

# Renascence Editions

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## Juvenilia: Or Certain Paradoxes and Problems.

John Donne.

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IVVENILIA.  
OR  
CERTAINE  
PARADOXES,  
AND  
PROBLEMES,  
WRITTEN BY  
*I. DONNE.*

LONDON,  
Printed by *E. P* for *Henry Seyle*, and are to be sold at the  
signe of the Tygers head, in Saint Pauls Church-  
yard, *Anno Dom.* 1633.

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## PARADOXES.

### I.

#### *A Defence of Womens Inconstancy.*



That Women are *Inconstant*, I with any man confesse, but that *Inconstancy* is a bad quality, I against any man will maintaine: For euery thing as it is one better than another, so it is fuller of *change*; The *Heauens* themselues continually turne, the *Starres* moue, the *Moone* changeth; *Fire* whirleth, *Aire* flyeth, *Water* ebbs and flowes, the face of the *Earth* altereth her lookes, *time* staies not; the Colour that is most light will take most dyes: soe in Men, they that haue the most reason are the most intolerable in their designs and the darkest or most ignorant, doe seldomest change; therefore Women changing more than Men, haue also more *Reason*. Thye cannot be immutable like stockes, like stones, like the Earths dull Center; Gold that lyeth still, rusteth; Water, corrupteth; Aire that moueth not, poysoneth; then why should that which is the perfection of

other things, be imputed to Women as the greatest  
 imperfection? Because thereby they deceiue men. Are not  
 your wits pleased with those iests, which coozen your  
 expectation? You can call it Pleasure to be beguild in  
 troubles, and in the most excellent toy in the world, you call it  
 Treacherie: I would you had your *Mistresses* so constant, that  
 they would neuer change, no not so much as their *smocks*,  
 then should you see what sluttish vertue, *Constancy* were.  
*Inconstancy* is a most commendable and cleanly quality, and  
 Women in this quality are farre more absolute than the  
 Heauens, than the Starres, Moone, or any thing beneath it; for  
 long obseruation hath pickt certainty out of their mutability.  
 The Learned are so well acquainted with the Starrs, Signes  
 and Planets, that they make them but Characters, to read the  
 meaning of the Heauen in his owne forehead. Euery simple  
 Fellow can bespeake the change of the *Moone* a great while  
 beforehand: but I would faine haue the learnedst man so  
 skilfull, as to tell when the simplest Woman meaneth to varie.  
 Learning affords no rules to know, much less knowledge to  
 rule the mind of a Woman: For as *Philosophy* teacheth us,  
 that *Light things do alwayes tend vpwards* and *heauy things*  
*decline downward*; Experience teacheth vs otherwise, that  
 the disposition of a Light Woman, is to fall downe, the nature  
 of Women being contrary to all Art and Nature. Women are  
 like *Flies*, which feed among vs at our Table, or *Fleas*  
 sucking our very blood, who leaue not our most retired places  
 free from their familiarity, yet for all their fellowship will  
 they neuer be tamed nor commanded by vs. Women are like  
 the *Sun*, which is violently carried one way, yet hath a proper  
 course contrary: so though they, by the mastery of some ouer-  
 ruling churlish husbands, are forced to his Byas, yet haue they  
 a motion of their owne, which their husbands neuer know of.  
 It is the nature of nice and fastidious minds to know things  
 onely to be weary of them: Women by their slye  
*changeableness*, and pleasing doublenesse, preuent euen the  
 mislike of those, for they can neuer be so well knowne, but  
 that there is still more vnknowne. Euery Woman is a *Science*;  
 for he that plods vpon a Woman all his life long, shall at  
 length find himselfe short of the knowledge of her: they are  
 borne to take downe the pride of wit, and Ambition of  
 wisdom, making *fooles* wise in the aduenturing to winne  
 them, *wisemen* fooles in conceit of losing their labours; *witty*  
 men starke mad, being confounded with their vncertainties.

*Philosophers* write against them for spite, not desert, that hauing attained to some knowledge in all other things, in them onely they know nothing, but are meerely ignorant: *Actiu* and *Experienced* men raile against them, because they loue in ther liuelesse & decrepit age, when all goodnesse leaues them. These enuious *Libellers* ballad against them, because hauing nothing in themselues able to deserue their loue, they maliciously discommend al they cannot obtaine, thinking to make men beleeeue they know much, because they are able to dispraise much, and rage against *Inconstancy*, when they were neuer admitted into so much fauour as to bee forsaken. In mine Opinion such Men are happy that Women are *Inconstant*, for so may they chance to be beloued of some excellent Women (when it comes to their turne) out of their *Inconstancy* and mutability though not out of their owne desert. And what reason is there to clog any Woman with one Man, be he neuer so singular? Women had rather, and it is farre better and more Iudiciall to enioy all the vertues in seuerall Men, than but some of them in one, for otherwise they lose their taste, like diuerse sorts of meate minced together in one dish: and to haue all excellencies in one man (if it were possible) is *Confusion* and *Diuersity*. Now who can deny, but such as are obstinately bent to vndervalue their worth, are those that haue not soule enough to comprehend their excellency, Women being the most excellentest Creatures, in that Man is able to subiect all things else, & to grow wise in euey thing, but still persists a foole in Woman? The greatest *Scholler* if he once take a wife, is found so vnlearned, that must begin his *Hornebooke*, and all is by *Inconstancy*. To conclude therefore; this name of *Inconstancy*, which hath so much beene poisoned with slaunders, ought to be changed into *variety*, for the which the world is so delightfull, and a Woman for that the most delightfull thing in this world.

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## II.

