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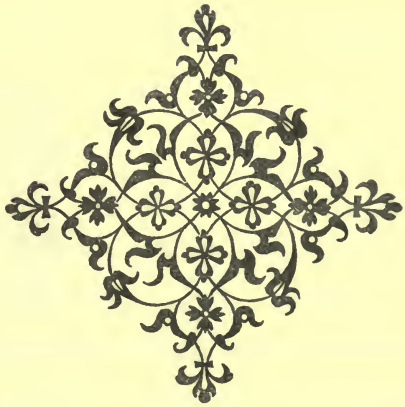
A fig for Momus:

Containing
Pleaſant varietie, included in Satyres,
Eclogues, and Epistles, by T. L. of Lincolnes Inne Gent.

Che pecora ſi fa, il lupo ſelo mangia.



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21/9/94

AT LONDON
Printed for Clement Knight, and are to bee
ſolde at his ſhop at the little North-
doore of Paules Church.
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To the Right Honorable

and thrice renowmed Lord, William *Earle of Darbie:*

T. L. his moſt humble and deuoted ſeruant, *wiſheth all health and happines.*

MY honoured good Lord, hauing reſolued with my ſelfe to publiſh certaine my poems, and knowing them ſubiect to much preiudice, except they were graced with ſome noble and worthie patron: I haue followed the example of *Metabo*, king of the *Volſchi*, who deſirous to deliuer his onelie daughter from all perill and danger, conſecrated and dedicated hir to the ſiſter of the ſunne. So I no leſſe carefull of my labors, then

A 2 the

the king of his *Camilla*, with deliberate and aduiſed iudgement, wholy deuote and offer vp my poems to your fauour and protection: who being the true *Mæcenas* of the *Muſes*, and iudiciall in their exerciſes, are of power to relieue my weaknes, by your worthines, and to priuiledge me from enuie, though ſhe were preſt to deuoure me: If midſt your generall fauour to all deſert, your honour vouchſafe this particular benefite to my induſtrie, no day, or time, (as *Tully* counſaileth) ſhall define the memorie of your benefits, but as your noble father in mine infancie, with his owne hands incorporated me into your houſe, ſo in this my retired age and ſtudie, my labour, lines, and whole life, ſhall be imployed to doe you honour and ſeruice.

Your Lordſhips moſt bounden in all humilitie,

Thomas Lodge.

To the Gentlemen Readers *whatſoeuer,*

GEntlemen, I know you wonder, that hauing ſo long time kept ſilence, I ſalute the world with ſo peremptorie a title: But if thou conſider the reaſons before you enter into miſlike; you ſhall be ſatisfied, and I excuſed.

I entitle my booke (A fig for Momus,) *not in contempt of the learned, for I honor them: not in diſdaine of the wel minded, becauſe they cheriſh ſcience; but in deſpight of the detractor, who hauing no learning to iudge, wanteth no libertie to reproue.*

VVho worthily deſeruing the name of Momus, *ſhall rather at my hands haue a figge to choake him, then hee, and his lewd tongue ſhall haue a frumpe to check me: Sheepe are ſooneſt woorried by curdogs, becauſe they are mild: but hee that nips him ſoundly, that bites him cowardly, purchaſeth his owne peace, & eſcapes much perill.*

Heraclitus *intituling one of his bookes with* Ponou Encomion, *the praiſe of labour, King* Ptolemey (*cauſing all the copies to be bought,*) *commanded the firſt letter of* Ponou *to be put out, and called the booke* Onou Encomion, *the praiſe of the aſſe: But had* Heraclitus *begun with* Ptolemey, *and toucht him with cowardly flight from* Demetrius, *with effe-*

minate vanity in apparell, with exceeding gluttonie, and drunkennes; with his letcherie with Agathoclea, *and bawdry with* Oenante, *the King would rather haue giuen a talent to ſtop his mouth, then deuiſed (by taking away of a letter) to abuſe his title. VVhere detraction is giuen to chalenge, it is good ſtriking firſt, for whelpes that are whipt for brauling are quicklie quiet.*

This cauſe (gentlemen) hath drawne me to vſe this title, and vnder this title I haue thought good to include Satyres, Eclogues, *and* Epiſtles: *firſt by reaſon that I ſtudie to delight with varietie, next becauſe I would write in that forme, wherein no man might chalenge me with ſeruile imitation, (wherewith heretofore I haue beene vniustlie taxed.) My* Satyres *(to ſpeake truth) are by pleaſures, rather placed here to prepare, and trie the eare, then to feede it: becauſe if they paſſe well, the whole* Centon *of them, alreadie in my hands ſhall ſodainly bee publiſhed.*

In them (vnder the names of certaine Romaines) where I reprehend vice, I purpoſely wrong no man, but obſerue the lawes of that kind of poeme: If any repine thereat, I am ſure he is guiltie, becauſe he bewrayeth himſelfe. For my Eclogues, *I commend them to men of approued iudgement, whoſe margents though I fill not with quotations, yet their matter, and handling, will ſhow my diligence: For my* Epiſtles, *they are in that kind, wherein no Engliſhman of our time hath publiquely*

written

written, which if they pleaſe, may draw on more, if diſpleaſe, haue their priuiledge by authoritie. Briefly, I haue ſo written, as I haue read: ſo read, as I can iudge: In which reſpect, if any man doubt, let him aske and I will reſolue him: if any man reproue, let him looke to it, I will nip him: for as I am readie to ſatisfie the reaſonable, ſo I haue a gird in ſtore for a Railer. Finally, gentlemen as Prometheus, *after he had formed his image of earth, preſented it to the ſunne*; *and* Ops *when ſhe had brought forth* Iupiter, (*for feare lest he ſhould be deuoured by time, figured in* Saturne) *gaue him in keeping to the* Cureti; *So I preſent this fraile image of my art, to take life, and light, from the ſunne of your approued iudgements, & deſirous to commend, this infant of my wit to immortalitie, and defend it from the aſſaults of time, and enuie: commit, and ſubmit it to your protection, the true* Cureti *of all cunning: who accepting theſe fragments in good worth, ſhall ſhortly receaue from me, matters both worthy regard and reading.*

Vale 6. Maij.

1595.

Yours as you vſe him,

T. L.

Gentle Reader, faultes escapte correct thus:

Satyre 1. page. 2. line. 17. reproou'd, reade reprooued. page. 4. line. 5. will, reade, ill. line. 8. *dele ( ).* *Epist.* 1. *ad Momum.* p. 2. lin. 22. maners, reade moouers. pa. 3. l. 19. humors, r. humor. *Eclog.* 2. p. 1. l. 14. were, r. now. pag. 2. l. 25. awe, r. policie. p. 3. l. 28. thrift, r. thirst, *Eclog.* 3. p. 2. l. 10. not r. or. *Ecl.* 4. l. 8. vertues, r. vertue. *Epist.* 2. lin. 15. contaging, r. containing. p. 3. l. 13. of, r. if. p. 5. l. 1. mortall, r. morall. p. ead. l. 15. tongue, r. longes. p. 6. l. 1. cheere, r. cheer'd. *Sat.* 4. pag. 2. li 20. leare, r. teare. p. 3. l. 23. rest, r. rost. p. 4. l. 13. is, r. was. *Sat.* 5. p. 2. l. 19. dread, r. dreades. *Epist.* 3. p. 2. l. 16. are, r. doe. p. 3. l. 6. harkt in mine, r. lay lip to. pag. 6. lin. 2. Gredoes, r. Predoes. ead. lin. 9. fure, r. fince. *Epist.* 4. p. 1. l. 6. no, r. may. p. 2. l. 8. peace, r. pence. ead. lin. 25. retaine, r. reclaime. *Epist.* 5. p. 4. lin. 5. *Piertas*, r. *Pserius*. *Epist.* 6. p. 1. l. 7. worth, r. North. p. 2. lin. 1. accurst, r. incenst. ead. pa. lin. 19. distraundged, r. distourning.

To Maſter E. Dig.
Satyre. I.

Dgbie whence comes it that the world begins,
To winke at follies, and to ſooth vp ſinnes?
Can other reaſon be alleadgd then this,
The world ſooths ſinne, becauſe it ſinfull is?
The man that liues by bribes, and vſurie,
Winkes (like a foxe) at lothſome letcherie;
Craft giues ambition leaue to lay his plot,
And croſſe his friend, becauſe he ſoundes him not:
All men are willing with the world to haulte,
But no man takes delight to knowe his faulte.
He is a gallant fit to ſerue my Lord
Which clawes, and ſooths him vp, at euerie word;
That cries, when his lame poeſie he heares,
T'is rare (my Lord) t'will paſſe the niceſt eares:
This makes *Anphidius* welcome to good cheere;
And ſpend his Maſter fortie poundes a yeere,
And keepe his plaiſe-mouth'd wife in welts & guardes:

A fig for Momus.

For flatterie can neuer want rewardes.
And therefore *Humfrey* holdes this Paradox;
T'is better be a foole then be a fox;
For folly is rewarded and reſpected,
Where ſubtiltie, is hated and reiected:
Selfe-will doth frowne, when honeſt zeale reproues,
To heare good counſell errour neuer loues.
Tell purſie *Rollus* (lusking in his bed)
That humors, by exceſſiue eaſe are bred,
That ſloth corrupts, and choakes the vitall ſprights,
And kils the memorie, and hurts the lights:
He will not ſticke (after a cup of ſacke)
To flout his counſeller behind his backe.
For with a world of miſchiefes, and offence
Vnbridled will, rebelles againſt the ſence,
And thinketh it no little preiudice,
To be reproou'd though by good aduice:
For wicked men repine their ſinnes to heare,
And folly flings, if counſaile tuch him neare.
Tell *Sextus* wife (whoſe ſhoes are vnder-layd)
Her gate is girliſh, and her foote is ſplayd;
Sheele raile with open mouth as *Martiall* dooth:
But if you praiſe her (though you ſpeake not ſooth)
You ſhall be welcome both to bed, and bord;
And vſe her ſelfe, her husband and his ſword.

Tell

A fig for Momus.

Tell blear-eid *Linus* that his ſight is cleere,
Heele pawne himſelfe, to buy thee bread, and beere:
But tuch me *Quintus* with his ſtincking breath,
The daſtard will defie thee to the death:
Thus, though mens great deformities be knowne,
They greeue to heare, and take them for their owne:
Find me a niggard that doth want the ſhift,
To call his curſed auarice good thrift?
A rakehell, (ſworne to prodigalitie)
That dares not terme it liberalitie?
A letcher, that hath loſt both fleſh and fame,
That holds not letcherie a pleaſant game?
And why? becauſe they cloake their ſhame by this,
And will not ſee the horror what it is.
And cunning ſinne being clad in Vertues ſhape
Flies much reproofe, and many ſcornes doth ſcape.
Laſt day I chaunſt (in croſſing of the ſtreete)
With *Diffilus* the Inkeeper to meete,
He wore a ſilken night-cap on his head,
And lookt as if he had beene lately dead:
I askt him how he far'd, not well (quoth he)
An ague this two months hath troubled me;
I let him paſſe: and laught to heare his skuce:
For I knew well, he had the poxe by *Luce:*
And wore his night-cappe ribbind at the eares,

A fig for Momus.

Becauſe of late he ſwet away his heares:
But had a ſtranger, chanſt to ſpie him than
He might haue deemd him for a ciuill man.
Thus with the world, the world diſſembles ſtill,
And to their owne confuſions follow will;
Houlding it true felicitie to flie,
Not from the ſinne, but from the ſeeing eie.
Then in this world (who winks at each eſtate)
Hath found the meanes to make him fortunate:
To colour hate with kindnes, to defraud
In priuate, thoſe in publique we applaud:
To keepe this rule, kaw me and I kaw thee;
To play the Saints, whereas we diuels bee.
What ere men doe, let them not reprehend:
For cunning knaues, will cunning knaues defend.
Truth is purſew'd by hate, then is he wiſe
That to the world, his worldly wit applies:
What is he wiſe? I as *Amphestus* ſtrong,
That burnt his face, becauſe his beard was long.

Ad Momum.

Epistle. I.

SIr, laugh no more at *Plinie*, and the reſt,
Who in their publique writings doe proteſt

That

A fig for Momus.

That birds, and beaſtes, (by naturall reſpects
And motions) iudge of ſubſequent effects:
For I will proue, that creatures being dombe,
Haue ſome foreknowledge of euents to come.
How proue you that I heare ſome *Momus* crie?
Thus (gentle ſir) by good *Philoſophie.*
Firſt brutiſh beaſtes, who are poſſeſt of nought
But fantaſie, to ordinate their thought.
And wanting reaſons light, (which men alone
Pertake to helpe imagination)
It followeth that their fantaſies doe moue,
And imitate Impreſſions from aboue:
And therefore often by the motion
Of birds and beaſts, ſome certaine things are knowne:
Hereon the *Stragerite* (with Iudgment deepe)
Diſcourſeth in his booke of watch and ſleepe;
That ſome imprudent, are moſt prouident,
He meaneth beaſtes, in reaſon indigent,
Where naitheles their intellectiue parts
(Nothing affected with care-killing harts,
But deſert as it were and void of all)
Seeme with their maners halfe conaturall.
For proofe, the bitter ſtinges of fleas, and flies,
The ſlime-bred frogges, their harſh reports and cries
Foreſignifie and proue a following raine:

 How

A fig for Momus.

How proue you that cries *Momus* once againe?
Why thus dull dunce: The moyſt and ſtormie time
Fitting the frogges, that dwell in wette and ſlime,
Makes them by naturall inſtinct to croke,
Becauſe enſuing raines the ſpleene prouoke:
And to the fleas, and flies in their degree,
By their attracted moyſt humiditie,
Drawne from a certaine vertue elatiue,
Whence raine his generation doth deriue:
Seeke more than their accuſtom'd nutriment.
So cocks in ſeaſon inconuenient
That often crowe, and aſſes that doe rub
And chafe their hanging eares againſt a ſhrub;
A following raine doe truelie prophecie,
And this the reaſon in Philoſophie:
The cocke whoſe drienes by the heate was fed,
By moyſture feeles the ſame extinguiſhed:
The aſſe with vapours cauſed by the raine,
The humors then abounding in his braine:
Ingendereth an itching in his head:
What neede I more, he that hath *Virgil* read,
(Were he as *Cato*, crooked and preciſe)
Would graunt that birds, and beaſts were wether wiſe:
But if ſome misbeleeuing lad there bee

That

A fig for Momus.

That ſcornes herein to iudge, and ioyne with mee:
This paine I doe inioyne him for his ſinnes:
When porpoſe, beate the ſea with eger finnes,
And beaſtes, more greedily doe chaw their cud,
And cormorants, ſeeke ſhore, and flie the floud;
And birds doe bowſe them in the pleaſant ſprings,
And crowes doe ceaſleſſe crie, and beate their wings:
That cloakles, in a champion he were ſet
Till to the skinne he thorowlie be wet.

To reuerend Colin.

Eclogue. 1.

Ergasto. Damian.

Ergasto.

SIng vs that carroll (*Damian*)
Amintas ſoung when he began,
To follow *Ringdes* minſtralſie,
And made vs merrie melodie.

Damian.

Yong lad, my ſtrings are broke and ſpent,
My harpe, records no merriment,
The moderne and newfangled laies,

From

A fig for Momus.

From aunceſtrie beare hence the praiſe;
Such ſtrange *Terpanders* now profeſſe,
To moue both mirth, and heauines,
By euery motion of the fingers,
That olde men ſeeme but ſorie ſingers.

Ergasto.

Let yong men boaſt what art they liſt,
Mine eares chiefe pleaſure doth cõſiſt,
In hearing what concentfull laies
Our Fathers chaunted in their daies;
For often haue I found this true,
The ſence is olde, the words be newe:
What ere the yonger boaſt and braue,
Their worth, & wit, from eld they haue:
Olde ſence by vpſtarts newlie ſuted
In words ill warpt, is not reputed
The deede of him that formd the ſtile,
But his that did the ſence compile.

Damian.

Since thou canſt argue ſo for age,
My voice with harpe ſome warre ſhall wage:
And I will ſing thee ſuch a lay
As erſt I heard my *Ringde* play,
At *Galateas* wedding feaſt,
(Where ſea to heare, his muſicke ceaſt.)

Cantus.

A fig for Momus.

Cantus.

THere was a time (or writers haue miſſung)
VVherein our partiall mothers ballance hung
VVith equall poiſe: and fiſh, wild beaſtes, and birds,
Had vſe of reaſon, and of needfull words:
VVherein foure-footed beaſts of ſauadge field,
(VVho ſought the ſtate of winged fowles to wield)
Conſpir'd, (the better to defence their ſtates)
To chuſe the fiſh, to be their mutuall mates:
VVho vainly trusting to their fraile defence,
Conſented quickly to the beastes pretence,
Suppoſing nature, equallie had lent
Like force in earth, as liquid element:
Hereon (ambition egging on the flocks
Of proud foure-footed beasts) the ſhoares, and rocks
VVere fild with fiſh; and heauen, with ſhoutes and cries,
And gaſtlie breathings, almoſt loſt his eies:
VVhen all the foules, embatail'd in the aire
(Seeing their fortunes almoſt in deſpaire)
Beſought the Gods, (who all iniuſtice hate)
To be aſſistant in this dire debate:
Ioue, *by a thunderclap a ſignall gaue*
Vpon their prayers, they ſhould good fortune haue,
And ſpeedily ſent out the Southerne wind

A fig for Momus.

To driue the waters from their bounds aſſind;
A murren on the beasts he thrilled downe:
VVhilſt thus the reuerend iudge doth threat and frowne,
The fowles they ſtoupe, and offering vrgent blowes,
Finde hartles beaſtes, and each where liueles foes:
The fiſh, on waueles ſhore diſperst, and left,
Of pride, and life, were all at once bereft:
The fowles preuaild, and fed them fat with pray,
And after victors like did flie away;
And beating off the aire with open wings
They tun'd this carroll to the woods and ſprings,
To beasts, to fiſh, (reſeru'd from brunt of warre)
To all, that (with both factions mortall are)
Beware (ô what ſoeuer race you bee)
(Too much ambitious in felicitie)
To ſtriue to raiſe your fortunes through oppreſſion,
Or count your neighbours purchaſe your poſſeſſion,
For Gods reuenge each impious attempt
Before the plague, or puniſhment be drempt:
Be ſure the ſquare whereby you build your ſtates,
Muſt breake and faile, in dangers and debates;
For Nemeſis *hath euery houre reſeru'd*
A plague for pride, that hath from iustice ſweru'd:
Oh you, whoſe calme, makes neighbours ſtormes ſeeme ſore
Trie you your tides, before you truſt your ore,

The

A fig for Momus.

The ſurge may riſe on ſodaine ere you thinke,
And force you, (whilſt you ſwim, ſecure) to ſinke.
VVho truſtes to choice of proud confederate,
And failes in choice of faithfull friends estate;
Let him diſclaime his armes, and claime foreſight;
Leſt he with beastes, mannage a beaſtlie fight.

Ergasto.

In ſooth this is a wittie lay
More pleaſant then the verrelay,
The ſhepheard ſings vnto his ſheepe
As ſoone as day begins to peepe.

Damian.

Waigh not the words, but marke the worth,
Great flouds doe often iſſue forth
From humble waters, and deepe skill,
May flow from an impoliſht quill.
Who waites for words, may get him hence,
For ſhepheards onely ſing for ſence.

A fig for Momus.

To happie Menalcus.
Eglogue. 2.

Philides. Eglon.

Philides.

WHat wrong, or diſcontent, old *Eglon* hath with-held
Thine honorable age from gouerning the ſtate?
Why liu'ſt thou thus apart, whoſe wiſdome wont to ſhield
Our kingdome from the ſtormes of foes, and home-bred hate.

Eglon.

Ah *Philides*, the taſt of trouble I haue felt,
Mine actions miſconceau'd, my zeale eſteem'd impure,
My policie deceite, (where faithfullie I delt)
Theſe wrongs, (all vndeſeru'd) haue made me liue obſcure:
Beſides, my youthfull yeares were cancel'd by mine age,
(The verie Inne of griefes, of ſicknes, and of cares,)
Time bids me now prepare, with death ſome warre to wage
And thinke vpon mine end, and ſhun theſe worldlie ſnares:
And time it is (God wot) when age hath got the ſtart,
To flie from publique noyſe, and brawles of iudgement ſeate,
For now my wits waxe weake, and ſcarce yeeld vſe of art,
My limmes are ſtiffe and ſtarke, my pulſes faintly beate.
And this late-purchas'd age, (beſides all other paines)
Is ſubiect to contempts, accus'd of auarice,
And youth, with ſelfe conceit, hath ſo bewitcht his braines,
As he eſteemeth yeares, wits chiefeſt preiudice.

Philides.

A fig for Momus.

Philides.

Can men ſo farre forget the reuerence and awe,
They ſhould in iuſtice, yeeld to ſiluer-ſuted haires?
Is duetie ſo deſpis'd, (enioyn'd by natures lawe)
That youth impugneth age, in mannaging affaires?
Then worſe then *Ethnicks* farre, may Chriſtians be eſteem'd,
For both among the *Greeks* and *Romanes*, I haue red,
Such honors giuen to eld, that nothing happie ſeem'd
Wherein their counſell miſt, and wiſedome had not led:
In *Solons* happie lawes, in olde *Licurgus* ſchooles,
In *Numas* ſage decrees, and graue *Prometheus* books,
Amercements were ſet downe for ſuch miſgouern'd fooles,
As did maligne at eld, and loath their reuerent looks:
For where they firſt ordain'd, the Gods ſhould be ador'd,
Next, that the ſilly poore, ſhould want no due reliefe,
They laſtlie, did command the yonger to afford
All honour vnto age, and ſtill to hould them chiefe:
The Romane *Senate* wont, in giuing dignities
To take reſpect of yeares, of iudgement, and diſcretion,
The *Lacedemon* ſtate, in all their ſouerainties,
Did yeeld their publique charge, to aged mens poſſeſsion:
Taught by theſe flouring ſtates, by men ſo fortunate,
(As reading what they did, our mindes are ſtir'd to follow)
I wonder that our world, ſhould ſo degenerate,
From perfect awe, and carrie harts ſo hollow?

Eglon.

Ah *Philides*, forbeare to wonder at the time,
There muſt be ſome contempt, before a plague ſucceede:
I ſee great ſtormes at hand, and ſigh to ſee them clime,
Whoſe fall I might bewaile, before it come indeede.

But

A fig for Momus.

But let all reaſons paſſe, of enuie, and diſgrace,
Sufficient to with-draw, a man from common weale,
Not theſe alone procure, me leaue mine honored place
But this, becauſe tis time with ſtate no more to deale:
The houre prefixt is come, the reuolution fixt,
Wherein I muſt, and will, giue ouer gouernement;
Taught by thoſe happie men, whoſe weale, with ſorrow mixt,
Did make them leaue the world, which danger doth preſent:
Oh when I ſadlie thinke of olde *Lucullus* wit,
Who hauing fortune thrall, and fame attending him,
Thought good to leaue the world, when he had conquer'd it,
And rather ceaſe in time, then ſincke, in hope to ſwim:
I cannot chuſe but ſmile, becauſe by like aduiſe
I flie from froward hate, (as olde *Metellus* did)
And leaue vngratefull men, (as erſt did *Scipio* wiſe)
Deeming it happines in priuate to be hid:
Had *Cicero* forethought, how ſweet this courſe had beene
When he had maſter'd fame, and conquer'd *Cateline*,
His *Tuſculanum* then, he had more often ſeene,
And left vngratfull *Rome*, before he did decline:
But hope of further ſame, ſo fondlie him beſotted,
That wraſtling with lewd chance, at laſt he caught the fall,
And where he preſuppos'd, true fame was him allotted,
There loſt he his deſire, his fortunes, life, and all:
His leſſons make me wiſe; theſe warnings are mine armes;
Wherewith I conquer chance, and falſe *Rhamnuſias* traines,
And now deere *Philides*, my mind no trouble farmes,
And great content is bought, with little thrift of gaines.

Philides.

Thy reaſons haue their waight, and ſo haue wonne my hart,
As I will leaue the world, and come and liue with thee:

Eglon.

Eglon.

So doing thou art wife, who from the world doth part,
Begins to trauell on to true felicitie.

To Rowland.
Eclogue. 3.

VVagrin. Golde.

VVagrin.

WHie fings not *Golde* as he whilome did
In facred numbers, and diuiner vaine,
Such hymnes, as from bace-humor'd braines are hid?
For fhame reuiue thy mated Mufe againe,
Let not ambitious ignorance forbid
Thy worthfull ftile immortall praife to gaine,
Liue thou to after age, and let thy fame,
Eternife thy deferts, and tell their fhame.

Golde.

Why fhould I make mine induftrie a flaue,
To day, and night? why fhould I dwell on thought
When as fome fcoffing ideot fhall depraue
That which with trauaile learning forth hath brought:
Proud *Aristarchus* will the credit haue,
And beare that palme, the happier mufe hath bought,
And

And though in furnace of true art I trie
My labor'd lines, yet ſcape not obloquie.

In ſuch a world where worth, hath no rewarde,
Where all the gods, want ſhrines, but greedie gaine,
Where ſcience ſleepes; and ignorance is hard,
Why ſhould I looſe my ſleepe, or breake my braine?
Can vertue ſpring that wanteth true regarde?
No *VVagrin* no: tis wiſdome to refraine
In ſuch an age, where learning hath no laude,
Nor needie *Homer* welcome, or applaude.

Sweete Muſes, my companions, and repoſe,
Tir'd with contempts in ſilence now record
Your pleaſures paſt; diſdaining to diſcloſe
Your worth to them, who wiſdome haue abhord:
Make me the Iudge, and writer of your woes:
Whil'ſt ſenceles walles, (where I your treaſures hord)
Doe heare ſuch griefe, as were they ought but ſtone,
Hewd in this age, they might conſume with mone.

VVagrin.

Fie *Golde*, blame not all men for a few,
The Muſes haue ſome friends, who will eſteeme
A man of worth, and giue deſert his dewe:
Did *Mircurie* (as many wiſemen deeme)

Surceaſe

A fig for Momus.

Surceaſe the wauering *Cynthia* to purſue,
His croſſe aſpects to arts, more ſweete would ſeeme:
There are ſome fewe, (alas that they were more)
That honour poeſie, and wit adore.

To theſe firme oakes (who boldlie can reſiſt
The tempeſt of lewd tongues,) thy ſelfe applie,
Like Iuie, round about their bodies twiſt,
And liue to them, whoſe fame ſhould neuer die:
Sweeten their eares, and glut them when they liſt
With ſuch nice numbers of ſweete poetrie:
That reading, they may thinke, that euerie line
Refines their wits, and makes them more diuine.

Golde.

On theſe ſtrong pillars (*VVagrin*) haue I built,
And liu'd a while in ſunne-ſhine of their grace,
But time (ſweete friend) beleeue me if thou wilt,
Hath made them worldlie, couetous, and baſe,
Their niggard mindes, with golden words they gilt,
They are not as they ſeeme, in outward face,
To liue in hope of that they meane to giue,
Is to deceiue our ſelues, and not to liue.

Arts periſh, wanting honour, and applauſe,
And where imperious neede doth tyranniſe,

A fig for Momus.

The holie heate, through worldly cares doth pauſe,
The minde, (with-drawne to ſtudie for ſupplies)
Is ſoyld with earthlie thoughts, and downward drawes;
Hence come thoſe dull conceits amongſt the wiſe,
  Which coy-eard readers cenſure to proceede,
  From ignorance, whereas they grow by neede.

Oh were the world ſo forward to affect
The high conceits of artiſts as of yore,
When leaſt deſerts, were held in high reſpect;
Did wiſe *Mæcenas* flouriſh ſtill t'adore
The heauenly lines his *Virgil* did erect,
Or he whom *Rome* admir'd for wiſdomes ſtore;
  Want, ſhould not wring good wits, and this our age
  For ſcience, ſhould with theirs, the battaile wage.

But now, theſe frugall patrons, who begin
To skantle learning with a ſeruile pay,
Make Poets count their negligence, no ſinne:
The colde conceit of recompence doth lay
Their fierie furie when they ſhould begin,
The prieſt vnpaid, can neither ſing, nor ſay:
  Nor Poets ſweetlie write, except they meete
  With ſound rewards, for ſermoning ſo ſweete.

Which

Which ſound rewards, ſince this neglectful time
Repines to yeeld to men of high deſart,
Ile ceaſe to reuel out my wits in rime,
For ſuch who make ſo baſe account of art:
And ſince by wit there is no meanes to clime,
Ile hould the plough a while, and plie the cart,
  And if my muſe to wonted courſe returne,
  Ile write, and iudge, peruſe, commend and burne.

VV.agrin.

A better mind God ſend thee, or more meanes,
Oh wouldſt thou but conuerſe with *Charles* the kind,
Or follow harueſt, where thy *Donroy* gleanes,
Theſe thoughts would ceaſe: with thẽ thy muſe ſhould
A ſweet conuerſe: then this conceit which weanes (find
Thy pen from writing, ſhould be ſoone reſignd.

Golde.

I reſt reſolu'd, if bountie will, I wright,
If not, why then my muſe ſhall flie the light.

A fig for Momus.

To Maſter Samuel Daniel.
Eclogue. 4.

Deliuorus. Felicius.

Deliuorus.

F*Elicius*, nouriſh not theſe ſullen vaines,
Liue not, as if thou lothedſt to impart
Vnto the world thy wiſdome and thine art:
Vertues obſcur'd, yeelds ſmall, and ſory gaines
But actiuely imployd, true worth retaines:

Now clattering armes ſound terror in our coaſt,
Like aged *Nestor* guirt thee in thy ſteele,
Win fame by valour, let impugners feele,
That though ſweete *Mercurie* delights thee moſt,
Thy courage, with thy yeares, thou haſt not loſt:

Felicius.

Eld is ordain'd to counſell, youth to fight;
Age to fore-ſee, young courage to enact,
High courage with true wiſdome euer backt,
Winnes perfect fame: youth doth deſerue by might,
But old age, by good counſell, and foreſight.

Deliuorus.

A fig for Momus.

Deliuorus, when as thou doſt beholde
Felicius ſitte apart, be thou aſſur'd
His mind ſtill works: and what thou haſt endur'd
In bloudie brunts, the ſame though being olde
He doth endure, and more a hundreth folde.

I trauaile in my ſoule, when thou doeſt ſleepe
I for my countrie combate by fore-caſt,
And how by day, the danger ſhall be paſt
By night I ſtudie: Thus by care I keepe,
What hed-ſtrong youth might looſe, & looſing weepe.

I liue not then obſcurely, as I ſeeme,
But as the maſter of the ſhip performes
Far more then cõmon yonkers in great ſtormes,
So guiding of our ſtates well may I deeme,
I doe, and merite more, then moſt eſteeme.

Deliuorus.

As if a life deuoted vnto eaſe,
And mannaging affaires by policie,
Might be compar'd for worth, & dignitie
With honorable armes, by land and ſeas?

Felicius.

Why not (ſweet friend) yeeld reaſon if you pleaſe?

A fig for Momus.

Deliuorus.

Whom euer did the riſing ſunne behold
More royalliz'd, and dignified then him,
Whoſe glorie, (though fell fortune ſought to dim)
His courage rais'd, his conqueſts manifold,
Commaunding all, himſelfe ſtill vncontrol'd?

By armes, Realmes, Empires, monarchies are wonne,
To armes, lawes, iuſtice, magiſtrates ſubmit,
Arts, ſciences, before their triumphes ſit,
And beg their grace, and ſing what they haue done,
Amas'd to ſee the race, which they haue runne.

Felicius.

Deliuorus, warre, honour doth deſerue,
Yet counſell in all kingdomes policied
Is farre more worthie, and more dignified:
For armes, but in extreames doe neuer ſerue
To reconcile, and puniſh ſuch as ſwerue.

Firſt haue an eie to *Grecian* gouernements,
And euen in them, the truth will be explain'd:
In *Athens*, where *Themiſtocles* remain'd,
Though much he conquer'd for his regiments,
Yet *Solon*, was more prais'd for his intents:

Themiſto-

A fig for Momus.

Themistocles, by armes; he by good lawes:
One, conquered foes, the other planted frends;
One got the wealth, the which the other ſpends,
Both fame: though not like meaſure, nor like cauſe:
For counſell to it ſelfe more honour drawes.

Pauſanias, and *Lyſander* by their ſwords,
And warlike vertues, made *Laocena* ritch,
Fame followed them where they their tents did pitch,
But graue *Licurgus*, by his lawes and words,
Did merite more, then theſe renowmed Lords,

Though theſe attempted, he prefixt the way,
Though they commanded, and arraung'd the bands,
Licurgus put the fortune in their hands:
Though *Marius* could begin, and make the fray,
Yet *Scaurus* policie deſerues the bay:

Let *Catulus*, with *Pompey* be compar'd,
Or wittie *Cicero*, with *Cateline:*
And to preuent with policie diuine
That which the other ouer raſhlie dar'd,
Deſerues ſuch fame as may not be impar'd.

Say

A fig for Momus.

Say militarie vertue doth require
A valiant hart, great ſtrength, and conſtancie:
The ſelfe-like guiftes in ciuill policie
Are requiſite for ſuch as doe aſpire,
To gaine renowne by counſell for their hire:

In briefe, for what is warre ordain'd but peace?
And perfect peace is end of bloudie warre:
And ſith the ends, fore-meanes, is priſed farre;
Let warre, his boaſt of dignitię ſurceaſe
And yeeld to wiſdome, which doth peace encreaſe.

Peace, doth depend on Reaſon, warre on force,
The one is humane, honeſt, and vpright,
The other brutiſh, foſtered by deſpight:
The one extreame, concluded with remorſe,
The other all iniuſtice doth deuorce.

Deliuorus.

Felicius thy reaſons are approu'd
(If meaſured by the ſquare of ſtatemens skil,
Who on their bookes hang their opinions ſtill)
But I, who from my youth the warres haue lou'd,
From mine opinion may not be remou'd.

For

For by that methode which my ſelfe haue tried
I find ſuch word-bold warriors as you be
As fit for warre, as apes for minſtralſie:
For what can you preſcribe, or els prouide,
To order thoſe, whom you could neuer guide?

Thinke you *Vigetius* ſerues to make you fit
To giue directions to a generall?
No book-men no, time now hath changed all,
Both men, and meanes: war craues a greater wit
And courage, then when *Rome* directed it:

Should we exſpect, (as erſt the Romaines did)
Inſtructions to diſlodge, encampe, aſſaile,
Before we did endeuour to preuaile,
The meanes to conquer would be loſt, and hid:
Baſely fights he who warres as others bid.

All things are chang'd, the meanes, the men and armes,
Our ſtratagems now differ from the old,
Expert in booke, was neuer trulie bold,
Demoſthenes, whoſe tongue the ſouldier charmes,
Fled coward-like away in hot alarmes.

A fig for Momus.

This ſaid, he ceaſt, and would no more proceed,
Felicius left him ſetled in his thought,
I, hearing both the reaſons they had brought,
Reſolu'd that both deſerue true fame indeed,
And pray that wit may thriue, & war may ſpeed.

To F. M.
Satyre, 3.

IT is as common as vnkind a fault
In youth, (too ſubiect to this worlds aſſault)
To imitate, admit, and daylie chuſe,
Thoſe errors, which their lawles parents vſe.
For what by vaine example youth conceaues,
The ſame for lawfull, daily he receaues,
If damned dice the father doth affect,
The ſelfe-like follie doth his heire infect,
If luſt; to luſt the ſonne is too procliue,
If fraud, by fraud his wanton race will thriue:
If ſurfet, ſurfet is eſteemed no ſinne,
For youth perſeuers, as he doth beginne.
And where to natures, (forward to retaine)
Lewd obiects are annext and cuſtomes vaine,
The wounds grow deſperate, & death doth end,
Before

A fig for Momus.

Before good counſell can the fault amend;
Lucillas daughter, ſhe that keepes the ſwan,
That ſaw her mother dallie with her man;
Steale priuy ſports, for ſweet meates hazard fame.
Scarce twelue yeares old begins to do the ſame:
For nature, ioynd with cuſtome, neuer failes
But by her ſelfe, and in her helpes preuailes:
And why? becauſe what children apprehend
The ſame they like, they follow and commend:
And where the mind is willing and addict,
Th' examples are more forcible and ſtrict:
And though ſome natures, by eſpeciall grace
Correct themſelues, and giue not follie place,
Yet leane the moſt part, to example ſo,
That what they like, they hardly can forgoe:
Then (gentle friend) frõ damned deeds abſtaine,
From lawles ryots, and from pleaſures vaine,
If not regarding of thine owne degree,
"Yet in behalfe of thy poſteritie:
"For we are docible to imitate,
Depraued pleaſures tho degenerate.
Be carefull therefore leſt thy ſonne admit
By eare, or eie, things filthie or vnfit,
Exclude the bawd, the paraſite, the whore,
The dicer, drunkard, ſwearer from thy dore,

 For

A fig for Momus.

For ſuch contemptible conſorts as theſe,
Leaue ranckeſt poyſõ where they ſweetly pleaſe,
And as thy child reſembleth thee in face,
In foote, in feature, and in outward grace,
So ſtudie thou (thine actions being good)
He may wax like in maners, as in blood:
If thou eſpie within thy curious knot,
Some tangling twitch, that doth thy flowers rot,
Or in the picture hanging in thy hall,
That repreſents *Cæſar* maieſticall,
Thou ſee ſome ſpots that ſpoyle and doe diſgrace
The matchles modle of thy monarcks face,
Wilt thou not quickly roote away the one,
And wipe the other from the piece anone?
So in thy ſonne demeane thy ſelfe likewiſe,
If thou perceiue a ſinne, that doth diſguiſe
And choake the beauties of his toward mind,
If in this image of thy ſelfe thou find,
Corruption, choaking vertue, error, grace,
And will, vſurping reaſons rightfull place:
Diſſwade by fatherly admoniſhment,
Schoole, and correct, aduertiſe, and preuent:
Make him by gouernment, and perfect zeale,
A happie member of his common weale,
And not by negligence, and libertie,

A

A fig for Momus.

A ſcouge vnto thy priuate familie:
The eaned lambe doth looſe that colour ſeld,
The which at firſt, thingendring ewe beheld:
The ſtained cloth, retaines his grayned die,
The Iuory his firſt Imagerie,
The bird but ſcarcely broken from his ſhell,
Feeds on that food which firſt he liked well;
The tunne retaineth long, the taſt, and ſent,
Of that pure licour which at firſt it hent:
And what impreſſions we in youth retaine
In age, our reaſon hardly will reſtraine:
The idle *More*, the *Turke*, the *Saracine*,
The *Chinois*, and the wealthie *Abiſſine:*
Obſerue that cuſtome, and idolatrie
Which was ingrafted in their infancie;
Then in the preſence of thy toward heire
Beware to friſle, currle, and kembe thy haire,
To ſpend three houres, in gazing in a glaſſe,
Before thy wife and daughter goe to maſſe:
Take heed thy gagtooth'd hoſtes in his ſight
Tell not how oft ſhe tyres thee euery night,
Beware thy ſonne doe neuer heare thee bragge,
That thou haſt paid twelue angels for a nagge,
And pawn'd it to the rich and broking bawd,
For whores, and capons, little to thy lawd:

 Take

A fig for Momus.

Take heede the toward lad doe neuer heare,
That thou haſt ſpent a thouſand pound a yeare,
Take heed thou neuer ſweare whilſt he is by
That thou by othes dar ſt proue an open lye,
Leſt ſeeing thee make light of lothſome ſinne,
To practiſe like miſdeeds he doe beginne;
And thou at laſt to thy exceſſiue griefe,
Behold thy ſelfe a begger, him a theefe:
For by a fatall law it comes to paſſe
That lewdnes is defam'd and euer was.
And life corrupt by vnexpected ſhame
And timeles death is buried with defame:
Enough, if grace be gone, then words be vaine:
Ile tell thee more if ſo I write againe.

To

A fig for Momus.

To Maſter W. Bolton.
Epistle. 2.

B*Olton*, amidſt thy many other theames
Thou doſt deſire me to diſcourſe of dreames:
Of which, what I could gather, reade, or find,
I here ſet downe to ſatisfie thy mind:
Dreames then (in ſleep our ſpirits true retreate)
Do chalenge their predominance, and ſeate:
And in their natures, are but fantaſies
Made by the motion of Imageries,
According to the ſleepers habitude
Of euery ſenſible ſimilitude.
So then, all dreames from diuers cauſes grow,
And from th' interior, or th' exterior flow:
Thinterior likewiſe hath a double right,
The one is mentall, clayming by the ſpright,
Where through in ſleep (the fantaſie and thought
Encountring) ſtrange and rare effects are wrought;
Reſembling thoſe, which our affections kept,
And thoughts did trauel on before we ſlept:
The other cauſe takes his fruition,
And being from the bodies diſpoſition:
For by th' interior habitude and ſtate

The

A fig for Momus.

The bodie houlds, (corrupt, or ordinate)
Some motion in the fancie is maintain'd,
According to the diſpoſition gain'd:
For where as chilly humors doe abound,
Men ſeeme in ſnow, or water, to be drown'd:
This makes the ſage Phiſitian to coniect
By dreames, what griefes the inward parts infect;
Th' exterior cauſe likewiſe, we double call,
The firſt diuine, pure, and ſpirituall,
Whereby things hidden, ſacred, and concealed,
By God, or by his Angels, are reuealed:
The next is meerely corporall; whereby
Not onely mind and working fantaſie
Is chang'd, (according as the ſleepers thought
Or fancie, by contaging aire is wrought)
But by th' impreſſion of celeſtiall raies,
Which doe conforme affection to their waies.
For ſo the ſtaid ſtar-gazers doe areede,
That from celeſtiall bodies doe proceede,
The cauſe, & workings of our dreames in ſleepe:
And in this point a mightie coyle they keepe.
Note me the houre (ſayth one) and bring it me,
I will expreſſe th' effect and dreame to thee:
For as when choller ſwarmes in breaſt or hed,
Men dreame of things inflam'd, and fierie red,

And

And whereas fleugme preuailes, abounds and ſprings,
We dreame of watrie, colde, and froſtie things:
So heauen may by his influence beſtowe
The knowledge of th' effects which he doth owe,
And what in ſtrength, and vertue it containes,
Infuſe in man, in whom his worke remaines:
But by their leaues; tis not materiall
The heauens can doe onely but caſuall:
But now me thinks *Apollo* puls mine eare
And claimes mine induſtrie an other wheare:
Speaking in thee, (becauſe in thee he raignes)
And bids me buſilie imploy my braines,
And proue of ſpirits either good or bad,
In formes, and certaine apparitions clad,
Can further force, or els infuſe by right,
Vnfained dreames, to thoſe that ſleepe by night.
To which mine anſwer is affirmatiue,
Becauſe the fathers make it poſitiue:
For dreames both true, & certaine, now & then,
By bleſſed ſprites, are powr'd in liuing men
Either as pertinent to their reliefe,
Or to repreſſe their frends impendent griefe,
Such was the dreame *Albertus Magnus* had,
Who whilſt the world in nights-dark-cloake was clad,
Suppos'd he ſawe, (neere to a water-mill

By which a brook, did flow with murmure ſhril)
A pretie lad, hard by the riuer ſide,
That from the bancke fell headlong in the tide,
Whilſt wraſtling there he lay, and he in dreame
In pittie ſeemd to ſaue him from the ſtreame,
The morne aroſe, he walkt, and ſcarce araid
Beheld a wofull mother quite diſmaid;
That piteouſly perplext, and tir'd with teene,
Complain'd no leſſe thẽ he in dreame had ſeene.
The ſelfe-like hap to *Nicons* ſonne befell,
Who knowing neither purge, nor hidden ſpell,
To cure his patient trauel'd with the ſpleene,
Fell faſt aſleepe within a medow greene:
Wherein he thought, ſome ſpright, or genius good,
Enioyn'd him preſently to let him blood
Betwixt the wedding finger and the ſmall,
Which wakned he perform'd, and therewithall
The ſicke man got his health, he wonne the fame,
And thus by dreame his doubt he ouercame:
If then the heauenly bountie by good ſprights,
Direct mens actions to their beſt delights,
To bodily contents, to perfect health,
To ſafetie, to ſecuritie, and wealth:
Farre and more working is his heau'nly power,
In ſending holy ſpirits euery howre;

Who

A fig for Momus.

Who in our mortall, and ſpirituall weale,
Are preſt ſyncere inſtinctions to reueale:
So in a dreame King *Salomon* the ſage,
(Both wealths, & wiſdomes, wonder in his age)
Had ſpeciall counſaile how to beare a hand
In gouerning his people, and his land:
So euen the moſt corrupt and vnretir'd,
Haue to good ends, beene faithfully inſpir'd:
So *Pharao*, and *Nabuchadonſor*;
The caitife *Caiphas*, and many more,
To their confuſion haue fore-knowne their fall,
And miſeries God threatned them withall:
From euill meſſengers the ſonnes of pride,
To euill men, true things are tould beſide,
Not for the diuels tongue they ſhuld beleeue,
But that in right he labours to deceiue,
Not for deſire to manifeſt miſdeede,
But to himſelfe more faith and truſt to breede:
So *Socrates*, the night before he ſawe
Diuiner *Plato*, skild in natures lawe,
After digeſtions howers were ouerpaſt,
And vapours in the braine digeſted faſt,
Bethought him in his dreame that he beheld
A milk-white ſwan, whoſe pleaſant note exceld,
That from the earth to heauen did ſinging flie,

 And

And cheere all other birds with melodie:
Which when he wak'd, he knew fore-tould the truth
Of *Platos* worth; for ſeeing of the youth:
Here is (quoth he) that ſwan that ſung ſo ſweete,
Whoſe eloquence, all *Greece* ſhal grace & greete:
Thus much for dreames, though more remaines to ſay:
My Muſe commaunds me now make holiday:
And end abruptly, vowing faithfully,
To proſecute this ſubiect ſerioufly.

To a deere friend lately giuen
ouer to couetouſneſſe.

Satyre. 4.

I Heare of late (but hould it verie ſtrange)
(That ſuch vaine newes is common in the change)
How being old, and drawing to the graue,
Thou waxeſt greedie, and deſir'ſt to ſaue:
As if thy life of ſorrowes had no ſtore,
But thou in policie ſhouldſt purchaſe more?
Alas for thee, that at thy iournies end
Art growne ſo neere and carefull what to ſpend.
Looke on thy ſelfe, age hath thee by the backe,
Thy haires are white, which erſt were friſſeld blacke:
Thine

A fig for Momus.

Thine eies are ſuncke, thy cheeks are leane and pale,
Thy lips are blew, thy breath is ſtincking ſtale,
Thy grinders gone, thy ghaſtlie gout, and murre;
Do breake thy ſleepes, and ſcarcely let thee ſturre:
Thy memorie is dul, and wel nie dead,
Thy tongue alreadie faulters in thy head:
Where al theſe torments make thee loth thy ſelf,
Why art thou now enamored with thy pelfe?
Think'ſt thou the purchaſe of a niggards name
Is not a preiudice vnto thy fame?
Marke me a miſerable myſing wretch,
That liues by others loſſe, and ſubtle fetch,
He is not onely plagu'd with heauines,
For that which other happie men poſſeſſe,
But takes no taſt of that himſelfe partakes,
And ſooner life, then miſerie forſakes:
And what in moſt aboundance, he retaines
In ſeeming little, doth augment his paines:
His trauailes, are ſuſpitions backt by feare,
His thoughts diſtraught inceſſant troubles leare,
He doubts the raine, for feare it raiſe a floud
And beare away his houſes, and his good,
He dreads his neighbours cattle as they paſſe,
For feare they ſtay and feed vpon his graſſe,
He hides his treaſures vnder locke and kay,

A fig for Momus.

Left theeues breake in, and beare his bags away:
Onely vnto himſelfe, for whom he ſpares,
He gathers nothing but continuall cares:
His eie diſdaines his hungrie bellie meate,
Himſelfe repines, at that himſelfe doth eate,
Though rents increaſe, he lets his body lacke,
And neither ſpares his bellie nor his backe:
What on him ſelfe he laies, he houlds it loſt,
What on his wife, he deemes vnthriftie coſt,
What on his heires, his miſerie and miſſe;
What on his ſeruants, ryotting it is.
Thus from himſelfe, his couetous deſire
Doth draw himſelfe, and on his hart doth tire:
So liues he to the wretched world alone,
Lothſome to all that long to ſee him gone:
If ſuch he be, (as ſuch he is indeede)
And far more worſe, (if wealth more worſe may breed)
For ſhame from ſuch a ſinne thy life exempt,
That makes thee rich in nothing but contempt,
They ſay the many packs before thy doore,
Are but the pawnes, and wages of the poore,
They ſay the buildings which thou doſt begin,
Are rich without, but yeeld no reſt within;
They ſay thy deereſt friends are ſure to pay
Great forfeitures, and if they miſſe their day:

They

A fig for Momus.

They ſay the intereſt of tenne a yeere
Is held too little to maintaine thy cheere,
And yet thy ſelfe, thy wife, thy maid, thy knaue,
Scarce butter'd turneps vpon Sundaies haue,
They ſay at New-yeares-tide men giue thee cakes,
And thou the next day ſels them for their ſakes,
They ſay thou ſel'ſt the chipping of thy bred
For feare thy ſeruants ſhould be ouer fed,
They ſay one horſe may beare thy houſhold ſtuffe,
Where for thy coyne three carts are not enough;
They ſay thy welted gowne, and ruffes of lawne,
When thou wert warden laſt was but a pawne:
They ſay thy plate is forfeited and loſt
For halfe the money that at firſt it coſt,
They ſay thy wiues caſt kertle is become
A paire of breeches to enskonce thy bum.
Briefly, they ſay that for the world thou art
Too wretched, and for God too falſe in hart.
All theſe reports thou knoweſt as well as I
Spring frõ ſome grounds, things ſould by common cry
Are quickly ſould, men hardly ſtop the noice
Of ſlanders publiſhed by common voice:
If theſe be true, reforme them; if vntrue,
Take them for warnings what thou ſhouldſt eſchue:
What ere they be, now thinke vpon thy graue,
And

A fig for Momus.

And leaue thy worldly drudging to thy knaue,
And let him carrie fier vnto thy ſtils,
And tend thy brewhouſe, watch, & ward thy mils
Looke to thine apples, leſt they rotte away,
Set vp thy hop-powles, and thy champions lay.
And thou thy ſelfe ſafe wrapt in cloth and furre,
Fall to thy prayers, deſire no more to ſturre,
Giue to the poore, what thou haſt got by wrõg,
For be aſſur'd thy daies cannot be long:
Follow this frendly counſell which I giue,
Or els in ſhame, and hatred thou ſhalt liue,
Or dead, thoſe paſſengers that ſpie thy graue,
Shall ſay here lies a broking bribing knaue.

Satyre, 5.

IN euery from *Gades* to *Ganges* flood
Too few they be that thinke vpon their good:
Too few that by diſcretion can diſcerne
What profite rightly doth themſelues concerne.
Behould ambitions true begotten ſonne,
Spent in deſire before his hope be wonne,
Striuing for kingdomes which are ſooner loſt,
Then kept, deſir'd, then had, with mightie coſt.
Ending like him that ſenceles in his harmes

Doth

A fig for Momus.

Doth ſtriue to ſtem a ſea with two weake armes,
Behould a mind preſſing beyond his might,
Catching at ſtars cenſur'd by ouerſight.
Like him tha eger ſcales a mountaine ſteepe,
And headlong fals into the valley deepe:
There liues no man ſo ſetled in content
That hath not daily whereof to repent,
Nor can reformed wit ſo iuſtly deeme,
But that it leaues true goods, for ſuch as ſeeme;
Briefly, the greateſt gifts whereof we boaſt
Are thoſe which doe attempt and tire vs moſt.
Peace brings in pleaſure, pleaſure breeds exceſſe,
Exceſſe procureth want, want works diſtreſſe:
Diſtreſſe contempt, contempt is not repair'd
Till timeles death determine, hope diſpair'd.
Warre egges the victor to deſire debate,
The conquer'd to ſubmit and ſerue with hate;
Leaues nothing ſure though he preſume to chooſe,
But what he keeps with hate and dread to looſe:
How oft hath watching policie deuis'd
A cunning clauſe which hath himſelfe ſurpris'd?
How often hath lewd fraud been ſet afloate?
Of purpoſe that his goods might cut his throate?
Who builds on ſtrength by policie is ſtript:
Who truſts his wit, by wit is ſooneſt tript.

A fig for Momus.

Example be thou *Hepar*, who profeſt
A home-borne infant of our Engliſh weſt
Haſt in that ſhamefull *ſchene* of treaſons play
Betray'd thy ſelfe to death, who would'ſt betray:
Volcatius that ſubborn'd, deuis'd, and wrought
To worke out *Themis*, from the place he ſought:
Was laught in court, and though he were not ſeene,
Yet wept his follies to a woodden skreene,
Was neuer ſince this wretched world began
To entertaine, receiue, and nouriſh man.
A iudgment by itſelfe that neuer err'd
Or wit vnwrong'd by that he moſt prefer'd
Trauel the world, & trauerſe euery clime,
And win one houre in euery yeare of time:
Compaſſe what ere the ſea receiueth round,
And ſeeke to South-ward men of vnder-ground:
What haſt thou got if following *Candies* fate,
That keepſt no certaine compaſſe in thy ſtate:
O nought of ours, our wealth, our wit, enioy'd,
If not as ours, for vs, it be employ'd,
Thy fame declining, *Tellus*, not thy farme,
Thy zeale preſumptuous, *Dacus* not thine arme:
Thy bountie *Varis*, not thy many bribes,
Thy ſilence *Shanus*, not thy many Iibes.
Theſe are thoſe goods whereto you ought to cleaue:
The

A fig for Momus.

The reſt are good in ſemblance and deceaue.
What then in right for good may we elect?
Such things as chalenge not by lewd reſpect?
Seeke not in age with *Craſſus* ſuch a place
As both thy life and fortune may deface:
Nor fill the ſea with ſailes, the earth with men
In ſhamefull ſort, to be repulſt agen.
Nor leaue the northren lands, and fruitfull *Gaul*,
In royall *Rome*, thine empire to enſtall:
For ſeldome can preſumption be enthrown'd
To liue eſteem'd, or die to be bemown'd.
An humble cote entapiſſed with moſſe,
A lowlie life that feares no ſodaine loſſe:
A mind that dreads no fal, nor craues no crowne,
But makes his true-content, his beſt renowne.
Theſe are the choice contẽts, the goods, the gaine
Which rightly can be ours: the reſt are vaine.
If thou then ſee a troupe of garded knaues
Waite at *Argastos* heels like ſeruile ſlaues:
Be not aghaſt, admire not at his ſtate,
For now the world is bent to ſerue and hate:
Tis true: that ſlaue whom *Pompey* did promoate,
Was he that firſt aſſay'd to cut his throate.

A fig for Momus.

To his Miſtres A. L.
Epiſtle. 6.

IN that ſame month wherein the ſpring begins,
And on that day when *Phœbe* left the twinnes
(Which was on Saturday, the twelft of *March*)
Your ſeruant brought a letter ſeal'd with ſtarch,
Which by my ſoule (ſweet miſtres) when I op'te
And read your motion farre from that I hop'te,
Beleeue me (had not troubles tir'd me quite)
Might be enough, to make me laugh outright:
You pray me to aduiſe, and tell you what
Will take away your purſines and fat,
You pray me without any let, or pauſe,
To write of both the remedie, and cauſe,
And in a ſhort diſcourſe to let you know
The *Antidote* of that miſlikes you ſo.
Well, ſince your beautie may, & muſt command
Thus briefly will I anſwer your demand:
Fatnes (connaturall to ſicke, and hole,
Which neereſt vnder-dwell the Northren pole)
In thoſe by nature who enioy the ſame
Is paſſible, not preiudiz'd by blame:
That other growne by ſurfet, and exceſſe,

That

That choaks the vitall powers with heauineſſe,
Is that (faire miſtres) which you ought to flie
And that which *Phiſiques* art may remedie:
Fatnes by nature (not immoderate)
Kils not the wit, quels not the minds eſtate:
But fatnes, by intemperance increaſt,
(When liuing man reſembleth lothſome beaſt,
And belly cheere with greedie gluttonie
Is held the fulnes of felicitie:
This maketh men addicted to the ſame,
Dull in conceit, groſſe minded, worthie blame,
Of ſuch doe *Baſile*, *Galen*, *Plato*, write,
That fatteſt bellie hath the weakest ſprite:
For reaſon, (onely made for mans behoofe)
Affords hereof this true, and certaine proofe:
Therefore are lawles belly-gods by kind
Defect in vnderſtanding, and in mind,
Becauſe groſſe blood by their diſordred feede,
And ſwift concoction, plenteouſlie doth breede:
And by this bloud, groſſe ſpirits from their harts
Aſcend, and ſeaze vpon their vpperparts,
And from theſe ſpirits, ſpirits of the braine
A dead and lothſome dulnes doe retaine,
Through which it comes, that they wax ſtarke, & ſlow,
Becauſe their ſpirits animall be ſo.

 That

That fatnes then engendred, and engroſt,
By ryot, ſurfet, belly cheere and coſt,
Is hatefull: and that fatnes nature breeds
From good complexion, orderly proceeds:
Which prais'd, becauſe approu'd, me thinks I heare
A ſaint, ſweet like your ſelfe, harkt in mine eare,
And with a maiden bluſh intreat me tell
Why fatnes moſt doth in the bellie dwell.
Whereas the head (the maſter part of all)
Is fleſhles, ſlender, prettie, round, and ſmall?
To this, this anſwer miſtres doe I make:
The bellie therefore fatnes doth pertake,
Becauſe it keepes the matter of our meate,
And ſtill containes our fatnes-breeding heate,
But for the head, it therefore is not charg'd,
With fat, or fleſh, or by ſuch like enlarg'd,
Becauſe the heauenly workman did prouide,
That ſuch a part, which is the bodies guide,
And is the ſeate, where ſouerainlike remaines
That reaſonable power the ſoule containes,
Should not by fleſh, be ſoyld, or ouerſet,
For feare the works of reaſon ſhould be let;
This probleme plainly opened to the eie,
It followeth thus of fatnes orderlie,
It vitiats beautie, makes a barraine wombe,

Be-

A fig for Momus.

Becauſe the bloud which *Sperma* ſhould become
Is wholely turnd to fat, it haſtneth age,
And houlds our appetites in vaſſellage:
It hinders bloud, and ſhortneth breathing to,
And maketh all things tedious that we do:
It cauſeth ſownings, paſſions of the hart,
It makes the pulſes in their places ſtart.
Briefly, (if *Auicen* ſpeake not amiſſe)
Groſſenes the bodies lothſome fetter is,
The ſelfe opinion olde *Pythagoras*
Maintaind: who ſeeing once a fat man paſſe,
Said thus to them that did attend him then,
A lothſome priſon doth yond ſpirite pen:
This *Plato* knowing well, and waxing groſe,
Choſe out a ſhadie wood, and fruitfull cloſe;
Where walking, he his ſchollers taught & train'd,
Which all his followers afterward maintain'd:
A world it were to reckon vp, and wright,
How all thoſe olde Philoſophers do fight,
Contend, debate, decide, diſpute, intreate,
Whether this fatnes come from cold or heate:
But to be ſhort, the *Synode* and the ſect
Of thoſe who rightly natures works reſpect:
Conclude that by a double ſort of heate,
Our fat is made, and moult, and ſo concreate.

Exceſ-

A fig for Momus.

Exceſſiue heate diſſolues, the meane makes hard;
Heate in exceſſe, as deeper read, award
Is that ſame heate, which doth ingender fat,
Heate moderate, is rightlie counted that
Which *Galen* tearmeth cold: By this decree
Two mightie factions thus accorded bee:
Well ſince theſe proofes the cauſes doe aſſure
Let vs debate a little on the cure:
Much ſitting, and long abſtinence from care,
Drinking of oylie wines, our fat prepare,
Egs, whitemeat, pottage, do increaſe the ſame,
And bring the waxing bodie out of frame:
Let therefore fat men growne by gluttonie,
(For to the reſt no medcine I applie:)
Open a vaine; or if that ſeeme too ſore,
Vſe cuppings, and oft rubbings euermore,
Liue in that aire, which is both hot, and drie,
Watch much, and ſleeping little, hardly lie:
Walke much, and toſſe, and tumble in the ſunne,
Delight to ride, to hauke, to hunt, to runne,
Drinke little, gargarize, flie groſſer food,
Or if ſome deeme a hare, or partridge good
Feede modeſtly thereon, and if he hath
Some crownes to ſpend, goe often to the bath:
Not *Eſculapius*, were he now aliue

Could

A fig for Momus.

Could better helps, or remedies contriue,
Except behoulding mightie *Grœdoes* port,
He cut off both his legs to make him ſhort:
Whether am I tranſported in diſcourſe,
My Muſe me thinks hath run too long a courſe.
The queſtion is reſolu'd, why faile I then
To ſeale this letter vp, and leaue my pen?
Faith, nought but this in kindnes to deſire
(My *Genius* of good wit) ſure I require,
To count her fatnes no deformitie,
But as it is the guiſe in *Italie*,
To nouriſh that: for fat, ſlicke, faire, and full,
Is better lik't, then leane, lancke, ſpare, and dull.

To his deere friend H. L.
Epiſtle. 4.

THat verie day wherein the ſunne began
To viſite *Aries*, by the *Scot* thy man
I did receiue thy letters: and with theaſe
Thy guifts which in this world no better pleaſe,
Thy letters, I with letters doe reward;
But for the reſt, (becauſe the world goes hard)
Thinke not amiſſe, if for thy preſents kind
My preſents, be the riches of my mind;

A fig for Momus.

For they oft read, will yeeld thee much content,
Whereas thy guifts will ſerue me but this lent.
But *Tom* faiſt thou what preſents ſhall I haue?
Faith *Harry* counſell, how to ſpend, and ſaue,
Which counſell if thou keepe, and follow to;
None better then thy ſelfe ſhall liue, or do:
Firſt for inſtructions how thou ſhalt diſpend:
Spend praiers on God, and peace vpon thy frend,
Which doing, God will bleſſe thy crop, & plant,
And friend will helpe, if ſo thou hap to want:
Spend ſtill on that may yeeld thee good, & gaine,
Spend on thy houſe, to tyle it from the raine:
Spend on thy horſe, in trauell euery night,
For ſuch expence, will make him freſh, and light,
Spend on thy teame, their labour gets thee bred,
Spend on thy neate, that breed, & erſt haue bred:
Spend on thy ſheepe, & ſee them worm'd and ſhorne:
Spend compoſt on thy land, that brings thee corne,
Spend on thy wife, and ſee her ſeemely clad,
For ſuch expence in duetie muſt be had:
Spend on thy ſonne, to get inſtruction,
That he may liue by art, when wealth is gone.
Spend on thy ſeruants, paying them their wage,
And they will ſerue thee truely in thine age:
Spend ſtripes on him, whom words may not retaine,
Yet

Yet ſpend to mend by ſtroaks, but not to maime;
Thus ſpent, wel ſpent: now learne againe to ſaue,
Saue from the *Sycophant*, what he would haue;
Saue frõ thy neighbour, that doth preſſe & pray,
To buy thy goods, and neuer meanes to pay:
Saue from th' inſatiate husbandmã thy beefe,
Saue by faſt locks, thy money from a theefe:
Saue by receiuing ſtrangers, and eſtates,
Be not at home to all, keepe faſt thy gates:
Saue by forbearing companie, and dice,
Saue by well husbanding, thy graine from mice:
Saue by thy market, and thy ſale againe,
Buy cheape, ſell deare, thy profit quites thy paine:
Saue in thy diet, ſpend as thou maiſt get,
And lay vp ſome for age, the reſt for debt.
Briefly, ſo ſpend, as thou maiſt ſaue to buy,
So ſpare, as thou maiſt ſpend, and get thereby,
Thus in requital of thy kind good will,
My hart as kind, (though power be weakned ſtil:)
Preſents great thanks, theſe counſailes graue, and true,
And till my next, occaſion bids adue.

A fig for Momus.

To Maſter Michael Drayton.
Epiſtle, 5.

M*Ichael*, as much good hap vnto thy ſtate,
As Orators haue figures to dilate:
As many crownes, as *Alchymiſts* haue ſhifts,
Briefly, ſo many goods, as thou haſt guifts:
I heare ſome vpſtart Rymer ſet a gog
By writing poems on the *Lician* frog,
Or *Tithons Graſhopper* growes enuious,
And will be famous with *Archilochus:*
Alas for them that by ſcurrilitie,
Would purchaſe fame and immortalitie:
But know this friend, true excellence depends,
On numbers aim'd to good, and happie ends:
What els hath wanton poetrie enioy'd
But this? *Alas thy wit was ill imploy'd.*
What reaſon mou'd the golden *Auguſtine*,
To name our poetrie, vaine errors wine?
Or *Hierome*, (deeply ſighted in theſe euils)
To tearme it nothing, but the food of deuils?
Nought but the miſimployment of our guifts,
Ordain'd for arts, but ſpent in ſhameles ſhifts.
Looke as the ſunne-beame in a burning glaſſe

Doth

Doth kindle fire, where euer it doth paſſe,
But freely ſpred vpon th' ingendring earth,
Egs on the ſpring, and kils the cauſe of dearth:
So poetrie reſtraind in errors bounds,
With poiſoned words, & ſinful ſweetnes wounds,
But clothing vertue, and adorning it,
Wit ſhines in vertue, vertue ſhines in wit:
True ſcience ſuted in well couched rimes,
Is nouriſhed for fame in after times.
Thou then ſweet friend, grieue not though folly thriue,
Fame got by it, dies ere it is aliue:
Be thou a prentize to a bleſſed Muſe,
Which grace with thy good words will ſtil infuſe:
Oh let that holy flame, that heauenly light,
That led old *Abrahams* race in darkeſome night:
Oh let that ſtar, which ſhining neuer ceaſt
To guide the Sages of balme-breathing Eaſt,
Conduct thy Muſe vnto that loftie pitch,
Which may thy ſtyle with praiſes more enritch.
They waſh a *More*, they ſtriue to drie the ſeas,
And plaine proud *Atlas* that intend to pleaſe,
By filthie words, by rayling and detraction,
Proper to *Momus*, and his hatefull faction:
For when they thinke they haue deſerued moſt,
Alas ſaith wiſdome, all this toyle is loſt:

 But

But all this while I haue forgot my text,
I muſt remember now, what followes next:
I haue perus'd, thy learned nines and threes,
And ſcan'd them in their natures and degrees:
And to thy choice, *Apologie* applie,
This ſodaine tribute of my memorie.
And firſt for three, which *Bartas* wiſely names
The firſt of ods, which multiplied, frames
The ſacred number nine: Three doth include
The name beloued by beatitude:
Three doth expreſſe the lincke and vnion
That knitteth one to two, and two in one:
Three doth include his infinite in three,
And is the ſtep to immortalitie:
Three hath his center of the ſecond one,
His true beginning, and his end alone:
The true *Pythagoriſts*, (as I haue red)
Doe tearme the triangle, *Mineruas* hed:
And in their purifying bathing vs'd,
By threes, to ſprinckle water once infus'd:
Theſe threes ſo famous, are the ſteps to nine
Sacred vnto the Muſes moſt diuine,
This number in proportions muſicall
Is diſſonant: and *Aſtrologians* call
The ſame *Siniſter* for ſome ſecret worke;

Or

A fig for Momus.

Or hidden fate, that in the ſame doth lurke:
Heſiodus in his *Theogonie*,
Vnder *Styx*, nine fould ſtreame doth ſignifie,
The diſcords, and complexions of mans bodie:
Pierias Michael, if thou liſt to ſee,
Will tell thee more, this ſhall ſuffice for me.
Here muſt I needes abruptlie make an end,
Call'd to diſcourſe with old *Amintas* frend,
When he is gone, and I get time to wright:
Thou ſhalt haue more, til then ſweet friend goodnight.

In praiſe of his Miſtris dogge.
Epiſtle. 6.

M*Adam*, my Muſe wing'd by your kind requeſt,
To praiſe a dog hath ſolemnly profeſt,
And for reward, deſires no further grace,
Then for a night to grant me Pretties place:
Oh you hie eies the worth of my diſcourſe,
Succour my Muſe to end her vowed courſe:
Diuiner *Plato*, firſt (vnder pretence
To teach the ſouldier faith, and diligence)
Compares him to a dogge, that ceaſles keepes
His maſters tent, and chamber, when he ſleepes:
That howles when he is ſicke, that barkes, & bites,
When

A fig for Momus.

When as accurſt by wrongs, he eger fights:
The *Greeks*, and *Latines*, lou'd theſe creatures ſo,
That in their publique ſeſſions to and fro,
They let them paſſe, where men of better ſort,
Were not permitted freely to reſort:
The ancient houſhould Gods for ornament,
Wore dogskins on their backs: to this intent,
To ſignifie that as the ſpaniell baies,
When as the theefe his maſters dore aſſaies:
So they, when dangers ſhould the houſe attempt,
Propitious, ſhould purſuing plagues preuent.
Them *Cicero* admir'd, them *Ægypt* lou'd,
And by their *Hirogliphique* ſigne approu'd.
The dignitie of perfect confidence,
And courage ſcorning inconuenience;
The *Bactrians*, and the *Caſpians*, by their dombes,
In life made them their mates: in death their tombes.
Th'Ægyptians, in their ſacred letters place,
A dog diſtraunged of his head, and face,
Fore-tokning by the ſame obedience due,
To louing maſters, by their ſeruants true:
Nor can that fained folly winne regard,
Wherein the former poets did award:
Life-taming *Aconite to Cerberus:*
Nor can the ſtorie of *Heraclitus*,

Be

Be held for true, whereby in ſpaniels skorne,
Tis publiſhed, that he by them was torne.
But of their faith, what ſtories cannot boaſt?
Liſimachus, when as his life was loſt,
And funerall prepar'd, and herſe arrai'd,
And fire addreſt, & frends with griefe diſmai'd;
Began to burne his corſe with many teares,
His faithfull dog that ſeru'd him many yeares,
In ſelfeſame fire, that burnt his kingly corſe,
Conſum'd to duſt, freely without inforce:
Zantippus ſayling from th' Athenian ſtrand,
Was follow'd by his faithfull hound to land:
And *Philips* ſonne (as *Theopompe* doth wright)
In faithfull *Pertha* tooke ſo great delight,
That being dead, who gaue him ſo much game,
He built a towne in honour of his name:
The *Ptamphaonians* on the *Afrique* coaſt
Do reuerence the faithfull ſpaniell moſt,
And ſetting light by other liuing things,
Midſt them, elect and chuſe their crowned Kings.
The ſtout *Venetians* being in diſgrace,
With *Clement* Pope of *Rome* a certaine ſpace,
By no ſubmiſſion, could remiſſion gaine,
Till their Embaſſadors tied in a chaine
Crept dog-like vnder table, where he ſat,

And by this meanes their publique pardon gat:
Nor is it womaniſh to aid, or helpe,
To combe, to currle, to feede a prettie whelpe,
Since all the kings of *Perſia*, where they eate,
Play with their dogs, & kindly giue them meate:
Thus for your dog, my doggrell rime hath runnne
no common courſe, wherein if I haue done
Ought pleaſant to your eares, thanke both your eies,
Which are the Load-ſtars of my poeſies.

The Anatomie of Alchymie.

Epiſtle. 7.

THou doſt deſire, (and haſt deſeru'd farre more,)
To gather my opinion in my Rimes,
In what regard I hould that hidden lore,
Ycleped *Alchymie* theſe latter times:
To ſatisfie this expectation,
Sweet frend conceiue much matter, in few lines,
This fruite of fooliſh innouation
Is firſt condemn'd by deepeſt-red diuines,
Not as an art, but as the ſeale of ſhift,
The perſecution of natures power,
Diuine in ſhow, in proofe, a ſubtill drift,
To couſen ſlight-beleeuers euerie hower:

For

For if with iealous eies we iuſtly prie
Into the ſcope, and iſſue of the ſame
Nature, (the miſtres of Philoſophie)
Is loſt herein, and wanteth power, and name:
The artiſts, and the practizers hereof
Reſemble *Cacus* creeping from his den,
The common ſubiects of each publique ſcof,
The refuſe race, of labour-tyred men.
Their purpoſe is to drag out by the eares
A quint-eſſence to fixe and faſhion gold.
To cloth decrepit age with youthly yeares,
To quicken plants by nature fruitles old,
But al theſe promis'd mountaines proue a mouſe,
Theſe ſilly idiots plie the fire ſo faſt;
That ſodainly they blow vp man and houſe,
And both their wealths, & wits, & fortunes waſt:
Yet theſe quark-ſaluers for a colour ſake
Pretend ſome phyſicall experiments,
And mightie cures with boldnes vndertake,
But all their ſcience is but complements:
They by their words enritch beleeuing ſots,
Whereas in deede they emptie all their chiſts,
And where they promiſe gold, by glutting pots,
They beg for groats, and part with empty fiſts:
And as along the ſhores of *Cicely*,

 The

A fig for Momus.

The *Syrens* charme by their enchanting noates
The paſſengers to ſeeke their ieopardie,
So theſe by bootles hopes, do cut mens throates:
So that this ſtudie, (as ſome writers deeme)
Is but a pleaſing madnes at the beſt,
Drawn on by dreames, & thoughts of things which ſeem,
Till richly left, be poorely diſpoſſeſt:
The fauorites of this too fond conceite,
At laſt through loſſe of ſubſtance, and of time,
Robb'd, and bereft of rent, and olde receite,
Are like a craſed clocke, that cannot chime:
Olde, clothles, meatles, ſmelling brimſtone ſtill,
Beſmeer'd with cole-duſt, from their furnace brought,
Plagu'd with the palſie, (letchers common ill)
By tempring of quick-ſiluer quickly cought:
Their riches are the droppings of their noſe,
Where els beſide, the ſlaues are brought ſo low;
That for three farthings they will beg, and gloſe,
And ſel their ſoules, & teach what ere they know.
In briefe, when other ſubtill ſhifts doe faile,
They fall to coyning, & from thence by courſe
Through hempen windowes learne to ſhake their taile,
And loue to die ſo, leſt they liue farre worſe.
But ſoft ſir ſwift (cries one) and puffes with ire,
And cals me prating knaue, that ſpeake ſo large

Of

Of ſuch a ſacred thing, which (but the fire)
Is compact quickly with a little charge:
Yea, when the *Grecian Calends* come (quoth I)
For why? *Philoſophie* nere knew this art,
But ſome vaine vpſtarts, (ſonnes of ſubtletie,
As *Giberis*, and witles *Saleſart*,
Bacon, and *Hermes* father of this fraud,
Began the ſame in termes, and words obſcure,
(To ſtudious of deceit and fooliſh laud,)
Hoping by toyes to make their craft endure:
But let vs marke their miſteries and ſpels
Their vaine *Ænigmata* and *Problemes* darke.
Firſt aske they where the flying Eagle dwels,
Next of the dancing fooles, craft coyning clarke,
Then of the Lyon greene, and flying hart.
Next of the Dragon, ſwallowing his tayle,
Then of the ſwelling toade, they prattle art,
Next of more blacke, then blacke, they chuſe to rayle,
Then of the crowes-head, tell they waighty things,
And ſtraight of *Hermes* ſeale, they ſighing ſpeake,
Some of their *Lutum ſapientiæ* ſings,
Thus on theſe toies, their bitter ieſts they breake.
Alas, alas, how vanitie hath power
To draw mens minds from vertue, vnder hope
Of fading treaſures? *Danaas* golden ſhower

 Doth

A fig for Momus.

Doth rauiſh wits, and leades them from their ſcope:
Yet vnto *Artiſts* will I ſing a ſaw,
Perhaps may ſmell of art, though I haue none,
Wherein by reaſons light, and natures law,
Ile dreame of beeing, which they build vpon,
There is a thing in ſubſtance full compleate,
Not wholely earthly, nor inflam'd too much,
Not ſimply watrie, though it water eate,
Not ſharpeſt, nor yet dulleſt in the touch,
A qualitie light felt, and apt in curing,
And ſomewhat ſoft, at leaſtwiſe not too hard,
Not bitter, but in taſt ſome ſweet procuring:
Sweet-ſmelling, much delighting mans regard.
It feedes the eare, it amplifies the thought,
Except to thoſe that know it, it is nought;
Briefly, ſweet frend, I thinke of *Alchymie*,
As erſt *Thucidides* the learned clarke,
Defynd a woman full of honeſtie:
(In plaine diſcourſe, but not in riddles darke:)
That woman (ſaid the ſage) is beſt of all,
In whoſe diſpraiſe, or praiſe, leſſe ſpeech is had,
That *Alchymie* ſay I is beſt of all,
Which few mens reaſons can approue for bad:
Thus much of *Alchymie*, and thus an end,
Though thou commend not, frendly I commend.

FINIS.

Rofalynde.
Euphues golden le-
gacie: found after his death
in his Cell at S:

NOTE.

As the only known copy of the Firft Edition of "Rofalynde. Euphues Golden Legacie," 1590, is imperfect, the text of Sig. R (pp. 129-136), diftinguifhed by being enclofed within fquare brackets, is reprinted from the Second Edition of 1592.

1590.

A fig for Momus.

Doth rauiſh wits, and leades them from their ſcope:
Yet vnto *Artiſts* will I ſing a ſaw,
Perhaps may ſmell of art, though I haue none,
Wherein by reaſons light, and natures law,
[illegible] which they build vpon,

[illegible]
Though thou commend not, frendly I commend.

FINIS.

Rosalynde.
Euphues golden legacie: found after his death *in his Cell at Silexedra.*

Bequeathed to Philautus sonnes nourſed vp with their *father in* England.

Fetcht from the Canaries.
By T.L. Gent.

LONDON,
Imprinted by *Thomas Orwin* for *T.G.* and *John Busbie.*
1590.

TO THE RIGHT HO-

nourable and his moſt eſteemed
Lord the Lord of Hunſdon, Lord
Chamberlaine of her Maieſties
houſhold, and Gouernor of her
Towne of Barwicke:
T.L.G. wiſheth increaſe
of all honourable ver-
tues.

SVch Romanes *(right Honourable) as delighted in martiall exploytes, attempted their actions in the honour of* Auguſtus, *becauſe he was a Patron of ſouldiers: and* Virgil *dignified him with his poems, as a* Mœcenas *of ſchollers; both ioyntly aduauncing his royaltie, as a Prince warlike and learned. Such as ſacrifice to* Pallas, *preſent her with bayes as ſhe is wiſe, and with armour as ſhe is valiant; obſeruing herein that excellent* το πρεπον *which dedicateth honours according to the perfection of the perſon. VVhen I*

 entred

entred (right honourable) with a deep inſight into the conſideration of theſe premiſſes, ſeeing your L. to be a Patron of all martiall men, and a Mœcenas *of ſuch as applie themſelues to ſtudie; wearing with* Pallas *both the launce and the bay, and ayming with* Auguſtus *at the fauour of all, by the honourable vertues of your minde: being my ſelfe first a Student, and after falling from bookes to armes, euen vowed in all my thoughts dutifully to affect your L. Hauing with Capt:* Clarke *made a voyage to the Ꝑlands of* Terceras *& the* Canaries, *to beguile the time with labour, Ꝑ writ this booke; rough, as hatcht in the ſtormes of the Ocean, and feathered in the ſurges of many perillous ſeas. But as it is the worke of a ſouldier and a ſcholler, Ꝑ preſumed to ſhrowde it vnder your Honors patronage, as one that is the fautor and fauourer of all vertuous actions; and whoſe honourable Loues growen from the generall applauſe of the whole Common wealth for your higher deſerts, may keep it frō the mallice of euery bitter tung. Other reaſons more particular (right Honorable) chalenge in me a ſpeciall affection to your L. as being a ſcholler with your two noble ſonnes,*

Ma-

Dedicatorie.

Master Edmond Carew *&* *M.* Robert Carew, *(two ſiens worthie of ſo honorable a tree, and a tree glorious in ſuch honourable fruite) as alſo being ſcholler in the Vniuerſitie vnder that learned and vertuous Knight Sir* Edward Hobbie, *when he was Batcheler in Arts, a mā as well lettered as well borne, and after the Etymologie of his name ſoaring as high as the wings of knowledge can mount him, happie euerie way, & the more fortunate, as bleſſed in the honor of ſo vertuous a Ladie. Thus (right honourable) the duetie that I owe to the ſonnes, chargeth me that all my affection be placed on the father; for where the braunches are ſo precious, the tree of force must be most excellent. Commaunded and emboldened thus with the conſideration of theſe forepaſſed reaſons, to preſent my Booke to your Lordſhip; I humbly intreate, your Honour will vouch of my labours, and fauour a ſouldiers and a ſchollers pen with your gracious acceptance; who anſweres in affection what he wants in eloquence; ſo deuoted to your Honour, as his onely deſire is, to end his life vnder the fauour of ſo martiall and learned a Patron.*

Resting thus in hope of your Lordſhips courteſie, in deyning the Patronage of my worke, I ceaſe: wiſhing you as many honourable fortunes as your Lordſhip can deſire, or I imagine.

Your Honours ſouldier
humbly affectionate:

Thomas Lodge.

To

To the Gentlemen Readers.

Entlemen, look not here to find anie ſprigs of *Pallas* bay tree, nor to heare the humour of any amorous Lawreate, nor the pleaſing vaine of anie eloquent Orator: *Nolo altum ſapere*, they be matters aboue my capacitie; the Coblers checke ſhall neuer light on my head, *Ne ſutor vltra crepidam*, I will goe no further than the latchet, and then all is well. Heere you may perhaps find ſom leaues of *Venus* mirtle, but heawen down by a ſouldier with his curtleaxe, not bought with the allurement of a filed tongue. To be briefe Gentlemen, roome for a ſouldier, & a ſailer, that giues you the fruits of his labors that he wrought in the *Ocean*, when euerie line was wet with a ſurge, & euerie humorous paſsion countercheckt with a ſtorme. If you like it, ſo: and

and yet I will be yours in duetie, if you bee mine in fauour. But if *Momus* or anie ſquint-eied aſſe that hath mightie eares to conceiue with *Midas*, and yet little reaſon to iudge; if hee come aboord our Barke to find fault with the tackling, when he knows not the ſhrowdes, Ile downe into the hold, and fetch out a ruſtie pollax, that ſawe no ſunne this ſeauen yeare, and either well be baſt him, or heaue the cockſcombe ouer boord to feede cods. But courteous Gentlemen that fauour moſt, backbite none, & pardon what is ouerslipt, let ſuch come & vvelcome, Ile into the Stevvards roome, & fetch them a kan of our beſt beuradge. VVell Gentlemen, you haue *Euphues Legacie.* I fetcht it as farre as the Ilands of *Terceras*, and therefore read it; cenſure vvith fauour, and farevvell.

Yours T.L.

Roſa-

Rofalynd.

THere dwelled adioyning to the citie of *Bourdeaux* a Knight of moſt honorable parentage, whom Fortune had graced with manie fauours, and Nature honored with ſundrie exquiſite qualities, ſo beautified with the excellence of both, as it was a queſtion whether Fortune or Nature were more prodigall in deciphering the riches of their bounties. Wiſe hée was, as holding in his head a ſupreme conceipt of policie, reaching with NESTOR into the depth of all ciuill gouernment; and to make his wiſedome more gracious, he had that *ſalem ingenij* and pleaſant eloquence that was ſo highlie commended in VLISSES: his valour was no leſſe than his wit, nor the ſtroake of his Launce no leſſe forcible, than the ſweetneſſe of his tongue was perſwaſiue: for he was for his courage choſen the principall of all the Knights of *Malta*. This hardie Knight thus enricht with Vertue and Honour, ſurnamed Sir IOHN of *Bourdeaux*, hauing paſſed the prime of his youth in ſundrie battailes againſt the *Turkes*, at laſt (as the date of time hath his courſe) grew aged: his haires were ſiluer hued, and the map of age was figured on his forehead: Honour ſat in the furrowes of his face, and many yeres were pourtraied in his wrinckled liniaments, that all men might perceiue his glaſſe was runne, and that

Nature of neceſſity chalenged her due. Sir IOHN (that with the Phenix knewe the tearme of his life was now expyred, and could with the Swanne diſcouer his end by her ſongs) hauing three ſonnes by his wife LYNIDA, the verie pride of all his forepaſſed yeres, thought now (ſeeing death by conſtraint would compell him to leaue them) to beſtowe vpon them ſuch a Legacie as might bewray his loue, and increaſe their enſuing amitie. Calling therefore theſe yong Gentlemen before him in the preſence of all his fellowe Knights of *Malta*, he reſolued to leaue them a memoriall of his fatherlie care, in ſetting downe a methode of their brotherlie dueties. Hauing therefore death in his lookes to mooue them to pitie, and teares in his eyes to paint out the depth of his paſſions, taking his eldeſt ſonne by the hand, hee began thus.

Sir Iohn of Bourdeaux Legacie he gaue to his Sonnes.

OH my Sonnes, you ſee that Fate hath ſet a period of my yeares, and Deſtinies haue determined the finall ende of my daies: the Palme tree waxeth away ward, for he ſtoopeth in his height, and my plumes are full of ſicke feathers touched with age./ I muſt to my graue that diſchargeth all cares, and leaue you to the world that encreaſeth many ſorowes:/my ſiluer haires conteineth great experience, and in the number of my yeares are pend downe the ſubtilties of Fortune. Therefore as I leaue you ſome fading pelfe to counterchecke pouertie, ſo I will bequeath you infallible precepts that ſhall leade you vnto vertue. Firſt therefore vnto thée SALADYNE the eldeſt, and therefore the chiefeſt piller of my houſe, wherein ſhould be ingrauen as well the excellence of thy fathers qualities, as the eſſentiall forme of his porportion, to thée I giue fouretéene ploughlands, with all my Mannor houſes and richeſt plate. Next vnto FERNANDYNE I bequeath twelue ploughlands. But

But vnto ROSADER the yongeſt I giue my Horſe, My Armour and my Launce, with ſixteene ploughlands: for if the inward thoughts be diſcouered by outward ſhadowes, ROSADER will excéed you all in bountie and honour. Thus (my Sonnes) haue I parted in your portions the ſubſtance of my wealth, wherein if you bee as prodigall to ſpend, as I haue béen carefull to get, your friends will grieue to ſee you more waſtfull than I was bountifull, and your foes ſmile that my fall did begin in your exceſſe. Let mine honour be the glaſſe of your actions, and the fame of my vertues the Loadſtarre to direct the courſe of your pilgrimage. Ayme your déedes by my honorable endeuours, and ſhewe your ſelues ſiens worthie of ſo floriſhing a trée: leaſt as the birds HALCYONES which excéede in whiteneſſe, I hatch yong ones that ſurpaſſe in blackneſſe. Climbe not my ſonnes; aſpiring pride is a vapour that aſcendeth hie, but ſoone turneth to a ſmoake: they which ſtare at the Starres, ſtumble vppon ſtones; and ſuch as gaze at the Sunne (vnleſſe they bee Eagle eyed) fall blinde. / Soare not with the Hobbie, leaſt you fall with the Larke; nor attempt not with PHAETON, leaſt you drowne with ICARUS. Fortune when ſhe wils you to flie, tempers your plumes with waxe, and therefore either ſit ſtill and make no wing, or els beware the Sunne, and holde DEDALUS axiome authenticall (*medium tenere tutiſſimum*). Low ſhrubbes haue déepe rootes, and poore Cottages great patience. Fortune lookes euer vpward, and enuie aſpireth to neſtle with dignitie. Take héede my ſonnes, the meane is ſwéeteſt melodie; where ſtrings high ſtretcht, either ſoone cracke, or quicklie growe out of tune. Let your Countries care be your hearts content, and thinke that you are not borne for your ſelues, but to leuell your thoughts to be loyall to your Prince, careful for the Common weale, and faithfull to your friends; ſo ſhall *France* ſay, theſe men are as excellent in vertues, as they be exquiſite in features. Oh my ſonnes, a friend is a precious Iewell, within whoſe boſome you may vnloade your ſorowes and vnfolde your

 ſecrets,

ſecretes, and hee either will releeue with counſaile, or perſwade with reaſon: but take heede in the choyce, the outward ſhew makes not the inward man, nor are the dimples in the face the Calenders of trueth. When the Liquorice leafe looketh moſt drie, then it is moſt wet. When the ſhoares of *Lepanthus* are moſt quiet, then they forepoint a ſtorme. The Baaran leafe the more faire it lookes, the more infectious it is, and in the ſwéeteſt words is oft hid the moſt trecherie. Therefore my ſonnes, chooſe a friend as the HIPERBOREI do the mettals, ſeuer them from the ore with fire, & let them not bide the ſtamp before they be currant; ſo trie and then truſt, let time be touchſtone of friendſhip, & then friends faithfull lay them vp for Iewells. Be valiant my ſonnes, for cowardiſe is the enemie to honour; but not too raſh, for that is an extreame. Fortitude is the meane, and that is limitted within bonds, and preſcribed with circumſtance. But aboue all, and with that he fetcht a deepe ſigh, beware of Loue, for it is farre more perilous than pleaſant, and yet I tell you it allureth as ill as the SYRENS. Oh my ſonnes, fancie is a fickle thing, and beauties paintings are trickt vp with times colours, which being ſet to drie in the Sunne, periſh with the ſame. VENUS is a wanton, & though her lawes pretend libertie, yet there is nothing but loſſe and gliſtering miſerie. CUPIDS wings are plumed with the feathers of vanitie, and his arrowes where they pearce, inforce nothing but deadly deſires: a womans eye as it is precious to behold, ſo it is preiudiciall to gaze vpon; for as it affoordeth delight, ſo it ſnareth vnto death. Truſt not their fawning fauours, for their loues are like the breath of a man vpon ſteele, which no ſooner lighteth on but it leapeth of, and their paſſions are as momentarie as the colours of a Polipe, which changeth at the ſight of euerie obiect. My breath waxeth ſhort and mine eyes dimme, the houre is come and I muſt away: therefore let this ſuffice, women are wantons, and yet men cannot want one: and therefore if you loue, chooſe her that hath her eyes of Adamant, that will turne

turne only to one poynt; her heart of a Diamond, that will receiue but one forme; her tongue of a Sethin leafe, that neuer wagges but with a Southeaft winde: and yet my fonnes, if fhe haue all thefe qualities, to be chaft, obedient, and filent; yet for that fhe is a woman, fhalt thou finde in her fufficient vanities to counteruaile her vertues. Oh now my fonnes, euen now take thefe my laft words as my lateft Legacie, for my thrid is fponne, and my foote is in the graue: keepe my precepts as memorialls of your fathers counfailes, and let them bee lodged in the fecrete of your hearts; for wifedome is better than wealth, and a golden fentence worth a world of treafure. In my fall fee & marke my fonnes the follie of man, that being duft climbeth with BIARES to reach at the Heauens, and readie euerie minute to dye, yet hopeth for an age of pleafures. Oh mans life is like lightning that is but a flafh, and the longeft date of his yeares but as a bauens blaze. Seeing then man is fo mortall, bée carefull that thy life bée vertuous, that thy death may be full of admirable honours; fo fhalt thou challenge fame to bee thy fautor, and put obliuion to exile with thine honorable actions. But my Sonnes, leaft you fhould forget your fathers axiomes, take this fcroule, wherein reade what your father dying, wils you to execute liuing. At this hee fhrunke downe in his bed and gaue vp the ghoft.

IOHN of *Bourdeaux* being thus dead, was greatlie lamented of his Sonnes and bewayled of his friends, efpeciallie of his fellowe Knights of *Malta*, who attended on his Funeralls, which were performed with great folemnitie. His Obfequies done, SALADYNE caufed next his Epitaph the contents of the fcroule to be pourtraied out, which were to this effect.

Euphues

The contents of the ſcedule which Sir Iohn of Bourdeaux gaue to his Sonnes.

MY Sonnes, behold what portion I doo giue;
I leaue you goods, but they are quicklie lost;
I leaue aduice, to ſchoole you how to liue;
I leaue you wit, but wonne with little cost:
But keepe it well; for counſaile ſtill is one,
When Father, friends, and worldlie goods are gone.

In choice of thrift let honour be thy gaine,
Winne it by vertue and by manly might;
In dooing good esteeme thy toyle no paine,
Protect the fatherleſſe and widowes right:
Fight for thy faith, thy Countrie and thy King,
For why? this thrift will prooue a bleſsed thing.

In choice of wife, preferre the modeſt chaſt,
Lillies are faire in ſhew, but foule in ſmell;
The ſweeteſt lookes by age are ſoone defaſt:
Then chooſe thy wife by wit and liuing well.
Who brings thee wealth and many faults withall,
Preſents thee honie, mixt with bitter gall.

In choice of friends, beware of light beliefe,
A painted tongue may ſhroud a ſubtill heart;
The Syrens *teares doo threaten mickle griefe,*
Foreſee my ſonne, for feare of ſodaine ſmart:
Chuſe in thy wants: and he that friends thee then,
When richer growne, befriend him thou agen.

Learne of the Ant *in ſommer to prouide;*
Driue with the Bee the Droane from out thy hiue;
Builde like the Swallowe in the ſommer tide;
Spare not too much (my ſonne) but ſparing thriue:

Be

Be poore in follie, rich in all but ſinne:
So by thy death thy glorie ſhall beginne.

SALADINE hauing thus ſet vp the Scedule, and hangd about his Fathers hearſe many paſſionate Poems, that *France* might ſuppoſe him to be paſſing ſorrowfull, he clad himſelfe and his Brothers all in black, & in ſuch ſable ſutes diſcourſed his griefe: but as the HIENA when ſhe mournes is then moſt guilefull, ſo SALADINE vnder this ſhew of griefe ſhadowed a heart full of contented thoughtes: the TYGER though hee hide his clawes, will at laſt diſcouer his rapine: the LIONS lookes are not the mappes of his meaning, nor a mans phiſnomie is not the diſplay of his ſecrets. Fire cannot bee hid in the ſtraw, nor the nature of man ſo concealed, but at laſt it will haue his courſe: nourture and art may doo much, but that *Natura naturaus* which by propagation is ingrafted in the heart, will be at laſt perforce predominant according to the olde verſe.

Naturam expellas furca licet, tamen vſque recurret.

So fared it with SALADYNE, for after a months mourning was paſt, he fell to conſideration of his Fathers teſtament, how he had bequeathed more to his younger brothers than himſelfe, that ROSADER was his Fathers darling, but now vnder his tuition, that as yet they were not come to yeres, & he being their gardin, might (if not defraud them of their due) yet make ſuch hauock of their legacies and lands, as they ſhould be a great deale the lighter: whereupon hee began thus to meditate with himſelfe.

Saladynes meditation with himſelfe.

SALADYNE, how art thou diſquieted in thy thoughts, & perplexed with a world of reſtleſſe paſſions, hauing thy minde troubled with the tenour of thy Fathers teſtament,

ſtament, and thy heart fiered with the hope of preſent preferment? by the one, thou art counſaild to content thee with thy fortunes; by the other, perſwaded to aſpire to higher wealth. Riches (SALADYNE) is a great royalty, & there is no ſwéeter phiſick thā ſtore. AUICEN like a foole forgot in his Aphoriſmes to ſay, that golde was the moſt precious reſtoratiue, and that treaſure was the moſt excellent medecine of the minde. Oh SALADYNE, what were thy Fathers precepts breathed into the winde? haſt thou ſo ſoone forgottē his principles? did he not warne thée from coueting without honor, and climing without vertue? did hee not forbid thee to aime at any action that ſhould not be honourable? and what will bee more preiudiciall to thy credit, than the careleſſe ruine of thy brothers welfare? why ſhouldſt not thou bee the piller of thy brothers proſperitie; and wilt thou become the ſubuerſion of their fortunes? is there any ſwéeter thing than concord, or a more precious Iewel then amity? are you not ſons of one Father, ſiens of one trée, birds of one neſt? and wilt thou become ſo vnnaturall as to rob them, whome thou ſhouldſt relieue? No SALADYNE, intreate them with fauours, and intertaine them with loue; ſo ſhalt thou haue thy conſcience cleare and thy renowne excellent. Tuſh, what words are theſe baſe foole; farre vnfit (if thou be wiſe) for thy humour. What though thy Father at his death talked of many friuolous matters, as one that doated for age, and raued in his ſickneſſe: ſhal his words be axioms, and his talke be ſo authentical, that thou wilt (to obſerue them) preiudice thy ſelfe? No no SALADYNE, ſick mens wills that are parole, and haue neither hand nor ſeale, are like the lawes of a Citie written in duſt; which are broken with the blaſt of euerie winde. What man thy Father is dead, and hee can neither helpe thy fortunes, nor meaſure thy actions: therefore burie his words with his carkaſſe, and bee wiſe for thy ſelfe. What, tis not ſo olde as true:

Non ſapit, qui ſibi non ſapit.

Thy Brother is young, keepe him now in awe, make him not

not check mate with thy ſelfe: for

Nimia familiarit as contemptum parit.

Let him knowe little, ſo ſhall he not be able to execute much; ſuppreſſe his wittes with a baſe eſtate, and though hee be a Gentleman by nature yet forme him a new, and make him a peaſant by nourture: ſo ſhalt thou keepe him as a ſlaue, and raign thy ſelfe ſole Lord ouer al thy Fathers poſſeſſions. As for FERNANDYNE thy middle brother he is a ſcholer, and hath no minde but on ARISTOTLE, let him reade on GALEN while thou rifleſt with gold, and pore on his booke til thou dooſt purchaſe lands: wit is great wealth, if hee haue learning it is enough; and ſo let all reſt.

In this humour was SALADYNE making his brother ROSADER his foote boy, for the ſpace of two or three yeares, kéeping him in ſuch ſeruile ſubiection, as if hee had been the ſonne of any countrie vaſſall. The yong Gentleman bare al with patience, til on a day walking in the gardē by himſelf, he began to conſider how he was the ſon of IOHN of *Bourdeaux*, a knight renowmed for many victories, & a Gentlemā famozed for his vertues, how contrarie to the teſtament of his father, he was not only kept from his land, and intreated as a ſeruant, but ſmothered in ſuch ſecret ſlauerie, as he might not attaine to any honourable actions. Ah quoth he to himſelfe (nature working theſe effectuall paſſions) why ſhould I that am a Gentleman borne, paſſe my time in ſuch vnnaturall drudgerie? were it not better either in *Paris* to become a ſcholler, or in the court a courtier, or in the field a ſouldier, than to liue a foote boy to my own brother: nature hath lent me wit to cōceiue, but my brother denied me arte to contemplate: I haue ſtrength to performe any honorable exployte, but no libertie to accompliſh my vertuous indeuours: thoſe good partes that God hath beſtowed vpon me, the enuie of my brother dooth ſmother in obſcuritie: the harder is my fortune, and the more his frowardneſſe. With that caſting vp his hand he felt haire on his face, and perceiuing his beard to bud, for choler hee began to bluſh, and

ſwore to himſelfe he would bee no more ſubiect to ſuch ſlauerie. As thus he was ruminating of his melancholie paſſions, in came SALADYNE with his men, and ſeeing his brother in a browne ſtudie, and to forget his wonted reuerence, thought to ſhake him out of his dumps thus. Sirha (quoth hee) what is your heart on your halfe penie, or are you ſaying a Dirge for your fathers ſoule? what is my dinner readie? At this queſtion ROSADER turning his head aſcance, & bending his browes as if anger there had ploughed the furrowes of her wrath, with his eyes full of fire, he made this replie. Doeſt thou aſke me (SALADYNE) for thy Cates? aſke ſome of thy Churles who are fit for ſuch an office: I am thine equall by nature, though not by birth; and though thou haſt more Cardes in the bunch, I haue as many trumps in my hands as thy ſelfe. Let me queſtion with thee, why thou haſt feld my Woods, ſpoyled my Manner houſes, and made hauock of ſuch vtenſals as my father bequeathed vnto me? I tell thee SALADYNE, either anſwere me as a brother, or I will trouble thee as an enemie.

At this replie of ROSADERS, SALADYNE ſmiled as laughing at his preſumption, & frowned as checking his follie: hée therefore tooke him vp thus ſhortlie. What ſirha, well I ſee earlie prickes the tree that will prooue a thorne: hath my familiar conuerſing with you made you coy, or my good lookes drawne you to be thus contemptuous? I can quickly remedie ſuch a fault, and I will bende the tree while it is a wand: In faith (ſir boy) I haue a ſnaffle for ſuch a headſtrōg colt. You ſirs lay holde on him and binde him, and then I will giue him a cooling carde for his choller. This made ROSADER halfe mad, that ſtepping to a great rake that ſtood in the garden, he laide ſuch loade vpon his brothers men that he hurt ſome of them, and made the reſt of them run away. SALADYNE ſeeing ROSADER ſo reſolute, and with his reſolution ſo valiant, thought his héeles his beſt ſafetie, and tooke him to a loaft adioyning to the garden, whether ROSADER purſued him hotlie. SALADYNE afraide of his brothers furie, cried

cried out to him thus. ROSADER bee not ſo raſh, I am thy brother and thine elder, and if I haue done thee wrong Ile make thee amends: reuenge not anger in bloud, for ſo ſhalt thou ſtaine the vertue of olde Sir IOHN of *Bourdeaux:* ſay wherein thou art diſcontent and thou ſhalt be ſatiſfied. Brothers frownes ought not to be periods of wrath: what man looke not ſo ſowerlie, I knowe we ſhall be friends, and better friends than we haue béen. For, *Amantium iræ amoris redint egratio eſt.*

Theſe wordes appeaſed the choller of ROSADER, (for hée was of a milde and courteous nature) ſo that he laide downe his weapons, and vpon the faith of a Gentleman aſſured his brother he would offer him no preiudice: wherevpon SALADYNE came downe, and after a little parley they imbraced each other and became frends, and SALADYNE promiſing ROSADER the reſtitution of al his lands, and what fauour els (quoth he) any waies my abilitie or the nature of a brother may performe. Vpon theſe ſugred recōciliations they went into the houſe arme in arme together, to the great content of all the old ſeruants of Sir IOHN of *Bourdeaux.* Thus continued the pad hidden in the ſtrawe, till it chaunced that TORISMOND King of *France* had appoynted for his pleaſure a day of Wraſtling and of Tournament to buſie his Commons heads, leaſt being idle their thoughts ſhould runne vpon more ſerious matters, and call to remembrance their old baniſhed King; a Champion there was to ſtand againſt all commers a NORMAN, a man of tall ſtature and of great ſtrength; ſo valiant, that in many ſuch conflicts he alwaies bare away the victorie, not onely ouerthrowing them which he incountred, but often with the weight of his bodie killing them outright. SALADYNE hearing of this, thinking now not to let the ball fall to the ground, but to take oportunitie by the forehead: firſt by ſecret meanes conuented with the NORMAN, and procured him with rich rewards to ſweare, that if ROSADER came within his clawes he ſhould neuer more returne to quarrell with SALADYNE for his poſ-

 ſeſſions.

ſeſſions. The NORMAN deſirous of pelfe, as (*Quis niſi mentis inops oblatum reſpuit aurum.*) taking great gifts for little Gods, tooke the crownes of SALADYNE to performe the ſtratagem. Hauing thus the Champion tied to his vilanous determination by oath, he proſecuted the intent of his purpoſe thus. Hee went to young ROSADER, (who in all his thoughts reacht at honour, and gazed no lower than vertue commaunded him) and began to tell him of this Tournament and Wraſtling, how the King ſhould be there, and all the chiefe Péeres of *France*, with all the beautifull damoſels of the Countrey: now brother (quoth he) for the honor of Sir IOHN of *Bourdeaux* our renowmed father, to famous that houſe that neuer hath béen found without men approoued in Cheualrie, ſhewe thy reſolution to be peremptorie. For my ſelfe thou knoweſt though I am eldeſt by birth, yet neuer hauing attempted any deedes of Armes, I am yongeſt to performe any Martiall exploytes, knowing better how to ſuruey my lands, than to charge my Launce: my brother FERNANDYNE he is at *Paris* poring on a fewe papers, hauing more inſight into Sophiſtrie and principles of Philoſophie, than any warlike indeuours: but thou ROSADER the youngeſt in yeares, but the eldeſt in valour, art a man of ſtrength and dareſt doo what honour allowes thee; take thou my fathers Launce, his Sword, and his Horſe, and hie thee to the Tournament, and either there valiantlie crack a ſpeare, or trie with the NORMAN for the palme of actiuitie. The words of SALADYNE were but ſpurres to a free horſe; for hee had ſcarce vttered them, ere ROSADER tooke him in his armes, taking his proffer ſo kindly, that he promiſed in what he might to requite his courteſie. The next morowe was the day of the Tournament, and ROSADER was ſo deſirous to ſhew his heroycall thoughts, that he paſt the night with little ſléepe: but aſſoone as PHŒBUS had vailed the Curteine of the night, and made AURORA bluſh with giuing her the *bezoles labres* in her ſiluer Couch, he gat him vp; and taking his leaue of his brother, mounted himſelfe

himſelfe towards the place appoynted, thinking euery mile ten leagues till he came there. But leauing him ſo deſirous of the iourney: to TORISMOND the King of *France*, who hauing by force baniſhed GERISMOND their lawfull King that liued as an outlaw in the Forreſt of *Arden*, ſought now by all meanes to kéepe the *French* buſied with all ſportes that might breed their content. Amongſt the reſt he had appointed this ſolemne Tournament, whereunto he in moſt ſolemne manner reſorted, accompanied with the twelue Péeres of *France*, who rather for feare than loue graced him with the ſhewe of their dutifull fauours: to feede their eyes, and to make the beholders pleaſed with the ſight of moſt rare and gliſtring obiects, he had appoynted his owne daughter ALINDA to be there, & the faire ROSALYND daughter vnto GERISMOND, with all the beautifull damoſels that were famous for their features in all *France*. Thus in that place did Loue and Warre triumph in a ſimpathie: for ſuch as were Martiall, might vſe their Launce to bee renowmed for the excellence of their Cheualrie; and ſuch as were amorous, might glut themſelues with gazing on the beauties of moſt heauenly creatures. As euerie mans eye had his ſeuerall ſuruey, and fancie was partiall in their lookes, yet all in generall applauded the admirable riches that Nature beſtowed on the face of ROSALYND: for vppon her cheekes there ſeemed a battaile betwéene the Graces, who ſhould beſtow moſt fauours to make her excellent. The bluſh that gloried LUNA when ſhe kiſt the ſhepheard on the hills of *Latmos* was not tainted with ſuch a pleaſant dye, as the Vermilion flouriſht on the ſiluer hue of ROSALYNDS countenance; her eyes were like thoſe lampes that make the wealthie couert of the Heauens more gorgeous, ſparkling fauour and diſdaine; courteous and yet coye, as if in them VENUS had placed all her amorets, and DIANA all her chaſtitie. The tramells of her hayre, foulded in a call of golde, ſo farre ſurpaſt the burniſht gliſter of the mettall, as the Sunne dooth the meaneſt Starre

in brightneſſe: the treſſes that foldes in the browes of APOLLO were not halfe ſo rich to the ſight; for in her haires it ſéemed loue had laide her ſelfe in ambuſh, to intrappe the proudeſt eye that durſt gaſe vppon their excellence: what ſhould I néede to decipher her particular beauties, when by the cenſure of all ſhe was the paragon of all earthly perfection. This ROSALYND ſat I ſay with ALINDA as a beholder of theſe ſportes, and made the CAUALIERS crack their lances with more courage: many deeds of Knighthoode that day were performed, and many prizes were giuen according to their ſeuerall deſerts: at laſt when the tournament ceaſed, the wraſtling began; and the NORMAN preſented himſelfe as a chalenger againſt all commers; but he looked like HERCULES when he aduaunſt himſelfe againſt ACHELOŪS; ſo that the furie of his countenance amaſed all that durſt attempt to incounter with him in any déede of actiuitie: till at laſt a luſtie FRANCKLIN of the Countrie came with two tall men that were his Sonnes of good lyniaments and comely perſonage: the eldeſt of theſe dooing his obeyſance to the King entered the lyſt, and preſented himſelfe to the NORMAN, who ſtraight coapt with him, and as a man that would triumph in the glorie of his ſtrength, rouſed himſelfe with ſuch furie, that not onely hee gaue him the fall, but killed him with the weight of his corpulent perſonage: which the younger brother ſeeing, lept preſently into the place, and thirſtie after the reuenge, aſſayled the NORMAN with ſuch valour, that at the firſt incounter hee brought him to his knées: which repulſt ſo the NORMAN, that recouering himſelfe, feare of diſgrace doubling his ſtrength, hee ſtept ſo ſtearnely to the young FRANCKLIN, that taking him vp in his armes he threw him againſt the ground ſo violently, that he broake his neck, and ſo ended his dayes with his brother. At this vnlookt for maſſacre, the people murmured, and were all in a déepe paſſion of pittie; but the FRANCKLIN, Father vnto theſe, neuer changed his countenance; but as a mā of a couragious reſolution, tooke vp the bodies of his

Sonnes

Sonnes without any ſhew of outward diſcontent. All this while ſtoode ROSADER and ſawe this tragedie: who noting the vndoubted vertue of the FRANCKLINS minde, alighted of from his horſe, and preſentlie ſat downe on the graſſe, and commaunded his boy to pull off his bootes, making him readie to trie the ſtrength of this Champion; being furniſhed as he would, hee clapt the FRANCKLIN on the ſhoulder and ſaide thus. Bolde yeoman whoſe ſonnes haue ended the tearme of their yeares with honour, for that I ſée thou ſcorneſt fortune with patience, and twharteſt the iniurie of fate with content, in brooking the death of thy Sonnes: ſtand a while and either ſée mee make a third in their tragedie, or elſe reuenge their fall with an honourable triumph; the FRANCKLIN ſéeing ſo goodlie a Gentleman to giue him ſuch courteous comfort, gaue him hartie thankes, with promiſe to pray for his happie ſucceſſe. With that ROSADER vailed bonnet to the King, and lightlie lept within the lifts, where noting more the companie than the combatant, hee caſt his eye vpon the troupe of Ladies that gliſtered there like the ſtarres of heauen, but at laſt Loue willing to make him as amourous as he was valiant, preſented him with the ſight of ROSALYND, whoſe admirable beautie ſo inueagled the eye of ROSADER, that forgetting himſelfe, he ſtoode and fed his lookes on the fauour of ROSALYNDS face, which ſhe perceiuing, bluſht: which was ſuch a doubling of her beauteous excellence, that the baſhfull red of AURORA at the ſight of vnacquainted PHAETON was not halfe ſo glorious: The NORMAN ſéeing this young Gentleman fettered in the lookes of the Ladies, draue him out of his *memento* with a ſhake by the ſhoulder; ROSADER looking back with an angrie frowne, as if he had been wakened from ſome pleaſant dreame, diſcouered to all by the furie of his countenance that he was a man of ſome high thoughts: but when they all noted his youth, and the ſwéeteneſſe of his viſage, with a generall applauſe of fauours, they grieued that ſo goodly a young man ſhould venture in ſo baſe an action: but ſéeing

ſéeing it were to his diſhonour to hinder him from his enterpriſe, they wiſht him to be graced with the palme of victorie. After ROSADER was thus called out of his *memento* by the NORMAN, hee roughlie clapt to him with ſo fierce an incounter, that they both fell to the ground, and with the violence of the fall were forced to breathe: in which ſpace the NORMAN called to minde by all tokens, that this was hee whom SALADYNE had appoynted him to kil; which coniecture made him ſtretch euerie limb, & trie euerie ſinew, that working his death he might recouer the golde, which ſo bountifully was promiſed him. On the contrarie part, ROSADER while he breathed was not idle, but ſtill caſt his eye vppon ROSALYND, who to incourage him with a fauour, lent him ſuch an amorous looke, as might haue made the moſt coward deſperate: which glance of ROSALYND ſo fiered the paſſionate deſires of ROSADER, that turning to the NORMAN hee ran vpon him and braued him with a ſtrong encounter; the NORMAN receiued him as valiantly, that there was a ſore combat, hard to iudge on whoſe ſide fortune would be prodigall. At laſt ROSADER calling to minde the beautie of his new Miſtreſſe, the fame of his Fathers honours, and the diſgrace that ſhould fall to his houſe by his miſfortune, rouſed himſelfe and threw the NORMAN againſt the ground, falling vpon his Cheſt with ſo willing a waight, that the NORMAN yeelded nature her due, and ROSADER the victorie. The death of this Champion; as it highlie contented the FRANCKLIN, as a man ſatiſfied with reuenge, ſo it drue the King and all the Péeres into a great admiration, that ſo young yeares and ſo beautifull a perſonage, ſhould containe ſuch martiall excellence: but when they knew him to be the yongeſt Sonne of Sir IOHN of *Bourdeaux*, the King roſe from his ſeate and imbraced him, and the Péeres intreated him with al fauourable courteſie, commending both his valour and his vertues, wiſhing him to goe forward in ſuch haughtie déedes, that he might attaine to the glorie of his Fathers honourable fortunes. As the King and Lordes

graced

graced him with embracing, ſo the Ladies fauored him with their lookes, eſpecially ROSALYND, whome the beautie and valour of ROSADER had alreadie touched; but ſhe accounted loue a toye, and fancie a momentarie paſſion, that as it was taken in with a gaze, might bee ſhaken off with a winck; and therefore feared not to dallie in the flame, and to make ROSADER knowe ſhe affected him; tooke from hir neck a Iewell, and ſent it by a Page to the young Gentleman. The Prize that VENUS gaue to PARIS was not halfe ſo pleaſing to the TROIAN, as this Iemme was to ROSADER: for if fortune had ſworne to make him ſole Monark of the world, he would rather haue refuſed ſuch dignitie, than haue loſt the iewell ſent him by ROSALYND. To retourne her with the like he was vnfurniſhed, and yet that hee might more than in his lookes diſcouer his affection, he ſtept into a tent, and taking pen and paper writ this fancie.

Two Sunnes at once from one faire heauen there ſhinde,
Ten branches from two boughes tipt all with roſes,
Pure lockes more golden than is golde refinde,
Two pearled rowes that Natures pride incloſes:

Two mounts faire marble white, downe-ſoft and daintie,
A ſnow died orbe; where loue increast by pleaſure
Full wofull makes my heart, and bodie faintie:
Hir faire (my woe) exceedes all thought and meaſure.

In lines confuſde my luckleſſe harme appeereth;
Whom ſorrow clowdes, whom pleaſant ſmiling cleereth.

This ſonnet he ſent to ROSALYND, which when ſhe read, ſhe bluſht, but with a ſweete content in that ſhe perceaued loue had alotted her ſo amorous a ſeruant. Leauing her to her new intertayned fancies, againe to ROSADER; who triumphing in the glory of this conqueſt, accompanied with a troupe of young Gentlemen, that were deſirous to be his

 fami-

familiars, went home to his brother SALADYNES, who was walking before the gates, to heare what ſucceſſe his brother ROSADER ſhould haue, aſſuring him ſelf of his death, and deuiſing how wt diſſimuled ſorrow, to celebrate his funeralls; as he was in this thought, hee caſt vp his eye, & ſawe where ROSADER returned with the garlande on his heade, as hauing won the prize, accompanied with a crew of boone companions; greeued at this, hee ſtepped in and ſhut the gate. ROSADER ſeeing this, and not looking for ſuch vnkinde intertaynement, bluſht at the diſgrace, and yet ſmothering his griefe with a ſmile, he turned to the Gentlemen, and deſired them to holde his brother excuſed, for hee did not this vpon any malicious intent or niggardize, but being brought vp in the countrie, he abſented him ſelfe, as not finding his nature fit for ſuch youthfull companie. Thus hee ſought to ſhadow abuſes proffred him by his brother, but in vayne, for he could by no meanes be ſuffered to enter: whereupon hee ran his foote againſt the doore, and brake it open; drawing his ſworde and entring bouldly into the Hall, where hee founde none (for all were fled) but one ADAM SPENCER an Engliſh man, who had been an olde and truſtie ſeruant to Sir IOHN of *Bourdeaux*: he for the loue he bare to his deceaſed Maiſter, fauored the part of ROSADER, and gaue him and his ſuch intertaynement as he coulde. ROSADER gaue him thankes, and looking about, ſeeing the hall empty, ſaide, Gentlemen, you are welcome, frolicke and be merie, you ſhall be ſure to haue Wine enough, whatſoeuer your fare be, I tell you CAUALIERS my brother hath in his houſe, fiue tunne of wine, and as long as that laſteth, I beſhrewe him that ſpares his liquor. With that he burſt open the butterie dore, and with the helpe of ADAM SPENCER, couered the Tables, and ſet downe whatſoeuer he could finde in the houſe, but what they wanted in meate, ROSADER ſupplied with drinke, yet had they royall cheere, and withall ſuch a hartie welcome, as would haue made the courſeſt meates, ſéeme delicates. After they had feaſted and frolickt it twiſe

or

or thrife with an vpfey freeze, they all tooke their leaues of ROSADER and departed. Affoone as they were gone ROSADER growing impatient of the abufe, drewe his fworde, and fwore to be reuenged on the difcurteous SALADYNE: yet by the meanes of ADAM SPENCER, who fought to continue friendfhip and amitie betwixt the brethren, and through the flattering fubmiffion of SALADYNE, they were once agayne reconciled, & put vp all fore paffed iniuries, with a peaceable agreement, liuing together for a good fpace in fuch brotherly loue, as did not onely reioyce the feruants, but made all the Gentlemen and bordring neighbours glad of fuch friendlie concord. SALADYNE hiding fire in the ftraw, and concealing a poyfoned hate in a peaceable countenance, yet deferring the intent of his wrath till fitter opportunitie, he fhewed him felfe a great fauorer of his brothers vertuous endeuours: where leauing them in this happie league, let vs returne to ROSALYND.

ROSALYND returning home from the triumph, after fhe waxed folitarie, loue prefented her with the IDEA of ROSADERS perfection, and taking her at difcouert, ftrooke her fo deepe, as fhe felt her felfe grow paffing paffionate: fhe began to call to minde the comelineffe of his perfon, the honor of his parents, and the vertues that excelling both, made him fo gracious in the eies of euerie one. Sucking in thus the hony of loue, by imprinting in her thoughtes his rare qualities, fhe began to furfit with the contemplation of his vertuous conditions, but when fhe cald to remembrance her prefent eftate, & the hardneffe of her fortunes, defire began to fhrink, & fancy to vale bonnet, that betwéene a *Chaos* of confufed thoughtes, fhe began to debate with her felfe in this manner.

Rofalynds pafsion.

