

**Reading:**

We will reading extracts from two treatises on the passions (emotions) and melancholy, as well as Shakespeare's *Hamlet*:

1. Thomas Wright, *Passions of the Mind in General* (1601)

Ch 1 'The Essence of Passions'

Ch 2 'Of Passions and Affections'

Ch 4 'How the Passions may be Directed and Made Profitable'

2. Timothy Bright: *A Treatise of Melancholy* (1586)

Ch. 17 'How melancholie procureth feare, sadnes, dispaire...'

3. William Shakespeare, *Hamlet*

For editions I particularly recommend the New Cambridge, Arden, or the Oxford, although if you already own a different edition, that will be fine.

## Reading Thomas Wright's *Passions of the Mind* & Timothy Bright's *Treatise of Melancholy*

There are no proper modern editions of this text, and so we will read facsimile images of the original books, printed in 1601, and 1593, respectively.

### **A note on typography and spelling to help you with this:**

The letter 's' is represented by a long s: ſ  
Eg. 'sense' is written as 'ſenſe'

The letter 'v' is often used for an initial 'u': eg. 'use' may be printed as 'vse';  
'unto' may be printed as 'vnto'.

Likewise, the letter 'u' is often used for the letter 'v' in the middle of a word,  
eg. 'love' may be printed as 'loue'; 'have' as 'haue'.

The letter 'i' tends to be used both where we would use 'i' and where we would use the letter 'j' eg. 'object' will be printed as 'obiect', and January as 'Ianuarie' (ie also often used instead of a terminal 'y').

Occasionally contractions occur, where for brevity some letters in a word are missed out, and a tilde (~) is placed above the word, where these letters should be, to show they are missing:  
Eg. occasiō for 'occasion'

THE  
PASSIONS  
of the  
MINDE.

By Th. Wright.



LONDON  
Printed by V. S. for W. B.  
1601.

The feuerall Contents of the six  
ensuing BOOKES.

- 1 **D**iscourse of the essence of Passions, and of the passions and affections of our soules. pag. 1
- 2 Declareth the foure effects of inordinate Passions. 47
- 3 Deliuereth the meanes how to know and to mortifie Passions, what prudence & policie may be practised in them. 77
- 4 Explaineth how Passions may be discovered. 104
- 5 Sheweth the Meanes how to moue passions. 149
- 6 Entreateth of the defects and imperfections of our soule. 292

THE



THE FIRST BOOKE  
OF

THE PASSIONS  
OF THE MINDE:

Wherein is declared the Essence of PASSIONS.

CHAP. I.

*The end and profit of this Discourse, wherein are declared the Passions and Affections of our Soules.*



HERE can be no man, who works by right reason, but when he first intends his worke, he ay meth at some end, hee leuels at some good; viz. eyther to intru& the wit with doctrine, moue the will to vertue, delight the minde with pleasure; or in fine, direct the Reader to doe some thing that may be eyther commodious to himselfe, or profitable to the Common-weale. This Treatise therefore of the *Passions of the Minde*, cannot but carry with it, a  
B  
goodly

## The Passions

goodly and faire glosse of profit and commodity, not only because it concerns euery mans particular, but for that there be few estates or conditions of men, that haue not interest in this matter: the Diuine, the Philosopher, the curers both of body and soule, I meane the Preacher & Physitian, the good Christian that attendeth to mortification, & the prudent ciuill Gentleman that procureth a gratefull cōuersation, may reap some commodity touching their professions; & in fine, euery man may by this come to a knowledge of himself, which ought to be preferred before all treasures and riches.

The Diuine herein may first challenge his part, because the inordinate motions of Passions, their preuenting of reason, their rebellion to vertue, are thorny byrars sprung from the infected root of originall sinne & al the deformed brood thereby engendred: the which Trearise wholly concerneth Diuines: the Passions likewise augment or diminish the deformitie of a sinfull sinnes, they blinde reason, they seduce the will, and therefore are speciall causes of sinne: wherupon among Diuines grew that common distinction of sinnes, that some are of Passion, others proceed from ignorance, others from malice and wilfulness: finally passions are meanes to help vs, and impediments to withdraw vs from our end: the Diuine therefore, who specially entreateth of our last end, and of the meanes to archiue it, and difficulties to obtaine it, must of necessitie extend the sphere of his knowledge to this subiect of our Passions; and for this respect of Diuines they are diuinely handled.

The Philosopher, as well naturall as morall, the one for Speculation, the other for Practise, wade most profoundly

## of the Mīnde.

foundly in the matter of our Passions. The naturall Philosopher contemplating the natures of men and beasts sensitiue soules (for Passions are common to both) consequently enter into discourse about the affections and operations thereof: for, without the knowledge of them it were impossible to attaine vnto the perfit vnderstanding of eyther of them. The Morall Philosopher, describing manners, inuiring to vertue, dissuading from vice, sheweth how our inordinate appetites must be bridled with fortitude & temperance; he declareth their natures, their craft & deceit, in what sort of persons they are most vehement, and in whom more moderate; & to be briefe, he spendeth well-nigh in this disputation, all his morall Philosophy, in teaching how they may be used or abused.