*That Women ought to Paint.*



*Oulenesse* is *Lothsome*: can that be so which helps it? who forbids his beloued to gird her wast? to burnish her teeth? Or to perfume her breath? yet that the *Face* be more precisely regarded, it concernes more: for the secret parts needs the lesse respect; but of the *Face*, discovered to all Examinations and suruayes, there is not too nice a Ialousie. Nor doth it onely draw the busy eyes, but it is subject to the diuine touch of all, to *kissing*, the strange and mysticall vnion of soules. If she should prostitute her selfe to a more vnworthy Man than thy selfe, how earnestly and iustly wouldst thou exclaime? that for want of this easier and ready way of repairing, to betray her body to ruine & deformity (the tyrannous *Rauishers*, and sodaine *deflourers* of all Women) what a heynous Adultery is it? What thou louest in her *face* is *colour*, and *painting* giues that, but thou hatest it, not because it is, but because thou knowest it. Foole, whom Ignorance makes happy, the Starres, the Sunne, the Skye whom thou admirest, alas, haue no *colour*, but are faire because they seeme to be coloured: if this seeming will not satisfie thee in her, thou hast good assurance of her *colour*, when thou seest her *lay* it on. If her *face* be *painted* on a Boord or Wall, thou wilt loue it, and the Boord, and the Wall: Canst thou loath it then when it speakes, smiles, and kisses, because it is painted? Are wee not more delighted with seeing Birds, Fruites, and Beasts *painted* than wee are with naturalls? And doe wee not with pleasure behold the *painted* shape of monsters and Diuells, whom true, wee durst not regard? Wee repaire the ruines of our houses, but first cold tempests warnes vs of it, and bytes vs through it; wee mend the wracke and staines of our Apparell, but first our eyes, and other bodies are offended, but by this prouidence of Women, this is preuented. If in *kissing* or *breathing* vpon her, the *painting* fall off, thou art angry, wilt thou bee so, if it sticke on? thou didst loue her, if thou beginnest to hate her, then 'tis because shee is not *painted*. If thou wilt say now, thou didst hate her before, thou didst hate her and loue her together, be constant in something, and loue her who shewes her great *loue* to thee, in taking the paines to seeme *louely* to thee.

## III.

*That by Discord things increase.*

*Nullos esse Deos inane Coelum  
Affirmat Coelius, probatq; quod se  
Factum vidit, dum negat hæc, beatum.*



O I asseuere this the more boldly, because while I maintaine it, and feele the *Contrary repugnancies* and *adverse fightings* of the *Elements* in my Body, my Body increaseth; and whilst I differ from common opinions by the *Discord*, the number of my *Paradoxes* increaseth. All the rich benefits we can frame to our selues in *Concord*, is but an *Euen* conseruation of things; in which *Euenesse* wee can expect no change, no motion; therefore no increase or augmentation, which is a member of Motion. And if this *vnitie* and *peace* can giue *increase* to things, how mightily is *discord* and *warre* to that purpose, which are indeed the onely ordinary *Parents* of *Peace*. *Discord* is neuer so barren that it affords no fruit; for the *fall* of one *estate* is at the worst the inceaser of another, because it is as impossible to find a *discommodity* without *aduantage*, as to find *Corruption* without *Generation*: But it is the *Nature* and *Office* of *Concord* to *preserue* onely, which property when it leaues, it differs from it selfe, which is the greatest *discord* of all. All *victories* & *Emperies* gayned by warre, and all Iudiciall decidings of doubts in *peace*, I doe claime children of *Discord*. And who can deny but *Controuersies* in *Religion* are growne greater by discord, and not the *Controuersie*, but *Religion* it selfe: For in a *troubled misery* Men are alwaies more *Religious* than in a *secure peace*. The number of *good* men, the onely charitable nourishers of *Concord*, wee see is thinne, and daily melts and waines; but of *bad discording* it is infinite, & growes houely. Wee are ascertained of all *Disputable* doubts onely by arguing and differing in *Opinion*, and if formall *disputation* (which is but a painted, counterfeit, and dissembled *discord*) can worke vs this benefit, what shall not a full and maine *discord* accomplish? Truly me thinkes I

owe a *deuotion*, yea a *sacrifice to discord*, forecasting that *Ball vpon Ida*, and for all that businesse of *Troy*, whom ruin'd I admire more than *Babylon*, *Rome*, or *Quinzay*, remoued *Corners*, not only fulfilled with her *fame*, but with *Citties* and *Thrones* planted by her *Fugitiues*. Lastly, betweene *Cowardice* and *dispaire*, *Valour* is gendred; and so the *Discord of Extreames* begets all vertues, but of the *like things* there is no issue without a miracle:

*Uxor pessima, pessimus maritus*  
*Mirror tam malè conuenire.*

He wonders that betweene two so like, there could be any *discord*, yet perchance for all this *Discord* there was nere the lesse *Increase*.

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#### IV.

*That good is more common than euill.*



Haue not beene so pittifully tired with any *vanity*, as with silly *old Mens* exclaiming against these times, and extolling their owne: Alas! they betray themselues, for if the *times bee changed*, their manners haue changed them. But their senses are to *pleasures*, as *sicke Mens* tastes are to *Liquors*; for indeed no *new thing* is done in the *world*; all things are what, and as they were, and *Good* is as euer it was, more plenteous, and must of necessity bee *more common than Euill*, because it hath this for nature and perfection to bee *common*. It makes *Loue* to all *Natures*, all, all affect it. So that in the *Worlds* early *Infancy*, there was a time when nothing was *Euill*, but if this *World* shall suffer *dotage* in the extreamest *Crookednesse* thereof, there shalbe no time when nothing shall bee *good*. It dares appeare and spread, and glister in the *World*, but *Euill* buries it selfe in the night and darkenesse, and is chastised and suppressed when *Good* is cherished and rewarded. And as *Imbroderers*, *Lapidaries*, and other *Artisans*, can by all things adorne their workes; for by

