the contrary hee found himselfe very heauy, and some-

Somewhat loath to dye. But the next day as hee was lead towards the Stake to be burned, hee met the sayd *Austin* by the way, to whom this Good man cryed out with great ioy, laying his hand on his heart: *O Austin, Austin, he is come, he is come*; meaning, the *Holy Ghost*, of whose absence hee had bewayled the night before.

I deny not, but there may bee many *Saints* here in our dayes, but surely they take not the right course to make their *Election sure*, if they mortifie not their Bodies sometimes, when rebellious Passions are like to breake out into combustion, or else that they be endowed with this powerfull vertue of Abstinence, as I doe heere prescribe. Nor are they to bee counted perfect *Divines*, which can only discourse of Diuinity, Preach eloquent Sermons, or dispute of profound Mysteries; but *Hee is the true Messenger of God, who liues according to our Saviours life, and his Apostles*, or at the least doth his endeavour to imitate them, as neere as hee can.

And in what outward seruice can a man draw neerer vnto them, then in *Sobriety*,

and Abstinence? For, as *Faith is the swar'd ground of the Spirituall building of G O D S Church*: So *Abstinence*, I hold to bee after a sort, the secondary and outward foundation of this great structure, as well because it remooves those lets, which might prejudice our vnderstanding, as also because by it wee meete with many singular good helpes to prepare the Faculties of the Minde to bee more cleare and ready to embrace that course of Life, which best pleaseth our *Creator*.

Therefore, as *Lessius* writes, *Seeing that our proceeding or Progresse in Spirituall matters doe depend vpon the use of Understanding, or that intellect, which is infused in the Soule, and vpon Faith, which resides in this Understanding, wee cannot lose that which is good or profite in that Loue; nor hate that which is euill, or grow in hatred of that euill, except it bee first proposed and discussed in the Understanding, so stirre up and mooue our Affections for that Veruous purpose.*

Whe' hence it comes to passe, that they who haue lodged Diuine matters in their Vnderstanding, as the Apostles did, and such as followed their steppes, they

they shall easily contemne all Earthly Goods, and climbe vp to the high degree of Sanctity and Holinesse, and for that cause at the last they shall obtayne for their reward a glorious Crowne in Heauen. For the Will of man doth easily conforme it selfe to the Iudgement of the Vnderstanding, when a matter is not there rashly, and suddainly propounded, but with deliberation deepe, and with length of time discussed and debated. Whereby it appeares that those things, which doe hinder, darken, or make difficult the Functions of the Minde, for the most part are the Causes, why in knowledge, or in the Offices of Piety, or in Holinesse of life wee arriue not to the wished and illustrious degree of Perfection.

By the Premisses it is apparant, that Temperance, or Sobriety is of great efficacy and power both to extinguish those impediments, which eclipse our iudgments from meditating on the bright beames of Vnderstanding, and the true course of our *Saluation*, and therefore it may not vnfitly bee called *The secondary Foundation of wisdom and of our spiritual progresse.*

For what bee the lets that make vs so vnapt to spirituall knowledge; are they not the superfluous limidities of the Braine, the obstructions of the Braines pores and passages, the aboundance of Blood, the heate of the Spirits, which spring from Blood and Choller, or the Humors of Melancholly, which assault the Head and Braine? All which may be preuented by a well ordred *Dyet*.

The fifth *Concomodety*, which this *Dyet* brings with it against the inward motions is, that it *asswageth* or *rooteth* out the flames of *lustfull desires*, which annoy both Body and Soule. And surely next to the *Grace of God*, nothing auailles more; for a *Sober Dyet* takes away first the *Master*, which is the aboundance of Windy sperme. Secondly, the *impulsive Cause*, which is the needlesse store of the animall Spirits, whereby that Sperme is expelled. And thirdly, the *provoking Cause*, which is the *imagination* of venereous doings. This *Imagination* stirres vp chiefly the Passion of Concupiscence, which presently mooues the Spirits to expulsion, and these spirits being so mooued to expulsion doe vehemently vrge, yea, and doe performe

forme the *Deede*, vnlesse the *Will* chance to restrayne the same.

All these abominations are chased away, or at the least corrected by a Temperate *Dyet*. The which whosoever practizeth, shall finde himselfe free from such perturbations, so that our Papists need not afflict their Bodies, as many of them do, with languishing *Fasts*, Bodily labours, Whip-cords, Wyres of Steele, going bare-footed, or with lying on the cold ground, so benumbing, or making Brawne of their Carkasses, that might by this manner of *Dyet* be sustayned with *vigorous* and *lively* heat to sympathize and correspond with the *Functions of the Minde*; where, as in a Glasse, the *whole Man*, though outwardly made but of Dust and Ashes, may behold from *within him*, the very *Image of the incomprehensible God*, both in *Unit*; and *Trinity*, except his iudgement bee eclipsed with erroneous motions.

## The fifth SECTION.

*Examples of such, as by Abstinence and a sparing Diet have prolonged their Lives to very old Age.*

There was a Sect among the Jewes, called the *Esseni*, who when as they could not in their consciences brook to live in *Jerusalem*, betwixt the *Pharisees* and the *Saducees*, by reason of the Hypocrisie, and Dissimulation of the one; and the licentious living of the other; retired themselves to a *Desert* neere the *Lake of Asphaltus*, not farre from *Jericho*, and there gaue themselves to a Temperate Diet, with extraordinary Fastes, whereby most of them lived about 100. yeares.

*Paulus Thebani*, about the age of 15. yeares old, during the Persecution vnder *Decius* the *Romane* Emperour, beeing discontented for the losse of his Father, and like to be betrayed for a *Christian* by a covetous Hypocrite, that was married to his Sister, because hee might enjoy his



Patrimony, fled into a solitary place, and there hid himselfe in a Caue, at the foote of a Rocke, neere to which place grew a great Palme Tree, vpon whose fruite hee daily fed. They write, that for the space of 60. yeares a Rauen euery day at nine a Clocke, brought him halfe a loafe of bread, and that his apparrell was made of the leaues of the Palme tree.

St. *Jerome* reports, that from the time which hee entred into this retired place, which was about the yeare 260. vntill the end of his life, hee neuer departed thence, hauing continued there 110. yeares.

St. *Anthony*, who instituted an Hermita life in *Egypt*, borne of Noble and Religious Parents, and being about 20. yeares old, sold his estate, and bestowed part vpon his Sister, and distributed the residue to the Poore. And retiring himselfe from the World, he built himselfe a Cottage in a place remote from Company, where hee liued a most austere and strict life. He dyed about the yeare 345. hauing liued 105. yeares. His dyet was only bread and water, sauing that hee added broath or Pottage to his sustenance, when he was exceeding old, as *Athanasius* witnesseth.

Hee was so famous in his latter dayes for his Holy and Deuout life, that Emperours, Kings, and Princes sent vnto him for his Counsell, and recommended themselves to his Prayers.

*Cariton* an *Iconian* by birth; hauing endured much troubles vnder *Aurelian* for the Christian Faith, in the end being enlarged out of Prison during the Raigne of the Emperour *Tacitus*, which succeeded him, and going to see *Ierusalem*, they write that hee was taken Prisoner by a Company of Theeues, who bound his hands; and put an Iron chayne about his necke, and so led him into a Desert place, neere vnto the *dead Sea*, or *Sodomes Lake*. Afterwards, these Theeues going forth for more booties, a Viper came into their Cauer, and dranke of the Vessell, where the Theeues kept their Wine: the which shee poysoned, so that when the Theeues dranke thereof, they all dyed instantly. And they say, that *Caritons* bonds at the very same time were miraculously broken or loosned, in so much that hee remained Master of their wealth, whereof he communicated the most part to the persecuted *Christians*, that were fled into those Deserts,

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serts, and with the rest hee built a Religious house, where hee liued for the most part vpon Bread, Rootes, and Water. He ended his dayes vnder *Constantine* the second, and *Constantius* his brother, being aboue 100. yeares old.

*James* the Hermite a *Persian* by Nation, liued by a very sparing *Dyet*, aboue 104 yeares, as *Theodore* writes.

*St. Macarius* one of the Fathers, which assisted at the Counsell of *Nice*, liued 92. yeares.

*St. Epiphanius* whose learned workes we haue, liued 115. yeares.

*Arcenius* Schoole-master to *Arcadius* the Emperour, liued 120. yeares, with admirable abstinence.

*Simeon Stylites* liued 109. yeares, with incredible parsimony, Sobriety, and Temperance.

*St. Romuald* an *Italian*, liued 120. yeares, with a very straight *Dyet*, whereof hee spent one hundred yeares in a Religious house.

*Iohannes de Temporibus* liued 300. yeares, euen from *Charlemaines* time, vnder whom hee serued as a Souldier, vntill our Westerne Christians set out for the Conquest

Conquest of the *Holy Land*.

*Vdalricus* Bishop of *Padua*, a man of wonderfull Abstinence liued one hundred and five yeares.

*Venerable Bede*, a *Saxon* borne, whose Writings wee read, liued 92. yeares in a Monastery, euer since he was seauen yeares of age.

But to descend to our owne times, I will conclude with one excellent example of *Lodowico Cornario* a Venetian Gentleman, whose Treatise with *Lessius* his Annotations ministred vnto mee my chiefe Light for the discovery of this *New-found Dyes*, liued aboue 100. yeares. In his youth he spent his time very lycentiously, insomuch that when hee was 35. yeares of age, hee fell to be wonderfully crazed, and diseased with a paine in his Stomacke, and oftentimes in his side, and also infested with the Gout, and with a spicke of a Feauer. In this manner hee languished vntill hee came to forty yeares. And then the Physitians gaue him ouer for a dead man, yet with some hope, that whereas their Physicke could not restore him to his health, yet perhaps hee might prolong his life, if he could betake himselfe to a set *sp-*

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*ving Dyet*, the which I haue prescribed here. *Cornario* seeing no other helpe, and being loath to dye in the midst of his age, and flourishing time, by little and little fell vnto it, and within halfe a yeare was deliuered of the most part of his griefes. But before the yeare went about, he was quite rid of all sicknesse. And so continued all his life after, with singular great contentment in his Minde and Body. When he was 83. he made a pleasant Comedy, which is a worke of iouiall youth, *Partus Iuuentutis*: For, as hee writes, hee found himselfe of such an excellent Temper in Body and Minde, that hee would not exchange his Age at those yeares with any Young man whatsoeuer, that did not obserue his Dyet; and hee hoped to liue as long as the other. Hee could at those yeares get vpon a Horse-back as light and as nimble, as when he was but 24. Hee was alwayes merry, neuer once angry nor sad, but of that admirable temper, that all the Humours of his Body were in an equal proportion, as it were Harmoniously compacted, in somuch that during the time that he vsed this Dyet, he neuer after sickened.

His sleepe was moderate, his Dreames sweete and pleasing; and his Hearing and senses sound, his vnderstanding so pure and lightsome, that at 95. yeares o.d hee wrot a Booke to the Clergy in commendation of Sobriety, and this *Dyet*.

Among Princes, that by temperate Dyet prolonged their liues; I will instant only on two, the Emperour *Augustus*, and Queene *Elizabeth* of *England*, whercof the former liued neere eighty yeares, and was so abstemious, that hee nener dranke but thrice at one meale. And the other did seldome eat but one sort of meate, rose euer with an appetite, and liued about 70. yeares.

Now let me question our *Paracelsians*, who beleue such strange Miracles of their *Elixer* and *Poable Gold*, whether *Arnoldus de Villa Nova*, *Raymundus Lullius*, *Frier Bacon*, *Ripley*, or any other, whom they flatter themselves to haue had the knowledge of the *Phylosophers Stones*, whether, I say, any of these did liue longer, or in better health, in Body and Munde, then *Corsario*, or some of these did? If they can prooue, that their great Mai-  
sters

sters haue liued as long as Ours, then let mee put them further in minde, that *Paracelsus* himselfe their principall Patron dyed at forty eight: whereas *Galen*, who affirmes that euer since hee attayned to twenty eight yeares, hee obserued a Temperate Dyet, which profited him so much, that thereby hee escaped free from all violent sicknesses, all his Lifetime after, and liued vntill hee was aboue an hundred yeares old, as *Hippocrates* and *Herodiscus* before him, onely by reason of a sober Dyet without Physicke, prolonged their liues to one hundred yeares.

The

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## The sixth SECTION.

*The Effects and Fruites of this admirable Dyet.*

**T**He Effect of this *New-found Dyet*, is singular great, and the Fruites inestimable: For thereby *Old Age*, which is held to be an incurable sickness; and a tedious misery, becomes fresh, green, liuely, sprightfull, and flourishing. Now, after long Experience which a man hath learned in the World, hee is able to iudge by comparing his present estate with the Vanities of his fore-passed manner of liuing, of the Causes, why GOD, sent him into the World, and by what meanes hee may thence forwards recouer and redeeme the idle time which hee hath spent, to the glory of God, and the safeguard of his Soule, which but for the great mercy of his Sauour, hee hath foolishly forfeited. Then, he cannot but contemne earthly thoughts, and with a braue resolution scorne to fixe his Minde on things



things, which like a Dreame will passe away suddainly, remembering that saying in the Gospell: *O Foole, this night will I take away thy Soule, and then whose shall those goods be which thou hast prepared, and heaped together?* Then, hee will acutely see, that there is no cause for him to ioyne Field to Field, Farme to Farme, or Lordship to Lordship. For if he obserue this *Dyet*, hee needes not bee at such former charge for Gut-woke, or to please his sensuall Palatè, as hee hath beenc at to the hazard of his Health, and more of his Soule. He will find that a very small reuenew will suffice him, and that now hee shall be the better able to distribute the ouer-pus to his Christian Neighbours, or bestow the same on some monuments for the honour of his Redeemer, who gaue him the grace and power to leaue off his former superfluities and noysome Varieties: Then, he shall perceiue that ten yeares redeemed and conferred in this order of life, will better him more then 20. yeares in such irregular vaine courses, as he before had fruitlessly consumed. Then, seeing himselfe at more ease and contentment in spirit, with a well composed nature without rashnesse, or in-

temperate

perate Passions, hee may accommodate his Minde to Prayers, to the seruice of God, and to doe workes of Charity. For no extrauagant businesse can fall out to interpose betwixt him and Heauenly cogitations, as he vsed to haue when hee dealt about matters of worldly profit. But perhaps some will say, who will pine himselfe, and loose so many dainty morcels, to enjoy a few yeares longer then our fore-Fathers?

*Hec non est tanto digna dolore salus.*

To these I answer, that the addition of a few yeares more to a man that begins to leaue off *sinne*, and to bee borne a new man Regenerated vnto God through Christ, ought to be dearer then all the delicate cheare of the World, which cannot come to passe, while the Body is heauy, and pressed downe with a load of fat, and grosse Humours. For of all the meate, which a man eates, let him consider how little of it turnes to nourishment or *Chyle* within the Body, and how much goes to excrements, to superfluous Blood, and to those humours, which one day, and in proceffe of time will cause some grieuous sicknesse, if not mortall, and hee will  
 iudge

judge my Counsell for Sobriety to be from God, and sent from Heauen in these latter dayes, to assist him in his Christian Progresse to Saluation.

