

and this is reformed by the Diuine Originall Iustice, by which they come to expresse the brunts of the inferior portion; and the part reasonable remaineth superior, and enclined to vertue. But when our first parents offended, they lost this qualitie, and the irascible and concupiscible remained in their nature, and superior to reason, in respect of the strength of the three members that we spake of, and man rested ready euen from his youth, vnto euill.

Adam was created in the age of youth, which (after the Physitions) is the most temperat of all the residue, and from that age foorth, he was enclined to euilnes, sauing that little time, whilst he preserved himselfe in grace by originall iustice. From this doctrine we gather in good naturall Philosophie, that if a man be to performe any action of vertue to the gainesaying of the flesh, it is impossible, that he can put the same in execution; without ourward ayd of grace; for the qualities with which the inferior power worketh, are of greater efficacye. I sayd, with gainesaying of the flesh, because there are many vertues in man, which grow for that he hath his powers of wrath and concupiscence feeble, as chastitie, in a cold person, but this is rather an impotencie of operation, than a vertue: for which cause, had not the catholicke church taught vs, that without the speciall aid of God, we could not haue overcome our owne nature, Philosophie naturall would so haue learned vs, namely, that grace comforteth our wil. That then which *Galē* would haue sayd, was, that a temperat man exceedeth in vertue all others who want this good temperature, for the same is lesse prouoked by the inferior part.

The fifth propertie which those of this temperature possesse, is to be very long liued; for they are strong to resist

resist the causes and occasions, which engender diseases. And this was that which the roiall prophet *David* meant, The daies of our age in themselves are seuentie yeares, but if in the potentates there be eightie or more, it is their paine and sorrow: as if he should say, The number of yeares which men ordinarily do liue, arriue vnto seuentie, and if potentates reach vnto eightie, those once passed, they are dead on their feet. He teacheth those men potentates, who are of this temperature, for more than any other they resist the causes which abridge the life. *Calan* layeth downe the last token, sayeng, that they are very wise, of great memorie for things passed, of great imagination to foresee those to come, and of great vnderstanding to find out the truth of all matters. They are not malicious, not wily, nor cauillers, for these spring from a temperature that is vicious. Such a wit, as this assuredly, was not framed by nature to addict it selfe vnto the studie of the Latine tongue, Logicke, Philosphie, Physicke, Diuinitie, or the Lawes: for put case he might easily attaine these sciences, yet none of them can fully replenish his capacitie; only the office of a king is in proportion answerable therunto, and in ruling and governing ought the same solely to be imploied. This shall easily be seent if you run ouer the tokens and properties of a cooperat man, which we haue laid downe, by taking into consideration, how fitly ech of them, squareth with the roiall scepter, and how impertinent they shew for the other arts and sciences.

That a king be faire and gracious, is one of the things which most inuiceth his subiects to loue him and wish him well. For the obiect of loue (saith *Plato*) is beauty, and a seemly proportion: and if a king be hardly fauoured, and badly shaped, it is impossible that his subiects

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can beare him affection, rather they take it a shame, that
 a man vnperfect and void of the gifts of nature, should
 haue sway and commaundement ouer them. To be vir-
 tuous and of good conditions, easily may we gather
 how greatly it importeth, for he who ought to order
 the liues of his subiects, and deliuer vnto them rules and
 lawes to liue conformably to reason, it is requisite that he
 performe the same also in his owne person: for as the
 king is, such are the great, the meane, and the inferior
 persons.

Moreover, by this means he shall make his comman-
 dements the more authenticall, and with the better title
 may chastise such as do not obserue them. To enioya
 perfection in all the powers which gouern man, name-
 ly; the generatiue, nutritiue, wrathfull and reasonable,
 is more necessarie in a king, than any artiste whatsoe-
 uer. For (as *Plato* deliuereth) in a well ordered com-
 mon-wealth, there should be appointed certain surui-
 uors who might with skill looke into the qualities of
 such persons as are to be married, and giue to him a wife
 answerable vnto him in proportion, and to euerie wife
 a convenient husband. Through this diligence, the
 principall end of matrimonie should not become vaine;
 for we see by experience, that a woman who could not
 conceiue of her first husband, marrying another, straight-
 waies beareth children; and many men haue no chil-
 dren by their first wife, taking another, speedily come
 to be fathers.

Now this skill (saith *Plato*) is principally beneffull
 in the marriage of kings: for it being a matter of such im-
 portance, for the peace and quiet of the kingdome, that
 the Prince haue lawfull children to succeed in the estate,
 it may so fall, that the king marrying at all aduentures,
 shall

shall take a barraine woman to wife, with whom he shall be combred all daies of his life, without hope of issue. And if he deceale without heires of his body, straightwaies it must be decided by ciuill wars, who shall command next after him. But *Hippocrates* saith, this art is necessaric for men that are distemperat, and not for those who partake this perfect temperature by vs described. These need no special choice in their wife, nor to search out which may answere them in proportion: for whom soeuer they marry withal (saith *Galen*) forthwith they beget issue, but this is vnderstood, when the wife is sound, and of the age wherein women by order of nature, may conceiue and bring forth: in sort, that fruitfulness is more requisit in a king than in any artist whatsoeuer, for the reasons tofore alleaged.

The nutritiue power (saith *Galen*) if the same be gluttonous, greedy, and bibbing, it springeth, for that the liuer and stomake want the temperature which is requisit for their operations: and for this cause men become riotous and short liued. But if these members possesse their due temperature and composition, the selfe *Galen* affirmeth, that they couet no greater quantitie of meat and drink than is conuenient for preservation of life. Which propertie is of so great importance for a king, that God holdeth that land for blessed, to whose lot such a Prince befallerh. Blessed is the land (saith he in *Ecclesiasticus*) whose king is noble, and whose princes feed in due times, for their refreshment, and not for riotousnesse. Of the wrathful facultie if the same be extended or remisse, it is a token (saith *Galen*) that the heart is ill composed, and partaketh not that temperature, which is requisit for his operations. From which two extreame, a king ought to be farther distant, than any other artist. For to ioinc
wrath-

wrathfulnesse with much power maketh finally for the
 subiects auaille. And as illy fitteth it for a king to haue his
 wrathfull power remisse : for if he slightly slip ouer bad
 parts and attempts in his kingdome, he groweth out of
 awe and reuerence amongst his subiects ; whence great
 dammages and verie difficult to be remedied, doe accu-
 stomably arise in the commori-wealth . But the man
 who is temperat, groweth displeas'd vpon good ground,
 and can pacifie himselfe as is requisit : which proprietie
 is as necessarie to be setled in a king, as anie of these
 which we haue before remembred . How much it im-
 porteth that the faculty reasonable, the imagination, the
 memorie, and the vnderstanding, be of greater perfecti-
 on' in a king than in any other, is easly to be proued :
 for the other arts and sciences (as it seemeth) may be ob-
 tained and put in practise by the force of mans wit ; but
 to gouern a kingdome, and to preferue the same in peace
 and concord, not only requireth ; that the king be en-
 dowed with a natural wisdom, to execute the same : but
 it is also necessary, that God particularly assist him with
 his vnderstanding, and aid him in gouerning : whence
 it was well noted in the scripture, The heart of the king
 is in the hand of God. To liue also many yeares, and to
 enioy continuall health, is a proprietie more conuenient
 for a good king than for any other artisan . For his indu-
 stry and trauell, breedeth an vniuersall good to all : and if
 he faile to hold out in healthfulnesse, the common-
 wealth falleth to ruine.

All this doctrine here laid downe by vs, will be eui-
 dently confirmed, if we can find in any history, that at
 any time there was any king chosen, in whom anie of
 those tokens and conditions by vs recited, were not
 wanting. And truth hath this as peculiar to her nature,
 that

that the neuer lacketh arguments, whereby to be confirmed.

The diuine scripture recounteth, that God falling in dislike with *Saul*, for that he had spared *Amalects* life; commanded *Samuel* that he should go to Bethleem, and annoint for king of Israell, one of the eight sons of *Iesse*. Now the holy man, presuming that God had a liking to *Eliab*, for that he was tall of stature; demanded of him, Is this man, here in the presence of my Lord, his Christ? to which question he was answered in this maner, Take not regard to his countenance, nor to the talnesse of his stature, for I haue refused him. I iudge not man by his looke: for man seeth the things outwardly apparent, but the Lord discerneth the heart; As if God should say, Marke not (O *Samuel*) the high stature of *Eliab*, nor that manly countenance which thou beholdest: for I haue tried that in *Saul*. You men iudge by the outward signes, but I cast mine eye vpon the iudgement and wisdome, wherewith a people is to be gouerned.

Samuel mistrusting his owne skill in chusing, passed on farther in the charge which was commanded him; asking still of God, vpon euery one, which of them he should annoint for king: and because God held himselfe contented with none of them, he said vnto *Iesse*, hast thou yet no more sonnes but those who stand before vs? Who answered, saying; That he had yet one more, who kept his beasts, but he was of little growth: him seeming, that therefore he was not sufficient to weeld the royall scepter. But *Samuel* now wisted, that a great stature was no sure token, caused him to be sent for. And it is a point worth the noting, that the holy Scripture, before it expressed how he was annointed king, said in this maner; But he was aboutne haired, and of a suite

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countenance, and a visage well shaped, arise and appoint him, for this is he . In fort, that *Dauid* had the two first tokens, of those which we recounted, abourne haired, handsome shaped, and of meane stature . To be vertuous and well conditioned, which is the third signe easily we may conceiue, that he was therewithall endowed, seeing that God said, I haue found a man after my heart : for albeit he sinned sundry times, yet for all that, he lost not the name and habite of vertue . Euen as one by habite vitious, though he performe some good morrall works, doth not therefore leese the name of lewd and vitious . That he led all the course of his life in health, it should seeme may be prooued ; because in his whole history, mention is made of his sicknes but once (& this is a naturall disposition, of all such as are long lyued.) Now because his naturall heat was resolued, and that he could not take heat in his bed ; to remedie this ; they couched a verie faire lady by his side, who might foster him with heat . And herethrough he liued so manie yeares, that the text saith, he deceassed in a good age, full of daies, of riches, and of glorie: as if it should say, *Dauid* died in a good old age, full of daies, of riches, and of glorie : hauing endured so many trauails in the wars, and vndergone great penance for his transgressions, And this grew, for that he was temperat, and of a good complexion : for he refused the occasions, which accustomedly breed infirmitie, and shortning of mans life . His great wisdom and knowledge was noted by that seruant of *Saul* when he said, My lord, I know a cunning musition, the son of *Iesse*, born in *Bethleem*, couragious in fight, wise in discourse, and of seemly countenance . By which tokens (aboue specified) it is manifest, that *Dauid* was a temperat man, and to such is the royall scepter belonging,

ming: for his wits of the best mould that nature could
 fashion. But there presenteth it selfe a verie great diffi-
 cultie against this doctrine, namely, seeing God knew
 all the wits and abilities of Israel, and likewise wist, that
 temperat men are seized of the wisdom and knowledge
 requisite to the calling of a king: for what cause in the first
 election that he made, he sought not out a man of this
 sort? Nay the text auoucheth, that *Saul* was so tall of sta-
 ture, as he passed al the residue of Israel, by the head and
 shoulders. And this signe is not only an euil token of wit
 in natural Philology, but euē God himselfe (as we haue
 prooued) reprooued *Samuel*, because (moued by the
 high growth of *Eliab*) he thereupon would haue made
 him king. But this doubt declareth that to be true, which
Galen said, that out of Greece, we shall not (so much as
 in a dreame) find out a temperat man. Seeing in a pro-
 ple so large (as that of Israel) God could not find one to
 chuse for a king: but it behooued him to tarrē, till *De-
 uid* was growne vp, and the while made choice of *Saul*.
 For the text saith, that he was the best of Israel: but ver-
 ly it seemed he had more good nature than wisdom,
 and that was not sufficient to rule and gouerne. Teach
 me (saith the *Psalme*) goodnes, dicipline, and know-
 ledge. And this the royall Prophet *Dauid* spake, seeing
 that it auaieth not for a king to be good, and vertuous,
 vnlesse he ioine wisdom and knowledge therewithall.
 By this example of king *Dauid*, it seemeth we haue suffi-
 ciently approoued our opinion. But there was also another king borne in Israel, of
 whom it was said, Where is he that is borne king of the
 Iewes. And if we can prooue, that he was aboutne ha-
 red, towardly, of meane bignesse, vertuous, healthfull,
 and of great wisdom and knowledge, it will be no way
 damage-

damageable to this our doctrine. The Evangelists be not
 for themselves, to report the disposition of Christ our
 redeemer for it served not to the purpose of that which
 they handled, but is a matter which may easily be un-
 derstood, supposing that for a man to be temperat, as is
 requisite, compriseth all the perfection, where with natu-
 rally he can be endowed. And seeing that the holy spirit
 compounded and instrumentalized him, it is certaine
 that as touching the materiall cause, of which he formed
 him, the distemperature of Nazareth could not resist
 him, nor make him erre in his worke, as do the other
 naturall agents: but he performed what him best plea-
 sed: for he wanted neither force, knowledge, nor will,
 to frame a man most perfect, and without any defect.
 And that so much the rather, for that his coming (as
 himselfe affirmed) was to endure trauels for mans sake,
 and to teach him the truth. And this temperature (as
 we haue before prooued) is the best naturall instrument
 that can be found for these two things. Wherethrough
 Phold that relates for true, which *Publius Lentulus*, Vice-
 consull, wrote from Hierusalem vnto the Roman Senat
 after this manner.

There hath been seen in our time, a man who yetti-
 ueth, of great vertue, called Iesus Christ, who by the
 Gentiles, is termed the prophet of truth, and his dis-
 ciples say, that he is the sonne of God. He raiseth the de-
 ceased, and healeth the diseased, is a man of meane and
 proportionable stature, and of very faire countenance,
 his looke carrieth such a maiesty, as those who behold
 him, are enforced both to loue and feare him. He hath
 his haire coloured like a nut full ripe, reaching down to
 his eares, and from his eares to his shoulders; they are
 of waxe colour, but more bright. He hath in the middle

off his forehead, a locke, after the manner of *Necrom*. His forehead is plain, but very pleasing; his face void of spot or wrinkle, accompanied with a moderate colour: his nostrils and mouth, cannot by any with reason be reproved; his beard thicke, and resembling his haire, not long, but forked: his countenance verie gracious and graue; his eyes gracefull and cleere; and when he rebueth, he daunteth, and when he admonisheth, he pleaseth: he maketh himselfe to be beloved, and is cheerfull with grauitie; he hath neuer been seen to laugh, but so weep diuers times: his hands and arms are verie faire; in his conuersation, he contenteth verie greatly, but is seldom in company: but being in company, is very modest in his countenance and port. he is the secrettest man that may be imagined. In this relation are contained three or foure tokens of a temperat person.

The first that he had, his haire and beard of the colour of a nut fully ripe, which to him that considereth it, well appeareth to be a browne aboutne, which colour God commanded the priests should haue, which was so much sacrificed as a figure of Christ; and when he entered into heaven with that triumph and maestic, which was requisite for such a Prince, some Angels, who had not been informed of his incarnation, said, Who is this that cometh from Edon, with his garments dyed in Bozra? as if they had said, Who is he that cometh from the red Land, with his garment stained in the same dye, in respect of his haire & his red beard, and of the blood with which he was tainted? The same letter also reporteth him to be the fairest man that ever was seen, and this is the second token of a temperat person, and so was it prophesied by the holy scripture as a signe wherby to know him. Of faire shape aboue all the children of men. And

in another place he saith, His eyes are fairer than the wine, and his teeth whiter than milke. Which beautie and good disposition of body, imported much to effect that all men should beare him affection, and that there might be nothing in him worthy to be abhorred. For which cause the letter deliuereth, that all men were enforced to loue him. It reciteth also that he was meane of personage, and that not because the holy Ghost wanted matter to make him greater, if so it had seemed good: But (as we before haue prooued by the opinion of *Plato* and *Aristotle*) because when the reasonable soule is burdened with much bones and flesh, the same incurreth great damage in his wit.

