

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

Wherein is contained his dissolute life in his youth,
his deuout reconcilment and vertues in his age:
Interlaced with many strange and mira-
culous adventures. Wherein are
both causes of profite, and
manie conceits of
pleasure.

By *T. L. G.*



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



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

Your Worships to commaund,
 T. L. G.



To the curteous Reader whatsoeuer.



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

T. L. G.



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

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

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dations

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

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

Quæ latent meliora puto.

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

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

Alas

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

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

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

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

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

N O sooner was AUBERT returned to his Court, but certaine messengers saluted him with letters of credence from King PEPIN, crauing his ayde in the behalfe of the *Loraynes* against *Vermandois*. The noble Duke being naturally inclined to famous exploites, not effeminate pleasures, reioyced at this occasion, and taking kinde leaue of his Dutchesse, he leuied his men at armes, marching by long iornies so speedilie, till at last he arriued where both the battailes were pitched in sight of one another, his present assistance encreased the hope of the *Loraynes*, and ruinated the hearts of the *Vermandois*, who that night dislodged themselves in secret, seeking all occasions of delay, whereby they might either weaken theiremie, or strengthen their armie. Fiue moneths and more dallied they the time with light skirmishes, wherein Fortune now smiled on the one part, now laughed on the other, but AUBERT who detested delaies, and by their protraction suspected their policie, so incessantly incensed

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

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

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

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

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

Naturam expellas furca licet vsq. recurrit.

For, giuing him ordinarie correction at one time for an erro-
nious offence which he had committed, in stead of submission
and acknowledgement of his misdéedes, he intentiuelly im-
ployed himselfe to murther, and finding his Maister one day
asleepe, he priuily tooke his penknife and cut his throate,
C smiling-

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smilingly concluding his impietie in this sort.

Ille mihi feriendus aper.

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

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

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

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

Quæ superflua sunt, abscindenda sunt.

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

C 2 armes)

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

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

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

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

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

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

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

Non sum tantus cessator vt calcaribus indigeam.

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

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

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

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

Nec quicquam nisi vulnus erat, cruor undiq; manat.

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

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



Here dwelled at that time, wherein ROBIN furnished THE DEUILL accustomed to exercise these his detestable iniuries, a noble *Norman* Gentleman, furnished for his fayre Castell sake the Lorde of *Beaumont*, néere to *Turingue*.

This Gentleman had taken to Wife the daughter of the Countie GOURDON, a Gentlewoman of inestimable beawtie, who after her espousals, being conducted with great solemnitie to her husbands Castell, was by ROBINS espialls surprised in the way, and being bound both her selfe and her husband, was brought to the haplesse mansion of this wretched murtherer, where the disordinate tyrant beholding the beawtie of the Ladie, her yong yeares, her faire face, he first imprisoned her husband in the dungeon of the Castell, and burning in disordinate desire, sought all meanes possible to perswade her vnto lewdnes: but she neyther respecting life, or expecting libertie, and carelesse of her harmes, in regard

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

Whereat aimest thou so much thou vngracious tirant? if to bereaue me of mine honour, thou art impious: if to rid me of my life, I am pleased: for one of these extreames must I expect of one so insolent. The Crane and Kite agree not, and yet Birds: the Swordfish, and Whale, are at enmitie, and yet Fishes: SATURNE, and VENUS, accord not, and yet Planets: neyther may the vicious agree with the vertuous, although both be reasonable creatures. Oh Prince, I detest thy course, I lament thy inconstancie, to see the hope of *Normandy*, the ruine of *Normandy*: if libertie haue so great prerogatiue with thee, to murder at thy pleasure, to rauish as thou likest, go rid thy Father of his right, who may better suffer, in that he brought vp such a plague, and leaue vs poore innocents, who deserue no punishment. My Lord and I are coupled by loue, counited by vertue, allyed by holie Matrimonie, and wilt thou seuer those whome God hath coupled? no cruell man, though thou presume to separate bodies, thou hast no portion of our Soules: though thou tyrannize ouer our liues, thou art no maister of our loues: come, practise thy crueltie: I see thine eyes swolne with sensuality: I see thy hands trembling to attempt: I marke each lineament of nature, combating in it selfe, till thou hast exercised thy tirannie: but stay not, if I must be excruciate, martir me: if thou wilt surfet on blood, glut thy selfe, for my body (vngracious man) whilst these hands serue to wrastle, and limmes vouchsafe to resist thee, thou shalt not defile it; and if inhumanitie exceeds so farre in thee, as thou intendest lust to the vtterance, assure thy selfe, my incessant complaints shall so sollicite the heauens, that sooner shall they dissolue to nothing, before I differre to curse the. But (partiall and peruerse young Prince) this maketh thine iniustice more manifest, in that thou punishest my husband, who haue deserued no daunger, and differrest to reuenge thee on her, whose too
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fayre lookes haue bereft thee of thy senses: oh suffer him to depart in peace, and detaine me in penurie: let not the innocent be helde for nocent, nor such as haue not wronged thee, suffer wrong by thee: Lo, I assist this last prayer with pittifull teares, thys humble suite with bitter sighes: oh be thou pliant in this, though peremptorie in all other things.

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

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

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

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

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

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

Behold here a spectacle my friends and fellowe Souldiers, a ruthfull spectacle for the father, a remorsefull despight of you my subiects, not enterprised by a stranger, who was provoked by iniurie, but attempted by our néere neighbour, who was rather honoured than harmed, and before GOD what greater wickednesse? what more impietie? If murther bee vnpunished among our selues; if those who should defend vs shall offend vs; if the priuiledge of a father shall outcountenance all faith, why mistrust wee not one another? why murther wee not one another? why rob we not one another? If selfe same securitie awaight the disobedient as the obedient, let vs cast off this communitie, despise soueraigntie, where neither a man may be Lord of his owne goods, nor the father assured of his owne sonne, nor the subiect in safetie of his own life. Among the *Persians* robberie was repayed with death,
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oh my vnhappy Countrie, here murther is wincked at with remission! In *Lacedemon* the Prince might be impleaded by lawe, but in *Normandy* we are spoiled by our Prince beyond lawe. But why stand I ripping vp the ruthfull discourse of many mischiefes? where this one iniurie sufficeth to incense vs, behold this haples yong mā slaine in y^e prime of his yeres, murdered in the hart of his Countrie, slaine by the hand of ROBERT heire of *Normandy*, see how his bléeding wounds stirre vp reuenge, me thinkes I heare his groaning ghost ex-clayming on me his father for reuenge, crying out vnto you my subiects for reuenge, whom I beséech as a father, & commaund as a Gouvernour to take pitie of these old yeares, your owne Lord liues to partake this common iniurie with me. Me thinkes I see in your eyes some teares of remorfe; but drie them vp my subiects, it is bloud that must requite bloud, and reuenge that must repay iniurie. If you leaue me in my attempt I will profecute it; if you followe me and dye with me, you shewe your obedience, you shewe your courage, you shewe your loue, you shewe your loyaltie, you shall be déere to your Lord, who will dye for your safeties: let the resolute therefore sweare reuenge on their swords, wee haue AUBERTS warrant for our safetie, wee haue rewardes prefixed for our warfare, followe me therefore and let vs finde out the miscreant who hath spoyled vs, and either dye or rid the worlde of this murtherer. After hee had discoursed in this manner, the whole assemblie swore to followe him to the death, so that each one of least expectation inforced himselfe to bee most forward. The Duke caused the bodie of his sonne to bee borne out of fight, and entombed with a rich and sumptuous fune-rall, and priuilie marching by night, he layd his mē in ambush in the Wood neere adioyning the Castle of *Turingue*, waigh-ting the approach of the morning, at which time he assuredly hoped to asswage his displeasure.

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

AS soone as the watchfull morning had opened her purple gates in the East, and discouered her pallaces full of Roses, and the Sunne adorned with a wreath of Chrysolites, began to shake his deawie lockes lately washed in the baine of *Eurotas*, ROBIN furnamed the Diuell called vp his companie of rakehels and commanded them to armes, where after they had glutted themselues with their mornings refection, they marched on with mightie showtings, astonishing the Woods with their cries, which when the Espials of the Duke apperceaued, they gaue their Lord a secret intelligence, and each one prepared himselfe to the fight. By this time had ROBERT with all his traine entered within the compasse of the Ambush, where sodainly the Duke of *Constance* commanded the allarum to bee sounded, and couching his speare ranne into the thickest of the enemye, seeking on euery side for the murtherer of his Sonne, if happelie hee mightespiehim. Prince ROBERT apperceauing the pretended treason, arranged his men, & entering y^e thickest throngs, that each one wondered at his prowesse: he was a man of tall stature, bigge boned, of a stearne and maiesticall countenance, of much forwardnesse and courage, and had his brutish nature been answerable to his force and valour, assuredly he had been a man of high accompt euen at that time. Fatall and bloodie was the fight on both sides, the one kindled by the iniurie they had receiued, the other combatting according to the prouerbe, *Pro aris & focis*: hope they had none of life but in their valiant resist, and that which encouraged them the more, was the valour and boldnesse of their Generall: which the Duke of *Constance* apperceauing, he gathered together thirtie of his most brauest Caualliers, & with them all at one time assailed Prince ROBERT. It was now about euentide, and the Princes
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fouldiers were either al of thē sore waisted or wounded, when the Duke by maine strength dismounted ROBERT, and gaue him a great and deepe gashe in the thigh; the Catiues that followed him seeing their master distressed, desperately fought his rescue, and were euery one of them put to the sword, onely ROBERT of himselfe recovered a horse, and so valiantly continued in his defence, till the darke night parted the Combatants, and he found conuenient meanes to auoyd the danger; the Duke of *Constances* seeing the Enemie was hotly ouercome, and that it was impossible to followe the Prince, being most expert in the secret waies of the Wood, founded the retreat, causing the dead bodies of his Souldiers to be buried, and sending AUBERT worde of the bloodie victorie attained against his sonne.

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

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

fecond Duke of Normandy. 14

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

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

E 2

How

The Historie of Robert

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



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

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

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

E 3

learned

The Historie of Robert

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

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

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

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

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

a

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

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

second Duke of Normandy. 17

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

F

ries:

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

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



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

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

Roberts Meditation.

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

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

F 2

Incense

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

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

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

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

Madrigale.

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

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

With

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

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

F 3

Plucke

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*Plucke the fruite and tast the pleasure
Youthfull Lordings of delight,
Whil'ft occasion giues you feasure,
Feede your faucies and your fight:
After death when you are gone,
Joy and pleasure is there none.*

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

*Feast it freely with your Louers,
Blyth and wanton sweetes doo fade,
Whil'ft that louely Cupid hovers
Round about this louely shade:
Sport it freebie one to one,
After death is pleasure none.*

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

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

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

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

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

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

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

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

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

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

G 2 greedily

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

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

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

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

G 3 solitarie

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

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

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

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

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

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

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

The first Sonnet.

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

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

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

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

The second Sonnet.

*S*Ayling the sea of my forepointed greeuance,
My will the helme of my misfortune guiding,
Expecting gaine suspecting no mischeeuance,
With stailesse keele I cut the waters gliding.

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

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

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

The third Sonnet.

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

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

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

Of

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

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

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

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

HHe rumor was no sooner spread throughout the dominions of the Emyre, but all contributarie Princes assembled together in the Citie of *Rome* to doo the Emperour seruice, and make his estate more pompous, and after letters of safe conduit presented to the Embassador, BEHENZAR mounted on a braue Barbarion Horffe, trapped in Tiffue, and
H 2 Pearle,

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Pearle, himfelfe attyred after the Barbarian fafhion, with his Algozin of cloth of gold embrodered with rubies, being led betweene two Kings, was in all folemnitie conducted vnto the Emperours Pallace, who in his great Hall, fet among an innumerable troupe of Courtiers, as PHŒBUS amidft the leffer Starres, whome BEHENZAR after fmall or no falutation attempted thus. Emperour of *Rome*, amongft all the bleffings thy God hath beftowed on thee, among all thy fortunes that haue befallne thee from thy youth hitherto, the onely good is this, that our Souldan of *Babylon*, the terrour of the world for armes, the Lord of Conquerours, for actions, dayneth to falute thee, who hearing of the beawtie of thy Daughtre the young Princeffe EMINE, and vouchsafing to grace thee with his alliance, craueth her as his Wife in Marriage, which bountie of his if thou neglect, know, that thou foftereft the shadow of thine owne ruyne, thy Kingdomes fhallbe fpoyled, thy Princes flayne, thy Crowne troden at his féete, and thy ruines fhallbe fo grievous, that thy royalties were neuer fo great. If thou entertaine his demaunds, hold, take thefe presents (whereupon he caufed twentie Moores to difcharge their carriages of gold & filuer, and lay it at his feete) if not, he lendeth thee it as a pledge of his reucnge, till he redéeme it with the fword. Great was the murmure throughout the hall at the infolence of the Pagan, and among the reft EMINE was exceedingly moued, who fitting at her Mothers féete, by her teares began to teftifie hir caufe of terrour. The Emperour being a Prince of a haught hart, difdayning to be outfaced by the braueft warriour in the world, hauing long fince determined neuer to marrie his Daughter out of Chriftendome, returned BEHENZAR this magnificall answer. It is not our cuftome in *Europe* prowde Babylonian, to perfwade with peremptorie threats, but to woe with gentle intreaties, and as our natures are mollified by mildnes, fo are they indurate by menaces. If y^e Souldan falute me as his equall he erreth, for y^e Emperour of Chriftendom daines no fo bace companion as a Souldan:
if

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

H 3

changing

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

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

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

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

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

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

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

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

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

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

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

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of her tongue had graunted her meanes to discouer the secrecie of her thought, ROBERT assuredly had at that time been knowne. The Emperour notwithstanding began to gather on these allegations, and desirous to knowe the certaine trueth, priuatly appoynted certaine Knights against the next day to the number of thirtie to attend the sayd Champion; and by some meanes to cause his discouerie. In this manner passed they the euening in delight, till it was bed time, when as the Emperour and Empreffe (after order was giuen for the safetie of the Citie) betooke them to their rest, and the other seuerall Lords and Princes to their lodging, at which time ROBERT and his hound entered their homely cabin, wherein meditating without closing his eyes, the salt teares streamed downe his cheekes in remembrance of his sinnes, in thought of his father, in consideration of his countrie: and now came there to his minde how for fixe yeares and more hee had liued an abiect life, vnworthie his estate, the thought whereof so much abashed him, that it is vnpossible to reckon vp his perplexities: then called hee to minde the kinde affections of EMINE, and his soule bemoned that so perfect a person should haue so palpable an vnperfection: now applied hee the cause thereof to the Emperours sinne, accompting the virgin happie, that by her want of speach escaped from many occasions of offence: then recorded hee the effusion of Christian blood, and of méere compassion in midst of that thought hee wept most bitterly, when the poore kinde beast licked vp his teares. In this sort spent he the night in consideration of many thinges, and in conclusion of the aduenture of his life, for the safetie of Christendome: whilest the approach of the morning called each one from his couch, and the warning Trompet called out to the fight, then went euery one to arme him, and after they had heard the diuine seruice, & taken some refection, prepared themseluesvnto the fight: In the Souldans Camp all were farre otherwise, for y^e losse they receaued y^e day before enuenomed their harts,
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and made them more vigorous vnto reuenge, each one resolved with this Camarado, to subdue, or dye; to conquer, or be confounded. In their lookes were shadowed their tyrannies, and in their haſt their hardineſſe. Scarcely were the allarms founded on both ſides, but the enemy gaue the charge, and the Souldan inflamed with loue, and enraged with furie, fought by all meanes poſſible to confound his aduerſaries. On euery ſide were heard the gronings of wounded men, ſome hauing loſt their armes, ſome their legs, the ſonne oftentimes was trampled vnder the horſſe ſéete of his father, and in theſe common miſeries, nature herſelfe ſtoode amazed to behold the Maſſacres. The Souldan which way foeuer he trauailed, ouerthrew his reſiſtants, the Emperour was by him vnhorſſed and wounded, and had not PEPIN, and CHARLES of *Burgundie* reſcued him at that time, *actum eſſet de imperio*. Certaine men that were lightly wounded, brought no leſſe aſtoniſhment into the Citie, than was in the battaile, for they aggrauated the diſcomfiture farre more than it was, reporting that the Emperour was vnreouerably diſtreſſed. ROBERT hearing of theſe rumors, haſted to the Reclufe, his ſoule groaned within him, and zeale ouercame him, ſo that after ſome deuout prayers, accompanied with remorsefull teares, he mounted on horſſeback, and hauing taken his armes, he ſo valiantly and furiously entered the fight, that thoſe who beheld him, thought that ſome tempeſt had bin ſtirred vp, and ſome whirlwind iſſued from the Citie, in his furie he tooke no regard of perſon, murthering whomeſoeuer he incountered: ſcarce could his horſſe ſtirre himſelfe for the multitude of dead men that fell before him: ſuch of the Chriſtians as fled out of the battaile before his entrance, returned vehemently, ſo that the conflict was renewed with ſuch vigor, as the heauens in vehement ſhowers ſeemed to beweepe the murther. The Emperour beyond all expectation, ſhewed himſelfe valiant, and approaching the place where the Norman Prince fought, he cryed out for extreame ioy: Oh hope of Chriſtendome, thou flowre of chivalrie, thou anchor of mine Empire,

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

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

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The Emperours Treasurie was opened, and benefites were employed on euery side with great bountie: the *10 Peans* of triumph, resounded in all places, and amongst the rest a braue Poet, yet deuout, after the solemne harmony of Musick presented this Hymne.

Eurilochus Hymne.

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

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

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

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

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

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

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

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

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

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

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

One day and more after his last victorie, the Emperour kept his bed, and viii. dayes continually after intended quietnes, knowing that the enemy was too much weakned to prouoke him as yet, yet sufficiently able in their trench to worke for their owne defence: it chaunced, that vpon the feast day of S. PETER (a day of great solemnity in the Citie of Rome) that after the Emperour with his other Princes had heard the deuine seruice, and bestowed their bountifull almes on the poore, whilst in great pomp the mighty potentate sate in his hall, attended on by a manly trayne of Courtiers. The Souldan entered the Citie in bright and lucid armour, his crest replenished and beautified with a plume of rich feathers, which ouerspreading the back of his milkewhite Steed in many beautifull colours, gaue greater beawtie to his horse and himselfe, and in that he was armed after y^e Christian manner, the first court of gard let him passe. He was a Prince of high maiesty, and wonderfull dexterity in armes, and with such agility managed he his horse, as all the Citizens began to maruell, some alleaging this, some muttering that, according to their naturall opinions, and dispositions; but
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at such time as he entered the high streete wherein stode the Emperours pallace, the fecond court of guard stayed him, and questioning with him what he was, it was answered that hee was the very same knight that had reskewed the Emperour, reléueed Christendom, and deserued EMINE, and forthat cause he was come according to his Excellencies proclamation to claime his due. The rumour was no sooner spred, nor the word past, but hee was entertained with generall applause of the Souldiers, the Citizens began a festiuall, and all the chiefe Courtiers in magnificent pomp came out to méet him, when being dismounted and brought before the Emperour, after gracious salutations he began thus.

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

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

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

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

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

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

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what greater token (before my God) than *EMINES* testimony? hath not God giuen her an instrument to open desert, which before time was closed with dumnesse? and that this is hee, what greater prooffe than the very Armour, the very Sword, the very Steede, concealed and kept by me for greater secrecie? Behold the wound, not inforced by a voluntarie stroake as is the Souldans, but by a fauouring hand who laboured to discouer him; if therefore trueth being opened, bee preferred before error, and condigne worthines before impietie and wickednesse, Emperour accept this Prince of *Normandy* for thy sonne, who procured thy securitie; for thy kinsman, who reskewed thy Countrie, so shalt thou performe the duetie of a iust Prince, and be commended for thy prouidence. This sayd, he discouered *ROBERTS* thigh, and presented all the titles of his claime, and crauing priuate conference with him, was permitted to conuerse with him alone in a hidden chamber: meane while the Pallace was in an vprore, and some swords were drawne to assaile the Souldan, who abashed & ashamed at his discouerie, seemed rather a dead than a liues man. But the Emperour who sawe in his lookes the tenour of his loosenes, being a gracious and benigne Prince, withstood the assailants, and after thanks giuen to the heauens, and kinde embrace to *EMINE*, he spake in this manner to the Souldan. Pagan, though it be in my power to cut thee off, it is not my pleasure to vse discourtesie, I see it was fancie that made thee faine, and follie that hath procured thy fall, I know thy estate is desperate, thy souldiers spent, thy Musulmahs discomforted; and in that I disdaine to combate with these who are welny conquered, I pitie thee, and pitying thee grant thy peace: If therefore thou wilt presently depart my Court, dislodge thy Campe, and leaue Christendome, thou and thine shall enioy both life and libertie, and that for *EMINES* sake: if not, resolue thy selfe to dye, to see thy Nobles destroyed, and the memorie of thy name entirely exterminate and extinguished. The Souldan pondering with himselfe his perilous estate, seeing his loue recureles, and his libertie rechles except
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he accepted the opportunitie, answered the Emperour in this fort. If my fancies haue made me foolish, beare with me Emperour, more mightie than I haue fallen; for the attainment of EMINE if I haue fained, I must now onely repent it, bearing a deepe wound in my thigh, but more woe in my heart: for my life I respect it not, were it not I regard my subiects; for thy bountie I accept it, and will depart Christendome, and so relying on thy word I take my leaue, surrendring thee thy Christianitie, since thou hast bereft me of mine EMINE. This sayd, reuiling and exclayming on destinie, the Pagans departed, and trussing vp their baggage shipped themselues, leauing both the siege and Christendome, which was mightily comforted by their departure.

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

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

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



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

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

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

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

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

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

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

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

M

vndefer-

The Historie of Robert

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

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

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

M 2

Oh

The Historie of Robert

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

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

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16
8 8

M 3

Epi-

Epilogus.

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

FINIS.



Diogenes in his *Singularitie.*

Wherein is comprehended his merrie
baighting fit for all mens benefits:
Christened by him,

A Nettle for Nice Nofes.

By *T. L.* of Lincolns
Inne, Gent:



AT LONDON,
Printed by *VVilliam Hoskins & Iohn Danter,*
for Iohn Busbie.

To the Right Worshopfull Syr
Iohn Hart Knight, all health
and Happines.



Eathen people (Right Worshopfull) lead by Nature, abhorred nothing more than a man Ingratefull: The Christians taught from Heauen, command nothing oftner than to be thankful. To auoid the reproofe of the one, and obey the charge of the other, I present your Worshop (in signe of my sincere affect) with this small conceit, pend by a Gentleman my deare friend. The matter may at the first sight (I graunt) seeme nothing graue, but in the proceeding it will prooue Gracious: *Diogenes* reprooues the vitious, commendes the vertuous, vnmaskes sinne, and sets downe remedies. If you accept it and forget my boldnes, my desire is satisfied, and the Author no lesse pleased.

Your VVorships humbly

Iohn Busbie.

A 2

Dioge-

*Diogenes to such as are disposed
to Reade.*



*En, or Gentlemen, if ye be Gentlemen
or men, accept the salutations of a Ci-
nicke: Diogenes wisheth infinite
good speede to your good proceedinges,
and curseth endleslie your ill demeanors: wishing
the last to perish without supposing, the first to flou-
rish without supplanting. That Diogenes is a
Dog, the worst doubt not: his reprehensions dogged,
the most denie not: for what foole blinded with
earths vanitie, accounts not reproofe bitter, and the
iust reproouer a byter. Seeing then the worlde is
growen so sensuall, no meruaile though Cinicks bee
slightlie set by. If any of you read and like, why then
it likes me: if read and dislike, yet it likes me: for
Philosophie hath taught me to set as light by enuie,
as flatterie. Greedines hath got up all the garden
plots, and hardly haue I a roome left to turne my
Tub round in: the best field flowers now fade, and
better than Nettles my lands will not afford. They
that list may take, the rest leaue, and so I leaue you.*

Euery good meaners wel-willer,

Diogenes.



Diogenes in his singularity.

Interlocutors:

Diogenes. Philoplutos. Cosmofophos.



Diogenes: A goodly day if men were as good: The Sunne I see riseth vpon many, but not to their amendment. Good God what a Citie *Athens* is? Here are faire houses, but false hearts! Many tenements fit to make Temples for the Gods, but few owners in them that tempt not the Gods: I see here goodly Pallaces, & rich, that spue out their Masters for Riot; A faire market place to entertain much mischief. I wonder when our great Masters rise, how many sinnes shal rise with them? *Damocles* lately acquainted with *Philautia* in speaking hir faire spendeth hir much, and hauing a bolde face hath gotten bountifull fortune, *Aristippus* though old yet liues he by the flatterie of *Alexander*, and whether is it better (my *Genius* to be flea-bitten, or flout-bitten? There are so manie faces now in maske, that the World runnes all a masking: and so manie bad men thrive by countenance, that necessitie is the best mans cognisaunce. *Athens* hath manie men that will spend a treasure for a title, yet hauing gained the wordly title of happines, (alas) how is it tickle? Is it not a gay world? I sawe *Lais* iest with *Alcibiades* last night, and he endured it: But when *Phocion* the last day tolde him he was proud (*Iupiter* helpe me) how was he peeuish? Our Signiors are seuer, our

B.

Ladies

A Nettle

Ladies aufteare. It fareth in *Athens* as among the *Sybarites*, who chace away Cocks frō their Cities, because they are too watchfull: and our *Athenians* counsaile from them, for feare they should become honest. What should *Diogenes* then doo but be singular, to fée the better fort so sensuall? I thinke it rather better to weare patches on my cloake, than to beare the patch on my head: & rather to fée on rootes, than to be defiled with royot: to serue Nature in want, than Fortune in wickednes. But why speake I of want? Breathe I not aire with the King? Is not sufficiencie a sumptuous banquet, warmth a worthie raiment, and a good thought a true kingdome? Tut, *Diogenes* is rich: who loytereth not on downe, whilest others lack deuotion: who sleepeth (with *Aristotle*) to wake, and studieth (with *Cleanthes*) to watch. But soft, *Cosmosophos* doore is opened, and *Philoplutos* is stirring: shrowde thée *Diogenes*, the one hath a stinking breath that corrupteth manie complections: the other a far reach, which (excéeding the compasse of the Moone) maketh some men sicke for want of the Sunne. Séé, fée, how they prease foorth: O *Mercurie*, what God foeuer hath a Temple, I am assured thou hast a plentifull Altare. In former ages Deuotion was thy father, now Dooblensse is thy furtherer: thou haddest wings in thy hat, but they are moulted, and from their dust wickednes is sprung in thy followers hearts. Blessing on him, how grauely looketh *Philoplutos*, nodding on his Mule as *Silenus* on his Ass, pretending much grauitie, but not a graine of honestie. Now shall our Notaries get some coyne: but note this, there is some coofenage: the still streame is déepest, & the steame looke doublest. Ah Foxe, are ye walking? But fée, they are in conference: the rot consume them, for they consume the world. Hide thée Cinick: it is better to be a Lord in thy tub, than a lackey in their triumphes. They approach me, I would my curfes could driue them from me.

for nice noses.

2

me. They cleave like burres to woollie garments, and draw fleeces of wit from Philosophers: applying it as craftie Phisitians doo their corosives, smothering much paine vnder pleasant perswasion, and making the world beleue that *Venus* is all wanton, in that (the report runneth) shee was bred of the fume of the water. Hush! *Diogenes*, the vultures are at hande: silence in these dayes is a trim fauconduit.

Cosmo: God giue you a good morrow, Signior *Philoplutos*.

Philo: Thanks good *Cosmosophos*: whether away so early? I feare mee you be sick of *Chrysippus* counsaile, thinking no time good that is not gainfull.

Cosmo: Trulie sir, to gaine experience I am watchfull, accompting the time verie well spent, wherein a man anie wayes learneth to be expert: what we lose in sleepe is but losse in life, neither can we purchase more in liuing, than not to be dead to liue.

Philo: You say well *Cosmosophos*: but some studie so much on time, that all their indeuours are out of time. I speake not this of you Sir, whose experience in worldly affaires, hath graced you among the better sort: but of those, who *nodum in eirpo querunt*, tempring their studies in such manner as Musitions doo their strings, who wrest them to so hie a reach, that they stretch them beyond time, tune, or reason. But to let them passe, *Cosmosophos*, if your businesse be not of great consequence, shall I be bold to craue your companie.

Cosmo: You may commaund me: but whether, may it please you?

Philo: To *Diogenes* tub, who (as I vnderstand) by his long plodding in reprehensions, is become passing skilful in experience: and seeing manie faults, can more iudiciallie speake of follie. Now, since I am called to high estate, and he is continually conuersant in deepe studies, I meane to question with him, following the qua-

B 2

litie

A Nettle

litie of the Bée, who sucketh his honie from hemlocke,
and the preferuatiues of health from poysonable hearbes.

Cosmo: You doo verie well: but might I whisper in
your eare, I could aduertise you of a matter of much
consequence.

Philo: Say on (good *Cosmofophos*) mee thinkes
these grey haire should include much experience: thou
canst not but deferue well of the Common-weale, when
thou entendest my commoditie, who dare boldly say with
Tully (who euer faith otherwise) that I am *Pater patriæ*.

Cosmo: Your rare vertues (worthie *Philoplutos*)
are in effect like *Archidas* Doue, whom each Artift be-
held flying, but could not make flie: you beare the feather
of a *Phoenix* in your bosome against all wethers & thun-
ders, lawrell to escape lightning, and countenaunce to a-
uoyd contempt: which maketh your felicitie more admi-
rable, and your foes more milde. But to our purpose:
since you are singled from your traine, may it please you
in this manner to be certified; There are manie in our
Common-weale of *Athens*, who haue ripe wits & rea-
die touns, who if they catch an inch, will claime an ell;
if they put in the finger, will thrust in the head. Of these
you must take héede: for it is an olde reason of *Charon-*
das, (and not so olde as true) that yong fruitfull plants
grafted on an olde stock, will soone suck out the substance;
and that *Æsops* husbandman that warmed the subtil ser-
pent in his bosome, was brought by him vnto his burial:
such yong nouices must be checked like wanton whelps,
their tungs must be wormed least they wound, and their
fethers clipped least they conspire. If they talke wel, tel
them they trip; it is better smother them in the egge,
than smooth with them in the bird: for the meaneft spar-
row hath his neb, the lions whelpe his clawe, the weake
thorne his prickle, and the pooreft man his policie; which
you may dreine from them, as the Vintners do the wine
from the lées, if the wine bee too rich, giue it a dash with
water

for nice noses.

water, if the wit be too ripe, suppress it with seuerenes : who meanes to sit folie on *Olympus*, must suffer no climbers. By this (Sir, I doubt not) you conceipt my intent.

Philo: I thinke thou art *Oedipus* (my *Cosmophos*) thou art so priuie to my conceipts: But hark thée, I vse our *Athenian* young men, as curst mothers doo their vnhappie children, I cal them to me with a fig, and whip them from me with a twig, with few crownes buy I their gleanings, and imploy all this to mine own glorie: I know the heauens admits but one Sunne, & high places but one commaunder: which estate since my good fortune hath called me vnto, I will haue none sée through my spectacles but my self, nor carie an oare in my boate, leaft hee turne mee ouer boord. But sée where *Diogenes* sitteth gazing vpon the morning Sunne, who (desirous to sée the Summers beautie) hastely rouseth himselfe from the *Ocean*. God spée de thée *Diogenes*.

Dio: Euill may they spée de, if they spée de not thée *Philoplutos*: what, art thou risen this morning as a Wolfe to thy pray? or hath some fat foole falne into thy laps? sure it is, thou waigtest for some profit, thou hast so soone forsaken thy pillowe.

Philo: No *Diogenes*, I am risen thus early to entertaine thy counsaile, thou knowest I am called to high charge in this Citie.

Dio: I, and what of that?

Philo: My desire (for this cause) is, to be aduised by thée (good Cinick) how to behaue my self in this waigh-tie estate, considering the indisposed mindes of the common people, the daungers that waight on high degrés, the policies that are required to entertaine all Estates, the disciplines that are to be vsed in reformation of abuses, and the rewards that are to be employed on such as deferue well.

Dio: Sirha, who appointed thée to gouern in this state?

B 3

Philo:

A Nettle

Philo: My Prince.

