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THE NOEL DOUGLAS REPLICAS PHILLIP SIDNEY. DEFENCE OF POESIE /'s
SIR PHILLIP SIDNEY'S BOOK BEST KNOWN AS An apologie for Poetrie WHICH WAS WRITTEN ABOUT I 81 WAS NOT PUBLISHED UNTIL I $595^{*}$ IN THAT YEAR TWO DISTINCT EDITIONS APPEARED PRINTED FROM DIFFERENT MANUSCRIPTS AND BEARING DIFFERENT TITLES - THE EARLIER ENTRY IN THE REGISTER IS THAT OF PONSONBY [The Defence of Poesie BY SIR PHILLIP SIDNEY KNIGHT LONDON PRINTED FOR WILLIAM PONSONBY I595] - OLNEY'S EDITION [An A pologie for Petrie WRITTEN BY THE RIGHT NOBLE VIRTUOUS AND LEARNED SIR PHILLIP SIDNEY KNIGHT . . . . AT LONDON PRINTED FOR HENRY OLNEY I595] HAS A SLIGHTLY DIFFERENT TEXT AND INCLUDES FOUR SONNETS BY HENRY CONSTABLE WHICH ARE NOT IN PONSONBY'S EDITION • OLNEY'S SHEETS WERE LATER TRANSFERRED TO PONSONBY WHO REISSUED THEM WITH HIS TITLE PAGE • COPIES OF THE ORIGINAL PONSONBY EDITION ARE EXCEEDINGLY RARE - IN VIEW OF THE FACT THAT PONSONBY WAS THE PRINTER OF THE AUTHORISED EDITION OF Arcadia IN I 998 AND THAT HE TOOK OVER OLNEY'S COPIES OF THE A pologie IT SEEMS PROBABLE THAT HIS EDITION IS TO BE REGARDED AS THE BETTER AUTHORISED - IT HAS THEREFORE BEEN CHOSEN FOR REPRODUCTION HERE IN THE ABSENCE OF ANY CONCLUSIVE EVIDENCE OF PRIORITY IN TIME • THERE ARE COPIES OF BOTH EDITIONS IN THE BRITISH MUSEUM AND THE BRITISH MUSEUM COPY OF THE ORIGINAL PONSONBY ISSUE IS HERE REPRODUCED


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## THE <br> DEFENCEOF Poefie. <br> By Sir Phillip Sidney, Knight.



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1595.



## The defence of Poefie, by

 Sir Pbilip Sidney Knight.

Hen the right vertuous $E . V V$.and I, were at the Emperours Court togither, wee gaue our felues to learne horfemannlip of Ion Pietro Pagliano, one that with great commendation had the place of an EFquire in his flable : and hee according to the fertilnes of the Italian wit, did not onely affoord vs the demonftration of his practife, bur fought to enrich our mindes with the contemplationstherein, which he thought moft precious. But with none I remember mine cares were at any time moreloaden, then when (either angred with flow paiment, or mooned with our learnerlike admiration) hee exercifed his fpeech in the praife of hisfacultie. He faid fouldiers were the nobleft eflate of mankind, and horfementhe nobleft offouldiers. He faid they were the maifters of warre, and ornaments of peace, fpeedie goers, and frong abiders, triumphers both in Camps and Courts: nay to fo vnbleened a point he proceeded, as that no earthly thing bred fitch wonder to a Prince, as to be a good horfeman. Skill of gouernment was but a Pedanteria , in

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comparifon, then would he adde certaine prailes by telling what a peerlefle beaft the horle was, the oneIy feruiceable Courtier withour flattery, the beaft of moft bewtie, faithfulneffe, courage, and fuch more, that if I had not bene a peece of a Logician before I came to him, It hinke he would haue perfwaded me to haue wifhed my felfe a horle. But thus much at leaft, with his no few words he drane into me, that felfelune is betterthen any guilding, to make that feem gorgious wherin ourfelues be parties. Wherin if Pulianos ftrong affection and weakearguments will not fatisfie you, I wilg giue you a nearer example of my felfe, who I know not by what mifh hance in thefe my not old yeares and ideft times, hauing flipt into the title of $P$ oet, am prouoked to fay fomthing vnto you in the defence of that my vnelected vocation, which if I handle with more good will, then good realons, beare with me , fince the fcholler is to be pardoned that follow eth the fteps of his maifter. And yet I milf fay, that as I hane more iuft caufe to make a pittifull defence of poore Poetrie, which from almoft the higheft eftimation of learning, is falne to be the laughing focke of ehildren, fo haue Ineed to bring fome more anaileable proofes, fince the former is by no man bard of his delerued credit, the filly later, hath had euen the names of Philofophers vfed to the defacing of it, with great daunger of ciuill warre among the Mules.) And firft truly to all them that profefsing learning enuey againf Poetrie, may iuftly be obiected, that they go very neare to vngratefulneffe, to feeke to deface that which in the nobleft nations and languages that are knowne,

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hath benethe firf light giver to ignorance, and firft nurfe whofe milke litle \& litle enabled them to feed afterwards of tougher knowledges. And will you play the Hedge-hogge, that being receiued into the den, drane out his hoft? Or rather the Vipers, that with their birth kill their parents? Let learned Greece in any of his manifold Sciences, be ableto fhew me one booke before Mufous, Homer, \& Hefod, all three nothing elfe but Poets. Nay let any Hiftorie bee brought, that can fay any writers werethere before them, if they were not men of the fame skill, as $O r$ phews, Linus, and fome other are named, who hauing bene the firft of that country that made pennes deliwerers of their knowledge to the pofteritie, nay iuftly challenge to bee called their Fathers in learning. For not onely in time they had this prioritie, (although in it felfe antiquitie be venerable) but went before them, as caules to draw with their charming fweetnefle the wild vntamed wits to an admiration of knowledge. So as Amphion, was faid to moous ftones with his Poetry, to build $T$ hebes, and $O$ rpheres to be liftned to by beafts, indeed fonie and beaftly people.So among the Romans, were Liuins, Andronicus, and Ennius, fo in the Italian language, the firft that made it afpire to be a treafure-hoife of Science, were the Poets Dante, Eocace, and Petrach. So in our Englih, wer Gower, and Chawoer, after whom, encoraged \& delighted withtheir excellent foregoing, others haue folowed to bewtify our mother toong, afwel inthefame kind as other arts. This did fo notably fhew it felf, e the Philo opphers of Greece durft not a log time apear to

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So Tbales, Empedocles, and Parmenides, fang their naturall Philofophie in verfes. So did Fith.igoras and Phocillides, their morall Councels. So did Tirtens in warre matters, and Solon in matters of pollicie, or rather they being Poets, did exercife their delightfull vaine in thofe points of higheft knowledge, which before them laie hidden to the world. For, that wife Solon was directly a Poet, it is manifeft, hauing writren in verfethe notable Fable of the Atluntick lland, which was continued by Plato. And truly euen Plato who fo ener well conlidereth, flall finde that in the body of his worke though the infide \& Atrength were Philofophie, the skin as it were and bealtie, depended moft of Poetrie. For all ftands vpon Dialogues, wherein hee faines many honet Burgefles of $A$ thens (peak of fuch matters, that if the had bene fet on the Racke, they would neuer hane cunfefled them : befides his Poeticall defrribing the circumftances of their meetings, as the well ordering of a banquet, the delicacie of a walke, with enterlacing meere Tales, as Gyges Ring and others, which, who knowes not to bee flowers of Poetrie, did neuer walke into Appollos Garden. And euen Hiforiographers, although their lippes found of things done, and veritie be written in their foreheads, hatue bene glad to borrow both farhion and perchance weight of the Poets. So Herodotus entituled his Hiforie, by the name of the nine Mules, and both he and a!l the reft that followed him, either flale, or vfurped of Poetrie, their pafsionate defribing of parsions, the manv particularities of battels which no man could affirme, or if that be denied me, long Orations put

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in the mouthes of great Kings and Caprains, which it is certaine they neuer pronounced. So that truly nerther Philofopher, nor Historiographer, could at the firt haue entered into the gates of populer iudgements, if they had not taken a great paiport of Poetrie, which in all nations at this day where learning flouriheth not, is plaine to be feene: in all which, they haue fome feeling of Poetry. In Turkey, be lides their lawgiuing Diuines, they haue no other writers bat Poets. In our neighbour Countrey Ireland, where truly learning goes verie bare, yet are their Poets held in a denout reuerence. Euen among the moft barbarous and fimple Indians, where no writing is, yet haue they their Poets who make \& fing fongs which they call Arentos, both of their Aunceftors deeds, and praifes of their Gods. A fufficient probability, that if eller learning come among them, it muft be by halling their hard dull wittes foftened and fharpened with the fweete delights of Poerrie, for vntill they finde a pleafure in the exercife of the minde, great promifes of much knowledge, will litthe perfuade them that know not the frutes of knowledge. In $V V$ ales, the true remnant of the auncient Brittons, as there are good authorities to fhew, the long time they had Poets which they called Bardes: fothorow all the cöquefts of Romans, Saxons, Danes, and Normans, fome of whom, did feeketo ruine all memory of learning from among them, yet do their Poets enento this day taft : fo as it is not more notable in the foone beginning, then in Jong continuing. But fince the Authors of moft of our Sciences, werethe Romunes, and beforethern theGreekes, let vs

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a litleftand vpontheir authorities, but euen fo farre as to fee what names they haue giue vnto this now fcorned skill.Among the Romanes a Poet was called Vates, which is as much as a dininer, forefeer, or Prophet, as by his conioyned words Vaticinium, and Vaticinari, is manifet, fo heauenly a title did that excellent people beftowe vppon this hart-rawifhing knowledge, and fo farre were they carried into the admiration thereof, that they thought in the chanceable hitting vppon any of fuch verfes, great foretokens of their following fortunes, were placed. Whereupon grew the word of Sortes Vergiliane, when by fuddaine opening Virgils booke, they lighted vppon fnme verfe of his, as it is reported by many, whereof the Hiftories of the Emperours lines are full. As of Albinus the Gouernour of our Iland, who in his childhood met with this verfe 1 Irma amens capio, nec fat rationis in armis: and in his age performed it, although it were a verie vaine and godleffe fuperftition, as alfo it was, to thinke fpirits were commaunded by fuch verfes, whereupon this word Charmes deriued of Carmina, commeth: fo yet ferueth it to fhew the great remerence thofe wittes were held in, and altogither not without ground, fince both by the Oracles of Delphos and sybillas prophefies, were wholly delinered in veries, for that lame exquifite obferuing of number and meafure in the words, and that high flying libertie of conceit propper to the Poet, did feeme to hate fome diuine force in $1 t$. And may not I prefumea little farther, to fhewe the reafonableneffe of this word $V$ atis, and fay thar the

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holy Dauids Pfalms are a diuine Poeme? IfI do, I Thal not do it without the teftimony of great learned mẽ both auncient and moderne. But euen the name of Pfalmes will peak for me, which being interpreted, is nothing but Songs: then that it is fully written in meeter as all learned Hobritians agree, although the rules be not yet fully found. Laftly and principally, his handling his prophecie, which is meerly Poeticall.For what elfe is the awaking his mufical Inftruments, the often and free chaunging of perfons, his notable Profopopeias, whē he makerh you as it were fee God comming in his maieftie, his telling of the beafts ioyfulneffe, and bils leaping, bur a heauenly poefie, wherin alnoft he fheweth himfelfe a passionate lower of that vnfpeakable and euerlafting bewtie, to befee: e by the eyes of the mind, onely cleared by faith?But truly now hauing named him, I feare I feeme to prophane that holy name, applying it to Poetry, which is among vs throwne downe to foridiculous an eftimation. But they that with quiet iudgements will looke a litle deeper into it, fhal find the end \&iworking of it fuch, as being rightly applied, deferiueth not to befcourged out of the Church of God. But now let vs fee how the Greekes hate named it, and how they deemed of it. The Greekes named him mu:rin, which name, hath as the moft excellent, gone through other languages, it commeth of this word mư̈n which is to make: wherin I know not whether byluck or wifedome, we Englifhmen haue met withthe Greekes in calling him a Maker. Which name, how high and incomparable a title it is, I had rather were knowne by marking the fcope