At first is all the difficulty and hardest labour, by reason of the contrary custome, and for that the Stomacke is stretched out at large, and as the *French* man sayth, as *Holow as Saint Benets Boote*. But this difficulty is quickly taken away, if euery day by leas rehe with-draw and diminish somewhat of his vsuall *Dyet*, vntill such time, as hee comes to the stinted measure. And after that the Stomacke is once contracted and made narrower; then there is no more difficulty nor trouble, but that hee may easily continue his Sober *Dyet*, because that small *Quantity* doth answere and well agree with Nature, and the capacity of the Stomacke; onely the danger is, that after the *Dyet* is accustomed, it must be continued still, for Alteration is somewhat dangerous.

The like example we see in them, who in *Lent* do at the first finde it grieuous to abstayne from their Breake-fast or Supper, but after a few dayes they make nothing of it; no more then those doe, who are

commaunded by their *Physicians* to re-  
 fraine from some kinde of accustomed  
 meate, which giues ill nourishment to  
 some dangerous disease, although it bee  
 very pleasing to their Appetite. In like  
 manner doe not wee often see, that some  
 of our Land souldiers hauing beene long  
 at Sea, and there limited in time of scar-  
 city to a set quantity of slender Victualls  
 doe fall into Fluxes and languishing sick-  
 nesses, if suddainly at their first Landing,  
 they breake that limited and set measure?  
 And how comes that to passe? But be-  
 cause the Stomacke hath beene kept for  
 many dayes more straightned, narrower,  
 and more contracted, whereby their sud-  
 daine falling into a larger Dyet without re-  
 gard had to that violent oppression of na-  
 ture, which ought not to bee so altered,  
 but by degrees, is the chiefe cause of their  
 Fluxes.

Therefore men of experience will take  
 heede at their Landing of this excesse, and  
 reduce their Stomackes by little and little  
 to receiue in such meate, and that in smal  
 quantity at the first, as shall not offend  
 them afterwards. They will content  
 themselves with Broathes and weake  
 meates

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meates for the first three or foure dayes, or if they feare such Fluxes, as they haue reason for it, they will take the iuice of ground Iuy, or the Broath of Rice, or the Syrup of Poppy, foure or five mornings after their Landing; yea, and perhaps they will Physicke themselues with *Rheubarbe*, aswell to purge themselues of that taint, which they got a Ship-board, as to strengthen their Stomackes: Or else they will swallow two or three dayes together, (but not without a Preparatiue or Glister, before hand,) those which the *Arabians* call the *Blesed Pi's of Aloes*, which are compounded of *Aloes*, *Mirrh*, and *Saffron*, the which likewise beeing infused in some Liquor, to be taken in times of Pestilence, or Calentures, are found miraculous. Or if they feare the *Scuruy*, a Disease sprung from Oppilations in the Stomacke, and now a dayes too common, doe seize on them, they will not neglect in time to take the iuyce of Lemons, Turneps, or else the Salt of Scuruy-grasse, or the iuyce it selfe in some pleasing Liquour.

But to returne, where I haue digressed, admit, that this Dyet were somewhat grieuous at the first, let them consider

how they are forced other-whiles to endure a more grievous Peni-ance at their Physitians hands, when they must take most loathsome Medicines, whereat Nature trembles to thinke of, as our finest Gentle-women for the Greene-sicknesse are con-strayned to take Powder of Steele, &c. whereas the troublesomnesse of our Dyet is recompenced with wonderfull great commodities and singular fruite. For a Temperate Dyet makes the Body Light, Pure, Healthfull, preserues it from diseases and stinking corruption. It prolongeth life vntill extreame old Age. It makes one sleepe quietly, and pleasantly. It makes our meate taste the more sauouring and acceptable. It brings soundnesse to the Sences, quicknesse to the Memory, cleare iudgement to the Wit, it asswageth the rage of vnruely Passions, beates downe and breakes the fury of vnlawfull Lust, and driues away anger and sorrow.

To conclude, it coniynes, cements, and as it were glues and scrues together the Soule and Body with such an harmonicall admired temper, that with a quiet Conscience, Apostolicall patience, and with a Magnanimous sparkling spirit, partaking  
equally

equally of Mirth and Grauity, hee shall soone perceiue himselfe metamorphozed and changed of a sensuall Creature to bee a man of Reason; of a darke besotted apprehension, now suddainly become one of the hopefull *Children of God*, illuminated with Vnderstanding to ponder, iudge, & discusse of *Celestiall* matters, touching the *Mysteriess* of our Saluation, of *Faith, Grace, the Resurrection, Beatitude,* and the difference betwixt Humane and Diuine policy, betwixt Saint *Michael* the *Archangell*; and the *Spirituall Dragon*; betwixt the *Heauenly Ierusalem*, and the most reformed *Common-Wealth* among mortall men. And lastly, hee shall be able to apprehend, how *Sonne* and the *Prince of the Ayre*, are linked in one, to confirme Mens hardned hearts in their owne accursed Courses.

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 The seventh SECTION.

*How necessary the Bodies Purification by a Temperate Dyeet is for the Soules health.*

*The suddaine Cure of the Cough, the Tisickes, and other Diseases by some Medicines intermixt with this Dyeet.*

**P**urification must go before Glorification. For before a man can assume a Glorified immortall Body in Heauen, it is necessary the whole man bee purified heere on Earth, the Soule by Faith, and the Body by Abstinence. After this life we must not relye on Apocryphall dreames of a third place, by Capriccious Schoolemen called Purgatory, like to the Poets Elizian Fields. But at our departure out of this World we must repeate the same Words, which our Saviour spake at the giuing vp the Ghost, *Consummatum est*, it is finished. Wee haue fought in this World a good fight, wee haue abstayned from Carnall and worldly Temptations. Otherwife,  
we



wee go out, but as halfe Christians, and being luke-warme, Christ will not know vs, if wee stand on bare *Faith*, without the fruites of *Faith*, which must not onely spring in vs towards our owne Bodies, but by example and good workes towards our fellowes, the members of Christ. O how much do the *Capuchins* and *Carthusians* goe beyond vs in *Abstinence*, and in contemning the World! And if they had the *Faith*, which we professe, and did not too much macerate and deface the handyworke of GOD, vppon a meritorious *Bacchish* hope, surely, they might bee sayd to see with two eyes, and we but with one eye, and being better purified then wee, they were assured of that *Glorsification*, which wee expect.

I doubt not but some heere will taxe me, that I fauour a little of Pharisaicall Popish leauen, because I insist on the Bodies *Purification*, as if I derogated from *Faith*, which onely iustificeth, and that all meates are tollerable, let a man eate and drinke neuer so much, as long as they are sanctified with our ordinary *Graces* of thanksgiuing, though sayd by *roas* or *cooled zeale*.

And that wee cannot transgresse in what enters into the Body, seeing that all things were purified and made cleare by *Christ*, according to *St. Peters* Vision about *Corinthians*,

These *Libertines* would faine couer their *Epicurean* excesse with Sophisticall daubings, but they heede not my ayme, who with *St. Paul* professe, that *all things are cleane to the cleane*. It is the *Quantity*, and not the *Quality* of the Meates, or Drinckes, which I reprocue. If I should tell them further, that the cause why *Moses* forbad the *Israelites* the eating of Swines flesh was, for that hee fore-saw, that the same in those hote Countries would breede Itch and Scabs, and that it did become the *Holy Nation*, to keepe their Vessells better purified, then to appeare in the House of GOD so polluted; surely I belecue, they would take me for a *lew*, aswell as a *Romanist*. Why were *Lepers*, and those that had running Issues debarred from the *Temple*, insomuch that their *King* so diseased, was repulsed to enter? Was it not because God loued a purified cleane Body, rather then a mangy person? Specially, if through his owne disor-

disordered manner of liuing, or the Diuine Vengeance he became so defiled? In respect whereof, it is conuenient that we doe our best endeauours to purifie that place, which is destinated for the *Holy Ghost*, by abstayning from alluring meats of diuerse natures at the same Meale. *Go to the Physitian before thou be sicke*, (saith the Wise man.) Before Gluttony and Drunkennes hale vs into the Prison of sicknesses, let vs take heede of their causes, and not finde fault with Friends, who without Fee or rewards haue opened them the way to *Purification*, and a sober liuing. Because *Lessius* and *Cornario* being Papists lately renewed and brought to Light this admirable Dyet, shall wee disdayne their wholesome Counsell?

This vncharitablenesse leads to *Evuor*, what we finde among *Papists Praise-worship*, and not repugnant to Faith, we ought to embrace and cherish. By that reason we should haue no Discipline, no Canon Law, nor any ciuill Order for the government of the Church against *Refractaries* and gyddy headed *Heretickes*, if we condemne all that wee borrow from them. For our *Religion* it selfe, though afterwards

wards eclipsed, was propagated and sent into this Iland from the Bishop of *Rome*. Because their Mine yeeldes not the finest Oare, shall we not refine the Oare, and purifie the Gold, that comes from them? yea, though it came *ex sterquilino* out of their Dunghill, with many dregs and filth, we must not reiect and altogether debase what we receiued from them, as long as it tends to our profit or edification. We ought to commend them for their laudable Fasts, their Almes-giuing, and their continent liues; I meane some few of them, which were indeed most continent, and not minister occasion of scandall in our Christian calling, to make them the more obstinate, and obdurate. *St. Paul* could haue wished neuer to eat meate, whilst he liued, if hee thought, that that kinde of meate offended his Brother; where as some of vs on the contrary, would eate Flesh on *Good Friday*, euen to dispite them. By this indiscreete and vncharitable carriage towards them, in things indifferent, many Soules haue fallen away from our Church, and left those skars, which will continue (I feare) to the worlds end. So traſtable in this indifferent courſe was *Peter Moulins* that Religious Minister of *France*, when hee heard

how

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how some of our *English Preachers* chose rather to bee silenced, then to weare the *Surplice*: O I would to God, sayth he, that I were bound to go in a *Fooles coate* through *Paris* all the dayes of my life, so that I were *Licensed to Preach the Gospel* there. And so an *English Countesse* heretofore, was content to ride through *Conentry* starke naked at Noone day, so that she might gayne freedome for that Towne, which for their common and future good, shee afterwards most zealously performed. Now to aduance forwards, and thereupon to conclude our worke of *Purification*, to be brought to passe by *abstinence*, and our *new found Dyer*, it is lookt for, that I should first cure some of those infirmities, which are already growne through *Repletion*, and disorders. Among which, I behold the *Lunges*, which waxe old sooner then the rest of the members, as *Aristotle* affirmed. And the reason is, because they are subiect to all kind of *excrements*. For they receiue *catarrhes*, *coughs*, and other stinky matter from the *Brain*, besides excrementitious blood, which is ingendred there, and turnes to purulent matter, which render them foule & filthy, as our late *Anatomists* haue found, as well as that, which comes from the *head*, and what member

ber is made so impure, must needs grow soonest old.

For which cause those Persons, whose breath doth stinke by reason of the impurities of the Lungen, shall waxe old sooner then others. As on the contrary, those whose breath smells well, or doth not stinke whilest they are Fasting, may live much longer. For the abating or correcting of this viscous, clammy, and matty stuffe, which is there ingendred, or fallen from the Braine, nothing auayles more then this our *Dyes*, after that the same hath bene practised and vsed two or three Moneths, such impurities will cease of their owne accord.

But for feare the Diseased party may in the meane time suffocate and perish, like the Horse, that starued, while the Grasse grew; let him that is troubled with a violent Cough, which is accounted but a *Symptome*, mingle some *Manna* well sifted, and a little Saffron with his *Panade*, *Broth*, or *Grossell*, and that being vsed for five, or sixe dayes together, will by gentle Purges by little and little consume away the cause; yea, and will supply the place of an *Expectorall*, as well as any of those *Medicaments* which

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which they call *Becchica*, or else they may use three or foure drops of the *Syrupe of Tobacco* in two spoonefuls of *Hysop* water, or in default thereof, a peece of *Tobacco* it selfe rowled and chewed in the Mouth, before meate, for foure or five dayes together, will performe the Cure, or in case of necessity, let him drinke but once an Ounce of the Iuyce of the *Blew-Flower-de-Luce* root called *Iris*, newly gathered, beaten, and strayned, with sugred Water, and some Saffron; and though the Party were at the very poynt ready to bee choaked with these slimy and grosse humours, and could not rest, but sit vp wheezing, and without sleepe; yet within two or three houres; (as it were by Miracle) hee shall auoyde by Vomit, and Stooles, the causes of his deadly distemper. Or else let him take twenty, or twenty five graines of *Pantomagogon* in Pills, with the Powder of *Lycoras*, once euery second day for a weeke, and these will gently purge all the Humours.

And these Pills I hold to bee singular good to prevent many other diseases, and not so loathsome as most Medicines be.

Next, the *Brains* presents it selfe to my view

View, the indisposition whereof may be discovered by the Heate, or Coldnesse. If it be ouer hot, it causeth distillations into the Lungen, Lunacies, &c.

For the *Cure* whereof, some Lettice may bee boyled with our Dyet, or the greene leaues of Poppy, and in defaulte thereof their seedes, or their Syrupes. In that case *Diacodium*, which is composed of white Poppy, with sugred Water alone, or mixt with our Diet is of admirable operation both to coole, and to procure sleepe. To which as a Caueat, I wish such distempered persons to beware, how they keepe their Heads too warme with Night-Caps; for thereby I haue obserued that many haue vnadvisedly miscarried. For the cold distemper of the Braine, accompanied with Moysture: the smoake of Tobacco with a drop or two of the Oyle of Anny-seed is expedient, if the Party be not too narrow breasted, or else troubled with the fits of *Asthma*.

But oftentimes the Braine may suffer by reason of outward Causes, as Frost, or Cold windes in the same manner, as the Lungen are, for both alike are impayred by Cold, that they might the sooner become weakned



weakened and old, and that by reason of respiration. For both these Members doe breath and respire, the Braine for the perception of smells, and the Lungen more abundantly, for the recreation of the heart. Therefore both these Members doe secretly through their Pores and passages draw in the *Ayre*, and do receiue their impressions, which happen not to any of th' other Members. For this discommodity, where-to our *Northerne* Nations are much subject, they haue lately armed themselues with Hoodes agaynst Raine, Snow, and Tempests; and if before their iournies they annoynt the soles of their feete with that excellent Oyle of *Euphorbium*, or of Pepper, and stop their eares with Cotton or bumbase dipt in Oyle of *Annisseed*, or with Cyuet: They neede not feare distempers through Cold, as long also as *Englands Golden Fleece* is able to furnish them with *Outward Defences*. But wee haue cause to doubt a greater inconuenience then, a momentary cold, which commonly with the weather forsake the hold; for if it prooue an extreame Frost, or blustering Windes, specially after rainy Weather, which occasion the euils aforenamed, that treacherous guest, the *searay*, the *store-house* of all diseases,

*Farrago omnium morborum*, (which some haue mistaken for a spice of the Catholick Disease:) may get possession within the Body.