Dio: How ignorant was hee to admit thee to that place the which thou art not able to supplie. Is not hee an Ass that putteth his affaires in the hand of the ignorant? his ship to the conduct of a witleffe Pilot? his stock to the disposing of an ignorant banquer? or his citizens to his charge that hath not long conuerst with counsaile? Heare me *Philoplutos*, I feare me thou art quicke of sent with *Demades*, thou wilt smell more than thine owne, and thy high countenance in this citie will be an occasion for thee to coulour thy wickednes? Thou louest wealth too much to entertaine wisedome, and the desire of the one killeth the hope of the other: yet since thou art Cocke on horsebacke, Ile fit thy stirrop, and tel thee what becommeth thee, though I am assured thou wilt not entertaine it. *Plato*, with all the law-makers of antiquitie, as *Charondas*, *Solon*, *Sesistus*, before them *Bætis* the *Babilonian*, *Anacharsis* the *Scythian*, with others, haue first (in the institutions of their Common-weales) induced a feare of the Gods: which being naturally ingrafted in the hearts of men, maketh them entertaine the written lawes with more reuerence. *Numa* (to colour his policies) said, he had his instructions from *Egeria*, *Romulus* (before him) from *Iupiter*: in briefe, the whole aime of vertuous men in times past, hath been to deriue their lawes from the Gods, and to confirme their Citizens in souereigne awe of their heavenly Protector. First therefore, (*Philoplutos*, since thou art made a Maiestrate) see thou diligently intend the seruice of the Gods, drawe thy decrees from their diuine motions: so shall thy people more voluntarily accept them, & thou with better conscience publish them. And (as a special rule) learne this second lesson, *Medice, cura teipsum*: pull the beame out of thine owne eye, then helpe thy brother: reforme thy faultes, then punish others folly. For men in authoritie are eyes of estate,

for nice noses.

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estate, according to whose life, euerie priuate man applieth his manner of life: so that the Poet said truly,

Regis ad exemplum totus componitur orbis.

Such béefe such broth, such lips such lettice, such Lords such lay-men. In *Traians* time all men studied iustice, in that hee was iust: in *Octavius* dayes each one would bee a Poet, because he delighted in Poesie. Order thou therefore thy life in such fort, as it may bee said of *Athens*, as *Plutarch* speaketh of *Sparta*, *The yong men carrie olde mens mediocritie, the olde men are youthfull in magnanimitie*. In thy lawes respect the nature of thy people: looke into *Athens*, a proud assemblie of fine tounge fellows, daintie in attire, studious of nouelties, fond of fashion, too much addicted to couetousnesse, inclinde to deceiue their neighbours: now examine these by the strict lawes of morall vertue, and since they degenerate, deuise how to daunt them. What so is not of vertue, is against it: it is an vicer & must be launced, an ill humor, and should be purged. Let me haue informers for sinne, not for breach of custome: a Censor to correct sinne, not an incenser to continue sinne. Let vs haue more hospitalls for the poore, and fewer pallaces for the rich: let souldiers haue more pay, and vsurers lesse profite; let *Catelines* bee cut short, and *Ciceroes* calde home: then shalt thou rule well in *Athens*, and the Citizens be better ruled.

Cosmo: O how well speaketh *Diogenes*?

Dio: Oh, how fondly flattereth *Cosmosophos*? Sirha, shall I counsaile thee?

Cosmo: Doo, good *Diogenes*.

Dio: These kinde words require a curteous requital: harke thee *Cosmosophos*, thou knowest *Timons* fig tree.

Cosmo: And what of that?

Dio: Why goe hang thee thereon, the world hath too manie loue-worlds, but too few hate-worlds: shall I fute thee *Cosmosophos*?

Cosmo:

A Nettle

Cosmo: How meane you that?

Dio: Why bestow a funerall bountie vpon you in conceit, and tell you how in conscience it ought to bee lined.

Cosmo: Say on.

Dio: O ripe word, a kin to euerie lack-penie, who haue learned the fay on their backs, but wil neuer see the discharge of their bonds. Harke *Cosmosophos*, I wil haue thee apparaild according to discipline and order: Thou shalt weare a bare hat, because thou art too great a niggard to buy a new; and carrie wolues skinnies for thy facing, because thou art a wolfe in thy fashions. With the finger and the thombe thou shalt poynt at sinnes so long, till thou catch them in thy bosome: and garter thy selfe vpon a straight stocke, till thou hast prooued thy selfe to haue a large conscience. I appoynt thee no more continencie, than to eate while thy bellie is full, nor constancie, but to brawle rather than burne: a filbert is better than a faggot, except it be an *Athenian* she handfull: you know that *Cosmosophos*, euer since your last marriage, how doth the father of your sonne in law?

Cosmo: Dost thou mocke me?

Dio: No, I meane to moue thee, and transforme thy thoughts into actuall seruants to waite vpon thee: Thy kinde thoughts (which may bee duely called actuall *Æqui-uocations*) shalbe translated into fleshly seruitours, and they of this sort shalbe called by the name of flatterers: these shall carrie Ostridge plumes in their partie colored hats to waue with euerie winde, & aspen leaues in their mouthes in stead of roses, by reason of their incertaintie in wordes: For their liuerie, if they borrowe it of *Iris*, it is all one: partie colours serue them best that are neuer one: For their other thoughtes, they shall like the trim Ass in *Æsop* haue trapping of golde, and a great choller of that whereof one linke will buy them an hundreth halters. They shall be called *Mercanti*,
Merca-

for nice noses.

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Mercadanti, Impostini, Cacodemonas, Daimones, Somnifophoi, Calopluti, Crusoponerioi, Nay if they were worthy of Christendome they should not want names: Being thus attended I know if *Philoplutos* be thy friend, *Diogenes* with the Wolues may barke against thee as the Moone, but neuer bite thee whilst thou art a man.

Philo: Thou abusest my friend, *Diogenes*.

Dio: Nay dost not thou abuse him? Trust him not *Cosmosophos*: here in *Athens* the father hath suffered his sonne to bee hanged for forty sickles, and hee worth 400. talents: The brother hath beggerd his brother in his ouerfaithfull credulitie, beleue not these sort of men, who so are married to their money are farre from mercie: I haue knowne ten men of his name and neuer a man honest. A man neede not *Aristotles* instance if he can but point at them, there is no word so common in *Athens*, as *My friend*: the vsurer pretending Cosenage, will say, you are welcome *My friend*: *My friend*, (saith the retailer) by my soule it cost me thus much, yet fels this man his soule for two pence, and bobs thee out of thy Coine with *My friend*: Nay I will canuasse a friend out of breath: *Philoplutos*, because you are so neere mee, It is an olde prouerbe and not so olde as true, *Amicus certus in re incerta cernitur*, A true friend is knowne in a doubtfull matter: and what is more doubtfull, than when in borrowing money a man findes no friends? So Mofse his mare leaping ouer my Lords ditch, faide my Maister feedes me in Lanes, and is this friendship? Yet a fling at friendes, you are my *Friend* quoth the Cobler, if I haue but a peny for my clout: *My Friend* (sayth the shoemaker) your shooe is good on the Last, but who so puts it on shall find small peniworth in the lasting: All now a daies vse this word *Friend* most commonly, yet liueth there not any one who abuseth it not most contemptuously. Trust not this friendly flattering *Philoplutos, Cosmosophos*; for if thou trie him,

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A Nettle

thou shalt finde but a weake staffe to stay vpon: for among all the vncertainties of this world friendship is least certaine, apparaild (in these dayes) onely in good words, and fawning onely on prosperitie:

At simul intonuit, fugiunt, nec noscitur ulli

Agminibus comitum qui modo cinctus erat.

Cosmo: Well *Diogenes*, these words were better kept in, you are too plaine with *Philoplutos*, who is a man of worship and must be honoured.

Dio: A worshipfull man, a good word, he must be honoured; what for a saint? Beshrow *Diogenes* if he déeme so, and sond art thou if thou imagine so: Honour is due to our Gods, not to men rich in goods, I haue séen *Philips* statue erected here in *Athens* for reléeuing *Greece*: yet neuer knew I anie merit honour for deceiuing his Citizens.

Philo: *Diogenes*, you are too peremptorie, we came not hether to heare reprehensions, but to entertain counsailes: neither should Philosophers (as you are) bee so forgetful of their duties; it is an olde saying and a true, *A controller is not without contempt*: cease therefore (good Cinicke) to complaine of my faults, least thou bee conuicted of thine owne folly, and prosecute that which thou hast enterprised, and aduise me in the administration of this our Common-weale of *Athens*. Thou hast in thy induction laid a good ground, inducing the seruice of the Gods, and continued thy policies with iudgement, as touching the loose behauiour of the *Athenians*: since therefore thou art so good an *Oedipus*, I pray thee runne through all estates in our Citie, that finding the imperfection of euerie member, we may the better establish and bring in frame the whole bodie.

Dio: Thou speakest wel *Philoplutos*, I wil play the worldling a little to please thee, and leaue to rub thee on the gall, since thou art loath thy imperfections should bee discouered. What estate shall we deale with first?

Philo:

for nice noses.

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Philo: That which I ought not to complaine of.

Dio: Then vse *Noli altum sapere*, and feede on my rootes: who haue long handes can catch a farre, such as haue cleere eyes will quickly see, yet *Argus non videt omnia*. It was a custome among our *Athenian* Painters to decypher the back parts, not the fore parts of *Venus*, imagining least in painting the moale on her face, they should displease, or in drawing her pale colour to a right sanguine, she should condemne them of flatterie: *Quæ supra nos, nihil ad nos*, Grosse Cinickes dare not talke of great Signiors: I had rather my Crow should say, *Aue Cæsar*, than he should answere me with *Knaue Diogenes*. Tut, though I be singular, *semper excipio Platonem*.

Philo: What think you then of inferior Magistrates?

Dio: If they be good, it is the better for them, if they be not good, *Iupiter* mend them. Thou knowest *Philoplutos*, that the prouerbe is olde, euerie thing is worfe for the wearing.

Philo: I, and what of that?

Dio: I wonder then, why some *Athenians* haue bin worne so long time, and haue so much wooll: I speak not of sheepe, but of Wolues and Foxes.

Cosmo: Why, doo Foxes & Wolues weare wooll?

Dio: I, in winter *Cosmophos*, it is a iolly medicine against a colde disease to be well lined.

Philo: Your comparisons may be excepted against.

Dio: Why, dare men be touched with the shadow of beasts? a wise man regards it not, for a foole it matters not. The sea (according to the *Egyptian* Philosophers) is the well of all showers, and the lodging place of all flouds. *All flouds* (saith one, I would either of vs were so honest) *enter the sea, and hee yeeldeth them out againe, and the flouds returne to their place they came from, that they should flow againe*. I will for this neither alleadge lines nor leaues; but so the Scripture saith, by the head of *Diogenes*.

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This sea by reason of his great magnificence and power went to the banke thereof and saide, I meruaile greatly at thy hardnes, and wonder at thy stout heart, thou art euer contrary vnto me, and continually withstandest me, thou lettest me that I may not eate the earth and sufferest me not to confound that which I would consume: I desire thee therefore to be remooued from thy place, that I may preuaile against the earth, & put him vnder foote, els shall I not furcease to procure thy torment, and incense my selfe to thy trouble. The banke hearing this bold attempt, answered and said, Thou art deadly bewitched my good brother, for the maker of all things hath ordained me in this sort, and I suffer great trauail in containing thee, in respect that I would please him. Thou comcest vpon mee oftentimes, and puttest mee to great grieffe, I beare and suffer for the loue of God, in seeking to reprehend thee of thy gluttonie, thou oughtest not then to multiplie vnkinde wordes against me: for I may not chaunge my place, nor be mooued for thy peremptorie threatens. The sea hearing this, answered in great woodnes; Since thou maist suffer, suffer still, for neuer shalt thou haue peace, but I will beate and punish thee with all my power. The Banke said nothing, and so I tooke a peece of bread and cheese, & went my way.

Cosmo: And what meane you by this, *Diogenes?*

Dio: That which I sweare neuer to tell thee, vnles thou wilt be vnhoneft.

Cosmo: How meane you that?

Dio: I meane thus, I sweare neuer to tell it vntill thou hearest it, neither can I tell it so soone as thou wilt be dishonest: This caueat is for such as you *Philoputos*, or (if you please) for all forts. Such as are to gouerne in Cities, ought to admit Counfailers like the sea bankes to containe them, and such as are Counfailers, are to behaue themselues like the sea bankes, to resist
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for nice noses.

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the sinfull if they excéede, as the banke withstandeth the billowes if they mount: yet is there an honest Church man faith, *As the sea euer rebelleth, and repugneth against the bankes, by which it is restrained and kept in: in like sort some persons repugne aduice,* which proo- ueth they are worthie of punishment. Such as counsaile, must haue Clarkes which like good shepheards néed not dread the malicious threatnings of the bad: yet such as counsell the diuell, cannot mend him of his euill. But to the purpose: The sea banke I told you of, should re- semble you, if you dissemble not. Oh how I mistake? You should resemble the sea bankes, which as they resist al stormes whatsoeuer: so should you (in such manner as waking shepheards are wont to doo) kéepe your shéepe from cruell beasts, leaft *Leodore* come in with this I- tem, *Euill shepheards take no heede of their sheepe, & hired men if they see the Wolfe charging the flocke, they sodainly flie.* O you sea bankes, let me speake vn- to you before one of your Masters, when flie you away? Certainly, when you are still and dare not speake before the mightie, and when you are timorous and fearfull to withstand such as are tyrannous and froward. Shall I comfort you with an olde father? I marrie sir, and will I: Entend you to please the Gods, as for the threatning of man you néede not care. *Philip of Macedon (Phi- loplutos)* was a wise fellow as thou art, lame on his legs as I wish thée not: This *Philip* besieging *Athens*, in stéede of raunsome of the Estate required ten Orators of his choyce: but harke what *Demosthenes* said, I tell you, or your worship, or your manship (for that should bée the best style) I marrie will I, thus said he to the people, and thus say I to *Philoplutos*: Wolues on a time spake to the shepheards, and said, Your Dogs are al the cause of the discord which is risen twixt you and vs: if you wil be at one with vs, deliuer vs your Dogges, and we shal be friends for euer. When the shepheards had so done,

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the Wolues at their owne pleasure deuoured the shéepe. Take therefore good handfast *Philoplutos* on such as are worthie to resist Wolues, and let not *Athens* be of them vnfurnished: and as those be to be esteémed, so let not by thy quick-sented houndes, who if they faile thée (as they begin to fawne on others,) I beléeue in loosing thy dogges thou wilt prooue but a shéepe, and they in scorne barke out; A murren on those rotten Rammes which will be so couetous.

Cosmo: Why, thou art altogether preposterous in this discourse *Diogenes*, vsing such equiuocations, and quiddities, that I am beyond my selfe to thinke on them: now alludest thou the bankes to great men, now the sea to no man; now the bankes to their followers, now the strength of those banks to the seas misfortune: truly, truly, I know not where to finde thee.

Dio: Then am I like *Philoplutos* flatterers, full of all religions, yet following none: whatfoeuer I say, I will not stand too, if anie man say I speake ill, I will desire him to teach me better: if I hit by hap like a blind woodman in the dark, let men not blame my frowardnes but their owne fortune. Haue we talkt of Magistrates all this while?

Philo: Yes *Diogenes*, hethertoo we haue discoursed onely of such as haue the administration of iustice in this Common-weale of *Athens* committed vnto them from the higher powers.

Dio: Then mattereth it not how ambiguouſlie I speake, for wee ought not to bee too playne with such as they: yet will I prosecute my purpose to please thee *Philoplutos*. Such men are like owches in golde, they are eyes of a Common-weale, if not blinded with golde: they buy more faire words and caps in a yeare with fauour, than they can well digest with wisedome: euerie one pretendeth them seruice in hope to ende their sutes, the flatterer studieth by night how to deceiue them by day,

day, there is no fashion lost that fitteth not their fancie, yet some haue false in fancying fashions: they haue manie Phisitions for the bodie, but few true Phisitions for the soule: they often light on good seruants, but seldome keepe them: in briefe, if they be not at enmitie one with another, they are happie: for I haue heard among beasts that corrupt intention to defraude, and vngodly purposes to deuoure, hath cost the deceiuer his head, and swallowed him in his owne snare.

Cosmo: How among beastes *Diogenes*?

Dio: Thus among beastes *Cosmophilus*: The Wolfe on a time sawed with the Asse, but the Asse laboured truely aboue, the Wolfe deceitfully beneath: the Wolfe was malicious and drew the saw vnderneath, seeking an occasion to deuoure the Asse, and to induce his quarrel, he thus doggedly attempted him: Why dost thou throwe the dust into mine eye? The Asse being a beast of much patience, answered and said: I wrong thee not but gouerne the saw according to my science: if thou wilt sawe aboue I am pleased, and I labour beneath painfully. To whome the Wolfe said, I cannot, But if thou throwe any dust in mine eyes, I will pul out thine. Notwithstanding these wordes, they continually sawed, and amidst their labour the Wolfe blew with all his power, being verie willing to fill his fellowes eyes with the dust, but the timber stopped it, and caused the dust to fall into the Wolfes eyes, by reason whereof he was grievously pained, and swore, that he would ouerthrowe the porters and bearers, which he practising to doo, the timber fell sodainly in the midst of his sawing, and the Asse lightly lept away, and was deliuered: but the Wolfe in his enuious imaginations was suppressed.

Philo: And what of this?

Dio: Nothing by the faith of a Cinick as touching good men, but if there be an enuious man in *Athens* that
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A Nettle

néede rubbing, let him scratch: the more he striues, the more scald wil it proue. I wish no one to seeke the suppression of his equall, no not his neighbour, least in drawing the sworde, they dye by the smiter. Who laye nettes to betray fat foules or fooles, or what you list: may they not at last fall in the springe with the Woodcocke? He that ordaineth a pit for his neighbour, shall fall into it him selfe. If you remember *Æsops* Mousse *Philoplutos*, he teacheth a good lesson, but I am verie wearie.

Cosmo: Why *Diogenes*.

Dio: In that wee talke of the starres which are fall in their workings: and when they are disposed to be retrograde or opposite, they worke wracke. *Striue not with a mightie man* (saith *Seneca*) nor *contend not with thy better*. I will not iudge with *Midas* to get long eares with pulling, I had rather scape a pinch, than imploy a reprehension, vnlesse the worlde were in *Athens* as in olde time it was wont to be, when men thought no wordes bitter that fauoured any wit. To be bréepe: if in the common weale the feare of our Gods be well planted, the Prince well counselled, the Nobles better learned than bolde of beléepe, the highwaie is alreadie found out to good gouernement, wee shall not néede any long disputation. But say there be a good *Solon* in a citie, *Alcibiades* may royot, *Timon* may curse, *Diogenes* may bite, *Aristippus* may flatter: yet shall all these be but flea bytings, & may bréede a spot in estates, but not the spoyle of state.

Cosmo: What thinke you of Diuines & Lawyers *Diogenes*?

Dio: As of Diuines and Lawyers. If good, the citie hath too fewe of them: If bad, the gallowes is sicke for them. I cannot admit in these sorts any mediocritie: for lukewarme professors in these things are lost professors: heare my tale *Cosmosophos*, The Hare
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for nice noses. 9

went to *Athens* to schoole, and in proceffe of time became a good Lawyer, furnished therefore with Artes, & fully stuffed with argumentes, he repaired to the Lyon the foueraigne of beafts, and the sole patterne of bountie, and after a Schollers curtesie, with his round cap in his right hand, his pen and inke at his girdle, and his hood on his shoulders, he began thus: My good Lord, I haue spent my goods in following goodnes, and my liue-lihoods to attaine literature: since therefore I haue attained the fulnes of the one through the default of the other, I beseech your Maiestie that I may be maintained, that hauing deserued worthely, I may liue worshipfully, vnder your Maiesticall protection, and the shadow of your bountie. The Lyon seeing his graue lookes, his vnkembred lockes (like *Senecaes* Philosopher) replied thus: Friend, I will first make a prooue of thy wisdom and cunning, and afterward puruey thee of wealth and content: goe therefore with me to see diuers things, that I may prooue thy learning and relieue thy lacke. And as they went both by a wood side, there passed by a hunter with his bow and arrowes, who settled himself to shoote at a Beare and a Foxe: but the Foxe was wylie, and when she espied the bow and arrow, shee lept aside, and escaped from the stroke: the Beare (contrariwise) was proud, and trusted to his owne strength, and ranne so hastily against the man who intended to wound him, that the Hunter loosed his arrowe, and smote the Beare and killed him. The Lyon beholding this, said vnto the Hare, Make me a prouerb of this, that I may know thy science, whereby I may with more will admit thee to thy fallarie, The Hare (after a draught of merrie goe downe) wrote this,

*Against death it preuaileth much the life to prolong,
To haue ripe wit rather than ribbes strong.*

The Lyon hearing this conceipt, commended the Proverbe, and led the Hare with him to a Citie, where they

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weales, seeking for honours from their Prince, must prevent their Countries prejudice: you must studie if religious, to reprehend without flatterie, if Lawyers, to iudge without partialitie: so shall their good Prouerbes get them pence, and they deserue it, for the Labourer is worthie of his hyre. But, oh you Hares, take heed of the Foxe in the long gowne, that goes in sheepes cloathing, but is inwardly a rauening Wolfe, who is singular with *Diogenes* to single out his praye, and sets light by his superiours: follow not his counsaile, take maintenaunce when you deserue it, least with the proud Oxe you die for hunger. To be prouident is your daylie lessons, let not therefore curiousefnes licke the fat from your fingers, by *Iupiter* I hope you will not, for there is no doubt but age will bring on discretion.

Cosmo: Which wayes should the Lawyer applye himselfe best?

Dio: In silence, till his vainglorie bee ouercome with iudgement, in abstinence when hee is tempted with bribes, in sufferance when he is baighted with iniuries, in vprightnes when he decideth controuerfies.

Philo: How should the Diuine apply himselfe best?

Dio: In speaking the truth without hypocrisie, in reprehending all sinnes without flatterie, in liuing himselfe vprightly, and discourfing on the Scriptures reuerently, in affecting no partialitie, but ording all things in sinceritie.

Cosmo: I, but *Diogenes*, the world is such now a daies, as the purging of growen sicknesses procureth death, plaine dealing commonly in this world weareth a bare coate. Such therefore as will thriue in the worlde, they must some times dissemble: for since of two euils the least is to be chosen, I thinke it better to forbear than to beare the fagot, & more méete to beare the fagot, than to burne by the fagot.

Diogenes: I knowe thou speakest according to thy
D 2 conscience

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conscience *Cosmosophos*, and I beare with thee. But heare you me, those men that are called to the seruice of the Gods, must haue vpright hearts, neither selfe will nor worldly promotion must withdraw them, *What profiteth a man to winne the whole world, and to loose his owne soule?* Such as are teachers of the simple sort must be as starres in darke nightes, lampes in blinde walkes. What profiteth it the talent to be hidden, or what is gold vnlesse it byde the tryall? Those that haue care of soules, must be carelesse of the worlde, careles of wealth: and if danger threaten their flocke, they ought rather to suffer death, than to see them seduced, as I wil teach you by a prettie tale if you will heare it?

Philo: Say on good *Diogenes*.

Dio: I will satisfie thee *Philoplutos*. A Hauke called *Ormarillus* being a stout birde of pray, & seeking out for a peere, met with a Goshauke, who became his confederate: these two bold winged rauens, seeking in the Summer euening for their ordinarie Supper, made this couenant betwene themselues, that whatsoever they tooke should be equally deuided betwene them: vpon which conclusion, they both at once seized vpon a Quaile, and seeing her a little bird too abiect a morcell for their hungrie mawes, they began colourably to vndermine her, in hope to surprise both her and her young, and courted her in this manner: Choose thee whether (faire bird) thou hadst rather be deuoured alone, or else conducting vs to thy chickens and yong ones, to suffer death with them, to satisfie our pleasures. The Quaile being in a quandarie said: Anguish and trouble is false vpon me on euerie side, and what I should do I shunne to doe. Should I loose my yong ones? whome I haue carefully couered in the shell, and clocked vnder my wings? whom I haue fed by my toyle, and brought vp with much care: no I will not. Lesse hurt is it for mee to die, and to fall into their handes my selfe alone, than
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to suffer both my selfe and the sillie ones both at once to perishe, whereupon without replye shee humbled her to their grype; they greedily deuoured her, and the diuell send them surfets that loue such suppers.

Cosmo: How apply you this?

Dio: Whie thus Sir: After the manner of this Quaile ought our truely qualited diuines demean them selues, of two harmes they must choose the lesse: better had they suffer with a good conscience, than their whole flock should be deuoured in error, or misled through their enuie, and made insolent with their singularity. They are bound to die rather for a Common profit, than to liue for a singular auail. Among the Barbarous, many haue bene peremptorie for their cities safetie. *Marcus Regulus* being taken prisoner in a certaine battaile by the *Carthaginians*, was sent by them to *Rome* vpon his faithfull promise of returne, to raunsome other captiues which were in the hands of the *Romanes*: who entering the Senate house being an old man well stept in yeares, in steede of perswading his associates for the safetie of the enimie, voluntarilie dissuaded them from exchange, alledging his olde yeares, his broken memorie, his vnable bodie, whereby he was vnfit to pleasure his countrie, nay rather he feared to be a burthen: for which cause he humbly intreated them with teares in his eies, to returne him home to *Carthage*, and to detain the noble yong enimies: in briefe with much admiration he attained his suite, returned to *Carthage*, & dyed constantly and confidently for his countrie. Such should diuines be, but I will leaue to talke of them who are best able to teach vs: they that weare the shooe can best tell where it wringeth, and no doubt they will against newfangelnes at last speake: for the best sort of them are like those Orators, which in cases they spake of seldome, are sure then to deale verie soundly.

Philo: Now as touching Soliciters in Law, vnlet-

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A Nettle

tered Curates? What déeme you of them?

Dio: The first are like *Coloquintida* in a common pot of pottage, they make all bitter, drawing their benefice from nothing but contention: they deuise so many stresses that they breake plaine mens heart-strings. They buzze in rich mens eares till they be lords of poore mens ernings. And then comes Sir Iohn flitpen to a Bailifes office, or else to kéepe a Leete, where he will so hunt poore mens titles with the slender countenance of *Littletons Tenures*, as they shall sooner catch a louse than kéepe their liuing. They write so much *ad opus & usum eiusdem Iohannis*, that they inuert all good vses: When as all controuerfies in *Athens* were wont to be decided among curteous neighbors, and the gang tooth was a seale of more truth, then the best bunch of seales in the subtillest Scriueners shop in this Citie. Oh what swarmes of them sée I in this Land, they iet vp and downe the stréetes grasping a paper in their hands for feare a man should spie a true finger in the fist, carrying a pen in their eares to note that which they deserue not, their gowne is carried sidelong by the wind like a misne faile, shewing they are fit to turne to all subtilties, their thumbes are goodly Alcumistes that with the very touch translate a sée of ten groats to a signet of thrée poundes. But *Philoplutos* and *Cosmosophos*, sharpe though I be, and Cynicall in reprehending, yet is *Diogenes* as farre from enuie as these petifogging pratlers he meaneth from honestie, and reuerenceth the graue and vp-right Lawyer, as the instrument of the Gods, poynting by their wisedomes the wickeds punishment, and the innocents preferuation, giuing to euerie man his proper right and ending iustly long hidden controuerfies: these dooth *Diogenes* reuerence with the Sunnes arise, and bans the other at his going downe, who cast oyle into fire, and set a candle to kindled flaxe: who hauing by such gleanings gotten once into their gards, waxe then so
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gréedie, that no subornations are by them ouerstipt, till the good Lawiers finding their subtilties, sende them where they cannot slip till their eares be slit. These are like hungrie Dogges, who fight for a boane one with another, and play the wantons together when their Clients see them not. They haue learned the pulling of the Goose beyonde our *Athenian* kitchen mens conceit. They are not content with the fethers, but they will haue the fell: Shall I tell you a prettie tale of them which may be pithilie alluded to them.

Philo: Aske vs not whether thou shalt tell, but tell vs, matters of woorth among men of wit may neuer want attention.

Dio: Among men of wit: well applyed *Philoplu-*
tos to thine owne flatterie, Thou attributest a pound of that to thy selfe, which a good man can scarcely wring from thee by the penie-worth. But let that passe, and heare my pretence: There was a faire goodly Cocke with partie-coulored plumes, and a crimson combe, the verie Chauntecléere of all the dunghill. This proude birde was lockt vp in a faire yarde with a fat Capon: the Cocke like the bird of the Sunne was the commander ouer the hennes, the Capon enioyned to pennance, in that he had lost his stones, was nothing so stout. So it was, that amid the iollitie of the Cocke, and humilitie of the Capon, it vnfortunately happened, that the Fox finding a gap in the hedge, came and caught the Cocke, and for all his courage deuoured him, and finding his flesh tough and somewhat rammish, hee cast in his minde by what meanes he might catch the Capon, wherevpon reseruing the combe of the Cocke, like a graue fellow in a garded gowne, he came and spake in this manner, Brother Capon, thy fellow Cock is departed, and in token of great loue I haue brought thee his goodly combe, which he bare continually on his head. The Capon sitting on the roust began to giue great regard, and tickled like a
Sammon

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Samon trout in the gill was quickly beguiled, and now came it into his minde that if hee coulde compasse the Combe he might be Lord ouer the hens, and attaine the preheminance of honour, for which cause hee descended from the Rooft, the Fox started and caught him, and hauing deceiued him deuoured him, &c.

Cosmo: And what of this?

Dio: Euen like the Fox haue our false hearted Attornies dealt, First with faire wordes haue they got a fleece from the rich, leauing them a small title for a great summe of money, yea some are sucked so néere the bone as they haue no marrowe, a pitifull matter: Nowe these Foxes hauing furnished them with their coine, begin to gather countenance, and making poore men beléeue all by their big looks, they so rent them that they leaue them no Rent, and trouble them with so many writs that some of them are beside their wits: Alasse poore Capons, are you so gréedy to buy a Cockescombe? Truly our husbandmen héere about *Athens*, are like *Æjops* Cocke whom the Foxe espied perched on a trée and bearing a peece of flesh in his crooked nebbe: For which cause the crafty beast incensed with hunger, bethought hir selfe howe to beguilde him, and therefore shée spake and saide: Brother Crowe behold me and marke my sayings; thy beauty passeth the beauty of all birdes, and thy strength excéedeth the strength of all other fowles, but I am onely forry that thou hast no voice, nor cunning in tunable and deliuer notes to excell the musicke of the Nightingale, whome thou excédest in colour although shée bée thought to bée more cunning in cackling: The Crowe tickled with vaine glory sodainely began to sing, when as vnawares the flesh fell out of his mouth, which the Fox caught and eate vp, and smilingly went away. Such careles Crowes are our Country men till they loofe their crownes, for hauing money in their fist they imploy it in recouery of things in discontinuance, and so at last loofe
both

both the estate and the stocke. Oh fir (faith the Attur-
ney) your father had it in possession thus long, and will
you lose it? What though your Landlord be rich, there
is law for him? Thus so long they law it with the poore
man, that he prooueth a dawie in the end. And what sayes
the Atturney then? In faith your Counsaile told me the
case was plaine. But oh ye *Athenians*, hold your own,
trust not, for trust is soonest betraide: it is better to haue
one bird in the fist, than two in the field. Marke *Catoes*
wordes, *Beleeue not thou another man, for beliefe is*
the step to deceipt.

Philo: Now for ignoraunt and vnlettered Cu-
rates?

Dio: In faith I leaue to speake of them, till such
as you bridle the impietie of Farmers, Grasiers, & such
greasie Patrones, who neither are able to supply the
place, nor will part with any indifferent maintenance for
a sufficiēt man: so I passe them to their superintendents,
whose wisedomes can see best into their vnworthines:
I will onely note a merrie iest of *Arlotto*, which proueth
their ignorance for the nonce. In the famous Citie of
Millaine there sometimes dwelled a Curate, a feat and
delicious companion, cunning in merriment, but igno-
rant of his Masse-booke: this Cleargie man and igno-
rant Clearke, happening to read the storie of *Iacob ha-*
bens duodecim filios, fortun'd in his Portasse to finde *Ia*
on the one side, and *cob* on the other, and being verie ear-
nest to prooue himselfe a tall *a b c* Clearke, he read on, &
Ia Ia Ia Ia, and wetting his fingers so rubbed them with
impatience, that at last with blushing enuie turning ouer
the leafe, and finding long concealed *cob* hidden on the o-
ther side, with an open mouth and a full throate he cried
out, *Cob sta vostre signorie in questo luoco:* was not this a
pretie fellow at a *Cob Philoplutos?* Beléeue me one ler-
ned *Milo* would carrie too manie of these Calues, who by
vse if they prooue not Oxen, are Asses in their age. But

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out euery pennie, insomuch as the Merchaunt had no a-uayle by his fraud: so iust are the heauens against al co-uetous dissemblers, who vsing such tricks prooue themselves but shifting Merchants.

Cosmo: I, but *Diogenes*, I haue read that Vsfury is allowable, our Princes haue wincked at it, in that it hath enriched the State.