The third signe, namely, to be vertuous and well conditioned, is likewise expressed in this letter, and the Iews themselves with all their false witnesses, could not proue the contrarie, nor reply when he demanded of them, Which of you can reprocue me of sinne? And *Ioseph* (through the faithfulness which he owed to his history) affirmed of him that he partaked of another nature above man, in respect of his goodnesse & wisdom. Only long life could not be vefied of Christ our redeemer, because they put him to death being young; where as if they had permitted him to finish his naturall course, the same would haue reached to 80 years and upwards. For he who could abide in a wildernesse 40 daies, and 40 nights without meat or drinke, and not be sicke nor dead therewithall, could better haue defended himselfe from other lighter things, which had power to breed alteration or offence. Howbeit this action was reputed miraculous, and a matter which could not light within the compasse of nature.

These two examples of kings, which we haue alleged

god, sufficient to make vnderstanding, that the temperate royal
 is due to men that are temperate; and that such are en-
 dowed with the wit and wisdom requisite for that office.
 But there was also another man, made by the proper
 hands of God, to the end he should be king and Lord of
 all things created, & he made him faire, vertuous, sound,
 of long life, and very wise. And to prouerbs, that not
 be amisse for our purpose. *Plato* holdeth it for a matter
 impossible, that God or nature, can make a man tempe-
 rat in a countrey distemperate: wherethrough he affir-
 meth that God, to create a man of great wisdom & tem-
 perature, sought out a place where the heat of the aire
 should not exceed the cold, nor the moist the dry. And
 the diuine scripture, whenoe he borrowed this sentence,
 saith not, that God created *Adam* in the earthly para-
 dise, which was that most temperate place whereof *Is-
 saie* speaketh; but that after he had shaped him, there he plac-
 ed him. Then our Lord God (saith he) tooke man, and
 set him in the Paradise of pleasure, to the end he might
 there worke and take it in charge. For the power of God
 being infinite, & his knowledge beyond measure; when
 he had a will to giue him all the naturall perfection that
 might be in mankinde; we must thinke that neither the
 peece of earth of which he was framed, nor the distem-
 perature of the soyle of *Diamakus* where he was created,
 could so gain say him; but that he made him temperate.
 The opinion of *Plato*, of *Aristotle*, and of *Galen*, take place
 in the works of nature: and euen she also, can sometimes
 (as in the temperate regions) engender a person that
 shall be temperate. But that *Adam* had his haire and his
 beards colour, which is the first token of a temperate
 man, manifestly appeareth. For in respect of this so no-
 torious sign, he had that name *Adam*, which is to say as

St Hieron interpreteth it) a red man: That he was faire & wel fashioned, which is the second token, cannot in him be denied: for when God created him, the text saith; God saw all things which he had made, and they were verie good. Then it falleth out certaine, that he issued not from the hands of God, toule and ill shaped: for the works of God are perfect. And so much the more for that the trees (as the text saith) were faire to behold: Then what may we think of *Adam*, whom God created to this principall end, that he might be Lord and president of the world? That he was vertuous, wise, and well conditioned, (which are the third and sixth signes) is gathered out of these words, Let vs make a man after our owne image and likenesse: for by the ancient Philosophers; the foundation on which the resemblance that man hath with God is grounded, are vertue & wisdom. Therefore *Plato* auoucheth; that one of the greatest contentments which God receiued in heaven, is to see a vertuous and wise man, praised and magnified vpon earth; for such a one is his liuely purtraiture. And contrariwise, he groweth displeas'd, when ignorant and vicious persons are held in estimation and honor: which springeth from the vnlikenesse between God and them. That he liued healthfull and a long space (which are the fourth and fifth tokens) is nothing difficult to prouue inasmuch as his daies were 930 yeares. Wherethrough I may now cōclude, that the man who is about n haired, faire, of meane stature, vertuous, healthfull, and long liued, must necessarily be very wise; and endowed with wit requisite for the scepter royall.

We haue also (as by the way) disclosed; in what sort great vnderstanding may be vnitd with much imagination, and much memory; albeit this may also come to passe;

passe, and yet the man not be temperat. But nature sheweth so few, after this modell, that I could neuer find but two amongst all the wits that I haue tried: but how it can come to passe, that great vnderstanding may vnite with much imagination and much memory, in a man not temperat, is a thing which easily may be conceiued, if you presuppose the opinion of some Phisitions, who affirme that the imagination resideth in the forepart of the braine, the memorie in the hinder part, and the vnderstanding in that of the middle. And the like may be said in our imagination, but it is a worke of great labour, that the braine, being (when nature createth the same) of the bignesse of a graine of pepper, it should make one ventricke of seed verie hot, another verie moist, and the middle most of euery dry: but in fine this is no impossible case.

(Your king and your selfe.)

CHAP. XV. *Of the manner how Parents may beget wife children, and of some few for learning.*



T falleth out a matter worthe of maruaile, that nature being such as we all know her, wise, wittie, and of great art, iudgement, and force, and mankind a worke of so special regard, yet for one wite she maketh skilful and wise, the prodequill infinite deprived of wit. Of which effect my selfe searching the reason and naturall causes, haue found (in my iudgement) that parents apply not themselves to the act of generation with that order and concert which is by nature established,

established: neither know the conditions which ought
 to be observed, to the end their children may proceed
 to wisdom and judgement. For by the same reason, for
 which in any temperate or distemperate region, so a man
 should be borne very witty (having alwaies regard to
 the selfe order of causes) there will be a privous of
 slender capacity: now if by art we may procure a reme-
 die for this, we shall have brought to the common-
 wealth the greatest benefit that he can receive. But the
 brier of this matter consisteth, in that we cannot entreat
 hereof with earms so seemly and modest, as to the na-
 turall shamefastnesse of man is requisite: and if for this
 reason I should forbear to note any part or contempla-
 tion that is necessarie, for certaine the whole matter
 would be marred, in fort that diuers graue Philosophers
 hold opinion, how wise men ordinarily beget foolish
 children, because in the act of copulation, for honesties
 sake, they abstaine from certaine diligences which are of
 importance, that the sonne may partake of his fathers
 wisdom. Some ancient Philosophers haue laboured
 to search out the naturall reason of this naturall shame,
 which the eyes conceiue when the instruments of gene-
 ration are set before them; and why the eares take of-
 fence to heare them named: and they maruell to see,
 that nature hath framed those parts with such diligence
 and carefullnesse, and for an end of such importance, as
 the innormalizing of mankind, and yet the wiser a man
 is, the more he groweth in dislike to behold or heare
 them spoken of. Shame and honestie (sayth Aristotle) is
 the proper passion of the vnderstanding, and who so re-
 flects not offended at those terms and actions of gene-
 ration, giueth a sure token of his wanting that power, as
 if we should say, that he is blockish, who putting his
 hand

hand into the fire, doth not feele the same torments: By this token, *Cato* the elder discouered, that *Manlius* (a noble man) was deprived of vnderstanding, because it was told him, that the other kissed his wife in presence of his daughter, for which cause he displaced him out of the Senat, and *Manlius* could neuer obtaine at his hands to be restored.

Out of this contemplation, *Aristotle* frameth a problem, demanding whence it grew, that men who desire to satisfy their venereous lusts, do yet greatly shame to confesse it, and yet couering to liue, to eat, or to perform any other such action, they stagger not to acknowledge it? to which problem he shapeth a very vntoward answer, saying; Perhaps, it cometh, because the conuictings of diuers things are necessary, and some of them kill if they be not accomplished, but the lust of venereous acts, floweth from excesse, and is tolert of abundance. But in effect this problem is false, and the answer not other: for a man not only shameth to manifest the desire he carrieth to companie with a woman, but also to eat, to drinke, and to sleepe, and if a will take him to send forth anie excrement, he dares not say it or do it, but with cumber & shamefastnesse, and so gets him to some secret place out of sight. Yea, we find men so shamefast, as though they haue a great will to make waite, yet cannot do it if any looke upon them, whereas if we leave them alone, straight waite the urine taketh his issue. And thus are the appetites to send forth the superfluous things of the body, which if they were not effected, men should die, and that much sooner than with forbearing meat or drinke. And if there be any (saith *Hippocrates*) who speaketh or actuateth this in the presence of another, he is not master of his sound iudgement. *Galen* affirmeth, that

that the seed holdeth the semblable proportion with the seed vessels, as the urine doth with the bladder, for as much urine annoieth the bladder, so much seed endamageth the seed vessels. And the opinion which *Aristotle* held, in denieng that man and woman incur no infirmitie or death by retaining of seed, is contrarie to the iudgement of all Physicians, and especially of *Galen*, who saith and auoucheth, that many women remaining widowes in their youth, haue therthrough lost their sense, motion, breathing, and finally their life. And the selfe *Aristotle* reckoneth vp many diseases wherunto continent persons are subiect in that behalfe. The true answer of this probleme cannot be yeilded in naturall Philosophy, because it is not marshalled vnder her iurisdiction; for it behooueth to passe to an higher, namely Metaphisicke, wherein *Aristotle* saith, that the reasonable soule is the lowest of all the intelligences, and for that it partaketh of the same generall nature with the Angels, it shammeth to behold it selfe placed in a body which hath fellowship with brute beasts: wherethrough the diuine scripture noteth it as a mysterie, that the first man being naked, was not ashamed, but so soone as he saw himselfe to be so, forthwith he got a covering. At which time he knew that through his owne fault, he had lost immortality, and that his body was become subiect to alteration and corruption, and those instruments and parts giuen him for that of necessity he must die, and leaue another in his roome, and that to preserue himselfe in life, that small space which rested, it behooued him to eat and drinke, and to expell those noisome and corrupt excrements. And principally he shamed, seeing that the Angels, with whom he had competence, were immortal and stood not in need of eating, drinking, or sleeping:

An high speculation.

ping, for preservation of their life : neither had the instruments of generation, but were created all at once, without matter, and without feare of corrupting. Of all these points were the eies and the eares naturally done to ware. Wherethrough, the reasonable soule groweth displeas'd and ashamed, that these things giuen man to make him mortall and corruptible, are thus brought to his memory. And that this is a well fitting answer we evidently perceiue: for God to content the soule after the vniuersall iudgement, and to bestow vpon him in the glory, will cause that his body shall partake the properties of an Angell; bestowing thereupon sublenesse, lightnesse, immortalitie, and brightnesse: for which reason, he shall not stand in need to eat or drink as the brute beasts. And when men shall thus wise dwell in heauen, they will not shame to be hold themselves, clothed with flesh, euen as Christ our redeemer, and his mother, nothing shamed therat. But it will breed an accidentall glory, to see that the use of those parts, which were wont to offend the hearing and the eies, is now successful, therefore making our reckoning of this natural modestie, of the eare, haue endeoured to saluē the hard and rough termes of this matter, and to fetch certain, not ill pleasing biases of speech, and where I cannot thoroughly performe it, the honest reader shall afford me pardon, and for to reduce to a perfect manner, those which must be obserued, to the end men may proue of rare capacities, is one of the things most requisite for the common wealth. Besides that, by the same reason they shall proue virtuous, prompt, sound, and long liued.

I haue thought good to seuer the matter of this chapter into foure principall parts, that thereby I may make plain what shall be deliuered, and that the reader may

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Note here a sign
which sheweth
the immortalitie
of the soule:

not rest in confusion. The first is, to shew the natural qualities and temperate which man & woman ought to possess, to the end they may vse generation. The second, what diligence the parents ought to employ, that their children may be male and not female. The third, how they may become wise and not foolcs. The fourth, how they are to be dealt withall after their birth, for preservation of their wit.

To come then to the first point we have already alledged, that *Phisarch* hath downe, how in a well ordered common-wealth, there ought to be assigned certain superiours of marriages, who by art might skill, to looke in to the qualities of the persons that are to be married, and to giue ech one the wife which answereth him in proportion, & to every wife her convenient husband. In which matter, *Hippocrates* and *Alex* began to take some pains, and prescribed certain precepts and rules, to know what woman is fruitful, and who can beare no children; and what man is vnable for generation, and who able and likely to beget issue. But touching all this, they wrote verie little; and that notwithstanding such distinction as was becomfull, at least for the purpose which I haue in hand. Therefore it falleth out necessarie, to begin the ardegen from his principles, and briefly to glanc behinde his due order and conceit, that we may vnderstand and apparant from what vision of pagones, whoe either issue, and from what tools and do haught to. To which end it behooueth first to know a particular point of *Philosophy*; which although in regard of the practices of the art, it be very manifest and true; yet the vulgar wits little reake thereof. And from the essence of this, I understand all that, which as touching this first point is to be determined: and that is, that man (though it seeme otherwise

wife in the composition which we see) is different from
 a woman in nought els (saith Galen) than only in having
 his genitall members without his body. For if we make
 anatomic of a woman, we shall find that she hath with-
 in her two stones, two vessels for seed; and her bel-
 ly of the same frame as a mans member, without that a-
 ny one part is therein wanting. And this is so very true,
 that if when nature hath finished to forme a man in all
 perfection, she would conuert him into a woman, there
 needeth nought els to be done, saue only to turne his
 instruments of generations inward. And if she haue sha-
 ped a woman, and would make a man of her, by taking
 forth her belly and her cods, it would quickly be perfor-
 med. This hath chanced many times in nature, as well
 whiles the creature hath been in the mothers womb, as
 after the same was borne, wherof the histories are full,
 but some haue held them only for fables, because this is
 mentioned in the Poets, yet the thing carrieth mee-
 rith: for diuers times nature hath made a female child,
 and she hath so remained in her mothers belly for the
 space of one or two months: and afterwards, plentie of
 heat growing in the genitall members, ypon some occa-
 sion they haue issued forth, and she become a male. To
 whom this transformation hath befallen in the mothers
 womb, is afterwards plainly discovered, by certaine mo-
 tions which they retain, vnfitting for the masculin sex,
 being altogether womanish, & their voice shrill & sweet.
 And such persons are enclined to perform womens ac-
 tions, and fall ordinarily into vnicouth offences. Contra-
 rily; nature hath sundrie times made a male with his
 generatives outward, and cold growing on, they haue
 turned inward, and it became female. This is knowne
 after she is borne, for she retaineth a manish fashion, as
 well

well in her words, as in all her motions and workings. This may seem difficult to be produced, but considering that which many authentical historians affirme, it is a matter not hard to be credited. And that women have been turned into men, after they were borne, the verie vulgar doe not much marvell to hear speake of: for besides that which sundrie our elders haue laid downe for truth, It befell in Spain but few yeares since, and that wherof we find experience, is not to be called in question or argument. What then the cause may be, that the genitall members are engendred within or without, and the creature becommeth male or female, will fall out a plain case, if we once know that heat extendeth and enlargeth all things, and cold retaineth and closeth them vp. Wherethrough, it is a conclusion of all Philosophers and Physicians, that if the seed be cold and moist, a woman is begotten, and not a man; and if the same be hot and dry, a man is begotten and not a woman. Whence we apparently gather, that there is no man, who in respect of a woman may be termed colder or womanlier in respect of a man. *Aristotle* saith; it is necessarie for a woman to be cold and moist; that she may be likewise fruitfull: for if she were not so, it would fall out impossible, that her monthly course should flow, or she haue milke to preserve the child nine months, in her belly, and two yeares after it is borne, but that the same would loone wast and consume. *All Philosophers and Physicians* avouch, that the belly holdeth the same proportion with mans seed, that the earth doth with corne, and with any other graine. And we see, that if the earth want coldnesse and moisture, the husbandmen dareth not sow therein, neither will the seed

seed prosper. But of soills, those are most fruitfull and fertile in rendering fruit, which partake most of cold and moist; As we see by experience in the regions towards the North, As England, Flanders, and Almaine, whose abundance of all fruits, worketh astonishment in such as know not the reason thereof. And in such countries as these, no married woman was ever childlesse; neither can they there tell, what barrenesse meaneth, but are all fruitfull, and breed children through their abundance of coldnesse and moisture. But though it is true that the woman should be cold and moist for conception, Yet she may abound so much therein, that it may choke the seed; euen as we see excesse of raine spoileth the corne, which cannot ripen in ouermuch coldnesse. Whereon we must conceiue, that these two qualities ought to keepe a certaine measurablenesse, which when they exceed, or reach not vnto, the fruitfulness is spoiled. Hippocrates holdeth that woman for fruitfull, whose wombe is tempered in such fort, as the heat exceedeth not the cold, nor the moist the drie. Wherethrough he saith, that those women who haue their belly cold, cannot conceiue, no more than such as are verie moist, or verie cold and dry. But so, for the same reason that a woman and her genitall parts should be temperat, it were impossible that she could conceiue, or be a woman. For if the seed, of which she was first formed, had been temperat, the genitall members would haue issued forth, and she haue been a man. So should a beard grow on her chin, and her floures surcease, and she become as perfect a man, as nature could produce. Likewise the womb in a woman cannot be predominatly hot: For if the seed whereof she was engendered had been of that temperat; she should haue been born a man, and not a woman.

