

☞ Tam Marti, Quam Mercuri ☞

{illustration}

☞ The Ho.^{ble} and learned Knight

Sir Walter Raleigh

Ro: Vaughan fculp. ☞

SIR
WALTER RALEIGH'S
SCEPTICK,
OR
SPECVLATIONS.
And
OBSERVATIONS
Of the *Magnificency* and *Opulency*
of CITIES.
His
SEAT of GOVERNMENT.

And
LETTERS to the KINGS Ma-
jestie, and others of Qualitie.

Alfo his Demeanor before his
EXECUTION.

{ornament}

L O N D O N,
Printed by *W. Bentley*, and are to be
fold by *W. Shears* at the fign of the
Bible, over againft the North
door of *S. Pauls*. 1561.

(1)
{ornament}

Sir Walter Raleigh's
S C E P T I C K.

5 *The SCEPTICK doth neither
affirm , neither denie any
Pofition : but doubteth of it,
and oppofeth his Reafons
againft that which is af-
firmed, or denied, to juftifie
his not Confenting.*

10 H Is firft Reafon a-
rifeth , from the
confideration of
the great differ-
rence amongft living Crea-
tures , both in the matter
and manner of their Genera-
B<1r> tions,

15 tions, and the feveral Con-
 titutions of their bo-
 dies.

 Some living Creatures
 are by copulation , and
 20 some without it , and that
 either by Fire, as Crickets
 in fornaces ; or corrupt
 water , as Gnats ; or flime,
 as Frogs ; or dirt , as
 25 Worms; or herbs, as Can-
 ker-worms: some of afhes, as
 Beetles; some of trees,as the
 Worms *Pfenas* bred in the
 wild Fig-tree; some of living
 30 creatures putrified , as Bees
 of Bulls , and Wafps of
 Horfes. By Copulation
 many creatures are brought
 forth alive, as Man ; some in
 35 the egg, as Birds; some in an
 <B 1v> un-

40 unshapen piece of flesh , as
Bears. These great differ-
ences cannot but cause a di-
vers and contrary tempera-
ment , and qualitie in those
creatures, and consequently,
45 a great diversitie in their
phantasie and conceit ; so
that they apprehend one and
the same object , yet they
must do it after a divers
manner; for is it not absurd
50 to affirm, That creatures dif-
fer so much in temperature,
and yet agree in conceit con-
cerning one and the same
object?

55 But this will more plainly
appear, if the instruments of
Sense in the body be obser-
ved : for we shall find , that
B 2<7> as

Seeing

60 as these instruments are affected and disposed, so doth the Imagination conceit that which by them is connexed unto it. That very object which seemeth unto us White , unto them which have the Jaundise , seemeth 65 Pale , and Red unto those whose Eyes are bloud-hot. Forasmuch then as living creatures have some white, some pale, some red eyes why should not one and the same 70 object seem to some white, to some red, to some pale? If a man rub his eye, the figure of that which he beholdeth seemeth long, or narrow; is 75 it then not likely, That those creatures which have a long
<B 2v> and

80 and flanting Pupil of the
eye, as Goats, Foxes, Cats,
&c. do convey the fahion
of that which they behold
under another form to the
imagination, than thofe that
have round Pupils do ?

85 Who knoweth not, that a
Glafs prefenteth the out-
Ward object fmoother , or
Greater according to the making
of the glafs? If it be
90 hollow, the object feemeth
fmaller than it is, if the glafs
be crooked , then the object
feemeth long and narrow.
And glaffes there be, which
95 prefent the head of him
that looketh in them, down-
wards, & the heels upwards.
Now then , feeing the eye
B 3<7> which

100 which is the instrument of
Sight , in some living crea-
tures is more outward , in
some more hollow , in some
plain, in some greater , in
105 some less ; it is very proba-
ble, that Fishes, Men, Lions,
and Dogs , whose eyes so
much differ, do not conceive
the self same object after
110 the same manner, but diversly
ly , according to the diversitie
of the eye; which offereth
it unto the phantasie.