Dio: Thou wouldest say, in that it hath robbed the State. I will tell thee, this practise of corrupt heart, is the rotting sore of *Athens*. The *Hebrues* well looking into the lamentable effectes thereof, called it *Neschech*, that is to say, *a biting*: a dictiō which is drawn from the theame *Naschech*, a word attributed to Serpents: for as the Serpent stingeth and biteth, so Vsfurie (according to the opinion of *Rabbi Salomon*) is the venemouft poyson among men. For as hee that is stung by a Serpent in the foote, with small paine falleth a sleepe, and in his slumbers (the poyson beeing dispeared) suffereth death: so the biting of Vsfurie makes but a little wound at the first, vntill such time as it hath growen to fulnes, it consumeth a poore mans whole estate, and substance. The *Chaldees* in their Theologie, call it *Habuliah*, that is to say, perdition and corruption: for it destroyeth and ouerthroweth men according to the saying of *S. Chrysostome*, who following the Etymologie of the Hebrue, compareth Vsfurie with the Venome proceeding from the biting of a certaine Serpent, whose wound and sting is so swéete at the beginning, that it engendreth a desire of sleepe, and then in the end the sleepe killeth him which is wounded, at such time as the venome spreadeth it selfe through all the members of the bodie: so hee which is in-chained in Vsfurers debts, thinketh in the beginning to receaue some profit, but he doth but cast himselfe a sleepe, and not acquitting himselfe at any time of the principal, in the end he consumeth himselfe altogether. There are Lawyers and Legists, who (according to the opinion of Saint

be sodainly rich by great perill, but surely to increafe in wealth with moderation: for *Barnard* faith (yet *Barnardus non videt omnia*) I will not sodainly bee made greateft, but I will profit and increafe moderately from more to more. Heare an other pretty fable: There was a fat Churle that had a fruitfull hen which laide euery day an egge, whereupon hee gathered many and folde them, and increafed to his owne aduantage. At laft he thought (as couetoufneffe ftill hatcheth newe mifchiefe) that if this hen were killed and opened, hee fhoulde haue many eggs in hir, for which caufe he commaunded the hen to be flaine: which done he found hir void of eggs, and to his vtter losfe failed both of the fowle and the fruit, according to the common prouerbe, Hee that coueteth all, oftentimes loofeth much. Merchants and Chapmen ought therefore to beware left they get any thing wrongfully, for vniuft mens goods fhall be foone destroyed, according to the opinion of the Philofopher: who faith, that riches lightly gotten may not laft long. Another alfo giueth them this leffon, Heritage that is haftely purchafed in the beginning, fhall lacke bleffing in the ende. Harke thée *Cofmofophos* a true tale, a fit note for all Marchants, When a certaine Merchant on the fea vppon a time had fold his wines which were mixed halfe with water, for as much money as if it had béene pure wine, hee fortunèd to open his bag to caft in the money, when as an Ape at that time playing aboue the hatches, efpied the place where he buried it, and in fecrete wife comming and catching the bagge with the whole money, he fled to the Anchor & began to verifie the old prouerbe, ill gotten goods neuer prosper: for fitting thereupon, and beholding the playing of the billowes againft the barke fide, he played the vpright dealer, for he opened the bag and threwe one piece into the fea, the other into the fhip, and thus delighting himfelfe in his Apifh vprightnes, (being ordained to punifh the Merchants difsembling) ceafed not but caft

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monsters. *Aristotle* calleth this curfed lucre, an infant begotten againft Nature. To fpeake in a word, this Vfurie is againft the lawes both naturall, diuine, & humane. That it is againft the lawes naturall, the Philofophers haue fufficiently testified, who haue detefted the gaine of Vfurie: *Plato* in his lawes hath forbidden the vfage of Vfurie, and hath commaunded to punifh the Vfurur with the losse of his principall, and the forfeiture of the arrearage. *Plutarch* hath alfo made an expresse Treatife vpon the fame, where he prooueth that by Nature we ought not to vse feneration and vfurie: and for this caufe al Nations haue it in horror, as the Turkes, Moores, Saracens, Tartares and other Infidels. The firft prooffe is taken from *Aristotle*, who faith, that money cannot ingender money, for it is againft Nature, that a thing beeing of it felfe barraine, fhould beare frute. Hee then that feeketh frute from his money, which is not admitted in the number of natural genetrices, how finneth he againft the right naturall? The fecond reafon, It is iniuftice to feeke to draw profite from that which is not his owne: but it is certaine, that filuer lent, is not his own that hath lent it, but both in the propertie and vfage is his for the time to whom it is lent, and therefore fuch a loane in Latin is called *Mutuum*, of mine it is made thine, and if it be mine, it cannot at that instant be thine. The third reafon, To take anie thing twice, is Larceny: the Vfurur doth the fame. And how? Firft he receiueth and taketh the principall fumme, and fecondly the intereft of the fame, which is moft gret iniuftice. The fourth, He that felleth one thing twice, committeth Larcenie & iniuftice: but the Vfurur dooth fo. For in receiuing his money, he receiueth filuer for filuer in the fame equalitie, and then in exacting the ouer-plus he felleth the vse, and that is (in effect) to fell twice, confidering that the vfage cannot be feperated from the thing. I could yeeld examples of all thefe, but it were vaine, fince the examples be
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continually laid before the eyes of *Philoputos*.

Philo: But how is Vfurie against the law of God, where it is written, that each man may make profite of his owne?

Dio: O Sir, that is to take toward a decent maintenance of your liuing, not to the hurt of your neighbor. But that Vfurie is against the Lawes diuine, it appeareth both in the olde and new Testament, which though I haue neuer read, yet as inspired I will preache them soorth: for I am assured of the truth thereof. First, God who commaundeth in *Athens* and in all places, sheweth in these especiall words, that he is displeased with Vfurie: *Si pecuniam tuam dederis* (saith he) *populo meo pauperi, qui habitat tecum: non urgebis eum quasi exactor, nec usura opprimes*. And in another place, *Si attenuatus frater tuus fuerit, ne usuras accipias ab eo*. Marke what the Psalmist saith, *Lord, who shall dwell in thy Tabernacle? who shall rest upon thy holy hill? He that hath not giuen his money to usurie*. *Ezechiel* writeth (as hauing the reuelation from God, that *That man is iust, and shall liue eternally, which hath not lent vnto Vfurie, and hath taken no ouer-plus: and he who shall doo the contrarie, shall die, and his bloud shall bee upon him*. Hearke what *Ecclesiastes* saith in the xxix. chapter, and Iesus Christ in the Gospell likewise sayth openly, *Date mutuum, nihil inde sperantes, lend willingly, looking for nothing againe*. As touching humane Lawes, are not all Vsuries streightly forbidden? These are diuided into Ecclesiastical lawes and Politique: the Ecclesiasticall Lawes abhorre and detest it, as you may read in the sacred Chronicles and reuerend Councells, as well generall as particular, in the volumes of the Cannon Lawe, in the Decretalls, in the worthie and memorable writings of the auncient Fathers and Doctors, as well Grecians as Latins, whose large Treatises against this vnmercifull sinne, if *Diogenes* should recite,

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it would cost him a whole volume, for which cause I wonder at *Bodinus* an old friend of all these vsuring factions which holds some vsuries lawful with Christians. But if his mastership, or doctorship shall please to examine the lawes politique in generall, he shall finde that in all ages in all times and seasons, they haue forbidden them, principally the exceffiue vsuries themselves. The Lawes of the most greatest Politicians, as of *Solon*, of *Licurgus*, of *Plato*, of *Aristotle*, and likewise of the tenne Commissaries deputed to correct the customes of *Rome*, and to make choice of the most profitable lawes: These men and Magistrates would not admit that vsurie should exceed the compasse of one pennie for an hundred by the yeare, which they call *unciare*, for that the vsurie of euery moneth, amounted not but to an Ounce, which was the twelfth part of the hundred Crowne or Denier which a man had lent: in such fort as the vsurer who sought more great profite, was punished seuerely. The same lawe was afterwarde published vpon the request of the Tribune *Duilius* the yeare after the foundation of *Rome* 396, and tenne yeres after, vnder the Consulate of *Torquatus* and *Plantius*, it was reduced vnto halfe an ounce by the moneth, and halfe a Denier in the hundred for a yere, in such fort as the surplufage should not egall the principal, but in the space of two hundred yeares. The yeare after, vsurie was forbidden by the lawe *Gemetia*, afterwarde by the lawe *Gabinia* which chafticed the vsurer which had imployed his money beyond the permission of the law, with the losse of his principall. Likewise the lawes of *Dioclesian* commaunded to punish the vsurer which practised grieuous and manifest vsuries. And *Plato* saith that the auncients were accustomed to punish the vsurer with the fourth part, and to drawe the thiefe to the paiment of the double: and not without cause, for the Vsurer (saith the said *Plato*) is compared to the Homicide. And saint *Ambrose* compareth them
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them to the thiefe and the Robber: as much faith faint *Chrisostome* and faint *Barnard. Valentinian*, afterward *Theodorus* and *Arcadius*, commaunded that all they should be punished with a quadruple paine, which excéedded the vfury of a hundreth. The prolixity would surpassse if I would séeke further into the Ciuill law.

Philo: I but *Diogenes*, it is most certaine that some Christian Emperours haue approued Vsfury, as *Iustinian*: therefore euery way ought you not to condemne it.

Dio: Approued it? I denie your assertion, but it may be they haue permitted it, should I say they haue permitted it? I must then say they haue permitted it as a necessary euill, so as *Cato* was wont to say of women: you will tell me that the Ciuill law withstandeth not the contracts of vfury with a certaine moderation, neither punisheth them; & approoueth them then; I deny the consequence. For he which approoueth giueth fauour and license to execute that which he approoueth: but so it is that there is not any imperiall Lawe whatsoever which hath fauoured Vsfurers, for if so it were, they should both inuert the diuine Lawe, and intort the lawes of Nature, and therefore the Emperor commaunded an inuiolable obseruation of the Counsaile of *Nice*, by which all vsuries haue béene prohibited. But inough of Emperours, let vs containe our selues in the walles of this Citie, which I woonder it sincketh not for sin, there is so much extortion, craft, and vfury exercised in it. The *Romanes* excéeded but in ounces, but we in pounds: their lawes admitted them some sufferance in the compasse of a hundreth, but we excéede in thousandes, we lacke but some wise wag like *Alcibiades* to burne the Vsfurers bonds, bils and contractes in the market place, which if they were set on fire, the bonfire would be so big, as I feare me would confume the whole Citie: poore men cry out daily, widdowes waile, all exclaime, there is none to comfort

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them, and how may it be possible whereas all men study their owne gaine? Oh *Philoplutos* thou hast many Officers vnder thee, let one iust man haue a fée, who honouring equity from his heart may relieue the fatherlesse, and comfort the desolate: for surely, such as forsake the poore in néede, will at last be themselues forsaken: such as leaue their neighbours and deny them helpe when dangers shall oppresse them, shall themselues be denied: for no one man by worldly pollicy can warrant a peace without change, neither is there any place so fortified that may not endure a change or name of estate: As I will teach thee *Philoplutos*, with this thy friend *Cofmosophos*, in a pretty tale if you will heare me. *Isodore* in his twenty two of Etymologies describeth the Griphon after this manner: The Griphon (saith hee) is a feathered bird and fower footed, and these kind of birdes be engendred among the Hiperbory mounts, that is, in *Scithia Asatica*. This bird is like vnto an Eagle both in head and wings, and in all other parts of his body hee is like vnto a Lyon, and he destroyeth both men and horses, and putteth a Smaragdine stone in his nest, against venemous beastes of the mountaines. He slayeth and destroyeth all men that dwell néere about him, neither is his insatiable couetousnes euer satisfied. This Griphon tooke a great prouince to rule, and the more to show his tyranny & couetousnes hee commanded threé things: First, that no stranger should be entertained in his country either to buy or to sell: Secondly, that no manner of creature should come thither from other coutries. Thirdly, that none of all his people should be so hardy to trauel into other countries. All which threé commaundements were obserued by his subiects, and he liued in delicioufnes and pleasures, and gathered goods: and no wonder, For whatsoeuer came into his possession hee parted with no man, but kept it straightly to his owne proper vse. But so it fortunéd vpon a time by the rightful iudgment
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of God: that thunder, tempest and lightnings destroyed all the country: For which cause the Comprovincials and inhabitants thereof ran altogether to the Griphon crying and saying: Let vs hence oh king lest we die for hunger. And he sent forth Legats to other Nations that were next adioyning vnto him, that they should send of their goods and graine vnto him, and sell them at their owne price. To whom they answered and faide: Thou wouldst neuer sell vs any of thy goods, neither now in thy néede will we sell thee any. Griued with this answere hee sent againe other messengers, desiring them to come with merchandize and to haue frée passage at their pleasure: but they answered, thou wouldst neuer receiue vs before this time, neither shalt thou now receiue vs. The third time he sent vnto them, and praied them to receiue him and his people. But they said, Thou neuer camest vnto vs til now: at this time necessity inforceth thee, and for that cause we will not receiue thee, but rather driue thee from vs if thou come vnto vs: and so forsaken of all in great wretchednes both he & his people were famished.

Philo: And what gather you by this?

Dio: A lesson for thee *Cosmofophos* and rich vsurers of the City: intende more pittie: stretch your purse strings: helpe the néedy: fauour the good deseruing: surcease your vsuries and oppressions, for stormes will follow calmes. It is therefore good to be curteous and to receiue forraines and strangers, and to vse merchandize with other Nations, and to depart our worldly goods with other, and employ them for common profite: For our Sauour faith, *Mat. 7. All things that you will o-ther men do vnto you, doe you the same vnto them*, so biddeth the Law and the Prophets in generall. It is read that when *Alexander* marched by the way with his Host, and both hee and all his traine were well nigh lost with thirst, one came and presented vnto him a cup of faire water for a precious gift, and he with great speede com-

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manded it to be powred out, neither would he once drink himselfe in that hee coulde not giue part to his Knights. Such a minde shoulde *Philoplutos* carry in respect of well deseruing students, poore fatherlesse children, widows, and the aged, such minde shoulde the Vfuror carry in respect of those whome hee hath suppressed, such shoulde *Cosmofophos* bee, in regarde of those whom hee hath seduced: but the couetous man faith contrary. *Eccle. 10.* I haue found rest vnto mee, and I will eate of mine owne goods alone. Such couetous men as these should be detested: wherefore in old time such as loued Auarice should not be preferred in the common weale, as *Valerius* in his sixth booke telleth vs, that when two Consuls of *Rome* should haue béene sent into *Spaine*, and the *Romanes* tooke counsaile and deliberation thereupon; one among the rest (the famous *Scipio*) said thus: Neither of them liketh me, for the one of them hath nothing, and the other will be satisfied with nothing, iudging equally poerty and auarice in malicious people. Also *Valerius* telleth that *Tiberius* the Emperor changed his Officers very feldome, because they which were newe ordained, were very prompt and ready to receiue. An example hereof is shewed by a man who was wounded, whose déepe stripes a swarme of flies couered, at which time it fortunéd that one came by and saw them and droue them away to whom the other said: Thou hast done me wrong for these were full and repleat, now shal other come that be more hungry, and do me more grief. In like fort Iudges when they bee néedy or couetous, they bee gréedy to catch, and desirous to haue. It is read in one fable of Poetry, that *Midas* desired of *Apollo* that whatsoeuer he toucht might be turned into gold and it was granted him, so when hee shoulde touch meate or drinke with his hands or his lips it was turned into gold, and he was often hungry and perished for sustenance, so abundance of riches maketh a couetous man hungry & deftroyeth him.

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It is read in the Chronicles of *Persia*, how *Tomyris* the Queene of *Scythia* (after shee had taken *Cyrus* King of *Persia*) caufed his head to be smitten off, and put into a boale full of bloud, faying after this manner, *Thou haft euer thirsted after bloud, now drinke bloud thy fill*: fo shall it fall out in after-dayes with couetous men and curfed tyrants, who defire the bloud of the poore people, and the fpoiles of the fatherles, that is to fay, their goods and fore labours. Couetous men in hell fhall drinke molten golde, as a Philofopher telleth, that *Nero* the Emperour was fene in hel bathing himfelf in fething gold: and when he faw a great number of commers by, he faid vnto them, Come hether you wretches that be fellers of your neighbours, and bath you here with me, for I haue referued the better part for you.

Cofmo: Enough of this matter good *Diogenes*, there is a matter of more waight to be decided, wherein your iudgement is moft ripe. Thou haft lately (as it is reported) vifited *Lais*, to whose houle our greateft Gentlemen refort: there thou receiuedft an iniurie. It fhall therefore ftand with thy iudgement, to fet down prefcriptions to *Philoplutos*, what luxury and licentiousneffe is, that knowing the deteftable fruites thereof, he may prefcribe lawes to coole *Lais*, and preferre leffons to young Gentlemen, who now a dayes are too much by wantons withdrawen.

Dio: Well *Cosmofophos*, I fee you would driue the raine from your doore, this laft ftorme I perceiue hath wet you: but that matters not fo thou mend, for I bit thee to that end. Now as touching luxurie, I neede not much define vpon it in generall, fince in particular fignification, it is a voluntarie effufion of humane feede, and a difordinate carnall copulation without marriage: and this is one of the feuen mortall and deadly finnes, called a capitall vice, for that there are eight infernall daughters fprong from it, and all thefe (*Philoplutos*)

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richly bestowed on thy sonnes. The first *Cecitie* or blindness of spirite. The second precipitation. The thirde, inconsideration. The fourth, inconstancie. The fifth, self-loue. The sixth, the loue of the worlde. The seuenth, the hate of God. The eighth, the horror of that other worlde. The finnes of lecherie might make *Diogenes* ashamed to shewe them, and you to heare them. I will therefore onely discourse vpon her infernall daughters, who haue cursed qualities euen in them, to discover their mothers imperfections, and first as touching her daughter *Cecitie* or blindness of spirite, shee wil proue a prettie blindfold mischieuous childe I warrant you.

Cecitas.

This cursed daughter of a lecherous mother extinguisheth the naturall light of his vnderstanding that tyreth himselfe in the sports of *Venus*: so that forgetting the dutie whereunto he is called, He pretermitteth the seruice of God, the hearing of his worde, the exercise of prayer, wherein euery good *Athenian* ought to be exercised: In which he committeth two finnes: the one of lecherie; the other of carelesse idlenes. He likewise sinneth herein, who casteth aside the spirituall giftes, to haue a taste of the carnall. Here we see, that lecherie blindeth the inwarde humane eyes, as it is read of the *Sodomites*, which were blinded interiourly & exteriorly, and the two old falsewitnesses of *Susanna* to one of which *Daniel* said: Beautie hath bewitched thee, and concupiscence hath subuerted thy heart: that is to say, hath blinded thy spirite. Also, before it is said: *That they had turned their eyes aside, lest they should see heauen, & remember the iust iudgement of God.* For which cause Antiquitie depainting the god of loue *Cupide*, haue giuen him no eyes, for because loue is blinde, and maketh them blinde that followe it. And it seemeth, that the wise-man speaketh of them when he sayeth: *Their malice hath blinded them.* And before him

him the Psalmist speaking of the wicked: *Hee would not vnderstand to do well.* This vice is contrarie to one of the seuen gifts of the Holie Spirite, and likewise it blindeth the eye of the foule, which we ought to kéepe more charily than ten thousand corporall eyes, as *Plato* sayeth: The reason is, for because that by the same we behold and contemplate the essence of God, according to the doctrine which Iesus Christ our master hath taught vs, who saith, that they are happie who are clean in heart, for they shall see the face of God. The aunci-ents likewise do verie well manifest that luxurie blinded the cléerenes of the spirite. But the poore slaues of *Venus* prefer the bodily sight before that of the spirite, and being in that sort blinded they know not what to do, neither wot they how to fauour the celestially delights, which without comparifon are farre more great & more swéete than those delights of the world. These are they that haue drunke of the cup of whoredom which Saint *John* sawe in the *Apocalips*, that is to saye, of lecherie: which maketh those drunke with the wine of her wickednes, which inhabite the earth, & causeth them to forget the beginning of their birth & their celestially countrey. This in my opinion was *Homers* aime, who writeth that the companions of *Uliſſes* after they had eaten of certaine sweet & wonderous pleasant fruites in *Aphrica* called *Lopothages* forgot their natural countrey & would haue continued alwaies there where those fruites were: so that the valiant Captaine *Vliſſes* (who representeth vnto vs reason: hauing brought them backe againe by force) was constrained to tye them to the mast of the ship for feare they should returne to their voluptuouſnes. From hence the *Greekes* deriue a prouerb which ſaieth: That hee which hath tasted of any dishonest pleasure, hath eaten Lotos. And whence (I praye you) is sprung this dissolutenes among all sortes in *Athens*, and the withdrawing from vertue of so many wandring wittes,

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wits, but from the taste of this voluptuousnesse? And for that they haue dronken of the cup of this diuelish singularity in thought, blinding their vnderstanding. It is carnall libertie that hath opened their studies, and hoysted the big voyced exclaimers to high places: but it is behooouefull for those that are consecrated to God, and the other which would attaine to his strickt seruice, to take héede least we taste thereof, and so fall into this blindnes of spirite, which maketh vs forget our celestially COUNTRY, wherevnto we tend: neither néede wee but one taste thereof to make vs forget all. It is for that they erre (saith a good Doctör) in that they deliberate to enter the lyfts of *Venus* for one time onely, to the ende they might be wholly satisfied, and afterwards they déeme that they may the better obserue abstinence: for one act engendreth the desire of two, and two the desire of foure, and ten the desire of twentie, in such sort, as the more thou shalt commit this vice, by so much the more thy desire shall increase: for so farre is such a fire from being extinguished by this meanes, that more and more it inflameth. And for that cause, *Plato* in his Dialogues compareth Concupiscence vnto a sieue, whereinto the more we powre of water, the more it runneth out, being vnable at any time to be filled: so a man that thinketh to content himselfe with this securitie, he fareth like him that thinketh to fill a sieue with water. And the Doctör *Gershon* speaking on this matter, bringeth in the example of him who is seazed with some hot feuer, (and not without cause may lecherie be called a hot burning feuer) who if hee drinke one glasse of fresh water, he déemeth that he is well satisfied, but a quarter of an houre afterward hee is more altered than euer. This is the craft of the diuell, which tickleth him in the head to perpetrate this sinne vnder coulor of mitigating his affections, and hope to auoyde his temptations: but in sooth it is to no other purpose, but to deliuer him ouer afterwarde to a more furious
assault

assault. And the same doctor auereth, that it fareth with him that would approue this pleasure, as with him who is full of itch, who the more he scratcheth, the more mangie he becommeth: Where if he had but a little patience, he should be presently recouered. It is not therefore without cause, that the Apostle saith vnto vs: flee fornication: whence our fathers draw a *maxime* to this purpose, which sayeth: that the sinne of letcherie furemounteth it selfe rather in flight than in resistance. A man may likewise drawe another *maxime* and say: that it is farre more easie for a Maide to be continent, than for a Widdowe: more easie for a Widdowe, than shee that is married and hath her husbande absent: more easie for him which hath neuer experienced the pleasure, than for those that are exercised in it: and why? Because the experience of such an act, augmenteth both the desire and the temptation. This being well considered, it ought to yeeld good men more consolation to augment their courage in abstinence, which is to liue with cleane bodies and cleane hearts: as I will proue you by a pretie tale.

Philo: Nay good *Diogenes* continue this course, me thinke thou art nowe in a right bias, which will effect and bite more than all thy rayling: I pray thee prosecute this matter, and discourse on *Precipitation*.

Dio: Thou hast wonne mee. Sit downe *Philopulos*, I wil fit you by and by: now to *Precipitation*.

Precipitatio.

Next to this blindnes, followeth the seconde sister called *Precipitation*, which hindereth the prouidence and the Counsailes wee ought to haue in our actions, so that a man being transported by this Venerian passion, regardeth not what he doeth. For as *Plato* sayeth, Voluptuoufnes is most insolent of all, which perturbeth our spirites, and taketh away the empire of libertie. Ah las, how many are they who are flaine and massa-

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cred in the act of Palliardise, who die both bodie and soule. This being well considered vpon by an Italian Poet, he detested the vice of lletcherie by reason of the daungers that followed it, saying:

Lacci ha amor mille est nessun tende in vano.

Sée then how he who purfueth his pleasures, exposeth himselfe to a thousand dangers, according to the manner of him who imprudently casteth himselfe downe hedlong from an high place. *Precipitation* also peruerteth the order which a man ought kéepe in his actions, & the degrees whereby we ought to procéde. The first is the memorie of things past. The second: the consideration of things present. The thirde: the prouidence of things to come. The fourth: the docilitie by which a man acquireth the opinion of the most learned and vertuous. He then that is driuen forward by the impetuosity of his passions, purfueth his enterprise in forsaking the degrees of this order. This is it that *Cicero* speaketh: that voluptuousnes, closeth vp the eyes of the soule, and impeacheth iudgement. This vice also dependeth on another sinne called Impudencie, and is mortall, according to the qualitie of the matter.

Would to God, that gentlemen, Captaines, and souldiours, and they who haue charge of armes, woulde learne here their lesson, and propose *Haniball* for an example, who after he had attained so manie triumphs, was finally ouercome, and ouerthrewe both himselfe and his great armie, laying both obiect to a certain danger, through this onely cause, for that he was addicted to this vice, according as the Historiographers auerre: for there is nothing that more weakeneth an Armye, and obscureth the Arte Militarie, than luxuritie and palliardize.

Cosmo: Now to *Inconsideration Diogenes*, what thinke you of that?

Incon-

Inconsideratio.

Dio: Inconsideration is a sinne which hindereth reason and iudgement thorough carnall voluptuousnes, as we haue alledged by the two old Iudges of *Susanna*, who turned away their spirites leaſt they ſhould beholde heauen, and remember the iuſt iudgements: ſo Letcherie withdraweth the vnderſtanding of a man, and hindereth him from the conſideration of that which hee ought to doo, and the ſearching out of the meanes to attaine the ſoueraigne goodneſſe. Trouble me not, now come I to Inconſtancie.

Inconſtantia.

Who ſo is transported with voluptuousnes, deſiſting from dooing of that which is neceſſarie for his ſaluation, committeth the ſinne of Inconſtancie. Likewise, he that is ouercome with that paſſion, pretermitteth to perform that which he had deliberated to doo, as to intend the ſer- uice of God, the uſe of prayer, or the déedes of charitie, & other good workes, as it is ſaid in the chapter of blind- neſſe. From theſe foure braunches of Letcherie, Kings, Princes, Iudges, Prelates, and all forts that haue go- uernment of Eſtates or ſoules and bodies, ought to gard themſelues to the ende that being beautified with pru- dence, ſapience, counſaile, and conſtancie, they may well know how to diſcharge their duties & gouerne thoſe vn- der their eſtate & charge. And from whence commeth ig- norance, inconſtancy, inconsideration, and precipitation: whence commeth the want of vnderſtanding, iudgement & counſaile in great men & ſuperiors, but for that they are ſwallowed vp in the ſinke of this ſtinking luſt which makes them walke like blind men as the Prophet ſpea- keth? O God, how is it poſſible they might giue any good ſentence, execute any iuſtice, décrée any good ordi- nance for the policie of a Common weale, ſince *Venus* hath rauiſhed their vnderſtanding? The Philoſopher ſayth: that it robbeth man of his ſpirite.

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Stobeus

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Stobæus accordeth hereunto, taking his president from *Archilocus*, who sayd: that the force of loue stealeth away the tender spirites of men. And the morall Poet sayeth: that lust forceth the most faire and diuine parte of the soule on the earth: for it maketh it terrestrial, carnall, and dull: which is a dreadfull thing for them to behold, who penetrate and contemplate the verie beautie of soules. This vice (that more is) rauisheth a man into rage and furie, as *Plato* proueth in his *Timæo*, where he sayeth: that voluptuousnes is the bait of all euils, by which a man becommeth (as it were) phreneticall, the which *Cicero* teacheth in diuers places of his writings, where he saith: that the soule hath no greater enimie than carnall voluptuousnes. And *Philon* nameth it a dangerous Palliard which deceiueth and deludeth the spirite: This is (saith he) the Serpent, vpon which Sathan is borne. *Socrates* proueth wel, that they which follow the same are nothing different from brute beasts, which also is confirmed by many other Philosophers, according to the recitall of the faide *Stobæus* alledged before time: who replyeth and proueth, that it is no other thing than a furie which seazeth on poore mankind and other mortall creatures. He taketh it from *Euripides*, who said: that *Venus* is all that which is foolish in this worlde, and for that cause the name of follie best fitteth her. Will you finde her more brauely set forth than by the Poet *Virgil*, speaking of the loue of *Dido*, if he speake according to his conscience?

Tritur infelix Dido totaq; vagatur
Vrbe furens: qualis coniecta cerna sagitta
Quam procul incautum nemora inter Cresia fixit
Pastor agens totis, liquitq; volatile ferrum
Nescius: illa fuga siluas saltusq; peragrat
Dilectos; hæret lateri læthalis arundo
Sæuit inops animi totâmq; incensa per urbem
Bacchatur:

But

But why alleage I prophane men? haue we not *Salomon* for an example, the learnedst king that euer was borne of a woman? It is written of him, that his spirite became altogether alienated, by reason of the pestilent Lechery which he vsed with his Concubines, yea euen vnto the leauing of the true religion, and imbracing the false, as diuers haue done in *Athens*, the more is the pity. This was it that destroyed the bright beame of sapience, which God had indued him with to rule and gouerne his people: a rare and great example for all Kings and Princes which haue subiectes to gouerne ouer the face of the earth.

Cosmo: Now as touching selfe-loue.

Dio: Thus of selfe-loue.

Philautia.

He that loueth himselfe more than God, committeth the sinne of *Philautia*, that is to say selfe-loue, which is the roote of many euils: he that breaketh the commandements of God to folow whoredome, loueth his body more than God, since it better liketh him to obey it than God: such a one (if it were lawfull to forge newe wordes as *Apuleius* was wont to do) might be called *Somalatros*, that is to say Idolater of his bodie, for in sooth it is a kinde of Idolatry to be more subiect vnto the flesh than to God: Saint *Augustine* saith, that two loues haue builded two Cities: selfe-loue hath builded the City of the Diuell, and the loue of God edefied the City of God. This sinne is so horrible, that it hath conuerted the Angels into Diuels, who made themselues Reprobates by ouermuch selfe-loue. Now for the loue of the world.

Amor Mundi.

Those that loue this world so well, that they would neuer depart out of the same, but are willing to constitute their Paradise therein, offend both God and humane nature, which hath béene created vnto this end to issue forth of this vale of misery, and to possesse the heauenly Palla-

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pray thee procéde, let vs heare the horror of the other world.

Dio: Thou shalt heare it, or else thou art but deaffe, I will ring it in thine eares in hope it may worke thy amendment.

Horror alterius seculi.

The horror of this world engendreth the horror of heauen, and therefore they that say, that God ought to kéep his heauen for himself, and leaue the earth vnto men, blaspheme like Atheists as they bee. And whence procéedeth this? It is for no other cause, but in that they are so fleshed with their sensuall voluptuoufnes, as the *Lotophages* of *Homer*, that they would neuer taste the true and eternall delights, which are (as swéete *Nectar* and sauorie *Ambrosia*) prepared for the Gods, that is to say, for the seruants of God. This vice may also be referred to the sinne of idlenes. Sée here O chaste and modest foules, (I speake to none of this audiorie, *Philoputos*) the hideous Monsters that the sinne of Letherie bringeth forth. Let vs flie them then euen as a plague, if we hope for anie part with the blessed, who by the lathers of continence and chastitie, haue passed the starrie Regions, and haue attained the celestial pallace and eternal mansions, which Iesus Christ hath prepared for all chaste and modest foules.

They that auoyd not the degrés of Lecherie, but admit them in taking pleasure in them, commit a mortall offence. And what are the degrés of luxurie? They are seuen. The first is, to suffer sensualitie to mooue vs without repressing it: The second, the temporall delectation of sinne: The third, the willing consentment vnto sinne: The fourth, impudent regards: The fifth, lasciuious and wanton discourfes: The sixt, unmodest kisses, touches and embracements: The seauenth, is the consummation of carnall delight, wherein resteth the bitter sting of death.