And this happens both by the *Sunnes* absence, and for that the skinne, and all the outward Pores are stopt, thickned, and congealed with Cold, so that there is no place left for the venting of *Evaporations*, and *Exhalations* out of the Body. And therefore they are driuen backe coagulated, where these Vapours are forced for want of vent to assault the inward parts, and at length they domineere, and cause *Oppilations* and stoppages, so that the liuely Spirits cannot performe their Offices. Heere hence it fals out, that some of these rainted exhalations are carried vpwards to the *Eyes*, *Eares*, *Nose*, and to the *Teeth*, and *Gummes*; and other-whiles to the *Breast*, or else they descend downe to the *Legges*.

A spoonefull of the Iuyce of Lemons at a time, or the Iuyce of Scuruy-grasse, or the salt of it, as I shewed in the former *Section*, mixt with our Panade, will remooue this *Scuruy-baggage*. And for the putrified *Gummes*, a drop or two of the  
Oyle

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Oyle of *Vitrioll*, or some *Vnguentum Aegyptiacum* applyed vnto them, will speedily cure them.

I neede not correct the Stomacke, but with the owne simple Dyet, yet if at first by reason of the suddaine alteration, which I haue notwithstanding here expressely forbidden, and on the contrary aduised them to proceede by degrees from twenty ounces, to foureteene, or twelue, and by so many, or a little more of drinke, to bee diminished within a moneth: Then if the Stomacke should become somewhat fainting, a cup of Wine and Sugar added to the Dyet, or in extremity *Cinnamon* water, *Aniseed*, *Worme-wood* water, or *Manna Christi*, or *Ginger-bread*, will quickly restore the cowardly Stomacke. But if the Midriffe rise, or any winde, which our Dyet will speedily chase away, *Vineger Scilliticke*, or *Sea Onion* will keepe it downe. Afterwards, if they chance to breake this Dyet, if it be but for a meale or two, I wish them to fast the next meale after, although it were more commendable *Esurire inter epulas*, to rise vp with an Appetite.

For the Stone, if *Walter Caries Quintessence*

essence of Goates Blood, which in his Farewell to *Physicke*, he calls the *Hammer for the Stone*, may not be gotten, let the Party take Goates Blood, and vse it after the *Arabian* manner: That is, dried in the Ouen, and drunke in some Liqueour. More Medicines I could lay downe, for this and other sicknesses, but that I doubt our Practitioners of *Physicke* would indite me for intrusion into their Profession; albeit I thinke they will bee more offended with me for the Publiishing of this *Dietary Cure*, then for any other Quarrell. For I make no question, but the same will both preuent and heale more Diseases, then all their *Recipes* grounded but vpon coniecturall Prognostickes for the most part, like vnto our *Almanackes*.

Me thinkes, if it were nothing else but for the auoyding of *Physicians* Fees, and *Apothecaries* Bills, that were a motiue sufficient to enduce vs to liue soberly. Whereto might bee added the shortning of our dayes, which their Drugges doe cause, besides the poysoned relicks, which they leaue behind them in the Body. For we must vnderstand, that all *Purgations*, specially *Electaries* soluble, haue some ve-

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*nervous quality in them*, and likewise that the good humours aswell as the bad are exhausted by them, to the future decay of health, and the treacherous wasting of the Oyle of Life. The like fatall inconvenience comes by *Blood letting*.

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The eight SECTION.

*Special Remedies against Sea sicknesses, the Scurvy, and against the annoyances of snow, Frosts, and cold Winds. Wherein the cause of my Lord Baltimores Disasters in New-found Land this last Winter is debated.*

THE Disasters which hapned to my Lord *Baltimore* and his Colony the last Winter at *Periland*, in our *New-land Plantation*, by reason of the *Scurvy*, haue mooued mee to inserte some more specifick Remedies against that Disease, which not onely in those Climates beares dominion, but likewise heere in *England*, although hooded with other Titles, yet commonly sprung of the same causes.

For sometimes the *Scurvy* is ingendred of outward Causes, and sometimes from within the Body, or from both. And therefore they that dwell neere the *Sea-side*, where the North-east Windes rage, are most subiect to this infirmity. Before the sayd *Lord* came beganne his *Plantation*, he cannot deny, but I aduised him to erect his Habitation in the bottome of the *Bay* at *Aguafort*, two leagues distant from that *Place*, which for ought I heare, is not much to be discommended, and more into the Land, where my people had wintred two yeares before; and found no such inconuenience. Nay, his Lordship himselfe suspected the place; for in his Letters hee complayned that vnlesse hee might be beholding to me for the assignment of both those places out of my *Grant*, he was in a manner disheartned to plante on that Coast, by reason of the Easterly Windes, which with the Mountaynes of Ice floating from *Estoriland*, and other Northerne Countries towards *New-found land*, rendered that Easterly Shore exceeding cold. Yet notwithstanding, his Lordship beeing perswaded by some, which had more experience in the gainefull *Trade of Fishing*,  
then

then in the Scituation of a commodious Seate for the Wintring of his new Inhabitants, bestowed all his charge of building at *Feriland*, the coldest harbour of the Land, where those furious Windes and Icy Mountaynes doe play, and beate the greatest part of the Yeare. Whereas, if hee had built eyther at *Aguasore*, or in the *Westerly part* in the Bay of *Placentia*, which hath about 50. miles over-land, betwixt it and that Easterne shore, his enterprize had succeeded most luckily: And to this of *Feriland*, might haue serued well for his profit in the *Fishing*, and also for a pleasant Summer dwelling.

Sir *Francis Tanfield*, vnder the right honourable the Lord Vicount *Faulkland*, continued two yeares, but three leagues more Southward at *Renocz*, and did well enough, in which place likewise my *Colony* remayned one Winter without any such mortall accidents. But all *Winters*, I confesse, are not alike in that Country, no more then they are here with vs in *Europe*. Yea, and here too in the same parallell, the season differs. Who will imagine, that wee in *Wales* haue lesse Snow and Frosts then *London* and *Essex*? And yet by experience

wee finde it so, whereof the very cause proceeds from the Easterne windes, whose rigorous force before they arriue ouer land into our *Western parts*, cannot but be much broken and abated.

Besides these *Winds, snows, and Frosts*, the Scuruy is ingendred by eating of those meates which are of corrupted iuice, raw, cold, salted, or of ill nourishment, which breede grosse blood and melancholly. Among which I reckon Bacon, Fish, Beanes, Pease, &c. And among Drinkes, I rank all strong liquors whatsoever, specially, if they be taken in Frosty weather, when the Stomacke ouer abounds with heate, and consequently at that time most subiect to inflamations, which, when the *Ther* comes, will certainly breake out into some dangerous disease.

Do but obserue how the Sap of Plants and Hearbes in Frosty seasons descends downe to the Roote, as to the last refuge and helpe in Nature? The which Plants if we should refresh with Chalke or Lime, well may they flourish for a little while, but their Fruite and themselves are of no continuance. The like I may say of such as by strong liquors doe conceiue, that they



they fortifie and comfort their stomackes in cold weather, when as indeed they get but a sparkling heate like a blast, that will quickly extinguish: From hence arise the Scuruy, Catarrhes, Rhumes, Coughs, Feuers, &c.

But leauing these Causes, I will proceed to the *Cure* of this fatall sicknesse, which now a dayes prooues a stumbling stone to the wisest Physitians, by reason of the manifold symptoms and infirmities which accompany it, able to deceiue *Aesculapius* himselfe.

First, let the party, that feares or suspects himselfe tainted, change or ayre his apparrell, putting on cleane shifts and linnen.

Secondly, let him sleepe in boorded Roomes, and if hee bee able, to haue his Chamber Wainscotted, or well dried of those dampish fauours, which stone or earthen walls are wont to euaporate and breath out.

Thirdly, let him beate and burne one Acre of Land round about his dwelling.

Fourthly, let him eat those meats, which are tender, light of digestiō, that will not be soone corrupted, chiefly fresh meats with

dited sauce, but moderately, and without excess.

Fiftly, let him often vse the expressions of Currans, Prunes, or Reasins, or Diaprunis, or some of these in broath made with *Manna*, *Cassia*, *Tamarind*, or *Seene*. For these will loosen the Belly by their moisture and slippery faculty, whose whayish humour's the *Melt* or *Spleene* is accustomed to steale away, and so by making it selfe great and bigge to impouerish and infeeble the rest of the Members.

Sixtly, for an exquisite *Purgation* after a Glister, or Preparatiue first vsed, which might be of *Oximel*, with some of the aforesaid Expressions, let him take of the roote of *Rhenbarbe*, or *Micheacan* three dragmes, *Hermoadactilis* two dragms, *Turbith* three dragmes, an ounce of *Diagredium*, two scruples of Cinnamon and Ginger, three pound of Sugar. Of this Purgation, let the party take one ounce, or sixe dragmes at a time.

Seauenthly, after these Purgations, which must be taken euery day, or euery second day, while it lasteth, let him vse bathes made of Brimstone or Branne once a weeke to attenuate the skinne, whereby  
the

the Vapours of the Body may the easier exhale out. But for twelue houres after bathing hee must not stirre out of doores. Whosoever will vse these Obseruations, not neglecting those, which I haue generally deliuered in the former Sections, as *Antiscorbatica*, to prevent the *Scuruy*, hee may rest assuredly not to become infected with the Disease, and if he be tainted, he shall speedily recouer.

And now for the poorer sort, who perhaps are not able to provide themselues of the premisses, they may eyther purge themselues with those *Pils* called *Panomagogon* in the precedent Section described, or take three graines of *Stibium* in a cup of Beere steeped and beaten to powder, e- uery second day for a weeke together. And to prevent the *Scuruy*, wee haue tryed in *New-found land*, that the tops and leaues of Turneps, or Radish being boyled, is a soueraigne helpe. And also that Neetle- seede, and Hony, with a little Wormwood is expedient.

To conclude, Goose-dung being mixed with Meale and Butter, will serue for a *Pistes* to the tumours or outward griefes, caused through this sicknesse to abate the  
infla-

inflammations, and the spots, and vlcers; yea, and if their stomackes could away with the loathsome taste with a few *cloues* in drinke, it will cure the *Scurvy* suddenly, as they in *Zealand* haue often tryed.

*A Pomander to be used at Sea, against the noysome sent of the Ship.*

This *Pomander* will much auayle against such offensive smells: Muske three graines, Saffron one scruple, so much of Cloues and Nutmegs, halfe a dragme of Masticke, of Laudannu one ounce, let these with two dragmes of white waxe be rowled and stirred together in a hote mortar. As for the poore, they may vse the rind of Oranges, Lemons, or the roote of Angelica.

*Against violent vomiting at Sea.*

Let him drinke Worme-word wine, or the salt of Worme-wood in Beere or wine. A bagge of dryed Mintes layd to the stomacke is singular good in that case. Likewise,

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wife, this medicine taken and eaten in the morning, will strengthen the stomacke: One clove or two of Garlicke, two or three Almonds, two or three Cloues, and a little Ginger, let these be moistned with halfe a spoonefull of Vinegar. After meales Coriander Comfits, or Quince marmelate is commodious. For the first three dayes, let him feede sparingly, and vse Capers or Oliues, with his meate.

*Remedies to preserve the Members from the  
discommodities of the Frost, Ice, Snow,  
and cold Windes.*

Let not the party presently enter into a warme roome, or two neere the fire, but by little and little let him approach or remayne in a temperate Roome. Let the frozen and congealed members be annoynted ouer with the Oyle of Chamomell, if the strong smell offend him not, or with Oyle of Lillies, or else with sallet Oyle and fait somewhat warme. And about halfe an houre after that hee bee put a Bed, let him drinke a cup of Wine or Beere well mulled or heated with pepper rudely.

rudely brayed and put in a piece of cloath for feare of offending the throate. Let him hold in his mouth some hote spice, as Cinnamon, Ginger, A oes, Cloues, or Pepper.

Garlicke boyled in milke, or Beere, will suffice in this extreimity for the poorer sort. In briefe, if there be any doubt, that some member is almost stupified with Colde, specially with the Frost, let that member be held in cold water for a while, that it may soften and so by degrees return to the temper.

The poore may in default of a better Oyntment, before and after their returne home-wards, annoynt their hands and feete with bruised Garlicke, tempred with Oyle or Butter, if they cannot haue some of the Oyles aboue named in the former *Section*.

To preferue the Eyes from Snow, which sometimes as the more excellent, annoyes the lesse: A piece of blacke-stuffe or cloath ho den in the hands, and often lookt on, wil performe the same, and defend the sight from iniury. Aboue all, let not the Party go abroad fasting.

The ninth SECTION.

*Remedies against other Sickneses incident at Sea, or Land. Against the heat of the Stomacke, and to prevent the Calenture, and other Feuers.*

**S**yrupus acetosus simplex in this case, is highly commended by *Ranzonius*, as also to prevent Feuers, which kinde of Syrupe is made of Water-sugar, and Vinegar, as *Oxymel* is made with hony. Hee that vseth the same shall hardly bee infected with any kinde of Feauer, nor be troubled with the *Asthmaticke* passion, or Tyficke.

In the beginning of a Feauer, the Syrup, or *Looch of Poppy*, is conuenient both to coole the Body, and to procure sleepe. And so is a Glister or Suppositary, in the beginning of any sicknesse.

A Friend of mine who had beene sundry Voyages in the *Indies*, and within the *Tropicks* assured me, that when most of his People had beene often sicke at Sea of  
Calenture

*Calentures* and burning Feuers, hee euer escaped. And the meanes which hee disclosed vnto me were these: He vsed euery day to sip a spoonefull of the iuice of *Lemons*, and in default thereof, he accustomed to drinke often a beuerage of *Vinegar and Water*. And lastly, euery day hee bathed and washed his fundament with cold water, which is the chiefest way, that the *Turkes, Arabians, and Moores* doe purifie themselves before their *Sabaoties*, and during the time of their *Fasts*. Aboue all, our *Dyer*, or that which our *Mariners* call *Lob-lolly*, will serue them for nourishment at Sea.

*A Powder to be used eyther on Land, or Sea, to defend a man against sicknesse.*

Take of dried *Rose* leaues three drams, of *Lignum Aloes* halfe a dragm, of *Licoras*, *Nutmegs*, and *Saffron*, of each a scruple, of *Muske* foure or five graines. Make all these into fine powder, and then quilt it in a piece of *Taffata*, or *Sarcenet*, and weare it on the left side of the *Breast*.

*An Electuary against melanc holly Passions, and to make the heart iouiall and merrier.*

Take of the conserues of *Roses* two Ounces, of the conserues of *Buglosse*, and  
Ma.



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*Marigold*, of each one ounce, of *Cinnamon* one dragme well powdred. Forme these into an *Electuary* with two ounces of the *Syrup* of *Poppy*, and at your going to Bed take the quantity of a *Nutmeg*.

*A description of certaine Pils to procure sleepe and to open obstructions.*

Take of the powder of *Atkekenge* without *Opium* two dragmes, of *Opium* one dragme and a halfe well beaten, with one ounce of *Sugar-candy*. The which with *syrup* of *Licoras* must be made in a *Masse*, and then diuided into *Pils* and swallow them. They will serue for two or three times.