The Christian Orator (I meane the goodly Preacher) perfectly vnderstanding the natures and properties of mens passions, questionlesse may effectuate strange matters in the mindes of his Auditors. I remember a Preacher in *Italy*, who had such power ouer his Auditors affections, that whē it pleased him he could cause them sheld abundance of teares, yea and with teares dropping downe their cheekes, presently turne their sorrow into laughter: and the reason was, because hee himselfe being extremely passionate, knowing moreouer the Art of mouing the affections of those auditors, and besides that the most part were women that heard him (whose passions are most vehement and mutable) therefore he might haue perswaded them what hee listed. The same commodity may be gathered by all other Orators, as Ambassadors, Lawyers, Magistrates, Sea Captaines, and whosoeuer would perswade a multitude,

## The Passions

rude, because, if once they can stirre a Passion or Affection in their Hearers, then they haue almost halfe perswaded them, for that the forces of Strong Passions manuellously allure and draw the wit & will to iudge and consent vnto that they are moued. Many things more might be said concerning this matter, but in all the other Chapters following, except this first, I mean to touch this point very largely.

As this Treatise affordeth great riches to the Physician of the soule, so it importeth much the Physician of the body, for that there is no Passion very vehement, but that it alters extreamly some of the foure humors of the body; and all Physicians commonly agree, that among diuers other extrinsecall causes of diseases, one and not the least, is the excesse of some inordinate passion: for although it busieth their braines, as also the naturall Philosophers, to explicate the manner how an operation that lodgeth in the soule can alter the body, and move the humors from one place to another (as for example, recall most of the blood in the face, or other parts, to the heart, as we see by daily experience to chance in feare and anger) yet they consent that it may proceed from a certaine sympathy of nature, a subordination of one part to another, and that the spirits and humors wait vpon the Passions, as their Lords & Masters. The Physicians therefore knowing by what Passion the malady was caused, may well inferre what humour aboundeth, and consequently what ought to be purged, what remedy to be applyed; and after, how it may be preuented.

If all the aforesaid professions may challenge each one a part in this Discourse, surely the good Christian whose

## of the Minde.

whose life is a warfare vpon earth: he, who if he loue his soule, killeth it; he, whose studie principally standeth in rooting out vice, and planting of vertue; hee, whose indenuour specially is imployed in crucifying old *Adam*, and in the refining the image of *Christ*: he, who pretendeth to be ruled by reason, and not tyrannized by prosperous affection, this man (I say) may best perseuere this matter: he may best meditate it; he may best know where lieth the cause of those Serpents, and Basilisks, who suck out the sweet blood of his soule, hee may see where the thorne sticketh that stingeth his heart: finally, hee may view his domestick enemy, which neuer permits him to be quiet, but molesteth in prosperity, deiebeth in aduersitie, in pleasure makes him dissolute, in sadness desperate, to rage in anger, to tremble in feare, in hope to faint, in loue to languish. These were those temptations of the flesh that *S. Paul* did punish, saying; *Castigo corpus meum, & in seruitutem redigo*, I chasten my body, and bring it into seruitude: these were those members the same Apostle exhorted vs to mortifie vpon earth, *Mortificate membra vestra que sunt super terram*. Seeing then how all the life of a spiritual man ought to be imployed in the expugnation of these molestfull Leuities, without all doubt it imports him much to know the nature of his enemies, their stratagems and continual incursions, euen vnto the gates of the chiefest castle of his soule; I meane the very wit and will.

Not only the mortified Christian had need to know well his passions, because, by brideling them he winnes a great quietnesse of minde, & enableth himselfe better to the seruice of God, but also the ciuill Gentleman,

## The Passions

and prudent Politician, by penetrating the nature and qualities of his affections, by restraining their inordinate motions, winneth a gracious carriage of himselfe, and rendereth his conversation most gratefull to men: for I my selfe haue seene some, Gentlemen by blood, and Noblemen by birth, yet so appassionate in affections, that their company was to most men inolerable:

18. for true is that *Salomon* said, *Vir iracundus provocat rixas, qui patiens esse mitigat suscitatas*, An angry man raiseth brawles, but a patient man appeaseth them after they be raised. And therefore how vngratefull must his company seeme, whose passions over-rule him? and a man had need of an *Astrolobe* alwayes, to see in what height or elevation his affections are, lest, by casting forth a sparke of fire, his gun-powderd minde of a sudden bee inflamed. I omit how hee may insinuate himselfe into other mens loue & affections, how in travelling in strange countries he may discover to what passion the people are most inclined; for, as I haue seene by experience, there is no nation in Europe, that hath not some extraordinary affection, either in pride, anger, lust, inconstancy, gluttony, drunkennes, sloath, or such like passion: much it importeth in good conversation, to know exactly the companies inclination; and his society cannot but be gratefull, whole passions are moderate and behaviour circumspect. I say nothing of Magistrates, who may by this meanes vnderstand the inclinations and dispositions of their inferiours & subiects. But finally I will conclude, that this subiect I intreat of comprehendeth the chiefe object that all the ancient Philosophers aimed at, wherein they placed the most of their felicitie, that was *Noſce teipsum*, Know thy selfe:

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## of the MInde.

the which knowledge principally consisteth of a perser experience euery man hath of himselfe in particular, and an vniuersall knowledge of mens inclinations in common; the former is helped by the latter, the which knowledge is deliuered in this Treatise.