adding better things, the better they shew in *Lust* and in *Eminency*; so Good doth not onely prostrate her *Amiability* to all, but refuses no end, no not of her vtter contrary *Euill*, that she may bee the more *common* to vs. For *Euill manners* are *Parents* of *good Lawes*; and in euery *Euill* there is an *excellency*, which (in common speech) we call *good*. For the fashions of *habits*, for our mouing in *gestures*, for phrases in our *speech*, wee say they were *good* as long as they were vsed, that is, as long as they were *common*; and wee eate, wee walke, onely when it is, or seemes, good to doe so. All *faire*, all *profitable*, all *vertuous*, is good, and these three things I thinke embrace all things, but their vtter *contraries*; of which also *faire* may be *rich* and *vertuous*; *poore*, may bee *vertuous* and *faire*; *vitious*, may be *faire* and *rich*; so that *Good* hath this good meanes to be *co[m]mon*, that some subiects she can possesse entirely; and in subiects poysoned with *Euill*, she can humbly stoope to accompany the *Euill*. And of *Indifferent* things many things are become perfectly good by being *Common*, as *Customes* by vse are made binding *Lawes*. But I remember nothing that is therefore *ill*, because it is *Common*, but *Women*, of whom also; *They that are most Common, are the best of that Occupation they professe*.

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## V.

*That all things kill themselues.*



O affect, yea to effect their owne *death*, all *liuing* things are importun'd, not by *Nature* onely which perfects them, but by *Art* and *Education*, which perfects her. *Plants* quickened and inhabited by the most vnworthy *soule*, which therefore neither *will* nor *worke*, affect an *end*, a *perfection*, a *death*; this they spend their spirits to attaine, this attained, they languish & wither. And by how much more they are by mans *Industry* warm'd, and cherished, and pampered; so much the more early they climbe to this *perfection*, this *death*. And if amongst *Men* not to *defend* be to *kill*, what a haynous *selfe-murther* is it, not to *defend it selfe*. This defence because



Beasts neglect, they kill themselves, because they exceed vs in *number, strength*, and a *lawlesse liberty*: yea, of *Horses* and other beasts, they that inherit *most courage* by being bred of *gallantest parents*, and by *Artificiall nursing* are bettered, will runne to their owne *deaths*, neither sollicited by *spurres* which they need not, nor by *honour* which they apprehend not. If then the *valiant* kill himselfe, who can excuse the *coward*? Or how shall *Man* bee free from this, since the *first Man* taught vs this, except we cannot kill our selues, because he kill'd vs all. Yet lest something should reparaire this *Common ruine*, wee daily kill our *bodies* with *surfets*, and our *minds* with *Anguishes*. Of our *powers*, *remembring* kills our *memory*; Of *Affections*, *Lusting* our *lust*; of *vertues*, *Giuing* kills *Liberality*. And if these things kill themselves, they doe it in their best and supreme *perfection*: for after *perfection* immediately followes *excesse*, which changeth the natures & the names, and makes them not the same things. If then the best things kill themselves soonest, (for no *Affection* endures, and all things labour to this *perfection*) all trauell to their owne *death*, yea the frame of the whole *World*, if it were possible for *God* to be *idle*, yet because it *began*, must *dye*. Then in this *idlenesse* imagined in *God*, what could kill the *World* but it selfe, since *out of it, nothing is*?

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## VI.

*That it is possible to find some vertue in  
some Women.*



Am not of that fear'd *Impudence* that I dare defend *Women*, or pronounce them good; yet wee see *Physitians* allow some *vertue* in euery *poyson*. Alas! why should we except *Women*? since certainly, they are good for *Physicke* at least, so as some *wine* is good for a *feauer*. And though they be the *Occasioners* of many sinnes, they are also the *Punishers* and *Reuengers* of the same sinnes: For I haue seldome seene one which consumes his *substance* and *body* upon them, escape

*diseases, or beggery; and this is their Iustice. And if suum cuiq; dare, bee the fulfilling of all Ciuill Iustice, they are most iust, for they deny that which is theirs to no man.*

*Tanquam non liceat puellanegat.*

And who may doubt of great wisdom, in them, that doth but obserue with how labour and cunning our *Iusticers* and other *dispensers* of the *Lawes* study to imbrace them: and how zealously our *Preachers* dehorte men from them, only by vrging their *subtilties*, and *policies*, and *wisdome*, which are in them? Or who can deny them a good measure of *Fortitude*, if he co[n]sider how *valiant men* they haue ouerthrowne, & being themselues ouerthrown how much, and how patiently they *bear*? And though they be most *intemperate* I care not, for I vndertooke to furnish them with *some vertue*, not with all. *Necessity*, which makes euen bad things good, preuailes also for them, for wee must say of them, as of some sharpe pinching *Lawes*; If men were free from *infirmities*, they were needlesse. These or none must serue for *reasons*, and it is my great happinesse that *Examples* proue not *rules*, for to confirme this *Opinion*, the World yeelds not *one Example*.

## VII.

*That Old men are more fantastique than Young.*



WHO reads this *Paradoxe* but thinks me more *Fantastike* now, than I was yesterday, when I did not thinke thus: And if one day make this sensible change in men, what will the burthen of many yeares? To bee *fantastique* in *young men* is *conceitfull distemperature*, and a *witty madnesse*; but in *old men*, whose senses are withered, it becomes *naturall*, therefore more full and perfect. For as when we *sleepe* our *fancy* is most strong; so it is in *Age*, which is a *slumber* of the *deepesleepe of death*. They tax vs of *Inconstancy*, which in themselues *young* they allowed; so