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Who so flieth not the occasions of this sinne, but rather purfueth them, sinneth mortally: and what are the occasions of this sinne? They are seuen also, as there are seuen degrés. The first is idlenes which hath béene the destruction of *Sodome* and *Gomorrha*, and the ruine of *Ægistus*, &c. and therefore the Poet saith,

*Otia si tollas periere Cupidinis arcus,
Contemptaque iacent & sine luce faces.*

The second, too great repose, as they which sléepe at their ease in their downe beds (as you doe *Philoplutos*) against the counsaile of the Apostles. The third, the belly cherishing. The fourth, abundance of wine which is a most luxurious thing (as saith the wise man) and therefore saint *Paul* admonisheth vs to take héede thereof, saying: Be not drunke with wine, in which luxurioufnes aboundeth. The fifth, too great curiosity of the fine gifts of nature, against which the Scripture sayth: *Auerte faciem tuam à muliere compta*. The sixth, pride and presumption, as *Oseas* speaketh of *Israel*. The last and most dangerous, is too great familiarity & conuersation with women, which hath béene the ruine of diuers men: For as the Poet saith,

Vrit videndo Fæmina,

Which is to be vnderstood actiuely and passiuely, that is to say, shée burneth hir selfe and burneth others in beholding, and other burne in séeing hir. For this occasion sage *Sidrach* admonisheth vs, not to bee daily conuersant among women: For their wordes (saith hee) are more slipper than oile, but in the ende they are stéeled arrowes to destroy, as *Dauid* testifieth. The auncient *Hebrewes* were not ignorant hereof, among whom one called *Rabi Iose*, the son of *Rabi Iochanan* of *Hierusalem* said, Multiply not too many wordes with a woman, for the auncient sages haue taught vs, that as often as a man talketh long time with a woman, hee procureth his ruine and withdraweth himselfe from the contemplation of celesti-
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all things, and finally falleth into hell: so heare the dangers that follow the great pleasure we take in iying and iesting with women, be they good or euill, and I thinke it is the same which the Ecclesiasticall paradoxe would conclude, which sayeth, that the iniquity of a man is better than the good of a woman, that is to say, that there is no so dangerous habitation with an euill man, as with the wife of his neighbour, for the perill is not so great. For which cause saint *Hierome* hath aduertised his *Nicotian* not to suffer young women to enter his chamber: *Stay not thee with a woman in one and the selfe same house in trusting to thy chastity: Art thou more strong than Sampson? more holy than Dauid? More sage than Salomon?* And as touching the religious man named *Rustinus* he wrote him backe an epistle, in which he aduertised him that he very seldome times visiteth his own mother because he would not be tempted by the regarde of those who came with hir, & for feare the smoke should lie couered in his heart, which hee might not extinguish when he would: For this cause the holy auncient *Hermits* fled from the acquaintance of women although holy. So then if the holy fathers admonish vs to flie from the familiarity of those that are vertuous, how carefull should we be to fly the conuersation of those which are both wicked, wanton and light fingred? These are the Sirens who by their melodious and attractiue song inchaunt men, and finally cast them headlong into terrible and dangerous shipwracke, that which the *Mithologia* of *Homer* declareth vnto vs, who saith that the valiant Captaine *Vlisses* hauing stopped the eares of his companions for feare they should heare the Sirens voice, he caused them to bee tied to the Mast, to the ende that their melodious song should not cast them headlong into the sea. The same also was intended in the history of the harlot *Circes*, who (as *Homer* saith, and after him *Virgill* (chaunged men into swine, Lions, Beares, and other sauage beasts, that

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is to say, that lubricitie chaunged the men into brute beasts. It shall be easie to gather the mishaps which a dissolute and wanton woman draweth after her, which are taken from the Latine word *Mulier*, which representeth vnto vs so manie euils as that containeth letters, which are fixe: to wite *M. V. L. I. E. R.*

An euill woman is the euill of euils: the vanitie of vanities: the letcherie of letcheries: the choller of chollers: the furie of furies: and the ruine of Realmes.

Another good father hath discoursed all these Epithites according to the order of the Alphabet. But what is that the Italian Poet speaketh, when thus against that sex he inueigheth.

*Credo che t'habbia la natura, e Dio
Prodotto o scelerato sesso, al mondo
Per vna soma, per vn graue fio
Del huom', che senza te faria giocondo
Commi' ha prodotto anco il serpente rio,
E il lupo è l'orso, e fa l'aer fecondo,
E di mosche, è di vespe, è di tafani,
E l'oglio, e auena, fanascer tra i grani,
Perche fatto non ha l'alma natura
Che senza te potesse nascer' l'home,
Comme s'inesta per humana cura,
L'un sopra l'altro, il pero, il sorlo, il pomo?
Ma quella non può far' sempre a misura.
Auzi s'io vo guardar, come io la nomo.
Veggio che non può far' cosa perfetta,
Poi che natura femina vien detta.
Non siate pero tumide o fastose
Donne, per dir che l'hom' sia vostro figlio,
Che de le spine ancor nascon lerosi,
E d'vna fedida herba nasce il giglio?
Importune, superbe, e dispettose,
Priue d'amour, di fede, è di consiglio,*

Teme-

*Temerarie, crudeli, in que, ingrate,
Par pestilentia eterna al mondo nate. &c.*

I had rather some other should take the paynes to translate these wearfes into our mother tongue, than my selfe: for now a dayes the world swarmeth with such a number of priuie *Aristarchi*, that thinke no meate can be good, that is not fod in their owne breath, nor Prouerbe well applyed that hath not past their pen: wherefore I will spare that paines, and passe ouer the care thereof to some of those which are so curious, to bestowe their cunnings. Yet *Philoplutos* and *Cosmosophos*, although *Diogenes* be blunt, I would haue you witnesse with me, that I wish all vertuous Ladies should vnderstand, that none but *Lais* and her faction are toucht in this inuectiue: for them that are honest, I haue a cup of good fountaine water, a dish of Coleworts, and a hartie welcome.

Cosmo: Well *Diogenes*, since thy discourse hath prooued the monstrous mother Lecherie so deadly, and each of her abortiue daughters so dangerous, wee pray thee so much farther to fauour vs, that in opening *Scyllaes* gorge, thou teach vs to auoyde *Charybdis* gulph: and hauing tolde vs the rage thereof, we intreate thee to prescribe a remedie.

Dio: I will performe your request, and before I finish my discourse, chop one thrust further in, and talke of the remedies of luxurie: by which, as with a preseruatiue and antidote, some of our vnreclaymed *Athenian* yongsters, may (following the example of those happie foules and good Christians, which pretend their part in heauen) keepe and preserue themselues from this contagion. First of all, we ought to call to minde, that sensualitytie and lust destroyeth and dissipateth a mans goods, in such fort as it handled the prodigall Childe, who consumed all his substance with harlots.

H 2

The

A Nettle

The goods of a man are of three sorts, the goods of the spirite, the goods of the bodie, and the goods of fortune, that is to say, golde, siluer, lands, and possessions: and finally, all that which a man may haue in this mortall life, either concerning pleasure or profite: Therefore the same it is which *Salomon* saith, he that nourisheth a harlot loofeth his substance. It is not requisite to discourse hereupon any further, since experience daily declareth vs by one an other howe many prodigall men fall in the pit-fold. As touching the goods of the body, it causeth a thousand maladies, as the Surgians may testifie, who heale the poxe, the sicknes of *Naples*, cankers, and other villanies which come thereby, it consumeth the vital humour, and weakeneth the braine, and consequently the nerues of the whole body, as *Aristotle*, and after him *Galen*, which also naturall reason sufficiently teacheth vs: for the act of lasciuiousnes after it hath consumed the naturall heat, maketh all the hote body chill: nay more, cooleth the braine, which according to some Philosophers is the siege of humane feed, which is cold of it self. From thence oftentimes procéedeth the Epelepsie and falling sicknes, to which diuers sorts of men are subiect. I beléeue this was the reason that mooued *Auicen* the *Arabian* to say, that the exercise of palliardise is more pernicious to the body of man, than if hee had diuers time indured letting of blood. In briebe Lechery weakeneth the forces, infeebleth the member, depriueth the body of his beauty, defaceth the crimson taint of the visage, furroweth the browes, maketh the eies dim and heauy, causeth the Feuer and gout, and finally abridgeth mans life. By reason whereof the Philosopher saide, that they which are luxurious, liue not so long time as those that are chaste and continent. All this being well considered, by the great Philosopher saint *Paul*, he saide vnto the *Corinthians*, that he which addicth himselfe to fornication and vncleanness of the body, beside the offence that is committed against
the

the diuine Maiestie of God, sinneth against his owne flesh, in abbridging his dayes, and by consequence is a homicide of himselfe. If there néede anie question to speake of the goods of the spirite, it is most certain, that lubricitie consumeth them farre more than any other sin. First of all it destroyeth the infused vertues, which are the grace of God, and the seuen gifts of the holy spirite, which are incompatible with luxurioufnes, and of which one onely ounce out valueth all the goods and benefites of this flattering world. Secondly, it consumeth the foure Cardinall vertues, to wit, *Prudence*, *Temperance*, *Fortitude*, and *Iustice*, so famous among the Philosophers: it obscureth the vnderstanding, blindeth the memorie, dulleth frée will, and in most taketh awaye humane iudgement, and maketh him blinde and inconsiderate in matters aswell moderne, as necessarie to his saluation. If all this were well confidered, our picked yongsters hauing their peakes starched for feare of stirring, their coates perfumed, their garments iagged, would leaue to iybe with this curfed letcherie, for feare they ligg them selues out of heauen: and our pretie mistresses that set no foote on the ground, but as if they tread on Mosse: and trauerse more on the héele than they trip on the toe, they would finde here a good bridell for them to drawe them from the loue of this infected letcherie. Secondly, they ought to confider how much this filthie follie is both dishonest and vndecent for a foule which is created according to the image of God: Nay more, how detestable it is to a man to shoue himselfe in this licentious act like vnto brute beastes, to loose the vse of reason, and to make himselfe the slaue of iniquitie, which also the Philosophers themselues haue helde in horror. Moreouer, we ought to regarde how vaine this pleasure is, and of how small continuance, and that it is but as a winde that passeth, which is followed with a thousand and a thousand remorses:

H 3

For

A Nettle

For the Prouerb lyeth not which sayeth, *Pour un plaisir mille douleurs*. The frute also of lasciuiousnes is but repentance, as *Demoſthenes* declared to that great harlot *Lais*. It is (I ſaye) a true repentance to a finning ſoule, which ſéeth, that the pleaſure is goue and the finne and ſhame remaineth with him. Ah las, ſaid the Apoſtle, what frute haue you receiued of theſe things of which you are aſhamed? Knowe, that the rewarde of finne is death. How little contentment this pleaſure yéeldeth, it ſufficiently apeareth, ſince al creatures but a Cocke, as the Philoſopher ſaith, *Contritatur poſt coitum*: as that ſéeling alreadie the repentance and blot that remaineth, men and reaſonable creatures ſéeing themſelues reduced by one ſo villanous an act to the life of brute beaſts, which is a great ſhame for them.

The third remedie, is to flie the occasions, in not regarding amorous bookes, nor eſtéeming vaine thinges, nor hearing immodest purpoſes, nor frequenting Women, except vnder the title of vertue, and in ſumme, to auoyde the other occasions which are incident to incite vs to this curſed errour.

The fourth, we ought to faſt, watch and pray, endeavouring by all good meanes to ſubdue the fleſh vnto the ſpirite, which is a ſingular remedie, ſo as in times paſt the auncient Fathers haue experimented oftentimes in the ſolitarie Deſarts, where they mortified their bodies. *Benet* and *Frauncis*, two myrrors of chaſtitie, whereof the firſt on a time being ſtirred with fleſhly motions, hee caſt off his cloathes, and all naked layd him downe vpon ſharpe pricking thornes, til being at laſt ouer-bloudied, he ouercame the temptation. The other being agitated with this paſſion, laid him downe naked in depth of winter in a pit of ſnowe: and another time ſéeing himſelfe tempted by a woman, hee ſet his naked ſéete (O incredible thing) vpon the burning coales, rather deſirous to
be

be burned with materiall fire, than with that fire which is inextinguible.

The fifth, is oftentimes to thinke on the day of death, at which time we ought to enter into count with the iust Iudge, who shall cast all fornicatours into perpetuall darknes, stored with inquenchable fire: so as the learned Poet *Dante* most eloquently describeth. It is a remedie (saith *Athanasius*) which saint *Anthony* vfed, to thinke on the paines of hell, when he thought to exclude out his filthie and dissolute thoughtes: Which also the great doctor *Iherome* was accustomed to do as he himselve witnesseth of him selfe.

The sixth, when a man is tempted to commit that vice, he ought to consider, that God which is present in all places is at hand, and beholdeth vs: and our good Angel which seeth vs, before whom we ought to be ashamed to perpetrate so villanous an act, since we durst not auowe the doing thereof before the poorest man of the worlde. By this meditation, the Hermit *Pafnucius* conuerted a sinfull woman called *Thais*, giuing her to vnderstand that in no place of the earth, how secrete so euer it bee, shee could so couertly hide her selfe, that God would not both espie & behold her, and therfore said he: you ought not to be so impudent & shameles, as to commit so villanous a sinne in the presence of so great a Signior: and although God did not see vs, yet ought we not to commit the sinne, it is so filthie & dishonest of it selfe. The Pagans themselues, by a natural light, knewe well to saye this, as *Cicero* who writeth, that a chaste and vertuous person ought neuer to commit the foule offence of lust, although neither Gods nor men were priuie thereunto.

The seuenth, wee ought to consider, that there is nothing that more hindreth the humane spirite from Philosophie and true contemplation of heauenly things, than the delectation of the flesh.

The

A Nettle

The same is that which *Orpheus*, *Trimigistus*, *Pythagoras*, *Socrates*, *Plato*, *Empedocles*, *Plotinus*, *Lam-thiques*, *Simplicius*, *Plutarch*, *Cicero*, & other lights of morall Philosophie haue left vs in writing, saying the soule is tyed to terrestriall things by pleasure, as it were with nayles, in such fort as it cannot mount on high and contemplate diuine things: and they hereunto annex, that they who dispoyle themselues of these pleasures, went vnto the heauens in the companie of celestiaall spirites, and dwell with God, where they experiment a pleasure incomprehensible to the humaine spirite. But to the accomplishment hereof, they ought first of all to hate their bodies, & chafe away their pleasures: for as *Orpheus* sayeth: *If thou hatest not thy bodie thou canst not loue thy selfe well.* Is it not the true *Orpheus* Iesus Christ that saith vnto vs: *He that loueth (saith he) his soule in this worlde, that is to say his bodie, he shall lose it in another: And he that hateth it in this worlde, shall keepe it in the life eternall.* The same is it that *Cicero* intimateth when he writeth: that the sensuall sort, who haue giuen themselues ouer for a praye to the pleasures and delightes of this world, and haue violated both deuine and humane lawes, are depriued of life in the other world, and abide beneath in the earth, agitated and tormented from diuers ages to ages vntill such time as they returne: that is, they shall be tormented world without end.

The eight remedie, which is the most foueraigne of all is: that we ought (when we seele our selues vrged by the inticements of the flesh) to haue recourse vnto God by prayer and teares, and to implore his ayde with an ardent affection, as they that see themselues sodainly surprised with a huge tempest in the midst of the *Ocean* sea: For in sooth, the combate of the flesh is a true tempest and storme, and to this ende it shall be good to present vnto God some good and short Prayers, such as
Augustine

Augustine in his temptations, and the Hermit *Isaac* (as *Cassianus* writeth) were wont to vse. In summe, in taking these courses we shall haue fewer Lechers in *Athens*, and more religious.

Cosmo: Truly *Diogenes* thy plaine method of doctrine in this point, argueth thy ability both to correct bitterly and to perswade blessedly: So that thou seemest to be no *Grecian* tied to earthly contemplations, but a man inspired with more than *Apolloes* wisedome: for to discern matters incident to the sense and subiect to reason, is the part of a prudent man and a searching wit, but to enter thus profoundly into the nature of sinne, and the workings of God, argueth that thy inspiration is from God: wee therefore bide thy reprehensions with more patience, and attend thy counsailes with more perseverance.

Dio: Your conformity pleaseth mee: haue you not read that *Diogenes* is a dogge that biteth men but for their amendment, and not for enuy: then heare me and I will heale woundes. *Philoplutos* thou art in authority, wherein thou canst not so liue, but thou must be subiect to euill language, thou must haue a serpents eare to preuent the charmes of the flatterer, and *Linx* his eie to spie out contemptes ere they attempt thee. If thou art reprooued of the iust for a good cause mend thy selfe, for their second assault is seasoned with shame, if wrongfully beware to stir too much lest being not guilty, thy stirring make some suppose that thou stinkest. It is a trim thing to be silent, a wisedome to be silent: thou maist kill with thyeie when thou listest, but keepe thine eie from lusting after other mens blame, lest thou proue blind in thine enuy, and thine enuy cause thy death. An enuious man (in *Virgils* opinion) may bee compared to a Viper that gnaweth the boanes and sucketh the bloude and beareth his owne torment in himselfe: In brieve, if thou be enuious thou shalt liue *Titius* life, and be so wounded in heart, as neither

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the

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the sonne of *Saturne*, nor the god *Phæbus*, nor *Æsculapius* the cunning shalbe able to cure thee. *Alexander* the great said often: that the enuious were their owne hangmen; And the wise Gréeke *Periander*, that euen as rust eateth the Iron, so enuie deuoureth his Master. *Plutarch* detesteth this vice. And *Horace* saith:

Inuidia Siculi non in venere tiranni

Maius tormentum.

This is it which *Martial* condemneth, and the reason that caused *Socrates* to wish that all enuious men were nought throughout euerie part but eares and eies to the ende that séeing and hearing other mens prosperitie, they might be the more tormented, and receiue their punishment which they deserue. Flye this therefore *Philoplutos*, and with this, flie insatiable couetousnes, which thou shalt effect if thou haue a constant determination to liue to Fame and not to Fortune. It is better thou die with *Phocion* than liue like *Demades*. Husband not for manie Winters, for thou art old. Care not for to morrowe, let to morrowe care for it self. Onely liue well this day and lay thy hopes on heauen, and he that prouideth for the little birdswill not sée thee want. Looke on me *Philoplutos*, my ioyntes are not stiffe, my face without furrowes, my body without sicknes, my life without hate: and why? I satisfie Nature without surfet, I am not carefull of worldly things which bewitch men. I am not curious of delicates to increase diseases: neither enuying any man, am I enuied by any man? Is not this a trim felicitie in this life to be lorde both ouer himself and his affections? Now heare me further *Philoplutos*, thou must bee liberall: they that haue full handes must haue frée hearts, who distributeth his store in earth, heapeth vp store in heauen. There is nothing nicknameth the mighty more than niggardise. It is one of the vanities most vaine vnder the sunne as the wiseman teacheth, to heape vp without reason, to kéepe
with

with care, and to die in contempt. All the victories of *Alexander* made him not so famous as his bounty to *Aristotle*: Neither liueth *Scipio* so much in his conquestes as in his liberalitie to the learned. What auailleth it to build rich Towers which are subiect to wind, fire, force and engines? to erect huge *Piramides*, to plant faire vineyards? these are but the scabs of superfluite, which posterity perhaps become more continent, will blame as the ruines of the great buildings of *Constantine*, before him *Vaspatian*, and diuers other *Romanes*. Ah *Philoplutos*, if thou wilt build a Pallace of eternity, entertaine learned writers about thee, in whose lines thou and thy posterity shall liue, when the Rauen shall builde in thy brauest habitation. I know thou art in the way to honour, & by reading and practising the liues of the auncients thou hast become a great staffe to the state: Seeke therefore as carefull of thy common weale after thy death, to raise vp by thy liberality those ripe wittes who may when thou wantest, profit the commonweale, so shalt thou in time to come be thought a *Mecænas*, els now pointed at for a miser. And next to the learned with the pen, forget not those who deserue with the Pike: they are members which while the *Persian* Monarks kept in maintenance and exercise, they became Masters of the whole world. *Sesostris* of *Egypt* had hee not had these helpes, and restrained them in continence, and maintained them in credit, his father had lost all before he had wonne anie thing. It was an old custome of *Philip* to loue *Parmenio*, in that he was a good Leader, & *Aiax* had his place in the *Grecian* wars as well as *Nestor*, and souldiers must be considered of, as well in peace as in warre. I know *Philoplutos*, thou buiest a warme gowne against Winter and lineest it well, thou tylest thy house against stormes and lymest it well, thou fencest thy grounds against cattell and keepest them well, and wilt thou not in like care prouide against the winter of enuy, some able soldiers to preuent the enimie?

I 2

But

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But thou wilt say souldiers are euery where to be gotten for money, *Athens* is full of men, wee haue store of munition, why then should we care? But what said *Hannibal* to *Xerxes*, who demanded if his huge Armie armed in golde were not sufficient to ouercome the *Romanes*? Yes said *Hannibal* smiling, this were sufficient to ouercome the patientest and dastardest hart that liueth, much more the *Romaines*, meaning hereby that pompe is not the terrifying, neither the multitude the amating of the enemy: But resolute courages séeing great prises before them, behaue themselues as those at the games of *Olimpus*, they stretch strings and heart strings in expectation of reward. Had not *Darius* a huge Host brauely furnished? A milion of horsemen to attende on him: and what then? *Alexander* with thirty thoufand experienced *Macedons* ouerthrew him: Then what is a multitude? We sée by experience, that the olde Oxe trained to the yoake draweth better than the yongest Heighfer, and that vse and experience hauing the Maistery in al things, cannot be outfaced in military discipline. Stretch pollicie to the highest point: in *Salomons* daies (beeing the wisest prince that liued, maintaining as great peace as euer was) the Captaines and the Officers of the Host were maintained, so were they in his fathers daies, in all good states, the maintenance of souldiers is the planting of peace: for the exercise and value of the souldier bréedeth feare in the enemy. The *Tartarians* that inuaded *Asia* and some part of *Europe*, and whose conquests are famous in *India*, at first were a contemptible Nation: But when *Clangius* the Smith had first brought them in exercise, then beautified them with honours, what Nation either heathen or Christian durst looke vpon them? The *Spanish* haue as hot courages as we, the *Almaines* are as bigge boand men, the *French* as pollitique, all these more exercised then we be, as populous and more, what want they then to be our Maisters, what haue wee but hope and security,

for nice noses.

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curity, which may deceiue *Athens* as it did *Siracusa*, which was taken by a handfull of men in despight of the whole Iland. Beléeue me *Philoplutos*, there is no inconvenience more in this Citie than to see Brokers dining at our Merchants tables, and souldiers begging at euery mans dore: To see Tailors well paid for inuenting a new fashion, & soldiers scorned at for presenting a strong fortification. If our *Athenians* will looke for no change, then let them thinke to liue in no world: If they be assured therewill come change, then let them be prouident against the change of the world. In nature and the naturall constitution of the body, the hands are as souldiers to execute the resolutions of the heart, and the heart from hir vitall conduites fendeth bloud to warme the hands. Such affinity and alliance ought to be between the Gouernour that ruleth, and the souldier that executeth: there must some swéete shower of gold come out of his Coffers to refresh them, or they waxe dull, they are deuoured with idlenes, so that when they should defende the heart, their fingers are numbde they cannot fight, because they want the vse of feeling. Looke to this *Philoplutos*, bee not accused for this cause, the selfe care they saye sucketh all. The faire Lambes are onely reserued for selfe care, the vines drop Nectar for selfe care, the trees yeeld fruit for selfe care: thus selfe care hath the swéete of all things, whilst poore soldiers sweat, fight and fast with care, and all for care. But the prouerbe is, true care preferueth all things, therefore self care is not polittique in leauing the souldier nothing. But the day passeth, *Cosmofophos* haue at thée: Smooth thou no more lest the Gods smite, whose eares since they are open to heare praiers, will stir vp his wrath to reuenge your pernicious cruelties. Flatter not your selues with opinions of delay, for danger is no hireling, he commeth as well in the dawne as in the darke, leaue thy corruptions, Simonies, Briberies, extorcions annihilations, exceptions, paradoxes, policies:

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these

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these are the steppes to thy sinne. These are the mischiefs that haue incited *Achitophel* & *Iudas* to hang themselves, who being not able to endure the violence and horror of their iniquities, thought it better to kill themselves than to abyde their deadly torment. These are the furies that agitated *Orestes*. These are they which as *Cicero* witnesseth, will breake thy sleepes, because thy conscience beates thy braine and procures thy bane: being therfore worldly wise so long as to extreme age, became godly wise at last. Let not worldly occasions detain thee. Twere better for thee to daunce in thy Iacket than to be hanged in thy Iirkin. Thou must not say, I am enforced to deceiue others, in that I must liue: for by this life thou atchieuest death. It is better to be poysoned with *Socrates*, than to flatter with *Aristippus*. Shut the doore before the steele be stolne. Looke before thou leap. Feare before thou fall. Repent before reuenge come. The day is spent, I am wearie with speaking. The houre of meditation bids me leaue you. Go you to your sumptuous feastes, Leaue *Diogenes* to his chaste fast. To morrowe, if you visit mee againe, I will rip vp newe griefes. Till when, get you gone: and if you forget good Lessons the diuell go with you; for goodnes is departed from you.

Philo: Farewell *Diogenes*, as our occasions serue we will seeke thee out: meane while I pray thee mitigate the austeritie of thy tongue for it is too busie.

Dio: Nay some sickenes fall vpon thy fingers for they feele too soone.

Cosmo: Good *Diogenes* be patient, he speaketh for thy best.

Dio: God better him and thee too, or else the best is noughts.

Philo: Come let vs leaue him, when hee leaueth his crabbednes the Sunne will want clearennes.

Dio: And if you want craft, the sea will lack water.

FINIS.



EVPHVES SHADOW,

T H E

Battaile of the Sences.

Wherein youthfull folly is fet downe in
his right figure, and vaine fancies are prooued
to produce many offences.

Hereunto is annexed the Deafe
mans Dialogue, contayning Phi-
lamis Athanatos: *fit for all sortes to
peruse, and the better sorte to
practife.*

By T. L. *Gent.*



LONDON

Printed by Abell Ieffes, for Iohn Busbie, and are to be
sould at his shop in Paules Churchyard, neere
to the West doore of Paules. 1592.



To the right Honourable, Robert

Ratcliffe, *Viscount Fitzwaters: Robert Greene,*
wistheth increafe of honour
and vertue.



Ver desirous (right honorable) to shew my affectionate duty to your Lordship, as well for the generall report of your vertue vniuersally conceived in the opinion of all men, as for the natieue place of my birth, whereby I am bounde to affect your honourable father and you for him aboue others, in fuspence of this dutifull desire, it fortunèd that one M. *Thomas Lodge*, who nowe is gone to sea with Mayster *Candish*, had bestowed some serious labour, in penning of a booke called *Euphues Shadowe*: and by his last letters gaue straight charge, that I should not onely haue the care for his sake of the impression thereof, but also in his absence to bestowe it on some man of Honor, whose worthye vertues might bee a patronage to his worke, where vpon taking aduice with my selfe, I thought none more fit then your Honour, seeing your Lordships disposition was wholly giuen to the studie of good letters, to be a Mecenas to the well employed laboures of the

A 3 absent

The Epistle Dedicatorie.

absent Gentleman: may therefore your lordship fauourably censure of my good meaning, in presenting your honour with this Pamphlet, and courteously graunt acceptance of his workes and my good will, his labour hath his end, and my desire in dutie rests satisfied, and so humbly praying for your Lordships health and welfare I take my leaue.

Your honors humbly
to commaund. *Rob. Greene,*
Norfolciensis.





To the Gentlemen Readers,
Health.



Entlemen, after many of mine owne labours that you haue courteouslie accepted, I present you with *Euphues shadowe*, in the behalfe of my absent friend M. *Thomas Lodge*, who at his departure to sea vpon a long voyage, was willing, as a generall farewell to all courteous Gentlemen, to leaue this his worke to the view, which if you grace with your fauours eyther as his affected meaning, or the worthe of the worke requires, not onely I for him shall rest yours, but what laboures his sea studies affords, shall be I dare promise, offered to your sight, to gratifie your courtesies, and his pen as himselfe, euery waye yours for euer Farewell.

Yours to commaund,
Rob. Greene.

Philautus, to his Sonnes liuing at the Courte.



Owe my good Sonnes, that the ripenesse of your yeares makes you ready for fortune, and the place of your present abode, is the Theater of hir tragedies, least by making a simparchie betweene Will and Wit, your rashnesse in youth might breede repentance in age, I haue amidst the fatherlesse cares of your welfare, shapen out Eu-

phues Shadow, by the substance of his first youth, limming out vnder the figure of Philamis, the fortunes of Euphues, wherein yon shall see, that young mens first wits are like Aprill dewes which breede more unwholsome weedes then profitable flowers: Euphues was my friend in his life, and kinde to you by his legacie at his death: but he tooke more paines to write it, then you pleasure to followe it, els had I heard you had beene more wise and lesse wanton. Sonnes the Court is full of delights, but they be dangerous, there you may cheapen beautie, and buye it to deere, Loue there is as busie as a Bee, and couets to make his Hiue in euery Gentlemans head, but stop you your eyes and your eares, least while she is making hir Hunnie Combe, you repent and prooue a Cockscombe: there bee many flatterers, but fewe friendes, much shewe of vertue, but great practise of vanitie, which made Euphues repent the prime of his youth mispent in follie, and vertuouslie end the winter of his age in Solixedra. Therefore I send you his Shadowe, conteyning the substance of his young desire, read it, and followe it, and then I hope you wyll saye, the shadowe of my dead friend, bred you the substance of many honourable vertues. Farewell.

Philautus.



Euphues his Shadowe.



AT such time as OCTAVIUS possessed the monarchy of the whole world, and *Rome* the maiestie of all wealth and wisedome: there dwelt at *Rauenna* (a famous Citie in *Italie*) a yong Gentleman, who had as great reach in wit as riches, and as many perfections, as possessions, beautifull hee was, and this was natures benefit: rich he was, and that Fortunes bequest, in breefe: Nature and Fortune (striuing to exceede each other) strained so farre, as Fortune could impart no more wealth, nor Nature no more woorth. But as the Beast *Varius* hath a ritche skin, but a ranke flesh, and the birde *Struchio* a big body, but weake wings, so *PHILAMIS* hauing a rype wit had a running head, placing his felicitie in trauaile, not in temperance, in seeking forraine countries, not hearing fruitfull counsailes, for which cause, gathering together much wealth, and neglecting his welfare, forsaking his friends to trust to forrainers, after he had trauailed many countries, hee entered into *Austria*: This prouince (among all other) is pleasant and plentifull, inritched with fruitfull mould, and replenished with fortunate men, hauing euerye part thereof deuided after this proportion: what so is scituate betwixt the riuer of *Laite*, and the beautiful floud of *Anafus* was subiect to *Hungaria*, and what so is contained betwixt *Anafus*, and the riuer *Enno* was woont to bee vnder the iurisdiction of *Moravia*: *Enno* is a great riuer, springing from the mountaines of *Italie*, which passing by the populous Citie of *Pasan*, entreth into *Danubius*: *Laite* is a little riuer which also with milder floatings yeeldes his waterie homage to the mightie *Danubie*: This countrey is bounded to the Northward by *Bohemia*,

B

and

Euphues

and *Moravia*, to the westward by *Banaria*, to the southward, by the mountaines of *Sicilia*, and to the Eastward, by *Hungaria*, and notwithstanding the spacious length, and long spaciousness of the countrey, yet *Damianus* (seeming as though he were enamored with the same) with restles mightinesse runneth thorow the midst of the soyle in this prouince, and that pompious cittie of *Paffus*, did PHILAMIS make his stay, inuited thereunto by the salubritie of the aire, and the sumptuousnesse of the buildings, finding there both courtlye companions to conuerse withall, and comlie ladies to disport withall, it was wonderfull to see, how instead of Philosophie, he subdued fancie. repoting his worldly felicitie in prodigalitie and fashions: but as the hungrie sparrow flieth to the full barn, the diligent Bee, to the delightfull flower. as the raging Wolfe seeks out the richest sould, and the carefull Antie the greatest harvest, so PHILAMIS hauing much mony. had many attendants, who with ARISTIPPUS could flatter for profit, with BATILLES dissemble for substance: yea many there were that carryed vermine in theyr tooongues to open secrecie, many that bare venome in their harts to abuse his simplicitie, but the young *Ramonnus* laying his hand on his haliepenney, had day lookes, for quaint ladiyes, cunning delayes, for craftie deceiuers, he had a finger to couer his scar with ALEXANDER: a faire woord, to colour his suspect with ANTIMACHUS, yeecking such lips, such lettice, knowing that as ACTEON was deuoured by his owne Dogges whom he nourished, so credulous manners are overthrowne by those flatterers whome they haue cherished, and surely not without occasion was he prouident heerein: for flatterers are like rich tombes, on which the only name of amity is written: or worse then rauenous Crowes, who (as ANTISENES was wont to say) do only feed on dead bodyes, where flatterers corrupt the liuing spirit: they are Summer Birdes, who endure no storme, flocking about young Princes in their glorye, flying from them in their disgrace, in breefe like the Partridge they steale others egges, and with the Birde *Prinir* hatch other Chickens, so that the wordes of VIRGIL may bee applyed to theyr maintayners:

Sic

his Shadowe.

Sic vos non vobis vellera fertis oues.

Sic vos non vobis nidificatis aues.