*A drinke to ripen and cure the Cough.*

Take of the *syrup* of *Enulacampana* and *Licoras* of each two ounces, of *Hysop* water a quarter of a pint. Boyle these in a quart of *Ale* or *Beere*, with some red *sugar candy* to a pint, and drinke thereof two or three spoonfulls at a time, lying on your backe, and letting it distill downe your throate, by little and little.

*To prevent the Palsie.*

Nothing is better then to eate some *Diatryon Piperion*, or to swallow downe in the morning foure or five graines of pepper,

*The Cure of the Winde in the Stomacke,  
and the Collicke.*

Commonly this *Infirmity* hapneth for want of stirring and exercise, or by eating of Fish, Fruite, or the like windy food in greater abundance then Nature is able to beare without Belching, Rumbling, or the like commotion in the Stomacke ; which sometimes descending lower downe into the Guts, before the former meate bee fully digested, begets more strength of winde, so that betwixt the olde excrements and the new, this grievous payne called the *Collicke*, is ingendred.

For the *Cure* whereof, if the *Wind* proceeds from *heate* by drinking of Sacke, or strong Liquor, or in the Summer, first let him abstayne from those causes, and take a *Glister* made of Sygar, Milke, and some cooling Hearbes, or of Broath where in Raisons, Prunes, or Currants haue beene sodden, or where Diaprunis is dissolved, with some Anniseeds. And for a *Topicke* Medicine, to fortifie and ease the p'ace affected for the present, let the Party apply a dryed Rose-cake somewhat warme, and  
be-

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besprinkled with a few drops of Vinegar to the Belly. The poorer sort may clap warme trenchers or napkins. But if the *Collicke* be ingendred of the *Colds*, as in Winter; or by feeding on moyst and raw sustenance; I wish the poore to content themselues with Garlicke boyled, or raw. And for the Richer sort, I prescribe this singular Receit, Take *Venice Treacle* or *Mubridate* with a few beaten Cloues, dissolued and mulled in a cup of Wine. Or in default thereof, a spoonefull or two of Worme-wood, Cinnamon, or Anniseede Water, or some liquour wherein Pepper hath beene soaked. *Diatrion Piperion* also eaten is exceeding good, fasting, or at going to bed.

And for a locall Remedy, let him put dried Cammomill betwixt two linnen cloathes to the Belly. Or for want thereof the Oyle, or *Paracelsus* his stipticke playster, the place being first annoynted with that kind of Oyle, or with that of Roses.

*Against the euill disposition of the Body,  
as the Dropsie, the Greene-  
scknesse, and the like.*

Take of Allom, Brimstone, and of the  
filings

filings of iron, or Steele of each a handful. Infuse them bruised in three quarts of white wine Vinegar three dayes, and let the Party adde thereof a spoonefull at a time to euery draught of drinke. Likewise a Posset made of Allome, will correct this ill disposition of the Body.

*Remedies for the straightnesse of the Breast,  
and the rising of the Lights.*

Some do highly commend Quicke Sulphur beaten to powder, and well mixed with Sugar Candy, to be taken either alone or with Wine. Others at the time of the fit, do aduise to giue him Vinegar Scillitick with *Ammoniacke* dissolved. *Fracaßorius* extolles *Lungwort*, eyther of the Oke or Iuniper; likewise the smoake of *Sandaraca*, or *Orpiment* in the manner as I haue shewed in my Booke of *Directions for Health*. But in truth the *Foxes Lights* soaked for three dayes in Vinegar, and afterwards dryed in an Ouen, being taken to the quantity of a Nutmeg, eyther alone, or with some Liquor, is the best Remedy, as well for this infirmity, as for the Cough proceeding of the difficulty of breathing, for it

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is knowne, that of all Creatures the Foxe hath the longest breath, and strongest Winde. In default of the substance, the common Receite called *Looch de Pulmone Vulpis* is expedient.

*Remedies for the Gout, whether it proceed from Hot or Cold Causes.*

First let him betake himselfe, if he can, to our *Dyet*.

Secondly, let him beware of all strong Drinkes and Wine.

Thirdly, let him purge himselfe with the Potion of *Hermoadtilis*, *Mechoacan*, &c. which I have before described against the *Scoruy*: Or else let him vse *Pillule Cochie*, which drawes awayes the causes from the Head. And these Purgations hee shall vse once a moneth. And if there bee cause, let him bleede sometimes.

Fourthly, let him exercise.

Fifthly, let him annoynt for a locall Lenitive the place affected with Oyle of Frogs, or of Mirrh, eyther alone, or with a little Saffron, and if the paine bee violent, with some *Opium*.

But indeede to mollifie and asswage the grieffe, for the richer sort, I advise them neuer to bee without this precious Cataplasmne. Take of dried Rose leaues one Ounce, of Masticke halfe an Ounce, of Saffron one dragme, of Campher sixteene graines, and of Barly meale two ounces. Powre thereon as much white wine, as will make them boyle, which must bee gently, a l by leasure. and often stirred.

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### The tenth S E C T I O N.

*Remedies against the odious and unhealthfull vice of Drunkenesse.*

*The Authors admonitory Conclusion, to live soberly and temperately.*

**F**OR the shutting vp of these particular *Cures*, I will insert this Corollary, which I wish all them that haue a care of their healths, daily to reuolue in their mindes, being drawne out of *Hippocrates* his golden Aphorismes: That whatsoeuer Nourishment enters into an impure

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impure Body, will make it the more impure.

But there is one Sicknesse more, which rightly may be stiled the Northerne Catholicke, crept among vs within these forty yeares, the sinne of Drunkenesse, brought hither out of *Germany*, and the *Low-Countries*, which beares such sway, that few merite the name of Gallants, or sociable Creatures, vnlesse they can Carouse more Cups, then the large Body of a Camell is able to brooke, without great alteration in Nature.

For the suppressing of this odious sicknesse, we haue laudable Acts of Parliament, but for want of due execution of the Lawes it increaseth to the great displeasure of Almighty God, the scandall of our Religion, and the grieuous disturbance of their Bodies, which wee see drooping away daily, before the date of life conditionally granted vnto vs by our Creator. What shall wee do in this desperate case? Our Statutes faile to remedy this euill: Our Preachers with their thundring Woës misse to reforme it: The carefull Cure is neglected; for most men now a dayes doe more intend their priuate ends, then the

publicke good. Only this prouident Coun-  
 feil is left, which I submit, in most hum-  
 ble manner to the higher Powers, that  
 some more *Additions* bee enacted, that in  
 such places as lye remote from the meri-  
 dian of the Fountayne of Iustice, all blind  
 Ale-houses bee suddainly put downe, that  
 none be Licensed, except they were worth  
 twenty pounds at the least in Goods, able  
 to keepe Bedding, with sufficient mans  
 meate, and Horfe-meate, that all such as  
 frequent these infamous Houses, especially  
 within seauen miles of their dwelling  
 places, or vpon the *Lords Day*, may bee  
 bound to their good behauiour, and that  
 during the time of their Bonds, they to be  
 debarred of bearing Witnesse betweene  
 party and party, seeing that it is likely  
 common Drunkards care not what they  
 sweare.

Secondly, that they shall not vex their  
 Neighbours with Law-suites, vntill they  
 be released and become new men: Or else,  
 that they shall stand as persons Out-lawed,  
 or Excommunicated out of true Christi-  
 ans Society.

Thirdly, that those *Officers*, in whose  
 diuision these offences shall bee commit-  
 ted,



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ted, shall without delay see the Penalties ordained by Law inflicted, and that the negligent as accessory bee severely punished.

Fourthly, and because Seruants in most of our Gentries Houses are also infected with this Pestilent abomination, it were fit, that they build new Cellars neere their Parlours, where their Masters Eye might curbe them, if they meete not with sober Butlers to restrain them.

In these latter times people are become so besotted with this abominable Vice, that no Admonition can preuayle to withdraw them from it: Whereas in times past the very sight of a Drunkard was as rare as a Goblins; Yea, and if it chanced that any one were but seene reeling in the Streetes, the very Boyes would whoote, and laugh him to scorne, vntill such time as the Magistrate or the Governour came, and brought him to the Stockes, or committed him to prison.

But now it is growne so common, that they account it a glorious Act,

and the Musick must play while the health goes round.

It is recorded, that the godly *Monica* the mother of St. *Augustine*, being but once vpbayded by a Seruant in the house, that she loued the Wine bottle, she took it for such a disgrace, that neuer after shee dranke one drop of Wine more, as long as shee liued.

*Platerus* makes mention in his practize of Physicke, that hee knew a Noble-man who being diseased of the Goute, and informed by his Physitian that his drinking of Wine and strong Liquor had caused his infirmity, he made a vowe neuer to drink any such Liquor more, which hee religiously kept, and in the stead thereof drank nothing but small Cider, or Veriuiice. Whereby he was quite cured of the Gout, without any other Medicine.

The like I haue heard of an Hydropicke person, who hauing experimented, that drinke produced and augmented his Disease, hee resolued neuer to drinke more, but contenting himselfe with Broathes, and the like moyst supplings, hee was neuer after-wards troubled with the Dropsie.

To draw our *Newlanders Care* now to a Period, let mee intreate all them, which haue any feeling of Sobriety, and of the necessity, wherein our Chyistian Commonwealth stands at this present time, to lay aside their captious Criticismes, and carping censures, together with their needlesse Feasts, and in good earnest to embrace my Counsell in some measure, if they cannot as yet apply their wills to the stint, which is heere prescribed. I know the impediment proceedes of Custome, and this Custome can hardly bee altered, (except the Spirit of God will co-operate,) without some offence to concupiscence. Such is the lamentable obstinacy of many hare-brain'd worldlings now a dayes, that Parents cannot without great difficulty with-draw their owne Bowels from following their boone Companions, and roaring Gallants, whose conuersation but for a few dayes they haue frequented. How much harder then is it to diswade men from those prouocations, which from their Childe-hood they haue continued? The most part presuming on their Constitutions and present strength, suppose, that all the Meate, which they ordinarily feede  
vpon,

upon, and the Caroufes which they swallow, cannot much impayre them. Nay, they will constantly auouch, that it is a signe of Health to drinke Healths, or to eat foundly, whereas they bee but baytes of Pleasure, so that *Greedinesse knowes not, where Necessity should be ended, or Nature limited*, as Saint *Augustine* agaynst *Julian*, *Lib. 4. Cap. 14. Existimantes nos adhuc agere negotium valetudinis, cum agamus potius voluptatis. Ita nescit cupiditas, ubi finiatur Necessitas.* But men of vnderstanding will consider, that most of the Bodies sickneses and vnruely Passions doe arise from the wanton Palate, and that whatsoeuer enters into the Body, which the Stomacke cannot perfectly concoct, must needs exceede the true *Quantity*, which Nature al owes, and so turne to noysome Humours at the last, in despite of Nature.

Yee that bee Parents, shall heere learne to weane your Infants with a better *Dyet*, then with Flesh and Fish; which will rotte and corrupt their tender bodies.

Yee, that be Rich, accept of this Treasure, *Divina Sobriety*, which will infuse  
into

**Part I. Of the Bodies infirmities. 91**

into your hearts, modest contentment.

Yee, that be Poore, shall heere learne Frugality, at a cheepe rate.

Yee, that be Young, shall be taught Continency.

Yee, that are Elder, and therefore should be wiser, shall meete here with health and long life.

Heere, yee shall finde all your Sences refin'd, as well the Inward as the Outward. Heere, from temperate heate issue temperate Effects. The Blood spreads gently through the Veines; the Spirits through the Arteries: And the Soule by Vertue of this Heauenly Gift, beeing as it were discharged of her Masse load, and loathsome Lumpe, hath now some experience of her Liberty, and that by this *Purification* shee is not farre from *Glorification*.

In a word, *Deare Country-men*, condemne not this *Cure* before you Read, or make some tryall of the Substance. The time requires it. For the *Misery* of *Iniquity* is permitted to acte the last Tragedy of *Spirituall* Wickednesse in *Heauenly* matters.

But

But yee who are enabled to liue temperately, neede not feare as long as yee continue stedfast in Faith: Your Olde men shall dreame Heauenly Dreames, your Young men shall see Visions, your Sonnes and Daughters shall Prophecie, your Seruants and Maides shall bee inspired with the Holy Ghost, according to the Prophecie of  
*Ierl.*

*Authoris.*

*Authoris Epilogus de Repletionis &  
Ebrietatis incommodis.*

**E**CCE Nouæ Terræ Fructus, mensura Diata;  
Lux renouata, salus, spes, et medicina dolorū.  
Pone modum ventri, Deus imperat, accipe sanctorum  
Consilium, compeſce gulam, suspende furorē.  
Hec quantos qualesque facit Repletio morbos!  
Ex hoc Fonte fluunt animi deliria Motus:  
Corporis hinc omnes angores, Asthmata, Tusses,  
Multiplices Febres, Hydrops, nodosa Podagra,  
Et quotquot memorare horret meus sana (meatus  
Si fortè obstruerent mixti cum Bile vapores.)  
Ne stellas numerare velis, lateremq; lauare:  
Curridere solent Nebulonum turba profana,  
Scurrilibusq; iocis Sanctorum corda granare?  
Dum cœnet Damocles, vidi saeuire Cyclopa.  
Post cyathos in Membra Dei, potosq; Thraſonq;  
Consilij latebras Parasitis pandere noni;  
Cur irat Mars iuris inops? Cur iurgia, Lites,  
Et pugnas Lapisba de lanâ sepe caprinâ  
Immiscent saturi? phantasma volubile Bacchi  
Credemalos Genios in tanta pericula ferre:  
Aëres ludunt sic inter vixâ Dapesq;,  
Graculus ut Rhetor, sit Graculus ille Poeta:  
Gloria sola Deo detur, qui Flamine sancto  
Auocat à vitijs, Christo mediante, Britannos.



# THE Newlanders Cure.

THE Second PART.

*Muse on the Matter,  
More than the Meeter.*

## The first SECTION.

*The Preparative to the Cure of the Mindes Infirmities; wherein the Author by the discovery of his owne Imperfections in his Worldly Race and Course of life, admonisheth all others his Fellow Christians to Repent and Confesse their finnes in time.*

Mors tua, Mors Christi, Fraus mundi, gloria Cœli,  
Et Dolor Inferni sunt meditando tibi.

**T**hinke on your Owne, and Christ his Death,  
The Iudgement Day, and Hell beneath:

Thinke also on bright Heavens Ioyes,  
For Worldly Hopes are Dreames and Toyes.

What are our Pompe, Wealth, Beauty, Fame?  
But Braine-sicke snares, and Wares too blame?