that reprooving that which they did reprove, their *Inconstancy* exceedeth ours, because they haue changed *once more* than wee. Yea, they are more idly busied in *conceited Apparell* than wee; for we, when we are *Melancholy*, wee are *blacke*; when *lustye*, *Greene*; when *forsaken*, *Tawney*; pleasing our owne *inward* affections, leauing them to others indifferent; but they prescribe *lawes*, and constraime the *Noble*, the *Scholler*, the *Merchant*, and all *Estates* to a certaine habit. The *Old men* of our time haue changed with patience their owne *bodies*, much of their *lawes*, much of their *languages*; yea their *Religion*, yet they accuse vs. To be *amorous* is proper and *naturall* in a *Yong man*, but in an *old man* most *fantastike*. And that *ridling humour* of *Jealousie*, which seekes and would not find, which requires and repents his knowledge, is in them most common, yet most *fantastike*. Yea, that which falls neuer in *young men*, is in them most *fantastike* and *naturall*, that is, *Couetousnesse*; euen at their *iourneyes end* to make great prouision. Is any *habit* of *young men* so *fantastike*, as in the hottest seasons to be *double-gowned* or *hooded* like our *Elders*? Or seemes it so *ridiculous* to weare *long haire*, as to weare none. Truly, as among the *Philosophers*, the *Skeptike*, which *doubts all*, was more contentious, than either the *Dogmatike* which affirms, or *Academike* which *denyes all*; so are these vncertaine *Elders*, which both calls them *fantastike* which follow others *inventions*, and them also which are led by their owne humorous suggestion, more *fantastike* than other.

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## VIII.

### *That Nature is our worst Guide.*



Hall she be *guide* to all *Creatures*, which is her selfe one? Or if she also haue a *guide*, shall any *Creature* haue a better guide than wee? The affections of *lust* and *anger*, yea euen to *erre* is *Naturall*; shall we follow these? Can she be a good *guide* to vs, which hath corrupted not vs but only herselfe? Was not the *first man* by the desire of *knowledge*

corrupted even in the *whitest integrity* of *Nature*? And did not *Nature* (if *Nature* did any thing) infuse into him this desire of *knowledge*, & so this *Corruption* in him, into vs? If by *Nature* we shall vnderstand our *essence*, our *definition*, or *reason*, *noblesse*, then this being alike common to all (the *Idiot* and the *wizard* being equally *reasonable*) why should not all men hauing equally all one *nature*, follow one course? Or if wee shall vnderstand our *inclinations*; alas! how vnable a guide is that which follows the *temperature* of our slimie *bodies*? for we cannot say that we deriue our *inclinations*, our *mindes*, or *soules* from our *Parents* by any way: to say that it is *all, from all*, is *errour* in *reason*, for then with the first nothing remaines; or is a *part from all*, is *errour* in *experience*, for then this *part* equally imparted to many children, would like *Gauell-kind lands*, in few generations become nothing; or say it by *Communication*, is *errour* in *Diuinity*, for to communicate the *ability* of communicating *whole essence* with any but God, is vtterly *blasphemy*. And if thou hit thy *Fathers nature* and *inclination*, hee also had his *Fathers*, and so climbing vp, all comes of one man, all haue one *nature*, all shall imbrace one course; but that cannot be, therefore our *Complexions* and whole *Bodies*, we inherit from *parents*; our *inclinations* and *mindes* follow that: For our *mind* is heauy in our *bodies afflictions*, and reioyceth in our *bodies pleasure*: how then shall this *nature* gouerne vs, that is gouerned by the worst part of vs? *Nature though oft chased away, it will returne*; 'tis true, but those *good motions* and *inspirations* which bee our guides must be *wooded*, *Courted*, and *welcomed*, or else they abandon vs. And that old *Axiome*, *nihil inuita*, &c. must not be said thou *shalt*, but thou *wilt* doe nothing against *Nature*; so *vnwilling* he notes vs to curbe our *naturall appetites*. Wee call our *bastards* alwayes our *naturall issue*, and wee define a *Foole* by nothing so ordinary, as by the name of *Naturall*. And that poore knowledge whereby we conceiue what *raine* is, what *wind*, what *Thunder*, we call *Metaphysicke*, *supernaturall*; such *small things*, such *no things* doe we allow to our pliant *Natures* apprehension. Lastly, by following her, wee lose the pleasant, and lawfull *Commodities* of this *life*, for we shall drinke water and eate rootes, and those not sweet and delicate, as now by *Mans art* and *industry* they are made: wee shall lose all the necessities of *societie*, *lawes*, *arts*, and *sciences*, which are all the *workmanship* of *Man*: yea, we shall lacke the last *best*

*refuge of misery Death; because no death is naturall: for if yee wil not dare to call all death violent (though I see not why sicknesses be not violences) yet causes of all deaths proceed of the defect of that which nature made perfect, and would preserue, and therefore all against nature.*

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## IX.

*That only Cowards dare Dye.*

*Xtreames* are equally remooued from the *meane*; so that headlong *desperatenesse* asmuch offends true *valour*, as backward *Cowardice*: of which sort I reckon iustly all *vn-inforced deaths*. When will your *valiant* man dye of necessity? so *Cowards* suffer what cannot be auoided: and to runne into *death vnimportun'd*, is to runne into the first condemned *desperatenesse*. Will he dye when hee is *rich* and *happy*? then by liuing hee may doe more good: and in *Afflictions* and *miseries*, *death* is the chosen refuge of *Cowards*.

*Fortiter isse faoit, qui miser esse potest.*

But it is taught and practised among our *Gallants*, that rather than our reputations suffer any *maime*, or wee any *misery*, wee shall offer our *brests* to the *Cannons* mouth, yea to our *swords* points: And this seemes a very *braue* and a very *climbing* (which is a *Cowardly*, earthly, and indeed a very *groueling*) *spirit*. Why doe they *chaine* these slaues to the *Gallyes*, but that they thrust their *deaths*, & would at euery loose leape inito the *sea*? Why doe they take weapons from *condemned* men, but to barre them of that ease which *Cowards* affect, a *speedy death*. Truly this *life* is a *Tempest* and a *warfare*, and he which *dares dye*, to escape the *Anguish* of it, seemes to me, but so *valiant*, as he which dares hang himselfe, lest he bee prest to the *wars*. I haue seene one in that extremity of *Melancholy*, which was then become *Madnesse*, to make his owne *breath* an *Instrument* to stay his breath, and labour to choke himselfe; but alas, hee was *mad*.