But leauing this, returne we to PHILAMIS, who liuing in *Pas-*
fan and louing his pleasure, was commended of the most for
his pleasant discourse: of the wisest for his ripe wit and know-
ledge: among the rest, ANTHEROR (a man ouergrowne with ✓
yeares, but graue in discourse) knowing that as the horne of
Cerasus purgeth venom, the hearbe Rew preuaileth against
the poison of serpents, as *Abrotanum* pulleth out thornes, &
Mirtus healeth deadly maladies, so counsailes molifie youth-
lie courage, giuing reason the raine, when will hath the spurre:
called young PHILAMIS a part, where with fatherly regard and
friendly reasons, he thus scholed him. Gentleman, since a man
may better perswade by counsaile, then dissuade by correctiō,
since discipline reformeth manners, and aduice suppresseth
youthlie motions, I will though a stranger rather be presump-
tuous to draw thee from mischiefs, then in forbearing to show
thy maimes, I should be an agent in thy miserie. Oh PHILAMIS
thy behauour sheweth thy bringing vp, which if it were lesse
courtly & more constant, the flatterer should be further of, the
friend neerer at hand: thou hast learnd to show outward cour-
tesie, but art lame in true courtesie, which rather thanketh the
better sort for a iust reproofe, then commendeth the worse sort
for an vnderferued praise: is not he a poore Vintner (and not so
poore as fond) that setteth out a ritche Iuie bush where there is
no wine? Is not he a vaine man, who praiseth the person where
there is no vertue? Is not hee most ignorant, that presumeth
to knowe all things, yet is ignorant of himselfe? If thou
confesse the Vintner sonde my PHILAMIS, howe more fond art
thou, who hast beautified the outwarde parts with filkes, and
blemished the inward with great sinnes, shutting thy earthlie
body in strange coulors, but shunning to inritche thy heauenlye
minde and soule with good counsailes, if thou blame him that
commendeth the person, not the vertue: howe blame worthie
is PHILAMIS? who choocest the flatterer for thy freend, the
taunter for thy Table guest: the incontinent for thy Mistresse,

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the

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the inconstant for thy counsaillers. If this ignorance be great who presumeth the notice of all things, but knoweth not himselfe, oh how haplesse is PHILAMIS? whose presumption is his imperfection, and who is only miserable in this, that he knoweth not his miserie: If thou place thy felicitie in goods, euen the felicitie thou seekest is gale, which is *fel* my PHILAMIS, if in pompe, oh vaine pompe, where the opinion glorieth ouer his trueth, prodigalitie ouer frugalitie, the shadow ouer his shape, and the imperfections of the flesh, ouer the perfection of the soule: what art thou (young man) wherein thou art not poore? what hast thou (young man) wherein thou maist not be rich? thou art fashioned like thy maker, but mortall, thou art wealthy, but maist want, thou art strong, but maist be weake, thou art faire, but shalt haue furrowes, and as the bud perissheth in the flower, so shalt thou finish in thy fulnesse: what is then thy ritches? that of the mind PHILAMIS, which is plentiful, when the body is poore, thou hast a reason to discerne error, a will to followe vertue, a soule to contemplate heauen, a thought to imagine happinesse. But why wade I so farre, where the black Oxe hath not troden on the foote? Why wrest I to teach experience, where the thoughts are peremptorie? Thou art here in *Paffan* a straunger, a Lambe among Woolues, a weakling among wicked ones, so that eyther thou must learne PITHAGORUS silence, or SOCRATES fiftie yeares subtiltie, yet was PITHAGORAS taunted houlding his peace, and SOCRATES poisoned for all his science. Heare are they that makes their guts their *Genius*, theyr gorge, their God: their perfumes, their perfection: their dalliance, their deuotion: either liuing as though there were no God, or loathing (as if it were not lawfull to know God, and among these liueth PHILAMIS: and with these can PHILAMIS liue without follie? To speake liberallie Gentleman, but how without lament may I speake it? our CATOES nowe a dayes wante moderation, our CICEROES conscience: Fooles are held rich, because riche: poore, ignorant because poore, a worldly reason, a wretched reason, heere our *quadrati homines*, are become *rotundi*, wearing so much of the world on their heads, that they forget God in their hearts: there are
Ladies

his Shadowe.

Ladies, that haue maskes to couer maimes, who are sayre by ESCULAPIUS firrups, and haue been foule by BACCHUS surfeits: heere are Epicures which counterfeit fast, when they most feast, carrying the Vfurers *decipe* in their possessions, and the Apothecaries *recipe* in their purses: heere glosing is glorye, and THRASO held for THESENE, in breese, in this countrie *Irix* an ordinarie beast liueth many yeares without sicknesse, and few men are there amongst vs, that passe one yeare without their seauour through beastlines, among these canst thou liue without loosnes? I but thou wilt saye, that as the cleereft Christall hath his crack, the fairest day his clowde, the tallest Cedar his worme, the greenest *Cicuta* his poyson, so Cittyes cannot be without sinnes, nor monarchies without mischiefes, many spots in the Leopard maketh the white more purer, so many defaults in anie estate, make the vertues more famous. Oh that vertue might want his shadowe, in seeing all like hir selfe, none loser then he should bee: I but ALEXANDER had a finger to couer his scar, I but had ALEXANDER no scarre what need he so vse his finger? I but CICERO had eloquence to couer his vaine glorye, I but had CICERO no vaine glorie, howe sweet were his eloquence. O PHILAMIS who so liueth in *Pasjan*, must beare the stone *Smaragdus* with the *Griphon* against the stinging of Serpents, carrie Garlike to conquere the Leopard, learne of the bird *Laurus* to flie like an Egle, and floate like a fish he must be fit for all times, and haue foresight against all treason, for heare with vs men intend much but amend nothing, being singular in sinne and simple in science: liue therefore with friends, as if thou maist lack friends, *Lions* a great cittie hath beene consumed with a light fier, *Hemus* a huge riuer hath beene dryed with a little drought, wealth will faile, and followers will be faulce, learne therefore to preuent occasions, least thou be inforced to crie with had I wist:

Heu quam miserum est discere seruire, ubi sis doctus dominari.

Let thy attire be comlie without prodigalitie, thy behaiour courtly without peremptorines, let thy companions haue more wit then words, let thy diet sauor more of Philosophie then superfluitie, let thy reason bee thine eyes maister, thy God the

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gouverner

Euphues

gouvernour of thy reason: so shall thou worke according to his will, and will no lesse then I wish. No sooner had ANTHENOR ended in these termes, but PHILAMIS feeling where his shoe most wrong him, being stoong with a Nettle, thought to cure it with this Item. Great Lorde and learned Cittizen (your estate requireth no more, your studdie shewes no lesse) as I perceyue your counsailes proceede of loue, so shall my replies be seasoned with dutie, being as well taught to reuerence CÆSAR for his dominions, as SENECA for his disciplines: whereas you condempne me for mistaking curtesie, I am not curious to amend that, since the Cap pleadeth not reconciliation, and a man were better reforme himselfe indeed, then performe more mischief vnder the colour of dutie: you haue vsed many reasons to diswade retchlenesse, choise figures to disprooue fancies, tying vanitie in the gin, attyring Vertue with the Garland: whereby you haue prooued your selfe eloquent, my selfe ignorant: wherein I neither crosse you, neither consent with you: knowing that vertue is not discerned without vanitie, and contraries beeing opposed are the sooner perceiued: should I not trie sowre, how should I trust sweete? should I not conuerse with bad, howe should I knowe good? compare not *Heridmi* with the Eagle that is a faire bird? ioyn not the Lillie with the Rose that is a sweet Flower, allude not the blacknesse of the Porpuse, to the beautie of the Dolphin that is a faire Fish: Oh father the knowledge of sinne is a mightie step to vertue? CATO continually liuing among seuerer men, became more seuerer, where if he had borrowed somewhat of the Epicure, he had not beene so impatient in his ende: ALEXANDER a great Monarch, talked with DIOGENES a poore Cynick, whose precepts had he followed in his exploits, he had bin more constant, and lesse incontinent? you condemne youthlie companie, so did the wolfe in his age, who seeing his whelpes forwarde in the spoile, reprehended them for their hast and speedie footmanship: you blame brauerie, so did LAERTIS who seeing his shoulders unable to beare rich armes, began to discommend VLISSES when he was armed: you mislike loue, because you lack power, being loath we should performe that in acte,
which

his Shadowe.

which you daylie practise in will. Though you delight with the Pelican to be solitarie, yet giue vs leaue with STIRLA to take out follace. The *Agate* hath spots and yet pretious: the *Ermine* spots & yet pretious, the blew saphire, hath a white crest, and yet pretious, onely precise thoughts alude all things to their owne purpose, and despise most things in that they may not practise any thing, and this thing, and this thing is their principall practise to reprehend, which being seasoned with an enuie of others happinesse, is very pernicious, you sorrow for the defaults of your cittizens, and the corruptions, vrging the defaults of our forefathers, to condemne our follies: but shall I answer with CLEANDER, they in times past which were not ouermuch studious of Philosophie, became most braue and renowned men by their actions, and more famous then wee be, because they practised vertue indeed, and we in these daies only vse it in woord, by which meanes they are more happy then we be. The fish *Mirenula* hateth the Crocodile, yet both poyson: so oulde men hate the young in that they execute, and themselves cannot inact. It were tedious to measure the sea by a line, to shut the heauens, in a compasse, to number the Honey combes of *Hibla*, to count the sauers of Affrica, and no lesse troublesome to alledge the reasons, which approue the conuering with ill, and the commoditie to knowe error: the enuie of ould men is as common as they are crooked, and as they haue furrowes in their faces, so haue they frowardnesse in theyr fancies. I must end with TULLY (ANTHENOR) and bouldly tell you this, that your opinion is not onely full of lightnesse, but also fraught with follie. Tis better to be VLISSSES then CICLOPES: PROMETHEUS then EPIMETHENS: ARGUS then CEPIDUS, let me therefore counsaile you good Father, learne more & speake lesse, graye hayre should haue grauer behauour, good perswasions, or no speech: for as a moth is soonest spyed in the funne, a spot in the whitest Lawne, a moule on the fayrest face, and mier in the cleereft fountaine: so ignorance is most apparant in an oulde man, in that his discourse ought to bee most perfect: with this abrupt conclusion PHILAMIS departed his companie, either loathing to answer the rest: or lacking iudgement
to

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to conceiue the right: but AUTHENOR who had founded the streame, and knewe the shallowe, failed the Sea, and seene the danger, sorrowing at the yoong mans inconstancie, and wooondering at his discourtesie repaired to his study, where he wrote this Item to all yonge Gentlemen.

ANTHENORS Item, to all young Gentlemen.

*THE retchlesse race of youths inconstant course,
(Which weeping age with sorrowing teares behoulds)
Their wretched will (their wofull sorrows source)
Their wanton wits, their errors manifoldes
Hath reard my muse, whose springs wan care had dried,
To name them flie the dangers I haue tried.*

*From Cradles rock, when childish I had crept,
And May-like young, of pleasure gan to taste,
Seeing my fatall course my reason wepte,
Toyes were my triumphes, will my woorth did waste,
And in the seas of pleasure whilst I sayld,
Small were my fruits, and yet my youth was quailde.*

*And now gan manlike vigor fill wyne arme,
My hart was warmde with courage fit for loue:
Like wanton bird exempt from fowlers charme,
I soard aloft but looking from aboue.
I saw on earth a Fowler heauenly faire,
That made hir nets the trammels of hir haire.*

*Then loe my pompuous plumes were layd apart,
Hir eyes were loadestars in this worldlie way,
My thoughts hir thraule, hir prisoner was my heart,
But for my paines, what payment but delay.
A lingring life I liude to sorrow fould,
A foe to wit through follies waxing oulde.*

When chillie age had seafure of this earth,

I felt

his Shadowe.

*I felt a wound of sorrow in my brest,
I saw how iudgement quite was spoild by dearth.
How vertues seedes by errors was suppress.
I cast the count, and see what I haue gotten:
Time lost, wits wast, and limmes with surfets rotten.*

*Now see I well that trauell is mispent,
Except in vertue it be well imployed,
What I in loue had I in learning spent,
Oh what a ioy had wearie age enioyed?
Had I foreseene the wastfull course of time,
I then had made my haruest in my prime.*

*But now when feeble footsteps are allied,
Vnto the graue this finfull bodies hould:
I cannot practise though I haue espyed,
The way of worth, the grace exceeding Gould.
What only rests sweete young men that shall follow,
I know the fourse and now will teach the shallow.*

*Preuent the time the dayes are full of danger,
Whilst youthfull vigor yeelds you furtherance,
Make reason guide, let follie be a straunger,
Vertue is perfected by art and vsance.
Enrich your mindes with skill, for why they must,
Remaine eterne when boddie is but dust.*

*Let not your eyes infeeble be by sinne,
Cut short presumption for it will aspire:
Who takes aduice, amendment dooth begin,
Subdue your wils, and maister your desire.
A modest coate, chaste thoughts, and studious artes,
Adorne the boddie, minde, and inward partes.*

*These lines are lines like Ariadnes clewe,
To leade thee through the Laborinth of greefe:
Who so thou be that vertue wilt ensue,*

C

More

Euphues

*My friends in sooth then show in true reliefe,
Glad Countrymen still prone what I have told,
Lest you repent with me when you are old.*

In this sort ANTHENOR councelled his countrey men warning them by his experience to prevent their youthlie negligence, but PHILAMIS not perceiuing, that the rotten wood which glistereth in the night is gray and drye in the day time: that delights which are faire in shewe, are soule in substance, that things which are best in apparence are worst in proofe, folloved his old course, and defaulted in his youthfull inconstancie, thinking that the tide would haue no ebbe, the tune would haue no ende. Among all such as conuersed with him, there was a young Gentleman of the same yeares, and no lesse instance called PHILAMOUR, who eyther for that he agreed in nature with PHILAMIS, or for that necessitie would haue it so: entered an inuolable league of amitie with the brane *Romans*, these couple counted by vowes, and vnited by loue, lyued together in such manner, that if PHILAMIS sighed, PHILAMOUR was sorrowful, if PHILAMOUR was pleasant, PHILAMIS was content: if PHILAMIS would mourne, PHILAMOUR was melancholicke: if PHILAMOUR passionate for loue, PHILAMIS was more so: what PHILAMIS said, PHILAMOUR would sooth: what PHILAMOUR intended, PHILAMIS ended: so that neither *Julius* was more deere to his NISUS, nor *Cæsar* to CICERO: nor *Alexander* to ALEXANDER: nor *Lucilius* to SENECA, then PHILAMOUR to PHILAMIS.

In this sort passed they theyr time in *Paffan*, so that there seemed to be one soule in two bodyes, one heart in two har-
bours, neither seperated at boorde, nor seuered at bed: but as the windes haue yeelding motions, and such as are in-
larged with libertie, are soonest thrauled by loue, so PHILA-
MOUR was the light Fether in the stronge winde, the slender
Willowe in the greatest storme: the weake Willowe in the waste-
full storme, trauerfing the streetes with his freends, and
seeking how to satiffie his fantasie: at last beheld the daughter
of

his Shadowe.

of NICROSION a Noble man of that Cittye, who had no other heyre but HARPASTE, nor other hope, but hir good fortune: this Ladye was beautifull beyond woonder, and more wittie then wealthie: hir bodye was adorned with the guiftes of nature, (hauing eyes as faire as the Carbuncle, but more cleerer: Cheekes more crimfon then the Rose, but sweeter: Lippes Cherrie ripe: limmes choicely framed,) her minde with staid iudgement: reddy thoughts, pleasant conceits, perfect constancie: treasure enough to entangle the eye, riches sufficient to rauishe the foule. These perfections had so much power ouer PHILAMOUR, that he tooke no other comfort but in hir company, her eye was his Idol, her wordes were his Oracles, so that he seemed to confesse with ALEXIS, that loue was the infallible mistresse of men, killing all former pleasures in them, planting theyr delight on one onely obieft, which the more a man seeth, the more he seeketh, neither was young PHILAMIS vnattainted. (But in contrarie fort) for HARPASTE behoulding his hautye lookes, his honourable learning, his braue discourse, his bould demeanour, his Socraticall questions, his Iudiciall aunswers: began to catche houlde where there was no handle, to kindle Fuell where there was no Fier, and to beginne hir loue where there was no lyking. This entrance made Fortune to manifest troubles, making this her induction to most tyrannicall cruelties: for the more PHILAMOUR courted HARPASTE, the more she contemned him: the more HARPASTE laboured to allure PHILAMIS, the more PHILAMIS neglected the loue of HARPASTE.

Manye were the presents on both sides, many the perswasions, many the priuie sighes to importe fancie: manye the apparant shewes of vnfayned fauour, if PHILAMOUR complayned hee found no comforte, if HARPASTE bemooned hir, shee sounde no medicine. But Fortune which is accustomed with greate Arte (as GARIMBERT wrighteth) to take seare from those ouer whom she most meaneth to tyranise, in midst of PHILAMIS security, shewed hir greatest seuerity, for he chaunsed (oh vnfortunate chance) to behould EURINOME the disdainefull, the paragon of comlineffe, but the patterne

C 2

of

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of crueltie: shee had a Sirens songe to allure, a CIRCES cunning to enchaunt, PHILLIS beautie, but AMARILLIS pride. Oh too faire EURINOME: she was eloquent to entice, learned to contempne, shee was wilye to make men wretched, shee could smile to see men fighe (O deceipfull EURINOME) this the aime of his conceit, this the ende of his comfort. Amidst the passionate estate of these louers, PHILAMOUR that was first caught in the lime, was most of all tormented in his loue, confessing with ARISTOTLE, that onely beauties eyes were eloquent, protesting with PLATO that loue was a sage Poet, and made other Poets, for his onely comforte was to contemplate one HARPASTE, and his minde (altogether before time addicted to pleasure) was wholly giuen ouer to painte out her prayfes in Poetrie. One especiall day among the rest, HARPASTE desirous to discouer hir discontents, perfwaded her father NICROTION to make a solemne feast: wherevnto among the rest, PHILAMIS for loue, and PHILAMOUR for fashions sake were inuited. Thether also repaired EURIMONE the disdainfull, bearing a browe of Iuorie, a brest of Adamant. Great was the assembly on that day, sumptuous the Banquet. These louers obserued OUIDS obseruations at the Table, making such pritty combates with their longing eyes, that theyr hearts through impatience were well nye consumed with fashions. The Dinner doone, and Table taken vp, according to the custome of *Austria*, the Gentlemen first daunced theyr *Courranto*, some trimming their Temples with wreaths of Mirtill, other with Garlands of Roses, each one presenting theyr Mistresse with a feuerall Flower: PHILAMIS among the rest, with due reuerence gaue EURINOME a Marigoulde: PHILAMOUR bestowed a Violet on HARPASTE, bearing their Corronets of Willowe in their handes: when being desired by the Ladyes and Gentlemen to discouer the secreet of theyr presents: PHILAMIS being most forward, commaunded the Cornets to founde this *Barginet*, when taking EURINOME by the hande, he began the daunce, and tuned his delightfull voice, warbling out this Songe,

PHILAMIS

his Shadowe.

PHILAMIS Barginet.

*HAppie Phœbus in thy flower,
On thy teares so sweetly feeding:
VVhen she spyeth thy heart bleeding,
Sorrow dooth hir heart deuoure.
Oh that I might Phœbus bee,
So my Clitia loued me.*

*When with glorie thou doost rise,
Foorth his faire to shoue she putteth:
When in weſt thy glorie ſhutteth,
Clitia ſhuts, hir beautie dies.
VVere my miſtreſſe ſuch as ſhe,
Oh that I might Phœbus be.*

*Phœbus beautie did allure
His faire flower at firſt to loue him:
And till time from heauen remooue him,
Clitias glorie ſhall endure.
Oh that I might Phœbus bee,
So my Clitia loued me.*

*Thou that houldeſt in thy hande,
Natures glorie, Phœbus treaſure:
Now obſerue the ſelfe ſame meaſure,
For I burne in ſelfe ſame bande.
VVere my miſtres ſuch as ſhe,
Oh that I might Phœbus be.*

This conclusion was ſhut vp with a long looke and a lamentable fighe, when PHILAMIS conducted EURINOME to her place, from whom hee receiued this crabbed curteſie. Sir in that you are to fillie to be the Sunne, and I nothing ſo fonde to be your flower, twere good you ſought a more kinder CLYTIA, for I like no ſuch falſe harted PHŒBUS, with this ſmiling

C 3 . answer

Euphues

answer and sorrowfull repulse, PHILAMIS nipped on the head, rubd there where it itched not, and drawing himselfe a parte gaue himselfe wholye ouer to pensiuenesse, whilst PHILAMOUR reddye to satisfie the expectation of the Ladyes, after the Musicke had founded his Madrigale, tooke HARPASTE by the hande, and in this manner applyed his Song to the melodie.

PHILAMOURS Madrigale.

*V*Ngratefull Greekes when on the sandie shore,
Wrongd by contempt, strong Ajax stoutly stood,
He fighth, and therewithall
Since good deserts were wrongd, in irefull moode
He drew his sworde, and straight his brest did gore,
and fainting downe did fall.

*Ye gods he cryed (if any gods) he cryed,
Since countrie yeelds to words, not good desert,
Be you propitious now,
These luke-warme streames that issue from my hart,
Since Greekes my right with rigor haue entied.
Beare witnesse of my vow.*

*I vowe (oh fruitles vow) that I haue serud,
For countries cause, and not for seruile gaine.
And yet Laertes sonne
Must haught Achilles mangled armes maintaine,
Who neuer once in combate hath deserud
As I full oft haue donne.*

*Since therefore Vertue hath no recompence
Among my Grecian peeres, oh gentle mould
Receive my sacrifice:
The heauens can tell for Greece my bloud was sould,
The heauens can tell I die for no offence,
Thus closd his eyes.*

And

his Shadowe.

*And when the Ghost was ready to depart,
These later words with teares he forth did power,
Both gods and earth relieue me:
His bloud the earth transformd into a flower,
The heauens were mouued at the warriors smart,
Sweet Nymph beleue me.*

*Long with Vliſſes (but with greater right)
For more then Pirrhus Fathers armes I ſtrive,
But ſince repulſed ſtill,
I liuing dye, nought reſteth now aliue,
But ioy, but hope, thus ſtil with feeble might,
I feed vpon myne ill.*

*The heauens behould how I am firme and true,
The earth my teares to flowers hath transformd,
My wound ſtil bleeding flowes.
Without ſome grace my greeſe is not reformd,
Oh were my griefes, wounds, flowers, ſo freſh in vew,
You then would end my woes.*

Euery one in the companie was delighted with this dittie, onely HARPASTE counted all ſtringes out of tune, ſince hir heart ſtringes were out of temper, notwithstanding to ſhew her ſelfe courtelie, though ſomewhat diſcontented, ſhe answered expectation with action, not ſpeech: vouchſafing him a *Basolos manos*, for his melodie and martirdome. After all theſe Barginets and Madrigales were daunced, according to the cuſtome of *Austria*, the Ladyes called for a Basket, wherein euery Gentleman and Gentlewoman caſting their Gloues, there was election made who ſhould be Kings and Queenes, the lottes caſt: PHILAMIS was appointed King, and HARPASTE Queene, who by order ought to preferre ſome queſtion whereon the company ſhould diſpute: and which they ſhould decide, the *Rauennois* therefore vouchſafing the place, and incited to the performance, began thus. When MIDAS was made Iudge faire Ladyes, APOLLO had the woorſt:
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homlie wits cannot decide heauenly doubts, and better were it to giue ouer with ignorance, then to be presumptuous in error: but since I haue a CIBILLA to assist me, who if my words be ridiculous, can aunswer you with Oracles, I will speake that you may condemne me, to the end she may speake, and all may commend hir. The Lapidarie layeth the foyle before he setteth the stone: The Dier washeth the cloath before he stayneth the coulour, the Mafon squareth his plot before he layeth his foundation: so am I but the entrance to iudgement, she the essence, she the substance I the cipher, hauing this onely happinesse to speake with her, which of her selfe onelie speaketh well: HARPASTE blushed at this praise, taking the commendation most kindlie at his handes, from whom she expected most comfort, and sodainly had shee yeelded him replye, but that PHILAMIS fearing least the wounde should be stung with too many Nettles, began thus. Since I am to propone the question, and you to decide the quarrell, (faire Ladyes and braue Gentlemen) let it bee this: *Whether it bee better to deserue and haue no friendship, or offend and finde fauour:* A matter incident to the time, and accordant to the persons: and since EURINOME is cheefest in woorth, and choifest in wisddme, I will if so my Queene condescend, that she begin the controuersie, HARPASTE that liked the clause, quicklye subscribed: Wherevpon after some attention: disdainfull EURINOME began thus. Since I am charged by those who may commaund, and peremptorinesse is greater offence then ignorance, I will vtter my opinion *meo Iure*, yet conclude all things with reuerence, and *salua autoritate*. The question is not so doubtfull as daungerous, for either shall I warre against my selfe, in wresting somewhat, or lay my hand on my hart, and wifh I had sayd nothing: But since I must say something, to obserue *Decorum*. I will with APELLES drawe a line to shoue my leuell, giuing reasons rather of likelihood then opinion, since I meane my words shall be no nets to intangle me, and my desire is to please in speech, to preuent offence, not to performe what I pleade, for that is against my conscience: I say, that offence to finde fauour is a fonde course, for that were to catch the moone
in

his Shadowe.

with a trammell, to charme the haire with a tabor, to couple the Cinick with the Stoick, or the Snayle with the Storke, for women are like quailles not charmed without a sweete call, like Dolphins not allured but by musick, and shew of obseruance towards them, is the best meanes to be soueraignes ouer them: but since this difference stands vpon election, which is best, and the choise is either desert or offence, which are contrarie: let vs examine the fruites of both, so shall we finde the successe of fauour: desert proceedeth rather of hope and will to please them by seruice, whom we honour, then to displease: desert hath many branches, dutie, seruice, loyaltie, forwardnes to exemplifie our loues, either by aduenture of life, expence of liuing, endangering our bodies, or endeououring our wits: contempt or offence, dependeth on detraction, misprision consisting on more branches of iniustice, then the other hath respect vnto equitie. Since therefore to deferue well proceedeth from vertue: to offend, from iniustice: heere is a deepe *Dilemma* to be discouered, why the one should finde fauour, the other haue no friendship: and how may this be decided but by a womans reason, who since she borroweth of the Moone to many infirmities, may bouldly with the blinde man take a pillar for her paramour: and determine all controuerfies at hir pleasure, VULCAN deferued well, yet MARS was befrended, and the God of warre offended much, yet was fancied most: see heere an instance to destroye all propositions, women admit no proportion, they are peremptorie, theyr choise is as theyr change, and their change as the moone, if any aske why so: the answer is, the Moone dooth so: if any hath the power to mend her, we will giue them leaue to amend vs: Thus haue I made my spoke, which if you admit in sporte, and take as I meane the wisest shall be incertaine of my meaning. PHILAMOUR seeing how voluntarie she fought to obscure hir thoughts, shortened her talke by the list, and in this sorte leueled at his loue: Lady EURINOME. I see you auowe much but allow nothing: giuing vs a taste, but no triall, vsing the pollicie of cunning embroderers who when they haue exceeded themselues and other mens conceit, leaue somewhat imperfect to couler their

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owne wants, and mooue admiration in those which cannot follow the woork, you neither condempne the one cause, nor commend the other, but I that haue a wound by ACHILLES sword, must seeke my weale by the same. Applying my reasons to that purpose, I may perswade, and to that ende shee may take pittie: which she (sayd HARPASTE) you speake to doubtfull? That (she replied) PHILAMOUR that examines me in this different: whie I examine you PHILAMOUR (sayd shee) as your Queene, whose fauour exceeds your fortune. But I (replied PHILAMOUR) pleade pittie at HARPASTES hande, not as she is a Queen: why sayd she, but being HARPASTE she is too bare for such a Lord, but sayd he PHILAMOUR were blessed in hauing such a Ladie. Soft madame replied PHILAMIS, suffer suppliants to offer at your shrine. I will PHILAMIS (sayd she) so you will hould the candle. Lorde sayd EURIMONE howe Queenes forget themselues and louers loose themselues, for our king is become a priuate Gentleman by this plea, and PHILAMOUR hath so forgot himselfe in the entrance, as I feare me hee will be to feeble to make an end: PHILAMOUR galled with a sharpe spur, pricked with a stiffe thorne, after a smiling modestie began in this sort to prosecute his pretended discourse. Though it be a common fault (Ladies) yet is it commendable, (the heart to bee where the treasure is, the eye to be fixed on that which is most fancied) yet is it an honest fault (at least wise honest in womens opinion) who yeeld most thanks to their louers when they are most thought on, and greatest praise when they are oftneft plaid withall, pardon me therefore EURIMONE, if I haue aunswered HARPASTES doubt, since I am curious, least she should suspect my dutie (nay neglect it sayde HARPASTE in secret, yeelding that period to his pause) wherevpon hee thus proceeded.

It is a certaine and practifed rule among the Phisitians, that Serpents haue least venome in theyr teeth, because their often chewing auoydeth the same, which rudiment is most certaine in loue, which the more it is exercised with troubles, the more constant it is, and lesse fayned, and what greater troubles in loue then to deserue the strange rigors, the
rude

his Shadowe.

rude repulses, suffered with content, sustained without contempt, is not this desert? To be rewarded with cruelty for curtesie, to returne fauours for frumpes, praises for displeasures, is not this desert? To esteeme all dangers dutie, all torments trifles, all penance pleasure, is not this desert? and are not all these troubles: being rewarded with vnderferued torment? which though among liuing men they are counted vaine, among louing men are helde for vertuous: for as the Pecoocke hath fairest coulors about the crest, the Doue choicest feathers about hir neck, so Louers haue deepest forrowes in the heart, which since they suffer to deserue, they accompt their misfortunes felicitie.

TULLIE complayning him of all his miseries in exile, annexeth this: *At ubi pro aris & focis agitur nullis, ego malorum tempestatibus impellor*, and as TULLIE, so true Louers, when the cause concerneth loue for which they endure, theyr discontents sort vnto delights, and it is vnto them felicitie to suffer miserie. For as wichout the mixture of light nothing is cleere, and nothing darke but that which hath darkenesse: as without the aide of fire nothing is hot, nor without the assistance of aire could, so without trouble in loue there is no triumph, without repulses no pleasures, without sower no sweet, without danger no desert, which like the pure gould in the hot fire, the bright Saphire in the blacke foyle, the cleere Moone in the winter night, the more it is frowned at, the more it is refined: Since then desert is such, and exercised with such forrowes, howe vnkinde are they that regarde it not? Naye how happie are they that are vnregarded? This is the bent of the question, this the benefit of my quarrell: who auowe that it is better to deserue and haue no fauour, then offende and finde friendship: for heare the indignitie followeth the desert, and they are iustlye conuicted, who valew not the force of vertue: and who are they? Truelie Ladyes your selues, imitating the Saintes in Churches, who smile as well on those that deface them, as they that desye them, resembling the woonderous roote Boace, which beeing touched, casteth out fire, and plucked vppe procureth death:

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the more you are praised, the more you repine: the more men serue you, the more you scorne them, resembling the Camamell, which the more it is troden the more it springeth, and the more you are courted, the more are you coy: to be breefe then, as they that walke in the Sunne are still accompayned with shadowe, so those that follow fancie must waight on sorrow: for as there are no limits in Ladyes beautie, so are there no limits in their affections, all their workes are of supererogation, which we may see to be so, but must not say so. To be brieve, I so glorie in my desarts, which show the constancie of my minde, that though I haue no friendship, yet I reioyce that I deserue friendship. Since the one sheweth my deuotion, the other hir doublenesse, the one is my best, the other her brutishnesse, PHILAMOUR spake this with a vehement sighe, which I suppose he set downe for his period. When at last HIRPASTE fixing hir eyes on PHILAMIS, with blushing modestie began thus.

How likes your Maiestie of this Orator? hath he not preached well? Yes Madame said he, and would haue pleaded better had he chosen his owne pulpet: oh said she *quid Graculo cum fidibus?* play vpon them if he had cunning replied PHILAMOUR. Stop the fludgates sayd EURIMONE, wee abound in to much follie, all are follies in them madam, answered PHILAMIS, whose best desert is but offences: I but howe blest is hee that offends and findes fauour sayd HARPASTE? as blest quoth he as he that angleth without a baite, and catches a Breame, why not beauty replied EURINOME pointing at HARPASTE: yes beautie if you please said he, pointing at EURINOME. Thus tossed they the discourse too and fro, till at such time as HARPASTE was ready to speake hir opinion, there entered the hall a faire and beautifull Ladie, neerely allyed to NICROSION the Lorde of that place: attyred all in mournefull coulours of black, hir goulden haire scattered along hir goodly shoulders, in the one hande shee bare a light Taper, in the other a naked Sworde: who after she had amased the whole assembly with her melancholie, hauing attayned silence, began thus.

The

his Shadowe.

The lamentable and pittifull tor-

ments of a constant loue, seruing a cruell La-
die, with the strange and wofull pe-
nance and death she endured.