You are much mistaken.

man. This is past all exception, that the qualities which yeeld a woman fruitfull, are cold and moisture: for the nature of man, standeth in need of much nourishment, that he may be able to vse procreation, and continue his kind. Wherethrough we see, that amongst all the females of brute beasts, none haue their monthly courses as a woman. Therefore it was requisite to make her altogether cold and moist, and that in such a degree, as that she might breed much flegmatick blood, and not be able to wast or consume the same. I said flegmaticke blood, because this is seruicable to the breeding of milke; by which *Hippocrates* and *Galen* auouch, the creature is releued, all the time it remaineth in the mothers belly. Now if the same should be temperat, it would produce much blood, vnfit for the engendring of milke, and would wholly resolue, as it doth in a temperat man, and so nothing be left for nourishing the babe. Therefore I hold it for certain, and verily it is impossible that a woman can be temperat or hot, but they are all cold and moist. And if this be not so, let the Philosopher or Physicion tell me for what cause all women are beardless, and haue their sicknesse whiles they are healthfull, & for what cause the seed of which she was formed, being temperat or hot, she was borne a woman, & not a man? Howbeit, though it be true that they are all cold & moist: yet it followeth not, that they are all in one degree of coldnesse and moisture. For some are in the first, some in the second, and some in the third, and in each of these they may conceiue, if a man answer them in proportion of heat, as shall hereafter be expressed. By what tokens we may know these three degrees of coldnesse and moisture in a woman, and likewise weet who is in the first, who is in the second, and who in the third: there

there is no Philosopher or Physitian, that he yet hath unfolded. But considering the effects, which these qualities do worke in woman, we may part them, by reason of their being extended, and so we shall easily get notice hereof. The first, by the wit and habilitie of the woman. The second, by her manners and conditions. The third, by her voice, big or small. The fourth, by her flesh, much, or little. The fifth, by her colour. The sixth by her haire. The seventh, by her fairenesse or foulnesse. As touching the first, we may know, that though it be true (as tofore we haue produced) that the wit and abilitie of a woman, followeth the temperature of the brain, and of none other member: yet her womb and cods, are of so great force and vigour, to alter the whole body, that if these be hot and dry, or cold and moist, or of whatsoever other temperature, the other partes (saith *Galen*) will be of the same tenour: but the member which most partaketh the alterations of the belly, all Physitions say, is the brain, though they haue not set down the reason whercon they ground this correspondencie. True it is *Galen* prooueth by experience, that by speying a Sow, she becommeth faire and fat, and her flesh very sauoury: and if she haue her cods, she tasteth little better than dogs flesh. Wherby we conceiue, that the belly and the cods carrie great efficacie, to communicat their temperature to all the other parts of the body, especially to the brain, for that the same is cold & moist like themselves. Between which (through the resemblance) the passage is easie.

Now if we conclude, that cold and moist are the qualities which worke an impairment in the reasonable part, and that his contraries, namely hot and drie, giue the same perfection and encrease, we shall find that

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the woman who sheweth much wit and sufficiencie, partaketh of cold and moist in the first degree; and if she be very simple, it yeeldeth a signe that she is in the third, the partaking betweene which two extreames, argueth the second degree; for to thinke that a woman can be hot and drie, or endowed with a wit and ability conformable to these two qualities, is a verie great error; because if the seed of which she was formed, had been hot and dry in their domination, she should haue been born a man, and not a woman. But in that it was cold and moist, she was born a woman and not a man. The truth of this doctrine may cleerely be discerned, if you consider the wit of the first woman, who liued in the world: for God hauing fashioned her with his own hands, and that very accomplished, and perfect in her sex, it is a conclusion infallibly true, that she was possessed of much lesse knowledge than *Adam*: which the diuell well weeting, got him to tempt her, and durst not fall into disputation with the man, fearing his great wit and wisdom. Now to say, that *Eue* for her offence, was reft that knowledge which she wanted, cannot be auouched, for as yet she had not offended.

So then this defect of wit in the first woman grew, for that she was by God created cold and moist: which temperature, is necessary to make a woman fruitfull, and apt for childbirth, but enemy to knowledge: and if he had made her temperat like *Adam*, she should haue beene very wise, but nothing fruitfull, nor subiect to her monthly courses, saue by some supernaturall meanes. On this nature *S. Paul* grounded himselfe; when he said, Let a woman learne in silence, with all subiection: neither would he allow the woman to teach, or gouerne the man, but to keep silence. But this is true, when a wo-

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man hath not a spirit or greater grace, than her own naturall disposition: but if she obtaine any gift from aboue, she may wel teach and speake, for we know that the people of Israel, being oppressed and besieged by the Assirians; *Judith* (a very wise woman) sent for the Priests of the *Cabeits* and *Carmits*, and reprooued them saying, How can it be endured, that *Osias* should say, if within five daies there come no succour, he will yeeld the people of Israel to the Assirians? see you not, that these words rather prouoke God to wrath, than to mercie? how may it be, that men should point out a limited time for the mercy of God, and in their mind assigne a day, at which he must succour and deliuer them? And in the conclusion of this reproofe, she told them in what sort they might please God, and obtaine their demand. And no lesse, *Elhara* (a woman of no lesse wisdom) taught the people of Israel, how they should render thanks vnto God, for the great victories which she had attained against their enemies. But whilst a woman abideth in her naturall disposition, all sorts of learning and wisdom, carrieth a kind of repugnancie to her wit. And for this cause, the Catholicke Church, typon great reason hath forbidden, that no woman do preach, confesse, or instruct: for their *lex* admitteth neither wisdom nor discipline.

It is discovered also by the manners of a woman, and by her condition, in what degree of cold and moist her temperature consisteth: for if with a sharp wit, she be forward, curst, and wayward, she is in the first degree of cold and moist; it being true (as we haue proued tofore) that an ill condition, euermore accompanieth a good imagination. She who partaketh this degree of cold & moist, suffereth nothing to escape her hands; noteth all things,

moderately fault with all things, and loſe inſupportable. Such are accuſtomably of amiable conuerſation, and feare not to looke men in the face, nor hold him ill mannered, who maketh loue vnto them. But on the other ſide, to be a woman of good conditions, and to be agreed at nothing, to laugh vpon euery ſmall occaſion, to let things paſſe as they come, and to ſleepe ſoundly, deſcrieth the third degree of cold and moiſt: for much pleaſantneſſe of conceit, is ordinarily accompanied with little wit. She who partaketh of theſe two extreames, ſtandeth in the ſecond degree. A voice, hoarſe, big, and ſharpe (*ſaith the Men*) is a token of much heat and drouth, and we haue alſo prooued it heretofore, by the opinion of *Ariſtotle*, wherthrough we may gain this notice, that if a woman haue a voice like a man, ſhe is cold and moiſt in the firſt degree, and if very delicat, in the third. And partaking betwixt both the extreames, ſhe ſhall haue the naturall voice of a woman, and be in the ſecond degree.

How much the voice dependeth on the temperature of the cools, ſhall ſhortly hereafter be prooued, where we ſhall ſee of the tokens appertaining to a man. Much fleſh alſo in women, is a ſigne of much cold and moiſt: for to be fat and big (*ſayth the Phiſitians*) groweth in liuing creatures, from this occaſion. And contrariwiſe, to be leane and dry, is a token of little coldneſſe & moiſture. To be meanly fleſhed, that is, neither ouermuch, nor verie little, giueth euidence that a woman holdeth her ſelfe in the ſecond degree of cold and moiſt. Their pleaſantneſſe and curteſies, ſheweth the degrees of theſe two qualities: much moiſture maketh their fleſh ſupple, and little, rough and hard. The meane is the commendableſt part: The colour alſo of the face,

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and of the other parts of the body, discovereth the extended or remisse degrees, of these two qualities. When the woman is verie white, it boadeth (saith *Galen*) much cold and moist : and contrariwise, she that is swart and browne, is in the first degree therof ; of which two extreames, is framed the second degree of white and well coloured.


To haue much haire, and a little shew of a beard, is an euident signe, to know the first degree of cold and moist : for all Phisitions affirme, that the haire and beard are engendred of heat and drinessse: and if they be blacke it greatly purporteth the same. A contrary temperature is betokened, when a woman is without haire. Now she whose complexion consisteth in the second degree of cold and moist, hath some haire ; but the same reddish and golden. Foulnessse moreouer, and fairenessse help vs to iudge the degrees of cold and moist in women. It is a miracle to see a woman of the first degree very faire: for the seed whereof she was formed being dry, hindereth that she cannot be fairely countenanced. It behooueth that clay be seasoned with conuenient moisture, to the end vessels may be well framed, and serue to vse. But when that same is hard & dry, the vessell is toule and vnhandlom.

Aristotle farther auoucheth, that ouermuch cold and moist, maketh women by nature foule : for if the seed be cold and very moist, it can take no good figure, because the same standeth not together, as we see, that of ouer soft clay, ill shaped vessels are fashioned. In the second degree of cold and moist, women prooue verie faire: for they were formed of a substance well seasoned, and pleasant to nature : which token, of it selfe alone affordeth an euident argument, that the woman is fruit-

full: for it is certain that nature could do it, and we may iudge, that she gaue her a temperature and composition, fit for bearing of children. Wherethrough she answers in proportion (welneer) to all men, and all men do desire to haue her.

In man, there is no power which hath tokens of signes, to descry the goodnesse, or malice of his object. The stomacke knoweth the meate by way of tast, of smelling, and of sight, wherethrough the diuine scripture saith, That *Eae* fixed her eies on the tree forbidden, and her seemed that it was sweet in tast. The facultie of generation, holdeth for a token of fruitfulnessse, a womans beautie; and if she be foule, it abhorreth her, conceiuing by this signe, that nature erred, and gaue her not a fit temperature, for bearing of children.

By what signes we may know, in what degree of hot and dry, euery man is affected.

 Man hath not his temperature so limited as a woman, for he may be hot & drie (which temperature *Aristotle & Galen* held; was that which best agreed with his sex) as also hot and moist and temperat; but cold & moist, and cold and drie, they would not admit whilst a man was found and without impairment: for as you shall find no woman hot and drie, nor hot and moist, or temperat; so shall you find no man cold and moist, nor cold and drie, in comparison of women, vnlesse in case as I shal now expresse. A man hot and drie, and hote and moist, and temperat, holdeth the same degrees in his temperature; as doth a woman in cold and moist: and so it behooueth to haue certain tokens,

kens, whereby to discern what man is in what degree, that we may assigne him a wife answerable vnto him in proportion. We must therefore weet, that from the same principles, of which we gathered vnderstanding what woman is hot and drie, and in what degree, from the selfe we must also make vse to vnderstand what man is hote and drie, and in what degree: and because we sayd; that from the wit and manners of a man we coniecture the temperature of his cods, it is requisit that we take notice of a notable point, mentioned by *Galen*, namely, that to make vs vnderstand the great vertue which a mans cods possesse, to giue firmnesse and temperature to all the parts of the body, he affirmeth that they are of more importance than the heart: and he rendereth a reason, saying, that this member is the beginning of life; & nought else, but the cods are the beginning of liuing soundly and without infirmities. How much it endamageth a man to be deprivied of those parts (though so smal) there need not many reasons to prooue, seeing we see by experience, that forthwith the haire and the beard pill away, and the big and shrill voice becommeth small, and herewithall a man leese his forces and naturall heat, and resteth in far woorse and more miserable condition than if he had bene a woman. But the matter most worth the noting is, that if a man before his gelding had much wit and habilitie, so soone as his stones be cut away, he groweth to leese the same, so far forth as if he had receiued some notable dammage in his very braine. And this is a manifest token, that the cods giue & reauē the temperature from all the other parts of the body, and he that will not yeeld credit hereunto, let him consider (as my selfe haue done oftentimes) that of 1000 such rapons who addict themselves to their booke, none at-

taineth to any perfection, and euen in musicke (which is their ordinarie profession) we manifestly see how blockish they are, which springeth because musick is a worke of the imagination, & this power requireth much heat, whereas they are cold and moist. So it falleth out a matter certaine, that from the wit and habilitie we may gather the temperature of the cods: for which cause, the man who showeth himselfe prompt in the works of the imagination, should be hot and drie in the third degree. And if a man be of no great reach, it tokeneth, that with his heat much moisture is vnited, which alwaies endamageth the reasonable part, and this is the more confirmed if he be good of memorie. The ordinarie conditions of men hot and dry in the third degree, are courage, pride, liberalitie, audacitie, and cheerfulness, with a good grace and pleasantness, and in matter of women such a one hath no bridle nor ho. The hote and moist are merry, giuen to laughter, louers of pastime, faire conditioned, very courteous, shamefast, and not much addicted to women.

The voice and speech much discovereth the temperature of the cods. That which is big and somewhat sharp, giueth token that a man is hot and dry in the third degree: and if the same be pleasant, amiable, and very delicat, it purporteth little heat and much moisture, as appeareth in the gelded. A man who hath moist vnited with heat, will haue the same high, but pleasant & shrill. Who so is hot and drie in the third degree, is slender, hard and rough fleshed; the same composed of sinews and arteries, and his veines big: contrariwise, to haue much flesh, smooth and tender, is shew of much moisture: by means wherof, it extendeth and enlargeth out the naturall heat. The colour of the skin, if the same be
brown,

brown, burned, blackish green, and like ashes, yeeldeth signe that a man is in the third degree of hot and dry: but if the flesh appeareth white, and well coloured, it argueth little heat and much moisture. The haire & beard are a marke also not to be ouerslipped: for these two approach very neere to the temperature of the eods. And if the haire be very blacke and big, and specially from the ribs down to the nauell, it deliuereth an infallible token that the eods partake much of hot and dry: and if there grow some haire also vpon the shoulders, the same is so much the more confirmed. But when the haire and beard are of chesse-nut colour, soft, delicat, and thin: it inferreth not so great plenty of heat and driness in the eods.