And we knew another that languished vnder the *oppression* of a poore *disgrace* so much, that he tooke more *paines to dye*, than would haue serued to haue nourished *life and spirit* enough to haue out-liued his *disgrace*. What *Foole* will call this *Cowardlinesse, Valour?* Or this *Basenesse, Humility?* And lastly, of these men which dye the *Allegoricall death* of entring into *Religion*, how few are found fit for any shew of *valiancy?* but onely a *soft and supple metall*, made onely for *Cowardly solitarinesse*.

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## X.

*That a Wise Man is knowne by much  
Laughing.*



*Ide, si sapis, ô puella ride;* If thou beest *wise, laugh:* for since the *powers* of *discourse* and *Reason*, and *laughter* bee equally *proper* vnto Man onely, why shall not he be onely most *wise*, which hath most vse of *laughing*, aswell as he which hath most of *reasoning* and *discoursing?* I alwayes did, and shall vnderstand that *Adage*;

*Per risum multum possis cognoscerestultum,*

that by much *laughing* thou maist know there is a *Foole*, not, that the *laughers* are *Fooles*, but that among them there is some *Foole* at whom *wisemen* laugh: which moued *Erasmus* to put this as his first *Argument* in the mouth of his *Folly*, that *she made Beholders laugh:* for *fooles* are the most laughed at, and laugh the least themselues of any. And *Nature* saw this *faculty* to be so necessary in Man, that she hath beene content that by *more causes* we should be importuned to *laugh*, than to the *exercise* of any other *power*; for things in themselues vtterly *contrary*, beget this effect; for we laugh both at *witty* and *absurd* things: At both which sorts I haue seene Men *laugh so long*, and *so earnestly*, that at last they haue *wept* that they could laugh no more. And therefore the *Poët* hauing described the *quietnesse* of a *wise retired man*, saith in one,

what we haue said before in many lines; *Quid facit Canius tuus? ridet*. We haue receiued that euen the *Extremity* of laughing, yea of weeping also, hath beene accounted *wisedome*: And that *Democritus* and *Heraclitus*, the *louers* of these *Extreames*, hath beene called *louers* of *wisedome*. Now among our *wisemen* I doubt not, but many would bee found who would laugh at *Heraclitus* weeping, none which weepe at *Democritus* laughing. At the hearing of *Comedies* or other *witty* reports, I haue noted some, which not vnderstanding *iests*, &c. haue yet chosen this as the best meanes to seeme *wise* and *vnderstanding*, to *laugh* when their *Companions* *laugh*; and I haue presumed them *ignorant*, whom I haue seene *vnmoued*. A *Foole* if he come into a *Princes Court*, and see a *Gay* man leaning at the wall, so *glistering*, and so *painted* in many *colours*, that he is hardly discerned, from one of the *pictures* in the *Arras*, hanging his *body* like an *Iron-bound-chest*, girt in and thicke ribb'd with *broad gold laces*, may (and commonly doth) enuy him. But alas; shall a *wiseman*, which may not onely not *enuy*, but not *pitty* this *monster*, doe nothing? Yes, let him *laugh*. And if one of these *hot, cholericke fire-brands*, which nourish themselues by *quarrelling*, and kindling others, spit vpon a *foole* one *sparke* of *disgrace*; hee, like a *thatcht house* quickly burning, may be *angry*; but the *wise man*, as *cold* as the *Salamander*, may not onely bee *angry* with him, but not be *sorry* for him; therefore let him *laugh*: so he shall bee knowne a *Man*, because hee can *laugh*; a *wise Man* that hee knowes at *what* to laugh, and a *valiant Man* that he *dares* laugh: for hee that *laughs* is iustly reputed more *wise*, than at whom it is *laughed*. And hence I thinke proceeds that which in these later *formall* times I haue much noted; that now when our *superstitious Ciuility* of *manners* is become a mutuall *tickling flattery* of one another, almost euey man affecteth an *humour* of *iesting*, and is content to be *deiect*, and to *deforme* himselfe, yea become *foole* to no other end that I can spye, but to giue his *wise Companion* occasion to *laugh*; and to shew themselues in *promptnesse* of *laughing* is so great in *wisemen*, that I thinke all *wisemen*, if any *wisemen* doe read this *Paradox*, will *laugh* both at it and me.

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## XI.