Oble Princes, and renowned Ladyes, could
teares discouer tragedies, and sighes report
forrowes, I would weepe more and speake
lesse, and grone with such vehemencie, as
you should greeue to behould my heauinesse:
but since the cause requireth termes not
teares, discourse and not sighes (if so you shall vouchsafe mee
fauourable attention) I will open that vnto you, which will
make the marble heart melt to heare it, and mooue the sternest
thoughts to lament my estate, when he vnderstandeth it. I am
haplesse CLÆTIA you Nobles, Neece to NICROSION, allyed to
HARPASTE, whilome the pride of *Passan* for beautie, now the
byword of the world for barbarous cruelty. It is not vnknown
vnto you, and too well knowne by me, how RABINIUS was a
braue Gentleman of this Cittie, of high reputation among the
wisest, of greatest regarde among the warriours: hee had
CÆSARS fortune in armes, CICEROES forwardnes in artes, ha-
uing the benefits of nature, accompanied with such bountie
of the minde, that his perfection exceeded all reporte. In breefe
I may bouldly say with TULLY, that this man hath not onely
surmounted the glory of the best deseruers of this time, by his
vertue, but also all the memories of antiquitie by his valew:
But why praise I him, who perished by me? and why in re-
porting his excellence, rip I vp my owne insolence? ah CLÆTIA
this is nought els but to rubbe on the gall, to kick against the
prick. The sent of Basil draweth Scorpions vnto it, the herbe
Squilla charmeth Sorceries, Ros Lawrell killeth Dogges,
and the memorie of griefes being renewed, reuiueth more for-
rowes, killeth all ioyes, and confoundeth all solace. But I
must tell my Tragedy, since I meane to enact an other, (heere

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making

Euphues

making a melancholie pawse, she hanged downe her head a long time: at last being awaked as it were out of a dreame, she in these termes prosecuted hir purpose: Alas, whether am I transported your Nobles, who had neede, doting SENECIOS hote troope of slaues to put me in remembrance? But you may pardon the imperfection if you please, to heare the passion. This noble RABINUS unhappilie beheld me, and more unfortunately loued me, leauing no practise vnattempted, no seruice vnperformed, whereby he might manifest his humilitie, or I be notified by humanitie. But as ELKBORUS healeth some madnesse, and maketh some more moodie: so his submission which might haue mortified the hearts of other, and molified the mindes of the stoutest, made me more seuer: for like the steale hardned by much melting, I grew harde harted by his many weepings, carrying in my lookes the poyson of *Sardania*, which maketh shewe of smiling, when there is shrowded greatest seueritie. Fiue yeares and more with importunate sutes did he solícite me, haunting continually the place of my habitation, thinking himselfe happy to kisse the Coullip wheron his VENUS had troden, forced at last by his importunitie, and egged forward by mine owne pride, I vouchsafed him the oportunitie to discouer his affections, where after many lamentable complaints, with little compassion, he at last required this onely fauour, to kisse my hand, protesting any seruice to attaine to so great felicitie: wretched that I was, I wholly enclined to seueritie, returned him this aunswer: that at such time as he had atchieued three combates in honor of my name, slaine three monsters in *Libia*, and brought me three heads, and finally rid him of life that most troubled my delights, he should enioy his wishe, and show his worth: cruell that I was, ouer cruell that I was. I not only tied him by words, but bound him by othes: & he more constant then aduised, preferring my loue before his owne life, prosecuted his pretence, neither agreed at the impossibilitie of my demaunds, nor grutching at the perill of his estate: to be breefe, I repaired to my fathers grange bounding vpon *Danubie*, he taking his horffe, and locked in his armes, wholly intended his determinations. Long and tedious

his Sadowe.

dious were his iourneys: and trauailing continually by vntrac-
ted wales, he tooke no other comfort then to think on CLÆTIA
oft in his solitarie walkes, when trauell had weakned his lims,
and trouble wounded his thoughts, he alighted from his steed,
and turning him into conuenient pasture began to renew his
penciuenesse, oft when he sawe a barren Oke dried vp by age
deprived of leaues, with many bitter sighes he thus cryed out.
Oh happie plant that suffrest this waste in thy waine, where I
perrish in my prime, thou art dispoyled of thy leaues, I of my
loues, eld hath rest thee of thy pith, enuie hath robd me of my
pleasure, thou hast calme after storms, I stormes without calm,
thou art strong in thy roote, though disturbed in thy bowes, I
stung at the heart roote, & despised by beautie, oh happye tree,
or haples man. Oft whā he beheld a sweet spring, he thus sigh-
ed, and thus sighing said: faire streame without disturbance,
thou art fruitfull in thy waters, I frustrate in my weepings,
thy sunne playeth with thee, my sunne plagueth me, no windes
afflict thee, much wretchednes foloweth me: thou Chrifall, I
I comfortles. Thus applied RABINIUS al things according to
his own cogitations, feeding onely on the roots of the desarts:
& stanching his thrust with fountain water, at last after he had
passed thorow a thick wood, he entred a shady plot of ground,
in midst wherof there was placed a tombe of white marbel, on
which sat a knight armed at assaye all saue his head, who espy-
ing RABINUS so mounted and addrest, betoke him to his horse?
buckled his helme & drew neere him, saluting him in this sort.
Knight, Lord, trauelling prince, or whatfoeuer, vnfortunately
hast thou entred this desart, for either must thou combate with
me in honor of thy mistres, euē to the vtterance, or lose thy right
hand, which I must fixe on yonder sepulchre. Knight, replyed
RABINIUS let me know the cause before we enter controuersie,
why thou keepest this tombe, why thou requirest the combate,
that either I may with reason yeeld thee my right hand, or else
with courage enter conflict. Sir said he, in this tombe lyes bu-
ried the fayrest ladye that liued, who renowned thorow *Bohe-*
mia by hir beauty, was sought vnto by diuers princes, among
the rest, CHARONDAS a duke of this countrie, preferred his ser-
uice, and profecuted his fuite, making so many courtly proffers
and

Euphues

and sending so many courteous presents, that at last SERUATIA consented, ordering her desires euery wayes to occasion his delights, but hee most trayterous Prince smothering deepe conspiracies vnder a smooth countenance: one day vnder colour of solemnizing the mariage, inuited hir with me and my two other brothers (hir neere allies) to his Castle, where after many gracious entertainements, and agreeable triumphes, the night being farre spent, he conducted her to her Chamber: the Northren Waineman had already mounted in his course, fixing his steedes betweene the armes of Aquarius, when euery eye was closed, and each Lord silent, SERUATIA betooke her selfe to rest, little fearing to bee rauished, when sodainlye by a trap doore CHARONDAS entred hir Chamber, charging her eyther to take care to satisfie his pleasure, or to finish hir life: the poore Lady knowing the Larke was to weake for the Eagle, the Lambe for the Lion, that *Astroites* stirreth in wine, and sturdie natures are moued by perfwations, with maidenlye modestie, and matronlike constancie, shee thus reasoned for hir libertie.

Ah CHARONDAS, if honor haue more power ouer thee then dishonestie, if thy vowes haue beene vertuous and not vaine, what neede these encountries to inforce fauour, where thou hast conquered fancie? thine eyes haue power like the *Fishe Stella*, they haue subdued what they haue seene: it onely remaineth that thou obserue, meane in thy conquest with ALEXANDER who could forbear his bondwoman till hir bridall. The *Limace* stayeth what shee toucheth: the Adamant draweth where it neereth, and shall I not touching this hande for my peace, escape my pretended perill: all beasts when they see their dangers, flie them, and flying them befreend themselues. It is but CATOES constancie may make thee a conqueror, and a little forbearance a Lord in felicitie. CHARONDAS not able to endure delayes, playde at fast and loose for a fall, knowing that opportunitie was a good plea, and that VENUS counted SILEMIS for an Asse, for his NESTOR like sobrietie: but SERUATIA like the Bull made fierce by seeing red coulors, so perceiuing the rude crueltie of CHARONDAS, resisted according to hir
powre,

his Shadowe.

power, till at last impatient of hir wrong, and he possessor of his will, the Duke forooke hir Chamber, and shee hir comfort, when faring like HECUBA robbed of hir sonne, like PRIAMOR bereft of his signorie, shee seemed rather a sweete stature of Iuorie without life, then a sacred and liuing saint quite dishonored: faine would she had pleaded, that CHARONDAS was not false: but casting downe her lookes on the charactor of his loosenesse: alas she sayd would he had not, or rather fond lasse would I were not, and as the signes of distemperature come before the tempest, so the teares of poore SERUATIA, were the commets of hir fatall forrowe: and as the Vipers teeth are most venomous, when the serpent is most yoongest, so this sorrow in the entrance was most seuer, hir speech was closed vp with dispight (and that her too long wanted power to crye reuenge, yet hir angrie blush pretended a reuenge, to bee shorte, seeing hir honor lost, hir louers lewdnes, she loathed to breath that aire wherein she was betrayd, and snatching vp his weapon, the witnesse of his wickednesse, which through hast he had left behind, and through horror shee was bent to vse, she sheathed it in hir body, leauing the earth to enioy the sinfull partes, to the end the heauens might pertake hir celestiall perfections. CHARONDAS hearing of this hir haplesse departure, ashamed at his sinne, and lamenting his lust, fled presently, liuing as it is reported a miserable life in the mountaines *Lirenei*: when the rumor of this outrage, founded in the eares of vs three brethren, hir neere allies, finding no fit occasion of reuenge, yet willing to auow hir right, we inclosed hir body in this Marble graue, vowing one of vs each day to attend here, till a twelue-moneth were expired, resolving to trie against all commers, that SERUATIA was onely faire, onely constant, the paragon of chastitie, the patterne of constancie. If any gainsaye our reasons, and aduenture an others right, if he bee subdued he loo- seth his right hand: but if wee after three dayes combate bee conquered, loe here the honour referued him sayd the Knight, (when drawing a Curtaine) hee discouered the picture of this Paragon.

RABINUS rauished with hir sight, stood a long time amased,
E till

Euphues

till at last reuiued with the thought of me most haples CLÆTIA, he replied thus.

Sir the cause of your quarrell is reasonable, and the reward of the conquest honourable: but what if I auowe my Mistresse more faire, what shall then followe? That thou art fonde sayd the Knight, and vnfortunate. Fortune or misfortune answered RABINUS I force not, CLÆTIA I say was more fayre, more constant, more famous then SERUATIA. If thou like not my sentence, gaine-faye mee with thy Sworde: wherevpon without any further discourse, they entered fight: great and dangerous was the combate, till at last RABINUS attayned the better, and drawing of the Helmet of him that was conquered, he rather gaue him time to breath, then sought to shed his blood. The stearne *Bohemian*, that sawe the strange and admirable bountie of the *Austrian*, humbling him on his knees, began in this maner.

Though I haue falne by thy Sworde, I haue not fayled in my desire (courteous Knight) who haue encountred a Gentleman, who is as well skilled to conquer by affibilitie, as by force, commaund me therefore according to the prefixed covenants, and I will verifie what thou auerrest, in that thou art the victor.

Knight sayde RABINUS, it is not reuenge that I seeke, but renowne: nor thy harme, but my honour. If therefore thou confesse that my Mistresse CLÆTIA is fairer then SERUATIA, thou art free: onely tyed to this, to attend me into *Austria*, where in his presence, in whome dependeth my delight, thou must confesse that in courtesie, which I haue achieved by combate. The vanquished quicklie condescended to the victor: desiring him in signe of theyr reconciliation, to sleepe with him in his pavilion for that night, the better to bee able to performe the combate the nexte daye. RABINUS not able to forget hys oulde greefe, yet somewhat satisfied by his renewed glorye, easily condescended. Wherevpon they both together entered the pavilion, delyuering their horses to theyr attendants, who dilligentlye trimmed them. Supper was serued in with great solempnitie, and the two other brothers
(in

his Shadowe.

(in whome remayned the purfuite of the Combate) were Table guefts at that prefent, who behoulding the comelye perfon of RABINUS, but his discontented countenance, his broken fighes, a great fickneffe of nature, beganne to finde his imperfection, without feeling his pulfe: wherevpon the youngeft which was bothe wife and eloquent, pittying that fuch prowefle fhould be accompanied with penciueneffe began thus.

Gentle Knight, I woonder, that hauing woone the honor of the field, you are thus follempne after your good fucceffe, I feare mee this your fickneffe proceedeth rather of your daungers to come, then your fortunes that are pafte. Sir fayde RABINUS (as if awaked out of a flumber,) it is ill iudging by the eye what the heart ayleth, or the inwarde harmes of the minde by the outwarde habitude of the body, the Crocodile weepeth when fhee wyll deuoure, the Syrens fmyleth when fhee would betraye: the Cat playeth before fhee perfecute, the Lyon dallyeth eare fhee deuoure, Since therefore difpofitions are fo diuers in Beafes, bee not you fo addicted to censure of men, leaft triumphing with the Elephant, you bee terrified with the Mowfe, and lyke the fell and fierceft Tigar, be affrayd and difmaide at a shadowe.

The younge Gentleman feeing that RABINUS was discontent, in that hee was driuen out of his dumpes, followed ALEXANDERS pollycie, who fpying the fickneffe where-with APELLES was payned and confumed, rather concluded with himfelfe to leaue CAMPASPE, then to loofe fuch a Painter: wherevpon, ceafing to vrge that whereon hee fawe that his euyl depended, he kept a loofe, obferuing the fame courfe hee pretended, but running more at randon. Syr (fayde hee) miftaking is no argument, neyther fhould you thinke I argued you of feare, but honoure you for felicitie: onelye becaufe I fee you paffionate, where our defire is you fhoule bee pleafaunte. I wyll ayme fhrowdlye at all forrowes, and perhaps touche yours, thinking that as one Nayle dryueth out another, fo one conceyte within you

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fhall

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shall ouercome an other: all forts of griefes noble knight haue but two workings: the one in the minde, the other in the body, if thy discontent growe by worldly change, thou art fonde, for nothing is more certaine on earth then alteration: if thou greeue at Fortune, thou art blame worthie, where thou maist conquer hir by constancie: shee is like the fish *Torpedo* being of her selfe sinfull, and driuing all those that touch hir to sensu- alitie: hast thou lost freends? seeke other if one freend: be a- shamed thou hast no more: if thy onely friend, oh fraile man be agreeued, who in so many worldlye tempests and calamities, hadst but one trust and constant anchor: hast thou lost thy wealth? reioyce it hath not lost thee. The fewer pence the les- ser perrill, now fortune hath showed her worst. Signifie thou thy wisidome. Art thou greeued: if thy grieve be small, suffer it: if great, patience can salue it. Art thou poore? it is but thy opi- nion: vse continence, and thou art a conqueror. Thou art ha- ted? if of no desert, thou art happie: if deseruedly, amende thy selfe. Learne of EURIPIDES, that no minde is so imperfect, which vertue cannot make pure? art thou scorned in loue, leaue it, it is a Canker in the Rose, a Drone in the hiue, a sport in the Christall, a crafe in the Iuorie, art thou condemned by loue? condempne it: Glasse is cleere in substance, but poisen in taste: the Torquile delighteth the eye of the Fisherman, but benum- meth his hands: the frosen Serpent is full of poyson, and the fairest face the falsest hart. ARISTIDES being asked what cau- sed greatest report, the eye (sayd he) which sucketh more poy- sen then the toong or heart can enacuate: master the desires of loue, and thou art loues maister: looke on Ladyes as on faire Sepulchres, which as DIOGENES held opinion, the richer they are without, the rottenner they are within. The Geefe that passe the mountaine *Taurus*, carrie pibbles in their mouthes, least discoured by their cackling, they should be murdered by the Eagles: and wilt not thou be more prouident then birds who couer their imperfection to preuent their perils? Thy Prince diffauoureth thee? if bad, happy art thou without fa- uour: if good, the sooner reconciled. Thou art banished, whye *Omne solum viro forti patria*, learne of SOCRATES with the good Sailer

his Shadowe.

Sailer, so to haue all necessarye instruments in a readinesse, that in faire weather and fowle stormes, thou maist be prepared for all changes, since the world consisteth by change: marke what EURIPIDES sayth, euen as all ayre is penetrable to the eyes of the Eagle, so all townes & Citties are a valiant mans countrie: heere EPICTETUS counsaileth: euen as (saith he) it is better in health to bee layd on a meane matteris, then to be sicklie on a magnificent and rich bed: so is it better to liue happily in poore estate, then to be vnhappy in prosperitie. But leauing these worldlie infirmities, let vs haue recourse to the defarts of the minde, which the more noble it is, the more dangerous are the diseases thereof. Is thy minde weake? strengthen it with good counsailes, the best phisicke is Philosophie, which seeketh no *Viaticum*: in breefe, no trouble of the bodye, no torment of the minde, tempteth him who entertayneth all chances as if they should haue hapned, and endureth all crosses with constancie when they happen. RABINUS hearing his pregnant wit, and pleasant perswasions, discharged some furrowes from his forehead, returning this short answer. Sir you haue showed your learning, and mooued my delight, following the custome of many idle artifites, that can speake well eare they taste the dispight, but when they are a little broken with care, they loose their braine and conceit. CICERO in prosperitie could talke of constancie, yet in aduersitie shew pufflaminitie but he that is exercised in mischiefe, most knoweth the martirdome, and he that hath the wound, feesles more then he that cureth it, is not he a witleffe Gardner that planteth the fallowe on the hill, and the Cedar in the vale, the Pine in the plaine, and the Popler in the mountaine? Is not he a worse husbandman, that setteth his Vine neere *Babilon*, or soweth his corne in *Muscovie*? and of all this is not he most simple, that seeketh to rid that by counsaile, which is rooted by care: to plante gladnes, where springs grieve. To applye comforts, where the wounds are vncurable? Oh sir, since you neither conceiue what I suffer, nor can deceiue my sorrowe, the paine is so infinite, the grieve so indefinite, suffer me only to view that, which you cannot redresse, and endure that which you cannot deuine

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vpon,

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vpon, and vouchsafe a hartie thanks for your trauell, whilst I continually persist in my helpelesse torment. By this time the night was farre spent, and the supper time expired, so that after order was taken for the next dayes combate, the Gentlemen conuayed RABINUS to his lodging, where with broken steepes he beguiled his dayes forepassed trauell. No sooner did the sunne illuminate our hemispheare, and AURORA in her yellow beauties driue forth hir dewie Chariot adorned with Roses, but both the champions arose, and hauing armed themselves entered the lists, to determine their appointed combate, but RABINUS courage was so great, and exercise in armes so famous, that he quicklie after many woundes, weakened his aduersarie, and before the sunne had fully attained the noone-steel, he had brought him vnder subiection. The third brother impatient of delay, mooued with the misfortune of his elders, suddainly armed himselfe, resoluing before the shutting vp of the euening, to reduce RABINUS to a harde estate, but he like the sturdie tree, which the more it is shaken with the winde the furer is it fastned in the roote, was rather embouldned therewith then abashed, and calling to minde my vnfortunate name, he so valiantly behaued himselfe, that ere the third hower was expired, the last champion was his prisoner: wherevpon with milde countenance, signifieng his mercie, hee embraced them, commending their vertue in the honourable enterprise, they had vndertaken, enioyning them onely that day tweluemonth, to meete him at *Passan*, where they might bee discharged of theyr vowes, and my selfe assured of his valure, not forgetting to charge them to bring hir picture with them: for that night stayde he with them, signifieng vnto them all the sequele of his loue, whereat the Gentlemen were so mooued, that the yongest of them in vehemencie cryed out with the Poet:

*Fœmina blanditur laque os parat arma ministrat,
Fœmina cerberium digna fouere canent.*

No sooner did the bright morning discouer it selfe, and PHŒBUS disclouding his watrie lockes, began to leaue the dewie bed of the *Ocean*, but RABINUS arose, & taking leaue of
the

his Shadowe.

the Knights, departed forward towarde his iourney, many
foyles crossed he, and ouerpasse many citties, seeing with
VLISSES, and getting science with VLISSES, as he

Qui mores hominum multorum vidit & vrbes.

But at last with much trauell, he entered *Libia*, this cuntry
is more fruitefull in sandes, then in seedes, in incommo-
dious monsters, then commendable commodities: the people of the
cuntry being valiant, but subtil, leading idle liues, but ha-
uing adle braines: not long had he trauailed, feeding vpon his
ould trouble, but amidst a parched plaine, dried vp with the fu-
rious beames of the frowning sunne, he saw an angrie *Rino-*
cerotes pursuing a tender and yoong infant, which fled to bee
vndertooke, and faintlie endeouored to eschew death, which
he had already made choise of. The pittifull monster still fol-
lowing his pray, which though he were slowe in race, yet was
he seuerer in rigor) had welne ouertaken him, when valiant
RABINUS couching his Speare in his rest, so forcible assailed
hir, that he pierced hir bodye, and left hir liuelesse. Then dis-
mounting him from his Steede, and awaking the Child from
his amazednesse, hee cut off the head of the horrible monster,
conuaying the tender infante to his mother, who trauallyng
ouer the plaines with that infant, had forgotten hir yoong
sonne to saue hir ould lyfe. No sooner perceyued shee the
Childe deliuered from daunger, her selfe from detriment,
but humbling hir on hir knees, shee heartilye thanked RABI-
NUS for his succours, conuaying him to hir Castell neere at
hande, where for that night with royall entertainment, hee
deluded the time with delightes: amonge other Table talke,
RABINUS inquisitiue of newes, was thus answered to his
question.

Noble Sir, as *Libia* our Cuntry is full of waste, so
wanteth it no woonders, and though our nation bee woon-
derfullye addicted to armes and chivalrye, yet haue wee such
strange and dangerous attemptes heare amongst vs, that the
boulddest warrior eyther feareth or faileth to bring them to
exigent. Six leagues from hence, by maruailous industrie
of

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of a Magitian, the Princes daughter of this prouince is kept prisoner, who (in that she condiscended not to the loue of FARASIUS, nephew to HERMAGORAS the curfed Inchaunter, but suffered him rather to perish, then vouchsafe him pittie) is inclosed in a strong tower, situate on the top of a high hill, round about which lyeth a darke and hideous groue, ouershadowed with huge Trees, herein as gardaines of the maide, he hath placed many monsters, who with horrible cryes, and fearefull howlings, driue terror to all the inhabitants: neither is there anye so valiant, or els so venturous, who either dare seeke hir freedom, or subdue theyr furie. Among the rest TARPEIA poore maide, is most miserable: for liuing in continuall feare, shee is hourely affrighted with visions, sometimes with Tigers renting hir garments, in the night time with ghostes threatening Tragedies, so that neuer was there any since nature had power, that deserued lesse plague, or endureth more punishment: it were vaine for mee noble *Signior*, to tell all troubles, the teares of hir parents, the lament of the Peeres, how for hir all the Lordes are disconsolate, all the lande desolate, onelye I annex this, that who so setteth hir at libertie (which cannot be effected without great felicitie) may if he please be possessor of hir loue, and maister of hir liuing.

RABINUS gaue diligent attention to the tragicall discourse of the *Labian*, vowing without further delay to aduenture the danger, and eyther the next day to giue TARPEIA hir libertie, or loose his owne life. The night by this time hath attyred the heauens with hir fable Curtaines, softly powring hir dew vpon the drooping eyes of euery creature, when RABINUS was conducted to his lodging, where hee drowned sorrowe in the fuddes of sweete sleepe, and appeased his passions with sweete slumbers: the funne had no sooner on the next morrow, after the maidenly blushes of AURORA, showed forth his shining glorie in the East, but RABINUS arose, and calling for his horse and armes, curteoussly tooke his leaue of the Ladye, crauing onely a conductor, who might guide him to the Castell. The freendly Lady presently appointed him one, commending him to the mercie of the Almightye, who neuer fayleth them that succour

his Shadowe.

fuccor such as are in miserie: and in this fort roade he forth, wishing a desired end of hir lament, or of his life. At last about noonesteed, hee beheld the stately fortresse, and sawe the huge forrest, wherein he heard on euery side the howling of Woolues, the hissing of Serpents: heere sounded the shrill belowing of Bulls, heere the roaring of Lions, so that it was sufficient to amaze any man, to behold and heare the horror and terrible threatnings of these rauinous beasts.

The guide hauing conducted him to the entrance of the wood, being wan with feare, suddainlie fled: but RABINUS whose meditation was on mee vnhappy CLÆTIA, set life at naught, despised all dangers, hauing no other desire but to accomplish my decree. Long had not hee trauayled in this thicke and shadowie plot, but suddainlie hee heard a great cracke of thunder: a mistie fog ouerclowded the whole countrie: then might he behould in the midst of the desert, and by the meanes of the lightnings, an old man vnchaining two Lyons, which both at once seased vpon his Shield, plucking it by maine force from his arme, then renting his Steede with terrible rigor, they renewed theyr fight with him, wounding him in fundry places: but hee who was awayted with courage, and woondered at for constancie, so valiantlie behaued himselfe that he slew them both: which when the ould man perceiued, hee speedily fled, and RABINUS hastily followed. At last, drawing neere the foote of the mountaie, the ould man opened a Caue, from whence (after there had been euacuated a vast and huge flame of fire) there issued out a horrible and deformed monster, headed like vnto *Hydra*, whose locks were scalie Serpents, in height about nine Cubites, hauing the back partes of him like a Centaure.

RABINUS behoulding this diuillish enemye, was at the first somewhat astonished: notwithstanding, at last recovering courage, he bouldly encountred him, but the hydeous foe cast forth such foyson of poison, that wherefoeuer it

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attainted the armour of the *Austrian*, it presently burst off from his body.

RABINUS seeing the eminent daunger, thought good to vse no daliance, but buckled himselfe with such bouldnesse to the Monster, that hee parted two of his heades from the venomous bodie. The beast heerewith enragged gan suddainly to practise reuenge, and seized vpon RABINUS with such seueritie, that he cast him headlong to the ground: but he who was both nimble and hardie, suddainlie arose, loading his enemy with such rude strokes, that at last he seuered life from the vnweldie carcasse, and perceiuing that all the waight of the aduenture depended on the surprisall of HERMAGORAS, (who seeing the death of his champion, fled toward the Castle) he speedily pursued him, and (fearing least he should enter the forte before hee might apprehend him) [he suddainly stroake the inchanters head from his shoulders, when loe the cloudines was ouercast, and with a thundring noyce the Castle vanished, and the huge mountaine became an humble plaine: wherein RABINUS beheld a faire and amiable Lady, who deliuered from hir affright, humbled hir selfe at his feete, ascribing the benefite of hir life to his bountie, and the cause of hir happinesse to his hardinesse. RABINUS who was not vntought in curtesie, nor vntrained vp in intertainment began in this sort to comfort hir. Ladye, if my indeuoures haue preuented your daungers, or my seruice hath procured your securitie, I reioyce thereat, since I onely liue to honour your sex, and desire onely to serue them. Whilst in this manner he was following his discourse, the Princes father approached, who behoulding RABINUS with admiration, friendlie imbraced him, publishing in these termes his happines and content.

Noble Knight, might my wordes discouer my will, or my wishes supplie my wants, you should then heare how much I honour you, and perceiue how I would rewarde you, but since I neither may expresse what I would, nor
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performe what I wishe, accept what I may, which is this Ladie and my liuelihood, who acknowledgeth my felicitie, to depend on you, who haue deliuered my TARPEIA from danger, and restored a desolate father to his daughter. RABINUS no lesse vertuous then valiant, as well tryed in humanitie, as trayned vp in honour, returned him this answer.

As my vnworthinesse great prince, deserueth no such grace, so my willingnesse to doe you further seruice, may exemplifie how much I honour you for your offers, as they exceede my deserts to enioy them: so I beseech your highnesse better to bestowe them, since neyther my basenesse vouchsafeth me to clime so high, nor my fortunes concenteth I should be so happy: & were it your Maiestie would exceed my demerite, yet my former vowes, preuented this vertue: so that I beseech you to imploye those graces on your noble Subiects, and suffer me to liue in my obscuritie.

The noble *Libian* seeing his leuell, and knowing the *Moore* by his coulour, the *Erimme* by his spot, the *Basilisk* by his eye: left oft to incinuate that which he could not intreate, and imbracing TARPEIA, demeaned such ioy, as all his Nobles doated with ioy to see his delights: and now began they to regard the huge body of the monster, the deepe wounds, the desperate aduenture: and euerye one in common opinion praised RABINUS prowesse, who cutting of the heads of the Lions, and gathering this hideous monsters serpently shape together, after he had made some staye in *Libia* for a while, with great honour, returned home into *Austria*. And hauing finished and effected two of my demaunds, he earnestly intended the third, but I carelesse, but not so carelesse as cruell, and not so cruell as inconstant; feeding on pride, a cock of mine owne doong-hill, a birde of mine owne breeding, hearing of hys returne, became more rigorous, abusing hys obseruance with feueritie. O wayne course of vs Women, who

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are more coye, when wee are most courted: who haue our frumpes at our fingers ends, our follies written in our foreheads: we are froward when men are forward, crabbed when they court vs: we are like Apes who kill their yoong with too much fopperie, meafuring our Louers fortunes by our owne follies, wee are loues diuels to feare men, and Fortunes euels to infeeble them: wee are woe men, because women, feeding them with toying, and foyling them with coying, and are to fine in loue, and too foolish to define loue: hauing our scornes linked to our toongs endes, our scufes locked at our aterne stringes, able to make fooles of Philosophers, and ideots of Doctors: oh that we were lesse, so we were not so loose: or that we had lesse bewty and more bountie: but knew Ladyes what I can acknowledge, and would they see more, and sinne lesse: wee should haue more bridals then burials, and men would court more and complaine lesse:

Qui flos mane fuit vespere puluis erit.

If the fairest bud must be blasted, if the cleereft day may be clouded, if the strongest limmes may growe lithier, what are wee wantons, who are so irefull to become throwes when we should be faints, pittifull ones, as we are prittie ones, kinde Lambes, as we are sweete tambes, gentle lasses, as we are goodly Ladies. But to returne thether where I left, and report that which now I lament. RABINUS haueing no other felicitie but my fauour, not being able to know whom I most contemned, but by mine owne censure, so wrought with CELIDONIA my handmaide and attendant, that she so coulerablie enquired of me, that at last I carelesly and cruelly confessed, that onely RABINUS was him whom I hated, and whose death might make mee happie. CELIDONIA vnderstanding my secrets, and corrupted by lucre, certified RABINUS of my counsailes, who seeing crueltye was the rewarde of his courtesie, began to thinke which way he might end his misfortune, and publish my infamie: for which cause, the yeare prefixed being fully expired,

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expired, hee caused a ritch Chariot to be made, framed of black Ebonie, on the top whereof with curious Imagerie, he caused death to be ingrauen after a triumphant maner: from the backe whereof as if it were a Vine sprouting out diuers branches: thereon issued certaine fine and curious vowes, at the end whereof he hanged a feuerall signe of his victories, and the tokens of his vertue: the foote thereof was after the manner of a Chauldron, wherein with cunning Imagerie CUPIDS triumphes were cut, and with great workmanship cunninglie wrought, which being effected in deepest of his melancholie, his three Champions appeared, readie to performe their promise: whom after he had freendly entertayned, he so wrought with them, that they vouchsafed to draw him in this Chariot the next day, to my fathers grange, where onely I, CELIDONIA, and some small retinew of household seruants, being informed of his forwardnes, expected his comming, when entering the place, onely couered with a Mantle, hee presented his presents, surrendred his prifoners, inforcing though no mercie, yet admiration in me. At last when I required the third dutie (oh dutie full of damage, with a stearne countenance, and a stoute courage) hee thus began. O cruell CLÆTIA, oh my recurelesse discontents, since my damage is thy delight, and my martyrdome thy melodie, as thou art satisfied in two things, so now surfet on the third. I haue serued long with great loyaltie, aduenturing mine owne preiudice to inlarge thy praise, behould the scarres of my many woundes, which are the signes of my truth, but the feales of thy tyrannie: behould RABINUS growne oulde with much griefe, giuen ouer to too much disgrace, oh tokens of my truth, oh titles of thy tyrannie: behould RABINUS who hath made thee famous in his life, and will satisfie thy fancies in his death: see heere my third vowe performed, behould the death of him thou hatest, the date of all my horror: ah CLÆTIA, see CLÆTIA, my heart bloud shall giue thee hearts rest, my lyfes terme, shall yeeld thee ioyes

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eternitie, and though I please thee not in my lyfe, oh let me pacifie thee in my death. Heerevpon with a sharpe Rafer he suddainly cut all his vaines, leauing no vaine vntoucht that might protract life, and whilst lyfe and death combated together, and his toong had liberty of speeche to profecute hir lamentable purpose he thus renewed his complaints. Ah CLÆTIA, thy fauour is too high prised, that for the kisse of thy hand, crauest the bloud of my heart, yet let me kisse it CLÆTIA, that I may spend my last breath on thy least beutie. Oh you Nobles, now gan I bow, but without benefit, my minde was to pittie when I had no meanes: the behoulders exclaimed, I cryed, and approching the chariot, fought all meanes possible to recouer his comfort: now bestowed I kisses on his wan cheekes, now imployed I wishes to restore his lost life. But ah the fruites of my folly, I pynd to see him perrish, who perrished thorow my peremptorines. But he (oh kinde RABINUS, sealing his loue with sweete sighes, opening his conceits with amiable kisses, since libertie of speech was reft him, bestowed that was left him, kinde lookes for my vnkinde loosenesse, and when I was most tyred with loue, he expired his last. The Knights behoulding his mishap, fled for horror, leauing me to lament him, whom my pride had lost.