### CHAP. II.

What we understand by Passions and Affections.



Here sorts of actions proceed from mens soules, some are internal and imateriall, all, as the acts of our wits and wils; others be mere external and materiall, as the acts of our senses, seeing, hearing, moving, &c. others stand betwixt these two extremes, and border vpon them both; the which wee may best discover in children, because they lack the vse of reason and are guided by an internal imagination, following nothing else but that pleaseth their senses, euen after the same manner as bruit beasts doe; for, as we see beasts hate, loue, feare and hope, so doe children. Those actions then which are common with vs, and beasts, we call Passions, and Affections, or perturbations of the mind, *Motus* (saith Saint *Augustine*) *animas quos Graeci  $\mu\eta\tau\alpha\sigma\tau\alpha$  appellant, ex Latinis quidam, vt Cicero 3. *Tuscul.* perturbaciones dicunt, *alij affectiones, alij affectus, alij expressas passiones vocauerunt*. The motions of the soule, called of the Greekes  $\mu\eta\sigma\tau\alpha$ , some Latines, as *Cicero*, called them perturbations*

## The Passions

turbations, others affects, others more expressly name them Passions. They are called Passions, (although indeed they be acts of the sensitive power, or facultie of our soule, and are defined of *D. de Mascene: Motus sensualis appetitiua virtutis, ob boni vel mali imaginacionem*: a sensual motion of our appetitiue faculty, through imaginatio of some good or ill thing) because whē these affectiōs are stirring in our minds, they alter the humours of our bodies, causing some passion or alteration in them. They are called perturbations, for that (as afterward shall be declared) they trouble wonderfully the soule, corrupting the iudgement & seducing the will, inducing (for the most part) to vice, and commonly withdrawing from vertue, and therefore some call the maladies, or foies of the soule. They bee also named affectiōs, because the soule by them, either affecteth some good, or for the affectiō of some good, desireth some ill. These passions the be certaine Internall acts or operations of the soule, bordering vpon reason and sense, prosecuting some good thing, or flying some ill thing, causing therewithall some alteration in the body.

Here must be noted, that albeit these passions inhabit the confines both of sense and reason, yet they keep not equall friendship with both; for passions and sense are like two naughty seruants, who oft-times beare more loue one to another, then they are obedient to their Master: and the reason of this amicitie betwixt the passions and sense, I take to be, the greater conformitie and likenesse betwixt them, then there is betwixt Passions and reason: for passions are drowned in corporal organs and instruments, as well as sense; reason dependeth.

## of the Minde.

pendeth of no corporal subiect, but as a Princeesse in her throne, considereth the state of her kingdom. Passions and sense are determined to one thing, and as soon as they perceive their object, sense presently receiveth it, and the passions loue or hate it: but reason, after she perceiveth her object, she stands in deliberation, whether it be convenient she should accept it, or refuse it. Besides, sense and passions as they haue had a league the longer, so their friendship is stronger, for all the time of our infancy and child-hood, our senses were joint-friends in such sort with Passions, that whatsoeuer delighted sense, pleased the passions; and whatsoeuer was hurtfull to the one, was an enemy to the other; and so, by long agreement and familiarity, the passions had so engaged themselves to sense, and with such bonds and scales of sensual habits confirmed their friendship, that as soone as reason came to possession of her kingdom, they began presently to make rebellion; for right reason oftentimes deprived sense of those pleasures he had of long time enjoyed, as by commanding continencie; and fasting, which sense most abhorred: then passions repugned, and very often haled her by force, to descend to that they demanded; which combate and captiuitie was well perceived by him, who said, *Video Romanam legem in membris meis repugnantem legi mentis mee; Et captiuam me in lege peccati*: I see another law in my members, repugning to the law of my minde, and leading mee captive in the law of sinne. Whereupon Saint *Cyprian* said, *Cum Auaritia, &c.* Vice must contend with auarice, with vncleannesse, with anger, with ambition: wee haue a continual and molefull battell with carnall vices, and worldly inticements.

Morouer,



Moreover, after that men, by reason, take possession over their soules and bodies, feeling this war so mighty, so continuall, so neere, so domestically, that either they must consent to doe their enemies will, or still be in conflict: and withall, foreseeing by making peace with them, they were to receive great pleasures and delights, the most part of men resolve themselves, never to displease their sense or passions, but to graunt them whatsoever they demand; what curiostie the eyes will see, they yeeld vnto them; what daintie meates the tongue will taste, they neuer deny it; what sauiours the nose will smell, they neuer resist it; what musicke the eares will heare, they accept it; and finally, whatsoever by importunitie, prayer, or suggestion, sensualitie requereth; no sooner to reason, the supplication is presented, but the petition is graunted. Yet if the matter here were ended, and reason yeelded but onely to the suits of sensualitie, it were without doubt, a great disorder to see the Lord attend so basely vpon his seruants: but reason once being entred into league with passions and sense, becommeth a better friend to sensualitie than the passions were before: for reason straightwaies inuenteth tenne thousand sorts of new delights, which the passions neuer could haue imagined. And therefore if you aske now, who procured such exquisite arts of Cookerie, so many sawces, so many broths, so many dishes? No better answer can be giuen, than Reason, to please sensualitie: who found first such gorgeous attyre, such varietie of garments, such decking, trimming, and adorning of the body, that Taylors must euery yeere learne a new trade? but Reason, to please sensualitie: who deuised such stately Palaces, such delicious