Men very hot and dry, are neuer faire, faue by miracle, but rather hard-fauored, and ill shaped: for the heat and driness (as *Aristotle* affirmeth of the Ethiopians) wrieth the proportion of the face, and so they become disfigured. Contrariwise, to be seemly and gracious, proueth a measurable hot and moist: for which cause, the matter yeilded it selfe obedient whereto nature would employ it. Whence it is manifest, that much beautie in a man, is no token of much heat. Touching the signes of a temperat man, we haue sufficiently discoursed in the chapter foregoing, and therefore it shall not be needfull to reply the same againe. It sufficeth onely to note that as the Phisitions place in euery degree of heat, three degrees of extention, so also in a temperat man, we are to set downe the largeness and amplex of three other. And he who standeth in the third, next to cold and moist, shall be reputed cold and moist: for when a degree passeth the meane, it resembleth the other, and that this is true, we manifestly find: for the

signes.

frigh which *Galen* delinereth vs to know a man cold and moist, are the selfe same of the temperat man, but somewhat more remisse: so he is wise, of good conditions, and vertuous, he hath his voice cleare & sweet, is white skinned, of flesh good and supple, & without haire, and if it haue any, the same is little and yellow; such are very well fauoured and faire of countenance, but *Galen* affirmeth that their seed is moist, and vnfit for generation: these are no great friends to women, nor women vnto them.

What women ought to marrie with what man, that they may haue children.

§. 2.

O a woman who beareth not children when she is married, *Hippocrates* commaundeth that two points of diligence be vsed, to know whether it be her defect, or that it grow because the seed of her husband is vnable for generation. The first is to make her suffumigations with incense, or *Storax*, with a garment close wrapped about her, which may hang downe on the ground; in sorte that no vapour or fume may issue out, and if within a while after she feele the sauer of the incense in her month, it yeeldeth a certaine token, that the barrenesse commeth not through her defect, in as much as the same found the passages of the belly open, wherethrough it pearceth vp to the nostrils and the mouth.

The second is, to take a garlick head clean pilled, and put the same into the bellie, what time the woman goeth to sleepe, and if the next day she feele in her mouth the

the sent of the garlike, she is of herself fruitfull without
 any default. *W* (d in woman to I. b. loquale. gaudis satis
 But albeit these two proöfs perforome the effect which
Hippocrates speaketh of, namely, that the vapour pierceth
 from the inner part vp to the mouth, yet the same argueth
 not an absolute barrennesse in the husband; nor an
 intire fruitfullnesse in the wife; but an exact correspon-
 dence of both; whether through she probeth as barren for
 him, as he for her: which we see to fall out in daily ex-
 perience, for the man taking another wife begetteth chil-
 dren, and (which encreaseth the maruell) in such as are
 not seene in that point of natural Philosophie is; that if
 these two separate each from other vpon pretence of im-
 potencie; and so he take another wife; and she another
 husband; it hath bene found; that both haue had chil-
 dren. And this groweth; because there are some men
 whose generative faculty is vnable; and not alterable for
 one woman; and yet for another is apt; and begetteth off-
 spue. Euen as we see by experience in the stomacke; that
 one kind of meat a man hath a great appetite; and to ano-
 ther (though better) it is as dead. What the correspon-
 dence should be; which the man & wife ought to beare
 each to other; to the end they may bring forth children;
 is expressed by *Hippocrates* in the following words; If the hot an-
 swer not the cold; and the drie the moist; with measure
 and equalitie; there can be no generation; as if he should
 say; that if there vniue not in the womans wombe two
 seeds; the one hant; & the other cold; and the one moist
 and the other drie; extended in equal degrees; they can
 not beget children. For a worke so maruellous; as is the
 shaping; of a man; standeth in need of a temperatue;
 where the hot may not exceed the cold; nor the moist
 the drie. For if a mans seed be hot; and the womans seed
 hot.

nor likewise, there will no engendring succeed. This doctrine thus presupposed, Let vs now fit by way of example; a woman cold and moist in the first degree, whose signes we said were, - to be wily, ill conditioned, shrill voiced, spare fleshed, and blacke and greene coloured, haire and euill fauoured, she shall easily conceiue by a man, that is ignorant, of good conditions, who hath a well sounding and sweet voice, much, white, and supple flesh, little haire, and well coloured, and faire of countenance. She may also be giuē for wife to a temperat man, whose seed (following the opinion of *Galen*) we said was most fruitfull and answerable to whatsoever woman: Provided that she be found and of age conuenient; but yet with all their incidents, it is verie difficult for her to conceiue child: and being conceiued (saith *Hippocrates*) within two months the same miscarieth: for she wanteth blood, wherewith to maintain her self and the babe, during the 9 months. Howbeit this will find an easie remedie, if the woman do bath her selfe before she come in companie with her husband, and the baigne must consist of water fresh and warme: the which (by *Hippocrates*) righteth her temperature to a good sort. For it looseth and moistneth her flesh, euen as the earth ought to be alike disposed, that the graine may therein fasten it self, and gather root.

Moreouer, it worketh a farther effect: for it encreaseth the appetite to meat; it restraineth resolution, & causeth a greater quantitie of naturall heat: wherthrough plenty of slegmaticke blood is increased: by which the little creature, may those nine months haue sustenance. The tokens of a woman cold & moist in the third degree, are to be dull witted, well conditioned, to haue a very delicate voice, much flesh, and the same soft and white, to
want

want haire and downe, and not to be ouer faire. Such a one, should be wedded to a man hot and dry in the third degree: for his seed is of such furie and feruency, as it behooueth the same to fall into a place very cold and moist, that it may take hold and root. This man is of the qualitie of Cresses, which will not grow saue in the water, and if he partaked lesse hot and dry, his sowing in so cold a belly were nought els, than to cast graine into a poole.

Hippocrates giueth counsell that a woman of this sort, should first lessen her selfe, and lay aside her flesh and her fat before she marrie; but then she need not to take to husband a man so hot and dry: for such a temperature would not serue, nor she conceiue. A woman cold and moist in the second degree, retaineth a meane in all the tokens which I haue specified; saue onely in beauty, which she enioyeth in an high degree. Which yeeldeth an euident signe, that she will be fruitfull, and beare children, and prooue gracious and cheerfull. She answereth in proportion wel-neer to all men.

First to the hot and dry in the second degree, and next to the temperat, and lastly to the hot & moist. From all these vnions and conioynings of men and women, which we haue here laid down, may issue wise children, but from the first are the most ordinary. For put case that the seed of a man encline to cold and moist; yet the continuall driness of the mother, and the giuing her so little meat, correcteth and amendeth the defect of the father. For that this manner of philosophizing neuer heretofore came to light, it was not possible that all the natural Philosophers could shape an answer to this problem, which asketh, Whence proceedeth it, that manie fools haue begotten wise children? Whereto they answer

swer, that fortish persons apply themselves affectionately to the carnall act, and are not carried away to any other contemplation. But contrarily, men verie wise, euen in the copulation go imagining vpo matters nothing pertinent to that they haue in hand, and therethrough, weaken the seed, and make their children defectiue, aswell in the powers reasonall, as in the naturall. In the other conioynings it is requisit, to take heed that the woman be clesed, and dried by a ripe age, and marry not ouer yong: for hence it commeth, that children prooue simple and of little wit. The seed of yong parents is verie moist: for it is but a while since they were borne, and if a man be formed of a matter endowed with excessiue moisture, it followeth of force, that he prooue dull of capacitie.

What diligence ought to be used, that children male, and not female may be borne.

§. 3.

THose parents who seeke the comfort of hauing wise children, and such as are towards for learning, must endeouour that they may be borne male: for the female, through the cold and moist of their sex, cānot be endowed with any profound iudgment. Only we see, that they talke with some apparence of knowledge, in slight and easie matters, with termes ordinary, and long studied, but being set to learning, they reach no farther than to some smacke of the Latine tongue, and this only through the help of memorie. For which dulnesse, themselves are not in blame, but that cold and moist, which made them women,

men, and these selfe qualities (we haue prooued heretofore) gainſay the wit and abilitie. *Salomon* conſidering how great ſcarcitic there was of wiſe men; and that no woman came to the world with a wit apt for knowledge, ſaid in this maner, I found one man amongſt 1000; but I haue not found one woman amongſt the whole rout. As if he ſhould ſay, that of a 1000 men, he had found one wiſe; but throughout the race of women, he could neuer light vpon one that had iudgment. Therefore we are to ſhun this ſex, and to procure that the child be borne male: for in ſuch only reſteth a wit capable of learning. It behooueth therefore firſt to take into conſideration, what instruments were ordained by nature in mans body to this effect, and what order of cauſe is to be obſerued, that we may obtaine the end which we ſecke for. We muſt then vnderſtand, that amongſt many excrements and humours which reſide in a mans bodie: nature (ſaith *Galen*) vſeth only the ſeruice of one, to worke that mankind may be preſerued. This is a certain excremet, which is termed whey, or wheyiſh blood, whoſe engendring is wrought in the liuer, and in the veins; at ſuch time as the foure humours, blood, fleame, choler, and melancholy, do take the forme and ſubſtance which they ought to haue:

Of ſuch a licour as this, doth nature ſerue her ſelfe, to reſolue the meat, and to worke, that the ſame may paſſe through the veins and through the ſtrait paſſages, carrying nourishment to all the parts of the body. This worke being finiſhed, the ſame nature prouideth the veins, whoſe office is nought els; but to draw vnto them this whey, and to ſend it through their paſſages to the bladder, and from thence out of the body: and this to free man from the offence, which an excremet might breed

him. But she, aduising that he had certain qualities conuenient for generation, prouided two veins, which should carry part thereof to the cods and vessels of seed, together with some small quantitie of bloud, whereby such seed might be formed, as was requisit for mankind. Wherethrough she planted one veine in the reins on the right side, which endeth in the right cod, and of the same is the right seed vessell framed; and another on the left side, which likewise taketh his issue at the left cod, and of that is shaped the left seed vessell.

The requisit qualities of this excrement, that the same may be a conuenient matter for engending of seed, are (saith *Galen*) a certaine tartnesse and biting which groweth, for that the same is salt, wherethrough it stirreth vp the seed vessels, & moueth the creature to procure generation, and not to abandon this thought. And therefore persons very lecherous, are by the Latinists termed *Salaces*, that is to say, men who haue much saltnesse in their seed.

Next to this, nature did another thing worthy of great consideration, namely, that to the right side of the reins, and to the right cod, she gaue much heat and driness; and to the left side of the reins, & to the left cod, much cold and moisture: wherethrough, the seed which labourerth in the right cod, issueth out hot and drie; and that of the left cod, cold and moist. What nature pretended by this varietie of temperature, as well in the reins as in the cods, & seed vessels, is very manifest, we knowing by histories very true, that at the beginning of the world, and many yeares after, a woman brought forth two children at a birth, whereof the one was born male, the other female; the end wherof tended, that for every man, there should be a wife, that mankind might take
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the speedier increase. She provided then, that the right side of the reins, should ye cold matter hot and drive to the right cod; and that the same with his heat and drynesse should make the seed hot & dry for generation of the male. And the contrary she ordained for the forming of a woman; that the left side of the reins, should send forth seed cold and moist to the left cod, and that the same with his coldnesse and moisture, should make the seed cold and moist; whence it ensued of force, that a female must be engendred. But after that the earth was replenished with people, it seemeth that this order and concert of nature was broken off; and this doublet blinde bearing succeeded; & which is worthy for die man that is begotten, 6 or 7 women are borne to the world ordinarily. Whence we comprize, that either nature is grown weary, or some humor is tharled in the reins, which hinders her from working as she would. What the same is, all in her content we will expresse; when we may lay down the conditions; which are to be observed, for the reed of male child (without missing) may be borne. I say then, that if parents will attaine the end of their desire in this behalfe, they are to observe 6 points. One of which is, to eat meats hot and drie. The second, to procure that they make good digestion in the stomacke. The third, to give in the exercise. The fourth, to employ themselves into the rest of generation, until their seed be well ripened and seasoned. The fifth, to accompany with the wife for ten or fifteen daies before her naturall course is to come. The sixth, to procure, that the seed fall in the right side of the womb, which being observed, most shall prevaile; it will grow impossible, that a female should be engendred. As touching the first condition, we must observe, that altho good stomacke do parboile

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and alter the meat, and spoile the same of his former quality, yet it doth neuer vterly depriue it selfe of them: for if we eat lettice (whose quality is cold and moist) the blood engendred thereof, shalbe cold and moist, the whey cold and moist, and the seed cold and moist. And if we eat honny (whose quality is hot and dry) the blood which we breed, shalbe hot and drie, the whey hot and dry, and the seed hot and dry: for it is impossible (as *Galen* toucheth) that the humours should not retaine the substances and the qualities, which the meat had, before such time as it was eaten. Then it being true, that the male sex consisteth in this, that the seed be hot and drie at the time of his forming, for certaine it behooueth parents to vse meats hot and drie, that they may engender a male child. I grant well, how in this kind of begetting, there befallerh a great perill: for the seed being hot and drie, we haue often heretofore affirmed, it followeth of force, that there be borne a man, malicious, wily, caulling, and addicted to many vices and euils, and such persons as these (vnlesse they be straightly curbed) bring great danger to the common wealth. Therefore it were better, that they should not be gotten at all: but for all this there will not want parents, who will say, Let me haue a boy, and let him be a theefe and spare not, for the iniquity of a man is more allowable, than the well-doing of a woman: Howbeit this may find an easie remedie, by vsing temperat meates, which shall partake but meanly of hot and dry, or by way of preparation, seasoning the same with some spice. Such (saith *Galen*) are Hennes, Partridges, Turtles, Doves, Thrushes, Blackbirds, and Goates, which (by *Hippocrates*) must be eaten roasted, to heat and drie the seed.

The bread with which the same is eaten, should be
white,

white, of the finest meale, seasoned with Salt and Annis seed: for the browne is cold and moist (as we will prouue hereafter) and verie dammageable to the wit. Let the drinke be VWhite-wine, watered in such proportion, as the stomacke may allow thereof: and the water with which it is tempered, should be very fresh and pure.

The second diligence which we speake of, is, to eat these meates in so moderat quantitie, as the stomacke may overcome them: for albeit the meat be hot and drie of his proper nature, yet the same becommeth cold and moist, if the naturall heat cannot digest it. Therefore though the parents eat honny, and drinke VWhite wine, these meates, by this meanes will turne to cold seed, and a female child be brought forth. For this occasion, the greater part of great and rich personages, are afflicted by hauing more daughters than meaner folke: for they eat and drinke that which their stomacke cannot digest: and albeit their meat be hot and drie, sauced with Suger, Spices, and Honny: yet through their great quantitie, then waxe raw, and cannot be digested. But the rawnesse which most endamageth generation, is that of Wine: for this licour, in being so vaporous and subtile, occasioneth, that the other meates together therewith passe to the seed vessels raw, and that the seed falsly provoketh a man, ere it be digested and seasoned.