INfortunate ROSALYND, whofe miffortunes are more than thy yeeres, and whofe paffions are greater than thy patience.

ence. The bloſſomes of thy youth, are mixt with the froſtes of enuie, and the hope of thy enſuing frutes, periſh in the bud. Thy father is by TORISMOND baniſht from the crowne, & thou the vnhappie daughter of a King detained captiue, liuing as diſquieted in thy thoughts, as thy father diſcontē ted in his exile. Ah ROSALYND what cares wait vpō a crown, what griefes are incident to dignitie? what ſorrowes haunt royal Pallaces? The greateſt ſeas haue the foreſt ſtormes, the higheſt birth ſubiect to the moſt bale, and of al trees the Cedars ſooneſt ſhake with the winde: ſmall Currents are euer calme, lowe valleyes not ſcorcht in any lightnings, nor baſe men tyed to anye balefull preiudice. Fortune flies, & if ſhe touch pouertie, it is with her heele, rather diſdayning their want with a frowne, than enuying their wealth with diſparagement. Oh ROSALYND, hadſt thou been borne lowe, thou hadſt not fallen ſo high; and yet being great of bloud, thine honour is more, if thou brookeſt miſfortune with patience. Suppoſe I contrary fortune with content, yet Fates vnwilling to haue me any way happie, haue forced loue to ſet my thoughts on fire with fancie. Loue ROSALYND? becommeth it women in diſtreſſe to thinke of loue? Tuſh, deſire hath no reſpect of perſons, CUPID is blinde and ſhooteth at randon, as ſoone hitting a rag, as a robe, and percing aſſoone the boſome of a Captiue, as the breaſt of a Libertine. Thou ſpeakeſt it poore ROSALYND by experience, for being euerie way diſtreſt, ſurcharged with cares, and ouergrowne with ſorrowes, yet amidſt the heape of all theſe miſhaps, loue hath lodged in thy hart the perfection of young ROSADER, a man euery way abſolute as well for his inward life, as for his outward lyniaments, able to content the eye with beauty, and the eare with the report of his vertue. But conſider ROSALIND his fortunes, and thy preſent eſtate, thou art poore and without patrimonie, and yet the daughter of a Prince, he a younger brother, and voide of ſuch poſſeſſions as eyther might maintayne thy dignities, or reuenge thy fathers iniuries. And haſt thou not learned this of other Ladies

dies, that louers cannot liue by lookes; that womens eares are ſooner content with a dram of giue me, than a pound of heare me; that gould is ſweeter than eloquence; that loue is a fire, & wealth is the fewell; that VENUS Coffers ſhould be euer full. Then ROSALYND, ſéeing ROSADER is poore, thinke him leſſe beautifull, becauſe he is in want, and account his vertues but qualities of courſe, for that hee is not indued with wealth. Doth not HORACE tell thee what methode is to be vſed in loue,

Querenda pecunia primum, post nummos virtus.

Tuſh ROSALYND, be not ouer raſh; leape not before thou looke; eyther loue ſuch a one as may with his landes purchaſe thy liberty, or els loue not at all. Chooſe not a fayre face with an emptie purſe, but ſay as moſt women vſe to ſay,

Si nihil attuleris, ibis Homere foras.

Why ROSALYND, can ſuch baſe thoughtes harbour in ſuch high beauties? Can the degree of a Princes, the daughter of GERISMOND harbour ſuch ſeruile conceites, as to prize gold more than honor, or to meaſure a Gentleman by his wealth, not by his vertues. No ROSALYND, bluſh at thy baſe reſolution, and ſay if thou loueſt, either ROSADER or none: and why? becauſe ROSADER is both beautifull and vertuous. Smiling to her ſelfe to thinke of her new entertayned paſſions, taking vp her Lute that lay by her, ſhe warbled out this dittie.

Roſalynds Madrigal.

Loue in my boſome like a Bee
doth ſucke his ſweete:
Now with his wings he playes with me,
now with his feete.
Within mine eies he makes his neast,
His bed amidst my tender breast,
My kiſſes are his daily feast;
And yet he robs me of my rest.
Ah wanton, will ye?

And if I ſleepe, then pearcheth he
with pretie flight,
And makes his pillow of my knee
the liuelong night.
Strike I my lute he tunes the ſtring,
He muſicke playes if ſo I ſing,
He lends me euerie louelie thing;
Yet cruell he my heart doth ſting.
Whiſt wanton ſtill ye?

Els I with roſes euerie day
will whip you hence;
And binde you when you long to play,
for your offence.
Ile ſhut mine eyes to keepe you in,
Ile make you faſt it for your ſinne,
Ile count your power not worth a pinne;
Ahlas what hereby ſhall I winne,
If he gainſay me?

What if I beate the wanton boy
with manie a rod?
He will repay me with annoy,
becauſe a God.
Then ſit thou ſafely on my knee,
And let thy bowre my boſome be:
Lurke in mine eyes I like of thee:
Oh Cupid *ſo thou pitie me.*
Spare not but play thee.

Scarce had ROSALYNDE ended her Madrigale, before TORISMOND came in with his daughter ALINDA, and manie of the Péeres of *France*, who were enamoùred of her beautie: which TORISMOND perceiuing, fearing leaſt her perfection might be the beginning of his preiudice, and the hope of his fruite ende in the beginning of her bloſſomes, hee thought

thought to baniſh her from the Court: for quoth he to himſelfe, her face is ſo full of fauour, that it pleades pitie in the eye of euerie man; her beautie is ſo heauenly and deuine, that ſhe will prooue to me as HELEN did to PRIAM: ſome one of the Péeres will ayme at her loue, ende the marriage, and then in his wiues right attempt the kingdome. To preuent therefore had I wiſt in all theſe actions, ſhe tarries not about the Court, but ſhall (as an exile) either wander to her father, or els ſéeke other fortunes. In this humour, with a ſtearne countenance full of wrath, hee breathed out this cenſure vnto her before the Péeres, that charged her that that night ſhee were not ſéene about the Court: for (quoth he) I haue heard of thy aſpiring ſpeaches, and intended treaſons. This doome was ſtrange vnto ROSALYNDE, and preſently couered with the ſhield of her innocence, ſhee boldly brake out in reuerend tearmes to haue cleared her ſelfe: but TORISMOND would admit of no reaſon, nor durſt his Lordes plead for ROSALYNDE, although her beautie had made ſome of them paſſionate, ſéeing the figure of wrath portraied in his brow. Standing thus all mute, and ROSALYNDE amazed, ALINDA who loued her more than her ſelfe, with griefe in her heart, & teares in her eyes, falling downe on her knées, began to intreate her father thus:

Alindas oration to her father in defence of faire Roſalynde.

IF (mightie TORISMOND) I offende in pleading for my friend, let the law of amitie craue pardon for my boldnes; for where there is depth of affection, there friendſhip alloweth a priuiledge. ROSALYNDE and I haue béene foſtered vp from our infancies, and nurſed vnder the harbour of our conuerſing together with ſuch priuate familiarities, that cuſtome had wrought an vnion of our nature, and the ſympathie of our affections ſuch a ſecrete loue, that we haue two bodies, and one ſoule. Then meruaile not (great TORISMOND)

MOND) if ſéeing my friend diſtreſt, I finde my ſelfe perplexed with a thouſand ſorrowes: for her vertuous and honourable thoughts (which are the glories that maketh women excellent) they be ſuch, as may challenge loue, and race out ſuſpition: her obedience to your Maieſtie, I referre to the cenſure of your owne eye, that ſince her fathers exile hath ſmothered all griefes with patience, and in the abſence of nature, hath honoured you with all dutie, as her owne Father by nouriture: not in word vttering anie diſcontent, nor in thought (as farre as coniecture may reach) hammering on reuenge; onely in all her actions ſeeking to pleaſe you, & to winne my fauour. Her wiſedome, ſilence, chaſtitie, and other ſuch rich qualities, I néed not decypher: onely it reſts for me to conclude in one word, that ſhe is innocent. If then, Fortune who triumphs in varietie of miſeries, hath preſented ſome enuious perſon (as miniſter of her intended ſtratagem) to taint ROSALYNDE with anie ſurmiſe of treaſon, let him be brought to her face, and confirme his accuſation by witneſſes; which prooued, let her die, and ALINDA will execute the maſſacre. If none can auouch anie confirmed relation of her intent, vſe Iuſtice my Lord, it is the glorie of a King, and let her liue in your wonted fauour: for if you baniſh her, my ſelfe as copartner of her hard fortunes, wil participate in exile ſome part of her extremities.

TORISMOND (at this ſpeach of ALINDA) couered his face with ſuch a frowne, as Tyrannie ſeemed to ſit triumphant in his forehead, and checkt her vp with ſuch taunts, as made the Lords (that onlie were hearers) to tremble. Proude girle (quoth he) hath my lookes made thee ſo light of tung, or my fauours incouraged thee to be ſo forward, that thou dareſt preſume to preach after thy father? Hath not my yeares more experience than thy youth, and the winter of mine age deeper inſight into ciuill policie, than the prime of thy floriſhing daies? The olde Lion auoides the toyles where the yong one leapes into the net: the care of age is prouident and foreſees much: ſuſpition is a vertue, where a man

a man holds his enemie in his bofome. Thou fonde girle meafureft all by prefent affection, & as thy heart loues thy thoughts cenfure: but if thou kneweft that in liking ROSALYND thou hatcheft vp a bird to pecke out thine owne eyes, thou wouldft intreate as much for her abfence, as now thou delighteft in her prefence. But why do I alleadge policie to thee? fit you downe hufwife and fall to your needle: if idleneffe make you fo wanton, or libertie fo malipert, I can quicklie tie you to a fharper tafke: and you (maide) this night be packing either into *Arden* to your father, or whether beft it fhall content your humour, but in the Court you fhall not abide. This rigorous replie of TORISMOND nothing amazed ALINDA, for ftill fhe profecuted her plea in the defence of ROSALYND, wifhing her father (if his cenfure might not be reuerft) that he would appoint her partner of her exile; which if he refufed to doo, either fhe would (by fome fecret meanes) fteale out and followe her, or els end her daies with fome defperate kinde of death. When TORISMOND heard his daughter fo refolute, his heart was fo hardned againft her, that he fet downe a definitiue and peremptorie fentence that they fhould both be banifhed: which prefentlie was done. The Tyrant rather choofing to hazard the loffe of his only child, than any waies to put in queftion the ftate of his kingdome: fo fufpicious and feareful is the confcience of an vfurper. Well, although his Lords perfwaded him to retaine his owne daughter, yet his refolution might not bee reuerft, but both of them muft away from the court without either more companie or delay. In he went with great melancholie, and left thefe two Ladies alone. ROSALYND waxed very fad, and fat downe and wept. ALINDA fhe fmiled, and fitting by her friende began thus to comfort her.

Euphues

Alindas comfort to perplexed Rofalynd.

WHy how now ROSALYND, difmaide with a frowne of contrarie fortune? Haue I not oft heard thee fay that high minds were difcouered in fortunes contempt, and heroycall feene in the depth of extremities? Thou wert wont to tell others that complained of diftreffe, that the fwéeteft falue for miferie was patience; and the onlie medicine for want, that precious implaifter of content: being fuch a good Phifition to others, wilt thou not minifter receipts to thy felfe? But perchance thou wilt fay:

Confulenti nunquam caput doluit.

Why then, if the patients that are ficke of this difeafe can finde in themfelues neither reafon to perfwade, nor arte to cure; yet (ROSALYND) admit of the counfaile of a friend, and applie the falues that may appeafe thy paffions. If thou grieueft that beeing the daughter of a Prince, and enuie thwarteth thée with fuch hard exigents, thinke that royaltie is a faire marke; that Crownes haue croffes when mirth is in Cottages; that the fairer the Rofe is, the fooner it is bitten with Catterpillers; the more orient the Pearle is, the more apt to take a blemifh; and the greateft birth, as it hath moft honour, fo it hath much enuie. If then Fortune aimeth at the faireft, be patient ROSALYND; for firft by thine exile thou goeft to thy father; nature is higher prifed than wealth, & the loue of ones parents ought to bée more precious than all dignities: why then doth my ROSALYND grieue at the frowne of TORISMOND, who by offering her a preiudice, proffers her a greater pleafure? and more (mad laffe) to be melancholie, when thou haft with thee ALINDA a frend, who will be a faithfull copartner of al thy miffortunes, who hath left her father to followe thee, and choofeth rather to brooke all extremities than to forfake thy prefence. What ROSALYND:

Solamen

Solamen miſeris ſocios habuiſſe doloris.

Chéerelie woman, as wee haue been bedfellowes in royaltie, we will be fellowe mates in pouertie: I will euer bée thy ALINDA, and thou ſhalt euer reſt to me ROSALYND: ſo ſhall the world canonize our friendſhip, and ſpeake of ROSALYND and ALINDA, as they did of PILADES and ORESTES. And if euer Fortune ſmile and wee returne to our former honour, then folding our ſelues in the ſwéete of our friendſhip, wee ſhall merelie ſay (calling to minde our forepaſſed miſeries);

Olim hæc meminiſſe iuuabit.

At this ROSALYND began to comfort her; and after ſhée had wept a fewe kind teares in the boſome of her ALINDA, ſhe gaue her heartie thanks, and then they ſat them downe to conſult how they ſhould trauell. ALINDA grieued at nothing but that they might haue no man in their companie: ſaying, it would be their greateſt preiudice in that two women went wandring without either guide or attendant. Tuſh (quoth ROSALYND) art thou a woman, and haſt not a ſodaine ſhift to preuent a miſfortune? I (thou ſeeſt) am of a tall ſtature, and would very well become the perſon and apparell of a page, thou ſhalt bee my Miſtris, and I will play the man ſo properly, that (truſt me) in what company ſo euer I come I will not bee diſcouered; I will buy mee a ſuite, and haue my rapier very handſomely at my ſide, and if any knaue offer wrong, your page wil ſhew him the point of his weapon. At this ALINDA ſmiled, and vpon this they agreed, and preſentlie gathered vp all their Iewels, which they truſſed vp in a Caſket, and ROSALYND in all haſt prouided her of roabes, and ALINDA (from her royall weedes) put her ſelfe in more homelie attire. Thus fitted to the purpoſe, away goe theſe two friends, hauing now changed their names, ALINDA being called ALIENA, and ROSALYND GANIMEDE: they trauailed along the Vineyards, and by many by-waies; at laſt got to the Forreſt ſide, where they trauailed by the ſpace of two or three daies without ſeeing anie creature, being often in danger of wild beaſts, and payned

ned with many paſſionate ſorrowes. Now the black Oxe began to tread on their feete, and ALINDA thought of her wonted royaltie: but when ſhe caſt her eyes on her ROSALYND, ſhe thought euerie danger a ſtep to honour. Paſſing thus on along, about midday they came to a Fountaine, compaſt with a groue of Cipreſſe trees, ſo cunninglie and curiouſlie planted, as if ſome Goddeſſe had intreated Nature in that place to make her an Arbour. By this Fountaine ſat ALIENA and her GANIMEDE, and foorth they pulled ſuch victualls as they had, and fed as merilie as if they had béen in *Paris* with all the Kings delicates: ALIENA onely grieuing that they could not ſo much as meete with a ſhepheard to diſcourſe them the way to ſome place where they might make their aboade. At laſt GANIMEDE caſting vp his eye eſpied where on a tree was ingrauen certaine verſes: which aſſoone as he eſpied, he cried out; bee of good cheere Miſtris, I ſpie the figures of men; for here in theſe trées be ingrauen certaine verſes of ſhepheards, or ſome other ſwaines that inhabite here about. With that ALIENA ſtart vp ioyfull to heare theſe newes; and looked, where they found carued in the barke of a Pine trée this paſſion.

Montanus paſsion.

HAdſt thou been borne whereas perpetuall cold
Makes Tanais *hard, and mountaines ſiluer old:*
Had I complain'd vnto a marble ſtone;
Or to the flouds bewraide my bitter mone,
I then could beare the burden of my griefe.
But euen the pride of Countries at thy birth,
Whil'ſt heauens did ſmile did new aray the earth
with flowers chiefe.
Yet thou the flower of beautie bleſſed borne,
Haſt pretie lookes, but all attir'd in ſcorne.

Had

Had I the power to weepe ſweet Mirrhas *teares;*
Or by my plaints to pearce repining eares;
Hadſt thou the heart to ſmile at my complaint;
To ſcorne the woes that doth my heart attaint,
I then could beare the burden of my griefe.
But not my teares, but truth with thee preuailes,
And ſeeming ſowre my ſorowes thee aſſailes:
yet ſmall reliefe.
For if thou wilt thou art of marble hard;
And if thou pleaſe my ſuite ſhall ſoone be heard.

No doubt (quoth ALIENA) this poeſie is the paſſion of ſome perplexed ſhepheard, that being enamoured of ſome faire and beautifull Shepheardeſſe, ſuffered ſome ſharpe repulſe, and therefore complained of the crueltie of his Miſtris. You may ſee (quoth GANIMEDE) what mad cattell you women be, whoſe hearts ſometimes are made of Adamant that will touch with no impreſſion; and ſometime of waxe that is fit for euerie forme: they delight to be courted, and then they glorie to ſeeme coy; and when they are moſt deſired then they freeſe with diſdaine: and this fault is ſo common to the ſex, that you ſee it painted out in the ſhepheards paſſions, who found his Miſtris as froward as he was enamoured. And I pray you (quoth ALIENA) if your roabes were off, what mettall are you made of that you are ſo ſatyricall againſt women? Is it not a foule bird defiles the owne neſt? Beware (GANIMEDE) that ROSADER heare you not; if he doo, perchance you will make him leape ſo far from loue, that he wil anger euery vain in your hart. Thus (quoth GANIMEDE) I keepe decorum, I ſpeake now as I am ALIENAS page, not as I am GERISMONDS daughter: for put me but into a peticoate, and I will ſtand in defiance to the vttermoſt that women are courteous, conſtant, vertuous, and what not. Stay there (quoth ALIENA) and no more words; for yonder be Caracters grauen vpon the barke of the tall Béech trée: let vs ſee (quoth GANIMEDE): and with

that they read a fancie written to this effect.

Firſt ſhall the heauens want ſtarrie light;
The ſeas be robbed of their waues;
The day want ſunne, and ſunne want bright;
The night want ſhade, the dead men graues;
The Aprill, flowers and leafe and tree,
Before I falſe my faith to thee.

Firſt ſhall the tops of higheſt hills
By humble plaines be ouerpride;
And Poets ſcorne the Muſes quills,
And fiſh forſake the water glide;
And Iris *looſe her coloured weed,*
Before I faile thee at thy need.

Firſt direfull hate ſhall turne to peace,
And loue relent in deepe diſdaine;
And death his fatall ſtroake ſhall ceaſe,
And enuie pitie euery paine;
And pleaſure mourne, and ſorowe ſmile,
Before I talke of any guile.

Firſt time ſhall ſtay his ſtayleſſe race,
And winter bleſſe his browes with corne;
And ſnow bemoysten Iulies face;
And winter ſpring, and ſommer mourne,
Before my pen by helpe of fame,
Ceaſe to recite thy ſacred name.

Montanus.

No doubt (quoth GANIMEDE) this proteſtation grewe from one full of paſſions. I am of that mind too (quoth ALIENA) but ſee I pray, when poore women ſeeke to keepe themſelues chaſt, how men woo them with many fained promiſes, alluring with ſweet words as the SYRENS, and after

ter proouing as trothleſſe as AENEAS. Thus promiſed DEMOPHOON to his PHILLIS, but who at laſt grewe more falſe? The reaſon was (quoth GANIMEDE) that they were womens ſonnes, and tooke that fault of their mother; for if man had growen from man, as ADAM did from the earth, men had neuer béen troubled with inconſtancie. Leaue off (quoth ALIENA) to taunt thus bitterly, or els Ile pul off your pages apparell and whip you (as VENUS doth her wantons) with nettles. So you will (quoth GANIMEDE) perſwade me to flattrie, and that needs not: but come (ſéeing we haue found heere by this Fount the trackt of Shepheards by their Madrigals and Roundelaies) let vs forward; for either we ſhall finde ſome foldes, ſheepcoates, or els ſome cottages wherein for a day or two to reſt. Cōtent (quoth ALIENA) and with that they roſe vp, and marched forward till towards the euen: and then comming into a faire valley (compaſſed with mountaines, whereon grewe many pleaſant ſhrubbs) they might deſcrie where two flocks of ſhéepe did feede. Then looking about, they might perceiue where an old ſhepheard ſat (and with him a yong ſwaine) vnder a couert moſt pleaſantlie ſcituated. The ground where they ſat was diapred with FLORAS riches, as if ſhe ment to wrap TELLUS in the glorie of her veſtments: round about in the forme of an Amphitheater were moſt curiouſlie planted Pine trees, interſeamed with Limons and Citrons, which with the thickneſſe of their boughes ſo ſhadowed the place, that PHŒBUS could not prie into the ſecret of that Arbour; ſo vnited were the tops with ſo thicke a cloſure, that VENUS might there in her iollitie haue dallied vnſeene with her déereſt paramour. Faſt by (to make the place more gorgeous) was there a Fount ſo Chriſtalline and cléere, that it ſeemed DIANA with her DRIADES and HEMADRIADES had that ſpring, as the ſecrete of all their bathings. In this glorious Arbour ſat theſe two ſhepheards (ſeeing their ſhéepe feede) playing on their pipes many pleaſant tunes, and from muſick and melodie falling into much amorous chat: drawing more

more nigh wee might deſcrie the countenance of the one to be full of ſorowe, his face to be the verie pourtraiture of diſcontent, and his eyes full of woes, that liuing he ſeemed to dye: wee (to heare what theſe were) ſtole priuilie behind the thicke, where we ouerheard this diſcourſe.

A pleaſant Eglog betweene Montanus and Coridon.

Coridon.

SAy ſhepheards boy, what makes thee greet ſo ſore?
Why leaues thy pipe his pleaſure and delight?
Yong are thy yeares, thy cheekes with roſes dight:
Then ſing for ioy (ſweet ſwaine) and ſigh no more.

This milke white Poppie and this climbing Pine
Both promiſe ſhade; then ſit thee downe and ſing,
And make theſe woods with pleaſant notes to ring,
Till Phœbus *daine all Westward to decline.*

Montanus.

*Ah (*Coridon*) vnmeet is melodie*
To him whom proud contempt hath ouerborne:
Slaine are my ioyes by Phœbes *bitter ſcorne,*
Farre hence my weale and nere my ieopardie.

Loues burning brand is couched in my breſt,
Making a Phœnix *of my faintfull hart:*
And though his furie doo inforce my ſmart,
Ay blyth am I to honour his beheſt.

Preparde to woes ſince ſo my Phœbe *wills,*
My lookes diſmaid ſince Phœbe *will diſdaine:*
I baniſh bliſſe and welcome home my paine;
So ſtreame my teares as ſhowers from Alpine hills.

In

In errours maske I blindfolde iudgements eye,
I fetter reason in the snares of lust,
I seeme secure, yet know not how to trust;
I liue by that, which makes me liuing die.

Deuoyd of rest, companion of distresse,
Plague to myselfe, consumed by my thought;
How may my voyce or pipe in tune be brought?
Since I am reft of solace and delight.

Coridon.

Ah Lorrell lad, what makes thee Herry loue?
A sugred harme, a poyson full of pleasure,
A painted shrine ful-fild with rotten treasure,
A heauen in shew, a hell to them that proue.

Againe, in seeming shadowed still with want,
A broken staffe which follie doth vpholde,
A flower that fades with euerie frostie colde,
An orient rose sprong from a wythred plant.

A minutes ioy to gaine a world of greefe,
A subtill net to snare the idle minde,
A seeing Scorpion, yet in seeming blinde,
A poore reioyce, a plague without releefe.

For thy Montanus *follow mine arreede,*
(Whom age hath taught the traynes that fancie vseth)
Leaue foolish loue; for beautie wit abuseth,
And drownes (by follie) vertues springing seede.

Montanus.

So blames the childe the flame, because it burnes;
And bird the snare, because it doth intrap;

And fooles true loue, becauſe of ſorrie hap;
And ſaylers curſſe the ſhip that ouerturnes:

But would the childe forbeare to play with flame,
And birdes beware to trust the fowlers ginne,
And fooles foreſee before they fall and ſinne,
And maiſters guide their ſhips in better frame;

The childe would praiſe the fire, becauſe it warmes;
And birds reioyce, to ſee the fowler faile;
And fooles preuent, before their plagues preuaile;
And ſaylers bleſſe the barke that ſaues from harmes.

Ah Coridon, *though manie be thy yeares,*
And crooked elde hath ſome experience left;
Yet is thy minde of iudgement quite bereft
In view of loue, whoſe power in me appeares.

The ploughman little wots to turne the pen,
Or bookeman skills to guide the ploughmans cart,
Nor can the cobler count the tearmes of Art,
Nor baſe men iudge the thoughts of mightie men;

Nor wythered age (vnmeete for beauties guide,
Vncapable of loues impreſſion)
Diſcourſe of that, whoſe choyce poſſeſſion
May neuer to ſo baſe a man be tied.

But I (whom nature makes of tender molde,
And youth most pliant yeeldes to fancies fire)
Doo builde my hauen and heauen on ſweete deſire,
On ſweete deſire more deere to me than golde.

Thinke I of loue, ô how my lines aspire?
How hast the Muſes to imbrace my browes,
And hem my temples in with lawrell bowes,

And

And fill my braines with chaſt and holy fire?

Then leaue my lines their homely equipage,
Mounted beyond the circle of the Sunne;
Amaz'd I read the ſtile when I haue done,
And Herry Loue that ſent that heauenly rage.

Of Phœbe *then, of* Phœbe *then I ſing,*
Drawing the puritie of all the ſpheares,
The pride of earth, or what in heauen appeares,
Her honoured face and fame to light to bring.

In fluent numbers and in pleaſant vaines,
I rob both ſea and earth of all their ſtate,
To praiſe her parts: I charme both time and fate,
To bleſse the Nymph that yeeldes me loue ſicke paines.

My ſheepe are turnd to thoughts, whom froward will
Guides in the restleſſe Laborynth of loue,
Feare lends them paſture wherefoere they moue,
And by their death their life renueth ſtill,

Hy ſheephooke is my pen, mine oaten reede
My paper, where my manie woes are written;
Thus ſilly ſwaine (with loue and fancie bitten)
I trace the plaines of paine in wofull weede.

Yet are my cares, my broken ſleepes, my teares,
My dreames, my doubts, for Phœbe *ſweete to me:*
Who wayteth heauen in ſorrowes vale must be,
And glorie ſhines where danger most appeares.

Then Coridon *although I blythe me not,*
Blame me not man, ſince ſorrow is my ſweete;
So willeth Loue, and Phœbe *thinkes it meete,*
And kinde Montanus *liketh well his lot.*

Coridon.

Oh ſtayleſse youth, by errour ſo miſguided;
Where will preſcribeth lawes to perfect wits,
Where reaſon mournes, and blame in triumph ſits,
And follie poyſoneth all that time prouided.

With wilfull blindneſſe bleard, preparde to ſhame,
Prone to neglect Occaſion when ſhe ſmiles:
Alas that Loue (by fond and froward guiles)
Should make thee tract the path to endleſſe blame.

Ah (my Montanus) *curſed is the charme*
That hath bewitched ſo thy youthfull eyes:
Leaue off in time to like theſe vanities;
Be forward to thy good, and fly thy harme.

As manie bees as Hibla *daily ſhields,*
As manie frie as fleete on Oceans *face,*
As manie heards as on the earth doo trace,
As manie flowres as decke the fragrant fields,

As manie ſtarres as glorious heauen containes,
As manie ſtormes as wayward winter weepes,
As manie plagues as hell incloſed keepes;
So manie greefes in loue, ſo manie paines.

Suſpitions, thoughts, deſires, opinions, praiers,
Miſlikes, miſdeedes, fond ioyes, and fained peace,
Illuſions, dreames, great paines, and ſmall increaſe,
Vowes, hopes, acceptance, ſcornes, and deepe deſpaires,

Truce, warre, and woe doo waite at beauties gate;
Time loſt, lament, reports, and priuie grudge,
And last, fierce Loue is but a partiall Iudge,

Who

Who yeeldes for ſeruice ſhame, for friendſhip hate,

Montanus.

All Adder-like I ſtop mine eares (fond ſwaine)
So charme no more; for I will neuer change.
Call home thy flockes in time that ſtragling range:
For loe, the Sunne declineth hence amaine.

Terentius.

In amore hæc omnia inſunt vitia, induciæ, inimicitæ, bellum, pax rurſum: incerta hæc ſi tu postules, ratione certa fieri nihilo plus agas, quam ſi des operam, vt cum ratione inſanias.

The ſhepheards hauing thus ended their Eglogue, ALIENA ſtept with GANIMEDE from behinde the thicket: at whoſe ſodaine ſight the ſhepheards aroſe, and ALIENA ſaluted them thus; Shepheards all haile, (for ſuch wee déeme you by your flockes) and Louers, good lucke; (for ſuch you ſéeme by your paſſions) our eyes being witneſſe of the one, and our eares of the other. Although not by Loue, yet by Fortune, I am a diſtreſſed Gentlewoman, as ſorrowful as you are paſſionate, and as full of woes as you of perplexed thoughts: wandring this way in a forreſt vnknowen, onely I and my Page, wearied with trauaile would faine haue ſome place of reſt. May you appoint vs anie place of quiet harbour, (be it neuer ſo meane) I ſhall be thankfull to you, contented in my ſelfe, and gratefull to whoſoeuer ſhall bee mine hoſte. CORIDON hearing the Gentlewoman ſpeak ſo courteouſly returned her mildly and reuerentlie this aunſwere.

Faire Miſtres, we returne you as heartie a welcome, as you gaue vs a courteous ſalute. A ſhepheard I am, & this a louer, as watchful to pleaſe his wench, as to féed his ſhéep:

full of fancies, and therefore (ſay I) full of follies. Exhort him I may, but perſwade him I cannot; for Loue admits neither of counſaile, nor reaſon. But leauing him to his paſſions, if you be diſtreſt, I am ſorrowfull ſuch a faire creature is croſt wt calamitie: pray for you I may, but reléeue you I cannot: marry, if you want lodging, if you vouch to ſhrowd your ſelues in a ſhepheards cotage, my houſe (for this night) ſhalbe your harbour. ALIENA thankt CORIDON greatly, and preſently ſate her downe and GANIMEDE by her. CORIDON looking earneſtly vppon her, and with a curious ſuruey viewing all her perfections, applauded (in his thought) her excellence, and pitying her diſtreſſe, was deſirous to heare the cauſe of her miſſortunes, began to queſtion with her thus.

If I ſhould not (faire Damoſell) occaſionate offence, or renue your griefes by rubbing the ſcarre, I would faine craue ſo much fauour, as to know the cauſe of your miſſortune: and why, and whether you wander with your page in ſo dangerous a forreſt. ALIENA (that was as courteous as ſhe was faire) made this reply; Shepheard, a friendlie demaund ought neuer to be offenſiue, and queſtions of courteſie carrie priuiledged pardons in their forheads. Know therfore, to diſcouer my fortunes were to renue my ſorrowes, and I ſhould by diſcourſing my miſhaps, but rake fier out of the cinders. Therefore let this ſuffice (gentle ſhepheard) my diſtreſſe is as great as my trauell is dangerous, and I wander in this forreſt, to light on ſome cottage where I and my Page may dwell: for I meane to buy ſome farme, and a flocke of ſheepe, and ſo become a ſhepheardeſſe, meaning to liue low, and content me with a countrey life: for I haue heard the ſwaynes ſay, that they drunke without ſuſpition, & ſlept without care. Marry Miſtres (quoth CORIDON) if you meane ſo you came in a good time, for my landflord intends to ſell both the farme I till, and the flocke I keepe, & cheap you may haue them for readie money: and for a ſhepheards life (oh Miſtreſſe) did you but liue a while in their content, you

you would ſaye the Court were rather a place of ſorrowe, than of ſolace. Here (Miſtreſſe) ſhall not Fortune thwart you, but in meane miſſortunes, as the loſſe of a few ſheepe, which, as it breedes no beggerie, ſo it can bee no extreame preiudice: the next yeare may mend al with a freſh increaſe. Enuie ſtirres not vs, wee couet not to climbe, our deſires mount not aboue our degrees, nor our thoughts aboue our fortunes. Care cannot harbour in our cottages, nor doo our homely couches know broken ſlumbers: as we exceede not in diet, ſo we haue inough to ſatiſſie: and Miſtres I haue ſo much Latin, *Satis est quod ſufficit.*

By my troth ſhepheard (quoth ALIENA) thou makeſt me in loue with your countrey life, and therefore ſende for thy Landflord, and I will buy thy farme and thy flockes, & thou ſhalt ſtill (vnder me) be ouerſeer of them both: onely for pleaſureſake I and my Page wil ſerue you, lead the flocks to the field, and folde them: thus will I liue quiet, vnknowen, and contented. This newes ſo gladded the hart of CORIDON, that he ſhould not be put out of his farme, that (putting off his ſhepheards bonnet) he did her all the reuerence that he might. But all this while ſate MONTANUS in a muſe thinking of the crueltie of his PHŒBE, whom he woed long, but was in no hope to winne. GANIMEDE who ſtill had the remembrance of ROSADER in his thoughts, tooke delight to ſee the poore ſhepheard paſſionate, laughing at loue that in all his actions was ſo imperious. At laſt when ſhee had noted his teares that ſtole downe his cheekes, and his ſighes that broake from the center of his heart, pittying his lament, ſhe demaunded of CORIDON why the young ſhepheard looked ſo ſorrowfull? Oh ſir (quoth he) the boy is in loue. Why (quoth GANIMEDE) can ſhepheards loue? I (quoth MONTANUS) and ouerloue, els ſhouldſt not thou ſee mee ſo penſiue. Loue (I tell thee) is as precious in a ſhepheards eye as in the lookes of a King, and we countrey ſwaynes intertain fancie with as great delight, as the proudeſt courtier doth affection. Opportunitie (that is the ſweeteſt freind to

to VENUS) harboureth in our cottages, and loyaltie (the chiefeſt fealtie that CUPID requires) is found more among ſhepheards than higher degrees. Then aſke not if ſuch ſilly ſwaynes can loue? What is the cauſe then, quoth GANIMEDE, that Loue being ſo ſweete to thee, thou lookeſt ſo ſorrowfull? Becauſe, quoth MONTANUS, the partie beloued is froward: and hauing courteſie in her lookes, holdeth diſdaine in her tongues ende. What hath ſhe then quoth ALIENA, in her heart? Deſire (I hope Madame) quoth he: or els my hope loſt, deſpaire in Loue were death. As thus they chatted, the Sunne being readie to ſet, and they not hauing folded their ſheepe, CORIDON requeſted ſhe would ſit there with her Page, till MONTANUS and he lodged their ſheepe for that night. You ſhall goe quoth ALIENA, but firſt I will intreate MONTANUS to ſing ſome amorous Sonnet, that hee made when he hath been deeply paſſionate. That I will quoth MONTANUS: and with that he began thus.

Montanus Sonnet.

Phœbe *ſate*
Sweete ſhe ſate,
Sweete ſate Phœbe *when I ſaw her,*
White her brow,
Coy her eye:
Brow and eye how much you pleaſe me?
Words I ſpent,
Sighes I ſent,
Sighes and words could neuer draw her.
Oh my loue
Thou art loſt,
Since no ſight could euer eaſe thee.

Phœbe

Phœbe *ſat*
By a fount;
Sitting by a fount I ſpide her:
Sweet her touch,
Rare her voyce;
Touch and voice what may distaine you?
As ſhe ſung,
I did ſigh,
And by ſighs whilſt that I tride her.
Oh mine eyes
You did looſe
Her firſt ſight whoſe want did paine you.

Phœbes *flocks*
White as wooll,
Yet were Phœbes *locks more whiter.*
Phœbes *eyes*
Douelike mild,
Douelike eyes both mild and cruell.
Montan *ſweares*
In your lampes
He will die for to delight her.
Phœbe *yeeld,*
Or I die;
Shall true hearts be fancies fuell?

MONTANUS had no ſooner ended his ſonnet, but CORIDON with a lowe courteſie roſe vp and went with his fellow and ſhut their ſheepe in the foldes: and after returning to ALIENA and GANIMEDE, conducted them home wearie to his poore Cottage. By the way there was much good chat with MONTANUS about his loues; he reſoluing ALIENA that PHŒBE was the faireſt Shepherdice in all FRANCE, and that in his eye her beautie was equall with the Nimphs. But (quoth hee) as of all ſtones the Diamond is moſt cléereſt, and yet moſt hard for the Lapidory to cut; as of all flowers

the Rofe is the faireft, and yet guarded with the fharpeft prickles: fo of all our Countrey Laffes PHŒBE is the brighteft, but the moft coy of all to ftoope vnto defire. But let her take héede quoth he, I haue heard of NARCISSUS, who for his high difdaine againft Loue, perifhed in the follie of his owne loue. With this they were at CORIDONS cotage, where MONTANUS parted from them, and they went in to reft. ALINDA and GANIMEDE glad of fo contented a fhelter, made merrie with the poore fwayne: and though they had but countrey fare and courfe lodging, yet their welcome was fo great, and their cares fo litle, that they counted their diet delicate, and flept as foundly as if they had béen in the court of TORISMOND. The next morne they lay long in bed, as wearied with the toyle of vnaccuftomed trauaile: but affoone as they got vp, ALIENA refolued there to fet vp her reft, and by the helpe of CORIDON fwept a barga ne with his Landflord, and fo became Miftres of the farme & the flocke: her felfe putting on the attire of a fhepheardeffe, and GANIMEDE of a yong fwaine: euerie day leading foorth her flocks with fuch delight, that fhe held her exile happie, and thought no content to the bliffe of a Countrey cottage. Leauing her thus famous amongft the fhepheards of *Arden*, againe to SALADYNE.

When SALADYNE had a long while concealed a fecret refolution of reuenge, and could no longer hide fire in the flax, nor oyle in the flame; (for enuie is like lightning, that will appeare in the darkeft fogge). It chaunced on a morning verie early he calde vp certaine of his feruaunts, and went with them to the chamber of ROSADER, which being open, he entred with his crue, and furprifed his brother beeing a fleepe, and bound him in fetters, and in the midft of his hall chained him to a poaft. ROSADER amazed at this ftraunge chaunce, began to reafon with his brother about the caufe of this fodaine extremitie, wherein he had wrongd? and what fault he had committed worthie fo fharpe a penaunce. SALADYNE anfwered him onely with a looke of difdaine, & went his

his way, leauing poore ROSADER in a deepe perplexitie. Who (thus abuſed) fell into ſundrie paſſions, but no meanes of releeſe could be had: wherevpon (for anger) he grew into a diſcontented melancholy. In which humour he continued two or thrée dayes without meate: inſomuch, that ſeeing his brother would giue him no foode, he fell into deſpaire of his life. Which *A*DAM SPENCER the olde ſeruaunt of Sir IOHN of *Bourdeaux* ſeeing, touched with the duetie and loue he ought to his olde Maſter, felt a remorſe in his conſcience of his ſonnes miſhap: and therefore, although SALADYNE had giuen a generall charge to his ſeruaunts, that none of them vppon paine of death ſhoulde giue either meate or drinke to ROSADER, yet *A*DAM SPENCER in the night aroſe ſecretely, and brought him ſuch victualls as hee could prouide, and vnlockt him and ſet him at libertie. After ROSADER had well feaſted himſelfe, and felt he was looſe, ſtraight his thoughts aymed at reuenge, and now (all being a ſleepe) hee woulde haue quit SALADYNE with the methode of his owne miſchief. But *A*DAM SPENCER perſwaded him to the contrarie, with theſe reaſons; Sir quoth he, be content, for this night go againe into your olde fetters, ſo ſhall you trie the faith of friends, and ſaue the life of an olde ſeruant. To morrowe hath your brother inuited al your kindred and allyes to a ſolempne breakfaſt, onely to ſee you, telling them all, that you are mad, & faine to be tied to a poaſt. Aſſone as they come, make complaint to them of the abuſe profered you by SALADYNE. If they redreſſe you, why ſo: but if they paſſe ouer your plaints *ſicco pede*, and holde with the violence of your brother before your innocence, then thus: I will leaue you vnlockt that you may breake out at your pleaſure, and at the ende of the hall ſhall you ſee ſtand a couple of good pollaxes, one for you, and another for me. When I giue you a wink, ſhake off your chaynes, and let vs play the men, and make hauocke amongſt them, driue them out of the houſe and maintaine poſſeſſion by force of armes, till the King hath made a redreſſe of your abuſes. Theſe wordes of *A*DAM

SPENCER ſo perſwaded ROSADER, that he went to the place of his puniſhment, and ſtood there while the next morning. About the time appoynted, came all the gueſts bidden by SALADYNE, whom he intreated with courteous and curious intertainment, as they al perceiued their welcome to be great. The tables in the hal where ROSADER was tyed, were couered, and SALADYNE bringing in his gueſts together, ſhewed them where his brother was bound, and was inchainde as a man lunaticke. ROSADER made replie, and with ſome inuectiues made complaints of the wrongs proffered him by SALADYNE, deſiring they would in pitie ſeeke ſome meanes for his reliefe. But in vaine, they had ſtopt their eares with VLISSES, that were his words neuer ſo forceable, he breathed onely his paſſions into the winde. They careleſſe, ſat down with SALADYNE to dinner, being verie frolicke and pleaſant, waſhing their heads well with wine. At laſt, when the fume of the grape had entred peale meale into their braines, they began in ſatyrical ſpeaches to raile againſt ROSADER: which ADAM SPENCER no longer brooking, gaue the ſigne, and ROSADER ſhaking off his chaines got a pollax in his hand, and flew amongſt them with ſuch violence and fury, that he hurt manie, ſlew ſome, and draue his brother and all the reſt quite out of the houſe. Seeing the coaſt cleare, he ſhut the doores, and being ſore an hungred, and ſeeing ſuch good victuals, he ſate him downe with ADAM SPENCER and ſuch good fellows as he knew were honeſt men, and there feaſted themſelues with ſuch prouiſion as SALADYNE had prepared for his friēds. After they had taken their repaſt, ROSADER rampierd vp the houſe, leaſt vpon a ſodaine his brother ſhould raiſe ſome crue of his tenaunts, and ſurpriſe them vnawares. But SALADYNE tooke a contrarie courſe, and went to the Sheriffe of the ſhyre and made complaint of ROSADER, who giuing credite to SALADYNE, in a determined reſolution to reuenge the Gentlemans wrongs, tooke with him fiue and twentie tall men, and made a vowe, either to breake into the houſe and take ROSADER, or els to coope him in till he made him yéelde by

by famine. In this determination, gathering a crue together he went forward to ſet SALADYNE in his former eſtate Newes of this was brought vnto ROSADER, who ſmiling at the cowardize of his brother, brookt all the iniuries of Fortune with patience, expecting the comming of the Sheriffe. As he walkt vpon the battlements of the houſe, he deſcryed where SALADYNE and he drew neare, with a troupe of luſtie gallants. At this he ſmilde, and calde vp ADAM SPENCER, and ſhewed him the enuious treacherie of his brother, and the folly of the Sheriffe to bee ſo credulous: now ADAM, quoth he, what ſhall I doo? It reſts for me, either to yéelde vp the houſe to my brother and ſeeke a reconcilement, or els iſſue out, and breake through the companie with courage, for coopt in like a coward I will not bee. If I ſubmit (ah ADAM) I diſhonour my ſelfe, and that is worſe than death; for by ſuch open diſgraces the fame of men growes odious: if I iſſue out amongſt them, fortune may fauour me, and I may eſcape with life; but ſuppoſe the worſt: if I be ſlaine, then my death ſhall be honourable to me, and ſo inequall a reuenge infamous to SALADYNE. Why then Maſter forward and feare not, out amongſt them, they bee but faint hearted lozells, and for ADAM SPENCER, if he die not at your foote, ſay he is a daſtard. Theſe words chéered vp ſo the hart of yong ROSADER, that he thought himſelfe ſufficient for them all, & therefore prepared weapons for him and ADAM SPENCER, and were readie to intertaine the Sheriffe: for no ſooner came SALADYNE and he to the gates, but ROSADER vnlookt for leapt out and aſſailed them, wounded manie of them, and cauſed the reſt to giue backe, ſo that *A*DAM and hee broke through the preaſe in deſpite of them all, and tooke theyr way towards the forreſt of *Arden.* This repulſe ſo ſet the Sheriffes heart on fire to reuenge, that he ſtraight rayſed al the countrey, and made Hue and Crie after them. But ROSADER and ADAM knowing full well the ſecrete wayes that led through the vineyards, ſtole away priuely through the prouince of *Bourdeaux*, & eſcaped ſafe to the forreſt of *Ar-*

den. Being come thether, they were glad they had ſo good a harbour: but Fortune (who is like the Camelion) variable with euerie obiect, & conſtant in nothing but inconſtācie, thought to make them myrrours of her mutabilitie, and therefore ſtill croſt them thus contrarily. Thinking ſtill to paſſe on by the bywaies to get to *Lions*, they chaunced on a path that led into the thicke of the forreſt, where they wandred fiue or ſixe dayes without meat, that they were almoſt famiſhed, finding neither ſhepheard nor cottage to relieue them: and hunger growing on ſo extreame, ADAM SPENCER (being olde) began firſt to faint, and ſitting him downe on a hill, and looking about him, eſpied where ROSADER laye as féeble and as ill perplexed: which ſight made him ſhedde teares, and to fall into theſe bitter tearmes.

Adam Spencers ſpeach.

OH how the life of man may well be compared to the ſtate of the Ocean ſeas, that for euerie calme hath a thouſand ſtormes: reſembling the Roſe trée, that for a few faire flowers, hath a multitude of ſharpe prickles: all our pleaſures ende in paine, and our higheſt delights, are croſſed with déepeſt diſcontents. The ioyes of man, as they are few, ſo are they momentarie, ſcarce ripe before they are rotten; and wythering in the bloſſome, either parched with the heate of enuie, or fortune. Fortune, oh inconſtant friend, that in all thy déedes are froward and fickle, delighting in the pouertie of the loweſt, and the ouerthrow of the higheſt, to decypher thy inconſtancie. Thou ſtandſt vpon a gloabe, and thy wings are plumed with times feathers, that thou maiſt euer be reſtleſſe; thou art double faced like IANUS, carying frownes in the one to threaten, and ſmiles in the other to betray; thou proffereſt an Eele, and perfourmeſt a Scorpion; and where thy greateſt fauours be, there is the feare of the extreameſt miſfortunes; ſo variable are all thy actions,

ons. But why ADAM dooſt thou exclaimé againſt fortune? ſhe laughs at the plaints of the diſtreſſed; and there is nothing more pleaſing vnto her, than to heare fooles boaſt in her fading allurements, or ſorrowfull men to diſcouer the ſower of their paſſions. Glut her not ADAM then with content, but thwart her with brooking all miſhappes with patience. For there is no greater checke to the pride of fortune, than with a reſolute courage to paſſe ouer her croſſes without care. Thou art olde ADAM, and thy haires wax white, the Palme trée is alreadie full of bloomes, and in the furrowes of thy face appeares the Kalenders of death? Wert thou bleſſed by fortune thy yeares could not be manie, nor the date of thy life long: then ſith Nature muſt haue her due, what is it for thée to reſigne her debt a little before the day. Ah, it is not this which grieueth mee: nor doo I care what miſhaps Fortune can wage againſt me: but the ſight of ROSADER, that galleth vnto the quicke. When I remember the worſhips of his houſe, the honour of his fathers, and the vertues of himſelfe; then doo I ſay, that fortune and the fates are moſt iniurious, to cenſure ſo hard extreames, againſt a youth of ſo great hope. Oh ROSADER, thou art in the flower of thine age, and in the pride of thy yeares, buxſome and full of May. Nature hath prodigally inricht thée with her fauours, and vertue made thee the myrrour of her excellence: and now through the decree of the vniuſt ſtarres, to haue all theſe good partes nipped in the blade, and blemiſht by the inconſtancie of Fortune. Ah ROSADER, could I helpe thee, my grieſe were the leſſe, and happie ſhould my death be, if it might be the beginning of thy relieſe: but ſeeing we periſh both in one extreame, it is a double ſorrowe. What ſhall I do? preuent the ſight of his further miſfortune, with a preſent diſpatch of mine owne life. Ah, deſpaire is a mercileſſe ſinne.

As he was readie to go forward in his paſſion, he looked earneſtly on ROSADER, and ſeeing him change colour, he riſe vp and went to him, and holding his temples, ſaide, What cheere

cheere maſter? though all faile, let not the heart faint: the courage of a man is ſhewed in the reſolution of his death. At theſe words ROSADER lifted vp his eye, and looking on ADAM SPENCER began to weepe. Ah ADAM quoth he, I ſorrowe not to die, but I grieue at the manner of my death. Might I with my launce encounter the enemie, and ſo die in the field, it were honour, and content: might I (ADAM) combat with ſome wilde beaſt, and periſh as his pray, I wer ſatiſfied; but to die with hunger, O ADAM, it is the extreameſt of all extreames. Maſter (quoth hee) you ſee wee are both in one predicament, and long I cannot liue without meate, ſeeing therefore we can find no foode, let the death of the one preſerue the life of the other. I am olde, and ouerworne with age, you are young, and are the hope of many honours: let me then die, I will preſently cut my veynes, & maſter with the warme bloud relieue your fainting ſpirits: ſucke on that till I ende, and you be comforted. With that ADAM SPENCER was readie to pull out his knife, when ROSADER full of courage (though verie faint) roſe vp, and wiſht ADAM SPENCER to ſit there till his retourne: for my minde giues me quoth he, I ſhall bring thee meate. With that, like a mad man he roſe vp, and ranged vp and downe the woods, ſeeking to encounter ſome wilde beaſt with his rapier, that either he might carrie his friend ADAM food, or els pledge his life in pawne of his loyaltie. It chaunced that day, that GERISMOND the lawfull king of *France* baniſhed by TORISMOND, who with a luſtie crue of Outlawes liued in that foreſt, that day in honour of his Birth made a Feaſt to all his bolde yeomen, and frolickt it with ſtore of wine and veniſon, ſitting all at a long table vnder the ſhadowe of lymon trees. To that place by chance Fortune conducted ROSADER, who ſeeing ſuch a crue of braue men hauing ſtore of that, for want of which he and ADAM periſhed, he ſtept boldly to the boords end, and ſaluted the companie thus.

Whatſoere thou bee that art maſter of theſe luſtie ſquiers, I ſalute thee as graciouſly, as a man in extreame diſtreſſe

ſtreſſe may; knowe that I and a fellow friend of mine, are héere famiſhed in the forreſt for want of foode: periſh we muſt vnleſſe relieued by thy fauours. Therefore if thou be a Gentleman, giue meate to men, and to ſuch men as are euerie way worthie of life; let the proudeſt ſquire that ſittes at thy table, riſe & incounter with me in anie honourable point of actiuitie what ſoeuer, and if he and thou proue me not a man, ſend me a way comfortleſſe. If thou refuſe this, as a niggard of thy cates, I will haue amongſt you with my ſword; for rather will I die valiantly, than periſh with ſo cowardly an extreame. GERISMOND looking him earneſtly in the face, and ſéeing ſo proper a Gentleman in ſo bitter a paſſion, was mooued with ſo great pitie; that riſing from the table, he tooke him by the hand and bad him welcome, willing him to ſit downe in his place, and in his roome not onely to eate his fill, but be Lord of the feaſt. Gramercie ſir (quoth ROSADER) but I haue a féeble friend that lies heereby famiſhed almoſt for food, aged and therfore leſſe able to abide the extremitie of hunger than my ſelfe, and diſhonour it were for me to taſte one crum, before I made him partner of my fortunes: therefore I will runne and fetch him, and then I will gratefully accept of your proffer. Away hies ROSADER to *A*DAM SPENCER, and tells him the newes, who was glad of ſo happie fortune, but ſo feeble he was that hee could not goe: whereupon ROSADER got him vp on his backe, and brought him to the place. Which when GERISMOND & his men ſaw, they greatly applauded their league of friendſhip; & ROSADER hauing GERISMONDS place aſſigned him, would not ſit there himſelfe, but ſet downe ADAM SPENCER. Well to be ſhort, thoſe hungrie ſquires fell to their victualls, and feaſted themſelues with good delicates, and great ſtore of wine. Aſſoone as they had taken their repaſt, GERISMOND (deſirous to heare what hard fortune draue them into thoſe bitter extreames) requeſted ROSADER to diſcourſe, (if it wer not anie way preiudiciall vnto him) the cauſe of his trauell. ROSADER (deſirous anie way to ſatiſfie the courteſie of his

fauourable hoſt, (firſt beginning his *exordium* with a volley of ſighes, and a few luke warme teares) proſecuted his diſcourſe, & told him frō point to point all his fortunes; how he was the yongeſt Sonne of Sir IOHN of *Bourdeaux*, his name ROSADER, how his brother ſundrie times had wronged him, and laſtly, how for beating the Sheriffe, and hurting his men, he fled; and this olde man (quoth he) whome I ſo much loue and honour, is ſurnamed ADAM SPENCER, an old ſeruant of my fathers, and one (that for his loue) neuer fayled me in all my miſfortunes. When GERISMOND hearde this, hee fell on the necke of ROSADER, and next diſcourſing vnto him, how he was GERISMOND their lawfull King exiled by TORISMOND, what familiaritie had euer béen betwixt his father Sir IOHN of *Bourdeaux* and him, how faithful a ſubiect he liued, and how honourable he died; promiſing (for his ſake) to giue both him and his friend ſuch courteous intertainment, as his preſent eſtate could miniſter: and vpon this made him one of his forreſters. ROSADER ſeeing it was the King, craude pardon for his boldneſſe, in that he did not doo him due reuerence, and humbly gaue him thankes for his fauourable courteſie. GERISMOND not ſatiſfied yet with newes, began to enquire if he had béen lately in the court of TORISMOND, and whether he had ſeene his daughter ROSALYNDE, or no? At this, ROSADER fetcht a deep ſigh, and ſhedding manie teares, could not anſwere: yet at laſt, gathering his ſpirites together, hee reuealed vnto the King, how ROSALYNDE was baniſhed, and how there was ſuch a ſimpathie of affections betweene ALINDA and her, that ſhee choſe rather to be partaker of her exile, than to part fellowſhippe: whereupon the vnnaturall King baniſhed them both; and now they are wandred none knowes whether, neither could anie learne ſince their departure, the place of their abode. This newes driue the King into a great melancholy, that preſently he aroſe from all the companie, and went into his priuie chamber, ſo ſecret as the harbor of the woods would allow him. The companie was all daſht at theſe tidings, &

ROSADER

ROSADER and ADAM SPENCER hauing ſuch opportunitie, went to take their reſt. Where we leaue them, and returne againe to TORISMOND.

The flight of ROSADER came to the eares of TORISMOND, who hearing that SALADYNE was ſole heire of the landes of Sir IOHN of *Bourdeaux*, deſirous to poſſeſſe ſuch faire reuenewes, found iuſt occaſion to quarrell with SALADYNE, about the wrongs hee proffred to his brother: and therefore diſpatching a Herehault, hee ſent for SALADYNE in all poaſt haſt. Who meruailing what the matter ſhould be, began to examine his owne conſcience, wherein he had offended his Highneſſe: but imboldened with his innocence, hee boldly went with the Herehault vnto the Court. Where aſſoone as hee came, hee was not admitted into the preſence of the King, but preſently ſent to priſon. This greatly amazed SALADYNE, chiefly in that the Iayler had a ſtraight charge ouer him, to ſee that he ſhould be cloſe priſoner. Manie paſſionate thoughts came in his head, till at laſt he began to fall into conſideration of his former follies, & to meditate with himſelfe. Leaning his head on his hand, and his elbowe on his knee, full of ſorrow, griefe and diſquieted paſſions, he reſolued into theſe tearmes.

Saladynes complaint.

VNhappie SALADYNE, whome folly hath led to theſe miſfortunes, and wanton deſires wrapt within the laborinth of theſe calamities. Are not the heauens doomers of mens deedes? And holdes not God a ballaunce in his fiſt, to reward with fauour, and reuenge with iuſtice? Oh SALADYNE, the faults of thy youth, as they were fond, ſo were they foule; and not onely diſcouering little nourture, but blemiſhing the excellence of nature. Whelpes of one lytter are euer moſt louing, and brothers that are ſonnes of one father, ſhould liue in friendſhip without iarre. Oh SALADYNE, ſo it ſhould bee: but thou haſt with the deere fedde a-

 gainſt

gainſt the winde, with the Crab ſtroue againſt the ſtreame, and ſought to peruert Nature by vnkindneſſe. ROSADERS wrongs, the wrongs of ROSADER (SALADYNE) cries for reuenge, his youth pleades to God to inflict ſome penaunce vpon thée, his vertues are pleas that inforce writs of diſpleaſure to croſſe thee: thou haſt highly abuſed thy kinde & naturall brother, and the heauens cannot ſpare to quite thee with puniſhment. There is no ſting to the worme of conſcience, no hell to a minde toucht with guilt. Euerie wrong I offered him (called now to remembrance) wringeth a drop of bloud from my heart, euerie bad looke, euerie frowne pincheth me at the quicke, and ſayes SALADYNE thou haſt find againſt ROSADER. Be penitent, and aſſigne thy ſelfe ſome penaunce to diſcouer thy ſorrow, and pacifie his wrath.

In the depth of his paſſion, he was ſent for to the King: who with a looke that threatned death entertained him, and demaunded of him where his brother was? SALADYNE made aunſwere, that vpon ſome ryot made againſt the Sheriffe of the ſhyre, he was fled from *Bourdeaux*, but he knew not whether. Nay villain (quoth he) I haue heard of the wrongs thou haſt proffered thy brother ſince the death of thy father, and by thy meanes haue I loſt a moſt braue and reſolute Cheualier. Therefore, in Iuſtice to puniſh thee, I ſpare thy life for thy fathers ſake, but baniſh thee for euer from the Court and Countrey of *France*, and ſee thy departure bee within tenne dayes, els truſt me thou ſhalt looſe thy head, & with that the King flew away in a rage, and left poore SALADYNE greatly perplexed. Who grieuing at his exile, yet determined to beare it with patience, and in penaunce of his former follies to trauell abroade in euerie Coaſt, till hee had founde out his Brother ROSADER. With whom now I begin.

ROSADER beeing thus preferred to the place of a Foreſter by GERISMOND, rooted out the remembrance of his brothers vnkindnes by continual exerciſe, trauerſing the groues and wilde Forreſts: partly to heare the melodie of the ſweete birdes

birdes which recorded, and partly to ſhewe his diligent indeauour in his maſters behalfe. Yet whatſoeuer he did, or howſoeuer he walked, the liuely Image of ROSALYNDE remained in memorie: on her ſwéete perfections he fedde his thoughts, proouing himſelfe like the Eagle a true borne bird, ſince as the one is knowen by beholding the Sunne: ſo was he by regarding excellent beautie. One day among the reſt, finding a fit oportunitie and place conuenient, deſirous to diſcouer his woes to the woodes, hee engraued with his knife on the barke of a Myrtle tree, this pretie eſtimate of his Miſtres perfection.

Sonnetto.

Of all chast birdes the Phœnix doth excell,
Of all ſtrong beasts the Lion beares the bell,
Of all ſweete flowers the Roſe doth ſweetest ſmell,
Of all faire maides my Roſalynde *is fairest.*

Of all pure mettals golde is onely purest,
Of all high trees the Pine hath highest crest,
Of all ſoft ſweetes I like my Mistres brest,
Of all chast thoughts my Mistres thoughts are rarest.

Of all proud birds the Ægle pleaſeth Ioue,
Of pretie fowles kinde Venus *likes the Doue,*
Of trees Minerua *doth the Oliue loue,*
Of all ſweete Nimphes I honour Roſalynde.

Of all her gifts her wiſedome pleaſeth most,
Of all her graces vertue ſhe doth boast:
For all theſe giftes my life and ioy is lost,
If Roſalynde *proue cruell and vnkinde.*

In theſe and ſuch like paſſions, ROSADER did euerie daye eternize the name of his ROSALYNDE: and this day eſpecial-

lie when ALIENA and GANIMEDE (inforced by the heate of the Sunne to ſéeke for ſhelter) by good fortune arriued in that place, where this amorous forreſter regiſtred his melancholy paſſions; they ſaw the ſodaine change of his looks, his folded armes, his paſſionate ſighes; they heard him often abruptly call on ROSALYNDE: who (poore ſoule) was as hotly burned as himſelfe, but that ſhe ſhrouded her paines in the cinders of honorable modeſtie. Whereupon, (geſſing him to be in loue, and according to the nature of their ſexe, being pitifull in that behalfe) they ſodainly brake off his melancholy by their approach: and GANIMEDE ſhooke him out of his dumpes thus.

What newes Forreſter? haſt thou wounded ſome deere, and loſt him in the fall? Care not man for ſo ſmall a loſſe, thy fées was but the ſkinne, the ſhoulder, and the hornes: tis hunters lucke, to ayme faire and miſſe: and a woodmans fortune to ſtrike and yet goe without the game.

Thou art beyond the marke GANIMEDE, quoth ALIENA, his paſſions are greater, and his ſighs diſcouers more loſſe; perhaps in trauerſing theſe thickets, he hath ſeen ſome beautifull Nymph, and is growen amorous. It maye bee ſo (quoth GANIMEDE) for heere he hath newly ingrauen ſome ſonnet: come and ſee the diſcourſe of the Foreſters poems. Reading the ſonnet ouer, and hearing him name ROSALYND, ALIENA lookt on GANIMEDE and laught, and GANIMEDE looking backe on the Forreſter, and ſeeing it was ROSADER bluſht, yet thinking to ſhroud all vnder hir pages apparell, ſhe boldly returned to ROSADER, and began thus.

I pray thee tell me Forreſter, what is this ROSALYNDE, for whom thou pineſt away in ſuch paſſions? Is ſhee ſome Nymph that waites vpon DIANAES traine, whoſe chaſtitie thou haſt decyphred in ſuch Epethites? Or is ſhee ſome ſhepheardeſſe, that haunts theſe plaines, whoſe beautie hath ſo bewitched thy fancie, whoſe name thou ſhaddoweſt in couert vnder the figure of ROSALYNDE, as OVID did IULIA vnder the name of CORINNA? Or ſay mee for ſooth, is it that ROSA-

ROSALYNDE, of whome we ſhepheards haue heard talke, ſhee Forreſter, that is the Daughter of GERISMOND, that once was King, and now an Outlaw in this Forreſt of *Arden.* At this ROSADER fetcht a deepe ſigh, and ſaid, It is ſhee, O gentle ſwayne, it is ſhe, that Saint it is whom I ſerue, that Goddeſſe at whoſe ſhrine I doo bend all my deuotions: the moſt faireſt of all faires, the Phenix of all that ſexe, and the puritie of all earthly perfection. And why (gentle Forreſter) if ſhe bee ſo beautifull and thou ſo amorous, is there ſuch a diſagreement in thy thoughts? Happely ſhe reſembleth the roſe, that is ſweete but full of prickles? or the ſerpent REGIUS that hath ſcales as glorious as the Sunne, & a breath as infectious as the *Aconitum* is deadly? So thy ROSALYNDE, may be moſt amiable, and yet vnkinde: full of fauour, and yet froward: coy without wit, and diſdainefull without reaſon.

O ſhepheard (quoth ROSADER) kneweſt thou her perſonage graced with the excellence of all perfection, beeing a harbour wherein the Graces ſhroude their vertues: thou wouldſt not breathe out ſuch blaſphemie againſt the beauteous ROSALYNDE. She is a Diamond, bright but not hard, yet of moſt chaſt operation: a pearle ſo orient, that it can be ſtained with no blemiſh: a roſe without prickles, and a Princeſſe abſolute aſwell in beautie, as in vertue. But I, vnhappie I, haue let mine eye ſoare with the Eagle againſt ſo bright a Sunne, that I am quite blinde; I haue with APOLLO enamoured my ſelfe of a DAPHNE, not (as ſhee) diſdainfull, but farre more chaſt than DAPHNE; I haue with IXION laide my loue on IUNO, and ſhall (I feare) embrace nought but a clowde. Ah ſhepheard, I haue reacht at a ſtar, my deſires haue mounted aboue my degree, & my thoughts aboue my fortunes. I being a peaſant haue ventred to gaze on a Princeſſe, whoſe honors are too high to vouchſafe ſuch baſe loues.

Why Forreſter (quoth GANIMEDE) comfort thy ſelfe: be blythe and frolicke man, Loue ſowſeth as low as ſhe ſoareth

reth high: CUPIDE ſhootes at a ragge aſſoone as at a roabe, and VENUS eye that was ſo curious ſparkled fauor on pole footed VULCAN. Feare not man, womens lookes are not tied to dignities feathers, nor make they curious eſteeme, where the ſtone is found, but what is the vertue. Feare not Forreſter, faint heart neuer wonne faire Ladie. But where liues ROSALYNDE now, at the Court?

Oh no (quoth ROSADER) ſhe liues I knowe not where, and that is my ſorrow; baniſht by TORISMOND, and that is my hell: for might I but finde her ſacred perſonage, & plead before the barre of her pitie the plaint of my paſſions, hope tells mee ſhee would grace me with ſome fauour; and that woulde ſuffice as a recompence of all my former miſeries. Much haue I heard of thy Miſtres excellence, and I know Forreſter thou canſt deſcribe her at the full, as one that haſt ſuruayd all her parts with a curious eye: then doo me that fauour, to tell mee what her perfections bee. That I will (quoth ROSADER) for I glorie to make all eares wonder at my Miſtres excellence. And with that he pulde a paper forth his boſome, wherein he read this.

Roſalyndes deſcription.

Like to the cleere in higest ſpheare
Where all imperiall glorie ſhines,
Of ſelfe ſame colour is her haire
Whether vnfolded or in twines:
Heigh ho faire Roſalynde.
Her eyes are Saphires ſet in ſnow,
Refining heauen by euerie winke;
The Gods doo feare when as they glow,
And I doo tremble when I thinke.
Heigh ho, would ſhe were mine.

Her

Her cheekes are like the blushing clowde
That beautefies Auroraes *face,*
Or like the siluer crimson shrowde
That Phœbus *smiling lookes doth grace:*
Heigh ho, faire Rosalynde.
Her lippes are like two budded roses,
Whom rankes of lillies neighbour nie,
Within which bounds she balme incloses,
Apt to intice a Deitie:
Heigh ho, would she were mine.

Her necke like to a stately towre,
Where Loue himselfe imprisoned lies,
To watch for glaunces euerie howre,
From her deuine and sacred eyes,
Heigh ho, faire Rosalynde.
Her pappes are centers of delight,
Her pappes are orbes of heauenlie frame,
Where Nature moldes the deaw of light,
To feede perfection with the same:
Heigh ho, would she were mine.

With orient pearle, with rubie red,
With marble white, with saphire blew,
Her bodie euerie way is fed;
Yet soft in touch, and sweete in view:
Heigh ho, faire Rosalynde.
Nature her selfe her shape admires,
The Gods are wounded in her sight,
And Loue forsakes his heauenly fires,
And at her eyes his brand doth light:
Heigh ho, would she were mine.

Then muse not Nymphes though I bemoane
The absence of faire Rosalynde:

Since for her faire there is fairer none,
Nor for her vertues ſo deuine.
Heigh ho faire Roſalynde:
Heigh ho my heart, would God that ſhe were mine.

Perijt, quia deperibat.

Beléeue me (quoth GANIMEDE) either the Forreſter is an exquiſite painter, or ROSALYNDE faire aboue wonder: ſo it makes me bluſh, to heare how women ſhould be ſo excellent, and pages ſo vnperfect.

ROSADER beholding her earneſtly, anſwered thus. Truly (gentle page) thou haſt cauſe to complaine thée, wert thou the ſubſtance: but reſembling the ſhadow, content thy ſelfe: for it is excellence inough to be like the excellence of Nature. He hath aunſwered you GANIMEDE (quoth ALIENA) it is inough for pages to waite on beautifull Ladies, & not to be beautifull themſelues. Oh Miſtres (quoth GANIMEDE) holde you your peace, for you are partiall: Who knowes not, but that all women haue deſire to tie ſouereinto their peticoats, and aſcribe beautie to themſelues, where if boyes might put on their garments, perhaps they would prooue as comely; if not as comely, it may be more curteous. But tell mee Forreſter, (and with that ſhee turnde to ROSADER) vnder whom maintaineſt thou thy walke? Gentle ſwaine vnder the King of Outlawes ſaid he, the vnfortunate GERISMOND: who hauing loſt his kingdome, crowneth his thoughts with content, accompting it better to gouern among poore men in peace, than great men in daunger. But haſt thou not ſaid ſhe, (hauing ſo melancholie opportunities as this Forreſt affoordeth thee) written more Sonnets in commendations of thy Miſtres? I haue gentle Swayne quoth he, but they be not about me: to morrow by dawne of daye, if your flockes feede in theſe paſtures, I will bring them you: wherein you ſhall reade my paſſions, whileſt I féele them; iudge my patience when you read it: till when

I

I bid farewell. So giuing both GANIMEDE and ALIENA a gentle good night, he reſorted to his lodge: leauing ALIENA and GANIMEDE to their prittle prattle. So GANIMEDE (ſaid ALIENA, the Forreſter beeing gone) you are mightely beloued, men make ditties in your praiſe, ſpend ſighes for your ſake, make an Idoll of your beautie: beleeue me it greeues mee not a little, to ſee the poore man ſo penſiue, and you ſo pittileſſe.

Ah ALIENA (quoth ſhe) be not peremptorie in your iudgments, I heare ROSALYNDE praiſde as I am GANIMEDE, but were I ROSALYNDE, I could anſwere the Forreſter: If hee mourne for loue, there are medicines for loue: ROSALYNDE cannot be faire and vnkinde. And ſo Madame you ſée it is time to folde our flockes, or els CORIDON will frowne, and ſay you will neuer prooue good huſwife. With that they put their Sheepe into the coates, and went home to her friend CORIDONS cottage, ALIENA as merrie as might be, that ſhe was thus in the companie of her ROSALYNDE: but ſhee poore ſoule, that had Loue her load ſtarre, and her thoughts ſet on fire with the flame of fancie, coulde take no reſt, but being alone beganne to conſider what paſſionate penaunce poore ROSADER was enioyned to by loue and fortune: that at laſt ſhe fell into this humour with her ſelfe.

Roſalynde paſsionate alone.

AH ROSALYNDE, how the Fates haue ſet downe in their Synode to make thee vnhappie: for when Fortune hath done her worſt, then Loue comes in to begin a new tragedie; ſhee ſeekes to lodge her ſonne in thine eyes, and to kindle her fires in thy boſome. Beware fonde girle, he is an vnruly gueſt to harbour; for cutting in by intreats he will not be thruſt out by force, and her fires are fed with ſuch fuell, as no water is able to quench. Seeſt thou not how VENUS ſeekes to wrap thee in her Laborynth, wherein is pleaſure at the entrance, but within, ſorrowes, cares, and

diſcontent: ſhe is a SYREN, ſtop thine eares at her melodie; and a Baſiliſcke, ſhut thine eyes, and gaze not at her leaſt thou periſh. Thou art nowe placed in the Countrey content, where are heauenly thoughts, and meane deſires: in thoſe Lawnes where thy flockes feede DIANA haunts: bee as her Nymphes, chaſte, and enemie to Loue: for there is no greater honour to a Maide, than to accompt of fancie, as a mortall foe to their ſexe. DAPHNE that bonny wench was not tourned into a Bay tree, as the Poets faine: but for her chaſtitie her fame was immortall, reſembling the Lawrell that is euer greene. Follow thou her ſteps ROSALYNDE, and the rather, for that thou art an exile, and baniſhed from the Court: whoſe diſtreſſe, as it is appeaſed with patience, ſo it woulde bee renewed with amorous paſſions. Haue minde on thy forepaſſed fortunes, feare the worſt, and intangle not thy ſelfe with preſent fancies: leaſt louing in haſt thou repent thee at leaſure. Ah but yet ROSALYNDE, it is ROSADER that courts thee; one, who as hee is beautifull, ſo he is vertuous, and harboureth in his minde as manie good qualities, as his face is ſhadowed with gracious fauours: and therefore ROSALYNDE ſtoope to Loue, leaſt beeing either too coy, or too cruell, VENUS waxe wrothe, and plague thee with the reward of diſdaine.

ROSALYNDE thus paſſionate, was wakened from her dumpes by ALIENA, who ſaide it was time to goe to bedde. CORIDON ſwore that was true, for CHARLES Wayne was riſen in the North. Whereuppon each taking leaue of other, went to their reſt all, but the poore ROSALYNDE: who was ſo full of paſſions, that ſhee coulde not poſſeſſe anie content. Well, leauing her to her broken ſlumbers, expect what was perfourmed by them the nexte morning.

The Sunne was no ſooner ſtept from the bed of AURORA, but ALIENA was wakened by GANIMEDE: who reſtleſſe all night had toſſed in her paſſions: ſaying it was then time to goe to the field to vnfold their ſheepe. ALIENA (that ſpied where

where the hare was by the hounds, and could ſée day at a little hole) thought to be pleaſant with her GANIMEDE, & therfore replied thus; What wanton? the Sun is but new vp, & as yet IRIS riches lies folded in the boſome of FLORA, PHŒBUS hath not dried vp the pearled deaw, & ſo long CORIDON hath taught me, it is not fit to lead the ſhéepe abroad: leaſt the deaw being vnwholeſome, they get the rot: but now ſée I the old prouerbe true, he is in haſt whom the diuel driues, & where loue prickes forward, there is no worſe death than delay. Ah my good page, is there fancie in thine eie, and paſſions in thy heart? What, haſt thou wrapt loue in thy looks? and ſet all thy thoughts on fire by affection? I tell thee, it is a flame as hard to be quencht as that of ÆTNA. But nature muſt haue her courſe, womens eyes haue facultie attractiue like the ieat, and retentiue like the diamond: they dallie in the delight of faire obiects, til gazing on the Panthers beautifull ſkinne, repenting experience tell them hee hath a deuouring paunch. Come on (quoth GANIMEDE) this ſermon of yours is but a ſubtiltie to lie ſtill a bed, becauſe either you thinke the morning colde, or els I being gone, you would ſteale a nappe: this ſhifte carries no paulme, and therefore vp and away. And for Loue let me alone, Ile whip him away with nettles, and ſet diſdaine as a charme to withſtand his forces: and therefore looke you to your ſelfe, be not too bolde, for VENUS can make you bend; nor too coy, for CUPID hath a piercing dart, that will make you crie *Peccaui.* And that is it (quoth ALIENA) that hath rayſed you ſo early this morning. And with that ſhe ſlipt on her peticoate, and ſtart vp: and aſſoone as ſhe had made her readie, and taken her breakfaſt, away goe theſe two with their bagge and bottles to the field, in more pleaſant content of mind, than euer they were in the Court of TORISMOND. They came no ſooner nigh the foldes, but they might ſee where their diſcontented Forreſter was walking in his melancholy. Aſſoone as ALIENA ſaw him, ſhe ſmiled, and ſayd to GANIMEDE; wipe your eyes ſweeting: for yonder is your ſweet hart this morning

in déepe praiers no doubt to VENUS, that ſhe may make you as pitifull as hee is paſſionate. Come on GANIMEDE, I pray thee lets haue a little ſport with him. Content (quoth GANIMEDE) and with that, to waken him out of his deepe *memento*, he began thus.

Forreſter, good fortune to thy thoughts, and eaſe to thy paſſions, what makes you ſo early abroad this morne, in cō-templation, no doubt of your ROSALYNDE. Take heede Fo-reſter, ſtep not too farre, the foord may be deepe, and you ſlip ouer the ſhooes: I tell thee, flies haue their ſpleene, the ants choller, the leaſt haires ſhadowes, & the ſmalleſt loues great deſires. Tis good (Forreſter) to loue, but not to ouer-loue: leaſt in louing her that likes not thee, thou folde thy ſelfe in an endleſſe Laborynth. ROSADER ſeeing the fayre ſhepheardeſſe and her pretie ſwayne, in whoſe companie he hee felt the greateſt eaſe of his care, he returned them a ſa-lute on this manner.

Gentle ſhepheards, all haile, and as healthfull bee your flockes, as you happie in content. Loue is reſtleſſe, and my bedde is but the cell of my bane, in that there I finde buſie thoughtes and broken ſlumbers: heere (although euerie where paſſionate) yet I brooke loue with more patience, in that euerie obiect feedes mine eye with varietie of fancies; when I looke on FLORAES beauteous tapeſtrie, checkered with the pride of all her treaſure, I call to minde the fayre face of ROSALYNDE, whoſe heauenly hiew exceedes the Roſe and the Lilly in their higheſt excellence; the brightneſſe of PHŒBUS ſhine, puts me in minde to thinke of the ſparkling flames that flew from her eies, and ſet my heart firſt on fire; the ſweet harmonie of the birds, puts me in remembrance of the rare melodie of her voyce, which like the SYREN en-chaunteth the eares of the hearer. Thus in contemplation I ſalue my ſorrowes, with applying the perfection of eue-rie obiect to the excellence of her qualities.

She is much beholding vnto you (quoth ALIENA) and ſo much, that I haue oft wiſht with my ſelfe, that if I ſhould e-

uer

uer prooue as amorous as OENONE, I might finde as faithfull a PARIS as your ſelfe.

How ſay you by this *Item* Foreſter, (quoth GANIMEDE) the faire ſhepheardeſſe fauours you, who is miſtreſſe of ſo manie flockes. Leaue of man the ſuppoſition of ROSALYNDS loue, when as watching at her, you roue beyond the Moone; and caſt your lookes vpon my Miſtres, who no doubt is as faire though not ſo royall; one birde in the hande is woorth two in the wood; better poſſeſſe the loue of ALIENA, than catch friuououſly at the ſhadow of ROSALYNDE.

Ile tell thee boy (quoth GANIMEDE) ſo is my fancie fixed on my ROSALYNDE, that were thy Miſtres as faire as LÆDA or DANAE, whome IOVE courted in tranſformed ſhapes, mine eyes would not vouch to intertaine their beauties: and ſo hath Loue lockt mee in her perfections, that I had rather onely contemplate in her beauties, than abſolutely poſſeſſe the excellence of anie other. VENUS is too blame (Forreſter) if hauing ſo true a ſeruant of you, ſhe reward you not with ROSALYNDE, if ROSALYNDE were more fairer than her ſelfe. But leauing this prattle, nowe Ile put you in minde of your promiſe, about thoſe ſonnets which you ſaide were at home in your lodge. I haue them about me (quoth ROSADER) let vs ſit downe, and then you ſhall heare what a Poeticall furie Loue will infuſe into a man: with that they ſate downe vpon a greene bank, ſhadowed with figge trees, and ROSADER, fetching a deepe ſigh read them this Sonnet.

Roſaders Sonnet.

In ſorrowes cell I laid me downe to ſleepe:
But waking woes were iealous of mine eyes,
They made them watch, and bend themſelues to weepe:
But weeping teares their want could not ſuffice:
Yet ſince for her they wept who guides my hart,
They weeping ſmile, and triumph in their ſmart.

Of

Of theſe my teares a fountaine fiercely ſprings,
Where Venus *baynes her ſelfe incenst with loue;*
Where Cupid *bowſeth his faire feathred wings:*
But I behold what paines I muſt approue.
Care drinkes it drie: but when on her I thinke,
Loue makes me weepe it full vnto the brinke.

Meane while my ſighes yeeld truce vnto my teares,
By them the windes increast and fiercely blow:
Yet when I ſigh the flame more plaine appeares,
And by their force with greater power doth glow:
Amids theſe paines, all Phœnix like I thriue,
Since Loue that yeelds me death, may life reuiue.

Roſader en eſperance.

Now ſurely Forreſter (quoth ALIENA) when thou madeſt this ſonnet, thou wert in ſome amorous quandarie, neither too fearfull, as deſpairing of thy Miſtres fauours: nor too gleeſome, as hoping in thy fortunes. I can ſmile (quoth GANIMEDE) at the Sonettoes, Canzones, Madrigales, rounds and roundelayes, that theſe penſiue patients powre out, when their eyes are more ful of wantonneſſe, than their hearts of paſſions. Then, as the fiſhers put the ſweeteſt baite to the faireſt fiſh: ſo theſe OUIDIANS (holding *Amo* in their tongues, when their thoughtes come at hap hazarde, write that they be wrapt in an endleſſe laborynth of ſorrow, when walking in the large leas of libertie, they onely haue their humours in their inckpot. If they finde women ſo fond, that they will with ſuch painted lures come to theyr luſt, then they triumph till they be full gorgde with pleaſures: and then fly they away (like ramage kytes) to their owne content, leauing the tame foole their Miſtres full of fancie, yet without euer a feather. If they miſſe (as dealing with ſome wary wanton, that wāts not ſuch a one as themſelues, but ſpies their ſubtiltie) they ende their amors with a few

a few fained ſighes: and ſo there excuſe is, their Miſtres is cruell, and they ſmoother paſſions with patience. Such gentle Forreſter we may deeme you to bee, that rather paſſe away the time héere in theſe Woods with writing amorets, than to bee déepely enamoured (as you ſaye) of your ROSALYNDE. If you bee ſuch a one, then I pray God, when you thinke your fortunes at the higheſt, and your deſires to bee moſt excellent, then that you may with IXION embrace IUNO in a clowde, and haue nothing but a marble Miſtres to releaſe your martyrdome: but if you be true and truſtie, eypaind and hart ſicke, then accurſed bee ROSALYNDE if ſhee prooue cruell: for Forreſter (I flatter not) thou art woorthie of as faire as ſhee. ALIENA ſpying the ſtorme by the winde, ſmiled to ſee how GANIMEDE flew to the fiſt without anie call: but ROSADER who tooke him flat for a ſhepheards Swayne made him this anſwere.

Truſt me Swayne (quoth ROSADER) but my Canzon was written in no ſuch humour: for mine eye & my heart are relatiues, the one drawing fancie by ſight, the other entertaining her by ſorrowe. If thou ſaweſt my ROSALYNDE, with what beauties Nature hath fauoured her, with what perfection the heauens hath graced her, with what qualities the Gods haue endued her; then wouldſt thou ſay, there is none ſo fickle that could be fléeting vnto her. If ſhe had ben AENEAS DIDO, had VENUS and IUNO both ſcolded him from *Carthage*, yet her excellence deſpite of them, woulde haue detained him at *Tyre*. If PHILLIS had béen as beauteous, or ARIADNE as vertuous, or both as honourable and excellent as ſhe; neither had the Philbert trée ſorrowed in the death of deſpairing PHILLIS, nor the ſtarres haue been graced with ARIADNE: but DEMOPHOON and THESEUS had been truſtie to their Paragons. I will tell thee Swaine, if with a deepe inſight thou couldſt pearce into the ſecrete of my loues, and ſee what deepe impreſſions of her IDEA affection hath made in my heart: then wouldſt thou confeſſe I were paſſing paſſionate, and no leſſe indued with admirable patience. Why

K (quoth

(quoth ALIENA) needes there patience in Loue? Or els in nothing (quoth ROSADER) for it is a reſtleſſe ſoare, that hath no eaſe, a cankar that ſtill frets, a diſeaſe that taketh awaie all hope of ſleepe. If then ſo manie ſorrowes, ſodain ioies, momentarie pleaſures, continuall feares, daylie griefes, and nightly woes be found in Loue, then is not he to be accompted patient, that ſmoothers all theſe paſſions with ſilence? Thou ſpeakeſt by experience (quoth GANIMEDE) and therefore wee holde all thy words for Axiomes: but is Loue ſuch a lingring maladie? It is (quoth he) either extreame or meane, according to the minde of the partie that entertaines it: for as the weedes growe longer vntouchte than the pretie flowers, and the flint lies ſafe in the quarrie, when the Emeraulde is ſuffering the Lapidaries toole: ſo meane men are fréeed from VENUS iniuries, when kings are enuyroned with a laborynth of her cares. The whiter the Lawne is, the deeper is the moale, the more purer the chryſolite the ſooner ſtained; and ſuch as haue their hearts ful of honour, haue their loues full of the greateſt ſorrowes. But in whomſoeuer (quoth ROSADER) he fixeth his dart, hee neuer leaueth to aſſault him, till either hee hath wonne him to follie or fancie: for as the Moone neuer goes without the ſtarre LUNISEQUA, ſo a Louer neuer goeth without the vnreſt of his thoughts. For proofe you ſhall heare another fancie of my making. Now doo gentle Forreſter (quoth GANIMEDE) and with that he read ouer this *Sonetto.*

Roſaders ſecond Sonetto.

Turne I my lookes vnto the Skies,
Loue with his arrowes wounds mine eies:
If ſo I gaze vpon the ground,
Loue then in euerie flower is found.

Search

Search I the ſhade to flie my paine,
He meetes me in the ſhade againe:
Wend I to walke in ſecrete groue,
Euen there I meete with ſacred Loue.
If ſo I bayne me in the ſpring,
Euen on the brinke I heare him ſing:
If ſo I meditate alone,
He will be partner of my moane.
If ſo I mourne, he weepes with mee,
And where I am, there will he bee.
When as I talke of Roſalynde,
The God from coyneſſe waxeth kinde,
And ſeemes in ſelfe ſame flames to frie,
Becauſe he loues as well as I.
Sweete Roſalynde *for pitie rue,*
For why, then Loue I am more true:
He if he ſpeede will quicklie flie,
But in thy loue I liue and die.

How like you this Sonnet, quoth ROSADER? Marrie quoth GANIMEDE, for the penne well, for the paſſion ill: for as I praiſe the one; I pitie the other, in that thou ſhouldeſt hunt after a clowde, and loue either without rewarde or regarde. Tis not her frowardneſſe, quoth ROSADER, but my hard fortunes, whoſe Deſtenies haue croſt me with her abſence: for did ſhee feele my loues, ſhe would not let me linger in theſe ſorrowes. Women, as they are faire, ſo they reſpect faith, and eſtimate more (if they be honourable) the wil than the wealth, hauing loyaltie the obiect whereat they ayme their fancies. But leauing off theſe interparleyes, you ſhall heare my laſt *Sonnetto*, and then you haue heard all my Poetrie: and with that he ſight out this.

Rofaders third Sonnet.

Of vertuous Loue my ſelfe may boast alone,
Since no ſuspect my ſeruice may attaint:
For perfect faire ſhee is the onely one,
Whom I esteeme for my beloued Saint:
Thus for my faith I onely beare the bell,
And for her faire ſhe onely doth excell.

Then let fond Petrarch *ſhrowde his* Lawraes *praiſe,*
And Taſſo *ceaſe to publiſh his affect;*
Since mine the faith confirmde at all aſſaies,
And hers the faire, which all men doo respect:
My lines her faire, her faire my faith aſſures;
Thus I by Loue, and Loue by me endures.

Thus quoth ROSADER, heere is an ende of my Poems, but for all this no releaſe of my paſſions: ſo that I reſemble him, that in the deapth of his diſtreſſe hath none but the Eccho to aunſwere him. GANIMEDE pittying her ROSADER, thinking to driue him out of this amorous melancholie, ſaid, that now the Sunne was in his Meridionall heat, and that it was high noone, therefore we ſhepheards ſay, tis time to goe to dinner: for the Sunne and our ſtomackes, are Shepheards dialls. Therefore Forreſter, if thou wilt take ſuch fare as comes out of our homely ſcrippes, welcome ſhall aunſwere whatſoeuer thou wantſt in delicates. ALIENA tooke the entertainment by the ende, and told ROSADER he ſhould be her gueſt. He thankt them heartely, and ſate with them downe to dinner: where they had ſuch cates as Countrey ſtate did allow them, ſawſt with ſuch content, and ſuch ſweete prattle, as it ſeemed farre more ſweete, than all their Courtly iunckets.

Aſſoone as they had taken their repaſt, ROSADER giuing them thankes for his good cheere, would haue been gone: but

but GANIMEDE, that was loath to let him paſſe out of her preſence, began thus; Nay Forreſter quoth he, if thy buſines be not the greater, ſeeing thou ſaiſt thou art ſo deeply in loue, let me ſee how thou canſt wooe: I will repreſent ROSALYNDE, and thou ſhalt bee as thou art ROSADER; ſee in ſome amorous Eglogue, how if ROSALYNDE were preſent, how thou couldſt court her: and while we ſing of Loue, ALIENA ſhall tune her pipe, and playe vs melodie. Content, quoth ROSADER. And ALIENA, ſhee to ſhew her willingneſſe, drewe foorth a recorder, and began to winde it. Then the louing Forreſter began thus.

The wooing Eglogue betwixt Roſalynde and Roſader.

Roſader.

I pray thee Nymph by all the working words,
By all the teares and ſighes that Louers know,
Or what or thoughts or faltring tongue affords,
I craue for mine in ripping vp my woe.
Sweete Roſalynd *my loue (would God my loue)*
My life (would God my life) ay pitie me;
Thy lips are kinde, and humble like the doue,
And but with beautie pitie will not be.
Looke on mine eyes made red with rufull teares,
From whence the raine of true remorſe deſcendeth,
All pale in lookes, and I though young in yeares,
And nought but loue or death my daies befrendeth.
Oh let no ſtormie rigour knit thy browes,
Which Loue appointed for his mercie ſeate:
The tallest tree by Boreas *breath it bowes,*
The yron yeelds with hammer, and to heate.
Oh Roſalynde *then be thou pittifull,*
For Roſalynde *is onely beautifull.*

Rosalynde.

Loues wantons arme their traitrous sutes with teares,
With vowes, with oathes, with lookes, with showers of golde:
But when the fruite of their affects appeares,
The simple heart by subtill sleights is solde.
Thus suckes the yeelding eare the poysoned bait,
Thus feedes the hart vpon his endlesse harmes,
Thus glut the thoughts themselues on selfe deceipt,
Thus blinde the eyes their sight by subtill charmes.
The louely lookes, the sighs that storme so sore,
The deaw of deepe dissembled doublenesse:
These may attempt, but are of power no more,
Where beautie leanes to wit and soothfastnesse.
Oh Rosader *then be thou wittifull,*
For Rosalynde *scornes foolish pitifull.*

Rosader.

I pray thee Rosalynde *by those sweete eyes*
That staine the Sunne in shine, the morne in cleare;
By those sweete cheekes where Loue incamped lies
To kisse the roses of the springing yeare.
I tempt thee Rosalynde *by ruthfull plaints,*
Not seasoned with deceipt or fraudfull guile,
But firme in paine, farre more than tongue depaints,
Sweete Nymph be kinde, and grace me with a smile.
So may the heauens preserue from hurtfull food
Thy harmelesse flockes, so may the Summer yeeld
The pride of all her riches and her good,
To fat thy sheepe (the Citizens of field).
Oh leaue to arme thy louely browes with scorne:
The birds their beake, the Lion hath his taile,
And Louers nought but sighes and bitter mourne,
The spotlesse fort of fancie to assaile.
Oh Rosalynde *then be thou pitifull:*
For Rosalynde *is onely beautifull.*

Rosa-

Rosalynde.

The hardned steele by fire is brought in frame:

Rosader.

And Rosalynde *my loue than mine woull more suffer:*
And shall not sighes her tender heart inflame?

Rosalynde.

Were Louers true, maides would beleeue them after.

Rosader.

Truth and regard, and honour guide my loue.

Rosalynde.

Faine would I trust, but yet I dare not trie.

Rosader.

Oh pitie me sweete Nymph, and doo but proue.

Rosalynde.

I would resist, but yet I know not why.

Rosader.

Oh Rosalynde *be kinde, for times will change.*
Thy lookes ay nill be faire as now they be.
Thine age from beautie may thy lookes estrange:
Ah yeelde in time sweete Nymph, and pitie me.

Rosalynde.

Oh Rosalynde *thou must be pitifull.*
For Rosader *is yong and beautifull.*

Rosader.

Oh gaine more great than kingdomes, or a crowne.

Rosalynde.

Oh trust betraid if Rosader *abuse me.*

Rosader.

First let the heauens conspire to pull me downe,
And heauen and earth as abiect quite refuse me.
Let sorrowes streame about my hatefull bower,
And restlesse horror hatch within my breast,
Let beauties eye afflict me with a lowre,
Let deepe despaire pursue me without rest;

Ere

Ere Rofalynde *my loyaltie disproue,*
Ere Rofalynde *accufe me for vnkinde.*
Rofalynde.
Then Rofalynde *will grace thee with her loue,*
Then Rofalynde *will haue thee ſtill in minde.*
Rofader.
Then let me triumph more than Tithons *deere,*
Since Rofalynde *will* Rofader *respect:*
Then let my face exile his ſorrie cheere,
And frolicke in the comfort of affect:
And ſay that Rofalynde *is onely pitifull,*
Since Rofalynde *is onely beautifull.*

When thus they had finiſhed their courting Eglogue in ſuch a familiar clauſe, GANIMEDE as Augure of ſome good fortunes to light vpon their affections, beganne to be thus pleaſant; How now Forreſter, haue I not fitted your turn? haue I not plaide the woman handſomely, and ſhewed my ſelfe as coy in graunts, as courteous in deſires, and béen as full of ſuſpition, as men of flatterie? And yet to ſalue all, iumpt I not all vp with the ſweete vnion of loue? Did not ROSALYNDE content her ROSADER? The Forreſter at this ſmiling, ſhooke his head, and folding his armes made this merrie replie.

Truth gentle Swaine, ROSADER hath his ROSALYNDE: but as IXION had IUNO, who thinking to poſſeſſe a goddeſſe, onely imbraced a clowde: in theſe imaginarie fruitions of fancie, I reſemble the birds that fed themſelues with ZEUXIS painted grapes; but they grewe ſo leane with pecking at ſhaddowes, that they were glad with AESOPS Cocke to ſcrape for a barley cornell: ſo fareth it with me, who to féede my ſelfe with the hope of my Miſtres fauours, ſooth my ſelf in thy ſutes, and onely in conceipt reape a wiſhed for content: but if my food be no better than ſuch amorous dreames, VENUS at the yeares ende, ſhall finde mee but a leane louer. Yet doo I take theſe follies for high fortunes, and hope theſe fained

fained affections doo deuine ſome vnfained ende of enſuing fancies. And thereupon (quoth ALIENA) Ile play the prieſt, from this day forth GANIMEDE ſhall call thée huſband, and thou ſhalt call GANIMEDE wife, and ſo wéele haue a marriage. Content (quoth ROSADER) and laught. Content (quoth GANIMEDE) and changed as redde as a roſe: and ſo with a ſmile and a bluſh, they made vp this ieſting match, that after prooude to a marriage in earneſt; ROSADER full little thinking he had wooed and wonne his ROSALYNDE. But all was well, hope is a ſwéete ſtring to harpe on: and therefore let the Forreſter a while ſhape himſelfe to his ſhaddow, and tarrie Fortunes leaſure, till ſhe may make a Metamorphoſis fit for his purpoſe. I digreſſe, and therefore to ALIENA: who ſaid, the wedding was not worth a pinne, vnles there were ſome cheere, nor that bargaine well made that was not ſtriken vp with a cuppe of wine: and therefore ſhe wild GANIMEDE to ſet out ſuch cates as they had, and to drawe out her bottle, charging the Forreſter as hee had imagined his loues, ſo to conceipt theſe cates to be a moſt ſumptuous banquet, and to take a Mazer of wine and to drinke to his ROSALYNDE: which ROSADER did; and ſo they paſſed awaye the day in manie pleaſant deuices. Till at laſt ALIENA perceiued time would tarrie no man, and that the Sunne waxed verie lowe, readie to ſet: which made her ſhorten their amorous prattle, and ende the Banquet with a freſh Carrowſe; which done, they all three roſe, and ALIENA broke off thus.

Now Forreſter, PHŒBUS that all this while hath been partaker of our ſports; ſeeing euerie Woodman more fortunate in his loues, than hee in his fancies; ſeeing thou haſt wonne ROSALYNDE, when he could not wooe DAPHNE, hides his head for ſhame, and bids vs adiew in a clowde; our ſheep they poore wantons wander towards their foldes, as taught by Nature their due times of reſt: which tells vs Forreſter, we muſt depart. Marrie, though there were a marriage, yet I muſt carrie (this night) the Bryde with me, and to

L mor-

morrow morning if you meete vs heere, Ile promiſe to deliuer her as good a maide as I finde her. Content quoth ROSADER, tis enough for me in the night to dreame on loue, that in the day am ſo fond to doate on loue: and ſo till to morrow you to your Foldes, and I will to my Lodge; and thus the Forreſter and they parted. He was no ſooner gone, but ALIENA and GANIMEDE went and folded their flockes, and taking vp their hookes, their bagges, and their bottles, hied homeward. By the waye, ALIENA to make the time ſeeme ſhort, began to prattle with GANIMEDE thus; I haue heard them ſay, that what the Fates forepoint, that Fortune pricketh downe with a period, that the ſtarres are ſticklers in VENUS Court, and deſire hangs at the heele of Deſtenie; if it be ſo, then by all probable coniectures, this match will be a marriage: for if Auguriſme be authenticall, or the deuines doomes principles, it cannot bee but ſuch a ſhaddowe portends the iſſue of a ſubſtaunce, for to that ende did the Gods force the conceipt of this Eglogue, that they might diſcouer the enſuing conſent of your affections: ſo that eare it bee long, I hope (in earneſt) to daunce at your Wedding.

Tuſh (quoth GANIMEDE) al is not malte that is caſt on the kill, there goes more words to a bargaine than one, loue feeles no footing in the aire, and fancie holdes it ſlipperie harbour to neſtle in the tongue: the match is not yet ſo ſurely made but he may miſſe of his market; but if Fortune be his friend, I will not be his foe: and ſo I pray you (gentle Miſtreſſe ALIENA) take it. I take all things well (quoth ſhee) that is your content, and am glad ROSADER is yours: for now I hope your thoughts will be at quiet; your eye that euer looked at Loue, will nowe lende a glaunce on your Lambes: and then they will proue more buxſome and you more blythe, for the eyes of the Maſter feedes the Cattle. As thus they were in chat, they ſpied olde CORIDON where hee came plodding to meete them: who tolde them ſupper was readie: which newes made them ſpeede them home.

Where

Where we leaue them to the next morrow, and returne to SALADYNE.

All this while did poore SALADYNE (baniſhed from *Bourdeaux* and the Court of *France* by TORISMOND) wander vp and downe in the Forreſt of *Arden*, thinking to get to *Lions*, and ſo trauell through *Germanie* into *Italy:* but the Forreſt being full of by-pathes, and he vnſkilfull of the Countrey coaſt, ſlipt out of the way, and chaunced vp into the Deſart, not farre from the place where GERISMOND was, and his brother ROSADER. SALADYNE wearie with wandring vp and downe, and hungrie with long faſting; finding a little caue by the ſide of a thicket, eating ſuch frute as the Forreſt did affoord, and contenting himſelfe with ſuch drinke as Nature had prouided, and thirſt made delicate, after his repaſt he fell in a dead ſleepe. As thus he lay, a hungrie Lion came hunting downe the edge of the groue for pray, and eſpying SALADYNE began to ceaze vpon him: but ſeeing he lay ſtill without anie motion, he left to touch him, for that Lions hate to pray on dead carkaſſes: and yet deſirous to haue ſome foode, the Lion lay downe and watcht to ſee if hee would ſtirre. While thus SALADYNE ſlept ſecure, fortune that was careful ouer her champion, began to ſmile, and brought it ſo to paſſe, that ROSADER (hauing ſtriken a Deere that but lightly hurt fled through the thicket) came pacing downe by the groue with a Boare ſpeare in his hand in great haſt, he ſpied where a man lay a ſleepe, and a Lion faſt by him: amazed at this ſight, as hee ſtood gazing, his noſe on the ſodaine bled; which made him coniecture it was ſome friend of his. Whereuppon drawing more nigh, hee might eaſely diſcerne his viſage, and perceiued by his phiſnomie that it was his brother SALADYNE: which draue ROSADER into a deepe paſſion, as a man perplexed at the ſight of ſo vnexpected a chaunce, maruelling what ſhoulde driue his brother to trauerſe thoſe ſecrete Deſarts without anie companie in ſuch diſtreſſe and forlorne ſort. But the preſent time craued no ſuch doubting ambages: for either he muſt

reſolue to hazard his life for his reliefe, or els ſteale awaye, and leaue him to the crueltie of the Lion. In which doubt, he thus briefly debated with himſelfe.

Roſaders meditation.

NOw ROSADER, Fortune that long hath whipt thee with nettles, meanes to ſalue thee with roſes; and hauing croſt thee with manie frownes, now ſhe preſents thee with the brightneſſe of her fauours. Thou that didſt count thy ſelfe the moſt diſtreſſed of all men, maiſt accompt thy ſelfe now the moſt fortunate amongſt men; if fortune can make men happie, or ſweete reuenge be wrapt in a pleaſing content. Thou ſeeſt SALADYNE thine enemie, the worker of thy miſfortunes, and the efficient cauſe of thine exile, ſubiect to the crueltie of a mercileſſe Lion: brought into this miſerie by the Gods, that they might ſeeme iuſt in reuenging his rigour, and thy iniuries. Seeſt thou not how the ſtarres are in a fauourable aſpect, the plannets in ſome pleaſing coniunction, the fates agreeable to thy thoughtes, and the deſtenies perfourmers of thy deſires, in that SALADYNE ſhall die, and thou free of his bloud; he receiue meede for his amiſſe, and thou erect his Tombe with innocent hands. Now ROSADER ſhalt thou returne to *Bourdeaux*, and enioye thy poſſeſſions by birth, and his reuenewes by inheritaunce: now maiſt thou triumph in loue, and hang Fortunes Altares with garlandes. For when ROSALYNDE heares of thy wealth, it will make her loue thee more willingly: for womens eyes are made of Chriſecoll, that is euer vnperfect vnleſſe tempred with golde: and IUPITER ſooneſt enioyed DANAE, becauſe he came to her in ſo rich a ſhower. Thus ſhall this Lion (ROSADER) end the life of a miſerable man, and from diſtreſſe raiſe thee to bee moſt fortunate. And with that caſting his Boare ſpeare on his neck, away he began to trudge. But hee had not ſtept backe two or

or thrée paces, but a new motion ſtroke him to the very hart, that reſting his Boare ſpeare againſt his breaſt, hee fell into this paſſionate humour.

Ah ROSADER, wert thou the ſonne of Sir IOHN of *Bourdeaux*, whoſe vertues exceeded his valour, and yet the moſt hardieſt Knight in all *Europe?* Should the honour of the father ſhine in the actions of the ſonne? and wilt thou diſhonour thy parentage, in forgetting the nature of a Gentleman? Did not thy father at his laſt gaſpe breathe out this golden principle; Brothers amitie is like the drops of *Balſamum*, that ſalueth the moſt dangerous ſores? Did hee make a large exhort vnto concord, and wilt thou ſhewe thy ſelfe careleſſe? Oh ROSADER, what though SALADYNE hath wronged thee, and made thee liue an exile in the Forreſt? ſhall thy nature be ſo cruell, or thy nurture ſo crooked, or thy thoughts ſo ſauage, as to ſuffer ſo diſmall a reuenge? what, to let him be deuoured by wilde beaſts? *Non ſapit, qui non ſibi ſapit* is fondly ſpoken in ſuch bitter extreames. Looſe not his life ROSADER to winne a world of treaſure: for in hauing him thou haſt a brother, and by hazarding for his life, thou getteſt a friend, and reconcileſt an enemie: and more honour ſhalt thou purchaſe by pleaſuring a foe, than reuenging a thouſand iniuries.

With that his Brother began to ſtirre, and the Lion to rowſe himſelfe: whereupon ROSADER ſodainely charged him with the Boare ſpeare, and wounded the Lion verie ſore at the firſt ſtroake. The beaſt féeling himſelfe to haue a mortall hurt, leapt at ROSADER, and with his pawes gaue him a ſore pinch on the breaſt that he had almoſt faln: yet as a man moſt valiant, in whom the ſparkes of Sir IOHN of *Bourdeaux* remained, he recouered himſelfe, and in ſhort combat ſlew the Lion: who at his death roared ſo lowde, that SALADYNE awaked, and ſtarting vp was amazed at the ſodayne ſight of ſo monſtrous a beaſt lie ſlaine by him, and ſo ſweete a Gentleman wounded. He preſently (as hee was of a ripe conceipt) began to coniecture, that the Gentleman had ſlain

him in his defence. Whereuppon (as a man in a traunce) he ſtood ſtaring on them both a good while, not knowing his Brother beeing in that diſguiſe: at laſt hee burſt into theſe tearmes.

Sir whatſoeuer thou bee, (as full of honour thou muſt needs be, by the view of thy preſent valure) I perceiue thou haſt redreſt my fortunes by thy courage, and ſaued my life with thine owne loſſe: which ties me to be thine in all humble ſeruice. Thankes thou ſhalt haue as thy due, and more thou canſt not haue: for my abilitie denies to perfourme a déeper debt. But if anie wayes it pleaſe thee to commaund me, vſe me as farre as the power of a poore Gentleman may ſtretch.

ROSADER ſéeing hee was vnknowen to his brother, wondred to heare ſuch courteous words come from his crabbed nature; but glad of ſuch reformed nourture, hee made this aunſwere. I am ſir (whatſoeuer thou art) a Forreſter and Ranger of theſe walkes: who following my Deere to the fall, was conducted hether by ſome aſſenting Fate, that I might ſaue thee, and diſparage my ſelfe. For comming into this place, I ſawe thee a ſleepe, and the Lion watching thy awake, that at thy riſing hee might prey vppon thy carkaſſe. At the firſt ſight, I coniectured thee a Gentleman, (for all mens thoughts ought to be fauourable in imagination) and I counted it the hart of a reſolute man to purchaſe a ſtrangers reliefe, though with the loſſe of his owne bloud: which I haue perfourmed (thou ſeeſt) to mine owne preiudice. If therefore thou be a man of ſuch worth as I valew thee by thy exteriour liniaments, make diſcourſe vnto mee what is the cauſe of thy preſent fortunes. For by the furrowes in thy face thou ſeemeſt to be croſt with her frowns: but whatſoeuer or howſoeuer, let me craue that fauour, to heare the tragicke cauſe of thy eſtate. SALADYNE ſitting downe, and fetching a deepe ſigh, began thus.

Sala-

Saladynes diſcourſe to Roſader vnknowen.

ALthough the diſcourſe of my fortunes, be the renewing of my ſorrowes, and the rubbing of the ſcar, will open a freſh wound; yet that I may not prooue ingratefull to ſo courteous a Gentleman, I will rather ſitte downe and ſigh out my eſtate, than giue anie offence by ſmoothering my griefe with ſilence. Know therefore *(ſir)* that I am of *Bourdeaux*, and the ſonne and heire of Syr IOHN of *Bourdeaux*, a man for his vertues and valour ſo famous, that I cannot thinke, but the fame of his honours, hath reacht farther than the knowledge of his Perſonage. The infortunate ſonne of ſo fortunate a Knight am I, my name SALADYNE: Who ſucceeding my Father in poſſeſſions but not in qualities, hauing two Brethren committed by my Father at his death to my charge, with ſuch golden principles of brotherly concord, as might haue pierſt like the SYRENS melodie into anie humane eare. But I (with VLYSSES became deafe againſt his Philoſophicall harmony, and made more value of profite than of vertue, eſteeming golde ſufficient honour, and wealth the fitteſt title for a gentlemans dignitie: I ſet my middle brother to the Vniuerſitie to be a Scholler, counting it enough if he might pore on a booke, while I fed vpon his reuenewes: and for the yongeſt (which was my fathers ioye) yong ROSADER. And with that, naming of ROSADER, SALADYNE ſate him downe and wept.

Nay forward man (quoth the Forreſter) teares are the vnfitteſt ſalue that anie man can applie for to cure ſorowes, and therefore ceaſe from ſuch feminine follies, as ſhoulde droppe out of a Womans eye to deceiue, not out of a Gentlemans looke to diſcouer his thoughts, and forward with thy diſcourſe.

Oh

Oh ſir (quoth SALADYNE) this ROSADER that wringes teares from mine eyes, and bloud from my heart, was like my father in exteriour perſonage and in inward qualities: for in the prime of his yeares he aimed all his acts at honor, and coueted rather to die, than to brooke anie iniurie vnworthie a Gentlemans credite. I, whom enuie had made blinde, and couetouſneſſe maſked with the vaile of ſelfe loue, ſeeing the Palme tree grow ſtraight, thought to ſuppreſſe it being a twig: but Nature will haue her courſe, the Cedar will be tall, the Diamond bright, the Carbuncle gliſtering, and vertue will ſhine though it be neuer ſo much obſcured. For I kept ROSADER as a ſlane, and vſed him as one of my ſeruile hindes, vntil age grew on, and a ſecrete inſight of my abuſe entred into his minde: inſomuch, that hee could not brooke it, but coueted to haue what his father left him, and to liue of himſelfe. To be ſhort ſir, I repined at his fortunes, and he countercheckt me not with abilitie but valour, vntill at laſt by my friends and aid of ſuch as followed golde more than right or vertue, I baniſht him from *Bourdeaux,* and he pore Gentleman liues no man knowes where in ſome diſtreſſed diſcontent. The Gods not able to ſuffer ſuch impietie vnreuenged, ſo wrought, that the King pickt a cauſeles quarrell againſt me, in hope to haue my lands, and ſo hath exiled me out of *France* for euer. Thus, thus ſir, am I the moſt miſerable of all men, as hauing a blemiſh in my thoughtes for the wrongs I proffered ROSADER, and a touche in my ſtate to be throwen from my proper poſſeſſions by iniuſtice. Paſſionate thus with manie griefes, in penaunce of my former follies, I goe thus pilgrime like to ſeeke out my Brother, that I may reconcile my ſelfe to him in all ſubmiſſion, and afterward wend to the holy Land, to ende my yeares in as manie vertues, as I haue ſpent my youth in wicked vanities.

ROSADER hearing the reſolution of his brother SALADYNE began to compaſſionate his ſorrowes, and not able to ſmother the ſparkes of Nature with fained ſecrecie, he burſt into

to theſe louing ſpeaches. Then know SALADYNE (quoth he) that thou haſt met with ROSADER; who grieues as much to ſee thy diſtreſſe, as thy ſelfe to féele the burden of thy miſerie. SALADYNE caſting vp his eye, and noting well the phiſnomie of the Forreſter, knew that it was his brother ROSADER: which made him ſo baſh and bluſh at the firſt méeting, that ROSADER was faine to recomfort him. Which he did in ſuch ſort, y^t he ſhewed how highly he held reuenge in ſcorne. Much a doo there was betwéene theſe two Brethren, SALADYNE in crauing pardon, and ROSADER in forgiuing and forgetting all former iniuries; the one ſubmiſſe, the other curteous; SALADYNE penitent and paſſionate, ROSADER kinde & louing; that at length Nature working an vnion of theyr thoughts, they earneſtly embraced, and fell from matters of vnkindneſſe, to talke of the Countrey life, which ROSADER ſo highly commended, that his brother began to haue a deſire to taſte of that homely content. In this humour ROSADER conducted him to GERISMONDS Lodge, and preſented his brother to the King; diſcourſing the whole matter how all had happened betwixt them. The King looking vppon SALADYNE, found him a man of a moſt beautifull perſonage, and ſaw in his face ſufficient ſparkes of enſuing honours, gaue him great entertainment, and glad of their friendly reconcilement, promiſed ſuch fauour as the pouertie of his eſtate might affoord: which SALADYNE gratefully accepted. And ſo GERISMOND fell to queſtion of TORISMONDS life? SALADYNE briefly diſcourſt vnto him his iniuſtice and tyrannies: with ſuch modeſtie (although hee had wronged him) that GERISMOND greatly praiſed the ſparing ſpeach of the yong Gentleman.

Manie queſtions paſt, but at laſt GERISMOND began with a deepe ſigh, to inquire if there were anie newes of the welfare of ALINDA or his daughter ROSALYNDE? None ſir quoth SALADYNE, for ſince their departure they were neuer heard of. Iniurious Fortune (quoth the King) that to double the Fathers miſerie, wrongſt the Daughter with miſfortunes.

And with that (ſurcharged with ſorrowes) he went into his Cel, & left SALADYNE and ROSADER, whom ROSADER ſtreight conducted to the ſight of ADAM SPENCER. Who ſéeing SALADYNE in that eſtate, was in a browne ſtudie: but when hée heard the whole matter, although he grieued for the exile of his Maſter, yet hee ioyed that baniſhment had ſo reformed him, that from a laſciuious youth hee was prooued a vertuous Gentleman. Looking a longer while, and ſeeing what familiaritie paſt betweene them, and what fauours were interchanged with brotherly affection, he ſaid thus; I marrie, thus ſhould it be, this was the concord that olde Sir IOHN of *Bourdeaux* wiſht betwixt you. Now fulfill you thoſe precepts he breathed out at his death, and in obſeruing them, looke to liue fortunate, and die honourable. Wel ſaid ADAM SPENCER quoth ROSADER, but haſt anie victualls in ſtore for vs? A peece of a red Deere (quoth he) and a bottle of wine. Tis Forreſters fare brother, quoth ROSADER: and ſo they ſate downe and fell to their cates. Aſſoone as they had taken their repaſt, and had well dined, ROSADER tooke his brother SALADYNE by the hand, and ſhewed him the pleaſures of the Forreſt, and what content they enioyed in that meane eſtate. Thus for two or three dayes he walked vp and down with his brother, to ſhewe him all the commodities that belonged to his Walke. In which time hee was miſt of his GANIMEDE, who muſed greatly (with ALIENA) what ſhould become of their Foreſter. Some while they thought he had taken ſome word vnkindly, and had taken the pet: then they imagined ſome new loue had withdrawen his fancie, or happely that he was ſicke, or detained by ſome great buſineſſe of GERISMONDS, or that he had made a reconcilement with his brother, and ſo returned to *Bourdeaux*. Theſe coniectures did they caſt in their heads, but eſpecially GANIMEDE: who hauing Loue in her heart prooued reſtleſſe, and halfe without patience, that ROSADER wronged hir with ſo long abſence: for Loue meaſures euerie minute, and thinkes howers to be dayes, and dayes to be months, till they feed their eyes

eyes with the ſight of their deſired obiect. Thus perplexed liued poore GANIMEDE: while on a day ſitting with ALIENA in a great dumpe, ſhe caſt vp her eye, and ſaw where ROSADER came pacing towards them with his forreſt bill on his necke. At that ſight her colour chaungde, and ſhe ſaid to ALIENA; See Miſtreſſe where our iolly Forreſter comes. And you are not a little glad thereof (quoth ALIENA) your noſe bewrayes what porredge you loue, the winde can not bee tied within his quarter, the Sunne ſhaddowed with a vaile, Oyle hidden in water, nor Loue kept out of a Womans lookes: but no more of that, *Lupus est in fabula.* As ſoone as ROSADER was come within the reach of her tungs ende, ALIENA began thus: Why how now gentle Forreſter, what winde hath kept you from hence? that beeing ſo newly married, you haue no more care of your ROSALYNDE, but to abſent your ſelfe ſo manie dayes? Are theſe the paſſions you painted out ſo in your Sonnets and roundelaies? I ſee well hote loue is ſoone colde, and that the fancie of men, is like to a looſe feather that wandreth in the aire with the blaſt of euerie winde. You are deceiued Miſtres quoth ROSADER, twas a coppie of vnkindneſſe that kept me hence, in that I being married, you carried away the Bryde: but if I haue giuen anie occaſion of offence by abſenting my ſelfe theſe three dayes, I humblie ſue for pardon: which you muſt graunt of courſe, in that the fault is ſo friendly confeſt with penaunce. But to tell you the truth (faire Miſtreſſe, and my good ROSALYNDE) my eldeſt Brother by the iniurie of TORISMOND is baniſhed from *Bourdeaux*, and by chaunce hee and I met in the Forreſt. And heere ROSADER diſcourſt vnto them what had hapned betwixt them: which reconcilement made them gladde, eſpecially GANIMEDE. But ALIENA hearing of the tyrannie of her Father, grieued inwardly, and yet ſmothred all things with ſuch ſecrecie, that the concealing was more ſorrow than the conceipt: yet that her eſtate might be hid ſtill, ſhee made faire weather of it, and ſo let all paſſe.

Fortune, that ſawe how theſe parties valued not her Deitie, but helde her power in ſcorne, thought to haue about with them, and brought the matter to paſſe thus. Certaine Raſcalls that liued by prowling in the Forreſt, who for feare of the Prouoſt Marſhall had caues in the groues and thickets, to ſhrowde themſelues from his traines; hearing of the beautie of this faire Shepheardeſſe ALIENA, thought to ſteale her away, and to giue her to the King for a preſent; hoping, becauſe the King was a great lechour, by ſuch a gift to purchaſe all their pardons: and therfore came to take her and her Page away. Thus reſolued, while ALIENA and GANIMEDE were in this ſad talk, they came ruſhing in, and laid violent hands vpon ALIENA and her Page, which made them crie out to ROSADER: who hauing the valour of his father ſtamped in his heart, thought rather to die in defence of his friends, than anie way be toucht with the leaſt blemiſh of diſhonour; and therfore dealt ſuch blowes amongſt them with his weapon, as he did witneſſe well vpon their carcaſſes, that he was no coward. But as *Ne Hercules quidem contra duos*, ſo ROSADER could not reſiſt a multitude, hauing none to backe him; ſo that hee was not onely rebatted, but ſore wounded, and ALIENA and GANIMEDE had been quite carried away by theſe Raſcalls, had not Fortune (that ment to turne her frowne into a fauour) brought SALADYNE that way by chaunce; who wandring to finde out his Brothers Walke, encountred this crue: and ſeeing not onely a ſhepheardeſſe and her boy forced, but his brother wounded, hee heaued vp a forreſt bill he had on his necke, and the firſt hee ſtroke had neuer after more neede of the Phiſition: redoubling his blowes with ſuch courage, that the ſlaues were amazed at his valour.

ROSADER eſpying his brother ſo fortunately arriued, and ſeeing how valiantly he behaued himſelfe, though ſore woūded, ruſhed amongſt them, and laid on ſuch load, that ſome of the crue were ſlaine, and the reſt fled, leauing ALIENA & GANIMEDE in the poſſeſſion of ROSADER and SALADYNE.

ALIENA

ALIENA after ſhe had breathed a while and was come to her ſelfe from this feare, lookt about her, and ſaw where GANIMEDE was buſie dreſſing vp the wounds of the Forreſter: but ſhe caſt her eye vpon this courteous champion that had made ſo hote a reſcue, and that with ſuch affection, that ſhee began to meaſure euerie part of him with fauour, and in her ſelfe to commend his perſonage and his vertue, holding him for a reſolute man, that durſt aſſaile ſuch a troupe of vnbridled villaines. At laſt gathering her ſpirites together, ſhe returned him theſe thankes.

Gentle ſir, whatſoeuer you be that haue aduentured your fleſh to relieue our fortunes, as we holde you valiant, ſo we eſteeme you courteous, and to haue as manie hidden vertues, as you haue manifeſt reſolutions. Wee poore Shepheards haue no wealth but our flockes, and therefore can we not make requitall with anie great treaſures: but our recompence is thankes, and our rewardes to our friendes without faining. For ranſome therefore of this our reſcue, you muſt content your ſelfe to take ſuch a kinde gramercie, as a poore Shepheardeſſe and her Page may giue: with promiſe (in what wee may) neuer to prooue ingratefull. For this Gentleman that is hurt, yong ROSADER, he is our good neighbour and familiar acquaintance, weele pay him with ſmiles, and feede him with loue-lookes: and though he bee neuer the fatter at the yeares ende, yet wele ſo hamper him that he ſhall holde himſelfe ſatiſfied.

SALADYNE hearing this Shepheardeſſe ſpeake ſo wiſely began more narrowly to prie into her perfection, and to ſuruey all her liniaments with a curious inſight; ſo long dallying in the flame of her beautie, that to his coſt he found her to be moſt excellent: for Loue that lurked in all theſe broiles to haue a blowe or two, ſeeing the parties at the gaze, encountred them both with ſuch a venie, that the ſtroke pierſt to the heart ſo deepe, as it could neuer after be raced out. At laſt after he had looked ſo long, till ALIENA waxt red, he returned her this anſwere.

