

☞ Tam Marti, Quam Mercuri ☞

{illustration}

☞ The Ho.^{ble} and learned Knight

Sir Walter Raleigh

Ro: Vaughan fculp. ☞

	<p>SIR WALTER RALEIGH'S SCEPTICK, OR SPECVLATIONS. And OBSERVATIONS Of the <i>Magnificency</i> and <i>Opulency</i> of CITIES. His SEAT of GOVERNMENT.</p> <p>And LETTERS to the KINGS Ma- jestie, and others of Qualitie.</p> <p>Alfo his Demeanor before his EXECUTION.</p> <hr/> <p>{ornament}</p> <p>L O N D O N, Printed by <i>W. Bentley</i>, and are to be fold by <i>W. Shears</i> at the sign of the <i>Bible</i>, over against the North door of <i>S. Pauls</i>. 1561.</p>	
--	--	--

(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 Reasons
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 amongst living Crea-
tures , both in the matter
and manner of their Genera-
B<1r> tions,

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

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,
a great diversitie in their
phantasie and conceit ; so
45 that they apprehend one and
the same object , yet they
must do it after a divers
manner; for is it not absurd
to affirm, That creatures dif-
fer so much in temperature,
50 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

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 Jaundife , seemeth Pale , and Red unto those whose Eyes are bloud-hot. Forso much then as living creatures have some white, some pale, some red eyes why should not one and the same 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 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 fashion
of that which they behold
under another form to the
imagination, than those that
have round Pupils do ?

85 Who knoweth not, that a
Glafs presenteth the out-
Ward object smoother , or
Greater according to the making
of the glafs? If it be
90 hollow, the object seemeth
smaller than it is, if the glafs
be crooked , then the object
seemeth long and narrow.
And glaffes there be, which
95 present the head of him
that looketh in them, down-
wards, & the heels upwards.
Now then , seeing the eye
B 3<r> 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
some less ; it is very proba-
105 ble, that Fishes, Men, Lions,
and Dogs , whose eyes so
much differ, do not conceive
the self same object after
the same manner, but diversly
110 ly , according to the diversitie
of the eye; which offereth
it unto the phantasie.

115 The same reason holdeth
in Touching ; for seemeth it
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-
 125 ject which they touch, in the
 very same degree of heat
 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
 135 passage, do receive the same
 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 juſt meaſure , that the
 Ear doth whoſe infide is
 ſmooth ? Since experience
 ſheweth, that if we ſtop , or
 half ſtop our Ears, the ſound
 cometh not to us in the ſame
 manner & degree, that it
 145 doth if our ears be open?

The like may be thought
 of Smelling, for man him-
 ſelf abounding with Fleagm,
 is otherwiſe affected in ſmel-
 150 ling, than he is, if the parts
 about the head be full of
 bloud; and many things af-
 ford a delightfull ſmell to
 ſome living creatures, which
 155 ſmel to other living creatures
 ſeemeth not to be ſo.

In the Taſte the ſame rea-
 ſon appeareth; for to a rough
 <B 4v> and

*Smel-
 ling.*

*Taſt-
 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 instrument of their
170 taft is affected, either bitter,
or fweet, &c. For even as
the hand in the ftriking of
the Harp, though the ftroak
be one, yet caufeth a found,
175 fometime high , fometime
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<r> verfly

180 verfly judged of, and conceited, according to the several and divers qualities of the instrument of Sence ,
 185 which conveyeth it to the 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

not hot or cold , drie or
moift, in the fame degree to
the feveral creatures which
touch it : If one and the
205 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 6r> 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 prefume to
profer my conceit and ima-
gination, in affirming that a
230 thing is thus, or thus, in its
own nature, because it seem-
eth to me to be so, before
the conceit of other living
creatures, who may as well
235 think it to be otherwise in
each one nature, because it
appeareth otherwife 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 error, as well
245 as I in truth, and they err.
If my conceit must be belie-
ved before theirs, great rea-
son that it be proved to be
truer than theirs. And this
250 proof must be either by de-
monstration, or without it;
without it none will believe;
Certainly, if by demonstra-
tion, then this demonstrati-
255 on must seem to be true, or
not seem to be true; if it
seem to be true, then will it
be a question, whether it be
so indeed as it seemeth to
260 be; and to alledge that for
a certain proof, which is un-
certain and questionable,
seemeth absurd.