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of other fciences, thē by any partial allegatiō. There is no Art delinered vnto mankind that hath not the workes of nature for his principall obiect, withour which they could not conlift, and on which they fo depend, asthey become Actors \& Plaiers, as it were of what nature will hane fer forth. So doth the $\cup \mathcal{S}^{-}$ Stronomer looke vpon the flarres, and by that he feeth fet downe what order nature hath taken therein.So doth the Geometritian \& Arithmititian, in their diuers forts of quantities. So doth the Mufitians intimestel you, which by nature agree, which not. The natural Pbilo opher thereon hath his name, and the (morall Pbilooopher fandeth vppon the natura!! vertues, vices,or parsions of man : and follow nature faith he therein, and thou fhalt not erre. The Lamier faith, what men hane determined. The Historian, what men hauredone. The Gramarian, fpeaketh onely of the rules of fpeech, and the Rhetoritian and Logitian, confidering what in nature will fooneft prooue, and perfwad, thereon, giue artificiall rules, which ftill are compaffed within the circle of a queftion, according to the propofed matter. The Pbijitiun wayeth the nature of mans bodie, \& the nature of things helpfull, or hurffull vnto it. And the Metaphijzke though it be in the fecond \& abftract Notions, and therefore becounted fupernaturall, yet doth hee indeed build vpon the depth of nature. Only the Poet difdeining to bet ied to any fuch fubiectiō, lifted vp with the vigor of his own inuention, doth grow in effect into an other nature : in making things either better then nature bringeth foorth, or quire a new, formes fuch as neuer were in nature: as the Heroes,

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Demigods, Cyclops, Chymer as, Furies, and fuch like; fo as he goeth hand in hand with nature, not enclofed within the narrow warrant of her gifts, but freely raunging within the Zodiack of his owne wit. Nature neuer fet foorth the earth info rich Tapiftry as diuerfe Poets haue done, neither with fo pleafaunt riuers, fruitfull trees, fweete fmelling flowers, nor whatfoeuer els may make thetoo much loued earth more louely: her world is brafen, the Poets only deliuer a golden. But let thofe things alone and goe to man, for whom as the other things are, fo it feemeth in him her vttermof comming is imploied: \& know whether the haue brought foorth fo true a loner as Theagenes, fo conftant a friend as Pyludes, fo valiant a man as Orlando, fo right a Prince as Xenophons Cyrus, fo excellent a man enery way as $V$ irgils Aentas. Neither let this be ieftingly cöceined, bicaufe the works of the one be effenciall, the other in imitation or fiction: for enerie vnderftanding, knoweth the skill of ech Artificer ftandeth in that Idea, or fore conceit of the worke, and not in the worke it felfe. And that the Poet hath that Idea, is manifeet, by delinering them fcorth in fuch excellencie as he had imagined them: which deliuering foorth, alfo is not wholly imaginatiue, as we are wont to fay by the that build Caftles inthe aire : but fo farrefubftancially it worketh, not onely to make a Cyrus, which had bene but a particular excellency as nature might hauedone, but to beftow a Cyrus vpon the worid to make many Cyruffes, if they will learne aright, why and how that maker made him. Neither let it be deemed too fawcy a comparifon, to ballance the higheft point of

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mans wit, with the efficacic of nature: but rather giue right honor to the heauenly maker of that maker, who hauing made manto his owne likenes, fet hiin beyond and ouerall the workes of that fecond nature, which in nothing he fneweth fo much as in Poetry; when with the force of a diuine breath, he bringeththings foorth furpafsing her doings: with no fmall arguments to the incredulous of that firft accurfed fall of $A$ dim, fince our erected wit maketh vs know what perfectiō is, and yet our infected wil keepeth vs frō reaching vnto it. But thefe argumēts will by few be vnderftood, and by fewer graunted: thus much I hope wil be given me, that the Greeks with fome probability of reafon, gane himthe name aboue all names of learning. Now let vs goe to a more ordinarie opening of him, that the truth may be the more palpable: and fol hope though we get not fo vnmatched a praife as the Etimologie of his names will graunt, yet his verie defcription which no man will denie, fhall not iuftly be barred from a principall commendation. Poefie therefore, is an Art of Imitation: for fo 1 ristotle termeth it in the word $\mu$ i $\mu n \pi s$, that is to fay, a reprefenting, counterfeiting, or figuring forth to fpeake Metaphorically. A fpeaking Picture, with this end to teach and delight. Of this haue bene three generall kindes, the chiefe both in antiquitie and excellencie, were they that did imitate the vncöccilleable excellencies of God. Such were Dauid in his Pfalmes, Salomon in his fong of fongs, inhis Ecclefiaftes and Prowerbes. CMofes and Debora, in their Hymnes, and the wryter of Iobs: Which befide other, the learned Emanuell,

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Irenselius, and F. Iunives, doo entitle the Poeticall part of the fcripture : againft thefe none will fpeake that hath the holie Ghof indue holie reuerence. In this kinde, though in a full wrong dilunitie, were Orpheus, Amphion, Homer in his himnes, and manie other both Greeke and Romanes. And this roefie mut be vfed by whofoener will follow $S_{\text {: }}$ Paules counfaile, in finging Pfalmes when they are mery, and I knowe is vfed with the frute of comfort by fome, when in forrowfull panges of their death bringing finnes, they finde the confolation of the neuer leauing goodnes. The fecond kinde, is of them that deale with matters Philofophicall, either morall as $\mathcal{T}$ erteus, phocilides, Cato; or naturall, as Lu cretius, and Virgils Georgikes; or Aftronomicall as Mcr nilius and Pontanus; or Hiftoricall as Lucan: which who millikethe fault, is in their iudgement quite out of taft, \& not in the fiveer food of lweetly vttered knowledge. But bicaufethis fecond fort is wrapped within the folde of the propored fubiect, and takes not the free co!nfe of his own inuentio, whether they properly bee Poets or no, let Gramarians difpute; and goe to the third indeed right Poets, of whom chiefly thic queftion arifeth: betwixt whom and thefe fecond, is fuch a kinde of difference, as betwixt the meaner fort of Painters, who counterfeyt onely fich faces as are fet before them, and the more excelent, who hauing no law but wit, beftow that in colours vpon you, which is fitteft for the eye to fee, as the conftant, though lamenting looke of Lucretia, when free punifhed in her felfe anothers faule : wherein hee painteth not

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Lucretia whom he neuer faw, but painteththe ourward bewty of fuch a vertue. For thefethird be they which moft properly do imitate to teach \& delight: and to imitate, borrow nothing of what is, hath bin, or thall be, but range onely reined with learned difcretion, into the divine conlideration of what may be and thould be. Thefe bethey that as the firft and moft noble fort, may iufly betermed $V$ ates: fo thefe are waited on in the excellenteft languages and beft vndert tadings, with the fore defcribed name of $P \mathrm{O}$ ets. For thefe indeed do meerly make to imitate, and imitate both to delight \&iteach, and delight to moue mento take that goodneffe in hand, which withour delight they would fie as from a ftranger; and teach to make them know that goodnefie wherunto they are mould: which being the nobleft fcope to which euer any learning was directed, yet want there not idle tongues to barke at them. Thefe be fubdiuided intofundry more fpeciall denominations. The molt notable be the Heroick, Lyrick, Trugick, Comick, Satyrick, lambick, Elegiack, Pastorall, and certaine others: fome of thefe being tearmed according to the matter they deale with, fome by the fort of verfe they liked beft to write in, for indeed the greateft part of Poets, have apparelled their poeticall inuentions, in that numbrous kind of writing which is called verf. Indeed but apparelledverfe: being but an ornament and no caule to Poetrie, fince there haue bene many moft excellent $P$ oets that neuer verfefied, and now fwarme many verfefiers that need neller anfwereto the name of $P$ oets. For Xenophon whodid imitatefo excellently as to give vs effigiem iusti imperii, the

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pourtraiture of a iuft Empyre vnder the name of $C y$ rus, as Cicerofaith of him, made therein an abfolute heroicall Poeme.So did Heliodorus, in his fugred inuention of that picture of loue in $T$ beagenes \& Chariclea, and yet both thefe wrote in prole, which I fpeake to fhew, that it is not ryming and verfing that maketh a Poet, (no morethena long gown maketh an Aduocate, whothough he pleaded in Armour, fhould be an Aduocat and no fouldier) but it is that faining notable images ofvertues, vices, or what els, with that delightfull teaching, which muft be the right defrribing note to know a Poet by. Although indeed the Senate of Poers hath chofen verfe as their fitteft raiment : meaning as in matter, they paffed all in all,fo in maner, to go beyond them : not fpeaking table talke fafhion, or like men in a dreame, words as they chanceably fall from the mouth, but peafing each fillable of eache word by iuft profortion, according to the dignitie of the fubiect. Now therfore it fhal not be amiffe, firft to way this latter fort of poetrie by his workes, and then by his parts, and if in neither of thefe Anatomies hee be condemnable , I hope we thall obteine a more fauourable fentence. This purifying of wit, this enriching of memorie, enabling of iudgement, and enlarging of conceit, which commöly we cal learning, vnder what name fo ener it come forth, or to what immediate end foewer it be directed, the finall end is, tolead and draw vs to as high a perfection, as our degenerate foules made worfe by their clay-lodgings, can be capable of. This according to the inclination of man, bred many formed imprefsions. For fome that thonght

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this felicity principally to be gotten by knowledge, and no knowledge to be fo high or heauenly, as acquaintance with the flars; gaue thêfeluesto Affronomic: others perfwading theerelues to be Demjgods, if they knew the caules of things, became naturall and fupernaturall Pbilafophers. Some an admirable delight drew to Muficke; and fome the certaintic of demonftration tothe Mathematicks: but all one and other hauing this fcope to know, \& by knowledge to lift vp the minde from the dungeon of the bodie, to the enioying his owne diuine effence. But when by the ballance of experience it was found, that the Astronomer looking to the flars might fall in a ditch, that the inquiring Pbilo opher might be blind in him felf, \& the Mathematiciun,might draw forth a fraight line with a crooked harr. Then lo did proofe, the onerruler ot opinions make manifeft, that all thefe are but feruing friences; which as they hane a private end in themfermes, fo yet are they all direcied to the higheft end of the miftreffe knowledge by y Greeks aximxorven, which ftands as I thinke, in the knowledge of a mans felfe, in the Ethike and Politique confideration, with the end of well doing, and not of well knowing onely. Euen as the Sadlers next ende is to make a good Saddle, but his further ende, to ferue a nobler facultie, which is horfmanfhip, fo the horlemans to fouldiery: and the fouldier not only to haue the skill, but to performe the practife of a fouldier. So that the ending end of all earthly learning, being verteous action, thofe skils that moff ferue to bring forth that, have a moft iuft title to be Princes ouer al the reft:wherin if wecä fhew, the Poet is worthy to

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hane it before any other competitors: among whō principally to challenge it, ftep forth the moral Philofophers, whom me thinkes I lee comming towards me, with a fullain grauitie, as though they could not abide vice by day-light, rudely cloathed, for to witneffe ontwardly their contempt of outward things, with bookes in their hands againft g!orie, whereto they fet their names: fophiftically fpeaking againft fubriltie, and angry with any man in whom they fee the fou!e fault of ang er. Thefe men cafting larges as they go cfdefinitions, dinitions, and diftinctions, with a fornful interrogatiue, do foberly aske, whether it be porsible to find any path foready tolead a manto vertue, as that which teachech what vertue is, \& teacheth it not only by delinering forth his very being, his caules and effects, but alfo by making knowne his enemie vice, which muft be deftroyed, and his comberfome feruant parsion, which muft be maftred: by thewing the generalities that contains it ,and the (pecialities that are derined from it. Laftly by plaine ferting downe, how it extends it felfe out of the limits of a mans owne little world, to the gouernment of families, and mainteining of publike focieties. The Historian \{carely gines leifure to the Moralist to fay fo much, but that he loaden with old Moufe-eaten Records, authorifing himfelfe for the moft part vpon orher Hiftories, whole greateft authorities are built vppon the notable foundation Herefay, hauing mach ado to accord differing writers, \& to pick truth out of parciality: better acquainted with a 1000 . yeres ago, the with the prefent age, and yet better knowing how this world gues, then how