Faire Shepheardeſſe, if Fortune graced mee with ſuch good hap, as to doo you anie fauour, I holde my ſelfe as contented, as if I had gotten a great conqueſt: for the reliefe of diſtreſſed women is the ſpeciall point, that Gentlemen are tied vnto by honour: ſéeing then my hazarde to reſcue your harmes, was rather dutie than curteſie, thāks is more than belongs to the requitall of ſuch a fauour. But leaſt I might ſéeme either too coye or too careleſſe of a Gentlewomans proffer, I wil take your kinde gramercie for a recompence. All this while that he ſpake, GANIMEDE lookt earneſtly vpon him, and ſaid; Trulie ROSADER, this Gentleman fauours you much in the feature of your face. No meruaile (quoth hee, gentle Swaine) for tis my eldeſt brother SALADYNE. Your brother quoth ALIENA? (& with that ſhe bluſht) he is the more welcome, and I holde myſelfe the more his debter: and for that he hath in my behalfe done ſuch a peece of ſeruice, if it pleaſe him to doo me that honour, I will call him ſeruant, and he ſhall call me Miſtreſſe. Content ſweet Miſtreſſe quoth SALADYNE, and when I forget to call you ſo, I will be vnmindfull of mine owne ſelfe. Away with theſe quirkes and quiddities of loue quoth ROSADER, and giue me ſome drinke, for I am paſſing thirſtie, and then wil I home for my wounds bleede ſore, and I will haue them dreſt. GANIMEDE had teares in her eyes, and paſſions in her heart to ſee her ROSADER ſo pained, and therefore ſtept haſtely to the bottle, and filling out ſome wine in a Mazer, ſhee ſpiced it with ſuch comfortable drugs as ſhe had about her, and gaue it him; which did comfort ROSADER: that riſing (with the helpe of his brother) he tooke his leaue of them, and went to his Lodge. GANIMEDE aſſoone as they were out of ſight ledde his flockes downe to a vale, and there vnder the ſhaddow of a Beech tree ſate downe, and began to mourne the miſfortunes of her ſweete heart.

And ALIENA (as a woman paſſing diſcontent) ſeuering her ſelfe from her GANIMEDE, ſitting vnder a Lymon tree, began to ſigh out the paſſions of her newe Loue, and to meditate

ditate with her ſelfe on this manner.

Alienaes meditation.

AY me, now I ſee, and ſorrowing ſigh to ſee that DIANAES Lawrells are harbours for VENUS Doues, that there trace as well through the Lawnes, wantons as chaſt ones; that CALISTO be ſhe neuer ſo charie, will caſt one amorous eye at courting IOVE: that DIANA her ſelf will change her ſhape, but ſhee will honour Loue in a ſhaddow: that maidens eyes be they as hard as Diamonds, yet CVPIDE hath drugs to make them more pliable than waxe. See ALINDA, howe Fortune and Loue haue interleagued themſelues to be thy foes: and to make thee their ſubiect or els an abiect, haue inueigled thy ſight with a moſt beautiful obiect. Alate thou didſt holde VENVS for a giglot, not a goddeſſe; and now thou ſhalt be forſt to ſue ſuppliant to her Deitie. CVPIDE was a boy and blinde, but alas his eye had aime inough to pierce thee to the heart. While I liued in the Court, I helde Loue in contempt, and in high ſeates I had ſmall deſires. I knewe not affection while I liued in dignitie, nor could VENVS counterchecke me, as long as my fortune was maieſtie, and my thoughtes honour: and ſhall I nowe bee high in deſires, when I am made lowe by Deſtenie?

I haue hearde them ſaye, that Loue lookes not at low cottages, that VENVS iettes in Roabes not in ragges, that CVPIDE flyes ſo high, that hee ſcornes to touche pouertie with his heele. Tuſh ALINDA, theſe are but olde wiues tales, and neither authenticall precepts, nor infallible principles: for Experience tells thee, that Peaſaunts haue theyr paſſions, as well as Princes, that Swaynes as they haue their labours, ſo they haue theyr amours, and Loue lurkes aſſoone about a Sheepcoate, as a Pallaice.

Ah

Ah ALINDA, this day in auoiding a preiudice thou art fallen into a deeper mifchiefe; being refcued from the robbers, thou art become captiue to SALADYNE: and what then? Women muft loue, or they muft ceafe to liue: and therefore did Nature frame them faire, that they might be fubiects to fancie. But perhaps SALADYNES eye is leuelde vpon a more feemelier Saint. If it be fo, beare thy paffions with patience, fay Loue hath wrongd thee, that hath not wroong him; and if he be proud in contempt, bee thou rich in content; and rather die than difcouer anie defire: for there is nothing more precious in a woman, than to conceale Loue, and to die modeft. He is the fonne and heire of Sir IOHN of *Bourdeaux*, a youth comely enough: oh ALINDA, too comely, els hadft not thou been thus difcontent; valiant, and that fettered thine eye; wife, els hadft thou not been nowe wonne: but for all thefe vertues, banifhed by thy father; and therefore if hee know thy parentage, he will hate the fruite for the tree, and condempne the yong fien for the olde ftocke. Well, howfoeuer, I muft loue: and whomfoeuer, I will: and whatfoeuer betide, ALIENA will thinke well of SALADYNE: fuppofe he of me as he pleafe. And with that fetching a deepe figh, fhe rife vp, and went to GANIMEDE: who all this while fate in a great dumpe, fearing the imminent danger of her friend ROSADER; but now ALIENA began to comfort her, her felfe beeing ouer growen with forrowes, and to recall her from her melancholie with manie pleafaunt perfwafions. GANIMEDE tooke all in the beft part, and fo they went home together after they had folded their flockes, fupping with olde CORIDON, who had prouided there cates. He after fupper, to paffe away the night while bedde time, began a long difcourfe, how MONTANUS the yong Shepheard that was in loue with PHŒBE, could by no meanes obtaine anie fauour at her hands: but ftill pained in reftleffe paffions, remained a hopeleffe and perplexed Louer. I would I might (quoth ALIENA) once fee that PHŒBE, is fhee fo faire, that fhe thinkes no fhepheard worthie of her beautie: or fo froward,

ward that no loue nor loyaltie will content hir: or ſo coye, that ſhe requires a long time to be wooed: or ſo fooliſh that ſhe forgets, that like a fop ſhe muſt haue a large harueſt for a little corne?

I cannot diſtinguiſh (quoth CORIDON) of theſe nice qualities: but one of theſe dayes Ile bring MONTANUS and her downe, that you may both ſee their perſons, and note theyr paſſions: and then where the blame is, there let it reſt. But this I am ſure quoth CORIDON, if all maidens were of her minde, the world would growe to a madde paſſe; for there would be great ſtore of wooing and little wedding, manie words and little worſhip, much follie and no faith. At this ſad ſentence of CORIDON ſo ſolempnlie brought foorth, ALIENA ſmiled: and becauſe it waxt late, ſhe and her page went to bed, both of them hauing fleas in their eares to kéep thē awake, GANIMEDE for the hurt of her ROSADER, and ALIENA for the affection ſhe bore to SALADYNE. In this diſcontented humor they paſt away the time, til falling on ſleep, their ſenſes at reſt, Loue left them to their quiet ſlumbers: which were not long. For aſſoone as PHŒBUS roſe from his AURORA, and began to mount him in the Skie, ſummoning the Plough-ſwaines to their handie labour, ALIENA aroſe; and going to the couche where GANIMEDE laye, awakened her page, and ſaid the morning was farre ſpent, the deaw ſmal, and time called them awaye to their foldes. Ah, ah, (quoth GANIMEDE) is the winde in that doore? then in faith I perceiue that there is no Diamond ſo harde but will yéelde to the file, no Cedar ſo ſtrong but the winde will ſhake, nor anie minde ſo chaſte but Loue will change. Well ALIENA, muſt SALADYNE be the man, and will it be a match? Truſt me he is faire and valiant, the ſonne of a worthie Knight; whome if hee imitate in perfection as hee repreſents him in proportion, he is worthie of no leſſe than ALIENA. But he is an exile: what then? I hope my Miſtres reſpects the vertues not the wealth, and meaſures the qualities not the ſubſtance. Thoſe dames that are like DANAE, that like loue in

N no

no ſhape but in a ſhower of golde; I wiſh them huſbandes with much wealth and little wit; that the want of the one may blemiſh the abundance of the other. It ſhould (my ALIENA) ſtaine the honour of a Shepheardes life to ſet the end of paſſions vpon pelfe. Loues eyes looks not ſo low as gold, there is no fées to be paid in CUPIDS Courtes: and in elder time (as CORIDON hath tolde me) the Shepheards Louegifts were apples and cheſtnuts, & then their deſires were loyall and their thoughts conſtant. But now

Quærenda pecunia primum, post nummos virtus.

And the time is growen to that which HORACE in his Satyres wrote on:

omnis enim res
Virtus-fama decus diuina humanáque pulchris
Diuitijs parent: quas qui-conſtrinxerit ille
Clarus erit, fortis, iustus, ſapiens, etiam & rex
Et quic quid volet–

But ALIENA let it not be ſo with thee in thy fancies, but reſpect his faith, and there an ende. ALIENA hearing GANIMEDE thus forward to further SALADYNE in his affections, thought ſhe kiſt the childe for the nurſes ſake, and wooed for him that ſhe might pleaſe ROSADER, made this replie; Why GANIMEDE, whereof growes this perſwaſion? Haſt thou ſéene Loue in my lookes? Or are mine eyes growen ſo amorous, that they diſcouer ſome new entertained fancies? If thou meaſureſt my thoughtes by my countenance, thou maiſt prooue as ill a Phiſiognomer as the Lapidarie, that aymes at the ſecrete vertues of the Topace, by the exterior ſhadow of the ſtone. The operation of the Agate is not knowen by the ſtrakes, nor the Diamond prized by his brightneſſe, but by his hardneſſe. The Carbuncle that ſhineth moſt, is not euer the moſt precious: and the Apothecaries chooſe not flowers for their coulours, but for their vertues. Womens faces are not alwaies Kalenders of fancie, nor doo their thoughtes and their lookes euer agree: for when their eyes are fulleſt of fauors, then they are oft moſt emptie

tie of deſire: and when they ſéeme to frown at diſdaine, then are they moſt forwarde to affection. If I bee melancholie, then GANIMEDE tis not a conſequence that I am entangled with the perfection of SALADYNE. But ſéeing fire cannot be hid in the ſtraw, nor Loue kept ſo couert but it will bee ſpied, what ſhould friends conceale fancies? Know my GANIMEDE, the beautie and valour, the wit and proweſſe of SALADYNE hath fettered ALIENA ſo farre, as there is no obiect pleaſing to her eyes, but the ſight of SALADYNE: and if loue haue done me iuſtice, to wrap his thoughts in the foldes of my fare, and that he be as deeply enamoured as I am paſſionate; I tell thee GANIMEDE, there ſhall not be much wooing, for ſhe is alreadie wonne, and what néedes a longer batterie. I am glad quoth GANIMEDE that it ſhall be thus proportioned, you to match with SALADYNE, and I with ROSADER: thus haue the Deſtenies fauoured vs with ſome pleaſing aſpect, that haue made vs as priuate in our loues, as familiar in our fortunes.

With this GANIMEDE ſtart vp, made her readie, & went into the fields with ALIENA: where vnfolding their flockes, they ſate them downe vnder an Oliue trée, both of them amorous, and yet diuerſlie affected; ALIENA ioying in the excellence of SALADYNE, and GANIMEDE ſorrowing for the wounds of her ROSADER, not quiet in thought till ſhe might heare of his health. As thus both of them ſate in theyr dumpes, they might eſpie where CORIDON came running towards them (almoſt out of breath with his haſt). What newes with you (quoth ALIENA) that you come in ſuch poſt? Oh Miſtres (quoth CORIDON) you haue a long time deſired to ſee PHŒBE the faire Shepheardeſſe whom MONTANUS loues: ſo nowe if it pleaſe you and GANIMEDE but to walke with me to yonder thicket, there ſhall you ſee MONTANUS and her ſitting by a Fountaine; he courting with his Countrey ditties, and ſhe as coye as if ſhe helde Loue in diſdaine.

The newes were ſo welcome to the two Louers, that

vp they rose, and went with CORIDON. Assoone as they drew nigh the thicket, they might espie where PHŒBE sate, (the fairest Shepheardesse in all *Arden*, and he the frolickst Swaine in the whole Forrest) she in a peticoate of scarlet, couered with a greene mantle; and to shrowde her from the Sunne, a chaplet of roses: from vnder which appeared a face full of Natures excellence, and two such eyes as might haue amated a greater man than MONTANUS. At gaze vpon this gorgeous Nymph sat the Shepheard, feeding his eyes with her fauours, wooing with such piteous lookes, & courting with such deep straind sighs, as would haue made DIANA her selfe to haue been compassionate. At last, fixing his lookes on the riches of her face, his head on his hande, and his elbow on his knee, he sung this mournefull Dittie.

Montanus Sonnet.

A Turtle sate vpon a leauelesse tree,
Mourning her absent pheare
With sad and sorrie cheare:
About her wondring stood
The citizens of Wood,
And whilest her plumes she rents
And for her loue laments,
The stately trees complaine them,
The birdes with sorrow paine them:
Each one that doth her view
Her paine and sorrowes rue.
But were the sorrowes knowen
That me hath ouerthrowen,
Oh how would Phœbe *sigh, if she did looke on me?*

The loue sicke Polypheme *that could not see,*
Who on the barraine shore
His fortunes doth deplore,

And

And melteth all in mone
For Galatea *gone:*
And with his piteous cries
Afflicts both earth and Skies:
And to his woe betooke
Doth breake both pipe and hooke;
For whome complaines the Morne,
For whom the Sea Nymphs mourne.
Alas his paine is nought:
For were my woe but thought,
Oh how would Phœbe *ſigh, if ſhe did looke on mee?*

Beyond compare my paine
yet glad am I,
If gentle Phœbe *daine*
to ſee her Montan *die.*

After this, MONTANUS felt his paſſions ſo extreame, that he fell into this exclamation againſt the iniuſtice of Loue.

Helas Tirant plein de rigueur,
Modere vn peu ta violence:
Que te ſert ſi grande deſpenſe?
C'eſt trop de flammes pour vn cueur.
Eſparguez en vne eſtin celle,
Puis fay ton effort d'eſmouoir,
La fiere qui ne veut point voir,
En quel fu je bruſle pour elle.
Execute Amour ce deſſein,
Et rabaiſſe vn peu ſon audace,
Son cuer ne doit eſtre de glace.
Bien que elle ait de Niege le ſein.

MONTANUS ended his Sonet with ſuch a volley of ſighs, and ſuch a ſtreame of teares, as might haue mooued any but PHŒBE to haue graunted him fauour. But ſhe meaſuring all his paſſions with a coye diſdaine, and triumphing in the poore Shepheardes patheticall humours, ſmiling at his martyrdome, as though loue had been no maladie, ſcornefully warbled out this Sonnet.

Phœbes Sonnet a replie to Montanus paſsion.

Downe a downe.
Thus Phillis *ſung*
by fancie once distreſſed:
Who ſo by fooliſh Loue are ſtung,
are worthely oppreſſed.
And ſo ſing I. With a downe, downe, &c.

When Loue was first begot,
And by the mooners will
Did fall to humane lot
His ſolace to fulfill.
Deuoid of all deceipt,
A chast and holy fire
Did quicken mans conceipt,
And womens breast inspire.
The Gods that ſaw the good
That mortalls did approue,
With kinde and holy mood
Began to talke of Loue.
Downe a downe,
Thus Phillis *ſung*
by fancie once distreſſed, &c.

But

But during this accord,
A wonder ſtrange to heare:
Whilest Loue in deed and word
Most faithfull did appeare.
Falſe ſemblance came in place
By iealozie attended,
And with a doubleface
Both loue and fancie blended.
Which made the Gods forſake,
And men from fancie flie,
And maidens ſcorne a make;
Forſooth and ſo will I.
Downe a downe.
Thus Phillis *ſung*
by fancie once distreſſed;
Who ſo by fooliſh Loue are ſtung
are worthely oppreſſed.
And ſo ſing I.
with downe a downe, adowne downe, a-
(downe a,

MONTANUS hearing the cruel reſolution of PHŒBE, was ſo ouergrowen with paſſions, that from amorous Ditties he fell flat into theſe tearmes; Ah PHŒBE quoth he, whereof art thou made, that thou regardeſt not my maladie? Am I ſo hatefull an obiect, that thine eyes condempne me for an abiect? or ſo baſe, that thy deſires cannot ſtoope ſo lowe as to lende mee a gracious looke? My paſſions are manie, my loues more, my thoughts loyaltie, and my fancie faith: all deuoted in humble deuoire to the ſeruice of PHŒBE: & ſhal I reape no reward for ſuch fealties. The Swaines daylie labours is quit with the euenings hire, the Ploughmans toyle is eaſed with the hope of corne, what the Oxe ſweates out at the plough he fatneth at the cribbe: but infortunate MONTANUS hath no ſalue for his ſorrowes, nor anie hope of recom-

recōpence for the hazard of his perplexed paſſions. If PHŒBE, time may plead the proofe of my truth, twice ſeuen winters haue I loued faire PHŒBE: if conſtancie bee a cauſe to farther my ſute, MONTANUS thoughtes haue beene ſealed in the ſweete of PHŒBES excellence, as farre from chaunge as ſhe from loue: if outward paſſions may diſcouer inward affections, the furrowes in my face may decypher the forrowes of my heart, and the mappe of my lookes the griefes of my minde. Thou ſéeſt (PHŒBE) the teares of deſpayre haue made my cheekes full of wrinkles, and my ſcalding ſighes haue made the aire Eccho her pitie conceiued in my plaints: PHILOMELE hearing my paſſions, hath left her mournfull tunes to liſten to the diſcourſe of my miſeries. I haue pourtraied in euerie tree the beautie of my Miſtreſſe, & the deſpaire of my loues. What is it in the woods cannot witnes my woes? and who is it would not pitie my plaints? Onely POŒBE. And why? Becauſe I am MONTANUS, and ſhe PHŒBE; I a worthleſſe Swaine and ſhee the moſt excellent of all faires. Beautifull PHŒBE, oh might I ſay pitifull, then happie were I though I taſted but one minute of that good hap. Meaſure MONTANUS not by his fortunes but by his loues; and ballaunce not his wealthe, but his deſires, and lend but one gracious looke to cure a heape of diſquieted cares: if not, ah if PHŒBE can not loue, let a ſtorme of frownes ende the diſcontent of my thoughts, and ſo let me periſh in my deſires, becauſe they are aboue my deſerts: onely at my death this fauour cannot be denied me, that all ſhall ſay, MONTANUS died for loue of harde hearted PHŒBE. At theſe words ſhe fild her face full of frownes, and made him this ſhort and ſharpe replie.

Importunate Shepheard, whoſe loues are lawleſſe, becauſe reſtleſſe: are thy paſſions ſo extreame that thou canſt not conceale them with patience? Or art thou ſo folly-ſick, that thou muſt needes be fancie-ſicke? and in thy affection tied to ſuch an exigent, as none ſerues but PHŒBE. Well ſir, if your market may be made no where els, home again, for

for your Mart is at the faireſt. PHŒBE is no lettice for your lippes, and her grapes hangs ſo high, that gaze at them you may, but touch them you cannot. Yet MONTANUS I ſpeake not this in pride, but in diſdaine; not that I ſcorne thee, but that I hate Loue: for I count it as great honour to triumph ouer Fancie, as ouer Fortune. Reſt thée content therefore MONTANUS, ceaſe from thy loues, and bridle thy lookes; quench the ſparkles before they grow to a further flame: for in louing me thou ſhalt liue by loſſe, & what thou vttereſt in words, are all written in the winde. Wert thou (MONTANUS) as faire as PARIS, as hardie as HECTOR, as conſtant as TROYLUS, as louing as LEANDER; PHŒBE could not loue, becauſe ſhe cannot loue at all: and therefore if thou purſue me with PHŒBUS, I muſt flie with DAPHNE.

GANIMEDE ouer-hearing all theſe paſſions of MONTANUS, could not brooke the crueltie of PHŒBE, but ſtarting from behinde the buſh ſaid; And if Damzell you fled from me, I would tranſforme you as DAPHNE to a bay, and then in contempt trample your branches vnder my féete. PHŒBE at this ſodaine replie was amazed, eſpecially when ſhe ſaw ſo faire a Swaine as GANIMEDE; bluſhing therefore, ſhee would haue béen gone: but that he held her by the hand, and proſecuted his replie thus. What Shepheardeſſe, ſo fayre and ſo cruell? Diſdaine beſeemes not cottages, nor coynes maides: for either they be condempned to bee too proude, or too froward. Take heede (faire Nymph) that in deſpiſing Loue, you be not ouer-reacht with Loue, and in ſhaking off all, ſhape your ſelfe to your own ſhaddow: and ſo with NARCISSUS prooue paſſionate & yet vnpitied. Oft haue I heard, and ſometimes haue I ſeene, high diſdaine turnd to hot deſires. Becauſe thou art beautifull, be not ſo coye: as there is nothing more faire, ſo there is nothing more fading, as momentary as the ſhadowes which growes from a clowdie Sunne. Such (my faire Shepheardeſſe) as diſdaine in youth deſire in age, and then are they hated in the winter, that might haue béen loued in the prime. A wrinkled maide

is like to a parched Rofe, that is caft vp in coffers to pleafe the fmell, not worne in the hand to content the eye. There is no follie in Loue to had I wift: and therefore be rulde by me, Loue while thou art young, leaft thou be difdained when thou art olde. Beautie nor time cannot bee recalde, and if thou loue, like of MONTAUNS: for as his defires are manie, fo his deferts are great.

PHŒBE all this while gazed on the perfection of GANIMEDE, as deeplie enamoured on his perfection, as MONTANUS inueigled with hers: for her eye made furuey of his excellent feature, which fhe found fo rare, that fhe thought the ghoft of ADONIS had been leapt from ELIZIUM in the fhape of a Swaine. When fhe blufht at her owne follie to looke fo long on a ftranger, fhe mildlie made aunfwere to GANIMEDE thus. I cannot denie fir but I haue heard of Loue, though I neuer felt Loue; and haue read of fuch a Goddeffe as VENUS, though I neuer faw anie but her picture: & perhaps, and with that fhe waxed red and bafhful, and with all filent: which GANIMEDE perceiuing, commended in her felfe the bafhfulneffe of the maide, and defired her to goe forward. And perhaps fir *(quoth fhe)* mine eye hath ben more prodigall to day than euer before: and with that fhe ftaid againe, as one greatly paffionate and perplexed. ALIENA feeing the hare through the maze, bade her forwarde with her prattle: but in vaine, for at this abrupt periode fhe broke off, and with her eyes full of teares, and her face couered with a vermillion die, fhe fate downe and fightht. Whereuppon, ALIENA and GANIMEDE feeing the Shepheardeffe in fuch a ftrange plight, left PHŒBE with her MONTANUS, wifhing her friendly that fhee would be more pliant to Loue, leaft in penaunce VENUS ioyned her to fome fharpe repentaunce. PHŒBE made no replie, but fetcht fuch a figh, that Eccho made relation of her plaint: giuing GANIMEDE fuch an adieu with a piercing glaunce, that the amorous Girle-boye perceiued PHŒBE was pincht by the heele.

But leauing PHŒBE to the follies of her new fancie, and MONTA-

MONTANUS to attend vpon her; to SALADYNE, who all this laſt night could not reſt for the remembrance of ALIENA: inſomuch that he framed aſweete conceipted ſonnet to content his humour, which he put in his boſome: being requeſted by his brother ROSADER to go to ALIENA and GANIMEDE, to ſignifie vnto them that his wounds were not daungerous. A more happie meſſage could not happen to SALADYNE, that taking his Forreſt bil on his necke, he trudgeth in all haſt towards the plaines, where ALIENAES flockes did feede: comming iuſt to the place when they returned from MONTANUS and PHŒBE. Fortune ſo conducted this iollie Forreſter, that he encountred them and CORIDON, whom he preſently ſaluted in this manner.

Faire Shepheardeſſe, and too faire, vnleſſe your beautie be tempred with courteſie, & the liniaments of the face graced with the lowlineſſe of minde: as manie good fortunes to you and your Page, as your ſelues can deſire, or I imagine. My brother ROSADER (in the griefe of his greene wounds) ſtill mindfull of his friends, hath ſent me to you with a kind ſalute, to ſhew that he brookes his paines with the more patience, in that he holds the parties precious in whoſe defence he receiued the preiudice. The report of your welfare, will bee a great comfort to his diſtempered bodie and diſtreſſed thoughts, and therefore he ſent mee with a ſtrict charge to viſite you. And you (quoth ALIENA) are the more welcome in that you are meſſenger from ſo kind a Gentleman, whoſe paines we compaſſionate with as great ſorrowe, as hee brookes them with griefe; and his wounds breedes in vs as manie paſſions, as in him extremities: ſo that what diſquiet hee feeles in bodie, wee partake in heart. Wiſhing (if wee might) that our miſhap might ſalue his maladie. But ſeeing our wills yeelds him little eaſe, our orizons are neuer idle to the Gods for his recouerie. I pray youth (quoth GANIMEDE with teares in his eies) when the Surgeon ſearcht him, helde he his wounds dangerous? Dangerous (quoth SALADYNE) but not mortall: and the ſooner to be cured, in

that his patient is not impatient of anie paines: whereuppon my brother hopes within thefe ten dayes to walke abroad and vifite you himfelfe. In the meane time (quoth GANIMEDE) fay his ROSALYNDE commends her to him and bids him be of good cheere. I know not (quoth SALADYNE) who that ROSALYNDE is, but whatfoeuer fhe is, her name is neuer out of his mouth: but amidft the deepeft of his paffions he vfeth ROSALYNDE as a charme to appeafe all forrows with patience. Infomuch that I coniecture my brother is in loue, and fhe fome Paragon that holdes his hart perplexed: whofe name he oft records with fighs, fometimes with teares, ftraight with ioy, then with fmiles; as if in one perfon Loue had lodged a Chaos of confufed paffions. Wherein I haue noted the variable difpofition of fancie, that like the POLYPE in colours, fo it changeth into fundrie humours: being as it fhould feeme a combate mixt with difquiet, and a bitter pleafure wrapt in a fweete preiudice, like to the SINOPLE tree, whofe bloffomes delight the fmell, and whofe fruite infects the taft. By my faith (quoth ALIENA) fir, you are deepe read in loue, or growes your infight into affection by experience? Howfoeuer, you are a great Philofopher in VENUS principles, els could you not difcouer her fecrete aphorifmes. But fir our countrey amours are not like your courtly fancies, nor is our wooing like your fuing: for poore fhepheards neuer plaine them till Loue paine them, where the Courtiers eyes is full of paffions when his heart is moft free from affection: they court to difcouer their eloquence, we wooe to eafe our forrowes: euerie faire face with them muft haue a new fancie fealed with a forefinger kiffe and a farre fetcht figh; we heere loue one, and liue to that one fo lōg as life can maintain loue, vfing few ceremonies becaufe we know fewe fubtilties, and little eloquence for that wee lightly accompt of flatterie: only faith and troth thats fhepfheards wooing, and fir howe like you of this? So (quoth SALADYNE) as I could tie my felfe to fuch loue. What, and looke fo low as a Shepheardeffe, being the Sonne of Sir IOHN

IOHN of *Bourdeaux*: ſuch deſires were a diſgrace to your honours. And with that ſurueying exquiſitely euerie part of him, as vttering all theſe words in a déepe paſſion, ſhe eſpied the paper in his boſome: whereupon growing iealous that it was ſome amorous Sonnet, ſhee ſodainly ſnatcht it out of his boſome, and aſked if it were any ſecret? She was baſhfull, and SALADYNE bluſht: which ſhe perceiuing ſayd; Nay then ſir, if you waxe redde, my life for yours tis ſome Loue matter: I will ſee your Miſtreſſe name, her praiſes, and your paſſions. And with that ſhe lookt on it: which was written to this effect.

Saladynes Sonnet.

Iſ it be true that heauens eternall courſe
With restleſſe ſway and ceaſeleſſe turning glides,
If aire inconſtant be, and ſwelling ſourſe
Turne and returnes with many fluent tides,
If earth in winter ſummers pride estrange,
And Nature ſeemeth onely faire in change.

Iſ it be true that our immortall ſpright
Deriude from heauenly pure, in wandring ſtill
In noueltie and ſtrangeneſse doth delight,
And by diſcouerent power diſcerneth ill,
And if the bodie for to worke his best
Doth with the ſeaſons change his place of rest:

Whence comes it that (inforst by furious Skies)
I change both place and ſoyle, but not my hart?
Yet ſalue not in this change my maladies?
Whence growes it that each obiect workes my ſmart?
Alas I ſee my faith procures my miſse,
And change in loue against my nature is.
Et florida pungunt.

ALIENA hauing read ouer his ſonnet, began thus pleſantly to deſcant vpon it. I ſee SALADYNE (quoth ſhee) that as the Sunne is no Sunne without his brightneſſe, nor the diamond accounted for precious vnleſſe it be hard: ſo men are not men vnleſſe they be in loue; and their honours are meaſured by their amours not their labours, counting it more commendable for a Gentleman to be full of fancie, than full of vertue. I had thought

Otia ſi tollas periere Cupidinis arcus,
Contemptæq iacent, & ſine luce faces:

But I ſee OUIDS axiome is not authenticall, for euen labor hath her loues, and extremitie is no pumice ſtone to race out fancie. Your ſelfe exiled from your wealth, friends & countrey by TORISMOND, (ſorrowes enough to ſuppreſſe affections) yet amidſt the depth of theſe extreamities, Loue will be Lord, and ſhew his power to bee more predominant than Fortune. But I pray you ſir (if without offence I maye craue it) are they ſome new thoughts, or ſome olde deſires? SALADYNE (that now ſaw opportunitie pleaſaunt) thought to ſtrike while the yron was hote, and therefore taking ALIENA by the hand ſate downe by her; and GANIMEDE to giue them leaue to their Loues, founde her ſelfe buſie about the foldes, whileſt SALADYNE fell into this prattle with ALIENA.

Faire Miſtres, if I bee blunt in diſcouering my affections, and vſe little eloquence in leuelling out my loues: I appeale for pardon to your owne principles that ſay, Shepheards vſe few ceremonies, for that they acquaint thēſelues with fewe ſubtilties: to frame my ſelfe therefore to your countrey faſhion with much faith and little flatterie, knowe beautifull Shepheardeſſe, that whileſt I liued in the court I knew not Loues cumber, but I held affection as a toy, not as a maladie; vſing fancie as the HIPERBOREI do their flowers, which they weare in their boſome all day, and caſt them in the fire for fuell all night. I liked al becauſe I loued none, and who was moſt faire on her I fed mine eye: but as charely

rely as the Bee, that aſſoone as ſhee hath ſuckt honnie from the roſe, flies ſtraight to the next Marigold. Liuing thus at mine owne liſt, I wondred at ſuch as were in loue, & when I read their paſſions, I tooke them only for poems that flowed from the quickneſſe of the wit not the ſorrowes of the heart. But nowe (faire Nymph) ſince I became a Forreſter, Loue hath taught me ſuch a leſſon that I muſt confeſſe his deitie and dignitie, and ſaye as there is nothing ſo precious as beautie, ſo there is nothing more piercing than fancie. For ſince firſt I arriued in this place, and mine eie tooke a curious ſuruey of your excellence, I haue been ſo fettered with your beautie and vertue, as (ſweet ALIENA) SALADYNE without further circumſtance loues ALIENA. I coulde paint out my deſires with long ambages, but ſeeing in manie words lies miſtruſt, and that trueth is euer naked; let this ſuffice for a countrey wooing, SALADYNE loues ALIENA, and none but ALIENA.

Although theſe words were moſt heauenly harmonie in the eares of the Shepheardeſſe: yet to ſeeme coye at the firſt courting, and to diſdaine Loue howſoeuer ſhee deſired Loue, ſhe made this replie.

Ah SALADYNE, though I ſeeme ſimple, yet I am more ſubtile than to ſwallow the hook becauſe it hath a painted bait: as men are wilie ſo women are warie, eſpecially if they haue that wit by others harmes to beware. Doo wee not knowe SALADYNE, that mens tongues are like MERCURIES pipe, that can inchaunt ARGUS with an hundred eies; and their words as preiudiciall as the charmes of CIRCES, that tranſſourme men into monſters. If ſuch SYRENS ſing, wee poore Women had neede ſtoppe our eares, leaſt in hearing we proue ſo fooliſh hardie as to beleeue them, and ſo perriſh in truſting much, and ſuſpecting little. SALADYNE, *Piſcator ictus ſapit*, he that hath been once poyſoned & afterwards feares not to bowſe of euerie potion, is woorthie to ſuffer double pennaunce. Giue me leaue then to miſtruſt, though I doo not condempne. SALADYNE is now in loue with ALIENA, he

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a Gentleman of great Parentage, ſhe a Shepheardeſſe of meane Parents; he honourable, and ſhee poore? Can Loue conſiſt of contrarieties? Will the Fawlcon pearch with the Kiſtreſſe, the Lion harbour with the Woolfe? Will VENUS ioyne roabes and rags together? Or can there be a ſimpathie betweene a King and a begger. Then SALADYNE how can I beléeue thée that loue ſhould vnite our thoughts, when Fortune hath ſet ſuch a difference betweene our degrees? But ſuppoſe thou likeſt of ALIENAES beautie, men in their fancie reſemble the waſpe, which ſcornes that flower from which ſhe hath fetcht her waxe; playing like the inhabitants of the Ilande *Tenerifa*, who when they haue gathered the ſweete ſpices, vſe the trees for fuel: ſo men when they haue glutted themſelues with the faire of womens faces, holde them for neceſſarie euills; and wearied with that which they ſeemed ſo much to loue, caſt away fancie as children doo their rattles; and loathing that which ſo deepelie before they likte, eſpecially ſuch as take loue in a minute, & haue their eyes attractiue like ieate apt to entertaine anie obiect, are as readie to let it ſlip againe. SALADYNE hearing howe ALIENA harpt ſtill vppon one ſtring, which was the doubt of mens conſtancie, hee broke off her ſharp inuectiue thus.

I graunt ALIENA (quoth hee) manie men haue doone amiſſe in proouing ſoone ripe and ſoone rotten, but particular inſtances inferre no generall concluſions: and therefore I hope what others haue faulted in ſhall not preiudice my fauours. I will not vſe ſophiſtrie to confirme my loue, for that is ſubtiltie; nor long diſcourſes, leaſt my words might bee thought more than my faith: but if this will ſuffice, that by the honour of a Gentleman I loue ALIENA, and wooe ALIENA not to crop the bloſſomes and reiect the tree, but to conſummate my faithfull deſires, in the honourable ende of marriage.

At this word marriage: ALIENA ſtood in a maze what to anſwere: fearing that if ſhe were too coye to driue him away with

with her diſdaine; and if ſhe were too courteous to diſcouer the heate of her deſires. In a dilemma thus what to doo, at laſt this ſhe ſaid. SALADYNE euer ſince I ſaw thée, I fauoured thée, I cannot diſſemble my deſires, becauſe I ſée thou dooſt faithfully manifeſt thy thoughtes, and in liking thee I loue thee ſo farre as mine honour holdes fancie ſtill in ſuſpence: but if I knew thee as vertuous as thy father, or as well qualified as thy brother ROSADER, the doubt ſhoulde be quicklie decided: but for this time to giue thee an anſwere, aſſure thy ſelfe this, I will either marrie with SALADYNE, or ſtill liue a virgine: and with this they ſtrained one anothers hand. Which GANIMEDE eſpying, thinking he had had his Miſtres long enough at ſhrift, ſaid; what, a match or no? A match (quoth ALIENA) or els it were an ill market. I am glad (quoth GANIMEDE) I would ROSADER were well here to make vp a meſſe. Well remembred (quoth SALADYNE) I forgot I left my brother ROSADER alone: and therefore leaſt being ſolitarie he ſhould increaſe his ſorrowes I will haſt me to him. May it pleaſe you then to commaund me anie ſeruice to him, I am readie to be a duetifull meſſenger. Onely at this time commend me to him (quoth ALIENA) & tell him, though wee cannot pleaſure him we pray for him. And forget not (quoth GANIMEDE) my commendations: but ſay to him that ROSALYNDE ſheds as manie teares from her heart, as he drops of bloud from his wounds, for the ſorrow of his miſfortunes; feathering all her thoughtes with diſquiet, till his welfare procure her content: ſay thus (good SALADYNE) and ſo farewell. He hauing his meſſage, gaue a courteous adieu to them both, eſpecially to ALIENA: and ſo playing loath to depart, went to his brother. But ALIENA, ſhe perplexed and yet ioyfull, paſt away the day pleaſauntly ſtill praiſing the perfection of SALADYNE, not ceaſing to chat of her new Loue, till euening drew on; and then they folding their ſheepe, went home to bed. Where we leaue them and returne to PHŒBE.

PHŒBE fiered with the vncouth flame of loue, returned to her fathers houſe; ſo galled with reſtleſſe paſſions, as now ſhe began to acknowledge, that as there was no flower ſo freſh but might bee parched with the Sunne, no tree ſo ſtrong but might bee ſhaken with a ſtorme; ſo there was no thought ſo chaſt, but Time armde with Loue could make amorous: for ſhee that helde DIANA for the Goddeſſe of her deuotion, was now faine to flie to the Altare of VENUS; as ſuppliant now with prayers, as ſhe was froward afore with diſdaine. As ſhe lay in her bed, ſhe called to minde the ſeuerall beauties of yong GANIMED, firſt his locks, which being amber hued, paſſeth the wreathe that PHŒBUS puts on to make his front glorious; his browe of yuorie, was like the ſeate where Loue and Maieſtie ſits inthronde to enchayne Fancie; his eyes as bright as the burniſhing of the heauen, darting foorth frownes with diſdaine, and ſmiles with fauor, lightning ſuch lookes as would enflame deſire, were ſhee wrapt in the Circle of the frozen Zoane; in his cheekes the vermilion teinture of the Roſe flouriſhed vpon naturall Alabaſter, the bluſh of the Morne and LUNAES ſiluer ſhowe were ſo liuely portrayed, that the TROYAN that fils out wine to IUPITER was not halfe ſo beautifull; his face was full of pleaſance, and all the reſt of his liniaments proportioned with ſuch excellence, as PHŒBE was fettred in the ſweetnes of his feature. The IDEA of theſe perfections tumbling in her minde, made the poore Shepheardſſe ſo perplexed, as feeling a pleaſure tempred with intollerable paines, and yet a diſquiet mixed with a content, ſhe rather wiſhed to die, than to liue in this amorous anguiſh. But wiſhing is little worth in ſuch extreames, and therefore was ſhe forſt to pine in her maladie, without anie ſalue for her ſorrowes. Reueale it ſhe durſt not, as daring in ſuch matters to make none her ſecretarie; and to conceale it, why it doubled her griefe: for as fire ſuppreſt growes to the greater flame, and the Current ſtopt to the more violent ſtreame; ſo Loue ſmothred wrings the heart with the déeper paſſions.

Per-

Perplexed thus with ſundrie agonies, her foode began to ſaile, and the diſquiet of her minde began to worke a diſtemperature of her bodie, that to be ſhort PHŒBE fell extreame ſicke, and ſo ſicke, as there was almoſt left no recouerie of health. Her father ſeeing his faire PHŒBE thus diſtreſt, ſent for his friends, who ſought by medicine to cure, and by counſaile to pacifie, but all in vaine: for although her bodie was feeble through long faſting, yet ſhe did *magis agrotare animo quàm corpore.* Which her friends perceiued and ſorrowed at, but ſalue it they could not.

The newes of her ſickneſſe was bruted abroad thorough all the Forreſt: which no ſooner came to MONTANUS eare, but he like a madde man came to viſite PHŒBE. Where ſitting by her bedde ſide, he began his Exordium with ſo manie teares and ſighes, that ſhe perceiuing the extremitie of his ſorrowes, began now as a louer to pitie them, although GANIMEDE helde her from redreſſing them. MONTANUS craued to knowe the cauſe of her ſickneſſe, tempred with ſecrete plaints: but ſhe aunſwered him (as the reſt) with ſilence, hauing ſtill the forme of GANIMEDE in her minde, & coniecturing how ſhee might reueale her loues. To vtter it in words ſhe found herſelfe too baſhfull, to diſcourſe by anie friend ſhee would not truſt anie in her amours, to remayne thus perplexed ſtill and conceale all, it was a double death. Whereuppon for her laſt refuge ſhe reſolued to write vnto GANIMEDE: and therefore deſired MONTANUS to abſent him ſelfe a while, but not to depart: for ſhe would ſee if ſhe could ſteale a nappe. He was no ſooner gone out of the chamber, but reaching to her ſtandiſh, ſhe tooke penne and paper, and wrote a letter to this effect.

Phœbe to Ganimede wiſheth what ſhe wants her ſelfe.

FAire Shepheard (and therefore is PHŒBE infortunate becauſe thou art ſo faire) although hetherto mine eies were adamants to reſiſt Loue, yet I no ſooner ſaw thy face but they became amorous to intertaine Loue: more deuoted to fancie than before they were repugnant to affection, addicted to the one by Nature, and drawen to the other by beautie; which being rare, and made the more excellent by manie vertues, hath ſo ſnared the freedome of PHŒBE, as ſhe reſts at thy mercie, either to bee made the moſt fortunate of all Maidens, or the moſt miſerable of all Women. Meaſure not GANIMEDE my loues by my wealth, nor my deſires by my degrees: but thinke my thoughts are as full of faith, as thy face of amiable fauours. Then as thou knoweſt thy ſelfe moſt beautifull, ſuppoſe me moſt conſtant. If thou deemeſt me hardhearted becauſe I hated MONTANUS, thinke I was forſt to it by Fate: if thou ſaiſt I am kinde hearted becauſe ſo lightly I loue thee at the firſt looke, thinke I was driuen to it by Deſtenie, whoſe influence as it is mightie, ſo it is not to be reſiſted. If my fortunes were anie thing but infortunate Loue, I woulde ſtriue with Fortune: but he that wreſts againſt the will of VENUS, ſeekes to quench fire with oyle, and to thruſt out one thorne by putting in another. If then GANIMEDE, Loue enters at the eie, harbours in the heart, and will neither bee driuen out with Phiſicke nor reaſon: pitie me, as one whoſe maladie hath no ſalue but from thy ſweete ſelfe, whoſe griefe hath no eaſe but through thy graunt, and thinke I am a Virgine, who is deepely wrongd, when I am forſt to wooe: and coniecture Loue to bee ſtrong, that is more forceable than Nature.

Thus diſtreſſed vnleſſe by thee eaſed, I expect either to liue

liue fortunate by thy fauour, or die miſerable by thy deniall. Liuing in hope. Farewell.

She that muſt be thine, or
not be at all.

Phœbe.

To this Letter ſhe annexed this Sonnet.

Sonnetto.

My boate doth paſſe the ſtraights
of ſeas incenst with fire,
Filde with forgetfulneſſe:
amidst the winters night,
A blinde and careleſſe boy
(brought vp by fonde deſire)
Doth guide me in the ſea
of ſorrow and deſpight.

For euerie oare, he ſets
a ranke of fooliſh thoughts,
And cuts (in ſtead of waue)
a hope without diſtreſſe;
The windes of my deepe ſighs
(that thunder ſtill for noughts)
Haue ſplit my ſayles with feare,
with care, with heauineſſe.

A mightie ſtorme of teares,
a blacke and hideous cloude,
A thouſand fierce diſdaines
dooo ſlacke the haleyards oft:

Till ignorance doo pull
and errour hale the ſhrowdes,
No ſtarre for ſafetie ſhines,
no Phœbe *from aloft.*
Time hath ſubdued arte,
and ioy is ſlaue to woe:
Alas (Loues guide) be kinde;
what ſhall I periſh ſo?

This Letter and the Sonnet being ended, ſhe could find no fitte meſſenger to ſende it by; and therefore ſhee called in MONTANUS, and intreated him to carrie it to GANIMEDE. Although poore MONTANUS ſaw day at a little hole, and did perceiue what paſſion pincht her: yet (that he might ſéeme dutifull to his Miſtres in all ſeruice) he diſſembled the matter, and became a willing meſſenger of his owne Martyrdome. And ſo (taking the letter) went the next morne verie early to the Plaines where ALIENA fed her flockes, and there hee found GANIMEDE ſitting vnder a Pomegranade trée ſorrowing for the hard fortunes of her ROSADER. MONTANUS ſaluted him, and according to his charge deliuered GANIMEDE the letters, which (he ſaid) came from PHŒBE. At this the wanton bluſht, as beeing abaſht to thinke what newes ſhould come from an vnknowen Shepheardeſſe, but taking the letters vuripht the ſeales, and read ouer the diſcourſe of PHŒBES fancies. When ſhee had read and ouerread them, GANIMEDE began to ſmile, & looking on MONTANNS fell into a great laughter: and with that called ALIENA, to whom ſhe ſhewed the writings. Who hauing peruſed them, conceipted them verie pleaſantly, and ſmiled to ſée how Loue had yoakt her, who before diſdained to ſtoupe to the lure, ALIENA whiſpering GANIMEDE in the eare, and ſaying; Knewe PHŒBE what want there were in thée to perfourme her will, and how vnfit thy kinde is to bee kinde to her, ſhe would be more wiſe and leſſe enamoured: but leauing

uing that, I pray thée let vs ſport with this Swaine. At that worde, GANIMEDE tourning to MONTANUS, began to glaunce at him thus.

I pray thee tell me Shepheard, by thoſe ſweet thoughts and pleaſing ſighes that grow from my Miſtreſſe fauours, art thou in loue with PHŒBE? Oh my Youth, quoth MONTANUS, were PHŒBE ſo farre in loue with me, my Flockes would be more fat and their Maſter more quiet: for through the ſorrowes of my diſcontent growes the leanneſſe of my ſheepe. Alas poore Swaine quoth GANIMEDE, are thy paſſions ſo extreame or thy fancie ſo reſolute, that no reaſon will blemiſh the pride of thy affection, and race out that which thou ſtriueſt for without hope? Nothing can make me forget PHŒBE, while MONTANUS forget himſelfe: for thoſe characters which true Loue hath ſtamped, neither the enuie of Time nor Fortune can wipe awaye. Why but MONTANUS qnoth GANIMEDE, enter with a deepe inſight into the deſpaire of thy fancies, and thou ſhalt ſee the depth of thine owne follies: for (poore man) thy progreſſe in loue is a regreſſe to loſſe, ſwimming againſt the ſtreame with the Crab, and flying with APIS INDICA againſt winde and weather. Thou ſeekeſt with PHŒBUS to winne DAPHNE, and ſhee flies faſter than thou canſt followe: thy deſires ſoare with the Hobbie, but her diſdaine reacheth higher than thou canſt make wing. I tell thee MONTANUS, in courting PHŒBE thou barkeſt with the Wolues of *Syria* againſt the Moone, and roaueſt at ſuch a marke with thy thoughtes, as is beyond the pitch of thy bow, praying to Loue when Loue is pitileſſe, and thy maladie remedileſſe. For proofe MONTANUS read theſe letters, wherein thou ſhalt ſee thy great follies and little hope.

With that MONTANUS tooke them and peruſed them, but with ſuch ſorrow in his lookes, as they bewrayed a ſourſe of confuſed paſſions, in his heart: at euerie line his coulour changed, and euerie ſentence was ended with a periode of ſighes.

At

At laſt, noting PHŒBES extreame deſire toward GANIMEDE, and her diſdaine towards him, giuing GANIMEDE the letter, the Shepheard ſtoode as though hee had neither wonne nor loſt. Which GANIMEDE perceiuing, wakened him out his dreame thus; Now MONTANUS, dooſt thou ſee thou voweſt great ſeruice and obteineſt but little reward: but in lieu of thy loyaltie, ſhe maketh thee as BELLEPHORON carrie thine owne bane. Then drinke not willinglie of that potion wherein thou knoweſt is poyſon, creepe not to her that cares not for thee. What MONTANUS, there are manie as faire as PHŒBE, but moſt of all more courteous than PHŒBE. I tell thee Shepheard, fauour is Loues fuell: then ſince thou canſt not get that, let the flame vaniſh into ſmoake, and rather ſorrow for a while than repent thee for euer.

I tell thee GANIMEDE (quoth MONTANUS) as they which are ſtung with the Scorpion, cannot be recoured but by the Scorpion, nor hee that was wounded with ACHILLES lance be cured but with the ſame trunchion: ſo APOLLO was faine to crie out, that Loue was onely eaſed with Loue, and fancie healed by no medecin but fauor. PHŒBUS had hearbs to heale all hurts but this paſſion, CYRCES had charmes for all chaunces but for affection, and MERCURIE ſubtill reaſons to refell all griefes but Loue. Perſwaſions are bootleſſe, Reaſon lendes no remedie, Counſaile no comfort, to ſuch whome Fancie hath made reſolute: and therefore though PHŒBE loues GANIMEDE, yet MONTANUS muſt honor none but PHŒBE.

Then quoth GANIMEDE, may I rightly tearme thee a deſpayring Louer, that liueſt without ioy, & loueſt without hope: but what ſhall I doo MONTANUS to pleaſure thee? Shall I deſpiſe PHŒBE as ſhe diſdaines thee? Oh (quoth MONTANUS) that were to renew my griefes, and double my ſorrowes: for the ſight of her diſcontent were the cenſure of my death. Alas GANIMEDE, though I periſh in my thoughtes, let not her die in her deſires. Of all paſſions, Loue

Loue is moſt impatient: then let not ſo faire a creature as PHŒBE ſinke vnder the burden of ſo déepe a diſtreſſe. Being loue ſicke ſhe is prooued heart ſicke, and all for the beautie of GANIMEDE. Thy proportion hath entangled her affection, and ſhe is ſnared in the beautie of thy excellence. Then ſith ſhe loues thée ſo déere, miſlike not her deadly. Bee thou paramour to ſuch a paragon: ſhee hath beautie to content thine eye, and flockes to enrich thy ſtore. Thou canſt not wiſh for more than thou ſhalt winne by her: for ſhe is beautifull, vertuous and wealthie, three deepe perſwaſions to make loue frolicke. ALIENA ſeeing MONTANUS cut it againſt the haire, and plead that GANIMEDE ought to loue PHŒBE, when his onely life was the loue of PHŒBE: anſwered him thus. Why MONTANUS dooſt thou further this motion? ſeeing if GANIMEDE marrie PHŒBE thy market is clean mard. Ah Miſtres (quoth he) ſo hath Loue taught mee to honour PHŒBE, that I would preiudice my life to pleaſure her, and die in deſpaire rather than ſhe ſhould periſh for want. It ſhal ſuffice me to ſee him contented, and to feed mine eye on her fauour. If ſhe marrie though it be my Martyrdome: yet if ſhee bee pleaſed I will brooke it with patience, and triumph in mine owne ſtarres to ſee her deſires ſatiſfied. Therefore if GANIMEDE bee as courteous as hee is beautifull, let him ſhew his vertues, in redreſſing PHŒBES miſeries. And this MONTANUS pronounſt with ſuch an aſſured countenance, that it amazed both ALIENA and GANIMEDE to ſee the reſolution of his loues: ſo that they pitied his paſſions and commended his patience; deuiſing how they might by anie ſubtiltie, get MONTANUS the fauour of PHŒBE. Straight (as Womens heads are full of wyles) GANIMEDE had a fetch to force PHŒBE to fancie the Shepheard MALGRADO the reſolution of her minde hee proſecuted his policie thus. MONTANUS (quoth he) ſeeing PHŒBE is ſo forlorne leaſt I might bee couuted vnkinde, in not ſaluing ſo faire a creature, I will goe with thee to PHŒBE, and there heare her ſelfe in worde vtter that which ſhe hath diſcourſt with her penne, and then

as Loue wills me, I will ſet downe my cenſure. I will home by our houſe, and ſend CORIDON to accompanie ALIENA. MONTANUS ſéemed glad of this determination, and away they goe towards the houſe of PHŒBE. When they drew nigh to the Cottage, MONTANUS ranne afore, & went in and tolde PHŒBE that GANIMEDE was at the dore. This word GANIMEDE founding in the eares of PHŒBE, draue her into ſuch an extaſie for ioy, that riſing vp in her bed ſhe was halfe reuiued, and her wan colour began to waxe red: and with that came GANIMEDE in, who ſaluted PHŒBE with ſuch a curteous looke, that it was halfe a ſalue to her ſorrowes. Sitting him downe by her bed ſide, hee queſtioned about her diſeaſe, and where the paine chiefly helde her? PHŒBE looking as louely as VENUS in her night geere, tainting her face with as ruddie a bluſh as CLITIA did when when ſhee bewrayed her Loues to PHŒBUS: taking GANIMEDE by the hand began thus. Faire ſhepheard, if loue were not more ſtrong then nature, or fancie the ſharpeſt extreame; my immodeſty were the more, and my vertues the leſſe: for nature hath framed womens eyes baſhfull, their hearts full of feare, and their tongues full of ſilence: But Loue, that imperious Loue, where his power is predominant, then he peruerts all and wreſteth the wealth of nature to his owne will: an Inſtance in my ſelfe fayre GANIMEDE, for ſuch afire hath hee kindled in my thoughts, that to finde eaſe for the flame, I was forced to paſſe the bounds of modeſtie and ſeeke a ſalue at thy handes for my ſecret harmes: blame mee not if I bee ouer bolde for it is thy beautie, and if I be too forward it is fancie, & the deepe inſight into thy vertues that makes me thus fond. For let me ſay in a word, what may be contayned in a volume, PHŒBE loues GANIMEDE: at this ſhe held downe her head and wept, and GANIMEDE roſe as one that would ſuffer no fiſh to hang on his fingers made this replie. Water not thy plants PHŒBE, for I doe pitie thy plaintes, nor ſeeke not to diſcouer thy Loues in

in teares: for I coniecture thy trueth by thy paſſions: ſorrow is no ſalue for loues, nor ſighes no remedie for affection. Therefore frolick PHŒBE, for if GANIMEDE can cure thée, doubt not of recouerie. Yet this let me ſay without offence, that it gréeues me to thwart MONTANUS in his fancies, ſéeing his deſires haue ben ſo reſolute, and his thoughts ſo loyall: But thou alleadgeſt that thou art forſt from him by fate; ſo I tell thee PHŒBE either ſome ſtarre or elſe ſome deſtinie fits my minde rather with ADONIS to die in chaſe, than be counted a wanton in VENUS knee. Although I pittie thy martyrdome, yet I can grant no mariage; for though I held thee faire, yet mine eye is not fettered, Loue growes not like the hearb Spattanna to his perfection in one night but creepes with the ſnaile, and yet at laſt attaines to the top *Feſtina Lente* eſpecially in Loue: for momentarie fancies are oft times the fruites of follies: If PHŒBE I ſhould like thee as the HIPERBOREI do their Dates, which banquet with them in the morning and throw them awaie at night, my folly ſhould be great, and thy repentance more, Therefore I will haue time to turne my thoughts, and my Loues ſhall growe vp as the water *Creſſes*, ſlowly but with a deepe roote. Thus PHŒBE thou maiſt ſee I diſdaine not though I deſire not, remaining indifferent till time and loue makes me reſolute. Therefore PHŒBE ſeeke not to ſuppreſſe affection, and with the Loue of MONTANUS quench the remembrance of GANIMEDE, ſtriue thou to hate me as I ſeeke to like of thee, and euer haue the duties of MONTANUS in thy minde, for I promiſe thee thou mayſt haue one more welthie but not more loyall. Theſe wordes were coraſiues to the perplexed PHŒBE, that ſobbing out ſighes and ſtrayning out teares ſhee blubbered out theſe wordes.

And ſhall I then haue no ſalue of GANIMEDE, but ſuſpence, no hope but a doubtfull hazard, no comfort, but bee poſted off to the will of time? iuſtly haue the Gods ballanſt

my fortunes, who beeing cruell to MONTANUS found GANIMEDE, as vnkinde to my ſelfe: ſo in forcing him periſh for loue, I ſhall die my ſelfe with ouermuch loue. I am glad (quoth GANIMEDE) you looke into your owne faults, and ſee where your ſhooe wrings you, meaſuring now the paines of MONTANNS by your owne paſſions. Truth quoth PHŒBE, and ſo deeply I repent me of my frowardneſſe toward the Shepheard, that could I ceaſe to loue GANIMEDE, I would reſolue to like MONTANUS. What if I can with reaſon perſwade PHŒBE to miſlike of GANIMEDE, will ſhe then fauour MONTANUS? When reaſon (quoth ſhe) doth quench that loue that I owe to thee, then will I fancie him: conditionallie, that if my loue can bee ſuppreſt with no reaſon, as beeing without reaſon, GANIMEDE wil onely wed himſelfe to PHŒBE. I graunt it faire Shepheardeſſe quoth he: and to feede thee with the ſweetneſſe of hope, this reſolue on: I will neuer marrie my ſelfe to woman but vnto thy ſelfe: and with that GANIMEDE gaue PHŒBE a fruiteleſſe kiſſe & ſuch words of comfort, that before GANIMEDE departed ſhe aroſe out of her bed, and made him and MONTANUS ſuch cheere, as could be found in ſuch a Countrey cottage. GANIMEDE in the midſt of their banquet rehearſing the promiſes of either in MONTANUS fauour, which highly pleaſed the Shephearde. Thus all three content, and ſoothed vp in hope, GANIMEDE tooke his leaue of his PHŒBE & departed, leauing her a contented woman, and MONTANUS highly pleaſed. But poore GANIMEDE, who had her thoughtes on her ROSADER, when ſhe calde to remembrance his wounds, filde her eyes full of teares, and her heart full of ſorrowes, plodded to finde ALIENA at the Foldes, thinking with her preſence to driue away her paſſions. As ſhe came on the Plaines, ſhe might eſpie where ROSADER and SALADYNE ſate with ALIENA vnder the ſhade: which ſight was a ſalue to her griefe, and ſuch a cordiall vnto her heart, that ſhe tript alongſt the Lawnes full of ioy.

At laſt CORIDON who was with them ſpied GANIMEDE, and

and with that the Clowne rofe, and running to méete him cried, Oh firha, a match, a match, our Miftres fhall be maried on Sunday. Thus the poore peafant frolickt it before GANIMEDE, who comming to the crue faluted them all, and efpecially ROSADER, faying that hee was glad to fee him fo well recouered of his wounds. I had not gone abroade fo foone quoth ROSADER, but that I am bidden to a marriage, which on Sunday next muft bee folempnized betweene my brother and ALIENA. I fee well where Loue leades delay is loathfome, and that fmall wooing ferues, where both the parties are willing. Truth quoth GANIMEDE: but a happie day fhould it be, if ROSADER that day might be married to ROSALYNDE. Ah good GANIMEDE (quoth he) by naming ROSALYNDE renue not my forrowes: for the thought of her perfections, is the thrall of my miferies. Tufh, bee of good cheere man quoth GANIMEDE, I haue a friend that is deeply experienft in Negromancie and Magicke, what arte can doo fhall bee acted for thine aduantage: I will caufe him to bring in ROSALYNDE, if either *France* or anie bordering Nation harbour her; and vppon that take the faith of a young Shepheard. ALIENA fmilde to fee how ROSADER frownde, thinking that GANIMEDE had iefted with him. But breaking off from thofe matters, the Page (fomewhat pleafant) began to difcourfe vnto them what had paft betweene him and PHŒBE: which as they laught, fo they wondred at; all confeffing, that there is none fo chaft but Loue will change. Thus they paft away the day in chat, and when the Sunne began to fet, they tooke their leaues and departed: ALIENA prouiding for their marriage day fuch folempne cheere and handfome roabes as fitted their countrey eftate, & yet fomewhat the better, in that ROSADER had promifed to bring GERISMOND thether as a gueft. GANIMEDE (who then meant to difcouer her felfe before her father, had made her a gowne of greene, and a kirtle of the fineft fendall, in fuch fort that fhe feemed fome heauenly Nymph harboured in Countrey attire.

SALADYNE was not behind in care to ſet out the nuptials, nor ROSADER vnmindfull to bid gueſts, who inuited GERISMOND and all his Followers to the Feaſt: who willinglye graunted; ſo that there was nothing but the daye wanting to this marriage. In the meaue while, PHŒBE being a bidden gueſt, made her ſelfe as gorgeous as might be to pleaſe the eye of GANIMEDE; and MONTANUS ſuted himſelfe with the coſt of many of his flocks to be gallant againſt that day; for then was GANIMEDE to giue PHŒBE an anſwere of her loues, and MONTANUS either to heare the doome of his miſerie, or the cenſure of his happineſſe. But while this geare was a bruing, PHŒBE paſt not one day without viſiting hir GANIMEDE, ſo farre was ſhee wrapt in the beauties of this louely Swaine. Much prattle they had, and the diſcourſe of manie paſſions, PHŒBE wiſhing for the daye (as ſhee thought) of her welfare, and GANIMEDE ſmiling to thinke what vnexpected euents would fall out at the wedding. In theſe humours the weeke went away, that at laſt Sundaye came.

No ſooner did PHŒBUS Hench man appeare in the Skie, to giue warning that his maſters horſes ſhoulde bee trapt in his glorious couch, but CORIDON in his holiday ſute meruailous ſéemely, in a ruſſet iacket welted with the ſame, and faced with red worſted, hauing a paire of blew chamlet ſleeues, bound at the wreſts with foure yeolow laces, cloſed afore verie richly with a doſſen of pewter buttons: his hoſe was of gray karſie, with a large ſlop bard ouerthwart the pocket holes with three fair gards, ſtitcht of either ſide with red thred, his ſtock was of the own ſewed cloſe to his breech, and for to beautefie his hoſe, he had truſt himſelf round with a doſen of new thredden points of medley coulour: his bonnet was greene whereon ſtood a copper brooch with the picture of SAINT DENIS: and to want nothing that might make him amorous in his olde dayes, he had a fayre ſhyrt band of fine lockram, whipt ouer with Couentrey blew, of no ſmall coſt.

Thus

Thus attired, CORIDON beſtird himſelfe as chiefe ſtickler in theſe actions, and had ſtrowed all the houſe with flowers, that it ſeemed rather ſome of FLORAES choyce bowers, than anie Countrey cottage.

Thether repaired PHŒBE with all the maides of the forreſt to ſet out the bride in the moſt ſeemelieſt ſort that might be: but howſoeuer ſhe helpt to pranke out ALIENA, yet her eye was ſtill on GANIMEDE, who was ſo neate in a ſute of gray, that he ſeemed ENDYMION when hee won LUNA with his lookes, or PARIS when he plaide the Swaine to get the beautie of the Nymph OENONE. GANIMEDE like a prettie Page waited on his Miſtreſſe ALIENA, and ouerlookt that al was in a readineſſe againſt the Bridegroome ſhoulde come. Who attired in a Forreſters ſute came accompanied with GERISMOND and his brother ROSADER early in the morning; where arriued, they were ſolempnlie entertained by ALIENA and the reſt of the Countrey Swaines, GERISMOND verie highly commending the fortunate choyce of SALADYNE, in that had choſen a Shepheardeſſe, whoſe vertues appeared in her outward beauties, being no leſſe faire than ſeeming modeſt.

GANIMEDE comming in and ſeeing her Father began to bluſh, Nature working affects by her ſecret effects: ſcarce could ſhe abſtaine from teares to ſee her Father in ſo lowe fortunes: he that was wont to ſit in his royall Pallaice, attended on by twelue noble peeres, now to be contented with a ſimple Cottage, and a troupe of reuelling Woodmen for his traine. The conſideration of his fall, made GANIMEDE full of ſorrowes: yet that ſhee might triumph ouer Fortune with patience, and not anie way daſh that merrie day with her dumpes, ſhee ſmothered her melancholy with a ſhaddow of mirth: and verie reuerently welcommed the King, not according to his former degree, but to his preſent eſtate, with ſuch diligence, as GERISMOND began to commend the Page for his exquiſite perſon, and excellent qualities.

As

As thus the King with his Forreſters frolickt it among the ſhepheards, CORIDON came in with a faire mazer full of Sidar, and preſented it to GERISMOND with ſuch a clownniſh ſalute, that he began to ſmile, and tooke it of the old ſhepheard verie kindly, drinking to ALIENA and the reſt of her faire maides, amongſt whom PHŒBE was the formoſt. ALIENA pledged the King, and drunke to ROSADER: ſo the carrowſe went round from him to PHŒBE, &c. As they were thus drinking and readie to goe to Church, came in MONTANUS apparailed all in tawney, to ſignifie that he was forſaken; on his head he wore a garland of willowe, his bottle hanged by his ſide wheron was painted deſpaire, and on his ſheephooke hung two ſonnets as labels of his loues & fortunes.

Thus attired came MONTANUS in, with his face as full of griefe, as his heart was of ſorrowes, ſhewing in his countenance the map of extremities. Aſſoone as the Shepheards ſaw him, they did him all the honour they could, as being the flower of all the Swaines in *Arden*: for a bonnier boy was there not ſeene ſince the wanton Wag of *Troy* that kept ſheep in *Ida*. He ſeeing the king, and geſſing it to be GERISMOND, did him all the reuerence his countrey curteſie could affoord. Inſomuch that the King wondring at his attire, began to queſtion what he was. MONTANUS ouerhearing him made this replie.

I am ſir quoth he Loues Swaine, as full of inward diſcontents as I ſeeme fraught with outward follies. Mine eyes like Bees delight in ſweete flowers, but ſucking their full on the faire of beautie, they carrie home to the Hiue of my heart farre more gall than honnie, and for one droppe of pure deaw, a tunne full of deadly *Aconiton*. I hunt with the Flie to purſue the Eagle, that flying too nigh the Sunne, I periſh with the Sunne: my thoughts are aboue my reach, and my deſires more than my fortunes; yet neither greater than my Loues. But daring with PHAETON, I fall with IRARUS, and ſeeking to paſſe the meane, I dye for

[for being ſo mean, my night ſleeps are waking ſlombers, as full of ſorrowes as they be far from reſt, & my dayes labors are fruitleſſe amors, ſtaring at a ſtar & ſtombling at a ſtraw, leauing reaſon to follow after repentance: yet euery paſſion is a pleaſure thogh it pinch, becauſe loue hides his wormeſeed in figs, his poyſons in ſweet potions, & ſhadows preiudize with the maſke of pleaſure. The wiſeſt counſellers are my deep diſcontents, and I hate that which ſhould ſalue my harm, like the patient which ſtung with the *Tarantula* loaths muſick, and yet the diſeaſe incurable but by melody. Thus (Sir) reſtleſſe I hold my ſelfe remediles, as louing without either reward or regard, and yet louing, bicauſe there is none worthy to be loued, but the miſtreſſe of my thoughts. And that I am as full of paſſions as I haue diſcourſt in my plaintes, Sir if you pleaſe ſee my Sonnets, and by them cenſure of my ſorrowes.

Theſe wordes of MONTANUS brought the king into a great wonder, amazed as much at his wit as his attire: inſomuch that he tooke the papers off his hooke, and read them to this effect.

Montanus firſt Sonnet.

Alas how wander I *amidſt theſe woods,*
Whereas no day bright ſhine doth finde acceſſe:
But where the melancholy fleeting floods
(Darke as the night) my night of woes expreſſe,
Diſarmde of reaſon, ſpoilde of natures goods,
Without redreſſe to ſalue my heauineſſe
I *walke, whilest thought (too cruell to my harmes)*
With endles grief my heedles iudgement charmes.

My ſilent tongue aſſailde by ſecret feare,
My traitrous eyes impriſoned in their ioy,

My fatall peace deuourd in fained cheare,
My heart inforſt to harbour in annoy,
My reaſon robde of power by yeelding eare,
My fond opinions ſlaue to euery toy.
Oh Loue thou guide in my vncertaine way,
Woe to thy bow, thy fire, the cauſe of my decay.
Et florida pungunt.

When the King had read this Sonnet, he highly commended the deuice of the ſhepheard, that could ſo wittily wrap his paſſions in a ſhaddow, and ſo couertly conceale that which bred his chiefeſt diſcontent: affirming, that as the leaſt ſhrubs haue their tops, the ſmalleſt haires their ſhadowes: ſo the meaneſt ſwaines had their fancies, and in their kynde were as charie of Loue as a King. Whetted on with this deuice, he tooke the ſecond and read it: the effects were theſe.

Montanus ſecond Sonnet.

When the Dog
Full of rage,
With his irefull eyes
Frownes amidſt the skies
The Shepheard to aſſwage
The fury of the heat,
Himſelfe doth ſafely ſeat
By a fount
Full of faire,
Where a gentle breath
(Mounting from beneath)
Tempreth the aire.

There

There his flocks
Drinke their fill,
And with eaſe repoſe
Whilest ſweet ſleep doth cloſe
Eyes from toylſome ill.
But I burne
Without reſt,
No defenſiue power
Shields from Phoebes *lower:*
Sorrow is my best.
Gentle Loue
Lowre no more,
If thou wilt inuade,
In the ſecret ſhade,
Labour not ſo ſore.
I *my ſelfe*
And my flocks
They their loue to pleaſe,
I my ſelfe to eaſe,
Both leaue the ſhadie oakes:
Content to burne in fire
Saith Loue doth ſo deſire.
Et florida pungunt.

GERISMOND ſeeing the pithy vaine of thoſe Sonets, began to make further enquiry what hee was? Whereupon *RO*SADER diſcourſt vnto him the loue of MONTANUS to PHOEBE, his great loialtie & her deep crueltie: and how in reuenge the Gods had made the curious Nymph amorous of yoong GANIMEDE. Vpon this diſcourſe, ye king was deſirous to ſee PHOEBE: who being broght before GERISMOND by ROSADER, ſhadowed the beauty of her face with ſuch a vermilion teinture, that the Kings eyes began to dazle at the

puritie of her excellence. After GERISMOND had fed his lookes a while vpon her faire, he queſtioned with her, why ſhe rewarded MONTANUS loue with ſo little regard, ſeeing his deſertes were many, and his paſſions extreame. PHOEBE to make reply to the Kings demaund, anſwered thus: Loue (ſir) is charitie in his lawes, and whatſoeuer hee ſets downe for iuſtice (bee it neuer ſo vniuſt) the ſentence cannot be reuerſt: womens fancies lende fauours not euer by deſert, but as they are inforſt by their deſires: for fancy is tied to the wings of Fate, & what the ſtarres decree, ſtands for an infallible doome. I know MONTANUS is wiſe, & womens ears are greatly delighted with wit, as hardly eſcaping the charme of a pleaſant toong, as VLISSES the melody of the SYRENS. MONTANUS is bewtifull, and womens eyes are ſnared in the excellence of obiects, as deſirous to feede their lookes with a faire face, as the Bee to ſuck on a ſweet floure. MONTANUS is welthy, & an ounce of giue me perſwades a woman more than a pound of heare me. DANAE was won with a golden ſhower, when ſhe could not be gotten with all the intreaties of IUPITER: I tell you ſir, the ſtring of a womans heart reacheth to the pulſe of her hand, and let a man rub that with gold, & tis hard but ſhe wil prooue his hearts gold. MONTANUS is yoong, a great clauſe in fancies court: MONTANUS is vertuous, the richeſt argument that Loue yeelds: & yet knowing all theſe perfections I praiſe them, and wonder at them, louing the qualities, but not affecting the perſon, becauſe the Deſtenies haue ſet downe a contrary cenſure. Yet VENUS to ad reuenge, hath giuē me wine of y^e^ ſame grape, a ſip of the ſame ſauce, & firing me with the like paſſiō, hath croſt me with as il a penance: for I am in loue with a ſhepheards ſwaine, as coy to mee as I am cruel to MONTANUS, as peremptory in diſdain as I was peruerſe in deſire, & that is (quoth ſhe) ALIENAES page, yong GANIMEDE.

GERISMOND deſirous to proſecute the ende of theſe paſſions, called in GANIMEDE: who knowing the caſe, came in graced with

with ſuch a bluſh, as beautified the Chriſtall of his face with a ruddie brightneſſe. The King noting well the phiſnomy of GANIMEDE, began by his fauours to cal to mind the face of his ROSALYND, and with that fetcht a deepe ſigh. *R*OSADER that was paſſing familiar with GERISMOND, demanded of him why he ſighed ſo ſore? Becauſe *R*OSADER (quoth hee) the fauour of GANIMEDE puts mee in minde of ROSALYNDE. At this word, ROSADER ſight ſo deepely as though his heart would haue burſt. And whats the matter (quoth GERISMOND) that you quite mee with ſuch a ſigh? Pardon mee ſir (quoth ROSADER) becauſe I loue none but *R*OSALYND. And vpon that condition (quoth GERISMOND) that *R*OSALYND were here, I would this day make vp a marriage betwixt her and thee. At this ALIENA turnd her head and ſmilde vpon GANIMEDE, and ſhee could ſcarce keep countenance. Yet ſhee ſalued all with ſecrecie, and GERISMOND to driue away ſuch dumpes, queſtioned with GANIMEDE, what the reaſon was he regarded not PHŒBES loue, ſeeing ſhe was as faire as the wantō that brought *Troy* to ruine. GANIMEDE mildly anſwered, If I ſhuld affect the fair PHOEBE, I ſhould offer poore MONTANUS great wrong to winne that from him in a moment, that hee hath labored for ſo many monthes. Yet haue I promiſed to the bewtiful ſhepheardeſſe, to wed my ſelf neuer to woman except vnto her: but with this promiſe, y^t^ if I can by reaſon ſuppreſſe PHOEBES loue towards me, ſhe ſhall like of none but of MONTANUS. To y^t^ q. PHOEBE I ſtand, for my loue is ſo far beyond reaſon, as it wil admit no perſuaſion of reaſon. For iuſtice q. he, I appeale to GERISMOND: and to his cenſure wil I ſtand q. PHOEBE. And in your victory q. MONTANUS ſtands the hazard of my fortunes: for if GANYMEDE go away with conqueſt, MONTANUS is in conceit loues Monarch, if PHOEBE winne, then am I in effect moſt miſerable. We wil ſee this controuerſie q. GERISMŌD, & then we will to church: therefore GANIMEDE let vs heare your argument. Nay, pardon my abſence a while (quoth ſhee) and you ſhall ſee one in ſtore.

In went GANIMEDE and dreſt her ſelf in womans attire, hauing on a gowne of greene, with kirtle of rich ſandall, ſo quaint, that ſhe ſeemed DIANA triumphing in the Forreſt: vpon her head ſhe wore a chaplet of Roſes, which gaue her ſuch a grace, y^t ſhe looked like FLORA pearkt in the pride of all hir floures. Thus attired came *R*OSALIND in, & preſented her ſelf at her fathers feete, with her eyes full of teares, crauing his bleſſing, & diſcourſing vnto him all her fortunes, how ſhee was baniſhed by TORISMOND, and how euer ſince ſhe liued in that country diſguiſed.

GERISMOND ſeeing his daughter, roſe from his ſeat & fel vpon her necke, vttering the paſſions of his ioy in watry plaints driuen into ſuch an extaſie of content, that hee could not vtter one word. At this ſight, if *R*OSADER was both amazed & ioyfull, I refer my ſelfe to the iudgement of ſuch as haue experience in loue, ſeeing his ROSALYND before his face whom ſo long and deeply he had affected. At laſt GERISMOND recouered his ſpirites, and in moſt fatherly tearmes entertained his daughter *R*OSALYND, after many queſtions demanding of her what had paſt betweene her and *R*OSADER. So much ſir (quoth ſhe) as there wants nothing but your Grace to make vp the marriage. Why then (quoth GERISMOND) *R*OSADER take her, ſhee is thine, and let this day ſolemnize both thy brothers and thy nuptials, *R*OSADER beyond meaſure cōtent, humbly thanked the king, & imbraced his ROSALYNDE, who turning to PHOEBE, demanded if ſhe had ſhewen ſufficient reaſon to ſuppreſſe the force of her loues. Yea quoth PHŒBE, & ſo great a perſwaſiue, that if it pleaſe you Madame and ALIENA to giue vs leaue, MONTANUS and I will make this day the thirde couple in marriage. She had no ſooner ſpake this word, but MONTANUS, threw away his garland of willow, his bottle, where was painted diſpaire, & caſt his ſonnets in the fire, ſhewing himſelfe as frolicke as PARIS when he hanſeled his loue with HELENA. At this GERISMOND and the reſt ſmiled, and concluded that MONTANUS and PHOEBE ſhould keepe

keepe their wedding with the two brethren. ALIENA feeing SALADYNE ſtand in a dumpe, to wake him from his dreame began thus. Why how now my SALADYNE, all a mort, what melancholy man at the day of marriage? perchaunce thou art ſorrowfull to thinke on thy brothers high fortunes, and thyne owne baſe deſires to chuſe ſo meane a ſhepheardize. Cheare vp thy hart man, for this day thou ſhalt bee married to the daughter of a King: for know SALADYNE, I am not ALIENA, but ALINDA the daughter of thy mortal enemie TORISMOND. At this all the company was amazed, eſpecially GERISMOND, who riſing vp, tooke ALINDA in his armes, and ſaid to *R*OSALYND: is this that faire ALINDA famous for ſo many vertues, that forſoke her fathers court to liue with thee exilde in the country? The ſame q. *R*OSALYNDE. Then quoth GERISMOND, turning to SALADINE, iolly Forreſter be frolick, for thy fortunes are great, & thy deſires excellent, thou haſt got a princeſſe as famous for her perfection, as exceeding in proportion. And ſhe hath with her beauty won (quoth SALADYNE) an humble ſeruant, as full of faith, as ſhe of amiable fauour. While euery one was amazed with theſe Comicall euentes, CORIDON came ſkipping in, & told them that the Prieſt was at Church and tarried for their comming. With that GERISMOND led the way, & the reſt followed, where to the admiration of all the countrey ſwains in *Arden*, their mariages were ſolemnly ſolemnized. As ſoone as the Prieſt had finiſhed, home they went with ALINDA, where CORIDON had made all things in readines. Dinner was prouided, & the tables being ſpread, and the Brides ſet downe by GERISMOND, ROSADER, SALADYNE, & MONTANUS that day were ſeruitors: homely cheare thay had, ſuch as their country could affoord: but to mend their fare they had mickle good chat, and many diſcourſes of their loues and fortunes. About mid dinner, to make them mery CORIDON came in with an old crowd, and plaid them a fit of mirth, to which he ſung this pleaſant ſong.

Cori-

Coridons Song.

A blyth and bonny country Laſſe,
heigh ho the bonny Laſſe:
Sate ſighing on the tender graſſe,
and weeping ſaid, will none come woo mee?
A ſmicker boy, a lyther Swaine,
heigh ho a ſmicker Swaine:
That in his Loue was wanton faine,
with ſmiling looks ſtraight came vnto her.

When as the wanton wench eſpide,
heigh ho when ſhe espide
The meanes to make her ſelfe a bride,
ſhe ſimpred ſmooth like bonny bell:
The Swaine that ſaw her ſquint eied kind
heigh ho ſquint eyed kind,
His armes about her body twind,
and faire Laſſe, how fare ye, well?

The country kit ſaid well forſooth,
heigh ho well forſooth,
But that I haue a longing tooth,
a longing tooth that makes me crie:
Alas ſaid he what garres thy griefe?
heigh ho what garres thy griefe?
A wound quoth ſhe without reliefe,
I feare a maid that I ſhall die.

If that be all the ſhepheard ſaid
heigh ho the ſhepheard ſaid,

Ile]

Ile make thee wiue it gentle maide,
And ſo recure thy maladie.
Hereon they kist with manie a oath,
heigh ho with manie a oath,
And fore God Pan *did plight their troath,*
and to the Church they hied them fast.

And God ſend euerie pretie peate
heigh ho the pretie peate
That feares to die of this conceate,
ſo kinde a friend to helpe at last.

CORIDON hauing thus made them merrie: as they were in the midſt of all their iollitie, word was brought in to SALADYNE and ROSADER, that a brother of theirs, one FERNANDYNE was arriued, and deſired to ſpeake with them. GERISMOND ouer hearing this newes, demaunded who it was? It is ſir (quoth ROSADER) our middle brother, that lyues a Scholler in *Paris:* but what fortune hath driuen him to ſéek vs out I know not. With that SALADYNE went and met his brother, whom he welcommed with all curteſie, and ROSADER gaue him no leſſe friendly entertainment: brought hee was by his two brothers into the parlour where they al ſate at dinner. FERNANDYNE as one that knewe as manie manners as he could points of ſophiſtrie, & was aſwell brought vp as well lettered, ſaluted them all. But when hee eſpied GERISMOND, knéeling on his knée he did him what reuerence belonged to his eſtate: and with that burſt foorth into theſe ſpeaches. Although (right mightie Prince) this day of my brothers mariage be a day of mirth, yet time craues another courſe: and therefore from daintie cates riſe to ſharpe weapons. And you the ſonnes of Sir IOHN of *Bourdeaux*, leaue off your amors & fall to armes, change your loues into lances, and now this day ſhewe your ſelues as valiant, as hethertoo you haue been paſſionate. For know GERISMOND, that hard by at the edge of this forreſt the twelue Peeres of

S *France*

France are vp in Armes to recouer thy right; and TORISMOND troupt with a crue of deſperate runnagates is ready to bid them battaile. The Armies are readie to ioyne: therfore ſhew thy ſelfe in the field to encourage thy ſubiects; and you SALADYNE & ROSADER mount you, and ſhewe your ſelues as hardie ſouldiers as you haue been heartie louers: ſo ſhall you for the benefite of your Countrey, diſcouer the IDEA of your fathers vertues to bee ſtamped in your thoughts, and proue children worthie of ſo honourable a parent. At this alarum giuen by FERNANDYNE, GERISMOND leapt from the boord, and SALADYNE and ROSADER betook themſelues to their weapons. Nay quoth GERISMOND, goe with me I haue horſe and armour for vs all, and then being well mounted, let vs ſhew that we carrie reuenge and honour at our ſawchions points. Thus they leaue the Brides full of ſorrow, eſpecially ALINDA, who deſired GERISMŌD to be good to her father: he not returning a word becauſe his haſt was great, hied him home to his Lodge, where he deliuered SALADYNE and ROSADER horſe and armour, and himſelfe armed royally led the way: not hauing ridden two leagues before they diſcouered where in a Valley both the battailes were ioyned. GERISMOND ſéeing the wing wherein the Peeres fought, thruſt in there, and cried SAINT DENIS, GERISMOND laying on ſuch loade vppon his enemies, that hee ſhewed how highly he did eſtimate of a Crowne. When the Peeres perceiued that their lawfull King was there, they grewe more eager: and SALADYNE and ROSADER ſo behaued themſelues, that none durſt ſtand in their way, nor abide the furie of their weapons. To be ſhort, the Peeres were conquerours, TORISMONDS armie put to flight, & himſelfe ſlaine in battaile. The Peeres then gathered themſelues together, and ſaluting their king, conducted him royallie into *Paris*, where he was receiued with great ioy of all the citizens. Aſſoone as all was quiet and he had receiued againe the Crowne, hee ſent for ALINDA and ROSALYNDE to the Court, ALINDA being verie paſſionate for the death of her father: yet brooking it with

with the more patience, in that ſhe was contented with the welfare of her SALADYNE. Well, aſſoone as they were come to *Paris*, GERISMOND made a royall Feaſt for the Peeres and Lords of his Lande, which continued thirtie dayes, in which time ſummoning a Parliament, by the conſent of his Nobles he created ROSADER heire apparant to the kingdom he reſtored SALADYNE to all his fathers lande, and gaue him the Dukedome of *Nameurs*, he made FERNANDYNE principall Secretarie to himſelfe: and that Fortune might euerie way ſeeme frolicke, he made MONTANUS Lord ouer all the Forreſt of *Arden:* ADAM SPENCER Captaine of the Kings Gard, and CORIDON Maſter of ALINDAS Flocks.

HEere Gentlemen may you ſee in EUPHUES GOLDEN LEGACIE, that ſuch as neglect their fathers precepts, incurre much preiudice; that diuiſion in Nature as it is a blemiſh in nurture, ſo tis a breach of good fortunes; that vertue is not meaſured by birth but by action; that yonger brethren though inferiour in yeares, yet may be ſuperiour to honours; that concord is the ſweeteſt concluſion, and amitie betwixt brothers more forceable than fortune. If you gather any frutes by this Legacie, ſpeake well of EUPHUES for writing it, and me for fetching it. If you grace me with that fauour, you encourage me to be more forward: and aſſoone as I haue ouerlookt my labours, expect the SAILERS KALENDER.

T. Lodge.

FINIS.

THE
Famous, true and hi-
ſtoricall life of *Robert* ſecond Duke *of* Normandy, *ſurnamed for* his monſtrous birth and behauiour, *Robin* the Diuell.

VVherein is contained his diſſolute life in his youth, his deuout reconcilement and vertues in his age: Interlaced with many ſtraunge and miraculous aduentures. Wherein are both cauſes of profite, and manie conceits of pleaſure.

By *T. L. G.*

Imprinted at London for *N. L.* and *Iohn Buſbie*, and are to be ſold at the Weſt dore of Paules. 1591.

To the worſhipfull and true Mœcenas *of learning, M. Thomas Smith,* T. L. G. *wiſheth* all aboundance of worldly fortunes in this life, *and the benefites of heauenly felicitie in the* life to come.

Eeing in theſe our days, men rather ſeeke the increaſe of tranſitorie wealth, than the knowledge of deuine wiſedome, preferring ſtuffed baggs, before ſtudious bookes, their pounds, before precepts, looſing the true ritches of the minde, to leuell at the tranſitorie allurements of this world, feeding fooles with figgs, and philoſophers with floutes; I haue among the multitudes of theſe men, made choice of your Worſhip for my Patron and Mœcenas, who of a farre more happy nature with Theodoſius, *honour* Appian, *and ſeeing learning almoſt ſuppreſſed with contempt, or diſcountenanced with neglect, haue in this famous Citie (like a vertuous member of the ſame) begun to exile ignorance, to reuiue artes: knowing* Ladiſlaus *reaſons to be of force, that Citizens who are vnlettered, are leſſe than men, or rather (as* Frederick *the Emperour was wont to ſay) manlike beaſtes. Which vertuous indeuor of yours (worthie both your name and fortune) ſhall in time to come more aduance you, than they who tooth and nayle labour to purchaſe lands, which ordinarily periſh through their heires lauiſhnes. It is true fame which is gotten by vertue, & perfect vertue to maintaine learning; which is ſo kinde to thoſe that ſeeke after it, that in all changes of fortune, in all miſeries of this life, and caſualties whatſoeuer, it prepareth the mind, & preuenteth miſhaps. And leaſt I among the poore Tirones of learning, who deſire the increaſe therof with the moſt, though deſerue therein with the leaſt, ſhould ſeeme to forget this eſpecially and ingrafted vertue ſo admirably beſtowed vpõ your worſhip, I haue thought good to preſent you with a rude and homely written hiſtory, which if with like regard you ſhall accept, as* Alphonſus *did the ſilly Satires of* Philelphus, *I doubt not but in ſhort time to publiſh that vnder your name, which ſhall not only merit and deſerue your acceptance, but alſo mightely profit all ſuch as are ſtudious in all ſorts of learning. Till when, I moſt humbly commend me, deſiring your Worſhip moſt earneſtly to proſecute your vertuous enterpriſes, beſeeching God to proſper you in them and all other, to the aduancement of Letters. From my Chamber 2. Maij. 1591.*

Your Worſhips to commaund,
T. L. G.

To the curteous Reader whatſoeuer.

Entlemen, I haue vppon the earneſt requeſt of ſome my good friends, drawne out of the old and ancient antiquaries, the true life of *Robert* ſecond Duke of *Normandie*, (ſurnamed for his youthfull imperfections, *Robin* the Diuell) wherein I ſtand not ſo much on the termes, as the trueth, publiſhing as much as I haue read, and not ſo much as they haue written. The Loadſtarres that directed me in my courſe, if they haue colours and no counterfeit, doo me right to ſay they ſet down coulors without counterfeit: yet many things haue happened in times paſt, incredible in our age, and in our age ſuch things haue falne out, as had our fathers knowne they had meruailed: It onely behoueth vs to applie all things that tend to good, to their end, which is vertue, and eſteeme them; to intend all things that are bad, to their end, which is vice, and eſchue them. So ſhall we in reading reape that fruit, that impoſsible things ſhall be referred to God, and poſsible ordered to our amends. Farewell.

T. L. G.

The famous, true, and hiſtoricall life of *Robert*, ſecond Duke of *Normandie*.

IN the populous and plentifull Dukedome of *Normandie*, (in times paſt called *Neuſtria*) at ſuch time as PEPIN the Father of the great King CHARLEMAIGNE gouerned the flouriſhing Kingdome of *Fraunce*, AUBERT the firſt Duke of that Countrey, by ſome ſuppoſed to be RON of *Denmarke*, began to ſignorize in the ſame about the yeare of our Lord 750. a Prince by nature affable, in nurture fortunate, as glorious for his Conqueſts, as gratious in his curteſies, enterpriſing his attempts with METELLUS conſtancie, and finiſhing the ſame with ALEXANDERS fortune: who being in yeares youthfull, in perſon comlie, in diſcourſe pleaſant, in ritches mightie, was ſought vnto by diuers Princes, who intended by inſerting him into their linage, the better to aſſure themſelues in their liuelyhoodes. Among the reſt, the worthie Duke of *Burgundie* wrought ſo earneſtly, and perſwaded ſo effectually, that AUBERT at laſt accepted his faire ſiſter YNDA or EDITHA for his wife, a Princeſſe in whome nature planted as much excellence, as amiableneſſe, tempering the gifts of fortune and ye mind with ſuch equabilitie, that her goods ſeemed great in reſpect of her goodnes, and her goodnes more great, in that ſhe had goods: for as the mightie inun-

dations of *Nilus* make the riuer more famous, ſo abilitie vnited with bountie, and a liberall hand with a mercifull hart, do greatly aſſiſt in cauſes of honor. Theſe two princely cooples ordained by deſteny to high deſaſters, though their affluence of riches promiſed them felicitie, yet the influence of the heauens intimated their aduerſitie; for hauing great ſignories to bequeath, they had no heires to enioy, accompting this for their only croſſe, that they were without children: many were their vowes, but to no auayle; many their prayers, but to little purpoſe; if phiſick might haue made fruitfull, EDITHA had been a Mother; if great ſumms could haue purchaſt yong ſonnes, AUBERT had been a Father. Seuen yeares and more liued they in this ſort, the one careleſſe of loues delight, the other comfortleſſe in that ſhe was barraine, till on a prefixed Saterday, when Nature had powred all her treaſures on the earth, FLORA powdered all the medowes with flowres, when the louefick ZEPHIRUS ſoftly breathed, and the tender leaues ſweetly bowed, when the ſunne played with the waue, & the waue dallyed with the ſunne, both enioying an equal ſimpathy of ſolace, Duke AUBERT (who from his youth vpwarde was meruailouſly delighted in ye chaſe) accompanyed with his faire Ducheſſe, departed out of his Capitall Citie of *Roan*, to take his paſtance in the Forreſt. EDITHA (by deuine ordinance) was that day attired, as if ſhe intended to wooe LUCINA to graunt a Sonne, and winne the Norman Duke to get a Sonne. Her hayre, in ſtead of gould to grace it, was goulden exceeding gould, more finer than the thrid wherewith ARACHNE wrought her loombe, more ſofter than the bed of Roſes, wherein ye Morning playd with CEPHALUS. Bound it was after a careleſſe manner, as if diſdayning that ſo rare beauties ſhould be impriſoned, but pleyted in ſuch ſort, as if Nature ſhould make a laborinth for Loue, Loue could not wiſh a ſweeter laborinth. Midſt euery pleight were certayne ſpheares of Pearles and Diamonds, which with the excellencie of their pureneſſe, gaue no little grace to her hayres perfection: her browes not ſo hard as Iuorie, but more whiter,

ter, intermedled with ſome delicate vermilion, her eyes in puritie like the Carbunckle, lightning ye darkeſt thoughts in effect like the Loadſtone, drawing the moſt indurate harts, concluding all paſſions in themſelues, in that they were the rootes of paſſions: her cheekes like two orbes of rubies participating the whitenes of the Lillie, her lips reſembling the Roſes, being limits of more wonder than either toong can expreſſe, or eye behold. Oh how may men that ſurfet in conceit, expreſſe in pen! Suppoſe the attire anſwerable to the perſon, the perſon excéeding report, and in a word imagine AUBERTS happines, who might behold ſo faire, and enioy ſo faire, and looking on the outward perfections, boldly auer this:

Quæ latent meliora puto.

In this ſort both theſe Princes rode together, till ſuch time as their traine had rowſed a mightie Hart, and vncoopled their howndes, when each one intentiuely followed the game, inforcing himſelfe either to ſhewe his good horſemanſhip, or woodmanſhip, the rocks reſounded with the cryes, the woods ecchoed at their clamours. In this ſort ſpent they the morning, till about Nooneſteede, when the Sunne was in the South, at that time ſhining in his greateſt mightines, AUBERT being attainted with heate, entered the thickeſt of the wood, hoping to obtaine ſome cold ſhelter, where he might reſt himſelfe for a while, and rid himſelfe of his wearynes. But the further he walked, the more was his wonder, for on euery ſide Nature had been ſo prodigall of hir power, that the eye could not behold too much, nor the thought imagin ſo much. Heere ſaw he a faire delicious brooke, recording muſick in his courſe, being chriſtall in cleerenes, enuironed with faire Ceders ſo orderly aranged, as Arte could not in more excellence exemplifie the effects of perfection. On that ſide a cloſed Arbor beawtifyed with Roſes, paued with Violets, on the top whereof, the byrds with melodious muſick animated the flowres, and the flowres aſſiſted by the Weſterne

coole wyndes, ſeemed to daunce for delight, and to floriſh. Heere within for the ſelfeſame occaſion of refection, EDITHA had withdrawne her ſelfe, who in her ſolitarineſſe, bethinking her ſelfe of her fortunes, her decaying beawtie, her deteſted barrainneſſe, the loſt labor of her huſband, the laſt limmit of her happineſſe, her imperfection the period of hys pleaſure, hys penſiueneſſe the onely fruite of her imperfection, in theſe tearmes bitterly bemoned her ſelfe, whilſt AUBERT little ſuſpecting her preſence, yet willing to heare the ſequell of her feminine complaint, cloſely ſhrowded himſelfe neere the Arbor, whilſt in this ſort ſhe deſperatly complayned. O Nature, too naturall vnto ſome, but too negligent on my behalfe, who yeelding the baſeſt tree his bloſſome, the talleſt pine his apple, the weakeſt ſtalke his flowre, the waſted fielde his ſpring, haſt bequeathed increaſe to all things, and bereaued me of increaſe: thou haſt made mee faire, but vnfortunate, a Princeſſe, but impregnant, making me in deſire as ritch as any, in defect as wretched as the moſt. Oh, hadſt thou been as fauourable to mee as to the Lioneſſe, in bequeathing me one princely ſonne, I might then haue exclaimed on Deſtenie, if I had loſt him, and not haue diſclaimed delight, in that I euer lack him. But thou art like the veruen (Nature) poyſon one wayes, and pleaſure an other, feeding me with grapes in ſhewe lyke to DARIUS Vine, but not in ſubſtance, lyke thoſe of *Vermandois*. Thou art a partiall miſtreſſe, pleaſed in thy ſecrecie, peremptorie in thy ſeueritie. But why blame I Nature, and accuſe not Fortune? ſhe is the miſtreſſe of tyme, and the miniſter of tiranny, ſupplanting Nature in ſome things, and deſert in all things. But why blame I Fortune, who is only actiue in mutabilities of eſtate, not in hidden cauſes of Nature. You are they (O Deſtenies) whome neyther teares may attaint, prayers perſwade, vowes preuent, or ſighes prouoke: you haue made Nature a ſtepdame, ordayned Fortune my foe, and by your ſecret influence, haue preuented my deſired fauours.

Alas

Alas poore vnhappie Ladie, borne to neglect, bewitched with neceſſities, why liue I to bée a byword of the world for my barraineſſe? O my Soule, were Death as partiall, as thou impatient, he could not be ſo forward to deſtroy, as thou to dye. In this ſort with many bitter ſighes, ſhe abruptlie finiſhed, waſhing her louely viſage with lukewarme teares, beating her amiable breaſts with bitter ſtrokes, till finally ſhee burſt out into this finall outrage. Well you heauens, ſince you neglect me, I reſpect you not, if God vouchſafe me no ſonne, the Deuill ſend me one, ſo, though my woomb be wretched in bearing, yet happely I ſhall eſcape the ſcandale of vnfruitfulnes.

AUBERT not able to endure any longer to heare her lament, brake off her impious diſcourſe by his vnexpected preſence, where beholding his beloued EDITHA bathed in teares, ſubdued with ſighes, and bluſhing for that ſhe was bewrayed, he thus began to comfort her.

Ah my EDITHA, the Creature muſt not warre with the Creator, nor expoſtulate vnkindneſſe with God, who beſtoweth mercies for good deſerts, and miſeries for neglect of duetie, he is not tyed to our will, but we ordered by his power, ſooner fauouring thoſe by whome hee is feared, than ſuch who would force Deſtenie, which will not be defrauded. What though my Princeſſe thou art Childleſſe, yet art thou not comfortleſſe? What though as yet diſpoſſeſſed of a Sonne, yet not diſappointed of thy hope? The Trees that are longeſt in growth, are faſteſt in roote, where as Flowres haue but their mornings flouriſh, and their euenings funerall. Thou art yet yong, and meete for increaſe, faire and fit for fancie, ordained before thou be a Matron, to become a Mother. Frollick EDITHA, me thincks I ſee a Babe ſucking at theſe breaſtes, an Infant dallying in this boſome, and a Sonne, who ſhall pay thée with as many ſmiles, as thou haſt been pained with millions of ſighes: ſo ſaying, he ſweetlie embraced her, and finding a fit oportunitie wherein both he and ſhe might communicate their

fancies, he dried vp the teares from her eyes with his kiſſes, and foulding his armes about her necke, left ſuch a pledge with her of her moſt deſired pleaſure, that as the moſt Hiſtoriographers auerre, hee in that place begat her with childe. After many their delicious encounteries, and interchaunge of affections, they both of them aroſe and went to horſe, and were no ſooner iſſued frō the thicket, but they met with their whole traine, who preſented the Duke and Dutches with the pray they had taken, which kind couple in returning homewards with priuie ſmiles diſcouered their pleaſant paſtimes. The Duke reioycing to ſee his Princeſſe merrie, EDITHA ioyfull in that ſhe hoped to be a mother.

How Aubert *by the commaundement of* Pepin *King of* Fraunce, *was vpon his returne ſent to warre in the ayde of the* Loraynes *againſt the* Vermandois, *and how at his returne from the warre,* Robert *his ſonne was borne, who for his villanies was ſurnamed the Diuell.*

NO ſooner was AUBERT returned to his Court, but certaine meſſengers ſaluted him with letters of credence from King PEPIN, crauing his ayde in the behalfe of the *Loraynes* againſt *Vermandoies.* The noble Duke being naturally inclined to famous exploites, not effeminate pleaſures, reioyced at this occaſion, and taking kinde leaue of his Dutcheſſe, he leuied his men at armes, marching by long iornies ſo ſpeedilie, till at laſt he arriued where both the battailes were pitched in ſight of one another, his preſent aſſiſtance encreaſed the hope of the *Loraynes,* and ruinated the hearts of the *Vermandoies,* who that night diſlodged themſelues in ſecret, ſeeking all occaſions of delay, whereby they might either weaken their enemie, or ſtrengthen their armie. Fiue moneths and more dallied they the time with light ſkirmiſhes, wherein Fortune now ſmiled on the one part, now laughed on the other, but AUBERT who deteſted delaies, and by their protraction ſuſpected their policie, ſo inceſſantly incenſed

cenſed the armie of the *Loraynes*, that finally they diſolued either to decide the controuerſie in fight, or die in the enterpriſe: ſo that following y^e *Vermandoies*, into what place ſoeuer they withdrewe themſelues, at laſt they incloſed the Enemie in a faire plaine encompaſſed with high hills, where was neither hope of flight, nor expectation of delay, whereupon both the aduerſarie hoaſts vpon a prefixed day encountered, where the *Loraynes* had the victorie, loſing onely ſixe hundred men in the battaile, and the *Vermandoies*, beſide thoſe that were taken priſoners, loſt the flower of their Nobilitie, beſide nine thouſand Commoners who fell in that fight. But AUBERTS courage was of no ſmall expectation in this encounterie, for with his owne hand he ſlewe the Generall on the aduerſe partie, and renting the Colours from the ſtaffe, trampled it vnder the feete of his horſe in contempt of his maligners. The *Loraines* in this ſort being Lords, after they had raunſomed their priſoners, and concluded their peace, returned to their countries, and AUBERT no leſſe inriched than honoured, returned to his Citie of *Roan*, where diſcharging his traine of Souldiers, hée intended his accuſtomed pleaſures.

But EDITHA during the abſence of her huſband, was ſo fortunate and fruitfull after their laſt intercourſe, that ſhe increaſed daylie, and at laſt the quickning babe in her wombe, depriued her of all her wonted ſuſpect: but at ſuch time as ye Duke was returned, and the appoynted time of her deliuerie expected, the heauens intimating ſome prodigious ſequell, were afflicted with continuall thunders, the earth ſhooke as if amazed at Nature, the lightnings flaſhed with great furie, and midſt all theſe Commotions EDITHA was brought a bed of a ſonne, who by his fathers ordinance was in great pompe carried to the Church of S. OWENS in *Roan*, and chriſtened by the name of ROBERT. This infant in his ſwathing cloutes, gaue certaine teſtimonie of his future outrages, for being borne beyond the cuſtome of nature with all his teeth, according to the opinion of the Hiſtoriographers, was inchaunted, for in ſtead of drawing nutriment from his Nurſe, hee bit off her nipples,

nipples, and being kiſſed in the cradle by the Ladie of *Sanſernes*, hee bit off her noſe; in his foode he was rauenous; in his faſhions & behauiour rigorous; in ſtead of his infantly cries, vſed ſeuere ſmiles, planting in his parents more occaſion of ſuſpition, than cauſe of hope. At ſeauen yeares of age his mother diligently intending his amendes, ſought out a man of good life and great learning, who might inſtruct him in the feare of GOD, and reſolue him in the ſecrets of Arts, ſhe accompanied him with his equalles in birth, his companions in ſtudie, leauing no meanes vnſought to reclaime him, nor perſwaſions vnapplied to reforme him: but as the Oke ſooner breaketh than boweth, and the Sallowe being bowed in the twig is crooked in the tree: ſo ROBERT by nature inclined to vice, coulde in no wiſe bee induced by aduice; hee was in wit pregnant, but applied the ſame to looſenes, reioycing as much at diueliſhnes as other in their doctrine; in reading the Poets he deſpiſed the precepts of worth, and delighted in the poems of wantounes; hee was eloquent, but in impietie; diligent, but in miſchiefe, hauing nothing in more eſtimate than murther, flying nothing more earneſtly than modeſtie: and in regard of this his intemperance, it was by ſome ſuppoſed that his mother at ſuch time as he was begotten was inchaunted; each one ſeeing his inclination fled him as a Serpent, his equals he baniſhed from him with buffetings, his elders with reuilings, hauing neither feare of God nor regarde of godlines. If his mother wept to ſee his wretchedneſſe, he became more wicked: if AUBERT ſought to reconcile him with good counſailes, he laboured the more to defile himſelfe with larcenies and cruelties, yea ſuch and ſo many were his miſchiefes, that it was wondered at, y^t^ the earth did not ſink vnder him in reſpect of his vngratiouſneſſe, no one of his fellowes eſcaped from him vnwounded. Hearing his Tutor one day diſcourſing vpon the nature of *Cicuta*, he gaue diligent attention to his doctrine, and finding out the ſimple, he prepared the ſame according as hee was inſtructed, and preſented it to his maſters ſonne a childe of rare towardneſſe, who no ſooner taſted thereof,

thereof, but with vehement and bitter agonies gaue vp the ghoſt: the father wonderfully aſtoniſhed at this action, and inquiring the cauſe of him with many pitifull bemonings, he receaued this anſwer.

Maſter (ſayd he) I haue but put in practiſe that which you haue taught me in precept, and ſince I find you a man of ſuch credite, I will boldly write vnder your leſſon *probatum eſt:* he was naturally inclined to intort all good principles of Philoſophy, and to apply the earneſt ſecrets of antiquitie to notable inſolencie; hee diſſembled moſt holines when hee was irreligious, ſuppoſing it vertue to inuent ſinne, and ſhame to be ignorant in ſinne: his prouident Tutor knowing (as the Prouerbe runneth) the Tree by his fruite, the Lyon by his naile, and the Crocadile by his teare, knowing by daylie experience that too much impunitie is the cauſe of too much impietie, that it is eaſier to ſtop the riuer in the ſpring, than withſtand it in the ſtreame, that the Lyon reſtrayned being a whelpe, is tractable in his greateſt yeares; that Cuſtome was a meane, if not to ſubdue, yet to alter Nature, thought good by crueltie to correct that, which by lenitie hee could not confound: for which cauſe ſeeing that gentle admonition preuailed nothing, he exchanged his ſtrict perſwaſions to ſterne lookes, his ſound rudiments to ſharp rigor, hoping to recouer that by diſpling, which he could not reforme by diſcipline. But as their labour is fruſtrate who ſeeke to bring *Caucaſus* into a plaine, to bereaue *India* of gems, *Candia* of oyles, *Cochim* of pepper, or *Hibla* of honey: ſo where the vnreformable worke of Nature is grounded in peremptorie wickedneſſe, it is impoſſible either to deſtroy or diſanull the effects thereof, according to the opinion of the Poet:

Naturam expellas furca licet vſq. recurrit.

For, giuing him ordinarie correction at one time for an erronious offence which he had committed, in ſtead of ſubmiſſion and acknowledgement of his miſdéedes, he intentiuely imployed himſelfe to murther, and finding his Maiſter one day aſléepe, he priuily tooke his penknife and cut his throate,

ſmilingly concluding his impietie in this ſort.

Ille mihi feriendus aper.

But as they that paint the Image of VENUS ſhaddowe her excellence, by depicturing her backe parts, pretending either a ſecret inſinuation of their owne admiration, or her mightines; ſo in laying theſe looſe colours of ROBINS miſgouernance, I rather inforce wounder in my ſelfe to write them, than credite with thoſe that ſhall reade them, who conuerſing and daylie reading the *Norman* antiquaries, ſhall finde farre more of his youthly inſolence, than is here ſet downe, euery way beyond beleefe, yet no way differing from the trueth.

How Duke Aubert *and* Editha *called* Robert *their ſonne to the Court, where by his mothers perſwaſion he was admitted to the Order of Knighthood.*

THe rumour of the yong Princes outrages were no ſooner ſpred throughout the Court, but AUBERT heauelie agréeued at his ſonnes miſdeedes, and EDITHA becomming welny deſperate of his amends, with heauie hearts called the yong man to their preſence, where the olde man ſhewing the ſeueritie of a Prince in his lookes, but the ſinceritie of a father in his laments, began in this manner to ſchoole his ſonne, whilſt EDITHA was wholly giuen ouer to ſorrow. Vngracious and vngodly yong man (ſayd he) who in thy cradle portendeſt thy future indiſcretion, and in the ripenes of thine age ſheweſt the raſhnes of thy nature, that makeſt my title of ſignorie, thy priuiledge of ſinne, and my lawe, the occaſion of thy looſenes: Is this thy reward for thy mothers care? thy care for thy fathers comfort, to exempt thy ſelfe of all grace, to exemplifie in mee all griefe. Ahlas haples Prince that I am, reduced to al extreames, ſhould I puniſh thee according to thy ſinne, I ſhould depriue my ſelfe of mine onely ſolace, and in not puniſhing thy murthers, I am as it were agent in thy maſſacres. Oh vaine youth, if thy ſtudies were anſwerable to thy eſtate, and thy wiſedome equall to thy wit, thou mightſt

mightſt perceaue that thy deſaſter is the deſolation of this Eſtate, and the more my people hope of ſucceſſion, ſo much they feare thy fatall confuſion. The Cockatrice killed in the ſhell, quelleth not being a Serpent: the Tyger tamed being a whelpe, teareth not being growne great; and were there hope to reſtraine thee beeing young, there were ſome better hope of regarde in thine age. But as SEMYRAMIS miraculous birth, ſhewed her meruailous buriall; ſo thy vnreuerent behauiours in theſe yeares, are very Oracles of thy tyrannies in time to come, ſo that reaſon councelleth me rather to cut thee off in the twig, than indure thee in the tree. Oh curſed youth, I ſee by thy careleſſe ſmiles, the contempt of my counſailes, and woe bée to the time that I begat thee, ſince wilfull ignorance doth ſo much beguile thee: but ſtay thy hand, or looſe thy head, trouble me no more with ſuch complaints, leaſt I cut thee ſhort in thy complots; and ſince thou art negligent of my rudiments, aſſure thy ſelfe I will be vnnaturall in my reuenge. After he had expoſtulated with him in this manner, he ſodainly departed, and entered his priuie Cloſet, where as he ſat ſo amazed with griefe, and amated at his vngraciouſneſſe, as had not EDITHA followed him, and with amiable perſwaſions, animated him with hope, he had ſurely in that extaſie miſerably ended his old yeares. But ROBERT in ſtead of repenting his offences, began to renewe his follies, quarrelling with his fathers guard, in ſuch maner, that euery man knowing his natural inclination, fled his companie as being a monſter among men. If any graue olde man came néere him attempting to counſaile him, after hee pretended ſome diligent attention for a while, he ſodainly tooke out his knife, and cut of his beard: ſatiſfying the partie wronged with this *Ironicall* reaſon:

Quæ ſuperflua ſunt, abſcindenda ſunt.

Whileſt in this manner he miſgouerned himſelfe among the Courtiers, EDITHA was not vnbuſied in the Cloſet, but ſo laboured her huſband by intreaties and teares, that (ſince ROBERT her ſonne was about 21. yeares of age, and able to beare

 armes)

armes) he at laſt cōſented to grant him the Order of Knighthood, alleaging theſe reaſons, that honours are the ſpurres of vertue, and natures that are forward in wickedneſſe, by conuerſing with the vertuous are reformed; nought left ſhe vnſought that might inſinuate, nothing vnreported that could perſwade. To bee bréefe, the prefixed day of his Knighthood was appoynted, & his armes were deliuered him: the Nobles of the Countrie were aſſembled, the Ladies were orderly enuited: neither did AUBERT ſpare any coſt to ſhewe his magnificence, or EDITHA any counſailes to reforme ROBERTS mind, but calling him apart into her priuie Chamber, ſhe began in this manner to aduiſe him.

If my ſecret complaints (thou ſinfull yong man) had not more effect to mittigate the heauens, than to mooue thee, I would drie them vp and defie thee, but ſince they are pitious and reſpect prayers, I will weepe for thee to winne them to thee, in hope they will be as fauourable in mercie, as I am forward in moane: Oh more obſtinate than the Northern wind, more indurate than ye hard Marble, more cruell than y^e *Libian* Lyoneſſe, more peruerſe than y^e *Lidian* tyrant; thou haſt open eares to conceaue miſchiefe, but a dull heart to conſider of modeſtie, I ſee thy repyning lookes, thy reprouable leudnes, thou deſpiſeſt to heare my prayers, or harbor my precepts. Ah ROBIN, hath the care of obedience no force, the credite of a mother no fauour, or art thou proude to ſee me wofull, or pleaſed to ſeeke out my wretchedneſſe? Thou knoweſt that by nature thou art néere me, that thy follie is my fall, thy vaine deedes, my very vndoing: if then thou haue care of my life, yéeld ſome reſpect vnto my leſſons; thou art now ſtept in yeares, & haſt iudgement to diſcerne errors, now call thy ſelfe home, and record thine olde wickedneſſe, amende thy life, meditate on thy looſenes, caſt a reyne on thy nature, conceit the reaſon of nurture, better is a meane life in vertue, than an high eſtate in vice: Haſt thou offended in thy youth? the miſdeede is ordinarie: Wilt thou amend in age? oh the action is honorable: I coniure thee my ſonne by theſe deuout teares, by theſe deuote

uote intreates, by the name of thy mother, by the neceſſitie of obedience, to exchange thy exceſſe to mediocritie; thy murther to modeſtie, thy vntowardneſſe to ſtaiedneſſe, and prepare thy ſelfe to accept the Order of Knighthood which thy father will beſtowe on thee on to morrowe day, being the feaſt of the natiuitie of S. IOHN BAPTIST, for armes I will furniſh thee, for attendants I will ſend them thee, onely prepare thy ſelfe preſently to watch in the Abbey of S. PETERS, (at this day called S. OWENS in *Roan*) and bethinke thée ſo to behaue thy ſelfe, that thy father may haue comfort and I content.

ROBERT by ſome naturall inſtinct being attainted by theſe feminine complaints, and friendly perſwaſions, ſeemed in ſome ſort to relent, and ſuffered his mother to arme him, and with ſome attendants departed to the Abbey to performe his vigill. But when all were departed, and he left alone, and LUCINA cléerelie ſmiling on the candles of the night, gan beautifie with her ſparkling brightneſſe the diffuſed darkeneſſe of the Center, ROBERT more vigilant in vilanie, than valiant in vertue, ſodainly iſſued out of the Church, and ſecretly ſtealing into the Suburbes, trauailed a whole league into the fields, ſéeking ſome ſubiect whereon to execute his pretēded iniurie: at laſt he arriued at a Nunnerie diſtant one league from *Roan*, at this day called *Le ſalle de damoiſelles*, where he entered, and calling the Lady Abbeſſe before him, he commanded and coniured her in ſuch ſort by threatnings, that ſhe brought all her yong Nunnes before him, and thoſe that were bed ridden hée made them bee brought, then immodeſtly ſtripping them naked, he made choyce of the faireſt, a virgin of mightie conſtancie, who being wholy addicted to Chaſtitie, and ſeeing his naturall churliſhneſſe, by all meanes poſſible ſought to diuert that by humble ſuite, which he had contriued to effect in horrible ſecrecie: But hée whoſe heart was rather hardened than mollified by perſwaſions, in ſteade of tendering her complayntes toare off her attyre, and dragged her by the heare of the head into a ſhady Wood néere adioyning. It would haue made a flintie hart to flow with teares to ſee

the miſerable mayden, her comely locks ſhadowing her naked limmes, how lifting vp her delicate hands to the heauens, and powring foorth delicious teares on her beating boſome, ſhe implored helpe, ſhe complayned her harmes, how ſhe reſiſted euen in conqueſt, & ſéemed loth to ſuffer that ſhe muſt néedly ſuffer. But the cruell caitiffe, careleſſe of God, forgetfull of goodnes, giuen ouer to ſinne, made ſubiect to ſhame, neyther moued by intreaties, nor allured to truce, wretchedly deflowred her, and hearing how inceſſantly ſhe called for mercie at his hands, and expoſtulated for reuenge with the heauens, he cut off both her papps, through the agonie whereof, the gentle religious Lady gaue vp the ghoſt.

The bloudſucking wretch hauing in this ſort ſatiſfied his lewd luſt, embrued in the purple drops of the murthered Lady, haſtely returned to the Citie, imploying all his labours and ſtudie, how to inuent new lamentable ſtratagems: no ſooner did the mornings roſeate coatch beawtifie the Eaſt with vermelion redneſſe, and the faire breathing Steeds of the Sunne mount aboue the boſome of OCEANUS, but each noble peere apparrailed in ritch attire, his horſſe trapped with coſtly caparifons, attended before the Pallace gate, till the Duke ſhould iſſue to ſeruice, great was the ſolemnitie that day throughout the Citie. The Ladyes were glorious in their attires, the louers gorgeous in their trayne, there wanted nothing that might delight the eye, or content the eare. Among the reſt, ROBERT by his Mothers appointmēt was armed, & ritchly apparrayled anew, & after his Father, with the reſt of his Nobilitie, had heard Maſſe in the Minſter, by generall appointment he was ſent for by the beſt Nobles of the land, who certifying him of his Fathers pleaſure, and how he attended his comming, he anſwered, that he was a hungry, and wanted his breakfaſt, & that he would not looſe the ſame for tenne of the beſt Knighthoods in all *Normandy*. Long trauaile, and much perſwaſion vſed theſe princely Nobles to perſwade him thence, till at laſt bringing him into the preſence of his Father, he had with all ſolemnitie the accolade, and

and was commanded to knéele downe to receiue the order of Knighthoode, at ſuch time as his Father lifted vp the ſword to performe the reſt of the Ceremonie, he ioyfully roſe vp, and drew his weapons, and had not ſome more aduiſed ſtayed his hand, he had aſſuredly ſlayne his Father. A certaine noble man offering the Spurre, he anſwered him ridiculouſly in this ſort,

Non ſum tantus ceſſator vt calcaribus indigeam.

In theſe vndecent and diſorderly demeanors, this vnhappy yong man ſpent the floriſhing time of his yeares, hauing neyther regard of perſon, nor reſpect of place. At the Triumph, his deſire was rather to driue his horſe into the throng, whereby he might tread men downe, than breake his launce againſt his aduerſarie in the open liftes, ſuch is ye corruption of mans nature without the eſpeciall aſſiſtance of the almighty. But leaſt through tedioufneſſe I detayne you in reporting his Fathers perſwaſions, his Mothers precepts, the Nobles counſayles, the Ladyes curteſies, I will heare leaue off to ſpeake of the Triumphs, returning to ſpeake of his manner of life, after he had receiued the honor of Knighthoode.

How Robert the Deuil *tooke the ſtrong Caſtel of* Turnigue *which his Father had builded in defence of his eſtate, and of certayne of his riots he made againſt ſome of the inhabitants of the Countrey.*

THE ſtrong Caſtell of *Tornide*, (that very *Turnigue* that flouriſheth at this day) not only for the ſerenitie of the aire, and the amenitie of the countrey: among all the eſpeciall houlds of *Normandy* as held in moſt accompt, but alſo is beſt defenced. This ſtrong Caſtell and Fort was firſt builded by AUBERT againſt the inuaſions of the *Brittons*, where he repoſed his greateſt warlike prouitions, and the moſt part of his Treaſurie, and was afterward ceaſed vpon by this vnhappy ROBERT his ſonne, who gathering together the moſt part of all the diſſolute perſons of the countrey, kept this ſtrong

ſtrong place for many yeares, ſpoyling the inhabitants round about, burning their houſes, rauiſhing their wiues, and committing ſuch murthers, as it was imagined, that Nature had ordayned him and his wicked crew, for the only monſters of his time: and as a little brooke aſſiſted by land waters, and low grounded, extendeth it ſelfe at laſt to a huge Riuer, ſo this riotous company at the firſt excéeding not the number of 30. grew at laſt to a multitude of murtherers, theeues, patricides, & fratricides, ſo that he who had committed any capitall offence in the countrey, inſerted himſelfe into the number of ROBERTS followers, who becomming about 4000. ſtrong, made all the neighbours round about them amazed at their miſchiefes: neither had they regard of age, or religion, or reſpect of nation or alliaunce, but what ſo beſt pleaſed their appetite, or moſt appeaſed their auarice, all that was ſacred in their cenſure, and lawfull in their lewdneſſe. Many were the cries of hapleſſe Mothers, whoſe babes were murthered in their boſomes: many the teares of tender Damſailes, inforced in their floure of youth: many the poore, whoſe ſmall poſſeſſions were rauiſhed by the iniuries of the mightie, whilſt ROBERT ſitting aloft as the head of Confuſion, ſurfetting in his exceſſe, accompted riot for righteouſneſſe, his dronkards for his diuines, his murtherers for his mates, his blaſphemers for his boord companions. Oh the horror and confuſion of thoſe times, where iniquitie was held for equitie, and diueliſhnes accompted deſert. In religious houſes this Deuill of a man, and diueliſh man, in ſtead of reuerencing the learned, rid them of their liues; for at *Ambois* he entered a Monaſtery of Minorites, and cutting off the fateſt Friers heads, he pitched them vpon powles, cauſing the verieſt knaue to carrie the croſſe, and the reſt apparrelled in Coapes, to tune a diueliſh Dirge of impietie. From others he tooke away by violence their ritches, ſaying as IULIAN the Apoſtata did after him, that ritches did hinder them from the enterance into the Kingdome of Heauen. Thoſe of his trayne who were moſt tirannous, he moſt highly rewarded, and ſuch as

as did ſweare moſt, might ſpend moſt. Great were the clamours of the poore, the cryes of the oppreſſed, the complaints of the fatherleſſe, the wéepings of the widdowes, the father for his child, the child for his father, the mother for her ſonne, the ſonne for his mother.