<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, refuseth the whip,
fawneth on his Mafter , de-
fendeth his house, revengeth
290 himself of thefe strangers
that hurt him. And *Homer*
mentioneth *Argus* , the dog
of *Uliffes*, who knew his ma-
fter, having been from home
fo many years, that at his re-
295 turn, all the people of his
house 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 8r> fmelling

310 fmelling 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; *Ergo*, 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 faith, 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 difcours.

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 9r> 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 shew 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
 convey the outward ob-
385 ject in as true a manner as
 ours ? and if so, then see-
 ing their imaginations are
 divers , and they conceit it
 diversly according to their
 <B 10r> divers

But be it granted, that the
Iudgement of Man in this
case, is to be preferred before
the Iudgement of Beasts; yet
in Men there is great difference; both in respect of the
outward shape , and also of
the temperature of their bodies : For the bodie of the
Scythian differeth in shape
from the bodie of the *Indian*,
the reason of it ariseth (say
the Dogmatiques) from a
pre-

predominancie of humours
in the one more than in the
other ; and as feuerall hu-
mours are predominant , fo
415 are the phantasies and conceits feuerally framed and
effected. So that our coun-
trei men 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 a like; for then we
should like that which they
425 do, and they would dislike
that which we would dislike.
It is evident also , that men
differ very much in the tem-
perature of their bodies, else
430 why should some more easily
digest Beef than Shel-fish?
<B 11r> and

and other be mad for the
time , if they drink wine?
There was an old woman a-
435 bout *Arbeus* , which drunk
three drams of *Cicuta* (every
dram weighing fixtie Barley
corns, and eight drams to an
ounce) without hurt. *Lyfis*,
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.
And the *Pfilli* (a people in
450 *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 fcorpi-
ons 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-
out want of drink , he tra-
465 velled through the hot and
dry countrey of *Lybia*.
Tyberius Cesar , would fee
very well in the dark. *A-*
470 *riftotle* , 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 reafon 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 fame
 thing, it muft be that their
 phantafies differ , elfe all
 would love it, or all would
 hate it. Thefe Men then,
485 may tell how thefe things
 feem 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 fame matter,
 thinking thereby to come to
 the knowledge of it, we fhall
 <B 12v> find

495 this to be impossible ;
 for, either we muſt believe
 what all men ſay of it , or
 what ſome men only ſay of
 500 it. To believe what all men
 ſay of one & the ſame
 thing, is not poſſible ; for
 then we ſhall believe Con-
 trarieties; for ſome men ſay,
 505 That that very thing is plea-
 ſant, which other ſay is dif-
 pleaſant . If it be ſaid, we
 muſt believe onely ſome
 men, then let it be ſhewed
 510 who thoſe ſome men are ;
 for the *Platonifts* will believe
 Plato, but the *Epicures* *Epicu-*
 rus , the *Phytagorians* *Py-*
 thagorus and other Philoſo-
 515 phers , the maſters of their
 own Sects: ſo that it is doubt-
 C <1r> full

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

This Argument ſeemeth
to be further confirmed, if
530 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<r> 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 instruments
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 struments 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 reafon of his three Sen-
ces he conceiveth : Even fo
the Apple may have many
more qualities ; but we can-
not come to know them, be-
605 caufe we want fit instru-
ments for that purpofe.

If it be replied , that Na-
ture 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 an-
other, 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

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

C 4<1>

Sir