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how his owne witrunnes, curious for Antiquities, and inquilitiue of Nouelties, a wonder to yoong folkes, and a Tyrant intable talke; denieth in a great chafe, that any man forteaching of vertue, and vertues actions, is comparable to him. I am $T$ est is temporum, lux veritatis, vita memoric, magisitravitc, numciavetuistat is. The Pbilofopher faith he, reacherh a difputatiue vertue, but I do an actiue. His vertue is excellent in the dang erleffe Academy of Plato: but mine Theweth fort ner honourable face in the battailes of Marathon, Pharfalia, Poietiers, and Agincourt. Hee teacheth vertue by certaine abftract conliderations: but I onely bid you follow the footing of them that haue gone before your. Old aged experience, goeth beyond the fine witted Philofopher: but I giue the experience of many ages. Laftly, if he makethe fong Booke, I put the learners hand to the Lute, and if he be the guide, I am the light. Then would he alleage you innumerable examples, confirming ftorie by ftories, how much the wifen Senators and Princes, haue bene directed by the credit of Hiftorie, as Erutus, Alphonfus of Aragon, (and who not if need be.) At length, the long line of their difputation makes a point inthis, that the one giveth the precept, \& the other the example. Now whom fhall we find, fince the queftion ftandeth for the higheft forme in the fchoole of learning to be moderator? Truly as mee feemeth, the Poet, and if not a moderator, euen the man that ought to carry the title from them both: \& much more from all other feruing fciences. Therfore compare we the Poet with the Hiftorian, \& with the morall Philofopher : and if hee goebeyond them both,

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both, no other humaine skill can match him. For as for the diuine, with all reuerenceit is euer to be excepted, not onely for hauing his fcope as far beyond any of thefe, as Eternitie exceedeth a moment: but euen for pafsing ech of thefe in themfelues. And for the Lamier, though lus be the daughter of Iufice, the chiefe of vertues, jet becaufe he feeks to make men good, rather formidine pana, then virtutis amore : or to fay righter, doth not endevor to make men good, but that their euill hurt not others, hauing no care fo he be a good citizen, how bad a man hebe. Therfore as our wickednes maketh him nece flarie, and necefsitie maketh him honorable, fo is he not in the deepeft truth to ftand in ranck with thefe, who al endeuour to take naughtineffe away, and plant goodneffe euen inthe fecreteft cabinet of our foules: and thefe foure are all that any way deale in the confideration of mens manners, which being the fupreme knowledge, they that beft breed it, deferuethe beft commendation. The Pbilofopher therefore, and the Historian, arethey which would win the goale, the one by precept, the other by example: but both, not hauing both, doo both halt. For the Philofopher fetting downe withthornie arguments, the bare rule, is fo hard of vtterance, and fo miftie to be conceilled, that one that hath no other guide but him, fhall wade in him till he be old, before he fhall finde fufficient caule to be honef. For hisknowledge ftandeth fo vponthe abftract and generall, that happie is that man who may vnderftand him, and more happie, that can apply what he doth vnderftand. Onthe other fide, the Hisforian wanting the precept, is fo

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tied, not to what fhould be, but to whi.: is, to the particular truth of things, and not to the general realon of things, that his example draweth no neceffarie confequence, and therefore a leffe fruitfull doctrine. Now doth the peerleffe Poet performe both, for whatfouner the Pbilofopher faith thould be done, he gives a perfect picture of it by fome one, by who he prefluppofeth it was done, fo as he conpleth the generall notion with the particuler example. A perfect picture I fay, for hee yeeldech to the powers of the mindean image of that whereof the Pbilofopher beftoweth but a wordifh defcription, which doth neither frike, pearce, nor poffefle, the fight of the foulefo much, as that other doth. For as in outward things to a manthat had never feene an Elechant, or a Rinoceros, who fhould tell him moft exquifitiely-all their fhape,cullour, bigneffe, and particuler marks, or of a gorgious pallace an ArchiteCZure, who declaring the full bewties, might well make the hearer able to repeat as it were by roat all he had heard, yet fhould neuer fatiffic his inward conceit, with being witneffe to it felfe of a true linely knowledge : bur the fame má, affoon as he might feethofe beafts wel painted, or that honfe wel in modell, fhuld ftraightwaies grow without need ofany defription to a itudicial comprehending of them, fo no donbt the PhiLofopher with his learned definitions, be it of verues or vices, matters of publike policy or prinat government, replenifheth the memorie with many infallible grounds of wifdom, which notwithftanding lie darke before the imaginatiue and iudging fower, if they be not illuminated or figured forth by the fipea-

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king picture of Poefre. Tully taketh much paines, and many times not without Poeticall helpesto make vs know the force, loue of our country hath in vs. Let vs but heare old Anchices, (peaking in the middeft of Troies flames, or fee $V$ liffes in the fulneffe of all Ca lipfoes delightes, bewaile his abfence from barraine and beggerly Itheca. Anger the Stoickes faid, was a fhort madneffe: let but Sophocles bring you Aiax on a fage, killing or whipping fheepe and oxen, thinking them the Army of Greekes, with their Chieftaines Ag umernnon, and Menelaus : and tell me if you haue not a more familiar infight into Anger, then finding in the fchoolemen his Genus and Difference. See whether wifdom and temperance in V lifes and Diomedes, valure in $A$ chilles, friend $/ h i p$ in $N i j u s$ and Eurialus, euen to an ignorant man carry not an apparant fhining : and contrarily, the remorfe of confcience in Oedipus'; the foone repenting pride in Agamemnon; the felfe deuouring crueltie in his father Atreus; the violence of ambition in the two $\tau$ beban brothers; the fower fweetneffe of rellenge in $M$ Medea; and to fall lower, the T erention Gnato, and our Chawcers Pander fo expreft, that we now vetheir names, to fignifie their Trades : And finally, all vertues, vices, and parsions, to in their owne naturail fates, laide to the view, that we feeme not to heare of them, but clearly to fee through them. But euen in the moft excellent determination of goodneffe, what Pbilofophers counfaile can fo readely direct a Prince, as the feined Ciras in Xeraphon, or a vertuous man in all fortunes: as cheners in Virgill, or a whole Common-wealth, as the Wav

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of Sir Thomas Moores Eutopia. I fay the Way, becaule where Sir Thomas Moore erred, it was the fault of the man and not of the Poet: for that Way of patterning a Common-wealth, was moft abrolute though hee perchaunce hath not fo abfolutely performed it. For the queftion is, whether the fained Image of Poetrie, or the reguler inftruction of Philofophie, hath the more force in teaching? Wherein if the Pbilofophers hane more rightly fhewed themfelues Pbilofophers then the Ports, haue atteined to the high toppe of their profefsion (as in truth Mediocribus effe poet is non Dii, non homines, non conceffere columne, ) it is (I fay againe) not the fault of the Art, bur that by fewe menthat Art can be accomplifhed. Certainly euen our Sauiour Chrift could as well haue giuen the morall common places of vncharitableneffe and humbleneffe, as the diuine narration of Diues and Lazarus, or of difobedience and mercy, as that heanenly difcourfe of the loft childe and the gracious Father, but that his through fearching wifedome, knew the effate of Diues burning in hell, and of Lazarus in Abrahams bofome, would more conftantly as it were, inhabit both the memorie and iudgement. Truly for my felfe(meefeemes) Ifee before mine eyes, the loft childs difdainful prodigalitie, urrned to enuy a Swines dinner: which by the learned Dimines:are thought not Hiftorical acts, but inftructing Parables. For conclufion, I fay the Pbilofopher teacheth, bur he teacheth obfcurely, fo as the learned onely can vnderftand him, that is to fay, he teacheth them that arealreadie taught. But the Poet is the food for the tendreff fomacks, the Poet
is indeed, the right populer Philo opher. Whereof Efops Tales giue good proofe, whofe prettie Allegories ftealing vnder the formall Tales of beaftes, makes many more beafly then beafts : begin to hear the found of vertue from thofedumbe fpeakers. Bur now may it bealleadged, that if this imagining of matters be fo fit for the imagination, then muft the Historian needs furpaffe, who brings you images of true matters, fuch as indeed were done, and not fuch as fantaftically orfally may be fuggefted to haue bin done. Truly Arifotle himfelfe in his difcourfe of Poefe, plainly determineth this queftiō,faying, that Poctrie is qnomenemern and minopineen, that is to lay, it is more Philofophicall and more then Hiftory.His reafon is, becaufe Poefie dealeth with retioxs, that is to fay, with the vniuerfall confideration, and the Hiftorie with ras ineson the particular. Now faith he, the vniuerfall wayes what is fitto be faid or done, either in likelihood or necefsitie, which the Poefie confidereth in his impofed names : and the particular onely marketh whether Alcibiades did or fuffered this or that. Thus farre Arisfotle. Which reafon of his, as all his is moft full of reafon For indeed ifthe queftio were, whether it were better to haue a particular act truly or fallly fet downe, there is no doubt which is to be chofen, no more then whether you had rather haue $V$ efpacians Picture right as he was, or at the Painters pleafure nothing refembling. But if thequeftion be for your owne vfe and learning, whether it be better to haue it fet downeas it fhould be, or as it was; then certainly is more doctrinable, the fained Cyrus in Xenophon, then the true Cyrus in Iustin: and the

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fained Aeneas in Virgill, then the right Aeneas in Dares Phrigius : as to Ladie that defired to farhion her countenance to the beft grace: a Painter fhuld more benefite her to pourtrait a molt fweete face, writing Canidar vppon it, thento paint Canidia as fhee was, who Horace fweareth was full ill fauoured. If the Poet do his part aright, he wil fhew you in $\tau$ antalus $\cup$ dreus, and fuch like, nothing that is not to be fhumned: in Cyrus, A Aneas, $V$ liffes, each thing to be followed : where the Historian bound to tell things as things were, cannot be liberall, without hee will be Poeticall of a perfect patterne, but as in Alexander or Scipio himfelfe, fhew doings, fometo beliked, fometo be milliked; and then how wil you difcerne what to follow, but by your owndifretiō which you had without reading 2. Curtius. And whereas a man may fay, though in vnitierfall confideration of doctrine, the Poet preuaileth, yet that the Hiftorie in his faying fuch a thing was done, doth warrant a man more in shat he thall follow. The anfwere is manifeft, that if he ftand vpon that was, as if he fhould argue, becaufe it rained yefterday, therfore it fhould raine to day, then indeede hath it fome aduantage to a groffe conceit. But if hee knowe an example onely enformes a coniectured likelihood, and fo goe by reafon, the Poet doth fo farre exceed him, as hee is to frame his example to that which is moft reafonable, be it in warlike, politike, or priuate matters, where the Historian in his bare, was, hath many times that which we call fortune, to ouerr:ule the beft wifedome. Manie times he muft tell euents, whereof he can yeeld no caufe,

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caure, or if he do, it muft be poetically. For that a fained example hath as much force to teach, as a true example (for as for to mooue, it is cleare, lince the fained may be tuned to the higheft key of palsion) let vs take one example whereinan Historian and a Poet did concurre. Herodctus and Iustin doth both teftifie, that Zopirus, King Darius faithfull fervant, feeing his maifter long relifted by the rebellious Babilonians, fained himfelfe in extreame difgrace of his King, for verifying of which, he caured his owne nofe and eares to be cut off, and fo flying to the Babylonians was receiued, and for his hnowne valure fo farre creadited, that hee did finde meanes to deliner them oner to Darius. Much like matter doth Liuy record of $\mathcal{T}$ arquinius, and his fonne. Xenophon excellently faineth fuch an other Stratageme, performed by 1 Abradates in Cyrus behalfe. Now wotild I faine knowe, if occafion be prefented vnto you, to ferue your Prince by fuch an honeft difimulation, why you do not as well learne it of Xerophons fiction, as of the others veritie: and truly fo much the better, as you ft:all fane your nofe by the bargaine. For cibradiates did not counterfeyt fo farre. So then the beft of the Historian is fubiect to the Poet, for whatfoenter action or faction, wharfocuer counfaile, follicie, or warre, Aratageme, the Historian is bounde to recite, that may the Poet if hee lift with his imitation make his owne ; betvifying it both for further teaching, and more delighting as it pleafe him : having all frō Dante his heuē ro bis hell, vnder the authority of his pen. Which if I be asked whatPoets haue don fo?