Nec quicquam niſi vulnus erat, cruor vndique manat.

In an Abbey néere to *Liſſeux* he entered and ſlew all the Monks, in that they would not ſhew their treaſures, and finding foure Pilgrimes knéeling at a Croſſe, he cut off their heads, ſaying, they could neuer dye in better mindes. Meeting with the Biſhop of *Caen* ritchly mounted vpon a Moyle, attired in his ritcheſt furniture, he diſmounted him, ſaying, he reſerued that beaſt to a better vſe than that a beaſt ſhould beſtride it. Such and ſo many were his vnworthy attempts, without all expectation of amendment.

Of the horrible murther which Robert the Deuill *committed vppon the Lord of* Beaumount.

THere dwelled at that time, wherein ROBIN ſurnamed THE DEUILL accuſtomed to exerciſe theſe his deteſtable iniuries, a noble *Norman* Gentleman, ſurnamed for his fayre Caſtell ſake the Lorde of *Beaumount*, neere to *Turingue*. This Gentleman had taken to Wife the daughter of the Countie GOURDON, a Gentlewoman of ineſtimable beawtie, who after her eſpouſals, being conducted with great ſolemnitie to her huſbands Caſtell, was by ROBINS eſpialls ſurpriſed in the way, and being bound both her ſelfe and her huſband, was brought to the hapleſſe manſion of this wretched murtherer, where the diſordinate tyrant beholding the beawtie of the Ladie, her yong yeares, her faire face, he firſt impriſoned her huſband in the dungeon of the Caſtell, and burning in diſordinate deſire, ſought all meanes poſſible to perſwade her vnto lewdnes: but ſhe neyther reſpecting life, or expecting libertie, and careleſſe of her harmes, in regard

of her honor, in ſtead of dalliance, accuſed him of diueliſhnes, and tempering her ſweete lookes with a bluſhing ſeueritie, ſhe reproued him in this ſort.

Whereat aimeſt thou ſo much thou vngracious tirant? if to bereaue me of mine honour, thou art impious: if to rid me of my life, I am pleaſed: for one of theſe extreames muſt I expect of one ſo inſolent. The Crane and Kite agree not, and yet Birds: the Swordfiſh, and Whale, are at enmitie, and yet Fiſhes: SATURNE, and VENUS, accord not, and yet Planets: neyther may the vicious agree with the vertuous, although both be reaſonable creatures. Oh Prince, I deteſt thy courſe, I lament thy inconſtancie, to ſee the hope of *Normandy*, the ruine of *Normandy:* if libertie haue ſo great prerogatiue with thee, to murther at thy pleaſure, to rauiſh as thou likeſt, go rid thy Father of his right, who may better ſuffer, in that he brought vp ſuch a plague, and leaue vs poore innocents, who deſerue no puniſhment. My Lord and I are coupled by loue, counited by vertue, allyed by holie Matrimonie, and wilt thou ſeuer thoſe whome God hath coupled? no cruell man, though thou preſume to ſeparate bodies, thou haſt no portion of our Soules: though thou tyrannize ouer our liues, thou art no maiſter of our loues: come, practiſe thy crueltie: I ſee thine eyes ſwolne with ſenſualitie: I ſee thy hands trembling to attempt: I marke each lineament of nature, combating in it ſelfe, till thou haſt exerciſed thy tirannie: but ſtay not, if I muſt be excrutiate, martir me: if thou wilt ſurfet on blood, glut thy ſelfe, for my body (vngratious man) whilſt theſe hands ſerue to wraſtle, and limmes vouchſafe to reſiſt thee, thou ſhalt not defile it; and if inhumanitie exceedes ſo farre in thee, as thou intendeſt luſt to the vtteraunce, aſſure thy ſelfe, my inceſſant complaints ſhall ſo ſollicite the heauens, that ſooner ſhall they diſſolue to nothing, before I differre to curſſe the. But (partiall and peruerſe young Prince) this maketh thine iniuſtice more manifeſt, in that thou puniſheſt my huſband, who haue deſerued no daunger, and differreſt to reuenge thee on her, whoſe too fayre

ſayre lookes haue bereft thee of thy ſenſes: oh ſuffer him to depart in peace, and detaine me in penurie: let not the innocent be helde for nocent, nor ſuch as haue not wronged thee, ſuffer wrong by thee: Lo, I aſſiſt this laſt prayer with pittifull teares, thys humble ſuite with bitter ſighes: oh be thou pliant in this, though peremptorie in all other things.

Theſe her lamentations accompanyed ſhe with ſuch mouing paſſions, as if her ſoule intended whatſoeuer her bodie had enacted, and lyke a weake Champion, entering the Liſtes with a cruell warriour, ſeemeth forward to reſiſt, though feeble to reuenge: ſo this noble daughter of the Countie GOURDON though ſhe ſawe no meanes to ouerpreſſe her enemye, yet in what ſhe might, ſhe indeuoured to reſiſt him, but ROBERT lyke an vnmeaſurable rock, grounded in the Ocean with inremouable power, reſiſted all the ſhowers of her teares, and ſtormes of her ſighes, ſeeming rather more ſeueare after her complaints, than before he was reſolute; and calling foorth her huſband, in the preſence of his new eſpouſed Bride (who being bound, could no wayes aſſiſt hym but with her couragious comforts) hee cauſed his limmes peecemeale to bee chopped off, and twixt euery torment, continually laboured eyther to perſwade the Ladie to loue, or her huſband to commaund her to luſt. But the young Gentleman feeling the torments inſufferable, and fearing his toongs default, bit off the ſame, depriuing the cruell rauiſher the meanes of further hope, and his Wife occaſion of hazarding her honour. Which when the tyrannous Prince perceyued, he increaſed his cruelties: in midſt of which extremitie fayre EMINE (for ſo was the Ladie called) cryed out in this ſort to her huſband: Ah BEOMOND, the Conqueſt is welny finiſhed, and looſing thy lyfe, thou haſt purchaſed thy immortalitie. Be bolde noble young man, the deuine ſpirit ſhall floriſh, when this earthly droſſe ſhall vaniſh: and though wee are ſeparated on earth, we ſhall be vnited in the hea-

uen. Oh condigne merit of thine? oh kinde token of thy loue? thou haſt ſupplyed my weakeneſſe by thy conſtancie, and hauing attayned the goale of griefe, thou art euen now entering the gates of glory. Oh bleſſed Soule, if deuine eyes may brooke impieties, ſtay and behold my ſtayedneſſe; whoſe tormentes, were they farre more then my BEAMONDS, can be nothing, ſo I preſerue my ſelfe inuiolate. ROBERT like an enraged Lion, giuen ouer to rage and murther, hauing ſhortned the dayes of the huſband, began now to attempt the wife, and whilſt his curſed crew animated and egged him on, ſeeing no meanes poſſible to accompliſh his looſe and vnbridled luſt, he ſheathed his ſword in her entralls, who mildly giuing vp the ghoſt, ſuffered her death with more then manly courage.

How Aubert *vnderſtanding of the rebellious outrages of his ſonne, after ſome meſſages, cauſed free pardon to be proclaimed for thoſe who ſhould depriue him of his life.*

THe noyſe of theſe notorious cruelties were no ſooner bruited in the eares of AUBERT, but he picked out certaine of his choſen Counſayle, and ſent them vnto *Turingue*, commaunding them by kinde perſwaſions or pollicies to bring him to his preſence, who ſo far foorth indeuored themſelues on the way, thinking to accompliſh their Princes commaund, that they arriued at the Caſtell, where after certaine counſailes debated on both parts, ROBERT vtterly denied obeiſance, ſaying, that his Father was but the ſhadow of gouernance, himſelfe the ſubſtance, the one more fitter for his beades, than a battaile, himſelfe as nimble at a laſſe, as in the liſtes: he ſhewed them his treaſuries ſtored with wealth, his vaults full of wynes, his halles full of cutthroates, his chambers full of concubines, and in ſtead of rewards which are beſtowed on the meſſengers of Princes, he gaue each of them a halter, ſwearing vnto them, that whoſoeuer hereafter durſt come and trouble him from the dotard his father ſhould die the death.

death. With this vngodly anſwere and groſſe intertainment, the meſſengers returned to AUBERT, who hauing the gates of his pallace peſtered with the troopes of ſuch as were iniured, caſt off the wonted ſemblance of a deare father, and preſented himſelfe like a ſeuere Iudge, cauſing it to bee proclaimed thorowout his Dominions, that whoſoeuer could bring him the head of ROBERT his ſonne, ſhoulde haue pardon for the déede, and a rewarde for his labour. But ſee the conſtant hearts of faithfull ſubiects, they rather endured domage, than ſought his death; rather ſupplied his lackes, than ſought his life: It was lamentable to behold how the Princes Court was exchanged to the Pallace of care; how in ſtead of recreation, he ſought deſolation, loathing his life, longing for death: EDITHA like the picture of diſpaire, cloſed her ſelfe in her Chamber, nought was heard but moane in ſtead of melodie, ſorrowe in lieu of ſollace, complaint in place of pompe: but with haples ROBERT it fared farre otherwiſe, for no ſooner heard he of his fathers decrée, but he animated his miniſters to more malice; in ſtead of quailing, he fell to quaffing; of dread, he followed delight, leauing no meanes vnattempted whereby he might glorie in his vngodlines, there was no free paſſage to any citie, the Merchants were beaten and their goods taken from them, the Market wiues ſpoyled, and their victualls bereft them, ſo that this flouriſhing Dukedome ſeemed almoſt decayed. Among the reſt, a braue Courtier, ſonne to the Duke of *Conſtances*, hauing a merueilous delight in the Chace, was ordinarily accuſtomed to ſport himſelfe in the Woods néere adioyning the Caſtle of *Turingue*, and one vnfortunate day it was wherein it befell y^t he was buſily following his game, at ſuch time as ROBIN ye Diuell with his crew of cutthrotes diſported himſelfe in that Forreſt likewiſe, the cries of ye hounds were heard on both ſides, ye games were interchangably folowed, & by vnluckie miſfortune it ſo fell out, y^t the Huntſmē on both parts fell at debate, and ſo long time fought it out, till both the Princes incountered one another in the hotteſt of the furie: Prince ROBERT being naturally harebraind, and careles

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of equitie, ſeeing how ſome of his men were wounded, drewe his ſword whileſt the yong toward Gentleman on the other ſide rated his ſeruants, and humbly offered ſatiſfaction for iniuries: but ROBIN in ſteade of requiting him with the like courteſie, cut his head from his ſhoulders, and mangling the ſame hung it about the necke of the chiefeſt Huntſman, and ſent it as a preſent to his father; ſo returning with his followers from out the Forreſt, he entered his Caſtle, ſmiling pleaſantly at his ſinfull practiſe. The yong Princes ſeruants gathering vp the mangled members of their dead Maſter, layed them vppon his horſe, and with many pitifull lamentations brought the ſame to their Duke and Maſter, who lay not farre thence at the Caſtle of *Conſtances*, who beholding that dreadfull ſpectacle, in ſtead of fatherly cries and fruitleſſe complaints, hee hammered vppon reuenge, and arming himſelfe at aſſaye, hee gathered together fower thouſand men at armes the moſt approoued and valiant of all his ſignorie, and aſſembling them together before they were readie to march, he with ſtearne viſage preſented before their eyes the murthered bodie of his onely ſonne, and with a grauitie accompanied with remorſe, he burſt out into this vehement exhortation.

Behold here a ſpectacle my friends and fellowe Souldiers, a ruthfull ſpectacle for the father, a remorſefull deſpight of you my ſubiects, not enterpriſed by a ſtranger, who was prouoked by iniurie, but attempted by our néere neighbour, who was rather honoured than harmed, and before GOD what greater wickedneſſe? what more impietie? If murther bée vnpuniſhed among our ſelues; if thoſe who ſhould defend vs ſhall offend vs; if the priuiledge of a father ſhall outcountenance all faith, why miſtruſt wee not one another? why murther wee not one another? why rob we not one another? If ſelfe ſame ſecuritie awaight the diſobedient as the obedient, let vs caſt off this communitie, deſpiſe ſoueraigntie, where neither a man may be Lord of his owne goods, nor the father aſſured of his owne ſonne, nor the ſubiect in ſafetie of his own life. Among the *Perſians* robberie was repayed with death, oh

oh my vnhappie Countrie, here murther is wincked at with remiſſion! In *Lacedemon* the Prince might be impleaded by lawe, but in *Normandy* we are ſpoiled by our Prince beyond lawe. But why ſtand I ripping vp the ruthfull diſcourſe of many miſchiefes? where this one iniurie ſufficeth to incenſe vs, behold this haples yong mā ſlaine in ye prime of his yeres, murthered in the hart of his Countrie, ſlaine by the hand of ROBERT heire of *Normandy*, ſee how his bléeding wounds ſtirre vp reuenge, me thinkes I heare his groaning ghoſt exclayming on me his father for reuenge, crying out vnto you my ſubiects for reuenge, whom I beſéech as a father, & commaund as a Gouernour to take pitie of theſe old yeares, your owne Lord liues to partake this common iniurie with me. Me thinkes I ſee in your eyes ſome teares of remorſe; but drie them vp my ſubiects, it is bloud that muſt requite bloud, and reuenge that muſt repay iniurie. If you leaue me in my attempt I will proſecute it; if you followe me and dye with me, you ſhewe your obedience, you ſhewe your courage, you ſhewe your loue, you ſhewe your loyaltie, you ſhall be déere to your Lord, who will dye for your ſafeties: let the reſolute therefore ſweare reuenge on their ſwords, wee haue AUBERTS warrant for our ſafetie, wee haue rewardes prefixed for our warfare, followe me therefore and let vs finde out the miſcreant who hath ſpoyled vs, and either dye or rid the worlde of this murtherer. After hee had diſcourſed in this manner, the whole aſſemblie ſwore to followe him to the death, ſo that each one of leaſt expectation inforced himſelfe to bee moſt forward. The Duke cauſed the bodie of his ſonne to bee borne out of ſight, and entombed with a rich and ſumptuous funerall, and priuilie marching by night, he layd his mē in ambuſh in the Wood neere adioyning the Caſtle of *Turingue*, waighting the approach of the morning, at which time he aſſuredly hoped to aſſwage his diſpleaſure.

The

The Hiſtorie of Robert

The bloodie and cruell battaile fought betweene the Duke of Conſtances *and* Robert *the Diuell and his traine, and what thereupon inſued.*

AS ſoone as the watchfull morning had opened her purple gates in the Eaſt, and diſcouered her pallaces full of Roſes, and the Sunne adorned with a wreath of Chriſolites, began to ſhake his deawie lockes lately waſhed in the baine of *Eurotas*, ROBIN ſurnamed the Diuell called vp his companie of rakehels and commanded them to armes, where after they had glutted themſelues with their mornings refection, they marched on with mightie ſhowtings, aſtoniſhing the Woods with their cryes, which when the Eſpials of the Duke apperceaued, they gaue their Lord a ſecret intelligence, and each one prepared himſelfe to the fight. By this time had ROBERT with all his traine entered within the compaſſe of the Ambuſh, where ſodainly the Duke of *Constance* commanded the allarum to bee ſounded, and couching his ſpeare ranne into the thickeſt of the enemie, ſeeking on euery ſide for the murtherer of his Sonne, if happelie hée might eſpie him. Prince ROBERT apperceauing the pretended treaſon, arranged his men, & entering ye thickeſt throngs, that each one wondered at his proweſſe: he was a man of tall ſtature, bigge boned, of a ſtearne and maieſticall countenance, of much forwardneſſe and courage, and had his brutiſh nature béen anſwerable to his force and valour, aſſuredly he had béen a man of high accompt euen at that time. Fatall and bloodie was the fight on both ſides, the one kindled by the iniurie they had receiued, the other combatting according to the prouerbe, *Pro aris & focis:* hope they had none of life but in their valiant reſiſt, and that which encouraged them the more, was the valour and boldneſſe of their Generall: which the Duke of *Constance* apperceauing, he gathered together thirtie of his moſt braueſt Caualiers, & with them all at one time aſſailed Prince ROBERT. It was now about euentide, and the Princes ſouldiers

ſouldiers were either al of thē ſore waſted or wounded, when the Duke by maine ſtrength diſmounted ROBERT, and gaue him a great and deepe gaſh in the thigh; the Catiues that followed him ſéeing their maſter diſtreſſed, deſperatly ſought his reſcue, and were euery one of them put to the ſword, onely ROBERT of himſelfe recouered a horſe, and ſo valiantly continued in his defence, till the darke night parted the Combattants, and he found conuenient meanes to auoyd the danger; the Duke of *Conſtances* ſeeing the Enemie was hotly ouercome, and that it was impoſſible to followe the Prince, being moſt expert in the ſecret waies of the Wood, ſounded the retreate, cauſing the dead bodies of his Souldiers to be buried, and ſending AUBERT worde of the bloodie victorie attained againſt his ſonne.

Thus in triumph leaue we him, reioycing mightilie in his reuenge, and reſorting with ſollace vnto his Caſtle; and returne to ROBERT, who ſore trauailed with his wounds, and hauing his horſe tired, poſted with all ſpeede he could poſſible now this way now that way, ſearching for ſome place of ſecuritie where he might hide himſelfe from the enemie: but euill fortune purſuing him euery way, his horſe at laſt tired vnder him, ſo that he was conſtrained to forſake his armes, and truſting onely to his ſword to walke through the Forreſt on foot; many were his ſighes, and bitter curſes, many his exclamations and complaints, whileſt deſolate Eccho the faithfull companion of ſuch as be ſorrowfull, vouchſafed ſome pitifull replie in his penſiuenes; but the great expence of blood, the long and wearie courſe of trauell, the cruell and daungerous purſute of his foes did not ſufficiently amaze him, but to the more increaſe of his grieſe, a hidden affliction of the minde began with ſuch horror to attaint him, that he euery way grewe deſperate. Oftentimes did he prepare himſelfe to complaine, but knewe ſcarcely how to complaine, he felt himſelfe mortall, and that he was a man, he examined the chaunges of fortune, and bethought him on the cauſes of his fall, neither knowing how to amend them they were ſo infinite, nor reconcile him-

E ſelfe

ſelfe he had béen ſo diſſolute: and lifting vp his eyes to heauen, he beheld the Moone performing her courſe, the Starres miniſtring their dueties, and by their celeſtiall beautie began with himſelfe to imagine the beautie of their maker, then called he to remembrance the olde rudiments of his maſter, as touching the eſſence and power of God, the wonderfull workmanſhip of the heauens, the beautifull order of the ſpheares, the ſtrange creation of man, the influence of the celeſtiall bodies in theſe inferiour parts, and conſidered that all thinges were made by a determinate and inuiolable lawe limitted by preſcript of Nature, and that if in the earthly compact of man the imperfection and grieſe of one member afflicted the whole compact, much more a contrarietie in the powers both of ſoule and bodie threatned a confuſion: Then called he to mind, that ſince there was a Moouer which diſpoſed & ordered al things, ſo in due ordinance of gouernment it was requiſite too as hée preſcribed rewards for good deſerts, ſo he ſhould alſo ordaine puniſhments for vice. Hereupon began he to meditate on the nature of ſinne, the cauſes of ſinne, and the effects of ſinne, and him thought that a voyce ſounded in his eare, *the reward of ſinne is death.* Oh how great was the horror and confuſion of his ſoule at this time, his burthen heauier than *Ætna*, his affliction more fiercer than may bee imagined, and ſodainly a ſhower of teares burſt from his eyes, his heart was inflamed, his thoughts troubled, and the eye of reaſon long time obſcured, at laſt began to break foorth with ineſtimable brightneſſe, ſo that falling downe on his knees, and thumping his wounded breaſt, he at laſt in bitter termes entered into this extaſie. I wonder thou maker of heauen at thy workmanſhip, & thy worthines is knowne by thy workes, I ſee that thou art iuſt in dealings, and I deſperate through my delayes, I haue had a portion with the chiefeſt creatures, but haue imployed it worſe than bruite beaſts. Oh how my ſoule groaneth within me, and my inward bowells are gréeued in my bodie. Lord thou haſt made me, but I haue martered me; thou haſt ſaued me, I haue ſhamed thee; thou haſt elected me, I haue reiected thee;

thee; mine impenitence hath wrought thy impatience: oh enter not into the fulnes of my ſinne, leaſt I aduenture the furie of thy ſword, the vale of heauineſſe ouercladdeth me, the hope of heauenlineſſe is clowded from me: Oh that the hils would fall vpon me, or that the depth might deuoure me: oh that I had neuer been borne, or had euer béen better. Lord it is iuſtice, I merite condemnation, I deſerue affliction and no fauour, damnation & no preſeruation, commination from thée, not combination with thee. Oh my ſoule groane for my ſins, greeue at my ſhames. Oh happie were my ſoule if griefe could ſuffice: oh my ſoule, rent at thy vnrighteouſneſſe, melt at thy murther, or happie were my ſoule if remorſe would ſuffice; but my portion is in the graue, not among the iuſt; amōg the defiled ones, and not the reconciled ones; I am heauy my God; but why call I him mine, whom I haue blaſphemed? I am ſorie my God: as if ſorrowe would ſatiffie the exceſſe of ſinne? Oh, no I am vnworthie to behold heauen, to conceaue hope, to intreate mercie, to promiſe amends: but damnation, oh the bitter wound of damnation that threatneth me, that killeth me.

In theſe deſperate and ſorrowing tearmes ſpent hée the moſt part of the night, neither receauing ſuſtenance, nor inioying ſleepe, his cléere complexion became pale, his ſtrong limmes grewe lither, and hée that before time thought himſelfe more woorthie than the King of heauen, now thought himſelfe vnwoorthie to tread vppon the earth. By this time the memorie of his ſinnes aſſayled him anewe, and a hidden working from aboue diſperſed the clowdie paſſions of his thought, in ſuch manner as wée ſée a faire and pleaſant breath of winde, which during the extreame heate of the Sunne, tempereth the furie of the ſame, in which manner I leaue him till the morning.

The Hiſtorie of Robert

How a Hermit found Robin *the Diuell ſore wounded, and relieued him, confirming him in his repentance with his wonderfull perſwaſions, how he dealt with his followers, and his entended voyage to* Roome.

THe day gan no ſooner to diſcouer, dimming the brightneſſe of the Starres with a more radiant cléerenes, but an old Hermit who had ſequeſtred himſelfe from the world, after hee had ſayd his morrowe Maſſe, walked abroad to take the aire, and as he trauailed through many beautifull paths, wherein he was accuſtomed in great deuotion to meditate: at laſt he arriued where ROBERT lay, altogether bathed in his bloud, and ſo ouercome with diſpayre, that he continually languiſhed till it pleaſed death to yeeld a finall period to his penſiuenes. The good old man ſeeing his perſonage comely, his apparell courtly, his wounds déepe, his daunger great, approached more néere him, and reuiuing him with fountaine water, which ſprong very neere at hand, hée brought him into ſome remembraunce of himſelfe: at laſt with much perſwaſion he led him to his Hermitage, where after ſome refection taken, and his wounds bound vp, ROBERT began to breake out into theſe termes.

Ah olde man, how fond art thou to foſter a viper in thy boſome, and a villaine in thy bed? why permitteſt thou not that I ſleepe with death, who am alreadie damned? and may dye without mercie, who haue liued by nought but murther? The olde man amazed to heare his curſed melancholie, knowing that deſperate wounds require moſt of al yrkſome medicines, began thus. Ah my ſonne, gather thy ſpirits together, it is fondneſſe in thée to deſire death, and policie in me to protract life; by the one thou ſhalt looſe occaſion of repent; by the other recouer meanes of amendes: Thou art no viper my ſonne, thy ſting is blunted, and theſe deawes of teares thou powreſt in my boſome, are ſinewes and ſtrings to drawe thee

thée to heauen: thou art not damned, for the knowledge of thy ſinne is a mighty ſtep to thy repentance: thou canſt not dye without mercy, ſince thou wert borne in mercy, neyther will he that made thee to ſhew his power, ſuffer thee in thy repentance for to periſh. Haſt thou bin a murtherer? a great eſcape my ſonne, a breach of Commandement, a hainous ſinne: but is not God mercifull to forgiue beyond our conceit? He knew thée in thy Mothers woombe, and ordained thée to an end: he limited the dayes of thy life, and thine houres were not vnknowne vnto him, and all this was done by ordinance of his ſecret will, and not without the mightie hand of his mercie. Thou haſt caryed vncleane hands, borne a corrupt heart, béen prodigall in diſobedience, prone to contempt, theſe are the fruites of thy olde man, which ſhew God what he is, and his mercy how great it is. Oh my Sonne, God is tempted as much in ſuſpect of his mercie, as in neglect of his iuſtice, for his mercie exceedeth all his works: I will teach thee, and my words ſhall ſauour vnto righteouſnes. The hand that gouerneth all things, is deuine: the works of God admit no limits, and his wayes are vnknowne: he ballanceth not ſinnes by our proportion, nor condemneth by worldly iudgement. Be confident therefore, and ſerue the Lord in feare and trembling. Suppoſe all things wicked that is in thee, and confeſſe thy wickednes beyond meaſure. Deteſt that which thou haſt purſued: be penitent in that thou haſt defaulted. If the Lord looke vpon thee in mercie, thy ſoule ſhall feele it, yea, thy raynes ſhall waxe hote, and thy ſpirit moued: neyther feare thou if terrour aſſayle thee beyonde meaſure, for the hand is mightie that helpeth thee. Dread not my ſonne, feare not, boldly diſburthen thy minde of vncleannes, and powre out thy ſoule before thy God, and weepe with contrition, for in ſo doing, aſſure thee thy teares are locked vp in his bottle: looke what is betweene the Eaſt and Weſt, ſo farre will he ſeparate thy ſinnes from thee, if thou repent thee. ROBERT hearing hereof, began to gather hart, but calling to minde what he had before time heard of the

learned Clearks of *Normandy*, how there are ſome ſinnes which are againſt the holy Ghoſt which are neyther forgiuen in this life, nor in the life to come, he began to beate his breaſt, his eyes ſtared, his heare ſtoode vpright, and as if he had BEMBOES viſion, he began to caſt away all hope of mercie, crying out in this manner, *ô etiam in ſpiritum ſanctum peccaui; nulla remiſſio, ſempiterna condemnatio.* The ould man hearing this extreame allegation, caſt himſelfe proſtrate on his face, crying out vnto the heauens, *O ab occultis criminibus libera nos domine.* Hold back my Sonne, thou art too forward: deferre to preſume on that ſinne, which thou canſt not define, neyther obiect that to thy ſelfe, which dependeth on the Iudge: thy déedes are written, but to God belongeth mercie. It is doubted, whether preſuming too much on the knowledge of hidden ſinne, be not ſinne. But be thou aduiſed by me, referre all to the Lorde, deteſt all meanes that may ſeduce thy mind: arme thee with the ſhield of faith: pray that thy beliefe may be increaſed: let all things ſeeme vile to thee in reſpect of true repentance, and thou ſhalt finde the working of God beyond conceit: enter not into his iudgements, but cleaue vnto his mercies: if thou beeſt tempted, pray vehemently: what though for a while thy Soule be dull and heauie? it is my Sonne for no other cauſe, but to make thy ioy more fuller. What can be a more certayne proofe of mercie, than grace to deteſt ſinne? or, how can man better ouercome ſinne, than by imploring mercie? But tell me what thou art, and thy courſe of life, that I may further counſell thee.

ROBERT hearing this heauenly Hermit in how deuine ſort he ſollaced him, began to gather hart, and tould him the order of his birth, the manner of his life, with other matters too tedious in this place to diſcourſe of. And when the ould man was fully ſatiſſied, he tould him the waight of ſinne, the reward of ſinne, exemplifying to him the fruites of repentance, and in ſuch manner ſchooled him, that of a lewd young man, he reconciled him to a ſtayed and holie courſe of life, enioyning him for pennance to goe barefoote to *Rome* on Pilgrimage,

mage, wearing at his back a cloth of haire. ROBERT after his ſtay about ſeuen dayes with the Hermit, was in ſome ſort recouered, and intending his ſoules health, beſought the company of the Hermit to his Caſtell, where finding thoſe his diſſolute mates who were left aliue, he firſt by earneſt perſwaſions ſought to reconcile them, and finding them no wayes tractable, he put them all to death, as being vipers in his fathers common weale; and locking vp the doores, he led the Hermit into his Treaſury, where ſhewing him the riches which he had taken from others, he humblie prayed him to reſort vnto his Father and Mother, to preſent his ſubmiſſion, and report his contrition, beſeeching them to make reſtitution to euery one whome he had wronged, and with bitter compaſſion hee ſo waſhed the poore Hermits head in teares, that the good olde man reioycing in ſpirit, cryed out, *Benedictus dominus in omnibus operibus ſuis*, and taking their leaue the one of the other, the Hermit trauailed to the Court at *Roan*, and ROBERT walked on his iourney towards *Rome*.

How AUBERT *heard of his Sonnes ouerthrow, and did reward the meſſengers, and how the Hermit arriued at the Court, whoſe ioyfull tidings was great comfort to the Duke and Duches.*

VVHilſt AUBERT in deepe melancholie diſpended his dayes, loathing the deteſted reports of his Sonnes practiſes, and conſulting with his Nobles in what ſort he might cut off ſuch an improfitable off-ſpring, the meſſengers of the Duke of *Conſtances* preſented themſelues before him, who after their moſt humble reuerence ſignifyed to the Duke, the whole ſequel of their meſſage, firſt, the death of their yong Lord, laſtly, the diſcomfiture of his lewde Sonne, which tidings ſo wounded him to the hart, as for a long time he continued as it were in an extaſie, not knowing to what hopes he might aſpire, ſeeing his ſucceſſion ſo deſperate: but calling to his remembrance, that

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a Princes word was a ſufficient warrant, and the loſſe which (as he ſuppoſed) he had ſuſtained, was rather the occaſion to cut off a continuall griefe, he cleered his diſtreſſed lookes wherein care had planted many furrowes, and turning vnto them with milde countenance, gaue them this friendly aunſwere. My friends, if my brother of *Conſtances* hath reuenged his ſonnes death (as you certified me) he hath performed the part of a friend, and exemplified my iuſtice, for which cauſe, in that he hath rid our common weale of a Rebell, and his Father of a wicked ſonne: we entertaine you as meſſengers from our friend, and deſeruers in our eſtate, and for this cauſe we thinke good, that out of our Treaſury he receiue ſuch reward as we appointed, and you for your paine taking, ſhall enioy this ſmall reward of two hundreth marks: in this ſort cauſing his bountie, and the prefixed recompence, to be deliuered vnto them, he diſcharged them, falling into deepe conſultation with his Counſell about the affayres of ſucceſſion: there was no hart ſo indurate, that conſidered on the deſperate eſtate of Prince ROBERT, but lamented, ſome one admyring his valiancie, ſome after his ſuppoſed loſſe, arguing Duke *Conſtances* of crueltie, who otherwiſe hated the yong Prince moſt deadly. But the conſultation of the Princes was broken off by the ſodaine repayre of the Duches, who hearing of the deſperate eſtate of her Sonne, and vncertaine of his ſafetie and life, filled the whole Pallace with feminine clamours: on euery ſide was ſorrow ſeated, neyther was there eye ſo partiall in the whole aſſembly, that ſhead not ſome teares, till ſodainly in midſt of this garboyle, the olde Hermit entered the preſence, whoſe ſodaine axceſſe brought them all into expectation, ſo that the olde Duke comforting his faire EDITHA, attentiuely gaue eare, expecting ſome noueltie, when after moſt humble reuerence, the reuerent Father began his diſcourſe after this manner.

Theſe ſtrange alterations in your lookes you Princes, perſwades me of your ouergreat forwardneſſe in paſſions, who are eaſily ouercome with euery light ioy, and ſodainely croſſed

croſſed with the lighteſt trouble: which fruite of intemperance (with reuerence, you Nobles may I be bould to tell you) ariſeth through want of equabilitie in minde, and aſſured remembrance that you are mortall. If according to your worldly ſtore, your eſtates were conſtant, you ſhould be ſo farre from knowing God, as you would quite forget him. At the entraunce of thy Pallace AUBERT I ſee men weeping, becauſe the report runneth thou art wretched; thus are all affections ruled by the affaires of the mightie, and honour is ſo ſauourie a thing in thoſe mens mindes, who would be great, that it ſootheth, and is ſoothed by all ſorts of them. In TRAIANS time, all men loued iuſtice, becauſe he was iuſt: in OCTAUIANS before him, all hunted after peace, in that he was peaceable: in HELIOGABALUS dayes all were wanton, in that he was wanton: and now, ſince thy minde is vexed with doubtfull griefe, thy ſubiects likewiſe are attaynted with doubtfull griefe. But dry vp your teares good Princes, and reioyce, Prince ROBERT (ſuppoſed dead) is ſurely liuing, (yet dead to his olde wickedneſſe) following better wayes: for after he eſcaped from his enemyes, he arriued in my Hermitage, where after I had cured his woundes, and counſelled him from his wickedneſſe, hee vndertooke his voyage and Pilgrimage to *Rome*, but before reſorted to *Thuringue*, labouring to diſſwade the remnant of his followers from their lewd life, which when he could not effect, he in my preſence ſlewe them, vnder pretence (as he ſayd) to rid his countrey of caterpillers. And in that, dread Prince and my liege Lord AUBERT, he hath mightely offended you, he humbly by me beſéecheth his pardon, proteſting vehemently a hartie deteſtation of his ſinne; and requeſting, that it would pleaſe EDITHA his Lady Mother and Ducheſſe, to haue him in memorie in her moſt ſacred deuotions: and for that he knoweth that he hath many wayes indamnified poore men, he humbly intreateth your Mightines, to accept theſe keyes of your Caſtell of *Thuringue*, where in the Treaſurie you ſhall finde ſufficient to make ample ſatiſfaction for all iniu-

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ries: thus having diſcharged the duetie of a meſſenger, and acquited your Grace of ſuſpition, I humbly craue licence to depart, that I may the better intend my woonted contemplations. It were hard to imagine with what incomparable ioy the olde Duke entertayned this aged Herauld of his happineſſe, for his teares of ioy trickling from his eyes as meſſengers of his hearts content, aboundantly watered the Hermits boſome, and beeing vnable to expreſſe his ioy, he ſilent foulded his armes about his aged necke, ſeeming ſo beſotted with delight, as before he gaue ouer he cryed out with the GRECIAN, O Fortune, pay this moſt excéeding ioy with ſome durable grief, for as now it is at ye fulneſſe: EDITHA likewiſe was not careleſſe to content her ſelfe, but drawing the olde man apart, with often repetitions of his troubles, his torments, his paſſions of minde, his patience in affliction, as the occaſion offered it ſelfe, ſhe became either pleaſant, or penſiue, ſhewing by her changes of couler, hir contentation, or diſcontents: and in this ioy let vs leaue them, returning to our wearie Pilgrim, meditating in his religious trauailes: to ſee how from a graceleſſe perſon, he became a godly penitenciarie, truely the diſcourſe heereof draweth me into admiration of Gods mercie, who calleth men home beyond common beliefe, accompliſhing héerein his diuine promiſe, who ſayd, that he came not to call the righteous, but ſinners to repentaunce.

Of the ſtrange trauayles that Robert *ſurnamed the Deuill, eudured on the way, with thoſe accidents that befell him betwixt* Normandy *and* Rome.

IT was about that time when as the Sunne had remembred himſelfe of his accuſtomed loues, and had diſperſed the bewties of increaſe thorough the bowells of the earth, yeelding euery ſtalke his flowre, euery Tree his fruite, and quickning the decayed

decayed beawties of the fielde, which were beforetime waſted by Winters obſcuritie, when this penitent Prince, beforetime eſteemed the very patterne of deformitie, began to ſhewe himſelfe the paragon of reformation: his haughtie lookes exchanged he to humble lenitie, his defying of God, to deifying of God, his graceleſſe othes, to godly obſeruances, puniſhing himſelfe by bodely trauell, who before time was geuen ouer to butcherly tyrannie: in ſtead of hammering miſchiefes in his head, he humbled himſelfe with contemplations: his ſoft bed, was turned to ſweete graſſe: his Robes of Honor, to the raggs of a Hermite: his pompous ryot, to poore rootes: his ritch Wines, to ſpringing waters: and ſuch was his patience in theſe alterations, that he preferred them before all pompous Treaſures. Three dayes trauayled hee with reſtleſſe toyle, till at laſt beeing ouerburdned with extreame wearineſſe, he ſate him downe by a cleare Fountayne, cooling his thirſt in ſtead of a courtly Cup, in a homely clapper: and after he had taken ſuch repaſt, as the hearbs of the field affoorded him, he ſate him downe vnder a Pine tree, and beholding the barke thereof, which with ſmoothnes inuited him to write, and the coole ſhade which gaue him ſhelter againſt the ſunny heate, with a little pencile he ingraued this his deuout paſſion in the thickeſt thereof.

Roberts Meditation.

O Heauenly God that gouernſt euery thing,
Whoſe power in heauen and in the earth we know,
Thou God from whome the gifts of grace do ſpring,
Reſpect my ſuite who am orepreſt with woe.
O pittie God, ſweete God ſome pittie take,
And cleanſe my ſoule for Ieſus Chriſt his ſake.

I wayle the life that I haue led before,
The dayes ill ſpent that come into my minde

Incenſe my ſoule with horror very ſore,
And threaten death vnleſſe I fauor finde.
O pittie God, ſweete God ſome pittie take,
And cleanſe my ſoule for Ieſus Chriſt his ſake.

My graceleſſe othes now layd before mine eyes,
My youth miſpent and worne by womens guile,
My hidden ſinnes my wofull ſoule ſurpriſe,
My want of former grace (ay me the while.)
Cry mercy Lord that thou wouldſt pittie take,
To cleanſe my ſoule for Ieſus Chriſt his ſake.

Away thou world that flattereſt earthly man
With heauenly ioyes, and bringſt him downe to hell,
I loath this life doo thou what ſo thou can,
My longing is with God my Lord to dwell,
Who will relent and eke ſome pittie take,
To cleanſe my ſoule for Ieſus Chriſt his ſake.
Anchora Chriſtus.

Theſe verſes were written with a zealous ſpirit, accompanyed with feruent ſighes, hanſelled with ſcalding teares, witneſſing his conſtant contrition, but being troubled in ſpirit, and deſirous to mitigate his martirdome, he attempted further, writing this Madrigale in the barke of a Cipris tree.

Madrigale.

MY reaſons eye had ſeene my youthly rage,
How it had worne my hopes of vertue bare,
How careleſſe wit was wanton bewties page,
And headleſſe will true iudgement did inſnare,
How all was wrackt that hope of wiſedome gaue,
It wept a world of teares my ſoule to ſaue.

The liſtning eare of that impartiall guide,
That by his beck the earth and man directs,

With

With ſunnie beames of peace the teares vp dride,
And will made barraine reckned his neglects:
Since when my ſoule for grace to heauen doth flye,
In prayſing God and bleſſing reaſons eye.
Etiam in naufragio.

Thus paſſed he ſome fewe houres endeuouring to attaine ſome reſt, and after wearie nature vouchſafed him any concent to wander, he walked onwarde: The fift day after his mornings Oriſons hee trauailed through a thicke Wood, giuing ſcarce any licence to the Sunne beames to enter thoſe ſhadie limits: The ſoyle was barraine, ſignifying deſolation; the trees leaueles, the walkes loathſome: in depth of the ſhadieſt thicket thereof, there ſounded a deepe and hollowe voyce calling intentiuely for helpe, whileſt in ſtead of Ecchoes, the fatall Scritchowle ſounded a dolefull replie. ROBERT amazed at this melancholy ſpectacle, and wondering at the dolefulnes of the complaint, he boldly entered the deſolate ſhadow, propoſing God for his guide, and his courage for his companion: he had not long trauailed, but ſodainly he beheld a fierce Lion which furiouſly aſſayled him, renting off the lap of his Palmers weede, before hee could ſhape defence: but at laſt entering combat with his Palmers ſtaffe, hee ſo valiantly defended himſelfe, that he ſlewe the Lyon, and ſeeing it ſpraule vppon the ground, entered into this contemplation. Oh GOD that haſt deliuered this huge Lyon into my hands, defend me from that roring Lyon which ſeeketh to deuoure my ſoule, and proſper me in thoſe actions which I enterpriſe for thine honour and glorie. This ſayd, he procéeded further, when loe a faire delicious Damoſell crowned with a garland of Roſes, apparelled after the manner of a HAMADRIADE, preſented her ſelfe before him, where making ſemblance of an amorous and diſtreſſed Ladie, ſhe fained a pretie ſhadowe of complaint, and foulding her armes, as if ſhe had béen Loues forſaken, ſhe tuned this Elegie, whileſt from out the hart of the deſert, a ſtrange ſound of melodious muſick accorded to her cōplaint.

Plucke the fruite and taſt the pleaſure
Youthfull Lordings of delight,
Whil'ſt occaſion giues you ſeaſure,
Feede your fancies and your ſight:
After death when you are gone,
Joy and pleaſure is there none.

Here on earth nothing is ſtable,
Fortunes chaunges well are knowne,
Whil'ſt as youth doth then enable,
Let your ſeedes of ioy be ſowne:
After death when you are gone,
Ioy and pleaſure is there none.

Feaſt it freely with your Louers,
Blyth and wanton ſweetes doo fade,
Whilſt that louely Cupid *houers*
Round about this louely ſhade:
Sport it freelie one to one,
After death is pleaſure none.

Now the pleaſant ſpring allureth,
And both place and time inuites:
Out alas, what heart endureth
To diſclaime his ſweete delightes?
After death when we are gone,
Joy and pleaſure is there none.

The finall concluſion of this Canzon, was ſhut vp with a pleaſant Couranto, in which frō out the groue foure Satyres antiquely entertained foure Nimphs, and ſodainly vaniſhed, whileſt this faire HAMADRIADE in ſemblance approached ROBERT, wantonly caſting her armes about his necke, proffering dalliance: but he whoſe loue was planted on heauenly, not on earthly delights, ſodainly caſt her from him, and lifting vp his hands to heauen began thus. O thou maker of the heauen, tye

tye me to thy loue, intice me to thy lawe, incenſe me to vertue, ſubdue in me vanitie, let not temptation conquer, though it trie me; nor Sathan compaſſe, though he tempt mé. The prayer was no ſooner finiſhed, but a horrible cracke of thunder fell from the heauens, the woods were inflamed with lightnings, and this wanton viſion ſodainly vaniſhed, in ſteade whereof ſuccéeded horrible Eathquakes, the Curtaines of the heauen were darkened, the compaſſe of the world was clowded, and on the face of the Center there appeared through the light of lightning, hideous ſhapes of Giants threatning him, monſtrous Tygers aſſayling him, but he conſtantly putting his truſt in GOD, and boldly walking on his way, at laſt attained into an open plaine, in the middeſt whereof there ſtood a poore Chappell, with a little Cottage hard beſide, and by that time the dangers were ouerpaſt, & the dimmy approach of the euening foretold him that the day was ſpent; for which cauſe he haſted into the Chappell to doo his deuotions, where he found before the Alter a graue old man performing his deuine prayers: neither of theſe two intended worldly ſalutations, but ſolemnely fell to their deuotions, which being performed, the olde man ſeeing ſo goodly a perſonage cloathed in a Pilgrims weed, with great reuerence ſaluted him, deeming him for no leſſe than he was, beſeeching his companie in his Hermitage for that night, in that other lodging was not nere at hand. ROBERT eaſilie condiſcended, and entering the homely Cottage, he was feaſted in friendly ſort with ſuch dainties, as his poore eſtate could affoord. During the time of their repaſt, ROBERT deſirous to knowe the ſecret of the inchaunted Wood, began to queſtion with the olde man about the ſame: who al amazed to heare that ROBERT had paſſed it, in manner of admyration, he anſwered thus. Truely (my ſonne) thou art happie, that through the mercie of GOD haſt ouerpaſſed thoſe dangers which thy predeceſſors could neuer attaine vnto: for this Wood (my friend) is called *Le bois du temptation*, the wood of temptation, where through many holy men haue attempted to paſſe, but they haue either béen withdrawne by delight,

delight, or driuen backe by ſeare, and finally periſhed through their owne follies: But ſince thou haſt ſo conſtantly perſeuered, procéede in thy deuotion, and let humilitie be thy companion, and doubtleſſe (my ſonne) thy ende ſhall bee farre better than thy beginning. ROBERT wondering at his doubtfull concluſion, replied thus. And why father, doeſt thou knowe my beginning? I ſonne (ſayd he) thou art of the earth as I am, borne of a Princeſſe as I was not, ſonne to a Duke, yet of deteſted life, ROBERT of *Normandy* I know thee, thy chaunge was foreſhowne mee in viſion, now therefore proſecute thy pretence, followe thy repentance, for in ſo doing thou ſhalt performe mightie things. The ſorrowfull Prince hearing but the repetition of his former life, wept moſt bitter teares, being ſore aſhamed to behold the graue father. But the olde man comforted him, and knowing the expedition of his iorney, ſo animated him, that hee preſently ſet forward, in that the louely Moone aſſiſted him with ſufficient light: the aged ſire conducted him on his way, in which they had not long trauailed, but they tooke their leaues the one of the other, & ROBERT continually proſecuted his iorney. In trauailing the Alps diuers Gentlemen offered him their Moyles to ride vppon, but he refuſed them. In *Italy* ſundrie Merchants inuited him, wondering at the maieſtie of his countenance; but he replied that hee was vnworthie, and ſo with teares forſooke them. If any his fellowe Pilgrimes fainted on the way, hée bare him on his backe; if any thirſted, hee ſought them water; he was comfortable to thoſe that were comfortleſſe; and where he ſawe the innocent wronged he was agréeued. Trauailing about *Ancona* he ſawe a villaine, who cruelly handled a poore countrie maiden, and drawing néere him he ſo rigorouſly reuenged the iniuſtice, that the poore mayd falling at his feete was faine to intreate for her perſecutor. Such blind men as he met hee called them happie, aſſuring them that the loſſe of their outward eyes kept them from beholding much vanitie; ſeeing a lame man complayning of his imperfection, make ſtraight thine inward man (ſayd he) good friend, for that ſhall

ſhal mount to heauen through thy vertue, when theſe limmes ſhall diſſolue to earth and become the pray of vermine. In all his trauailes he was conſtant, patronizing the weake, puniſhing the wicked, and in this manner trauailed he till at laſt hée arriued at *Rome.*

How Robert *the Diuell entered* Rome, *and what there chanced vnto him.*

TWo moneths was ROBERT ere he attained his iorneys end, and at the laſt entered the Citie on the feaſt day of S. PETER, at which time in great ſolemnitie the Popes are accuſtomed to goe to diuine Seruice, and humbling him with other Hermites, (as it was the cuſtome in thoſe ſuperſticious daies) hee attended there for his benediction: Great was the ſolemnitie on that day, and throughout the ſtreetes where the Biſhop ſhould paſſe, each one deuoutly humbled him on his knees to entertaine his bleſſing: At the enterance of the Church, among other deuout Hermites, hee behelde Prince ROBERT bathed in his teares, humbled on his knees, and wondering at his manly countenance & tall proportion, he queſtioned with himſelfe as touching his eſtate: the penitent Norman with bitter ſighes made him a due relation of his birth, eſtate, life, alterations and cauſe of trauaile, beſeeching his fatherhood of abſolution. The Pope amazed at the name of ROBERT, whoſe infamie had béen bruted through the whole earth, ſtept backe as altogether aſtoniſhed, yet at laſt gathering his ſpirits together, and reioycing at his reformation, he ſent him to a wholy and deuout Recluſe, who was his ordinarie Confeſſor, commaunding ROBERT to be ordered by him, and ſo giuing him his benediction hee entered his ſeate royall. ROBERT intentiuely to reconcile himſelfe after hée had performed his vowe, departed out of the Citie towards the Cell of this Recluſe, who was a man of much holineſſe; the place of his aboade was beautifull, from whence he might behold the coole ſtreames of *Tiber* beating vppon the mayden

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walls of the world: to be ſhort, he entered the Cell, diſcouered himſelf to the Recluſe, who deteſting his abominable life, and not knowing what maner of puniſhment he might condignly appoynt him, he commaunded him for that night to continue in deuout prayers in the Chappell, promiſing him the next morning to ſatiſſie him in his doubts. During the time that darkneſſe ouerſpred the face of the whole earth, and euery bird beaſt and fiſh enioyed the happie benefites of ſléepe, the vigilant religious couple deuoutly applied themſelues to contemplation, when about the third houre of the night the Recluſe was reſolued of his penaunce: wherefore vpon the breake of day, when ROBERT had ariſen from his prayers, he came vnto him, and carying in his countenance the grauitie of a father, and in his heart the ſinceritie of a Counceller, he began thus. Yong Prince, if thy contrition for ſinne be ſo compaſſionate as thou pretendeſt, and thy zeale to acknowledge the ſame ſo accompliſhed as thou preſumeſt, knowe this that thy danger is leſſe and thy benefite the greater, for repentance is a ſwéete ſacrifice, and deſire to amend is the way to end the fault. But in that thy offences and follies haue béen extraordinarie, thy puniſhment muſt be no leſſe, in ſufferance whereof thou ſhalt throughly perceaue the indignitie of thy former ſinne. Herevpon he preſcribed him his penaunce: firſt that hee ſhould eate no meate but that hee receaued from a dogge: ſecondly, that during ſeauen yeres he ſhould be dumbe: laſtly, for that ſpace of time he ſhould walke in a fooles habite, in acknowledgmēt of his accuſtomed leawdneſſe. ROBERT thankfully accepted that which was enioyned him, neither repyning at the hard penance, nor diſdayning y^e ſlender pittance, but taking humble leaue of the Recluſe, haſted himſelfe vnto the Citie to ſatiſſie that which was preſcribed him, and buying him a fooles habit he walked vp and downe the ſtreetes, enduring the reuilings of children, who caſt dirt in his face, ſcoffed and mocked him, and the more lewd language that they vſed, the more contentment he receaued, remembring this, that his deſerts and preſumptions deſerued farre more martyrdome: oftentimes was

was he reuiled, but deuotion cloſed his tongue, conſidering this in himſelfe, that in refrayning the ſame he auoyded much offence. Certaine of his confederate Hermites beholding this madneſſe and idle behauiour, came vnto him to comfort him, but he croſſing his hands and weeping teares, poynted to the heauens, ſignifying thereby that hee ſuffered that croſſe for ſinning againſt thē. In ſhort time he became the by word of the Citie, ſome buffeted him, which hee endured patiently; ſome others of more charitie offered him foode, which he with gratulation refuſed, ſo that no other noiſe was publiſhed through *Rome* but of the ſtrange Idiot that was dumbe; the people flocked about him, ſome prayſing his perſon, ſome lamenting his ignorance, ſome greeuing that he was dumbe, otherſome laughing at his dotage: thus euery man gaue his ſeuerall iudgement of him.

How Robert *entered the Emperours Court, & how he there liued.*

AT laſt he entered the Emperours pallace, at ſuch time as with his Nobles he ſolemnized a moſt ſolemne and feſtiuall day, great was the preſſe about the table, and many the attendants, but ROBERT boldly entered the preſence, demeaning himſelfe after ſuch a manner, that the Emperour and Princes tooke very great delight in him, he was actiue of bodie, & vaughted excéedingly well, performing ſuch aduenterous trickes, as the Emperour all amazed inquired what he might be; he made him ſignes of dumnes, ſhadowing vnder colours of delight his intentiue deuotion. Then preſented they him meate which he refuſed, accuſtoming himſelfe at euery ſuch offer to make ſhowe of diſcontent. The Emperour at that time had a faire Greyhound, who for his ſwiftnes in the chace and ſeemelines of bodie was highly eſteemed, that beholding ROBERT fauned vpon him and plaied with him, as if appointed by ſome diuine inſtinct to affect him; the Emperour ſeeing he refuſed meate at his hand, caſt ſome pittance at his dogge, where ROBERT ſodainly ſtrugled for the ſame and

greedily fed thereon, which made the lookers on intentiue to ſport, to accuſtome him to that kinde of feeding. The Emperour cauſed him for this cauſe to be cheriſhed in his own houſe and tended with diligent care, taking paſtime continually to haue ROBIN in his preſence. At night when the feſtiuals were finiſhed, ROBERT was brought vnto a good bed well furniſhed, but he refuſed it, & gathering together certaine locks of ſtraw hee made him a cabbin vnder the ſtaiers of the Emperours pallace, where for ſeauen yeres ſpace he cōtinually ſlept with ye hound, refuſing all other content or delectation. Oftentimes was he priuilie ſeene to weep bitterly, & when he could get into any ſeuerall place to pray deuoutly on his knees, which being tolde vnto the Emperour, made him more curious to inquire his progenie, but by no meanes could he vnderſtand it, for the good Prince had kept it moſt ſecret. Thus may we ſee that when the minde is withdrawne from worldly delights, (wherewith for the moſt part wretched men are detayned) all things ſeeme abiect and vile, except ſuch as lift the ſoule vnto heauen, and ſubdue the bodie in his ſenſualitie. This moſt famous and renowmed Romane Emperour, among all other his high bleſſings and Fortunes benefites, had a faire Ladie to his daughter, whoſe picture if PRAXITILES would deſcribe, or a better Maſter than APELLES, hee ſhould rather lacke cunning than lay colours; as beautiful ſhe was as Nature could imagine, and as well formed as ſhe was faire, and no leſſe exquiſite in learning as in lineaments, her onely imperfection was that ſhe was born dumbe. This noble Princeſſe called EMINE, was ſought vnto by all the Monarkes and vnmarried Potentates of the worlde, ſo was her fame bruited abroade, and ſuch was her beautie: among the reſt, the Souldan of *Babilon* vnderſtanding by certaine Italian Merchants the excéeding and ſurpaſſing excellence of her perſon, and receauing from them her picture, hée became woonderfullie ſurprized in loue, ſo that neglecting all other pleaſures, hee onely ſetled his minde towardes the attainment of her fauour: Oftentimes preſented hée rich

preſents

preſents to ordinarie trauaylers, deſiring onely to growe famous in the Italian Countries, and he that could but in beſt words ſet out EMINES prayſe, had a princely recompence. Round about his Pallace was no other poſie but EMINE: and in his Oratorie was no other Goddeſſe but EMINE: if he talked, he talked of EMINE: if he longed, he longed for EMINE: if he wept, he wept for EMINE: thus were all his ioyes metamorphoſed into EMINE. It was woonderous to ſée his diſguiſe in attyre after the Chriſtian manner: his deſire to be holie after the Chriſtian holyneſſe, ſuch power hath loue both to alter both the nature and manner of life and religion. But leaue we him, and returne we to ROBIN, who conuerſing continually in the Emperours Court, was at length beheld and fancied by EMINE: and although ſhe had not the libertie of ſpeech to expreſſe his affections, yet by the motion of her body, and the cariage of her eye, ſhe publiſhed her fancies. Thus may you ſee Gentlemen, certaine grounds layd of ſtrange aduentures, hidden only in the ſecret iudgement of God, and certaynely performed in times paſt, the ſequele whereof followed after this manner: and firſt as touching the eſtate of the Souldan.

Of the melancholy and ſtrange life of the Souldan during his loue, and the euents of the ſame.

THe ritch and mighty Souldan of *Balylon* hauing (as you haue read) in beholding the picture falne in loue with the perſon, for the ſpace of ſixe monthes ſecretly concealed his hidden griefe, and communicated it only with ſtraungers and aliens, gan rather increaſe than diminiſh his diſpaire, for knowing the naturall inclination of his ſubiects euery way repugnant againſt the lawes and manners of the Chriſtians, their diſſident religions, their different regimēts, their mortall hate, and immoueable ſtiffneckedneſſe, he began to giue ouer all thought of contentation, plotting out ſuch a courſe of life, as therein he ſhewed more barbarous conſtancie in loue, than iudgement and diſcretion: for picking out a

ſolitarie wood farre from the reſort of men, he builded him a place of pleaſure, begirt with ritch bulwarks, and inuironed with ſweete ſprings: the lodgings all of white Marble, the pillers of Iaſpis, and the whole furniture ſo rich, as neuer eye of man could behold more wonderfull. In midſt whereof, was placed a daintie and wonderfull Garden, ſtored with all the ritches of nature, with ſweete ſhades, cleere ſprings, ſtrange flowres, wholeſome hearbs: and in the middle of the ſame was erected a Temple to CUPIDE and EMINE, wherein hir ſtature made of the pureſt golde, ſeemed to ſtayne all the excellencie of workemanſhip, for the Paynter had done as much as might be, to deſcribe beawtifull EMINE. Herein he cloſed himſelfe, and hauing all the battlements of the temple made of poliſhed Iuorie, he with a true loues knot interlaced his name with EMINES, being of himſelfe excellently ſeene in portrait. If any one of his Lords reſorted vnto him, deſirous to know the name of his Goddeſſe, he anſwered EMINE: but how he ſerued, or of what place ſhe was, he durſt not tell, fearing ye barbarous treaſons of his greateſt ſubiects. Thus ceaſed that warlike nation their armes, who were beforetime ſo famous, and he that was woont to fight for ſigniorie, was now foyled and beſotted with loue. The Nobles about him not induring idleneſſe, preſented themſelues before him, ſeeking to diſſwade him from his obſcuritie, but all in vayne, till BEHENZAR, a chiefe *Muſulmah* in *Bagdet* or *Babylon*, humbling him on his knee, ſpake in this manner.

Moſt royall off-ſpring of MAHOMET though thy diſpleaſure be my death, and thy frowne the ruyne of my fortune, yet knowing my ſelfe a Subiect, and thy ſelfe my Soueraigne, I will labour for thy delight, though it coſt me my death. Why is thy greatneſſe that ſcarſe was contented with the world, now at laſt contained within a wall, or thy courage which neuer was vanquiſhed, thus on the ſodaine vayled? Haſt thou bin valiant with HANIBALL, to fall with HANIBALL? and wilt thou that wonteſt to make Victorie thy goddeſſe, now make vanitie thy gods good. Let me ſpeake with

with patience, it is not the idleneſſe of thy minde, but the idoll of thy hart; default of eigernes, but the folly of thine eye: I ſee loue printed in thy browes, I feare loue is planted in thy breſt. Oh my Prince, if I deſerue fauour, diſcouer thy fancie, there are remedies for woundes that are knowne, medicines for apparant maladies, but vlcers that are concealed in the fleſh, are not cured but by ſharpe Phiſick: It is loue, I ſee it working in thine eyes, which infeebled by the power of thy thoughts, would execute that kindneſſe which thy hart can not conſent vnto. And what if loue ? art thou not Lord of *Babylon*, who may commaund ? the braueſt befriended by great Kings, who haue fayre Concubines ? let *Aſia* be ſought out: if *Aſia* hold thy loue, *Aſia* ſhall not keepe her, if *Europe*, what may *Europe* to thy power ? As for ſandy *Aphrica*, the Sunne is too hote to breed any white coulored PHÆNIX: howſoeuer thou loue my Soueraigne, if it be loue, (and that it is loue thy life declareth) certifie thy Princes of thy fancies, commaund them, employ all, ſend Embaſſades, preſent benefites: if all fayle, thy Sword is true loues dart, which ſhall pierce further with the terror of thine armes, than all the world that attempteth thy countermaund.

The Nobles admyring the boldneſſe of BEHENZAR, and ſuſpecting no leſſe, caſt themſelues in generall at his feete, and ſware vnto him by a ſolemne oth neither to contrary him, nor forſake him, till he had atchieued the fulneſſe of his ioy, if ſo it pleaſed him to diſcouer the cauſe of his penſiueneſſe. The Souldan marking their inceſſant ſuites, and prayſing BEHENZARS dutifull obedience, rowſed himſelfe from his melancholy ſeate, and with a milder countenance began thus.

I am fortunate in nothing more my noble Péeres, and beloued Princes, than in this, that I haue valiant men to follow me in my Conqueſts, and vigilant men to counſayle me in my diſcontents. You require a matter O my companions, which hath coſt me much hartbreake, and may procure me much happineſſe. It is no ordinarie paſſion that I feele, or ſeruile pleaſure that I follow. I tye not my thoughts to limits,

limits, nor my limits conclude my thoughts. My troubles are like the twynnes of DEMOCRITUS, augmented at once, counſelled by nothing, but by my opinion: I haue the qualitie of SALMACIS, which being taſted, procureth madneſſe, and this qualitie is loue, and this loue in me hath the diſpoſition of the *Hamonian* Lake, capable of all formes, but conſumed by one, which forme may not be reformed. Ah BEHENZAR, well mayſt thou accuſe myne eyes, for they by a héedleſſe glaunce, haue eclipſed my matchles glory. Oh my Princes, I ſweare to you by MAHOUND whom I honor, by my right hand that neuer fainted, I bluſhingly confeſſe I loue, but not ſo baſely as HANIBALL, for *Capua* contained his, where *Europe* admyreth my Miſtres. It is fayre EMINE I loue, to whome this Alter is erected, and my vowes are directed. Princes woonder not, THEAGINES a Greeke, loued CARICLIA a Moore, & your Souldan a Mahometiſt, his EMINE a Chriſtian. The ayme of my thoughts is the honor of *Rome:* oh ſweete *Rome* that containeth ſuch an honor, which if I attaine not, it is but your diſcontents, my death, & if my death, what though ? oh happy death if for her grow my durance. This abrupt concluſion was followed with ſuch a bitter ſigh, as all men expected no other but his finall ouerthrow, or her conſent: wherevpon his Nobles priuatly conſulted, and by his conſent BEHENZAR was made Embaſſador, and with ritch preſents ſent to *Rome* to craue EMINE in Mariage, and if the repulſe ſhould be graunted, the concluſion was, that priuie intelligence ſhould be giuen, and Ships rigged, to the ende that on the ſodaine the Souldan might inuade the Chriſtendome, and rid himſelfe of all the obſtacles of his happines. Theſe concluſions well liking the Souldan, were briefely debated, the Embaſſadors diſpatched, the Ships rigged, the ſouldyours leuyed, and the deſpaire that the Souldan conceaued, at the firſt was turned into a freſh hope, yet the ſweet grounds of his pleaſant diſcontents ſo allured him, that in ſeeming to hope, he pretended deſpaire, and in the abſence of his Lords, who intended the furtherance of his affayres, he traffiqued

traffiqued nought elſe but fancie, drawing on three Iuorie colombes, enuironing the ſtatue of EMINE, theſe three ſucceeding Sonnets: vppon the firſt, he placed a Camelion in a ſea of bloud, with this Mot vnderneath it, *Mutatus ab ille*, and vnderneath the ſame this Sonnet.

The firſt Sonnet.

IN how contrarious formes haue I conuerſed,
Since firſt mine eyes and hart by loue were chained,
Now like the Hart my boſome hath been pearſed,
Yet no Dictamnum ſeru'd when I was pained.

Now like the babe of Climene incloſed,
In piteous barck Electrum haue I ſtilled,
Now like the Nimph of craggie rock compoſed,
The rocks and woods with ſorrowes haue I filled.

Now to a dying Swan haue I been turned,
With dolefull tunes my funeralls waimenting,
Now to the Salamander neuer burned,
Yet in the fire for euermore frequenting.
Oh loathed life on nought but ſorrow grounded,
Where whoſo triumphs moſt, is deepeſt wounded.

Vppon the ſecond he placed a Barck periſhed in a ſtormy Sea, a Furie guiding the helme, the Sky ouercaſt, the GEMINI appearing, vnder which was written *Sic perij*, and vnder that this Sonnet.

The ſecond Sonnet.

SAyling the ſea of my forepointed greeuaunce,
My will the helme of my misfortune guiding,
Expecting gaine ſuſpecting no miſcheeuaunce,
With ſtaileſſe keele I cut the waters gliding.

The faire diurnall lampe whilſt that I ſayled
With neuer partiall eye my courſe aſſiſted,
But when the lights delightfull bewtie fayled,
And wauering Cinthia in her courſe perſiſted.

In ſiluer fould two brother Starres appeered,
That in the cloudy iorney I attempted,
Incenſt the Seas, and more my Ship they neered,
(Though faire in forme) my Barck from hope exempted,
Amidſt the ſtorme my will the helme forſaketh,
And thus my Ship a luckleſſe ſhipwrack maketh.

On the third he painted *Mens, Fortuna,* and *Natura,* all ſtriuing to rayſe a dead man, who had foure Cupids, two hanging at his hands, two at his féete, which kept him downe with this Motto, *Hic labor,* and vnderneath the ſame this Sonnet.

The third Sonnet.

IF all things are ordained to an end,
In ſemblaunce good, or perfect good in deed.
What finall bent haue theſe my teares I ſpend,
Or all the drops my wounded hart doth bleed.
Or to what fatall period are you aimd
My bitter ſighes, that haue my boſome maimd.

Oh my effects of paſſion euery thing,
That to a certaine purpoſe is applied,
His finall hope at laſt to end doth bring,
But ſuch ſucceſſe alas is you inuied.
For though mine eye his teares, my hart his bloud,
My breſt his ſighes beſtowes, they doe no good.

For why the end for which you trauell ſore,
Is not attained by the threefold gifts

Of

Of mind of body, or of fortunes ſtore,
Which man to tipe of matchleſſe honnor lifts.
For what you ſeeke no limits doth admit,
Nor yeelds to time, nor is ſubdewd by wit.

Ceaſe then my teares, and bleed no more my hart,
Reſtraine your ſtormes, my ſighes you toyle in vaine,
For your felicitie exceedeth arte,
Whereto nor toyle nor labour may attaine.
For loue it is a ſubtill influence,
Whoſe finall force ſtill hangeth in ſuſpence.

In theſe paſſions and fantaſies conſumed the Souldan the moſt part of his time, now imagining hope of ſucceſſe, now fearing cauſe of repulſe, adoring EMINE as his Saint, and placing his ſollace in his amorous conceits, vntill ſuch time as he heard the fatal meſſage of his ouerthrow: till whē we leaue him, returning to BEHENZAR, who hauing a proſperous winde, and a better will, ſayled ſo fortunatly, and trauailed ſo forwardly, that he arriued at *Rome*, where what ſucceſſe he had, you ſhall vnderſtand in the Chapter following.

How Behenzar *arriued at* Rome, *and of his repulſe and diſpatch. The valiant courage of* Robert *hearing the name of Chriſt blaſphemed. The loue of* Emine *towards him: and the aſſembly of the chriſtian Princes in the ayd of the Emperour.*

THe rumor was no ſooner ſpread throughout the dominions of the Empyre, but all contributarie Princes aſſembled together in the Citie of *Rome* to doo the Emperour ſeruice, and make his eſtate more pompous, and after letters of ſafe conduit preſented to the Embaſſador, BEHENZAR mounted on a braue Barbarion Horſſe, trapped in Tiſſue, and

H 2 Pearle,

Pearle, himſelfe attyred after the Barbarian faſhion, with his Algozin of cloth of gold embrodered with rubies, being led betweene two Kings, was in all ſolemnitie conducted vnto the Emperours Pallace, who in his great Hall, ſet among an innumerable troupe of Courtiers, as PHŒBUS amidſt the leſſer Starres, whome BEHENZAR after ſmall or no ſalutation attempted thus. Emperour of *Rome*, amongſt all the bleſſings thy God hath beſtowed on thee, among all thy fortunes that haue befalne thee from thy youth hitherto, the onely good is this, that our Souldan of *Babylon*, the terrour of the world for armes, the Lord of Conquerours, for actions, dayneth to ſalute thee, who hearing of the beawtie of thy Daughter the young Princeſſe EMINE, and vouchſafing to grace thée with his alliance, craueth her as his Wife in Marriage, which bountie of his if thou neglect, know, that thou foſtereſt the ſhadow of thine owne ruyne, thy Kingdomes ſhalbe ſpoyled, thy Princes ſlayne, thy Crowne troden at his féete, and thy ruines ſhalbe ſo grieuous, that thy royalties were neuer ſo great. If thou entertaine his demaunds, hold, take theſe preſents (whereupon he cauſed twentie Moores to diſcharge their carriages of gold & ſiluer, and lay it at his feete) if not, he lendeth thee it as a pledge of his reuenge, till he redéeme it with the ſword. Great was the murmure throughout the hall at the inſolence of the Pagan, and among the reſt EMINE was exceedingly moued, who ſitting at her Mothers féete, by her teares began to teſtifie hir cauſe of terrour. The Emperour being a Prince of a haught hart, diſdayning to be outfaced by the braueſt warriour in the world, hauing long ſince determined neuer to marrie his Daughter out of Chriſtendome, returned BEHENZAR this magnificall anſwer. It is not our cuſtome in *Europe* prowd Babylonian, to perſwade with peremptorie threats, but to woe with gentle intreaties, and as our natures are mollified by mildnes, ſo are they indurate by menaces. If ye Souldan ſalute me as his equall he erreth, for ye Emperour of Chriſtendom daines no ſo bace companion as a Souldan: if

if as his ſuperior, I thus anſwer him, the diſtance of his countrie, the difference of his cuſtome, the abiectnes of his riches, the barbariſme of his religion, theſe diſable him to be an Emperours ſon; as for my daughter ſhe muſt bee ruled by her father, & her father wil not admit thy maſter, who if he attempt me with iniuries, I will temper him for his iniuſtice; as for his preſents I beſtow thē on thee, for golde (Barbarian) amongſt vs, is of ſmall accompt in reſpect of vertue, go let thy vaſſalls take it vp, and carrie thou that home as a gift meeter for a meſſenger of the Souldans, than a Maſter of the Souldan; for his inuaſions I feare them not, ſince my Chriſt is my protector, vnder whoſe ſafe conduct both theſe and I little feare him, and ſo be thou anſwered. BEHENZAR mad with rage ſeeing the Emperours ſmall regard, ſtamped with his foote, and ſware thus: By MAHOUND (Chriſtian) thy Carpenters ſonne that Chriſt, your God, ſhall not ſaue thy hands, nor thy heads from the ſword of the meaneſt Prince about the Souldan, but this Citie ſhall be raced in deſpight of thy protector, and thy power. BEHENZAR had ſo ſayd, and in his furie was flinging out of the Pallace, when ROBIN the Diuell hauing all this while ſolemnely attended at the foot of the Emperour, all on the ſodaine aroſe, and not induring to heare the name of his Sauiour blaſphemed, he flung the Pagan to the groūd, and ſtamped him vnder his feete, which done, he made ſhewe of a fooliſh triumph, and bumming the proud Babilonian with his bable, he had welny killed him, had not ye Princes drawne him off, who ſafely conducted blaſpheming BEHENZAR to his ſhippes, and ſmilingly laughed at the inſolence of the Idiot. The faire EMINE ſeeing the forwardneſſe of her Champion was meruailouſly delighting, ſhewing vnto her father by ſignes that he was no foole but ſome man of high ſpirit, euerie day dreſſed ſhe meanes to recouer his wits, vſing preſcripts of Phiſicke, and the councell of the learned, who ſecretly informed her that he was a man of rare expectation. Theſe ſuppoſitions meruailouſly inflamed her, and loue began to ſhow himſelfe in act in all her outward parts, inflaming her eyes,

changing her colour, which leaſt it ſhould be perceaued, ſhe with humble reuerence forſooke the aſſembly, leauing her father with the other Princes in great conſultation, who reſoluing to preuent all inconueniences, departed each one to his Countrie, ſwearing by ſolemne oath each one to gather his greateſt power, and to come and aſſiſt the Emperour the next yeare in the ſuſpected, or rather certainlie pretended warres of the Souldan: in which mindes I leaue them intentiue on their forces, ROBERT deuout in his follies, EMINE detayned with fancies, BEHENZAR ſayling to *Babilon*, who with ſuch expedition followed his buſineſſe, that with a proſperous wind hee arriued in *Aſſiria*, and ſo haſtely poſted to *Bagdet:* what there inſued the Chapter following ſhall declare.

How the Souldan being repulſed by the Emperour, with a huge and mightie armie ſayled into Italy, *and how he beſieged* Rome, *with ſome euents thereabout.*

NO ſooner had BEHENZAR declared vnto the Souldan the reſolute and careleſſe anſwere which the Emperour had returned him, but racing his rich Pallace, and ſtamping the ſtatue of his Goddeſſe EMINE to powder, he furiouſly called for Armes, ſwearing all his Princes by ſolemne and inuiolable othes, neuer to depart out of Chriſtendome, till they had ruinated the Empyre, and recouered his loue: and hereupon he embarked himſelfe as ſoone as the next Spring appeared, accompanied with 11. Kings, 18. Princes, & 300. Meſulmahes, his Armie cõſiſted of 300000. horſe and foote, his Barkes and Gallies choked the Sea, and the billowes groning vnder the burthen, began to wonder at the wood of ſtately Pines which laboured vppon their boſomes. With theſe forces and in this Equipage arriued this Souldan of *Babilon* in *Italie*, the terror of whoſe threats amated all the Weſterne parts; the poore countrie men throughout *Italie* droue their Cattell to the chiefe Cities, forſaking their houſes, and leauing their riches; the noyſe of trouble amated

mated *Greece*, and afflicted *Spaine*, and the *French*, as all amazed prepared armes. And as in common dangers a huge and mightie armie is the onely meane to make head againſt a furious Enemie, the whole Nations aſſembled them together about *Rome*, and ſubmitted themſelues vnder the conduct of the Empyre. Now at *Rome* in ſtead of beautiful houſes were builded ſtrong Bulwarkes: in ſtead of Pallaces, Paliſadoes, and each man was mightily addicted to the ſafetie of his countrie. But the Barbarian like the cruell riuer of *Tigris*, exceeding his bounds with vnmeaſurable and reſitleſſe waters, or the lightning falling vppon the drie Cedars, ouerran all the fruitfull champion, deſtroyed Cities, burned Villages, raced Manner houſes; the voyce of deſolation was heard on euery ſide, and feare and wonder aſſayled men on euery ſide: The Clergy with great deuotion called for aſſiſtance from heauen, and euery man hearing of the daunger of his neighbour, ſuſpected his owne domage to be at hand. At laſt the Souldan after great victories, rich ſpoyles, good fortunes, and long iorneys arriued at *Rome*, begirting the Citie with a mightie and ſtrong ſiege, his ſtreamers waued in the winde, and the Egle of golde ſhining on the top of his Pauilion, ſeemed to abaſh all the beauties of the Capitoll. The Emperour was no leſſe vigilant in preparing defence, for being aſſiſted by the braueſt men of *Europe*, he neither pretermitted policie, nor omitted oportunitie: often were the outrodes the Enemie made about the Countrie, and there paſſed no day wherein there was not ſome light ſkirmiſh, wherein for the moſt part the fortune was doubtfull. But BEHENZAR mooued with the outrage of the Idiot, among all the Pagans was moſt forward to battaile, euery day would hee ride about the walles, reuiling the Chriſtians, calling the Emperour Coward, his followers Foxes, that durſt not ſtirre out of their hole, till at laſt PEPIN of *France* with other famous Lords, who indured not contumelie, neither brooked braues, ſo earneſtly wrought with the Emperour, that the battaile was appoynted the day following, and the Souldan thereof aduertiſed by a Harrolt; great

great was the preparation on both ſides, and greater the dread among the Chriſtians, in that the whole hope of the Empyre depended on the fortune of that conflict. No ſooner did the bright and beautifull meſſenger of the day, with bluſhing ſeemelines awaken the ſleepie God of light, whoſe Chariot being apparelled by the houres, with golden brightneſſe gaue poſſeſſion to radiant PHŒBUS, but both the armies iſſued out into the field, and in a faire plaine arranged themſelues in battaile, there might you heare on both ſides the Captaines exhort, the Caualiers applaude, the Trompets made a heauenly harmonie, inforcing the horſes to carrier, and the heart to courage: in brieſe, the battailes ioyned, where the Souldan ſhewed ineſtimable feates of armes, hewing, murthering, and ouerthrowing whom ſo euer he met. PEPIN like MARS inraged, or ACHILLES incenſed, beating downe all that reſiſted, brandiſhing his ſword like lightning, now ſtroke hée downe the King of *Circaſſo*, the Duke of *Hieropolis*, now reſkewed the olde Emperour, who laden with yeares and armes, yet lacking no courage, fought all meanes poſſible to ſubdue his enemies. BEHENZAR on the other ſide ſeemed like ALEXANDER among the *Macedones*, for being attended on by a troope of *Mamelukes*, reſembling the *Macedonian Phalax*, he diſperſed the horſemen, toſſing them on his pikes, ſo that after a bitter and long fight, the right wing of the Chriſtians was diſcomforted: there might you ſee ORTACUS of *Denmarke* ſhewe himſelfe a braue warriour, who entering vppon the *Theſſalian* horſemen with his Daniſh Regiment, ſo diſmembred them, that they fled about the fields, both diſordered and welny deſtroyed. But the Souldan relied them ſodainly, and intermedling them with freſh bands of Souldiers, gaue ſuch a charge on the front of the enemies battaile, that it was inforced to recoyle. The Chriſtians in this incountrie were put to the worſt; of Princes were ſlaine the Duke of *Conſa*, the Earle of *Malgrauia*, the King of *Pontus*, the Marques of *Piſarra*, and to the number of 1700. Chriſtians, the Emperour himſelfe hardly eſcaped, and was in great perrill of his life,

life, who gathering vp his broken wings together, in grieuous diſcontent of minde entered his Citie, whileſt the Pagans triumphed in their Tents, hauing loſt but to the number of 900. men, beſides thoſe of marke and accompt.

Of the great moane that was made throughout Rome *for the loſſe of the Chriſtians, and how* Emine *the next day of battaile gaue* Robert *the Diuell a rich white Armour and Shield, with a white horſe, who reſkued the Emperour, and did wonderfull deedes of armes.*

GReat was the moane through all *Rome* for the Chriſtians ruine, many the teares of the mothers bemoaning their ſonnes, many the ſighes of the daughters weeping for their fathers, there was no houſe in the Citie which ſolemnized not ſome funerall, and happie was he in his miſfortune, whoſe ſonne had béen moſt forward. But among all the meſtfull families, the Emperours Court was moſt vnfortunate, where in ſtead of rich ſpoyles, the Emperiall chambers were repleniſhed with dead and wounded bodies, and confuſion ſeeming to haue elected her habitation in that place, began to infect euery particular perſon with his poyſon. The Empreſſe bathed in teares, had her eyes almoſt choaked vp with weeping, and EMINE the flower of beautie ſeemed like the Roſe ouerwaſhed with ouerlirant ſhewes, her crimſon ſtaines became pale and bleake colours; ſo much doth ſorrow alter both the inward and outward habilities. ROBERT agrée-ued in heart to ſee theſe diſcontents, groaned in mind, though he diſſembled mirth, practiſing all meanes poſſible to delight the Emperour, to mooue laughter to the Empreſſe, to content EMINE; faine would he haue enterpriſed armes, but he durſt not, fearing it was preiudiciall to his vowe, and ſo much courage wrought in his heart, that eſpying his Confeſſor one day, who by reaſon of theſe warres had withdrawne himſelfe into the Citie, he by ſignes ſhewed his deſires to doo the Emperour ſeruice. The good old man falling on his necke bleſ-

ſed him, and confidently perſwaded him thereunto, (ſo his deſire were not for vaineglorie ſake, but for the honour and in the name of Chriſt). ROBERT reſolued herein became more frolicke, moouing great pleaſure in the Princes, by kiſſing their ſwords, and playing with their armes; many battailes were there fought, wherein he would faine haue béen preſent: One day among the reſt, at ſuch time as the Princes iſſued out to battaile, EMINE called ROBERT vp into the top of a high turret, from whence they might behold all the manner of the conflict: but alas, the day was fatall to the Chriſtians, and the cries of them that fled pierced the very heauens. ROBERT not able to endure theſe maſſacres, wept bitter teares for anger, and ſeeing EMINE diſcontent, made ſignes vnto her for armour; ſhe by diuine inſtinct ſomewhat aſſertained of his intent, ſecretly with her owne hands armed him in a rich white armour of her fathers, which he vſed in his youth, giuing him a faire ſword and ſhield, and ſhutting his beuer cloſe commanded that a horſe ſhould bee giuen him; the groomes of ye Emperours ſtable gaue him a fierce and ſtout Steede of ſelfelike colour as his armes weare of, on which ſpeedely mounting, he iſſued foorth of the gates, gathering together the ſcattered troopes, and entered the thickeſt of the Saracens with ſuch furie, that before his Launce was broken he diſmounted thirtie of the beſt Pagans: then taking in hand his well tempered ſword, hee performed ſuch Cheualrie, as all the beholders were amazed, his ſworde lighted in no place where it cleaued not a lim, neither was their Helmets of that temper that could withſtand his ſtroake, he ſlewe BEHENZAR hand to hand, and had welny taken the Souldan priſoner, had not a band of ſtrong Tartarians reſkewed him. EMINE from her ſolitarie Turret beholding his proweſſe, was ſurprized with meruailous ſollace, now wiſhed ſhe that ſhe could ſpeake whereby ſhe might mooue her loue, now deſired ſhe that hée were as noble, as hee was valiant, and as wittie, as hee was worthie. But the Emperour among the reſt was wholly reuiued with the ſight, and yéelding God moſt humble thankes, animated

animated his Souldiers to purſue the victorie; many and valiant were the men that fell that day by ROBERTS ſworde, and had not the night by ſpeedie approach departed both the Armies, the Souldan had that day ſuffered an vndoubted ouerthrowe: whereuppon both the Armies ſounded the retreate, and ROBERT with all expedition priuilie entered the Citie, where encountering the Recluſe his Confeſſor, he left his Armour with him, and hid his horſe in a Monaſtarie, where the good man was reſiant, returning to the Court in his fooles habite: by which time the Emperour with his attendants was entered the Citie, and being diſarmed ſat him downe in great content, diſcourſing with his Princes and Emperours vppon the affayres of that dayes ſeruice; great was the noyſe throughout the Citie of the white Knights valour, and in Court was no other talke but of the ſtraunge Knight that behaued himſelfe ſo valiantly. The Emperour made great inquiſition after him, but by no meanes could vnderſtande thereof.

By this time ROBERT and his hound (as was his cuſtome) entered the dyning chamber, playing many pleaſant trickes before the Emperour, who tooke thereat wonderfull delight, EMINES eye was continually fixed on him, and whileſt the Kings talked of the valiant warriour, ſhe purpoſely poynted at him. It fortuned in this incountrie that ROBERT had a little ſcratch ouer his right eye, which being but freſhly wounded bled a little; the Emperour that loued him deerely, examined who had harmed him; great noyſe was there about the Pallace of this iniurie, and no man would be knowne of it, only one Knight knéeling before the Emperour, certified his grace that the knight who had deſerued ſo much in his ſeruice that day, was wounded in the ſame place, & that he ſuſpected it was he. ROBERT fearing leſt he ſhould be diſcouered, began much more to play ye Idiot, putting his Cockſcomb vpon the Knights head & laughing, which cauſed all ye Princes to take great delight: but EMINE ſtill poynted at him, & if the libertie

of her tongue had graunted her meanes to diſcouer the ſecrecie of her thought, ROBERT aſſuredly had at that time been knowne. The Emperour notwithſtanding began to gather on theſe allegations, and deſirous to knowe the certaine trueth, priuatly appoynted certaine Knights againſt the next day to the number of thirtie to attend the ſayd Champion; and by ſome meanes to cauſe his diſcouerie. In this manner paſſed they the euening in delight, till it was bed time, when as the Emperour and Empreſſe (after order was giuen for the ſafetie of the Citie) betooke them to their reſt, and the other ſeuerall Lords and Princes to their lodging, at which time ROBERT and his hound entered their homely cabbin, wherein meditating without cloſing his eyes, the ſalt teares ſtreamed downe his cheekes in remembrance of his ſinnes, in thought of his father, in conſideration of his countrie: and now came there to his minde how for ſixe yeares and more hée had liued an abiect life, vnworthie his eſtate, the thought whereof ſo much abaſhed him, that it is vnpoſſible to reckon vp his perplexities: then called hee to minde the kinde affections of EMINE, and his ſoule bemoned that ſo perfect a perſon ſhould haue ſo palpable an vnperfection: now applied hée the cauſe thereof to the Emperours ſinne, accompting the virgin happie, that by her want of ſpeach eſcaped from many occaſions of offence: then recorded hee the effuſion of Chriſtian bloud, and of méere compaſſion in middeſt of that thought hee wept moſt bitterly, when the poore kinde beaſt licked vp his teares. In this ſort ſpent he the night in conſideration of many thinges, and in concluſion of the aduenture of his life, for the ſafetie of Chriſtendome: whileſt the approach of the morning called each one from his couch, and the warning Trompet called out to the fight, then went euery one to arme him, and after they had heard the diuine ſeruice, & taken ſome refection, prepared themſelues vnto the fight: In the Souldans Camp all were farre otherwiſe, for ye loſſe they receaued ye day before enuenomed their harts, and

and made them more vigorous vnto reuenge, each one reſolued with this Camarado, to ſubdue, or dye; to conquer, or be confounded. In their lookes were ſhadowed their tyrannies, and in their haſt their hardineſſe. Scarcely were the allarms ſounded on both ſides, but the enemy gaue the charge, and the Souldan inflamed with loue, and inraged with furie, ſought by all meanes poſſible to confound his aduerſaries. On euery ſide were heard the gronings of wounded men, ſome hauing loſt their armes, ſome their legs, the ſonne oftentimes was trampled vnder the horſſe féete of his father, and in theſe common miſeries, nature herſelfe ſtoode amazed to behold the Maſſacres. The Souldan which way ſoeuer he trauailed, ouerthrew his reſiſtants, the Emperour was by him vnhorſſed and wounded, and had not PEPIN, and CHARLES of *Burgundie* reſcued him at that time, *actum eſſet de imperio.* Certaine men that were lightly wounded, brought no leſſe aſtoniſhment into the Citie, than was in the battaile, for they aggrauated the diſcomfiture farre more than it was, reporting that the Emperour was vnrecouerably diſtreſſed. ROBERT hearing of theſe rumors, haſted to the Recluſe, his ſoule groaned within him, and zeale ouercame him, ſo that after ſome deuout prayers, accompanyed with remorſefull teares, he mounted on horſſeback, and hauing taken his armes, he ſo valiantly and furiouſly entered the fight, that thoſe who beheld him, thought that ſome tempeſt had bin ſtirred vp, and ſome whirlewind iſſued from the Citie, in his furie he tooke no regard of perſon, murthering whomeſoeuer he incountered: ſcarce could his horſſe ſtirre himſelfe for the multitude of dead men that fell before him: ſuch of the Chriſtians as fled out of the battaile before his entrance, returned vehemently, ſo that the conflict was renewed with ſuch vigor, as the heauens in vehement ſhowers ſeemed to beweepe the murther. The Emperour beyond all expectation, ſhewed himſelfe valiant, and approching the place where the Norman Prince fought, he cryed out for extreame ioy: Oh hope of Chriſtendome, thou flowre of chiualrie, thou anchor of mine Empire,

the heauens requite thee: ſee how old in yeares my perſon ſhall accompany thee, how forward I will fight, and inforce thy ſelfe the more to preuent the deſolation of yond Citie. ROBERT quickned with his words, departed as if he vnderſtood him not, and meeting with the Souldan, gaue him ſuch a ſtroke on the helmet, that his horſſe fell vnto the ground, and he himſelfe was wonderfully amazed. The whole band of the Mamelucks ſeeking to withſtand him, were either diſſipated or deſtroyed, and he that thought to gaine ye chiefeſt triumph, enacted the choiceſt tragedie: in briefe, as the tender bloſſoms new apparrailed by nature, iſſuing from their ſtalks as new borne creatures, vpon the violent breath of a Northren wind, are depriued of their beawtie and decayed in their bloſſome: ſo the Pagans beholding the forwardnes of the aſſaylant, and the feebleneſſe of their aſſembly, fled away, both careleſſe of their weale, and recureleſſe in their wrack. ROBERT ſeeing the euening approching on, the Chriſtians prowd with victorie, the purſuite hote, the flight haſtie, ſodainely withdrewe himſelfe; for the gentle Weſterne winde (a kind louemate of the euentide) began with curteous breathings to aſſwage his ouergrowne wearineſſe, the ſunne in the Eaſt ſet in his ſcarlet redneſſe, pretending the beawtie of the ſucceeding day, or the windynes of the following night; for which cauſe, dreading to be be eſcried, and deſirous to eſcape, (aſcribing all glory to heauens, and not vnto his hand) he ſodainly departed, leauing the Chriſtians to purſue that with ſwiftneſſe, which he had compaſſed by his ſword, but whilſt he ſeeketh to auoyd the furie of his enemie, he is readie to periſh through the meanes of amitie, for the thirtie choſen Knightes appointed by the Emperour to deſcrie him, at ſuch time as he forſooke the battaile, followed him haſtelie, and couching their Launces all at once, on ſodayne aſſayled him: he ſeeing ſo many attempting him at once, turned his horſſe, reſoluing to endure the hazard, but finding their armes to be Chriſtian, he ſpurred his horſſe, deteſting vtterly to come in knowledge:

ledge: the purſuite was hote, the flight feruent, the followers in deſpayre, the flyer determined; how often ſmiled ROBERT to himſelfe, knowing that he fled before he feared? how often feared they to touch him, that fled from them? in briefe, ſome one better horſſed than the other, ſeeing that the hazard of their credits depended on their knowledge, hauing the ſwifteſt Horſſe, purſued the Norman Prince, and ſo egerly indeuored, that he gaue him a deepe wound in the thygh, and ſodaynely returned to his companyons, knowing, that the bitterneſſe of the ſame, and the eagerneſſe of his griefe, would ſooneſt diſcloſe the obſcuritie of the ſufferer. And now began the night to giue freedome to the afflicted, and ROBERT meanes of eſcape, who arriuing at the Hoſpitall of the Recluſe, ſet vp his Horſſe, bound vp hys woundes, and in his Idiotlie habbit, entered the Court. EMINE that had ſeene the battaile, could hardlie contayne her ſelfe, entertayning the ſuppoſed Ideot with many ſolemnities, beeing onely priuie with the holie man to his ordinarie reſcouſes. Often did ſhe offer in ſignes, to ſhewe he was wounded, but ROBERT ſo cunningly concealed his agonyes, as the world could not diſcerne his greeuaunce. In concluſion, the day cloſing vp, the daungers were manyfeſt, the Chriſtians had the vpper hande, the Pagans were diſcomfited, and the Emperour returning in tryumph vnto his Court, was ſolemnelye receyued with Proceſſion, and euery valiant Prince entertayned alſo with publique applaudings. In the Pallace was prepared a moſt ſumptuous Banquet, and ſuch Bonefiers and beneuolence was beſtowed in the Citie, as if the Emperour had been but newly eſtabliſhed. After ſuch as were wounded were with comfortable Oyles and Medicines reuiued, they ſet them downe to Supper, yeelding to almightye GOD moſt hartye thanks for their ſo fortunate victorye, paſſing away the night in ſuch mirth and iollitie, as if they had at that tyme ſolemniſed ſome Feſtiuall.

The

The Emperours Treaſurie was opened, and benefites were employed on euery ſide with great bountie: the *Io Peans* of triumph, reſounded in all places, and amongſt the reſt a braue Poet, yet deuout, after the ſolemne harmony of Muſick preſented this Hymne.

Eurilochus Hymne.

WHen waſtfull warres, (fruites of afflicting time)
Haue left our ſoyle deuoyde of all ſuſpence:
When barraine hope, the flowre of earthly Prime
Perceiues that grace exceedeth mans offence:
What may we worke, or what may man pretend,
Whereof to God he not aſcribes the end?

Our dull and fruitleſſe fruites of fleeting earth
Are ſinfull (like our ſelues) that them ſuppoſe,
Sinnes harueſt neuer failes, but grace hath dearth,
Oh how contrarious mortall men are thoſe
That ground on this, that God hath griefes withſtood,
And yet from God acknowledge not the good?

All Empires are exchangd, and changing thriue,
(Yet only God is cauſe of euery change)
Eſtrangd the men that were, from men aliue,
Affections thus ſtill liue, by being ſtrange.
In changes yet ſince God alone directs,
He makes a change from grace who ſo neglects.

In colours thus we compaſſe mickle worth,
All ſenſeleſſe in ſuppoſe thus ſenſe we vſe
(Great Princes) grace from ſecrets wendeth foorth,
Which proffered ſome accept, and ſome refuſe.
Let thoſe who taſt the fruites commend the tree,
This I from God, and God hath taught it mee.

And

And beſides all theſe reuelings, ROBERT notwithſtanding his wounds, was in apparance maruellous pleaſant, for neyther the greeuouſneſſe of his ſinne, nor the greatneſſe of his miſfortune could alter his delights in this publike reioyce. He made prettie ſkirmiſhes with his hound, and after he had attayned the conqueſt, ſeemed in choller to leade the kinde creature in his leaſh. Now began he in ſignes to diſcipher his ſollace, preſenting the Emperour with Palme bowes in ſtead of victorie and peace, and with an Oliue Garland in token of a Conquerour, which gaue the Monarck mightie occaſion of reioyce, but the Monarck after his minde had for a while béen detayned with pleaſure in midſt of his thought of victorie, began to enquire of him who was the occaſion of his victorie, and conferring with his Princes, he reſolued himſelfe by their counſayles in what manner he might requite his curteſies, then calling vnto him the thirtie Knights, he queſtioned with them about him, who could no otherwiſe informe him, but that through the ſwiftneſſe of his Horſſe, he eſcaped from them, and was by one of them wounded in the thigh, by which meanes they thought he ſhould onely be knowne, and by no other: this made the Emperour amazed, conſidering his voluntarie obſcuritie, and great deſert, but EMINE ſtill poynted at ROBERT, EMINE ſtill intimated ROBERT: ſome ſuſpected this man, ſome that man. To be ſhort, in that Chriſtendome had béen ſaued, and *Rome* preſerued by his meanes, by common conſent it was ordered, and the next day moſt ſolemnly proclaymed, that he who had ſo well deſerued of the Common weale, if leauing his voluntarie obſcuritie, he would bring foorth his white horſſe and armour, and ſhew the wound that was inflicted him in the laſt combate, he ſhould in recompence of his good deſerts towards Chriſtendome, be made heire apparant to the Empire, and receyue in Marriage faire EMINE the daughter of the Emperour. This being thus concluded, EMINE ſeemed to reioyce, and imbraced ROBERT in open aſſembly, mouing hir Father and Mother thereby to maruailous admiration.

Each one thorough the Court, began to deſcant vpon this euent, and the whole Citie was ſodainely filled with the rumor. At laſt the houre of midnight approched, whereby the weerie trauailed Princes were called to reſt, and ROBERT agreeued with his wound, layd him downe in his Cabban, and the hound ſupplying the office of a Surgeon, licked vp the clotted bloud of his wound.

How meruailouſly the Souldan was diſcontented after his ouerthrow, with the tidings that was brought him as touching the Proclamation.

BUt where the Emperour ſollaced for victorie, the Souldan ſorrowed in that he was vanquiſhed, and entering his royall tent, altogether diſcontent, he began to exclaime on the deſtenies, to complaine of his deſaſter, to expoſtulate with loue, to repeate of his loſſe, yea ſo was his hart burthened with inceſſant grieſes, his mind broken with remedileſſe grudges, that from a reaſonable man, he became inraged. Alaſſe ſayd he prepoſterous and iniurious Fortune, the variable goddeſſe of humane eſtates, and the vigilant preuenter of worldly ſtabilitie, thou tempereſt the indignities of thoſe that truſt thee not, and ouerturneſt the dignities of thoſe that tempt thee not. Thou haſt made me, who whilome might compare for felicitie with CÆSAR, complaine my miſfortunes with SERTORIUS. I am bereft of delight, baniſhed from loue, and is not this miſerie? I am robbed of my friends, reuiled of my foes, and is not this martyrdome? Oh that I had béen buried in my Cradle, or bereft of thy crueltie, or thou hadſt béen more conſtant, or I more circumſpect? Worldly miſeries haue their medicines; diſcontents are relieued by counſailes, wants, and decayes by works and diligence, reproofes, by patience, in complections all contrarie humors haue their helps. *Anticira* purgeth Melancholy, *Rubarbe* Choller, *Sceney* Flegme. Woundes haue their Balſames to heale them, wretchedneſſe hath benefites and philoſo-

philoſophy to helpe it: but loue the diueliſh plague of the minde, the determined peſtilence of man, the incorporate poyſon of the hart, the vnconquered pennance of the ſoule, that hath no Antidotes to preuent, nor electuaries to comfort, nor perſwaſions to relieue, nor purges to expulſe, only it is infinite in nature, and infinite in crueltie. Oh my life, how art thou miſerable through my loue? and my loue, how miſgouerneſt thou my life? by thee I haue loſt friends, and am deſolate in fortunes, I periſh in thy rage, my ſubiects periſh through thy raſhneſſe. Oh that I had been perſwaded, or, that I had better preuented. But why ſpend I the time in wiſhes, which are no meanes of welfare, *Vna ſalus victis nullam ſperare ſalutem.* Let me dye, for death taketh away the ſcandale of my decay, yea only death is the medicine of my miſerie: this ſayd, he caſt himſelfe groueling on his bed, contemning all foode, refuſing all nouriſhment, neyther could the perſwaſion of his Princes, nor the prayers of his ſouldyours, in any wayes withdraw him from his deſperatneſſe, till ſodaine newes was brought by an eſpiall out of the Citie, of the generall Proclamation publiſhed in *Rome*, that who ſo could bring forth his white horſe and armor, and ſhewe the wound that was inflicted him in the laſt combate, he ſhould in recompence of his good deſerts towards Chriſtendome, be made heire apparant to the Empire, and receiue faire EMINE the Daughter of the Emperour in Marriage. This newes ſomewhat relieued him, and a ſodaine hope entered his hidden thoughts. He knew his owne courage of as great conſequence as any mans, whereby if he were croſſed in his voluntary purpoſe, he might wage the Combate, he gathered by circumſtances, that the Knight who deſerued, had vowed obſcuritie, and theſe tokens that were required were poſſible, wherevpon diſmiſſing all his traine, he onely called vnto him a certayne Negromancer of approoued knowledge, with whome he ſo wrought with gifts, that hee by Magicke founde the meanes to drawe the

true patterne of the armour, and to finde a horſſe ſo like vnto the other, that who ſo ſhould behold him, would ſuppoſe him to be that of ROBINS. Being by this meanes ayded with all poſſibilities, he cauſed the armour to be forged with all expedition, and wounding himſelfe vehemently in the thygh, he preſently bound vp the ſame, reſoluing by this meanes to deceiue the Emperour, to compaſſe EMINE, and keepe the remnant of his armie in ſecuritie: wherevpon, diſcouering his pretence vnto his Nobles, and ſhewing them both his manner and meanes, he armed himſelfe, and committed the care of his armie to the charge of his Princes, and ſo taking his leaue, departed towards the Citie.

How the Souldan entred the Citie of Rome *in his diſguiſe, and made his claime to* Emine *who ſhould haue beene betrothed vnto him, and what miraculous chaunce did therevpon inſew.*

ONe day and more after his laſt victorie, the Emperour kept his bed, and viii. dayes continually after intended quietnes, knowing that the enemie was too much weakned to prouoke him as yet, yet ſufficiently able in their trench to worke for their owne defence: it chaunced, that vppon the feaſt day of S. PETER (a day of great ſolemnitie in the Citie of *Rome*) that after the Emperour with his other Princes had heard the deuine ſeruice, and beſtowed their bountiful almes on the poore, whilſt in great pomp the mighty potentate ſate in his hall, attended on by a manly trayne of Courtiers. The Souldan entered the Citie in bright and lucid armour, his creſt repleniſhed and beawtified with a plume of rich feathers, which ouerſpreading the back of his milkewhite Steed in many beawtifull colours, gaue greater beawtie to his horſe and himſelfe, and in that he was armed after ye Chriſtian maner, the firſt court of gard let him paſſe. He was a Prince of high maieſty, and wonderfull dexteritie in armes, and with ſuch agility managed he his horſe, as all the Citizens began to maruell, ſome alleaging this, ſome muttering that, according to their naturall opinions, and diſpoſitions; but at

at ſuch time as he entered the high ſtreete wherein ſtoode the Emperours pallace, the ſecond court of guard ſtayed him, and queſtioning with him what he was, it was anſwered that hée was the very ſame knight that had reſkewed the Emperour, reléeued Chriſtendom, and deſerued EMINE, and forthat cauſe he was come according to his Excellencies proclamation to claime his due. The rumour was no ſooner ſpred, nor the word paſt, but hee was entertained with generall applauſe of the Souldiers, the Citizens began a feſtiuall, and all the chiefe Courtiers in magnificent pomp came out to méet him, when being diſmounted and brought before the Emperour, after gracious ſalutations he began thus.

Moſt mightie and famous Emperour of *Rome*, ſince the common voyce throughout Chriſtendome, and report in forraine Countries, attributeth as much conſtancie to thy word, as commendation to thy worthineſſe; I haue being a Prince as mightie as thy ſelfe, and more courteous than thou imagineſt, preſumed to relie vppon thy promiſe, and require the accompliſhment of thy proclamation; I am the man Romane Emperour, that bewitched with the excellent beauties of thy daughter, haue forſaken mine owne friends, to relieue my foes, and haue ſaued thy life, when thou ſoughteſt my loſſe, I haue inueſted a meane ſubiect with the eſtate of a Souldan, and from a Souldan haue I changed my ſelfe to procure thy ſafetie; Loue (thou great Potentate) hath made me murther mine own Mercenaries, maſſacre my natiue friends, yea loue hath ſo gouerned my affections that to enioye it I haue hazarded my fortunes: yet is the reward of my trauell ſo great, and the regarde of EMINE ſo gracious, that were there thouſand kingdoms to aduenture, millions of Souldiers to looſe, hoſts of friends to forſake, I would leaue them all to betake me to EMINE; that I am the man, behold the meanes, the armour, the horſe, beholde the wounds, which thy purſuing Knights inflicted (wherewith hee diſcouered his thigh) all which yéeld apparant teſtimony of my approoued towardnes; had this action béen attempted by a ſtranger of meane eſtate,

the deſert had béen mightie; but being practized by thy foe, atchieued by thine equal, how worthie am I thy recompence? The Emperour impatient of delay (his ioy was ſo accompliſhed) aroſe from his royall ſeate, accompanied with all his Princes, and caſting his armes about his necke began thus. I had not thought braue Souldan, that ſuch bountie of mind had remayned in a Barbarian, to hazard his owne fortune, and to relieue his foe: but ſince I ſee by apparant proofe that thy vertue is beyond expectation, and thy deſerts approoue thy magnificence, my promiſe ſhall bee accompliſhed, and EMINE and this Empyre, theſe Péeres and mine owne perſon, ſhall be at the Souldans commaund, onely great Monarke it behoueth thée this, if thou meane to wed a Chriſtian, to become a Chriſtian, which if thou ſhalt effect, ſuch a league of conſanguinitie ſhall be knit betweene vs, as ſhall concerne thine own ſafetie, and the ſecuritie of both our ſubiects. The Souldan that accompted no other heauen, than enioying EMINE, and rather reſpected his pleaſure, than his profeſſion, voluntarilie condiſcended, and in the preſence of al the Eſtates of the Empyre was chriſtened by the Pope, that was at that time there in preſence, by the name of FREDERICKE: great was the ſolemnitie in the pallace, and many the Careſſes of the Courtiers: then were Lifts ſet vp, and Trophies erected, and nothing founded throughout *Rome* but the marriage of EMINE, who vnawares was called for by the Emperour, and certified by ſignes of his determination. The poore Ladie expecting nothing leſſe than marriage of him ſhe deteſted, ſent out plentifull teares, and ſpent many bitter ſighes to the aſtoniſhment of her father, and the whole aſſembly continually poynting at ROBERT, who in the thickeſt of the aſſembly had heard all the coloured falſehoods, and ſmiled at them; but he that rather had care of GOD, than the world, ſet all pompe and vanitie at nought, acknowledging his actions to haue been attempted for conſcience ſake, not promotion. Merueilous was the aſtoniſhment of EMINE, whoſe eye was neuer off of ROBERT, ſéeming as though with piteous teares ſhe claimed his protection, which

which wrought in him a change of colour, and made him together with the grieuouſneſſe of his wound to depart out of the aſſembly. EMINE aſtoniſhed hereat fell downe in a ſound, and being at laſt dawed after many milde perſwaſions of her father, alleaging how her repulſe was a diſparagement of his maieſtie, ſhe condeſcended and vouchſafed the accord: great was the ioy of the Souldan, the reioyce of the Souldiers, the content of the Princes, ye delight of the priuate: in briefe, the day following y^e ſolemniſation was to be accompliſhed. The rumour of the Souldans ſucceſſe was no ſooner ſpred thorow the Campe, but if there were applauſe in the Citie, there were merueilous triumphs in the Trenches, in ſuch ſort as it happeneth among Saylers, who when a bitter ſtorme hath béen paſt, and their ſhip in daunger of drowning, forget their olde domage, and reioyce their late eſcape: ſo fared it with theſe Barbarians, who ſeeing the furie of warre ceaſed, the cauſe of peace commenced, forgot their former broyles, and reioyced at the preſence of fortunes benefites. In great delight and iolitie were theſe Princes conuerſant all the day long, and at night with no leſſe expectation of pleaſure, each one betooke himſelfe to his reſt; onely ROBERT who knew the determined day of his penaunce was expired, and ſawe that the Princeſſe EMINE did mightely affect him, began to cōceaue ſome ſparks of pitie, gréeuing that an impious Pagan ſhould enioy ſuch a paragon: and in ſuch ſort fared hée, as thoſe that play at the game of Cheſſe, ſtill preuenting, but alwaies fearing a mate, his minde was wholy addicted to God, but the portion of the fleſh began to conſpire; great was the combat all the night long betwéene his affections, now of zeale, then of compaſſion, ſtraight of loue, for there is no generous heart but is capable of the ſame. The morning meane while began to puſh foorth her beauties, wéeping her violet ſwéet deaw and pearlie moyſture on euery tree, plant, and flomer in the medowes; the hills were adorned with the golden beames of the Sunne, and *Rome* inriched with all the beauties of Nations, the ſpacious galleries were decked with gold, the rich Pallaces with pearle,

pearles, and tiſſue, euery ſtreet was adorned with Arras, virgins with lampes of ſiluer with ſweete perfumes and odors apparelled in white, with Coronets of pearle, their haire ſcattered about their boſomes attended for the Bride, and a noyſe of melodious muſick, accompanied with delicate voices awaked both the Princes that were to be eſpouſed. Firſt entered the Souldan into the great Hall attended with his braueſt Muſulmahs, ſo rich & gorgious, that the Sunne which beheld them ſeemed to dazle at their deuiſes: after entered the Pope with all his Clergie, ſinging moſt melodious himmes, when ſodainly all the Princes attending, the Emperour marched forwarde, who twixt himſelfe and PEPIN of *France*, (the greateſt of crowned Kings) brought faire EMINE apparelled like IUNO in all her pompe, and attended with all the beautifull of *Europe*; ROBERT among the reſt in a newe fooles attyre, was a ſpeciall attendant, and oftentimes his heart earned and his ſoule ſighed to ſee that another ſhould enioy his title; faine would he haue ſpoken, but religious zeale cloſed his lippes: In briefe, when the ſolemne ſeruice was accompliſhed, the Pope in all ſolemnitie preſented himſelfe in his *Pontificalibus* to couple theſe two magnificent Princes together, EMINE was brought foorth, the Souldan addreſſed, the Ceremonies were begun, and the ſoothfaſtneſſe was to be plighted, when (loe the wonderous workes of almightie GOD) EMINE at ſuch time as their handes ſhould haue béen ioyned, violently drewe hers backward, and inſpired by diuine prouidence (after ſhe had béen dumbe from her infancie thetherto) ſhe began thus.

Vnhallowed Pagan, who to performe thy luſt, counterfeiteſt Religion, and to attaine my loue, haſt coyned a lye; knowe thou that thou canſt diſſemble with the world, thou canſt not bee hidden from GOD: with what face (falſe Souldan) canſt thou claime anothers right? or intitle thy ſelf to that honour which thy betters haue deſerued? It lyes not in that weake hand to containe ſuch hardines, in that faint breaſt to enact ſuch forwardneſſe, neither wert thou able in firmnes,

firmnes, couldeſt thou reach to that honour wanting faith. It was not man (ye Princes) it was no humane power (dread father) but the diuine working of God by the meanes of this ſuppoſed Idiot, that gaue vs conqueſt: This ROBERT ſurnamed (for his wicked life in times paſt) the Diuell, who hath turned his damned deedes to deuotion, is he that reſkewed the Emperour, was armed by mee, was horſed by my command; and if he be ſearched, is the very man who was wounded by your Knights; this Souldans armour is magicall, his Stéede infernall, himſelfe perfidious; why permit you (Princes) that he who hath ſoyled his hands in your blouds, ſhould be ſerued like a Prince of high bountie? Lay handes on him, inflict bonds on him, ſlay the viper ere he ſting, and the Crocodile ere he can deuour. Theſe words were vttered with a confident and bolde ſpirit, and all the aſſembly was abaſhed at this wonder; the Souldan ſtood as a man that had loſt his ſenſes, and the beſt Romanes began to flocke about ROBERT. During theſe miraculous euents, whileſt each mans tongue was kept mute with meruaile, the holy Recluſe entered the preſence (ordayned as it is thought by diuine ordinance) in his hands bare he the true Armour, and about his neck the girdle and ſworde, hauing a religious Nouice at his heeles who led the white Steede; who taking ROBERT by the hand marched through the preaſe, and proſtrating himſelfe before the Emperour and Pope, began thus. How many waies (you eyes of Chriſtendome) hath God permitted error to ſupplant the righteous, to the ende that beyond expectation he might expreſſe his righteouſneſſe? The lippes that were ſhut hath he opened, and the things that were hidden hath he reuealed; PATROCLUS is not ACHILLES (ye Princes) though he weare his armour, nor the Foxe the Lyon though he weare his ſkinne, nor the Crowe the king of birds, though hee hath borrowed the feather, nor this Souldan the deſeruer, though he hath claimed the title: but moſt ſacred Emperour, this man is the cauſe of your ſafetie, Chriſtendom is beholding to this prince, and *Normandy* famous in this ROBERT; and that this is hée,

what greater token (before my God) than EMINES teſtimonie? hath not God giuen her an inſtrument to open deſert, which before time was cloſed with dumneſſe? and that this is hee, what greater proofe than the very Armour, the very Sword, the very Steede, concealed and kept by me for greater ſecrecie? Behold the wound, not inforced by a voluntarie ſtroake as is the Souldans, but by a fauouring hand who laboured to diſcouer him; if therefore trueth being opened, bee preferred before error, and condigne worthines before impietie and wickedneſſe, Emperour accept this Prince of *Normandy* for thy ſonne, who procured thy ſecuritie; for thy kinſman, who reſkewed thy Countrie, ſo ſhalt thou performe the duetie of a iuſt Prince, and be commended for thy prouidence. This ſayd, he diſcouered ROBERTS thigh, and preſented all the titles of his claime, and crauing priuate conference with him, was permitted to conuerſe with him alone in a hidden chamber: meane while the Pallace was in an vprore, and ſome ſwords were drawne to aſſaile the Souldan, who abaſhed & aſhamed at his diſcouerie, ſeemed rather a dead than a liues man. But the Emperour who ſawe in his lookes the tenour of his looſenes, being a gracious and benigne Prince, withſtood the aſſailants, and after thankes giuen to the heauens, and kinde embrace to EMINE, he ſpake in this manner to the Souldan. Pagan, though it be in my power to cut thee off, it is not my pleaſure to vſe diſcourteſie, I ſee it was fancie that made thee faine, and follie that hath procured thy fall, I know thy eſtate is deſperate, thy ſouldiers ſpent, thy Muſulmahs diſcomforted; and in that I diſdaine to combate with theſe who are welny conquered, I pitie thee, and pitying thee grant thy peace: If therefore thou wilt preſently depart my Court, diſlodge thy Campe, and leaue Chriſtendome, thou and thine ſhall enioy both life and libertie, and that for EMINES ſake: if not, reſolue thy ſelfe to dye, to ſee thy Nobles deſtroyed, and the memorie of thy name entirely exterminate and extinguiſhed. The Souldan pondering with himſelfe his perilous eſtate, ſeeing his loue recureles, and his libertie rechles except he

he accepted the opportunitie, anſwered the Emperour in this ſort. If my fancies haue made me fooliſh, beare with me Emperour, more mightie than I haue fallen; for the attainement of EMINE if I haue fained, I muſt now onely repent it, bearing a deepe wound in my thigh, but more woe in my heart: for my life I reſpect it not, were it not I regard my ſubiects; for thy bountie I accept it, and will depart Chriſtendome, and ſo relying on thy word I take my leaue, ſurrendring thee thy Chriſtianitie, ſince thou haſt bereft me of mine EMINE. This ſayd, reuiling and exclayming on deſtinie, the Pagans departed, and truſſing vp their baggage ſhipped themſelues, leauing both the ſiege and Chriſtendome, which was mightily comforted by their departure.

By this time had the Recluſe abſolued ROBERT, and acquited him of his penaunce, and aduiſing him to put on a robe of maieſtie, he brought him into the great Hall vnto the Emperour, when as kneeling vpon his knee, the braue Norman began thus. Since my penaunce is performed, and my conſcience diſcharged, (moſt mightie Emperour) I muſt acknowledge thy ineſtimable bountie, who for this ſeuen yeres ſpace haſt maintained me being an abiect in mine own countrie, and odious both to God & man: for which bountie if I haue done your maieſtie or Chriſtendome any ſeruice, it was my duetie, who hauing defaulted in my former life time, ought in my reconciled yeres to follow honorable actions. The Emperour hearing his graue and wiſe ſalutation, ſeeing him an amiable and comely Prince, embraced him, and lifted him vp, replying thus. I thanke my God (braue Norman Prince) that he hath opened truth, to diſcouer trecherie, & in ſtead of a Pagan hath recommended my EMINE to a Chriſtian, for which cauſe hold take the honour of my eſtate, and the hope of her father, take EMINE, who by diuine prouidence was ordained for thee, and by right and duetie appertaineth to thee: and in ſo ſaying hée cauſed the Ceremonies of Marriage to bee ſolemnized betweene them, to the wonderfull reioyce of all

the aſſiſtance. PEPIN of *Fraunce* ſéeing one of his Péeres ſo fortunate, wept for ioy, neither was there any one Potentate that enterained not ROBERT with heartie loue and kindneſſe; the Empreſſe reioyced in him, EMINE hartely embraced him, and ſuch was the ſollace throughout the Citie, as may not be expreſſed. During theſe pompous ſolemnities, the Emperour bethinking him on his promiſe, cauſed the Princes to be aſſembled, where hée inueſted ROBERT with the Emperiall Diadem, proclayming him heire apparant of the Empyre after his deceaſe. In which pompe and triumph I leaue them, returning a while into *Normandy* where our Hiſtorie began.

How Aubert *hearing no newes of his ſonne, after the terme of ſeauen yeares dyed, leauing the poſſeſsion of his Dukedome in the hands of* Editha *and the Lord* Villiers, *with the lamentable treaſons that thereupon enſued.*

VBERT the olde Duke of *Normandy*, after the departure of his hapleſſe ſonne ROBERT, liued a deſolate and diſcontented life, hearing no certaine notice of his ſafetie, or ſecuritie, for which cauſe he tooke ſuch inward thought, that at ſuch time as ſeauen yeares were ouergone and expired, he gaue vp the ghoſt, leauing the charge of his Dukedome (till ROBERT his ſonne might bee founde out) in the handes of EDITHA his Ducheſſe, and VILLIERS a Peere of his ſignorie. At ſuch time as his funerals were fully finiſhed, VILLIERS ſeeing EDITHA was a Princeſſe of a milde and mercifull nature, nothing delighted with troubles, or worldly affayres, tooke vpon him the handling of all controuerſie; and ſo ſwéete was the baite of ſignorie to him, in a ſhort time, that from being an agent for another, he began to imagine the meanes how to take the whole poſſeſſion into his handes: Little ſuſpected hee that ROBERT was liuing, and as for EDITHA ſince ſhe was a woman, he ſuppoſed

poſed it an eaſye matter to ſupplant her, and her power: for which cauſe, after many concluſions, and melancholie deliberations, he ſuborned two falſe witneſſes, who accuſed the Dutcheſſe of poyſoning her deceaſed huſband, ſo couloring the accuſation with probabilities, and corrupting great men by bribes, that EDITHA was empriſoned, and after a while adiudged, which was, either within the tearme of a yeare to finde out a Champion to defend her truth, or elſe to be conſumed with fire. The chaſte Princeſſe ſeeing iniquitie preuaile againſt equitie, perceiuing the Iudges eares were ſhut, and the great mens toongs ſilent, and beholding her former friends, how like ſommer birds they forſooke her, ſhe caſt off all care of life, grounding her ſelfe vpon her innocencie, and returning to priſon, led therein a ſolitarie and lamentable life, whilſt VILLIERS enioyed the Signiorie. Often and many were her complaints, accompanyed with feruent prayers, and diuers times called ſhe to remembrance her former offences, and bethinking her ſelfe of her ſonne, wept bitterly. One day looking out of her priſon windowe, (from whence ſhe might beholde the thicke Forreſts, and pleaſant Meades) ſhe bethought her ſelfe how wretchedly ſhe had curſſed her wombe, and the vnhappie fruites of her tempting God: for which cauſe, humbling her ſelfe on her knees, and ſheading teares of compaſſion, ſhe ſpake thus. O my God, thou art iuſt, but I iniurious: I tempted thee by vnlawfull curſſes, thou chaſtiſeſt me with deſerued crueltie: I imputed my barraineſſe to thy wrath, not to my wickedneſſe, and ſought helpe from the Fiend, in hope to be fruitfull: this my tempting of thy Maieſty, exempteth me from thy mercie, and my lewd deſires are the cauſe of my lamentable deſtruction. O Mothers learne by me, let him that made all things, moderate all things: let him that graunteth increaſe, prefixe the time of increaſe, except not againſt his glory, leaſt he exempt you of his goodnes: his delayes are no dalliance, his decrées are deuine: ſince therfore he doth diſpoſe of vs, let vs not oppoſe our ſelues againſt him: O father of mercy pardon my

impietie: let mine innocencie haue reſcous, as thou art the God of the righteous: thou that ſauedſt SUSANNA ſuccour me; thou that relieuedſt DANIEL deliuer me: in this ſort, and with theſe ſighes, full often and many times did this poore Princeſſe bemone her miſchiefe, exclaiming on the impietie of her accuſers, whilſt ſuſpitious VILLIERS thought euery houre an age, and euery day a yeare, till her dayes were determined, yet in outward ſhewe he bemoned her, viſiting her oftentimes, preſenting her with many delicates, enterpriſing with all poſſible induſtrie to rid himſelfe of ſuſpition, and abuſe her ſimplicitie: diuers of the Princes priuily murmured, ſéeing his ambition by his behauiour, and his craft cloked vnder curteſie, but as times haue their reuolutions, ſo truthes are diſcouered, which ſhall manifeſtly appeare by the ſequeale that inſueth, wherein it is euidently prooued, that God neuer faileth thoſe who put their truſt in his mercie.