cious gardens, such precious canopies, and embroidered beddes? but reason to seeke sensualitie. In fine, discourse over all artes and occupations, and you shall find men labouring night and day, spending their wit and reason to excogitate some new inuention to delight our sensualitie: In such sort, as a religious man once lamenting this ignominious industry of reason, employed in the seruice of sense, wished with all his heart, that Godly men were but halfe so industrious to please God, as worldly men to please their inordinate appetites. By this we may gather how passions stand so confined with sense and reason, that for the friendship they beare to the one, they draw the other to be their mate and companion.

CHAP. III.

*Of Selfe-love passions, or Amor Proprium.*

**A**Lthough in the precedent Chapter we touched, in part, the roote from whence did spring those spinie branches of bruarie passions, that was the league and confederacie made with senses; yet for more exact intelligence of their nature or rather nativity, I thought good to entreat of selfe-love the nurse, mother, or rather Sepdam of all inordinate affections. God, the author of nature, and imparter of all goodness hath printed in euery creature, according to his diuine providence, an inclination, faculty, or power

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ff 9.

feares, madded ioyes, diffensions, Arises, warres, stragems, angers, enmities, falsehood, flatterie, theft, rapine, and a number more which there he reckoneth; and I, to avoid tediousnes, omit. Yet by this may also be understood that famous distinction, more practised then knowne of many, I meane of 2 loves, the one, that buildeth the citie of *Ierusalem*, the other, the citie of *Babylon*; that is, the loue of God buildeth the citie of the predestinate; Seke-loue the citie of the reprobate: that repaireth the ruines of Angels, this filleth the infernall dennts with Devils: for charitie and the loue of God being the bafe and foundation of all goodnesse, without which all vertues are dead, and not awaiting to life euertlasting, rendreth a spirituall life, animating the iust to serue God, the vice, follow vertue; with which vertues and good works, Gods Church is replenished, and Satans Synagogue emptied.

Contrariwise, Self-loue following inordinate affections, inticeth the citizens of *Ierusalem*, to profecure pleasures, vnbriidle their senses, enioy the rosetil they flourish, not to let wither the Mayie flowres of their flesh, haleth the poore soules from the liberty of *Ierusalem*, to the captivity of *Babylon*, thereby casting the children of God into the thraldome of Satan. By this it appeareth, how God gaue euery man an inclination to loue himselfe, yet subordinatèd to reason: and how, by the pleasure of sensuality, it is growne to such a head, that rather it ruleth reason, then reason ruleth it. Self-loue then may be defined, an inordinate inclination of the soule, affecting too much the pleasures of the body against the prescript of right reason: this may well be called *passions*, old *Adam*, the law of the flesh, sensuality, the

the enemy of God, the spring of vice, the roote of impiety, the bane of godly conuersation, the object of mortification, the sincke of sinne, euercrauing, neuer content, tyrannizing ouer the greatest, & ouerthrowing the least.

### CHAP. IIII.

*How the Passions may be well directed and made profitable.*

**H**ath bene declared (I thinke) sufficiently, how most men inordinatly follow the vnbriiddled appetite of their sensuall passions; yet no doubt but they may, by vertue be guided, and many good men so moderate and mortifie them, that they rather serue them for instruments of vertue, then foment of vice, and as an occasion of victory, then a cause of foyle: For Christ our Saviour, in whom neither sinne, nor inordinate affection could fall, no doubt, was subiect to these passions, *Tristis* *Manu. 21.* *esse anima. mea,* saith he, *vsque ad mortem,* My soule is Luk. 22. *sadde euen vntill death.* And *Ccepit pauere & tædere,* He beganne to be affraid and heauy. Feare and heauynesse, no doubt are passions of the minde: yet, because in Christ they were prevented with reason, and guided by vertue, neither alluring him to sinne, nor ingending vitious habits: therefore of Diuines, they rather were called propassions, then passions. *MOR. ad Euangel. c. 1.* *Quia non est in eis* *quæ sunt in* *animis, & nolite peccare,* Be angry, and sinne not. *Psalme 4.*