What



Part 2. *Of the Mends infirmities.* 93

What *Age* like our so crackt with *Iarres*?  
Yet crakes of *Loue*, prouoking *Warres*?  
Proud *Nabal*, stoope; preuent thy woes,  
Make peace, and Friends take not for Foes:  
Iust *Dauid* did thy Flockes no harme,  
Nay, they were shielded by his Arme.  
If to his *God* thou tell thy Sinnes,  
Hee'le save thee from the *Philistines*;  
But if his *Dauids* thou abuse,  
Repentance late will not excuse.  
If *Aislers Guilt* thou iustifie,  
Or *Humane Pompe* dost glorifie;  
Or *Hypocrites* thou magnifie;  
Or thine owne worth not vilifie;  
This *C V R E* will prooue a stumbling blocke,  
And to such *Fooles* a laughing stocke.  
The same, yet I am confident,  
Shall not displease the *Penitent*;  
Nor any Soule of *Sights Communion*,  
That doth partake of *Christians Union*.  
Those *watchfull Spirits* long to see,  
A true *Physitian* without Fee.  
In brieft, let me be sayd to Doate,  
If I shew not an *Antidote*,  
*Against the World, the Flesh, and Diuell*,  
Or at the least against some *Evill*.  
And sure, vnlesse they meane to fall,  
My *Patients* will admit of all

*This Cure*, which Newland for the Old,  
And Sickly offers to unfold.

But first, their Faultes they must Confesse,  
Or else they dye Remedlesse.

They must likewise abandon strife,  
And Vow to God a better life ;

Then out of hand beginne to day,  
*Deare Penitents* ; time flies away :

Beginne, and I a *Sinner* too

Will prompt what you shall fayle to do.

Wee heere before thy *Majesty*,

*Dread Lord*, present *Iniquity*,

Layd bare without Hypocrisie,

The which from *Adams* Leaprosie

Of sinne deriu'd, wee all inherite;

And for the same *Hells flames* do merite:

O giue vs *Grace Vice* to displace,

To cleanse our selues, while we haue space :

If we Repent, thou heal'st our Sinnes,

And wee shall shine like *Eberubims*.

*But what am I, whom for thy Glory,*

Thy Spirit mooues to pen this Story ?

*This little one, like Zoar, where*

*Thy Seruants may behold with feare*

*Gomorraes flame, old Babels shame ;*

*And those new sinnes, which vs defame ?*

*This Charge became a Leuites zeale,*

*T'ering it out with louder peale :*

How can thy Gifts in me reside,  
 That am not cleane, nor purifi'd?  
 In Aprill dayes with bare-brain'd fury  
 Led, top sic curry I did burry  
 For Worldlings praise, and thanks to curry,  
 Whereby thy Motions I did burry.  
 What then I wrought was to gaine Fame,  
 A blazing blast, to raise my Name.  
 But now I see that I went wrong,  
 For Honors all to thee belong.  
 And who soeuer goes about  
 To lay thy Goods for his owne out,  
 Usurpes, and steales part of thy Glory,  
 Which made bright Angels darke and sorry.  
 My Summers growth I spent in folly,  
 And gaue my selfe to Passions wholly:  
 To scrape and gape for Golden Dayes,  
 Neglecting what the Gospell sayes:  
 O Foole, this Night Ile snatch thy Soule,  
 Who shall thy Fortunes then controule?  
 My Ioyes were Toyes, my Cares bred Tares;  
 Thine caught with Snares, I sought false Wares.  
 Thine Dregges to God, to Mammon Wine,  
 In my best Race I did assigne.  
 How then shall I in Autumne now  
 Reape Profit, when I fail'd to Sow?  
 When Libra for my late repaire,  
 Begines to dye my Amber Hairs:

Shall I with *Saints* a gleaning goe,  
 Who, like a Foe, did *Time* forgoe?  
 O *Gracious* God, that givest *hiv*,  
 And with new fire dost men inspire.  
 My *Euenings* worke thou well dost like,  
 For thy *Sunne* alwayes shines alike,  
 On *Publicans*, whose hearts relye  
 Upon *Christs* merites, those which flye  
 From thee displeas'd to thee appeas'd,  
 In hope of *Debts* to be releas'd.  
 O what brave sparklings of thy *Love*,  
 Appear in such, who *Sinnes* reproose?  
 I feele some heate by this *Remonstrance*,  
 To rouse my heart with quicke *Repentance*.  
 Let *Pick-thankes* with *Ambition* swell,  
 Till thou blow'st them from *Earth* to *Hell*.  
 Wee on no *Creatures* dare relye,  
 But heere before thee humbled lye.  
 Whether thou scourge, or vs will purge,  
 Wee will not cease thy *Grace* to vrge:  
 Yea, though thou hale vs in a rope,  
 Like *Sampson* bound, yet we will hope.  
 With *Dalilacs* we dallied long;  
 But now wee sing another Song.  
 When our *Confessions* mooue to pittie,  
 We then shall frame a sweeter *Ditty*.  
 Lord, after *shroft* renew thy fires,  
*Devotions* flames, in our desires.

## The second SECTION.

*The Description, Confession, and Effects of our Common sicknesses, which by the temptations of the World, the Flesh, and the Diuell, distemper most Mindes in this latter age, where-in the weaknes of our Common Writers is taxed.*

WE brag of Faith, heere Sathan lurkes,  
 For in Good workes we liue, like Turkes.  
 Pure Saints, or Angels wee would seeme,  
 Yet Golden ones wee more esteeme.  
 Wee feed like Kings, are seru'd in State,  
 And make vs Gods of filuer Plate.  
 We chop and change, in Pride wee ruffle,  
 And more for Goods, then Good do scuffie.  
 Wee plod on Proiects, more then Zeale,  
 On priuate ends, then Common-weale.  
 Plaine dealing men wee floute, like Fiends:  
 And Sycophants wee trust, as Friends.  
 We count it lawfull to deceiue,  
 Where Gifts unpurisht wee receiue.  
 Wee see the Lawyers, full of Gall,  
 While starued Soules for Vengeance call.  
 How many Thousands pine at Home,  
 Though Newfoundland yeelds Elbow roome?

But *sake* or *swimme*, say greedy Elues;  
 None helpes to *Plant*; all for themselves.  
 They Rob too soone those Infants milke,  
 Which might bring *Gold, Salt, Iron, Silke*.  
 But why should I for *Newland* speake,  
 Whilst that the *Old* doth languish weake?  
 And like to starue in midst of store,  
 Which hath enough, yet couets more?  
 So haue I seene *Hydropickes* pale  
 Swell big, and dye, with bibbing *Ale*.  
 Our *Minds* more *Weake* in Resolution,  
 Compared to the *Ancient Nation*.  
 Search further, *Muse*, but with Compassion,  
 And see, how comes this Alteration?  
 The Times precedent had their faults;  
 Wee haue their *Old* and *New* assaults.  
 Their Traditions, Superstitions,  
 Times Revolutions, Constellations:  
 Fiends, slye Stratagems, and Temptations,  
 Diuels incarnates Combinations.  
 All these with our *New* Prouocations  
 Worke; and we feele their Operations.  
 Most Men are bad in eu'ry Trade,  
 Eu'n from the *Scepter* to the Spade.  
 The *Greatest* still prey on the *Lesse*,  
 And spend those preyes in foule *Excesse*,  
 Witnesse our ioyning Farme to Farme,  
 Peruerting *Wealth* to Neighbours harme.

Witnesse

Witnesse our *Drinkings*, wasting Health,  
 Our *giddy Smoakes*, and deedes by stealth.  
 What mishapen *Apish Fashions*,  
 Are deriu'd from foolish Passions?  
 Our Purles, rare Pearles, and rich Array,  
 An Armies Charge might well defray.  
 Our *Thoughts* are in Prides Altitude;  
 Old *Sacke-cloaths* weare is Clownish rude.  
*Contritions Haire-cloath* wee contemne,  
*Nunnes Tyres* and *Hermits* wee condemne.  
 In stead of these, each *Groome* exceeds,  
 In Satans Veluet, gorgeous Weedes.  
 In stead of these, now *Virgins* shine  
 In *Church* vnmaskt, with *Feathers* fine.  
 Ist not a shame, that *flaunting Gallians*  
 Dare there to tempt against *Tertullians*.  
 Aduise? who barr'd the *Affricke* Mayde.  
*Gods House* to enter so array'd?  
*Christs Seamelesse Coats* would hardly passe  
 Without a Frump. A two-legg'd Ass.  
 They would nicke-name a *Minister*,  
 If the *Frize Cassocke* hee preferre,  
 Preaching against rich silken Stuffe,  
 The Beauer Hat, and swaggring Ruffe.  
 Nay, *English Cloath* wee scarce allow,  
 Vlesse thicke Laces wee bestow:  
 Vlesse it be, like *that in Graine*,  
 Of *Babels Beast*, or *Whoorish* Traine.

Like VVeather-cockes, our Appetite  
 In many Changes takes delight :  
 For which Men tax the *Female kinde* :  
 When *both* are Moone-sicke, worse then wind.  
 The *Raine-bow*, *Peacocks*, or what hew  
*Cameleons* shift, so it be new,  
 Or thought *Out-landish*, that we like ;  
 And presently the same dislike.  
 Our *Eyes* are *Wirches* to our *VVits*,  
 But why loues *Reason* *Fancies* fits ?  
 Our *Foes vnseene*, vs *idle* finde,  
 And by their wheeling lead the *Mind*.  
 The *Mould of Reason* thus made pliant  
 By *Fiends* rampant and luxuriant,  
 The *Braine* must needs grow wilde with *weeds*  
 Whence fall bad feedes, to choake good deeds.  
 Such spite haue they inueterate,  
 To make Mankinde turne *Reprobate*,  
 That they omit no *trickes of State*,  
 To lead them to a shamefull *Fate*,  
 Like to their owne depraued quite ;  
 From which, but *Christ*, none can acquite.  
 Sometimes they play the *Lyons* part,  
 But commonly vse *Foxe-like* *Art*.  
 Now they ike *Apes*, or *Puppets* dance ;  
 Anon in *Horses* shape they prance.  
 Go on, *Proud Steedes*, men are not well,  
 But hurri'd in a foure-whee'd *Shell*.



Part 2. *Of the Mindes infirmities.* 103

With whimsyes doubts yee tempt the *Holy*,  
But *Worldly Soules*, with costly *Folly*.  
Those meanes, which *God* gaue for his *Glory*,  
To helpe the Poore, in *Pride* yee bury.  
O *Stings* ! O stormes of *Ghostly Foes*,  
Which now *Great Brittain* vndergoes !  
When *Christ* should reape his *Haruest* pure,  
His *Angels* finde vs all impure.  
Wee see the *Gospels* radiant *Light*,  
Yet darkling hunt like *Birds of Night*.  
VVe euer please the out-ward sence,  
But leaue the *inside* without fence.  
Our *Petty-fogging* liberty,  
He pes to aduance *impiety*.  
But *Athens* now, and *Courts of Law*,  
Had neede themselues be kept in awe,  
By *Stoickes* more graue, to beate downe *Vices* :  
Or *Thunders sonnes* to satirize.  
The truth is, without *Discipline*,  
Our *Bees* turne *Drones*, and will decline  
From *Charity*, and vertuous *Thrift*,  
To *idlenesse*, and basest *Shift*.  
*Fond Company* wee more affect,  
Then sober *Friends*, or *Gods Elect*.  
The *Buffoones* kirry meery *Buffe*,  
Stale *Scoggins* Iests, wits *Scullions* stufte,  
Base *Mimicke* skoffes, broad *scurrile* taunts,  
VVith *Braggadochian* thundring *Vaunts*,  
H 4 Stupendious.

Stupendious *Lyes* of Balladry ;  
 All which with Tales of Rybaldry,  
*Falsely* *coyned* *Novels*, and old *Wives* fables  
 We *Grace*, eu'n at our open *Tables*.  
 Wee glut our guts with luscious *cheere*,  
 And seldome *Fest* scarce once a *Yeare*.  
 Nor then know wee to *Mortifie*,  
 Or the proud *Flesh* to vilifie.  
 Wee often Read of *Vanity*,  
 But seldome *Bookes* of *Piety*.  
 Such glistring Baites do hooke vs in,  
 And make vs doate on shining *Sinne*.  
 Our *Seage-plays*, *Masks*, and *Mummings*,  
 What are they else but Fopperies ?  
 And Lullabies to rocke a sleepe  
*Soules*, that should wake, or rather weepe ?  
 What noble *Flames* doe some inioy ?  
 And yet their Talents mis-imp'oy ?  
 The very *Best* of their Inuentions,  
 They giue for *Bawdes*, to *Lords* intentions.  
 Of *Heaven* these *Promethean* Rakers,  
*Vincibly* *men* would make partakers.  
*Wisdom* is painted a pure *Mayde* ;  
 The *Sisters* *Nine* are *Virgins* stayd.  
 If of their *Court* our *Schollers* bee,  
 Why do they stayne their chaste degree ?  
 Begetting mungreli monstrous *Notions* ?  
 And giuing way to wanton *Motions* ?

The *Graces three* haue no lewd Tricke :  
 Why then doe learned Spirits kicke,  
 Like Pampred Iades, more then befirs  
 The *Sommes of Art?* corrupting Wits  
 With glozing Bookes of *Chivalry?*  
 Or Legends false of *Popery?*  
 If from *Above*, their Dowries came,  
 Why doe our *Chanz* vncouer shame?  
 Why doe they claw Times *Eccleries?*  
 Why doe they winke at *Knaueries?*  
 Why dare they not the *Greatest* make  
 To startle? and at *Vice* to quake?  
 Tis true; they *Greatnesse* feare and losse;  
 But who so feares, reiects the Crosse:  
 That Crosse, which *Christians* vnder-went  
 Of the best stampe, and element.  
 Huishr, Cowards then: Your Talents hide,  
 Vntill *Christ's Audit* still vntri'de.  
 Some for *Despise* doe *Libels* thunder:  
 Others for *Glory*, nine dayes wonder:  
 But most doe fawne, like Strumpets bold,  
 And prostitute in hope of *Gold*.  
 On *Honors boughs* they wag their Tails,  
 To *Mansions* they strike downe their Sailes.  
 Fraile *Beauty* some with Heath'nish Rimes  
 Court, wasting so their precious Times.  
 A *Goddesse*, Starre, an *Angels* mate,  
 Of Dust and Ashes they Create.

The wonder of Celestiall *Creatures*,  
 The *Paragon* of Earthly features :  
 The goodliest *Nymph*, which *Nature* made,  
 At whose faire sight all *Beasties* fade.  
 Both *Sunne* and *Moone* eclipsed stand,  
 Till they her *Pleasure* vnderstand.  
 No maruaile then, that I her *State*,  
 At her east *Frome* amazed raue.  
 VVith such *besaiming*, and for *Gold*,  
 Our simpring *shees* are bought and sold.  
 But O what *Antickes* doe I see ?  
 VVith *Muske* loud about a *Tree* ?  
 Tripping it on the *Sabbath Day*,  
 And kissing oft their *Marions* gay ?  
 Thus our best dayes wee foole away.  
 Some *Pill* and *Poll*, aliue some *flay*.  
 Some *roare*, and some, like *Asses*, *bray*.  
 Some *skoffe* and *lye*, some *laugh* and *play*.  
 At *Cards* and *Dice* whole winter *Nights*,  
 In *Summer* dayes with *Dogs* and *Kittes*.  
 Here stands one *curling* (*Pockey-full*)  
 His *Perrowicke* ; another *Gull*  
 Out-vies his fellow *Gull* in *Oarbes* ;  
 And *Complements*, whom hee most loathes.  
 Of *Pedigrees* that *Scoundrell* vauntes,  
 Calling *trueworth* with *fioures* and *rauntes*  
 An *upstart Dwarfse*, whilst hee most mad,  
*Frates*, how for *Sires* hee *Giants* had.