How Robert *after he was inueſted in the Empire, heard of his Fathers death, and departed to take vpon him his Dukedome, accompanyed with* Emine *his Empreſſe, and* Pepin *of* Fraunce, *with other Princes.*

WHen ROBERT ſurnamed the Deuill, had in this ſort attained to the Monarchie, enioying the tipe of worlds felicitie, wherewith ambitious mindes are greatly delighted, yet ſhewed he himſelfe to be ſo farre eſtranged from vaineglory, that he wholy attributed his good fortunes to the deuine Maieſtie: his delight was to conuerſe with holie men; his ſtudie the heauenly doctrine, he entertayned Hermits with great deuotion, and Pilgrims receiued great preſents at his hands: in this ſort remained he beloued of his equals, and honored of his ſubiects, affected by the Emperour, fancied by EMINE, till a deſire tooke him to reuiſit his owne Countrey, & conuerſe with his owne friends, and lo to the furtherance hereof, how occaſion miniſtred it ſelfe. It chanced at ſuch time as all the Chriſtian Princes prepare

prepare to make returne into the Countries, in that ye warres were finiſhed, that PEPIN had certayne letters ſent vnto him, whereby hee vnderſtoode of the deceaſe of AUBERT, and the eſtate of the Duchy, which he imparted with ROBERT, whoſe ſodayne ſorrow cauſed the whole Court to be detayned with diſcontent. In briefe, his heart ſo earned at the ſlender and weake eſtate of his natiue Countrey, that at laſt he attayned licence from the Emperour, to goe viſite the ſame: EMINE likewiſe was permitted to accompany him, with many other great Lords, ſo when all things were in a readyneſſe, hee tooke his leaue of the Emperour, who with entire affection and tender fauour, embraced both his Sonne and Daughter, recommending them to the ſafeconduit of the Almightie, and King PEPIN, who accompanyed them: and ſo long they trauayled with gracious entertaynement in all great Cities, that at laſt they arriued on the frontires of *Normandie*, when as ROBERT bethinking him of his Fathers loſſe, began to weepe, whome EMINE comforted with many amiable conſolations, and PEPIN perſwaded with ſound and ſage reaſons. They had not long trauayled, but they met a Damoſell galloping in great haſte, and lamenting ſo piteouſly, that it greeued the beholders: aged ſhee was, yet goodly of perſonage: and being earneſt in her haſt, would haue ouerpaſſed the Princeſſe, had not ROBERT ſtayed her, demaunding the cauſe of that her ſo great expedition. O Prince (ſayd ſhe) for no leſſe thou ſeemeſt, hinder not my haſte, leaſt thou harme an innocent: for why, my let is the loſſe of ſuch a Lady, who hath not her equall in the world for vertue, yet ſhortly is like to periſh through treaſon and villanie. ROBERT knowing her countenance, queſtioned further, and his minde perſwaded him, that the cauſe neerely touched him, as in ſooth it afterwards prooued, for the Lady ripped vp vnto him the whole diſcourſe of EDITHAS impriſonmēt, her accuſatiō for poiſoning her huſband, y^e ſubtil & malignant inſinuatiōs of VILLIERS, neither pretermitted ſhe any thing that

that might concerne his Miſtreſſe, or moue affection: ſhe tould how his Ladie was adiudged to death within three dayes, if ſhe found not a Champion, (for onely three dayes remayned of the yeare) ſhe declared the earneſt haſte of the accuſers, and concluded thus: Now noble Prince, ſince thou knoweſt the cauſe of my trauaile; if courage ſerue thee in the attempt, O be forward, and helpe the forſaken, for more noble canſt thou not fight for, more gracious canſt thou not aduenture for: but if thou preferre thy reioyce before iuſtice, pleaſure before proweſſe, and beare the name of a Knight, but not the nature, O ſtay me not, ſtay me not good Prince, I will ſeeke out PEPINS Court of *Fraunce*, where are valiant Knights and vertuous, ſterne in rigor, ſtudious of right; who if they forſake this cauſe, are worthie to entertaine none. This diſcourſe finiſhed ſhe with aboundant teares, neither was there any in the company ſo hardharted, who bewept not EDITHAS miſerie. ROBERT inflamed with diſpleaſure, replied thus: Lady, thou haſt found a Champion, ſeeke no further, heare is PEPIN to allow him, and a Princeſſe to appoint him: this ſayd, he in priuate conferred with the King of *Fraunce* and EMINE, deſiring them to take eaſye iourneys, whilſt he and the meſſenger intended the ſafetie of EDITHA: the requeſt was ſo reaſonable, that it was quickly graunted him; wherevpon he tooke his horſſe and armour, and trauailed with the auncient Lady, reſoluing himſelfe in euery reſpect of that he ſuſpected: yet concealed he himſelfe, though ſhe required his name verie earneſtly, and taking vp his lodging neere the Citie of *Roane*, he charged the Lady to goe and comfort her Miſtreſſe, aſſuring her that ſhe had a Champion that either would dye or acquite her. The Lady was not ſlack to accompliſh his commaund, but ſo ſchooled her Miſtreſſe by comfortable admonitions, that ſhe who before times was altogether comfortleſſe, began to gather ſome conſolation. And now the prefixed day was arriued, when VILLIERS deſirous to effect his pretended tirannie, had erected an ample and faire Liſtes in the chiefeſt and

and faireſt playne adioyning to *Roan*, building ſumptuous Scaffolds for the Iudges, prouiding place of audience for the priſoner, leauing nothing vnſought for, that pertayned to that tragedie: and at ſuch time as the aſſembly of eſtates was ſet, he brought foorth the Champion, a kinſman of his owne, well inſtructed in armes, and reſolued in the complot of treaſon. This braue Caualier ritchly mounted, bonded his horſſe before the iudgement ſeate, offering to doo his deuoire toward the approbation of the Dutcheſſe treacherie. Then was the priſoner called for, where EDITHA carying in her lookes the badge of modeſtie; in her behauiour the courage of a Matron; apparrailed in black Veluet, and couered with a vaile of black Tiſſue, aſcended her Scaffold, attended by all the chiefe Ladyes of *Normandie*, who to teſtifie their melancholie, were in like manner attyred mournefully. After that EDITHA had done her obedience to the Iudges & Eſtate, ſhe was demaunded for her Champion, who returned this anſwere. It is extreame iniurie, and no iuſtice (you Fathers) when Princes ſhalbe condemned like priuate perſons, without reſpect of their Maieſtie, or regard of their accuſers: for otherwiſe was AUBERTS hope (ye Lords) who appoynted me to commaund you, and not to be condemned by you: but dutie I perceiue was buried with him, and thoſe that honored him in his life time, it was not for loue, but in hope to get liuing. I am accuſed for poyſoning AUBERT, ye Peeres, and you your ſelues were eye witneſſes of his naturall death, when no ſigne of treaſon, no token of violent death, appeared either before his death, or after his departure. Had he taken potions, they ſhould haue wrought, but you knowe there was no violence in his pangs, but euen the infirmitie of age that faſhioned him to his graue. But you will ſay there are witneſſes, and what alledge they? forſooth that I bought poyſon, but of whome? that I tempered poiſon, but where? that I miniſtred poyſon, but when? were you as forward to examine circumſtances, as you are affected to liſten to complaints, you would bluſh either at your wilfull blindneſſe, or

M vndeſer-

vndeſerued malice. But be it as you pretend, adiudge me to the fire, yet ſhal I dye innocent; call me murthereſſe, I know I am innocent; for my Champion, I haue not ſought him, but God hath ſent him: if he come not at the ſummons, let my body be conſumed, this is the aime of mine enemie, and the worſt of your enuie. This concluſion ſhe vttered with confident boldneſſe, inſomuch as VILLIERS bluſhed, and ſome of the Peeres began to ſuſpect him: well, the ſummons was founded according to order, and braue ROBERT of *Normandie* boldly entered the Liſtes, offering to aduenture his life in the behalfe of EDITHA. Great was the ioy of all the Ladyes, to ſee ſo goodly a Knight enterpriſe the Dutcheſſe right, and EDITHA in thought ſeemed to claime ſome part of him: but leauing tedious circumlocutions, this in briefe was the effect of the matter, the Champions were ſworne, and the Iudges appoynted, and after ſound of Trumpet, and Proclamation, the Combate was commenced. Great was the courage of the accuſer, but greater the conſtancie of the defendant, the one fought for money, the other fought for his Mother, the one truſted to his force, the other to his faith, the one fought with feare, the other with confidence, in briefe, the one no leſſe animated by amitie, than the other emboldened by equitie, after theyr Launces were broken, they betooke them to theyr Swoords, where (after ſome ſmall reſiſt) ROBERT lent his aduerſarie ſuch a ſtroke, that he cut off his right arme, and killed his Horſſe, and nimbly buckling himſelfe vnto his enemie, who prepared to flye, rent off his Helmet from his head, and rudely caſting him on the earth, commaunded him either to diſcouer the truth, or hee was but dead. It is woonderfull to ſee the affection of faithfull Commons to their naturall Princeſſe, for no ſooner was the appealant ouerthrowne, but they all with common voyce cryed out, God ſaue EDITHA our true Princeſſe and innocent. VILLIERS was abaſhed, and deſcending from the iudgement ſeate, ſought meanes verie politiquelie to make away the

the vanquiſhed, before the villanie were diſcouered: but ROBERT preuented the ſame, for menacing him that was in his daunger with preſent death, hee in open aſſemblye diſcouered the Treaſon, the Complot of VILLIERS for the Dukedome, leauing nothing vntouched, that might manifeſt the Dutcheſſe innocencie. This his confeſſion ſo moued ROBERT, that taking VILLIERS by the heare of the head, hee drewe him to the Iudgement ſeate, cauſing the Eſcheuins of *Roan* to lay holde on hym, when mounting vp the Scaffold where the Princeſſe ſate, hee tooke her by the hand, and conducted her to the chiefeſt ſeate of Iudgement, and opening his Beauer, hee humbling himſelfe on his knee, ſpake thus;

Though my vnworthineſſe before times (moſt gratious Dutcheſſe, and curteous Mother) deſerue not the ſight of ſo reuerent a perſon, yet acknowledging my faultes, and beſeeching your fauour, beholde your Sonne ROBERT (for his wickedneſſe before times ſurnamed the Deuill) now humblie proſtrate before you in all duetie: though I haue béen a coroſiue to you in your youth, beholde, God hath left mee to be a comfort to you in your age: Reioyce (Madame) and as appertayneth to you, puniſh this Traytor according to his demerits. And you vnnaturall Normans, that neglecting duetie, haue affected doubleneſſe, growe aſhamed at your follyes, and confeſſe your faults, who haue countenanced a Traytor, and contemned your Soueraigne. EDITHA deuoured in ioy, in ſtead of reply, fell vppon his neck in a ſound, and with ſuch entyre affection embraced him, that it was thought that both their bodyes were vnited together with a mutuall ſimpathie of affections: and after ſhe was reuiued a little, ſtealing a long kiſſe from his lips, ſhe began thus. And art thou yet liuing my Sonne, or are mine eyes deceiued? Yea thou liueſt my Sonne, for nature tells me ſo, planting ſuch a ioy in my heart to ſée thée, as I neuer had ſo great will to ſigh for thée.

Oh the fruite of my wombe, and the comfort of thy father had AUBERT liued to behold thee my ſonne, to haue ſeene thy wilde dalliance exchaunged to wiſe diſcourſe: thy fond behauiour, to affable benignitie, thy diuelliſhnes to diſcretion; oh the ioy, oh the ſollace; but hee from heauen beholdeth thee, and I on earth embrace thee. The Péeres and Ladies cut off her further diſcourſe, each one preſenting him homage and humble ſalute: whereupon taking EDITHA with him, and placing her on the right hand, he with great grauitie aſcended the Iudgment ſeate, and ſpake thus to all the aſſemblie. Were I as inſolent, as I haue béen accuſtomed (my countrimen) neither would I aſcend the place of Iudgement, nor condiſcend to adminiſter Iuſtice: but ſince God hath humbled my heart, and altered my affects, and made you happie, in calling mée home, hearken to me my Subiects, and conſider on my ſayings: If abſence alter not heritage, as it cannot, and forgetfulneſſe chaunge not dueties, as it ſhould not, you ought yee Normans to accompt me for your Lord, and accompanie my care for you, with your loue towardes mee: and for this loue and duetie you imploy on mee, I muſt leuell out and deuiſe meanes to preſerue you, which can no better bee adminiſtred but by iuſtice, which ordereth all things with ſo determined iudgement, that the good are maintained for their goodneſſe, and the bad puniſhed for their iniuſtice: Since therefore in the entrance of my gouernment I finde cockle that hath choked the corne, weedes that haue ouergrowne the herbes, and peruerſe mē who haue inuerted policie, I will take the ſword in hand like a commaunder, and roote out this cockle from the corne, theſe weedes from the herbes, theſe rebells from the righteous, that the good may better flouriſh, and the bad ſtand in more feare; for which cauſe (ye Normans) ſince it is confeſſed, and approoued, that VILLIERS with his competitors, haue conſpired againſt the Ladie Ducheſſe my mother, our will is that they periſh in the ſame fire they prouided for the faultles, and ſuffer the ſame puniſhment they ordained for the innocent. All the whole people applauded his righteous iudgement, and

and iuſtice was orderly executed, whileſt each one meruailed at his excellencie and wiſedome. After then that he had receaued homage of the Péeres, and was inueſted in the Dukedome, at ſuch time as hee was entering *Roan* with his Ladie mother, the King PEPIN with faire EMINE richly accompanied preſented themſelues; great was the gratulations twixt PEPIN and EDITHA, who courted her in this manner. Madame, though your ſonne ROBERT departed from you a rebell, hée is returned in royaltie, being not only Prince of *Normandy*, but Emperour of *Rome*, this his Ladie and wife, theſe his followers and welwiſhers; ſo is your ſorrowe paied home at laſt with great ſollace, and the griefe you haue endured requited with gladneſſe. EDITHA when ſhe heard theſe tydings was rauiſhed with ioy, humbly entertayning EMINE, and honouring her ſonne; great was the triumph in *Normandy* for the libertie of the Ducheſſe, the returne of the Duke, and after long and feſtiuall ſollace, PEPIN receaued homage and fealtie for the Duchie, and returned to *Paris* in great pompe: ROBERT, EMINE, and EDITHA remained in *Roan*, till afterwards being called to *Rome* vpon the deceaſe of the Emperour, he became of an irreligious perſon, the onely royall paragon of the world.

Epilogus.

GEntlemen, I haue giuen colours to a rare conceit, as ful of wonder as worth, as full of perfection as pleaſure, in which I haue ſatiſſied humours, and performed hiſtorie, obſeruing with APELLES the proportion of lines, as PROTOGENES did the diſpoſition of lineaments, keeping ſuch method in my humours, as the ſpheres in the heauens: where VENUS is placed neere MARS to correct his mallice, and mirth is planted in this diſcourſe to detect the imperfections of melancholie. If PROSPERUS ſeeke for contemplation hee ſhall finde it; if QUINTILIAN for inuention, hee may meete it; yet are all things tempered with that equabilitie, that wee contemplate no more than we may auowe, nor inuent no more than wee can verifie. Here may the diſpayring father finde hope in his ſonnes vntowardneſſe, and the vntoward ſonne take example to pleaſe his diſpayring father: here is EBEN, though blacke in colour, yet abyding triall: let thoſe that make no Idoll of their wits, be maſters of this work; for the reſt they ſhall if they reade, finde a thorne where they ſeeke a thiſtle, and a reaſon to condemne themſelues, though they commend not this ſequell: and ſo courteous Gentlemen relying on your fauours, I bid you farewell.

FINIS.

VVITS MISERIE, and the VVorlds Madneſſe:

Diſcouering the Deuils Incarnat of this Age.

LONDON,
Printed by *Adam Iſlip*, and are to be ſold by *Cuthbert Burby*, at his ſhop by the Roiall-Exchange. 1596.

TO THE RIGHT

worſhipfull brothers, *Nicholas Hare* of Stow Bardolfe Eſquire and Recorder of Lyn, *Hugh Hare* Eſquire, Bencher of the inward Temple, and *Iohn Hare* Eſquire, Clarke of *her Maieſties Court of Wards*, Tho. Lodge Gentleman, wiſheth health, wealth, and heauen.

Ight Worſhipfull, vnderſtanding how like *Scilirus* the Scythians fagot you are all ſo tied togither with the brotherly bond of amitie, that no diuiſion or diſſention can depart you; In memorie of your rare and vnited loues (the like whereof this barren age ſcarſely affordeth any) and in regard you are three ornaments in this Honourable Citie, whereof I eſteeme my ſelfe a member: To conſecrate your vertues with my fame, I haue boldlie

A iij made

made you the patrons of this my worke, which both becommeth your grauities to read, and your deuotions to thinke vpon. Accept (I moſt humblie intreat you) this deſeruing kindneſſe from a gentleman, whoſe labours and curteſies being well conſtrued, ſhall embolden him hereafter to aduenture on farre greater. Till when, I moſt humblie commend me: Written in haſt, from my houſe at Low-Laiton, this 5. of Nouember. 1596.

Your Worſhips in

all kindneſſe,

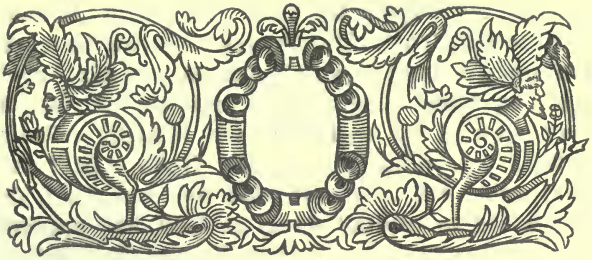
T. L.

To the Reader of either ſort.

Eaders whatſoeuer (courteous I deſire it, if otherwiſe I care not) I preſent you as ſubtile vintners are woont, with my quart at the end of a large reckoning, wherin though I ſtriue to delight your taſt, you muſt hold your ſelfe aſſured to pay for your pleaſures; for books craue labour, and labour deſerues money, pay therfore the Printer for his pains, and if you meet not Carpes in your diſh, you may hap haue Gogins if you angle: You run ſweating to a play though there want a ſpirit of wit, I meane meriment in it, then ſticke not to giue freely for this, for my Commedie is pleaſure, the world is my ſtate and ſtage, and mine actors ſo well trained, that without a foole and a Deuill I paſſe nothing, (and thats no ſmal credit in a countrey towne where hornd beaſts yeeld moſt pleaſure and profit) Kind heart *ſhall not ſhow you ſo many teeth tipt with ſiluer in his Sunday hat, as I Deuils incarnate in clokes of the new faſhion, But what Deuils ſay you? (for if* Plato *lie not, they are in the aire like* Atomi in ſole, *mothes in the ſonne.) Faith, earthly Deuils in humane habits, wherof ſome ſit on your pillows when you ſleepe, wait on your*

your taſters when you drinke, dreſse ladies heads when they attire them, perfume courteours when they trim them, and become Panders if you hire them: and if you know them not rightly, they may hap to leaue their horns behind them among ſome of you. Buy therfore this Chriſtall, and you ſhall ſee them in their common appearance; and read theſe exorciſmes aduiſedly, & you may be ſure to coniure them without croſſings: but if any man long for a familiar for falſe dice, a ſpirit to tell fortunes, a charme to heale diſeaſed, this only booke can beſt fit him, let him but buy it, read it, and remember it, and if he be not well inſtructed when he hath ended it, he ſhall be a Deuill himſelfe on my conſcience without ending. Farewell and thanke him that hath ſtudied thee ſo much profit; if thou doeſt not I pardon thee becauſe thou doeſt as the world teacheth thee. Farewell.

Thine in charitie and loue:
T. L.



THE DEVILS INCARnate of this age.

Ooking lately into the cuſtomes of theſe times, and coniecturing mens inward affections by their outward actions; I gather with IEROME, that this world is the houſe of confuſion, & that the old Prouerbe in theſe dayes hath greateſt probability and truth, that *Homo eſt homini dæmon*, Man vnto man is a deuill. For who conſidereth wiſely what hée ſéeth, and compareth that which ſhould be, with that which is; may rightly ſay, that the Epicure conceited not ſo many Imaginary worlds, as this world containeth *Incarnate deuils*. Incarnate deuils, quoth you? why there are none ſuch: then are there no men, ſay I, that delight to be vicious; and that true ſentence is fruſtrate, *Totus mundus in maligno poſitus eſt*, The whole world is ſet on miſchiefe. Come, come, let vs take the painting from this foule face, pull off the couer from this cup of poyſon, rip vp the couert of this bed of ſerpents, and we ſhall diſcouer that palpably, which hath long time béene hidden cunningly: How? ſay you: Mary thus if you pleaſe: Compare things paſt, and you ſhall conceit harmes preſent.

Apoc. 12. When that old ſerpent the deuill (who with his tayle, drew vnto him the third part of the ſtarres, and with his ſeuen heads and ten hornes, combated with MICHAEL and his Angels) was ouercome: knowing (like a wily foxe as hée is) that his power was limited by a greater, and himſelfe reſtrained by the mighty: yet willing to become Gods Ape (whome in enuie hée could not ouercome) hée ſent out ſeuen deuils to draw the world to capitall ſinne, as God had appointed ſeuen capitall Angels (who continually miniſter before him) to infuſe vertues into men, and reduce ſoules to his ſernice. And as the ſeuen good are MICHAEL, GABRIEL, RAPHAEL, VRIEL, EUCHUDIEL, BARCHIEL, and SALTHIEL: So of Sathans miniſters, LEUIATHAN is the firſt, that tempteth with Pride; MAMMON the ſecond, that attempteth by Auarice; ASMODEUS the third, that ſeduceth by Lecherie: BEELZEBUB the fourth, that inciteth to Enuie; BAALBERITH the fift, that prouoketh to Ire: BEELPHOGOR the ſixt, that mooueth Gluttony: ASTAROTH the ſeuenth, that induceth Sloth and Idlenes.

Theſe ſeuen capitall ſinnes ſent out into the world, wanted no allurements to bewitch the eie; no oratory, to ſeduce the eare; no ſubtilty, to affect the ſences: ſo that finally, ſeazing on the hearts of men, and wedded to their thoughts, they haue brought foorth many and pernicious children, to the generall miſchiefe of all nature. Some like Centaures, begotten of clouds, (as AMBITION:) ſome like Serpents, nouriſhed in corrupt dunghils, (as SENSUALITIE:) ſome like vapors, raiſed vp to be conſumed, (as FLATTETY.) Generally all ſo dangerous, that as ruſt deuoureth the iron, and the moth the garment, ſo do theſe ſinnes our ſoules.

The

The fearfull race of *Leuiathan*, with the generation of his Incarnate breed.

EUIATHAN the eldeſt, after that (in the former ages and infancie of the world) hée had peruerted NEMBROD, brought NINUS to confuſion, begun tyranny in the firſt, and monarchie in the next; when in the kingdoms of the Eaſt hée had left no regall ſeate vnſtained with blood; & in the Weſt, the true faith affronted by many hereſies: at laſt waxing old (& more fruitfull and ſubtill in doing miſchiefe) hée raiſed vp theſe contentious ſpirits to peruert our world (which retaining now a daies and that very ſcarſely the only memory of the temperance of their forefathers, are wholly diuerted and turned from the meane, and accuſtomed for the moſt part in the extreames of all vertue and godlineſſe.) His firſt ſonne is VAINGLORY, who ſéeing his father waxen old in complotting villanies, broken by fatall contentions, ſpent by many poiſons, and impoueriſhed by meere exceſſe, hath preferred him to the maſterſhip of an hoſpitall, where hée now teacheth new paintings, to couer ages wrinkles; ſtrange pollicies, to ſupplant zealous procéedings; and ſubtill hereſies, to infect the hearts of the ſimple. This luſtie yonker (taught to play the PROTHEUS by his old Grandſire the deuill) appeareth in diuers ſhapes to men, applying himſelfe to all natures and humors. To EUE hée appeared like a Serpent, *Et eritis ſicut dii*, And you ſhall be as gods, ſaid he: but in this world hée is Incarnate, méeting gentlemen commonly at their ordinaries, ſchollers in their ſchools, handicrafts men in their ſhops, ſoldiers in their exploits, ſhrouding himſelfe alwaies in the ſhaddow of vertue, wheras in truth he is but the effect of vice: he is backed with BOASTING his familiar brother; grounded in DISCORD, a braunch of his nature; attended by INOBEDIENCE, the fruit of preſumption.

Greg ho. 16

Albertanus lib. 1.

 In

In chiefe places he appears not but in the coat of Singularity, reioicing vainly in thoſe ſtratagemes, which at laſt are determined in his owne ruine: witneſſe ALCIBIADES, who (as PLUTARCH reporteth) nouriſhed in his vaine felicities, periſhed vnhappily by inconſideration and incontinencie. Of late daies knowing that his grandfather determines to keepe graund Chriſt maſſes in hel, he hath inſinuated himſelfe into the city in theſe kind of furnitures & apparitions, to prouide him ſtore of fuell to furniſh Sathans houſe of Diſtreſſe, and common place of Confuſion. In Powls hée walketh like a gallant Courtier, where, if hée méet ſome rich chuffes worth the gulling, at euery word he ſpeaketh, hée makes a mouſe of an elephant, he telleth them of wonders done in *Spaine* by his anceſtors: where, if the matter were well examined, his father was but Swabber in the ſhip where Ciuill Oranges were the beſt merchandize: draw him into the line of hiſtory, you ſhall heare as many lies at a breath, as would breed ſcruple in a good conſcience for an age: talke with him of trauels, ware thirty thouſand crownes in eggeſhels at a *Venetian* banquet: if any worthy exploit, rare ſtratageme, plauſible pollicie, hath euer paſt his hearing, hée maketh it his owne by an oath: nay, to ſpeake the whole pith of his commendations, truths are as rare in his mouth, as adulteries in *Sparta.* Touch me his hat, it was giuen him by HENRY the ſecond of *Fraunce*, when hée kiſt the REINTGRAUES wife at his going into *Almaine*: commend the faſhion of his beard, hée tels you it is the worke of a Turkiſh barber: his band was a prize gotten in *Tranſiluania*; where the truth is, he bought it in the Exchange for his mony: CHARLES the Emperour gaue his cloake: his ſword was MOUNTDRAGONS, all that hée hath if you beléeue him, are but gifts in reward of his vertue: where (poore aſſe as he is) were hée examined in his owne nature, his courage is boaſting, his learning ignorance, his ability weakneſſe, and his end beggery: yet is his ſmooth tongue a fit bait to catch Gudgeons; and ſuch as faile by the wind of his good fortune, become Camelions like ALCIBIADES, féeding on the vanity of his tongue with the fooliſh credulity of their eares. Sometime like a Merchant he haunteth the Exchange; there iets

iets hée in the diſpoils of a Brokers ſhop, graue in lookes, courtly in behauiour, magnificent to the ſimple ſort, affable to the wiſer, now enquiring of newes from Tripoly, ſtraight boaſting of his commodities from Ozante, filling all mens ears with ſo great opinion of his wealth, that euery one holdeth him happy that truſt him, till in the end, hoth hée and they, prooue bankrupts. In his hood and habit hée will prooue RAMUS to be a déeper Philoſopher then ARISTOTLE, and preſume to read the *Mathematiques* to the ſtudious, when he knowes not what either *Axis*, *Equator*, or *Circulus* is: draw him to *Geometry*, hée will proteſt that *Dodochedron* is not a figure of twelue angles: vrge him in *Muſike*, he will ſweare to it, that he is *A per ſe* in it, where hée is ſkilleſſe in Proportion, ignorant in Diſcord, negligent in Time, vnapt for Harmony, being both in ſoule & body a méere aduerſary to all Science. For he that delighteth to challenge all things to himſelfe, defraudeth his reaſon of Light, and his mind of Iudgement. Beware of this Deuill friends, for if you make him a ſouldier, you ſhall find a falſe heart, or howſoeuer you thinke him, a very ideot. A Father ſpeaking of him, ſaith, *Et ſeipſum perdit, & alium inficit*, He looſeth himſelfe, and infecteth others. Thoſe only that haue calculated his natiuity, ſay this of him, that if euer he be attached by good counſell, hee will hang himſelfe: or if he be croſt in his opinion, kill himſelfe in deſpaire, that all the wiſer ſort may haue cauſe to laugh at him.

The next ſonne LEUIATHAN preſenteth, is AMBITION, catching at nothing but ſtars, climing for nothing but crownes. This gallant Deuill moouing at the firſt (before his Incarnation) a mutiny in heauen among the Angels, hath now aſſumed a body to raiſe tumults on the earth, and breake *ſacrum ſocietatis vinculum*, the ſacred bond of ſociety. In former times it was he only that peruerted lawes, neglected affinity, inuented conſpiracie, circumuented authority, giuing thoſe pens occaſion to report his excéeding tragedies, who were reſolued to ground their eternity on the happy peace earneſtly affected among all ciuill pollicies. It was AMBITION at firſt that of DEIOCES a iuſt Iudge, made an vniuſt Mede, and a tyrant. It was hée that

brought TARQUINIUS in hate amongſt the Romans: it was hée that corrupted NERO, ſeduced CHABADES of *Perſia*, incenſed TIBERIUS and MAXIMINUS, prouoked POLICRATES to aſſault the *Samians*: and not content to worke theſe troubles on the Continent, Sicilie ſtandeth amazed at the murthers contriued by him, and the waues were an inſufficient wall for the Iſles of the midland ſea, to keepe out adulteries, murthers, and ambitions. PHALARIS and AGATHOCLES grone vnder his burthens: and Gréece hath yet in memory, that hée alone made ATHANÆUS murther his ſonne, and AIAX through euuie and emulation aſſault his friends: neither hath his ſiniſter influence had working only in mens hearts, but it inflamed women alſo, as SEMIRAMIS, ATHALIA, AGRIPPINA in NEROS time, BRUNECHILD in France: ſo that whoſoeuer readeth the ancient and moderne Chronicles, ſhall ſcarſely find any memorable act, except it be either grounded, ſeconded, cōtinued, or ended in AMBITION. But ſince the obiect of the ſence is a helpe to the memory, I will ſhew him particularly in his right coat, diſcouer him by his due circumſtances, ſo that whoſoeuer conſiderately weyeth how I deſcribe him, ſhall be able to know him if hée meeteth him. If hée ariſe from obſcurity, (as CHANGUIS a ſmith, who as LEWIS REGIUS witneſſeth became Emperour of the *Tarters*) or from the potters furnace, as AGATHOCLES:) hée laboureth tooth and naile to be ſkilfull in thoſe things which are moſt plauſible to the greater ſort, and tollerable among the commons: his ſtudie is for oſtentation, not vertues ſake: his bookes like MANSOLUS tombe, are comely without, but within nothing but rotten bones, corrupt practiſes: his apparell increaſeth with his fortune, and as the inconſtancy of worldly affaires direct him, ſo ſuteth hée both faſhions and affections: and as vainly he deſireth all things, so miſerably feareth hée all men. In his ſtudy hée affecteth ſingularity, and is more proud in being the author of ſome new ſect or hereſie, then a good man is humble in the fulneſſe of his knowledge: come hée into the eye of the world, hée créepeth into ſeruice with men of good credit, in féeding whoſe humors (hauing perhaps for want of ſome iſſue, made intruſion into ſome heritage) he matcheth not according to his birth, but the

the increaſe of his fortune: and by hooke or crooke ſo ſtirreth in the world, that not only he attaineth preheminence in the city, but ſome place in Court: there begins hee with gifts to winne hearts, by fained humility to auoid emulation, by offices of friendſhip to bind his equals, by ſubtill inſinuations to work his ſuperiours, that he is both held worthy to be a ſtateſman, or a ſtate himſelfe. Growne this ſtep higher, the authoritie likes him not without the ſtile, wherin if any croſſe him, look for poiſon in his cup, or conſpiracy in his walks, or detractions among his equals: yea, ſo peſtilent is his nature, that (like fire in the embers) he neuer ſheweth but to conſume both himſelfe and others: if hée perceiue any that by ripe iudgement conceiteth his courſes, with him he ioineth as if he ſought his only protection vnder the wing of his glory: but the very truth is, he hath no other intent but this, to impe the wings of his renowme for feare he flie beyond him. Will you know his method? mary this it is: if the nature of the noble man whom hee enuieth be flexible, he bringeth him in feare either of his faithfull ſeruants in his priuat family, or his truſty familiars that loue his honor, or (if hée hath but ſome inckling of ſuſpect, or ſome miſlike betwixt his Prince and him,) hée plaieth LUCIAN in lying, leauing no meanes vnſought, but (as the Oratour ſaith, *Omnem moltens lapidem*) either to enforce feare or mooue hatred: this done, hée worketh on the contrary ſide, incenſing the Prince by ſome probable ſurmiſes (ſworne and confirmed by his flatterers and intelligencers,) till the Noble looſeth either his land, authority, or place, and hée attaine both his ſtile and promotion. Then at his buriall who mourneth chieſeſt but hée? yet play he neuer ſo cunningly, as CORNELIUS GALLUS ſaith:

Certè difficile eſt abſcondere pectoris æstus,
Panditur & clauſo ſæpiùs ore furor.

If hée endeauour to ſtrengthen himſelfe, hée doth but auoid his owne daunger, that after his owne aſſurance, hée may be

be more able in others miſchiefes: to thoſe he fauoureth, and ſuch as further his procéedings, hee is a Patron to protect their writings, and a Iudge to diſſemble their eſcapes: yea, if any of his traine hath offended the law, he writes as AGESILAUS did to HIDRIEUS CARES in the behalfe of NICIAS, *Niciam ſi nihil peccauit, dimitte; ſin peccauit, noſtri cauſa dimitte: omnino autem dimitte.* If NICIAS (ſaith he) hath offended nothing, diſmiſſe him; if he be faulty, releaſe him for my ſake: howſoeuer it be, ſet him at liberty. If (according to MACHIAUELS doctrine) he haue a great State oppoſed againſt him to preuent his encreaſe, with him he plaieth as the Ape with his yong ones, he kils him with coakſing him, he giues aime to his error, ſhewes patience if hée thwart him, encourageth him to dangers, vrgeth on his raſhnes, and thus like a little worme, eateth through a great tree, and by obſeruing times, winneth his triumph: of all things a likes not to heare of THEOPHRASTUS leſſon, that *cum viuere incipimus, tunc morimur*: when we begin to liue, then we die: for of all his ſuſpects this is the greateſt, that his actions in this world can not work felicity in another: yet with ALEXANDER in his life time he longeth to be flattered: and though in ſoule he knowes himſelfe to be a Deuill, yet to the world forſooth he would be deified. Alas, how many are ſhipwrackt on this rock? (as that Atheiſt IULIAN the *Apoſtata*) how many of theſe ſorts (as CÆSAR, PHOCAS) in their age, CÆSAR BORGIA (otherwiſe called DUKE VALENTINIAN) CORRADINE in Naples, CHRISTIERNE of Denmarke, ERICUS of Swethland, haue vnhappily drowned thēſelues in this puddle?

But leaue we him as ſufficiently diſcouered, and let vs ſee the third Diuel incarnate, which LEUIATHAN hath brought forth to corrupt and haunt this world: and who is he thinke you? Forſooth no begger, but a gallant of the firſt head, called BOSTING, who hath an impure CLEON flattering at his héeles (as had ALEXANDER) or a laſciuious MARTIALL (as DOMITIAN.) He with NABUCHODONOSER will boſt that he hath builded Babilon, with the King of Tire vaunt that he is God, and with the prowd Phariſie accuſe the Publican, and iuſtifie himſelfe. This is a luſtie bruit amongſt all other Diuels, his beard is cut like the ſpier of Grantham ſteeple, his eies turne in his head like the Puppets

Puppets in a motion, he draweth his mouth continually awry in difdaine, and what day foeuer you méet him, he hath a fundrie apparell: Among Sectaries he walketh poorely, dawbing his face with the white of Spaine to looke pale; fixing his eies ftill on heauen, as if in continuall contemplation; demeaning himfelfe like an Anabaptift, (as SLEIDAN difciphereth them) to the end he may be reputed as mortified, and a contemner of the world: then backbiteth he the Cleargie, commending the fimplicitie of his confcience, and getting PRESUMPTION, PERTINACITIE and CONTENTION, his fworne brothers, into his companie, he maligneth all men that commend him not, fweares that Gofpeller to be a dronckard whom he neuer knew, protefts this Bifhop to be a Neftorian, who notwithftanding with CIRILE and the Counfaile of *Ephefus* condemneth his faying, *Ego bimeftrem & trimestrem haud quaquam confiteor deum.* He condemneth all mens knowledge but his owne, raifing vp a Method of experience with (*mirabile, miraculofo, ftupendo*, and fuch faburthen words: as FIEROUANTI doth) aboue all the learned Galienifts of Italie, or Europe. Bring him to counfaile, he difturbeth the fathers: make him a Lawier, he nourifheth contentions: thwart him in his opinion, he will fweare that CAPITAN MUSCIO the Spaniard, was a moderate fouldier, where in the expedition againft the Turk (whē SEBASTIANO VENIERO was Generall of the Armie of the Venetians, and MARCO ANTONIO COLUMBINO Generall for the Pope, & Leiutenant of DON IOHN D'AUSTRIA) he and two of his companions, were hanged for fedition and infolence. Though he looke with a counterfait eie, none muft fee further then he, and whatfoeuer he faith, muft be held an Aphorifme, or he flings houfe out of the window with his boaftings. If he heare any man praifed, he either obfcureth his fame by condemning him of diffoluteneffe, or detracteth from his credite by vrging fome report of intemperance. So that he wholy afcribeth defert to himfelf, and laies the burthen of imperfection on all others mens backs. In the Stationers fhop he fits dailie, Iibing and flearing ouer euery pamphlet with Ironicall ieafts; yet heare him but talke ten lines, and you may fcore vp twentie abfurdities: I am not as this

Sleid. lib. 10. de ſtat relig.

C man

man is, is his common proteſtation, yet a more aranter Diuel is there not betwixt S. Dauis and London. Make him a ſchoolemaiſter and let him liue on his Accidence, no man paſſeth the ſame foord with him but he drownes him; PERSEUS is a foole in his ſtile, & an obſcure Poet. STATIUS, *nimium tumidus*, too ſwelling. He hath an oare in euery mans boat; but turne him looſe to write any Poeme, God amercie on the ſoule of his numbers: they are dead, dul, harſh, ſottiſh, vnpleaſant, yea ELDERTONS noſe would grin at them if they ſhould but equall the worſt of his Ballads. But ſoft who comes here with a leane face; and hollow eies, biting in his lips for feare his tongue ſhould leape out of his mouth, ſtudying ouer the reuertions of an ordinarie, how to play the ape of his age? I know him wel, it is DERISION, a prettie Diuel I promiſe you, at his héeles waits RASH IUDGEMENT in a cloake of ABSURDITIES: Ho APELLES look to your pictures, for theſe Diuels will reprooue them; Sirha, cut not your meat with the left hand, ſpit not without the comely carriage of your head, ſpeake not an accent amiſſe I charge you; for if DERISION catch you in one trip, Raſh Iudgement ſhal condemn you, and he wil execute you. But how I pray you? Marry he will run ouer all his varietie of filthie faces, till he light on yours: beat ouer all the antique conceits he hath gathered, til he ſecond your defect, and neuer leaue to deride you, till he fall drunke in a Tauerne while ſome grow ſicke with laughing at him, or conſult with Raſh Iudgement how to delude others, that at the length hée prooueth deformity himſelf. This curſed CAM cares not to mock his father; & as the Rabin HANANY ſaith, He neuer ſitteth but in the chaire of Peſtilence, his méereſt profeſſion is Atheiſme: and
Iob. 12. as IOB ſaith, To mocke at the ſimplicitie of the iuſt: to be briefe with SENECA in MEDEA.

Nullum ad nocendum tempus anguſtum est malis.

No time too ſhort for bad men to doe hurt.

It is meat and drinke to him when he is mocking another man: Chriſt his Sauior is a Carpenters ſonne: Chriſtians, Galileans in contempt: Nay ſuch blaſphemie vttereth he betwixt the Holy ghoſt and the bleſſed and Immaculate Virgine MARIE, as my heart trembleth to thinke them, and my tongue abhor-

abhorreth to ſpeake them.

Next him marcheth HYPOCRISIE in a long gowne like a ſcholler; how like his father LEUIATHAN he looks? But that his horns are not yet budded, becauſe he moulted them verie lately, in the lap of an Harlot. Oh how ancient a Gentleman would hée be! he claimes from SIMON MAGUS his petigrée, and by diſcent tels of SILENE the Harlot his firſt by the mothers ſide, thē comes he to MENANDER the coniurer, from him reckons he to the Nicolaits, who held ye axiome of ARISTOTLE in a ſiniſter ſence, *Bonum quo communius eo melius*, A good faire wench the commoner ſhee were, the better ſhe were: Then CHERINTHUS, EBION, the one confirming that circumciſion was neceſſary, the other, that Chriſt was not before his mother: next theſe the yeare 109 MARCION, denying God the creator to be the father of Chriſt: then VALENTINIAN, alleaging that Chriſt participated nothing with the Virgine MARIE: From them to the CATAPHRIGI, TATIANI and SEUERIANS; after theſe to FLORUS and BLASTUS in the time of ELEUTHERIUS the firſt. It were too long to recken the whole of them, but this I am ſure of, the laſt ſectarie of his kin now aliue (as he ſaith) is a Browniſt, and an Hereticke he is I warrant him. This Diuel (as moſt coniured by the conſtant and ghoſtly writings of our fathers and ſchoolemen,) I leaue to diſcouer, only this much of him as a true marke to know him by; he begins his innouations, becauſe he is croſt in his requeſts, as BLASTUS; neither is he fauored but by the ignorant and vnlettered, as by THEODOTUS a cobler: to be ſhort, as AUGUSTINE ſaith, *Ad hoc hæreſes ſinuntur eſſe vt probati manifeſti fiant*, Therfore (ſaith he) are hereſies ſuffred to floriſh, to the end that being proued they may be made manifeſt.

Nicephor. lib. 3. cap. 7. Auguſt in Pſal. 67. verſ. congregatio.

Another ſonne hath he, and his name is CURIOSITIE, who not content with the ſtudies of profite and the practiſe of commendable ſciences, ſetteth his mind wholie on Aſtrologie, Negromancie, and Magicke. This Diuel prefers an EPHIMERIDES before a Bible; and his PTOLOMEY and HALI before AMBROSE, golden CHRISOSTOME, or S. AUGUSTINE: Promiſe him a familier, and he will take a flie in a box for good paiment: if you long to know this ſlaue, you ſhall neuer take him without a book of characters in his boſome. Promiſe to bring him to treaſure-troue,

he will ſell his land for it, but he will be couſened: bring him but a table of lead, with croſſes (and ADONAI, or ELOHIM written in it) he thinks it will heale the ague, and he is ſo buſie in finding out the houſes of the planets, that at laſt he is either faine to houſe himſelfe in an Hoſpitall, or take vp his Inne in a priſon: he will not eat his dinner before he hath lookt in his Almanake: nor paire his nailes while Munday, to be fortunat in his loue: if he looſe any thing, he hath readie a ſiue and a key; and by S. PETER and S. PAULE the fool rideth him: hée will ſhew you the Deuill in a Chriſtal, calculate the natiuitie of his gelding, talke of nothing but gold and ſiluer, Elixer, calcination, augmentation, citrination, commentation; and ſwearing to enrich the world in a month, he is not able to buy himſelfe a new cloake in a whole yeare: ſuch a Diuell I knew in my daies, that hauing ſold all his land in England to the benefite of the cooſener, went to Antwerpe with proteſtation to enrich MONSIEUR the Kings brother of France, LE FEU ROY HARIE I meane; and miſſing his purpoſe, died miſerably in ſpight of HERMES in Fluſhing. Of this kind of Deuill there was one of late daies flouriſhing in Lions (a famous cittie in France) who was ſo much beſotted with ſtarre gazing, that he credibly beléeued that there was a certaine Diuinitie in the Sunne, the Moone, and other Planets, ſaying that the Sonne was true God, which he tearmed the chiefeſt light and *Supremum genus*, aboue all the Categories of ARISTOTLE, but after a little *Eleborus* had purged him, and reaſon conuicted him, he recanted. This Diuell if he fall acquainted with you (as he did with the Arians) he ties you to MARTINET their familiar, maketh you honour Sathan in forme of a Bull, binding you to horrible and abhominable crimes, as firſt to adore the Deuill as God, then to diſauow your Baptiſme, next to blaſpheame your creator, fourthly, to ſacrifice to the Deuil, fifthly, to vow and dedicate your own children to his ſeruice, ſixtly, to conſecrate thoſe that are vnborne, ſeuenthly, to ſeduce others to your power, eightly to ſweare by the name of the Diuell, ninthly, to procure abortion to preuent Baptiſme, tenthly, to eat your children before birth as HORACE writeth and partly inſinuateth.

Neu

Neu pranſæ lamiæ viuum puerum extrabat alus.

Then teacheth he you to kill and poiſon, againe to rot cattell by charmes, then to raiſe ſtormes and tempeſts by inuocation of Diuels: what need more horror? Blaſting of corne, inducing of famine, prodigious inceſts, the ſonne with the mother, the daughter with the father, Magicall ingendrings betwixt the ſorcerer and the Diuell, called by the Hebrews LILITH; al this (as partlie CIPRIAN in his Recantation confeſſeth, *Malleus maleficorum:* and PRIERAS in his Booke *De demonum mirandis* witneſſe) are the fruits of CURIOSITIE, and the working of ſorceries, and the inſtructions of the Diuell. There are many in London now adaies that are beſotted with this ſinne, one of whom I ſaw on a white horſe in Fléetſtréet, a tanner knaue I neuer lookt on, who with one figure (caſt out of a ſchollers ſtudie for a neceſſary ſeruant at Bocardo) promiſed to find any mans oxen were they loſt, reſtore any mans goods if they were ſtolne, and win any man loue, where, or howſoeuer he ſetled it; but his Iugling knacks were quickly diſcouered, and now men that in their opinions held him for a right coniurer, dare boldly ſweare that he is a rancke couſener.

Another ſonne LUIATHAN hath that deſerues diſcouering, for of all the children his father hath, he is moſt befriendcd & leaſt ſuſpected: his name is SUPERFLUOUS INUENTION, or as ſome tearme him NOUEL-MONGER or FASHIONS. Sometimes he is a cooke, inuenting new ſauces and banquets, ſometimes deuiſing ſtrange confections to beſot an idolater of his bellie, ſometimes for an irefull man he deuiſeth ſtrange reuenges, ſometime for a fearfull, ſtrong towers to kéepe him in: he is excellent at billiment laces to deuiſe new, and for pouders to breake the cannon, and poiſons to kill lingerlinglie, he yéelds neither place to FIEROUANTI nor any Italian. If Ladies lacke paintings and *Beletze*, Venice affoords not the like; and if your maſterſhip lacke a faſhion, commend me to none but him. This is he who firſt found out the inuentions to curle, and to him it is aſcribed the changing and dying of haire: For he could be no leſſe then a Diuell in my opinin, that durſt falſifie Gods words, where hée ſaith, *Non potes vnum capillum facere album aut nigrum*, Yet dare he ad- Matth. 5.

uenture to know all. CLEOPATRA in her time was his dear friend, and in our age he is ſought too both in Towne and Countrie. The chines of Béefe in great houſes are ſcantled to buie chains of gold; and the almes that was wont to reléeue the poore, is huſbanded better to buy new Rebatoes: it is monſtrous in our opinion to ſée an old man become effeminate, but is it not more monſtrous to ſée the old woman made yoong againe! the Elephant is admired for bearing a litle caſtle on his back, but what ſay you to a tender, faire, young, nay a weakling of womankind, to weare whole Lordſhips and manor houſes on her backe without ſweating? *Veſtium luxus* (ſaith TULLY) *arguit animum parum ſobrium*, Alaſſe ſobrietie where ſhalt thou now bée ſought, where all men affect pompe? The Plowman that in times paſt was contented in Ruſſet, muſt now adaies haue his doublet of the faſhion with wide cuts, his garters of fine ſilke of Granado to méet his SIS on Sunday: the farmer that was contented in times paſt with his Ruſſet Frocke & Mockado ſléeues, now ſels a Cow againſt Eaſter to buy him ſilken géere for his credit. Is not this FASHIONS a iolly fellow that worketh this? Vrge the conſtitution of the Apoſtles to our gallants, *O homo mors æterna tibi parata eſt, quoniam propter ornatum tuum illaqueaſti mulierem vt amore tui flagraret*, Man eternall death is prepared for thee, becauſe thou haſt allured women to ſinne by thy diſſolute garments. Tut ſay they, we ſtand not on credite nor on conſcience; and yet they lie too, for ſo long they ſtand on their credites that they vtterly fall by them. Crie out with them to the woman, and will her not paint her viſage; now I faith Sir foole (will ſhe ſay) helpe of nature is no ſinne, to pleaſe my huſband: Nay, whiſpers FASHION in her ears, if you be Gods works, you had the more reaſon to be adorned becauſe his. Impiety thus alwaies attending on this Deuill, he forgeth excuſes to diſpence with conſcience. It is a great matter ſaith TERTULIAN to ſée the vanitie of women in theſe daies, who are ſo trimd and trickt, that you would rather ſay they beare great forreſts on their necks, then modeſt and ciuill furnitures: Tut anſwers FASHION, it kéepes their faces in compaſſe; To weare wiers and great ruffes, is a comely cops to hide a long wrinckled face in. Boulſters

Conſtit. Apoſt. lib. 1. *ca.* 4. & 9.

ſters for crookt ſhoulders, who but FASHIONS firſt ſold them in Venice? and ſince buſks came in requeſt, horne is growne to ſuch a ſcarcitie, that LEUIATHAN hath caſt his owne beakers of late to ſerue the market. There are boulſters likewiſe for the buttocks as wel as the breaſt, and why forſooth? The ſmaller in the waſt, the better handled. Beléeue me, I thinke in no time IEROME had better cauſe to crie out on pride then in this, for painting now adaies is grown to ſuch a cuſtome, that from the ſwartfaſte Deuil in the Kitchen to the faireſt Damſel in the cittie, the moſt part looke like Vizards for a Momerie, rather then Chriſtians trained in ſobrietie: O poore woman (cried the Father) canſt thou lift vp thy face to heauē, cōſidering God knows thée not? Tut all this moues not (quoth INUENTION OF NOUELTIES) we muſt haue more new Faſhions: well be it ſo maſter Diuell, yet let your dames take this verſe of MARTIALS for a concluſion:

Omnia cum fecit Thaida Thais olet. *Lib. 6. Epig.*

When *Thais* hath done all, yet *Thais* ſmels.

But let vs leaue this Diuell at his cutting bord intentiue for new faſhions againſt next Chriſtmas, and ſée what Diuell and ſonne of pride marcheth next, forſooth INGRATITUDE, careleſſe both in apparrell and lookes: This is a generall fellow, and thinkes ſcorne to be vnſéene in all the ſinnes of the world. If hée receiue graces from God, it not his mercie that giueth them, but his owne induſtrie; he is a right PELAGIAN, preſuming by naturall vertue (without the grace of God) to attaine Paradiſe: Giue him what you can, hée condemnes you for your labor: he cals his maiſter old dunce that taught him learning; and to his father that brought him vp, he proteſts he knows him not poore groome, nay if he beg he ſcornes to reléeue him: his benefactors might haue kept their money with a vengeance: and for his Lord (if he ſerue at any time) none but Ingratitude if hée decay, will ſooneſt ſell him to a ſergeant, he is the fitteſt inſtrument to hang his Maiſter, ſo that of PLAUTUS is verie aptly applied vnto them.

Si quid benefacias lenior pluma gratias.
Si quid peccatum eſt plumbeas iras gerunt.
Lighter then feather, thanks if thou befriendeſt.

But

But leaden wrath they beare if thou offendeſt.

To be ſhort with IEUENAL in his Satires.

Ingratos ante omniapone ſodales.

Of all men flie vngratefull friends.

Nihil augetur ingrato (ſaith BARNARD) *ſed quod accipit, vertitur ei in perniciem,* To an vngratefull man nothing is encreaſed, and that which he receiueth, turneth to his deſtruction. PLINY in the Prologue of his naturall Hiſtorie calleth them *fures & infelices*, Theeues, and vnhappie, that acknowledge no benefites: and SENECA the Philoſopher counteth them worſer then Serpents, for Serpents (ſaith he) caſt out their poiſon to other mens deſtruction, but vngratefull men without their owne diſgrace cannot be vnthankfull. HERMES TRIMEGESTUS counteth the beſt ſacrifice to God to be Thankfulneſſe, it followeth then *à contrarijs* that the worſt thing in his ſight is Ingratitude. The commenter vpon ARISTOTLES Book *De animalibus* telleth a ſtorie to this purpoſe: A certaine huſbandman nouriſhed an Aſpis in his houſe, feéding him daily at his own table, and chearing him with his owne meat; it fortuned a little while after that hée brought forth two yong ones, the one of which poiſoned the huſbandmans ſonne, and brought ſorrow to his houſhold: The old breéder conſidering this (in the ſight of the father) murthered the offender, and as if aſhamed of his ingratitude, departed the houſe with the other. Behold ſence of benefite in a Serpent, and will man be vnthankfull? The Lion that was healed by ANDRONICUS in the wood, did he not ſaue his life in the Theator? Man conſider this, and to bring thée the more in hatred with this fiend, weigh this one example of SENECA written in his fourth Booke *De beneficijs*: A certaine ſouldior indangered by ſhipwracke, and floating (for the ſpace of twentie daies) on a broken maſt in a ſore tempeſt, was at laſt caſt a ſhoare in a Noblemans Lordſhip, by whom he was reléeued with meat, clothes, and monie: This Nobleman comming to PHILIP of Macedon his King, and encountring a little after with this vnthankfull ſouldier, was by him accuſed of falſe Treaſon: and ſo much for the time did iniquitie preuaile, that not only he indangered the Noblemans life, but poſſeſt his goods likewiſe, by the beneuolence

lence of the King: notwithſtanding truth (which according to SENECA in OEDIPUS, *odit moras*, hateth delay) being at laſt diſcouered, and the king aſſertained of the wretched ſouldiors ingratitude, he branded him in the face with a burning yron, and diſpoiling him of his ill gotten goods, reſtored the other: ſo deale you by this Diuell of our age, and beware of his ſubtilties, for if once he proue an intelligencer, he will helpe to hang you.

The next Harpie of this bréed is SCANDALE and DETRACTION. This is a right malecontent Deuill, You ſhall alwaies find him his hat without a band, his hoſe vngartered, his Rapier *punto r'enuerſo*, his lookes ſuſpitious and heauie, his left hand continually on his dagger: if he walke Poules, he ſculks in the backe Iſles, and of all things loueth no ſocieties: if at any time he put on the habite of grauitie, it is either to backbite his neighbor, or to worke miſchiefe: well ſpoken he is, and hath ſome languages, and hath red ouer the coniuration of MACHIAUEL: In beleife he is an Atheiſt, or a counterfait Catholicke; hating his countrie wherein hée was bred, his gratious Prince vnder whom he liueth, thoſe graue counſailors vnder whom the ſtate is directed, not for default either in gouernement, or pollicy, but of méere innated and corrupt villanie; and vaine deſire of Innouation. He hath béene a long Traueller, and ſéene manie countries, but as it is ſaid of the toad, that he ſucketh vp the corrupt humors of the garden where hée kéepeth; ſo this wretch from al thoſe Prouinces he hath viſited, bringeth home nothing but the corruptions, to diſturbe the peace of his countrie, and deſtroy his owne bodie and ſoule. If he ſtudie, it is how to diſpence and fruſtrate ſtatutes, and (being grounded by ill counſel, and prepared for miſchiefe) he laboureth (as the Legiſt ſaith) not to auoid the ſinne, but the penaltie. This fellow ſpares neither Nobilitie, Clergie, nor Laietie, but (like that Roman Emperor, vnworthie the naming) deſireth that the whole people and comminaltie had but one head, that he might cut it off at one ſtroake. Let him haue no cauſe, he wiſheth VITELLIUS miſerie to maieſtie, and ſwears by no ſmall bugs, that all the world is imprudent that imploies him not: This is hée that in priuie Conuenticles draws diſcontented Gentlemen to conſpiracies,

D and

and hauing brought thē paſt the mercie of the law, he bewraies them firſt; bringing them to a violent end, and binding himſelfe to perpetuall priſon: But woe be vnto him (ſaith Chriſt) by whom the ſcandale and offence commeth, it were better for him that a milſtone hung about his necke, and that he were caſt into the bottome of the ſea: It is a poſition in the Apophthegmes of the Rabins, that he that draweth many men to ſin, can hardly ſettle himſelfe to repentance; then in what miſerable eſtate is this wretch that delighteth in nought els but traiterous and deuilliſh ſtratagems? his daily companion in walke, bed, and bord, is rebellion and diſobedience; and of the ſéed of this Serpent are raiſed ſo many monſters, that no cittie in Italie hath béene vnſtained with them, and no Kingdome in Europe vnmoleſted by them. Ill would they obſerue that golden ſentence of CORNELIUS TACITUS regiſtred by MACHIAUEL, who ſaith, That men ought to honour things paſt, and obey the preſent, deſiring and wiſhing for good Princes, and howſoeuer they proue to endure thē: I but (anſweres SCANDALE) I neuer reſpect how things bée, but how I wiſh them to be: notwithſtanding (ſir Deuil) let this be your looking glaſſe, That neuer ſcandale or conſpiracie hath ben raiſed, but the practiſer hath at laſt rewd it. The little Spaniard that aſſailed FERDINANDO the wiſe king with a knife; DERUIS the Turkiſh Prieſt that aſſaulted BAIAZETH, what end came they to? Either their enuie (to their ſhame) was diſcouered by their feare, or drowned in their blouds. The ſchoolemaiſter that betraied the Phalerians children, was hée not whipt home by CAMILLUS? ANTIGONIUS, CÆSAR, and all theſe Monarchs, haue they not loued the Treaſon, but hated the Traitor? Read all the annals and obſeruations of antiquitie, and there hath nothing begun in corruption, but hath ended in miſchiefe. But for your detraction, SCANDALE, bluſh you not to vſe it? No, ſay you, the Diuell delighteth in miſchiefe; yet will I giue your Maſterſhip ſhort hornes ſince you are ſo curſt a beaſt, that you may hurt no man: your courſe is you ſay to backebite ſuperiors, to ſcandale the fathers and gouernors of the church, to bring Chriſtians and Catholique Religion in hatred; but wretch as thou art, know this, that he that toucheth the credite of

Matth. 18.

Mach. lib. 3 *chap.* 6.

of the Cleargie, toucheth the apple of Gods eie; and who ſo loueth to detract, is hateful to God: the wiſe man ſaith, that the detractor is *abhominatie hominum*, the abhomination of men: and GERSON ſaith, that detraction is gréeuouſer then theft. This Diuell is fitly figured in that beaſt which DANIEL ſaw hauing thrée rancks of téeth, to whome it was ſaid, Ariſe and eat much fleſh: Theſe thrée orders of téeth are thrée manners of detraction: The firſt is to deminiſh or miſinterprete the action of a man, as if done vnder corrupt intention; or comparing one deſert with another, to ſhew that the action was not done ſo vertuouſly as it ought, neither ſo perfectly as it might haue béene: The ſecond maner, is (vnder an intent of defamation) to publiſh a mans hidden defects, which by the law of charitie ſhould bée hidden, and in reaſon may be wincked at: The third manner is the moſt miſchieuous, which is to imagine treaſons and impoſe them on innocents. Theſe téeth PETER teacheth al Chriſtians to beat out when hee ſaith, Laying apart all malice, and deceit, ſimulation, enuie, and detraction, deſire milke: And what milke is this? Trulie ſwéet, and charitable words, for it is the nature of the tongue to ſpeake good and vertuous things; what otherwiſe it vttereth, it is but the corruptions of the heart. A detractor (as a father ſaith) may rightly be compared to CADMUS of Gréece, who ſowed Serpents téeth on the earth, out of which aroſe men who ſlew one another: ſo the Detractor ſpreddeth nothing but corrupt and venomous ſéed, out of which ſpring contentions, warres, and diſcentions among men. A Detractor likewiſe (ſaith HOLGOT) is like a ſtincking ſepulcher, for as out of the one iſſueth foule and poyſonous ſauours, ſo out of the others mouth commeth ſedious, and pernicious conſpiraces. It is a concluſion of AUSTINES, that *Qui negligit famam crudelis eſt*, He that neglecteth his fame is cruell; and another Philoſopher witneſſeth, that hée that looſeth his credite, hath nought els to looſe. Beware therefore of this diuelliſh SCANDALE, Rebellion, and Detraction, and croſſe you from this Deuill, leaſt he croſſe you in your walkes.

Zachar 2. Romans 1. Prou. 24. Dan. 7.

1. Pet. 2.

Ouid. 4. Metamorph.

Holgot in lib. ſapi.

Another Diuel of this age (and the ſonne of LEUIATHAN) is ADULATION, who goes generally ietting in Noblemens caſt aparrell, he hath all the Sonnets and wanton rimes the world of our wit can affoord him, he can dance, leape, ſing, drinke vp-ſe-Friſe, attend his friend to a baudie houſe, court a Harlot for him, take him vp commodities, féed him in humors; to bée ſhort, ſecond and ſerue him in any villanie: If he méet with a wealthy yong heire worth the clawing, Oh rare cries he, doe hée neuer ſo filthily, he puls feathers from his cloake if hée walke in the ſtréet, kiſſeth his hand with a courteſie at euery nod of the yonker, bringing him into a fooles Paradiſe by applauding him; If he be a martiall man or imploied in ſome Courtly tilt or Tourney, Marke my Lord (quoth he) with how good a grace hée ſat his horſe, how brauelie hée brake his launce: If hée bée a little bookiſh, let him write but the commendation of a flea, ſtraight begs he the coppie, kiſſing, hugging, grinning, & ſmiling, till hée make the yong Princocks as proud as a Pecocke. This DAMOCLES amongſt the retinue caries alwaies the Tabacco Pipe, and his beſt liuing is carrying tidings from one Gentlemans houſe to another: ſome thinke him to be a baſtard intelligencer but that they ſuſpect his wit is too ſhallow. This is as courtlie an ARISTIPPUS as euer begd a Penſion of DIONISIUS, and to ſpeak the only beſt of him, he hath an apt and pleaſing diſcourſe, were it not too often ſauced with *Hiperboles* and lies: and in his apparell he is courtly, for what foole would not be braue that may flouriſh with begging? The ſword of a perſecutor woundeth not ſo déepely as he doth with his tongue. Neither dooth the voice of a Syrene draw ſo ſoone to ſhipwrack as his words: yet (as ARISTOTLE and CICERO thinke) he is but a ſeruile fellow, and according to THEOPHRASTUS, he is an ant to the graine of good nature: Of al things he cannot abide a ſcholer, and his chiefeſt delight is to kéepe downe a Poet, as MANTUAN teſtifieth in theſe verſes:

Auguſtin. Pſal. 6. 9.

Cicero lib. 2. Tuſcul. queſt.

Mant. in Eglog.

Eſt & apud reges rudis, inuida, ruſtica turba.
Mimus, adulator, leno, aſſentator, adulter,
Hiſtrio, ſcurra quibus virtus odioſa poetas.

Mille

Mille modis abigunt: vt quande cadauera cerui.
Inuenere, fugant alias volucresque ferasque.

There is in Princes and great mens courts (faith he) a rude, enuious, and rusticke troupe of men, ieasters, flatterers, bauds, soothers, adulterers, plaiers, and scoffers, who hating all vertue find a thousand inuentions to driue Poets thence, like to Karrion crowes, that hauing found a carkas, driue all other birds from it: and as the Culuer (as OUID faith) alwaies séeketh and haunteth the cleanest Douecoat, so this flattering Diuel is stil conuersant in the house of the mightie: and as in the fattest ground growes the ranckest grasse, so with the men of greatest ability dwelleth the chiefest flatterie (S. IEROME cals him a Domestical enemie.) This Κολακία as the Gréeke tearmes it, hath but litle difference from rauening, for if we beléeue CÆLEIUS RODEGINUS, & ERASMUS in his Apophthegmes, the only changing of a letter, will make CORACHAS & COLACHAS crowes & flatterers all one. ALEXANDER méeting with this Diuell in the person of ARISTOBULUS, coniured him quickly, for as POLITIAN writeth on SUETONIUS, he not only scorned his flatteries, but cast his Chronicles into the riuer of Hidaspes, telling him that he deserued no lesse, who had so fabulously handled his victories: had HEROD done no lesse when the Tyrians cald him God, his pride had not béene notified to the world; neither strooken by an Angell, should hée haue béene deuoured by wormes. This feind is continually attended and accompanied with foure of his brethren, LIGHTNES OF MIND, Vaine Ioy, Singularitie, & Defence of a mans sins: Lightnes of mind, teacheth him to presume, VAINE IOY swelleth him with temporall prosperities, SINGULARITIE makes him affect innouations to please, DEFENCE OF HIS SINNES groundeth him in his owne mischiefes; This sin is the only peruerter of friendship, and disturber of societie, and vnhappily saith TULLY is that possession good, which is purchased by simulation & flatterie: so that great cause had both the fathers and Philosophers to detest this sin, because they knew that man is naturally apt to flatter himselfe, and is best pleased to heare his imperfections dissembled. The ancient Emperours desirous to auoid this error, and to banish this

Aspicis vt veniant ad candida tecta columbæ?

Herome in Pro. 1. super illud si te lacsauerit. Cæl. Rod. lib. 11. Eras. Apop. 4. chap. 33.

Cicer. offic. 3.

poiſon from their pallaces, ſought out the wiſeſt men to be their Counſailers, who moſt of all deteſted this vice, as SALOMON who was aduiſed by NATHAN and SADOCH: CAROLUS PIUS the Emperour, by learned ALCUINUS: TRAIAN the iuſt, by learned PLUTARCH: NERO the vniuſt, by graue SENECA: ALEXANDER (though a conqueror) by ingenious ARISTOTLE: PTOLOMEY of Egypt, by the 70 interpreters. To conclude therefore the diſcourſe of this Deuill, I will end with two notable actions of the Romanes, whereby you may perceiue by them, to make eſtimation of truth, and to grow in deteſtation of Flatterie and Falſhood: The Emperour AUGUSTUS in his triumph ouer ANTHONIE and CLEOPATRA, led to Roome (amongſt his other ſpoiles) a graue Egyptian Prieſt of ſixtie yeares old, whoſe life was ſo full of continence, and words ſo ſtored with truth, that it was neuer heard of him in all his life time that hée had told vntruth, or vſed flatterie; for which cauſe it was concluded by the Senate, that hee ſhould preſently bee ſet frée, and made cheife Prieſt, commanding (that among the ſtatues of famous and renowmed men) one in eſpeciall ſhould bée reared for him. SPARTIANUS on the contrarie ſide, ſheweth an example quite oppoſite to this, and this it was: during the Empire of CLAUDIUS, there died a certaine Romane called PAMPHILUS, who as was clearely prooued, had not in all his life time ſpoke one true word, but wholly delighted in lying and flatterie: for which cauſe the Emperour commaunded that his bodie ſhould bee left vnburied, his goods ſhould bée confiſcate, his houſe ouerthrown, and his wife and children baniſhed Roome, to the end that the memorie of a creature ſo venomous, ſhould not liue and haue reſidence in his Commonweale. In which two things MESSIA vſeth this obſeruation, that in the time that theſe firſt effects happened, the Romanes were mortall enemies of the Egyptians, for which cauſe it may eaſilie bée ſéene how powerfull the force of truth is, ſince the Romanes raiſed a ſtatue to their Enemie, and depriued their homeborne ſonne and Cittizen of buriall for being a flattering lier: Hetherto hée, and here conclude I the deſcription of this fiend.

Second. ſel de Meſsia lib. 2. cap. 117.

Behold

Behold next I ſée CONTEMPT marching forth, giuing mée the Fico with this thombe in his mouth, for concealing him ſo long from your eie ſight: He was firſt nurſed by his owne ſiſter, CUSTOME TO SINNE, and therefore according to THOMAS AQUINE, *Magis peccat peccans ex habitu, quam aliter*, He ſinneth more, ſinning in habitude then otherwiſe: CONTUMACIE hath ſtéeld his lookes, ſo that he diſdaines his ſuperiours, and RASHNESSE ſo confounds him with will and paſſion, that hée is wholly ſubiect to headlong PRECIPITATION: ARROGANCIE maketh him ſumptuous in apparrell, loftie in gate, affecting in ſpéech, and thus marcheth forth this Incarnate Deuill, God bleſſe your eie ſight. This is he dare breake ſtatutes, blab the lip at ſuperiours, Mocke Preachers, beat Conſtables, and reſiſt Writs, nay, which is the ſin of the Deuils, contemne God. If a poore man ſalute him, hée lookes as if he ſcorned him, and if he giue him but a becke with his finger, hée muſt take it as an almes from an Emperour: The wiſeſt man is a foole in his tongue, and there is no Philoſophie (ſaith he) but in my Method and carriage: he neuer ſpeaks but hee firſt wags his head twiſe or thriſe like a wanton mare ouer hir bit, and after hée hath twinckled with his eies (as hée would read his deſtinie in the heauens) and chewed the wordes betwéene his lips (as if nought but the flower of his Phraſe could delight or become him) out braies hée foorth ſo ſimple a diſcourſe as would make a mās heart burſt with laughing to hear it: To the cobler he ſaith, ſet me two ſemicircles on my ſuppeditaries; and hée anſweres him, his ſhoes ſhall coſt him two pence: to his ſeruant hée chops the fragments of Lattin in euerie feaſt of his phraſe, My deminitiue and defectiue ſlaue (quoth hée) giue mée the couerture of my corpes to enſconſe my perſon from frigiditie; (and al this while he cals but for his cloak.) Get him write letters to his friend, and marke mée his Method: Sien of my Science in the Catadupe of my knowledge, I nouriſh the Crocodile of thy conceit; my wrath-venger (hee meanes his ſword) ſhall annichilate their identities, and ſeperate the pure of their ſpirits from the filthie of their fleſh, that ſhall fruſtrate thy forwardneſſe, or put

put out the candel of thy good conceit towards me. Should I regiſter the whole, it would rather waxe tedious then delightfull: and as his ſpéech is extreamely affected and fond, his writing ridiculous and childiſh, ſo is his life ſo far out of ſquare, that nothing can reforme him: Talke to him of obedience, he ſaith it is the ſeale of a bace mind: Tell him of good gouernment, it is the gift of fortune, not the fruit of conſideration: Rip vp the ſucceſſe of battels, he ſaies they were not well followed. In briefe, nothing can pleaſe him, who deſpiſeth all things. If you ſay that (as PUBLIUS MIMUS ſaith) the ſmalleſt haire hath his ſhadow (& with Rabin BEN-AZAI) that no man liuing is to bée contemned, for euerie man ſhall haue his hower, and euerie thing hath his place; Hée will anſwere *aquila non capit muſcas*, Euerie bace groome is not for my companie. Beware of this DŒMON, for though hée bée the laſt of LEUIATHANS race, yet is hée the arranteſt and ſubtilleſt Atheiſt of all theſe Deuils. Hitherto haue I diſcouered pride and his children; now hauing taught you to know them, let me inſtruct you to auoid them.

As euerie miſchiefe is beſt auoided by oppoſing againſt him his contrarie, ſo arme your ſelues with Humilitie againſt Pride and his faction, and he ſhall not confound you: For as AUGUSTINE ſaith, Pride ſinketh to Hell, and Humilitie leadeth to Heauen: Pride is the ſtep to Appoſtaſie, and being oppoſed againſt God, is the greateſt ſinne in man. All other vices (ſaith AUGUSTINE) are to bée taken héed of in ſinnes, but this, in good doings, leaſt thoſe thinges that are laudably done, bee loſt in the deſire of praiſe. Follow Chriſt *quia mitis eſt*, and heare a Father crying to you, *Ecce habes humilitatis exemplum ſuperbiæ medicamentum*, Behold thou haſt an example of Humilitie, and a medicine againſt Pride: Why ſwelleſt thou therefore Oh man? Thou lothſome and carrion ſkinne, why art thou ſtretched? Thou filthie matter, why art thou inflamed? Thy Prince is humble and thou prowd; *Caput humile, & membra ſuperba*, The head humble, the members loftie, thus farre hee. Let vs reſemble the Pecocke (according to

Auguſt. Epiſt. 38.

Auguſt. ad Dioſcor.

to the counſell of IEROME) which no longer delighteth in the brightneſſe and beauty of her feathers, but whilſt ſhe beholdeth them, and ſéeing the deformitie of her féet, is confounded and aſhamed: ſo let vs, conſidering our infirmiies, be aſhamed of our loftineſſe, remembring daily that of SENECA:

Sequitur ſuperbos victor à tergo Deus.
Reuenging God attends vpon the proud.

Amongſt many other plagues of a proud man this is one, that *Dominus deridebit eos*, as the PSALMIST ſaith, Our Lord ſhall laugh them to ſcorne: where, of the iuſt and humble man it is ſaid, *Lætabitur cum viderit vindictam*, He ſhall reioice when hee ſeeth the reuenge. Very rightly is a proud man compared to ſmoke, the which the more it aſcendeth, the more it vaniſheth: ſo the loftie and proud minds of this world, the more they are mounted, the more ſuddenly are they conſumed. To be ſhort, (and in a ſmall leſſon to ſhut a true remedie againſt Pride and all his followers) vſe this: firſt, conſider how God hath grieuouſly puniſhed that ſinne: next, call to thy conſideration mans mortall weakneſſe and infirmity: thirdly, kéepe in memorie the reward of Humilitie, and the hainouſneſſe of Pride, expreſſed in BOETIUS by theſe words, *Cum omnia vicia fugiant à Deo, ſola ſuperbia ſe ei opponit*, Whereas all vices flie from God, only Pride oppoſeth herſelfe againſt him. And let this ſerue for a due concluſion ſet downe by SALOMON, that *Vbi ſuperbia, ibi & contumelia eſt; vbi autem humilitas, ibi ſapientia cum gloria*, Where pride is, there contumely is alſo; but where humility is, there is wiſdome with glory.

Prou. 1. *Et ego quoque in interitu veſtro ridebo.*

Tut preachers can better teach this (ſay you) returne you to your deuils: I confeſſe it my friends, abſolue me therefore, and you ſhall heare me tell of ſtrange deuils raiſed by AUARICE and curſed MAMMON: your ſilence ſaith, Doe, and therefore thus make I an entrance to my ſecond diſcourſe.

E

Of

Of ſtrange and miraculous Deuils ingendred by *Mammon.*

AVARICE which (as AUGUSTINE defineth it) is an inſatiable & diſhoneſt deſire of enioying euery thing (our ſecōd ERYNNIS & MAMMON, the ſon of Satan) tormented & waxen old with intollerable deſire, finding the world inſufficient to ſatiſſie his affections, by cold cathars of iealouſie féeling his ſences choked, and with a *Paraliſis* of feare, ſhaken almoſt one ioint from another; betooke himſelfe at laſt to his caue of ſuſpition, where he ſuffereth his euidences to be worm-eaten for want of opening, and his gold and ſiluer to ruſt for want of vſe. Yet being loth the world ſhould lack members to ſupply his office, or Satan want miniſters to conduct ſoules to hell, in like ſort as PALLAS is fained by the Poets to be begotten in the braine of IUPITER without mother, ſo did Auarice in ye concauity of his codſhed, beget ſeuen Deuils, which after a belke of ſurfet hauing breathed into the world, it is neceſſary you knew them, y^t you might the better auoid them. The firſt of them is VSURY (a Deuill of good credit in ye city) who hauing priuily ſtolne a ſufficient ſtock from the old miſer his father, hath lately ſet vp for himſelfe, and hath foure of his brothers his apprentices. The firſt of them is HARDNESSE OF HEART, who bringing into his banke contempt of the poore, is ſet by him to beat beggers from his doore, & arreſt his debters by Latitats. The ſecond is, VNMEASURABLE CARE, and TROUBLE OF MIND, who hath brought this portion to be imploid; deſtruction of the mind, neglect of Gods ſeruice, want of faith, iealouſie of loſſe: he kéepes the caſh, and ſuffers not a mouſe to enter, but he ſcores him. The third is VIOLENCE, & for him he hath bought a Sargeants office, who hath ſo many eies like ARGUS to watch, that no poore creditour can eſcape him: His ſtock is a bunch of writs, and a hanger, and ordinarily he weares his mace at his back in ſtead of a dagger. The fourth is RAPINE, and hée iets about the ſtréets to ſteale for him, hée is a paſſing good hooker and picklock; and for a ſhort knife & a horne thimble, turne him looſe to all the fraternity: his ſtock is falſe keies, engines, & ſword and

and buckler: Him hée imploies to rob from them hée hath lent money to, to the end they may be the fitter to commit a forfaiture. This VSURY is iumpe of the complexion of the Baboun his father; he is haired like a great Ape, & ſwart like a tawny Indian, his hornes are ſometime hidden in a button cap (as TH. N. deſcribed him) but now he is fallen to bis flat cap, becauſe he is chiefe warden of his company: he is narrow browd, & Squirril eied, and the chiefeſt ornament of his face is, that his noſe ſticks in the midſt like an emboſment in Tarrace worke, here & there embeliſhed and decked with *verucæ* for want of purging with Agarick; ſome Authors haue compared it to a Rutters codpiece, but I like not the alluſion ſo well, by reaſon the tyings haue no correſpondence: his mouth is alwaies mumbling, as if hée were at his mattens: and his beard is briſtled here & there like a ſow that had the lowſie: double chinned hée is, and ouer his throat hangs a bunch of ſkin like a mony bag: band weares hée none, but a welt of courſe Holland, & if you ſee it ſtitcht with blew thréed, it is no workiday wearing: his truſſe is the piece of an old packcloth, the marke waſht out; and if you ſpie a paire of Bridges ſatten ſléeues to it, you may be aſſured it is a holy day: his points are the edging of ſome caſt packſaddle, cut out ſparingly (I warrant you) to ſerue him & his houſhold for truſſing leather: his iacket forſooth is faced with moth-eaten budge, and it is no leſſe then Liſle Grogeram of the worſt: it is bound to his body with a Cordeliers girdle, died black for comelines ſake: & in his boſom he beares his handkerchiefe made of the reuerſion of his old tablecloth: his ſpectacles hang beating ouer his codpiece like the flag in the top of a maypole: his bréeches and ſtockings are of one péece I warrant you, which hauing ſerued him in pure Kerſie for ye teſter of a bed ſome twenty yéeres, is by the frugality of a dier & the curteſie of a Tailer for this preſent made a ſconſe for his buttocks: his ſhoes of the old cut, broad at the toes and croſſe-buckled with braſſe, and haue loop-holes like a ſconſe for his toes to ſhoot out at: his gowne is ſutable, and as ſéemely as the reſt, full of thréeds I warrant you, wherefoeuer the wooll is imploied, welted on the backe with the clipping of a bare caſt veluet hood,

and faced with foines that had kept a widows taile warme twenty winters before his time. Thus attired, hée walkes Powls, coughing at euery ſtep as if hée were broken winded, grunting ſometime for the paine of the ſtone & ſtrangury: and continually thus old, and ſéeming readie to die, he notwithſtanding liues to confound many families. If you come to borrow money, hée will take no vſury, no mary will hée not; but if you require ten pound, you ſhall pay him forty ſhillings for an old cap, and the reſt is yours in ready mony; the man loues good dealing. If you deſire commodities at his hand, why ſir you ſhall haue them, but how? not (as the caterpillers wont to fell) at high priſes, but as the beſt and eaſieſt penyworth, as in conſcience you can deſire them: only this, at the inſealing of the aſſurance, if you helpe him away with a cheſt of glaſſe for ten pound of ten ſhillings price, you ſhall command his warehouſe another time. Tut he is for you at caſuall marts, commodities of Proclamations, and hobby-horſes, you ſhall haue all that you pleaſe, ſo hée receiue what he deſires. It is a common cuſtome of his to buy vp crackt angels at nine ſhillings the piece. Now ſir if a gentleman (on good aſſurance of land) requeſt him of mony, Good ſir, (ſaith hée, with a counterfait ſigh) I would be glad to pleaſe your worſhip, but my good mony is abroad, and that I haue, I dare not put in your hands. The gentleman thinking this conſcience, where it is ſubtilty, and being beſide that, in ſome neceſſity, ventures on the crackt angels, ſome of which can not flie for ſoldering, and paies double intereſt to the miſer, vnder the cloake of honeſty. If he failes his day, God forbid he ſhould take the forfaiture, hée will not thriue by other mens curſes, but becauſe men muſt liue, and we are Infidels if we prouide not for our families, hée is content with this his owne; only a leaſe, a toy, of this or that manor, worth both his principall and ten times the intereſt, this is eaſie for the gentleman to pay, and reaſonable in him to receiue. If a citizen come to borrow, my friend, quoth he, you muſt keepe day, I am glad to helpe young men without harming my ſelfe: then paying him out the mony and receiuing his aſſurance, he caſts Iolly Robbins in his head how to couſin the ſimple fellow. If hée

hée haue a ſhop well furniſhed, a ſtocke to receiue out of the Chamber, poſſibility after the death of his father, all this hée hearkens after: and if he faile of his day, Well, ſaith he, for charitie ſake I will forbeare you, mine intereſt paid: meane while (vnknowne to the wretch) he ſues him vpon the originall to an outlawry, and if the ſecond time he faile (as by ſome ſlight incouragement hée cauſeth him to do) hée turnes him out a dores like a careleſſe yong man, yet for chriſtianity ſake, he lets him at liberty, and will in charity content him with his goods, and as PLAUTUS ſaith in *Trinummo:*

Sapiens quidem pol, ipſe fingit fortunam ſibi.

A right ACHAB, hée will not looſe NABOTHS vineyard for the catching after: and if an office fals, hée buies it to raiſe more profit in the ſale therof: Hée hath falſe weights to ſell all the wares hée retaleth: and if the reuerſion of an heritage fall in his laps, he will not let to poiſon him that is in poſſeſſion. He is the only friend to a priſon houſe, enriching it by his priſoners. As for his dore, there are more ſtaues in hand to beat the beggers thence, then morcels ſent out to relieue their neceſſity. Aſke him why he hoords vp mony, forſooth ſaith hée, againſt age; and yet for euery tooth hée can ſhew me at theſe yéeres, I will promiſe him a kingdom. Aſke him why he marries not? Oh, ſaith hée, I am of BIAS opinion, In youth it is too ſoone, and in age too late: promiſe him a great dowry, his anſwer is, *The ſaurum volo, non fœminam*: The mony (man) for me, the wench likes me not. Let the learned counſell him to forſake the world & fall to reſt, O ſaith he, with PERIANDER, *Bonares eſt quies, ſed periculoſa eſt temeritas*: Reſt is good, but raſhneſſe is dangerous. Vrge him to hoſpitality, O ſaith hée, *Quam ſuauis parcimonia?* How ſweet is frugality? On my conſcience he had rather die lowſie with PHÆRECIDES, then buy a ſhirt to ſhift him with. At his repaſts, hée weies the meat his mouth deuoureth, and hath more mercy of his mony then his body, for hée kéepes the one lockt vp ſafely from ſunne and wind, but for his body he ſuffers it to be pinched with famine and winter, nay, to be ſubiect to all the inconueniences and tyranies of nature. To conclude with CLAUDIAN:

Diog. Laert. lib. I. in vita Phærecid.

——Totumque exhauſerit Hermum,
Ardebit maiore ſiti.
And though all Hermus he drinke vp at firſt,
Yet will he burne with far more greater thirſt.

Neither ought we to maruell hereat, if we conſider the reaſon: for (as CHRYSOSTOME ſaith) Vſury may be compared to the venime of a certaine ſerpent, whoſe biting at the firſt is ſo ſwéet, that it ingendreth a deſire to ſléepe, and in ſléepe, killeth. So hée that is delighted with vſury, or intangled in the nets of thoſe that practiſe it; the one is ſlaine by the poiſon thereof, in the ſléepe of his deſire and inſatiate affection; and the other thinking in the beginning to receiue ſome profit, ſlumbreth & dreameth of his profit, and in the end (not acquitting himſelfe of the principall) he is wholly conſumed and confounded. Oh beware of this Deuill, for (as BALDUS ſaith) he reſembleth a worme, which hauing made a hole in a trée wherein ſhée may turne her ſelfe, ſhe ingendreth another worme of the ſame mallice, vntill all be conſumed. Some compares it to that vulture which gnawes on TITIUS liuer. Some compare it to fire, which is ſo actiue and inſatiate an element, that it conſumeth all things it toucheth. CATO (as CICERO reporteth) compares an Vſurer to a Homicide: and PAUSANIUS ſaith:

Chryſoſt. ho. in Mat.

Bald. lib. 3. conſ. 449.

Hom. odyſ. 11.

Lib. 2. lib. 3. Offic.

Et velox inopes vſura trucidat.
And ſpeedy vſury doth kill the poore.

But to ſhew the villany of this Deuill more fitly, I will not only prooue that vſury is againſt the law of nature, but alſo againſt the law of God. That in the law of nature Vſury was hatefull, it appeareth in this, that PLATO in his lawes hath forbidden the vſe thereof; and PLUTARCH in a whole treatiſe hath purpoſely diſprooued it: The Turke, the Moore, the Saracene, and Tartar, all theſe Enemies of the policied world of Chriſtendome, do with horror deteſt it. It is contrary to nature, you know, for a barren thing to yéeld fruit: How can it then be poſſible, that mony (being a barren thing) ſhould engender money. Another reaſon is this, Hée that ſelleth one thing twiſe, commit-

Plat. lib. 2. de Legib.

Ariſt. lib. 1. Polit. 4. ca. 7

committeth iniuſtice and larceny: but the Vſurer doth ſo (for in receiuing the ſumme, he receiueth ſiluer for ſiluer in the ſame equality, and then in exacting the ſurpluſage, he ſelleth the vſe, which is to ſell twiſe) and the reaſon is (as BART. MEDINA writeth) that the vſe can not be ſeparated from the thing. *In 7. precep. §. 23.*

That Vſury is againſt the law of God, it appeareth in the old Teſtament, *Exod.* 22. *Leuit.* 25. and in another place, Thou ſhalt lend neither gold, fruit, nor any other thing in vſury to thy brother. DAUID, EZECHIEL, and LUKE, all conclude in this: ſo that by Gods law how contemptible it is, it manifeſtly appeareth. Generall councils haue condemned it, as the Council of Vienna: the law *Gabinium* amongſt the Romans taxed them: the Canon and Ciuill lawes diſable them of offices and dignities, debar them of communicating, deny them Chriſtian buriall, permit them not to make Teſtaments. A number more penalties may you find in PANORMITANE and others, too long for me to write, only fit for the curious, not the ſimple. For mine owne part, Maſter VSURY, I hope I haue indifferently handled you: if there grow any ſcruple or doubt in any mans mind to know him better, let him but giue me warning againſt the next Impreſſion, I will make the old moulewarpe hang himſelfe in his owne garters to ſeé his villanies opened.

Deut. 23. Pſal. 14. Ezech. 18. Luk. 6.

4. *queſt.* 7. *ca. iuſiur.*

By your leaue, my maſters, here marcheth forth another Deuil: by my faith if a man knew him not inwardly, he would take him for a handſome citizen: Would you know how I call him? Mary ſhall you: This is BROCAGE, a crafty Deuill is hée if you marke him: hée likewiſe hath three brothers to attend him, which be his apprentiſes: CRAFT, to kéepe his ſhop, & corrupt his commodities: DECEIT, to take vp vpon truſt, and neuer pay the principall: and PERIURY, to ſweare to the priſes of euery commodity. CRAFT neuer returnes him leſſe then a ſute of Satten for a Capon: and DECEIT (a prety Scriuener) hath great commings in, for making falſe conueiances for him: only PERIURY hath of late daies ill fortune; for of méere good wil (a few Termes ago) ſwearing for his maſters credit in ye Star chamber, he was cōmitted to the pillery: nay, this yéere 96 hath bin very fatall for all of them, for not ſo much as the whip but hath had

had a ierke at ſome of their back parts. This deuill at his firſt comming from his father was a poore knaue in a white coat, and ſome haue known him ſell broomes for cony ſkins, though now he be a gentleman. Sée you his hat with the brooch in it? hée neuer paid for it: and all theſe gay garments which attire him, are but the fruits of one forfaiture. This dapper ſlaue when I knew him firſt, had neither credit nor beard, but well fare a woman for the firſt, and oft ſhauing for the next: do you wonder how hée growes ſo fat? why it is by eating on other mens charges: and what if his houſe be well furniſhed, and he pay not for it?

Tibul. lib. I. Eleg. I. *Parcite, demagno præda petenda grege.*

Tut the wealthy citizen may well ſpare it: hée laughs at PYTTACUS if hée bid him pay that he was truſted with: and his reaſon is, becauſe the world is miſtruſtfull, hée will kéepe them in a liuely faith, and a ſtirring hope: *Crede quod habes & habes* (quoth the Clarke to the Biſhop) and it is his ordinary *motto*, though ſcarſe formall. This is hée that kéepes a Catalogue or Kalender of all the bawdy houſes in a city, that is acquainted with all the vſurers in a country, that can commaund any knight of the poſt for a crowne and a breakfaſt, that reuels it in all companies to grow acquainted with gentlemen. At Powls you ſhall ſee him in the mid Iſle, ready to diſcourſe with all commers, and no ſooner can a ſufficient man let ſlip a word of want, but forth he ſteps and ſaith, I am for you ſir: Will you borrow vpon pawnes? Its done for you (quoth he) becauſe I loue you: & if he get fifty ſhillings on a faire cloake, the gentleman is content with forty, and I thanke you: but come the day of redéeming, if the mony be tendered him, Faith my friend is not at home, quoth he, but your cloake is ſafe. The gentleman thinking him to be a man of his word, truſteth him, and lets it run vpon intereſt; and in the meane time the Broker and Vſurer conſult, the cloake is forfaited, the mony ſhared, and the poore gentleman made a woodcock: if hée ſéeme agrieued and diſcontented at the loſſe, Alaſſe ſir (quoth my companion) it is not my act, Ile bring you to the principall, and let him anſwer you. The gentleman thinking all good faith, accompanies him, where

where Maſter Vſurer aſſures him that the firſt intereſt was paid him, and for default of the laſt hée made ſeaſure of the pawn, ſo that the Broker is not to be blamed: but ſir (quoth he) if I haue done you one wrong one way, I will right you another? And how, thinke you? Marrie he lets him haue a new vpon truſt, on his owne bond and the Brokers, and of ſuch a price as hée may well crie fie on the winnings: now if money comes with this commiditie, what followes then? The Broker for his paines hath his part of it, a part of the good cheare at the inſealing, a part of the gaines with the Vſurer, a part of the fées with the Scriuener, and the Gentleman himſelfe hath only left him the whole ſumme of miſerie. This théefe in ſocietie (as I may rightly tearme him) hath as many ſhifts in his head, as CHRISIPPUS hath written volumes, (and yet hath he written of the parts of Logick no leſſe then thrée hundreth and eleuen volumes, beſides many of other kinds:) He can ſell walnut leaues for Tabacco, artificiall *Balſamo* and *Rhubarbe* for the right; and if any Marchant hath commodities ſcarce Marchandable by reaſon of wetting, maiſter Broker will fit him with his price and a chapman. If he lack money himſelfe, he takes it vp on another mans name, and to the Merchant he proteſts hée doth it of charitie to helpe his friend, where in déed he doth it to reléeue his owne neceſſity: you ſhall neuer find him without a counterfait chaine about him; Briſtow Diamonds ſet in gold in ſtéed of right, and theſe puts he away at what rate he liſt to men that are in extremitie. Alaſſe I had almoſt forgot my ſelfe; why ſirs there is this couenant betwéene his brother Deuill the Vſurer and he, that whatſoeuer bond he enters into ſhal neuer be exacted at his hands. This is an only fellow to traine a man to an arreſt, & bidding him to breakfaſt, to thruſt him into the hands of a ſergeant: or to toule a yoncker to an harlot, & ſo helpe him to be conniecatch: trulie Campania hath not ſo many vices as this companion hath villanies: He is dog at recogniſances and ſtatutes, and let him but get thē ſealed by a ſufficient man, a hundreth pound to a pennie if they eſcape without forfeiture, for what with winding him into bonds for more money paiable on the ſame day, or falſe ſurmiſed aſſumpſits betwixt the Scri-

Diog. laert. lib. 8. de vitæ Chriſip.

F uener

Plutarch in. vita Martij.

uener and him, he is as ſure to be intangled as MARIUS at Minturnum to be impriſoned. Rightly therefore ſaid DEMOSTHENES in his firſt Oration againſt ARISTOGITON, that *Improbitas eſt audax & alieni cupida*, and more rightly may a Gentleman ſay that hath ben intangled in a Brokers lurches with him in *Eunucho:*

Malo ego nos proſpicere quam vlciſci accepta iniuria.

I had rather we ſhould foreſee, then reuenge our iniuries.

I haue a whole Legend to write of this deuill, but that I am diſtracted otherwiſe: wel maiſter Broker let this ſuffiſe you, you are knowne for a deuilliſh companion, grumble not at this aſſault, for the next will be the breach of your credit.

Croſſe your ſelues my maiſters more Deuils are abroad, and MAMMONS ſons begin to muſter: what! a fiend in a ſquare cap, a Schollers gowne! nay, more, in his hands a Teſtament! *Eho miraculum dicis*; by my ſooth ſir it is SIMONY. This fellow is a buier and ſeller of benefices, a follower of BALAAM, that ſold the gift of Prophecie to BAALAC, and of GIEZI that ſold the gift of health to the prince of *Siria*, NAAMAN SIRUS: nay, to ſpeake more plainlie, he is a right IUDAS that ſold Chriſt for money; SIMONY the purchaſer is of the race of SIMON MAGUS, that wold buy the gift of the Holyghoſt from PETER, to whom he ſaid, *Pecuni tua tibi ſit in perditionem*, Fie vpon thee and thy money. This fellow though he can ſcant réed, wil be a Noblemans chapleine, and at chopping and changing benefices there is none like him. This fiend hath twentie pound to giue the Chancelors man to nominate him for a parſonage: and for a little money and a written Lattine ſermon, can purchaſe to bée a Batcheler of Diuinitie: he is practiſed to couenant with his Patron, and to ſuffer him to reſerue ſome pencion. And in election of Schollers hée hath gold to pay for the preferment of his kinſman. In the Chapter houſe hée takes order that any Cannon ſhall be admitted for money. To be brieſe, the Myſterie of iniquitie now breaketh out in him: This is the onely diſpenſer with lawes, and corrupter of the puritie of the Cleargie. But I leaue this Deuill to be coniured by the Biſhops and the Preachers, and onlie end with this curſe of them publiſhed in the ſcripture:

Numb. 22. 23. 2. 4. Reg. 5. Act. 8.

2. Theſſ. 2. *Miſterium iniquitatis operator.*

Ve

Ve illis qui errore Balaam mercede effuſi ſunt, which is as much to ſay, I pray God mend all that is amiſſe among the Cleargie men. How ſay you my maſters do I not conſter pretily?

Who is this with the Spaniſh hat, the Italian ruffe, the French doublet, the Muffes cloak, the Toledo rapier, the Germane hoſe, the Engliſh ſtocking, & the Flemiſh ſhoe? Forſooth a ſonne of MAMMONS that hath of long time ben a trauailer, his name is LYING, a Deuill at your commandement: if you talke with him of ſtrange countries, why you bring him a bed, he wil hold you prattle from morningsberie to candle lighting; he wil tell you of monſters that haue faces in their breaſts, and men that couer their bodies with their féet in ſtéed of a Penthouſe, he will tell you that a league from Poitiers néere to Crontelles, there is a familie, that by a ſpeciall grace from the father to the ſonne, can heale the biting of mad dogs: and that there is another companie and ſort of people called Sauueurs, that haue Saint Catherines Whéele in the pallate of their mouthes, that can heale the ſtinging of Serpents. Hée will tell you néere Naples of miraculous wels, and of a ſtone in Calabria that fell from heauen, and no ſooner toucht the earth, but it became a faire chappell: if you put him to it, hée will ſweare he hath taken Saint THOMAS by the hand in his tombe: nay, hée will offer you the earth which our Ladie ſat on when Chriſt was borne, hée hath oile of Saint IAMES, Saint PETERS forefinger, Saint Annes ſkirt of her necker-chiefe, Saint Dunſtons walking ſtaffe, The ſtone the Deuill offered Chriſt to make bread on, the top of LUNGES ſpeare, the barke of the trée of life in Paradice, a ſtone of TRAIANS Tombe, a piece of CÆSARS chaire wherein hée was ſlaine in the Senate houſe. Tell him of battels, it was hée that firſt puld off FRANCIS the firſt his ſpur, when hée was taken vp by the Emperor, and in the battell of *Lepante* he onely gaue DON JOHN DE AUSTRIA incouragement to charge a freſh after the wind turned; at Bullaine he thruſt thrée Switzers thorow the bellie at one time with one Partizan, & was at the hanging of that fellow that could drink vp a whole barrell of béere without a breathing: At the battell of *Seriſoles* he will onely tell you that hée

lent Marquis GUASTO a horſe whē he fled from the Duke of Aniou, and retired to Alſt; and that he healed his ſhot in the knée, with only thrée dreſſings of his Balſamo. There is no end of his falſhood except his tonge be cut out of his head, he will lie againſt God, and miſinterprete the ſcriptures, he will falcifie hiſtorie, and verifie falſe miracles, hée will ſwear to any inconuenience to further his profit, and aſcribe honour to any man, let him but pay him for his commendations: he wil teſtifie a falſehood meruailous cunningly, and excuſe a ſinne as ſmoothly as is poſſible: This is the likeſt Diuell to his father as any of his kindred, for *Mammon mendax eſt*, and ſo is he. If SOLON ſay to him *mentiri noli*, lie not, he will anſwere him in a ſentence, *Veritas odium parat*: Truth procures hatred: *Quid plura?* He is as perfideous and forſworn as TISAPHERNES: and if he were hanged for it, it were no matter. Soft ſwift (qd. maſter LIE-MONGER) you are too haſtie, you are too paſſionate, heare a litle reaſon: May not a man diſſemble to ſaue his life, vſe fraud for Gods honour, and practiſe ſubtile ſtratagems for the behalfe of his countrie? is not an obſequious lie lawfull, according to ORIGEN, CHRISOSTOME, IEROM, & CASSIAN, his Diſciple (eſpecially to auoid a greater euil, or to conceale a mans graces & vertues, to the end to auoid vaineglorie) and like as Eleborus is wholeſome to thoſe that are attainted with the falling ſickneſſe, and hurtfull to thoſe that are healthful, ſo is not a lie profitable to auoid the danger that there is in ſpeaking truth, and pernicious when there is no preſent neceſſitie? Sir, ſir, you ſhall be anſwered & that quickly: Auant Sathan thou canſt not tempt vs, PAUL ſhall anſwere thée, *Non ſunt facienda mala vt inde veniant bona*, Euill is not to be done that good may come of it; and ARISTOTLE aſſures thée (though an Ethnicke) that a lie (both according to eſſence and forme) is a ſinne, and that it admitteth no circumſtances: beware therfore of this Deuill my friend, for he is a right Priſcillianiſt, who held it lawfull to forſweare and lie for profit or ſecrecie ſake.

Origen lib. 6. ſtrom.
Chriſoſt. de ſacerd.
Hieron in Epiſt. ad Gal.
Eaſ. lib. 16. collat.
Rom. 3.

Iura, periura, ſecretum, prodere noli.
Sweare and forſweare, diſcloſe no ſecret thing.

Nay

Nay this ſauoureth of the Elcheſaits hereſie, who ſaid it was lawfull to denie the faith by tongue, but not in heart; to auoid torments. Touching ORIGEN, ſince he was known to be ſuperſtitiouſly addicted to the opinion of PLATO, HERODOTUS, and MENANDER, we leaue him as a Cabaliſt condemned by GELASIUS, and a general counſaile: and touching CHRISOSTOME, IEROME and CASSIAN, as men they may, & did erre: for though they haue ſcripture that ſéemeth in part to fauor their opinion (That a man may let ſlip an vntruth to the end that good may come of it;) yet it is to bée marked that they erred in this, in conſturing thoſe things literally which ſhould haue béene taken figuratiuely: for whereas IACOB told his father that he was ESAU the firſt borne, hee lied not; for in truth according to the diſpoſition of the Diuine prouidence he was ſuch, & deſtinate to enioy the right of the primogeniture or firſt begotten: and touching al other places of ſcripture, to anſwere with AUGUSTINE in a word, Veritie in thē was concealed, and no lie committed; as in ABRAHAM calling SARA his ſiſter, &c. But Maiſter LIE-MONGER you ſhall not ſo ſcape, I haue a new fling for you, a rope is well beſtowed to hang a théef that is paſt all reformation: Harke what an armie of authorities are brought to condemn thée, *Os quod mentitur* (ſaith the wiſe man) *occidit animam*, The mouth that lieth, ſlaieth the ſoule: and HOMER ſaith, That he that hath one thing in his heart, and another in his mouth, was more hateful vnto him then the gates of Hell: PHOCILIDES he ſaith, *Ne celes*, Hide not one thing in thy heart, and ſpeake another by thy tongue. And touching CLEOBULUS and MENANDER, the one tels thée that a lie is abhominable, the other that falſe report is a plague of life. What ſaith SOPHOCLES? Lying haſteneth age. ARISTOTLE, PLATO in his *Timæo*, and 2. *De Repub.* CAIETANUS, & AQUINAS, all condemne it. Get thée backe therefore to Hell, thou fiend, for the world is too full of thée alreadie. *Sapien.* 1.

The next of this progenie is VNLAWFULL LUCRE, looke what a handſome Mumpſimus ſhee is, will you know her profeſſion? Forſooth ſhee kéepes a baudie houſe, and her tapſter that tendes the ſcore is a ſhagdbeard ſlaue called COUSENAGE: This is ſhée that laies wait at all the carriers, for wenches new come vp to

F iij London,

London: and you ſhall know her dwelling by a diſh of ſtewd pruins in the window, & two or thrée fléering wenches ſit knitting or ſowing in her ſhop: She is the excellent of her age at a ring & a baſket: & for a baudie bargain, I dare turne her looſe to CHAUCERS *Pādare.* She ſerued firſt as a ſeruāt in the houſe with LAIS foure yeare, and FLORA fiue more, and after ſhée had learnt al the ſubtilties of painting, dying, and ſurfling, ſome thrée yeares in Venice, ſhe was brought hether in an Argoſie: and left behind by Italians, fell at laſt to ſet vp for her ſelf in Shorditch. This old featherbed driuer can wéepe when ſhée liſt, and is ſo deuout in outward appearance, that ſhée will not ſweare, no trulie will ſhe not; and ſhée will doe as ſhée would be done vnto, by Gods grace, in obſeruation of the commandements. Say you are a ſtranger, and pray her to bée your cater for the prouiſion of a mooneſhine bancket, Now fie vpon you merrie man (ſaies ſhe) your wife ſhall know it I warrant you, I will not cracke my credit with my neighbors for more then I ſpeake on, goe ſéeke your flurts ſir iacke, I am not for your mowing. Truſt me, if it were not that ſhe fumbls becauſe her téeth are rotted out with eating ſwéet meats, it would bée a paſſing pleaſure to heare her talke: Shée will reckon you vp the ſtorie of Miſtris SANDERS, and wéepe at it, and turne you to the Ballad ouer her chimney, and bid you looke there, there is a goodly ſample: I wenches (ſaies ſhe, turning hirſelfe to hir maidens of y^e^ ſecond ſciſe) looke to it, truſt not theſe diſſimulation men, there are few good of thē, y^t^ there are not. But touch me hir with a pint a ſack, & a French crowne, if you like any of hir frie; Wel (faith ſhe) you ſéeme to be an honeſt gentleman, go prettie maid & ſhew him a chāber; now maux you were beſt be vnmanerly & not vſe him well: There may you go to hell with a vengeāce if you pleaſe, ſo you pay for your moūting. But if you hire hir to ſeduce ſome merchants wife, Lord how cunning ſhe is! hir new woſted kirtle goes on I warrant you, & ſhe hath as many rings on her finger, as kindheart hath téeth in his hat. If ſhe find hir oportunity, ſhe is a ſure hound to lay holdfaſt: & if ye modeſt wife ſtand on termes of her honeſty, ſhe hath this kind of ſpéech to intice & allure hir, Now in faith miſtris (but you muſt preſup-

preſuppoſe y^t ſhe hath deliuered the gentlemans ring before ſhe ſpeakes) you muſt néeds take it, a ſin vnſéene is halfe quitted: I know you are fair & yong, freſh, & full as a pullet, & this is not to be loſt & laid vp niggardly: proue, proue the pleaſures of loue, on my conſciēce you wil blame your ſelf for deferring ſo long to inioy thē: I pray you ſwéet heart why was beauty made? what for copwebs to ouergrow it? Come, come, beléeue me for I haue experince, ye gentleman is truſty & rich, & my houſe ſhall be at both your cōmandements. This is her manner of Oratory in beating bargains, and if ſhee win her purpoſe, LANCELOT gloried not ſo much in his conqueſts, as ſhe to her neighbors of her exploit. If ſhe méet a yong maid in the ſtréet ſhe hath lodging for her, & God forbid a Chriſtian ſhould want her helpe: but will you know the miſchiefe? the wench is fair & for her turne, & that knows ſhe before ye next morning, for ſome ruffian or other is ſure y^t night to bord hir. If ſome rich yong merchant fall in her laps, and ſéekes game to his diſaduantage, ſhe welcoms him in at firſt w^t, What doth it pleaſe your worſhip to haue for breakfaſt? If he call for a capon ſhe dreſſes two, and he hath ſoure ſauce to his raw fleſh I warrant him: ye feaſt paſt & he heated with wine, if he ſtriue to cōſture *Glicerium vitiat*, PAMPHILUS ye wench giues him a watchword, thē vp ſtarts COUSENAGE w^t a bum dagger, ſhe w^t a hote ſpit, and out ſhe cries, villain ſlander my houſe, rauiſh my maid; nay, they put ye poore fellow into ſuch a paſſion, y^t they rifle him ere he part of cloak, rings, & mony; ſo that he may cry wo the pie of his winning. If a married man fal into hir hell of cōfuſion, ſhe turns him looſe to a trull y^t hath new quickened, and finding him at his filthines, with ſome of her ſocietie, ſhe works out mony at that time, and when the harlot is brought abed, ſhe ſends her to his door, makes her ruffians threatē him, ſo ye poor fornicator though he neuer deſerue it, and another got it, hée (leaſt his wife know thereof) both fathers the baſtard, and finds the whore, fées the baud, and feaſts the villaine, beſides all other charges ſope and candle: were I not afraid that IULIUS SCALIGER ſhould haue cauſe to checke mée of teaching ſinne in diſcourſing and diſcouering it, it were impoſſible for you to thinke what practiſes of hers I could diſcouer: but ſince you know her dwelling and

and haue her picture ſo publickely ſhewed you, I doome you to CORNELIUS Tub if you truſt him, and her to hell as ſhee deſerues it.

They ſay likewiſe there is a PLAIER Deuil, a handſome ſonne of MAMMONS, but yet I haue not ſéene him, becauſe he ſkulks in the countrie, if I chance to méet him againſt the next impreſſion, hee ſhall ſhift verie cunningly, but Ile pleaſantlie coniure him, and though hée hath a high hat to hide his huge hornes, Ile haue a wind of Wit to blow it off ſpéedelie: For all of that ſect I ſay thus much, If they vſe no other mirth but Eutrapelian vrbanitie, and pleaſure mixed with honeſtie, it is to bee borne withall; but filthie ſpeaking, Scurrilitie, vnfit for chaſt eares, that I wiſh with the Apoſtle, that it ſhould not bée named amongſt Chriſtians. Againe in ſtage plaies to make vſe of Hyſtoricall Scripture, I hold it with the Legiſts odious, and as the Councill of Trent did, *Seſſ.* § 4. *Fin.* I condemne it. The concluſion ſhall bée TULLIES, and good fellowes marke it: *Nihil eſt tam tetrum, nihil tam aſpernandum, nihil homine indignius, quam turpitudo,* There is nothing more vild, nothing more to bee deſpiſed, nothing more vnworthie a man, then villanie and filthineſſe, and if you will follow my counſaile therefore, write this ouer your Theators:

Ariſt. 4. *Eth.* Epheſ. 5.

Iuuenal ſatir. 5.

Nil dictu fædum viſuque, hæc limina tangat.
Let nought vnfit to ſee or to be ſaid,
Be toucht, or in theſe houſes be bewraid.

The laſt ſonne of MAMMON, and bréed of AUARICE, is a Deuill called DICING, and DISHONEST SPORT, he like a gallant haunts the cockpits, like a Gentleman followes the ordinaries; he is at Bedlam once a day I dare aſſure you, and if hee ſcape the bowling allie one day, hée will not come at the Church a Moneth after for pure anger. This fellow is excellent at a Bum Card, and without the helpe of BOMELIUS dog, he can burne the knaue of clubs, and finde him in the ſtocke, or

or in his bofome, hée hath cards for the nonce for *Prima vifta*, others for *Sant*, other for *Primero*; and hée is fo cunning in fhuffling & conueying his thumbe, that whenfoeuer he deales, you fhall be fure of no good dealing: As for Dice, he hath all kind of fortes, Fullams, Langrets, bard quater traies, hie men, low men, fome ftopt with quick filuer, fome with gold, fome ground; fo that if you fféke for *hominem quadratum* amongft them, you may hap to loofe your labour. This Deuill is well fféne in blafphemie, and banquetting, in watching, and drunkenneffe; and ere he wil want mony for Come-on-fiue, he will haue it by fiue and a reach, or hang for it. He ftabs if you touch his ftake; and ftop me his dice, you are a villaine. At bowles if hée fée you ouermatcht, hée will wager with you, being affured to winne; which kind of betting (by the Italians called *Scomeffe*, and the Spaniard *Apueftas*) is both forbidden by the lawes and taxed to reftitution: wife, children, all fhall want, but this humour muft be fatiffied; lands, goods, and all muft go, but fortune muft be followed; hell, fudden death, and plagues will be had, if this be not confidered.

You men that are endued with reafon and profeffe Chriftianity, confidering the force of this poifon, touch it not: beware of this CÆRASTIS, for his fting is mortall, and banifh him from your companies, by reafon of thefe inconueniencies hée bréedeth. DICING caufeth auarice in a man to defire his neighbours goods; next a corrupt will, to carry them away; thirdly lying, to deceiue the beléeuer; fourthly periury, to maintaine a wrong; fiftly, the corruption of youth, leading to prodigality; fixtly, contempt of loue, which vtterly forbiddeth it; feuenthly, loffe of time, which is a precious treafure; eightly, a world of fraud and deceit; ninthly, wrath and debate; tenthly, it nourifheth & bréedeth idleneffe; eleuenthly, it caufeth illiberality and niggardize, for (as ARISTOTLE faith) the gamefter *Auarus eft tenax*, Couetous and a holdfaft: twelfthly, it giueth example of negligence, corrupts a family, feduceth children, making them fet light by fubftance, which God by his prouidence hath imparted to man, not to nourifh his paffions, affections, and defires vainly, but to fuccour and relieue his neighbour mercifully: thir-

Matthiel. lib. 6. cap. 11.

Arift. 4. Eth. Alcator eft illiberalis.

G téenthly,

téenthly, it prouoketh murthers and homicides, déepe wounds, & bitter ſtrokes, cauſing an improuident gameſter to diſcharge the venime of his choller, on his wife, children, and ſeruants. How many blaſphemies and periuries (eternall God) proceed from hence? how many thefts, frauds, and deceits? how many are they that after they haue loſt their wealth, do deſperately hang themſelues like IUDAS or ACHITOPHEL? Who can heare this without griefe? or conceit it without admiration? that a man formed according to the Image of God, and endued with reaſon, ſhould ſo farre forget himſelfe, that after hée had conſumed himſelfe euen vnto his ſhirt in gaming, was not aſhamed to hazard his owne wife, and had not failed to haue proſtituted and yéelded her to a lechers luſt, had ſhe not bin hidden by her neighbours, as IOHN BENEDICTI in his *Somme de Peſches* witneſſeth. Nay, ſhall I tell you a true & certen ſtory, not reported as an act done in times paſt, but a thing freſh in memory, which happened within theſe twenty yéers in the city of Lyons in France; a matter worthy the noting, & not more worthie then certen?

A certaine gameſter and drunkard, drowned in prodigality & ſenſuality, (more vnthriftie then EPICHARIDES the dwarfe, who in fiue dayes ſpent all his patrimony in Athens; and like ETHIOPUS the Corinthian, who ſold all his poſſeſſions to ARCHIAS, that hée might follow diſhoneſt drinking) hauing conſumed his whole eſtate: One day (being vehemently incenſed by loſſe and miſcheife) in ſo bitter and terrible ſort beat his poore wife, (who came to ſéeke reléefe from his hands, for her and her poor children) in y^e ſight of his ruffianly companions, that as he thought (and happily it had ſo fallen out) he left her dead, and paſt recouery. This deſolate wretch at laſt returning to her ſelfe, and repairing backe againe to her houſhold, behold, two her young babes, who grieuouſly oppreſſed with hunger, with teares in their eies (taught not to ſpeake by age, but miſery) required and deſired her of ſuſtenance; Mother, ſaith one, Meate, or I die: Mam, ſaith the other, and with ſignes ſpeakes the reſt. Alas, poore babes, ſaith the mother with bitter ſighes, Where ſhall I get it? your father hath loſt his patience, with his wealth; & we our hope, with his miſhap: Alas, alas, what ſhal become of me?

or

or who ſhall ſuccour you my children? better it is to die with one ſtroke, then to languiſh in continuall famine. Preſſed by theſe miſeries, and brought to this diſpaire, ſhée tooke a knife in her hand, and cut her childrens throats, ſetting her ſelfe downe purpoſely to die, & periſh in her ſorows. Her huſband the ſame enening returning laden with wine, & more fit to take reſt then examine theſe tragedies, caſt himſelfe on his bed, neither dreaming on his loſſes, nor her miſeries: She vrged on by Satan, y^t^ euer watcheth opportunities, ſéeing him aſléepe, y^t^ regarded not her ſorrow, w^t^ the ſame knife wherewith ſhe had kild her children, ſhe cut his throat, the cauſe of her confuſion; ſpeaking thus boldly during ye time of her execution: Thou ſhalt die thou negligent man, ſince thy ill gouernment hath bene the ruine of me and my children. Day & time diſcouering theſe murders, the woman was apprehended; & examined by the Iuſtice, confeſſed the fact. Finally, ſhe was condemned, & dying with much conſtancy, left examples to wiues to beware of too much fury, & admonitions to huſbands to be more circumſpect. Sée here how this curſed inuention of the Lydians hath bene the occaſion of the murder of foure perſons: In reading therefore this hiſtory, be prouident to auoid and ſhun this Deuill.

Hauing thus deſcribed the children of MAMMON, let theſe motiues draw you in hatred both w^t^ them & their father, conſider y^t^ this AUARICE is a burning feuer, excéeding the flames of Aetna, nay likewiſe that it burneth the ſoules of miſerable vſurers inceſſantly; wey this, that the couetous man hath as much néed of that he hath, as of that he hath not, according to that of IEROME, *Tam deeſt auaro quod habet, qua quod non habet.* ARISTOTLE for this cauſe ſaith, that the deſire of riches hath no end: and IUUENAL the Poet ſings thus:

Hieron. ad Paul.
Polit. lib. 1.
Iuuen. ſatyr. 14.

Creſcit amor nummi quantum ipſa pecunia creſcit,
Et minus hunc optat qui non habet.—
The more we haue the more we do require,
And who poſſeſſeth leaſt doth leaſt deſire.

It were too long to recken vp all other authorities of CICERO, VIRGIL, OUID, and HORACE, for this were but to heape vp reading and mooue no affection, I onely vrge to

 confi-

conſideration, and by it to hatred of the ſinne. Let vs therfore leaue fooliſh carking in this world, and remember we are made men to behold heauen, and not mowles to dig in the earth. Denounce (ſaith PAUL to TIMOTHY)to them that are rich in this world that they be not proud, neither fixe their hope on the incertenty of riches, but in the liuing God, who giueth vs all things aboundantly whatſoeuer wee need. Let the Magiſtrate conſider this, that as when the Moone appeareth in the ſpring time, the one horne ſpotted and hidden with a blacke and great cloud, from the firſt day of his apparition to the fourth day after, it is ſome ſigne of tempeſts and troubles in the aire the Sommer after: ſo if Secular and temporall Magiſtrates (who according to ECCLESIASTES are changed like the Moone) ſhall haue their mindes ſpotted with the clouds of Auarice and earthly deſires, it is a ſigne of ſubſequent trouble amongſt the people: For the Soueraignes couetouſneſſe is the oppreſſion of the ſubiect. O worldling, looke as the interpoſition of the earth betwixt the Sunne and the Moone, is the cauſe of the Eclipſe of the ſame; ſo the interpoſition of worldly goods betwixt our minds and God, is the cauſe of our blindnes in vnderſtanding. Heare AUGUSTINE what he ſaith, *Amas pecuniam quam nunquam videbis, cæcus poſsides, cæcus moriturus es, quod poſsides hic relicturus es:* Thou loueſt mony which thou ſhalt neuer ſee, blind thou poſſeſſeſt it, blind thou muſt die, and that which thou enioyeſt, thou muſt leaue behind thee. A couetous man is like him that is ſick of the dropſie, who the more hée aboundeth in diſordinate humors, the more excéedingly he deſireth and thirſteth; and the more he thirſteth, the more he drinketh, till at laſt he dieth: So the more ſtored a couetous man is with riches, which hée vſeth not, the more ardently deſires he the poſſeſſion of more.

Eccleſ. 27.

Aug. lib. de doctr. Chriſt.

The Couetous man likewiſe is very rightly compared to hell, for with poſſeſſing in exceſſe, he is ſtill inſatiate. The couetous man buyeth earth, and ſells his ſoule made for heauen: and looke as water (ſaith AUGUSTINE) is poured on the earth, ſo thirſt they after the blood of their neighbours. All beaſts of rauine do neuer prey on other till they be a hungry, and being fully ſatiſſied, they refraine from further ſpoile: but the couetous man

man doth euer deſire and is neuer ſatiſſied, he neither feareth God, nor regardeth man; he neither obeieth father, nor reſpecteth mother; to his friend he is vntruſtie, to the widow iniurious, the fatherleſſe he deſpiſeth, the frée he brings in bondage, he corrupteth falſe witneſſes, & occupieth the goods of the dead as if hée ſhould neuer die. Oh what madnes is this for man to get gold, & to looſe heauen? The cure hereof is gotten by almes déed, according to that of ESAY, *Frange eſurienti panem tuum*: Breake thy bread to the hungry: and it followeth, *Tunc erumpet quaſi mane lumen tuum, & ſanitas tua citius orietur*: Then ſhall thy light breake forth like the morning, and thy health ſhall quickly riſe. I will trouble you no further: I feare me I preach too tediouſly, only let me end with this of MANILIUS: *Esay. 58.*

Pudeat tanto bona velle caduca. *Manil. lib. 4. Aſt.*
O be aſhamd ſo much your hearts to ſtay,
On things ſo fraile that ſwiftly paſſe away.