*That the gifts of the Body are better than  
those of the Minde.*



Say againe, that the *body* makes the *mind*, not that it created it a *minde*, but *formes* it a *good* or a *bad mind*; and this *mind* may be confounded with *soule* without any violence or inujustice to *Reason* or *Philosophy*: then the *soule* it seemes is enabled by our *body*, not this by it. My *Body* licenseth my *soule* to see the Worlds *beauties* through mine *eyes*; to *heare* pleasant things thorough mine *eares*; and affords it apt *Organs* for the conueiance of all perceiuable *delight*. But alas! my *soule* cannot make any *part*, that is not of it selfe disposed, to *see* or *heare*, though without doubt she be as able & as willing to see *behind* as *before*. Now if my *soule* would say, that shee enables any part to tast these *pleasures*, but is her selfe onely delighted with those rich *sweetnesses* which her *inward eyes* and *senses* apprehend, shee should dissemble; for I see her often solaced with *beauties*, which she sees through mine *eyes*, and with *musicke* which through mine *eares* she heares. This *perfection* then my *body* hath, that it can impart to my *mind* all his *pleasures*; and my *mind* hath still many, that she can neither teach my *indisposed* parts her *faculties*, nor to the best *espoused* parts shew it *beauty* of *Angells*, of *Musicke*, of *Sphaeres*, whereof she boasts the *Contemplation*. Are *Chastity*, *Temperance*, and *Fortitude* gifts of the *mind*? I appeale to *Physitians* whether the *cause* of these be not in the *body*; *health* is the gift of the *body*, and *patience* in sicknesse the gift of the *mind*: then who will say that *patience* is as good a happinesse, as *health*, when we must be extremely *miserable* to purchase this *happinesse*. And for nourishing of *Ciuill societies* and *mutuall loue* amongst Men, which is our *chiefe end* while wee are men; I say, this *beauty*, *presence*, and *proportion* of the *body*, hath a more *masculine* force in begetting this *loue*, than the *vertues* of the *mind*: for it strikes vs *suddenly*, and possesseth vs *immoderately*; when to know those *vertues* requires some *Iudgement* in him which shall discerne, a *long time* and *conuersation* betweene them. And euen at *last* how much of our *faith* and *beleefe* shall wee bee driuen to bestow,



to assure our selues that these *vertues* are not *counterfeited*: for it is the same to *be*, and *seeme vertuous*, because that he that hath *no vertue*, can *dissemble* none, but hee which hath a *little*, may *gild* and *enamell*, yea and transforme much *vice* into *vertue*: For allow a man to be *discreet* and *flexible* to *complaints*, which are great *vertuous gifts* of the *mind*, this *discretion* will be to him the *soule* and *Elixer* of all *vertues*, so that touched with this, euen *pride* shalbe made *Humility*; and *Cowardice*, honorable and wise *valour*. But in things *seene* there is not this *danger*, for the body which thou louest and esteemest *faire*, is *faire*; certainly if it be not *faire* in perfection, yet it is *faire* in the same *degree* that thy *Iudgment* is good. And in a *faire body*, I doe seldome suspect a *disproportioned mind*, and as seldome hope for a *good*, in a *deformed*. When I see a *goodly house* I assure my selfe of a worthy possessour, from a *ruinous weather-beaten building* I turne away, because it seemes either stuff'd with *varlets* as a *prison*, or handled by an *vnworthy* and *negligent Tenant*, that so suffers the *waste* thereof. And truly the *gifts* of *Fortune*, which are *riches*, are onely *handmaidens*, yea *Pandars* of the *bodies pleasure*; with their seruice wee nourish *health*, and preserue *dainty*, and wee buy *delights*; so that *vertue* which must bee loued for *it selfe*, and respects no further *end*, is indeed *nothing*: And *riches*, whose *end* is the *good* of the *body*, cannot bee so *perfectly good*, as the *end* whereto it leuells.

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*These eleuen Paradoxes, may bee  
printed: this fiue and twentieth  
of October, Anno Domini, one  
thousand six hundred thirty and  
two.*

H E N R Y H E R B E R T.

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CERTAINE  
**PROBLEMS**

WRITTEN BY

*I. D O N N E.*

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**THE PROBLEMES.**

- I. Why haue Bastards best Fortunes?*
  - II. Why Puritans make long Sermons?*
  - III. Why did the Diuell reserue Iesuites till the latter Dayes?*
  - IV. Why is there more Variety of Greene, than of any other Colour?*
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  - VIII. Why Venus Starre only doth cast a shadow?*
  - IX. Why is Venus Starre Multinominous, called both Hesperus and Vesper?*
  - X. Why are new officers least oppressing?*
- 
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**P R O B L E M E S.**

**I.**

*Why haue Bastards best Fortune?*



**L**S Nature (which is *lawes patterne*) hauing denied women *Constancy to one*, hath prouided them with *cunning* to allure *many*, and so *Bastards de iure* should haue better *wits* and *experience*. But besides that by *experience* wee see many *fooles* amongst them; we should take from them one of their chiefest helps to *preferment*, and we should deny them to be *fooles*; and (that which is onely left) that *Women* chuse *worthier* men than their *husbands* is false *de facto*, either then it must be that the *Church* hauing remoued them from all place in the *publike seruice* of *God*, they haue better meanes than others to bee *wicked*, and so *fortunate*: Or else because the two *greatest powers* in this *world*, the *Diuell* and *Princes* concurre to their *greatnesse*; the one giuing *bastardye*, the other *legitimation*: As *nature* frames and conserues great *bodies* of *Contraries*. Or the cause is, because they abound most at *Court*, which is the forge where fortunes are made; or at least the *shop* where they be *sold*.

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## II.

### *Why Puritans make long Sermons?*



**L**T needs not for *perspicuousnesse*, for *God* knowes they are plaine enough: nor doe all of them vse *Sem-briefe-Accents* for some of them haue *Crochets* enough. It may be they intend not to rise like *glorious Tapers* and *Torches*, but like *thinne-wretched-sicke-watching-Candles*, which *languish* and are in a diuine *Consumption* from the first minute, yea in their *snuffe*, and *stinke* when others are in their more profitable *glory*. I haue thought sometimes that out of *Conscience*, they allow *long measure* to *course Ware*. And sometimes that *vsurping* in that place a *liberty* to *speake freely* of *Kings*, they would *raigne* as long as they could. But now I thinke they doe it out of a *zealous Imagination*, that, *It is their duty to preach on till their Auditory wake*.