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as I might wel name fome, fo yet fay I, and fay again, If peakeof the Art and not ofthe Artificer. Now to that which commonly is atributed to the praife of Hiftorie, in refpect of the notable learning, is got by marking the fucceffe, as though therein a man fhuld fee vertue exalted, \& vice punifhed: truly that commendation is peculier to Poetrie, and farre off from Hiftorie; for indeed Poetrie euer fers vertue fo our in her beft cullours, making fortune her well-wayting handmayd, that one muft need be enamoured of her. Well may you fee $v$ liffes in a forme and in other hard plights, but they are but exercifes of patience \& magnanimitie,to make thē fhine the more in the neare following profperitie. And of the contrary part, if euill men come to the fage, they eurer goe out (as the Tragedie writer anfwered to one that mifliked the fhew of fuch perfons) fo manicled as they litle animate folkes to follow them. But the Hiftorie beeing captiued to the trueth of a foolifh world, is many times a terror from well-doing, and an encouragement to vnbrideled wickednes. For fee we not valiant Milciades rot in his fetters? The iuft Phocion and the accomplihed Socrates, put to death like Traytors? The cruell Seuerus, liuc profperoufly? The excellent Seuerus miferably murthered ? Sylia and cytarius dying in their beds ? Pompey and Ciceroflain then when they wofd haue thought exile a happinelfe? See we not vertuous Catodrimen to kill himfelfe, and Rebe!l Gefar fo aduanced, that his name yet after 1600 . ycares laftech in the highef honor? And marke but euen C.earars owne words of the forenamed Sylla, (who inthat onely, did ho.neftly

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 neftly to put downe his dichuneft Tyrannie) Litteras $n=f$ ciuit: as if want of learining cantec himto doo well. He ment it not by Poetrie, which nut content wich earthly plagues, detuleth new punifoments in hell for Tyrants: nor yet by Phiolophy, which teacheth Occidentoseffe, biit no doubt by skill in Hiftury, for that indeed can affocrd you Cipfelus, Periandicr, Phalaris, Dionifuss, and I know not how many arore of the famekennell, that fpeed well inough in their abhominable iniuftice of vfurpation. I conclude therfore that he excelleth hiftorie, not onely in furnilhing the minde with knowledge, but in fetting it forward to that which delerues to be called and accounted good: which ferting furward and mouling to well doing, indeed fetteth the Lawrell Crowne vponthe Ports as victorious, not onely of the Hiftorian, but ouer the Pisilofopher, howfoener in teaching it may $b$ :queftionable. For fuppore it be granted, that which I luppofe with great reafon may be denied, that the Philofopher in relpect of his methodical proceeding,teach more perfectly then the $P O$ et, yet do I thinke, that no man is fo much $\phi$ inosinomesos, as to compare the Philofopher in mooung with the Poet. And that moouling is of a higher degree then teaching, it may by this appeare, that it is well nigh buth the caufe and effect of teaching. For who will betaught, if hee be not mooned with delire to be taught? And what fo much good doth that teaching bring foorth, (I fpeake ftill of morall doctrine) as that it mooteth oneto do that which it doth teach. For as A ristotle faith, it is not 2 roms, but aegss mult be thefrute: and how aeess, can be without being mo-
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 ued to practife, it is no hard matter to confider. The Pbilofopher fheweth you the way, hee enformeth you of the particularities, as well of the tedioufnes of the way, as of the pleafaunt lodging you fhall haue when your iourney is ended, as of the many by turnings that may dinert you from your way. But this is to no man but to him that will reade him, and reade him with attentiue ftudious painfulnefle, which conftant defire, whofoeuer hath in him, hath alreadie paft halfe the hardneffe of the way: and therefore is beholding to the philofopher, but for the other halfe. Nay truly learned men haue learnedly thought, that where once reafon hath fo much ouer-maftered pafsion, as that the minde hath a free defire to doo well, the inward light each minde hath in it felfe, is as good as a Pbilofophers booke, fince in Nature we know it is well, to doo well, and what is well, and what is euill, although not in the wordes of Art which Philofophers beftow vppon vs: for out of naturall conceit the Philofophers drew it ; but to be moued to doo that which wee know, or to be mooued with defire to know. Hoc opus, hic labor est. Now therein of all Sciences I 'peake ftill of humane (and according to the humane conceit) is our Poet the cMonarch. For hee doth not onely fhew the way, but giueth fo fweete a profpect into the way, as will entice anie man to enter into it : Nay he doth as if your iourney fhould lye through a faire vineyard, at the verie firft, giue you a clufter of grapes, that full of that tafte, you may long to paffefurther. Hee beginneth not with obfcure definiti-
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ons, which muft blurre the margent with interpretations, and loade the memorie with doubtfulneffe: but hee commeth to you with words fet in delightfull proportion, either accompanied with, or prepared for the well enchanting skill of ©Nuficke, and with a tale forfooth he commeth vnto you, with atale, which holdeth children from play, and olde men from the Chimney corner; and pretending no more, doth intend the winning of the minde from wickednes to vertue; euen as the child is often brought to take moft wholefome things by hiding them in fuch other as haue a pleafaunt tafte: which if one fhould begintotell them the nature of the Alloes or Rbabarbarum they fhould receiue, wold fooner take their phifick at their eares then at their mouth, fo is it in men (moft of which, are childifh in the beft things, til they be cradled in their graues) glad they will be to heare the tales of Hercules, Achilles, Cyrus, ©leneas, and hearing them, muft needes heare the right defcription of wifdom, value, and inftice; which if they had bene barely (that is to fay Philofophically) fet out, they would (fweare they be brought to fchoole againe ; that imitation whereof Poetrie is, hath the moft conueniencie to nature of al other: infomuch that as Arifotle faith,thofe things which in themfelues are horrible, as cruel battailes, vnnatural monfters, are made in poeticall imitation, delightfull. Truly I haure knowne men, that enen with reading Amadis degaule, which God knoweth, wanteth much of a perfect Poefic, haue found their hearts moned to the exercife of courtefie, liberalicie, and elpecially courage. Who readeth תeneas carrying old Anchifes on his backe, that wifheth not

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it were his fortune to performe fo excellent an ACt? Whom doth not thofe words of Turnus mooue, (the Tale of $\mathcal{T}$ urnus hauing planted his image in the imagination) fuggent iom hac terra videbit? V (queadeone morimifer um eff? Wher the Philof ophers as they think fcorne to delight, fo muft they be content little to mooue ; fauing wrangling whether $V$ irtus be the chiefe or the onely good; whether the contemplatiue or the actine life do excell; which Plato \& Poetius well knew : and therefore made miftreffe PbiloSopbie verie often borrow the masking raiment of Posfie. For euen thofe hard hearted enill men who thinke vertue a fchoole name, and know no other good but indulgere genio, and therefore defpife the auftere admonitions of the Pbilofopher, and feele not the inward reafon they ftand vpon, yet will be content to be delighted, which is all the good, fellow Poet feemes to promife; and fo fteale to feethe form of goodnes, (which feene, they cannot but lone) ere themfelues be aware, as if they tooke a medicine of Cheries. Infinit proofes of the ftraunge effects of this Poeticall inuention, might be alleaged : onely two Chall ferue, which arefo often remembred, as Ithinke all men know them. The one of Menemas Agrippa, who when the whole people of Rome had refolutely diuided themfelues from the Senate, with apparant fhew of vtter ruine, though he were for that time an excellent Orator, came not amog them vpontruft either of figuratiue fpeeches, or cunning infinuations, and much leffe with farre fet Maximes of Philofophie, which efpecially if they were Platonike, they muft haue learned Geometric before

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they could well haue conceiued: but forfooth, he behaueth himfelfe like a homely and familiar Poet. Hetellerh them a tale, that there was atime, when all the parts of the bodie made a mitinous confpiracie againft the belly, which they thought detoured the frutes of each others labour : they concluded they would let fo vnprofitable a feender farue. In the end, to be fhott, for the tale is notorious, and as notorious that it was a tale, with punifhing the belly they plagued themfelues; this applied by him, wrought fuch effect in the people, as I neuer red, that onely words brought foorth: but thenfo fuddaine and fo good an alteration, for vpon reafonable conditions, a perfect reconcilement enfued. The other is of Nathan the Prophet, who when the holie Dauid, had fo farre forlaken God, as to confirme Adulterie with murther, when he was to dothetendreft office of a friend, inlaying his owne fhame before his eyes; fent by God to call againe fochofen a feruant, how doth he it ? but by telling of a man whofe beloued lambe was vngratefilly taken from his bofome. The Application mof diuinely true, but the difcourfe it felfe fained; which made Dauid (I fpeake of the fecond and inftrumentall caufe) as in a glaffe fee his owne filthineffe, as that heanenly Pfalme of mercie well teftifieth. By thefetherefore examples and reafons, Ithinke it may be manifeft, that the Poet with that fame hand of delight, doth draw the mind more effectually then any other Art doth. And fo a conclufion not vnfitly enfue, that as vertue is the moft excellēr refting placefcr al worldty learning to make his end of, fo P'oetry being the

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moff familiar toteach it, and moft Princely to mose towards it, in the moft excellent worke, is the moft excellent workeman. But I am content not onely to decipher him by his workes (although workes in commendation and difpraife, muft euer hold a high authoritie) but more narrowly will examine his parts, fo that (as in a man) though altogither may carrie a prefence full of maieftie and bewtie, perchance in fome one defectuous peece we may tande blemilh : Now in his parts, kindes, or fpecies, as you liff to tearme them, it is to be noted, that fome Poefies hane coupled tog ither two or three kindes, as the Tragicall and Comitall, whereupon is rifen the 1 ragicomicall, fome in the maner haue mingled profe and verfe, as Sanazara and Eoetius; fome hane mingled matters Heroicall and Pastorall, but that commeth all to one in this queftion, for if feuered they be good, the coniunction cannot be hurtfull: therefore perchance forgetting fome, and leauing fome as needleffe to be remembred. It fhall not bee amiffe, in a word to cite the fpeciall kindes, to fee what faults may be found in the right vee of them. Is it then the Paftorall Poome which is mifliked? (For perchance where the hedge is loweft they will fooneft leape ourer) is the poore pipe difdained, which fomtimes out of $M$ alibers mourh, can fhewe the miferie of people, vnder hard Lords and rauening fouldiers? And again by Titerus, what bleffedneffe is deriued, to them that lie loweft, from the goodneffe of them that fit higheft ? Sometimes vnder the pretrie tales of Wcolues and fheepe,can enclude the whole confiderations of wrong doing

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 and patience; fometimes fhew that contentions for trifles, can get but a trifling victory, wher perchance a man may fee, that euen Alexander \& Darius, when they fraue who fhould be Cocke of this worldes dunghill, the benefit they got, was, that the afterliuers may fay, Hec memini \& vicfum frustra contendere Thirfim. Ex illo Coridon, Coridon est tempore nobis. Or is it the lamenting Elegiack, which in a kinde heart would moone rather pittie then blame, who bewaileth with the great Philofopher Heraclitus, the weakeneffe of mankinde, and the wretchedneffe of the world : who furely is to bee praifed either for compalsionate accompanying inft callfes of lamentations, or for rightlie painting out how weake be the palsions of wofulneffe? Is it the bitter but wholefome lambick, who rubbes the galled minde, in making fhame the Trumpet of villanie, with boide and open crying out againft naughtineffe ? Or the Satirick, who omne vafer vitium ridenti tangit amico, who fportingly, neuer leaueth, till he make a man laugh at follie; and at length afhamed, to laugh at himelf; which he cannot auoyde, without anoyding the follie? who while Circum precordia ludit, giueth vs to feele how many headaches a parsionate life bringeth vs to? How whenall is done, Est.-lubris animus finos non defcit equus. No perchance it is the Comick, whom naughtie Play-makers and ftage-keepers, haue iuftly made odious. Tothearguments of abufe, I will after anfiwer, onely thus much now is to be faid, that the Comedy is an imitatiō of thecōmon errors of our life,which he reprefenteth inthe moftridiculous \&
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fcornfull fort that may be : fo as ịt is impofsible that any beholder can be content to be liuch a one. Now as in Geometrie, the oblique muft be knowne as well as the right, and in Aritimnetick, the odde as well as the enen, fo in the actions of our life, who feeth nor the filthinefle of euill, wanteth a great foile to perceiuethe bewtie of vertue This doth the Comædie handle fo in our priuate and domefticall matters, as with hearing it, wee get as it were an experience what is to be looked for of a niggardly Demea, of a craftie Dawus, of a flattering Gnito, of a vain-glorious $T$ brafo: and not onely to know what effects are to be expected, but to know who be fuch, by the fignifying badge given them by the Comadrent. And litle reafon hath any manto fay, that men learne the enill by feeing it fo fet out, fince as I faid before, there is no man liuing, bur by the force truth hath in nature, no fooner feeth thefe men play their parts, but wifheththem in Pifrinum, although perchance the fack of his owne faults liefo behinde his backe, that he feeth not himfelfe to dance the fame meafure: wherto yet nothing can more open his eies, thento fee his owne actions contempribly fee forth. So that the right vle of Comadie, will Ithinke, by no bodie be blamed; and much leffe of the high and excellent Tragedie, that openeth the greateft woundes, and theweth forth the $V$ lcersthat are couered with $\tau$ iffue, that maketh Kings feareto be Tyrants, and Tyrants manifeft their tyrannicall humours, that with fturring the affects of Admiration and Comiferation, seacheth the vncertaintie of this worid, and vppon howweak foundations guildenroofes are builded:

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that maketh vs know, 2 ui $\int$ ceptra $\int$ aunu duro imperio regit, $T$ imet timentes, metus in authorem redit. But how much it can moue, Plutarch yeeldeth a notable teftimonie of the abhominable Tyrant calexander Phereus, from whofe eyes a T ragedie well made and reprefented, drew abundance of teares, who without all pittie had murthered infinite numbers, and fome of his owne bloud: fo as he that was not ahnamed to make matters for $T$ ragedies, yet could not refift the fweete violence of a T ragedie. And if it wrought no further good inhim, it was, that he in defpight of himfelf, withdrew himfelfe from hearkening to that which might mollifie his hardened heart. But it is not the Tragedie they domiflike, for it were too abfurd to caft out fo excellent a reprefentation of whatfoener is moft woorthie to be learned. Is it the Lyricke that mofte difpleafeth, who with his cuned Lyre and well accorded voice, giueth praife, the reward of vertue, to vertuous acts ? who giuech morall preceptes and naturall Problemes, who fometime raifeth vp his voyce to the height of the heauens, in finging the laudes of the immortall God? Certainly I muft confeffe mine owne barbarounneffe, I newer heard the old Song of Percy and Duglas, that I founde not my heart mooued more then with a Trumpet ; and yet is it fung but by fome blinde Crowder, with no rougher voyce, then rude ftile : which being fo euill apparelled in the duft and Cobwebbes of that vnciuill age, what would it worke, trimmed in the gorgious eloquence of Pindare? In Hungarie I haue feene it the manner at all Feaftes and o-

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ther fuch like meetings, to haue fongs of their anceftors valure, which that right fouldierlike nation, think one of the chiefeft kindlers of braue courage. The incomperable Lacedemonians, did not onelie carrie that kinde of curuficke ener with them to the field, but euen at home, as fuch fongs were made, fo were they all content to be fingers of them:when the luftie men were to tell what they did, the old men what they had done, and the yoong what they would doo. And where a man may lay that Pindare many times praifeth highly Victories of frmall moment, rather matters of fport then vertue, as it may beanivered, it was the fault of the Poet, and not of the Poetrie; fo indeed the chiefe fault was, in the time and cuftome of the Greckes, who fet thofe toyes at fohigh a price, that Pbillip of Crtacedon reckoned a horfe-race wonne at olympus, among his three fearefull felicities. But as the vnimitable Pindare often did, fo is that kind moft capable and moft fit, to awake the thoughts from the fleepe of idleneffe, to embrace honourable enterprifes. Their refts the Heroicall, whofe verie name I thinke fhould daunt all backbiters. For by what conceit can a tongue bee directed to fpeake enill of that which draw ech with him no leffechampions then Achilles, Cirus, LA cneas, Turnus, Tideus, Rimaldo, who doeth not onely teache and moone to a truth, but teacheth and mooneth to the moft high and excellent truth : who maketh magnanimitie and iuftice, fhine through ali miftie fearefulnefle and foggie defires. Who if the fay-

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ing of Plato and $\tau$ ully bee true, that who could fee vertue, woulde bee woonderfullie rauifhed with the loue of her bewtre. This man fetteth her out to make her more louely in her holliday apparrell, to the eye of anie that will daine, not to difdaine vntill they vndertand, But if any thing be alreadie faid in the defence of fweete Poetrie, all concurreth to the mainteining the Heroicall, which is not onelie a kinde, but the beft and moft accomplifhed kindes of Poetric. For as the Image of each Action ftirreth and inftucteth the minde, fo the loftie Image of fuch woorthies, mofte entflameth the minde with defire to bee woorthie: and enformes with counfaile how to bee woorthie. Onely let Aeneas bee worne in the Tablet of your memorie, how hee gouerneth himfelie in the ruine of his Countrey, in the preferwing his olde Father, and carrying away his religious Ceremonies, in obeying Gods Commaunment, to leaue Dido, though not onelic all paffionate kindneffe, but euen the humane confideration of verturous gratefulneffe, would have craued other of him: how in ftormes, how inflyorts, how in warre, how in peace, how a fugitiue, how viftorious, how befieged, how belieging, how to ftraungers, how to Allies, how to enemies, how to his owne. Laftly, how in his inwarde felfe, and howe in his outward gouernment, and I thinke in a minde mofte preiudiced with a preilldicating humour , Hee will bee founde in excellencie fruitefull. Yea as Horace

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faich, Melius Chrijpppo © Crantore : but truly I imagin it falleth out with thefe Poet-whippers, as with lome good women who often are ficke, but in faith they cannot tel where.So the name of Poctree is odious to them, but neither his caufe nor effects, neither the fummethat containes him, nor the particularities defcending from him, giue any faft handle to. their carping difpraife. Since then Poetrie is of al husmane learnings the moft ancient, and of moff fatherly antiquitie, as from whence other learnings haue taken their beginnings; Since it is fo vniuerfall, that no learned nation doth defpife it, nor barbarous nation is without it ; Since both Romane \& Greeke gatue fuch diuine names vnto it, the one of prophefying, the other of making; and that indeed that name of making is fit for him, confidering, that where all other Arts retain themfelues withintheir fubieat, and receiue as it were their being from it. The Poet onely, onely bringeth his own ftuffe, and doth not learn a Conceit out of a matter, but maketh matter for a Conceit.Since neither his defcription, nor end, containing any euill, the thing defcribed cannot be euil; fince his effects be fo good as to teach goodnes, and delight the learners of it; fincetherein (namely in morall doctrine the chiefe of all knowledges) hee doth not onely farre paffethe Historian, but for infructing is well nigh comparable to the Philofopher, for mouing, leaueth him behind him. Since the holy fcripture (wherein there is no vncleanneffe) hath whole parts in it Poeticall, and that enen our Sauior Chrift vouchfafed to veethe flowers of it : fince all his kindes are not onely in their vnited formes, but

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in their feuered diffections fully commendable, I thinke, ( and thinke I thinke rightly) the Lawrell Crowne appointed for tryumphant Captaines, doth worthily of all other learnings, honour the Poets triumph. But bicaule we haue eares as well as toongs, and that the lighteft reafons that may be, will feeme to waigh greatly, if nothing be put in the counterballance, let vs heare, and as well as we can, ponder what obiections be made againft this Art, which may be woorthie either of yeelding, or anfwering. Firft truly I note, not onely in thefe wrousm, Poet-harers, but in all that kind of people who feek a praife, by difpraifing others, that they do prodigally ¢pēd a great many wandring words in quips and fcoffes, carping and taunting at each thing, which by fturring the fpleene, may ftaie the brain from a through beholding the worthineffe of the fubiect. Thofe kind of obiections, as they are full of a verie idle eafineffe, fince there is nothing of fo facred a maieftie, but that an itching toong may rub it felfe vpon it, fo deferue they no other aiifwer, but in fteed of laughing at the ieaft, to laugh at the ieafter. We know a playing wit can praife the difcretion of an Affe, the comfortablenes of being indebt, and the iolly commodities of being ficke of the plague. So of the contrary fide, if we will turne Ouids verfe, $V$ tlateat virtus, prox imitate mali, that good lye hid, in nearneffe of the euill. Agrippa will be as mery in thewing the vanitie of Science, as Erafmus was in the commending of folly : nett her hal any man or matter, elcape fometouch of thefe fmiling Raylers. But for Erafmus and Agrippa, they had an other foundation then

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the iliperficiall part would promife. Marry thefe other pleafaunt tault-finders, who will correct the Verbe, before they underfland the Nowne, and confute others knowledge, before they confirme their owne, I would haue them onely remember, that fcoffing commeth not of wifedome; fo as the beft title in true Englifh they get with their meriments, is to be called good fooles: for fo haue our grane forefathers euer tearmed that humorouskinde of iefters. But that which giveth greateff fope to their fcorning humor, is ryming and verfing. It is alreadie faid (and as Ithinke truly faid) it is not ryming. and verfing that maketh Poefie: One may be a Poet without verfing, and a verfefier without Poetrie. But yet prefuppofe it were infeperable, as indeed if feemeth Scalliger iudgeth truly, it were an infef erable commendation. For if Cratio, next to Ratio, Speech next to Reafon, be the greateft gift beftowed vpon Mortalitie, that cannot bee praifeleffe, which doth moft polifh that blefsing of fpeech; which confidereth each word not onely as a man may fay by his forcible qualitie, but by his beft meafured quantity: carrying euen in themfelues a Harmonie, without perchance number, meafure, order, proportion, be in our time growne odious. But laie afide he iuft praife it hath, by being the onely fit fpeech for $M u$ facke, (Muficke I fay the moft diuine ftriker of the fenfes) Thus much is vndoubtediy true, that if reading be foolith without remembring,Memorie being the oncly treafure of knowledge, thofe words which are fitteft for memory, are likewife moft conuenient for knowledge. Now that Verfe far excee-

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deth Profe, in the knitting vp of the memorie, the reafon is manifeft, the words(befides their delight, which hath a great affinitie to memorie) being fo fet as one cannot be loft, but the whole woorke tailes: which acculing it felfe, calleth the remembrance back to it felfe, and formoff frongly confirmeth it. Befides one word, fo as it were begetting an other, as beit in rime or meafured verfe, by the former a mā thall haue a neare geffe to the follower. Laftly euen they that hauctaught the Art of memory, haue fhewed nothing fo apt for it, as a certain roome diuided into many places, viell \& throtighly knowne: Now that hath the verfe in effect perfectly, eurie word hauing his natural feat, which feat muft needs make the word remembred. But what needes more in a thing fo knowneto all men. Who is it that euer was fcholler, that doth not carry away fom verfes of Vir g2!, Horace, or Cato, which in his youth hee learned, and euē to his old age ferue him for hourely leffons; as Percantatorem fugito nam garrulus idemest, Dum tibi quify; plaiet credula turba fumas. But the fitnes it hath for memorie, is notably prooued by all deliuerie of Arts, wherein for the moft part, from Grammer, to Logick, Mathematickes, Pbifick, and the reft, the Rules chiefly neceffaieto be borne away, are compiled in verfes. So that verfe being in it felfefweet and orderly , and being beft formemorie, the onely handle of knowledge, it muft be in ieft that any man can fpeak againft it. Now then goe we to the mof important imputations laid to the poore Poets, for ought I can yet learne, they are thefe. Firft, that there beeing manie other more frutefull knowledges, a man might

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might betrer fpend histime in them, then in this. Secondly, hat it is the mother of lyes. Thirdly, that it is the nurfe of abufe, infecting vs with many peftilent defires, with a Sirens fweerneffe, drawing the minde to the Serpents taile of finfull fanfies; and herein efpecially Comsedies giue the largeft field to eare, as Chancer faith, how both in other nations and in ours, before Poots did foften vs, we were full of courage giue to martial exercifes, the pillers of manlikefibertie, and not lulled a fleepe in thadie idlenes, with Poets paftimes. And laftly and chiefly, they cry out with open mouth as if they had oner fhot Robinbood, that Plato banifhed them out of his Commonwealth. Truly this is much, if there be much truth in it. Firft to the firft. T hat a man might better fpend histime, is a reafon indeed: but it doth as they fay, but petere principium. For if it be, as I affirme, that no learning is fo good, as that which teachech and moueth to vertue, and that none can both teach and monethereto fo much as Poefie, then is the conclufion manifeft ; that incke and paper cannot be to a more profitable purpofe imployed. And certainly though a man fhould graunt their firf affumption, it fhould follow (mee thinks) very vnwillingly, that good is not good, becaufe better is better. But I ftill and vtterly deny, that there is fprung out of earth a more fruitfull knowledge. To the fecond therfore, that they fhould bethe principalllyers, I anfwere Paradoxically, but truly, It think truly : that of all writers vnder the Sunne, the Poet is the leaft lyer: and though he wold, as a Poet can fcarcely bealyer. The Astronomer with his coufin the Geometrician, can hard'y