The diſcouery of *Aſmodeus*, and his lecherous race of Deuils Incarnate in our age.

NO ſooner came ASMODEUS into the world by Sathans direction, but preſently procured he LOTHES inceſt with his daughters, SEMIRAMIS vnlawfull whordome with her owne ſonne, and DINAS vnhappy and fatall rauiſhment; he made THAMAR be enforced by her owne brother, and forced DAUID to commit murther on VRIAS, and adultery with BERSABE: PASIPHAE hée brought enamoured with a Bull, and XERXES with a Plantaine trée: hée cauſed a young Athenian to fall in loue with the liueleſſe picture of Fortune ſtanding neare the *Pritaneum*, and to offer a great quantity of mony to the Senate to buy it from their hands; of which being denied, and for which wholly inraged, after embracing, kiſſing, (and ſuch other ceremonies) he crowned the ſtatue, & lamenting, ſlew himſelfe: he made GLAUCA of Cythera to loue

a dog, a young Spartan to be beſotted on a bird, XENOPHON to affect a hound, nay the better part of the Philoſophers to be Sodomites: read PLUTARCHS booke of Loue, and hée will teſtifie for me: yet thinking theſe gaines too little in expreſſion of his enuy, watching SARDANAPALUS one night, hée practiſed this monſtrous villany: Hée aſſembled his hainouſeſt thoughts, & compacted them togitber, hée chained his looſeſt deſires, to the inward workings and motions of the ſame; and after hée had drunke of *Letheo*, which (as the Poet ſaith) cauſeth forgetfulnes,

Sil. Itall. 13. *Lætheos potat latices obliuia mentis.*

He drinkes Læthean ſprings which mooue forget.

He ſlumbred awhile, and during ſléepe, preſented them to his Imagination; and Imagination forming them, he no ſooner awoke, but from his eies (like corrupt raies which frō menſtrual women infect glaſſes) out ſtart theſe deuils, & made impreſſion in mens hearts, & euer ſince haue bene incarnate, & now in our world are moſt pratchant & buſie. The firſt of them is FORNICATION (a notorious lecher) hée goes daily apparelled like a lord though he be but a deuill, his haire friſled & perfumed, y^t ſhould VESPASIAN but ſmell him (as once hée did a knight in Rome, as SUETONIUS reporteth) he would baniſh him his court for his labor: By day he walks y^e ſtréets & the Exchange, to ſpy out faire women; by night he courts them with maſkes, conforts, and muſicke; he will ſigh like a dog that hath loſt his maſter, if his miſtres refuſe him, & wéepe like a Crocadile till he haue won himſelfe credit: if his miſtres ſaith, It is againſt her conſcience, Tut (ſaith he) lechery is no ſinne, find me one Philoſopher that held ſimple fornication for offenſiue. This is he that corrupts maidens to vnlawfull deſires for mony, and cals Adultery by another name, A fit of good fellowſhip: This is the lord of all bawdy houſes, & patron of Peticote-lane, one that would build an hoſpitall for decaied whores, but y^t he is loth to be at the charges. If he take vp commodities, it is Cock-ſparrows, Potatos, and Herringes, and the hotteſt wines are his ordinary drink to increaſe his courage: his table talke is but of how many wenches he hath courted that wéeke, and (BLINDNES OF HEART waiting like a page on his trencher) you ſhall heare him laugh at his greateſt

greateſt villanies moſt heartily: when he rides you ſhall know him by his fan; & if he walke abroad, & miſſe his miſtres fauor about his neck, arme, or thigh, he hangs the head like ye ſoldier in the field yt is diſarmed: put him to a ſonnet, DU PORTES cannot equall him; nay in ye nice tearmes of lechery he excéeds him: at Riddles, he is good; at Purpoſes, better; but at Tales he hath no equall, for *Bandello* is more perfit wt him then his Paternoſter. Tell him ye Turks & Iewes ſeuerely puniſh ſuch ſin, & admit no ſtewes: I, (ſaith he, like a curſed Atheiſt) that prooues thē ſtocks & no men. His care is for nothing but perfumes & Elixar, ye one to make him ſmel ſwéet, ye other to lengthen life, for of all things he will not heare of death. A fit companion is this man for ſuch as be idle: & if any aſke, what ſhall we do to paſſe the time after the end of an Ordinary: Faith (ſaith he) lets ſerch whorehouſes, for thats ye beſt exerciſe. If you talke to him of God, HARDNES OF HEART ſaies it concerns him not: If you counſell him to faſt, hée commands his cook to make ready a fat capon for his ſupper: he is wholly ye deuils, of whom he is begotten. Tell him he hath ye pox, tut it is a gentlemens diſeaſe: & the cauſe of purging corrupt humors, are the effects of health. Such is this Deuil incarnate, who both deſerues to be known & auoided, & the rather, by reaſō of his page, BLINDNES OF HEART, for he it was yt firſt made the Sodomites inwardly & outwardly blind: & he it was yt corrupted ye falſe Iudges to ſeduce SUSANNA: this is he yt diſtracteth our eies leſt we ſhould ſée heauen, & blindeth our hearts, leaſt we ſhould behold Gods iuſt Iudgements. And therfore Antiquity in painting ye god of loue, haue made him blind, becauſe affectiō is blind, & maketh them blind that follow it. As therfore ye eie of the ſoule (by which as PLATO witneſſeth, we behold ye eſſence of God) is a great bleſſing of ye Holy ghoſt; ſo blindnes of vnderſtanding his oppoſite (wherby we are tied to carnal deſires) is ye worſt of many infirmities. PLATO in his Dialogues cōpares this cōcupiſcēſe to a ſieue, into which ye more water you poure, ye more it ſpils, & yet in ye end it is neuer filled. In like ſort a man yt thinks to ſatiſſie himſelfe in this Fornication, demeaneth himſelfe like him that ſtriues to fill a ſieue with water. The Doctor GERSON ſpeaking to this purpoſe, brings an example of him yt is ſeaſed with a burning

Lib. 7. de rep.

Ger. Par. 3. tract. de diuerſ. temp.

burning feuer, who if he drinke a glaſſe of freſh water, thinkes himſelfe ſufficiently cooled, but in leſſe then a quarter of an houre after he is more diſtempered then euer: As likewiſe one that is troubled with the Itch, the more he ſcratcheth the more his fleſh tingleth; ſo the more a man ſéeketh to aſſwage LUST, the more it encreaſeth. The only conqueſt of this Deuill, is to flie him; and for that cauſe this is a Maxime held amongſt the Fathers, that *Facilius vincitur luxuria fugiendo, quam pugnando*: Lechery is better conquered in flying it, then reſiſting it. TULLIE (though an Ethnicke) entring into the conſideration of Fornication and Luſt, ſaith thus, that It cloſeth vp the eies of our ſoules, and hindreth Iudgement. And PLUTARCH reporting HANNIBALS follies at Cannas, holdeth Luſt and effeminate pleaſure to be the downfall of his fortunes. Why ſtand I ſo long on this Deuill, when a greater preaſeth forth, and preſents himſelfe? And who is that but ADULTERY, an arranter knaue then his brother: Looke vpon his lips, the one is ſingle, the other double: and though he be apparelled like a Citizen, hée hath doings in all countries: This is he will let his wife want, to maintaine a harlot; and laugh at his childrens miſery, ſo his luſt be ſatiſfied: This fiend hath a concubine in euery corner, and ordinarily a whore in his houſhold: hée hath two of his owne kindred continually attending him, PRECIPITATION, and INCONSIDERATION; the one hindreth his prouidence and counſell, and without regard tranſports him with amorous paſſions: for where Blindneſſe of heart marcheth before, PRECIPITATION muſt néeds follow to make him careleſſe in his actions: For (as PLATO ſaith) *Voluptas omnium inſolentiſsima eſt*, Pleaſure and Luſt is the moſt inſolent of all things: for it perturbeth our ſpirits, and taketh away the empire of liberty. This fellow peruerts memory, hurteth conſideration, kils prouidence, and treads downe aduice: The other, called INCONSIDERATION, hinders both reaſon and iudgement, by fleſhly delights; dulleth the memory in reſpect of God, bréedeth an Apoplexie and benumming of the ſoule. Furniſhed with theſe two followers, what impietie leaues ADULTERY vndone? his neighbour is made iealous, his wife a ſtrumpet, his doore is hourely haunted with a Sumner, and catch him out of the

Cic. l. 2. Offic.

the Arches one tearme, hée will forfeit his vpper garment for default, his owne houſe is hell to him, a baudie houſe his heauen; and for his companions hée chooſeth none but the arranteſt dronckards in a countrey. Hée hath no ſpirit to goodneſſe, neither is hée mooued to godlineſſe: his felicitie is the ſurfets of his fleſh, and paine with him is no more thought of then it is felt: hée is readie at a iarre to ſet ſtrife betwixt man and wife, and to this intent forſooth, that he may take poſſeſſion of another mans fréehold, and make a common of his neighbours incloſure. He ſpights him moſt that examines his procéedings, and will chafe till he ſweat againe, if a man touch him with his infirmities. Speake ought that bréeds a hate of ſinne, it is a verie Hell to him: bleſſe your ſelfe out of this fiends companie, for theſe certaine and exampler reſpects, that follow, Firſt becauſe adulterie is a greater ſinne, and more hatefull (as ſome ſchoolemen ſay, in the ſight of God) then periurie. Next, becauſe Gods law forbids it, and example diſſuades it. By the law adulterers were ſtoned to death. Before the law they were puniſhed by death; as appeareth by IUDAS iuſtice on THAMAR: examples of the hainouſneſſe of this ſinne appeareth in many places; thouſands of men died in the fields of *Moab* for this fault, and ſixtie thouſand of the children of Iſraell were put to the ſword for the onelie rauiſhing of a Leuites wife. Thirdlie, for theſe reſpects is this adulterie to bée eſchewed, firſt becauſe it impugneth the law of nature, Next the law of countries; and laſt, for that it hath béene the ruine of manie Citties and kingdomes. If in the law of nature it had not béene odious, PHAROAH and ABIMELECH had not anſwered ABRAHAM, That had they ſuppoſed SARA for his wife, they had not taken her. Touching the lawes of countries, SOLON in his, adiudged the adulterer to die: the Locrenſians, Perſians, Arabians, and Egyptians moſt cruelly puniſhed it: PLATO conſenteth with SOLON, the law of the twelue tables with both: By the Ciuile lawes, the huſband adulterer looſeth his marriage, and the adultereſſe his wife the thirds of the goods of her huſband,

Leuit. 20.
Deut. 21.
Gen. 12.
Panormit.

band. And as concerning the exemplarie miſeries it hath fatally wrought, *Sodome* and *Gomorra* were conſumed with fire for adulterie and Sodomie: Troy a prowd cittie made a plowd land.

Nunc ſeges eſt vbi Troia fuit.
And corne now growes where Troy once ſtood.

AGAMEMNON for refuſing to kéepe to CLITEMNESTRA, and defiling himſelf with BRISEIS, was proſecuted by deadly hatred by his wife, and ſlaine in Treaſon by her adulterous paramour EGISTUS. VLISSES rather refuſed immortalitie at CALIPSOS hand, then to conſent to this ſin; and LEWIS of France as the Hyſtorian ſaith, *Maluit mori quam violare fidem ſues centhorali*, He had rather die then breake his faith to his eſpouſed wife: it was the onely adulteries of the French that cauſed a Maſſacre of 8000 vpon the ringing of one Bell in the Iſle of Sicilie, NECTABANUS & OLIMPUS loue, the miſeries of vnhappie DALIDA, of TEREUS, & many others, might be here alleaged, but I will end with that in HORACE, touching the puniſhments of adulterers, and the rather to bring men in horror of the ſinne:

Fulgoſ. lib. 6.

Horace lib. 1. ſat 2.

Hic ſe præcipitem tecto dedit, ille flagellis
Ad mortem cæſus, fugiens hic decidit acrem
Prædonum in turbam, dedit hic pro corpore nummos,
Hunc perminxerant calones, quin etiam illud
Accidit, vt quidam teſtes, caudamq́ ſalucem.
Demeteret ferro.
This lecher from a window headlong skipt,
This, till he ſuffered death was ſoundly whipt;
He flying, fell in curſed fellons hands.
This, money gaue to ranſome him from bands.
Him, clownes bepiſt; and this doth often hap,
That ſome leaud lechers caught in cunning trap,
Scornd and diſdaind (and worthy of the ſcoffe)
Haue both their ſaltie taile and ſtones cut off.

But herein ſome man perhaps will take occaſion to reproue me, that deſcribing adulterie with a double lip, I diſcouer not the

the cauſe why I preſent him ſo: to him let this reaſon ſuffice, which wanteth not his authoritie, I therefore giue adulterie a ſingle and double lip, becauſe there is a ſingle and a double adulterie; that adulterie which is called ſingle, is when as one of the two that commits the ſinne is maried, and the other is not; and the double, wherein man commits Bigamy, or both the offenders are coupled in marriage: touching two of theſe, I haue ſufficiently diſcourſed (as I hope) before this; onely of Bigamy and Poligamie this much and ſo an end: both theſe (as againſt nature) the Ethnicks and Pagans deſpiſed: and that they are condemned by God it appeareth by his owne words, *Erunt duo in carne vna*, They ſhall be two in one fleſh: he ſaith not, three or four: by this place ſhameleſſe LAMECH of the curſed race of CAM is condemned for beginning the pluralitie of wiues, and the laſciuious and ſenſuall Emperour VALENTINIAN, who coupled with his wife SENECA, a yong maiden called IUSTINE, whom he eſpouſed as SOCRATES witneſſeth. Geneſ. 1. 2.

Too long am I on this, behold another more hainous ſpirit incarnate in the bodie of a yeuthly & braue gallant, who comes freſhly from the Tailers in a new ſute of crimſon Sattin, and muſt to Poules preſently to méet with his *Pandare*: this fellow is called RAUISHMENT, an vnnaturall fiend, he weareth a feather in his beuer hat which is called the plume of Inconſtancie, and howſoeuer that waueth, his wit wandreth: this is hée will giue a baud ten pound for the breaking vp of a wench, nay which is moſt horrible, before that nature enable her: he neuer walkes without a full purſe, nor ſléepes before a miſchiefe, nor wéepes but for pure enuie: he may not ſmile nor laugh, but at the deſpoiles of chaſtity. He holds this axiome, That there is no pleaſure ſwéet that is not accompanied with reſiſt; and that no flowers are pleaſant but thoſe of the firſt gathering. He it was that rauiſhed DANAE in a golden ſhewer, & MICA the chaſt Virgine in the daies of ARISTOTIMUS. All worldly delights he hath to intangle innocency with, and his grandſir Sathan hath giuen it him from the cradle, to attempt the chaſteſt: intertaine him to your gueſt, your Virgines are corrupted, your kindred defamed, your children pointed at, and that which is a great miſerie

in thefe miferies, he only publifheth your fhame, & reioiceth at it: he is excellent at Italian, & I think he be one by ye mothers fide: be not of his fraternitie if you be afraid of a generall counfell, for the Elibertine Sinode cōdemns & excommunicates him. If you would know a baud male, or female, you fhal find thē by him; for with none elfe is he acquainted: one marke he hath, his beard is cut after ye Turkifh fafhion, & he is lame of one leg like AGESILAUS, & that he brake leaping in Florence out of a window. Thefe tokens being fufficient to know him by, let thefe reafons ferue to bring him in hate: Things they fay the more rarer they be, the more dearer they be, Now then fince that Virginitie and chaftitie is rare, and by that reafon deare, how great reafon haue we to hate him that defpoileth vs of y^t ornamēt? vnworthy is he ye name of a man y^t doth ye work of a beaft, nay moft deteftable of al men is ye rauifher, who deftroieth y^t which God can not repair. According to ye opinion of ARISTOTLE in his Ethicks, & IEROM vpon AMOS, flie therefore this Hidra, this hateful to God & man: & fince according to CHRISOST: *Pudicitia & virginitas imbecillis eft*, Modefty & virginity is weak, let vs banifh ye fin frō our focieties y^t is likeft to difturbe & attempt it. Another fpirit there is incorporated very cūningly which in al apparitiōs I euer could fée him in, hath his face couered w^t a vaile, & in it is writtē INCEST, & he it was y^t made HEROD abufe his fifters wife, and I feare me plaies ye deuil couertly in our countrey, if I may chance to know it, he may be fure I wil vnmafke him. Another fiend there is, but he hants not our country, but trauaileth Flanders & ye low countries like a fouldior this diuel robs churches, rauifheth religious women, fcorns the Clergie, beats down bels & ftéeple, & cōmitteth filthy abfurdities in ye churches, whom I only name in this place becaufe I wifh the ports might be laid if he attempt to arriue here, for of al chaffare he fels beft a challice, cope, & communiō cup; & if he be permitted to enter among vs, no minifter fhal faue him a furples to fay feruice on funday in. But what vifiō is this, inough to affright the world? SELFE-LOUE, the idolater of his body, an infernal & mafter angell; accompanied w^t LOUE OF THIS WORLD, y^t loaths to hear of piety: HATE OF GOD (in y^t he prohibits fin) & Horror of the World to Come, in y^t he feareth iudgemēt: thefe foure lothfome minifters, bring in a thrée headed & vgly mōfter;

Eth. 3.

Chrifoft. des virg. cap. 80.

nature walks apart & hides her face in her hands for feare to behold him, ye firſt head is MOLLITIES inuenting voluntary pollution: the ſecond SODOMY, peruerting the order of nature; ye third BESTIALITY, called by y^e ſchoolmen (*crimen peſſimū*:) this monſters eies are ſtil hanging down, as if aſhamed to behold ye light, & in his brows are written, *ſignū reprobationis*, the mark of reprobatiō; the firſt head whiſpers in mine ear y^t HER & ONAN were ſlain by an angel through his corruptiō. The ſecōd tels me y^t Italy can beſt teach me if I would know his qualities; alas chaſt eares, I dare not name it, thogh I fear it is to much vſed, I dare not think it, *Pedraſtia*, SOCRATES ſin. The third tels me he is a monſter getter, and hath followers amongſt men are vnworthy naming: wretches auant, you brood of hel, you cauſes of the general Cataclifme and deluge, flie from theſe bounds of Chriſtendome, I am afraid to name you, I cōiure you by my praiers frō my country, ye infernal poures thēſelues in their coppy of ſin, hate you, & haue oftentimes ſlain thoſe y^t haue béene exerciſed in your villanies. That very night Chriſt was born, al your ſodomitical crue periſhed, & depart you to darknes whilſt I diſcouer your fathers villanies. God be thanked ye monſters are vaniſhed, ſaw you not one of thē kiſſing a ſow, another dallying w^t a boy, another vſing voluntary pollutiō, fie away w^t thē they are damned villaines: come lets examin the workings of their father, & arm our ſelues againſt him, ſtand forth you pocky deuil ASMODIUS for I mean to ſwinge you.

Ob voluntariam polutionem.

AUGUSTIN diſcourſing vpon ye effects of lechery & luſt, hath this notable ſaying, *Luxuria eſt inimica deo, inimica virtutibus, perdit ſubſtantiam, & ad tempus voluptatem diligens, futuram non ſciunt cogitare paupertatem*, Luſt (ſaith he) is an enemie to God, an enemie to vertue, it conſumeth wealth, & louing pleaſure for a while, it ſuffereth vs not to think of our future pouertie: approuing hereby in a few words, and they effectuall, that he who is intangled in the ſnares of deſires, is diſtracted from God, forſaken by vertue, drowned in ſenſualitie, and beſotted with inconſideration. This ſpiritual infirmitie is compared to the diſeaſe of leproſie, which procéedeth from corrupt and diſordinate heat; and as the leproſie is an incurable diſeaſe, euen ſo is luſt an irremediable miſchiefe: With this infirmitie was SALOMON infected,

Lib. de da: chriſt.

3. Reg. 8.

who had ſeuentie Quéenes and thrée hundreth concubines, ſo that euen in his age his heart was depraued: and whereas in al other ſinnes their venome is not contracted by ſocietie, in luſt a man by conuerſation may be corrupted: ſo that neither the wiſe mans wit, neither the ſtrong mans armes, nor the holy mans meditation is defenced againſt luſt, but as IEROME ſaith, *ad Paulum & Euſtochaim, Ferreas mentes libido domat,* Luſt conquereth the moſt vntamed minds. As ſoon ſaith GREGORIE, as luſt hath poſſeſſiō of the mind, it ſcarſly ſuffereth it to conceiue any good deſires, and in that the deſires therof are vicious by the ſuggeſtion thereof riſeth corrupt thought, and of thought the like affection, & of affection delectation, & of delight conſent, & of cōſent operation, & of operatiō cuſtome, & of cuſtome deſperation, and of deſperation, defence of ſinne and glorieng therein, and of glorying in ſinne, damnation. Luxurious men haue outwardly the Deuill ſuggeſting them; and inwardly concupiſcence incenſing them; and of theſe two, al carnal ſinnes are begotten. It is likewiſe to be noted, that the word of God, is two waies indemnified by laſciuious men, the one way is *conculcator a tranſeuntibus,* It is troden downe by them as they paſſe by it: This treading downe and oppreſſion of the word of God, is the cuſtome of euill thoughts, whereby the Goſpell is oppreſſed: The ſecond is, that it is deuoured of birds; which deuouring is the ſuggeſtion of the Deuill. Againſt theſe defects there are likewiſe two remedies, the firſt is, that we fence in the incloſure of our hearts, with the thornes of the memorie of the paſſion of Chriſt, according to that of the wiſe man, *Popule ſepi aures tuas ſpinis.* For there is no greater remedie ſaith ORIGEN, nor better means againſt euill cogitations, then the remembrance of Chriſts paſſion. The ſecond remedie is, to fatten this incloſure of our hearts with the vertue of charitie; for of it it is ſaid, That it couereth the multitude of ſinnes. To conclude a ſea of matter in a ſhort circle of admonition, refraine luſt and her progenie for theſe cauſes, Firſt it deſtroieth the infuſed graces of God, and the gifts of the holie ghoſt: Secondly, it conſumeth the foure cardinall vertues: Thirdly, it weakeneth the body, infēebleth the ſpirit, and hardeneth the heart againſt all deuotion.

Eccleſ. 28.

The

The armor againſt this enuie, is, The cōſideration of his deformitie, The auoidance of occaſions and motions of deſire, The tempering and moderation of our corrupt bodies, The continuall thought of impendent death, The imagination of Gods continuall preſence, The conſideration of thoſe infirmities wherewith it cloieth the ſpirit: Laſtly in aſſaults, The office of praier; which as CASSIANUS ſaith, is a ſufficient buckler againſt all the aſſaults of the world. I haue diſcouered the ſore, and giuen a plaiſter, I beſhrow thoſe that are wounded if they make not vſe of it. *Caſſ. lib. 12. Inſt. cap. 27.*

Of the great Deuill *Belzebub*, and what monſtrous and ſtrange Deuils he hath bred in our age.

ELZEBUB the enuious, grand God of flies, Archduke of Grecian fantaſies, and patron of the Phariſies, thou Prince of Deuils, I muſt ſtraine your patience a little to reckon vp your pedigrée: and though your infecting CAIN, peruerting ESAU, ſeducing SAUL, incenſing ABSOLON, and gathering al the hereſies in the church were enough to condemne your hornes to be ſawed off of your head for villanie: yet it ſhall ſuffiſe mée to find out the beginning of your ſinfull progenie. Your wife I trow was IEALOSIE the daughter of a corrupt ſpirit, who could neuer find in her heart to dreſſe her ſelfe, for feare a pin ſhould kill her; nor look into the aire, for feare ſhe ſhould be blaſted; nor drink of water, in doubt ſhe ſhould be poiſoned: God amercy for that nod hornd beaſt for it ſhowes thy confeſſion. Wel then, IELOUSIE thy wife, how were thy childrē gotten? forſooth it fortuned (as ſome poetical humor inſpires me) that being vexed with a feuer & paſſion of the ſpléen, thou wert by the aduice of WRATH (the Phiſition in ordinary in thy houſhold) let blood on the back of thy hand, in that vaine which is next the little finger, out of which hauing gathered much bloud, IEALOUSIE (that was ſtill afraid of thée, *Luca. 11.*

thée, and ſhunned thy company for feare in lubberlepping her thou ſhouldſt preſſe her to death) drunke vp this corrupt excrement faſting, & after one ſtolne kiſſe from thy mouth, fell in ſuch ſort a ſwelling, that within the ſpace of one month at one birth (now the deuil bleſſe them) brought thée forth theſe ſons as I orderly deſcribe thē. The firſt by Sathan (his grandſire) was called HATE-VERTUE, or (in words of more circumſtance) Sorrow for another mans good ſucceſſe) who after he had learnt to lie of LUCIAN, to flatter with ARISTIPPUS, & coniure of ZOROASTES, wandred a while in France, Germanie, & Italy, to learn languages & faſhions, & now of late daies is ſtoln into England to depraue all good deſeruing. And though this fiend be begotten of his fathers own blood, yet is he different frō his nature, & were he not ſure y^t IEALOUSIE could not make him a cuckold, he had long ſince publiſhed him for a baſtard: you ſhall know him by this, he is a foule lubber, his tongue tipt with lying, his heart ſtéeld againſt charity, he walks for the moſt part in black vnder colour of grauity, & looks as pale as the Viſard of ye ghoſt which cried ſo miſerally at ye Theator like an oiſter wife, *Hamlet, reuenge*: he is full of infamy & ſlander, inſomuch as if he eaſe not his ſtomack in detracting ſomwhat or ſome man before noontide, he fals into a feuer that holds him while ſupper time: he is alwaies deuiſing of Epigrams or ſcoffes, and grumbles, murmures continually, although nothing croſſe him, he neuer laughes but at other mens harmes, briefly in being a tyrant ouer mens fames, he is a very TITIUS (as VIRGIL ſaith) to his owne thoughts.

Titijqs vultur intus
Qui ſemper lacerat comeſtqs mentem.

The miſchiefe is that by graue demeanure, and newes bearing, hée hath got ſome credite with the greater ſort, and manie fooles there bée that becauſe hée can pen prettilie, hold it Goſpell what euer hée writes or ſpeakes: his cuſtome is to preferre a foole to credite, to deſpight a wiſe man, and no Poet liues by him that hath not a flout of him. Let him ſpie a man of wit in a Tauerne, he is an arrant dronckard; or but heare

heare that he parted a fray, he is a harebraind quarreller: Let a ſcholler write, Tuſh (ſaith he) I like not theſe common fellowes: let him write well, he hath ſtollen it out of ſome note booke: let him tranſlate, Tut, it is not of his owne: let him be named for preferment, he is inſufficient, becauſe poore: no man ſhall riſe in his world, except to féed his enuy: no man can continue in his friendſhip, who hateth all men. Diuine wits, for many things as ſufficient as all antiquity (I ſpeake it not on ſlight ſurmiſe, but conſiderate iudgement) to you belongs the death that doth nouriſh this poiſon: to you the paine, that endure the reproofe. LILLY, the famous for facility in diſcourſe: SPENCER, beſt read in ancient Poetry: DANIEL, choiſe in word, and inuention: DRAITON, diligent and formall: TH. NASH, true Engliſh Aretine. All you vnnamed profeſſours, or friends of Poetry, (but by me inwardly honoured) knit your induſtries in priuate, to vnite your fames in publike: let the ſtrong ſtay vp the weake, & the weake march vnder conduct of the ſtrong; and all ſo imbattell your ſelues, that hate of vertue may not imbaſe you. But if beſotted with fooliſh vain-glory, emulation, and contempt, you fall to neglect one another, *Quod Deus omen auertat*, Doubtles it will be as infamous a thing ſhortly, to preſent any book whatſoeuer learned to any MÆCENAS in England, as it is to be headſman in any frée citie in Germanie:

Claudite iam riuos pueri ſat prata viuerunt.

The meane hath diſcourſed, let the mighty preuent the miſchiefe. But to our Deuill, by his leaue, we can not yet ſhake him off: hearke what MARTIAL ſaith to thée, thou deprauer:

Omnibus inuideas, inuide nemo tibi.
Enuy thou all men, let none enuy thee.

And why thinkeſt thou, wiſheth hée thus? Mary to the end thou maiſt be the more tormented. Thou vice of nature; thou errour without excuſation: though it nothing profiteth me to ſpeake truth againſt thée, yet ſhall it hinder thy venime to moleſt & poiſon many. Know thou (ſcum of imperfections) that

I howſoeuer

howſoeuer thou defraudeſt other of praiſe, thou bewraieſt thine owne infirmities: and although I am paſt hope to reforme thée by my iuſt reaſon, yet (falſe deuill as thou art) I leaue thée to the martyrdome of thy thoughts, and ſince example expreſſeth imperfection, Ile tell the world a ſtorie wherein with LIRA I will prettily diſcouer thy nature.

A great and mighty Lord deſirous to know the difference betwixt an enuious & couetous man commāded a ſeruant of his to bring one of both ſorts to his preſence: to whom (after ſome courtly ſalutations) he made this offer, that aſke what they would he would grant it them, on that condition, that he might giue the ſecond the double of that the firſt demanded: theſe two vnderſtanding the ſumme of the Noblemans intent, fell at debate betwixt themſelues which of them ſhould wiſh firſt; the couetous, deſiring to wiſh laſt, by reaſon of the commoditie depending thereon, and the enuious diſdaining the other ſhould haue more then he. At laſt the Nobleman ſéeing their contention without end, & deſirous to ſée the iſſue of his expectation, cōmanded the enuious to begin, reſeruing the couetous the latter choice; But what deſired he thinke you, being preferred to this election? Forſooth, nought els but that one of his eies might bée pulled out, to the end the other might looſe both his, chuſing rather the loſſe then the profit, to the end that he whom he enuied might haue miſchiefe with the aduantage: whereby wée may eaſilie vnderſtand, in what blindneſſe and error that miſerable man is, that ſuffereth himſelfe to bée conquered by this curſed humor: to conclude with IOB, this ſort
Iob. 5. of maligning enuie killeth a foole, I wiſh therefore that all wiſe men ſhould flie it.

The next Deuill incarnate of this bréed is MALITIOUS HATRED, whoſe felicity is to reioice at other mēs harms, giuing affliction
Ioh. 3. to thoſe y^t are troubled w^t afflictiō. This fellow ſtill walks with his hat ouer his eies, confirming that of IOHN, He y^t hateth his brother liueth in darknes. If a man offend him, he admits no reconcilement. Hée was a perſecutor in the primitiue Church, when blindnes of heart was executioner of the ſaints: and to cauſe any mans confuſion is his chiefeſt felicitie. It was hée drew

drew the French king to inuade Cicilie, Italie, and Naples: and ſome ſay his councell made the Spaniard enter into Nauar. It was he that fleſht the Turke vpon the Chriſtians, and wrought that deadly debate betwixt the Tarter & Muſcouite: when he heares of peace, then is he penſiue, and if he want credit with ye mighty, he fals at working among the comminalty: he neuer coulors with any man, but to betray him; nor lends any man mony but to vndoe him, nor contriues any ſtratagem without murther, or dwels by any neighbor, but to hurt him: he hath a cauſe at law in euery court, and prefer him conditions of accord, he will fret himſelfe to death. His enuies the older they be, the better they pleaſe him, for inueterate wrath ſtill boileth in his breaſt: if he counſel any man in his owne humor, he laboreth him to miſtake all courteſies, to miſconſture all reconcilements: if a man ſalute him, it is in mockerie; if a man ſalute him not, he is prowd and ſhall be puld lower: if a man aduiſe him in worldly affaires, he inſinuates; to be briefe, nothing can pleaſe him but to heare of other mens perdition. Flie this fiend and his humor, you that loue peace or looke for felicitie, for he y^t loueth not (ſaith IOHN) remaineth in death: follow the courſe of the Hermit AGATHON, who neuer ſlept in anger, nor to his power ſuffered any diſpleaſed man to part from him without reconciliation: rather make thine enemie aſhamed by thy courteſies, thē incenſed by thy hatreds; & being thy ſelfe mortal, let not thy hate be immortal. The laſt deuil of this race (for IEALOUSIE is barren, but in increaſing hir own miſchiefs) is WORLDLY FEAR, he neuer walks abroad but in ſuſpition, if a butchers hook do but catch him by the ſléeue, he cries out, At whoſe ſute? he is ſtil in iealouſie that euery man wil excéed him, & attēpteth nothing in vertue, through y^e ſuſpect of his corrupt nature: becauſe he wanteth charity, he is ſtil in dread, & the only fée of his fortune is the ſuſpect of his ability: he hath courage inough to aduenture on any ſinne, but touching the domages of his bodie, there is not an arranter coward. He truſts no man for feare he deceiue him, if he heare of any of his equals in election of an office, he trembles like an aſpen leafe, in doubt that his aduancement ſhould be a hinderance to him: according to that in CLAUDIAN,

Eſt malus interpres rerum metus, omne trahebat
Augurum peiore viâ.——
Feare miſſeinterprets things, each Augury
The worſer way he fondly doth imply.

And that of TULLIE in his Epiſtle to TORQUATUS, *Plus in metuendo eſt mali, quam in eo ipſo quod timetur:* There is more euill in fearing, then in that which is feared. This fiend was he that poſſeſſed DIONYSIUS the elder, giuing him a greater hell by his ſuſpicion, then danger by his enemies hatred. Of all other deuils let good men bleſſe them from this; for though he ſéeme contemptible in his owne abiectiues, yet whatſoeuer mind hée ſeazeth vpon, (as GRANATENSIS ſaith) hée ſhewes himſelfe to be a powerfull perturbation, making of litle things, great; and of great, monſtrous. The children of BEELZEBUB thus briefly brought in knowledge, let vs with ſome conſideration examine the workings, & giue remedie againſt the aſſaults of the father. ENUIE in his nature is agrieued at the proſperity of another man; he enuieth ye great, ſince he can not equall them: hée enuieth the weake, dreading they ſhould compare themſelues with him: finally, he enuieth his equals, becauſe he were very loth they ſhould be his companions. In Kingdoms, Common-weales, Princes courts, and priuat families, he is ſtill working; no man hunteth after honour, but he affronts him: only the miſerable man he maligneth not, becauſe he ſuſpects not his riſings; yet hath he a ſcorne for him, ſuch as PHALARIS had to heare PERILLUS groning and roaring in his braſen Bull. This capitall ſin of all other is of moſt antiquity, and ſhall be of longeſt continuance. Grieuous were the warres raiſed by this fiend betwixt the Romans and Carthaginians, and as fatall thoſe betwixt CÆSAR and POMPEY, who contended not vpon iniuries but vpon enuies. Hée it was that poiſoned SOCRATES, ſlew CRASSUS, deſtroied DARIUS, ouerthrew PYRRHUS, brought CYRUS to his end, made CATALINE infamous, and SOPHOMY be vnfortunate. HERMOCRATES the tyrant of Cicely knowing the venim of this vice, gaue his ſonne this laſt, and not the leaſt inſtruction: That he ſhould not be enuious, (adding thereunto this conſequence) But do thou (ſaith hée) ſuch déeds, that others may enuy thée: for to be enuied is the token of

of good deſerts; but to be enuious, the ſigne of a corrupt nature. It is TULLIUS in his *Orator*; that the moſt flouriſhing fortune is alwaies enuied: agréeing with that in OUID,

> *Summa petit liuor, perflant altiſsima venti*:
> Hate climes vnto the head: winds force the talleſt towers.

This infirmitie is compared to a ſimple feuer, that is now hot, ſtraight cold; for now doth the enuious man reioice at the aduerſitie of the good, now waxe ſad at the proſperitie of the righteous. CAIN was ſicke of this diſeaſe, enuying the proſperity of ABEL: RACHEL enuied the fecunditie and fruitfulneſſe of LEA; SAUL, the felicity of DAUID. To conclude, the fall of ye world, and the death of Chriſt, was wrought by this ſinne. Wiſely ſaith CASSIODORUS, *Quicquid ex inuidia dicitur, veritas non reputatur:* For who hath enuy in his heart, is neuer without lying in his tōgue. There is no man rightly enuieth another mans knowledge, but hée that ſuſpecteth his owne. The remedie of this vice (as ALBERTANUS ſaith) Is the loue of God, and of our neighbour: and in aſcribing all things to the goodnes of God, we ſhall haue nothing to maligne at, which is good in his creatures. Beſides, if we hate death (as a thing moſt contrary and grieuous to nature) we muſt néedly hate Enuie, that firſt brought it into the world. The bleſſed ſoules (ſaith GREGORY) do as much reioice at the felicitie of others, as their owne. It is then conſequently an act of the curſed, to be agrieued at any mans proſperity. Not to detaine you long, with this I end with TULLY, *Eſt huius ſeculi labes quædam & macula virtuti inuitere,* It is a certaine infirmitie and deformity of this world, to enuy vertue. And not to forget HORACE,

Cic. pro L. Cornel.

Oda. 24. li. 3

> *Virtutem incolumen odimus,*
> *Sublatum ex oculis quærimus inuidi.*
> Vertue aſſignd we enuy curſedly,
> But reft from vs, we ſeeke for greedily.

The incarnate monſters begotten by the Arch-Deuill *Baalberith.*

Mongſt all the monſtrous ingendrings, and wonders of nature, (ſet downe by PLINY, ARISTOTLE, and ELIAN in his hiſtories) the begetting of BAALBERITHS children is the moſt miraculous: for touching procreation by mouth, by eares, and by other parts, they are confirmed by knowledge & experience; but for ye heart to be a place of conception, I hold it a thing impoſſible, except it be in a Deuill. Yet as impoſſible as it is, true it is, and in a Deuill it was; and thus BAALBERITH became a father: When by thoſe tirannies that ranged in the Primitiue Church from AURELIUS to VALERIAN, this curſed ſpirit of wrath, rather augmented then diſmembred the faithfull, he ſate him downe in a méere agony, and began to imagine in his thoughts how to deſtroy Patience in mens hearts, which is an oppoſed enemy to all his procéedings. Hereon inflaming his heart (by the hot cholerick and ſwift blood which he ſent out of his vaines by *caua vena* to it) there roſe certaine ſpéedy and vehement ſpirits encountring with his ſiniſter thoughts, that (forced out by his beating and heauy lungs) tooke paſſage with his breath, and no ſooner entred the aire but attained bodies, in which they worke, and by which they are known. Tee firſt of them became a Ruffian, a Swaſhbuckler, and a Bragart, they call him BRAWLING CONTENTION; his common gate is as proud as a Spaniards, his ordinary apparell is a little low crownd hat with a fether in it like a forehorſe; his haires are curld, and full of elues-locks, and nitty for want of kembing; his eies are ſtill ſtaring, and he neuer lookes on a man but as if he would eate him: his doublet is of caſt Satten, cut ſometime vpon Taffata, but that the bumbaſt

bumbaſt hath eaten through it, and ſpotted here and there with pure fat, to teſtifie that he is a good trencher man: his common courſe is to go alwaies vntruſt, except when his ſhirt is a waſhing, & then he goes woolward: and his bréeches are as deſperate as himſelfe, for they are paſt mending: his weapons are a baſket hilted ſword, and a bum dagger; and if hée kéepe theſe from pawne, he is ſure of a liuing: his praiers in the morning are, Gogs wounds hoſteſſe one pot more: and his daily exerciſe is to be champion in a bawdy houſe: you ſhall haue him for tweluepence to braue and brawle with any man liuing: and let any men fall togither by the eares; to the field (cries hée) Ile ſée faire play: he hath a Punck (as the Pleaſant SINGER cals her) that finds him ſpending mony; and if ſhe prouide not his drinking penny, ſhée is ſure of the baſtinado: giue him the lie, hée ſtrikes you ſuddenly; and call him leſſe then a gentleman ſouldier, zownds you are a villaine. He is a paſſing good railer, ſpecially if an old bawd anger him; and let him but looke into a vawting houſe, he ſhall play his tricks without charges. In Terme time he is a Setter, to further horſe-ſtealers; and to cunnycatch a countreyman, he ſhall giue place to none in Newgate. In a fray in Fléetſtréet you ſhall daily ſée him foremoſt, for but in fighting, chiding, and ſcolding, hée hath no countenance. You ſhall hire him for a ſpeciall baily if you come off with an angell; and ſometimes he may carry a ring in his mouth, if hée haue a caſt liuery for his labour. Hée is the only man liuing to bring you where the beſt licour is, and it is his hat to a halfepenny but hée will be drunke for companie. Then let the hoſt croſſe him, out goes his dagger; let the hoſteſſe intreat him, ſhée is a whore for her labour, and though hée drinke beyond his ſtocke, thats but a cuſtome. Tut (mine hoſt, cries hée) ſkore it vp, it is the credit of your ale-houſe. Bring a Sargeant and him togither, you ſhall heare villanie with a vengeance: and if they conſpire any mans arreſt, gogs wounds hée will haulſe him. This is a chiefe caterpiller in a citie, and too much winckt at: hée hath alreadie infected the moſt part of the ſuburbs, it were great pittie to graunt him harbour in the citie. ISIDORUS ſaith of

Rixosus à rictu canino dictur. Isidd. lib. 10. Ethy. cap. 15.

of this Deuill that he is ſubiect to thrée euill conditions of a dog: Firſt, he is alwaies ready to Quarrell: ſecondly, he taketh his beſt pleaſure in Strife & Debate: thirdly, he prouoketh others vnto Diſcord. Of all BAALBERITHS bréed, there can not be an arranter or more curriſh villaine, and peruerter of peace; and his impatience in iniury, commeth of his carnall mind. Of all companions there is none that more deſerueth the auoiding then hée; for whoſoeuer falleth into his humor of impatience, he preſently becommeth the diſciple of the Deuill, and fit and apt for all euill things. Nay, whoſoeuer delighteth in contentions and debates, ſéemeth wholly to contradict his naturall inclination and being: for (as CHRYSOSTOME ſaith) *Non eſt creatus cum cornibus, vt Ceruus, Tygris, aut Centaurus, &c.* He is not created with hornes, as the Hart, Tyger, and Centaure, that with them he ſhould gore another man; neither with a hard and hornie hoofe, like a horſe, to kicke at another man: neither with a ſharpe fang, as the Woolfe, Dog, and Lion, to bite any man, neither with a ſharpe bill, or crooked and ſtrong nailes, to the end hée ſhould teare, or prey vpon another man; as the Falcon, the Herne, the Hawke, and the Eagle: but hée is created with all his members, very competent and humble, to the end he ſhould behaue himſelfe iuſtly and humbly in all things towards his neighbour: whereupon it is to be inferred, that a brauling and contentious fellow, is a beaſt amongſt men. *Comparatus est minentis inſipientibus ſimilis factus est illis,* He is compared to bruit beaſts, and is made like vnto them: and not only is the contentious quarreller like the ſauadge beaſt, but he reſembleth likewiſe the deuill himſelfe. For as the one ſoweth cockle among the corne, ſo the other ingendreth contentions among ſocieties. The Wiſe man cals him an Apoſtata, and vnprofitable; adding this, *In omni tempore iurgium ſeminat,* He continually ſoweth debate. Herupon GREGORY ſaith, That if they be the ſonnes of God, that ſéeke peace and enſue it; they truly are the ſonnes of Sathan, that peruert peace, and deſtroy ſociety. Let not therefore this deuill haue any title among you, for hée is beneficiall to none but foure: to the Vittailer, for ridding his drinke; to the Surgean, for curing his wounds; to the Phiſitian,

Chryſoſt. ſup. Alath. 8. cap.

Matth. 13.

Prouerb. 6.

an for purging his diſeaſe, and the earth for féeding it with dead bodies. As this Deuill only haunteth the ſuburbes, and ſildome but ſkulkingly and in companie entereth the cittie; ſo is there another Deuill of his race that haunts both court, cittie, and countrie, nay there is none ſo priuate méeting, none ſo ſollemne diſport, but he is there for a ſtickler to increaſe the multitude of ſins: this Deuill is called BLASPHEMY, that is continually clamorous, ready to ſwell in enuie, prone and forward in indignation, he cares not to ſweare God his maker and gouernor from top to toe like the French man, and curſe al his creatures in diſhonor of their creator; his delight is hourely to make idols of euery vaine thing he ſéeth fretting, chafing, and perplexing himſelf if he want othes to diſieſt his diſpleaſure. He haunts ordinaries, and places of exerciſe, ſchooles and houſes of learning, nay I fear me (would God it were a lie) there are more othes ſworn in Poules in a day, then deuout praiers ſaid in it in a month: euery ſhop hath one at leaſt, beſide the maiſter, to ſweare to the price, and without an oth now adaies there is no buieng or chaffare: faith and troth are the leaſt hazard; yea and nay is a puritane. This fiend accounts it an impeach of his honour if any outſweare him, and a token of cowardiſe, if hée want othes to replie with: he is a man that day he coines ſome lothſome ieaſt out of the ſcripture; and is neuer ſo little croſt, but (if he wants a fit Engliſh oth to put in) he will vp with *Cancre, vienne la boſie, la peſte t'eſtrangle, la diable, le rage te puiſſo emporter*: if he want French blaſpheamy, *Pota d'iddio, putana d'iddio*, cries he with the Italian Atheiſt: if you talke of Diuine iuſtice, he ſaith there is no God: if he by ſickneſſe and plagues be forced to confeſſe him; he cals him tyrant, vniuſt, and without equitie: if another man be preferred before him, he ſaith God doth wrong to his honor: if he fling the dice (after the loſſe of two or thrée hazards,) In ſpight of God he will now caſt in: and though hée bée iuſtly accuſed of an offence, I forſake God (ſaith he) and I did it. Let any man promiſe him a familiar to further him in gaming, hée will vow that Deuils know all things, that the thoughts of mens hearts are open vnto them, that they may ſaue and giue man Paradiſe. Hire him to write a comedie, he is as arrant an

Atheiſt as RABELAIS in his Pantagruel, ſo that it is wonder y^t (with THEODECTUS the Poet) he is not ſtrokē blind, & by deuine iuſtice looſe his ences as THEOPOMPUS did for many months: and not only in this habite breaketh forth BLASPHEMY in our age and nation; but amongſt the Iewes and Rabins he hath béene more impious: ſaying that God roareth thrée times a day like a lion, Alaſſe, alaſſe, alaſſe, woe is me, that I haue deſtroied my people: and in their Peruchines and expoſitions vpon the ſixt chapter of Geneſis they ſay that God hath reproued himſelf for creating fiue things; Firſt, the Chaldeans; ſecondly, the Iſmalites; thirdly, Originall ſinne and concupiſcence; fourthly, Idolatrie; fifthly, that he ſuffered the captiuitie of the children of Iſraell in Babilon. It was he that taught them in their Talmud to excommunicate God for taking R. ELIEZERS part againſt them: and incenſed that curſed lim of their ſinagogue to ſay, That entering Paradice by ſubtilty, he deceaued both God and the Deuill. I dare not write further of thoſe impieties I haue read, not onely in theſe reprobates, but alſo in the liues of manie Chriſtians in profeſſion, Deuils in déed, who led by this ſpirit, haue like IULIAN, BLASTUS, and FLORINUS, and many others, filled their times with impieties: Onely let mée perſuade you by theſe examples to gather the lothſomeneſſe of this ſinne, and flie it in all your ſpeeches and conuerſation. Among the Grecian gods and Idolatrous Oracles, contempt had his puniſhment, as it appeared in DAPHIDES. And MISCEUE, for threatning the gods with warre, was vtterly ſubuerted: SENACHERIB for blaſpeaming the true Immortall god, had eight hundreth thouſand men defaited in one night by the Angels: ANTIOCHUS, NICANOR, and HOLOPHERNES, the one was deuoured with wormes, the next had his tongue pluckt out and caſt vnto the foules; the third had his head cut off by a woman, and all for blaſpheamie: HIMINCEUS, and ALEXANDER, were poſſeſt by the Deuill: OLIMPIUS the Arrian, was ſlaine by lightning: PHERÆCIDES was conſumed with vermine: nay a yong child (as CIRILE reporteth) was fecht away by the Deuils, for blaſpheaming the name of God. Let all ſorts conſider

conſider on this, and gouerne that little member their tongue, leaſt Iuſtice that hath forborne long time, ſtrike home at laſt to their confuſion. What malecontent is this that followes him; Looking ſuſpitiouſlie, as fearing to bée apprehended; ſcattering Libels in Court, Weſtminſter, and London? By his apparell hée ſhould be a Frenchman, but his language ſhowes him to bée Engliſh. Oh I know him now, it is SEDITION the Trouble world; This Deuil detected for ſome notable villanie in his countrie, or after the lewd and prodigall expence of his liuing, flying vnder colour of Religion beyond the ſeas, is lately come ouer with ſeditious bookes, falſe intelligences, and defamatorie Libels, to diſgrace his Prince, detract her honourable counſell, and ſeduce the common ſort: This fellow in Poules takes vp all the malecontents, telling them wonders of the entertainement of good wits in other countries, and cals them fooles for liuing ſo long heare, where men of good wits are moſt neglected. In the countrie, hée ſtormes, and railes, againſt incloſures, telling the huſbandmen that the pleaſure of their Lords, eates away the fat from their fingers; and theſe rackt rents (which in good ſooth authoritie might wiſelie looke into) are the vtter ruine of the yeomanrie of England: the concluſion of his talke alwaies is inſurrection, and commotion; for ſaith hée the world will neuer bée mended with the poore whileſt theſe carmorants bée hanged higher. This is hée that ſaith that warre is a good trée, and bringeth forth good fruit, namelie ſtore of good crownes: and it is a paradox of his, That it is better liue a Rebell then die a begger. If anie miſlike his talke, and threaten to bring him in queſtion, My friend (quoth hée) I doe but trie the natures of men how they are inclined, that they may bée lookt into by the better ſort, whoſe intelligencer I am. This is a peſtilent fiend, and the more ſecret hée lurketh, the more harme hée worketh, the whole ſcope of his diſcourſe is the cauſe of much inconuenience, for therethrough on euerie ſide groweth hate, and of hate ſaith

MACHIAUELL come deuiſions, and of deuiſions ſects, and of ſects ruin. Another method of SEDITION is this, to innouate in religion, to detract the pollicie of the Cleargie, to diſgrace the reuerend fathers & eies of religion, our Biſhops, obiecting againſt them thoſe corruptions, which as they neuer thought, ſo they neuer practiſed. Of this race was MARTINE MARPRELAT, who had he béen attached with a writ of *Capias Hangvillaine*, he had not troubled the world, nor left ſuch fraternities of his ſect in England. DRACOS lawes written in blood were fit for them, who only ſtir vp ſeditions to ſpill innocent blood. BIESIUS in his booke *De Repub.* (ſetting down the difference betwixt good and euil) ſaith, That ſuch things as maintain vs in euil, or change our goodnes to wickednes, are rightly called euill; but ſuch as maintaine or encreaſe our felicities are rightly tearmed good: this conſidered what ſhall wée account theſe ſeditious libertines but wicked, who maintaine the inferiors in euill thoughts toward their ſuperiors, and alter the ſimplicitie and good affection of the ſubiect toward his Prince, to the ſubuerſion of themſelues, and the hate both of their countrie, and ruine of their kingdome? CONSTANTINUS the Emperor (ſéeing the inconueniences that ariſe by theſe ſort of men) in his Epiſtle to the Alexandrians, cauſeth them to be puniſhed ſeuerely. And one of the haſtners on of the deſtruction of Ieruſalem was the ſeditions and factions within the cittie: as IOSEPHUS witneſſeth. The nobility amongſt the Iewes liſtening to whiſperers, and detractors of their equals, would ſubſcribe to no election or ſuperioritie, ſo that (in the time that ANTIOCHUS EPIPHANES fought with PTOLOMEY for Siria) the whole countrey had like to be ſubuerted, (as NICEPHORUS witneſſeth.) Princes in authoritie, nobles, and counſailes of Commonweales, Citizens and ſubiects in each countrie, beware of theſe ſeditions; for they deſerue truſt on neither ſide. For how can a forraine king in reaſon truſt thoſe who are falſe to their countrie? or ſuppoſe them faithfull, who (only ſeruing for profit and maintainance with them) will more willing (vpō aſſurance of life and liuelihood) diſcouer your practiſes to their naturall Prince? And how can their lawfull and rightfull Prince truſt them, who hauing once paſt the limits of honeſtie are in TULLIES opinion

Lib. 4. tripart. hist. cap. 32.

Lib. 1. Eccleſ. hiſt. cap. 6.

opinion paſt recouerie?

Hauing thus far brought you in knowledge of the fatall ene my of ſocieties, called SEDITION, now looke vpon this other ſide a little, and marke what Deuill marcheth there: Forſooth it is WAR, in one hand bearing a brand to ſet cities on fire, in ye other a ſword bathed and embrued with bloud; This fiend ſoweth a ſpice of tyrannie wherefoeuer he marcheth, hauing Feare, Clamor, Sorrow, Mourning, Crying, Groning, continually attending his chariot; of whoſe effects LUCAN moſt heroically ſingeth in his ſecond booke of ciuill warres, in theſe verſes:

Nobilitas cum plebe perit, lutéqs vagatur
Enſis, & œnullo reuocatum eſt pectore ferrum.
Stat cruor in templis, multaqs rubentia corde
Lubrica ſax amadent, nulli ſua profuit ætas
Non ſenis extremum pigint feruentibus annis
Præcipituſſe diem, nec primo in limine vitio
Infantis miſeri naſcentiam rumpere fatæ:
Crimene que parui cœdem potuere mereri?
Sed ſatis eſt vani poſſe mori.
The nobles with the common ſort are ſlaine,
Each where the conquering ſword vnſheathed ſmites
And from no breaſt his furie doth containe:
The temples ſtreame with gore by bloudie fights.
The ſlipperie ſtones are moiſt and crimſon red,
No age was ſpar'd, nor tooke the ſword remorſe,
Theſe troublous times, of old mans ſiluer head;
Ne left he lateborne infants to inforce,
How could yong babes deſerue this crueltie?
But now t'is well to haue the power to die.

This fiend is the boulſter of Ambition, and ſerueth only the crowned ſort to diſieſt their miſlikes & perturbations: & not only with his entrance, but alſo with his feare bringeth he calamitie, for no ſooner draweth he his forces into any place, but before any aſſault or violence be offered, the fields are forſaken, huſbandry is giuen ouer, marchandiſe ceaſe, & feare triumphs:

the expectation of his intent, is the perturbation of thoſe that expect him, and whoſoeuer ſerues him, is bound to obay his neceſſities: the laws of iuſtice are peruerted by him, and vaineglorie that begot him is oftentimes the cauſe of his ouerthrow, This deuill is the ſcourge of God, the ſon of wrath, the plague of nations, the poiſon of peace, and BARTAS thus learnedly deſcribes him in his effects,

La guerre vient apres, caſſe-loix, caſſe-meurs
Raze-fortes, verſe-ſang, bruſle-hoſtels, aime-pleurs,
Deſus ſes pieds d'arrain croulle toute la terre, &c.
Next marcheth war, breake-law, and cuſtome-breaker,
Race-fort, ſpil-bloud, burne-hoſtry, louing-teares.
Vnder hir braſon feet ſtoops all the earth,
His mouth a flaming brand, his voice a thunder:
Each finger of his hand a canon is,
And each regard of his a flaming lightning flaſh.
Diſorder, feare, diſpaire, and ſpeedy flight,
Doe raged march before his murthering hoſt:
As likewiſe, burning, pride, impietie,
Rage, diſcord, ſaccage, and impunitie,
Horror, and ſpoile, ruine, and crueltie,
Each where attends, where barbarous he walkes,
Mone, ſolitude, with feare, doe ſtill accoſt
The bloudy ſteps of his vndanted hoſt.

Wonderful are the miſchiefs that this fiend hath raiſed in the world, in leauing countries deſolate, cities diſpoiled, and flouriſhing Realms vtterly waſted: many are the examples & wofull the hiſtories that intreat hereof, & nature hath receiued ye greateſt wounds by this enuie: let vs therefore flie it with prudence. For thou prowd wretch y^t deſireſt change for thy profit as thou ſuppoſeſt; know this, that war is blind in his cruelty, & reſpects not what thou wilt, but where thou art: all ſorts periſh by his ſword, he regards not religion, affection, deſert, al is one to him in intending execution; let vs therefore loue peace and purſue it, for as OVID ſaith,

Lib. 3. de arte Amand.

Candida par homines trux decit ira feræ,
Peace is for men, and wrath for fellon beaſts.

AUGUSTINE

AUGUSTINE ſpeaking in commendation of peace ſaith, that it is ſo good a thing that amongſt all created things nothing is heard of, with more delight; nothing deſired for, with greater affection, and nothing poſſeſſed with more profit. Chriſt knowing the commodities and perfection of this peace, not onlie in word but alſo in example, not onelie in life and death, but alſo after death, taught vs to embrace it. In life hée taught it vs, for at his birth the Angels ſoong, Peace bée to men on earth. In life hée taught his Diſciples to preach it, ſaying, Into what houſe ſoeuer you come, ſay firſt of all, Peace bée vnto this houſe. Hée commended it in his death, when hée ſuffered himſelfe to bée taken, whipt, crucified, and ſlaine, that he might reduce vs to Peace with God. Hée commended peace vnto vs after his death; For after his reſurrection (and in his viſiting the Apoſtles) his firſt ſalutation was, Peace bée among you: who therefore is an enemie of peace, is an enemie of God, who liued, ſuffered, and aroſe from death to life, to eſtabliſh and forme our peace. *Nihil est tam populare* (ſaith TULLY) *quam pax, &c.* Nothing is ſo popular as peace, for not onlie they to whom nature hath giuen ſence, but euē ye houſes & fields ſéem to me to reuiue therat. And to conclude, not only let al men eſchew this fatall Deuill of war, and entertaine the ſwéet benefit of Ciuill peace in their ſocieties, but let them get them the true peace alſo, which (as LEO ſaith) is not deuided from Gods will, but onely delighted in thoſe things which are of God: for when ſenſuality reſiſteth not our will, & our will in no part contradicteth reaſon, then haue we the clearneſſe, ſerenitie, & peace of mind, and then is the kingdome of God.

Auguſt. lib. 1. de ciuit. Dei.

Lucæ. 2.

Lucæ. 10.

Next WAR followeth a froward furie called VENGEANCE: if you long to know him he hath theſe marks, his face pale, his eies inflamed, his browes bent, his hand ſhaking, his noſtrils yawing, his paſſion expreſſed with othes, & ſatiſfied with blood; he wil not ſtand lawing to diſieſt his iniuries, but a word and a blow with him; no man muſt abuſe him, no man controule him: hée is generallie blind in his owne affaires, and harebraind in all his actions, his cuſtome is either to purchaſe the gallowes by murthers, or to bée beggered by the law: Bée not acquainted

acquainted with him in any caſe, for he that féeds on REUENGE, reſpecteth not reaſon; PLATO knowing the force of this infirmitie, being diſpleaſed with his ſeruant who had gréeuouſly offended him, would not puniſh him himſelfe, but gaue him to bée corrected by his friend TENOCRATES with theſe words; Chaſtice mée this boy (ſaith hée) for in that I am angrie I cannot puniſh him: SENECA reporteth the ſame of SOCRATES, and Saint IEROME of ARCHITAS TARENTINUS, and all ſuch like actions of memorie are worthie to bée regiſtred. For (to accord with Philoſophie and Poeſie) REUENGE is but an abiect thing, an infirmitie of the ſpirit, a default in iudgement, which becomes not THALES or CHRISIPPUS, (as IUUENAL ſaith) but rather an intemporate and diſſolute THAIS: where contrariwiſe clemencie, and remiſſion, and forgiueneſſe of iniurie, it is an act of pietie; wherein CÆSAR (though otherwiſe an vſurper) gloried, telling one (and ſwearing it by the immortall gods) that in no act of his he more iuſtly deſerued glorie, or more perfectly delighted himſelfe, then in pardoning thoſe who had offended him, and in gratifieng thoſe who had ſerued him. To make ſhort, whoſoeuer Reuengeth, is ſure of Gods vengeance, for the law of God eſpecially interdicted and forbiddeth it, in theſe words, Séeke not reuenge; neither remember thou the iniuries which thy neighbors haue done vnto thée. The Philoſophers likewiſe accorded herein, as appeareth by SOCRATES and PLATO, who in his firſt of his Common weale ſaith thus, that *Referre iniuriam, eſt inferre*, To render and do iniurie is all one.

Iuuenal. Satir. 13.

Leuit. 19.

But leaue we this fiend to the tyrany of his owne thought, for here marcheth forward the ſpirit of IMPATIENCE now incarnate, a fleſhlie fiend I warrant him: This is he will beat his wife, lame his children, breake his ſeruants backes, vpon euerie light occaſion; hée will not dine for anger if his napkin haue a ſpot on it, nor pray if hée haue not that granted him which at the firſt he requireth: he will not ſtay to hear an anſwere whileſt a man may excuſe himſelfe, nor endure any reading if it fit not his purpoſe, nor affect anie learning that féedes not his humor: hée will beat his Phiſitian if

if his purge worke not preſently; and kill his horſe, if he gallop not when he commands him: he is like captaine CLOUX foole of Lyons that would néeds die of the ſullens, becauſe his maſter would entertaine a new foole beſides himſelfe: this deuill is an arrant ſwearer, a ſwift ſtriker, a ſhort liuer, thrée good marks to know him by, and of all his imperfections this is not the leaſt, that if he be detracted he ſtormeth, be it either iuſtly or vniuſtly, not conſidering what an honour it was for ZERXES, CÆSAR, DOMITIAN, TITUS, TRAIAN, and TIBERIUS, who being certified that a certaine man had ſpoken ill of him, anſwered, That tongues are frée in a city. For to heare a mans fault is wiſdome, but to be flattered is méere miſery. A certaine Emperour confirming the lawes of THEODOSIUS, ARCADIUS, and of HOMER, ſaid thus: If any one not knowing the law of modeſty, ſo far forth forget himſelfe to ſpeake ill of vs, our will is, that he be not puniſhed for the ſame, for if it procéed of lightneſſe of ſpirit, and readineſſe of tongue, it is to be neglected: if it procéed of folly or choller, it is to be pitied: and if it procéed of iniury, it is to be pardoned: A golden ſaying, and worthy an Emperour, which if you follow my friends, you haue a ſufficient ſpell about you, to coniure the ſpirit of Impatience from you. Thus haue I briefly ſhewed you the whelpes of WRATHES litter: now for a concluſion, let vs a litle canuaſe this curſed fiend BAALBERITH. To diſcourſe therefore of this immoderate paſſion (procéeding from the ſenſetiue appetite, as AQUINE ſaith) it is the increaſe of the gall (according to the Phiſitians) but the decreaſe of all modeſty, by the law of reaſon: for he that is affected with this ſhort madneſſe (according to SENECA) is angry with his quill if it deliuer not inke; with his dice, if he play and looſe, and then he bites them: his geſture is inconſtant, he looks red in the gils like a Turkie cocke, his eie lids are depreſt, his lips tremble, his tongue ſtutters, and he is vnquiet in all his body. Sometimes from words he breaketh into cries, from cries into ſlaunders, from ſlaunders into contumely, from contumelies into curſings, from curſing into blaſphemies. Sometime like an ague it ſeaſeth the whole body, & ſomtimes

L like

like a frenſie, peruerteth the mind: ſometime it lifteth vp the hand to hurt another man, ſometimes himſelfe: ſomtimes hée heares not, eates not, ſpeakes not, but is his owne plague. What ſhall I ſay? this Deuill in all men darkeneth reaſon, & confoundeth memory: and as ſmoke driueth a man out of his houſe, ſo wrath expelleth the Holy-Ghoſt from our hearts. Thoſe that write of Ire, diſſwade and debar men from the vſe thereof for thrée cauſes: Firſt, becauſe it iniureth God; next, their neighbours; and laſtly themſelues. For from God it taketh the effect of his power; from our neighbour it taketh the affect of due beneuolence; and from mens ſelues it taketh the aſpect of reaſon and vſe of intelligence. For firſt of all, it behooueth God in reſpect of his power, iudicially to reuenge and puniſh ſinne, ſpiritually to inhabite the good, and liberally to beſtow his benefits on them. But the Irefull man is contrarious to God in all theſe things: firſt, hée taketh from God his reuenge, becauſe Ire is a diſordinate appetite of reuenge: and God ſaith, To me belongeth reuenge, *Et ipſe retribuum.* For God hath reſerued two things vnto himſelfe, glory, & reuenge; and the proud man robbeth him of the one, and the irefull man of the other; ſecondly, an Irefull man iniureth God, becauſe he expelleth him from the reſt of his habitation: *In pace factus eſt locus eius*, His place is made in peace: but according to the Prouerbs, An Irefull man prouoketh brawles, *ergo* he diſplaceth God of that habitation wherein hée would dwell, by corrupting his heart with contentions: thirdly, God is iniuried, in that the peace he ſent into the world, is by the irefull man diſturbed. Secondly, Ire taketh from our neighbor the affect of due beneuolence, for we are bound to defend him in ſubſtance, fame and perſon: and contrariwiſe this Ire compelleth vs to hurt him in rauiſhing his ſubſtance, impeaching his fame, and killing his perſon. ARISTOTLE (a great ſearcher into nature) ſaith, that as ſoone as the Bée looſeth her ſting, ſhée dieth: and ſo fareth it (if we morrally allude) with the Irefull and reuenging man; for whilſt either indéed or word he exerciſeth his mallice on his neighbour, hurting him in his ſubſtance, perſon, or fame, he firſt of all ſpiritually killeth himſelfe, according to that of IOB, *Virum stultum interficit*

Rom. 13.

Ariſt. lib. 3. de animal.

Iob. 5.

terficit iracundiam: Ire killeth the foolifh man. Thirdly, wrath drowneth & deftroieth in a mans owne felfe thrée kind of goods: For firft of all, it fubuerteth the honefty of corporall difpofition: fecondly, it hindreth reafon: and thirdly, fhorteneth life. That it deftroieth the honefty and comelineffe of mans difpofition, it appeareth, becaufe how faire foeuer a man be, it deformeth his lookes, it difcolours his face, it altereth his gefture, it tranfporteth his tongue, and euery way difgraceth him. And therefore SENECA faith, Nothing more profiteth an Irefull man then to behold his owne deformity: and therefore another Philofopher faid, that it was requifite for a wrathfull man to fée his owne face in a myrrour, to the end, that by the reflexion thereof, hée might behold his vnnaturall alteration. It is faid of MINERUA, that being delighted in the muficke of a cornet, fhe once plaid by a tranfparant and chriftall fountaines fide, wherein fpying her chéekes mightily puft and fwollen with winding, fhée caft away her inftrument, and repined the further vfe of it: As it happened to MINERUA the goddeffe of wit, fo fortuneth it often times to many wife men fubiect to indignation, who fomtimes diftracted with Ire, and perceiuing in the cléere fountaine of their iudgement, the vndecencie and errour thereof, vtterly difclaime it: fecondly wrath hindreth the power of reafon, according to CATOS faying:

Impedit ingenium ne pofsit cernere verum,

It hindreth the iudgement and vnderftanding, leaft it fhould difcerne truth: and for that caufe the Deuill behaueth himfelfe like a cunning fifherman, who purpofing to catch and infnare the fifh more cunningly, troubleth the waters, to the end, that blinding their fight, they may the fooner fall in his net. In like manner doth the Deuill demeane himfelfe, who ftriuing to draw men to finne, hée ftirreth perturbation, ftrife, and diffentions among them, to the end they may the fooner fall into finne, and be feduced by his mallice. ARISTOTLE in the firft of his Topiques faith, that Ire neuer fubuerteth reafon, but when the mind and foule is peruerfe and froward: and euen as it is the craft of the Sophifter (as the fame Philofopher faith) to prouoke his aduerfary to Ire, to the end he may hinder his iudgement, fo it is the 1. *Elench.*

pollicie of the Deuill to blind our vnderſtanding with wrath, leaſt we would diſcerne his villany: thirdly, Ire ſhorteneth life, as may appeare in beaſts, which being naturally chollericke, haue but ſhort time of continuance; as namely, in the dog, and that in *Eccleſiaſtes* it is approoued, where it is ſaid, *Zelus & iracundia minuent dies, & ante tempus ſenectam adducent*, Zeale and wrath ſhorten life, end haſten age. It is ſaid of the Onyx (a ſtone gathered in India and Arabia) that it tieth ſpirits, preſenteth dolefull viſions, multiplieth ſtrife, & cauſeth brawles: The like may be ſaid of Wrath, for it baniſheth all good thoughts from the heart, filleth the imagination with vntoward viſions, and increaſeth enuy, wrong, and contention: and as the ſtone *Sardius* hindreth the properties thereof, ſo doth Patience mollifie & pacifie trouble: according to that of the Wiſe man, *Reſponſio mollis frangit iram*, A ſoft anſwer putteth downe ſtrife. SENECA in his third booke *de Ira* ſaith, If it be a friend that offended, hee did that he would not: if an enemy, he did as he ought: So howſoeuer diſpleaſures come, if they bē wiſely conſtrued, tbey are eaſily digeſted. Wrath by the Schoolemen likewiſe is compared to a burning feuer, which as it hath two accidents (according to CONSTANTINE) continuall heat, and great thirſt; ſo a wrathfull man vpon euery froward word in geſture, words, and lookes, is drawne into a great heat, and afterward is ſeaſed with a great thirſt of reuenge. A wrathfull man likewiſe is compared to a beaſt called *Abbane*, which being a creature of the bigneſſe of a Hart, yet (againſt the cuſtom of all other beaſts) hath her gall in her eare: ſo a wrathfull man (although he be kindly ſpoken to) yet taketh he all things in bitterneſſe: and according as he intetpreteth words, ſo giueth hée ſhort and croſſe anſwers. Thus far haue I drawn a line, to ſquare the foundation againſt the aſſaults and battery of BAALBERITH. Now with GALLEN I wiſl mortifie ſome chiefe ſtones of the building, and leaue the reſt to your finiſhing: and thus ſaith he in a certaine treatiſe of his, That from our tender youth we ought to tame this paſſion of choller, and not attend till our yéeres be ripened; at which time hauing taken root, it is the harder to be wéeded out: for if wée yéeld this headſtrong fury one foot, it will take two, and by litle and

Lib. 7. orat. cap. de cauſ.

Ariſt. 2. de Animal.

Gal. de cogneſcendis curandiſque animi affectibus. Ber. Donato interp.

and litle will in ſuch ſort créepe and attaine to the ſeignurie of the heart, that by no meanes or medicine it will be vnſeated therefrom. The heauen (ſaid GALLEN) hath ſo much fauoured me, that I had a iuſt, good, and courteous father, & no waies oppreſſed with paſſion and choller; whoſe good precepts and inſtructions, I haue euer retained: for at no time, in what choller ſoeuer he hath béene, haue I ſéene him tranſported ſo farre, as to ſtrike any man, but (which more is) hée had alwaies a cuſtome to reprehend thoſe, that beat and ſtroke their ſubiects and ſeruants. But if I were fortunate in a father (ſaid he) I was leſſe fortunate in a mother, for I had one the moſt chollericke and troubleſome woman liuing vpon the earth, ſhée was alwaies at the ſtaffes end with my father, to whome ſhée was no leſſe troubleſome, then was earſt XANTIPPE to her SOCRATES: ſhe neuer ceaſed to raile againſt him, continually filling the houſe wt tumult, yea, choller had ſuch power in her from her youth, that when ſhe entred into any diſcontents, ſhe flung, ſtampt, ſtrooke, yea ſo far forgot her ſelfe, that ſhe ſtrooke her chambermaids. The ſame author ſaith likewiſe, that the firſt time he began to deteſt that vice, was, that being a young lad he beheld a man ſeaſed with this paſſion, who was ſo far diſguiſed by choller, that hée ſéemed rather a monſter then a man, for hée had his countenance changed, his eies ſtaring, his haires briſtling on his head, his lookes furious, and all the reſt of his body trembling, and agitated with fury; he cried, he ſtamped, he threatned, he fomed at the mouth like a bore, and to conclude, he ſhewed ſuch ſtrange, inſolent, and prodigious countenances, that hée gaue manifeſt euidence that this brutall paſſion, brings a man beſides himſelfe, and makes him like vnto beaſts. Thus farre GALLEN, by whoſe counſell if wée propoſe vnto our ſelues the image and picture of a diſtempered and wrathfull man, no doubt but the obſcene, filthy, and lothſome behauiour which he vſeth, will bring vs in deteſtation of his vice, and determination to auoid and conquer ſuch like perturbations and affections.

The

The intemperate and vnnaturall Deuils raiſed by *Beelphogor*, Prince of belly-cheere.

N that time that GETA the Emperour had made his feſtiuall of thrée daies long, and his meſſes were ſerued in according to the order of an Alphabet; BEELPHOGOR gorged with multitude of diſhes, and dead drunke with varietie of wines, at laſt fell fatally ſicke of an extreame ſurfet. SLEEPE his Phiſitian was ſent for, but hée could not digeſt it; Manna, Rubarb, and the beſt eaſie & pure drugs were miniſtred, but they wrought nothing in his gorged ſtomacke. His brother Deuils loth to looſe ſo kind a friend, and neceſſary member of the commonweale of confuſion, ſent to *Perſia* for the high prieſt of BEL who was held a great Magitian and a Phiſitian. This holy father, faced like the North wind of a map, mounted on a horned Deuill inſtead of a Spaniſh Gennet, ſpéedily poſted to his court, and was at laſt admitted to his preſence, where after ſight of his vrine and féeling of his pulſe, with a bitter ſigh (as terrible as a Ternado on the coaſt of Spaine) he began in theſe words to tell his opinion: Palſgraue of the pipes of wine, Grand diſpoſer of delicates, it is no receipt of the Hipocratiſts, nor potion of the Galleniſts, can diſſolue the crudities and ſurcharging humors of your ſtomacke: but as among the Barbarians and Cannibals the prieſts are phiſitians and neuer faile of their cure, ſo the patient thinke them able, & the thing poſſible; ſo I, the prieſt in your rights & ſacrifices, (if ſo your great Bellyſhip haue a good opinion of my experience) am both able, and will rid you of your ſurfet without paine or trouble. BEELPHOGOR glad of this, poured a tun of Gréeke wine downe his throat for his good counſell, and aſſuring him that he confidently truſted in his cunning, our cure-deuill at laſt began his Incantation. Long had he not mūbled in a great cane, which he had brought in

in his wide ſléeue, and waſht the patients temples in a Fat of vnpurged Malmſey, but BEELPHOGOR began to caſt or diſcharge, (let it pleaſe chaſt eares to let ſlip this vnreuerent word) and in ſtead of voiding corrupt fleame, Aduſt choller, and other indigeſted excrements, he ſent forth (oh procreation incredible to be thought of) fiue fiends, dull winged like Bats, ſpirits of the elements next neighbouring the earth, who in clouds of fogges and miſts, hauing haunted Aſia, Africa, and Europe: for the moſt part haue by a Southerne wind of late daies béene blown into England, and become incarnate after this maner following (yet referuing thoſe names to thēſelues which their grandſire Sathan gaue them.) The firſt is DULNESSE OF SPIRIT, and he dwels in an Engliſh man late come out of Germany, who hauing béene an apprentiſe to drunkenneſſe ſince the yéeres of his diſcretion, is lately arriued, to make a dearth of Sacks in England. If you marke his gate in the ſtréets, it is ſauſages and neats tongues: he ſhawmes like a cow had broke her forelegs: you ſhall euer ſée him ſweating, and his landreſſe, I know, hath a good maſter of him, for the very pure greaſe of his handkerchiefe, is ſufficient to find her candles for a winter time: his eies are full of cathars, and had he not a vent by them to diſcharge his head, his braines long ſince had ſunk in a quagmire: hée hath chéekes dropſie proofe, and a noſe, ſuch a noſe as neuer noſe was greater: from the waſt to the foot of equall proportion: his necke drowned in his head and ſhoulders, his body in his buttocks, and his buttocks in his calfes: all pure béefe of twenty pence a ſtone, a dog would not eat it. This Deuill of a drunkard hath no felicity but in a tauerne, and for euery day if he make not a man drunke, he hath ſpent much idle time: he hath all the tearmes of art ſet downe by T. N. in his Supplication to the Deuill, *Primum ad fundum, ſecundum bis medium, tertium vt primum, ſic debes bibere vinum.* He hath a ſauſage alwaies in his pocket to driue downe drinke, and in ſtead of the ſtories of the nine worthies, he hath painted in a booke in their antiques, all the faithfull drunkards of his age: he hath killed himſelfe with Aquauita, another with Renniſh wine and Oiſters, another with Heringes and pickeld herrings: he hath all their

their names (and Epigrams to them) of the beſt maker of this age. Of all nations and citizens he can not abide a Romane: aſke him why, Fie on them (quoth he) the ſlaues kill their wiues for drunkenneſſe. Draw him but into the common place of wine, he will weary the whole company (with one quart & a morcell more, and ſo God be at your ſport M. TARLTON:) firſt he ſaith that it is *vitis, quaſi vita,* a man were as good miſſe his life as wine: againe, that (in Almaine and France) wine is the moſt honourable preſent to ſtrangers: he alledgeth you theſe verſes out of RALBLAIS (but with this breathing point, One pottle more of that next the doore NED,)

Furiena eſt de bon ſens ne iouiſt,
Qui boit bon vin & ne s'en reiouiſt.
Mad is the knaue and his wits haue the collicke,
That drinkes good wine and is not frollicke.

After the company hath drunke carouſe about, and ſung Chorobent, and *Gaude plurimum,* forward goes he, By gots hundred towſand ton a deuels, all CÆSARS armie had bene loſt without wine: and the only medicine for the flegme is (in his knowledge) thrée cups of Charnico faſting: he hath the Prouerbe of the old Phiſitians (*post crudum purum*) a gallon of wine to an apple is pure ſimetry and proportion in drinking: fill his cup againe of Madera wine, and let him wipe his eies after his faſhion, you ſhall haue ſtories too, as true as the voiage of PANTAGRUEL. I was (will he ſay) ſomtime in a Tauerne, and it was with ſome of my neighbours that it was (this drinkes too flat IOHN, fill better, ſaith he, and carouſing in ſtead of a full point he proſecutes his matter,) and it chanced as we were a drinking I ſaw mine hoſt carry two pitchers full of water into his wine ſeller, hauing two other carried after by his apprentice full of good wine (as I ſuppoſed:) now Sir, (ſuſpecting ſome knauery) I thruſt my head out of the window, and cried mainly with a full throat, Fire, fire, fire; By reaſon it was ſomewhat towards night (now a bit, & then a cup more) I was quickly heard, ſo that at the laſt, the Tauerne was full of all ſorts of people, ſome bringing water, (as the contrary to fire,) others oile, (good to quench lightning,) ſome ladders to clime the houſe top,

top, ſome vineger to lay on ſcalding: The people entring into the chamber where I was, and ſéeing neither fire, nor ſmoake, fearefully aſke mée where the fire was? I alſo hoarſe with crying, at laſt anſwered them that it was in the ſeller, and I was ſure of it, and for proofe thereof (quoth I) I ſaw the hoſt very now carrie down ſtore of water. They hearing this, ſodainly ran downe into the ſeller, where they found the Tauerner with his prentice mingling wine and water together, all the companie deteſting his knauerie, one caſt his paile of water at his head, another his oile, another his vineger, another broke a ſticke out of his lather, and all to bebeat him: the hoſt ſouced in ſouce like a pickled herring, ran away to ſaue himſelfe, the people fell a drinking til they left him neuer a drop in his ſeller, and I (a pottle more of Charnico, Edward) without paying pennie for my Wine, went away with the goblet, (and I drinke to you good man Pouling) this laſt period is a pottle at leaſt, and how ſay you by my taleteller? Wil you haue yet more? Take him frō this his dailie exerciſe, he is as dead as a doore naile, hée hath no more ſence then a ſhoat in pickle: Get him to church, hée ſléepes out the ſermon: perſuade him to abſtinence, tut ſaith hée it ingenders Cathars, & nouriſheth the Megrim; examine him in his worldly affairs, talke of that to morrow: the onely meanes to wake him is to tell him the Vintage is come home, for againſt that time hée makes him a doublet a quarter wider in the waſt then the firſt, becauſe hée will walke and drinke eaſelie. It would make a good wit druncke to dreame of his qualities, I will therefore here leaue him, and as I haue painted him out to the eie, ſo will I conuict his deteſtable courſe by reaſon. Firſt maketh hée that which was ordained to bée the temple of the Holy-ghoſt a den of Deuils, next drowneth hée that ſpirit which was created for heauenly contemplations, in earthly and tranſitorie pleaſures, then by his Gaſtimargia and Epicuriſme, he dulleth his conſcience with an apoplexy & nombnes, ſo that it hath no power to diſtinguiſh mortall ſinnes, from heauenly & intelectuall delights; laſtly by deteſting continency, he ſuffereth the plagues of exceſſe, and looſeth the benefites of abſtinence, which maintaine the ſoule in his harmonie, and the

M bodie

bodie in health and temperature, and as HORACE ſaith,

Satura. 2. lib. 2.

—Quin corpus onuſtum
Heſternis vitijs animum quoq́s pergrauat vnæ,
Atq́s adfigit humi diuinæ particulam auræ.
A bodie loaden with the nights exceſſe,
At once the mind with dulneſſe doth oppreſſe.
Affixing to the earth by dull deſire,
The heauenbread ſoule that ſhould to heauen aſpire.

Of all deteſtable ſinnes dronkenneſſe is moſt vildeſt, for it bréedeth lothſomeneſſe in thoſe that moſt delight in it; It is a a luxurious thing as the wiſe man ſaith, and the immoderate vſe of wine hurteth a man foure kind of waies: firſt it is the cauſe of thraldome, ſecondly the confuſion of honeſtie, thirdlie, the complement of vice and voluptuouſneſſe, fourthly, the ſigne of follie: The firſt is manifeſt in this, becauſe the originall root and occaſion of diſgrace was in wine, whereby NOE became the ſlaue of dronkenneſſe, and the ſcorne of his ſonne CAM: That it is the confuſion of honeſtie it appeareth, becauſe whoſoeuer is accuſtomed therein, hée is baniſhed the ſocietie of good men, and ſubiect to mightie diſcredits; What is more filthie then a droncken man, ſaith INNOCENTIUS? who hath ſtench in his mouth, trembling in his bodie, follie in his tongue, and want of ſecreſie in his heart: his mind is alienated, his face is deformed, and no ſecret can bée had where ebrietie is ſoueraigne. And SENECA ſaith, That the mind intangled by dronckenneſſe, hath no power of it ſelfe; and if it bée rightlie conſidered of, it is but a voluntarie madneſſe. ALEXANDER tranſported with this ſinnne, ſlew CLITUS his faithfull friend at a banquet, and after hée had recouered himſelfe, hée would haue murthered and ſtabd himſelfe for ſorrow. The Romans figuring out the image of Ebrietie, painted it in this ſort; Firſt, they ſet downe the image of a boy, and next they painted a horne in his hand, and on his head they ſet a crowne of glaſſe: A child they painted him, in ſigne that it maketh a man

Prouerb. 20.

Gene. 6.

man childiſh and paſt his ſence or gouernement: They gaue him a horne in his hand, in token that hée alwairs ſoundeth and publiſheth ſecrets whatſoeuer, and they crowned him with glaſſe, becauſe the dronckard reporteth himſelfe a glorious and rich man, where hée is as poore as IRUS: *Pauperior iro*, as the Poet ſaith. VALERIUS in his ſixt Booke and ſecond Chapter reporteth this Hyſtorie: A certaine innocent and guiltleſſe woman, was condemned by PHILIP King of Macedon in his drunkenneſſe, who confident and aſſured of her owne Innocencie, cried out, I appeale from PHILIP drunken, to PHILIP ſober. The King aſhamed at this reprehenſion, ſhakt of ſléepe, recouered his ſences, and gaue more diligent regard to the cauſe, and at laſt finding right on her ſide, reuerſed the Iudgement, and acquited the woman. By which it appeareth, that the ſhaking off of dronkenneſſe, is the eſtabliſhing of reaſon, and the cuſtome thereof the deſtruction of honeſtie: That it is the complement of voluptuouſneſſe and pleaſure it appeareth likewiſe, for modeſtie reſtraineth manie men from ſinne, and where it is taken away and ſubdued by wine, the pleaſure that lies hidden in the heart, is diſcouered without ſhame. Wherevpon SENECA ſaith, *Plures pudore peccandi quam bona voluntate prohibiti ſunt à peccato & ſielore*, More men are prohibited from offence and wickedneſſe by the ſhame of ſinne, then by good intention and will; but where the mind is poſſeſſed with too much force of wine, whatſoeuer euill lurked in the heart, is diſcouered by the tongue. That Wine likewiſe is the experiment and ſigne of follie it is manifeſt, becauſe if a man bée inclined to any euill whatſoeuer, a triall and experience of the ſame muſt bée made in his drunkenneſſe, and therefore the Germanes neuer conſult before they drinke, perhaps alluding and relying on that of Eccleſiaſtes, *Vinum corda ſuperbirum arguit*, Wine openeth and argueth the ſecrets of prowd men: vpon all which premiſes I inferre, that drunkenneſſe and all diſordinate riot, is hurtfull to all eſtates, for if it ſeize the poore man, hée ſhall not bée rich, if it depriue Eccleſ. cap. 31.

the rich man, his ſubſtance ſhal be conſumed; if it diſtraught the yong man, hée will not bée inſtructed; if it take hold on the old man, it makes him a foole: For this cauſe ORIGEN vpon Geneſis ſpeaking of LOT ſaith, *Ebrietas peior fuit quam Sodoma, quia quem Sodoma non decepit illa cœpit.* Dronkenneſſe was worſe then *Sodome,* for when *Sodome* could not deceiue, hee ouertooke: Theſe conſidered, let this fiend be auoided, if not in regard that he defameth vs in this world, yet in reſpect that hée kéepes and excludeth vs out of heauen.

Orig. hom 5. in Gen.

The ſecond fiend df this race is IMMODERATE and DISORDINATE IOY, and he became incorporate in the bodie of a ieaſter, this fellow in perſon is comely, in apparell courtly, but in behauiour a very ape, and no man: his ſtudie is to coine bitter ieaſts, or to ſhow antique motions, or to ſing baudie ſonnets and ballads: giue him a little wine in his head, he is cōtinually flearing and making of mouthes: he laughes intemperately at euery litle occaſion, and dances about the houſe, leaps ouer tables, out-ſkips mens heads, trips vp his companions héeles, burns Sacke with a candle, and hath all the feats of a Lord of miſrule in the countrie: féed him in his humor, you ſhall haue his heart, in méere kindneſſe he will hug you in his armes, kiſſe you on the chéeke, and rapping out an horrible oth, crie Gods Soule Tum, I loue you, you know my poore heart, come to my chamber for a pipe of Tabacco, there liues not a man in this world that I more honor; In theſe ceremonies you ſhall know his courting, and it is a ſpeciall marke of him at the table, he ſits and makes faces: kéep not this fellow company, for in iugling with him, your Wardropes ſhall be waſted, your credits crackt, your crownes conſumed, and time (the moſt precious riches of the world) vtterly loſt. *Nemo ſaltat ſobrius,* ſaith the Prouerbe, A wiſe man neuer danceth: flie therefore this Deuill, except you long to be fooles with him, and vnfortunately end in your dancing (like LEWIS Archbiſhop of Magdēburge) who in treading his lauoltos and corrantos with his miſtreſſe, in trying the horſetrick broke his necke: remember your ſelues likewiſe of this verſe in the old Poet,

Poſt

Poſt flores fructus poſt maxima gaudia luctus,
Fruits followes flowers, and ſorrow greateſt ioy.

Beſide conſider what SENECA writeth of worldly ioy, where he ſaith it is the meſſenger of future miſerie; Flie it therefore, for it is alwaies ſeconded by ſome ſorrow or miſchiefe. Another ſonne of this race is MULTIPLICATION OF WORDS, and he firſt incarnated himſelfe in the bodie of an Intelligencer, this is a notable knauiſh fiend to intangle any man; for he neuer ceaſeth to giue occaſion in his cups for men to ouerſhoot themſelues, he will of purpoſe caſt out ſuſpitious words of his Prince, to ſée how men are affected, & talke of forbidden bookes to get ſome man confeſſe if hée conceale any of them: I would you ſhould well know hée hath béene a trauailer, and can play the Nullifidian as well as any of Sathans ſucceſſion: whittle him a little (like the King of France his Switzer when he had drunk vp the bottle of Gréek wine) hée will tell you the ſecrets of all the Commonweales of Chriſtendome, he is an inward man in the Emperours eſtate, and dare aſſure you that he hath nothing of the Empire but certain ſummes of mony which he receiueth annually of the imperiall townes, and of certaine Gentlemen that hold their lands immediately of the Empire; and if you draw him to computation, he ſaith it is about ſome 200 thouſand Florins by yeare; As for that in Boheme and *Morauia*, and places appertaining to the ſaid Realm, he gathereth no more in them then 700 thouſand Florins annually: Touching Sileſia, Lauſatia and Hungary, he ſaith they hold all in fée of the Empire. He can aſſure you that Denmarke, Sueuia, Hungary, and Boheme are electiues; and that in Wallachia the Turke ordaineth the gouernors, yet Chriſtians neceſſarily, becauſe al the nation follow the Gréeke church. Bring him into Poland, he is able to ſay thus much of that kingdome, that the King hath for reuenue but ſix or ſeuen hundreth thouſand Dollers for the intertainement of his houſe, and that when he maketh war, it is vpon the expence of the country, without the conſent of whom hée can otherwiſe do nothing. And if you inquire of his forces, he thinks the countrey may well bring 140 thouſand furniſht horſe into the field vpon occaſion of ſeruice. If you fall in queſtion of the Turke

his knowledge is this that he hath alwaies in preſt for the war 130 thouſand Timariſte, (who are waged by lands which the Turke hath giuen them, to the end they ſhould entertain ſo many horſe at his command) he hath beſide them 14 thouſand Ianiſaries, and 36 thouſand Spaies, continually waged by mony: Beſides all thoſe that goe into the war or haue any place or dignity vnder him, are either Apoſtataes, or the ſonnes of Renegados; as for the Turks by race, they are alwaies kept in ſeruitude and pouertie, either exerciſed in Marchandiſe or ſeruing in the Temples. Touching his reuenue hée hath nine millions of gold, (beſides the preſents which his officers ſend him, and the lands of his owne demeaſne,) beſides he hath Daces or taxes of the Iews and Chriſtians euery one paying him a Shik in a year. And touching his gouernors, he ſaith they are Baſſhawes, and that the continuance of their authorities is but from thrée yeares to thrée yeares. Bring the Pope in queſtion, he can tell you this (for perhaps he hath knowne his benenolence) that hée built the Seminary of the Ieſuits of an hoſpital, contrary to the will of the dead; and how he hath taken thrée hundreth crownes of pencion lately from them, ſo that now they haue but ſixe hundreth to maintaine themſelues: he is ſéen in many other things likewiſe which I muſt not ſpeake of, but beware of multiplying words with him, for though hée butt not with his horns becauſe he will not bée thought a cuckold, hée will giue a ſhroud wound with his tongue, that may bring a man to his neckeverſe: hée hath continually a warrant in his pocket, and vnder colour of attaching Traitors, troubles and ſpoiles many honeſt men. Bleſſe your ſelues from him Maiſters, for though he hath a ſmooth tongue, his heart is deceitful. Of his race was SINON that betraied Troy, and of his faction be all ſuch moſt to bée feared and fled from,

Qui Curios ſimulant & Bacchanalia viuunt,
That ſeeme graue men but are laſciuious knaues.

Wonderfull it is to ſée his courſe, he is generall and open in diſcourſe, but vnder intent to deceaue, he will play the good fellow

low but to make make profite of any man, he will ſpeake in ſerious matter, though he ſhew himſelfe a foole, and conclude vpon any thing though it be without reaſon: & though the courſe of intelligence (according to MACHIAUELL) be neceſſary in an eſtate, and worthy the execution of a conſiderate and good man (for his countries ſake) yet the Sparta being laid on his ſhoulders that hath no honeſtie, maketh that eſtate odious, which otherwiſe would be honeſt: Thus much in deſcription of a diſordinate babler, now let vs heare ſomewhat againſt the incontinencie of language, and the vnbounded babble of the tongue. He that kéepeth his tongue (ſaith SALOMON) kéepeth his ſoul, and he that is inconſiderate in his ſpéech ſhall find miſchiefe: he that hath not offended in his words is a wiſe and perfect man, and according to CATO it is the chiefeſt vertue to ſet a hatch before the dore of four tongues, SOLON, SIMONIDES, and ZENOCRATES, being demanded why they ſpake ſo little, anſwered that they neuer repented themſelues that they had held their peace, but contrariwiſe in ſpeaking and returning anſwers. It was noted by AESCHILUS the Tragedian, that God in our bodies hath planted two eies, two eares, two noſthrils, and the braine aboue the tongue, to giues vs to vnderſtād, that we ought rather ſée, hear, and conceiue, then ſpeake: IEREMIE in his Lamentations written in verſe; hath (contrary to the order of the Hebrew Alphabet put the Letter *Pe*, before *Ghain*, (as RABBI SALOMON ſaith) to aduertiſe vs to ſpeake nothing which we haue not heard, (for *Pe* in Hebrew ſignifieth the mouth, and *Ghain* ſignifieth the eies.) It is written of the Philoſopher ANACHARSIS, that hée ſaid that two members of the bodie ought carefully to bée kept, namely the tongue, and the parts vndecent to be named, for néereſt (ſaith hée) approch they to God that can moderate them both; and HORACE ſaith,

Prouerb. 13.
Lac. 3.

Plutarch
Diogenes.
Laertius.

Lib. 1. *Epiſt. ad Sceuam.*

Sed tacitus paſci ſi poſſet coruus, haberet
Plus dapis & rixæ multo minus, inuidiæqs.
If ſo the crow could feaſt him without prate,
More meat he ſhould receiue, leſſe braule, and hate.

Let

Let therefore this fiend and furie of the tongue bée baniſhed from vs, for as BARNARD ſaith, *Non eſt capillus de capitæ, nec momentum de tempore, de quo rationem non reddemus:* There is not a haire of our heads nor a moment of time, of which we ſhall not yeeld account: and as AUGUSTINE ſaith, *Exigetur a nobis omne tempus impenſum, qualiter fuerit expenſum,* Wee ſhall haue an account exacted at our hands how we beſtowed the time, which hath beene granted vs to liue in. And as the Rabine ſaith, The eie of God ſéeth, and his ear heareth, and al our works are written in his book: let therfore loquacitie be baniſhed, and let CATOS words be conſidered, that

Proximus ille deo eſt qui ſcit ratione tacere,
The man is wiſe can wiſely hold his peace.

For the vanity of words ſheweth the ſlightnes of wit; & inconſideration, breaketh no waies out ſooner then by the tongue; by it hates are increaſed, blaſphemies publiſhed, and (being but the leaſt member) it is the onely key that openeth the dores of hell. By it we wrong our neighbour, breake commandements, depraue Magiſtrates, accuſe innocents, ſeduce Virgines, corrupt yong men, mocke age: briefly, if it be not gouerned in man (I meane his tongue) it is able to kindle a greater fire (as the Philoſopher ſaith) then the whole world ſhall be able to quench.

Let this ſuffiſe for babling, for here marcheth forth SCURILITIE, (as vntoward a Deuill as any of the reſt) the firſt time he lookt out of Italy into England, it was in the habite of a Zani: This is an onely fellow for making faces, ſhewing laſciuious geſtures, ſinging like the Great Organ pipe in Poules, counterfaiting any deformitie you can deuiſe, and perfect in the moſt vnchriſtian abhominations of Priapiſme: hée hath ieaſts to ſet an edge on luſt, and ſuch bitter Iibes, as might driue a CATO to impatience; if hée ſée an old man march in the ſtréet, hée returns him a *nichil habet*; by a light huſwife he dare ſay, y^t ſhe is as rotten as an openarſe: hée that longs to know more of him let him read BOUCHETS *Serees*, and if hée find a leafe without a groſſe ieaſt hée may burne the Book I warrant him. And if he require further inſight into the filthy nature of this fiend, in Artine in his mother NANA, RABLAIS in his Legend of Ribaudrie, and BONAUENTURE

BONAUENTURE DE PERRIERS in his Nouels, he ſhall be ſure to looſe his time, and no doubt, corrupt his ſoule. I could amplifie this title as largely as any, and point out with the finger many Epicures of this age, that are excellent in this abomination; but I feare me to corrupt in reporting corruptions, and to infect good & chaſt eares, with that which many of this godles world earneſtly affect. Pitty it is that toward wits ſhould be inchanted with ſuch wickednes, or that great mens ſtudies ſhould entertaine that, which Philoſophers ſchooles ſhamefully hiſt away. In a word, let the Apoſtles counſell be entertained amongſt them, where he ſaith, *Fornicatio autem & omnis immunditia, aut auaritia, &c.* Fornication, and all vncleanneſſe or auarice, let it not ſo much as be named among you, as it becommeth ſaints, or filthineſſe, or fooliſh talke, or ſcurrilitie, being to no purpoſe: but let men ſo ſeaſon their behauiours and diſcourſes, that MENANDERS words may be falſified in them, That the vanity of the tongue hath bene the ruine of many men. Ephe. 5.

The laſt Erinnis of this line, is SLOUENLINES & VNCLEANNES: this ſpirit at firſt became incorporate in the perſon of an Italian, who, baniſhed Padua for buggery, trauelleth here and there in England to méet with more of his fraternity: he is a méere enemie to the Sopemakers, for he waſheth not a ſhirt in a tweluemonth, & at that time for frugality ſake, hée buies not another, but lies in bed till ye firſt be waſhed: he neuer waſhes his hands and face, becauſe he ſaith that *Sol vrit puriora*, The ſunne burneth and tanneth the pureſt: neither weares hée apparell, except it come of beneuolence; for (ſaith he) *Bene venit, quod gratis venit*, It comes well, that comes of free coſt. In wearing his apparell he is a Cinicke, for bruſhing (ſaith he) weareth away the wooll; beating driues the duſt in a mans eies, and the heauier the garment is, the better it weares: he is as frée as the king in a baudy houſe, and ſo his belly be full and luſt ſatiſfied, *Cucullus non facit monachum*, A man of worth is not knowne by his good apparell: he ſhifts his lodging euery moneth, partly for neceſſity ſake, partly for his pleaſure: and his whole delight is to haue a well faced boy in his company: hée is a great acquaintance of the Brokers, and will not ſticke to bring a man to a harlot:

N he

he hath a heauy looke, a thréed bare cloake, a long foxe coloured haire, and his mouth is like a Barbary purſe full of wrinkles; he is the ſecretary to the ſpittle whores, and a mortall enemie to all that diſdaine an Alehouſe: he wild ſcold pretily, but a very boy may ſwinge him; but for lying, cogging, ſurfetting, whordome, blaſphemy, ſcurrilitie, gluttony, and more then theſe, the Epicure is a continent man in compariſon. Of all men let a ſcholler beware of this infecting ſpirit, for if a man of good parts be bewitched with this beaſtlineſſe, no man will waxe more deformed then he, eſpecially let him flie diſhoneſt and filthy women, that are able to infect nature by their ſocietie: otherwiſe I may ſay as MARTIAL ſaid to OPPIAN:

Mart. lib. 6. Epigram. 42.

Illotus morieris Oppiane.
Sir you ſhall die a filthy ſlouen.

It reſteth now (according to courſe) that I ſpeake ſomewhat of the deformity of BEELPHOGOR the father, ſince I haue in part ſcored out the vncleanneſſe of his children. Gluttony (as the Schoolemen write) is (both according to the habitude and act) a diſordinate delight in eating and drinking, a mortall enemy of the vertue of temperance; offending both in quantity, quality, time, and manner. It was firſt introduced from Aſia into Rome, where (corruptions commonly being the ſwifteſt in ſpringing) it became from a ſeruile thing, the delight of the ſoueraignes: ſo that APICIUS (an abiect cooke that profeſt the art of cookery in the kitchin) was not aſhamed afterward to ſtep into the ſchoole, and declaime in praiſe of it, whome for his inſatiable abuſes and inuentions, PLINY (and that rightly) called the Gulfe of prodigality. To this ſinne MILO CROTONIATES and TAGON (the belly-god) were ſo addicted, that the one bare an Oxe on his ſhoulders, and after deuoured it; and the other (at the table of AURELIAN the Emperor) eat a Goat, a Hog, and drunke a Tierſe of wine, and far more in boaſt of his intemperance. ALBOINUS and MAXIMINUS Emperours, yéelding nothing in ſenſuality to this; for ye one deuoured at a ſupper an hundred Peaches, ten Pepins, fiue hundred figs, beſide diuers other things: the other, in one day eat forty pound of

of flesh, and dronke a whole vessell of nine gallons of wine, to digest it. And now a daies our world rather superior then inferiour to other ages, in these kind of infirmities, neglecteth nothing in sensuality: our bankets are sauced with surfets, so that BEELPHOGOR may (I feare me) claime as many followers and fautors in our age, as either he had in Persia, Rome or Media: for our bankets excéed nature, and where our fathers were content with bread and water, which at first nourished mans life after the creation of the world: now neither the fruit of trées, nor the variety of corne, nor the roots of hearbs, nor the fishes of the sea, nor the beasts of the earth, nor the foules of the aire, can satiffie our intemperance: but (as INNOCENTIUS saith) paintings are sought for, spices are bought, foules are nourished, & cookes hired, to please appetite: one stampes and straines, another infuseth and maketh confections; turning the substance into the accident, and nature into art. For which cause SENECA (deriding the variety of banquets) saith, *Vna silua pluribus Elephantibus sufficit, homo vero pascitur terra & mari.* One wood suffiseth to nourish diuers Elephants, but man feedeth both on sea and earth. And in his tenth booke of his Declamations, he saith, Whatsoeuer bird flieth, whatsoeuer fish swimmeth, whatsoeuer beast runneth, is buried in our bodies: all which in the truth of things is both against nature and Art: for both Art and nature, forbiddeth that contraries should be mixt togither: which notwithstanding in our festiuals are often done. But if we consider how hurtfull it is to our bodies, and damnable for our soules, doubtlesse except wée be blinded in heart, wée shall quickely detest it. In many meates (saith ECCLESIASTES) there is much infirmitie; and (according to SENECA) wée therefore die suddenly, because we liue vpon dead things. Why then should we delight in that which causeth our detriment? POLICRATES saith, that the intemperancy of meate subuerteth manners, and preiudizeth mans health: and HIPPOCRATES maintaineth this, that grosse and fat bodies, growen beyond measure, except by letting blood, they be somewhat abated, become numme and insensible, and fall into most dangerous diseases. CHRYSOSTOME saith, that excesse of meat consumeth and rotteth

Lib. de vilitat. huma. condit.

Epist. 8.

Lib. Rhet. 10. *lib.* 8. *cap.* 6.

mans body by continuall ſicknes, and at laſt bringeth cruell death. GALEN (the interpreter of HYPOCRATES) ſaith, That they that are groſſe fed, can not be long time healthfull: concluding, that thoſe ſoules can not meditate or conceiue celeſtiall things, whoſe bodies are ouergrowen with blood, fleſh, and fat. It is reported of DIONYSIUS the tirant, that being too much ſwallowed vp by ſurfet and drunkenneſſe, he loſt his eie ſight; for there is nothing ſooner dulleth the eie, then exceſſe: becauſe (as PORTUMINUS ſaith) *Edacitas cibos terit, ſed oculos vorat,* Gluttony ſpendeth meat, but deuoureth the eies. MACROBIUS in his Saturnals, propoſeth a very prety and diſputable queſtion; namely, whether vniforme and ſimple meat, be better and eaſier of digeſtion, then diuers and different? and to this a certaine Philoſopher anſwereth, that diuers and different meat is the hardeſt of digeſtion for theſe cauſes: firſt it appeareth in beaſts, which becauſe they féed on a ſimple and pure nutriment, are moſt helthfull; and if any of them be diſeaſed, it is when by variety of medicine and mans folly, they are nouriſhed againſt the courſe of their nature: ſecondly, becauſe all ſimple meat is more eaſily digeſted; in ſigne whereof, euery Phiſitian recouereth and miniſtreth to his patient in one kind of food, that nature may more eaſily conuert the ſimple meat into her ſelfe: thirdly, becauſe as the variety of wine, hurteth more then one ſort of wine in the ſame quantity, in like ſort doth the variety of meat: fourthly, becauſe he that obſerueth one kind of ſimple diet, may more eaſily iudge and geſſe at the cauſe of his infirmitie (if at any time he féele himſelfe diſtempered) and conſequently can more eaſily auoid ſuch kind of food: whereas if hée ſhould haue vſed diuers, he ſhould vtterly be ignorant, to which of many he ſhonld impute the cauſe of his ſickneſſe: fiftly, becauſe in the ſtomacke, the nature of diuers meats is very different, therefore (nature working vniformitie for her owne part) certaine are ſooner digeſted then other, (the reſt remaining in the ſtomacke being crude) and conſequently that rots which is afterwards to be digeſted: by which reaſons it followeth, that theſe rich men vſing diuers kind of diſhes, do by that means ſhorten their owne liues. But perhaps to particularize diſeaſes will be held more forcible

forcible argumenes, I will therefore tell you what infirmities ſurfet bréedeth. Firſt (as AUICEN ſaith) it hindreth the braine, the liuer, and the nerues, it cauſeth conuulſions, ſowndings, Epilepſies, the falling ſickneſſe, and the palſey: it ingenders the lameneſſe in the legges, the gout, the Sciatica, the Apoplexie, and a thouſand defluxions, cathars, and crudities of the ſtomacke, which procéed from nought els, but from the inſatiable deſire of drinking and eating. All philoſophie will confeſſe vnto me, that the more a man ſtuffes and chargeth his ſtomacke, the more he gréeueth it; for firſt of all it is neceſſary that he ſurmount and excéed the nutriment and meat, and digeſt it alſo; and in the ſurmounting he muſt ſtriue, and in ſtriuing he wearieth himſelfe, and in wearying himſelfe he waxeth féeble, and in waxing féeble he finally conſumeth, and then his cooke (I meane his ſtomacke) vnable to worke or boile, it followeth of neceſſity that he muſt die. But leaue we this to Phiſitians to decide, and like Chriſtians let vs learne to ſay with SENECA (though a Pagan) *Maius ſum, & ad maiora natus ſum, quam vt fiam mancipium corporis mei*, I am greater, and borne to greater things, then to become the bondſlaue of mine owne body. Briefly, (ſince according to AUGUSTINE) Gluttony marcheth neuer but accompanied with other vices: and (in his fourth booke *ad Sacras virgines*) ſince Ebrietie is the mother of all vice, the trouble of the head, the ſubuerſion of the ſenſe, the tempeſt of the tongue, the ſtorme of the body, the ſhipwracke of ſanctity, and the foule; let vs conquer this monſter by our abſtinence, liuing according to the examples of PAUL, the firſt Hermite HILARIUS, MACHARIUS, and others; that that ſaying may be truly verified in vs, that *In carne eſſe, &c.* To be in the fleſh and not to liue after the fleſh, is rather the life of Angels then men. And thus far for GLUTTONY and BEELPHOGOR, whome (I hope) I haue ſo coniured, as he ſhall haue little welcome to thoſe that haue any ſparke of piety: the vantgard and battell are already diſcomfited, now ASTAROTH looke to your rereward, for I aſſure my ſelfe to diſcomfit you.

Lib. 4. de Baptiſ. cont. Donatist.

The

The lumpiſh and heauie fiends begotten by the Arch-Deuill *Aſtaroth.*

INduſtrious Labour, that haſt thus long kept me from IDLENESSE, guiding the ſailes of my conceit through the Seas of reaſon; now helpe to arange my ſquadrons, to deſcribe & confound him: lead me a path vntracted by courſer ſpirits, that I may beare downe enuy by deſert, & puzle detraction in his deprauing knowledge. It is not vnknowen to men of reading, how ASTAROTH after hée had receiued many ſacrifices by the Iſraelites (as appeareth in the booke of Iudges) and perſwaded SALOMON (the wiſeſt of Kings) in his old and retired yéeres to build him an Altar, was (by the praiers and perſwaſions of many Prophets) at laſt baniſhed from the choſen nations: ſo that enforced to liue in exile, he ranged vp and downe Media, Perſia, and Armenia, and at laſt ſpred his renowme in Rome: whence baniſhed by the buſie affaires of Princes from their Courts, and from other places of Spaine, France, and Italy; he at laſt retired himſelfe to the Northern parts: Amongſt whom finding contentions in the Clergie, and affectation of glory and armes in Prince and ſubiect; he tooke his Idle wings and flew to the Southerne and lately diſcouered land, where honoured by the Braſilians, that greatly delighted in Idlenes, he hath yet a ſufficient ſegniory and dominion to maintaine himſelfe: Yet willing that the Ciuill world (which hée deadly hateth) ſhould be infected with his humor, he hath lately vpon an Indian Negro begotten fiue ſonnes at one clap: and (the ſooner to practiſe his mallice) hath procured their abortion and vntimely birth, to the end they might with the more ſpéed be ſent into Europe. The firſt is, DESPERATION, the ſecond PUSILLANIMITY, the third Dulneſſe of the Spirit, the fourth NEGLIGENCE, the fifth SLEEPINESSE. Theſe fiue well inſtructed and better prouided for,

for, he ſhipt in a Braſile man for Ciuill, but the ſhip being vnfortunately taken by an Engliſh man, they were brought into England, and no ſooner ſet foot on land, but ran away from their Captaine. Now ſir, hauing all languages perfectly, they follow ſtrange directions, not tying their ſpirits to one determinate body, but flying here and there, and infecting all places, and exempting themſelues from no perſons: yet as ſubtill as they are, I haue founded them out; and that I know them, I will reſolue you if you pleaſe to read their deſcriptions. The eldeſt of them DESPERATION (a peculiar vice procéeding frō IDLENES, but not y^t which is the ſin againſt the Holy-ghoſt,) is ſuch a ſin, that if he méet w^t a rich man, he makes him diſtruſt himſelfe for getting vp on his horſe without helpe; he cauſeth him forbeare the reading of bookes in ſuſpect of his vnderſtanding, he driues him to be dainty of his meats, telling him his ſtomack is ſqueaſie; he féedeth him in his dreams with terrible viſions, he driues him to miſtruſt himſelfe in whatſoeuer he pretendeth, inforcing ſuch a diffidence in himſelfe, that both he maketh him an enemy to his body, and the ruine of his owne ſoule. He perſwades the Merchant not to traffique, becauſe it is giuen him in his natiuity to haue loſſe by ſea; and not to lend, leaſt he neuer receiue againe. He makes the Scholler loath to read bookes if they be long, careleſſe to heare lectures, becauſe he vnderſtands not at the firſt. He cauſeth a louer to lie ſighing in his bed, and rather die ſicke of the ſullens then tell his griefe. The poore man he teacheth to curſe his birth, and deſperately to giue ouer labour, where otherwiſe if he would ſhew diligence, he might be relieued. He tels a Lady it is beſt kéeping her bed, when the Phiſitians aſſure her the diſeaſe is cured with exerciſe: and let him but light on a féeble heart, he will die firſt before he take a medicine. If a friend intreateth his friend to ſpeake in his behalfe, out ſteps he, and counſels him to forbeare the demand, for feare he be denied: and if a huſbandman haue a good crop, in the midſt of his harueſt hée teacheth him this tetch of vnthankefulneſſe, I would I were a beaſt, ſo I were rid of this trouble. How ſay you by this ſpirit of darkeneſſe? Is hée not cunning and ſubtill? Are not his treaſons coloured and

and plauſible? Is not his perſwaſion conformable to weake nature? If you ſay nay, you erre; if you confeſſe it, then learne thus to preuent him: Firſt, remember that *Volenti nihil difficile*, A good will winneth all things: and to condemne our owne abilitie in good things, is to ſuſpect Gods mercifull prouidence in furtherance of iuſtice and vertue: obſerue that leſſon in SENECA,

Qui nihil poteſt ſperare, deſperet nihil.

Who nothing hopes, let him deſpaire in nought.

Let the rich know this, that he that feareth a litle froſt of infirmity, ſhall haue a great ſnow fall vpon him: let him conſider, that to helpe nature, winneth eaſe; and that to endeauour willingly, is halfe the meane to attaine happily: let him remember this, that God openeth the vnderſtanding, if we offer the endeauour; and commanding vs temperance, killeth the feare of exceſſe; and being all in all things, is defectiue in nothing that is vertuous. Let the ſuperſtitious Merchant truſt the creator, and he ſhall not ſuperſtitiouſly be tied to creatures; and ſuccour his neighbours neceſſities with good intent, and God ſhall reward him. Let the ſcholler know, that the harder he is to conceiue, the ſurer he is to retaine: and as no way is too long to him that ſéeketh a place deſired; ſo no booke can be too tedious that leads any path to knowledge. Let the poore labour to preuent néed, and he may be aſſured to find no cauſe to ſuſpect neceſſities. Let the Lady faſt in continence, ſhe ſhall not languiſh in exceſſe: and let all men build on God, and deſperation ſhall not hurt them. Let vs draw néerer this fiend, and coniure him more cunningly: he hath more motiues in man, & let vs therefore examine them. Saith he, faſting killeth worldly comfort, and therefore it is to be fled. Anſwer him boldly, that it is tranſitory, and momentary which delighteth, but eternall that mortifieth. If he ſay, thy ſinnes are great; tell him, Gods mercie is greater: If he induce deſperation by thy often fall, oppoſe Chriſts words againſt his ſuſpect, *Non dico tibi vſque ſepties, ſed vſque ſeptuagies ſepties*, I ſay not to thee, ſeuen times, but ſeuenty times ſeuen times. And remember that of LEO, *Miſericordiæ Domini nec menſuras poſſumus ponere, nec tempora definire*, Wee can neither

Mat. 18.

neither meaſure the mercies of God, nor define the time: and (to giue a ſword vtterly to confound this furie) vſe hope, which (though euery waies thou be aſſaulted) will maintaine thy conſtancie; And conclude thus (when troubles or doubts diſtraught thée,) with OUID,

Magna tamen ſpes eſt in bonitate dei,
Yet in Gods goodneſſe is our hope increaſt.

The ſecond furie (now adaies ranging vp and downe our countrie, and infecting fraile and inconſtant hearts) is PUSAILANIMITIE and WORLDLIE FEARE, who (wherefoeuer he lurketh,) is knowne by theſe tokens; hée maketh the eie inconſtant, the colour come and goe, the heart beat, the thought ſuſpitious, he kils weake deſire, by ſuſpitious feares; and as a little water (as ARISTOTLE ſaith) is ſooner corrupted then a great deale; ſo with this abaſtardizing ſpirit, the weaker minds are ſooner attainted thē the great. This fiend maketh eaſie thinges impoſſible by miſtruſt, and ſo tranſporteth affections that they can claime no title in their owne natures. This is a temporall and fooliſh kind of feare, riſing either from the loue of tranſitorie things, or the ſuppoſed difficulties of life. The ordinarie ſeate of this humor is in the ſenſualitie of the heart: With this weakneſſe of ſpirit was ANTHONIE the Romane ſeaſd, who ſéeing the increaſes of CÆSAR, when his meanes of reſiſt were ſufficient, retired himſelfe to his Timoneum, leauing both CLEOPATRA and his buſines, as deſtitute of all hope, before the aſſurance of his danger: mortall is this ſinne if it bée accompanied with the conſent of the will, the Apoſtle writing to the Coloſſians ſaith, Fathers prouoke not your children vnto indignation, leaſt they become weake in mind, and looſe their courage, (according to the Syriak:) noting hereby, that this infirmitie accompanieth for the moſt part thoſe that are of the weakeſt abilitie and Iudgement. This deiection of ſpirit likewiſe is an effeminate and womaniſh diſeaſe, expreſſed often by fooliſh huſwifes in theſe words, Good God what ſhal I do? How ſhal I dreſſe my houſe? Make ready my children? Doe this, and do that? being things

O eaſie

eaſie and rediculous to bée forced. Againſt this infirmitie, and inuenoming ſpirit of feare, I will applie that of DOCTOR GERSON, where hée ſayth, That there are diuers that thinke they offend by diſpaire, which offend not: For this procéedeth from a certaine Puſillanimitie of their hearts, or of emotiue or féeling of diſpaire, which they eſtéeme to bée a conſent, but it is not. For whatſoeuer féeling they may haue, (yea, although it preſſe ſo farre as that they thinke themſelues almoſt attainted with this temptation) they loſe not charitie, as long as they are ſorrowfull, and the reaſon is contrarie and conſenteth not thereto: So that the ſpirit of a man is ouercome by the enemie, except there bée conſent of the will: For the ſence maketh not the ſinne, but the conſent. You that are or may happen to bée intangled in theſe briars, and aſſailed by this temptation, make your generall recourſe to God, ſaying with the Apoſtle, *Omnia poſſum in eo qui me confortat*: I can doe al things by the grace of him that comforteth mee. To conclude, let no man hide his Talent whatſoeuer, which God hath beſtowed on him to trafficke and profite his neighbour, leaſt hée incurre this vice of PUSILLANIMITIE; but let vs all cleaue vnto MAGNANIMITIE his oppoſite, conſidering this of TULLIES, *Qui magno animo est & forti; omnia quæ cadere in hominem poſſunt deſpecit, & pro nihilo putat.* Hee that hath a noble and reſolute mind, deſpiſeth all miiſſortunes that are incident to man, holding them of no reckoning. And that of LUCANS,

> —*Fortiſsimus ille eſt,*
> *Qui promptus metuenda pati ſi cominus inſtent.*
> Moſt ſtrong is he when dangers are at hand,
> That liues prepared their furie to withſtand.