1. *Cum melius & tremore salutem operamini*, with feare and trembling worke your saluation: And therefore it were blasphemous to say, that absolutely all passions were ill, for so the Scriptures should exhort vs to ill. The reason also commonly allowed of Philosophers and Divines, most pregnantly prooveth this veritie: for if the motions of our will be vertuous, directed with the square of Gods law, and prudence, if the inferior appetite or passions obey and concur with the will, then with much more ease, pleasure, and delight, vertuous actions are accomplished and performed. Yea, oftentimes they take away the molestations and tediousnesse that occur in the practise of good works. For example, often in prayer men feel aridity, lothsome, and paine; yet if the sensible appetite get a little delight therein, if *Cor & caro exultant in Deum*, that is, our hearts and flesh reioyce in God, then paine is turned into pleasure, and a molesting service into a delightfull obsequie. Here upon the Philosophers and Fathers perceiving what commodities these passions afforded to a vertuous soule, with divers similitudes declared their service: Some say, they were sparks of fire apt to kindle vertue; others, that they were souldiers, armed to attend their Captaine: They be like water saith *Basil*, that sustineth oyle above, that it may swimme purely, and not be infected with earth: others compare them with horses which draw a coach, & the passions draw the soule to the fruition of her vertuous objects. *Cicero* in 4. *Tusculan*, calleth anger, *colem*, the whetstone of fortitude. And indeed me thinks the passions of our minde, are not vnlike the foure humours of our bodies, where-

to *Cicero* well compares them in the aforesaid Booke: for if blood, Slegme, choller, or melancholy exceed the due proportion required to the constitution and health of our bodies, presently we fall into some disease: even so, if the passions of the Minde be not moderated according to reason (and that temperate vertue requireth) immediately the soule is molested with some maladie. But if the humours be kept in a due proportion; they are the preservatives of health, & perhaps, health it selfe.

By this Discourse may be gathered, that Passions, are not only, not wholly to be extinguished (as the Stoicks seemed to affirme) but sometimes to be moved, & stirred vp for the service of vertue, as learnedly *Plutarch* *Plutare* teacheth: for mercie and compassion will move vs of-  
*libro de*  
 ten to pity, as it did *Tob*, *Quia ab infantia mea mecum cre-*  
*amov.*  
*uit miseratio*, Compassion grew with me from my infancy, and it came with me out of my mothers womb: therefore he declareth what succour he gave to the poore, *Tob. 3. 18.* Irc, and indignation will prick forward the friends of God, to take his quarrell in hand, and renenge him of his enemies. So Christ, moved with zeale (which is a passion of loue bordering vpon anger) cast the buyers and sellers out of the Temple of *Tersusalem*, because, *Zelus domus tue commendat me*, the Zeale of thy house did care me. The passion of shame: fastnesse bridleth vs of many loose affections, which would otherwise be ranging abroad. The appetite of honour, which followeth, yea and is due vnto vertue, encourageth oft noble spirits to attempt most dangerous exploits for the benefit of their countries: feare expelleth sinne, sadnesse bringeth repentance, delight  
*Eccle. 1. 17.*  
*Cor. 7.*  
 pricketh

1. 37. pricketh forward to keepe Gods commandments: and to be briefe, passions are spurres to stirre vp sluggish and idle soules, from sloathfulnesse to diligence, from carelesnesse to consideration. Some questionlesse they (almost by force) draw to goodnesse, and others withdraw from vice: For if that many noble Capraines had not possessed by nature such vehement passions of glory and honour, they would neuer haue archieued such excellent victories for the good of the Commonweale. If many rare wits had not bene pressed with the same affections, we should neuer haue seene *Homers* Poetry, nor *Platoes* Diuinitie, nor *Aristotles* Philosophie, nor *Plinies* Historie, nor *Tullies* Eloquence : for Honour they aymed at: and although perhaps they rooke their ayne too high, affecting more glory than their labour deserued; or compleasing themselves more in the opinions and fanfies of men, than reason required, yet no doubt, but if they had leuelled right, and at no more than their workes merited, nor more prized the opinions and honours giuen by men, then they in very deepe had bene to be esteemed, without all question, they had obtained more renoune, and their passions had bene occasions of great good to all their posteritie, as now they profit them, although they proceeded from their Authors vanitie. I take it, that shamefastnesse in women restraineth them from many shamefull offences, and feare of punishment restraineth from theft, and the remorie of conscience calleth many sinners to the grace of God.

Hereby wee may conclude, that Passions well vsed, may consist with wisdom, against the Stoicks, and if they be moderated, to be very seruiciable to vertue; if they

they be abused, and ouerruled by sinne, to be the nursery of vices, and pathway to all wickednesse. And as I thinke, the Stoicks were of this opinion, for they said, that feare and heauinesse was, *Aegritudo quadam, et animi aduersante ratione contractio.* cic. 4. 1

CHAP. V.

An explication of the deuision of our sensitiue appetite into Concupiscible and Irascible, that is, Coueting and Inuading.



Efore we do declare the number of Passions that issue out of our soules, it is necessary to permit a common diuision of our sensitiue appetite, found out by experience, allowed of by Philosopher, and approved by *Di-Arist. lib. 3. in uines; that is, in concupiscibile, which* Nobis. 2. Damase. facti ori. Thom. 1. 4. 1. 5. Arist. lib. 3.  
 in English may bee termed, Coueting, Desiring, Wishing; and *irascibile*, that is, Anger, Inuading, or impugning, (for so I thinke it may better be called.) These coueting and inuading appetites, are not two faculties or powers of the soule, but one onely power and facultie, which hath two inclinations; as we haue but one power or facultie of seeing, but two eyes, one power of hearing with two eares; so we haue one sensitiue appetite, with two inclinations; the one to couet, the other to inuade.