Lord how comfortlesse laye I on hys course, how embraced I him, whom I had imbacked, and hauing killed him with vnkindnesse in loue, how gladly would I with kindnesse haue kissed him aliue. But oh we weakelings of nature, but too waspish: not so waspish as wretched, nor so wretched as wicked, we melt not in desire, tyll men merit by death: and are kinde when we cannot possesse, and cruell when we should pleasure, hys woorst was past, my wickednesse was apparant. To be breefe (for my breuity is now my benefit) who must heryte nothing but myne owne shame, I caused hys dead body to be conuayed into my Chamber, wherein I inclosed my selfe, acknowledging and vnworthy of comfort, still seeking counsell of the gods
how

his Shadowe.

how I might satisfie his ghost: tyll at last this later night, in my deepest sleepes I beheld this vision. Me thought my RABINUS bearing new bloudie woundes, stood by my bed side, and suddainly awaking, cryed out in this manner. Hasten thee CLÆTIA, blood requireth blood, my ghost will be satisfied, when thy life is finished: as thou hast wronged me in the sight of the world, so satisfie me in the presence of many witnesses. This sayd he vanished, and I arose: where taking the Sworde wherewith he was guarded, and this Lampe whereby I was watched, I caused my traine of Damfells to draw forth his Coache, and hearing of your solemne assembly this day: I thought good to make you eye witnesses of my penitence: this sayd, she caused the damfells to draw in the chariot, driuing all the assistance into a maze, when extinguishing hir lampe, and casting hir selfe vpon the dead body of RABINUS, she pierced hir breast with his sword, and finished hir life, with this answer. Ah kind friend, since I may not satisfie thee with my life, I will sacrifice vnto thee in my death. Ah RABINUS, though thou art bloudlesse, yet art thou beautifull, receiue sweet friend with the warme vigor of my blood, that with the riuers of thine eyes thou maist rid me of the rigors of thine enuie. My speech fayleth RABINUS, I will follow thee: ladyes learne, learne ladies by my death to auoid lewdnes: by my crosse to flie cruelty: thus said, she gaue vp the ghost: & hir handmaids drew both him and hir out of presence: conuaying both the bodyes according as NICROSIAN commanded into a priuate chamber, inuiting al the assistance to these haples louers funerals. EURINOMES hart throbbed to consider on their thraldom: and HARPASTE taking PHILAMIS by the hand, asked if the chaunce were not pittifull? But this noueltye and the night parted the whole companie: so that PHILAMIS had no meanes to sollicite his mistresse, nor PHILAMOUR to bewray his misery: for euery one in steede of opening loue, was enforced to take leaue: but among al the rest, HARPASTE was most moued, who behoulding the haples death of CLÆTIA,
was

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was so discomforted, that no speech can discover the halfe of hir sorrowe. PHILAMOUR as a body without soule, seeing his mistresse without follace, departed to his lodging and fell a languishing: PHILAMIS both comforted him, and fought to content hir, and taking pen in hand, presented hir with this letter consolatorie.

PHILAMIS to HARPASTE.



Ight I prooue as fortunate to confirme thee (my HARPASTE) as I am forwarde to counsaile thee, beleue me thy affections should not warre against fortune, and this accident should not mooue melancholie, in that all things are mortall. Thou art forrie that CLÆTIA is dead, but remembreth not shee was borne to dye, and art sick, for that which happened to hir, which will happen to thee and all men, knowst thou not that things sodainely growne great, are sooneft in the graue? that sprouting ripenes is a signe of speedy rottennesse? why then greeueth HARPASTE to loose hir CLÆTIA, who was too faire beyond expectation, and cruell aboue conceit, too ruthlesse in hir life, to retchlesse in hir loue, thou art forrie she is dead, but why sighest thou not for that shee dyed not better: wert thou greeued to see hir liue badlie, and wilt not suffer hir to die beaftlie? what is more certaine, then that a lose life will haue a lucklesse end, and that those that liue in impietie, sildome die with repentance? oh HARPASTE, as in all things enough is as good as a feast, so in the decease of our freends, our excesse of teares are our surfets of follie. Thou wilt say that each things according to nature is good, for so sayd TULLIE: since then nothing is more naturall then to die, why mourneth HARPASTE for the losse of CLÆTIA? canst thou recouer hir by thy teares? that is impossible: if thou canst not, as I am sure thou maist not, beleue me this greefe is superfluous, fondnesse
not

his Shadowe.

not zealous pietie? she was not borne in vaine, in that she dyed, but in that she liued improfitably, she died vnhappily. Oh my HARPASTE discharge these furrowes, difmisse these follies, death is the porte, life the sea of trouble, life the storme, death the securitie, life the corrisiue, death the comfort, death the end of sorrow, life the beginning. SOCRATES deuising among his familiars, newes was brought him that his sonne SOPHRINISCUS was dead, and what followed? he couered not his face with a vaile, but confirmed his heart with vertue, and in steed of bewayling him, he sayd come let vs burie him: wilt thou mourne, because thy friend hath out gone thee in thy iourney? or for that hee hath attained the end for which he liued? oh HARPASTE this were meere ignorance, this is immoderate follie: for euen as they are worse then Idiots, that beate the sunne in that it shineth, so are they ouer simple, that lament that for a maim, which is the aime of nature: nature thou saist hath robd thee of a Neece, and did she not giue hir thee? thou hast lost hir in hir prime, she was to loose to be pyttied, who greeueth to see the Rose blasted in the bud? when he knoweth the Rose is but a dayes tasting? who greeueth to see that weakened, that was borne to waine? FABIANUS sayth, that those who lament the dead, are like such as weepe because they waxeould, and PHILIMON that such as are sorrie for the deceased, seeme to condemne nature, which bringing many things to a prime, must needly haue some thing perish. If thou wilt needly weepe HARPASTE, for that thy CLÆTIA is to be buried, why waylest thou not in that she was borne? for had she not liued, she had not beene so lewd, and had she not beene so lewd, she were not to be lamented? and good Lord in dying how much detriment hath she escaped? since death is euery mans end, manies remedy, some mens vow, and wretched mens welfare: she hath now no cause to be- weepe hir inconstancie, to wayle hir losse of friends, to sigh hir change of fortune: in brieft, in one storme she hath escaped all tempests: for as nothing is more seuer in showe

G then

Euphues

then death, so is nothing more sweete in substance, death setteth the slaue at libertie, in dispight of his maister: death deliuereth the Captiue from his Chaine, the Prisoner from his penurie, the condemned from his dungeon: Death teacheth the exile, to forget his countrie: Death maketh all things common: in breese, Death leaueth nothing carefull: and death is that which CLÆTIA hath tasted, and for hir death it is that HARPASTE lamenteth. Oh ignorant of euill, thou makest honey gall: thou accomptest Antimony, Egrimonie: the Beane, Basill: the Hearbe-grace, Hemlock, the pleasure, poison: consider HARPASTE, and considering counsaile thy selfe, that opinion maketh miserie, and that if thou wert not peremptorie in thy weeping, thou canst yeeld no prooue of wretchednes. LIUIA lost hir sonne, yet lamented not, for seeing the father was gone before, she knew the sonne must follow after: then greue thou not, since CLÆTIA is seized by that which thou must suffer, neither sigh thee for feare the wiser sort accuse thee of enuie, who sorrowest in that shee hath ouergone thee in happinesse: in brieue HARPASTE, die to these toyes, and drie vp thy teares, striue thee to amend that wherein she liued misgouerned, so shall I reioyce at thy vertue, and then inioye the fruites of my counsaile.

Thine in all vertue, PHILAMIS.

PHILAMIS hauing finished his letter, both signed, sealed it, and sent it away, spending all his other indeuors in meditation of his mistres, and comforting his PHILAMOUR, who poore Gentleman tossed in the seas of sorrow, like a ship without a helme, grew so wan with weakenes, & pale with pensiuenesse, that euery one who beheld him, thought him more fit for his funerals, then meete for his mariage, PHILAMIS who preferred the safetie of his friend, before his owne follace, in midst of his dumpes, assailed him with this aduice. How now my PHILAMOUR? what wilt thou be so spent with grieve, as to be past gouernment, & so giuen ouer to mone, that thou wilt forget thou art a man? immoderate
teares,

his Shadowe.

teares, are like immeasurable showers, which in stead of feeding the plants with forwardnes, ouerflow thē with furie: these weeping asswage not, but incite griefe, which with the *Aspis* pricking but the arme, pierceth the hart: thy disease is not sicknes, but want of foresight, neyther any fauor but fancie: a graft of thine owne eyes planting, a griefe proceeding from thy owne idlenes. The Tortuse sleeping in the sun, is soonest surpris'd: the Mullet strained by the gill is soonest betraied: in briefe your trim beuers are like y^e trouts: fish, caught with tickling, consumed by fancie, because you will be foolish. Fie my PHILAMOUR, let reason teach thee, that loue is but a slightly sweet, not a substantiall, shadowed in the shape of a woman to show hir wantonnes, painted in the figure of a flying Child, to show his fleeting inconstancie. If thy reason had as great power as it ought, and were thy opinions restrained by good perswasions, thou shalt confesse, that time spent in loue, is time lost in life: then which (before God) there is nothing more foolish, then which (the more griefe) there is not any thing more followed. There is nothing can be vertuous, that endeth in repent: & what then loue, is more repented when it is possessed? the ioyes are no soner attempted, then ended, & a little kindnes makes him who was as hote as a toft, as coole as a clock. But say thou loue a PENELOPE, euen in this chaste loue thou shalt haue some crosse, a woman to kill thee with weepings, LARERTES to trouble thee with his lothed age, TELEMACHUS to try thee with his childish teares, riualls to tempt thy wife, if she wilbe wanton, roisters to reuel in thy hall: in briefe, this one wife is the occasiō of many woes: this one PENELOPE the cause of much preiudice: say she be a HELENA, oh thou vnhappy, that must weare VULCANS badge on thy browe, and beare the seales of hir shame, & thy scant foresight. Beleeue me PHILAMOUR, as there is no shadow without a substance, no Leopard without his spot, no Lizard without his staine: no sweete without his sower: so is there no Woman without hir fault, no Lady without hir imperfections.

G 2

Say

Euphues

Saye she be faire, she will be proud: saye she be foule, she may be faulfe, say she be wise, she will be wilfull, say she be an ideot, she is a burthen: how so euer she be, she cannot chuse but bee a woman, which from their infancie follow newfanglenesse: say thy wife be fruitfull and bring thee infants, euen herein maist thou be infortunate, when loose heyres shall lauish out thy heritage: say she bee barraine, thou wilt loath hir, what so euer she be, beleue me she hath a longing tooth, and a long tonge, two ill neighbors in one bodie, the one will weaken thy purse if it be still pleased, the other waken thee from thy sleepes, if it be not iustly charmed. Beleue me it was worthily sayd of TULLY, and not so worthily as wisely, that it is extreame follie to delight our selues in those things, in which there is more excessing pleasure, then exceeding profit. The baites of louers (saith RUBEN) the art they vse, the snares they set, the subtilties they shew, are not all these fruites of Vanitie. It is good saith FANONIMS to behould faire things, but not to bee too bould with them, for as ZENOPHON saith, the fire burneth, and a faire face inflameth: harke what SENECA alledgeth, there was neuer faire woman whose beautie was not accompanied eyther with crueltie, or whose heart was not thrauled by ingratitude. To bee brieve my PHILAMOUR, since nothing is more cursted, then curious follie, nor anye thing more vncomlie, then for a man to disclaime libertie, good friend be good to thy selfe, and leaue grieve, otherwise in languishing as thou doost, and liuing thus desolate, thou wilt kill me in being cruell to thy selfe, and end my dayes by eternizing thy discontents. PHILAMOUR finding that as the fire cannot be opprest, nor the ayre be indomaged by strokes, so the minde afflicted by loue, cannot bee drawne from affection, returned PHILAMIS this aunswer. Deare friend, as no tyrant in Scithia is so cruell as to forbid the miserable to weepe: so no mans heart can be so incensed, to draw them from distresse, who wholly are deuoured in heauinesse: hast thou not read of SOCRATES? who being

his Shadowe.

ing demaunded which wayes a man might preuent misery, by onely death sayd he, for grieve dateth but by death, and calamitie finisheth with life: Thou art sorry to see me sad, and this is kindnesse, but wert thou settled to seeke my succors, how palpable were thy curtesie. Well sayd MENANDER, that he that is sick in body had neede of the Physition, but he that is crucified in spirit, had need of a friend, I haue heard thee speake well PHILAMIS, but would haue thee doo well: thou perceiuest I loue, thou then perceiuest a deepe wound PHILAMIS, a lingring passion, but deuine in possession: loue is like DARIUS Vine, ritch in shoue, like ARCHITAS Doue, cunning in flight, which thou maist catch with thine eye, but not cast of without thine end, your proud Philosophers for all their precepts, haue sacrificed Roses to this VENUS, borne a Candle before this Saint, being Lordes of theyr sayings, but not of theyr fences. PLATO commended by AUGUSTINE for his heauenly policies, had his paramoure, who in his deepest studdies, had rather see ARCHANESSE naked, then discourse vpon nature, who being a block in euery letchers way in hir youth when the Crowes foote had caught hir eye, was PLATOES deereft pigfney, and hee who before time was famous in many wrightings, became in his best time infamous, being besotted on many wrinkles, SOCRATES though he were patient, was entangled by ASPATIA: DEMOSTHENES the eloquent, a louer: LEOCRATES, though a great Philosopher, loued the flesh: PERICLES though famous for wit, loued a faire Woman: ARISTOTLE for all his Metaphisikes was loue sick, making his happines of none but HERMIA, in brieft it is a common rule: these learned men haue y^e lightest mistresses, & do penance before the world for their peremptorines of wit. O PHILAMIS, if it be possible to charme loue, why were these enchanted? if they were toucht in their excelence, why should I greeue to be tryed in my ignorance? who washeth the Asses eares, loofeth both his Sope and his labour: who endeuoreth impossible things, mispendeth his cost and his candle: in dis-

G 3

fwading

Euphues

swading loue. Then sweete friend, thou followest the nature of *Hiosciames*, which hath a blacke graine, but a grosse fruite, and vnder shadowe of inforcing sleepe bereaueth the fences: Make mee *Caucasus* a playne, *Danubie* drie, *Ripheus* without snowe, driue the Pilat fish from the Sharke, the Iron from the Loadstone, then take loue from a liberall minde. Oh PHILAMIS, Loue is the bond that linketh the heauens, and should I loath it? Loue the sweetest that makes the Gods infaciate, and should I leaue it? But to proceed and prosecute reason.

Thou condemnest Loue, seeking by a fewe shadowes of imperfection to extinguish the sweetnesse of pleasure. Oh my PHILAMIS, thou canst not haue the effecte, but the defect followeth, neyther the honny in the Bee, but the pricke in the bum: beleue mee, as it is rashnesse to condemne that which thou canst not determine. So in some thinges it is better to bee deceyued, than to distrust. You blame all for one, making all skinnes fowle, in that some are scard, all bodyes without beautie, in that some haue blottes, attyring all natures in one necessitie, as if all Roses shoulde bee blasted, because some bloome not: all waters shoulde bee deadly, in that some indaunger: and all women wicked, in that some are wanton. Oh PHILAMIS, though there was a lewd PHILLIS, there was a louely PHILACIDES: and though a loofe LAIS, yet a louing IPHIAS.

*Parcite paucarum diffundere crimen in omnes.
Spectetur meritis quæque puella suis.*

Heare OUID, for hee was ominous: *Sape viri fallunt*, els IASON had vsed lesse iest, and MEDEA possessed more ioy: THESEUS had deserued more, ARIADNE had serued lesse: DEMOPHON had kept his promise, PHYLLIS scapt her penance.

You iudge women by colours, and tye diuinitie to conceits,

his Shadowe.

ceits, where ARISTOTLE neuer wrote furer Axiome than this, that as when the Raine-bow sheweth, then there forepasseth a shower: So when Ladies shew freshest coulors of constancie, then men doe most colour: befhrow their painting, women owe them penance. But to drawe nearer to catch occasion by the fore-locke, and curtall my PHILAMIS in his folly: if nature had done nothing in vaine, as the philosopher affirmeth, then the bonde wherewith shee tyeth thinges cannot bee in vaine, the harmony of the heauens consisteth on loue, yea such force and effect hath loue in all thinges, that the Vine imbraceth the Elme, the Iuie the Oke, seeming to delight in the barke, when the body is dead: in stones the Adamant loues iron: in mettals, golde quick-siluer: among mortall which are saints, man would not be besotted with these sweete saints. Proue that VENUS haue a yellow colour, yet MARS will followe VENUS: good mens pleasures, depende not vppon bad mens precifenes.

But to leaue long discourse, since wordes haue no power to expresse true worthinesse, (my PHILAMIS) know thou that I loue, neyther can I discharge mee of that thraldome, but by myne owne ouerthrowe: It behooueth thee therefore in louing mee, to styrre vp HARPASTES loue towardes mee, otherwise, as thou vnderstandest not the least of my ieopardies, so shalt thou beholde the last of my ioyes.


PHILAMIS, that knewe the cloth by the lyst, the Lyon by his clawe, and the daunger by his discourse, replied thus: PHILAMOUR, if thou were counfelled by DEMOCRITUS, more furer were thy comfort: for if thou desirest not much, a little would seeme vnto thee sufficient, but this thy longing appetyte beyond custome, threateneth thee wyth a daunger aboue conceipt, which I see it were better to lament than amende in thee. But since the lawe of nature tyeth mee, and the league of amitie enioyneth mee, I will rather fayle my selfe than loose thy welfare.

Rise

Euphues

Rise therefore and write, let me be the messenger to present, and the instrument to perswade, whereby thou shalt bring all things to such conformitie, that thou maist be assured of comfort: to sit lingring thus in thy bed, and lament thus against beautie, is rather the meanes to waste thy life, then win thy loue. PHILAMOUR in this sort being comforted by his deere freend PHILAMIS, gathered his spirits together, and taking pen in hand began this perswasive letter.

PHILAMOUR the forlorne, to the fairest
HARPASTE.

 Ince I know that no great thing may be acquired without trauaile, nor any louing saint without long seruice, I haue wasted many yeares to winne thy loue, and spent many seruices to preuent thy seueritie. But (oh thou milde in behauiour, and Marble in heart: comely in demeanour, but careles of my duties) as the balme tree shunneth the streffe of the Iron, so thy brest shaketh of the sting of amitie: and like the retchlesse patient, the more thou art medicined, the lesse art thou mortified. Among all the gods in Rome PITTIE had a temple, eyther for that she is of great might, or wonderful mercie: then since thou art one of hir sex, be one of hir saintes, requiting my good deuotion with some signe of humanitie. It is PHILAMOUR (HARPASTE) that desireth thy fauour, who hath deserued it, bearing as loyall affection toward thee, as euer any one that attempted thee: neyther incite I thee vnto lawlesse lust, but vnto loyall loue, nor to be my wanton friend, but my wedded pheere: if therefore as thou art the fairest of women, thou wilt not prooue fiercer then beasts, daine me loue, or denie me life, for among the vast woods the Elephant is amorous, which as PLUTARCH witnesseth, was as pliant to perswade by signes, as ARISTOPHANES eloquent to allure by sentences. It is a custome in India
among

his Shadowe.

among the *Tarnasseri*, that if any young man be inamoured with his mistresse, he taketh a wollen cloath and melteth it in Oyle, and touching it with fyre, coucheth it on his arme, enduring the flame (whilst the cloath be consumed) with such constancie, (without showing any signe of discontent) that he testifieth his loue to be of such force, that it exceedeth all the iniuries of Fortune. But I HARPASTE, in steed of carrieng fire in my flesh, beare the flames in my heart: not for a season till a cloath be consumed, but during life, tyll my dayes be determined: and wilt thou be more tyrant then the Indian Ladyes, who are attainted with lesse triall? oh faire Lady, would God so mercifull as faire: oh comly HARPASTE, would God so courteous as comly, I haue endured long penance, and shall I not at last haue peace? I haue tasted that woe, and shall I not trie the weale? But why suspect I, ere I bee reiected? the sunne hath most force ouer sweetest waters, the meane plaine sooner springeth, then the barraine mountaine: and women will be wax, if they be well wrought: knowing that it is better to be plyant on earth, then to play with, and leade Apes in hell. Our suite requires not long ceremonie, I loue HARPASTE, and either waight the sentence of death, or the acceptance of my dutie, if I seeme vnworthy to deserue, then yeeld me sentence of my death, which without thy fauour will as surely followe me, as I haue sincearely fauoured thee.

Thine most assured,
Philamour.

This Letter watered with many teares, and closed vp with kinde kisses, was commended to the conuaye of PHILAMIS, who wholly addicted to procure his friends delight, made expedition to finde out HARPASTE, and at such time entered he hir fathers house, as she had perused and pawed on his last perswasions, who no sooner was certified of his presence, but expecting that which he suspected least: she gaue him this

H court-

Euphues

courteous welcome. Sir PHILAMIS, were we not inforced to strowe Flowers for our last buriall, we would strowe rushes for you, you are such a stranger: but you I feare me, are so much giuen ouer to Philosophie, as you forget your friends. Madame replyed PHILAMIS, vnlesse you soone leaue your strangenesse, I beleeeue wee shall haue more cause to strow flowers, then you to spread Rushes. HARPASTE touched at the quick, could forbear no longer: but drawing him a part into a baye windowe which overlooked the Garden, she began thus.

Why what newes Sir PHILAMIS? or what cause of discontent. Oh HARPASTE sayd PHILAMIS, and therewith gaue such a sigh, as made hir heart sick: here is a secret depending on your sentence, which if you answer not with courtesie, you may hap to lament with CLÆTIA: wherevpon he deliuered hir the letter, who supposing it to bee an arrowe of his owne Quaiuer, a plea of his owne penning, replyed thus. Sir I will peruse the texte, that I may interpret the meaning, and if I finde no error, your Maistership may hap haue kinde iudgement: wherevpon leauing him in a mase, shee suddainly lockt hir selfe in hir closet, where with a trembling hand, and a troubled heart, shee brake vp the seale and perused the sequeale: but when shee perceyued the streame ran the wronge waye, hir Cake was dowe, hir courage was dampe: and in steede of replye, shee rent the paper. But when shee remembred him who brought the Letter, and considered his mislikes, in that hee brought the message, shee gathered hir wits together, and wrote this replye.

HARPASTE the aduised, to PHILAMOUR
the Forlorne.



Am as forrye PHILAMOUR to thinke vpon thy rudenesse, as I am assured thou art carelesse of my rigor, and as resolute to repulse thee, as thou wert ready to prouoke me: fond man, expectest thou that I can respect

his Shadowe.

respect truth there, where there is no trust? or friendshippe from him who hath no faith, or sinceritie in him, who is a verie Sinon? canst thou be true in the sequell of thy loue, who art trothlesse in the enterance, pleading thou hast serued long, where thou hast solicited neuer, courting me onely with AESOPS dish, wherein were more meates of subtiltye then to satiffie.

I tell thee I am not so blynde, but I knowe the constant from the counterfeit, the DAMON from the DAMOCLES, the friend from the flatterer. Thou desirest me to loue thee, if I wish thy lyfe: belecue me PHILAMOUR, twere better thou wert buried then I betrayed, and that I gathered a garland on thy Graue, then thou shouldest triumph in my disgrace. SOCRATES sayde, that hee meriteth most credit, who is most constant. If therefore thou deserue, or desirest anye countenance, be more constant then, and lesse incontinent: I had rather aunswer, in sayth I wyll not, then I would I had not, and refuse thy friendship then displease my father. Oh PHILAMOUR, thy temptations are in force lyke the stoane of *Archadie*, which layde on drye stickes kindleth fire, the which I had rather quenche in *Hamon*, then comforte in *Athians*.

The shorte is, I cannot loue thee, naye more I wyll not lyke thee, desiring rather to leade Apes in hell, then marrye a crooked Apostle on earth: yet for PHILAMIS sake, I vouchsafe thee this fauour, to let thee know he is the cheefest in my grace, and none but hee shall be Lord of my fancie: so wishing thee to leaue thy perswasions, and learne more patience, I bid thee farewell.

HARPASTE.

H 2

No

Euphues

No sooner had she dispatched this peremptorie replie, but she returned to PHILAMIS, who seeing hir couler chaunged, and hir curtesie waxen cold, began thus. Howe now HARPASTES, howe like you my plea? not so well as your person said she, which if I should set light by, it were a slight matter, in that you are so like a messenger. Why Madame replied PHILAMIS, haue you found any error? I would I had not, said HARPASTE, so you had lost your labour: houlde take this Libell and carrie it to your Lawyer: wherein he shall finde I except so much, that I accept nothing. PHILAMIS troubled with this gleeke, began in this sorte once againe to rub vppon the gall: Why my HARPASTE, I had well hoped that PHILAMOURS desert should deserue more pittie then impatience: what he deserues sayd she, he may deuine by my sentence, as for your selfe, if you haue futes of your owne, you were best follow them, for beleue me his is non suited. I but madame replied PHILAMIS, shall he not be welcome to the buriall? Welcome sayd HARPASTE? beleue me none better, I had rather waight on his burials then bridals, and so tell him. Herewithall with a disdainfull blushe, she suddainlye forsooke his company, and PHILAMIS departed thence wholye discontent. And as wretched fortune would, hee passed by EURIMONES doore, at such time as in hir greatest triumph she sat to shewe hir selfe, expecting to giue some due to some one of hir Louers: who espying PHILAMIS, suddenly called him vnto hir girding at him in this sort. How fares our gallant stranger? what hath not anye goodly lasses as yet made you honour VENUS? Yes faire EURIMONE (quoth he) I haue with the *Athenian* long time playd with VENUS shadowe: and were you as forward in fauour, as I could deserue in fancie? what then sayd EURIMONE? I would then replied PHILAMIS, play with VENUS in your person: you would hurt hir then I feare me sayd she: no honor hir Madame (quoth PHILAMIS) wherupō fetching a deepe sigh, he in this sort discouered his fancie. Oh EURIMONE since your curtesie hath grāted me a clew to trace loues laborinth, & your goodnes vouchsafeth me to speake to hir whō I most serue: I wil discouer my passions by your patience,

his Shadowe.

tiencie, which if they may mollifie you, as they haue mated me, beleeue me, I shall enioy the fulnes of my ioy, & you perceiue my faithfulness and loyaltie. Truth it is (madame) that I loue you, and VENUS hath past such iudgement on my paine, as it cannot be reuerfed but by your pittie: since therefore my affections are firme, and you fitte for fancie: you yoong, and I youthfull: you faire, and I faithfull: vouchsafe the opportunity, an dalue my impatient sorrow, since crueltie is y^e staine of your credit, and pittie the greatest of your perfections.

EURIMONE like a cunning fowler, seeing the bird already pend in the snare, began in this sort to play with his feathers. Why PHILAMIS I am sure you are too learned to loue, which is a sickness of the mind, a surfeit of idleness. Beleeue mee I know you mocke Loue, for you cannot meane not Loue. May it bee thought that a man who writes so well, should doate so soone? Or he who can square out the quadrant, be so farre out of square. Alas PHILAMIS, I am too yong to be married, and too old to be mocked. I pray you therefore exercise your gibes on other, for my nose loues no iesting.

PHILAMIS seeing her impatience replied thus. If my simplicitie shoulde bee taken for subtiltie, and my deuotion for doublenes: beleeue mee EURIMONE, I had rather die than speake any thing, and perish ere I would perswade: but since Loue (as GARIMBERT faith) surmounteth the fortresse of the spirit, carueth the hard Diamonds, warmeth the cold Isicles that often lie hidden in the brestes of delicate Ladies: I will speake in that hope, and vow that I auow nothing but truth. PLATO hauing long time lead a chaste life, finally in his latter dayes made his sacrifice to satisfie and appease nature, in that he seemed greatly to haue offended her, by his seuer chastitie: time lost in loue is the lame time of our life, and Ladyes that loath when they are wisht, are soonest lefte when they would. Ah EURIMONE, thou art yoong, and must be yeelding: thou art a faire rose, and must be gathered: a pretty bud, and must be plucked: thou art fitte for mans meat, and meete for marriage: which (since in all honorable zeale I present vnto you) repay me not with crueltie for my many cares, nor with

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Euphues

despights for my good deserts. Beleue me EURIMONE, as salt fauoreth, so it fretteth: as *Salsaparilla* dryeth, so it decayeth: as lingering is sweete in loue, so too long lingering breeds languishing. Oh seeke not thou my griefe, least I proue thee vngratefull: these moyst teares trickling from my mournful eyes, since they are my witnessses in loue, craue that thy chaste thoughts may preuent thy wilfulnes in loue. EURIMONE, like the faulcon seeing the fowle stoope, began to strike, and the flye intangled, left not to follow him, but gaue PHILAMIS this gillop to coole his hot stomacke.

Oh sir, they that go a marrying, run a madding, who are inforced to make those who now would kisse their heeles, then to be their heads. PHILAMIS, in faith you are too wise to perswade me, and I wise enough to repulse you: it is a principle in Phisike, y^t the knowledge of sicknes is to some men the occasion of death: therefore (gentle friend) complayne not of this loue sicknes, least in stead of bedding you, we bury you, & it were meere pittie, when so hot a Gentleman who will carry no coales, must bee borne like a coarfe: possession they say is in loue the strongest point, I will therefore commaund my loue, though you demaund it: and I promise you when I meane next to learne hufwifery, you shalbe the last that shall husband mee. In this scoffing manner left the PHILAMIS, who seeing himselfe forsaken, and his friend forlorne, departed in such discontent to his lodging, that neyther imagining howe to consort or conuerse with PHILAMOUR, he cast him the reply of HARPASTE, resoluing euer afterwards to shun the prefence of so pestilent a mynion: and in this sort entering his chamber hee cast him on his bed, spending his time in such languishing laments, that the report thereof must needely mooue pittie.

Alas (he sayde) iniurious sexe, giuen ouer to subtiltie, who with the vayle of honest occasion couer the dishonestie of your spirits, I cannot lament your follyes so much, as be discontented with your falshood: you are plyant when you are not not pursued, and fawne when you are most flattered: Oh viperous brood full of vices, who in your greatest calmes lyke
Dolphins

his Shadowe.

Dolphins threaten stormes: they like the Crab are crabbed, the one hauing a crooked walke, the other a curfed wit: they are as full of despights as the *Ermine* of spots: they are the foormes of sinne, and the fiendes of Sathan: the gate of the Deuill, and the Serpentes venome: their beauties are lyke burning swords. But whither now PHILAMIS? Shall men condemn them in their wickednes, when they are themselues wretched? What is man but a minde incarnate? a fantasie of time? a beholder of life? a manciple of death? a walker going? a dweller of place? a laborious mind subiect to passion, being as subiect to bee seduced, as women are subtile to seduce? Shall we blame the fire because it burneth vs? or our selues that thrust our fingers in the fire? The potion that poysoneth is not to be blamed, but he that presenteth it: and our defaults are not to be ascribed to them, but our owne follyes. Thy Idlenes PHILAMIS, I there is the nurse of this fame, and the seale of thine incontinence: Studie is the preferuatiue of such vnstaiednes, where the eye beholding good things is not besotted with euill, and the care that harboureth science, is stopped to the *Syn*. Blame not them therefore who are the weaker creatures, but thy selfe which was so ill counselled. In this manner ceased PHILAMIS to complayne, and beganne to contemplate, resoluing with himselfe wholly to intend the succour of his friend, and otherwise euery way to giue ouer fancie.

During this troubled estate wherein PHILAMIS stormed, CLÆTIA and her loue were buried and richly intombed, to the great sorrow of all the beholders. But leaue we these tragedies, and returne we to PHILAMOUR, who seeing PHILAMIS sodaine depart, began to suspect somewhat, and nowe chaunged he his colour, and straightwayes swelled in choller, making much of the shadowe of grieffe, before he knewe the substance: but considering with himselfe that it is meere vanitie to conuict, before there appeare some cause to condemne, hee opened his letters, and sawe the cause of more lamente: and whylest hee canuased each sentence, and construed euerie lyne, hee at last vnluckily behelde that doubt decyded, which

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which he most mistrusted, the loue of HARPASTE towards PHILAMIS, and hereon grewe hee into desperate rage, suspecting doublenes in his friend, who detested all falshood, so that without any opinion of excuse, he resolved to reuenge himself cruelly: whereuppon apparelling himselfe, and taking his weapons, he sodainly knocked at PHILAMIS chamber doore: who little suspecting hatred from him whome hee loued with his heart, was thus insolently assaulted.