DULNESSE OF SPIRIT (the next borne to Puſillanimitie) hath great conformitie with him, for PUSILLANIMITIE hinders the beginning and enterpriſe of a good worke, and this fiend letteth the performance of it whē it is begun, & maketh a man giue ouer in the midſt of his buſines. This monſter hath thrée heads wherſoeuer he

he ſeaſeth one body: the firſt is IDLENESSE, (ſlack to performe any thing, and a poiſon that confoundeth many men;) the ſecond is SLOWNESSE, that deferreth to follow vertue, or conuerſion from ſinne: the third is TEPIDITIE, which cauſeth a man do his worke coldly, without courage or feruor in his buſines. This fiend haunteth moſt commonly among thoſe ſort of men, that are too much ſubiect to their fleſh, and being bondſlaues to their ſenſual luſts, haue their reaſons obſcured, and their deſires dulled: they hate Muſike, deſpiſe Arts, accounting their excellence to be in ignorance; if they ſpeake, it is ſo abruptly and lothſomly, as it moouеth not; and if they be ſilent, they rather looke like ſome blind ſtatues of marble, then liuing and moouing men. If they write, it is *Inuita Minerua*, ſo coldly and without conceit, as they (like the vntunable ring of Bels) rather fill the ears with iarring and noiſe, then delight or reaſon. Many & too many are poſſeſſed with this ſpirit, and this ſpirit is incarnate in them. For they only like beaſts reſpect preſent things, hauing no care of that which is to come: you ſhall ſée a ſlouen ſleéping in his bed, that for want of riſing loſeth the commodity of preferment: another ſo cold in his enterpriſes, that he is vnfortunate in all buſines. Whatſoeuer commeth from ſuch men, ſéemeth to be enforced, (ſo is the eie of their iudgements blinded in perceiuing that which beſt behooueth them.) I knew one of this factiō in Oxford, who (after he had ſtudied ſeuen yeres, & often beaten ouer the Predicables,) at laſt thanked God y^t he had a litle ſight in *Genus*. This was as ſlouenly a lout as euer I lookt vpon, who often found in his heart to looſe his breakfaſt for want of fetching: come into his ſtudy, you ſhould ſtill ſée him ſléeping ouer his booke. In all exerciſes he was alwaies the laſt: & in all diſputations ſo cold, & duncicall, that neither any man vnderſtood him, nor he, himſelfe. With this ſpirit was thoſe two Seruing men ſeaſed, the firſt of which being aſked by his maſter ſitting at dinner, what hée had brought from the Sermon? In faith Sir, (ſaid he) your hat and cloake, and nothing els. The ſecond examined in the like manner, anſwered thus: Faith I markt not the beginning, I was aſléepe in the midſt, and came away before the end. This is a daungerous fiend wherefoeuer

he gets footing, caufing men to make fhipwracke of their time, which being fhort and fwift once paft is irrecouerable, & which loft (faith BIAS and THEOPHRASTUS) a great treafure is loft. This made certaine difcontented (as TIMON and APERMANTUS) waxe careles of bodie and foule, fretting themfelues at the worlds ingratitude, and giuing ouer all diligent indeuor, to ferue the fury of their vnbridled minds. The ftories regiftred by learned men are full of men thus affected, and who fo confidereth the moft pollices and Commonweals of Chriftians, fhall I fear me (and let me write it with griefe) find more oportunitie loft by coldneffe, flacknes, and delay, then confideration can remedy with many yeares heart break and ftudie. By delay and protraction, enemies wax ftrong, and lingering hate giueth preuention a diligenter eie; and though AFFRICANUS admitteth not officious diligence, yet am I fo contrarie to him, that I dare boldly auow, that the moft ftratagems that are done happily, are done fuddainly: yet defire I not to bée mifconftrued in this, for before action, I admit counfel, and fecrefie: But matters once intended, I hold all time loft till they be executed; for delay giueth the enemie oportunitie of intelligence, weakeneth the heart of the fouldior, generally more feruent in the firft exploits, and afflicteth the heart of the gouernor till the iffue be difcouered. To conclude, as waters without ftirring & mouing, wax corrupt; fo without diligence all affaires are either loft or weakened.

Plutarch.

But leaue we this (yet not as impertinent to this place, but as fuch a thing if well lookt into, deferues a whole volume) and let vs now haue an eie to the next fiend of this bréed, which Sathā firft named NEGLIGENCE. NEGLIGENCE incarnate in our world, hath generally a running head, he is full of rancor, and repleniffed with idleneffe; INSTABILITY, and MUTABILITIE, continually attend vpon him; fo that he beginneth many things, but endeth nothing: he will execute no office by reafon of trouble, kéepe no houfe leaft he take too much care for his family: put him in truft with a meffage, hée forgets it: and commit your affaires to his handling, all comes to nought: reading good bookes troubles his wits, but for PALMERINE, thats a prettie ftorie, and why, becaufe it teacheth him no wit: This fiend lets his books bée couered with

with duſt for want of looking too, his garments fall in pieces for want of amending, his haire ouergrow his ſhoulders, for want of barbing, his face couered with durt for want of waſhing, and he walks generally vntruſt, not for exerciſe ſake, but for idlenes: he is ſtill thinking and deuiſing on things, but he executeth nothing, and (like a lunaticke perſon) runs into ſtrange imaginations, and only ſpeaks them without effecting them: he defers in al that he doth, and thereby loſeth the moſt of his thrift; and in neglecting to ſollicite his friends, hée loſeth & ſmothereth his fortunes; ſo that OCCASION may rightly ſay and crie to him out of AUSONIUS,

Tu quoqs dum recitas dum per contando moraris,
Elapſam dices me quoqs, de manibus.
And whileſt thou askeſt and asking doeſt delay,
Thou wilt confeſſe that I am ſlipt away.

Auſonius lib. Epigra.

ISODORE (in his booke of Etimologies, writing of this ſin) ſaith that the negligent man is called *negligens, quaſi nec eligens*; that is, negligence, becauſe he hath no choice in any thing: for who ſo is ſubiect to this infirmitie, is void of all election, by reaſon that he wanteth conſideration: for a conſiderate man in foreſéeing preuenteth, which preuention is the death of negligence. This fiend my friends muſt be earneſtly auoided, for by him ANTHONY dallying in delights with CLEOPATRA, gaue CÆSAR oportunitie in many victories; And HANNIBAL lying idle at Cannas, corrupted both his ſouldiors, and ſtrengthned his enemies. It is a Cinicks life not a Chriſtians, which is ouerpaſt in negligence, and nothing worſe becommeth a man, then to be careleſſe and improuident: For as fruits vnlookt vnto, are for want of turning ſoone rotten, ſo minds for lacke of vertuous meditation, become corrupt and polluted: memorie without vſe decaieth, and the bodie without exerciſe becommeth lothſome, negligence therefore is fitly compared to a ſléepe, for as in it man reſteth and is depriued of al that he hath, ſo in the ſléepe of negligence and ſinne, al vertues are diſpoiled: which is very prettily figured in the ſléepe of IONAS, of whom it is ſaid, That he fled from the face of our Lord in Tharſis, and entring into a ſhip fell into a profound ſléep, and there aroſe a great wind, and the tempeſt increaſed, and the ſhip

Iſodore. lib. Etimol.

Diogen. Laertius.

was in danger; Finally, IONAS was caſt into the ſea, where falling into the belly of a Whale, hée loſt his haires of his head, and became bald. On which place the gloſſe ſaith, That the great and heauie ſléepe of the Prophet ſignifieth a man loaden and drowſied in the ſléepe of error, for whom, it ſufficeth not to flie from our Lord, but furthermore (ouerwhelmed with a certaine careleſneſſe) hée is ignorant of Gods wrath and ſecurelie ſléepeth, and at laſt is caſt into the Whales bellie, which is the boſome of hell. For as the Whale dwelleth in the déepeſt flouds, and profoundeſt ſeas; ſo Hell is ſaid to bée in great obſcuritie, and in the depth of the earth. Wherevpon in the Goſpell it is ſaid, To be in the heart of the earth: For as the heart is in the middeſt of a creature, ſo is Hell in the middeſt of the earth. At the laſt hée is made bald and ſpoild of his haire, that is, depriued of his vertues and graces. And where it is ſaid, IONAS ſléeping the winds aroſe; it implieth thus much, that a man ſléeping in idleneſſe, negligence, and careleſneſſe, the winds and ſtormes of temptations ſuddainlie and vehementlie ariſe: For then are wée moſt ſuddainlie ſurpriſed with error, when wée are moſt intangled with improuidence and negligence. And as CÆSAR in his Senate houſe was aſſailed when hée leaſt ſuſpected, by his conſpirators, ſo men in their ſecurities are ſooneſt ſubdued by the aſſaults of wickedneſſe; which conſpireth the death of the ſoule. The Poets faine thus of the Syrenes which haunt about Sicily (and of late daies haue appeared in the Sea in India) That with their ſwéet tunes they draw the Marriners aſléepe, that whileſt they ſléepe ſoundly, they may ſincke their ſhip. The like may bée ſaid of the Deuill, who lulleth vs in the lap of inconſiderate ſecuritie, and ſingeth vs aſléepe with the notes of NEGLIGENCE, till he ſincke the ſhip of our ſoule, which is our bodie, in the bottomleſſe ſeas of confuſion, which is Hell.

Let vs flie from NEGLIGENCE therefore, as being the firſt cauſe of the downefall both of men and Angels, let vs bée forward in curing our corrupt natures, let vs not reſemble the fooliſh buſſard in HORACE, who becauſe hée could not ſée

ſée as cleare as Linx, would not annoint his eies with Collirium; but let vs ſéeke out of celeſtiall heritages, not negligently (as thoſe of the tribe of DAN, ſent out to ſearch the promiſe land,) but diligentlie, like thoſe that brought backe the fat thereof, that wée may bée worthy the heritage. Fie how farre haue I wandred when SLEEPINESSE the laſt Deuill of this bréed hath ouertooke me to intreat of his nature: Sit downe drowſie fiend, I will diſpatch thée preſently.

SOMNOLENCE and SLEEPINESSE lurketh continually with vnfortunate perſons, and the exceſſe thereof ſheweth the ſpirit hath ſmall working: he is a fiend that (wherefoeuer hée inhabiteth) dulleth the ſences, maketh the head heauie, the eies ſwolne, the bloud hote, corrupt, and exceſſiue, the face pufft, the members vnluſtie, the ſtomacke irkeſome, the féet féeble: Looke in a morning when you ſée a fellow ſtretching himſelfe at his window, yawing, and ſtarting, there bée aſſured this Diuell hath ſome working: This is a ſhrowd ſpirit wherefoeuer hée gets ſeaſure, for hée liueth by the expence of life, and hée that entertaines him, hath rhewms, cathars, defluxions, repletions, and opilations, as ordinarilie about him, as euerie ſubſtance hath his ſhadow. This fiend and his brother NEGLIGENCE are of one nature, and where DULNESSE OF SPIRIT, and theſe méet, God, nature, law, counſell, profit, ſoule, bodie, and all are neglected.

This conſidered, let this Deuill incarnate (too ordinarie a gueſt in this countrie) bée baniſhed from our ſocietie, leaſt being corrupted by his example, wée fall into the ſame ſinne wherewith hée is intangled: for as PLATO ſayth, *Dormiens est nullius prætij*, A ſleepie man is of no worth; and in the ſeuenth of his lawes, hée thus writeth, *Somnus multus, nec animis, nec corporibus, nec rebus preclare gerendis, aptus eſt à natura*, Exceſsiue ſleepe is neither good for the ſoule or bodie, or auailable in any vertuous or laudable action: For hée that ſléepeth, is no more accounted of then hée that is dead: and truly I am of this opinion, that hée tooke this cuſtome and law from HOMER, and no other, who ſayth, That ſléepe is the brother of death: The ſame alluſion alſo vſed DIOGENES, who

who when he had ſlept ſaid, *Frater fratem inuiſit*, The brother hath viſited his brother, that is, ſléepe hath viſited death: the ſame likewiſe intimateth OUID in this verſe,

Stulte quid eſt ſomnus gelidæ niſi mortis imago?
Foole what is ſleepe but image of chil death?

The like conſideration likewiſe had the Doctors of Iſrael: ſo that one amongſt them (called RABI-DOSA the ſon of HARKINAS) writeth, The mornings ſléepe, and the euenings dronkenneſſe, ſhorten a mans life: corporal ſléepe likewiſe oftentimes ingendreth the ſléepe of the ſoule, which ſpirituall ſléepe is farre more dangerous then the other, and therefore CATO diſſuadeth youth from it.

—*Somno ne deditus eſto,*
Nam diuturna quies vitijs alimenta ministrat.
Be not addict to ſleepe, for daily reſt
Yeelds food to vice and nurſeth ſinne in feaſt.

And that diuine PETRARCH moſt wittily ſingeth,

La gola il ſomno, & l'otioſe piume,
Hanno dol mundo ogni virtus bandita.
Incontinence, dull ſleepe, and idle bed,
All vertue from the world haue baniſhed.

So that humane nature is wandred from his ſcope, and ouercome by euill cuſtome. There is another Poet (as I remember it is OUID) that ſaith it is ſufficient for children to ſléepe ſeuen houres: and another contemplatiue father ſaith, that to repoſe fiue houres, is the life of ſaints; to ſléepe ſixe, is the life of men; but to ſlug ſeuen, is the life of beaſts: Saiſt thou thus O father? Oh that thou couldeſt haue liued to haue ſéene this age, wherein if thy wordes ſound truth, thou ſhouldeſt find (whatſoeuer way thou ſéekeſt) as manie reaſonable beaſts as there bée motes in the Sunne, thinking eight, tenne, twelue houres, but a Method of Moderation. Theſe are they that ſléepe in their beds of Iuorie, and play the wantons

Amos. 6.

the wantons on their ſoft couches: *Pauca verba*, this is a ſubiect for a Preacher. Let me therefore draw to my concluſion, and finiſh both my booke, and the diſcouery of further wretchednes, in ſhewing the deteſtable effects of ASTAROTH, adding certaine diſſwaſions to the ſame.

DAMASCENE (defining this ſinne) ſaith, That it is a ſpirituall heauineſſe, which depreſſeth and weigheth downe the ſoule ſo much, that it taketh no delight or taſt in executing goodneſſe. TULLY he defines it to be a wearines and tedioufnes of the ſpirit, by which a man groweth in lothing of that good he hath begun. So that by them it is to be gathered that SLOTH is a languiſhing infirmity of the ſpirit, a dulnes of the mind, a diffidence of Gods helpe, a diſtruſt of our owne ſtrength. The ſinnes it maketh thoſe ſubiect too that are intangled therewith, are forgetfulnes of God, careleſnes of our eſtates, obſcurity of our ſoules, loathſomneſſe of our bodies, and irrecuperable loſſe of time. This ſin (by the Fathers) is compared to the diſeaſe (called by the Phiſitians) *Paraliſis*, with which, whoſoeuer is ſeaſed, his members are diſſolued, his vitall powers and naturall faculties are weakened, and he himſelfe is wholly not himſelfe, neither being able to mooue, nor maſter his owne lims. So fareth it by a ſlothfull man, who looſeth by this ſicknes the light of his mind, the vſe of his vnderſtanding, ye good affections that are the props and pillars of the ſame, and becommeth but the image of that which in effect he is not: and as this infirmity is healed by very hot Pulteſies and inward potions, ſo except the heat of charity, and the remembrance of hell fire, be applied to the wounds and dulnes hereof, it remaineth wholly incurable. Beſides, this ſinne is againſt nature, for as the bird to flie, the fiſh to ſwim, the floure to grow, the beaſt to féed, ſo man was ordained to labour; which if he do not, he wrongs nature, wrongs his bodie, and which worſe is, dams his ſoule. *Noli eſſe piger*, (ſaith AUGUSTINE) Be not ſlow, labour earneſtly and God will giue thee eternal life. HELINANDUS in his Chronicles reporteth, that when a certaine Biſhop (called PHILIPPUS BELUACENSIS) was for a night lodged in their Monaſtery, hée ſlept ſo long, that hée was neither preſent at Gods ſeruice, neither aſhamed to let the ſunne (it being

Damaſ. lib. 2. Ortho. ca. 14.

Serm. 2. de tim. lib. 6.

ing then Winter time) to behold him ſléeping, which when HELINANDUS perceaued, and ſaw no man readie or bold enough to tell him of his fault, hée confidentlie ſtept neare vnto his bed, and in briefe ſpake thus vnto him, Sir the Sparrows haue long ſince forſaken their neſts to ſalute God, and wil a Biſhop yet lie ſléeping in his chamber? Conſider (father) what the Pſalmiſt ſaith, Mine eies haue preuented the day; and that of AMBROSE, It is vncomely for a Chriſtian that the beame of the Sunne ſhould behold him idle; and let this perſuade you to caſt off your ſluggineſſe: The Biſhop (rowſed with theſe wordes all in rage) ſaid vnto him, goe wretch as thou art and louſe thyſelfe, I diſdaine thy counſailes: to whom the Moncke anſwered in a pleaſant manner, Take héed father leaſt your wormes kill you, for mine are alreadie ſlaine: hée meant the worme of conſcience, which ſhall at laſt bite them, who are giuen ouer to their ſenſualities. I haue read alſo a prettie ſtorie in an old dunce called PETRUS DE LAPIARIA, which becauſe of the pithie alluſion I will not ſticke to tell you. A certaine King (ſaith hée) hauing thrée ſonnes, and being well ſtept in yeares, reſolued to make his Teſtament, certifying his children, that which of them was moſt ſlothfull, on him hée would beſtow his kingdome; to whom the firſt ſaid to me belongs the kingdome, for I am ſo ſluggiſh, that as I ſit by the fire I rather ſuffer my ſhinnes to bée burnt, then to draw them from the flame: the ſecond hée ſaid, the crowne in all reaſon belongs to mée, ſince I am farre more ſlothfull then thou art, for hauing a rope about my necke, and being readie to bée hanged, and a ſword in my hand, ſufficient to cut the ſame, yet am I ſo ſlothfull, that I will not ſtretch out my hand to ſaue my life: after him the third ſtept vp, and in theſe wordes made his claime, nay ſaith hée I alone ought to raigne, for I excell you all in ſlothfulneſſe, For lying continually on my backe, water ſtilleth vpon mine eies, yet I for ſloth ſake forſake not my bed, neither turne to the right nor to the left hand: and on this ſonne the King beſtowed his Crowne and kingdome. To yéeld this a Morrall interpretation

tation, theſe thrée ſonnes are thrée ſorts of idle perſons; The firſt that cares not for fire, ſignifieth him, that being in the companie of euill and luxurious men, will not forſake them: The ſecond, (knowing himſelfe hanged in the ſnare of the Deuill, as the couetous man) yet hauing and knowing the ſword of Praier ſufficient to cut the rope, neuerleſſe hée will not vſe it: The third (that will neither turne his eie to the right or to the left hand) ſignifieth him that neither conſidereth the paines of Hell, nor the rewards of Heauen, So that neither for feare of puniſhment, nor hope of reward, hée will riſe againe from ſinne: On him the Deuill his father (who as IOB ſaith, is the King ouer the children of pride) beſtoweth the kingdome of Hell, where no order but continuall horror inhabiteth. And trulie to the idle and ſlothfull perſon Hell doth moſt iuſtly appertaine, becauſe hauing eies to ſée his infirmitie hée blindeth them; a mind to vnderſtand his remedie, hée diſdaineth it; and times made for labour, yet refuſeth it: but as SALOMON ſaith, *Omnis piger in egeſtate erit*, The ſlothfull man ſhall liue in pouertie, and Hell iuſtly ſhall bée his inheritage that negligently forbeareth to labor for heauen. Oh thou ſlothfull man if this perſuade thée not, looke further; the male ſtorke ſenteth the adulteries of the female, except ſhée waſh her ſelfe, doth not God then both ſée and will puniſh thy ſinne except thou mend thy ſelfe? The Lion ſmelleth the filthineſſe of his adultereſſe, and will not hée thinke you looke into the offences of his creatures, yet aſſuredly he that ſéeth all things beholdeth thy wickedneſſe, and except thou repent thée, will do iuſtice on thy negligence.

Hauing alreadie heard the deformities of this monſter, now at the laſt let vs conſider the remedies againſt him. Firſt, let vs intentiuely ponder and weigh how much our Sauiour hath laboured and trauailed for the ſaluation of mankind: It is ſaid that hée paſt the nights in praier, after whoſe example if wee deſire to bée his, wee muſt (with the holie Martyrs of the

Primitiue Church) mortifie our earthly members, and follow him in the like exercise: secondly, (in that this sinne of Idlenes hindreth both soule and body, and by that meanes is the occasion of many mischiefes, as well corporall as spiritual.) It hath bene as well detested both in holy scriptures, as in fathers of the Primitiue Church, as appeareth by IOHANNES CLYMACHUS, where he saith, Idlenes is a dissolution of the spirit, an abiect feare in all good exercises, an hatred and griefe of any godly profession. He saith likewise that worldly men are happy, he speaketh ill of God, accounting him cruell, and without humanity; he maketh a man astonished in heart, and weake in praier; more hard then iron in the seruice of God, & both slothfull and rebellious to trauell with his hands, or to do obedience. Behold the right effects of deuilish ASTAROTH: consider likewise what fruites spring from this cursed fiend. Thirdly, one of the best meanes to resist the craft of this fiend, is to trauell and to be alwaies doing somewhat, to the end we be not surprized suddenly, as SAINT IEROME counselleth. To this purpose, the ancient monks of Egypt, had alwaies these words in their mouthes, That he which occupieth himselfe in any good exercise, is not tempted by the Deuill; but hée that doth nothing, but liueth Idly, is tormented and possessed with diuers. And if the Heauens, the Sunne, the Moone, and other planets, the birds, beasts, and fishes, are in continuall motion, and without ceasing apply those offices for which they were created; what ought man to do, who is created for trauell, and whose soule is defined by the Philosopher to be a perpetuall motion? Let the Idle go to schoole to the Ant (as saith SALOMON) and learne of her to behaue him selfe: and let him take héed that hée prooue not that vnfruitfull trée, which must be cast into eternall fire, and that barren figtrée which Christ cursed. Let him alwaies remēber y^t^ Idlenes is the nurse of all euils, & that it is & hath bin the ouerthrow of many millions of soules. Let him consider y^t^ by labour we obtaine reward; by negligence, loose our selues. It is reported of CYRUS the King of the Persians, that being willing to inkindle the hearts of the common sort to war against the Medes, he vsed this pollicy and stratageme: He led his army to a certaine

Cass lib. 10. *cap.* 23.

Arist. lib. de animal.
Prouerb. 6.

Bal. Sex. lib. 1. *strata. c.* 41.

taine wood, where, for the whole day, he occupied the people in cutting downe the wood, and in continuall toile in lopping the trées. But the next day, he caufed very fumptuous feafts to be prepared, & commanded his hoaft to feaft, fport, and make holy day with gladnes; and going to euery company in the midft of their fports, he afked them which of thofe two daies beft liked them: who anfwered, that the fecond was more pleafant then the firft. To whom he replied in this fort: As by yefterdaies labor you came togither and were affembled to this daies banquet, fo can you not be happy and bleffed, till firft of all you ouercome the Medes. So (in alluding to this after a morrall meaning) we can not attaine to bleffedneffe, except we ouercome in this world the Medes, which are the deuils, by vertuous actions; neither can we be admitted to the banket, except by labour in this life time. AGAMEMNON, VLYSSES, and HERCULES, the one befieged and raced Troy; the other, fubdued and ouercame POLYPHEMUS; the third atchieued twelue incredible labours for glories fake: Let not vs therefore refufe labour for heauens fake. The Angels are not idle, but fing praifes; the celeftiall bodies (as I fay) are not Idle, but obferue their motions; all airie, earthly, and watry creatures, are in continuall exercife: aire is continually toffed by the wind; water continually ebbes and flowes. If therefore all creatures deteft SLOTH, and imbrace Labour, to giue man example; let vs forfake lothfome Idleneffe, for many foretold and thefe fet down by OVID:

Adde quod ingenium longa rubigine læfum
Torpet, & eft multo quam fuit ante minus:
Fertilis afsiduo fi non remouetur aratro
Nil nifi cum fpinis gramen habebit ager,
Tempore qui longo steterit malecurrit, & inter
Carceribus miffus vltimus ibit equus:
Vertitur in teneram Cariem rimifque dehifcet,
Si qua diu folitis cymba vacabit aquis.

Which courfly and haftily I haue thus tranflated,
The wit long hurt becaufe not vfed more,
Growes dull, and far leffe toward then before.

Except the plow prepare the field for corne,
In time it is oregrowen with graſſe or thorne.
Who long hath reſted can not run apace:
The fettered horſe is hindmoſt in the race.
The boat conſumes and riues in euery rim,
If on long beaten ſeas he ceaſe to ſwim.

As therefore all things waxe worſe for want of exerciſe & vſe, and ſtudy refineth both Arts and all maner knowledge whatſoeuer, let vs deteſt ASTAROTH, flée his bréed, tie our ſelues to exerciſes both of mind and body, vſe the practiſe of THEMISTOCLES, occupy our heads when we walke ſolitary, and ſo diſpoſe of all our actions, that the Enemy of all vertue find vs not Idle, who thinketh that fort eaſily woon, where the watchman ſléepeth; & that mind quickly ouercome, that entertaineth Idleneſſe. Let vs follow PAUL, who wrought with his hands, leaſt he ſhould be troubleſome to his brethren. Let exerciſe neuer forſake vs, either of mind or of body: for the Deuill (as IEROME ſaith) is like a thiefe, who finding a horſe idle in the fields, gets vpon the backe of him, where contrary of thoſe that labour, he can catch no holdſaſt. Idleneſſe (ſaith BERNARD) *Eſt mater nugarum, nouerca virtutum*, Is the mother of toies, and the ſtepdame of vertue: for it caſteth the ſtrong man headlong into offence, and choking vertue, nouriſheth pride, and ſquareth out the path to hell. If the caſtle be vnwalled, the Enemie enters; if the earth be vnmanured, it bringeth forth thornes; if the vine be neglected, it groweth fruitleſſe: So if our bodies and minds be vnexerciſed, they are the ſooner ſeduced and diſtracted.

The concluſion of this booke to the courteous Reader.

THus far with regard to profit, & deſire to pleaſe, I haue drawen my diſcourſe and emploied my readings: what my paine hath béene, you may recompence with your acceptance. For as to the traueller the hope of reſt maketh his iourny ſéeme light; ſo to the ſtudious, the expectation of profit

profit and good reſpect, leſſeneth the tedioufneſſe of labour, and long watchings. It fareth now with me as with ſhipwrackt ſailers that eſpie their port, and weary pilgrimes that are in ſight of Ieruſalem; for my preſent Ioy drowneth my paſſed Trauell, and after I haue finiſhed my iourney, I hang vp my offerings at the ſhrine of your curteſies: If you accept them, it ſatiſſieth my labour, and ſheweth your thankfulneſſe. I am not of CAIUS LUCILLIUS opiniō, That no man ſhould read my writings; for I had rather be miſinterpreted then thought negligent. Accept my good intent (I pray you) and it ſhall encourage my endeauour; for a Father ſaith, The giuing of thankes, is an augmentation of deſert. The deſire is tedious that hath no end, and the labour loathſome that is miſconſtrued. You buy that cheape, which coſt me deare; and read that with pleaſure, which I haue written with trauell: Only if you pay me with the ſéed of acceptance, you make me forward toward another harueſt: and in giuing me thankes, you ſhall looſe nothing, For (as TULLY ſaith) he that giueth it hath it, and he that hath it, in that that he hath, reſtoreth it. You haue the aduantage of my goods, they are already in your hands: if you pay me that you owe me, I may hap truſt you with a greater ſumme of Science. Farewell, and wiſh me no worſe, then I am carefull to increaſe thy knowledge.

FINIS.

[A REPLY

TO

STEPHEN GOSSON'S

SCHOOLE OF ABUSE

IN DEFENCE OF

POETRY MUSICK AND STAGE PLAYS

BY

THOMAS LODGE

1580?]

Rotogenes can know *Apelles* by his line though he ſe him not, and wiſe men can conſider by the Penn the auꝯthoritie of the writer thoughe they know him not. the Rubie is diſcerned by his pale rednes, and who hath not hard that the Lyon is knowne by hys clawes. though *Æſopes* craftie crowe be neuer ſo deſtlye decked, yet is his double dealing eſely deſiphered: & though men neuer ſo perfeꝯly polliſh there wrytings with others ſentences, yet the ſimple truth wil diſcouer the ſhadow of ther follies: and beſtowing euery fether in the bodye of the right M. tourne out the naked diſſembler into his owen cote, as a ſpeꝯacle of follye to all thoſe which can rightlye Iudge what imperfeꝯions be. There came to my hands lately a litle (woulde God a wittye) pamphelet, baring a fayre face as though it were the ſcoole of a buſe but being by me aduiſedly wayed I fynd it the oftſcome of imperfeꝯions, the writer fuller of wordes then iudgement, the matter certaiuely as ridiculus as ſerius. aſuredly his mother witte wrought this wonder, the child to diſprayſe his father the dogg to byte his mayſter for

his dainty morcell. but I ſe (with *Seneca*) y^t the wrong is to be ſuffered, ſince he diſpray-ſeth, who by coſtome. hath left to ſpeake well. bot I meane to be ſhort: and teach the Maiſter what he knoweth not, partly that he may ſe his owne follie, and partly that I may diſcharge my promiſe, both binde me. therefore I would wiſh the good ſcholmay-ſter to ouer looke his abuſes againe with me, ſo ſhall he ſee an ocean of inormities which begin in his firſt prinſiple in the diſ-prayſe of poetry. And firſt let me familiarly conſider with this find faulte what the lear-ned haue alwayes eſteemed of poetrie. *Sene-ca* thoughe a ſtoike would haue a poeticall ſonne, and amongſt the auncienteſt *Homer* was no les accompted then *Humanus deus.* what made *Alexander* I pray you eſteme of him ſo much? why allotted he for his works ſo curious a cloſſet? was ther no fitter vnder prop for his pillow thē a ſimple pamphelet? in all *Darius* cofers was there no Iewell ſo coſtly? forſoth my thinks theſe two (the one the father of Philoſophers, the other the cheftaine of chiualrie) were both deceiued if all were as a *Goſſon* would wiſh them, yf poets paynt naughte but palterie toyes in vearſe, their ſtudies tended to foliſhneſſe, and

and in all their indeuors they did naught els but *agendo nihil agere.* Lord howe *Virgils* poore gnatt pricketh him, and how *Ouids* fley byteth him, he can beare no bourde, he hath rayſed vp a new ſect of ſerius ſtoikes, that can abide naught but their owen ſhadowe, and alow nothing worthye, but what they conceaue. Did you neuer reade (my ouer wittie frend) that vnder the perſons of beaſtes many abuſes were diſſiphered? haue you not reaſon to waye? that whatſoeuer ether *Virgil* did write of his gnatt, or *Ouid* of his fley: was all couertly to declare abuſe? but you are (*homo literatus*) a man of the letter little ſauoring of learning, your giddy brain made you leaue your thrift, and your abuſes in London ſome part of your honeſtie. You ſay that Poets are ſubtil, if ſo, you haue learned that poynt of them, you can well gloſe on a trifleling text. but you haue dronke perhaps of *Lethe*, your gramer learning is out of your head, you forget your Accidence, you remēber not, that vnder the perſon of *Æneas* in *Virgil* the practice of a dilligent captaine is diſcribed vnder y^e^ ſhadow of byrds, beaſtes and trees, the follies of the world were diſiphered, you know not, that the creation is ſignified in the Image

of *Prometheus*, the fall of pryde in the perſon of *Narciſſus*, theſe are toyes becauſe they ſa uor of wiſedome which you want. Marke what *Campanus* ſayth, *Mira fabularum vanitas ſed quæ ſi introſpiciantur videri poſſunt non vanæ.* The vanitie of tales is wonderful, yet if we aduiſedly looke into them they wil ſeme & proue wiſe. how wonderful are the pithie poemes of *Cato?* the curious comidies of *Plautns?* how brauely diſcouereth *Terence* our imperfectiō in his *Eunuch?* how neatly diſſiphereth he *Danus?* how pleaſauntly paynteth he out *Gnatho?* whom if we ſhould ſeeke in our dayes, I ſnppoſe he would not be farr from your parſon. But I ſee you woulde ſeeme to be that which you are not, and as the prouerb ſayth *Nodum in Cirpo quærere*: Poetes you ſay vſe coullors to couer their incouiences, and wittie ſentences to burniſh theyr bawdery, and you diuinite to couer your knauerye. But tell mee truth *Goſſon* ſpeakeſt thou as thou thinkeſt? what coelers findeſt thou in a Poete not to be admitted? are his ſpeaches vnperfect? ſanor they of inſcience. I think if thou haſt any ſhame thou canſt not but like & approue thē, are ther gods diſpleſant vnto thee? doth *Saturne* in his maieſty moue thee? doth *Iuno* with

with her riches diſpleaſe thee? doth *Minerua* with her weapon diſcomfort thee? doth *Apollo* with his harping harme thee? thou mayſt ſay nothing les then harme thee beca uſe they are not, and I thinke ſo to beca uſe thou knoweſt them not. For wot thou that in the perſon of *Saturne* our decaying yeares are ſignified, in the picture of angry *Iuno* our affections are diſſiphered, in ye per ſon of *Minerua* is our vnderſtāding ſignifi ed, both in reſpect of warre, as policie. when they faine that *Pallas* was begotten of the braine of *Iupiter* their meaning is none other, but that al wiſedome (as the learned ſay) is from aboue, and commeth from the father of Lights: in the portrature of *Apollo* all knowledge is denocated. ſo that, what ſo they wrot, it was to this purpoſe, in the way of pleaſure to draw men to wiſedome: for ſeing the world in thoſe daies was vnperfect, yt was neceſſary that they like good Phiſions: ſhould ſo frame their potions, that they might be appliable to the queſie ſtomaks of their weriſh patients. but our ſtudientes by your meanes haue made ſhipwrack of theyr labors, our ſchoolemaiſters haue ſo offended that by your iudgement they ſhall *ſubire pœnam capitis* for teaching poetry, the vniuerſitie is litle beholding to you, al their practi-

ces in teaching are friuolus. Witt hath wrought that in you, that yeares and ſtudie neuer ſetled in the heads of our ſageſt doctors. No meruel though you diſprayſe poetrye, when you know not what it meanes. *Eraſmus* will make that the path waye to to knowledge which you diſprayſe, and no meane fathers vouchſafe in their ſeriouſe queſtions of deuinitie, to inſerte poeticall ſenſures. I think if we ſhal wel ouerloke ye Philoſophers, we ſhal find their iudgemēts not halfe perfect, Poetes you ſaye fayle in their fables, Philoſophers in the verye ſecrets of Nature. Though *Plato* could wiſh the expulſion of Poetes from his well publiques, which he might doe with reaſon, yet the wiſeſt had not all that ſame opinion, it had bene better for him to haue ſercht more narowly what the ſoule was, for his difinition was verye friuolus, when he would make it naught els but *Substantiam intelectu predictam.* if you ſay that Poetes did labour about nothing, tell me (I beſech you) what wonders wroughte thoſe your dunce Doctors in ther reaſons *de ente et non ente?* in theyr definition of no force, and les witt? how ſweate they power ſoules in makinge more things then cold be? that I may vſe your

your owne phraſe, did not they ſpende one candle by ſeeking another. *Democritus Epicurus* with ther ſcholler *Metrodorus* how labored they in finding out more worlds thē one? your *Plato* in midſt of his preſiſnes wrought that abſurdite that neuer may be redd in Poets, to make a yearthly creature to beare the perſon of the creator, and a corruptible ſubſtaunce, an incomprehenſible God: for determining of the principall cauſes of all thinges, a made them naughte els but an *Idea* whieh if it be conferred wyth the truth, his ſentence. will ſauour of Inſcience. but I ſpeake for Poetes, I anſweare your abuſe, therefore I will diſproue, or diſprayſe naught, but wiſh you with the wiſe *Plato*, to diſprayſe that thing you offend not in. *Seneca* ſayth that the ſtuddie of Poets, is to make childrē ready to the vnderſtanding of wiſedom, and y^t^ our auncients did teache *artes Eleutherias. i. liberales*, becauſe the inſtructed childrē by the inſtrumēt of knowledg in time became *houmes liberi. i. Philoſophye.* it may be that in reding of poetry, it happe ned to you as it is with the Oyſter for ſhe in her ſwimming receiueth no ayre, and you in your reeding leſſe inſtruction. it is reported that the ſhepe of *Enboia* want ther gale, and

and one the contrarye ſide that the beaſtes *of Naxus* haue *distentum* fel. Men hope that ſcollers ſhould haue witt brought vpp in the Vniuerſite, but your ſweet ſelfe with the cattell of *Enboia*, ſince you left your College haue loſt your learning. you diſprayſe *Max iminns Tirius* pollicey, and that thinge that that he wrott to manifeſt learned Poets me ning, you atribute to follye. O holy hedded man, why may not *Iuno* reſemble the ayre? why not *Alexander* valour? why not *Vliſſes* pollice? will you haue all for yon owne tothe? muſt men write that you maye know theyr meaning? as though your wytt were to wreſt all things? Alas ſimple *Irus*, begg at knowledge gate awhile, thou haſte not wonne the maſtery of learning. weane thy ſelfe to wiſedome, and vſe thy tallant in zeale not for enuie, abuſe not thy knowledge in diſprayſing that which is pereles: I ſhold bluſh from a player, to become an enuiouſe preacher, if thou hadſt zeale to preach, if for *Sions* ſake thou coldſt not holde thy tougue, thy true dealing were prayſe worthy, thy reuolting woulde counſell me to reuerence thee. pittie weare it, that poetrye ſhould be diſplaced, full little could we want *Buchannans* workes, and *Boetius* comfortes may not

not be baniſhed. what made *Eraſmus* labor in *Euripides* tragedies? did he indeuour by painting them out of Greeke iuto Latine to manifeſt ſinne vnto vs? or to confirme vs in goodnes? Labor (I pray thee) in Pamphelets more prayſe worthy, thou haſte not ſaued a Senator, therefore not worthye a Lawrell wreth, thou haſt not (in diſprouing poetry) reproued an abuſe, and therfore not worthy commendation. *Seneca* ſayth that *Magna vitæ pars elabitur male agentibus, maxima nihill agentibus, tota alind agentibus*, the moſt of our life (ſayd he) is ſpent ether in doing euill, or nothing, or that wee ſhould not, and I would wiſh you weare exempted from this ſenſure, geue eare but a little more what may be ſaid for poetrie, for I muſt be briefe, you haue made ſo greate matter that I may not ſtay on one thing to long, leſt I leaue an other vntouched. And firſt whereas you ſay, y^t^ *Tullie* in his yeres of more iudgement deſpiſed Poetes, harke (I pray you) what he worketh for them in his oratiō *pro Archia poeta* (but before you heare him leaſt you fayle in the incounter, I would wyſh you to to followe the aduiſe of the daſterdlye *Ichneumon* of *Ægipt*, who when ſhee beholdeth the *Aſpis* her enemye to

to drawe nighe, calleth her fellowes together, bifmering her felfe with claye, againft the byting and ftroke of the ferpent, arme your felfe, cal your witts together: want not your wepons, left your inperfect iudgement be rewardede with Midas eares. you had neede play the night burd now, for you day Owl hath mifconned his parte, and for to who now a dayes he cryes foole you: which hath brought fuch a fort of wondering birds about your eares, as I feare me will chatter you out of your Iuey bufh. the worlde fhames to fee you, or els you are afrayde to fhew your felfe. you thought poetrye fhould want a patron (I think) when you fyrfte publifhed this inuectiue, but yet you fynd al to many euē *preter expectationē*, yea though it can fpeake for it felf, yet her patron *Tullie* now fhall tell her tale, *Hæc studia* (fayth he) *adolefcentiam alunt, Senectutem oblectant, fecnndas, res ornant, aduerfis perfugium ac Solatium prebent, delectant domi, non impediunt foris, pernoctant nobifcum, peregriantur rusticantur.* then will you difprayfe y^t which all men commend? you looke only vp on ye refufe of ye abufe, nether refpecting the importance of ye matter nor the weighe of ye wryter. *Solon* can fayne himfelfe madde, to further

further the *Athenians*. *Chaucer* in pleaſant vain can rebuke ſin vncontrold, & though he be lauiſh in the letter, his ſence is ſerious. who in Rome lamēted not *Roſcius* death? & cāſt thou ſuck no pleſure out of thy *M. Claudians* writings? hark, what *Cellarius* a learned father attributeth to it. *acuit memoriam* (ſaith he) it profiteth ye memory. yea & *Tully* atributeth it for prais to *Archias* y^t vpon any theame he cold verſify extēpory. who liketh not of the promptnes of *Ouid?* who not vnworthely cold boſt of himſelf thus *Quicquid conabar dicere verſus erat.* who then doothe not wonder at poetry? who thinketh not y^t it procedeth frō aboue? what made y^e *Chians* & *Colophonians* fal to ſuch controuerſy? Why ſeke y^e *Smirnians*, to recouer frō y^e *Salaminians* the prais of *Homer?* al wold hane him to be of ther city, I hope not for harme, but becauſe of his knoledge. *Themiſtocles* deſireth to be acquainted w^t thoſe w^c could beſt diſcipher his praiſes. euen *Marius* himſelfe, tho neuer ſo cruel, accōpted of *Plotinus* poems. what made *Aphricanus* eſteme *Ennius?* why did *Alexander* giue prais to *Achilles* but for ye prayſes which he found writtē of hym by *Homer?* Why eſtemed *Pompie* ſo muche of *Theophanes Mitiletus* or *Brutus* ſo greatlye the wrytinges of *Accius? Fuluius* was

was ſo great a fauorer of poetry, that after the Aetolian warres, he attributed to the Muſes thoſe ſpoiles that belonged to *Mars.* in all the Romaine conqueſt, hardeſt thou euer of a ſlayne Poete? nay rather the Emperours honored them, beautified them with benefites, & decked their ſanctuaries which ſacrifice. *Pindarus* colledg is not fit for ſpoil of *Alexander* ouercome, nether feareth poetry ye perſecutors ſword. what made Auſtin ſo much affectate ye heauenly fury? not folly, for if I muſt needes ſpeake, *illnd non auſim affirmare*, his zeale was, in ſetting vp of the houſe of God, not in affectate eloquence, he wrot not, he accompted not. he honnored not, ſo much that (famous poetry) whyche we prayſe, without cauſe, for if it be true that *Horace* reporteth in his booke *de arte poetica*, all the anſweares of the Oracles weare in verſe. among the preciſe Iewes, you ſhall find Poetes, and for more maieſtie *Sibilla* will prophefie in verſe. *Hiroaldus* can witnes with me, that *Dauid* was a poet, and that his vayne was in imitating (as S. Ierom witneſſeth) *Horace, Flaccus*, & *Pindarus*, ſomtimes his verſe runneth in an *Iambus* foote, anone he hath recourſe to a *Saphier* vaine, and *aliquando, ſemipede ingreditur.*

aſk

aſk *Ioſephus*, and he wil tel you that Eſay, Iob and Salomon, voutſafed poetical practiſes, for (if *Origen* and he fault) not theyre verſe was *Hexameter, and pentameter.* Enquire of *Caſſiodorus*, he will ſay that all the beginning of Poetrye proceeded from the Scripture. *Panlinus* tho the byſhop of *Nolanum* yet voutſafe the name of a Poet, and *Ambroſe* tho he be a patriarke in *mediolanū* loueth verſiſing *Beda* ſhameth not y^e^ ſcience that ſhameleſſe *Goſſon* miſliketh. reade ouer *Lactantius*, his proofe is by poetry. & Paul voutſafeth to ouerlooke *Epimenides* let the Apoſtle preach at Athens he diſdaineth not of Aratus authorite. it is a pretye ſentence yet not ſo prety as pithy. *Poeta na ſcitur orator fit* as who ſhould ſay, Poetrye commeth from aboue from a heauenly ſeate of a glorious God vnto an excellent creature man, an orator is but made by exerciſe. for if wee examine well what befell *Ennius* amonge the Romans, and *Heſiodus* auuong his contrimen the Gretians, howe they came by theyr knowledge whence they receued their heauenly furye, the firſt will tell vs that ſleping vpon the Mount of *Parnaſſus* he dreamed that he receined the ſoule of *Homer* into him, after the which he became a Poete, the

the next will aſſure you that it commeth not by labor, nether that night watchings bringeth it, but y^{t} we muſt haue it thence whence he fetched it w^{c} was (he ſaith) frō a wel of ye Muſes w^{c} *Cabelimus* calleth *Porū*, a draught whereof drewe him to his perfection, ſo of a ſhephard he becam an eloquēt poet. wel thē you ſee y^{t} it commeth not bp exerciſe of play making, nether inſertiō of gawds, but from nature, and from aboue: and I hope y^{t} *Aristotle* hath ſufficiently taught you: that *Natura nihil fecit frustra.* *Perſeus* was made a poete *diuino furore percitus.* and whereas the poets were ſayde to call for the Muſes helpe ther mening was no other as *Iodocus Badius* reporteth, but to call for heauenly inſpiration from aboue to direct theyr endedeuors. nether were it good for you to ſette light by the name of a poet ſince ye oftſpring from whence he cōmeth is ſo heauenly. *Sibil la* in hir anſwers to *Æneas* againſt hir will as the poet telleth vs was poſſeſſed w^{t} thys fury, ye wey conſideratly but of the writing of poets, & you ſhal ſe that whē ther matter is moſt heauenly, their ſtile is moſt loftye. a ſtrange token of the wonderfull efficacy of the ſame. I would make a long diſcourſe vn to you of *Platoes* 4. furies but I leue them it

it pitieth me to bring a rodd of your owne making to beate you wythal. But mithinks while you heare thys I ſee you ſwallowe down your owne ſpittle for reuenge, where (God wot) my wryting ſauoreth not of enuye. in this caſe I coulde wyſhe you fare farre otherwyſe from your foe yf you pleaſe I wyll become your frende and ſee what a potion or receypt I can frame fytt for your diet. and herein I will proue my ſelfe a practiſer, before I purdge you, you ſhall take a preparatiue to diſ burden your heauy hedde of thoſe groſe follis you haue conceued: but the receipt is bitter, therefore I would wyſh you firſt to caſteu your mouth with the Suger of perſeuerāce: for ther is a cold collop y^t^ muſt downe your throate yet ſuche a one as ſhall chaūge your complection quit. I wyll haue you therfore to taſt firſt of y^t^ cold riuer *Phricus*, in *Thratia* which as *Ariſtotle* reporteth changeth blacke into white, or of Scamandar, which maketh gray yalow y^t^ is of an enuious mā a wel minded perſon, reprehending of zeale y^t^ wherin he hath ſinned by folly, & ſo being prepard, thy purgation wyll worke more eaſy, thy vnderſtandinge wyll be more perfit, thou ſhalt bluſh at thy abuſe, and reclaime thy ſelfe by force of argument

argument ſo will thou proue of clene recouered patient, and I a perfecte practiſer in framing ſo good a potion. this broughte to paſſe I with the wil ſeeke out ſome abuſe in poetry, which I wil ſeeke for to diſproue by reaſon firſt pronounced by no ſmal birde euen *Ariſtotle* himſelf *Poetæ* (ſayth he) *multa mentiuntur* and to further his opinion ſeuer *Cato* putteth in his cencure.

Admiranda canunt ſed non credenda poetæ. theſe were ſore blemiſhes if obiected rightly and heare you may ſay the ſtreme runues a wronge, but if it be ſo by you leue I wyll bring him ſhortly in his right chanel. My anſwere ſhall not be my owne, but a learned father ſhall tell my tale, if you wil know his name men call him *Lactantius:* who iu hys booke *de diuinis institutionibus* reeſoneth thus. I ſuppoſe (ſayth he) Poets are full of credit, and yet it is requeſite for thoſe that wil vnderſtand them to be admoniſhed, that among them, not onely the name but the matter beareth a ſhow of that it is not: for if ſayth he we examine the Scriptures litter allye nothing will ſeeme more falls, and if we way Poetes wordes and not ther meaning, our learning in them wilbe very mene you ſee nowe that your *Catoes* iudgement as

of no force and that all your obiections you make agaynſt poetrye be of no valor yet leſt you ſhould be altogether diſcoraged I wyll helpe pou forwarde a little more, it pities me to conſider the weaknes of your cauſe I wyll therfore make your ſtrongeſt reaſon, more ſtroug and after I haue builded it vp deſtroy it agayn. Poets you confeſſe are eloquent but you reproue them in their wantonneſſe, they write of no wiſedom, you may ſay their tales are friuolus, they prophane holy thinges, they ſeeke nothing to the perfection of our ſoules. theyr practiſe is in other things, of leſſe force: to this obiection I anſwer no otherwiſe then Horace doeth in his booke *de arte poetica* where he wryteth thus.

Silueſtres homines ſacer interpreſque deorum
Sedibus, et victu ſædo deterruit orpheus.
Dictus ob hoc lenire Tigres rabidoſque leones.
Dictus et Amphion Thebanæ condit vrbis
Saxa mouere ſono, teſtudius et prece blanda
Ducere quo vellet fuit hoc ſapientia quondam.
Publica priuatis ſecernere ſacra prophanis.
Concubitu prohibere vago, dare Iura maritis,
Opida moliri leges, niſcidere ligno.

The holy ſpokeſman of the Gods
With heauely Orpheus hight:
Did driue the ſauage men from wods.

And made them liue aright.
And therefore is ſayd the Tygers fierce,
And Lyons full of myght
To ouercome: *Amphion*, he
Was ſayd of Theabs the founder,
Who by his force of Lute dyd cauſe,
The ſtones to part a ſonder.
And by his ſpeach them did dereꝛct.
Where he would haue them ſtaye:
This wiſedome this was it of olde
All ſtrife for to allay.
To giue to euery man his owne,
To make the Gods be knowne
To driue each lecher from the bed,
That neuer was his owne.
To teach the law of mariage,
The way to build a towne,
For to engraue theſe lawes in woods
This was theſe mens renowne.
I cannot leaue *Tirtheus* pollicy vntouched, who by force of his pen could incite men to the defence of theyr countrye. if you require of ye Oracle of *Apollo* what ſucceſſe you ſhal haue: *reſpondet bellicoſo numine* lo now you ſee your obiectꝛions my anſwers, you behold or may perceiue manifeſtlye, that Poetes were the firſt rayſors of cities, preſcribers of good lawes, mayntayners of religion, diſtur

bors

bors of the wicked, aduancers of the wel diſpoſed, inuētors of laws, & laſtly the very fot paths to knowledg. & vnderſtāding ye if we ſhold beleue Herome he wil make *Platos* ex iles honeſt mē, & his peſtiferous poets good preachers: for he accounteth *Orpheus Muſcus*, & *Linus*, *Christians*, therefore *Virgil* (in his 6. boke of *Æneiados* wher he lernedly de ſcribeth ye iourny of *Æneas* to *Eliſum*) afferteneth vs, y^t^ among them y^t^ were ther for the zeale they beare toward there country, ther wer found *Quinque pij vates et Phœbo digna loquti* but I muſt anſwer al obiectiōs, I muſt fil euery nooke. I muſt arme my ſelf now, for here is the greateſt bob I can gather out of your booke forſoth *Ouids* abuſes, in deſcrybing whereof you labour very vehementlye termīg him letcher, & in his perſon diſpraiſe all poems, but ſhall on mans follye deſtroye a vniuerlſal cōmodity? what gift what perfit knowledg hath ther bin, emong ye profeſſors of w^c^ ther hath not bin a bad, on the Angels haue ſinned in heauē, *Adā* & *Eue* in earthly paradiſe, emōg ye holy apoſtles vngratious Iudas. I reſon not y^t^ al poets are holy but I affirme y^t^ poetry is a heauēly gift, a perfit gift then w^c^ I know not greater pleſure. & ſurely if I may ſpeak my mind I thīk we ſhal find

but few poets if it were exactly wayd what they oughte to be your *Muſcouian* ſtraungers, your *Scithian* monſters wonderful by one *Eurus* brought vpon one ſtage in ſhips made of Sheepeſkins, wyll not proue you a poet nether your life alow you to bee of that learning if you had wiſely wayed ye abuſe of poetry if you had reprehended ye fooliſh fantaſies of our poets *nomine non re* which they bring forth on ſtage, my ſelf would haue liked of you & allowed your labor. but I perceiue nowe y^t all red colloured ſtones are not Rubies, nether is euery one *Alexandar* y^t hath a ſtare in his cheke, al lame men are not *Vulcans*, nor hooke noſed men. *Ciceroes* nether each profeſſer a poet, I abhore thoſe poets that ſauor of ribaldry, I will with the zealous admit the expullcion of ſnche enormities poetry is diſpraiſed not for the folly that is in it, bnt for the abuſe whiche manye ill Wryters couller by it. Beleeue mee the mageſtrats may take aduiſe, (as I knowe wiſely can) to roote out thoſe odde rymes which runnes in euery raſcales mouth. Sauoring of rybaldry, thoſe fooliſhe ballets, that are admitted, Make poets good and godly practiſes to be refuſed. I like not of a wicked *Nero* that wyll expell *Lucan*, yet admit

mit I of a zealous gouernour that wil ſeke to take away the abuſe of poetry. I like not of an angrye *Augustus* which wyll baniſhe *Ouid* for enuy, I loue a wiſe Senator, which in wiſedome wyll correct him and with aduiſe burne his follyes: vnhappy were we yf like poore *Scaurus* we ſhoulde find *Tiberius* that wyll put vs to death for a tragedy making but moſt bleſſed were we, if we might find a iudge that ſeuerely would amende the abuſes of Tragedies, but I leaue the reformation thereof to more wyſer than my ſelfe, And retourne to Goſſon whom I wyſhe to be fully perſwaded in this cauſe, and therefore I will tell hym a prety ſtory, which *Iustin* wryteth in the prayſe of poetrye. The *Lacedemonians* when they had loſte many men in diuers incountryes with theyr enemyes ſoughte to the Oracles of Apollo requiring how they myght recouer theyr loſſes, it was anſwered that they mighte ouercome if ſo be that they could get an *Athenian* gouernor, whereupon they ſent Orators vnto the *Athenians* humbly requeſting them that they woulde appoynt them out one of theyr beſt captaynes: the *Athenians* owinge them old malice, ſent them in ſteede of a *ſoldado vechio* a ſcholar of the Muſes. in ſteede of

of a worthy warrior a poore poet, for a couragious *Themistocles* a ſilly *Tirthetus*, a man of great eloquence and ſinguler wytte, yet was he but a lame lymde captaine more fit for the coche then the field, the *Lacedemonians* truſting the Oracle, receued the cham pion, and fearing the gouernment of a ſtranger, made him ther Citizen. which once don and he obteining the Dukdome, he aſſended the theater, and ther very learnedly, wyſhing them to forget theyr folly, and to thinke on victory they being acuate by his eloquēce waging battail won the fielde. Lo now you ſee that the framing of common welthes, & defence therof, proceedeth from poets, how dare you therfore open your mouth againſt them? how can you diſprayſe the preſeruer of a countrye? you compare *Homer* to *Methecus*, cookes to Poetes, you ſhame your ſelfe in your vnreuerent ſimilituds, you may ſee your follyes *verbum ſapienti ſat.* where as *Homar* was an ancient poet, yow diſalow him, and accompte of thoſe of leſſer iudgement. *Strabo* calleth poetry, *primam ſapientiam. Cicero* in his firſte of hys Tuſculans attributeth ye inuencion of philoſophy, to poets. God keepe vs from a Plato that ſhould expel ſuch men. pittie were it that the memo-

memory of theſe valiant victours ſhould be hidden, which haue dyed in the behalfe of ther countryes: miſerable were our ſtate yf we wanted thoſe worthy volumes of poetry could the learned beare the loſſe of *Homer?* or our younglings the wrytings of the *Mantuan?* or you your volumes of hiſtoryes? beleue me yf you had wanted your Myſteries of nature, & your ſtately ſtoryes, your booke would haue ſcarce bene ledde wyth matter. if therefore you will deale in things of wiſdome, correct the abuſe, honor the ſcience, re newe your ſchoole, crye out ouer Hieruſalem wyth the prophet, the woe that he pro nounced, wiſh the teacher to reforme hys lyfe, that his weake ſcholler may proue the wyſer, cry out againſt vnſaciable deſyre in rich men, tel the houſe of Iacob theyr iniqui ties, lament with the Apoſtle the want of laborers in the Lords vineyards, cry out on thoſe dume doggs that will not barke, wyll the mightye that they ouermayſter not the poore, and put downe the beggers prowde heart by thy perſwaſions. Thunder oute wyth the Prophete *Micha* the meſage of the LORD, and wyth hym deſyre the Iudges to heare thee, the Prynces of Iacob to hearken to thee, and thoſe of

the houſe of Iſraell to vnderſtande then tell them that they abhorre iudgement, and preuent equitie, that they iudge for rewardes, and that theyr prieſts teach for hyre, and the prophets thereof prophefie for money, and yet that they ſaye the Lorde is wyth them, and that no euil can befall them, breath out the ſweete promiſes to the good, the curſſes to the badde, tell them that a peeace muſte needes haue a warre, and that God can rayſe vp another Zenacharib, ſhew thē that Salamons kingdome was but for a ſeaſon and that aduerſitie cometh ere we eſpye it. theſe be the ſonges of Sion, theſe be thoſe rebukes which you oughte to add to abuſes recouer the body, for it is ſore, the appedices thereof will eaſely be reformed, if that wear at a ſtaye, but other matter call me and I muſt not ſtaye vpon this onely, there is an eaſier taſk in hand for me, and that which if I may ſpeak my conſcience, fitteth my vain beſt, your ſecond abuſe Goſſon, your ſecond abuſe your diſprayſes of Muſik, which you vnaduiſedly terme pyping: that is it wyll moſt byte you, what ſo is a ouerſtay of life, is diſpleſant to your perſon, muſik may not ſtand in your preſence, whereas all the learned Philoſophers haue alwayes had it in reuerence,

reuerence. *Homar* commendeth it highly, referring to the prayſes of the Gods whiche Goſſon accompteth foliſhneſſe, looke vppon the harmonie of the Heauens? hange they not by Muſike? doe not the *Spheares* moue? the *primus* motor gouerne. be not they *inferiora corpora* affected *quadam ſumpathia* and agreement? howe can we meaſure the debilitie of the patient but by the diſordered motion of the pulſe? is not man worſe accompted of when he is moſt out of tune? is there any thinge that more affecteth the ſence? doth there any pleaſure more acuat our vnderſtanding. can the wonders y^t^ hath wroughte and which you your ſelfe confeſſe no more moue you? it fitteth well nowe that the learned haue ſayd, *muſica requirit generoſum animũ* which ſince it is far from you, no maruel though you fauor not that profeſſion. it is reported of the *Camelion* that ſhee can chaunge her ſelfe vnto all coollors ſaue whyte, and you can accompte of all thinges ſaue ſuch as haue honeſty. *Plutarch* your good Mayſter may bare me witnes, that the ende whereto Muſick was, will prooue it prayes worthy, O Lorde howe maketh it a man to remember heauenly things. to wõder at the works of the creator, *Eloquence* can

can ſtay the ſouldiars ſworde from ſlayinge an Orator, and ſhall not muſike be magnified which not onely ſaueth the bodye but is a comfort to the ſoule? Dauid reioyſeth ſingeth and prayſeth the Lorde by the Harpe, the Simbale is not remoued from his ſanc tuary, the Aungels ſyng *gloria in excelſis.* Surely the imagination in this preſent inſtant, calleth me to a deepe conſideration of my God. looke for wonders where muſike worketh, and wher harmonie is ther foloweth increcible delectation. the bowels of the earth yeld. where the inſtrument ſoundeth and *Pluto* cannot keepe *Proſerpina* if *Orphe us* recorde. The Seas ſhall not ſwallowe *Arion* whilſt he ſingeth, nether ſhall hee periſh while he harpeth, a doleful tuner yf a diing muſition can moue a Monſter of y^e^ ſea. to mourne. a Dolphin reſpectet a heauenlye recorde. call your ſelfe home therefore and reclayme thys follye, it is to foule to bee admitted, you may not mayntaiue it. I hadd well hoped you woulde in all theſe thynges haue wiſelye admytted the thyng, and diſalowe naughte but the abuſe, but I ſee your mynde in your wrytinge was to penn ſomewaht you knowe not what, and

and to confyrme it I wot not howe, ſo that your ſelfe hath hatched vs an Egge yet ſo that it hath bleſt vs wyth a monſterus chickin, both wythoute hedde, and alſo tayle, lyke the Father, full of imperfection and leſſe zeale. well marke yet a lyttle more, beare with me though I be bytter, my loue is neuer the leſſe for that I haue learned of *Tullye*, that *Nulla remedia tam faciunt dolorem quam quæ ſunt ſalutaria*, the ſharper medycine the better it cures, the more you ſee your follye, the ſooner may you amende it. Are not the ſtraines in Muſike to tickle and delyght the eare? are not our warl:ke inſtruments to moue men to valor? You confeſſe they mooue vs, but yet they delight not our eares, I pray you whence grew that poynt of Phyloſophy? it is more then euer my Mayſter taught mee, that a thynge of ſounde ſhoulde not delyghte the eare. belyke yee ſuppoſe that men are monſters, withoute eares, or elſe I thynke you wyll ſaye they heare with theire heeles, it may bee ſo, for indeede when wee are are delighted with Muſike, it maketh our heart to ſcypp for ioye, and it maye bee perhaps by aſſending from the heele to the hygher partes, it may moue vs, good policie

policy in ſooth, this was of your owne coyning your mother neuer taught it you, but I wyll not deale by reaſon of philoſophye wyth you for that confound your ſences, but I can aſure you this one thinge, that this principle will make the wiſer to miſlike your inuention, it had bene a fitter ieſt for your howlet in your playe, then an ornamēt in your booke. but ſince you wrote of abuſes we may licence you to lye a little, ſo ye abuſe will be more manifeſt. lord with how goodly a cote haue you clothed your conceiptes, you abound in ſtoryes but impertinent, they bewray your reeding but not your wiſedom would God they had bin well aplyed. But now I muſt play the muſitian right noleſſe buggs now come in place but pauions and meſures, dumps & fancies & here growes a great queſtion, what muſick *Homer* vſed in curing ye diſeaſed gretians, it was no dump you ſay, & ſo think I, for y^t^ is not apliable to ſick men, for it fauoreth Malancholie. I am ſure, it was no meſure, for in thoſe days they were not ſuch good dāſers for ſoth thē what was it? if you require me. if you name me the inſtrumēt, I wyl tel you what was ye muſik. mean while a gods name let vs both dout, y^t^ it is no part of our ſaluation to know what it was

was nor how it went? when I ſpeak wyth *Homer* next you ſhall knowe his anſwere.

But you can not be content to erre but you muſt maintain it to. *Pithagoras* you ſay alowes not that muſik is decerned by eares, but hee wiſheth vs to aſſend vnto the ſky & marke that harmony. ſurely thys is but one doctors opinion (yet I diſlike not of it) bnt to ſpeake my conſcience my thinkes muſike beſt pleaſeth me when I heare it, for otherwiſe the catter walling of Cats, were it not for harmonie: ſhould more delight mine eies then the tunable voyces of men. but theſe things are not the chiefeſt poynts you ſhote at, thers ſomewhat els ſticketh in your ſtomak God graunt it hurt you not, from the daunce you runn to the pype, from 7. to 3. which if I ſhoulde add I beleeue I coulde wreſt out halfe a ſcore incōueniences more out of your booke. our pleaſant conſortes do diſcomfort you much, and becauſe you ly ke not thereof, they arr diſcomendable, I haue heard it is good to take ſure fotinge when we trauel vnknowen countryes, for when we wade aboue our ſhoe latchet *Appelles* wyll reprehende vs for coblers, if you had bene a father in muſick and coulde haue decerned of tunes I would perhaps haue likt your

your opinion ſumwhat where now I abhor it, if you wear a profeſſor of that practiſe I would quickly perſwade you, that the adding of ſtrings to our inſtrument make the ſound more hermonious, and that the mixture of Muſike maketh a better concent. but to preach to vnſkillfull is to perſwad ye brut beaſtes, I wyl not ſtand long in thys point although the dignitye thereof require a volume, but howe learned men haue eſteemed this heauenly gift, if you pleaſe to read you ſhall ſee. *Socrates* in hys old age will not diſdain to learn y^e ſcience of Muſik amōg child ren, he can abide their correctiōs to, ſo much accoūted he that, w^t you contemn, ſo profitable thought he y^t, w^t you miſlik. *Solon* wil eſteme ſo much of ye knowledg of ſinging, y^t he wil ſoner forget to dye thē to ſing. *Pithagoras* liks it ſo wel y^t he wil place it in *Greace.* aud *Aristoxenus* will ſaye y^t the ſoule is muſik. *Plato* (in his booke *de legibus*) will affirme that it can not be handled without all ſciences, the *Lacedemonians* & *Cretenſis* wer ſturred to warre by Anapeſtus foote, and *Timotheus* with the ſame incenſed kinge *Alexander* to batel, ye yf *Boetyus* fitten not, on *Tauromitanus* (by this *Phrigian* ſound) haſtened to burn a houſe wher a ſtrūpet was hidden. ſo litle abideth this heauēly harmony our

our humane filthines, y^{t} it worketh wonders as you may perceue moſt manifeſtly by the hiſtory of *Agamemnon* who going to ye Troian war, left at home a muſitian y^{t} playde the *Dorian* tune, who w^{t} the foote *Spondeus* preſerued his wife *Clitemnestra* in chaſtity & honeſty, wherfore ſhe cold not bee deflowred by *Ægistus*, before he had wickedly ſlain the muſitian. ſo y^{t} as the magnetes draweth Iorne, & the Theamides (w^{c} groweth in *Ægipt*) driueth it away: ſo muſik calleth to it ſelfe al honeſt pleſures, & diſpelleth frō it all vaine miſdemanors. y^{t} matter is ſo plētiful that I cannot find wher to end, as for beginnings they be infiuite, but theſe ſhall ſuffice. I like not to long circūſtances wher les doe ſerue. only I wiſh you to accoupt wel of this heauēly concent, w^{c} is ful of perfettiō, proceding frō aboue, drawing his original frō the motion of y^{e} ſtars, frō the agrement of the planets, frō the whiſteling winds & frō al thoſe celeſtial circles, where is ether perfit agreemēt or any *Sumphonia*. but as I like muſik ſo admit I not of thos that depraue the ſame your pipers are as odius to mee as your ſelfe, nether alowe I your harpinge merye beggers: although I knewe you my ſelfe a profeſſed play maker, & a paltry actor. ſince which ye windmil of your wit hath bin tornd

ſo

ſo long wyth the wynde of folly, that I fear me we ſhall ſee the dogg returne to his vomit, and the clenſed ſow to her myre, and the reformed ſcholemayſter to hys old teaching of follye. beware it be not ſo, let not yonr booke be a blemiſh to your own profeſſion. Correct not muſik therfore whē it is praies worthy, leaſt your worthleſſe miſliking bewray your madnes. way the abuſe and that is matter ſufficient to ſerue a magiſtrates animaduerſion . heere may you aduiſe well, and if you haue any ſtale rethorik floriſh vpon thys text, the abuſe is, when that is a pplyed to wantonneſſe, which was created to ſhewe Gods worthineſſe. When y^e ſhamefull reſorts of ſhameles curtezanes in ſinful ſonnets, ſhall prophane vertue theſe are no light ſinnes, theſe make many goodmen lament, this cauſeth parents hate there right borne children, if this were refor med by your policie I ſhould eſteme of you as you wyſh. I feare me it fareth far other wyſe, *latet anguis in herba*, vnder your fare ſhow of conſcience take heede you cloake not your abuſe, it were pittie the learned ſhould be ouerſeene in your ſimpleneſſe, I feare me you will be politick wyth *Machauel* not zealous as a prophet. Well I will not

not ſtay long vpon the abuſe, for that I ſee it is to manifeſt, the remembraunce thereof is diſcommendable among the godly, and I my ſelf am very loth to bring it in memory. to the wiſe aduiſed reader theſe mai ſuffice, to flee the *Crocodel* before hee commeth, leſt we be bitten, and to auoyde the abuſe of muſik, ſince we ſe it, leſt our miſery be more When we fall into folly. *Ictus piſcator ſapit*, you heare open confeſſion, theſe abuſes are diſclaimed by our Goſſon, he is ſory that hee hath ſo leudlye liued, & ſpent the oyle of his perfection in vnſauery Lampes. he hath *Argus* eyes to watch him now, I wold wiſh him beware of his Iſlington, and ſuch lyke reſorts, if now he retourne from his repented lyfe to his old folly, Lord how foule wil be his fall. men know more then they ſpeak if they be wiſe, I feare me ſome will bluſhe that readeth this, if he be bitten, wold God Goſſon at that inſtant might haue a watchman. but I ſee it were needeleſſe, perhaps he hath *Os durum*, and then what auayleth their preſence. Well, I leaue this poynt til I know further of your mynde, mean while I muſt talke a little wyth you about ye thyrd abuſe, for the cater coſens of pypers, theyr names (as you terme them) be players, & I

thinke as you doe, for your experience is ſuf ficient to enforme me. but here I muſt loke about me, *quacunque te tigeris vlcus est*, here is a taſk that requireth a long treatis, and what my opinion is of players ye now ſhall plainly perceue. I muſt now ſerch my wits, I ſee this ſhall paſſe throughe many ſeuere ſenſors handling, I muſt aduiſe me what I write, and write that I would wyſh. I way wel the ſerioufnes of the cauſe, and regarde verymuch the Iudges of my endeuor, whom if I could I would perſwade, that I woulde not nouriſh abuſe, nether mayntaine that which ſhould be an vniuerſall diſcomoditye. I hope they wil not iudge before they read, nether condemne without occaſion The wiſeſt wil alwais carry to eares, in y^t^ they are to diſerne two indifferent cauſes. I meane not to hold you in ſuſpēc, (ſeuere Iudges) if you gredely expect my verdit brefely this it is.

Demostines thoughte not that *Phillip* ſhoulde ouercome when he reproued hym, nether feared *Cicero Anthonies* force, when in the Senate hee rebuked hym. To the ignorant ech thinge that is vnknowne ſemes vnprofitable, but a wiſe man can foreſee and prayſe by proofe. *Pythagoras* could ſpy oute in

in womens eyes two kind of teares, the one of grefe the other of difceit: & thofe of iudge ment can from the fame flower fuck honey with the bee, from whence the Spyder (I mean the ignorant) take their poifon. men y^t haue knowledge what comedies & tragedis be, wil comend thē, but it is fufferable in the folifh to reproue that they know not, becauf ther mouthes wil hardly be ftopped. Firfte therfore if it be not tedious to Goffon to har ken to the lerned, the reder fhal perceiue the antiq uity of playmaking, the inuentors of comedies, and therewithall the vfe & comoditye of thē. So that in ye end I hope my labor fhall be liked, and the learned wil foner conceue his folly. For tragedies & comedies *Donate* the gramarian fayth, they wer inuen ted by lerned fathers of the old time to no other purpofe, but to yeelde prayfe vnto God for a happy harueft, or plentifull yeere. and that thys is trewe the name of Tragedye doeth importe, for if you confider whence it came, you fhall perceiue (as *Iodocus Badius* reporteth) that it drewe his original of *Tragos*, *Hircus*, & *Ode*, *Cantus*, (fo called) for that the actors thereof had in rewarde for theyr labour, a Gotes fkynne fylled wyth wyne. You fee then that the fyrfte

matter of Tragedies was to giue thankes and prayſes to GOD, and a gratefull prayer of the countrymen for a happye harueſt. and this I hope was not diſcommendable. I knowe you will iudge is fartheſt from abuſe. but to wade farther, thys fourme of inuention being found out, as the dayes wherein it was vſed did decay, and the world grew to more perfection, ſo y^t witt of the younger ſorte became more riper, for they leauing this fourme, inuented an other, in the which they altered the nature but not ye name: for for ſonnets in prayſe of ye gods, they did ſet forth the ſower fortune of many exiles, the miſerable fal of haples princes, The reuinous decay of many coutryes, yet not content with this, they preſented the liues of *Satyers*, So that they might wiſelye vnder the abuſe of that name, diſcouer the fol lies of many theyr foliſh fellow citeſens. and thoſe monſters were then, as our paraſites are now adayes: ſuche, as with pleaſure reprehended abuſe. as for commedies becauſe they bear a more pleſanter vain, I wil leaue the other to ſpeake of them. *Tully* defines them thus. *Comedia* (ſaith he) is *Imitatio vitæ, ſpeculum conſuetudinis, & imago veritatis*, and it is ſayde to be termed of *Comai*, (emongſt

(emongſte the Greekes) whiche ſignifieth *Pagos*, & *Ode*, *Cantus*: for that they were exerciſed in the fielde. they had they beginning wyth tragedies, but their matter was more pleſſaunt, for they were ſuche as did reprehend, yet *quodam lepore*. Theſe firſt very rudly were inuented by *Suſarion Bullus*, & *Mag nes*, to auncient poets, yet ſo, that they were meruelous profitable to the reclamynge of abuſe: whereupon *Eupolis* with *Cartinus*, & *Aristophanes*, began to write, and with ther eloquenter vaine and perfection of ſtil, dyd more ſeuerely ſpeak agaynſt the abuſes thē they: which *Horace* himſelfe witneſſeth. For ſayth he ther was no abuſe but theſe men reprehended it. a theſe was loth to be ſeene one there ſpectacle. a coward was neuer preſent at theyr aſſemblies. a backbiter abhord that company. and I my ſelfe could not hane blamed your (Goſſon) for exempting your ſelfe from this theater, of troth I ſhoulde haue lykt your pollicy. Theſe therefore, theſe wer they that kept men in awe, theſe reſtrayned the vnbridled cominaltie, whervpon *Horace* wiſely ſayeth.

Oderunt peccare boni, virtutis amore.
Oderunt peccare mali, formidine penæ.

The

The good did hate al ſinne for vertues loue
The bad for feare of ſhame did ſin remoue.

Yea would God our realme could light vp-pon a *Lucillius*, then ſhould the wicked bee poynted out from the good, a harlot woulde ſeeke no harbor at ſtage plais, leſt ſhe ſhold here her owne name growe in queſtion: and the diſcourſe of her honeſty cauſe her to bee hated of the godly. as for you I am ſure of this one thing, he would paint you in your players ornamēts, for they beſt becam you. But as theſe ſharpe corrections were diſa-nulde in Rome when they grewe to more licencioufnes: So I fear me if we ſhold prac tiſe it in our dayes, the ſame intertainmente would followe. But in ill reformed Rome what comedies now? a poets wit can cor-rect, yet not offend. *Philemon* will mitigate the corrections of ſinne, by reprouing them couertly in ſhadowes. *Menandar* dare not offend ye Senate openly, yet wants he not a paraſite to touch them priuely. *Terence* wyl not report the abuſe of harlots vnder there proper ſtile, but he can finely girde thē vnder the perſon of *Thais*. hee dare not openly tell the Rich of theyr couetoufneſſe and ſeuerity towards their children, but he can controle them

them vnder the perſon of *Durus Demeas.* he muſt not ſhew the abuſe of noble yong gentilmen vnder theyr owne title, but he wyll warne them in the perſon of *Pamphilus.* wil you learne to know a paraſite? Looke vpon his *Dauus.* wyl you ſeke the abuſe of courtly flatterers? behold *Gnato.* and if we had ſome Satericall Poetes nowe a dayes to penn our commedies, that might be admitted of zeale, to diſcypher the abuſes of the worlde in the perſon of notorious offenders. I know we ſhould wiſely ryd our aſſemblyes of many of your brotherhod. but becauſe you may haue a full ſcope to reprehende, I will ryp vp a rablemēt of playmakers, whoſe wrightinges I would wiſhe you ouerlooke, and ſeeke out theyr abuſes. can you miſlike of *Cecillius?* or diſpiſe *Plinius?* or amend *Neuius?* or find fault with *Licinius?* where in offended *Actilius?* I am ſure you can not but wonder at *Terrence?* wil it pleaſe you to like of *Turpelius?* or alow of *Trabea?* you muſte needs make much of *Ennius* for ouerloke al thes, & you ſhal find ther volums ful of wit if you examin thē: ſo yt if you had no other maſters, you might deſerue to be a doctor, wher now you are but a foliſhe ſcholemaiſter. but I wyll deale wyth you verye freendlye,

I wil reſolue eueri doubt that you find, thoſe inſtrumentes which you miſlike in playes grow of auncient cuſtome, for when *Roſſius* was an Actor, be ſure that as with his tears he moued affections, ſo the Muſitian in the Theater before the entrance, did mornefully record it in melody (as *Seruius* reporteth.) Theactors in Rome had alſo gay clothing & euery mās aparel was apliable to his part & perſon. The old men in white, ye rich men in purple, the paraſite diſguiſedly, the yong men in gorgeous coulours, ther wanted no deuiſe nor good iudgemēt of ye comedy, whēc I ſuppoſe our players, both drew ther plaies & fourme of garments. as for the appoin ted dayes wherin comedies wer ſhowen, I reede that the Romaynes appoynted them on the feſtiual dayes, in ſuch reputation were they had at that time. Alſo *Iodocus Badius* will aſſertain you that the actors for ſhewing pleaſure receued ſome profite. but let me apply thoſe dayes to ours, their actors to our players, their autors to ours. ſurely we want not a *Roſſius*, nether ar ther great ſcarſity of *Terrences* profeſſiō, but yet our men dare not nowe a dayes preſume ſo much, as the old Poets might. and therfore they apply ther writing to the peoples vain where

wheras, if in the beginning they had ruled, we ſhould now adaies haue found ſmal ſpec tacles of folly. but (of truth) I muſt confes with *Aristotle*, that men are greatly delighted with imitation, and that ic were good to bring thoſe things on ſtage, that were altogether tending to vertue: all this I admit, & hartely wyſh, but you ſay vnleſſe the thinge be taken away the vice wili contiuue, nay I ſay if the ſtyle were changed the practiſe would profit. and ſure I thinke our theaters fit, that *Ennius* ſeeing our wāton *Glicerium* may rebuke her, if our poetes will nowe become ſeuere, and for prophaue things write of vertue: you I hope ſhoulde ſee a reformed ſtate in thoſe thinges, which I feare me yf they were not, the idle hedded commones would worke more miſchieſe. I wiſh as zea louſly as the beſt that all abuſe of playinge weare aboliſhed, but for the thing, the antiquitie cauſeth me to allow it, ſo it be vſed as it ſhould be. I cannot allow the prophaning of the Sabaoth, I praiſe your reprehenſion in that, you did well in diſcommending the abuſe, and ſurely I wyſh that that folly wer diſclaymed, it is not to be admitted, it maks thoſe ſinne, whiche perhaps if it were not, would haue binne preſent at a good ſermon.

it

it is in the Magiſtrate to take away that or der, and appoynt it otherwyſe. but ſure it were pittie to aboliſh y^t which hath ſo great vertue in it. becauſe it is abuſed. The Germanes when the vſe of preaching was forbidden them, what helpe had they I pray you? forſoth the learned were fayne couertly in comodies to declare abuſes, and by playing to incite the people to vertues, whē they might heare no preaching. Thoſe were lamentable dayes you will ſay, and ſo thinke I, but was not this I pray you a good help in reforming the decaying Goſpel? you ſee then how comedies (my ſeuere iudges) are requeſit both for ther antiquity, and for ther commoditye. for the dignity of the wrighters, and the pleaſure of the hearers. But after your diſcrediting of playmaking, you ſalue vppon the ſore ſomewhat, and among many wiſe workes there be ſome that fitte your vaine: the practiſe of paraſites is one, which I meruel it likes you ſo well ſince it bites you ſo ſore. but ſure in that I like your iudgement, and for the reſt to, I approue your wit, but for the pigg of your own ſow, (as you terme it) aſſuredly I muſt diſcommend your verdit, tell me Goſſon was all your owne you wrote there: did you borow nothing

nothing of your neyghbours? out of what booke patched you out *Ciceros* oration? whence fet you *Catulins* inuectiue. Thys is one thing, *alienam olet lucernâ non tuam.* ſo that your helper may wiſely reply vpon you with *Virgil.*

Hos ego verſiculos feci tulit alter honores.

I made theſe verſes other bear the name. beleue me I ſhould preferr Wilſons. ſhorte and ſweete if I were iudge, a peece ſurely worthy prayſe, the practiſe of a good ſcholler, would the wiſer would ouerlooke that, they may perhaps cull ſome wiſedome, out of a players toye. Well, as it is wiſedome to commend where the cauſe requireth, ſo it is a poynt of folly to praiſe without deſerte. you diſlike players very much, theyr dealings be not for your commodity, whom if I myghte aduiſe they ſhould learne thys of *Iuuenal.*

Viuendum est recte,
cum propter plurima, tum his
Præcipue cauſis: vt linguas manci piorum
Contēnas. Nā lingua mali pars peſſima ſerui.

We ought to leade our liues aright,

For

For many cauſes moue.
Eſpecially for this ſame cauſe,
Wiſedome doth vs behone.
That we may ſet at nough thoſe blames,
which ſeruants to vs lay,
For why the tongue of euel ſlaue,
Is worſt as wiſemen euer ſay.

Methinks I heare ſome of them verifiing theſe verſes vpon you, if it be ſo that I hear them, I wil concele it, as for the ſtatute of apparrell and the abuſes therof, I ſee it manifeſtly broken. and if I ſhould ſeeke for example, you cannot but offend my eyes. For if you examine the ſtatuts exactly, a ſimple cote ſhould be fitted to your backe. we ſhold bereue you of your brauerye, and examine your aūceſtry, & by profeſſion in reſpect of y^e^ ſtatute, we ſhould find you catercoſens with a, (but huſh) you know my meaning, I muſt for pitie fauor your credit in that you weare once a ſcholler. you runne farther to Carders, dicers, fencers, bowlers, daunſers, & tomblers. whoſe abuſes I wold rebuke with you, had not your ſelf moued other matters. but to eche I ſay thus, for dicing I wyſhe thoſe that know it not to leaue to learn it, & let the fall of others make them wiſer. Yf they

they had an *Alexander* to gouern they ſhold be puniſhed, and I could wiſh them not to a buſe the lenitie of their prince. *Cicero* for a great blemiſh reputeth that which our gentilmen vſe for brauery, but *ſufficit ista leuiter attigiſſe*, a word againſt fencers, & ſo anend. whom I wiſh to beware with *Demonax* leſt admitting theyr fencing delightes, they deſtroy (with the *Athenians*) the alters of peace, by rayſing quarrellous cauſes, they worke vprores: but you and I reproue thē in abvſe, yet I (for my part) cannot but allow the practiſe ſo it be well vſed. as for the filling of onr gracious princes cofers with peace, as it pertaineth not to me, becauſe I am none of her receiuors, ſo men think vnleſſe it hath bine lately you haue not bene of her maieſties counſel. But now here as you begin foliſhly, ſo ſurely you end vnlernedly. prefer you warre before peace? the ſword before the Goune? the rule of a Tyrant, before ye happy days of our gracious Queen? you know the philoſophers are againſt you, yet dare you ſtand in handy grips wyth *Cicero*: you know that force is but an inſtrumēt when counſell fayleth, and if wiſedome win not, farwel warre. Aſke *Alphonſus* what counſellors he lyketh of? hee will ſay his bookes?

bookes. and hath not I pray you pollicy alwais ouermaſtered force? who ſubdued *Hanibal* in his great royalty? he y^t^ durſt knock at Rome gates to haue thē opened is nowe become a pray to a ſylly ſenator. *Appius Claudius et ſenex et cœcus* a father full of wiſedome can releue the ſtate of decaying Rome. and was it force that ſubdued *Marius?* or armes that diſcouered *Catulins* conſpiracies? was it raſh reuendg in puniſhing *Cethegus?* or want of witt in the diſcouerye of treaſon? *Cato* can correct himſelfe for traueling by Sea, when the land profereth paſſage, or to be fole hardy in ouer mutch hazard. *Aristotle* accompteth counſell holye, & *Socrates* can terme it the key of certentye. what ſhal we count of war but wrath, of battel but haſtines, and if I did rule (with *Augustus Cæſar*) I woulde refuſe theſe counſelers. what made ye oracle I praye you accompt of *Calchas* ſo much? was it not for his wiſedome? who doth not like of the gouerner that had rather meete with *Vnum Nestorem* then *decem Aiaces?* you cannot tame a Lyon but in tyme, neither a Tigres in few dayes. Counſell in *Regulus* will preferring the liberty of his country before his lyfe, not remit the deliuery of *Carthaginian* captiues

captiues, *Hanibal* ſhall fleſh himſelfe on an olde mans carkas, whoſe wiſedome preſerued his citye. *Adrian* with letters can gouerne hys legions, and rule peaſablye his prouinces by policye. aſke *Siluius Italicus* what peace is and he will ſay?

Pax optima rerum quas homini nouiſſe.
datum est, pax vna triumphis
Innumeris potior, pax custodire ſalutem.
Et ciues æquare potens.

No better thing to man did nature
Euer giue then peace,
Then which to know no greater ioy,
Can come to our encreaſe.
To foſter peace is ſtay of health,
And keepes the land in eaſe.

Take couſell of *Ouid* what ſayth he?
Candida pax homines, trux decet atra feras.
To men doth heauenly peace pertaine,
And curriſh anger fitteth brutiſh vaine?

Well as I wiſh it to haue continuance, ſo I praye God wyth the Prophet it be not a buſed. and becauſe I think my ſelfe to haue ſufficiently anſwered that I ſuppoſed, I conclude

conclude wyth this. God preſerue our peacable princes, & confound her enemies. God enlarge her wiſedom, that like *Saba* ſhe may ſeeke after a *Salomon:* God confounde the imaginations of her enemies, and perfit his graces in her, that the daies of her rule may be continued in the bonds of peace, that the houſe of the choſen Iſralites may be maynteyned in happineſſe: laſtly I frendly bid Goſſon farwell, wyſhinge him to temper his penn with more diſcretion.

FINIS.

A N
Alarum againſt Vſurers.

Containing tryed experiences against worldly abuſes.

WHEREIN GENTLEMEN may finde good counſells to confirme them, and pleaſant Hiſtories to delight them: and euery thing ſo interlaced with varietie: as the curious may be ſa*tisfied with rareneſſe, and the curteous with plea*ſure.

HEEREUNTO ARE ANnexed the delectable hiſtorie of Forbonius and Priſceria: with the lamentable Complaint of Truth ouer *England*. Written by *Thomas Lodge*, of *Lincolnes Inne*, Gentleman.

O Vita! miſero longa, fœlici breuis.

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¶ Imprinted at London by T. Eſte, for Sampſon Clarke, and are to be ſold at his ſhop by Guyld Hall. 1584.

¶ *To The Right worſhipfull, Sir* Philip Sidne *Knight, indued with all*

perfections of learning, and titles of Nobilitie: Thomas Lodge Gen. wiſheth continuance of *honour, and the benefits of happie* Studie.

IT is not (noble Gentleman) the titles of Honour that allureth me, nor the nobilitie of your Parents that induceth me, but the admiration of your vertues that perſwadeth me, to publiſh my pore trauailes vnder your vndoubted protection. Whom I moſt humbly intreate, not onely in ſo iuſt a cauſe to protect me, but alſo in theſe Primordia of my ſtudies, after the accuſtomed prudence of the Philoſophers, to confirme with fauourable acceptaunce, and continuaunce as the equitie of the cauſe requireth. I haue ſet downe in theſe fewe lines in my opinion (Right Worſhipfull) the image of a licentious Vſurer, and the colluſions of diueliſh incrochers, and heerevnto was I led by two reaſons: Firſt, that the offender ſeeing his owne counterfaite in this Mirrour, might amend it, and thoſe who are like by ouerlauiſh profuſeneſſe, to become meate for their mouths, might be warned by this caueat to ſhunne the Scorpion ere ſhe deuoureth.

A. ij. May

The Epiſtle Dedicatorie.

May it pleaſe your Worſhippe, to fauour my trauailes, and to accept my good will: who incouraged by the ſucceſſe of this my firſtlings will heereafter in moſt humble ſigne of humanitie continue the purpoſe I haue begunne, commending the cauſe and my ſeruice to your good liking: who no doubt compaſſed with incomperable vertues, will commend when you ſee occaſion, & not condemne without a cauſe.

Your VVorships in all dutie to commaund,

Thomas Lodge.

¶ *To The Right worſhipfull, my cur-*
teous friends, the Gentlemen of the Innes of Court,
Thomas Lodge of Lincolnes Inne Gentle-
man, wiſheth proſperous ſucceſſe in
their ſtudies, and happie euent in
their trauailes.

Vrteous Gentlemen, let it not ſéeme ſtraunge vnto you, that hee which hath long time ſlept in ſilence, now beginneth publikely to ſalute you, ſince no doubt, my reaſons that induce me herevnto be ſuch, as both you may allowe of them, ſince they be well meant, and account of them ſince they tend to your profit. I haue publiſhed héere of ſet purpoſe a tried experience of worldly abuſes, deſcribing héerein not onely thoſe monſters which were baniſhed *Athens*, I meane Vſurers, but alſo ſuch deuouring caterpillers, who not onely haue fatted their fingers with many rich forfaitures, but alſo ſpread their venim among ſome priuate Gentlemen of your profeſſion, which conſidered, I thought good in opening the wound: to preuent an vlcer, and by counſelling before eſcape, forewarn before the miſchiefe. Led then by theſe perſwaſions, I doubt not, but as I haue alwayes found you fauourable, ſo now you will not ceaſe to be friendly, both in protecting of this iuſt cauſe, from vniuſt ſlander, and my perſon from that reproch, which, about two yeares ſince, an iniurious cauiller obiected againſt me: You that knowe me Gentlemen, can teſtifie that neyther my life hath bene ſo lewd, as y^t my companie was odious, nor my behauiour ſo light, as that it ſhuld paſſe the limits of modeſtie: this notwithſtanding a licenti-

A. ii. ous

ous *Hipponax*, neither regarding the aſperitie of the lawes touching ſlaunderous Libellers, nor the offſpring from whence I came, which is not contemptible, attemted, not only in publike & reprochfull terms to condemn me in his writings, but alſo ſo to ſlander me, as neither iuſtice ſhuld wink at ſo hainous an offēce, nor I pretermit a commodious reply. About thrée yeres ago one *Stephen Goſſon* publiſhed a booke, intituled, *The ſchoole of Abuſe*, in which hauing eſcaped in many & ſundry cōcluſions, I as the occaſion thē fitted me, ſhapt him ſuch an anſwere as beſéemed his diſcourſe, which by reaſon of the ſlendernes of y^e^ ſubiect (becauſe it was in defēce of plaies & play makers) ye godly & reuerent y^t^ had to deale in the cauſe, miſliking it, forbad ye publiſhing, notwithſtanding he comming by a priuate vnperfect-coppye, about two yeres ſince, made a reply, diuiding it into fiue ſectiōs, & in his Epiſtle dedicatory, to ye right honorable, ſir *Frances Walſingham*, he impugneth me with theſe reproches, y^t^ I am become a vagarāt perſon, viſited by ye heuy hand of God, lighter then libertie, & looſer thē vanitie. At ſuch time as I firſt came to y^e^ ſight héerof (iudge you gentlemen how hardly I could diſgeſt it) I bethought my ſelfe to frame an anſwere, but conſidering y^t^ the labour was but loſt, I gaue way to my miſfortune, contenting my ſelfe to wait y^t^ opportunitie wherein I might, not according to the impertinacie of the iniurye, but as equitye might countenance mée, caſt a raine ouer the vntamed curtailes chaps, & wiping out the ſuſpition of this ſlander from the remēbrance of thoſe y^t^ knew me, not counſell this iniurious *Aſinius* to become more conformable in his reportes: and now Gentlemen hauing occaſion to paſſe my trauailes in publike, I thought it not amiſſe ſomewhat to touch the ſlaunder, & prouing it to be moſt wicked & diſcommendable, leaue the reſt to the diſcretion of thoſe in authoritie, who if the Gentleman had not plaid bo péep thus long, would haue taught him to haue counted his cards a little better: and now *Stephen Goſ-*

ſon

ſon let me but familiarly reaſon with thée thus. Thinkeſt thou y^{t} in handling a good cauſe it is requiſite to induce a falſ propoſitiō, although thou wilt ſay it is a part of Rethorike to argue *A Perſona*, yet is it a practiſe of ſmall honeſtie to conclude without occaſion: if thy cauſe wer good, I doubt not but in ſo large & ample a diſcourſe as thou hadſt to handle, thou mighteſt had left the honor of a gentleman inuiolate. But thy baſe degrée, ſubiect to ſeruile attempts, meaſureth all things according to cauelling capacitie, thinking becauſe nature hath beſtowed vpō thée a plauſible diſcourſe, thou maiſt in thy ſwéet termes preſent the ſowreſt & falſeſt reports y^{u} canſt imagine: but it may be, y^{t} as it fortuned to ye noble man of *Italy*, it now fareth w^{t} me, who as *Petarch* reported, giuē greatly to ye intertainmēt of ſtrangers, & pleaſure of the chaſe, reſpected not the braue & gorgious garments of a courtier, but delighted in ſuch clothing as ſéemed ye place where he ſoiourned, this noble gentleman returning on a time frō his game, found all his houſe furniſhed with ſtrangers, on whō beſtowing his accuſtomed welcome, he bent himſelf to ye ouerſéeing of his domeſtical preparatiō, & cōming to y^{e} ſtable among the horſ kéepers of his new come gueſts, & reprehending one of thē for faulting in his office, ye felow impatient of reproofe, & meaſuring ye gentleman by his plaine coat, ſtroke him on the face, & turned him out of y^{e} ſtable, but afterward attending on his maſter, & perceiuing him whom he had ſtroken to be ye Lord of ye houſe, he humbly craued pardō: ye gentleman as patient as pleſant, not only forgaue him y^{t} eſcape, but pretely anſwered thus, I blame not thée good fellow for thy outrage, but this companion, pointing to his coate, which hath made thée miſtake my perſon. So at this inſtant eſtéeme I M. *Goſſon* hath dealt with me, who not meſuring me by my birth, but by y^{e} ſubiect I hādled like Will Summer ſtriking him y^{t} ſtood next him, hath vpbraided me in perſon, whē he had no quarrell, but to my cauſe, & therein pleaded his owne indiſcretiō, & loded me with

with intollerable iniurie. But if with *Zoylus* hée might kiſſe the gibet, or with *Patacion* hop headleſſe, the world ſhoulde bée ridde of an iniurious ſlaunderer, and that tongue laboured in ſuppoſitions, might be nailed vp as *Tullies* was for his *Philipicall* declamations. But good *Stephen*, in like ſorte will I deale with thée, as *Phillip* of *Macedon* with *Nicanor*, who not reſpecting the maieſtie of the king, but giuing himſelfe ouer to the petulancie of his tongue vainly inueighed againſt him, whom notwithſtanding *Philip* ſo cunningly handeled, that not onely he ceaſed the rumor of his report, but alſo made him as lauiſh in commending, as once he was profuſe in diſcommending: his attempt was thus performed, he ſéeing *Nicanor* ſorely preſſed with pouerty, reléeued him to his content. Wherevpon altering his coppie, and breaking out into ſingular commendation of *Philip*, the king concluded thus: Loe, curteſie can make of bad good, and of *Nicanor* an enimie, *Nicanor* a friend. Whoſe actions my reprouer, I will now fit to thée, who hauing ſlaundered me without cauſe, I will no otherwiſe reuenge it, but by this meanes, that now in publike I confeſſe thou haſt a good pen, and if thou kéepe thy Methode in diſcourſe, and leaue thy ſlandering without cauſe, there is no doubt but thou ſhalt bée commended for thy coppie, and praiſed for thy ſtile. And thus deſiring thee to meaſure thy reportes with iuſtice, and you good Gentlemen to anſwere in my behalfe if you heare me reproched. I leaue you to your pleaſures, and for my ſelfe I will ſtudie your profit.

Your louing friend,
Thomas Lodge.

BARNABE RICH

Gentleman Souldier, in

praiſe of the Author.

IF that which warnes the young beware of vice,
And ſchooles the olde to ſhunne vnlawfull gaine,
If pleaſant ſtile and method may ſuffice,
I thinke thy trauaile merits thanks for paine,
My ſimple doome is thus in tearmes as plaine:
That both the ſubiect and thy ſtile is good,
Thou needs not feare the ſcoffes of Momus brood.

If thus it be, good Lodge continue ſtill,
Thou needſt not feare Gooſe ſonne or Ganders hiſſe,
Whoſe rude reportes paſt from a ſlaundrous quill,
Will be determind but in reading this,
Of whom the wiſer ſort will thinke amis,
To ſlaunder him whoſe birth and life is ſuch,
As ſalſe report his fame can neuer tuch.

¶ IOHN IONES *GEN-*

tleman, in praiſe of the

AVTHOR.

THough not my praiſe, yet let my wiſh preuaile,
Who ſo thou be that lift to read this booke,
I neuer yet by flatterie did aſſaile,
To count that good that moſt did pleaſe my looke.

¶. But

But alwaies wiſht my friends ſuch ſtile to vſe,
  As wiſe might like, though fooliſh would refuſe.

In opening vice my friend who ſpends his time,
  May count by priuate good no profit loſt,
What errors ſcape in young and luſtie prime,
  Experience (badge of truth) may quickly coſt.
Who ſets the marke, that makes men ſhunne the ſand,
  Deſerues good words, his prooſes for profit ſtand.

For common good to croſſe a few mens vaines,
    Who like to Midas would that all were golde,
I count not miſſe, ſince there vnlawfull gaines
  Makes ſome men ſink, whom birth might well vphold.
I know the ſore, the ſcarre is ſeene to plaine,
  A bleſſed ſtate where no ſuch wils doo raine.

In brieſe, I praiſe this booke for pretie ſtile.
  For pithie matter, Gentle be thou iudge,
O would my wiſh ſome fancies might beguile,
    Then faire reuenewes ſhould not fit a ſnudge.
A world to ſee how Aſſes daunce in golde,
  By wanton wils, when Gentles ſtarue for colde.

Whoſe errors if it pleaſe ſucceeding age,
  To ſee with ſighs, and ſhun with ſad aduice,
Let him beholde this booke, within whoſe page,
  Experience leaues her chiefeſt prooſes of price.
And thanke the youth that ſuffered all theſe toiles,
  To warne thee ſhun that rocke which many ſpoiles.

FINIS.

GEntlemen, ſince the preſſe cannot paſſe without eſcape, and ſome things are ſo miſtaken, as without correction they will be very groſe. May it pleaſe you when you read to correct, eſpecially, ſuch principall errours as theſe that followe.

Folio. 30. b. Line. 4. For woed, Read wonne.
Folio. eod. Line. 8. For colde, Read cloudes.
Folio. eod. Line. 15. For ſhowde, Read ſhoard.
Folio. eod. Line. 30. For concluding. Read concluded.
Foli. 31. a. Lin. 34. For preſents a ſecrets méete, Read wth ſéemly ſecret gréete.

For the reſt I referre them to your diſcretion, who can diſtnguiſh coulours, and either better, or fit words to your fantaſies.

***

Your friend:
Thomas Lodge.

AN ALARVM
againſt Vſurers.

O maruell though the wiſe man accompted all things vnder the ſun vain, ſince the chéefeſt creatures be mortall: and no wonder though the world runne at randon, ſince iniquitie in theſe later dayes hath the vpper hand. The alteration of ſtates if they be lookt into, and the ouerthrow of houſes, if they be but eaſely laid in open viewe, what eye would not ſhed teares to ſée things ſo tranſitorie? and what wiſedome woulde not indeauour to diſſolue the inconuenience?

There is a ſtate within this our Common wealth, which though it neceſſarily ſtand as a piller of defence in this royall Realme, yet ſuch are the abuſes that are growen in it, that not onely the name is become odious by ſomes errour, but alſo if the thing be not narrowly lookt into, the whole lande by that meanes will grow into great inconuenience: I meane the ſtate of Merchants, who though to publyke commoditie they bring in ſtore of wealth from forrein Nations, yet ſuch are their domeſticall practiſes, that not only they inrich themſelues mightelye by others miſfortunes, but alſo eate our Engliſh Gentrie out of houſe and home. The generall facultie in it ſelfe, is both auncient and lawdable, the profeſſours honeſt and vertuous, their actions full of daunger, and therefore worthy gaine, and ſo ne-

B. ceſſary,

ceſſarye this ſorte of men be, as no well gouerned ſtate may be without them.

But as among a trée of fruite there bée ſome withered fallings, and as among wholeſome hearbes there growes ſome bitter *Colloquintida*; ſo it cannot be, but among ſuch a number of Marchaunts, there ſhoulde bée ſome, that degenerate from the true name and nature of Marchaunts. Of theſe men I write, and of none other, my inuectiue is priuate, I will not write generall: and were it not I reſpected the publyque commoditie more then my priuate prayſe, this matter ſhoulde haue ſlepte in hugger mugger. Of theſe vngracious men I write, who hauing nothing of themſelues, yet greedelye graſpe all things into their owne handes.

Theſe be they that finde out colluſions for Statutes, and compaſſe lande with commoditie, theſe bée the boulſterers of vngracious pettie Brokers: and by theſe men (the more is the pittie) the priſons are repleniſhed with young Gentlemen: Theſe bée they, that make the Father carefull, the mother ſorrowfull, the Sonne deſperate: Theſe bée they that make crooked ſtraight, and ſtraight crooked, that can cloſe with a young youth, while they couſen him, and féede his humoures, till they frée him of his Farmes. In briefe, ſuch they bée, that gloſe moſt fayre then, when they imagine the worſt, and vnleſſe they bée quicklye knowen, they eaſelye will make bare ſome of the beſt of our young Heires that are not yet ſtayed: whome zealouſlye I beſeech to ouer-looke this my writing: for what is ſette downe héere, eyther as an eye witneſſe I will auowe, or informed euen by thoſe Gentlemen, who haue ſwallowed the Gudgen, and haue bene intangeled in the hooke, I haue approouedlye ſette downe.

Such

Such bée thoſe ſorte of men, that their beginning is of naught, ſette vp by the deuotion of ſome honeſt Marchauntes, of whome taking vp their refuſe commoditie, they imploye it to this vngodly and vnhoneſt purpoſe.

They finde out (according to theyr owne vayne) ſome olde ſoaking vndermininig Solicitour, whom they both furniſh with money and expence, to ſette him foorth, and gette him more creditte: This good fellowe muſt haunte Ordinaryes, canuaſſe vp and downe Powles, and as the Catte watcheth the praye of the Mouſe, ſo dilygentlye intendes hée to the compaſſing of ſome young Nouice, whome by Fortune eyther hée findeth in melancholyke paſſions at the Ordinarye, or at pennileſſe deuotion in Powles, or perhappes is brought acquaynted with him by ſome of his owne brotherhoode. Him he handeleth in theſe or ſuch lyke tearmes, both noting place and circumſtaunce.

GEntleman, why bée you ſo melancholye? Howe falleth it out, that you are not more lyghtſome? Your young yeares mée thinkes ſhoulde loathe ſuch ſollome aſpectes, I maye not anye waye imagine a cauſe why you ſhoulde bee penſiue: you haue good Parentes, you want no friendes, and more, you haue lyuelyhoodes, which conſidered, trulye you committe méere follye to bée ſo meruayllouſlye ſadde and wonderfullye ſorrowfull, where you haue no occaſion.

If you want money, you haue creditte, (a gift which who ſo euer inioyeth nowe a dayes, hée is able to compaſſe anye thing: and for that I ſée ſo good a nature in you, (if proferred ſeruice ſtinke not) I will verye willynglye (if ſo bée you will open

your eſtate to me) further you in what I may, and perhaps you ſhall finde your ſelfe fortunate, in falling into my companie.

The young Gentleman, vnacquainted with ſuch like diſcourſes, counting all golde that glyſters, and him a faithfull frend that hath a flattering tongue, opens all his minde to this ſubtill vnderminer, who ſo wringeth him at laſt, that there is no ſecrete corner in the poore Gentlemans heart, but he knoweth it: after that, framing his behauiour to the nature of the youth, if he be ſad, ſober: if youthly, riotous: if laſciuious, wanton: he laboureth ſo much, that at laſt the birde is caught in the pit-fall, and perceiuing the vaine of the youth, he promiſeth him ſome reliefe by his meanes: the Gentleman thinking he hath God almightie by the héele, holdes the Diuell by the toe, and by this meanes, is brought to vtter wracke and ruine. The Broker furniſhed of his purpoſe, hauing learned the Gentlemans name, lodging, want, & welth: & finding all things correſpondent to his purpoſe, hies him to his ſetter vp, who reioyceth greatly at his good happe, and rewards this wicked ſeducer with a péece of gold. To be briefe, at firſt iſſue on the Gentlemans bonde, this broking knaue receiues fortie or fiftie poundes of courſe commoditie, making him beléeue, that by other meanes monie maye not be had, and ſwearing to him, that there will be great loſſe, and that he could wiſh the Gentleman would rather refuſe then take. But the youth not eſtéeming the loſſe, ſo hée ſupplye his lacke, ſets him forwarde, and giues the willing Iade the ſpurre, who finding all things meate in the mouth, makes ſale of this Marchaundize to ſome one of his greateſt fraternitie, and if it be fortie, the youth hath a good peniworth if in ready money he receiue twentie pound, and yet the money repayable at thrée moneths ende. The Broker in this matter, getteth double fée of the Gentleman, treble

treble gaine in the ſale of the commoditie, and more, a thouſand thankes of this diuelliſh Vſurer. Truly Gentlemen, it is wonderfull to conceiue, (yet are there ſome of you can tell if I lie) how this Sicophant that helpt our youth to get, now learneth him to ſpend: What ſaith he? my young maſter, what make you with this olde Satten doublet? it is ſoilde, it is vnfit for a Gentlemans wearing, apparell your ſelfe as you ſhoulde bée, and ere fewe dayes paſſe, I will acquaint you with as braue a dame a friend of mine, as euer you knew. Oh how ſwéete a face hath ſhe, and thus dilating it with rethoricall praiſes, to make the Gentleman more paſſionate, it falleth out that the mand Fawlcon ſtoops to lure, and all things are fullfilled according to his Brokers direction. Promiſes are kept on both partes, and my youth is brought acquainted with Miſtres Minxe: this harlot is an old beaten dogge, and a maintainer of the brothell houſe brotherhoode, a ſtale for young nouiſes, and a limme of Sathan himſelfe, whoſe behauiours and ieſtures are ſuch, as the world cannot imagine better, if the Gentleman wéepe, ſhe wil waile: if he ſorrow, ſhe will ſigh: if he be merrie, ſhe will not be modeſt. To conclude, her leſſon is ſo taught her, as ſhe can recken without booke: Lorde what riotouſneſſe paſſeth in apparell, what lauiſhneſſe in banketting, what looſeneſſe in liuing, and in verie ſhort ſpace, our youth which was fligge, is nowe at leake, his purſe is emptie, and his miſtres begins to lowre, which he perceiuing, & earneſtly bent to continue his credit with his Curtiſan, comes to his vngratious Broker, whom with faire tearmes he deſireth, and with humble ſuites more earneſtlye beſéecheth to further his credite in what hée may. Who ſéeing which way the Hare windeth, begins to blame him of his liberalitie, and yet only is the cauſe of his ſpending, and after a few priuie nippes, bearing ſhew of good meaning, but yet indéed his way is to trie

conclufions, hée hafteth to the principall his good mafter Merchant, whom he findeth altogether prompt & redy at a becke, to fend abroad his refufe commoditye for crackt angels: which conclufiō is betwéene thē both may eafily be imagined, but ye end is this, ye Broker returns to my folitarie youth, & recountes vnto him, firft to make him feareful, how many places he hath ben at, when he hath not vifited one, how many he hath defired, yet how few are redie to plefure, at laft he breketh out, & telleth him ye whole, affuring him y^t he is to think wel of his mafter fcrape-penie ye vfurer, who is willing in hope of his wel dooing to let him haue once more of his incōmodious cō-modity, vpon refonable affurāce. To be briefe, ye bargain is quickly beaten out, ye broker laieth ye loffe, ye gentlemā eftéemeth not fo his néed be ferued, ye Merchaunt laughs at his folly in his fléeue, & to conclude, ye bonds are deliuered, ye curfed cōmoditie receiued, & at this fecond mart, how fpéeds our yoncker think you? perhaps of 50. pounds in ware, he receiueth 30. pounds in ready money, & yet ye money repayable at thrée months end. O incredible & iniurious dealings, O more then Iudaicall coufonage, truely Gntlemen this that I write is true, I my felfe knowe the paymafter, naie more, I my felfe know certainly, that by name I can recken among you fome, that haue ben bitten, who left good portiōs by their parents, & faire landes by their aunceftors, are defolate now, not hauing friends to reléeue them, or money to affray their charges. A miferable and wretched ftate is this, full of inconuenience, when fuch eie fores are not féene in a cō-mon weale, when fuch abufes are winked at, when fuch defolation is not perceiued, & wonderfull it is, y^t among fo many godly lawes, made for ye adminiftration of iu-ftice, ther be none found out: for thefe couetous malefactors, purchafed arms now, poffeffe ye place of ancient progenitors, & men made rich by yoūg youths miffpēdings, doe feaft in ye halls of our riotous young fpend thrifts. It

It will be anſwered, it is ye gentlemens owne folly, & I graunt it, yet of their folly who ſhould beare the blame? truely the bier, who hauing experience to couſin, might haue alſo conſcience to forbeare thē: nay among ye rabblemēt of ſuch as we find to haue falne in their youth, how many experienced men find we at yeares of diſcretion? who hauing only ye name of gentrie left thē to promote them to honor, & finding no reléefe any way, are inforced either in forren coūtries to end their liues miſerably or deſperatly, ſome more vngratious, are a pray for ye gallous, chooſing rather to die with infamie, then to liue to beg in miſerie. But to leaue this to his place, & to returne frō whence we haue digreſſed. Our gentlemā hauing got new ſupplie, is pricked on to new ſinne, & the miniſter of ye diuel ſeruing at his elbow, perſwades him to new change, for varietie ſaith he, is meruelouſly to be admitted of, eſpecially in ſuch cauſes: & withall bringes him to a new gameſter, a wittie worldling, who more cunningly can handle him thē ye firſt, & hath more ſhifts of deſcant for his plain ſong, (but this by ye way is to be noted, y^t the broker hath his part of ye gaines with ye curtiſan, & ſhe coſins for them both,) this miniō ſo traineth our ſeduced youth in folly, as not only himſelfe is at her cōmand, but alſo his ſubſtance remaineth to her vſe, this high priſed cōmoditie is imploied to ye curtiſans brauery, & ſhe which makes him brutiſh in behauior, doth emty his repleniſhed purſe: thus ye eie of reſon is cloſed vp by ſenſualitie, & the gifts of nature are diminiſhed, by ye diſordinate vſage of beſtly venery. Supplies are ſought for euery way, by his wicked broker, to bring him to ruine, & to work his vtter confuſiō. Thus, thus, alas, ye father before his eies, & in his elder yeres, beholdeth as in a mirror, ye deſolation of his owne houſe, and hearing of the profuſeneſſe of his vngratious ſonne, calleth him home, rebuketh him of his error, and requeſteth account of his money miſſpended: Hée (taught and inſtructed ſuffici-

ſufficiently to coulour his follie by his vngodly miſtres, and curſed miſleader) at his returne to his father, maketh ſhewe of all honeſtie, ſo that the olde man lead by naturall affection, is almoſt perſwaded that ye truth is vntruth: yet remembring the priuie conueiaunce of his youthly yeares, & déeming thē incident to his young ſonne, he diſcourſeth with him thus.

O my ſonne, if thou kneweſt thy Fathers care, and wouldeſt aunſwere it with thy well dooing, I might haue hope of the continuaunce of my progeny, & thou be a ioy to my aged yeres. But I feare me the eyes of thy reaſon are blinded, ſo y^t neither thy fathers teares maye perſwade thée, nor thine owne follies laide open before thine eyes, reduce thée, but that my name ſhall ceaſe in thée, and other couetous vnderminers ſhall inioye the fruites of my long labours. How tenderly good boye in thy mothers lyfe waſt thou cheriſhed? How déerely beloued? How well inſtructed? Did I euer entice thée to vice? Nay rather enforced I thée not to loue vertue? And whence commeth it that all theſe good inſtructions are ſwallowed vp by one ſea of thy follie? In the Vniuerſities thy wit was praiſed, for that it was pregnant, thy preferment great, for that thou deſeruedſt it, ſo that before God I did imagine, that my honour ſhuld haue beginning in thée alone, and be continued by thy offſpring, but béeing by mée brought to the Innes of Court, a place of abode for our Engliſh Gentrie, and the onely nurſerie of true lerning, I finde thy nature quite altered, and where thou firſt ſhuldeſt haue learnt law, thou art become lawleſſe: Thy modeſt attire is become immodeſt brauerie, thy ſhamefaſt ſéemelynes, to ſhameleſſe impudencie: thy deſire of lerning, to loitering loue: and from a ſworne ſouldier of the Muſes, thou art become a maſter in the vniuerſitie of loue, & where thou knoweſt not anie waie to get, yet feareſt thou not outragiouſly to ſpend. Report, nay true report, hath made me

me priuie to many of thy eſcapes, which as a Father though I couer, yet as a good father, tenderly I will rebuke. Thy portion by yeare from me, is ſtanding fortie pounds, which of it ſelfe is ſufficient both to maintaine you honeſtly and cleanly: beſides this, you are growne in Arrerages within this two yeares no leſſe then 100. pound, which if thou wilt looke into, is ſufficiēt for thrée whole yeres to maintaine an honeſt familie. Now how haſt thou ſpent this, forſooth in apparell, and that is the apteſt excuſe: and lauiſhneſſe in that, is as diſcommendable as in anie other, if in apparell thou paſſe thy boundes, what make men of thée? A prodigall proude foole, and as many faſhions as they ſée in thée, ſo manie frumpes will they affoord thée, counting thée to carrye more bombaſt about thy belly, then wit in thy head. Naye my ſonne, muſe not vppon the worlde, for that will but flatter thée, but weigh the iudgement of God, and let that terrefie thée, and let not that which is the cauſe of pride, nuſſell thée vp as an inſtrument of Gods wrathfull indignation. What account reapes a young man by braue attire? Of the wiſe he is counted riotous, of the flatterer, a man eaſily to be ſeduced, and where one will afford thée praiſe, a thouſand will call thée proud, the greteſt reward of thy brauerie is this, ſée yonder goes a gallant Gentleman: and count you this praiſe worth ten ſcore pounds? Truely ſonne, it is better to be accounted wittie, then wealthy, and righteous, then rich, praiſe laſteth for a moment that is grounded on ſhewes, and fame remaineth after death, that procéedeth of good ſubſtaunce: chooſe whether thou wilt bée infamous with *Eroſtratus*, or renowmed with *Ariſtides*, by one thou ſhalt beare the name of a Sacriledge, by the other, the title of Iuſt, the firſt maye flatter thée with ſimilitude, the laſt will honour thée indéede, and more, when thou art dead. Sonne, ſonne, giue eare to thy Fathers inſtructions, and grounde them in thy

heart, ſo ſhalt thou bée bleſſed among the elders, and be an eye ſore vnto thy enimies. A ſecond griefe, nay more, a coraſiue to my heart (young man) is this, you are both prodigall in apparell, and in life, and vngratious and vngodly curtiſans, (as I vnderſtand) are become the miſtreſſes of your maſterſhip: & thinkeſt thou this report could come to thy Fathers eare, and not grieue him? Sonne, I had rather thou ſhouldeſt bée accounted fooliſh then amorous, for the one may be borne withall, the other is moſt odious. Incontinencie (yoūg man) is ye root of all inconuenience, it dulleth the memorie, decayeth the bodie, and periſheth the bones, it makethſtedfaſt fickle, beautifull deformed, and vertuous vicious: it impayreth mans credit, it detracteth from his honour, and ſhortneth his daies, a harlots houſe is the gate of hell, into the which whoſoeuer entereth, his vertues doe become vices, his agilitie is growne to ſlouthfulneſſe, and from the child of grace, he is made the bondſlaue of perdition. The wiſeſt by lewde loue are made fooliſh, the mightieſt by luſt are become effeminate, the ſtouteſt Monarkes to miſerable mecockes. I wot well (my child) that chaſt loue is neceſſarie, but I know (my ſonne) that lecherie is horrible. A harlots wanton eie is the lure of the diuell, her faire ſpéeches, the ſnares of ſin, & the more thou delighteſt in her companie, ye more hepeſt thou the wrath of God againſt thy ſelfe: Let *Lais* looke neuer ſo demurely, yet *Lais* is *Lais*, meaſure not thy liking by lookes, for there be ſome holy diuells: to bée briefe, the end is this, he is beſt at eaſe that leaſt meddeleth with anie of them. *Demoſthenes* will not buie repentaunce ſo déere, as with high ſummes to purchaſe tranſitorie pleaſures, and I had rather thou ſhouldeſt learne of a Philoſopher, then bée inſtructed by thy owne fancie, marke this axiome, there is no vertue which is odious after it is attained to, but the pleaſures of loue are then moſt loathſome, when they are determined: and therefore

fore no vertues: and to conclude, not to be ſought after. It is idleneſſe my ſonne, that ſeduceth thée, for the minde that is well occupyed, neuer ſinneth. When thou enterpriſeſt anie thinges, meaſure thine owne fortune by other mens ſucceſſe: as thou conſidereſt of theyr ends, ſo imagine of thine owne. Thinke with thy ſelfe the wiſeſt haue fallen by loue, as *Salomon*, the richeſt, as *Anthonie*, the proudeſt, as *Cleopatra*, the ſtrongeſt, as *Sampſon*, and by how many degrées they did excéede thée, by ſo many circumſtaunces preuent thy ruine. It is inough for ſillie Birdes to be lead by the call of the Fowler, and for men it is moſt conuenient to flye apparaunt goods, & ſticke to that which is indéede. Though thine eie perſwade thée the woman is beautifull, yet let thy experience teach thée, ſhée is a Curtiſan, and wilt thou eſtéeme of painted Sepulchres, when thou knoweſt certaine and determined ſubſtaunces? Doe we buie ought for the faireneſſe or goodneſſe? Spangled Hobbie horſes are for children, but men muſt reſpecte things which be of value indéede. I imploie my money vppon thée, not to the vſe thou ſhouldeſt be lewde, but for that I woulde haue thée learned. It gréeueth mée to heare reportes of thy companie kéeping, for where thou offendeſt in the two formoſt, thou art altogether nuſled in this, and truelye I can not but meruayle at thée, that béeing borne reaſonable, to make election, thou art ſo vntoward in picking out thy choice: Agrée light and darkeneſſe? Or the *Icknewmon* with the *Aſpis*? Doeth the Wéeſell loue the Cockatrice? Or gentle borne, ſuch as bee vngratious? No my Sonne, broking bugges are not companions for continent Courtyers: for who ſo eyther accompanyeth them, is eyther accounted a ſpende thrifte, or one that is Sir Iohn Lacke lande, eyther of their fraternitie, or elſe a verie foole.

Finde me out anie one of them, that in thy aduerſitie will helpe thée, or in thy miſdemeanor aduiſe thée. Nay. ſuch they are, as will rather binde thée prentice with Sathan, then exhort thée to eſchew ſinne. They bée the Caterpillers of a Common weale, the ſting of the Adder, nay, the priuie foes of all Gentrie, and ſuch they be, that if they get, they care not how vngodly, and if they couſen, they care not how commonly: So that thrée vices haue nowe taken hold of thée, firſt prodigalitie, the enimie to continencie, next laſciuiouſneſſe, the enimie of ſobrietie, and thirdly ill company, the decayers of thy honeſtie. The meanes to auoyde theſe euills are manifeſt but they muſt be followed: it is not ſufficient to knowe a fault, but it is wiſedome to amend it: Humble thy heart (my ſonne) to the higheſt, and the more thou conſidereſt of him, the leſſe wilt thou care for this fleſh: For what is the body better by the gay rayment? truly no more then y^e^ ſoule is by ſuperfluous zeale, for as the one is fooliſh, ſo is the other franticke. Leaue luſt, leaſt it loſe thée, vſe chaſt delights for they will comfort thée, it is better driuing a toye out of memorie by reading a good leſſon, then by idleneſſe to commit an errour, which is ſawced with repentaunce. Of néedleſſe euills make no accompt, ye leſſe you accompany ye worſt, the more wil you be ſought to by the beſt. Eaſie is it to ſay well, but the vertue is to doo well: O my déere childe, as thy frend I exhort thée, and as thy louing father I command thée, to conſider of the tender care I haue of thée, and to imploy all thy indeuours now to my comfort: if thou haſt runne away, call thy ſelfe home, and waye within thy heart the reward both of vertue, and the diſcredite by vice, ſo the honour of the one will incite thée, the infamy of the other will deterre thée. For thoſe debts that haue ouerpaſt thée, in hope of amendement I will ſée them ſatiſfied, and if héereafter thou fall into the lyke lurch, I promiſe thée this, that as now I deale with thée as a father

ther, ſo then will I accompt of thée as a reprobate. Thou ſéeſt fire and water before thée, chuſe to thy liking: in dooing well, I will reioyce in thée, in dealing otherwiſe, I will nothing account of thée.