VWhereon, *Plato* commendeth a law, enacted in the Carthaginean Common wealth, which forbod the married couple, that they should not tast of anie Wine that day, when they meant to performe the rightes of the marriage bed, as well ware, that this liquor alwaies bred much hurt and dammage to the child.

which bodily health, and might yeeld occasion that he should produce virtuous and of all conditions. Norwithstanding, if the same be moderately taken, so good feed is not engendred of any meat: (for the end which we seeke after) as of white wine: and especially, to give wit and ability, which is that whereto we pretend. The diligence which we spake of, was, to vse exercise for what more than necessity: for this fretteth and consumeth the excessive moisture of the seed, and heateth & drieth the same. By this means a man becommeth most fruitful and able for generation: and estraiuise to giue our selues to our ease, and not to exercise the body, is one of the things which breedeth most coldnes & moisture in the seed. Therefore rich and dainty persons, are lesse charged with children, than the poore who take paine. Whence *Hippocrates* recounteth, that the principall persons of *Sayth* were verie effeminate, womanish, delicious, and inclined to do womens seruices; as to sweepe, to tub, & to bake: and by this means were impotent for generation. And if they begot any male child, he proved either an Eunuch, or an Hermaphrodite. Whereat they shaming, & greatly agreed, determined to make sacrifices to their God, and to offer him many gifts, beseeching him not to threat them after that maner, but to yeeld them some remedy for the defect, seeing it lay in his power so to do. But *Hippocrates* laughed them to scorne, laying, That none effect beideth, which seemes not intricate and diuine, if after that sort they fall into consideration thereof: for reducing which soeuer of them to his naturall causes, at last we come to end in God, by whose vertue all the agents of the world doe worke. But there are some effects, which must be imputed to God immediately, (as are those which come besides
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the order of nature) and others by the way of meanes, reckoning first as a meane, the causes which are ordained to that end. The countrey which the Scythians inhabited (saith *Hippocrates*) is seated vnder the North, a region moist and cold beyond measure, where, through abundance of clouds, it seemes a miracle if you see the sunne. The rich men sit euer on horsebacke, neuer vse any exercise, eat and drink more than their naturall heat can consume; all which things make the seed eold and moist; And for this cause they beget many females: and if anie male were borne, they proued of the condition which we haue specified. Know you (said *Hippocrates* to them) that the remedie hereof consisteth, not in sacrificing to God, neither in doing ought like that; but it behooueth withall, that you walke on foot, eat little, and drink lesse, and not so wholly betake your selues to your pleasures. And that you may the more plainly discern it, looke vpon the poore people of this countrey, & your very slaues, who not onely make no sacrifices to your God, neither offer him gifts, (as wanting the means) but euen blaspheme his blessed name, and speake iniuriously of him, because he hath placed them in such estate. And yet (though so lewd and sacrilegious) they are very able for procreation, & the most part of their children, proued males, & strong; not cocknies, not Eunichs, not Hermaphrodites, as do those of yours. And the cause is, for that they eat litle, & vse much exercise, neither keep theselues alway on horsback, like their masters. By which occasiō, they make their seed hot and dry, & thertthrough engender males and not females. This point of Philosophy was not vnderstood by *Pharao*, nor by his counsell seeing that he said in this manner; Come, let vs keepe them downe with oppression, that they may not

multiply, nor ioyne with our enemie, if warre be raised against vs. And the remedie which he vsed, to hinder that the people of Israell should not encrease so fast, or at least that so many male children might not be borne (which he most feared) was to keepe them vnder wick much toile of body, and to cause them for to eat leeks, garlick, and onions, which remedie tooke but a bad effect, as the holy scripture expresth: for the harder he held them oppressed, the more did they encrease and multiply. Yet he making reckoning, that this was the surest way he could follow, doubled this their affliction of body. Which preuailed so little, as if to quench a great fire, he should throw thereinto much oile or greafe: but if he or any of his counsellors, had been seen in this point of naturall Philosophy, he should haue giuen them barley bread, lettice, melons, cucubers, & citrons to eat, and haue kept them well fed and well filled with drinke, and not haue suffered them to take anie paine. For by this means, their seed would haue become cold and moist, & therof more women than men bin begotten, and in short time their life haue been abridged. But feeding them with much flesh boiled with garlick, with leeks, & with onions, and tasking them to work so hard, he caused their seed to wax hot and drie, by which two qualities, they were the more incited to procreation, and euer bred issue male. For confirmation of this veritie, *Aristotle* propoundeth a probleme, which saith, What is the cause, that those who labor much, and such as are subiect to the feuer Ecticke, suffer many pollutions in their sleepe? whereto (verely) he wist not to shapen an answer: for he telleth many things, but none of them hit the truth. The right reason hereof is, that the toile of the body, and the actiue feuer, do heat and dry the seed, and

and these two qualities, make the same tart & pricking; and for that in sleep all the naturall powers are fortified, this betideth which the problemc speaketh of. How fruitfull and pricking the hot and drie seed is, *Galen* noteth in these words. The same is most fruitfull, and soon inciteth the creature to copulation, and is lecherous and prone to lust, The fourth condition was, not to accompany in the act of generation, vntill the seed were settled, concocted and duly seasoned: for though the three former diligences haue gone before, yet we cannot thereby know whether it haue attained that perfection which it ought to haue. Principally it behooueth, for 7 or 8 daies before, to vse the meats which we haue prescribed, to the end the cods may haue time to consume in their nourishment, the seed which all that time was engendred of the other meats, and that this which we thus go describing may succeed.

The like diligence is to be vsed touching mans seed, that the same may be fruitfull and apt for issue, as the gardeners doe with the seeds which they will preserve: for they attend till they ripen, and clense, and wax drie: for if they plucke them from the stalke, before they are deeply seasoned, and arriued to the point which is requisite, though they lie in the ground a whole yeare, they will not grow at all. For this reason I haue noted, that in places where much carnall copulation is vsed, there is lesse store of children, than where people are more enclined to continencie. And common harlots neuer conceiue, because they stay not till the seed be digested and ripened.

It behooueth therefore to abide for some daies, that the seed may settle, concoct, and ripen, and be duly seasoned: for by this meanes, is hot and drie, and the good substance

substance which it had lost, the better recovered. But how shall we know the seed to be such, as is requisite it should be, seeing the matter is of so great importance? This may easily be known, if certaine daies haue passed since the man companied with his wife, and by his continuall incitement, and great desire of copulation; all which springeth, for that the seed is grown fruitfull and apt for procreation. The fifth condition was, that a man should meddle with his wife in the carnal act, six or seuen daies before she haue her naturall course: for that the child straightwaies standeth in need of much food to nourish it. And the reason hereof is, that the hot and drie of his temperature, spendeth and consumeth not onely the good blood of the mother, but also the excrements. Wherethrough *Hippocrates* said, that the woman conceiued of a male, is well coloured and faire. Which groweth, because the infant, through his much heat, consumeth all those excrements, which are wont to disfigure the face, leauing the same as a washed cloth. And for that this is true, it is behoofull, that the infant be supplied with blood for his nourishment. And this experience manifesteth, for it is a miracle that a male child should be engendered saue vpon the last daies of the month. The contrarie befalleth, when a woman goeth with a female: for through the much cold and moist of her sex, she eareth little, and yeeldeth store of excrements, wherethrough the woman conceiued of a girle, is ill fauoured; and full of spots, and a thousand fluttishnesses. sticke vnto her; and at the time of her deliuerie, she must tarrie so many more daies to purge her selfe, than if she had brought a manchild to the world. On the naturall reason whereof, God grounded himselfe, when he commanded *Moses*, that the woman, who brought forth

forth a male, should remain in her bed a weeke, and not enter into the temple yntill 33 daies were expired. And if she were deliuered of a female, she should be vncleane for the space of two weeke, and not enter into the temple, vntill after 66 daies, in sort, that when the birth is of a female, the time is doubled. Which so falleth out, because in the nine moneths (during which the child remained in the mothers wombe) through the much cold and moist of her temperature, she doubly increased excrements, and the same of very malignant substance and qualitie, which a male infant would not haue done. Therefore *Hippocrates* holdeth it a matter verie perillous, to stop the purgation of a woman, who is deliuered of a wench.

All this is spoken to the purpose, that we must well aduise our selues of the last day of the moneth, to the end the seed may find sufficient nourishment, wherwith to relieue it selfe. For if the act of procreation be committed so soone as the purgation is finished, it will not take hold through defect of blood. Whereon it behooueth the parents be done to vnderstand, that if both seeds ioyne not together at one selfe time, (namely that of the woman and of the man) *Galen* saith there will ensue no conception, although the seed of the man be neuer so apt for procreation. And hereof we shall render the reason to another purpose. This is very certaine, that all the diligences by vs prescribed, must also be performed on the womans behoofe, otherwise her seed (euill employed) will mar the conception. Therefore it is requisit they attend eech to other, so as at one selfe instant, both their feedes may ioyne together.

This at the first coming, importeth very much, for the right

right cod, and his seed vessell (as *Galen* affirmeth) is first stirred vp, and yeeldeth his seed before the left, and if the generation take not effect at the first coming, it is a great hap hazard; but that at the second a female shall be begotten. These two seeds are known, first by the heat and coldnesse, then by the quantitie of being much or little; and finally by the issuing forth speedily or slowly. The seed of the right cod, cometh forth boiling, and so hot, as it burneth the womans belly; is not much in quantitie, and passeth out in hast: Contrariwise, the seed of the left, taketh his way more temperat, is much in quantitie: and for that the same is cold and grosse, spendeth longenspace in coming forth. The last consideration was, to procure that both the seeds of the husband & the wife, fall into the right side of the womb: for in that place (saith *Hippocrates*) are males engedred; & females in the left. *Galen* alleageth the reason hereof, saying, that the right side of the womb is verie hot, through the neighbourhood which it holdeth with the liuer, with the right side of the raines, and with the right seed vessell: which members, we haue affirmed and approoued to be verie hot. And seeing all the reason of working, that the issue may become male, consisteth in procuring, that at the time of conception it partake much heat, it falleth out certaine, that it greatly importeth to bestow the seed in this place. Which the woman shall easily accomplish, by resting on her right side, when the act of generation is ended, with her head down and her heels vp: but it behooueth her to keepe her bed a day or two, for the wombe doth not straightwaies embrace the seed, but after some houres space.

The signes wherby a woman may know, whether she be with child or no, are manifest and plain to euery ones vnder-

vnderstanding : for if when she ariseth vp on her feet, the seed fall to the ground, it is certain (saith *Galen*) that she hath not conceiued, albeit herein one point requireth consideration, that al the seed is not fruitful or apt for issue: for the one part thereof is very waterish, whose office serueth to make thin the principal seed, to the end it may fare through the narrow passages, and this is that which nature sendeth forth, and it resteth, when she hath conceiued, with the part apt for issue : It is knowen by that it is like water, and of like quantitie . That a woman rise vp straightwaies on her feet, so soon as the act of generation hath passed, is a matter verie perillous. Therefore *Aristotle* compelleth that she beforehand make euacuation of the excrements, and of her vrine, to the end she may haue no cause to rise . The second token whereby we may know the same, is, that the next day following, the woman will feele her belly empty, especially about the nauell. Which groweth, for that the womb, when it desireth to conceiue, becommeth verie large and stretched out: for verely it suffereth the like swelling vpon stiffness, as doth a mans member, and when it faileth thus-wise, the same occupieth much roome . But at the point when it conceiueth (saith *Hippocrates*) sodainly the same draweth together, and maketh as it were a puffle to draw the seed vnto it, and will not suffer it to go out, and by this meanes leaueth many emptie places, the which women do declare, saying ; that they haue no tripes left in their belly, as if they were sodainly become lean. Moreover, forthwith they abhorre carnall copulation, and their husbands kindnesse, for the belly hath now got what it sought, but the most certain token (saith *Hippocrates*) is, when their naturall course faileth, & their breasts grow, and when they fall in loathing with meat.

What diligence is to be vsed, that children may prooue
wittie and wise.

§. 4.

IF we do not first know the cause, whence it
proceedeth, that a man of great wit and suffici-
encie is begotten, it is impossible that the same
may be reduced to art: for through conioy-
ning and ordering his principles and causes, we grow
to attaine this end, and by none other meanes. The A-
strologers hold; that because the child is borne vnder
such an influence of the starres, he commeth to be dif-
ferent, wittie, of good or ill maners, fortunat, and of those
other conditions and properties, which we see and con-
sider every day in men. Which being admitted for true,
it would follow a matter of impossibilitie, to frame the
same to any art: for it should be wholly a case of for-
tune, and no way placed in mens election. The natu-
ral Philosophers, as *Hippocrates, Plato, Aristotle, and Galen,*
hold, that a man receiueth the conditions of his soule,
at the time of his forming, and not of his birth: for then
the starres do superficially alter the child, giuing him
heat, coldnesse, moisture, and drouth; but not his sub-
stance, wherein the whole life relieth, as doe the foure ele-
ments, fire, aire, earth, and water, who not only yeeld to
the party composed, heat, cold, moisture, and drinesse,
but also the substance which may maintain and preserve
the same qualities, during all the course of life. Where-
through, that which most importeth in the engendring
of children, is, to procure that the elements wherof they
are compounded, may partake the qualities, which are
requisit

requisite for the vit. For these according to the waight and measure, by which they enter into the composition, must alwaies so indure in the mixture, and not the alterations of heaven. What these elements are, and in what sort they enter into the womans wombe, to forme the creature; *Galen* declareth and affirmeth them to be the same which compound all other natural things: but that the earth commeth lurking in the accustomed meates which we eate, as are flesh, bread, fish, and fruits; the water in the liquors which we drinke, The aire and fire (he saith) are mingled by order of nature, and enter into the body by way of the pulse, and of respiration. Of these four elements, mingled and digested by our naturall heat, are made the two necessarie principles of the infants generation; to wit the seed; and the monthly course. But that whereof we must make greater reckoning for the end which we enquire after; are the accustomable meates whereon we feed: for these shut vp the four elements in themselves, and from these the seed fetcheth more copiousitie and qualitie, than from the water which we drinke, or the fire and aire which we breath in. Whence *Galen* saith that the persons who would beget wife children, should read three booke which he writ, of the facultie of the elements: for there they should find, with what kinds of meate they may receive the same. And he made no mention of the water, nor of the other elements, as materials, and of like mention. But herein he swarved from reason: for the water altereth the body much more than the aire, & much more than the found meates whereon we feed, And as touching that which concerneth the engending of the seed, it is as great importance as all the other elements together. The reason is (as *Galen* himself affirmeth) because

because the cōds draw from the veins (for their nourishment) the wheyish part of the blood; and the greatest part of this whey, which the veins receiue, partaketh of the water which we drinke. And that the water worketh more alteration in the bodie, than the aire, *Aristotle* prooueth, where he demandeth, what the cause is, that by changing of waters, we breed so great an alteration in our health, whereas if we breath a contrarie aire, we perceiue it not. And to this he answereth, that water yeeldeth nourishment to the body, and so doth not the aire. But he had little reason to answer after this manner; for the aire also (by *Hippocrates* opinion) giueth nourishment and substance, as well as the water. Where-through *Aristotle* deuised a better answer, saying; that no place nor country hath his peculiar aire; for that which is now in Flanders, when the North wind bloweth, passeth within two or three daies into Affricke; and that in Affricke, by the South is carried into the North; and that which this day is in Hierusalem, the East wind driueth into the West Indies. The which cannot betide in the waters: for they do not all issue out of the same soile, where-through euery people hath his particular water cōformable to the Mine of the earth where it springeth, and whence it runneth. And if a man be vsed to drinke one kind of water, in tasting another, he altereth more than by meat or aire. In sort, that the parents who haue a will to beget verie wise children, must drinke waters, delicat, fresh, and of good temperature, otherwise they shall commit error in their procreation. *Aristotle* saith, that at the time of generation, we must take heed of the South-west wind: for the same is grosse, and moistneth the seed, so as a female and not a male is begotten. But the west wind he highly commendeth, and aduanceth it with

with names and titles very honourable. He calleth the same temperat, fatter of the earth, and saith, that it cometh from the Elisian fields. But albeit it be true, that it greatly importeth, to breath an aire very delicat, and of good temperature, and to drinke such waters; yet it standeth much more vpon to vse fine meats appliable to the temperature of the wit: for of these is engedred the bloud and the seed, and of the seed the creature. And if the meat be delicat and of good temperature; such is the blood made, and of such blood, such seed; and of such seed, such braine. Now, this member being temperat, and compounded of a substance subtile and delicat, *Galen* saith, that the wit will be like therunto: for our reasonable soule, though the same be incorruptible, yet goeth alwaies vnited with the dispositions of the brain, which being not such as it is requisite they should be, for discoursing and philosophizing, a man saith and doth tooo things, which are verie vnfitting. The meats then, which the parents are to feed on, that they may engender children of great vnderstanding (which is the ordinarie wit for Spaine) are, first, White bread made of the finest meale, and seasoned with salt: this is cold and dry, and of parts verie subtile and delicat. There is another sort made (saith *Galen*) of reddish graine, which though it nourish much, and make men big limmed, and of great bodily forces; yet for that the same is moist and of grosse parts, it breedeth a losse in the vnderstanding. I said, seasoned with salt, because none of all the alimentes which a man vseth, bettereth so much the vnderstanding; as doth this minerall. It is cold, and of more drinesse than any other thing; and if I remember well the sentence of *Heracitus*, he said after this maner, A drit brightnesse, a wisest minde. Then seeing that

salt

is fit to drie, and so appropriate to the wit, the scripture had good reason to name it by the name of Prudence and Sapience. Partridges and *Araxaline* have a like substance, and the selfe temperature with bread of white meale, and Kid, and Muskadel wine. And if parents vse these meats (as we haue aboue specified) they shall breed children of great vnderstanding. And if they would haue a child of great memorie, let them eate or nine daies before they betake themselves to the act of generation, eate Trouts, Salmones, Lampreis, and Eccles, by which meat, they shall make their seed verie moist and ekinmitic.