This Noddy feares proud *Hammans* Nods,  
 As *Fooles* do sprights, or Schoole-boyes Rods.  
 But who lewd *Courtiers* so obserues,  
 Loud Carters lashes Beast deserues.  
 Another studies how to traine,  
 More *Clients* in for cursed *Gain*.  
*Physicians* now, and *Lawyers* cogno,  
 To spin long *Cures*, and *Suites* for *Coyne*.  
 In elder dayes what by our Toyle  
 Was gain'd, became the *Clergies* spoyle.  
 But now the *Lawyers* keepe a Coy'e,  
 And reape vpon their Neighbours foyle.  
 As those did quail, so these may fayle,  
 Or be restrayned, without Bayle;  
 When *Charity* shall more preuaile,  
 Their *double-tongues* some will bewayle.  
 They worship *Gold* in generall:  
 Yet some feare *God*, I taxe not all.  
 But these *Good-men* how to discerne,  
 When needfull *Suites* doe vs concerne,  
 We must at *Noone* haue *Candle-lights*,  
 Or *Prophets* gift, to saue our *Right*.  
 Most *Students* do *Trades-men* resemble;  
 Since *Both* for *Custom* can dissemble:  
 In hugger-mugger many Bribe,  
 As if they were of *Magres* Tribe.  
 If *scab* bee not in *Brittaine* found,  
 Let *Simonists* of *Forraigne* ground,

Redeeme their Schooles, and Cloyster-cowles,  
 From Chaffring, and the sale of *Soules*.  
 Nay, let our Foes feare gaping Hell,  
 If *Scates of Justice* they dare sell:  
 Or if to those they Men preferre,  
 Who formerly were knowne to Erre.  
 In what a fearefull *Case* are those,  
 Who Worldly *Fortunes* so dispose,  
 As if our *God* were fast a sleepe?  
 And did not see what rule they keepe?  
 Me thinkes, I see *our Flustering Foes*,  
 Watching their time to breath in *woes*,  
 Vnder pretence of seeming *Good*,  
 Like him, that beares vnder one Hood  
 A double face, with fained Grace.  
 They blow a pace, till they get place  
 Within the Spirits and the Blood:  
 Where they worke *Gall* of humours good.  
 This poynd *Gall*, the Soules blacke laundies,  
 Pricks so, that *Man* on Cocke-horse bandies  
 Against his *God*, and *Natures Law*,  
 That Grafts this *Rule* with filiall aw:  
*Who lets not sinne, if so be can,*  
*Consents to it a wicked man.*  
 Some yearely rayse a greater Rent,  
 By Interest for Mony lent,  
 Then *Malthus* low of Foes did take;  
 For to the Bones these Men doe rake.

I blame

I blame not lawfull Permutation,  
 (But with a sober limitation, )  
*Tropian-like*, to barre Commerce;  
 But common scandals I rehearse  
 To them, who sell their *Goods* too deare,  
 Or them, that sheare *Christs* sheepe too neere.  
 More *Lay-mens* griefes I could reueale,  
 Which *shame* from Muttring bids conceale.  
 Yet wants there not some *Nightingall*,  
 Like sweete Saint *Paul*, to touch them *All*.  
 Those Practises now passe for *Good*,  
 Which *Noah* saw before the *Flood*.  
 Some *Build*, some *Buy*, some *cheate*, and *borrow*,  
 Whilst the next *Morrow* steales on sorrow.

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 The third SECTION.

That the most part of our pretended Christians  
 are infected with some of the afore-said infir-  
 mities, and that all carnall pleasure shall  
 end in paine.

THESE Mad Concoctes bewitch vs all,  
 Yet Lunatickes who dare vs call?  
 These Idoll lusts wee hugge in Spirit,  
 Yet doe we boast of Zeale and merit.  
 Like bawling Curres, we barke at Vice,  
 VVe Rayle on Bribes and Auarice:  
 VVe Blame the Whore, and idle Droue,  
 But who throwes guiltlesse the first stone?  
 Many finde fault with swinish Drunkards,  
 Themselues rebellious vnder Placards.  
 The Blind-man calls his Brother, Blinkard.  
 The Pockey termes his fellow, Stinkard.  
 Thus others Blots wee quickly score,  
 When we deserue correction more.  
 When Iudgement Conscience shall controle,  
 The purest soule will prooue but foule.  
 Here lurkes a Toad, a Serpent there,  
 Sharpe stings and poyson eu'ry where.



Part 2. *Of the Mindes infirmitiees.* VIII

The *Preacher* wrot; *all is but Vaine:*  
But I dare Write, *all ends in paine.*  
What cares haue wee, what toyle, what paine,  
These *seeming pleasures* to obtayne?  
And once obtain'd, what's then our *Minde?*  
But Neighing new and more to finde?  
No Earthly thing brings much content,  
But afterwards breeds discontent,  
Which *Adams Apple* wee may call,  
Both bitter sweete, and Honey'd Gall.  
*Ioy* surfeits some; some pine with *Paine;*  
Yet they partake in Sunne and Raine.  
Death spares nor Rich, Poore, Foole, nor *Wise;*  
For *All must fall before they Rise;*  
The *Crowne*, which *Royal* browes adorne,  
Within is Nettles, Prickes, and Thornes:  
Feares Discontents, want of Treasure,  
Iealous of *Neighbours*, *Leagues* vnure.  
Nor liue our *Grandes* without trouble,  
Their *Pompe* to double, though a bubble:  
The *Midling* and the *Lowest sort*,  
Griue to maintayne the *Lawyers* Port.  
Thus *Christians* as a Tennis Ball,  
Toft by themselves, are prone to fall:  
Yet None beginne to looke for ease,  
But thinke of *farres* instead of *Peace.*

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 The fourth SECTION.

*The Description of the Catholicke Scuruy, ingendred by the Myſtery of Iniquity, the Glorious manifeſtation whereof had beene reſtrayned and ſealed vp by the Angell, vntill 1000. yeares were expired, for the hardneſſe of our Fore-fathers hearts.*

**N**ot onely *theſe* doe vs diſeaſe,  
 But onely *theſe* diſturbe our eaſe.  
 Tis found, thar moſt Diſeaſes tend,  
 And to the *Scuruy* power lend,  
 To torture Slugs, who naſtily  
 Were Cloath'd, or fed too greedily.  
 Great *Feends* likewise, and Men Soule-ficke,  
*Hells Scuruy* make a *Catholicke*,  
 With Murthers, Lyes, Hypocriſies,  
 Idolatries, and Blaſphemies.  
 As doth the former *Scuruy* beate,  
 For want of Sunne and Motions heate,  
 Vpon the Spleene, the Breath, and Skinne:  
 So doth that old and *Scuruy* ſinne  
 With Purple ſpots go on to ſtayne  
 Both Soule and Body, all for Gaine.

Mens want of *Faith*, and *Scriptures Light*,  
 Enwrappes them in blind *Egypt* night.  
 Fond quirkes and quillets, Schooles inuentions,  
 Doe hinder them to vse preuentions.  
 But how comes this grosse *Sinne* to passe  
 In those, who say *Christs Blood* doth wash,  
 And heale all Plagues, and cancred Lust,  
 By vertue of his *Merites* iust?  
 When Men distrust the safest way,  
 They cannot chuse but goe astray.  
 When *Babels Tower*, and *Asaes Hopes*;  
 When *Ekrans God*, and *Baalish Popes*;  
 When *Mans positions*, erring Braine,  
 They trust, as if *Christ* dy'd in vaine;  
 When they refuse *Gods* tendred Motions,  
 And will carouse *false Prophetes* Potions;  
 Their *Soules* so gluttred fall a reeling,  
 Like drunken Toffe-pots without feeling.  
 Then Iudgement, Wil, and Memory  
 Depriu'd of *Faiths* strong Armory,  
 In blacke *Despaire* conclude their wayes,  
 And neuer after see good dayes.  
 Or they *Presume* (a Plague as bad)  
 With too much Learning running mad.  
 These two *Extremes*, like scorching Sunne,  
 And hideous darknesse, wee must shun.  
 The *middle Course* with Modesty,  
 Yeeldes some content to *Majesty*.

To which adde *Faith*: then *Grace* will couer  
 Our brittle Knowledge, and discover  
 What vengeance more hangs on the *Scurvy*,  
 Which *Christendome* turnes topsie turvy  
 With blood, Fraud, Dreames, Ambition, feares,  
 Regardlesse of poore *Christians* teares:  
 Till *He*, that Rockes with Thunder teares,  
*He*, that controules the *Wandering Sphaeres*,  
 Doe by *his Light* expelling Night  
 Reipcoue the *Beams*, that dimmes our sight;  
 And tame the Force of this great *Fury*,  
 Which wilfully *true Faith* would bury:  
 The *Direkts* loose from *Babylon*,  
 And warches whom to worke vpon:  
 Old *Heresies* hee bringeth in:  
 So faire without, and foule within,  
 Some *Starres* beginne to loose their *Lights*,  
 Which on the *Saints* shin'd lately bright;  
 And tis most true, *some States will rue*,  
 If the last *Earthquake* doe ensue.  
 Proud *Gog*, and *Magogs* Horne with eyes,  
 Haue pitcht their Tents to Tyrannize;  
 And *Gyant* like doe threaten those,  
 Who *Lyes* and false-hood shall oppose:  
 Those, who serue *G O D* in *Unity*,  
 And in the *Persons Trinity*,  
 They persecute with Fire and Sword,  
 And vow to raze his *Written Word*,

Which

(Which now hath flourisht many yeares,  
 In spight of *Balsow*, and his Peeres.)  
 And make vs bow to *Romes* *Merk's* Rabble,  
 Their *Mazzens* God, and *Masses* Bable.  
 A thousand Teares by Treachery,  
 And iugging Trickes, this *Mistery*  
*Shut up and seal'd*, gul'd faithlesse slaues,  
 But now against Gods *Church* it raues,  
 That *Church*, which then for few assign'd,  
 To *Deserts* fled for feare confin'd,  
 And acts the last red *Dragons* part,  
 With open *Force* and cunning *Arte*,  
 Let vs (say they) with all our *Might*,  
 Their consciences at length affright,  
 If our *false Fire* and *wonders* faile,  
 Our *three Frog-spirits* shall preuaile,  
 Whom *Caiphas* curs'd with *Booke* and *Bell*,  
 Wee'le sacrifice their *Blood* to *Hell*;  
 But before this *Desolation*,  
 Ye must bind the *strongest Nation*.  
 You heare the *Plot*, now to prevent  
 these latter *Plagues*; watch and *Repent*:  
 or if they bind the *Valiant Men*,  
 What will become of *weaklings* then?  
 When *God* remoues his *Candle-sticke*,  
*lets darknesse* more will make vs *sicke*.

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 The fifth SECTION.

*The imminent Dangers of this great and Mysti-  
call Disease over Great Brittain, by a Re-  
flection of those Tribulations, which our Fel-  
low Members have lately endured beyond the  
Sea, and may hereafter light upon us, if wee  
prevent them not by speedy Repentance.*

BEhold the sad and riuell'd Face  
Of *Reckell*, once the strongest Place  
Of *Christendome*, now made a flauel:  
And forc's for *Light* to crye and craue.  
Behold the *Land of Castaire*,  
On *Rhines faire Bankes*, whom *France* did hire;  
To saue her *Church New-Built* from fire;  
Now poore, disrob'd of her Attire.  
In like manner, see, how many  
Bright *Virgins Lampes* in *Germany*,  
Extinguist hyl, whose glorious Rayes  
Like *Carbuncles*, made *Nights* seeme *Dayes*.  
Our *Fellow-members* reape this Curle;  
And wee deserue the same, or worse.  
Their *Fatal losse* concernes vs neare,  
And ought to strike a trembling feare.

For if Our *Saviour* giues vs ouer,  
 The Cut is short from *France* to *Douer*.  
 God may permit the *Spanish Nation*,  
 By Land and Sea to worke vexation.  
 Or those, that are now *Friends*, to iangle,  
 Or out of Trading vs to wrangle.  
 Or let oide *Sabans Sorcery*  
 Preuaile, to bring in *Pepery*.  
 which if *He* doe, how stand our Liues,  
 Our Church, our Children, States, and Wiues?  
 In stead of *Milke* our *Younglings* lucke  
 Would bee, empoysned whay to sucke.  
 All then must to the *Shauen Crowne*,  
 With the *Beasts* marke, fall prostrate downe.  
 None *last*, but who to *Babell* runne:  
 No *Maid* made *Saint*, but a faire *Newnes*.  
 And shee for *Perance* must submit,  
 To her *Confessours* vniual fit.  
 But first *Moremaines* must be repeal'd,  
 And *Promenires* quite expell'd.  
 If this great Earth-quake shall preuaile,  
 And the Old Dragon with his Taile  
 Draw twinckling Starres from Heauen downe,  
 And forme them Fire-drakes of his owne,  
 Our Watch-men then should heare Brauadoes,  
 And turne or burne, or feele Strapadoes.  
 Our sinnes deserue this darke Eclipse,  
 To kisse the *Par* with Whorish lips.

Wee felt of *Warre* the discontents,  
 The *Pestilence* sackt our chiefe Tents :  
 A *Famine* new creepes in through *Ravine*,  
 From which, *Lord*, keepe our Soules againe :  
 What dangers more may vs oppose,  
 I have no warrant to disclose.  
 I dare not to me arrogate,  
 Of *Prophecie* the certaine Fate.  
 But I could wish, that *Harmony*  
 Suppli'd the place of *Simony* :  
 That Iustice, Love, and Godly zeale,  
 Did raigne in *Church* and Common-weale.  
 And for those Perills, which I feare,  
 Let euery *Knight* his burthen beare.  
 And iustly too, if they allow  
 For currant Good, the *all* they know.  
 They who see not these *Offences*,  
 Nor looke *helpe*, haue lost their fences.  
 But let them get Soules Spectacles,  
 And they shall see *Gods Miracles* :  
 How with a strong and mighty hand,  
 Hee still protected this our *Land*,  
 Against *Romes* subiects eu'ry where,  
 While we in *Faith* couragious were.



The sixt SECTION.