The father with teares hauing ended this his exhortarie, is aunſwered in humble ſort of his diſſembling ſonne, thus.

Whatſoeuer (good father) hath paſſed, is irreuocable, but what is to come may be conſidered of: it is naturall in me to fall, and vertuous to recouer my ſelfe. I confeſſe good ſir, I am guiltie of errour, and haue faulted highlye, yet not ſo greatlye as you intimate: the world now a dayes is rather bent to aggrauate then to couer eſcapes. Wherefore, as the firſt ſtep to amendement is repentance, ſo (deare father) I am ſorrie for that is paſt, and moſt earneſtly requeſt you to continue your fauour, and no doubt but your ſonne ſhall behaue himſelfe héerafter to your comfort.

The father delighted with his ſonnes diſcréete and humble aunſwere, conceiueth hope of amendment, and returneth him to the Innes of the Court againe, and ſetting him on free foote, exhorteth him to follow vertue, and intentiuely to long after learning. But he, whoſe heart was pliable to receiue all impreſſions, no ſooner is out of the view of his fathers houſe, but began to forget his olde promiſes, and renewes the remembrance of his miſtreſſe, deuiſing by the way how to delight her, and what ſutes to prouide that may ſatiſfie her. To bée briefe, being returned to *London*, and quit of his fathers ſeruants, (ye newes of his arriuall being blazed abroad) his Broker in poſt haſt comes and ſalutes him, his miſtreſſe by tokens and ſwéete letters gréetes him, hée maketh his marchant ioyfull in the receipt of the money, and miſtreſſe Minxe merrie for the returne of her young copeſmate.

To be briefe, in poſt haſt he poſteth to her chamber,

where Lord what friendly gréetings paſſe, what amorous regardes, how ſhe blameth him of his delaye, and with fained teares watereth his youthly face, howe ſhée ſweares that ſhe is conſtant, and yet a curtiſan: howe ſhe vowes ſhe is continent, and yet common: truly it were a matter to make a Comedie on, to ſée both their actions, and to note their diſcourſes: their needes not many or long ſermons on this, maſter Brokers help in ſhort ſpace is ſought for: for the money my youths father gaue him, hath bought his miſtreſſe a ſute of the new faſhion. The Broker readie at a becke, without delay furniſheth him with money: it is lamentable to report euery loſſe, and ſith in another place I meane to ſet them downe, I will not motion them héere. In ſhort ſpace, our Marchant beginneth to looke after more aſſuraunce, and where to fore he was content with obligation, he now hunteth after ſtatutes. (This kind of bond Gentlemen is well knowen among you, the vſurers by this time haue built mannor houſes vpon ſome of your lyuelihoods: and you haue loſt that for little, which will not be recouered with much.) The force whereof our youth conſidering not, ſo he haue foyſon of money: the world to be ſhort, at the laſt falleth out thus, both land, mony, & all poſſibilities, either by father or friends, are incroched vpon, by this gentle maſter Scrape-peny, ſo that now our youth finding neither ſuretie nor ſimilitude, by his flattering vſurer is laid vp cloſe for eſcaping. Let him write to his huſwife Miſtreſſe Minxe, ſhe diſdaineth him: let him intreate the Broker he refuſeth him, let him make ſute to the vſurer, he ſaith hée ſhall not couſen him: thus (this Gentleman that neyther by his fathers counſell woulde refuſe, nor by his owne experience be perſwaded, to auoyde the eminent daunger that hanged ouer his head, is brought to confuſion, and thoſe friends that fawned on him before in proſperitie, now frowne at him in his aduerſitie, thoſe that

that depended with flattering words in time of wealth on his finding, now altogether diſdaine him that cannot finde himſelfe. Loe Gentlemen what it is to winke at good counſell, and to preferre young attempts before old experience: ſée héere the fruites of contempt, and lette theſe leſſons ſerue you to looke into: had this Gentleman regarded aduice, had he conſidered of his eſtate, himſelfe had bene at libertie, his friends in quiet. But (alas the while) our heires now a dayes haue running heads, which makes their parents abounde in teares: ſome are led with nouelties in forreine Nations, ſome with prodigalitie in their owne Countrey: ſome with pride, the firſt fruites of all impietie: ſome by loue, the ladie of looſeneſſe. If one hunteth after vertue, how many hundreds doo dayly practiſe vice? Let the experience of this young Nouice (my youthly countrey men) make you warie, and ſée but into this one parcell of his lyfe, and giue your iudgement of his miſfortune: his wit was ſufficient to conceiue vertue, yet knowing (with *Medea*) the beſt, he headlong runne to the worſt. Natures giftes are to be vſed by direction: he had learning, but hée applied it ill: he hadde knowledge, but hée blinded it with ſelfe opinion. All graces whatſoeuer, all ornaments what ſo they be, either giuen vs by our fore-parent, or grafted in vs by experience, are in themſelues as nothing: vnleſſe they be ordered by the power of the moſt higheſt. What care conceiue you, may be comperable to this young Gentlemans fathers ſorrow? who ſéeth his houſe pluckte ouer his head: his ſonne impriſoned to his greate diſcredite, and the vſurer the onely gainer, and yet the moſt vileſt perſon.

Nowe, what becommeth of our youth thinke you? his Father refuſeth him, diſpoſſeſſing the ryghte heyre of what hée maye, and poore hee is lefte deſolate and afflicted in priſon. And in theſe dayes how many are infected with this deſperate diſeaſe, Gentlemen iudge

iudge you, I my ſelfe with teares haue heard ſome priuie complaints, and lamented my friends miſſortunes, falne ſo ſodainly. My good friends y^t are héerafter to enter into this world, looke on this glaſſe: it wil ſhew you no counterfait, but the true image of a rebellious ſonne, and the rewarde of contempt of parents, account your ſelues happie to learne by others experience, and not to be pertakers of the actuall ſorrowe: Obey your parents, for they loue you, truſt not to ſtraungers, for they will vpbraide you of their benefite, it is better to haue the ſtripes of a friend, then the kiſſes of a flatterer. *Plato* would haue young men to looke in the glaſſe, for two cauſes, the one, that if they founde themſelues beautyfull in viſage, and of exquiſite ſtature, they might indeuor to make the vertues of their minde, anſwerable to the liniaments of the bodie: the other, that if they found themſelues of deformed ſhape, they ſhould ſéeke to beautifie the ſame by the inward perfections of the minde, & for two cauſes my good friends, woulde I wiſh you to conſider of this mans fall, and read his miſſortune: the one, that not being yet nipped, you may preuent: the other, that being but yet a little galled, you would holde backe.

Eſt virtus placidis abſtinuiſſe bonis.

As the Loadſtone draweth yron, ſo let good counſaile conquere your affections, as the *Theamides* of *Aegypt* driueth awaie yron, ſo let the feare of God diſpell all worldly pleſures: If a ſimple man fall to decay, it may be borne withall, if a man of wiſdome grow in arrerages, may we not blame his follie? It is better to bée enuied then pittyed, for thou art pittied alwaies in miſfortune, but enuied at time of thy proſperitie. To bée briefe (Gentlemen) ouerlooke this aduiſedly, & you ſhall finde many things worthy the noting, and no few matters written for your cōmoditie. This miſerable young man, ouerwhelmed thus on euerie ſide with manifolde and

and ſundry cares, beholding his moſt vnfortunate ſtate, in wofull termes in the priſon houſe breketh into theſe complaints.

Alas vnhappie wretch that I am, that hauing a good father that did cheriſh me, a tried mother that tenderly nouriſhed me, many friends to accompanie me, faire reuenewes to inrich me: haue heaped ſorrowe on my owne head by my Fathers diſpleaſure, refuſed of my friends for my miſdemeanour, & diſpoſſeſſed of my land by my prodigalitie. O inceſtuous luſt that entereſt the hart, & conſumeſt the bones, why followed I thée? & O vngodly pleaſure why didſt thou flatter me? O wicked and vngracious man that haſt vndone me, and woe be vnto thée (vile wretch) that in my miſerie doeſt thus leaue me. What ſhall become of me poore wretch? faine now would I begge that bread, which vainlye I haue ſpent: now too too late doo I ſée, that fainedneſſe is no faith, and he that truſts to this world, cleaues to a broken ſtaffe. Alas, how ſhould I attaine to libertie? or by what meanes may I eſcape my confuſion? My Father hath accepted of another ſonne, and all by reaſon of my lewdneſſe: O that I had reſpected his vnfained teares, O that I had accepted his good aduice, O that I had reiected my flattering friends. But I ſée no hope is lefte me, my creditour is too cruell, yet hath he couſoned me: and faine would I be his bond ſlaue, woulde he releaſe me: but ſince no hope is lefte me of recouerie of my Eſtate, I referre my cauſe to God, who as he will remit my offence, ſo will he redreſſe my miſerie and griefe.

Wileſt in theſe or ſuch like tearmes, the poore young man bewayles his heauie happe, ſodainly enters his couſoning creditour, and in outwarde ſhew bewailyng his miſfortune, yet in very truth the onely originall cauſe of his deſtruction, comforteth him in theſe or ſuch like termes.

Gentleman, the exigent and extremitie that you are

now at, though it be moſt tedious vnto you, it is moſt lamentable in my opinion. Theſe young yéeres to taſte of ſorrowe ſo ſoone, is ſtraunge, conſidering all circumſtaunces: but ſince the cauſe procéedes of your owne lewd miſſpending, mine be the loſſe in part, but the greter muſt your affliction be. I hoping of your well dooing, neither denied your pleaſure nor profite, yet in liew and recompence of all, I finde iuſt nothing: a few ſubſcribed papers I haue, and ſome money I haue receyued, but nothing to my principall, and yet notwithſtanding ſo fauourable wil I be vnto you, as if you procure me any one ſuretie I will releaſe you. To léeſe my money I were loath, and to kéepe you héere it were more loathſome. I wold doo all for the beſt, not hindering my ſelfe, ſo you would ſtraine your ſelfe to ſatiſſie me ſomewhat.

The Gentleman knowing in himſelfe his vnability, beginneth in truth to open his ſtate, proteſting, that neither of himſelfe, nor by any one at the preſent he is to doo any thing, no not ſo much as if he releaſed him to pay his charges, ſuch is his miſerie, in that all his frends had giuen him ouer, wherevpon moſt humbly he beſéecheth him, to way his cauſe, promiſing any ſeruice what ſo euer may be: if ſo be it wil pleaſe him to ſet him frée. Mas vſurer ſmelling out the diſpoſition of the youth, beginnes to bring him to his bowe after this ſort.

The world at theſe dayes is ſuch (my friende) as there is ſmall reſpect had of thoſe which haue nought, and great honour attributed vnto them, that will moſt néerly looke to themſelues: which I perceiuing, haue giuen my ſelfe (as naturally men are inclined to ſéeke after glory) to the hoording vp of riches, to the end that my poſteritie might be raiſed vp, and my fathers name (which as yet is of no accompt) might by my meanes become worſhipfull. To perfourmaunce of this, trulye

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I haue neither ben idle nor euill occupied: my thoughts haue wholly bene ſet of gettings, and who ſo nowe a dayes hath not the like meaning, his purpoſe will grow to ſmall effect. And though of my ſelfe, I doo what I may, yet (as it is neceſſary) I muſt haue miniſters, wher by that which I looke for may be brought to my hands: otherwiſe, my ſtocke might lye without vſaunce to my vtter vndooing. Wherevpon, if thou wilt followe my direction and be ruled by my counſell, I will releaſe thée of priſon, and ſet thée at libertie: reſtore thée to thy wonted credite, and countenaunce thée with my coyne, ſo that in ſhorte ſpace thou maiſt haue money in thy purſſe, and other neceſſaries to ſet thée vp againe. Thou ſéeſt that now thou art miſerable, but I will make thée fortunate: thou now art almoſt foodleſſe, by me thou ſhalt be ſatiſſied with the beſt: thy friends now diſdain thée, the day ſhall come that they ſhall ſéeke to thée: now art thou without apparell, through me thou ſhalte bée coſtlye attired: naye, what pleaſure ſoeuer thou ſhalt either imagine for thy preferment, or wiſh for to doo thée good, thou ſhalt both finde me ready to performe it, and friendly to continue it.

The Gentleman ſurpriſed with this ſodaine ioye, and vnacquainted good ſpeaches (not dreading that the Serpent laye hidden in the graſſe) moſt willinglye aſſented, promiſing to the aduenture of his lyfe, (ſo his creditour woulde be his wordes maſter,) to doo his indeauour to perfourme his will, as hée ought to doo. The Vſurer ſéeing the minde of his priſoner, preciſelye bent to doo his commaunde, openeth his heart vnto him thus.

Gentleman, for that I haue an opinion of your honeſtye, and truſte in your ſecrecye: I will open vnto you my minde, and according as I finde your aunſwere, I will ſhape your deliueraunce. Such time

as you were at libertie, you know you had acquaintaunce with manye Gentlemen, and they not of the meaneſt: who at ſometimes as well as your ſelfe were deſtitute of ſiluer: ſuch as thoſe be you muſt finde out for me, I will delyuer you preſentlye: apparayle you in print, giue you money in your purſſe, and at ſuche an Ordinarye ſhall you lye, where the greateſt reſorte is: your behauiour and vſage towardes all men muſt be verye honeſt, eſpeciallye in all cauſes looke into the natures of men. If you ſpie out any one Gentleman penſiue, enter into diſcourſe with him, if you maye perceiue, that either by parentage or poſſeſſion, hée is worthie credite, laye holde on him, feede him with money if he want, and (as though it procéeded of your own good nature) profer him to be bound for him: if he accept your offer, come to me, I will furniſh him: nowe you may deuide the commoditie or the money betwéen you, and out of your part (conſidering me after the bigneſſe of the ſumme) take the reſt for your owne fée: which if you looke into, in a yeare will growe vnto no ſmall ſumme. This is the Load-ſtone muſt lead you: and by all meanes you muſt faſhion your ſelfe to féede humours: this is an honeſt meanes to lyue by, this is a way to libertie, by this you may pleaſure your ſelfe: and to conclude in dooing this, you maye mightelye in ſhort ſpace inrich me. When you haue found out one fit to your vaine, remember this leſſon, that what ſo euer vauntage you get of him, either for me, or for your ſelf, care not how little paper and inke he can ſhewe of yours, kéepe ſtill your owne ſtake cléere. In theſe matters you muſt be verie circumſpect, for there be now a daies ſuch vnderminers ſtart vp, that ſcarce a man can imagine his owne profit but they preach it a broad, and laye it open. Thus doo you ſée whereto you muſt truſt: howe ſaye you nowe, will you be content to doo this·

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The young man aunſwereth, Good ſir, there is nothing that you haue ſayde that by mée ſhall anie wayes be forgotten, I am readie and willing to put in practiſe what you haue taught, and no doubt you ſhall finde me ſo diligent, y^t your ſelfe ſhal ſay, you were happie in putting me in truſt. In briefe the concluſion is this, the vſurer glad of this new Gentleman broker, diſchargeth him, ſets him a floate: now who ſo braue as our late priſoner, or who ſo frolicke? The olde ſorrowes are forgotten, and new inuentions to couſin, poſſeſſe the receptacle of his reaſon. His olde acquaintaunce flocke about him, ſome reioycing at his recouered libertie, ſome wōdering at his ſodaine brauerie, yet fewe ſuſpecting his pretended and hidden knauerie. Of them ſome he ſaluteth humblye, ſome ordinarilye, he was not ſo well inſtructed, but it is as well performed. Now who but our Gentleman is a companion for the beſt, and a couſiner of the moſt, he ſtaies not long before he be prouided of a praie, whom he ſo ordereth, as himſelfe is pertaker of ye halfe, though the other be paymaſter of the whole, and as thoſe that are in the heate and extremitie of an ague, deſire drink to ſatiſfie their drought: ſo this young gentleman that is brought into bondes by one couſining ſpend thrift, hauing once entered foote in the high waie of prodigalitie, continueth headlong his courſe to his owne confuſion. But by the way it is to be noted, that this Gentleman which is brought into the laps by our late priſoner, hath his poſſeſſion & portion alotted him, ſo that our vſurer & his mate worke vpon ſure groundes. Two or thrée Obligations and commodities receiued, our vſurer grows to new deuiſes, and ſets his ſchollers to practiſe them, ſaith he, I muſt now haue you learne, to bring in this your friend to paie your debtes, and by this meanes you ſhall bring it about, you ſhall when next time he ſhall demaund your helpe, tell him that of me there will be had no money before your olde bondes

be canceled, ſo that vnleſſe he deale with me, by ſome meanes to acquit that, it is vnpoſſible to attaine vnto anie farther ſupplie. You may alleadge vnto him howe in ſuch like extremities you haue ſtucke, and will ſticke vnto him, and deſire him in ſo eaſie a requeſt he wil not leaue you deſtitute, by this meanes ſhall you be rid of your olde debts, and be as frée from inconuenience as euer you wer. No ſooner hath our ſeducer learnt this leſſon, but forth he trudgeth to find out this young maſter, if poſſible may be, if ſo be he as yet be ſtored, he doth either make him ſpend it or lend it, & vpō his new requeſt of ſupply, openeth vnto him all the circumſtance which before he had learned, & ſo cunningly handleth him, that the Gentleman deſirous of money is eaſilye content. Wherevpon the matter is handeled thus betwixt the Merchaunt and this Gentleman broker to preuent inconuenience, if the brokers bond be an hundreth pounds, the Merchant will lend fiftie more, and maketh ye young man to ſeale an abſolute bond as his owne debt, ſo that the deſperate debte of the decayer couſoned, by his meanes is brought to be the true debt of this ſilly Gentleman. Naie when they haue fatted both their fingers, they leaue not thus, but from money ſhoote at land, for if the Gentleman haue 500. pound in ſtocke payable at 24. or 25. yeares, they will ſo worke as all that ſhall be their proper goods, which they will recouer out of the executors hands, either by attachment or otherwiſe, and beſides that, ſo cunningly will they deale, that although they haue ſufficient aſſuraunce in hand alreadie, yet wil they not leaue till they get an other more ſure ſtring to their bowe, therby to compaſſe the poore Gentlemans lands. At his want they will deale thus. This Gentleman and the broker muſt bée inuited by the Merchant, when amongſt other table talke, M. Scrape-penie féeles my youth if his monie be gone, & offring ſpéeches of willingnes to prouide him alwaies at his néed, ſets on by a becke

beck his couſoning mate, to procure ye gentlemā to craue more mony, which he doth, ye merchant cunningly coulering his craft, anſwereth him thus. Gentlemā you ſée I am far out already, & vpon your ſingle bond I haue diſburſt a round ſum of money, no leſſe then 500. poundes, which in a poore mans purſe as I am, is no ſmall quantitie, neuertheles if you wil affoord me farther aſſurāce, I wil not ſtick in redie mony once more to lend you 30. pounds. The gentleman neuer tofore vſed to receiue redy mony at ye firſt hāds, begins to yéeld him harty thāks & humbly to pray him to demand & he will performe, for ſaith he, conſidering your honeſt dealing, I cannot think you may imagine any reſonable aſſurance which I wil not ſeale to. Why thē quoth ye merchant, ye matter ſtandeth thus, if ſo be you will ſeale me an eſtatute for my mony, no ſooner ſhal you haue done it, but you ſhal haue ye mony, all your bonds in, & a defeſance to, this y^t^ I offer is reaſonable, & to morrow if you will I will doe it. Agréed quoth ye Gentleman, & ſo takes his leaue, the next morrowe according to promiſe, the Gentleman ſealeth the aſſurance, acknowledging an eſtatute, before ſome one Iuſtice of the bench, and comming to his Merchants houſe for his money, is delaied for that daie of, & in fine, his abſolute anſwere is this, that without a ſuretie he promiſed him none: he takes witneſſe of his friend (as he tearmeth him) a prety péece of witneſſe, when he ſéeth no remedie, he demaundeth his bondes, & he witholdeth thē, he craues his deceafance, & cannot haue it. Thus is ye poore Gentlemā brought into a notable miſchiefe, firſt in being couſoned of his mony, next deluded by his eſtatute w^t^out defeaſance (for if ye defeaſāce be not deliuered y^e^ ſame time or daie, y^e^ ſtatute is, it is nothing auailable) thirdly by his bonds detaining, which may be recouered againſt him, & continue in full force, and the vſurer that playes all this rie, will yet be counted an honeſt and well dealing man. But flatter them who ſo liſt for me,

I

I rather wiſh their ſoules health, then their good countenances, though I knowe they will ſtorme at me for opening their ſecrets, yet truth ſhall countenaunce mée ſince I ſéeke my countries cōmoditie. Héere you ſee two houſes deſtroied manifeſtly, ye one of them, from a Gentleman made a craftie couſoner, the other of them from a landed man, a ſilly poore wretch. And wonderfull it is to ſée, conſidering the aſperitie of the Penall ſtatutes ſet downe by her Maieſtie, and her honourables Péeres in the Parliament. How pretie colluſions theſe cunning merchants can find to infringe them. One priuate practiſe they haue in deliuerie of ye commoditie, to make the condition of the Obligation thus. The condition, &c. is this, that if the within bound, *T. C.* his heires, executors or aſſignes, doe well and truely pay or cauſe to be paide to ye aboue named *M. S.* the ſum of 40. pounds of lawful mony of *England*, at his own dwelling houſe, ſcituated & being in Colman ſtréet, which he y^e ſayd *T. C.* ſtandeth indebted vnto him for, if ſo be that he the ſayd *M. S.* or *S.* his wife be in life, y^t then. Otherwiſe, &c. Now in this cōditiō, ye caſual mart bringeth it out of cōpaſſe of ſtatute, thus by colluſions M. Scrape-penie gathers vp his money. Others worke by ſtatute and recogniſaunce, making their debter to diſcharge in their bookes of account the receit of ſo much money, where indéede they had nothing but dead commoditie. Other worke by liues, as if ſuch a one liue thus long, you ſhall giue mée during his or her life 10. pounds a yeare, for 30. pounds, and be bound to the performaunce of that by ſtatute. Other ſome deale in this ſorte, they will picke out among the refuſe commoditie ſome pretie quantitie of ware, which they will deliuer out with ſome money, this ſum may be 40. pound, of which he will haue you receiue 10. pound readie money, and 30. pounds in commoditie, and all this for a yeare: your bonde muſt be recogniſaunce, now what thinke you by all computation your commo-

commoditie will ariſe vnto, truely I my ſelfe knew him that receiued the like, and may boldly auouch this, that of that thirtie pounds commoditie, there coulde by no broker be more made then foure nobles: the commoditie was Lute ſtringes, and was not this thinke you more then abhominable vſurie? Naie common loſſes, & ye reaſonableſt is, for 36. pound for thrée months, accounted a good penie worth, if there be made in redie mony, 20. pounds, naye paſſing good if they make 25. poundes, I haue knowen of fortie, but ſixtéene pound, and tenne ſhillings. Theſe be general payments, and receits, incident to the moſt part of the young Gentlemen that I knewe deale that wayes: and truely I my ſelfe knowe within my time, no few number of Gentlemen, which are vtterly vndone by this meanes, and vnleſſe this euill be preuented, and Gentlemen take not more héede, more will followe after. But if the puniſhment of theſe men were *In diſcretione Iudicis*, notwithſtanding the lawe were couloured with all by them, yet the conſcience of the iudge woulde cut ſuch ill members off. In former ages theſe things being knowen, were lookt vnto, and now when moſt puniſhment is menaced, vſurie is moſt practiſed. Well may we now ſée that the craftie haue as many cautiles, as the diſcréet cautions. If we had as ſeuere lawes in *England*, as once in *Athens Solon* ſet downe, wée ſhoulde then caſt a rayne ouer the head ſtrong vnrulyneſſe of theſe Caterpillers: there it was not lawfull, the Father béeing liuing, that anye money ſhoulde bée lent vnto the ſonne: who béeing vnder his Fathers gouernement, was not to bée ordered according to his owne lyking: and there whoſoeuer did tranſgreſſe this lawe, it was ordayned that hée might haue no recouerye, nor bée reléeued anye waye by iuſtice, for that it was doubted, that the ſonne hauing no wayes to aunſwere that hée did owe, ſhould eyther be inforced by practiſing coniurations in the Ci-

tie, or exercifing priuye thefte in his Fathers houfe, to ridde and difcharge himfelfe of the burthen of his debte.

The *Aegyptians* and *Athenians* féeing the errour of couetous vfurie to take footing in their prouinces, by approued iudgement concluded, that by no inftrument, plea, execution, or other meanes in lawe, a bodie might bée detained: the originall béeing for corrupt gaines.

The *Romanes*, who not onelye inuented, but imitated thofe Lawes which confounded errour, by decrée of Senate, (with the *Athenians*,) in the very fame tearmes as they, didde fette downe, that no money fhould bée lent to young heyres vppon intereft, neyther allowing the detinue pleadable, nor the vfurie aunfwerable, hauing a priuate eye into the vnmeafurable and gréedie intents of thofe couetous carles, who compaffe the Fathers landes before the Sonne come to it.

In the Lawe of the twelue Tables, orders in this caufe were prefcribed, and directions fet downe by the Tribunes: among whome, a man of rare vertue, *Lucius Genutius* inftituted and made a law, where in he enacted, that no vfurie, nor vfurers fhoulde bée allowed.

Lucius Lucullus féeing this errour alreadye creapt thorough all *Afia*, and (lyke a wife gouernour) wylling to preuent, not onelye made a Law to auoyde all occafion of vnlawfull gaines, but alfo appoynted punifhmentes to thofe that were fubiect to the errour.

Tiberius Cæfar as curious as the reft for common good, didde with as greate circumfpection as might bée, take awayé the caufe, and difplace the effecte of this mifchiefe; not fuffering that to take heade

heade in his gouernement, that was the capytall enimie of a well ordered State: *Claudius Cæſar* not yéelding to his Aunceſtours in honourable actions, renewed theſe Lawes: *Veſpatian* continued them: and *Marcus Antonius Pius*, with *Alexander Seuerus* eſtabliſhed them with publike inſtrumentes: who to the fore-paſſed erroures by farther inſight ioyned this, That by this vnlawfull getting, manye of the beſt and moſt auncient houſes in all *Italy*, were brought to vtter ruyne, and confuſion.

The *Indians* diſdayning ſuch ſeruile attemptes, not onely miſlikte of lending, but alſo forbad borrowing, neither is it lawfull for an *Indian* to proffer, nor agréeable for one of the Nation to ſnffer iniuryes: diſdayning among them both the vſe of oblygations, and the abuſe of pawning.

Hatefull was this errour in *Licurgus* Common weale of *Sparta*, whereas not onely the name was odious, but alſo the thing it ſelfe was aſperlye puniſhed.

Agis King of the ſame Citie, ſéeing the practiſes of the couetous to work ſo wōderfully as they ſeemed, not onely puniſhed the attempters of vnlawfull profite, but alſo in the open market place, hée burnt all the bondes and Oblygations of the rich Bankers in the Citie.

In *Thebes* it was by ſtatute forbidden, that anye man ſhould be put in office, that within tenne yeares before the election had practiſed any vnlawfull chaffering.

The *Germanes* in theyr taxations of antiquitie: whereas they bounde the Théefe to reſtore double the thing he ſtole, they ordeyned that the vſurer ſhuld make recompence foure folde for his iniurie. And in

borrowing the felicitie of all theſe Countries, wée are not ſo happie, as to abridge thoſe errours that they moſt miſlykt off: But héere perhappes ſome curyous maintainer of vnneceſſarie members will conclude, that the ſtate cannot anie wayes bée hindered by anie theſe actions, inferring that the diſſolution of one familie, is the ſetting vp of another: which in as many vertues maye match, and with as greate value imploie it ſelfe in the ſtate, as the other that is decayed.

Héerevnto I ſhape this aunſwere, that if it bée true, that the nobilitie of the Father worketh in the childe, I cannot ſée howe theſe vpſtartes maye anie waies employe themſelues in honourable Actions, when as neither their aunceſtours euer knewe more then their Beads, or their Fathers other then vnlawfull gaines: and howe canne it bée that where the minde onely worketh in ſeruile ſubiects, it ſhould anie waies be eleuated to attempt honourable exploits? But be it theſe ſorte of men are neceſſarie both in thēſelues, & for their Countrie, which cannot be concluded, in that they be broken members: yet muſt they conclude by the (touchſtone of truth) the Scriptures, that their neceſſarineſſe in this world, makes them vnneceſſary for God: by whoſe preſidents if they ſhould leuell their lawes, I am afraid the graft wold be ſo ſtiffe in the bending, that it would be rather thought more neceſſarie for the fewell, then worthy the correction. In the moſt happieſt man yᵗ euer was, whether philoſopher or otherwiſe, I find this, yᵗ one onely blemiſh in his actions hath made them ben noted for an error: now if theſe men ſhuld in their enterpriſes be gazde into, I feare me yᵗ as in the black Iet is ſéene no white: in the deadlye poiſon is founde no preſeruatiue: in the ſprouting iuie, no fruite: on the vnneceſſarie thiſtle no grapes: ſo in theſe men the miſchiefe

chiefe woulde be ſo manifeſt, that the ſhew of vertue would be extinguiſhed. So that I can neceſſarily conclude this, that both theſe ſorte of men are vnneſſarye for themſelues, vnméete for their countrey, vnfit for a family, yea conuenient for nothing, but to preſent the painter with the true image of couetouſnes. For themſelues how can they be profitable, in deſtroying theyr ſoules, and martering their bodies? in conſuming themſelues with thought, in deuiſing of newe attemptes to delude. If they compare but their hearts ſorrow, with their exceſſe gain, they ſhall finde this moſt certain, that the encombrances of the minde are ſo peyſant, that they doo by oddes weigh downe their commoditie in the ballaunce. What is it to get good, and to looſe happineſſe? to enioye much riches, and little reſt? to haue manye Lordſhips, and much hart-breake? Alas, what are the goods of fortune, that they ſhould entice? or the pleſures of the fleſh, that they ſhould allure? If our ſtately pallaices were to continue permanent, if our worldly riches were to make our after yeares renowmed, if euery thouſand of our ducates, were to benefit vs but with a hundred good precepts: I wold beare with couetouſnes with the beſt, & practiſe it with the moſt: but ſince we ſée that much hording cannot be without ſinne, much getting without griefe, much profite without paine, much increaſe of goods, without decreaſe of vertues, I cannot but conclude with the philoſophers, that the hoording vp of riches maketh many impreſſions of vices. And that thoſe that are no wayes profitable for themſelues, are not worthy the names of citizens in a ſtate: whereas, when all things ſhould be limitted by vertue, how can vſury be winkt at, when it is no way legitimate. Our lawes in this ſtate, although they ſuffer a commoditie, yet confirme not they taking: concluding héerein, a meruaylous pollicye: to thoſe haue in ſight, which is,

that leauing it euident, that where neither Lawe of God can limit them, nor diſpoſing of right ſuffer them, nor preuention of errours withdrawe them from puniſhing this error, and not letting it ſlip they as willyng to pul away by péece-meals, not to confound altogether: like wiſe Surgions eate out the dead fleſh, by ſundrye plaiſters, and no ſodaine coroſiue, thereby wiſely warning the wiſe to pull back by curteſie, and the indurate by beholding their forberance, to feare the ſcourge when it ſhal come.

Yet ſome will héere adde and inferre, (though vnneceſſarily,) that thoſe whom I héere ſo aſperlye reprehend, are as religious as the beſt, haunt the Church with the moſt, at their buriall be as bountifull as the godlieſt, and therefore it may not be thought, that ſéeing ſo many goods, they ſhould follow the bad. To whom I aunſwere, If they heare correction of ſin by often haunting of ſermons, yet continue their wickedneſſe, when they know what it worketh: their actions are wicked, their liues diſſolute, their endes deſperate. For theyr bountie at their burialls, that is but their laſt action, & their beſt attempt: but if we looke into the conſiderations of their benificence, I doubt not but we ſhall finde whereas their ſhooe wringeth them. If they are liberall to leaue them a memorie when they are gone, alas they ſtriue againſt the ſtreame: for this it will fall out, perhaps they ſhal haue a few poore womēs praiers for their blacke gownes, but a thouſande decayed Gentlemens curſes for their high exactions. If they be bounteous in hope to recompence y^t which is paſt, alas it is as much, as to caſt water to ſtop a gappe, or gather brambles to builde mannor houſes. If wée but lookt into in this their penie doale, we ſhall finde a kinde of impulſion in all thinges: Truely, truely, I feare mée, if Mas vſurer knewe

knewe he ſhoulde liue, hée had rather haue a fayre pawne for his foure nobles, then a thouſand prayers of a poore woman: and the forfaiture of a Leaſe for his xx. poundes, then the funerall Epitaph of the vniuerſities for his laſt willes liberalitie. Since therefore impulſion forceth them to be bounteous, not frée will liberall, we muſt accompt of them thus that they are both vnworthie praiſe, being vnwilling to be bountifull, and little to bée eſtéemed of, though their pretence bée neuer ſo perfect. What praiſe deſerueth he that will proffer medicines to a whole bodie? or the ſpur to a willing horſe? or the raine to an vnwildie colt? or honor to a peruerſe man: ſhall we conclude, becauſe ye vſurer is rich, he is righteous? Becauſe wealthie? Wiſe: becauſe ful of golde, therefore godly? I feare me it wil fall out, that ſome of our ſcrape penies, are as worthie to be deliuered to perdition, as *Sauanacola* of *Rome*, of whom *Marulus* maketh mētion) who not ſatiffied with exceſſiue gain in his life time, at his death became a praie to diuells: It gréeueth me to conſider of ye vnhappie ſtate of ſome, who like fine cloth are deuoured with theſe moths, like white cambricke are ſtained with thisyron mould: like ſilly birds, are deceiued with the call of this Fowler. O vnhappy ſtate, ſtaind with ſo vnprofitable members, whoſe féete tread the wayes of errours, mindes imagine miſchiefe, heartes are indurate, confounding the fatherleſſe, oppreſſing the widow, making all poore, and themſelues onely rich.

A lamentable caſe it is, to ſée howe true ſimplicitie, the maintainer of peace, is almoſt altogether exiled out our common weale: and that worldlye wit doeth wade ſo farre, as heauenlye wiſe are brought into admiration of their miſchiefe. In other notable Gouernementes and common weales, this one vice hath hadde a fall, and héere where it ſhould

ſhould be moſt deteſted, it is moſt vſed. Great hath bene our wiſdomes in repreſſion of cōſpiracies, great our policies in maintaining of peace, circumſpect our preuētions to eſchew mutinies: and yet the long time we haue laboured in this, yet dayly more and more it groweth to head: and whereas the other vices haue bene exterminated by good looking to, this (though altogether loathed) is moſt lookt after. And in this caſe I muſt appeale to you (right Honorable) whoſe wiſedome is continually imployed, to the maintenaunce of our ſtate: & craue you caſt your eye aſide, and but looke into the worlde a lyttle, lette your Herauldes Bookes be ſpied into, conſider the ſtate that hath bene, and now is: and I feare me there will ſome teares fall, and more care be conceiued. Alas I know it well, that many auncient coates will be found there vncountenaunced, and it is to bée found out, that ſome ſléepe on their beddes of downe, in thoſe mannor houſes, which were builded for the ſtaye of ſome of our beſt noble ſeigniors. Nay, is it not true, that more are eaten out with vſury, then anye other abuſe whatſoeuer? And although Commiſſions are graciouſly graunted from her Maieſtie, as a moſt merciſull Prince, and from your Honors, as moſt ſage, fatherly, and prudent tenderers of gentry, grown into pouertie: yet ſuch is the contempt of ſome men, as they neither meaſure commaund, nor haue reſpect to conſcience. The reuerend Fathers and eyes of Religion in this Common weale, how exclaime they on this vice, and pronounce the wrathfull threates of the Almightie againſt theſe vngracious gatherers? yet how ſlenderly they regard them, their manifeſt & notorious miſchiefes beare record. So that it is to be feared, that when neither honourable command may controll them, nor diuine admonition reclaime them, they are growen into a reprobate ſenſe, and hane forſaken the Law of the Lord, and hunted after the whore, and are dronken with the lycour

cour of her abhominations.

Principijs obſta ſero medicina paratur,
Cum mala per longas inualuere moras.

Noble Lords, may it pleaſe you yet a little more to giue me leaue, that as I haue manifeſted the miſcheiſe, ſo (to my ſlender conceit) I may imagine a ſalue. The Nobilitie, Gentrie, and other heires whatſoeuer, either by reaſon of their Fathers tenour are wardes vnto her Maieſtie, or elſe by the tender prouiſion of their Parents, they are lefte to the diſcretion of their kinſſolke. For thoſe that by her Maieſties prerogatiue, by ye death of their Fathers, fall into her protection: the moſt part of them are begged by Gentlemen, and committed to their tuition: among whome, as there be ſome prouident and carefull to conſider of the childes commoditie, ſo (I feare me) other ſome are ſelfe minded, and gréedie of their owne gaine: which if ſo be it fall out, I feare me the childe that is vnder this gouernment will happely miſcarrie, for if maintenance come from the protector ſlenderly, the nature of the youth béeing noble, will couet after ſupplie, and ſo through the couetouſnes of the one, growes the confuſion of the other, and by this meanes growes ye Gentleman into ye Merchants booke in arrerages, when his warden furniſheth him not according his degrée and calling: but it may be, that there bée purpoſes imagined by the gouernour, and practiſed by the Merchaunt, ſo that the one will not bée pertaker of the ſhame, yet will he not ſticke to beare part of the gaine. But to let further matters wittingly ouerſlip, for that I finde it good to winke at ſomewhat: returne we to the other ſortes of heires, lefte to the tuition of friendes: among whome there growe lyke inconueniences, as in the former: for nowe a dayes kinſfolkes are as couetous as others, and as craftye as the beſt, whoſe priuate conueyaunces the young heires knowe, and ſeuerallye when they be ſought into, will

open. But for the ordering of all theſe thinges, and the recouering of this ſtate, it were conuenient that the Warden of the Wardes vnder her Maieſties protection, ſhould at the receit of the Gentleman, be bound according to the value, to the honourable, that haue authoritie in that caſe, for the vſage of the Gentleman, and that certaine ſtipend might be ſet downe annuallye for his prouiſion, rather with the moſt then leaſt, ſo that then it will fall out, that hauing ſufficient of his owne, he will not depend on the ſupplie of an other. The like annimaduertion if it bée had in reſpect of the other, and the care of taking the bonds, and prefixing the portion ſet downe by the direction of certaine Iuſtices of peace in euerie ſhéere, we ſhoulde haue leſſe complaints to trouble your honours, and merchauntes ſhould want young miniſters to ridde them of their reſuſe cõmoditie. I haue glaunced into a matter (my good Lord) which if wiſdome conſideratly looke into, there will growe an exquiſite platforme. Theſe cauſes right honourable are neceſſarie, and needfull to be noted, and ſuch they be, that no doubt they will be as beneficiall to the ſtate, as anie other whatſoeuer: For by this meanes your honours ſhall be praiſed, the wardens wel thought of, the Gentlemen kept in good ſtate, and the Merchant abridgde of his craftie dealings. I haue heard this cauſe lamented of among the moſt part of that profeſſion, who loth their title ſhould be attributed to ſo outragious dealers. If they will deſire the name, let them vſe the nature, & let not all the whole order bée blemiſhed, by a few diſordered dealers blame: but to leaue this to your honourable and graue conſideration, and to returne to your curteous Gentlemen, to whome this matter moſt pertaineth, & for whoſe onely cauſe this pain is taken: I moſt earneſtly beſéech you looke into your owne ſtates, & conſider with your ſelues, the miſery & miſchiefe that groweth by theſe follies: conſider ye end of all theſe practiſes,

tiſes which the vſurers doe put in vre, forſooth it is to make you beggers, where now your ſupplies be plentifull, & to emptie your purſes, where now they are repleniſhed: conſider of their mercy, either it is impriſonment, or elſe libertie with more ſhame: weygh of their ends agréeing to theyr life: it was a pretie and wittie ſaying which was written,

Auaro quid mali optes ni vt viuat diu.

Wiſh a couetous man no more miſchiefe, then that he may liue long. For he dieth daily in care, and conſumeth in thought: refraine prodigalitie, ſo ſhall you haue no néed of thē: bée continent, ſo ſhall you be ſought to of them: leaue them to their owne luſts, they are not of ye Lord: let your garments be comely, & not coſtly: for a comly continent man is more eſtéemed of, then a coſtly ſpende thriſte accompted of. It is the vertues of your mindes, the perfections of your vnderſtandinge, your intellectuall contemplacions, that makes you accounted of among the wiſe, and beloued among the learned: In your profeſſions be ſtudious, for y^t^ brings profit: an houre well ſpent, is better then a dayes pleaſure: eſchew thoſe things that may decay your memory, & in euery good action cōtinue to the end: truſt not to apparant goodes, beléeue not credulouſly ye faire ſpoken, be as prouident to eſchew trouble, as the enuious is prudent to procure your diſcomfort: looke on nothing that may altar you from a man, thinke on nothing that may miſlead you, if you promiſe, performe it, but in promiſing vſe diſcreation: theſe be the fruites of experyence, learnt by ſome in ſorrowe, and lette them bee practiſed by you in ſecuritie. Let not the gariſh ſhew of a preſent pleaſure, the ſillie ſhadowe of an earthlye delyght, a tranſitorie ſimilitude of a momentanye glorye, make you followe that which wyll coſte you manye ſighes and ſundrye ſorrowes (when you looke into your ſtate, and ſee howe you are

compaſſed of friendes, ſmilde vpon by fortune, beautified by nature, pefected by art, when you perceiue care hath not yet forrowed your forhead: labour euen then to continue friendes, to make peace with fortune, to mainetaine nature, to ſtudye arte, and béeing fréed as yet from trouble, fence your actions ſo ſtrong, as they may neuer become troubleſome. *Aurelius* in his Court ſéeing certaine Philoſophers vſing vnſéemely ieſtures, wagging their heads, toying with theyr garments, and ſtamping with their féete, gathering by their exteriour behauiour, how vnapt their actions were in reſpect of their precepts, expulſed them the court, as vnméete to be preferred to honours. Although not *Marcus Aurelius*, but wiſe *Saba* now gouerning, think you that gracious *Elizabeth* cannot as well finde out a vain head vnder a wauing feather, a diſſolute minde vnder a codpéece dublet, a wanton thought vnder a ſtraunge habite, as the Emperour vnder a lyght ieſture? Yes truely (Gentlemen): no doubt but that eie y^t winketh at moſt things, ſéeth many, and that wonderfull capacitie that comprehendeth ſo much diſcipline, cannot ouerſlip the miſlyke of maſking brauerie. If one errour were as much baniſhed *England*, as it was *Rome*, neither ſhould idleneſſe offer the couetous opportunitie, neither the idle be couſened by the couetous. It is idleneſſe that maketh amorous, it is idleneſſe that maketh faſcionatiue, it is idleneſſe that bréedes exceſſe, it is idleneſſe that deſtroyeth all humane happineſſe, the eye fixed on heauenlye contemplations, gazeth not on earthlye beautie, the thought occupyed on remembrance of moral preceptes, neuer vouchſafe the miſdéemings of the fantaſie: ye bodie ſubdued by aſſidious trauaile, is neuer altered by the motions of the fleſh: the hope grounded on immortality, hath not reference to an houres pleaſures. So that man is neuer altered in himſelf, enimie of himſelfe, procurer of his parents troubles: but euen then chief-

chiefly, whē idlenes is predominant, follypreferred, & faſhions to féed, fantaſies allowed of. The meanes then to auoyd the Vſurers booke, is to be continent: the way to be continent, is not to be idle: the reward of not béeing idle, is the daily increaſe of more knowledge: and the increaſe of more knowledge maketh a man happie. The ſting of the Aſpe confoundeth in ſlumbers, the venome of idleneſſe, waiteth careleſſe opportunities: truly gentlemen, the firſt ſtep to auoyd expence, is to grow in contempt of brauerie, which if our noble younge youthes wold practiſe for a while, it wold ſo fall out, y^t^ not onely vaine fantaſies ſhould ceaſe, fonde faſhions finde no fauourers, and the vſurer hauing his odde refuſe commodities dead id his hand, would either affoorde better peniworths, or ſéeke for forreine traffique. But to leaue you Gentlemen to your good counſailes, and returne to you good maſter vſurers, whoſe eares glowe at the rehearſall of theſe enormities, I muſt pray you giue mée leaue to make vp a concluſion, and to finiſh theſe fewe lines with an admonition for your cauſe, and though the corrections I vſe be bitter, account of them the better, for why they be more cordiall. A gréedie deſire of gayne, is the diſeaſe that infecteth you, ſome termes it thriftineſſe, ſome néerneſſe, but in plaine tearmes, it is vſurie: and that is nought els but a gréedie deſire of other mens goods, and this by the commandement is forbidden to be followed, and therefore irreligious are they that vſe it. The man that coueteth gold, conceiueth not goodneſſe, his appetite is of the earth, and thoſe that are earthly minded, ſauour not the things that are of God. What though you cloath your ſelues in ſimplicitie of Doues, and your inwarde habite be worſe then the vocacite of Wolues, he that made you knoweth you, and he whom you offend can (and will) puniſh you: you wil ſay you were naturally borne, (as *Tully* witneſſeth) to take care for your ſelues, and to prouide *Victum* & *ve-*

ſtitum, meate and clothing: and I graunt it, but where find you, either Ethnike, prophane, or ſacred ſentence, to confirme your extreame hoording vp of golde, yea then moſt earneſtly, when you are moſt rich? The labourſome Ant gathereth not in exceſſe, but ſufficient prouiſion for the Winter, yet without reaſon: and you which are reaſonably borne, hoorde vp more, then orderly (at firſt ſight) you well knowe howe to imploy. You long after *Nabals* vineyard with *Ieſabel*, but the dogs ſhall deuour you in the gate: you heape houſe vpon houſe, land vpon land, *Quaſi numquam ſit periturum ſæculum*, as though this world would laſt euer, but ſodainly ſhal the wrath and curſe of the Lord fall vpon you, and (without ſpéedie repentaunce) he will conſume you in a moment. O turne ſpéedely vnto the Lord, and put not off from daie to daie, leaſt his wrath be hot againſt you, and he make you pertakers of the plagues of *Chore* and *Abiram*. Remember your olde eſcapes that haue paſt you, conſider of their falls that are decayed by you, and your ſelues if you haue anie contrition, and compunction of heart, wil lament the generall miſfortune with me. Did you ariſe of nothing? Were you calde from baſe degrée to high eſtate? From poore ſeruants wer you made rich maſters? Why, your goods make anſwere, ſaying, you haue more then you can well ſpend, and I déeme the greater your talent is, the more you haue to anſwere for: but weigh in your ſelues, howe this greate maſſe of money grew vnto you: you muſt count that this Farme came to your handes by the forfayture of ſuch a Leaſe: this money became yours, by the vertue of ſuch an Obligation: you haue ſcrapte vp this ready coyne, by making *Centum pro cento*: nay, you haue vndone theſe manye poore Gentlemen, onely by inriching your ſelfe. Too true it is, (alas) (and wiſedome priuately bewaileth it, to looke into your crueltie, and Gentlemens folly) that ma-

many houſes are decayed by yonr meanes, and that you are Lords of that, which ſhould be the portion of more profitable ſubiects: whoſe miſerie driueth them to trie concluſions in all places: and both to forſake their Countrey, I pray God not to alter their conſcience. Nay in theſe extremities that they are driuen into, which of you either reléeueth them? or comforteth them in their ſorrowes? ſo farre are you (you worldlings) frō leſſening their miſeries, as that (*Perillus* like) you inuent new tortures, to driue them from your doores, calling them vacabonds, and bride well birdes: who in very truth were your beſt Maſters and ſetters vp, but your ſelues with *Perillus* ſhall taſt of the engines you haue prouided for others, and the Lorde ſhall pittie the fatherleſſe, and comfort the afflicted, when that dreadfull daye ſhall come, in which the heauens ſhall be opened, and the Sonne of man ſhall come to iudgement: how will the caſe then ſtand with you? ſhall your welth then acquite you? No, no, the Iudge is not partiall, he is iuſt in all his dooings, and true in all his ſayings. In that day the horrour of your conſcience ſhall condemne you, Sathan whom you haue ſerued ſhall accuſe you, the poore afflicted members of Chriſt ſhall beare witneſſe agaynſt you, ſo that in this horror and confuſion, you ſhall deſire the mountaines to fall vpon you, and the hils to couer you from the fearfull indignation of the Lord of hoſtes, and the dredfull condemnation of the Lambe Ieſus. When it ſhalbe found out, that you wer rich, yet reléeued none: that you were of wealth, yet comforted none: that you rather repleniſhed the priſons, then releaſed the priſoner: that your life be found ſawced with crueltie, and no one action ſauoring of mercie: the Lord ſhal place you among the goates, & pronounce his *Ve* againſt you, he ſhall thunder out this ſentence, Goe you curſed into euerlaſting fire, prepared for the diuell

diuell and his angeles. This is the reward of wickedneſſe, this is the puniſhment of crueltie: looke vpon this therefore (you worldly minded men,) and conſider of theſe ſayings: harden not your hearts, but be you conuerted, reléeue the poore, be harbourſome, reſtore to the owner that you haue wreſted from him, and turne, turne, turne vnto the Lord (I beſéech you) leaſt you periſh in your owne abhominations: and to conclude, accompt of me as your wel wiſher, who for publike commoditie haue opened your inconueniences, and for brotherly amitie, counſailed you to call your ſelues home: and I beſéech you as ſpéedely reclaime you from your errors, as I doo brotherly admoniſh you of your eſcapes. How happie were I that hauing leſſe cauſe, might haue leſſe matter to write on? And hapleſſe are you, if not won with theſe warnings, you giue more occaſion to be written on: now ſtay you where you are, & alter your natures, and where you were accuſtomed to doo ill, now acquaint your ſelues to follow goodnes, and then it will thus fal out, that I which exclaimed vpon you for your vices, will then honour you for your vertues: & where in common aſſemblies your name growes odious in publike audience, you maye be praiſed for your good life. The Lord ſend our Gentlemen more wit, our vſurers more conſcience, and vngodlineſſe a fall: ſo Nobilitie ſhall not decay, but the ſinner ſhal be reclaimed, and wickednes confounded.

FINIS.

Truths

¶THE DELECTABLE

Hiſtorie of Forbonius and Priſceria.

IN *Memphis* (the chiefeſt citie of *Aegypt*) a place moſt renowmed by reaſon of the opulencie of the princes that haue gouerned that Monarchie: at ſuch time as *Siſimithres* was head Prieſt of the ſame, & *Hidaſpes* gouernour of the Prouince, a noble Gentleman called *Forbonius* (highly accounted of for his vnreprouable proweſſe, and among the beſt ſort allowed of for his vnſpekable vertues) made his abode, whoſe tender yeares not yet ſubiect. to the experience of more riper iudgement (as the winding Iuie about the ſtately Oke) entangled it ſelfe with many amorous obiects, now allowing this choice, now approuing y^t^ perſon, ſtraight admitting a third. But the fates hauing regiſtred his laſt opiniō in euerlaſting & permanent deſtinie, made his manifolde aſpectes (as yet not ſtayed) to light vpon one ſéemely impreſſion, and to allow of but one onely paragon: yet ſo ſealed they his opinion, as (if it be true that the gods euer were laſciuious) I thinke the chiefeſt commaunder of the Heauens might vouchſafe of ſuch dalliance, and be onely amorous in this, that knowing heauenly perfections to be reſident in earthly ſubſtance, he would either borrow fire of *Venus* to make the creature pliable, or carrie fire into the heauens from whēce *Promotheus* firſt did ſteale lightning. Fauorable

G. was

was the climate, that allowing vniuerſally to all the creatures it compaſſed onely, blackneſſe, vouchſafed *Priſceria* (*Forbonius* miſtres) ſuchſwéet fauor, who borne of noble parents within the citie, (as of *Solduuius*, vizeroie of that Prouince adioyning to the citie, and *Valduuia*, daughter and heire of *Theagines* of *Greece*, the cōpartener of ſorrowe with *Caricleala*, the ſtraunge borne childe of the *Aegyptian* king:) not onely match al titles of honour with exquiſiteneſſe of proportion, but alſo ſo coupled the perfections of the minde, with the proportion of the bodie, as rather nature might diſdaine her induſtrye, not art repent her of the dowrie ſhe had granted her: this ſwéet fixed Comet coaſted *Forbonius* affectiōs, who like the careful Marriner, hauing (amidſt the froſtie night) ſought for his Loade ſtarre, and at breake of morning (his eies almoſt dazled with looking) found it out: ſo our noble young Gentleman, hauing paſt ouer many perſonages wt a ſlight ouer looke, at laſt finding out his miſtres alotted him by fate, yéelded willinglye vnto importunitie of the Deſtinies, and wonne altogether to bée ſubiect, béeing captiued with fancie, hée applyed himſelfe wholye to the accompliſhment of his deſires, and the attainment of his miſtreſſe fauour: and for that the Goddeſſe of loue is plyable to all benignitie, as not ſuffering a true ſeruitour to bée long vnrewarded: it ſo fortuned, that ſhe proſperouſly furthered our noble *Aegyptian* in his purpoſe, preferring him by opportunitie to the ſight of his deſired pleaſures: for the propinquitie of their abode was ſuch, as that *Priſcerias* chamber windowe, had a proſpect into *Forbonius* garden, by which meanes, the Gentleman in his meditations might beholde his miſtres, and *Priſceria* (béeing by the equitie of the deſtinies prefigurated to ſtraunge miſfortune) might haue occaſion to looke, and ſéeing, might loue: but as this conueniencie was fauourable one waie, ſo was the frowarde diſpoſition of the

the parents, vntoward on the other parte for *Solduuius*, whether lead thereto by appointment, or driuen to the exigent, by ſome former mallice borne by the progenitors of *Forbonius*: had neither a lyking to the youth, nor a longing to haue his daughter marryed: eyther lead by couetouſneſſe, for that he woulde not ſtreſſe his coffers, or by enuie, for that he contemned *Forbonius*: yet what is concluded ſecretly amidſt the heauens, cannot be circumuented with mans circumſpection: for *Forbonius* as one which depended onely on the fauour of *Priſceria*, though fortune had bereft him of occaſion to inioy, yet would not he be ſeuered from the benefite to beholde her whom he loued: who warmed with the ſame fire, in increaſing his flame, kindled her owne fancie, & being as willing as the other to procure remedie to her paſſion, with manye chaunge of coulours, and ſundrye ſwéete aſpects, opened that to her ſeruant, which he wiſhed for in his miſtres: who (with like ſorrowes requiting euerie circumſtance) as one willing and borne to attempt: at ſuch time as *Priſceria* ſolitarily ſolaced her ſelfe at her windowe: in mournefull melodye (making his Lute tunable to the ſtraine of his voice) he recorded this Sonet.

THE Turtle pleaſed with his ſhe compeare,
With ſweet aſpects, and many a turning lure,
Deſcribes the zeale in tearmes ſhould well appeare,
If nature were ſo gratious to aſſure
The ſilly bird with ſpeech as well as I:
Who ſtopt of ſpeech by turnes my woes deſcrie.

And though perhaps my tearmes by diſtance be,
Seaioynd from thee: I wis my mournfull mone,
Doth pearce thine eares, and Eccho tells for me,
In ſowre reports: would ſhe and I were one.

For whom I liue, and whom I onely loue,
Whoſe ſweet aſpects my dying fancies moue.

And if the aire by yeelding calme conſent.
Make ſweet Priſceria priuie to my ſuite,
Vouchſafe deere ſweet, that beautie may relent,
And graunt him grace, whom diſtance maketh mute:
So either hope ſhall make me climbe the skie,
Or rude repulſe enforce my fancies flie.

Priſceria not altogether priuie to the report, yet concluding all purpoſes to hir owne fantaſie, conceyuing by his manifolde ſighes, aſpectes, and motions, wherevnto he applyed his actions, with a ſolempne ſighe, as wiſhing him preſent, and a ſéemely bent, as requiting his curteſie, betooke hir ſelfe to hir pillowe, where comparing euerye accident together, both of the zeale ſhée bare to *Forbonius*, and of the profer he proffered to her, ſhe brake out into theſe ſpéeches.

Alaſſe (vnhappie *Priſceria*) what vntoward deſtinie hath befallen thée? That in thy flowring yeares and prime of beautie, thou art become a thrall to vncertaine pleaſure, neyther knowing from whence the errour firſt ſprong, nor by what Treacles it may at laſt bée expelled. If it bée that nature enuying my perfections hath allotted mée this purgatorie, that hauing at frée becke all the benefites of Fortune, yet I ſhould with inwarde bondes bée inchained with the holdefaſt of fancie. Alaſſe that in prefixing the torment, ſhée hath not proffered a remedye, or in beſtowing an vlcer, hath not vouchſafed a corraſiue. Howe ſtraungely am I martyred, fillye maide that I am? That by one onelye looke haue conceyued ſuch an impreſſion, as neyther arte can alter with medicine, nor time eate out with continuaunce.

Woe is mée that I loue, yet fortunate am I that

that I hate not, for by the one, I am depriued of lybertie: by the other, I ſhall onerpaſſe the ſorrow by ſureneſſe. Yet are thy thoughts more fauorable to thée *Priſceria*, then the ſucceſſe in thy loue will be fortunate. Thou loueſt *Forbonius*, and why? for his vertue: yet thy father hateth him vpon olde grudges, with whom when rancour preuayleth, what may be more lookt for, then contempt and denyall? But *Forbonius* ſéeketh *Priſcerias* fauor, not *Solduuius* friendſhip: but *Priſceria* cannot enioy *Forbonius*, without *Solduuius* fauor. But *Forbonius* will by happie marriage conclude all mallice, but thy father hauing an enuious mind, will haue a ſuſpitious eare. Alas why imagine I wonders in my fancy, hoping that thoſe deſtenies (which inthralled my affection) wil ſubiect my fathers reſolutions: ſince neither reaſon alloweth me any probablitie to worke vpon, neither hath *Forbonius* any motion as I ſée to compaſſe ought: well, to the ſatiſfaction of my friend, and to the contentment of my ſorrowing hart: my freend ſhall know my zeale, and I will continue my affection, which being begun with ſo wonderfull cauſes, muſt néedes finiſh with a miraculous effect.

With theſe concluſions ſhe fell a ſléepe, leauing me to returne to *Forbonius*, who being tormented with the ſame furie, and troubled with equall fancie, ſéeing his light to be eclipſed, I meane his Miſtreſſe vaniſhed, began heauely to complaine himſelfe in theſe or ſuch lyke termes.

Alas you deſtinies, whoſe courſes are ineuitable: how fortuneth it, that in beſtowing caſualities in mās life, you preſcribe not meanes to preuent miſſortunes? and onelye beginning to feſter the heart, prefixe no preſidents, whereby the humours may be expelled. If all things are to be referred vnto an ende, what may I wel imagine of my eſtate? who intercepted by all occaſions, muſt either finiſh my miſſortunes miſerably, or deſpe-

rately. O loue, iuſtly maiſt thou be counted licentious, whereas thou neither preſcribeſt limites to thy ſelfe, to inthrall: nor meanes to thy ſubiects to attain libertie. But why exclaime I on him, that hath bleſt me with a benefit? as though the fate that made *Forbonius* happie in louing, cannot eſtabliſh his ſucceſſe, as that it ſhall not be meaſured by miſfortune. I glorie in the benefit of my martirdome, ſince a certain inward hope aſſureth me, that diuine beautie cannot be ſequeſted from iuſt pittie, nor a tried ſeruice in loue, requited with a diſdainfull hate. But fooliſh man that I am, howe maye it be, that in ſéeking beautie, I labour not to attaine it? & deſiring to enioy a benefit, I attempt not to make triall of my Miſtreſſe bountie? Why, by laſt nights becke ſhe vouchſafed ſome ſhew of acceptaunce: and that may as well be of reproofe as lyking. (O *Forbonius*,) it is a ſilly hope that is conceiued by ſignes, either attempt further, or perſwade thy ſelfe of no fauour. Her father (ſilly wretch) enuieth thée, and thinkeſt thou to compaſſe his daughter? alas, faint hope is this when as thoſe that ſhould build vp, doo deſtroy: when ſuch as ſhoulde perſwade, doo diſſwade: when as he that dooth commaund moſt earneſtly, dooth forbid. But loue hath no reſpect of conſanguinitie, but hauing onely relation to him which he fauoureth, delighteth onely in the poſſeſſion of his choyce, yet is not *Forbonius*, ſure ſhe loueth: well, I ſée he that will be fortunate, muſt hazard, and that man that will be gracious in his Miſtreſſe eye, muſt by outward attempts and vnaccuſtomed purpoſes, ſéeke to confirme his happineſſe.

Wherevpon (vpon ſundry concluſions) he inferred thus, that the next day, by certaine rare attemptes, hée would either finiſh that he had ſo long ſought for, or periſh in the perfourmance of his enterpriſe: and the day ſeruing to attempt that which he imagined by night, he bethought himſelfe of the *Gymnoſophiſts* of ye countrey,

trey, among whom remembring one of ſingular experience, and notable lerning, he reſorted vnto him, opening firſt, how he was inthralled by fancie, how precluded by all occaſions, eſpecially by the fathers diſdaine, next, how ſome opportunitie ſerued him, laſtly how the agony tormented him, deſiring the Philoſopher, whoſe wiſedome coulde ſée into all cauſes, to ſearch out the fatall Exigent of his loue. *Appollonius* (for ſo the *Gymnoſophiſt* was called) hauing calculated the Gentlemans natiuitie, and ſéeing ſome planets retrogate: couering the aſperitie of the deſtenies, with the hidden ſecrecie of an Artiſt, diſcourſed thus.

O *Forbonius*, if as *Socrates* did his golde, thou drown thy affections, it would follow that with him thou ſhuldeſt enioy frée libertie of thy ſelfe, and not ſuffer thy affects to rule thy reaſon. Art thou bewitched by *Circes*? of a humane ſhape haſt thou gotten a beaſtly forme? of a man borne to reaſonable actions, wilt thou now ſwallow an vnreaſonable miſfortune? If many cares be the decayers of the minde, if many ſorrowes the conſumers of the body, better were it by day to ſtudie the lyberall Sciences, then at ſuch time as we ſhoulde imploye our ſelues to honourable attempts, to become vnhonourably licentious. Alas *Forbonius* conſidering what a louer is, what a louer ſuffereth, what a louer ſéeketh, I finde the perſon idle minded, I finde his patience an inſupportable ſorrow, I finde himſelfe not himſelfe, in y^t^ he is vnreaſonable. The daily actions of a louer are diſcommendable, the night exclamations ſo odious, as that they in this cōuert nature, who ſhadowing ye world with darknes, limitting each creature his reſt, yet they euen in y^t^ time labor in out-cries, in which they ſhuld take conuenient reſt. My good friend, ye greteſt wiſdome is to meaſure euery attēpt w^t^ his caſualties, & if ought happen y^t^ may ſéeme impoſſible, to caſt off the rayne, and ſuffer it to paſſe in that forme it was concluded in.

Thou

Thou loueſt (*Forbonius,*) better wer it thou didſt loath: for by loathing thou canſt but be compted vnnaturall, but by louing thou mayſt fortune to be vnfortunate. If all thinges be ordered by the higher powers, it is vayne you muſt conclude to infringe what is concluded on, if the deſtenies haue appoynted; that *Forbonius* ſhall not be happie in inioying *Priſceria, Forbonius* is not reaſoning in ſuing for *Priſceria.* Vnhappie *Paris* in *Helen,* though fortunate in inioying her beautie: but when loue begins with a fading benefit, it endeth with an euerlaſting ſorrow. The concluſion of a wiſe man muſt be, to yéelde to the neceſſitie of Fate, and to continue contented with that which cannot be altered by ſucceſſion. Tell me by the immortall Gods, my good friend I beſéech thée, what happines conceiueſt thou poſſible to follow, either in enioying thy Lady, or finiſhing thy loue? Alas, the greateſt ſwéete is a continuall ſower, and after many vnfortunate repulſes, a ſodain miſfortune makes an ende of many a yeeres courting. I ſpeake all this to this ende (my *Forbonius,*) becauſe I would preuent that by counſell in thée, which otherwiſe (if thou follow thine owne lure) will be a confuſion to thy ſelfe. Thou comeſt to me for counſell to compaſſe loue, and I would confirme thée, that thou ſhouldeſt auoyd the occaſions of following loue. Thou wouldeſt by my meanes ſtrayne arte to ſubdue nature, yet I labour both to direct by arte, and to ſuppreſſe by nature. Truly (my good friend) looking but to the hidden ſecretes of nature, I finde thée ſubiect to manye miſfortunes, and no way to be remedied but by one only vertue. Thou ſhalt (after long toyles) compaſſe that thou hopeſt for, yet when thy greateſt pleſures begin to take the originall: euen then ſhall they finde their exigent. Since therfore the reuolutions of the heuens conclude, that by onely continent forbearaunce, thou ſhalt be diſburdened of many miſfortunes, I beſéech thée lette this

tranſi-

tranſitorie pleaſure be accompted off as it is, and finiſh vp thy loue with my counſell: ſo ſhalt thou be fortunate in preuenting deſtenie, and continue in happines, wher too much loue may make thee vnluckie.

Forbonius lead by the inconſtant opinion of his young yeares, not waying the graue and fatherly councell of *Appollonius*, aunſwered him thus.

O Father, when the wound is giuen, it is ill counſayling how to auoyd the ſtripe, and when the heart is captiuated, there can be but ſmall recouery by counſell; how wer it poſſible for me to reſtrain that in my ſelfe, which the Gods could not limit in their Deities? Eaſie it is for the whole Phiſition to counſell the ſick patient, but when ye extremitie wringeth exceſſiuely, none bideth the martirdome but the afflicted. O *Appollonius* my minde meaſureth not the iniquitie of fate, neyther doo I ſéeke limits for that, which by no direction can be exterminated from out my heart. So that good father rather reſpect my preſent ſute, then my future diſcommoditie, and by your counſell make ende to my ſorrowes: whereby it will thus come to paſſe, that enioying the pleaſure I long wiſh for, I may more boldlye beare the aſſault of froward fortune when it commeth. If it be onely death, that my enemie Fate threteneth me with, let me enioye this benefit, as for Fortune, I will be friende to her enemie, the which is the graue, and acquaynting my ſoule but with the onely *Idea* of my Miſtreſſe, thinke my ſelfe as happie, as they that haue walkt by *Eliſian* fieldes, a long ſpace to their content.

Appollonius willing to doo him good, yet ſorrie hée could not preuaile with his counſaile, at length began thus.

Since my *Forbonius* thou wilt be ruled by no counſayle, thou muſt be pertaker of thine owne ſorrowe. As for thy requeſt, I will ſo ſatiſſie thée, as not onely thou

ſhalt at thy pleaſure conceiue thy Miſtreſſe minde, but alſo open vnto her the ſecrettes of thy heart, by which meanes thou ſhalt héerein haue accompliſhment of thy wiſh, though in ſo dooing thou ſhewe but lyttle wiſedome. Wherevpon, reſorting to his ſtuddie, he brought foorth a mirrour of notable operation, a practicke in proſpectiue, which deliuering to *Forbonius*, he commended it thus.

O my friend, I deliuer thée that héere to féede thy humour, which was compoſed to comprehend Arte. In this myrrour thou maiſt after thou haſt written thy minde: taking the Sunne beame, ſend the reflection to thy miſtreſſe eye, wherby ſhe may as legeably read thy letters, as if they were in her handes, and by thy inſtructions made priuie to the ſecrets of thy glaſſe, retourne thine aunſwere in that very forme in which thou ſendeſt. For the reſt, I leaue it to your diſcretions, and good fortune, wiſhing all things to fall out as proſperouſlye in your loue, as you would, and as I wiſh.

Our noble youth (*In amours*) hauing furniſhed himſelfe of that he ſought for, repayred vnto his ſtudie, where deuiſing in what tearmes he might ſollicite his Miſtres, at laſt he cyphered out his ſorrowes in this ſequell.

THat fancie that hath made me thrall to thy beautie (ſwéete *Priſceria*) commendeth my ſubmiſſion to thy good grace: beſéeching thee to be as fauourable in miniſtring a remedie, as thy beautie was readie to procure my thraldome. I make no reſiſt in this my louing torment, but onely yéeld my ſelf ſubiect to ye impreſſion. Maye it therefore pleaſe thée (ſwéete *Priſceria*) to be as beneficial in this, as the Gods are in their bounty, who for euery faithfull interatie, returne a gratefull ſatiſfaction. And heerein maiſt thou ſée my faith to be ſted-

faſt

faſt, ſince Arte it ſelfe ſerueth opportunities, and miniſtreth me both a meanes to open my hidden ſorrowes, and thée a meſſenger to bewray thy ſilent ſecrets. I beſéech thée (by the ſwéete ſtatues that are builded for the Goddeſſe that is honoured in *Paphos*,) to be as iuſt in returning fauour, as I am forwarde in bewraying my fancie: ſo ſhalt thou haue the poſſeſſion of him, that is by deſtinies appoynted thy aſſured beadſ-man, and I enioy thoſe pleſures, in which I may be only fortunate. Till then I muſt write my ſelf as I am, The moſt vnhappieſt louer that liueth.

Forbonius.

This cyphered out in faire charecters, and diſpoſed in ſuch termes as his fancie then prefixed him, he tooke his way into his garden, waiting ſome neceſſarye opportunitie, to put his purpoſed attempts in practiſe, and to bewray his woes to *Priſceria*: who woūded with the remembraunce of *Forbonius* perfections, and ſéeing no waye but his preſence a meane to expell ſorrowe, betooke her ſelfe to her accuſtomed proſpecte, and with longing lookes ſhe leuelled at his loue, which was alredie ſtroken with her beautie.

The Gentleman fitted by theſe conuenient occaſions beganne his Philoſophicall demonſtration, and taking his aſpecte as neceſſarilye as hée might, hée preſented *Priſceria* with his penſiue ſubmiſſion: who confirmed by ſo conuenient opportunitie, betaking her ſelfe with all ſpéede poſſible to her ſtudie, and by a becke charging him with no leſſe diſpatch to giue attendaunce: ſhe gaue annſwere to his amorous intreaties with this gracious affabilitie.

THe Climate *Forbonius* where vnder I was borne, (beléeue me) either hath prefigured me the deſtenie to be inamoured by thée, or thée the ſubiect that ſhoulde beſot me: and truly héerein the working of the Gods are ſecret, who imploy ſuch thoughts in me, as now by thy letters I finde wrought in thée, making a vnitie in both thoſe hearts, who by reaſon of parents enuies, are like to finde fatall concluſions. And whereas by neceſſitie of fate I finde my ſelfe wholly captiuated to thy pleaſures, I doubt not but that God whome wée honour for his brightneſſe, and who by his lightening miniſtreth to our miſſortunes, will be fauourable in our procéedings. For me, if thy conſtancie be ſuch as my true zeale is, I beſéech thée by the ſame Godddeſſe to ſuccour me, by whome I found my ſelfe firſt inthralled and made ſubiect to thée: meane while I will write as thy ſelfe, and reſt as I am. The moſt vnhappieſt louer that lyueth.

Priſceria.

Theſe concluſions being miniſtered with the ſame aſpectes they were profered, the two poore couple had no other meanes to noate the effecte of their priuate ioyes, but onely by ſilent ſmiles, gracious regardes, and trickelyng teares, and ſuch lyke amorous actions, each one wiſhing the other, either happie in poſſeſſing their delyght, or fortunate, if by death they were reléeued of their ſorrowe: and being intercepted by the cloſure of the euening, they betooke themſelues both of them to their reſtleſſe pillowes, concluding vpon many purpoſes, how to finiſh their languiſhing and tormenting martirdome.

Forbo-

Forbonius as one born to attempt, concluded with himſelfe, conſidering how fauourably all occaſions fawned vpon him) to attempt y^e^ ſtealing awaie of *Priſceria*: who poore ſoule in carefull dreames imagining of her dayes fancies, was foreſtaled of all fauour by the vnhappie approch of her father, who furniſhed with all worldlye policies to preuent what he miſlyked, and compaſſe that he ſuſpected: perceiuing by his daughters ſolome aſpects, ſome ſecret ſorrow y^t^ troubled her, hauing remembred that axiome of the Philoſophers, that dreames are the prefigurations of dayes ſorrowe, watched his time ſo néerely, that euen at that verie inſtant he entered the chamber of his daughter, when drowned in her ſwéet delightfull dreames, ſhe begā at his entrie to cry out thus. O fortunate *Forbonius!* which her father marking verie preciſely, and concluding wherevpon the ſigh tooke his holde faſt, awaking his daughter on a ſodaine, verie cunningly compaſſed her thus.

O my *Priſceria*, let it not ſeeme ſtraunge vnto thée, to beholde thine aged Fathers vnaccuſtomable acceſſe, ſince he is now perplexed with vnacquainted feares. Alaſſe my daughter, thy father ſéeing thée beautifull, is not careleſſe of thy comfort, neither can he that laboured to bring thée to lyght, ſuffer thée to paſſe thy dayes in loathſome miſlyke. At this inſtaunt when I entered thy chamber, in thy dreame (as me ſéemed) thy ſoule betokening (as it ſhuld ſéeme) ſome daies ſorow or pleſure, exclaimed thus: O fortunate *Forbonius*, thou knoweſt how hatefull the perſon thou diddeſt name is to thy father, who if he be fortunate in thy dowrie, I loue him: I ſhal eſtéeme him vnfortunate in the fauour thou wilt aſſure him: who béeing a collop of my fleſh, wilt not allowe of that, which is loathſome to thy father: O *Priſceria Solduuius* ſéeth, and thy ſecrete dreames bewraie that the fortunacie of *Forbonius*, is eyther vnfortunate for thy ſelfe, or not allowable by thy Fathers opinion.

Thy chaunge of conſtitution, thy hidden ſorrowe, my ſwéet child made me ſuſpitious, but now the verie true meſſenger of thy minde confirming me, I muſt without circumſtance conclude, that *Priſceria* loueth her fathers enimie, that *Priſceria* deſireth *Forbonius* fauour, and deteſteth her fathers choice, which if it be ſo, O my daughter, I feare me thy loue will not be ſo fauourable, as my diſdaine bitter, wherefore if thou art intangled, ſince thou knoweſt my opinion, forbeare, or if no wiſedome will conclude thée within limites, my diſpleaſure ſhall exclude thée from out all benefit of my fauour. Chooſe now *Priſceria*, whether with calme perſwaſions thou wilt yéeld to my bent, or by vnaccuſtomed diſpleaſure bée pertaker of thy Fathers wrath.

Vpon theſe concluſions, *Priſceria* all abaſhed, ſhaking of the drowſineſſe of her dreaming, made aunſwere to *Solduuius* in theſe tearmes.

Theſe ſtraunge ſuppoſitions, my good Father, argue the ſlender opinion of your ſelf, who by the vncertaineſt ſigns y^t^ may be, confirme your opinion as you pleaſe. In my dreames you ſaid I called *Forbonius* fortunate, and may it not bée, that as my tongue vttered y^t^ it thought not, your minde immagineth that which is not? counting euerye lyght ſhadowe a ſubſtaunce, and euery little ſimilitude of truth, an vndoubted demonſtration. Did I call thine enimie fortunate? Truely Father I feare me I might iuſtly conclude it, for he poore Gentleman little dreameth on diſpleaſures, when at ſuch time as reſt ſhould occupie your ſences, you moſt trauaile in your rancour: by certaine tokens as you ſaie, you conclude, that I am affectionate, and by this ſilly concluſion of a dreame, you inferre an vndoubted trueth, that I am enamoured with *Forbonius*, and if perhaps the neceſſitie of the fates be ſuch, *Priſceria* ſhall finde her ſelfe happie in louing *Forbonius*, by thoſe meanes her

her Father may ceaſe rancour, and take reſt, and his daughter ſatiſfied with that ſhe ſéeketh for, be no farther troubled with dreaming fantaſies.

Solduuius perceyuing by theſe ſpéeches the certaintie of his daughters affection, as one altogether enraged, calling vp his wiſe, and raiſing his ſeruaunts, left the ſillye maide all amaſed at his ſodaine departure, whereas the olde man exclaiming vppon the diſobedience of his daughter, and thundering out many reuenges againſt poore *Priſceria*, cauſed his horſes to be ſaddeled, and perforce (contrarie to her expectation) made her bée conuayed to *Farnuſium*, a mannor houſe of his owne, a place for the ſolytarineſſe more fit for a *Tymon*, then conuenient for a beautifull Ladie, the onely companie there being ſhepheards, who vpon the *Vaſt* mountaines recorded the praiſe of the Countrie fauourer *Pan*, and the rurall amitie betwéene them, and their Countrie laſſes. Thus from ſtately Court, from the regards of her ſwéet friend, from the pleſures that follow the Citie, her companions were rurall maidens, her retinue frolicke ſhepheardes: whoſe ſlight capacitie not yéelding anie comfort to allaie the Gentlewomans ſorrowings, made her (to her more hart griefe) continue her penſiueneſſe, and ſup vp her conceiued ſorrow in ſilence. But to repeat the moane on the other ſide that amorous *Forbonius* made, when by certain report he had notice of his miſtres departure, were wonderfull, who béeing in himſelfe altogether confounded, not knowing where to finde her out which was the onely miſtres of his fantaſie, Lord with how many ſighes breathed he forth his ſorrowe, and compaſſed on euerie ſide with diſpairing ioyes, in the verie ſame garden where tofore hee repeated his pleaſures, hée in theſe waylefull tearmes recounted his miſeries.

Alas vnfortunate *Aegyptian*, whoſe faithful affectiōs are ſo immutable, as thy naturall colour is vnſtainable. How

How iniurious are the deſtinies? that graunting thée life, they dayly haſten thy deſtruction, that vouchſafing thée pleſure, they ſuffer it not to be permanent: that admitting thée the benefit of beauties good grace, they depriue thée of the poſſeſſion and bleſſing of that thou deſireſt. Alaſſe what ſhall befall mée? when the glorie of my eyes are dimmed? when the pleaſures of my heart are determined? whē ſhe whom I loue néereſt, is farther off frō my preſēce? whē ye iniurious repulſes of ye father, makes euery attempt of *Forbonius* vnfortunate. Wo is me, what way may I imagin to make an end of my miſerie? Should I with diſpairing raſhneſſe finiſh vp the *Cataſtrophe* of my troubles? Should I béeing bereft of her by whom I liue, diſpoſſeſſe my ſelfe of that ſhe moſt doth like? Should I in making my ſelfe onelye fortunate by ye alaie of my ſorrows, leaue *Priſceria* to her daily mournings, both to lament my deceaſure, & her froward deſtinie? no *Forbonius*, it is but vaine quiet that is to her diſcontentment, who béeing equally inthralled w^t thy ſelfe, will as willingly be pertaker of thy torment as thy ſelf. But why waile I thus in feminine ſorow, when my happineſſe is to be accompliſhed by manly attempt? *Solduuius* rigour hath cauſed *Priſcerias* abſence, yet cannot the fathers diſpleaſure determine the daughters loue, ſhe liueth to thy wiſh *Forbonius*, ſhe loueth to thy weale *Forbonius*, ſhe wilbe cōſtant til death *Forbonius*, why ſhouldeſt thou then leaue her vnſought for, *Forbonius?* Attempt vain man, to ſeke out thine aſſured, let not the diſtance of place diſanull thy good hap? *Solduuius* baniſhment is concluded within the limites of *Aegypt*, and ſince it is ſo, either *Forbonius* will attaine her he deſireth, or reuenge the vniuſt rigour of an iniurious Father.

Vpon this reſolution, as a man quite diſpoſſeſſed of himſelfe, he haſted to *Apollonius*, recounting vnto him how all things had fortuned, beſéeching him (not without

without foiſon of teares) to ſéeke out by art where *Priſceria* was conuerſant, and to direct him by counſell, who altogether was confounded with diſpaire. *Apollonius* by exteriour ſignes conceiuing the interiour heartesgriefe, and ſéeing the poore young Gentleman martyred ſo miraculouſly, comparing times and reuolutions, attained to the knowledge of her abroad, and concluding in himſelfe to comfort him, which almoſt diſpaired, hée ſpake thus to *Forbonius.*

My good friend, whence groweth it, that neyther the nobilitie of thy aunceſtors? nor thy forepaſſed attempts? neither the benefit of thy miſtres ſauour can confirme thée, but that thou wilt be carefull for that which thou haſt alreadie almoſt compaſſed. Pluck vp your heart my ſwéete *Forbonius,* for thy *Priſceria* is not farre from thée. *Farnuſium* a mannor houſe of her Fathers, ſeated Eaſt out of this Citie, whereas ſhe is ſo circumſpectly lookt into, that by anie meanes, vnleſſe by ſecret and conuenient pollicie, thou canſt come to the accompliſhment of thy deſire. Thou muſt therefore attyred altogether like a ſhepheard, depart this citie, and by ſome conuenient meanes procure the kéeping of ſome one Farmers ſhéepe, which is reſident among thoſe mountaines, by whoſe meanes thou ſhalt fall in acquaintance with the garden of thy miſtres, called *Sotto,* and hauing conuenient occaſion to ſatiſfie thy affection, poſſeſſe thy ſelfe of y^t^ thou haſt long deſired.

Forbonius concluding his replie with hartie thanks, ſodainly departed, & remembring himſelfe of one *Corbo,* a tenaunt of his, which had his mantion houſe verie conueniently, ſeated hard by the mannor houſe of *Solduniuſ,* he haſtely ſhaped his iourney vnto him, & making him priuie to y^t^ he deſired, & ſwearing him to be conſtant & continue ſecret, he betooke himſelfe to ye kéeping of his tenants ſhéepe, & not forgetting to driue his flocke néere vnto the lawnd wheras *Solduuius* ſeruants graſed their

I. ſhéepe,

ſhéepe, he ſo demeaned himſelfe, that not onely he attayned the fauor of *Sotto* which he ſought for, but alſo for his curteous affabilitie was accoũted of amõg ye whole troup of heards men for ye beſt ſinger, & ye tunableſt Muſition. His Aeglogs were ſo delectable, & the deliuery of them ſo delicate. Whervpon by good fortune it ſo fel out, y^t^ *Forbonius* vnder the coulourable name of *Arualio*, was deſired by *Sotto*, to reſort vnto ye mãnor houſe, who informed him of all y^t^ hapned, telling him of the careful demeanour of his ſorowing young miſtres, who pleaſed with nothing but with ſolitarie muſicke, pined her ſelfe awaie w^t^ melancholy, & not without cauſe, (ſaid he,) for my old maſter hath forbiddẽ me ye admitting of any one to her preſence, not ſuffering her to paſſe the limits of my warie eie: nor allowing her to walke w^t^out ye caſtel walles for her recreation. For my ſake therfore chaunt her ſome melodie, & reſort with me to a conuenieet arbour within our garden, whereas ſhée walking for her recreation, may perhaps take ſome delight in thy ſorowfull mournings, in y^t^ they moſt fit her fantaſie. *Forbonius* as willing to wend, as he deſirous to perſwade, accompanied *Sotto* to *Farnuſium*, wher hauing a place appointed him to apply his Aeglogs, and the Goddeſſe before him whom he ſhould ḋeuine vpon, hée vnder theſe ſecrets deſcribed his paſſions.

AMidſt theſe Mountaines on a time did dwell,
A louely ſhepheard who did beare the bell.
For ſwéete reports and many louing layes:
Whom while he fed his flocke in deſart wayes,
A netheards daughter deckt with louely white,
Behelde and loude the laſſe *Corinna* hight.
Him ſought ſhe oft with many a ſwéete regard,
With ſundrie tokens ſhe her ſutes preferd,
Her care to kéepe his féeding flocke from ſtray,
Whilſt careleſſe he amidſt the lawnes did play.

Her

Her ſwéete regards ſhe ſpent vpon his face,
Her Countrie cates ſhe ſent to gaine his grace,
Her garlands gaie to decke his temples faire,
Her doubled ſighs beſtowd on gliding aire,
Her pleaſant kiſſe where ſhe might ſteale a touch,
Corinnas zeales to *Corulus* was ſuch.
He wanton ſhepheard glorying in her ſute,
Theſe ſignes of zeale to folly did impute:
Not waying of her many louing ſightes,
Her watrie eyes, her ſecret moane by nights:
Her careleſſe comfort in her fruitfull ewes,
Her monefull Aeglogs full of carefull ſhewes,
But ſcorning that, (which might that Godhead moue,
Who in a ſhepheards forme, for *Ioues* behoue,
Did charme the watchman of the heifer faire,
For whoſe behooſe the thunder left the aire.)
He left the place where ſhe did loue to bide,
And draue his flocke another way beſide.
Whoſe dire diſdaine (the God that kindles loue,
And makes impreſſions ſtraungly from aboue
Miſliking) ſtrake with fancie at that ſtower,
The ſilly ſhepheard wounded by his power.
Now ſought for that which he toſore did ſhun,
And now the heat of fancie firſt begun,
To ſtraine a yéelding in his reſtleſſe minde:
Such are the wounds that paſſe from fancie blinde,
That *Corulus* will now *Corinna* woe,
Though earſt he loathd and ſcorned ſo to dooe.
Now ſhe that ſought with many a ſwéete aſpect,
Is ſude to now by him that did neglect.
Now bountifull is ſwéete *Corinnas* grace,
Now like the Sunne in welkin ſhines her face,
Her eyes like *Gemini* attend on *Ioue*,
Her ſtately front was figured from aboue,
Her daintie noſe of Iuorie faire and ſhéene,
Bepurfurate with ruddie roſes béene.

Her cherie lips doth daunt the morning hiew,
From whence a breath ſo pleaſant did inſew,
As that which laide faire *Pſiches* in the vayle,
Whome *Cupide* woode and woed to his auayle.
Within the compaſſe of which hollowe ſwéete,
Thoſe orient ranks of ſiluer pearles doe méete,
Prefixing lyke perfection to the eie,
As ſiluer colde amidſt the ſummers ſkie:
For whence ſuch wordes in wiſdome couched be,
As Gods from thence fetch their Philoſophie:
Her dimpled chin of Alablaſter white,
Her ſtately necke where nature did acquite
Her ſelfe ſo well, as that at ſodaine ſight,
She wiſht the worke were ſpent vpon her ſelfe,
Her cunning thus was ſhowde vpon the ſhelfe:
For in this pile was fancie painted faire,
In either hand an aſure pipe ſhe bare:
By one repeating many a ſwéete conſent,
By other comfort to the heart ſhe ſent.
From which a ſeemely paſſage there doth ſhow,
To ſtrangers pleaſures that are plaſt alow,
Like to the forrowe *Phaeton* did leue,
Amidſt the welkin when he did receiue,
His Fathers charge, and ſet the world on fire:
In this faire path oft paced ſwéete deſire,
At euerie turne beholding with delight,
That Marble mount that did affect the ſight.
Of virgins waxe the ſwéet impreſſion was,
The cunning compaſſe thereof did ſurpaſſe,
For art concluding all perfections there,
Wrote this report, All graces bideth here.
Which *Cupide* ſpying built his manſion ſo,
As ſcorning thoſe ſwéete graces to beſtoe
On mortall man, with bowe ibent doth waite,
Leaſt *Ioue* ſhould ſteale impreſſions by deceit.

And

And wondring at the criſped coment faire,
In thought concludes it méeter for the aire
Then mortall mould: next which the ſtately thies,
Like two faire compaſt marble pillers riſe,
Whoſe white dooth ſtaine the daintie driuen ſnow:
Next which the knées with luſtie bent below
Conioynd with nerues and cords of Amber ſwéete,
This ſtately pyles with gladſome honour gréete,
Such ſtately knées as when they bend a lite,
All knées doo bend and boow with ſtrange delyght.
Her calues with ſtranger compaſſe doo ſuccéed,
In which the aſures ſtreames a wonder bréede,
Both art and nature therein laboured haue,
To paint perfection in her coulours braue,
Next which, the pretie ground worke of the pile,
Doth ſhew it ſelfe and wonder doth beguile,
The ioyntes whereof combind of Amber ſwéete,
With corall cords, yéeld bent to ſéemely féete.
From which, whoſe liſt to liſt his gaſing eye,
Shall greater cauſe of wonder ſoone eſpie.
When on the backe he bends his wauering looke,
In which the worke and taſke *Diana* tooke,
When with *Arachne* for the priſe ſhe ſtraue,
Both art and nature there excelled haue.
Where from *Pigmalions* image ſéemely white,
Where cloſe conueiaunce paſſing *Gordians* plight,
Where louely *Nectar* drinke for all the Gods,
Where euerie grace is ſtained there by ods.
Will not content with gaſing looke for more,
And ſpie thoſe armes that ſtand his ſight before,
Which for their mould the *Aegyptian* wonders paſſe,
Which for their beautie ſtaine the Chriſtall glaſſe,
Which in their motion maiſter natures ſwéete,
Where bluſhing ſtreames preſent a ſecrets meete,
Will now amazde, conclude at laſt of this,
That in the hands all grace concluded is.

I. iii. Where

Where Nature limits euer fatall time,
Where Fortune figures pleaſure in her prime,
Whence ſpred thoſe fingers tipt with Iuorie,
Whoſe touch *Meduſas* turne may well ſupplie,
Where to conclude as now the ſhepheard déemes
All grace, all beautie, all perfections ſéemes.
Thus *Corulus* with many ſecret thoughts,
Diuines on her whom erſt he ſet at naughts:
And forſt by ſcorch of inward ſhrowded fire,
He ſéekes for her his fancie did require.
Who fraught with woes in ſecret ſhrowdes renude,
Her ſilent griefe vnſure of that inſude.
Her *Corulus* with warie ſearch at laſt
At ſodaine found: and as a man agaſt
At that he ſaw, drew backe with feare, and than
Remembring of his woes his ſute began:
O ſwéete *Corinna* bleſſed be the ſoyle
That yéelds thée reſt amidſt thy dayly toyle,
And happie ground whereon thou ſateſt ſo:
Bleſt be thy flocke, which in theſe lawnes doo go,
And happie I, but hauing leaue to looke:
Which ſaid, with feare he pawſ'd, and bloud forſooke
His palie face, till ſhe that wrought the fire,
Reſtorde the red, and kindled ſwéete deſire.
And with a baſhfull looke beholding him,
Which many months her pleaſant foe had bin:
She caſt her armes about his drooping necke,
And with her daintie fingers dawde him vp.
And kiſſing of his palie coloured face,
(Like as the Gods) by touch did ſoone diſplace
The ſowre, that alterd the poore ſhepheards ſwéete,
When thus ſhe gan her *Corulus* to gréete:
O louely ſhepheard happie be the hower,
In which (I know not by what ſecret power)

The

The Gods haue ſent thée hether to thy frend,
Alas what grieſe ſhould *Corulus* offend?
Whom faireſt Nimph might well a liking lend.
Thy graſing Ewes with vdders full of milke,
With fruitfull fléece and wooll as ſofte as ſilke,
Take glory in the fatneſſe of this ſoyle
And praiſe theyr Maſtres care and buſie toyle:
And now accuſe thée of thy drooping mone,
Tis but enough for me to wayle alone
For why *Corinna* onely hapleſſe is.
Poore *Corulus* at laſt reuiude by this,
Gan ſighing ſilence now to interrupt
And baniſh feare which did his hope corrupt.
And thus he ſaid: O Nimph of beauties traine,
The onely cauſe and eaſer of my paine:
Tis not the want of any worldly ioy,
Nor fruitleſſe bréed of Lambes procures my noy,
Ne ſigh I thus for any ſuch miſhap:
For theſe vaine goods I lull in fortunes lap.
But other gréefes and greater cauſe of care,
As now *Corinna* my tormenters are.
Thy beautie Goddeſſe is the onely good,
Thy beautie makes mine eyes to ſtreame a flood,
Thy beautie breakes my woonted pleaſant ſléepe,
Thy beautie cauſeth *Corulus* to wéepe:
For other ioyes they now but ſhadowes be,
No ioye but ſwéete *Corinnas* loue for me.
Whereon I now beſéech thée, by that white
Which ſtaines the lilly, and affects my ſight,
By thoſe faire locks whereas the graces reſt,
By thoſe ſwéete eyes whereas all pleaſures neſt:
Doo yéelde me loue, or leaue me for to die.
Corinna ſtudious for to yéeld reply,
With many teares bedewd the ſhepheards face,
And thus at laſt ſhe ſpake: *O happie place,*

The

The which the Gods appoynted for my good.
What bleſſed Nimph within this ſacred wood
Hath pleaded poore *Corinius* lawfull cauſe?
Or be they dreames that now my fancie drawes?
O *Corulus* ne readſt thou ſue to me,
Nor ſpend the teares for to accepted be,
Since long ere this I would haue bent to bow,
If modeſt feare could well haue taught me how.
In happie bonds of *Himen* I am thine:
No plead thou grace to her that dooth incline.
Thus with a kiſſe ſhe ſealed vp the déed:
When as the ſhepheard glad of happie ſpéed
Embracing her he had deſired long,
Gan call for grace to her he ſo did wrong.
Confirmed thus with mutuall glad conſent,
They finiſht vp the marriage that they ment.
Great was the day, and euery field compéere
Delighted in the pleaſure of his déere.
Poore I alone in ſad lamenting layes,
Depriued of the pleaſure of my dayes,
In carefull tunes in briefe concluding thus:
O happie times and planets gracious.
When in a mirrour beautie did behold
The hidden woes, my muſe could wel vnfold:
And with a liking looke ſhape ſome replie.
But woe is me, ſince fathers crueltie
In changed formes hath altred termes of ſute,
And altering place hath made my Goddeſſe mute.
Who honouring *Pan*, may hap the perſon ſée,
Whom habit ſtrange perſwades it ſhould be me.

THis delectable Aeglogue finiſhed by the amorous *Forbonius* gaue occaſions to *Priſceria* to ſatiſfie the thoughts that then troubled her fantaſie. For confounded in her ſelfe, not knowing what to conclude of that

that the ſhepheard *Arualio* had reported, yet welnigh perſwades that the reporter was he ſhe liked off, with a ſéemely grace, not minding to incurre the lighteſt ſuſpition, turning toward *Forbonius*, whoſe hand was on his half-penie, ſhée ſayd thus.

Gentle ſhepheard, that Nimph thou loueſt ſhuld alter from womanhood, that conſidering thy true zeale, & exquiſite proportions, would not requite thy loyaltie, with the benefit of her loue. Truly Madame (aunſwered the imagined *Arualio*, and I thinke my ſelfe gracious in this, that for her whom I loue I am enioyned this torment, wherevpon turning himſelfe a ſide, and drying vp the teares which ſhould bewray his fancie, he was at laſt knowen by *Priſceria*, who altogether amazed at the preſence of *Forbonius*, forgetting welnie the infortunacie ſhe was intangled in, caſt her armes about his necke, yet colouring with a ſéemly diſdain to ſhadow her opinion, and blindfold ſubtill *Sotto*, ſhée ſayde thus. Truly ſhepheard, if I may preuaile with thy miſtres, thou ſhalt not be vnrewarded for this curteſie: & Madame (ſaid *Forbonius*) might I counſell your Ladiſhip, you ſhould not ſorrow for that maye be compaſſed at your pleaſure.

This ſaid, *Sotto* taking *Arualio* by the hand, tooke his leaue of his young Miſtreſſe thus: My young Ladie, I as ſtudious of your pleaſure as may be, haue brought you this young ſhepheard to laugh at, & if his muſick like you, you ſhall haue euery day at the leaſt a lay or two. And héerin ſhalt thou doo me no ſmall pleaſure ſaid *Priſceria*? & ſo with a ſéemly regard ſhaping a loth departure, ye two ſhepherds reſorted to their flocks, *Arualio* altogether amazed at his miſtres beautie, and *Sotto* very iocond he had fitted his young Ladies fancy ſo well: whervpon ye old ſhepheard, turning to our ſolitarie & diſtreſſed *Arualio*, ſaid thus, What maks thée thus ſollom my youthly compéere? ceaſe to gréeue thy

K. ſelfe

ſelfe about thoſe thinges that may be compaſſed, if thou loue, time ſhal eate out that which Treacle cannot, and thou ſhalt either be fortunate in poſſeſſing hir thou deſireſt, or in ouerpaſſing thy paſſions with good gouernment, leaue loue to thoſe that like her. *Arualio* not to ſéeke of curteous humanitie, gaue him this aunſwere. O *Sotto,* it is not the loue that gréeueth me, but the meanes to compaſſe loue: I labour not to attain loue, but to poſſeſſe the profits of my long ſeruice in loue: as for time, it may worke wonders in them that are repulſed: but when *Cupid* is gracious, and occaſions vnfortunate, thinke you y^t this is not a bitter ſowre? Yea, but anſwered *Sotto,* & if it be ſo *Arualio* plucke vp thy ſprights, and doubt thou not, but if thou prooue dilygent in pleaſing my young miſtreſſe, I meane not to be idle, if I may know whom thou likeſt of. As for that doubt not, ſaid our diſguiſed *Forbonius,* for ſince I know by thy onely meanes my loue is to be compaſſed, I wil not ſtick in ſo ſlight a pleaſure to profit, when as by thy meanes I may onely ſuccour my ſelfe. In ſuch lyke termes paſſing ouer their weriſome walke: At laſt they betooke themſelues each of them to the folding of their ſhéep, for it was welnie night, and the Sunne was ſtéeped in the Ocean: whervpon *Arualio* the ſhepheard, becomming now *Forbonius* indéede, haſted him home vnto his Tenaunts houſe, making him both priuie of his happie fortune, and concluding with himſelfe howe to performe that he wiſhed for, and for that long trauayle requireth ſome quiet, he betooke himſelfe to reſt: where recompencing al his nights wakings, with a quiet ſléep: At dawne of day he returned in his counterfeit habite vnto the field, and vnfolding his flocke, he draue them into thoſe paſtures, that wer adioyning to *Sottos* walk: who no ſooner ſpied *Arualio,* but ſaluting him very curteouſly, he earneſtly intreated him, (ſetting all excuſes apart)

apart) to go to *Farnuſium*, and in the beſt ſort that hée might to ſolace the vnfortunate *Priſceria*, who onely wayting that occaſion, commending his flocke to the ouer-ſight of the old man, & accompanied with *Saracca* the daughter of the old *Sotto*, he was preſented to his deſired, within the caſtle, who by the abſence of *Sotto*, finding all occaſions to ſerue her turne, hauing ſent ſillye *Sarraca* about ſome ſléeueleſſe arrant, ſhe taking the occaſion profered, ſaid thus to *Forbonius*: Bleſt be that ſwéete conceipt of thine (O my friend) which to the vnfortunate rigour of my father, hath adapted ſo conuenient an end. Now maiſt thou with as great pleaſures enioye thy deſired, as with déepe perplexities thou haſt ſorrowed in her abſence. Now neither diſtaunce can ſeuer vs from imbracing, nor the watchfull eye of my fether, intercept thée of thy wiſh. Sée héere thy *Priſceria*, who though the Fates worke neuer ſo contrarie, will liue to *Forbonius*, and onely loue *Forbonius*.

This ſaid, with many kiſſes comforting him which was almoſt ouercome with pleaſaunt imaginations, ſhe was returned this aunſwere by her moſt aſſured fauourer.

O *Priſceria*, if ouerpreſſed with manye ſuſpitious thoughts, if made pertaker of the infernall tortures in *Phlegeton*, if ſubiect to the puniſhment of the Daughters of *Danaus*, or affixed to the torture that martereth *Titius*, I ſhould be confirmed by this onely benefit in opinion, and made conſtant in all miſfortunes, yea, euen to ouercome the inſupportable trauailes of the ſiſters, and be enabled with conſtancie to ſubdue all torments what ſo euer, by remembraunce onely of one gratious regard. It is neither thy fathers rancor ſwéet *Priſceria*, nor diſtance of place, nor any one occaſiō what ſoeuer, can either ſequeſter me of my hope, nor thée of the poſſeſſion of thy wiſhed: caſt off therefore all doubt

of after dole, & aſſure your ſelf, that as this pleſure hath his originall this preſent inſtant, ſo by my meanes ere long it ſhalbe continued for euerlaſting memory. Paſſing the time in ſuch like pleaſures, and miniſtering a remedie vnto each others torments, I cannot tell, whether by the iniquitie of deſtenie, or otherwiſe: *Solduuius* learning out *Forbonius* departure, and ſuſpitious of his forward attempts, at that very inſtant arriued at *Farnuſium*, when the two amorous couple, little doubting his ſodaine approch, were coaſted with this ſower, in midſt of all their ſwéete, that the enemie of their pleſures euen then entred the Caſtle, when as it ſéemed the fates had prefixed them that conueniencie & opportunitie to allaye their long ſorrowing. The brute of whoſe aduent brought to the eares of *Priſceria*, Lorde how ſhe was confounded in her ſelf, how diſmaid was *Forbonius* at that inſtant, how at y^t very time were they both aſtonied, when moſt circumſpection ſhould be had: ſo that ſcarce they had then dried vp their teares, when as *Solduuius* entring the chamber, quicklye diſcouered the whole counterfaite (for iealous eyes inflamed with rancour pretermit nothing) wherevpon the olde man at firſt, nothing at all deluded by the ſtraunge habite, ſpying out their procéedings, laying violent hands on *Forbonius* cauſed him forcibly to be conueyed to the ſtrongeſt tower in the Caſtle, and tourning himſelfe to *Priſceria*, he began thus.

O thou wicked and vngracious mayd, degenerating from the Nobilitie of thy aunceſtours, and led by vnſéemly affections, not directed by the likings of thy tender parents, in what tearmes ſhuld I accuſe thée? or bewray my ſorrowes? Woe is me, that am inforced to be an eie witneſſe of mine owne ſorow, & to behold y^t with mine eyes, that I hate in my heart: Is this the reward of bréeding children? Is this the benefite that is reapt by iſſue? Are theſe the pleaſures that befall Parentes?

O

O *Solduuius,* happie hadſt thou bene, if either *Priſceria* had béene vnborne, or thou vnmarried, by the one thou ſhouldeſt haue eſcaped this preſent miſerie, by the other preuented the vntoward ſorrow that now confoundeth thée. Is thy loue to be fixed there where I hate? or ſhuldeſt thou be amorous of him who is odious to thy Father? O vile wretch borne among the *Hircan* Tygres, which reſpecting not thy Fathers felicitie, ouerburtheneſt his olde yeares with vnlooked for calamitie: but if euer iuſt Gods pittied a lawfull complaint, I doubt not but they that miniſter iuſtice to all men, wil wreak the iniuries thou haſt done to me.

Thus ſayd, he ſate down altogether confounded with melancholie. When as *Priſceria* finding occaſion to ſpeake for her ſelfe, began thus.

Who ſéeketh O father, to preuent the deſtinies, laboreth in vaine, and who indeauoureth to alter nature, as he ſtriueth againſt the ſtreame, ſo muſt he periſh in his owne ouerwéening: the Gods haue concluded our loue, and will you being a creature ſéeke to infringe it? Alaſſe my father, why ſhould my pleaſure be your diſcomfort? or that by which I liue, proue that which moſt you hate? Doe not you héerein breake nature? who laie violent hands on your owne fleſh, and ſéeke to alter that by rigor, that was ordained by diuine inſtinct? O lette your rancor ouerſlip (my good father) and if euer humble ſute preuailed with an honourable minde, ceaſe to hate him whom I loue: and couple vs both together, whom the Gods hauing ioyned in an aſſured league of friendſhip, it cannot be but iniuſtice to alter their procéedings.

Solduuius not able to digeſt the furie of his paſſion, nor willing to weigh of the ſubmiſſiue requeſt of his daughter, interrupted her thus: And is it not ſufficient or thée (vaine wench as thou art) to paſſe the limites of nature? but to continue thy error too? Thinkeſt thou to

compaſſe me with teares, who without ſighes cannot call to memorie thy eſcape? no *Priſceria*, both thou ſhalt ſée, and that varlet ſhall knowe, that my diſpleaſure will not be finiſhed but wt bloud, nor my anger ſatiſſied, till I haue confounded him, who hath diſcomforted me. Whervpon flinging out of the chamber in a great rage, and faſtening both boltes and lockes, he with his traine reſorted to the impriſonned poore ſhepheard, his capitall enimie *Forbonius*, whom after he had taunted with theſe vniuſt tearmes, he procéeded further to this vniuſt reuenge: Thou curſed and abhominable caitife, is it not ſufficient by the iniuries of thy Father *Clunamos*, to moue my patience, but that thou in perſon muſt violate my daughter? Thinkeſt thou that the Gods deteſt not theſe iniuryes? when as with wicked attemptes thou bewitcheſt the daughter, and maſſacreſt the Father? naie nether in iuſtice will they pretermit the offence, nor will nature ſuffer me to beare with thine errour: prepare thy ſelfe therefore to make him recompēce with thy bloud, whom thou haſt troubled with thy attempt.

Forbonius confounded with ſorrowe, and amazed at this auſtere iudgement, yet remembring the nobilitie that was alwayes accounted in him, aunſwered him thus.

Although enraged rancour hath made thée paſſe the limits of honour, (O *Solduuius*) yet paſſe not ſo farre in thy reſolutions, as to ſtaine the dignitie of thy perſon, with the martyrdome of a guitleſſe Gentleman. If I did hate thy daughter, that lyttle enuye that grewe by my Fathers diſpleaſure, might by reaſon grow to déepe and rooted mallice, but when I loue *Priſceria*, why ſhoulde I bée contempned of *Solduuius*? It ſhould ſéeme that loue was not accompted lothſome among the gods, when as prefixing a puniſhment to all eſcapes, they preſcribe an honour to this: chiefly concluding it to be

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a vertue: wherevppon thou muſt conclude, that eyther thou contemneſt the decrées of the Gods, or meaſureſt all thinges by thine owne mallice. Thou threatneſt me with death (vaine man) and I weigh not the diſſolution of my bodie: for this I aſſure thée, as long as I may liue, I will honour *Priſceria*, and béeing dead, my ghoſt ſhall perſecute thée with reuenge, and proſecute my affections towarde my beſt beloued. So *Priſceria* lyue, *Forbonius* careth not to dye, the onely memorie of whome ſhall make mée conſtaunt in miſſortunes, and willing to withſtande the brunt of thy crueltie: wherevpon my concluſiō is, that if *Solduuius* for faithful aſſurance wil become a friendlye allower of *Forbonius*, he which by reaſon of the mallice of his Father had once cauſe to hate him, will now honour him, and that ſtrife which ſeparated two ſo noble families, ſhal now be finiſhed in our happy marryage: if this like not, procéede as thou pleaſeſt. In granting mée fauour, thou ſhalt finde honour, in bereauing mée of lyfe, thou ſhalt finiſh all my miſſortunes.

The diſcourſe of *Forbonius* thus ended, *Solduuius* began thus, after y^t^ he had ſomewhat digeſted his cholar: Although *Forbonius* the iniuryes thou haſt offered me, together with former diſpleaſures, be ſufficient to continue my reſolution, yet weyghing with my ſelfe that it is vaine to alter that which is prefixed by deſtinye, wonne by reaſon which directeth all men, and by the tender loue I beare my Daughter, which ſhoulde preuayle with a Father: I yéelde thée thy loue to inioye in chaſt wedlocke, and wheres thou lookedſt I ſhoulde bée thy tormentour, loe I am nowe contented to be thy vnlooked for Father. Wherevppon taking *Forbonius* by the hande, and conueying him to *Priſcerias* chamber, hée confirmed the Gentleman in his former purpoſe, and his daughter of his aſſured fauour, vſing

vſing theſe kind of tearmes to diſcouer his intention: My daughter, that father that euen now hainouſly miſlikt of thy louer, now gloryeth in thy lyking, & he which whilome hated *Forbonius*, now vouchſafeth him his ſon in lawe: wherevpon comfort your ſelues with mutuall ſolace, & to morrow we will to the Citie to finiſh vp ye ceremonies. The two louers compaſſed with incredible pleaſures, & not able to ſuppreſſe the affections that poſſeſſed thē, but by breaking out into ſpéech: they both humbled thēſelues to aged *Solduuius*, returning him by ye mouth of *Forbonius* theſe thanks. O noble gentleman, it may not be erpreſſed by tongue, what I imagine in heart, who by your meanes, of the moſt vnfortunateſt man that liueth, am become the only happie man of the world: notwithſtanding this in lew of all fauour I wil returne you, that both by that meanes all priuate quarrells ſhall ceaſe betwéene our two families, and you regiſtred in our *Aegyptian* Records, for the onely peacemaker of *Memphis*. In theſe ſwéete ſpeaches ouer paſſing the daie & night, the next morrow the whole traine poſted to *Memphis*, whereas by the high Prieſt of the Sun they were ſolempnly eſpowſed, and after many ſorowes were recompenſed with nuptiall pleaſure. Now Ladies and Gentlewomen, I muſt leaue this to your conſideration, whether the louers for their conſtancie are more to be commended, or the olde man for his patience more to be wondered at: I leaue you to fit that concluſion, till you haue read what is written, promiſing you that if my rude diſcourſe haue wrought you anye pleaſure, I will both labor héerafter to ſerue all occaſions, and ſo fixe my ſtudies as they ſhall not farre differ from your fantaſies: and thus crauing you to winke at an errour, and commend as the cauſe requireth, I take my leaue: willing to be made priuie if I haue anye wayes trauayled to your contentment.

FINIS.

TRVTHS COM- 37
plaint ouer England.

MY mournfull Muſe *Melpomine* drawe néere,
Thou ſaddeſt Ladie of the ſiſters thrée,
And let her plaints in paper now appéere:
Whoſe teares lyke Occean billowes ſéeme to bée:
And ſhould I note the plaintiffes name to thée?
Men call her *Truth,* once had in great requeſt,
But baniſht now of late for crafts beheſt.

Amidſt the reſt that ſet their pen to booke,
She pickt me out to tell this wofull tale,
A ſimple Poet, on whoſe workes to looke,
The fineſt heads would thinke it verie ſtale:
Yet though vnworthie, to my friends auaile
I take the toile, and praie my Muſes aide:
To blazon out the tale of *Truth* diſmaide.

Such time as *Phœbus* from the couloured ſkie,
Did headlong driue his horſes t'ord the Weſt,
To ſuffer horned *Luna* for to prie,
Amidſt the duſkie darke, new raiſde from reſt,
As I in fragrant fields with woes oppreſt:
Gan walke to driue out melancholy griefe,
Which in my heart at that time had the chéefe.

It was my hap faſt by a riuers ſide,
To heare a rufull voice lamenting thus,
You iulling ſtreames, euen as your waues diuide:
So breakes my heart with paſſions perillous,
Which faine I would vnto the world diſcuſſe,
Were anie héere for to recount my moane,
Whoſe wofull heart for inward griefe doth grone.

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Which ſayd, ſhe caſt her dewed eyes aſkance,
And ſpying me, gan rowſe her heauie head,
And praide me pen her ſad and heauie chance,
And ſhe recounted it that preſent ſted,
I did agrée, and graunting *Truth* me fed
With theſe reportes, which I ſet downe in vearſe,
Which gréeues my Muſe for ſorrowes to rehearſe.

Whilome (déere friend) it was my chaunce to dwell,
Within an Iland compaſt with the waue,
A ſafe defence a forren foe to quell.
Once *Albion* cald, next *Britaine Brutus* gaue,
Now *England* hight, a plot of beautie braue,
Which onely ſoyle, ſhould ſéeme the ſeate to bée,
Of Paradiſe, if it from ſinne were frée.

Within this place, within this ſacred plot,
I firſt did frame, my firſt contented bower,
There found I peace and plentie for to float,
There iuſtice rulde, and ſhinde in euerie ſtowre,
There was I lou'de and ſought too euerie howre,
Their Prince content with plainneſſe loued Truth,
And pride by abſtinence was kept from youth.

Then flew not faſhions euerie daie from *Fraunce*,
Then ſought not Nobles nouells from a farre,
Then land was kept, not hazarded by chaunce,
Then quiet minde preſerud the ſoile from iarre,
Cloth kept out colde, the poore reléeued were.
This was the ſtate, this was the luckie ſtowre,
While *Truth* in *England* kept her ſtately bowre.

Iuſtice did neuer looke with partiall eyes,
Demoſthenes was neuer dum for golde,

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The Princes eares were ope to peſants cries,
And falſe ſuſpect was charely kept in holde,
Religion flouriſht, liuings were not ſolde
For lucre then, but giuen by deſart,
And each receiu'd, & preacht with zealous hart.

Then learning was the Loadſtone of the land,
Then huſbandman was frée from ſhiftes of lawe,
Then faithfull promiſe ſtoode in ſtéed of band,
The Drones from buſie Bée no *Mel* could drawe,
Then loue, not feare, did kéepe the ſtate in awe:
Then, then did flouriſh that renowmed time,
When earth and aſhes thruſted not to clime.

For as the horſe well mand abides the bit,
And learnes his ſtop by raine in riders hand,
Where mountaine colt that was not ſadled yet,
Runnes headlong on amidſt the fallowed land,
Whoſe fierce reſiſt ſcarce bends with anie band:
So men reclaimde by vertue, tread aright,
Where led by follies, miſchiefes on them light.

Vſe maſters all, vſe nurtereth mortall wayes,
Vſe, vſe of good, continues happie ſtate,
Vſe, vſe of mée, made *England* then haue praiſe,
But ſince abuſe hath baniſht me of late.
Alaſſe the while, there runnes another rate,
Which while by ſad inſight I looke into,
I ſée the want of thoſe that haue to doe.

And yet I ſée not *Sodome*: ſome are good,
Whoſe inward bowels dayly melt in mone,
To ſée how *Britane* now is raging wood,
Hard hearted, flintie minded, all in one,
Bent to abuſe, and leauing me alone.

Alonely lead with careleſſe ſhew of peace,
Whereas ſecure regard doth ſinne increaſe.

Some, ſome there be whom zeale hath ſwallowed vp,
    Firſt, bleſſed Prince, of whom I finde reléefe,
Some noble péeres that taſt errors cup,
    Some godly Prelates in the Church are chéefe,
    Some Lawiers lead by zeale, lament my greefe.
Some Merchants follow God, not ſwallow golde,
Some countrie Swains loue truth you may be bolde.

Yet as great ſtore of Darnell marres the ſéed,
    Which elſe would ſpring within a fertile field:
And as the fruitfull bud is choakt by wéede:
    Which otherwiſe a gladſome grape would yéeld,
    So ſometimes wicked men doe ouerwéeld,
And kéepe in couert thoſe who would direct,
The common ſtate, which error doth infect.

Yet *Truth* muſt neuer alter from his name,
    Good Prince ſayd I, ye good: what of her ſelfe?
And that is good, for Princes that doe frame.
    Themſelues to priuate good, doo ſubiects good,
    Yet that's not that ſame goodneſſe I would name:
Good Prince, good people, that's the good I craue,
Of Princes goods, that goodneſſe would I haue.

For as the great commaunder of the tides,
    God *Neptune* can allay the ſwelling ſeas,
And make the billowes mount on either ſides:
    When wandering kéeles his cholar would diſpleaſe:
    So Princes may ſtirre vp and ſoone appeaſe,
The commons heart to doe: and to deſtroy
That which is good, or this, which threates anoy.

For

For common ſtate can neuer ſway amiſſe
When Princes liues doo leuell all a right,
Be it for Prince that *England* happie is,
Yet hapleſſe *England* if the fortune light:
That with the Prince, the ſubiects ſéeke not right,
Vnhappie ſtate, vnluckie times they bée,
When Princes liues and ſubiects diſagrée.

I know not I whence come theſe wayward woes,
Whoſe ſodaine ſhowes portend this ſodain change,
Yet dooth miſ doubt ſuch ſodaine feares diſcloſe,
As *Truth* this preſent doubts the ſequell ſtrange:
When ſtable head, lets ſtaileſſe members range,
I feare me: as the buildings truſt to ſand,
So euery blaſt will ſtroy with turne of hand,

When as in Court by proud contempt I ſée,
A faſhion feedes the fancies now a dayes,
When as in Court promotions paſſed be
By ſelfe opinion: oft the wiſe man ſayes,
The turnes are ſtrange, and fauour ſoone decayes:
And thoſe whom fortune windeth now a floate,
By change of fauour, ſoone may change their coate.

When as election dooth but paſſe by ſence,
Then muſt I déeme the world is fed by ſhowes:
When gariſh beautie cauſeth vaine expence,
It ſéemes the man ſhould ſée, but little knowes,
Repentaunce is the fruite by louing growes:
So when in Court nought but ſuch pleaſures be,
Repentaunce muſt enſue we well may ſée.

But leauing Court, where though the bramble groes,
Yet zealous care there ſets her ſelfe I ſee,

Truths complaint

I doo in Court but now complaine of thoſe,
Who practiſe that that fits not their degrée:
Whoſe vaines by powre full oft corrected be:
But now ſuch colours cloake each bad pretence,
That ſhowes doo hold the wiſe in ſome ſuſpence.

But I poore I, though gréeud at courtlike ſcapes,
Lamenting there the lauiſh vaine expence,
Haue farther cauſe abroad to note eſcapes,
Where craft dooth kéepe true meaning in ſuſpence:
And wily worldlings couer their pretence
With holy ſhapes, and in a holy coate,
Dooth flattry praiſe thoſe men that ſwim a floate:

In Nobles traines, who ſées not ſtrange miſ déemes,
Where each dooth gape and catch at priuate gaine,
And fléece the Lord, who though he blindfold ſéemes,
By oft attempts dooth barre them of their vaines,
The painfull wretch who toiles with often paines,
He hath faire words, when flattrie ſucks the ſwéete,
Thus ſhowes take place, and *Troth's* trod vnder féete.

In *England* giftes can compaſſe each reproofe,
The bad for gold may ſoone be counted good,
The wicked gainer for the ſtates behoofe,
The blindeſt buzzard to giue heauenly food,
The fainteſt heart in warlikſt place hath ſtood:
And who giues moſt, hath now moſt ſtore of farmes,
Rackt rents, the Lord with golden fuell warmes.

And Iuſtice ſore I feare by powre is led,
The poore may crie, and gladly créepe to croſſe,
The rich with wealth, though wealthie now are fed,
The ſimple man now onely beares the loſſe,
The Lawier he the golden crownes doth toſſe,

And

And now hath fées at will with cap and knée,
And each man cries, good ſir come plead for me.

O ſwéete the time, when neither folly might
    Miſlead your hopes, nor alter olde decrées.
O happie *Truth* when as with ſwéete delight,
    She laboured ſtill far conſcience not for fees.
    O bleſſed time, when zeale with bended knées,
Gan bleſſe the heauens, that bent their powres diuine,
The Engliſh hearts to wiſedome to encline.

But now refuſd, diſdaind, and ſet at naught,
    Inforſt to ſéeke for reſt in place vnknowne,
I wayle poore wretch, that no redreſſe is ſought:
    But well I wot, my gréefes are not mine owne,
    Some beare a part and helpe to waile my mone,
But all in vaine: ſuch colours now are made,
That thoſe would mend the miſſe, doo daunce in ſhade.

This ſaid, bewetting all the place with teares,
    And from her eyes expelling flouds of mone,
Her louely lockes beſpred about her eares,
    She waude her wings as willing to be gone:
    And after pauſe, ſhe ſoard away anone,
And thus ſhe ſaid: You Ilanders adieu,
You baniſht me, before I fled from you.

Lenuoy. Beléeue me Countrimen this thing is true.

FINIS.

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Lodge, Thomas
[Works]

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