These two qualities (as I haue said before) make the memorie easie to receaue, and verie fast to preserue the figures a long time. By Pigeons, Goats, Garlicke, Onions, Lettices, Rapes, Peppier, Vinegar, White-wine, Honny, and all other sorts of spices, the seed is made hot and drie, and of parts very subtile and delicat. The child who is engendred of such meat, shalbe of great imagination, but not of like vnderstanding, by means of the much heat, and he shall want memorie through his abundance of drinesse. These are woont to be very preiudiciall to the common wealth: for the heat enclineth them to many vices and euils, and giueth them a wit and mind, to put the same in execution: howbeit if we do keepe them vnder, the common wealth shall receiue more seruice by these mens imagination, than by their vnderstanding and memorie of the others. Hens, capons, yeale, weathers of Spaine, are all meats of moderat subtiltance, for they are neither delicat nor grosse. I said weathers of Spaine: for *Gales*, without making any distinction, that the best is of a grosse and noisome substance, which is taken from reason, for put offe a year in Indie, (where

(where he writ) it be the worst of all others, yet in this our country, through the goodnesse of the pastures; we may reckon the same among the meats of moderate substance. The childre who are begotten on such food, shall have a reasonable discourse, a reasonable memory, and a reasonable imagination. Wherethrough they will not be verie profoundly seen in the Sciences, nor deuise ought of new.

Of these we haue said heretofore, that they are pleasant conceited, and apt, in whom may be imprinted all the rules and considerations of art, cleere, obscure, easie, and difficult: but doctrine, argument, answering, doubting, and distinguishing, are matters wherewith their braines can in no sort endure to be cloied. Cowes, shee, Manzo, bread of red grain, cheeke, oliuet, vineger, and water alone, will breed a grosse feed, and of fawtie temperature, the sonne engendred vpon these, shall haue strength like a bull: but withall, be fusions and of a beastly wit. Hence it proceedeth, that amongst vpland people, it is a miracle to find one quicke of capacite, or towardsly for learning: they are all borne dull and rude; for that they are begotten on meats of grosse and milke substance. The contrarie hereof befallerh in Citizens; whose children we find to be endowed with more wit and sufficiencie. But if the parents carrie in verie deede, a will to beget a soune, prompt, wise, and of good conditions; let them six or seuen daies, before their companying feed on Goats milke, for this aliment (by the opinion of all Physicians) is the best, and most delicate that any man can vse, provided that they be found, and that it answer them in proportion, but Galen saith, it be-
hoquethed eat the same with honny, without which it is dangerous, and easily corrupted. The reason herof
is,

is, for that the milke, hath no more but three elements in his composition, cheefe, whey, and butter. The cheefe answereth the earth, the whey, the water; and the butter the aire. The fire, which mingletli the other elements; and preseruetli them being mingled, issuing out of the teats, is exhaled, for that it is very subtil: but adioyning thereunto a little honny, which is hot and dry, in lieu of fire, the milke wil so partake of al the 4 elements. Which being mingled, and concocted by the operation of our naturall heat, make a feed verie delicat, and of good temperature. The sonne thus engendred, shall at leastwise possesse a great discourse; and not be deprived of memorie and imagination. In that *Aristotle* wanted this doctrine, he came short to answer a probleme, which himselfe propounded, demanding what the cause is, that the yong ones of brute beasts, carry with them (for the most part) the properties and conditions of their fires and damines. And the children of men and women not so. And we find this by experience to be true: for of wise parents, are borne foolish children; and of foolish parents, children very wise; of vertuous parents, lewd children; and of vitious parents vertuous children; of hard favoured parents, faire children: and of faire parents, foul children: of white parents, brown children; and of brown parents, white and well coloured children. And amongst children of one selfe father and mother, one proueth simple, and another wittie: one foule, and another faire: one of good conditions, and another of bad: one vertuous, and another vitious. Whereas if a mare of a good harrage, be covered with a horse of the like, the colt which is foaled, resemblith them atwell in shape and colour, as in their properties. For this probleme *Aristotle* shapd a very witty and wery saying

ing, that a man is caried away with many imaginations; during the carnall act: and hence, it proceedeth that the children prooue so diuers. But brute beasts, because in time of procreation they are not so distraughted, neither possesse so forcible an imagination as man doth, make alwaies their yong ones after one selfe sort, and like to themselves. This answer hath euer hitherto gone for currant amongst the vulgar philosophers: and for confirmation hereof, they alleage the history of *Jacob*, which recounteth, that he hauing placed certaine rods, at the watering places of the beasts, the lames were yeaned party coloured. But little auails it them to handfast holy matters: for this historic recounteth a miraculous action, which God performed, therein to hide some sacrament. And the answer made by *Aristotle*, saoureth of great simplicity. And who so wil not yeald me credie, let him (at his day) cause some shepheards to try this experiment, and they shall find it to be no naturall matter. It is also reported in these our partes, that a ladie was deliuered of a sonne, mote brown than was due, because a blacke vilage, which was pictured, fell into her imagination. Which I hold for a lef: and if perhaps it be true that she brought such a one to the world, I say that the father who begat him, had the like colour to that figure. And because it may be the better known, how from shapen this philosophy is, which *Aristotle* bringeth in, together with those that follow him, it is requist we hold it for a thing certain, that the worke of generation appertains to the vegetatiue soule, and not to the sensitive, or reasonable: for a horse engendreth without the reasonall, and a plant without the sensitiue. And if we do but make a tree laden with fruit, we shall find it to be a greater variety, than in the children of any man.

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Aristotle's

man. One apple will be green, another red; one little, another great; one round, another ill shaped: one sound, another rotten: one sweet, and another bitter. And if we compare the fruit of this yeare with that of the last, the one will be verie differens and contrary to the other: which cannot be attributed to the varietie of the imagination, seeing the plants do want this power. The error of *Aristotle*, is very manifest in his own doctrine: for he saith, that the seed of the man, and not of the women, is that which maketh the generation: and in the carnal act, the man doth nought els, but scatter his seed without forme or figure, as the husbandman soweth his corne in the earth. And as the graine of corne doth not by and by take root, nor formeth a stalke and leanes, vntill some daies been expired: so (saith *Galen*) the creature is not formed all so soon as the mans seed falleth into the womans wombe: but affirmeth that thirtie or fortie daies are requisit, ere the same can be accomplished. And if this be so, what auaieth it that the father go imagining of diuers things in the carnal act, when as the forming beginneth not vntill some daies after? especially, when the forming is not made by the soule of the father or the mother, but by a third thing which is found in the seed it selfe. And the same being only vegetatine, and no more, is not capable of the imagination, but followeth only the motions of the temperature, and doth nothing els. After my mind, to say that mens children are borne of so diuers figures, through the variable imagination of the parents, is none other, than to aouch, that of grains, some grow big, and some little, because the husband man (when he sowed them) was distraught into sundry imaginations. Vpon this so vnfound opinion of *Aristotle*, some curious heads argue, that the children of
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the adulterous wife resemble her husband, though they be none of his. And the reason which leaureth them, is manifest: for during the carnall act, the adulterers fixe their imagination vpon the husband, with feare, least he come and take them napping. And for the same consideration, they conclude, that the husbands children resemble the adulterer though they be not his, because the adulterous wife, during the copulation with her husband, alwaies busieth her selfe in contemplation of the figure of her louer. And those who say, that the other woman brought forth a blacke sonne, because she hold her imagination fixed on the picture of a blacke man, must also graunt this, which by these queint braines is inferred; for the whole carrieth one selfe reason, and is in my conceit, a sturke leasing, and verie mockerie; though in bragging this is the opinion of *Antibalke Hippocour* answered this problem better, when he said, that the Scythians are all alike conditioned, and shap'd in visage, and tenderth the reason of this resemblance to be, for that they all feed of one selfe meat, and drinke of one selfe water, which apparrells after one selfe manner, and keepe one selfe order in all things. For the same cause, the bruto beasts engender yong ones after a very particular resemblance, because they alwaies vse the same food, and haue there through an vniforme seede. But contrariwise man, because he eateth diuers meates, euery day, maketh a different seede of his substance, as the temperature. The which the naturall Philosophers doe approve, in answering to a problemic, that is this; What is the cause, that the excrement of bruto beastes, haue not so vnpleasant a verdure, as that of mankinde? And they answer, that because beastes vse a vniforme seede, and man through diuers meates

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hat is eaten so much meate, and of Reddacts substance, as he cannot come away with them, and so they grow to corrupt. Mans seed, and that of beasts, hold one little reason and consideration, for that they are both of them excrements of a third concoction. As touching the varietie of meats which man vseth, it cannot be denied, but must be granted, that of every aliment there is made a different and particular seed. Where it falleth out apparent, that the day, on which a man eateth beefe or bloudings he maketh a grosse seed, & of bad temperature; and therefore, the sonne begotten therof, shall be disfigured, foolish, blacke, and ill conditioned. And if he eat the carcas of a capon, or of a henne, his seed shall be white, delicat, and of good temperature. VVhen through the sonne so engendred, shall be faire, wise, and verie gentle conditioned. From hence I collect, that there is no child born, who partaketh not of the qualities and temperature of that meate, which his parents fed vpon a day before he was begotten. And if any would know of what meate he was formed, let him but consider, with what meate his stomacke hath most familiaritie, (and without all doubt) what it was. Moreover, the naturall philosophers demand what the cause is, that the children of the wisest men, do ordinarily prooue blockish and void of capacitie? To which problemes they answer verie fondly, saying; that wise men are verie honest and shamefast; and therefore in companying with their wiuos; doe abstaine from some diligences, necessarie for effecting that the child prooue of that perfection which is requisite. And they confirme this, by example of such parents, as are foolish and ignorant, who, because they employ all their force and diligence at the time of generation, their children doe all prooue wise and wittie;

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but this answer tokeneth they are slenderly seene in naturall Philosophy. True it is, that for rendering of any sycere conuenient, it behooueth first to presuppose and prooue certaine points, one of which purporteth, that the reasonable facultie, is contrarie to the wrathfull and the concupiscible, in sort, that if a man be verie wise, he cannot be verie couragious, of much bodily forces, a great feeder, nor verie able for procreation: for the naturall dispositions, which are requisite, to the end the reasonable soule may performe his operations, carrie a contrarietic to those, which are necessarie for the wrathfull and the concupiscible. *Aristotle* saith, (and it is true) that hardinesse and naturall courage consist in heate: and Prudence and Sapience in cold and drie. Whence we see by plain experience, that the valientest persons are void of reason, so parte of speech, impatient to be iested withall, and verie soon ashamed for remedie whereof, they straightwaies set hand on their sword, as not weeting what other answer to make. But men endowed with wit haue many reasons and quicke answers and quippes, with which they entertaine the time, that they may not come to blowes. Of such a manner of wit, *Salust* noteth that *Cicero* was telling him, that he had much tongue, and feet verie light: wherein he had reason, for so great a wisdom, in matters of armes, could not end but in cowardise. And hence tooke a certaine nipping prouerbe his originall, which saith, He is as valiant as *Cicero*, and as wise as *Hector*. Namely, when we will note a man to be a buzzard, and a cow-babie: No lesse doth the naturall faculty gainesay the vnderstanding, for if a man possesse great bodily forces, he cannot enjoy a good wit, and the reason is, for that the force of the arms and

the legges, springeth from having a braine hard and earthly, and thought to be true, that by reason of the cold and drie of the earth, he might partake a good understanding; yet in that it hath his composition of a grosse substance, it roinateth and endammageth the same. For through his coldnesse the courage and hardinesse are quenched: wherethrough, we have seene some men of great forces to be verie cowardes. The contrarietie which the vegetatiue soule hath with the reasonable, is most manifest of all others, for his operations, namely; to nourish, and engender, are better performed with heat and moisture, than with the contrarie qualities, Which experience cleerely manifesteth; considering how powerful the same is in the age of childhood, and how weake and remisse in old age. Again, in boyes estate the reasonable soule cannot vse his operations; whereas in old age, which is vtterly void of heat and moisture, it performeth them with great effect. In sort, that by how much the more a man is enabled for procreation, and for digestion of food, so much he leeseeth of his reasonable facultie. To this alludeth that which *Plato* affirmeth, that there is no humour in a man, which so much disturbeth the reasonable faculty, as abundance of feed, only (saith he) the same yeeldeth help to the art of versifeng. Which we behold to be confirmed by daily experience: for when a man beginneth to entreat of amorous matters, sodainly he becommeth a Poet, And if before he were greasie and loutish, forthwith he takes it in heart, to have a wrinkle in his pompe, or a mote on his cape. And the reason is, because these workes appertaine to the imagination, which encreaseth and lifeth it selfe up from this point, through the much heat, occasioned in him by this amorous passion. And that loue is an
hot.

not a ration; sheweth apparently, & through the cour-
 age and hardnesse, which is planted in the lower part
 whom the same also reueth all desire of meat; and will
 not suffer him to sleepe. If the common wealth dare an-
 cie to theſe tokens, ſhe would bannish from publick ſtu-
 dies; luſty ſchollers; and great fighters; inamour'd per-
 ſons, Poets, and thoſe who are verie neat and eſtior in
 their apparrell: for they are not furniſhed with what is
 ſufficient for any ſort of ſtudy. Our of this rule, *Ariſtotele* ex-
 cepteth the melancholike by aduſtion; whoſe feede
 (though fruitfull) reueth moſt the capacite. Finally, all
 the faculties which govern man, if they be very power-
 full, ſet the reaſonable ſoule in a garboile. Hence it pro-
 ceeds, that if a man be very wiſe, hee groweth toward, of
 ſmall ſtrength of bodie, a ſpale feeder, and not verie able
 for procreation. And this is occaſioned by the qualities
 which make him wiſe, namely; coldneſſe and drieſſe.
 And theſe ſelte, weaken the other powers, as appeareth
 in old men, who (beſides their counsell and wiſdom) are
 good for nothing elſe. This doctrine thus preſuppoſed,
Galen holdeth opinion, that to the end the engendring
 of whatſoever creature may take his perfect effect; two
 feedes are neceſſary, one, which muſt be the agene and
 former; and another which muſt ſerue for nouriſhment;
 for a matter ſo delicat as generation, cannot ſtraightwaies
 overcome a meat ſo groſſe, as is the blood; vntill the ef-
 feet be greater. And that the feede is the right alimēt of
 the feed members, *Hippocrates*, *Plato*, and *Galen* doe all
 accord: for by their opinion, if the blood be not con-
 uerted into feede, it is impoſſible, that the ſinews, the
 veins, & the arteries can be maintained. Wherthrough
Galen affirmed, the difference betweene the veines and
 the cods to be, that the cods doe ſpedily make much
 feede.