The same reason holdeth
in Touching ; for seemeth it
115 not absurd to think , that
those creatures , which are
<B 3v> covered

*Touch-
ing.*

120 covered with Hairs , and
those which are Smooth,
should all be alike sensible
in Touching ? and every one
of them convey the image,
or quality of the same ob-
ject which they touch, in the
very same degree of heat
125 or cold, of dryness or moist-
ure, roughness or smooth-
ness unto the imaginati-
on ?

130 So might it be shewed in
Hearing: for how can we think
that the Ear, which hath a
narrow passage, and the Ear,
which hath an open & wide
passage, do receive the same
135 sound in the same degree? Or
that the Ear; whose inside is
full of hair, doth hear in the
B 4<7> same

*Hear-
ing*

140 fame juft meafure , that the
 Ear doth whofe infide is
 fsmooth ? Since experience
 fheweth, that if we ftop , or
 half ftop our Ears, the found
 cometh not to us in the fame
 manner & degree, that it
 145 doth if our ears be open?

The like may be thought
 of Smelling, for man him-
 felf abounding with Fleagm,
 is otherwife affected in fmel-
 150 ling, than he is, if the parts
 about the head be full of
 bloud; and many things af-
 ford a delightfull fmell to
 fome living creatures, which
 155 fmel to other living creatures
 feemeth not to be fo.

In the Tafte the fame rea-
 fon appeareth; for to a rough
 <B 4v> and

*Smel-
 ling.*

*Taft-
 ing.*

160 and drie tongue , that very
thing feemeth bitter (as in an
Ague) which to the moifter
tongue feemeth not to be
fo. Divers creatures then ha-
ving tongues drier, or moift-
165 er , according to their feve-
ral temperatures, when they
taft the fame thing , muft
needs conceit it to be accord-
ing as the inftrument of their
170 taft is affected, either bitter,
or fwet, &c. For even as
the hand in the ftriking of
the Harp, though the ftroak
be one, yet caufeth a found,
175 fometimes high , fometimes
bafe , according to the quali-
tie of the ftring that is ftruck-
en. Even fo one and the
fame outward object is di-
B 5<7> verfly

180 verfly judged of, and conceited, according to the several and divers qualities of the instrument of Sence, which conveith it to the
185 imagination. Oyntment is pleasing to Man; but Beetles and Bees cannot abide it. Oyl to man is profitable; but it killeth Bees and Wasps.
190 Cicuta feedeth Quails, and Henbane Sows; but both of these hurt Man. If a Man eat Ants he is sick; but the Bear being sick, recovereth by eating them.
195 If then one and the very same thing to the red eye seem red, to another pale, and white to another: If
200 one and the same thing, seem
<B 5v> not

205 not hot or cold , drie or
moift, in the fame degree to
the feveral creatures which
touch it : If one and the
felf-fame found feem more
fhrill to that creature which
hath a narrow ear, and more
bafe to him that hath an o-
pen ear : If the fame thing, at
210 the fame time, feem to afford
a pleafant and difpleafant
Smell to divers and feveral
creatures : If that feem bit-
ter in taft to one , which to
215 another feemeth fweet, that
to one hurtfull, which to ano-
ther feemeth healthful, I may
report how thefe things ap-
pear divers to feverall crea-
220 tures, and feem to produce
divers effects.

<B 6> But

225 but what they are in their
own nature, whether red or
white, bitter or fweet, health-
full or hurtfull, I cannot tell.
For why should I perfume to
profer my conceit and ima-
gination, in affirming that a
thing is thus, or thus, in its
230 own nature, because it seem-
eth to me to be so, before
the conceit of other living
creatures, who may as well
think it to be otherwise in
235 each one nature, because it
appeareth otherwise to them
than it doth to me?