In the manner of explicating these two inclinations, both Diuines & Philosophers dissent: yet two explicati-  
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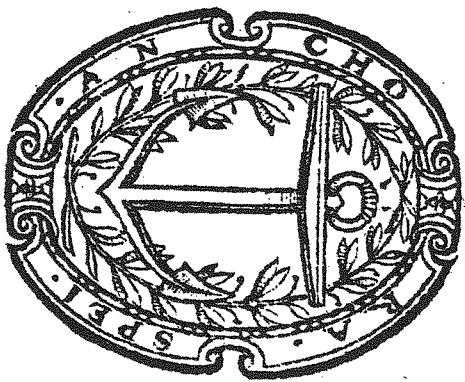
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# TREATISE OF MELANCHOLIE.

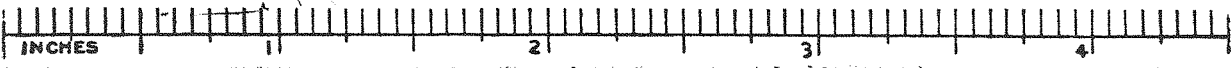
CONTAINING THE CAUSES thereof, & reasons of the strange effects it worketh in our minds and bodies; with the phisicke cure, and spirituall consolation for such as haue thereto adioyned an afflicted conscience.

*The difference betwixt it, and melancholie with diuerse phisicall discourses touching actions, and affections of soule, spirit, and body: the particulars whereof are to be seene before the booke.*

By T. Bright Doctor of Phisicke.



Imprinted at London by Thomas Vautrol-  
lier, dwelling in the Black-  
Friars. 1586.



fancies, by abusing the brayne with vgly illusions, & locketh vp the gates of the hart, whereout the spirits should breake forth vpon iust occasion, to the comfort of all the family of their fellow members: whereby we are in heauynesse, fit comfortlesse, feare, distrust, doubt, dispaire, and lament, when no cause requireth it, but rather a behaviour becomminge a heart vpon iust cause, and sound reason most comfortable, and chearful. This doth melancholicke work, not otherwise then the former humours, giuing occasion, and false matter of these passions, and not by any disposition as of instrument therunto. Of all the other humours melancholie is full of variety of passion, both according to the diuersitie of place where it is felt, as brayne, spleene, melsaiaicke vaines, heart, wombe, and stomach, as also through the diuerse kindes, as natural, vnatural: natural, either of the spleene, or of the vaines, faulty only by excessse of quantity, or thickenesse of substance: vnatural by corruption, and that either of bloud adust, cholera, or melancholicke naturall, by excessive distemper of heate, turned in comparison of the naturall, into a sharpe lye by force of adustion. These diuerse sorts hauing diuerse manner, cause mo strange symptoms of fancie and affection to melancholicke persons, then their humour to such as are sanguine, cholericke, or Slegmaticke: which Acume of all the rest fewereh least to stir vp any affection: but breeding rather a kinde of stupiditie, and an impassionate hart, then easily moued to embrace or refuse, to sorrow or ioy, anger or contentednesse: except it bee a false

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Acume, the approcheth it to the nature of cholera & in like sort therof riseth anger & forwardnes,

### CHAP. XVII.

*How melancholicke procureth feare, sadnes, dispaire, and such other passions.*

**N**OW let vs consider what passions they are that melancholie driueth vs vnto, and the reason how it doth so diuersly distract thole that are oppressed therewith. The perturbations of melancholicke are for the most parte, sadde and fearefull, and such as rise of them: as distrust, doubt, diffidence, or dispaire, sometimes furious, and sometimes merry in appaurance, through a kinde of Sardoniam, and false laughter, as the humour is disposed that procureth these diuersities. Those which are sad and peniue, rise of that melancholicke humour, which is the grossest part of the bloud, whether it be iuyce or excrement, not passing the naturall temper in heat whereof it partureth, and is called colde in comparison onely. This for the most part is felt in the spleene, and with his vapours annoyeth the heart and passing vp to the braine, counterfetureth terrible obiectes to the fantasie, and polluting both the substance, and spirites of the braine, causeth it without external occasion, to forge monstrous fictions, and terrible to the conceite, which the judgement taking as they are presented by the disordered instrument. deliuer ouer to the hart, which hath no judgement of discretion in it self, but giuing credite to the mistaken report of the braine, breaketh out into that inordinate passion,

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on, against reason. This commeth to passe, because the instrument of discretion is depraved by these melancholick spirites, and a darknes & cloudes of melancholic vapours rising from that puddle of the spleene obscure the clearenes, which our spirites are indued with, and is requisite to the due discretion of outward objectes. This at the first is not so extreame, neither doth it shewe so apparantly, as in proceſſe of time, when the ſubſtance of the brayne hath plentifully drunk of that ſplenetick fogge, whereby his nature is become of the ſame qualitye, and the pure and bright ſpirits ſo deſiled, and eclipsed, that their indifferency alike to all ſenſible thinges, is now drawn to a partiality, and inclination, as by melancholy they are enforced. For where that naturall and internall light is darkened, their ſanſes ariſe vaine, falſe, and void of ground: even as the externall ſenſible darkenes, a falſe illuſion will appeare vnto our imagination, which the light being brought in is discerned to be an abule of fancie: nowe the internall darkeneſſe affecting more nigh our nature, then the outward, is cauſe of greater feares, and more moleſteth vs with terror, then that which taketh from vs the ſight of ſenſible thinges: eſpecially ariſing not of abſence of light only, but by a preſence of a ſubſtancial obſcurity, which is poſſeſſed with an actual power of operation: this taking hold of the braine by proceſſe of time giueth it an habite of depraved conceite, whereby it fancieth not according to truth: but as the nature of that humour leadeth it, altogether gaſſely and feareful. This cauſeth not onely