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hardly efcape, when they take vpon them to meafure the height of the ftarres. How often thinke you dothe Phiftians lie, when they aurerre things good for fickneffes, which afterwards fend Cbiron a great number of foules drownd in a potion, before they cometo his Ferrie? And no lefle of the reft, which take vpon them to affirme. Now for the Poet, he nothing affirmeth, and therefore neter lieth : for as I take it, to lie, is to affirme that to beetrue, which is falre. So as the other Artistes, and efpecially the Hiftorian, affirming manie things, can inthe clowdie knowledge of mankinde, hardly efcape from manie lies. But the Poet as I faid before, neuer affirmeth, the Poet neuer maketh any Circles abour your imaginatiō, to coniure you to beleue for true, what he writeth: he citech not authorities of other hiftories, but euẽ for his entrie, calleth the fiweete $M u$ fes to infpire vnto him a good inuention. In troth, not laboring to tel you what is, or is not, but what fhould, or fhould not be. And therefore though he recount things not true, yet becaufe he telleth them not for true, he lieth not : without we will fay, that Nathan lied in his fpeech before alleaged to Dauid, which as a wicked mandurf fcarce fay, fo think I none fo fimple, wold ray, that $E$ /ope lied, in the tales of his beafts: for who thinketh that $E$ /ope wrote it for actually true, were wel worthie to haue his name Cronicled among the beafts he writeth of. What childe is there, that comming to a play, and feeing $T$ hebes written in great letters vpon an old doore, doth beleencthat it is $\tau$ hebes? If their a man can arriucto the childes age, to know that the Poets perfons and dooings, are but

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pictures, what fhould be, and not fories what have bin, they will neuer giue the lie to things not Affirmatinely, but Allegorically and figuratinely written; and therefore as in hiftorie louking for truth, they may go away full fraught with falihood: So in Poefie, looking but for fiction, they fhall vfe the narration hust as an imaginatiue groundplar of a profitable inuention. But hereto is replied, that the Poets gine names to men they write of, which arguech a conceit of an actuall truth, and fonot being true, prooueth a falfhood. And dooth the Lawier lye, then when vnder the names of Iohn of the Stile, and Iohn of the Nokes, hee putteth his Cale ? But that is ealily anfwered, their naming of men, is but to maketheir picture the moreliuely, and not to build anie Hiftorie. Painting men, they cannot leane men nameleffe: wee fee, wee cannot plaie at Cheftes, but that wee muft give names to our Cheffemen; and yet meethinkes he were a verie partiall Champion of truth, that would fay wee lyed, for gining a peece of wood the rewerende title of a Bihop. The Poet nameth Cy rus and Ceneas, no other way, then to Thewe what men of their fames, fortunes, and eftates, noould doo. Their third is, how much it abufeth mens wit, training it to wanton finfulnelfe, and luffull lone. For indeed that is the primcipall ifnot onely abufe, I can heare alleadged. They fay the Comelies rather teach then reprehend amorous cōceits. They fay the Lirick is larded with paisionat Sonets, the Elegiack weeps the want of his miftreffe, and that euen to the Heroical, Cupid hath ambitioufly climed.

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climed. Alas Loue, I would thou couldeft as wel defend thy felfe, as thoil canft offend others: I would thofe on whom thou doeft attend, could either put thee avway, or yeeld good reafon why they keepe thee. But grant toue of bewtieto be a beaftly fault, although it be verie hard, fince onely man and no beart hath that gift to difcerne bewtie, graunt that louely name of lone to deferiue all hatefull reproches, although euen fomeof my maifters the PbiloSopisers ipent a good deale of their Lampoyle in fetting foorth the excellencie of ir, graunt I fay, what they will haue graunted, that not onelie loue, but luft, but vanitie, but if they lift fcurrilitie, poffeffe manie leaus of the Poets bookes, yet thinke I, when this is graunted, they will finde their fentence may with good manners put the laft words foremoft ; and not lay, that Poetrie abufeth mans wit, but that mans wit abufeth Poetrie. For I will not denie, but that mans wit may make Poefie, which fhould be engsxn, which fome learned haue defined figuring foorth good things to be qumasswin which doth concrariwife infeet the fancie with vnwoorthie obiects, as the Painter fhould gine to the eye either fome excellent perpectiue, or fome fine Picture fit for building or fortification, or containing in it fome notable example, as Abraham facrificing his fonne Ifaack, Iudith killing Holofernes, Dayid fighting with Golias, may leane thofe, and pleare an ill plealed eye with wanton chewes of be ter hidde matters. But whar, fhal the abufe of a thing, make the right vfeodious? Naytruly though G 2

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I yeeld, that Poefie may not onely be abuled, but that being abuled by the reafon of his fweete charming force, it can do more hurt then anie other armie of words: yet thall it be fo farre from concluding, that the abule fhould giue reproach to the abufed, that cörrariwife, it is a good reafon, that whatfoemer being abufed, doth moft harme, being rightly vfed (and vpontheright vfe, ech thing recemes his title)doth mof good. Do we not fee skill of Phificke the beft ramper to our often affaulted bodies, being abufed, teach poyfon the moft violent deftroyer ? Doth not knowledge of Law, whofe end is, to enen \& right all things, being abufed, grow the crooked fofterer of horrible iniuries? Doth not(to go to the higheft) Gods word abuled, breede herefie, and his name abufed, becomeblafphemie? Truly a Needle cannot do much hurt, and as truly (with leaue of Ladies be it (poken) it cannot do much good. With a fwoord thou maif kill thy Father, and with a fwoo:d thon maiftdefendethy Prince and Countrey:fothat, as in their calling Poets, fathers of lies, they faid nothing, fo in this their argument of abufe, they prooue the commendation. They alledge herewith, that before Poets beganto be in price, our Nation had fet their hearts delight vppon action, and not imagination, rather doing things worthie to be written, the writing things fit to be done. What that before time was, I think fcarcely Spinx can tell: fince no memerie is fo ancient, that hath not the precedens of Poetrie. And certain it is, that in our plainef homelines, yet neuer was the $\mathcal{A}$ lbion Nation without Poetrie. Marry this Argument, though it beleuiled againft

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Poetrie, yet is it indeed a chain- hot againf all learning or bookifhnes, as they commonly terme ir. Of fuch mind were certaine Gothes, of whom it is written, that hauing in the fpoile of a famous Cittie, taken a faire Librarie, one hangman belike fitto execute the frutes of their wits, who had murthered a great number of bodies, woulde hane fet fire in it. No faid an other verie granely, take heed what you do, for while they are bufie about thofe toyes, wee fhall with more leifure conquere their Countries. This indeed is the ordinarie doctrine of ignorance, and many words fometimes I hane heard fpent in it:but bicaufe this reafon is generally againft al learning, as wel as Poetrie, or rather all learning but Poetrie, becaufe it were too large a digrefsion to handle it, or at leaft too fuperfluous, fince it is manifeft that all gouernment of action is to be gotten by knowledge, and knowledge beft, by gathering manie knowledges, which is reading; I onely with Horace, to him that is of that opinion, rubioftultum effe libenter: for as for Poetrie it felfe, it is the freeff from this obiection, for Poetrie is the Companion of Camps. I dare vndertake, Orlando Furiofo, or honeft king Arthure, will neurer difpleafe a fouldier : but the quidditie of Ens \& Prima materia, will hardly agree with a Corcelet. And therefore as I faid in the beginning, enen $T$ urkes and $\mathcal{T}$ artars, are delighted with Poots. Homer a Creeke, flourifhed, before Greece flourihed: and if to a flight coniecture, a coniecture may bee appofed, truly it mav feem, that as by him their learned mē tooke almoft their firft light of knowledge, io their a tiue men, receiued their firft motions of

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courage. Onely es !exanders example may ferue, who by Plutarche is accounted of fuch vertue, that fortune was not his guide, but his footeftoole, whofe Acts Ipeake for him, though Plutarche did not: indeede the Phenix of warlike Princes. This Alexander, left his Schoolemailter liuing Cristotlc behinde him, but tooke dead Homer with him. Hee put the Philofopher Callisthenes to death, for his feeming Philofophicall, indeed mutinous ftubbornneffe, but the chiefe thing hee was elier heard to with for, was, that Homer had bene alitie. Hee well founde hee receined more braueric of minde by the paterne of $\mathcal{C}$ chilles, then by hearing the definition of fortitude. And therefore if $\mathrm{Ca}_{a}$ to milliked Fulwins for carrying Ennius with him to the field, It may beanfwered, that if Cato mifinked it, the Noble Fuluiss liked it, or elfe he had not done it ; for it was not the excellent Cato vticencis, whofe authoritie I would much morehaue reuerenced : But it was the former, intruth a bitter punifher of faultes, but elfea man that had newer facrificed to the Graces. Hee miniked and cried out againft all Greeke learning, and yei being foure fcore yeares olde beganne to learne it, belike fearing that Piuto vnderfood not Latine. Indeed the Romine lawes allowed no perfon to bee carried to the warres, but hee that was in the fouldiers Ro'e. And therefore though Catomifliked his vnmufted perfon, he mifliked not his worke. And if hee taad, Scipio Nafica (iudged by common confent the beft Romane jloued him: both the other Scipio brothers, who had by their vertues no leffe

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furnames then of $\subset 4$ fic and $A$ Africke, fo louted him, that they caufed his bodie to be buried in their Se pulture. So as Cat oes authoritie beeing but agairft his perfon, and that anfwered with to farre greater then himfelfe, is herein of no validitie. - But now indeede my burthen is great, that $P$ lato his name is laide vppon mee, whom I muft confeffe of all Pbilofophers, I hane euer efteemed moft worthic of reterence; and with good reafon, fince of all Pbollofophers hee is the moft Poeticall: yer if hee will defile the fountaine out of which his flowing ftreames hane proceeded, let vs boldly examine with what reafons hee did it. Firft truly a man mighe malicioully obiect , that Plato being a Philofopher, was a naturall enemy of Potts. For indeede after the Philofophers had picked out of the fweete mifteries of Poetrie, the right difcerning true points of knowledge: they foorthwith putting it in methode, and making a Schoole Art of that which the Poets did one!y reach by a diuine delightfulnes, beginning tofpurne at their guides, like vngratefull Prentices, were not content to fet up fhop for themfelues, but fought by all meanes to difcredit their maifters, which by the force of delight being bar-red them, the leffe they could ouerthrow them, the more they hated them. For indeed they found for Homer, feuen Cities ftrane who fhould have him for their Cittizen, where many Cities banifhed Pbilo oophers, as not fir members to line among them. For onely repeating certaine of Euripides verfes, many uftheniens had their liues faued of the Siracafans, where the if tbeniens themfelues thought

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many Philofophers vaworthie to line. Certaine P6ets, as Simsnides, and Pindarus, had fo preuailed with Hierothe lirft, that of a Tyrant they made him a iuft King: where Plato cotild do folittle with Dionifirus, that he himielfe of a Pbilofopher, was made a flane. But who fhould do thus, I confelfe thould requite the obiections made againft Pocts, with like canillations againft Philofophers: as likewife one fhould do , that thould bid one read Phelrus or Simpofium in Plato, or the dilcourfe of loue in Plut.rrch, and fee whether any Poet do authorife abhominable filthineffeas they doo. Againe, a man might aske, out of what Common-wealth Plato doth bani them, in footh, thence where he himfelfe alloweth communitie of women. Su as belike this banifhment grew not-for effeminate wantonneffe, fince little fhould Poetical Sonnets be hurfful, when a man might haue what woman he lifted. But I honor Philorophitall inftructions, and bleffe the wits which bred them: fo as they be not abufed, which is likewife ftretched to Poetrie. S. Panl himfelfe fets a watch-word vppon Philofophie, indeed vppon the abure. So doth Plato vpponthe abufe, not vpon Poetric. Plato found fault that the Poettes of histime, filled the worlde with wrng opinions of the Gods, making light tales of that vnipotted effence; and therfore wold not have the youth depraued with fuch opinions: heerein may much be faid; let this fuffice. The Poets did not induce fuch opinions, but did imitate thofe opinions alreadie induced. For all the Greeke ftories can well teftifie, that the verie religiō of that time, ftood vpon many, and many fathioned Gods: Not taught