seed, and the veins a little, and in long space of time: In sort, that nature provided for the same, an aliment so like, which with light alteration, & without making any excrements, might maintain the other seed. And this could not be effected, if the nourishment thereof had bin made of the blood. The selfe provision (saith *Galen*) was made by nature, in the engendring of mankind, as in the forming of a chick, and such other birds, as come of eggs. In which we see there are two substances, one of the white, and another of the yolke, of one of which, the thicke is made, and by the other maintained all the time whiles the forming endureth. For the same reason are two seeds necessarie in the generation of the man, one, of which the creature may be made, and the other by which it may be maintained whilst the forming endureth. But *Hippocrates* mentioneth one thing worthie of great consideration; namely; that it is not resolved by nature, which of the two seeds shall be the agent and formour, & which shall serue for aliment. For many times, the seed of the woman is of greater efficacy than that of the man, and when this betideth, she maketh the generation, and that of the husband serueth for aliment. Otherwhiles, that of the husband is more mighty, and that of the wife doth nought els than nourish. This doctrine was not considered by *Aristotle*, who could not vnderstand, whereto the womans seed serued, and therefore vttered a thousand follies, and that the same was but a little water, without vertue, or force for generation. Which being granted, it would follow impossible, that a woman should euer conet the conuersation of man, or consent thereunto, but would shun the carnall act, as being her selfe so honest, and the worke so vnclene and filthy; wherethrough, in short space mankind would decay,

the world not deprived of the fruit thereof, that ever nature formed. To this purpose nature demandeth, what the cause is, that fleshly copulation should be an action of the greatest pleasure, that nature ever ordained for the solace of living things. To which probleme he answereth, that nature having so desirably procured the perpetuall of mankind, did therefore place so great a delight in his worke, to the end, that they being moued by such incitement, might gladly apply themselves to the act of generation, and if these incitements were wanting, no woman or man would consent to the band of marriage, inasmuch as the woman should reape none other benefite, than to beare a burden in her belly the space of nine months, with so great trouble and sorrow, and at the time of her child birth, so undergoe the pain of bringing her life into the world, as would be necessary, that the common wealth should through fear cease for women to marrie, to the end mankind might not come to nothing. But because nature doth her things with pleasure, she giueth so a woman, all the instruments necessary for making a seedy inering, and apt to desire, whereby she might desire a man, and take pleasure in his conversation. But if it were of that qualitie which Aristotle exposteth, she would rather sicke and abhorre him, than euer loue him. This selfe Nature produceth alldaying an example of the bruto beastes, where through the faith, that if a Sow be speyed, she neuer defuncth the Boare, nor will consent that he approach vnto her. The like we do evidently see in a woman, whose temperance partaketh more of coldnesse than is requisite, for if we tell her that she must be married, there

there is no wayd which soue doo worke in her care. And the like befalleth to a cold man, for he wanteth the fruitful seed. Moreover, if a womans seed were of that maner which Aristotle mentioneth, it could be no proper aliment: for to attain the last qualities of actuall nutriment, a roall seed is necessarie, whereby it may be nourished. Wherethrough, if the same come not to be concocted & semblable, it cannot performe this point: for womans seed wanteth the instruments and places, as are the stomach, the liver, and the cuds, where it may be concocted. Therefore nature provided, that in the engendering of a creature, two seeds should concur, which being mingled, the mightier should make the forming and the other serve for nourishment. And this is seen evidently to be true: for if a blacke more beget a white woman with child, so a white man a blacke woman, of both these conditions, will be borne a creature partaking of either quality. Out of this doctrine I gather that to be true, which many authenticall histories affirm, that a dog carnally copulating with a woman, made her to conceive, and the like did a boare with an other woman, whome he found alone in the fields. And likewise, a man had two young ones by another. We read also of one, who walking for recreation alongst a riviers side, a fish came out of the water, and begat her with child. The matter here in of most difficult for the vulgar to conceive, is, how it may be, that these women should bring forth perfect men, and partakers of the use of reason, seeing the parents who engendered them, were brute beasts. To this I can sweare, that the seed of euery of these womē, was the agent & former of the creature, as the greater in force, wherico is figured the same, which is a creature of mans shape. The seed of the brute beast is not equal in strength, (if wee consider for aliment, or for

nothing

nothing els. And that the feede of a hefe, or of a wilde
beasts, might yeeld nourishment to mans seed, is a mat-
ter casie to be conceiued. For if any of these women had
eaten a peece of beares flesh, or of a dog, boiled or ro-
sted, she should haue receiued nourishment therout,
though not so good as if she had eaten mutton or par-
tridges. The like befallerh to mans seed, that his true
nourishment (in the forming of the creature) is ano-
ther mans seed, but if this be wanting, the feed of some
brute beast may supply the roome: but a thing which
these histories specifie, is, that children borne of such co-
pulations giue token in their maners and conditions,
that their engendring was not naturall.

Out of the things already rehearsed (though we haue
somewhat lingered by the way therein) we may now
gather the answer to that principall problem. *scilicet*
that wise mens children, are wel-neere alwaies formed
of their mothers seed: for that of the fathers (for the
reasons already alleaged) is not fruitfull for genera-
tion, and in engendring, serueth only for aliment. And
the man who is shaped of the womans feed, cannot be
wittie, nor partake abilitie through the much cold
and moist of that sex. Whence it becommeth manil-
fesse, that when the child proueth discreet and prompt,
the same yeeldeth an infallible token, that he was for-
med of his fathers seed. And if he shew blockish and vn-
toward, we inferre, that he was formed of the feed of
his mother. And here to did the wife man allude, when
he said, The wife sonne reioyceth the father, but a foo-
lish child is a griefto his mother. It may also come to
passe vpo some occasiō, that the seed of a wife man may
be the agent & form-giuer, and that of the woman, seru-
ing for nourishment, but the son so begotten will proue of
slender

slender capacities: for put case, that cold and dry be two qualities, whereof the vnderstanding hath need: yet is behoueth, that they hold a certaine quantitie and measure, which once exceeded, they doe rather hurt than good: Euen as we see men very aged, that by occasion of ouermuch cold and dry, we find them become children anew, and vtter many follies. Let vs then presuppose, that to some old man, there yet remaine ten yeares of life, with conuenient cold and dry to discourt, in such sort as these being expired, he shall then grow a babe againe.

If of such a ones seed a son be engendred, he shall till ten yeares age, make shew of great sufficiency: for that till then, he enjoyeth the conuenient cold and drouth of his father; but at eleuen yeares old, he will sodainly quaike away, for that he hath out-passed the point, which of these two qualities was behooffull. Which we see confirmed by daily experience in children begotten in old age, who in their childhood are verie aduised, and afterwards in mans state, prooue verie dullards, & short of life. And this groweth, because they were made of a seed cold and dry, which had already out-run the one half of his race. And if the father be wise in the works of the imagination, and by means of his much heat & drinnesse, take to wife a woman cold and moist in the third degree, the sonne born of such an accouplement, shalbe most vntoward, if he be formed of his fathers seed, for that he made abode in a belly so cold and moist, & was maintained by a blood so distemperat, the contrary betideth, when the father is vntoward, whose seed hath ordinarily heat and excessiue moisture. The sonne so engendred shalbe dull till 15 yeares of age, for that he drew part of his fathers superfluous moisture. But the course
of

of that age once spent, it giueth firmnesse, in asmuch as the foolish mans seed, is more temperat and lesse moiste. It aideth likewise the wit, to continue nine moneths space in a belly of so little coldnesse and moisture; as is that of a woman cold and moist in the first degree, where it endured hunger and want. All this ordinarily befalleth, for the reasons by vs specified: but there is found a certaine sort of men, whose generatives are endowd with such force and vigour, as they vntuly spoile the aliments of their good qualities, and conuert them into their euill and grosse substance. Therefore all the children whom they beget, (though they haue eaten delicat meats) shall procure rick and dullards. Others contrariwise, vsing grosse meats, and of small temperature, are so mightie in outebanning them, that though they eat (as it were) for porcke, yet they make children of very delicat wit. Whence it proceedeth certain, that there are kindes of bestiall humors, & races of wilde men; and others, who of ordinance and borne blent, are void of iudgement.

Some doubts are encountred, by those who seeke to peare into the bottom of this matter, whose answer (in the doctrine fore passed) is yet to come. The first is, whence is springed, that bastard children accustomably resemble their fathers, and of a too lawfull, so beare the figure and conditions of the mother. The second, why bastard children procure ordinarily delier, outrageous, and very aduised. The third, which is the cause is, that the dominion of the father conceiveth, doth neuer loseth her birth, though she take venomous steuchs to destroy the fame; but let much blood, whereas if a mannes woman be with child by her husband, ypon every light occasion she is the mist birth. To the first, I doe answer thus, laying,

saying, that no man is brought of his owne proper and
 agreeable will; vnlesse he be first incited by the vicious-
 ness of his temperature. And he giues vs an example in
 lecherous men, who, for that they are stored with plenty
 of seed, and full of seed, suffer great illusions, and many
 vnblessed; and therefore (molested by that passion) to
 driue the same from them, doe marrie wiues. Of such
 Galen saith, that they haue the instruments of generation
 vntill they are dry: and for this cause breed seed verie
 quick, & apt for procreation. A man then, who goeth
 to bed with a woman not his owne, is replenished with this
 fruitful, digested, and well seasoned seed; Whence it
 followeth of force, that he maketh the generation: for
 when both are equal, the mans seed carrieth the grea-
 test efficacy, and if the son be shaped of the seed of such
 a father, it ensueth of necessitie that he resemble him.
 The contrarie betideth in lawfull children, who, for that
 married men haue their wiues euen touched by their
 seeds, doe not take care to ripen the seed, or to make it
 apt for procreation, but rather (vpon euery light entice-
 ment) yeeld the same from them, vsing great violence
 and flustering; whereas women, abiding quiet, during the
 samall act, their seed vessels yeeld not their seed, save
 when it is well concocted and seasoned. Therefore married
 women do alwaies make the engendering, and their hus-
 bands seed serueth for aliment. But somtimes it comes
 to passe, that both the seeds are matched in equall per-
 fection, and combat in such sort, as both the one and the
 other take effect in the forming, and so is a child shaped,
 who resembleth neither father nor mother. Another
 time it seemeth that they agree vpon the matter; & part
 the likeness between them: the seed of the father ma-
 keth the north side of the child, and that of the mother,
 the

the mouth and the forehead. And which carrieth most marvell, it hath so fallen out, that the father hath taken one care of his father, and another of his mother, and so the like in his eyes. But if the fathers feed together prevaile, the child retaineth his nature and his conditions; and when the feed of the mother prevailt most, the like reason taketh effect. Therefore, the father who coueteth that his child may be made of his owne feed, ought to withdraw himselfe for some daies from his wife, and stay till all his feed be concocted and ripened; and then it will fall out certain that the foisting shall proceed from him, and the wifes feed shall serve for nourishment. The second doubt (by means of that we haue said already) is about the limbe difficulty: for bastard children are ordinarily made of feed hote and dry, and from his temperature (as we haue ofentimes prooued heretofore) Spring courage, brauerie, and a good imagination, where to this wisdom of the world appertaineth. And because the feed is digested and well seasoned, nature effecteth what she likes best, and pouerly maiegn those children as with a penfull. To the third doubt may be answered, that the rooking of leach women, is most commonly wrought by the mans food; and because the same is drie, and venie apt for illue, it fasteneth it selfe in the woman with verie strong odours. Both the child breeding of married women (which is wrought by their owne feed) needeth such that the creature easily vnloose; because the same was moist and warty, and *hippocras* full of emulsion, which children, meat and drinks, becau they know how to abandon the evil, & to embrace the good. The reason hereof is very cleere. For it at the beginning

the braine was made of cleare flesh and that this reason
goeth over in a day, requiring such consuming, and
must be repaired with the most which we eat, it is cer-
taine if these being grosse and of euill temperatures, that
using them many daies together, the braine will become
of the same nature. Therefore it sufficeth not, that the
child be borne of good food, but also it behooueth that
the meat which he eateth, after he is formed and borne,
be endow'd with the same qualities. Whose there be
a carnick and great difficulty to manifest, if you be
wile that the Swedes were the most distressed men of
the world, and that enquiring after aliments, and food
in which their children grow up, and which they found the
best and most appropriate. For if the substance of the
meat consist in causing that the braine be compounded
of partes subtile, and of good temperatures, that meat
which above all others partaketh these two qualities,
that is the same which is behooueth to vs, for obser-
uing our selfe, and all the Swedes, Physicians say
that Goats milke boyled with honny, is the best meat
which any man can eat: for besides that it hath a moder-
ate substance, therein the heat exceedeth not the cold
more, nor is it drie. These things we haue founde very
euenly, that if a man eateth this whole while he is
led, then he haues a child, with plenty and of good
conditions, must eat much Goats milke boyled with
honny, at a daies before the copulation, but also the
meat which is of good substance, and of moderate
a matter of importance for the wife, that the meat con-
sist of moderate substance, and of subtile partes, for
how much the finer, the more behooueth in the
nourishment of the braine, so much the more of the
meat she should eat, from which cause the Swedes draw
out

out of the milke of cheere and whey (which are the grosse
 grosse elements of his composition) and fet the buter,
 which in nature resembleth the aire. This they gave in
 food to their children, mingled with honny, with inten-
 tion to make them witty and wise. And that this is the
 truth, is plainly seen by that which *Homer* recounteth.
 Besides this meat, children did eat cracknels, of white
 bread, of very delicat water, with honny and a little salt.
 But in stead of vinegar (for that the same is very noisome
 and damnable to the vnderstanding) they shall adde
 therunto, buter of Goats milke, whose temperature &
 substance, is appropriat for the wit. But in this regiment
 grows an inconuenience verie great, namely, that chil-
 dren vsing so delicat meats, shall not possesse sufficient
 strenght to resist the injuries of the aire: neither can de-
 fend themselves from other occasions, which are woont
 to breed maladies. So by making the become wise, they
 will fall out to be vnhealthful, and liue a small time. This
 vnkindly demandeth, in what sort children may be
 brought vp, witty and wise, and yet the matter so hand-
 led, as it may no way gamlay their healthfulness. Which
 shall easily be effected, if the parentes dare to put in pra-
 ctise, some rules and precepts which I will prescribe. And
 because kinde people are deceiued in bringing vp their
 children, and they treat ill of this matter: I will first assigne
 them the cause why their children, though they haue
 Schoolemasters and tutors, and themselves take such
 pains at their booke, yet they come away so meanly with
 the sciences, as also in what sort they may remedy this,
 without that they abridge their life, or hazard their
 health. Eight things (saith *Hippocrates*) make mans flesh
 moist & fat. The 1 to be merry, and to liue at hearts ease;
 the 2 to sleepe much: the 3 to lie in a soft bed: the 4 to
 fare