*Examples of some wonderfull Deliverances done for the Church of England since the Authors owne Remembrance, from the Yeare of our Lord 1583. during the Raigne of Queene Elizabeth, and King James, for which Heavensly Favours both the present and future Times are warned to become thankesfull.*

**W**ithin my time I can record,  
 How God kept vs from fire and Sword,  
 From *Treasors* hatcht in *Sathans* Den,  
 Beyond beliefe of Mortall men.  
 In *Infants* Yeeres I well remember,  
 Hee sau'd our *Churches* Royall Member,  
*Elizabeth*, from *Parrics* Blow,  
 Which though a *Child* I then did know,  
 For that my *Father* stood ingag'd,  
 For him to *Here*, whereat enrag'd,  
 Because my *Father* for his Debt,  
 Three thousand pounds, was su'd, hee set  
 Vpon *Hagb Hare* within his Study,  
 Gane diuerse stabs, and left him bloody.  
 Then, in despaire hee went beyond Sea,  
 Was reconcil'd to the *Romish* Sea;

And thereby *Comoes* Cardinal,  
 Put on to play the *Cannibal*.  
 For comming home, hee hunted further,  
 Scorning *Hares*, the *Lyon* to Murther.  
 But God did keepe our *Lyon Queene*,  
 Whom *Parry* meant to kill vnseene.  
 About that time, the *Pope* did muster,  
 And out of *Ireland* thought to thrust her,  
 By *Peter's* Keyes, and *Paul* his sword,  
 With *Desmonds* helpe, a pow'rfull Lord.  
 But God lookt downe, and saw their spleene,  
 Hee fought for vs, and for our *Queene*.  
 Then, *Foureteene Traitors* thought to throw  
 Downe *Englands* Starre; for they did sow  
 Their feedes of foule Conspiracy,  
 To yoake vs to the *Papacy*.  
 But God himselfe with hand vnseene,  
 Confounded them, and sau'd our *Queene*.  
 In *Eighey Eight*, his Elements  
 Scattered *Spanes* *Fleete*, and Regiments;  
 So that for their *Atlantides*,  
 They sought the *Pole* at th' *Orcades*.  
 Thus God preferu'd a *Maiden Queene*,  
 From *Nembrod's* spite, and *Giants* reene.  
 When Forces fail'd, *Bulls* went about,  
 And cunning *Iesuites* they sent out.  
 They *Lopez* hir'd with *Poison*'s skill,  
 Both *Her*, and some great Peeres to kill.

But God protected, though vnseene,  
 Our *Faiths* Defendresse, *Englands* *Queene*.  
 After these stormes, the Traytor *Squire*,  
 By *Friers* Counsell did Conspire:  
 But *He*, *Tyrone*, and all our Foes  
 Had ouer-throwes with Tragicke Woes.  
 For onthemselues God turn'd their spleene,  
 And still defended *Englands* *Queene*.  
 Againe, the *Spaniards* sought Sea-ports,  
 In *Ireland*, where they wonne some Forts,  
 And marching on, they thought to boast,  
 But God by *Moroney* foyl'd their Hoast,  
 And gaue their *Dons* vnto our *Queene*,  
 On whom they meant to wreake their teene.  
 O Peerelesse *Queene*, belou'd of God!  
 Who for thy *Zeale* wert made his Rod,  
 To chastize *Gogs*, and Tyrants bold!  
 Which more then *him*, did worship *Gold*!  
 Thou didst *Spaines* Fleetes, and Carracks shake,  
 Thou mad'st the *Grome*, and *Lisbone* quake,  
 And mak'st vs tell vnfeigned tales,  
 How God for Thee subdued *Cales*  
 How *He* for Thee did scourge *New* *Spaine*,  
*Brazil*, the *Ilands*, and the *Maine*.  
 God gaue the *Flemings* liberty  
 By thee, and all Prosperity.  
 By thee, great *Barbary* got his Right,  
 In *Spaines* and in the *Leagues* despite.

By thee were *shops and Trades* sustayned,  
 By Thee at home was *Peace* maintayned.  
 By thee, *God* wrought for his great *Glory*,  
 This to be writ, in after *Story* :

*A Queene* debarr'd of *Bodies Breed*,  
 Of *Spirit* left true *Christians seed*.

Scarce to her *Orbe* our *Virgins Starre*  
 Was gone, but by a *Ciuill Warre*

Some *Papists* thought to worke a side,  
 And our ioynd *Kingdoms* to diuide :

But *Watson* and his *Complices*,  
 Payd deare for these *Confedrancies*.

Heere is not all, which I haue knowne,  
 Done by our *God* for *Brittaines Crowne*.

What *Poets* pen, or *Wit* of *Man*,  
 Is able to expresse, or scan

The meanes, how in *November wee*,  
 On the *Fest day*, escaped free?

When many *Papists* did consent,  
 To blow at once our *Parliament*,

With *Powder* vp into the *Ayre*,  
 In hope to make our *Church* despaire?

They swore vpon the *Sacrament*,  
 To keepe full close their *Blowes* intent.

The *Iesuite* *Garnes* vnder hand,  
 And others of his *Learned band*

Allow'd it for a pious deede,  
*A Christian King* and his *Male seed*,

To murder, with his Royall *Mate*,  
 And all our *Peeres* by suddaine Fate.  
 O *Piercy*, *Catesby*, what meant yee,  
 With other *Brittaines* to agree,  
 To pierce *Christ* through his *servants* sides,  
 In hope of Pardon from blind *Guides*?  
*Gay Fawkes* by all the damned *Crew*,  
 Was set to play the *home-fess*.  
 Hee had his *Match* and all things ready,  
 (Alasse that *Christians* were so heady)  
 To blow them vp out of the *Mine*,  
 Fierce *Nero* like and *Catilina*.  
 Thus to the end their *Treason* brought;  
 God counterwrought, what they had wrought,  
 Inspir'd the *King* to search the matter,  
 Suspected by a mysticke *Letter*;  
 A *Letter* sent to braue *Mounsteagle*,  
 Whom *Tressams* *Arte* could not inueagle:  
 So all came out, wee sau'd from *Fire*,  
 And they receiu'd their *Treasons* hire.  
 Iust as they thought our *Church* to batter,  
 Gods *justice* did their owne limbes scatter.  
 Our *Papists* also should remember,  
 What on the *fifth* of their *November*,  
 At the *Blacke-Friers* fell on them,  
 Which our *Religion* did contemne.  
 Their *Priest*, and those, who then him heard,  
 As sometime were the *Swinish Heard*,

Within the *Gospell* mentioned,  
By *Miracle* lay Ruined.

Thus may both *Churches* vnderstand,  
The seuerall working of *Gods hand*  
On that *Fifth Day*; a stumbling barre  
To them, but vnto vs a *Scarre*.

To these my ripe Remembrances,  
I adde our strange Deliuerances,

From *Pestilentiall Arrowes* shot

By *God himselfe*, well-nigh forgot

Of those, who were by his *Alarme*,

Like *Hezekias*, sau'd from harme.

So carelesse in *Prosperity*

Are men, when once *Aduersity*

Is past, that they scarce thinke on *VVoes*,

Vnlesse some chance to interpose

Betwixt them and their vanities,

Or that they loose *Commodities*

Thereby, although but *Temporall*.

For *orders* sake they outward call

On *their Redeemer* for a while:

But in their sleues they laugh and smile

At their true zeale, who them accuse

Of blots, which they could ne're excuse.

Such *Counterfeites* are now a dayes,

Ingratefull, base in all their wayes,

That to speake *truth* workes enmity,

And to *Coloque* breedes amity.

How many *Sicke* haue cured beene?  
 How many *Coarſes* haue I ſcene  
 On *Beeres* and *carts* both *Day* and *Night*?  
 Whom *houres* before in *lowly* plight  
 I knew, not dreaming once, that *Death*  
 Could ſtop ſo ſoone their *vita* | *breath*:  
 Yet ſuddainly, behold a *Wonder*  
 Done by our *Lord* the *God* of *Thunder*.  
 For ſixe *Moneths* ſpace the *Plague* continued,  
 And after that all *Trades* Renued.  
 I ſaw all *Frollicke*, *Flourishing*;  
 As if I ſaw none perishing.  
 Our *Courts* of *Law* againe frequented,  
 Which *Redding* had one *Terme* preuented:  
 For this, O *Brittaines* greateſt *Citty*,  
 Sing to thy *God* a thankfull *Ditty*.  
*Admire* *Christs* *Mercy*, feare thy *Iudge*,  
 Love thy *poore* *Neighbours* without *grudge*:  
 Trust not to *Faith* without this *chaine*;  
 Leaft *Faith* prooue *vaine*, and end in *Paine*:  
 By theſe *rare* *wonders* I conceiue,  
 That vnto *Men* *God* will not leaue;  
 Vs long a *By-word*, nor a *Prey*;  
 If his *Sonnes* *Precepts* wee obey.  
 For *Carnall* faultes, or *fraierties* trips,  
 Himſelfe will ſcounge vs for our *ſlips*:  
 But for that great *backe-ſliding* deed,  
 The *Soules* *relapſe*; let vs take heede.

But how shall wee preuent this, *Lord,*  
 If thou take hence thy *sacred Word,*  
 Restored in those *Martyres* twaine,  
 By *Sodomites* and *Gipsies* slaine?  
 It is not long, since they reuiu'd,  
 And by thy Spirit vs relieu'd,  
 At their first comming, as with thunder,  
 Our Worldlings were amaz'd with wounder.  
 The *Newes* did gall, and them appall,  
 They fear'd the fall of *Babels Wall.*  
 But now they vaunt, and vs doe taunt,  
 They shuffle Cards, as if at Saunt  
 They playd, and wonne all with the *Rhime,*  
 And what thou gau' st the *Palatine.*  
 Wee must acknowledge, *most iust God,*  
 That wee deserue a sharper Rod,  
 Then these our Neighbours now oppressed;  
 For that thy *Gifts* wee haue suppressed  
 As well as they; instead of which  
 Our Carke and Care is to be *Rich.*  
 By odious meanes wee buy Promotion,  
 And scandalls rayse for pure Deuotion.  
 As well as they in drinking health  
 Away, our youth haue spent thy Wealth.  
 In sensuall beds wee wantoniz'd,  
 To Pompe, as *God,* wee sacrific'd,  
 In Body we, and in the Soule,  
 All ouer are corrupted soule:



Nor can sweete Odours, or perfumes  
 Abate the stinke of our blacke fumes.  
 Our swarmes of *Lawyers* and *Law-suites*,  
 Hindring true Loue, and Christian fruites:  
 Our Drunken meetings, and oft Potting,  
 Our costly Fare, the *Body* rotting,  
 Our daily changes of gay *Rayments*,  
 Haue merited the *Diuels* payments,  
 Vnlesse in Mercy *Thou* misde Sinners,  
 And wilt refine vs for beginners.  
 Once more, *Good Lord*, regenerate  
 And purifie our Bodies *Mate*,  
 Thy *Image* iare, whose three-fold Parts  
 In *W* more knowing, then *Good Artes*,  
 Are quite depriu'd of Heauenly Blisse,  
 If thou examine what's a misse.  
 Some Sinnes we know, and would redresse,  
 But that strong *Friends* do vs oppresse,  
 Both Openly and Secretly,  
 Which them to name would seeme a lye;  
 Or slander: Yet thy Seruants know them,  
 And if they might, would not allow them.  
 O let not *Achan's* sing'e fault,  
 (Like that which *David* did assault)  
 Bring downe thy *Plagues* without instruction,  
 Though *All* deserue the same destruction.

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 The fourth S E C T I O N.

*General and specifique Remedies not onely against  
the Catholicke Scuruy, but likewise against  
all other spiritual Diseases, if they bee put in  
practice.*

MOST men are sicke; yet few beginne;  
To Cure themselves of deadly sinne.  
The Body so by Agues kinde,  
Did neuer shake, as doth the *Minde*;  
The doubtfull *Minde*, her doome fore-told.  
Yet *Customs* makes vs ouerbold.  
We long for *Pelfe*, and strue for *Wealth*,  
Few seeke *Rest*: fewer their *Soules Health*.  
This *Custom* comes from *Elders* graue,  
Who scrape for Earth halfe in the *Grave*.  
The *Younger* noting their base *Actions*,  
Whom they thinke *Saines*, fall to *Exactions*.  
O that men would consider this,  
And leauing trash, would looke for *Bless*.  
No *Hearts* like our so hardned were,  
In *sicknesse* rife *Cares* to forbear.

VVhat

What Cures haue we? both *Night and Day,*  
 For *Cordiall comfort wee must Pray*  
 To *God alone with Humble spirit,*  
 And not depend on *Humane Merit.*  
 That *Freedome*, which through *Christ* we haue,  
 The *Father* seales, if it wee craue  
 For his *Deare sake*, who suffered woes,  
 And *shamefull Death*, to saue his Foes.  
 Wee must deriue our onely *Cure*  
 From *Christ* alone, of *sinnes impure.*  
 Wee must Renounce all other hopes,  
 Deuis'd for *Game*, by wicked *Popes.*  
 Wee must not shelter *Christ his seede,*  
 With *Jonas Gourd*, nor *Egypt's Reede.*  
 The *Soule*, on *Creatures* which relies,  
 Is like a *whoorish Wife*, that lyes  
 With *Knaves*, and leaues his lawfull *Bed,*  
 Whom *God* appointed for her *Head.*  
 Wee must bee *Infants* mi'de and meeke,  
*Harmlesse as Deuss*, when *Christ* wee seeke;  
 Yet *wise as Serpents*, to beware  
 Of *Gordian Knots*, and *Brokage ware.*  
 Wee must not wrett the *Sacrament,*  
 Nor carpe at things *indifferent.*  
*Christ crucifide* wee must behold,  
 As the *Brasse Serpent* Those of *Old.*  
 They for a *signe* did see it stand,  
 But wee the meaning vnderstand.

The *Crosse, Bread, Wine*, and what with sence  
 Wee apprehend, *Time weares* from hience.  
 What *Faith* conceives, inflames the *Spirit* ;  
 And this braue *Flame* the *Saints* inherit :  
 It quickneth so, that *Christ* his Nature,  
 Inspires and heales the *Soule-sicke* Creature.  
 As Bread and Wine the Body feede,  
 So must the Minde his Passion heede:  
*Those Eate and Drinke, whom Iustifi'd,*  
*His Flesh and Blood, though Glorifi'd.*  
 A Mystery and Figure take it,  
 As Christ the Rocke and Bread fore-spake it.  
 Wee must confesse our selues accurst,  
 Of Christian *soules* the very worst.  
 Wee must the same to others doe,  
 As our selues would bee done vnto.  
 Wee must leaue off *Hypocrisie*,  
 Our foolish *Carke*, and *Policy*.  
 Wee must care more to decke the *Minds*,  
 Then the frayle Body puffed with Wind.  
 Wee must not mount aboue our Calling,  
 But rest content for feare of falling.  
 Wee must our *Patience* so enure,  
 That *Slaves* *grown great* we may endure,  
 Who through the *Window* made their way,  
 Since eu'ry *Dogge* *must haue his Day*.  
 Wee must not swell, when wee haue store ;  
 Nor yet Repine, though some heape more.

Time ends this strife : The houre-glasse passes.  
 What neede Men then to moyle like Asses ?  
 Wee must abhorre the *Reeling sinne*  
 Of *Soule-sicke healths*, which Sots brought in.  
 To this I adde that *Indian borne*,  
 Blood-tainting *Fume*, drinkees shoore in horne ;  
 Of which I blame the quantity ;  
 But not the *Physicks* quality.  
 Wee must not liue too sparingly,  
 Nor spend *Gods goods* superfluously.  
 Wee must not grudge the *Poore* to feede,  
 For *Almes* are *Balmes* in time of neede.  
 More *Hives* for Bees, for *Gods Elect*,  
 On other Coasts let vs erect.  
 Our wearied Lands, our swarmes require it :  
 The *Lord* commaunds, the *Saints* desire it.  
 Wee must by *Deeds* shew good example ;  
 And at their entry *Passions* trample.  
 Wee must not brawle for eu'ry fault :  
 The *best* themselues doe sometimes halt.  
 Wee must forgiue our *Foes* aswell  
 As God doth vs, who merite *Hell*.  
 Wee must not play more, then the *Turke*,  
 Who slips no Day, without some worke.  
 The *Arind* on Labour fixed sure,  
 Stops wandring thoughts from *Sathens* lure.  
 The *Genale* Sparke mighte tolle the Pike,  
 Shoot, Ride, Craft, Study, or the like.