240 They are living creatures
as well as I: why then should
I condemn their conceit and
phantasie , concerning any
thing, more than they may
<B 6v> mine?

mine? They may be in the
truth and I in errour, as well
245 as I in truth, and they err.
If my conceit muft be belie-
ved before theirs , great rea-
fon that it be proved to be
truer than theirs. And this
250 proof muft be either by de-
monftration, or without it;
without it none will believe;
Certainly, if by demonftra-
tion, then this demonftrati-
255 on muft feem to be true , or
not feem to be true ; if it
feem to be true, then will it
be a queftion, whether it be
fo indeed as it feemeth to
260 be; and to alleadge that for
a certain proof, which is un-
certain and queftionable ,
feemeth abfurd.

<B 7r> If

265 If it be said, that the imagination of Man judgeth truer of outward object, than the imagination of other living creatures doth, & therefore to be credited above others, (besides that which is already said) this is easily refuted by comparing of Man with other creatures.

275 It is confessed, the Dog excelleth Man in smell, and in hearing: and whereas there is said to be a twofold discourse, one of the mind, another of the tongue and that of the mind is said to be exercised in chafing that which is convenient, and refusing that which is hurtfull in knowledge, justice, & thank-
<B 7v> fulness.

285 fulnes: This creature chufeth
 his food, refufeth the whip,
 fawneth on his Mafter , de-
 fendeth his houfe, revengeth
 290 himfelf of thefe ftrangers
 that hurt him. And *Homer*
 mentioneth *Argus* , the dog
 of *Uliffes*, who knew his ma-
 fter, having been from home
 295 fo many years, that at his re-
 turn, all the people of his
 houfe had forgot him. This
 creature, faith *Chryfippus*, is
 not void of Logick: for when
 in following any beaft, he cõ-
 300 meth to three feverall ways, he
 fmelleth to the one, & then
 to the fecond, and if he find
 that the beaft which he pur-
 fueth he not fled one of thefe
 305 2 ways, he prefently without
 <B 8> fmelling

310 smelling any further to it,
taketh the third way, which,
faith the fame Philosopher,
is as it he reaſoned thus , the
Beaſt muſt be gone either
this, or this, or the other
way; but neither this nor
this; *Ergò*, the third : and ſo
away he runneth.

315 If we conſider his ſkill in
Phyſick , it is ſufficient to
help himſelf; if he be wound-
ed with a dart, he uſeth the
help of his Teeth to take it
320 out, of his Tongue to cleanſe
the wound from corruption;
he ſeemeth to be well ac-
quainted with the Precept of
Hippocrates, who ſaith, that
325 the Reft of the Foot is the
Phyſick of the Foot , and
<B 8v> there-

330 therefore if his foot be hurt,
he holdeth it up that it may
reft; if he be fick , he giveth
himself a Vomit by eating of
Grafs, and recovereth him-
self. The Dog then we see is
plentifully furnished with in-
ward difcourfe.

335 Now outward ſpeech is
not needfull to make a crea-
ture Reaſonable, elſe a dumb
Man were an unreaſonable
Creature.

340 And do not Philoſophers
themſelves reject this as an
enēie to knowledg? & there-
fore they are *Silea* when they
are inſtructed; and yet even
345 as Barbarous and ſtrange
people of ſpeech, but we un-
derſtand it not, neither do we
<B 9> perceive

350 perceive any great difference
in their words : but a differ-
ence there seemeth to be, and
they do expresse their thoughts
and meanings one to another
by those words. Evē so those
355 creatures , which are com-
monly called unreasonable,
do seem to parlie one with
another; and by their speech
to understand one the other.
360 Do not Birds by one kind of
speech call their young ones,
and by another cause them
to hide themselves? do they
not by their severall voices
365 expresse their severall passions
of joy, of grief , of fear in
such manner, that their fel-
lows understand them ? Do
they not by their voice fore-
<B 9v> flew

370 flew things to come? But we
will return to that creature
we first did instance in. The
Dog delivereth one kind of
voice when he hunteth, ano-
375 ther when he howleth, ano-
ther when he is beaten, and
another when he is angry.
These creatures then are not
void of outward speech.