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phantaticall apparitions wrought by apprehenſion only of common ſenſe, but fantaſie, another parte of internal ſenſe compoundeth, and forcgeth diſguiſed ſhapes, which geue great terror vnto the heart, and cauſe it with the lively ſpirite to hide it ſelfe as well as it can, by contraction in all partes, from thoſe conſenter goblins, which the braine diſpoſſeſſed of right diſcerning, ſayneth vnto the heart. Neither only is common ſenſe, and fantaſie thus ouerraken with deluſion, but memory alſo receiveth a wounde therewith: which diſableth it both to keepe in memory, and to record thoſe thinges, whereof it rooke ſome cuſtody before this paſſion, and after, therewith are deſaced. For as the common ſenſe and fantaſie, which doe offer vnto the memory to lay vp, deliuer but fables in ſtead of true report, and thoſe tragicall that diſmay all the ſenſible frame of our bodies, ſo either is the memorie wholly diſtract by importunitie of thoſe doubtres and feares, that it neglecteth, the cuſtodie of other ſtore or elſe it recordeth and apprehendeth onely ſuch as by this importunitie is thruſt therupon nothing but darkenes, peril, doubt, frightes, and whatſoever the harre of man moſt doerh abhor. And theſe the ſenſes do ſo melancholickely deliuer to the mindes conſideration (which iudging of ſuch thinges as bee offered, not hauing farther to do in the deeper examination) that it applyeth thoſe certaine ingenerate pointes of reaſon and wiſedome to a deceitfull caſe, though it be alwaies in the generall; and if particularities bee deliuered vp a right, in them alſo moſt certaine and aſſured. For thoſe thinges which are

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sensible, and are as it were the counterfettes of outward creatures, the report of them is committed by Gods ordinance to the instruments of the braine furnished with his spirits, which if it bee, as the things are in nature, so doth the minde iudge and determine, no farther submitting it selfe to examine the credite or the senses which (the instruments being faultlesse, and certaine other considerations required necessarily, agreeable vnto their integrity) neuer faile in their busines, but are the very first groundes of all this corporall action of life and wisdom, that the mind for the most parte here outwardly practiseth. If they be contrary, so also doth the mind iudge, and purposeth or shunneth, for these sensible matters reposing trust in the corporall ministers, whose misreport, no more ought to discredit the minde, or draw it into an accessary cryme of error, then the iudiciall sentence is to be blamed, which pronounceth vpon the oth and credite of a iurie impannelled of such as are reported men of honesty, credite, and discretion, though their verdict bee not peradventure according as the cause committed to them doth require. The memorie being thus fraught with perils passe: and embracing onely through the braynes disorder that which is of discomforts, caueth the fantasie out of such records, to forge new matters of sadness and feare, wherof no occasion was at any time before, nor like to be giuen hereafter: so these fantasies the heart answering with like melancholicke affection, turneth all hope into feare, assurance into distrust and dispaire, ioye into discomfort: and as the

melancholic nature, or bodie anie way corrupt, desleth the pure and wholesome nourishment, & conuerteth it into the same kinde of impurie: and as the fire of all kinde of matter giueth increase of heate, whether it be wood, stone, metal, or liquor for the body thus possessed with the vchearefull, & discomfortable darknes of melancholic, obscureth the Sunne and Moone, and all the comfortable planets of our natures, in such sort, that if they appeare, they appeare all darke, and more then halfe eclipsed of this mist of blackenes, rising from that hideous lake: and in all things comfortable, either curiously prieth out, and snatcheth at whatsoeuer of mislike may be drawne to the nourishment of it selfe: or else neglecteth altogether that which is of other quality: then foode, and pasture of those monsters, which nature neuer bred, nor perfect sense conceived, nor memorie vncorrupt would euer allow entertainment, but are hatched out of this muddy humour, by an vnnatural temper & bastard spirit, to the disorder of the whole regimen of humane nature, both in iudgement and affection. Thus the heart a while being acquainted, with nothing else, but domestical terror, feareth euery thing, and the braine sympathetically partaking with the hartes feare, maketh doubt, distrusteth, & suspecteth without cause, alwaies standing in awe of grieuance: wherewith in time it becommeth so tender, that the least touch, as if were ones nail in an vicer, giueth discouragement thereto, rubbing it vpon the gale exultate with sorrow & feare: neither only doubleth it sorrow vpon smal occasiō, but taketh it where