The *Female* sexe findes carke at home,  
 Sings *Psalms*, or shewes rare skill on *Loom*.  
 The *Souldier* heares the Drummers sound,  
 Stands *Sentinell*, or walkes the *Round*.  
 Hee traines, he fights, and spends his blood,  
 Like *Maccabens*, for our Good.  
 Good Schollers haue enough to doe,  
 If tempting *Luce* they forgoe ;  
 Besides the *Muses* spacious *Groue*,  
 The *Bodies motion* they approoue.  
 On *Citizens* I neede not call,  
 Nor *Country-men*, who sweate for all.  
 Wee must proud *Pompe* and *Fraud* eschew,  
 And thinke thereon what will ensue,  
 As *God* is iust, a fearefull end,  
 Which from *Wraths* *Uisell* will descend.  
 For when we perke, like *Cardinals*,  
 And grinde the *Poore*, like *Cannibals*,  
 Scorning *Christs* *Members*, racking rents,  
 And raking *Gifts* through discontentrs:  
 Our *Angell Guardians* flye away,  
 And *Sathan* hunts his *Beasts* of *Prey*  
 If these few *Rules* wee beare in *Minde*,  
 The *Cure* is *sure* ; our *Pardon* sign'd.  
 Then *Grace* supplies fraile *Necesses* want ;  
 Then *Loss* will come, *sinne* to supplant.  
 Boeb which who findes, hee needes not feare,  
 Though all the *World* in *Flames* appeare.

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The eighth SECTION.

*An Admonition to the Saints, to continue watch-  
full and constant, and not to feare this last and  
great Persecution threatened by the Spirituall  
Dragon, and his Angels, although hee come  
prepared with all his stratagemes, Ambushes, and  
with Multitudes of Men, like the sands of  
the Sea in Number.*

**V**Well may *Esdras Eagle* muster;  
And bold *Chaucers Griffon* bluster;  
The *Pellican*, doe what they can,  
Will make them both Fret, Curse, and Ban.  
Let *Romish Nemrods* roare againe,  
Their Thundring shots will fall in Vaine.  
Then *Woe* to them, that flourish now,  
And who looke backe at *Christ* his Plow.  
When their great *Musters Vatican*,  
Nor *Basens Bulls* protect them can.  
When his strong guarded *Angelo*,  
Shall not deliuer from this *Woe*

Them, who with *Christians* blood doe feast.  
 When the false Propbet, scarlet Beast,  
 The mounted Whore of Babylon,  
 The Man of sinne, perditions Sonne,  
 The Mouth that speakes presumptuous things,  
 The Mystery with Eagles wings,  
 The Gog and Magog of the House,  
 The old red Dragons Rendeuous:  
 That Deceiuer, who in Gods Church,  
 Sits as a God, and by the lurch  
 Liues, and to sale puts Marchandise,  
 Mens soules and bodics, with false lyes.  
 All figures of false Antichrist,  
 That dares vsurpe farre more, then Christ  
 To his *Apstles* euer left:  
 For hee quits Men of life bereft  
 From Purging Flames ten thousands yeares,  
 And more hee spares Romes roaming Peeres.  
 When that this Monster striple Head  
 Soule and Body in scalding Lead  
 Shall boyle in Pits, and Lakes that swimme  
 With Pitch and Brimstone to the brimme:  
 Then will his Followers all too late,  
 With *Diu*s wayle their woefull Fate.  
 Then they will wish with Yel es and howles,  
 That they had liu'd obscure, like Owles.  
 Then they will see the different manner,  
 Of *Iacobs* fight, 'gainst *Esau*s Banner.

Then



Part 2. *Of the Mindes infirmities.* 135

Then they will know *Saint Michaels Armes,*  
Wherwith he saues *Gods Church* from harms.  
*For though the Watch-men smote the Spouse,*  
*As shee sought Christ, yet still she growes,*  
*Untill her Seede, as heretofore,*  
*In spirit playes the arrant Whore.*  
Let croaking Frogs, and chattering Pyes,  
Let *Daniel's Horne* with *Mysticke eyes* :  
Let curious Schoole-men, errors spawne,  
*Grace and Faith* for *Freemill* pawne :  
Let such, as broach those *Franticke Tales,*  
Whom Old *Saint David* chaf'd from *Wales,*  
*Pelagian* wife, depart from hence ;  
In spite of all wee haue defence.  
On *Phisicke* knowne our *Cures* relye,  
Let *Mountebanks Elixirs* trye :  
Men, who were call'd, but neuer Cull'd,  
Theeues of the *House,* by crochets gall'd  
Wee feare strong flames ; shrubs safer lye  
From *Lightnings* blast, then *Cedars* high.  
The low-built *Cottage* of a *Clowne,*  
Stands surer then the *Triple Crowne.*  
Aspiring doubts the *Church* our *Mother,*  
As *Fancies* *Braine-wormes,* bids vs smother.  
When *Seraphins* were faine to *Vaile,*  
How could *Arminius* fight but faile ?  
Let sober *Learnings Oracles*  
Sure for our eyes *plaine Spectacles.*

With these I see *Free-will* almost  
 Through *Faith* regain'd, which *Adam* lost.  
 The *Glorious light* restor'd our sight,  
 What *sinne* had darkned, *Grace* sets right;  
 And giues vs power, more or lesse,  
 Yet Meanes enough, to sue for Peace.  
 The *Heart*, which once *Faith* putrifies,  
 Neuer quite dyes, nor purifies,  
 Nor is a *Christian* iudged lost,  
 Before hee flights the *Holy Ghost*;  
 Before his *Talent* hee impaires;  
 Or that, like *Judas*, hee dispaire.  
 God knowes already, who are his;  
 Yet to make sure our Part it is;  
 For otherwise wee should deface  
*Elections* Charter, seal'd of *Grace*.  
 The summe is this: *Christ dy'd for All*.  
*His Word* calls *All*; some heare his *Call*;  
 And by their deedes doe manifest,  
 They enter shall into his *Rest*.  
 Some few discreetly seeke to ihunne  
 A hardned Heart, ere day bee done.  
 Mercy for Some there is in store.  
 We hope the best: And who knowes more?  
 The *Talbe of honres* referu'd to Pray,  
 The rest not wasted, may repay.  
 The stony *heart* in Time relents;  
 Much more our *God*, if *Man* repents,

And daily begges for Heauenly bread,  
His *Iustice* slackes; and wee are fed.  
But here's the worst, though *Prayers* draw,  
There lyes a Pad within the Straw.  
The *Angell Good* bids, *Faſt* and *Pray*,  
The *Angell Bad* bids, *Feaſt* and *Prey*.  
Thus Rime is mar'd, true *Prayer* bard,  
A turn'd to E, the *Eure* made hard.

The

The Conclusion of the Cure, not unworthy the Consideration.

When Strife for Loue, and Dreames we take for watching:  
 When praise for Prayers, and Grace we looke for Catching:  
 And when from Fasts we fall to Feasts and bibbing,  
 Then [*Abbaes Streame*] staves in the lowest Ebbing,  
 Our Advocate craues it to flow againe,  
 The Father yeeldes, and so to eu'ry Veine  
 Their Streame flowes faire, vntill our changling Focles  
 Haue sought to other Streames from muddy Pooles.  
 The Trinity then loathing Braines so sicke,  
 Their Motion stop; and Men dye Lunaticke.  
 From which Relapse, Distrust, and Heresie,  
 G O D keepe vs all as from Apostasie.

[*Abbaes Streame.*]

*Abba* Father the Voyce of the Spirit in the hearts of Gods Adopted and Regenerated children, acknowledging their Election from the Father, out of the corrupted Lumpe of Mankind, and out of the vnrefined Oare or vnpurified Mettle of pretended Christianity, of meere Grace without any Deserts of theirs at all; and consequently their Iustification by the Sonne, through Faith, and the spirituall apprehension of his onely merites: Their sanctification by the Holy Ghost, who proceeding from both their Wills, is content to breath Regeneration, and New life, into our barren wills; and to moy-  
 sten them with the Streames of living Waters,

vnlesse they compell *Him* with his *Heavenly Gifts* to retire, by relying on other *Physicians*, burthensome Traditions, and vnecessary puddled streames, which *Simoniackes*, or rather *Demoniackes*, doe trucke and vtter for money, vnder the Title of *Holy Water*, Indulgences, and sanctified Wares, like-charmed scrowles, or Amulets, to preferue men from *Cerberus*, and Purgatories Bugs, thereby making *Marchandize of the Bodies and Soules of Men*; as is Prophefied in the *Revelation*: which Auarice of theirs is fiat contrary to the examples of the *Apostles*, and the *Gospell*, where *St. Peter* told the *Creeples*, in *Salomons Perch*: *Gold and Silver haue I none*; And to *Simon Magus*, *Thy money perish with thee*.

[*Apostacy*] signifies a *Reuolting* or *falling off from the true Religion*, to the *Doctrines of Devils*. To discern the true *Catholike Church*, search the *Scriptures*: How shee fared in this *World after the Ascension of our Saviour*, read the *Histories of the Church*, and you shall finde her commonly persecuted, and subject to *crosses*, and *Fiery Tryalls*, euen to this our *Age*. First, by the *Iewes*. Secondly, by the *Romane Emperours*. Thirdly, by the *Arians*. Fourthly, by the *Gozes* and *Vandales*.

And

And lastly, by the cunning and more dangerous practises of the *Romish* Prelates, for their advancement to the *double Supremacy*. How this *Church* being once the *Mother of the West*, grew to be *Apostate*, it is to be supposed, that *Sathan* tooke hold of the darknesse of Mens consciences, presently after the eruptions of those bloody *Northerne Nations*, about 500. or 600. yeares after Christ, his principall stings and more palpable violences being somewhat restrayned, and bound by the *Angel*, not to employ them against the *Elect* so Tyrannically, and openly, as hee vsed to doe before the limited and sealed 1000. yeares, of his Mystically restraint. About which time, or within a while after, and for the like ambitious ends, hee seduced *Mahomet* in the *East*; So that *Faith* departed according to *St. Paul*, from the *Temple of G O D*, the true Visible *Church* then consisting but of few Families, and shadowed vnder the *woman*, with her man-child in the *Reuelation*, Fled into the *Wilderness*, for feare of the *Dragon*. And Gods two *Witnesses* were *Massacred* in the *streetes* of *spirituall Sodome and Egypt*, and their *carcasses* there left *unburied*; as was *Prophefied* by *St. Johns*. Amidst these abominations and desolations, it pleased *God* to stirre vp the *Spirits*  
of

of sundry *Good* men, to awake them out of their dreames : As *St. Bernard*, to inuaigh against their Princely Pompe, and Supremacy ; *Berengarius*, agaynst *Transubstanciation* ; and the *Waldenses* and *Albigens* against most of their *Idolatries* : The last of which beganne aboue 300. yeares before *Luther* was borne. How the true *Church* was dealt with in *Affricke*, *Athiopia*, *Georgia*, and in the *East*, by reason of their remotenesse we know not so distinctly. But it is very probable, that the *old Dragon* was not Idle, but did his vtmost endeauour to ouerwhelme the poore distressed *Saints*, as it were, with a *Flood* of impieties through all the World. But thus was she vsed in our *Westerne Parts*, vntill of late yeares by the *Resurrection* of those two *Mysticall Witnesses*, and the imprinting of the *Bible* in the Mother Tongue, which in a manner lay moath-eaten in the *Sodomites Libraries*, after the Preaching of *Wicliffe*, about the yeare 1380. and afterwards of *Husse*, *Luther*, *Caluin*, and after the *Martyrdome* of many excellent men, shee found at last some rest in this *Iland*, and other places, in despight of the *Herods*, *Ahabs*, and *Hamans* of the times. One maine difference I obserue betwixt these two repugnant Churches, how the one resembles *Abel* and *Iacob*

for their mildnesse and patience : And th' other *Caine* and *Eſau* for their mallice and cruelty : which their *bloody Inquiſitions, Tortures, Maſſa- cres, with the tranſcendent Powder-plot* do apparently teſtifie. The one maintaines her cauſe peaceably by *the Goſpell of Chriſt* ; the other by *Worldly Traditions, and Mens authority* : And when theſe ſerue not , with Fire and Sword they force their Opposites to acknowledge the *Popes Supremacy* , being but the *marke of Ambition* , and therein going beyond the *Turkes* , who to his *Muſty or Mahomet* , compelles no mans Conſcience ; although in all other matters belonging to a Chriſtian, *one Scholaſticall Queſtion* excepted (which might be left to the Beholders and Beleevers diſcretion *for the Forme and wonderfull manner* , as is the Knowledge of the *perſonall Trinity*) they cannot deny any *Article of faith* , which the *Proteſtant* holds. Whereby it appeares, that *the Church continued not long a Virgin after the Apoſtles times* , according to the ancient ſaying of *Eusebius* : *Ecclēſia poſt Apoſtolorum tempora non manſit a Virgo* : And that the *Myſticall Whore with her Scarlet-coloured Beaſt of the ſeaſons hills City, the great City, which haue dominion ouer all the World* , was certainly meant by *Rome* : To which *the chiefe Fathers of the Primitiue Church* doe conſent : *Lactantius lib. 7. Hieronim. in Daniel. Auuſtin lib 20 de Ciuitate Dei. cap. 19.* And



St. *Chrysostome* in opere imperfect. in *Matth.* most plainly writes, that *Antichrist* was to have in shew all that, which the true Church hath indeed, viz. *Baptisme*, the *Communion*, *Bishops*, &c. Therefore let such, as have once tasted of the fruites of the *Gospell*, beware of *Apostase* and backe-sliding. For as St. *Augustine* in the afore-sayd Booke, cap. 8. vnto a doubt, *Whether any One shall turne to God, during the Raigne of Antichrist*: He thus answeres: *I be Diuell* that haue a continuall fight with those that are in the *Faith* already, of whom hee may perhaps Conquer some certayne number, but none of *Gods Predestinazed*, no, not one; Since it is not in vaine what St. *Iohn* the Author of the *Revelation* sayth, in one of his *Epistles*, concerning *Apostataes*: *They went out from vs, but they were not of vs, for if they had bin of vs, they would have continued with vs.* To confirme our wauering and luke-warme *Christians*, I advise them to ponder with an indifferent iudgment, these ensuing *verses*, which for a conclusiue monitory to my *Newlanders Cure*, I here subscribe out of my *Cambrens. Caroleia*.

*Candidiore Fides lustrat lumine Mundum, &c.*

Our *Christian Faith* shin'd in the prime,

When *Mens* liu'd were th' *Apostles* time.

But afterwards *Eclips'd* of *Light*,

She lay retir'd from most *Mens* sight.

Returned now She lends her *Rayes*

To *Brittain*, where as yet shee *Rayes*.