380 If then these creatures ex-
cell Man in fence, & are equal
to him in inward & outward
discourse, why should not
their conceits & imaginations
385 convey the outward ob-
ject in as true a manner as
ours? and if so, then see-
ing their imaginations are
diverse, and they conceit it
diversly according to their
 <B 10> divers

390 divers temperaments, I may
tell what the outward object
feemeth to me ; but what it
feemeth to other creatures,
395 or whether it be indeed that
which it feemeth to me , or
any other of them , I know
not.

 But be it granted, that the
Iudgement of Man in this
400 case, is to be preferred before
the Iudgement of Beasts; yet
in Men there is great diffe-
rence; both in respect of the
outward shape , and also of
405 the temperature of their bo-
dies : For the bodie of the
Scythian differeth in shape
from the bodie of the *Indian*,
the reason of it ariseth (say
410 the Dogmatiques) from a
 <B 10v> pre-

415 predominancie of humours
in the one more than in the
other ; and as feverall hu-
mours are predominant , fo
are the phantafies and conceits feverally framed and
effected. So that our coun-
treymen delight in one
thing, the *Indian* not in that,
420 but in another which we re-
gard not. This would not
be, if their conceits and ours
were both alike; for then we
should like that which they
do, and they would dislike
425 that which we would dislike.
It is evident also , that men
differ very much in the tem-
perature of their bodies, else
why should some more easily
430 digest Beef than Shel-fish?
<B 11> and

and other be mad for the
time , if they drink wine?
435 There was an old woman a-
bout *Arbeus* , which drunk
three drams of *Cicuta* (every
dram weighing fixtie Barley
corns, and eight drams to an
ounce) without hurt. *Lysis*,
440 without hurt , took four
drams of Poppie; and *Demo-
phon*, which was Gentleman-
Sewer to *Alexander*, was very
cold whē he stood in the sun,
445 or in a hot bath ; but very
hot when he stood in the sha-
dow. *Athenagoras* felt no
pain if a Scorpion stung him.
450 And the *Pfilli* (a people in
Lybia, whose bodies are ve-
nom to serpents) if they
be stung by serpents, or
<B 11v> Afps,

Afps , receive no hurt at
all.

455 The *Ethiopians* , which
inhabit the river *Hydaspis* ,
do eat ferpents and fcorpions
without danger. *Lo-*
460 *thericus* a Chyrurgian , at
the fmell of a Sturgeon,
would be for the time mad.
Andron of *Argos* , was fo
little thirtie , that with-
465 out want of drink , he tra-
velled through the hot and
dry countrey of *Lybia*.
Tyberius Cefar , would fee
very well in the dark. *A-*
470 *rifotle* , mentioneth of
Thratius , who faid , that
the image of a Man went
always before him.

If then it be fo, that there
 <B 12r> be

475 be fuch differences in Men,
this muft be by reaſon of the
divers temperatures they
have, and divers difpofition
of their conceit and imagina-
480 tion; for, if one hate, and an-
other love the very ſame
thing, it muft be that their
phantafies differ , elſe all
would love it, or all would
hate it. Theſe Men then,
485 may tell how theſe things
ſeem to them good, or bad;
but what they are in their
own Nature they cannot
tell.