none is offered: even as the choleric man feeleth his pafsion with ridiculous caufes of difpleafure. For firft (the generall being in al natures affections before the particular) the heart by the braine follicited to pafsion & vled to grief & feare, taketh the accuftomed way of fight and avoydance, abhorring & fearing thofe things, which of themfelves are moft amiable and gratefull: at the firft not being aduifed, wheretoe to apply the pafsion: euen as one condemned to death with vndoubted expectation of execution, fearing euenery knock at the prifon dore, hath horror, though the meffenger of pardon with knock require to be admitted & let in, and eueny meffenger, where danger is feared, though he come with cheareful countenance, giueth caufe of diftruff when there may be affurance: euen fo, the heart ouercome with inward heauines, and skattered with inward feares, faireth as though whatfoeuer caufe of affection and perturbation were minifter of prefent griefe, or meffenger of future danger, by miftaking only, and withdrawing it felfe, and fhroudeith it as fecrete and cloffe, as nature will fuffer, from that, which if cuftome had not bent it another way, vppon aduifement (now banifhed through fwiftnes and vehemency of pafsion) it would haue with ioyful cheare embraced. For eue as we fee in outward fele: the eye, or the care long and vehemently affected with colour, or found, or the nofe with ftrong fent, remaine the very colour, found, and fent in the inftrumetes, though the thing be removed that yeelded fuch qualities, fo the internall fenfes molested continually with this fearefull object

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of internal darkenes, euenemeth eueny thing of that nature: the true qualitie thereof being obfcure, by that which hath taken poffeffion of the before. The braine thus affected, and the heart answering his pafsion thereafter, driueth vs into thofe extremities of heaue mood, which affaile and difpoffeffe of right vfe of reafon thofe who are melancholicklie difpofed: much more if the heart be as melancholickly bent, as the braine: then diuerfe times doeth it prevent the fancie with feare, and as a man tranfported with pafsion is vtrily bereft of aduifement, cauleth the fenfes both outward & inward prepofteroufly to conceiue, as the heart vainely feareth. This melancholy as the partes are diuerfe, & actions vary, fo doth it as it is feared, or paffeth this or that way, breed diuerfirie of pafsions: as in the hart a trembling, in the ftomach a greedy appetite: in the braine false illufions, and in the other partes as theie are difpofed: fo deprauing their actions, it cauleth much variety of effects, which are not in the nature of the humor, but as it difturbeith the active inftrumetes, no more then darknes caufeth fome to fuble, otherfom to go out of their way, & wander, & other fome to bring to paffe fuch purposes, as light would bewray & hinder, al as they be difpofed & occupied which take the to their buifnes in the dark, & not through any fuch effectual operation of darknes, which is nought elle but meere abfence of light. Neither doth fo many ftraunge forts of accidents follow melancholy through diuerfity of parts only: but as the cuftome of life hath bin before, & the fancie, & hart fome way vehemently occupied: here

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through this humour all the faculties afore named, are carried the same way, as it were with the streame of a tide, driven with a boisterous winde; which causeth that melancholicke men, are not all of one nature pationate this way: the one taking his dolorous pation from his love, another from his wealth: the other fro his pleasures, whereof his melancholie beareth him in hand the present losse, or imminent daunger of that wherein affection in former times had himself footing: & on the other part, which before a man most abhorred, that now the humor vrsgeth with most vehemencie. Again as it is mixed with other humours, either keeping mediocrity, or abounding; so likewise breaketh it forth into such diversities, & many times into plaine contraries of conceit and perturbation. Thus you vnderstande, howe feares and sorrowes rise, without cause from naturall melancholie, whether it bee iuyce, or excrement, not through chiefe action, as from worke of facultie, but by abuse of instrument through occasion. If the spleneticke excrement surcharge the bodie, not being purged by helpe of the spleene: then are these perturbations faire more outrageous, and harde to be mitigated by counsell or persuasion: and more do they enforce vs, the partes being altered with corporall humour, then with spirital vapour: and so are the pations longer in continuance, and more extreme in vehemencie. For as the flame carrieth not such force of burning as the cole, neither contrayneith the heate so longe; euen so the partes affected with the humour, which carrieth both

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grosseffe of substance, with contriuaall supplic of that diuine vapour, teileth a more fixed pation of feare and heauinesse, then that which riseth from the vapour onely, partly of the owne accorde more easily vanishing and partly with greater facultie wasted by nature's strife and resistance. Nowe it followeth to declare, howe the other vnaturall melancholy annoyeth with pations, & abuseth vs with counterfeit cause of perturbation, whereof there is no ground in truth, but onely a vaine and fantastical conceit.

### CHAP. XVIII.

*Of the vnaturall melancholie rising by additions, how it affecteth vs with diuers pations.*

**B**E sides the former kindes, there are forces of vnaturall melancholie: which I call so rather then the other, because the other offendeth onlie in qualitic, or quantitie: these are of another nature farre disagreeing from the other, & by an vnproper speech called melancholy. They rise of the naturall humors, or their excrements by excessive disseper of heate, burned as it were into ashes in comparison of humour, by which the humour of like nature being mixed, turneth it into a sharpe lier: sanguine, cholericke, or melancholicke; according to the humour thus burned, which we call by name of melancholy. This sort raiseth the greatest tempest of perturbations and most of all destroyeth the braine with all his faculties, and disposition of action, and maketh both it, & the hart cheere more vncomfortably:

and