fare well : the fifth, to be well apparelled and furnished : the sixth, to ride alwaies on horsebacke : the seventh, to haue our will : the eighth to be occupied in plaies and pastimes, and in things which yeeld contentment and pleasure. All which is a veritie so manifest, as if *Hippocrates* had not affirmed it, none durst denie the same. Only we may doubt, whether delicious people doe alwaies obserue this maner of life, but if it be true that they do so, we may well conclude, that their seed is very moist, and that the children which they beget, will of necessitie ouerabound in superfluous moisture, which it behooueth first to be consumed : for this qualitie sendeth to ruine the operations of the reasonable soule: And moreouer the Phisitions say, that it maketh them to liue a short space and vnhealthfull. By this it should seeme, that a good wit, and a sound bodily health require one selfe qualitie, Namely drouth, wherethrough, the precepts and rules which we are to lay downe for making children wise, will serue likewise to yeeld them much health, and long life. It behooueth them, (so soone as a childe is borne of delicious parents) inasmuch as their constitution consisteth of more cold and moist than is conuenient for childhood, to wash him with salt hote water, which (by the opinion of all phisitions) soketh vp and drieth the flesh, & giueth soundnesse to the sinews, and maketh the child strong and manly, and (by consuming the ouermuch moisture of his braine) enableth him with wit, and freeth him from many deadly infirmities. Contrariwise, the bath being of water fresh and hot, in that the same moisteneth the flesh (saith *Hippocrates*) it breedeth siue annoiances; Namely, effeminating of the flesh, weaknesse of sinews, dulnesse of spirits, fluxes of blood, and basenesse of stomacke. But if the

child issue out of his mothers belly with excessiue drie-
ness, it is requisit to washe the same with hote fresh wa-
ter. Therefore *Hippocrates* said, children are to be washed
a long time with hote water, to the end they may re-
ceiue the lesse annoiance by the crampe, and that they
may grow and be well coloured: but (for certaine) this
must be vnderstood of those who come forth drie out
of their mothers belly, in whom it behooueth to amend
their euill temperature, by applying vnto them contra-
rie qualities. The *Almains* (saith *Galen*) haue a custome,
to wash their children in a riuer, so soon as they are born;
them seeming, that as the iron which commeth burning
hot out of the forge, is made the stronger, if it be dipped
in cold water: so when the hot child is taken out of the
mothers wombe, it yeeldeth him of greater force and
vigour, if he be washed in fresh water. This thing is con-
demned by *Galen* for a beastly practise, and that with
great reason: for put case, that by this way, the skinne is
hardened and closed, and not easie to be altered by the
injuries of the aire, yet will it rest offended by the excre-
ments which are engendred in the body, for that the
same is not of force, nor open so as they may be exhaled
and passe forth. But the best and safest remedie is, to
wash the children, who haue superfluous moisture, with
hot salt water: for their excessiue moisture consuming,
they are the neerer to health, and the way through the
skinne, being stopped in them, they cannot receiue an-
noiance by any occasion. Neither are the inward excre-
ments therefore so shut vp, that there are not waies left
open for them, where they may come out. And nature
is so forcible, that if they haue taken from her a com-
mon way, she will seeke out another to serue her turne.
And when all others fail, she can skill to make new
waies,

waies, wherethrough to send out what doth her damage. Wherefore of two extreames, it is more auailable for health, to haue a skinne hard and somewhat close, than thinne and open.

The second thing requisit to be performed when the child shalbe born, is, that we make him acquainted with the winds, and with change of aire, & not keep him still locked vp in a chamber: for else it will become weake, womanish, peeuish, of feeble strength, and within three or foure daies, giue vp the ghost. Nothing (saith *Hippocrates*) so much weakeneth the flesh, as to abide still in warme places, and to keepe our selues from heate and cold. Neither is there a better remedie for healthfull liuing, than to accustome our body to al winds, hot, cold, moist, and dry, Wherethrough *Aristotle* enquireth, what the cause is, that such as liue in the Gallies are more healthy, & better colored, than those who inhabit a plashy soil. And this difficulty groweth greater, considering the hard life which they lead, sleeping in their clothes, in the open aire, against the sun, in the cold, & the water, & faring withall so courslly. The like may be demanded, as touching shepheards, who of all other men enioy the foundest health, & it springeth, because they haue made a league with al the seueral qualities of the aire, and their nature dismaieth at nothing. Cōtrariwise, we plainly see, that if a man giue himselfe to liue deliciously, and to beware that the sun, the cold, the euening, nor the wind offend him, within 3 daies he shalbe dispatched with a post letter to another world. Therefore it may well be said, he that loueth his life, in this world, shall leese it: for there is no man that can preferue himself from the alteration of the aire, therefore it is better to accustom himself to euery thing, to the end a mā may liue careles, & not in suspēce.

The error of the vulgar consisteth, in thinking that the babe is borne so tender and delicat, as he cannot endure to issue forth of the mothers wombe (where it was so warme) into a region of the aire so cold; without receiving much dammage. And verely they are deceiued: for those of Almaine (a region so cold) vsed to dip their children so hote in the riuer: and though this were a beastly act, yet the same did them no hurt, nor deaths harme.

The third point conuenient to be accomplished, is, to seeke out a yoong nurse of temperature hot & drie: or (after our doctrine) cold and moist in the first degree; enured to hardnesse & want, to lie on the bare ground, to eat little, and to go poorly clad, in wet, drouth and heat; such a one will yeeld a firme milke, as acquainted with the alterations of the aire; and the childe being brought vp by her, for some good space, will grow to possesse a great firmnesse. And if she be discreet and aduised, the same will also be of much auaille for his wit: for the milke of such a one, is verie cleane, hot, and drie: with which two qualities, the much cold and moist will be corrected, which the infant brought from his mothers wombe. How greatly it importeth for the strength of the creature, that it sucke a milke well exercised, is apparently proued in horses, who being foaled by mares, toiled in plowing and harrowing, prooue great courfers, and will abide much hardnesse. And if the dammes run vp and down idly in the pastures after the first cariere, they are not able to stand on their feet. The order then which should be held with the nurse, is, to take her into house, some foure or fiue months before the child-birth, and to giue her the same meats to eat, wheron the mother feedeth, that she may haue time to consume the
blood.

blood and bad humours, which she had gathered by harmfull meates, that she vsed to fore, and to the end the child (so soon as it is born) may sucke the like milke vnto that, which relieued it in the mothers bellie, or made at least of the same meates.

The fourth is, not to accustome the child to sleepe in a soft bed, nor to keepe him ouerwarmed apparrelled: or giue him too much meat. For these three things (saith *Hippocrates*): scarfen and dry vp the flesh, and their contraries, fatten and enlarge the same. And in so doing, the child shall grow of great wit, and of long life, by reason of this drinesse: and by the contraries, he will prooue faire, fat, full of blood, & blockish, which habit, *Hippocrates* called *Wrastler-like*, and holdeth it for verie perillous. With this selfe receipt and order of life, was the wisest man brought vp, that euer the world had; To weet our sauour Christ, in that he was man, sauing (for that he was born out of Nazareth) perhaps his mother had no salt water at hand, wherewith she might wash him: but this was a custome of the Iews, and of all Asia besides, brought in by some skilfull Phisitians, for the good of infants, wherethrough the Prophet saith, And when thou wert borne, at thy birth day thy nauill string was not cut off: neither wert thou for thy healths sake washed in water, nor seasoned with salt, nor wrapped in swathing clothes. But touching the other things, so soone as he was borne, he began to hold friendship with the cold, and the other alterations of the aire. His first bed was the earth, his apparell course, as if he would obserue *Hippocrates* receipt. A few daies after they went with him into *Ægypt*, a place very hot, where he remained all the time that *Herod* liued. His mother partaking the like humours, it is certaine, that she must yeeld him a milke

milke well exercised, and acquainted with the alterations of the aire. The meat which they gaue him, was the same which the Greeks deuised, to endow their childre with wit and wisdom. This (I haue said heretofore) was the butterish part of the milke eaten with honny. Wherefore *Esay* saith, He shall eat butter & honny, that he may know to eschew euill, and chuse the good. By which wordes is seen, how the Prophet gaue vs to vnderstand, that albeit he was verie God, yet he ought also to be a perfect man: and to attaine naturall wisdom, he must apply the semblable diligences, as doe the other sons of men. Howbeit this seemeth difficult to be conceiued, and may be also held a folly, to thinke that because Christ our redeemer, did eate butter and honny being a child, he should therefore know how to eschue euill, and make choice of good: when he was elder, God being (as he is) of infinite wisdom, and hauing giuen him (as he was man) all the science infused, which he could receiue after his naturall capacitie. Therefore it is certaine that he knew full as much in his mothers wombe, as when he was thirtiethree yeares old, without eating either butter or honny, or borrowing the helpe of anie other naturall remedies requisite for humane wisdom. But for all this, it is of great importance that the Prophet assigned him that selfe meat, which the Troians and Greeks accustomedly gaue their children, to make them witty and wise, & that he said, To the end he may know to shun euill and chuse the good. For vnderstanding, that by means of these aliments, Christ our sauiour, got (as he was man) more acquisit knowledge, than he should haue possessed if he had vsed other contrarie meats; it behooueth vs to expound this particle, (to the end) that we may know what he meant, when he

he spake in those termes. We must therefore presuppose, that in Christ our redeemer were two natures; as the very truth is, and the faith so teacheth vs; one, diuine, as he was God; and another humane, compounded of a reasonable soule, and of an elementall bodie, so disposed and instrumentalized, as the other children of men. As concerning his first nature, it behooueth not to entreat of the wisdom of our sauiour Christ: for it was infinite without encrease or diminishment, and without dependance vpon ought else, saue onely in that he was God, and so he was as wise in his mothers wombe, as when he was 33 yeares of age, and so from euerlasting. But in that which appertaineth to his second nature, we are to weet, that the soule of Christ, euen from the instant when God created it, was blessed, and glorious, euen as now it is; and seeing it enjoyed God and his wisdom, it is certaine that in him was none ignorance: but he had so much science infused, as his naturall capacity would beare: but withall, it is alike certaine, that as the glorie did not communicate it selfe vnto all the partes of the bodie, in respect of the redemption of mankinde; no more did the wisdom infused, communicate it selfe; For the braine was not disposed, nor instrumentalized, with the qualities & substance, which are necessary, to the end the soule may with such an instrument, discourse and philosophize: for if you call to mind that which in the beginning of this worke we deliuered, the graces *gratis* giuen, which God bestoweth vpon men, doe ordinarily require, that the instrument with which they are to be exercised; and the subiect whereinto it is to be receiued, doe partake the naturall qualities; requisite for euerie such gift. And the reason is, because that the reasonable soule, is an act

act of the body, and worketh not without the seruice of his bodily instrumentes. The braine of our redeemer Christ, whilst he was a babe, and lately born, had much moisture: for in that age it was behoofful so to be, and al matter naturall, and therefore in that it was of such qualitie, his reasonable soule (naturally) could not discourse nor philosophize with such an instrument. Where-through, the science infused, passed not to the bodily memorie, nor to the imagination, nor the vnderstanding, because these three are instrumentall powers (as tofore we haue proued) & enioyed not that perfection, which they were to haue, but whilst the brain went drying, by meanes of time and age: the reasonable soule went also manifesting euery day more and more, the infused wisdom which it had, and communicated the same to the bodily powers. Now, besides this supernaturall knowledge, he had also another, which is gathered of things that they heard whilst they were children, of that which they saw, of that which they smelled, of that which they tasted, and of that which they touched: and this (for certaine) our saviour Christ attained as other men do. And euen as for discerning things perfectly, he stood in need of good eyes, and for hearing of sounds, good eares: so also he stood in need of a good braine, to iudge the good and the euill. Whence it is manifest, that by eating those delicat meates, his head was daily better instrumentalized, & attained more wisdom. In sort, that if God had taken fro him his science infused, thrise in the course of his life (by seeing that which he had purchased) we shall find, that at ten yeares he knew more than at fise, at twentie, more than at ten, and at thirtie three, more than at twenty. And that this doctrine is true and catholicke, the letter of the Euangelicke text proueth,

prooueth, saying, and Iesus encreased in wisdom and age, and grace, with God, & with men. Of many catholicke senses which the holy scripture may receiue, I hold that euer better which taketh the letter, than that which reacheth the termes and wordes of their naturall signification. What the qualities are which the brain ought to haue, and what the substance, we haue already reported, by the opinion of *Heraclitus*, That drinesse maketh the wisest soule. And by *Galens* mind we proued; That when the braine is compounded of a substance very delicat, it maketh the wit to be subtile. Christ our redeemer, went purchasing more drinesse by his age: for from the day that we are borne, vntil that of our death, we daily grow to a more drinesse, and lessing of flesh, & a greater knowledge. The subtile and delicat parts of his braine, went correcting themselues whilst he fed vpon meates, which the Prophet speaketh of. For if euery moment he had need of nourishment, and restoring the substance which wasted away, and this must be performed with meates, and in none other sort, it is certaine, that if he had alwaies fed on cowes beefe, or porcke, in few daies he should haue bred himselfe a braine grosse and of cull temperature: with which his reasonable soule could not haue shunned euill, or chosen good, but by miracle, and employing his diuinitie. But God leading him by naturall means, caused him to vie those so delicat meates, by which the braine being maintained, the same might be made an instrument, so well supplied, as (euery without vsing the diuine or infused knowledge) he might naturally haue eschued euill, and chosen good, as do the other children of men.

FINIS.

33 **A Table of all the chapters contained in this Booke.**

Chapter I. It is proued by example, that if a child haue not the disposition and abilitie, which is requisite for that sciencemembernta he wil addict himselfe to a superfluous labour to be instructed therein by good school-masters, to haue store of booke, & continually to study it, so that Nature is that which makes a man of abilitie to learne.

Chapter II. What part of the body ought to be well tempered, that a young man may haue abilitie.

Chapter III. It is proued that the soule vegetatiue, sensitiue, and ratiouale haue knowledge without that any thing be taught them, it is to be that they possesseth that convenient temperance, which is requisite for their operation.

Chapter IV. It is proued that from the three qualities hot, moist, and drie proceed all the differences of mens wits.

Chapter V. Certaine doubts and arguments are prouounded against the doctrine of the last chapter, and their answer.

Chapter VI. It is shewed that though the reasonable soule haue need of the temperature of the foure first qualities as well for his abiding in the bodie, as also to discourse and syllogize, yet for all this it followeth not that the same is corruptible and mortall.

Chapter VII. How there may be assigned to euery difference of wit, his Science, which shall be correspondent to him in particular, and that which is repugnant and contrarie to be abandoned.

Chapter VIII. How it may be proued that the eloquence and finenesse of speech cannot find place in men of great understanding.

Chapter IX. How it is proued that the theoreticke of Diuinitie appertaineth to the understanding, and preaching (which is his practice) to the imagination.

11 That the Theoreticke of the lawes appertaineth to the memorie,

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12 *How it may be prooued, that of Theoricall Phisicke, part appertaineth to the memorie, and part to the vnderstanding, and the practicke to the imagination.* 173

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§. 5. *What diligences are to be vsed, for preserving the childrens wit after they are formed.* 325

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Table A

more, and learning and writing (which are their parts) to
 the other, and the learning of a common wealth to
 the two nations.

1. It is to be observed that of the several parts of
 the world, and part to the world, and
 and the practice to the navigation.

2. The first part of the world, to what difference
 of the art of navigation, and by what signs
 the man may be known, who is engaged with the manner
 of

3. How we may know to what difference of ability the
 face of a long appearance, and what signs he ought to have, who
 enjoys this manner of will.

4. In what manner Parents may best wife children, and of
 what fit for learning.

5. 1. By what signs we may know, in what degree of hot and
 dry, and in what degree.

6. 2. What manner ought to be used, in what way, that
 they may have children.

7. 3. What diligence ought to be used, that children may
 and not female, and barren.

8. 4. What diligence is to be used, that children may prove
 little and wise.

9. 5. What diligence are to be used, for preserving the chil-
 dren, and after they are formed.

F I N I S