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fo by Pocts, but followed according to their nature of imitation. Who lift may read in Plutarch, the difcourfes of $I / s$ and $O$ firis, of the caufe why Oracles ceafed, of the diuine prouidence, \& fee whether the Theology of that nation, ftood not vponfuch dreams, which the Poets indeede fuperfitioully obferued. And truly fince they had not the light of Chrift, did much better in it, thenthe Philofophers, who fhaking off fuperftition, brought in Atheifme. Plato therfore, whofe authoritie, I had much rather iuftly cöfture, then vniuftly refift: ment not ingenerall of Pocts, in thofe words of which rulius Scaliger faith; 2ua authoritate barbari quidam atq; bifpidi abuti velint ad poetas irep. Exigendos. But only ment to driue out thore wrong opinions of the Deitie : wherof now without further law, Christianitic hath taken away all the hurtful beliefe, perchance as he thought nourifhed by then efteemed Poets. And a man need go no further thento Plato himfelfe to knowe his meaning: who in his Dialogue called lon, gitech high, and rightly, diuine commendation vnto Poetrre. So as plato banifhing the abufe, not the thing, not banifhing it, but giuing due honour to it, hall be our Patron, and not our aduerfarie. For indeed, I had much rather, fincetruly I may do it, fhew their miftaking of Plato, vnder whole Lyons skinne, they would make an Anlike braying againft Poefic, then goabout to oulerthrow his authoritie; whome the wifer a man is, the more iuft caufe he fla!l finde to hate in admiration : efpecially fince he atributeth vnto Poefie, more then my felfedo; namely, to be a verie infpirıng of a diuine force, farre aboue mans

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wit, as in the forenamed Dialogue is apparant. Of the other fide, who would thew the honours haue bene by the beft fort of iudgements graunted them, a whole fea of examples woulde prefent themfellues; (Alexanders, Cafars, Scipioes, all fauourers of Poets: Lalius, called the Romane Socrates himfelfe a Poet; io as part of Heautontimoroumenon in Tirence, was fuppofed to bee made by him. And euen the Greeke Socrates, whome 1 Appollo confirmed to bee the onely wife man, is faid to haue fpent part of his olde time in putting E/opes Fables into verfes. And therefore full euill fhould it become his fcholler Plato, to put fuch words in his maifters mouth againft Poets. But whar needs more ? Aristothe writes the Arte of Poefie, and why, if it hould not bee written? Plurarche teacheth the vfe to bee gathered of them, and how, if they fhould not bee reade? And who reades Plutarches either Hiftorie or Philooophie, fiall finde hee trimmeth both their garments with gardes of Poefie. But I lift not to defend Poffie with the helpe of his vnderling Historiographic. Let it fuffice to haue fhewed, it is a fit foyle for praife to dwell vppon : and what difpraife may fet vppon it, is either eatily ouercome, or transformed into iuft commendation. So that fince the exce!lencies of it, may bee fo eafily and fo iuftly confirmed, and the lowe creeping obiections fo foonetrodden downe, it not beeing an Art of lyes, but of truedoctrine; not of effoeminatenefle, but of notable ftirring of courage; not of abuling mans wit, but of ftreng thening mans wit; not banifhed, but honored by Plato;

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Let vs rather plant more Lawrels for to ingarland the Poets heads (which honor of being Lawreate, as befides them onely triumphant Captaines were, is a fufficient authoritie to thewe the price they ought to bee held in) then fuffer the ill fauoured breath of fuch wrong fpeakers once to blow vppon the cleare fprings of Poefie. But fince I haue runne fo long a Carrier in this matter, methinkes before I giue my penne a full foppe, it thall be but a litle more loft time, to enquire why England the Mother of excellent mindes fhould be growne \{o hard a ftepmother to Poets, who certainely in wir ought to palie all others, fince all onely proceedes from their wit, beeing indeed makers of themfelues, not takers of others. How can I but exclaime. CNufa mibi cıufas memoria quo numine le/o, Sweete Poefie that hath aunciently had Kings, Emperours, Senatours, great Captaines, fuch as befides a thoufandes others, Dauid, ©drian, Sophocles, Germanicus, not onelie to fauour Poets, but to bee Poets: and of our nearer times, can prefent for her Patrons, a Robert King of Scicill, the great King Fraunces of Frannce, King lames of Scotland; fuch Cardinalls as Bembus, and Dibiena; fuche famous Preachers and Teachers, as Beza and cMelanchthon; fo learned Philofophers, as Fracastorius, and Scaliger ; fo great Orators, as Pontanus, and CHruretus ; fo pearcing wits, as George Buchanan; fo graue Counfailours, as befides manic, but before all, that Hofpitall of Fraunce ; then whome I thinke that Realme neuer brought forth

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a more accomplifhed iudgement, more firmly builded vpo vertue:I fay thele with numbers of others, not onely to read others Poefies, but to poetife for others reading; that Poefie thus embraced in all other places, fhould onely finde in ourtime a hard welcome in England. I thinke the verie earth laments it, and therefore deckes our foyle with fewer Lawrels then it was accuftomed. For heretofore, Poets haue in England alfo flourifhed : and which is to be noted, enen in thoferimes when the Trumpet of $M$ ars did fonnd lowdeff. And now that an ouer faint quietneffe fhould feeme to ftrowe the houfe for Poets. They are almoft in as good reputation, as the Mountebanikes at $V$ enice. Truly euen that, as of the one fide it gineth great praife to Poefie, which like $V$ enus (bur to better purpofe) had rather be troubled in the net with crars, then enioy the homely quiet of $V$ ulcan. So ferueth it for a peece of a reafö, why they are leffe gratefull to idle England, which now can fearce endure the paine of a penne. Vponthis neceflarily followeth,that bale men with feruill wits vndertake it, whothinke it inough if they can be rewarded of the Printer:and fo as Epaminandas is faid with the honor of his vertueto hane made an Office, by his exercifing it, which before was contemtible, to become highly refpected: fo thefe men no more but fetting their names to it, by their own difgracefulneffe, difgrace the moft gracefull Poesie. For now as if all the CMufes were got with childe, to bring forth baftard Poets : without any commifsion, they do paffeouer the Bankes of Helicon, till they make the Readers more wearie then Poft-horfes: while in the meane time,

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 time, they 2 ueis meliore luto finxit prasordia Titan, arebetter content to fuppreffethe out-flowings of their wit, then by publifhing them, to be accounted Knights of the fame order. But Ithat before euer I durft afpire vntothe dignitie, amadmitted into the companie of the Paper-blurrers, do finde the verie true caufe of our wanting eftimation, is want of defert, taking vppon vs to be Poets, in defpite of Pallas. Now wherein wewant defert, were a thankwoorthie labour to expreffe. But if I knew I hould hate mended my felfe, but as I neuer defired the title, fo hane I neglected the meanes to come by it, onely ouer-maftered by fome thoughts, I yeelded an inckie tribute vnto them. Marrie they that delight in Poefie it felfe, fhould feek to know what they do, and how they do: and efpecially looke themfelues in an vnflattering glaffe of reafon, if they be enclinable vnto it. For Porfie muft not be drawne by the eares, it muft be gently led, or rather it muft lead, which was partly the caufe that made the auncient learned affirme, it was a diuine gift \& no humane skil; fince all other knowledges lie readie for anie that haue Atrength of wit : A Poet no induftrie can make, if his owne Genius be not carried into it. And therefore is an old Prouerbe, Orator fit, Patanafitar. Yet conconfeffe I alwaies, that as the fertileft ground muft be manured, fo muft the higheft flying wit haue a Dedalusto guide him. That Dedalusthey fay both in this and in other, hath three wrings to beare it felfe vpinto the aire of due commendation : that is Art, Imitation, and Exercife. But thefe neither Artificiall Rules, nor imitatine paternes, we much comber
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flowers, and then we muft belecue the ftage to be a garden. By and by we heare newes of finipwrack in the fame place, then we are too blame if we accept it not for a Rock. Vponthe back of that, comes our a hidious inonfter with fire and fimoke, and then the mierable beholders are bound to take it for a Caue: while in the meanetime two Armies fie in, reprefented with foure fivords \& bucklers, and the what hard hart wil not receiue it for a pitched field. Now of time,they are much more liberall. For ordinarie it is, that two yoong Princes fall in loue, after many trauerfes the is got with childe, delinered of a faire boy: he is lof, groweth a man, falleth in loue, and is readie toget an other childe, and all this in two houres fpace: which howe abfurd it is in fence, euen fence may imagine: and Are hath taught, and all auncient examples iuftified, and at this day the ordinarie players in Italic will not erre in. Yet will fome bring in an example of Eunwibe in Terence, that conteineth matter of two dayes, yet far fhort of twentie yeares. Trueit is, and fo was itto be played in two dayes, and fo fitted to the time it ret foorth, And though Plaut hes haue in one place doneamiffe, let vs hit it with him, \& not miffe with him. But they will fay, how then ifhall we fer foorth a ftorie, which contains both many places, and manytimes ? And do they not know that a Tragidie is tied to the lawes of Poffie and not of Hiftorie: not bounde to follow the ftorie, but hauing libertie either to faine a quite new matter, or of frame the Hi forieto the moft Tragicall conueniencie. Againe, many things may betold which cannor be fhewed:

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ifthey know the difference betwixt reporting and repreienting. As for example, I may fpeake though I am here, of Peru, and infpeech digreile from that, to the defription of Calecut: But in action, I cannot reprefent it without Pacolets Horle. And fo was the manner the Auncients tooke, by fome Nuntius, to recount things done in fermer time or other place. Laftly, if they will reprefent an Hiftoric, they muft not (as Horace faith) beginne ab ouo, but they mult come to the principall poynte of that one action which they will reprefent. By example this will be beft expreffed. I hane a forie of yoong Polidorus, deliuered for faferiesfake with great riches, by his Father Priamus, to Polminester King of $T$ hrace, in the Troyan warre time. Heafter fome yeares, hearing the ourerthrowe of Priamus, for to make the treafure his owne, murthereth the Childe, the bodie of the Childe is taken vp, Hecub.r, Thee the fame day, findeth a fleight to bee relvenged mofte cruelly of the Tyrant. Where nowe would one of our T ragedie writers begin, but with the delinerie of the Childe ? Then fhould hee faile ouer into $T$ brace, and fo fende I know no: howe many yeares, and trauaile numbers of places. But where dooth Euripides? cuen with the finding of the bodie, the reft leauing to beto!d by the fpirite of Polidorus. This needes no further to bee enlarged, the dulleft witte may conceiue it . But befides thefe groffe abfurdities, howe all their Playes bee neither right Tragedies, nor right Comedies, mingling Kinges and Clownes, not becaufe the matter fo carrieth it, but

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thruft in the Clowne by head and (houlders to play a part in maiefticall matters, with neither decencie nor difcretion : fo as neither the admiration and Commiferation, nor the right fportfulneffe is by their mongrell Tragicomedie obtained. Iknow c Apuleius did fomewhat fo, but that is a thing recounted with fpace of time, not reprefented in one moment : and I knowe the Auncients haue one or two examples of Tragicomedies, as Plautus hath $\subset$ Imphitrio. Buit if we markethem well, wee fhall finde that they neuer or verie daintily matche horne Pipes and Funeralls. So fallerh it out, that hauing indeed no right Comedie in that Comicall part of our Tragidie, wee hane nothing but fcurrillitie vnwoorthe of anie chafte eares, or fome extreame fhewe of doltifhneffe, indeede fit to lift vp a loude laughter and nothing elfe: where the whole tract of a Comedie fhould be full of delight, as the Tragidie chould bee ftill maintained in a well raifed admiration. But our Comedients thinke there is no delight wishout laughter, which is verie wrong, for though langhter may come with delight, yet commeth it not of delight, as though delight fould bethe caure of laughter. But well may one thing breed both togither. Nay rather in themfelues, they haue as it were a kinde of contrarietie : For delight wee fcarcely doo, but in thinges that have a conueniencie to our felues, or to the generall nature: Laughter almolt euer commeth of thinges mofte difproportioned to our felues, and nature. De-
light