## III.

*Why did the Diuell reserue Iesuites till these latter dayes.*



DID hee know that our *Age* would deny the *Diuels* possessing, and therefore prouided by these to *possesse* Men and kingdomes? Or to end the *disputation* of *Schoolemen*, why the *Diuell* could not make *lice* in *Ægypt*; and whether those things he *presented*, there might be *true*, hath he sent vs a *true* and *reall* *plague*, worse than those *ten*? Or in *ostentation* of the *greatnesse* of his *Kingdome*, which euen *diuision* cannot *shake*, doth he send vs these which *disagree* with all the rest? Or knowing that our *times* should discover the *Indies*, and abolish their *Idolatry*, doth he send these to giue them *another* for it? Or peraduenture they haue beene in the *Roman Church* these *thousand yeares* though wee haue called them by *other names*.

## IV.

*Why is there more variety of Greene, than of other colours?*



IT is because it is the figure of *Youth*, wherein *Nature* would prouide as many *Greene*, as *Youth* hath *Affections*; and so present a *Sea-greene* for *profuse wasters* in *voyages*; a *Grasse-greene* for sudden *new men* enobled from *Grasiers*; and a *Goose-greene* for such *Polititians* as pretend to preserue the *Capitoll*. Or else *Prophetically* foreseeing an *Age* wherein they shall all *hunt*. And for such as *misse-demeane* themselues a *willow-greene*; For *Magistrates* must aswell haue *Fascas* borne before them to *chastize* the *small* offences, as *Secures* to *cut off* the *great*.

## V.

*Why doe young Lay-men so much studie  
Diuinity.*



IS it because others tending busily *Churches* preferment neglect *studie*? Or had the *Church of Rome* shut vp all our wayes, till the *Lutherans* broke downe their vttermost *stubborne dores*, and the *Caluinists* picked their *inwardest* and *subtlest lockes*? Surely the *Diuell* cannot be such a Foole to hope that hee shall make this study *contemptible*, by making it *common*. Nor that as the *Dwellers* by the riuer *Origus* are said (by drawing infinite *ditches* to sprinkle their *barren Countrey*) to haue exhausted and intercepted their *maine channel*, and so lost their more profitable course to the *Sea*; so wee, by prouiding euey *ones selfe*, *diuinity* enough for his *owne vse*, should neglect our *Teachers* and *Fathers*. Hee cannot hope for better *heresies* than he hath had, nor was his *Kingdome* euer so much aduanced by *debating Religion* (though with some *aspersions* of *Error*) as by a *Dull* and *stupid security*, in which many *grosse things* are swallowed. Possible out of such an *Ambition* as we haue now, to speake *plainely* and *fellow-like* with *Lords* and *Kings*, wee thinke also to acquaint our selues with *Gods secrets*: Or perchance when wee study it by *mingling humane respects*, *It is not Diuinity*.

## VI.

*Why hath the Common Opinion afforded  
Women soules?*



It is agreed that wee haue not so much from them as any *part* of either our *mortall soules* of *sense*, or *growth*; and wee deny *soules* to others equall to them in all but in *speech* for which they are beholding to their *bodily instruments*: For perchance an *Oxes* heart, or a *Goates*, or a *Foxes*, or a *Serpents* would speake iust so, if it were in the *breast*, and could moue that *tongue* and *Iawes*. Haue they so many *aduantages* and *meanes* to hurt vs (for, euer their *louing* destroyed vs) that we dare not *displease* them, but giue them what they will? And so when some call them *Angells*, some *Goddesses*, and the *Palpulian Heretickes* make them *Bishops*, wee descend so much with the streame, to allow them *soules*? Or doe we somewhat (in this dignifying of them) flatter *Princes* and *great personages* that are so much *gouerned* by them? Or doe wee in that *easinesse*, and *prodigality*, wherein wee daily lose our owne *soules* to wee care not whom, so labour to perswade our selues, that sith a *woman* hath a *soule*, a *soule* is no *great matter*? Or doe we lend them *soules* but for *vse*, since they for our sakes, giue their *soules* againe, and their *bodies* to boote? Or perchance because the *Diuell* (who is all *soule*) doth most *mischiefe*, and for *conuenience* and *proportion*, because they would come *neerer* him, wee allow them some *soules*, and so as the *Romans* naturalized some *Prouinces* in reuenge, and made them *Romans*, onely for the *burthen* of the *Commonwealth*; so wee haue giuen *women* *soules* only to make them capable of *Damnation*?

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## VII.

### *Why are the Fairest, Falsest?*



Meane not of false *AlchemyBeauty*, for then the *question* should be inuerted, *why are the Falsest, Fairest?* It is not only because they are *much solicited* and *sought* for, so is *gold*, yet it is not so *common*; and this *suite* to them, should teach them their *value*, and make them more *reserued*. Nor is it because the

*delicatest blood* hath the *best spirits*, for what is that to the flesh? perchance such *Constitutions* haue the *best wits*, and there is no *proportionable subiect*, for *Womens wit*, but *decept?* doth the *mind* so follow the *temperature* of the body, that because those *Complexions* are aprest to change, the mind is therefore so? Or as Bells of the purest metall retaine their *tinckling* and *sound* longest, so the *memory* of the last *pleasure* lasts longer in these, and disposeth them to the next. But sure it is not in the *Complexion*, for those that doe but *thinke* themselues *faire*, are presently inclined to this *multiplicity* of *loues*, which being but *faire in conceipt* are *false in deed*: and so perchance when they are *borne* to this *beauty*, or haue *made* it, or haue *dream'd* it, they easily beleeeue all *Addresses* and *Applications* of euery *Man*, out of a *sense* of their owne *worthinesse* to bee directed to them, which others *lesse worthy* in their owne thoughts apprehend not, or discredit. But I thinke the *true reason* is, that being like *Gold* in many properties (as that *all snatch* at them, but the *worst possesse* them, that they care not how *deepe* we dig for them, and that by the *Law of Nature, Occupandi conceditur*) they would be like also in this, that as *Gold* to make it selfe of vse admits *Assay*, so they, that they may be *tractable, mutable*, and current, haue to their allay *Falshood*.

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## VIII.