490 If we will hearken to
mens opinions , concerning
one and the ſame matter,
thinking thereby to come to
the knowledge of it, we ſhall
<B 12v> find

495 this to be impoffible ;
 for, either we muft believe
 what all men fay of it , or
 what fome men only fay of
 it. To believe what all men
 500 fay of one & the fame
 thing, is not poffible ; for
 then we fhall believe Con-
 trarities; for fome men fay,
 That that very thing is plea-
 505 fant, which other fay is dif-
 pleafant . If it be faid, we
 muft believe onely fome
 men, then let it be fhewed
 who thofe fome men are ;
 510 for the *Platonifts* will believe
 Plato, but the *Epicures* *Epicu-
 rus* , the *Phytagorians* *Py-
 thagorus* and other Philofo-
 phers , the mafters of their
 515 own Sects: fo that it is doubt-
 C <1r> full

520 full, to which of all these we
 shall give credit. If it be
 said, that we must credit the
 greatest number; this seemeth
 childish, for there may
 be amongst other Nations a
 greater number which deny
 that very point, which the
 greatest number with us do
 525 affirm: so that hereof no-
 thing can certainly be af-
 firmed.

530 This Argument seemeth
 to be further confirmed, if
 the differences of the Sences
 of *Hearing, Seeing, Smelling,*
Touching, and *Tasting* be
 considered; for that the
 Sences differ, it seemeth
 535 plain.

Painted Tables (in which
 <C 1v> the

540 the art of Slanting is used)
appear to the Eye, as if the
parts of them were some
higher, and some lower than
the other, but to the Touch
they seem not to be so.

545 Honey seemeth to the
Tongue sweet, but unplea-
sant to the Eye : so Oynt-
ment doth recreate the
Smell, but it offendeth the
Taft. Rain-water is profi-
table to the Eyes, but it
550 hurteth the Lungs. We may
tell then, how these things
seem to our severall senses,
but what they are in their
own nature we cannot tell :
555 for why should not a man
credit any one of his senses
as well as the other ?

C 2<7> Every

560 Every object seemeth to be
presented diversly unto the
severall instruments of Sense.
An Apple to the Touch
seemeth smooth , sweet to
the Smell , and to the Eye
565 yellow; but whether the Ap-
ple have one of these quali-
ties onely, or more than
these qualities, who can tell?
The Organ hath many
570 Pipes , all which are filled
with the same blast of wind,
varied according to the ca-
pacitie of the severall Pipes
which receive it : even so
575 the qualitie of the Apple
may be but one, and that this
one quality may be varied,
& seem yellow to the Eye,
to the Touch smooth , and
<C 1> sweet

580 fweet to the Smell, by rea-
son of the divers instrumens
of the Sence, which apprehend
this one quality diversly,

585 It may be also, that an
Apple hath many qualities
besides; but we are not able
to conceive them all; because
we want fit means and in-
590 strumens to apprehend
them: for suppose that some
Man is born blind, and deaf,
and yet can touch, smell, and
taste; this man will not think
that there is any thing, which
595 may be seen or heard, be-
cause he wanteth the Sences
of hearing and seeing, he will
only think there are those
qualities in the object, which

C 3<r> by

600 by reason of his three Sences he conceiveth : Even fo
the Apple may have many more qualities ; but we cannot come to know them, be-
605 caufe we want fit instruments for that purpose.

If it be replied , that Nature hath ordained as many instruments of Sence , as
610 there are fenfible objects ; I demand, What Nature? For there is a confused contro-
verfie about the very Effence of Nature. Some affirming
615 it to be one thing, others another, few agreeing : fo that what the quality of an Ap-
ple is, or whether it hath one qualitie or many, I know
620 not.

<C 3v> Let

625 Let a man also consider,
how many things that are
separated, and by themselves
appear to differ from that
which they seem to be, when
they are in a mass or lump;
the scrapings of the Goats
horn seems white, but in the
630 horn they seem black, but in
the lump white. The stone
Tænarus , being polished ,
seemeth white, but unpolish-
ed & rough it seemeth yel-
635 low. Sands being separated,
appear rough to the Touch,
but a great heap, soft. I
may then report, how these
things appear, but whether
640 they are so indeed , I know
not.

C 4<7> Sir