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 light hath a ioy in it either permanent or prefent. Laughter hath onely a fcornfull tickling. For example, wee are ratiihed with delight to fee a faire woman, and yet are farre from beeing mooned to laughter. Wee laugh at deformed creatures. wherein certainly wee cansor delight. We relight in good chaunces, wee laugh at mifchaunces. We delight to heare the happinelfe of our friendes and Countrey, at which hee were worthie to be laughed at, that would laugh: we fhall contrarily laugh fometimes to finde a matter quite miftaken, and goe downe the hill againft the byas, in the monath of fome fuch men as for the refpect of them, one fhall be hartily forie, he cannot chufe biit latigh, and fo is rather pained, then delighted with laughter. Yet denie I not, but that they may goe well togither, for as in CAlexanders picture well fet out, wee delight without laughter, and in twentie madde An iques, wee laugh without delight. So in Hercules, painted with his great beard and furious countenaunce, in a womans attyre, fpinaing, at omphales commaundement, it breedes both delight and langhter : for the reprefenting of fo ftrainge a power in Loue, procures delight, and the foornefulnefic of the action, ftirreth laughter. Bur I fipeake to this purpofe, that all the ende of the Comicall part, bee not vppon fuche fcornefuil matters as firre laughter onelie, but mixe with it, that delightfull teaching whiche is the ende of roefie. And the great faulte euen in that poynt of laughter,
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and forbidden plainly by Aristotle, is, that they firre laughter in finfull things, which are rather execrable then ridiculous: or in milerable, which are rather to be pitied then fcorned. For what is it to make folkes gape at a wretched begger, and a beggerly Clowne : or againft lawe of hofpitalitie, to reaft at ftraungers, becaure they fpeake not Englifh fo well as wedo? What doo we learne, fince it is certaine, Nil babet infaclix paupertas durius in $\int$ e, 2 2 um quodridiculos homines facit. But rather a bufie louing Courtier, and a hartleffe threatning Thrafo; a relfe-wile feeming Schoolemaifter, a wry transformed Traueller: there if we faw walke inStage names, which we plaie naturally, therein were delightfull laughter, and teaching delightfulneffe, as in the other the Tragidies of Bucbanan do iufty bring foorth a a diuine admiration. But I haue lauifhed out too many words of this Play-matter; I doit, becaufe as they are excelling parts of Poefie, fo is there none fo much ved in England, and none can be more pittifully abufed : which like an vnmannerly daughter, fhewing a bad education, caufeth her mother Poefies honeltie to be called in queftion. Other fort of Poetrie, almoft haue we none, but that Lyricall kind of Songs and Sonets; which Lord, if he gane vs fo good mindes, how well it might be employed, and with how heauenly fruites, both priuate and publike, ia finging the praifes of the immortall bewtie, the immortall goodnes of that God, whogineth vs hands to write, and wits to conceiue: of which we might wel want words, but nener matter, of which we could turne our eyes to nothing, but we fhould

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euer hauenew budding occafions. But truly many of fuch writings as come vnder the banner of vnrefiftable loue, if I were a miftreffe, would neuer perfwade meethey were inloue: focoldly they applie firie fpeeches, as men that had rather redde louers writings, and fo caught vp certaine fwelling Phrafes, which hang togither like a man that once tolde methe winde was at Northweft and by South, becaufe he would be fureto name winds inough, then that in truth they feele thofe palsions, which eafily as I thinke, may be bewraied by that fame forcibleneffe or Energin, (as the Greeks call it of the writer). But let this be a futficient, though fhort note, that we miffe the right vfe of the materiall point of Poefie. Now for the outfide of it, which is words, or (as I may tearme it) Diction, it is euen well worle: fo is it that hony-flowing Matrone Eloquence, apparrelled, or rather difguifed, in a Courtifanlike painted affectation. One time with fo farre fet words, that many feeme monfters, but muft feeme ftraungerstoanie poore Englifhman: an other time with courfing of a letter, as if they were bound to follow the method of a Dictionary : an other time with figures and flowers, extreemly winter-ftarued. But I would this fault were onely peculiar to Verfefiers, and had not as large poffersio among Profe-Printers: and which is to be meruailed among many Schollers, \& which is to be pitied among fome Preachers. Truly I could wifh, if at leaft I might be fo bold to wifh, in a thing beyond the reach of my capacitv, the diligent Imitators of Tully \& Demosthenes, mof worthie to be imitated, did not fo much keepe Nizolian paper bookes,

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of their figures and phrales, as by attentiue tran $n_{d-}$ tion, as it were, denolire them whole, and make them wholly theirs. For now they caft Suger and fpice vppon earerie dith that is ferued to the table: thike thole indians, not content to weare eare-rings at the fit and naiarali place of the eares, but they will thrant Iewels through their nofe and lippes, becaufe they will be fure to be fine. $T$ ully wheri'he was to drine out Catiline, as it were with a thunderbolt of eloqueace, often vieth the figure of repitition, as viuit \& ó vincit, imo infenatum, $V$ enit imo, infenatum vexit, jerc. Indeede enflamed, with a well gronnded rage, hee would haue his words (as it were) double out of his mouth, and fodo that artificially, which we fee men in choller doo maturally. And we hauing noted the grace of thofe words, hale them in fomerimes to a familiar Epifte, when it were too much choller to be chollericke. How well fore of Similiter Cadenfes, doth found with the grauitie of the Pulpit, I woulde but inuoke Demoithenes foule to tell : who with a rare daintinefle veth them. Truly they hane made mee thinke of the Sophister, that with too much fibtriltie would proue two Egges three, and though he might bee counted a Sophister, had none for his labour. So thefe men bringing in fuch a kinde of eloquence, well may they obtaine an opinion of a feeming fineneffe, but perfwade few, which fhotild be the ende of their fineneffe. Now for fimilitudes in certain Printed difourfes, I hinke all Herberifs, all fories of beafts, foules, and fifhes, are rifled vp, that they may come in multitudes to wait vpon any

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of our conceits, which certainly is as abfurd a furfer to the eares as is potsible. For the force of a fimilitude not being to proue any thing to a contrary difputer, but onely to explaine to a willing hearer, when that is done, the reft is a mofte tedious pratling, rather ouerfwaying the memorie from the purpofe whereto they were applied, then anie whit enforming the indgement alreadie either fatisfied, or by limilitudes not to be fatisfied. For my part, I doo not doubt, when Antonius and Cris/is, the great forefathers of Cicero in eloquence, the one (as Cicero teftifieth of them) pretended not to knowe Art, the other not tofer by it, (becaule with a plaine fenfibleneffe, they might winne credit of popular eares, which credit, is the neareft fteppe to perivafion, which periwafion, is the chiefe marke of Oratorie) I do not doubt I fay, but that they ved thefe knacks verie fparingly, which whodothgenerally vfe, any man may fee doth dance to his owne mufick, and fo to be noted by the andience, more careful to fpeak curioufy then truly.Vndoubtedly (at leaft to my opinion vndoubtedly) I hane found in diners final learned Courtiers, a more found file, then in fome profeffors of learning, of which Is an gefle no other caufe, but that the Courtier following that which by practife he findeth fitteft to nature, therein(though he know it not) doth according to art, thogh not by art : wherethe other vfing art to thew art and not hide art (as in thefe cafes he fhuld do) flieth from nature, \&indeed abufeth art. But what? met hinks, I deferue to be pouided for ftraying from Poetrie, to Oxatory:bur both haue fuch

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an affinitie in the wordifh confideratio, that I think this digrefsion will make my meaning receiue the fuller vndertanding: which is not to take vpon me to teach Poets how they fhould do, but only finding my felfe ficke among the reft, to thew fome one or two 'pors of the common infectiongrowne among the moft part of writers; that acknowledging our felues fomewhat awry, wee may bende to the right vee both of matter and manner. Whereto our language giueth vs great occalion, being indeed capable of any excellent exercifing of it. Iknowe fome will fay it is a mingled language : And why nor, fo much the betrer, taking the beft of both the other? Another will fay, it wanteth Grammer. Nay truly it hath that praife that it wants not Grammer; for Grammer it might haue, but it needs it not, being fo eafie in it felfe, and fovoyd of thofe comberfome differences of Cafes,Genters, Moods, \& Tenfes, which I thinke was a peece of the Tower of Babilons curfe, that a man fhould be put to fchoole to learn his mother tongue. But for the vttering fiweetly and properly the conceit of the minde, which is the end of lpeech, that hath it equally with any other tongue inthe world. And is perticularly happy in compofitions of two or three wordes togither, neare the Greeke, farre beyond the Latine, which is one of the greateft bewties can be in a language. Now of verfefying, there are two forts, the one auncient, the other moderne. The auncient marked the quantitie of each fillable, and aceording to that, framed his verfe: The moderne, obleruing onely number, with fomeregard of the accent; the chiefe life of it,
ftandeth

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flandeth in that like founding of the words, which we call Rime. Whether of thee be the more excellent, woid bear manyfpeeches, the ancient no doubt more fit for Mufick, borh words and time obferuing quantitie, and more fit, liuely to expreffe diuers palfions by the low or loftie found of the well-wayed fillable. The latter likewife with his rime ftriketh acertaine Muficke to the eare : and in fine, fince it dooth delight, though by an other way, it obtaineth the fame purpofe, there being in either fweetneffe, and wanting in neither, maieftie. Truly the Englifh before any Vulgare language, I know is fit for both forts: for, for the auncient, the Italian is fo full of Vowels, that it muft ener be combred with Elifions. The Duch fo of the other fide with Confonants, that they cannot yeeld the fweete flyding, fit for a Verfe. The French in his whole language, hath not one word that hath his accent in the laft fillable, faiing two, called Antepenultima; and little more hath the Sp.anish, and therefore verie gracelefly may they ve Dactiles. The Englifh is fubiect to none of thefe defects. Now for Rime, though we doo not obferue quantie, yet wee obferue the Accent verie precifely, which orher languages either cannot do, or will not do fo abfolutely. That Cafura, or breathing place in the midft of the Verfe, neither Italian nor Spanish haue: the French and we, neuer almoft faile off. Laftly, enen the verie R ime it felfe, the Italian cannot put it in the laft fillable, by the French named the CMafculine Rime; but fill in the next to the laft, which the French call the Female; or the next before that, which the Italian Sdrucciola: the example

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of the former, is Euono, Suono, of the Sdrucciolu, is Fernina, S'emina. The Frenib of the other fide, hath both the Male as Bon, Son; and the Female, as Plaife, Taife; but the Sdrucciola he hath not:where the Englith hath all three, as Du, Trew, Father, Rather, ©Motion, Potion, with much more which might be fayd, but that alreadie I finde the triflings of this difcourle is much too much enlarged. So that fince the euerpraife woorthie Poefie is full of vertue breeding delightfulneffe, and voyd of no gift that onght to be in the noble name of learning, lince the blames layd againft it, are either falle or feeble, fince the caufe why it is not efteemed in England, is the fault of Po-et-apes, not Poets. Since laftly our tongue is moft fit to honour Pocfic, and to bee honoured by Pocfic, I coniure you all that haue had the cuill luck to read this inck-wafting toy of mine, euen in the name of the nine $\mathcal{A} u$ es, no more to forne the facred mifteries of Poefic. No more to laugh at the name of Poets, as though they were next inheritorsto fooles; no more to ieft at the reuerent title of a Rimer, but to beleeue with Aristotle, that they were the auncient Treafurers of the Grecians dininitie; to be!ecue with Bembus, that they were firft bringers in of all Cinilitie; to beleene with Scaliges that no phalofophers precepts can fonner make you an honeft man, then thereading of Virgil; to beleerse with Clate-erus, the Tranflator of Cormittes, that it plealed the heanenly deitie by Hefrod and Homer, vnder the vaile of Fables to gine vs all knowledge, Loricke, Rhetoricke, Philofophie, naturall and morall, and Quid non? To beleelie with me, that there are many mitteries contained

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contained in Pcetrie, which of purfofe were written darkly, leaft by prophane wits it ff.ould be abufed : To beleene with Landin, that they are fo beloued of the Gods, that whatfoeuer they write, proceeds of a diuine furie. Laftly, to belee!e themfelues when they tell you they will make you immortal by their verfes. Thus doing, your name flall florinin in the Printers fhops. Thus doing you flalbe ofkin to many a Poeticall Preface. Thus doing, you Thal be moft faire, moft rich, moft wife, moft all: you fhall dwel vpon Superlatiues. Thus doing, though you be Libertino patre natus, you fhall fodeinly grow Herculea proles. Siquidmea Carminapoffunt. Thus doing, your foule Chall be placed with Dantes Beatrix, or $V i$ irgils Anchices. But if (fie of fuch a but) you bee borne fo neare the dull-making Cataract of Nilus, that you cannot heare the Planet-like Muficke of Poetrie; if you haue fo earth-creeping a mind that it cannot lift it felfe vp to looke to the skie of Poetrie, or rather by a certaine rufticall difdaine, wil become fuch a mome, as to bee a CMomus of Poetrie: then though I will not wifh vnto you the Affes eares of Midas, nor to be drinen by a Poets verfes as Bubonax' was, to hang himielfe, nor to be rimed to death as is faid to be done in Irelard, yet thus much Curfe I muft fend you in the behalfe of all Poets, that while you line, you live in lone, and neuer get fauour, for lacking skill of a Sonet, and when you die, your memorie die from the earth. for want of an Epitaphe.

FINIS.



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