*Why Venus-starre onely doth cast a shadow?*



IS it because it is *neerer* the *earth*? But they whose Profession it is to see that nothing be done in heauen without their *consent* (as Re-[?] saies in himselfe of *Astrologers*) haue bid *Mercury* to bee *neerer*. Is it because the *workes* of *Venus* want *shadowing, couering, and disguising*? But those of *Mercury* needs it more; for *Eloquence*, his *Occupation*, is all shadow and colours; let our life be a sea, and then our *reason* and *Euen passions* are *wind* enough to carry vs whether we should go, but *Eloquence* is a *storme* and *tempest* that miscarries: and who doubts that *Eloquence* which must perswade *people*

to take a *yoke of soueraignty* (and then beg and make *lawes* to tye them *faster*, and then giue money to the *Inuention*, repaire and strengthen it) needs more *shadowes* and *colouring*, than to perswaqde any Man or Woman to that which is naturall. And *Venus markets* are so *naturall*, that when we solícite the best way (which is by *marriage*) oue perswasions worke not so much to *draw* a woman *to vs*, as against her *Nature* to draw her *from all other* besides. And so when we goe against *Nature*, and from *Venus-worke* (for *marriage* is *chastity*) we need *shadowes* and *colours*, but not else. In *Seneca's* time it was a course, an *vn-romane* and a *contemptible* thing euen in a *Matrone*, not to haue had a *loue* beside her *husband*, which though the *Law* required not at their hands, yet they did it zealously out of the counsell of *Custome* and *fashion*, which was *venery* of *Supererogation*:

*Et te spectator plusquam delectat Adulter,*

saith *Martiall*: And *Horace*, because many *lights* would not shew him enough, created many *Images* of the same *Obiect* by *wainscoting* his *chamber* with *looking-glasses*: so that *Venus* flyes not *light*, so much as *Mercury*, who creeping into our *vnderstanding*, our *darknesse* would bee defeated, if hee were perceiued. Then either this *shaddow* confesseth that same darke *Melancholy Repentance*, which accompanies; or that so *violent fires*, needes some *shadowy* refreshing, and *Intermission*: Or else *light* signifying both *day* and *youth*, and *shadow* both *night* and *Age*, shee pronounceth by this that shee professeth both all *persons* and *times*.

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## IX.

*Why is Venus-Starre multi-nominous, called  
both Hesperus and Vesper?*





H E *Moone* hath as many *names*, but not as she is a *starre*, but as she hath diuers *gouernments*; but *Venus* is *multinominous* to giue example to her *prostitute disciples*, who so often, either to *renew* or *refresh* themselues towards *louers*, or to *disguise* themselues from *Magistrates*, are to take *new names*. It may be she takes *new names* after her many *functions*, for, as she is *Supreme Monarch* of all *Sunnes* at large (which is *Iust*) so is she ioyned in commission with all *Mythologicks*, with *Iuno*, *Diana*, and all others for *Marriage*. It may bee because of the diuers *names* to her selfe, for her *Affections* haue more *names* than any *vice*: *scilicet*; *Pollution*, *Fornication*, *Adultery*, *Lay-Incest*, *Church-Incest*, *Rape*, *Sodomy*, *Mascupation*, *Masturbation*, and a thousand others. Perchance her diuers *names* shewed her appliablenesse to diuers men, for *Neptune* distilled and wet her in *Loue*, the *Sunne* warmes and melts her, *Mercury* perswaded and swore her, *Iupiters* authority secur'd, and *Vulcan* hammer'd her. As *Hesperus* she presents you with her *bosom vitale*, because it is *wholesomest* in the morning: As *Vesper* with her *bonum delectabile*, because it is *pleasantest* in the *Euening*. And because *industrious* men rise and indure with the *Sunne* in their *ciuill* businesses, this *starre* calls them vp a little before, and remembers them againe a little after for her businessse; for certainly;

*Venit Hesperus, ite capellæ:*

was spoken to *louers* in the persons of *Goates*.

## X.

*Why are New Officers least oppressing?*



V S T the old Prouerbe, that *Old dogges bite sorest*, bee true in all kind of *dogges*? Me thinks the fresh *memory* they haue of the *mony* they parted with for the *place*, should hasten them for the *re-imbursing*: And perchance they do but seeme easier to their *suitors*; who (as all other *Patients*) do account all change of paine, easie. But if it bee so, it is either because the sodaine *sense* and *contentment* of the *honour* of the *place*, retards and remits the rage of their *profits*, and so hauing stayed their *stomackes*, they forbear the second *course* a while: Or hauing ouercome the *steepest* part of the *hill*, and clambered about *Competitions* and *Oppositions* they dare loyter, and take breath: Perchance being come from *places*, where they tasted *no gaine*, a *little* seemes *much* to them at first, for it is *long before a Christian conscience ouertakes, or strays into an Officers heart*. It may be that out of the *generall disease* of all men not to loue the *memory* of a *predecessor*, they seeke to disgrace them by such *easinesse*, and make good *first Impressions*, that so hauing drawne much *water* to their *Mill*, they may afterwards *grind* at ease: For if fro[m] the rules of good *Horse-man-ship*, they thought it wholesome to *jet* out in a moderate *pace*, they should also take vp towards their *Journey's end*; not mend their *pace* continually, and *gallop* to their *Innes-doore*, the *Graue*; except perchance their *conscience* at that time so touch them, that they thinke it an *Iniury* and *damage* both to him that must *sell*, and to him that must *buy* the *Office* after their *death*; and a kind of *dilapidation* if they by continuing *honest* should discredit the *place*, and bring it to a *lower-rent*, or *vnder-value*.

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*FINIS.*

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*These ten Problemes, may bee printed: this fiue and twentieth of October, Anno Domini, one thousand six hundred thirty and two.*

# HENRY HERBERT.

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**Renaissance Editions**