Traytor as thou art, and riuall in my loue, who hast learned of the Cretan to lye, of thy countrymen to dissemble: did I not measure my dishonour more than I make account of thy life, I would draw thy periured heart from thy panting brest, who since thou hast robd me of my Loue, canst no way satisfie my reuenge but by thy death. If thou therefore bee no crauen cocke, or hast desire to performe as thou canst prate, arme thy selfe and follow me, otherwise, whereeuer I meete thee, Ile teach thee how to mocke mee: So saying (after hee had cast downe HARPASTES letter) he sodainly flung out of the doores. PHILAMIS greued in soule to see this alteration, pretended a reply, but it would not bee accepted: whereuppon taking his weapons and gathering vp the letter, he perused it as he passed on, where hee sawe PHILAMOURS mistaking was the onely breach of their amitie: notwithstanding stirred vp with his inciuiltie, and instigated with contempt, hee folowed his enemy: hoping by counsaile to digest his choller, or decide the difference by combat. Thus parting both of them out of the Citie, and walking along the bankes of *Danubius*, PHILAMIS knowing with MENANDER that the enuious is enemy to himselfe, in that his spirit combats continually in contrary passions, hauing the greater iudgement, shewed the more moderation, and taking PHILAMOUR by the sleeue, sought to perswade him: when hee altogether giuen ouer to his owne fury, more enraged than CELIUS the Senator of whome TULLY maketh mention (who being angry with one of his seruants and bond men, who was alwayes most obseruant and dutifull, full of disdain faide vnto him: why doest thou not contradict mee in some thing, because we may be enemies in all things?) drewe
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his Shadowe.

his sword, not suffering PHILAMIS to shape defence, & wounding him to the death, fled with all expedition, vnseene & vnperceiued, into the Cittie. PHILAMIS in his fall declared his friendship, and in stead of wishing him preiudice, saide, I pardon thee PHILAMOUR. See here Gentlemen the effects of furie, which is neither tempered with desert, nor extenuate by aduise: Enen as (saith ARISTOTLE) the smoake offending the eyes, hindereth vs from seeing those things which are before our feet: so anger assailing the mind and iudgement, blemisheth reason. NAUCRATES a man of great wisdome, was wont to say, that the cholorike men resembled lampes, which the more oyle they haue, the more they are inflamed: for as the more the one gathers fire, the more the other groweth furious. It is therefore wisdome to temper this violent passion of the mind, which in CAIUS CÆSAR had such superiorite, that he was incensed against a cittie, & in *Cirus*, that he waxed wroth with a riuer: least herein we shew our selues bruter thā beasts who are by nature taught to temper their fury, when they haue asslaked their hunger, following the lenitie of ANTIGONUS, of whom SENECA maketh mention, who rather releued than grieued his rebellious bondmen, pulling them out of the durt, not casting them in the dust. Oh how the very fury of ALEXANDER was a blemish to his fortune? and the feueritie of SCILLA a scarre in his victories. But let me heere by way of digression prosecute this purpose a little further (Gentlemen) for that now a dayes forbearance is accounted want of forwardnes, and moderation, pusillanimitie: prescribing by your patience three remedies, wherby the impatient may preuent, and the willing may be warned. The first is not to be angry: the second, to restraine the same: the third, to aduise counsaile, and heale the furious infirmities of anger in other men: We shall not be angry if we consider all the errors of anger, and considering them, rightly iudge of them. Anger is first of all worse than all vices, where couetousnesse gathereth, this destroyeth: anger breedeth grieve in the father, diuorce to the husband, hate to the magistrate, repulse to him that reacheth at honour: It is worse than lust, for that enioyeth his pecu-

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liar pleasure, this reioyceth in anothers harme, it is worfe than malignitie and enuie, for they wish a man vnhappy, these make him vnfortunate. In briefe, he hath no noble mind, neither is magnanimous indeede, who is broken with iniurie.

But to leaue this and profecute our purpose, PHILAMIS being in this sort false, lay long time amazed weltering in his blood, and awaiting his death, when CLORIUS a shepheard, who kept the grange of NICROSION, scituate neare at hande, seeking out some stray lambes, at last beheld this lamentable spectacle, when moued by compassion, he with a blood stone which he carried about him stopped y^e issue, applying such comfortable salues that there was some hope of the Gentlemans succor: PHILAMIS more deade with vnkindnes, than daunted with his wounds, seeking to shun the confort of all men, being demaunded what he was, shrowded his name, labouring by all means possible to recouer such a course of life, as might be free from the furie of fortune, or the inconstancy of frends. Whereupon remaining in NICROSIONS grange with old CLORIUS, till such time as his wounds were healed, hee wrought such priuie meanes by postes that he had some supplies out of his owne Countrey charging his deereft frendes to conceale the course of his safety, he sought out the mountaynes, where buying through the assistance of CLORIUS a desolate and sweete seate on the top of a pleasant hill, compassed with a faire groue, hauing a sweet riuer murmuring alongft it resembling PETRARCHS seat neere *Sorga*, among the thickest of the mountaines of *Stiria*: hee betooke himselfe to his studie, earnestly intending naturall Magicke, wherein in short space he became so skilfull, that he not onely grewe famous in *Austria*, but through all *Bohemia*, where I will leaue him for a while, hauing recourse to PHILAMOUR: who entring his chamber vn suspected, caused a rumor to be spread of PHILAMIS sodain depart out of *Passan*, seeming to take y^e vnkindnes heauily, where in sooth his soule groned actually to remember his vngratioufnes: he changed his youthful colors to ruthful discontent, and in all triumphs called himselfe the Knight of despair,

his Shadowe.

spaire, neuer may heart imagine what mone hee conceyued, if in priuate conference PHILAMIS were named (in that hauing a fewe dayes after searched for him to giue him secret sepulture, he was sodainly carryed away) often when he was solitary, and had liberty to lament, he watering his wan cheekes with weeping moysture, began in this manner to expresse his complaints.

Woe is mee, whose anger is the beginning of my folly, & the fall of my fortune, who seeking my PHILAMIS torture, haue tormented my selfe. Euen as the rust consumeth the Iron, the moth the cloth, the worme the woode: So enuie the worst of all vices, and rage the direst of all furies, hath reft me of my friend, hath robd me of my delights. Oh that with delight and my frend I might loose my life, too smal a plague for my ouer hasty peruerfenesse. Oh furie the surfet of Fortune, that robbedst ALEXANDER of his CLITUS, DIONISIUS of his PLATO, and mee of my PHILAMIS. Oh beautie, thou deuourer of my delightes, and death the possessor of my pleasure, I would I had shunned the one, and slept with the other, or that my heart bloud might recouer his lost life: but why bewayle I his fatall losse, and forget my liuing torment. Thou louest (PHILAMOUR) but art lothed, oh fruitlesse comfort for faithfull seruice: HARPASTE is too faire to bee dispraised, but thou too vnkind to be pittied: PHILAMIS dyed by thy rage, and disdainest thou to die by hir rigour? The *Marcians* liue amongst serpents in peace without stinging: the *Phelli* amongst vipers and not stifled: oh fortunate they, who among the haters of nature find grace, where I among the glories of nature die for griefe. In this sort passed PHILAMOUR his life, seeking all meanes to conquer the loue of HARPASTE, who after many repulses, at last being wearyed with suites, enioyned him this penance, that vnlesse hee could bring the body of PHILAMIS aliue, and make *Laité* as bigge as *Danuby* for two dayes, hee shoulde neuer enioy her fauour, or bee entertayned in her thoughtes. PHILAMOUR enioyned to these impossibilities, thought it neuer possible to enioy her fauour, notwithstanding conquering his hard fortune with a comfortable mind, hoping

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that inundations might effect the one of his requests, and fortune present him with the other, hee set forwardest in quest of which his purpose let me leave him, to laugh with you faire ladies, for at least wife to lament the follies of some fine millie follies among you, who are like the vipers in your rings, and for all your venomes, you carry meanes to heale mens harmes, and recount unto you the storie of ECRIMONE, who during the presence of PHILAMIS could pranke it, & in his absence repented him: for whether it were ~~feminine~~ ~~fear~~, or dissembled affection, or some such folly or fance, that hammeth that sweete kind of cattel, no sooner did the heare of PHILAMIS departure, but suspecting that his coy answere had bene the occasion of his concealed depart, she sodainly filled the whole home with her fond complaints, renting hir haire, and bearing hir breast, shewing such apparant signes of repent, that every man pittied her penitence: in briefe, the vehemencie of her grieve was so great, and hir imperfections so many, hir body being weake, hir mind weaker, that sodainly she lost hir wits, continually exclaiming on the name of PHILAMIS, neither did the nobilitie of hir birth, nor the recomemions of hir friends, nor ought els cause hir to forbear, but her onely thought was on PHILAMIS. In this raging madnes continued she for the space of a whole yeare, at which time, after much penny, and many miseries, shee ended hir youthfull daies, and being richly interred, was honored with this Epitaph.

The Epitaph of ECRIMONE.

*Here lies the body of ECRIMONE
 Euphues his wife, who died of love
 That would not submit to reason, right usage,
 Till shee was quite all consumed with paine,
 Left her dear husband as a friend was gone,
 Who now perished in this marble stone.*

*Let Ladies learne her excoimes to eschew,
 and whilst they live in freedom of desires:*

his Shadowe.

*To take remorse, and louers sorrowes rew,
For why contempt is answered with dispiht,
Remembring still this sentence sage and ould:
Who will not yonge, they may not when they would.*

Contrariwise HARPASTE with more moderation; kept PHILAMIS in remembrance, gouerning hir affections with such a raigne, that though inwardly she felt the wound, yet outwardly no one could perceiue the scar or shoue of scath. Such gouernment had she ouer hir fancies, as CURIO had in entertaining temporall fortunes, who being presented by the *Samnits* with great fums of gould, laughed hartely, returning this constant answer. Go you embassadors and tell the *Samnites* that CURIO desireth rather to rule them that haue possession of gould, then to haue gould: and that neither money shall corrupt me, nor dread of mine enemies confound me. So was HARPASTE as CURIO, moderate, but not with like meane: for as the one fancied not wealth, so the other was fond of loue: yet in that HARPASTE being a woman coloured so well, she may be compared with CURIO for constancie.

But leauing these in *Passan*, returne we to PHILAMOUR: many and eminent daungers passed he, being subiect to the mercie of the seas, and furie of the wind: now vndertooke he trauell through vnknowne deserts, fearing least PHILAMIS should liue there desolate, oft and many were his complaints exclaiming on HARPASTES crueltie, so that sometime he in secret would crie out, vnkinde, but durst not name HARPASTE, fearing the windes, and being ielious of Eccho, least the one by their vertue, the other by hir voyce, should accuse him to his coye mistresse. Strange were it to rip vp his discontented passions, for feare to mooue Ladies patience, who are neuer more sweeter then when they smile, and when they are moued none more mournfull, resembling the qualitie of *Euphrates*, which is neuer more comelie then when it is calme: nor no wayes so terrible as when it is troubled, for as the one is tossed with the least winde: so is the other tempted

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by the least word. In short he arriued in *Rauenna*, making such inquisitiue search after his friend, that the most part who resolued on PHILAMIS death, accused him of follie, and entering his house, which was of no small account, he vsed the same ceremonie which the Indian Princes haue in theyr pillars, who honour the bodyes and pictures of theyr dead parents, for finding the portrature of PHILAMIS drawne, hanging at his bed chamber, he fell downe before it, making such pittiful lamentation, as neither the teares of NIOBE nor MICHAELES moane, may compare with the halfe of his melancholie.

Now imbraced he the shadowe like PIGMALIONS image, powring such store of teares ouer the sencelesse image, that if anye goddes of compassion had behelde him in that perplexitie, assuredly his moane would haue moued a suddaine miracle, there was no place wherein PHILAMIS was wont to disport wherein he sat not: and neuer parted he thence without sighing. But seeing no similitude of hope, or apparance of good hap to be found in that cittie, he speedily departed, seeking *Italie* ouer, and inquiring in euery *Academy* if happily hee might heare of his friend, or els happily encounter him.

In some countries happily he met with many so named, who happy in theyr Christendome and name, were with such ceremonie intertained by him, as if he imagined by those friendly offices to inuite this absent PHILAMIS to fauour him. But when in no Countrey, nor in no place, he could attayne anye certayne notice of his PHILAMIS residence, hee returned into *Austria*, resoluing with himselfe to forsake the world, wholly discharge him of worldlye hopes, and arme himselfe vnto the death.

For which cause without returning to *Passan*, he trauailed vp towards the Mountaines, by the verye same waye wherein hee had vnhappyly left the wounded body of his PHILAMIS: where coniecturing as neere as hee could, the place of the Combate, and loathing the crueltie of fortune, and lamenting the losse of his friend: he vnbridled his steede,
and

his Shadowe.

and tooke of the Saddle, hanging them vp in a Pine tree, and with pitteous teares crying out in this sort, he discharged the dombe creature.

Goe faithfull companion, and helpe of forlorne PHILAMOUR, & seeke out thy pasture, thou hast *Danuby* to quenche thy thirst, and these medowes to yeelde thee meate, liue thou at libertie, though my lyfe bee lost, but of pittye kinde beast straye farre from societie, least thine vnhappie sight bee the cause of my speedye search: And when the Beast with nimble footing fled out of sight, hee thus followed his discourse.

Happy art thou in flight, that maist not behold my fall: and now Fortune spit thy venome, spight at Vertue, execute the wyll of HARPASTE, and crucifie poore PHILAMOUR: oh thou blinde wanton, all thy detriments are well deserued, neyther wyll I flye the stripe, though I dye by the stroake. And thou infaciate VENUS, behoulde I forsake Societie, and since thy followers are so frowarde, I wyll contemplate on them in my discontentes, and dye for them in these defarts.

By this time the syluer Tapers of the night, ouer spred the heauenly circumference, and LUCINAN in hir Syluer Coatch, gan smile on all the attendants of the night, when PHILAMOUR wearyed with toyle, and attainted with sorrowe, entered a cloase thycket, and in the mydst of his meditations fell a sleepe.

No sooner did the daye beginne to discouer, but certayne Robbers who were woonte to haunte those woodes, espying PHILAMOUR brauely appoynted, ganne suddainlye assaile him. The young Gentleman desyryng nothing but death, was glad of this occasion: and betaking himselfe to hys weapons, he fought so desperatelye that hee slewe three of them, but beeing at last ouercome with the number of assailants, hee fainted and fell suddainly, hauing manye dangerous gashes in most parte of his bodye. The Ruffians deeming the conquest woon, and their aduersarie dead, spoyled

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spoyled him of coate and Iewels, leauing him no furniture, but taking with them each thing that could be found, they left PHILAMOUR weltring in his bloud, who lifting vp his heauie eyes, being somewhat awaked from a long sound, and seeing the place all to bee dewed in his bloud, tombled himselfe as neere as possibly he could imagine, in that his feete fayled him to the place where he left his wounded PHILAMIS, when drawing as many teares from his eyes, as there issued drops of bloud from his woundes, with feeble voyce he thus concluded his tragedie.

You are pittifull, ye heauens faide he, who enuie me not to die: who in life time was continually indangered by disdain, now shall I incounter him whom I slew with crueltie, and content hir who delighted in my daungers, but oh thou cruell, be thou now pacified, for my dayes are expyred: and gentle ghoste (if PHILAMIS ghost haunt this desert) let vs be at vnion and embrace: eccho at this word, seeing as though she could not content hir selfe without speaking, returned the last word embrace, which gaue such heart to PHILAMOUR that fainting through losse of bloud, he closed his armes, as of yeelding consent, and waighted for death with willing constancie: but fortune who after she hath tripped vp the heele, houldeth vp by the hand, and cast downe to the depth, lifteth vp to dignitie, altered his expectation, and preuented his death: for CLORIUS the good shepheard and guide of ould NICROSIANS grange, who was continually accustomed to ouerpasse those groundes, had by fortune that day good occasion to search the groue, in that he had lost a Kid: who following his narrowe search, encountered this dying bodye, sprawling and weltring in his owne bloud: and being moued with fatherly compassion, he staunched the fame, and bound vp the woundes: bearing gasping PHILAMOUR on his backe to the grange which was neere at hand, where laying him in a warme bed and giuing him wholsome brothes, hee restored him: in such fort (continually plying his woundes with the balme and sweete medecines hee most vsed) that PHILAMOUR recouered hope of life, and began oft times to walke

his Shadowe.

walke, but so disconted euery way, as better had it beene for him to haue perished, then to haue endured such perplexitie: often times did CLOREUS enquire his name, but he would not confesse, he onely tould him this: that he was a Gentleman, who traailing the countrie was assayled by theeues, and robbed of his substance, for the rest hee craued pardon, terming himselfe the Vnfortunate and Vnworthie, and hauing borrowed some poore clothes of the ould man, he offered to leaue him, promising within two monthes to make him that recompence, as both should show his nobilitie, and requite the others good nature. CLOREUS at such time as he tooke him vp, found a Jewell of great vaw (being seauen Diamonds fet in gould, after the manner of a heart) fast tyed vnder his right arme, which for want of search scaped the furie of the robbers, yet had they stripped him into his shirt, which Jewell (when he sawe PHILAMOUR would needes part from him) he freendly presented him with: which being a guift bestowed on him in times past by PHILAMIS, PHILAMOUR receiued with such ioy, as vpon CLOREUS earnest intreate he resolved for that day to spend the time with him (for that was the sheapheards holydaye in that countrie) great was the glee among the pastorall troopes of Shepheards, and CLOREUS as an auncient, was a chiefe at the feast, thether came euery louer in his best sheepes Ruffet, wearing statlie greene laces on their strawne hattes, with a great Nofgaye before like the fether of a forehorse: gartered they were vnder the knee, vpon theyr cloth stocks, some white, some greene, some partie couloured, with great Cruell garters of *Valentia*, and happie was hee that could croslegd leane most lobberlie (louingly I should say) on his staffe, and cast a sheepes eye on his sweete heart, the young frie of the fould, the prittie maides, simpered it maruailoullie, and SIB would haue the bag pipe play naught but heigh ho, my heart is gone, for she was stoong with a nettle or needle, or some such weapon, about the waist with a wannion. It greeueth me to tyre you with the countrey layes, or trouble your eares with theyr clownish loues, who hauing tasted of *Nectar*, are to nice to

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lip with SILOMUS: among the rest that solemnized this feast, PHILAMOUR sat like a stranger, being so discontented in lookes, as the whole assistance pittied him, they sawe him so peniue. Among the rest, a mountaine Goteherd called CELIO, a man of courtly capacitie, though a cluncoote of the countrie, sat neereft our desolate PHILAMOUR: and seeing no meanes to make him mery, enquired of CLOREUS what cause he had of discontent, how he came into those desarts, with all other circumstances, who knowing the ould mans imperfections who was deaffe: resolued him in a lowde voice, which was the occasion that PHILAMOUR blushed, on whom CELIO fixed his eyes with great feueritie, and at last, after hee had made a learned coniecture, he began (foreseeing where PHILAMOURS shoo wrong him) to boord him in this manner.

Sir if a swaine may be bould to discourfe with a Signior, and an old man reason with his young maister, may it please you to suffer me to enquire your cause of care, who in our publike mirth are so pensue and melancholie. I haue read good sir of diuers, who sought their quiet in the citties, yet haue found it in the deserts: where although there be no ritch coates, yet may you meet reasonable good counsailers. I know sir you are learned, and your education hath beene courtly, so that it cannot be but you haue read ARIOSTO (a discourfe fit for dainty eares) and there shall you find, that MEDOR in the desarts found no small cause of mirth. Besides TASSOES EIRMINIA finding no safetie in court, was succoured in a cot. TULLY was quiet in his *Tusculano*, but troubled in *Roome*, heare the peace, & heare the pleasure: if therfore we may merit such grace to know your grief, let an old mā hear it, who among al the trials of this world can coniecture somewhat of the tiranies of a woman. It was no need to bid PHILAMOUR blush, for he was soundly bitten, & though he had vsed no speech, his griefs had been discouered by his sighes, notwithstanding to couer his imperfections as much as he could he replied in this maner (straning his voyce on high, that CELIO might better heare him.) Father (said he) though the Eagles fether preuaile against thunder, & the leaues of the Lawrell

his Shadowe.

rell preferue from lightning, though the *Ostrich* skin driue out ache, yet there are some woundes that admit no weale, some diseases that are desperate: among which fort since mine is vnrecurable, I greeue to discouer it, knowing this, that all the *Eloborus* of *Anticira*, al the drugs of India, all the gold in *Ganges*, cannot purge one dram of my melancholy, pacifie one fit of my feuor, nor buy me one owncce of content? what then profiteth it you to heare that which you cannot helpe? or me to tell y^e which makes me tremble to thinke it. CELIO that had already winded him, in this maner ceased not to worke on him. When VENUS (good sir) was wounded with CUPIDS venome, she found a *recipe* in his quiuer: there is no fore but may be salued, no dead flesh which *Sublimatum* sercheth not, no body poisoned in *Sydms*, but may be cured by PHILIPS potion: yea the heauens are so fauourable in all casualties, that the Coural comforteth against *Epilesia*, & ALEXANDERS visiō betokeneth the care that God hath ouer euery creature, who in his victorie against the *Brachmani*, finding no remedie to cure his soldiers, who were wounded by the *Indian* poisoned weapons: nor to cure PTOLOMEUS his deere page, whilst full of care he tooke rest in his pauilion, he beheld this strange vision. Him thought he saw a great Dragon houering ouer his head, which caryed a hearbe in his throate, which taught him the vertue of the same hearbe, & the place likewise where it grew, and he awaking, went and found the herbe, saued PTOLOMEY, and releiued his fouldiers: the examples are innumerable in this cause: but vouchsafe me the hearing of a history, which though it bee short wil yeeld you some solace. There dwelled heere in these deserts, more neerly bounding yonder mountains, a yong shepheard called CALIMANDER, who fel in-amoured with a yong nimph of this countrie named RUTHENIA, many countrey curtesies vsed he towards hir, showing such signes of obseruance & duty, as had coy AMARILLIS bin so courted, she had long since bin cōtracted with CORIDON, but she vain maid, being more faire then fortunat: & more precise then witty, conceiuing pleasure in CALIMANDERS sufferance, like y^e peacock, gasing onely on her faire plumes, not her foule feete: supposing what shee was, not what she might be: at

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frendly PHILAMIS, who (as you hane heard) forfaking y^e world, had taken himfelfe to this Cell, where conuerfing with shepherds and gote-heards for recreation fake, and applying his studie for to attaine knowledge, hee became fo excellent, that he feemed rather framed to learning, than to loue: to matchlefse knowledge, than to imitation.) CELIO, as courteous as wife, quickly fatiffied his request, not onely offering himfelfe as companion, but as guyde in his iourney, whereon PHILAMOUR gathered heart, parting from the company with fuch a pleafant looke, that each man esteemed CELIO a good furgeon, who could heale his patient of fuch a paffion fo fodainly. CLORIUS was iocund to fee him reioyce: in briefe, euery one departed from the feaft to their foulds, whileft PHILAMOUR and CELIO followed their way.

At laft the mountaines which difcouered themfelues a far off, prefented themfelues more neare. *Laite* was heard how along hir pleafant banks fhee prettily murmured, and nowe beheld CELIO the folitary cloyfture of CLIMACHUS, who being by age more meet to take reft than to indure toyle, was glad to behold the end of his race, and the end of both their trauels: oftentimes by the way difcourfed they of diuers accedentes, and deluded the time with words, leaft they fhould haue beene tyred with theyr walks. CELIO drawing neare his owne cottage, commended PHILAMOUR to good fortune, pointing to the toppe of the hill, and fpeaking to PHILAMOUR after this manner.

You know my Courtly friend (faid he) that in the *Olimpian* games the wraftlers suffered fweat before they taffted the fweet: and ALEXANDER feeking out the Temple of IUPI-TER was inforced to trauaile through deferts, ere he attained his defires: fo then though haft endured payne, hope the pleafure, and haft thee to the toppe of yond mountaine, where thou fhalt meete with CLIMACHUS, and attaine thy content: for my felfe, were not my lims weake, I would wend with thee. But fince I knowe the onely name of CELIO is able to coniure the fcholler, vfe it, commend me, feeke him out, be afured of fucceffe, and fo farewel. Whereupon after a courte-

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formed with MEDUSA, began to admire, and casting him at the feete of CLIMACHUS his approoued PHILAMIS, he imbraced his knees, weeping such store of teares, as was pittifull to behold: Now came into his minde the vnkind crueltie towards his friend, and the thought therof was so forcible, that neuer looked HECUBA more ruthfull in the losse of her POLIDOCÉ, than PHILAMOUR did in thinking on his PHILAMIS. The wife *Rauennois* knowing both the cause of his griefe, and his hearty repentaunce, as hauing foreseene them long before in his pryuate intellectuall science, comforted him in this sort.

Arise PHILAMOUR, there was neuer so great an offence among friends but will haue a pardon: thy PHILAMIS lyueth, and hath forgiuen thee: vertue in him hath ouercome all thy disgraces, neyther canst thou bee so vnkinde as hee is wylling to pardon. The infirmities of youth (yoong Gentleman) are many, and hatred once sprung, is more great amongst friends than forrayners. Come enter my hermitage and repose you: you shall haue time to weepe lesse shortly, when you haue attayned your wish.

PHILAMOUR, as if before the Oracle of *Delphos*, or hauyng receyued a curtesie from SIBILLA of *Cuma*, with humble reuerence returned this answere.

Good sir, and reuerend Scholler, could I expresse what I imagine, or define my ioy, as I deuine your iudgement, I would in good wordes witnesse my great thanks. Sooth it is, I am miserable PHILAMOUR, the abiect of fortune, the object of HARPASTES crueltie: Tis I (O my foule thou knowst I sorrow it) that haue iniured my friend, wounded my friend, and lost my friend: whome might I see, to breath out my repentance in his bosome, to sigh at mine owne shame, to finde that with my heart bloud, which I haue defaulted in by my hairebrayne heedlesenes, I were satisfied in soule, and hee should see I was sorrowfull.

PHILAMOUR not able to indure any longer, to see the yoong Gentleman so peniue and passionate, cutte off his continued discourse with this short answere.

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PHILAMOUR greeue no more, euen for PHILAMIS fake art thou welcome: I imbrace thee as if I were himfelfe, and wil loue no leffe than PHILAMIS. Cast off therefore this discontented heauines, and frolike it in this solitary feat: for if thou carie beleefe, which is a helpe at maw, as the Phifition fayth to fuch as wil be cured: affure thy felfe the day is thine, and the daunger is pafte. Hereupon taking PHILAMOUR by the hand, this difguifed CLIMACHUS brought him into his folitary Cel, where from a faire windowe he fhewed him all the vallyes, & fmilingly beholding *Laité*, faid thus: Heere is fome of your pennance fir, *Laité* muft be beholding to you for an ouerflow: I beleeué HARPASTE knew ſhe ſhould driue you hither, ſhe inioyned you ſo happily. PHILAMOUR fighed to heare her named, but ſee a wonder, PHILAMIS altered this ſorrow: for taking a booke in hand, and turning towards the Eaſt, there ſodainly fel a thunder-clappe, the heauens were diſturbed, and the waters came down with ſuch vehemencie from the mountaines, that *Laité* ſodainly of a little Riuer, began to exceed *Damby*. Heere might you ſee the poore ſhepheards, leading theyr flocks to the higher places, and the Kids that fled in the plaines were driuen into the mountaines: many ſtreetes in *Paſſan* were troubled with this inundation, and HARPASTE hearing of theſe waters, with bluſhing modeſty diuined in hir heart, that ſhe muſt ſhortly haue a huſband.

All this while PHILAMOUR lay looking of the window, weeping for ioy, and oftentimes imbraced he the barre of the window, as if it had beene the dead body of his HARPASTE: till ſodainly PHILAMIS ſmiling made him ſurfet at another wonder: for enioynning him by no meanes to mooue at whatſoeuer hee ſawe, he cauſed him to ſit downe by him, when ſodainly there entered two in rich attire, reſembling HARPASTE and PHILAMIS, the one proffering him kindneſſe, the other courting him with amiable lookes: good Lord howe faine would PHILAMOUR haue moued? But feare with-held him, and care of his friends content, yet kneeled hee to PHILAMIS, crying out in great agony: Ah deare friend, I haue offended. But to draw him from this paſſion, PHILAMIS practiſed an other ſecret: for
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dainly they vanished, when as hee sawe in a mirrour which stood opposite against him the whole course of his trauels, his daungers, CLORIUS comfort, and CELIOS friendly trauel with him: whereon while hee meditated, him thought the Tables were spread with great delicates, the musicke and melodie reuiued his spirites, the Eunuches serued him in bowles of Saphir, and his entertainment was so sumptuous, that although hee had a good stomacke to his meate, yet fedde hee onely on admyration, tyll PHILAMIS cheared him after this manner.

Behold (said he) Gentleman, the one halfe of your danger past, *Laité* is increased, your PHILAMIS is liuing, HARPASTE will be kinde, now fall to feed and welcome: assure your selfe that hee who found out your friend, will bring him you, eate therefore and reioyce, yoong men must not fast which are towards marriage.

PHILAMOUR inuited thus kindly, fell to his victuals wel fauoredly, and both of them tooke the repast more pleasantly, in that the one beheld, and the other hoped to see his friend. At last the tables were taken vp, the attendants vanished, and the night beeing farre spent, CLIMACHUS conueyed his PHILAMOUR into a sumptuous chamber, where he was entertained with such delicates, musicke, and delightes, as the lyke was neuer imagined by CLEOPATRA for her ANTHONY. In brieffe, after long discourse, and PHILAMOURS many vowes, his secret sighes, his repentant hearts grieve, his humble suite to see PHILAMIS, his prayers to enioy HARPASTE, the graue scholler left him fully resolued, promising him the next day so to further his desires, that he should not onely enioy her whom hee sought, but see him whome hee wished for: and thus with a friendly *Adios* he left him to his rest.

No sooner did the fayre morrow with blushing beautie incite the sun to enter his chariot, & golden PHCEBUS with radiant beauties guilded the mountaine toppes with his fiery beames, but PHILAMIS arose: & now gan the sparke of affection long smothered in cinders to discover it self, the coles became quicke fire, & PHILAMIS: forgetting all former defaults,

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began to reuiue the image of his PHILAMOUR, which absence and vnkindnes had defaced in his heart: so that hee resolued sodainly to seeke his discouery. For as many ceaselesse showers, and infinite liuing springs, as the force of many mediterranean fountains, and the furie of raging riuers, alter not the saltnes of the sea: So neyther destruction of bodyes, alteration of place, or any casualltie of vnkindnes, can chaunge hys affections in whom perfect amitie is placed: whereupon attyring himselfe after his courtly manner, trimming his locks and beard after their accustomed beauty, he prouided al things necessary for the iourney, causing a seruant to present PHILAMOUR with rich raiments, and all other necessities, who newly awaked, wondered very much at this straungers curtesie, and the rather in that whatfoeuer was sent him, the messenger was wont to say that PHILAMIS presented it. At last when PHILAMIS had ordered all things by his Art, and prouided horses for their iourney, he sodainly entered the chamber of PHILAMOUR: who beholding the olde countenance, and auncient courtly habite of his friend, was rauished with ioy, and falling downe before the feete of PHILAMIS, he thus expostulated.

Ah deare friend PHILAMIS, what ayre hath diuided our bodies? or country hath detained my friend? whom I haue iniuriously wronged, and cannot but vnworthily speake vnto. Ah gentle heart, thou mirrour of Vertue, my soules peace, my minds content, my courteous PHILAMIS: beholde my teares the testimonies of my sorrowes, and accept my vowes the tokens of my true deuotion, who repent my rashnesse, and if I may merit reconcilment, promise such affectionate loue, as neyther time, nor the tyranny of fortune, neyther many daungers, nor mortall detriment shall cuer alter.

PHILAMIS not able to indure further delayes, casting his armes about the necke of his PHILAMOUR, began thus.

My deare friend, though VENUS had a moule, it was no mayme: and ALEXANDER a scarre, it was no scath: CICEROES wen was no disgrace: and PHILIPS crooked lymme lamed not his fortune. The Rose is not to be contemned for one canker: the Cambricke, for one staine: the sworde for one flawe: the
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like for one fret: neither all friends to be forsaken for one falling out. *Alpheus* being fresh, cannot alter the sweet water of *Arethusa*: neither is *MITHRIDATES* poysoned with one potion: we esteeme our cloth by the wearing, aswel as the wool: our wines by the tast, as wel as the colour: & our friends as well in theyr faults, as in theyr fauours. The filkes that haue fairest gloffe, soonest loose theyr glory: and best mindes are soonest moued: Though the Taylers goose burneth the finger, it smootheth the hemme: though the Diers staffe weaken his arme, it washeth the cloth: though vnkindnes fall among friends, yet kindleth it affection. Wherefore content thee my *PHILAMOUR*, the wrong is remitted: behold nowe no more disguised *CLIMACHUS*, but thy deare *PHILAMIS*: beholde the wound I receyued, and assure thee the wrong is forgiuen: being left by thee, *CLORIUS* releued me, who saued thy life, sustained mee in necessities, since when I haue heere lyued in studie in this solitary place, referued to do thee good, who hast long be galled with grieve: Come therefore and haste thee, our horses are in readinesse, and I will ryde with thee, assuring my *PHILAMOUR*, that eare night *HARPASTE* will shewe some curtesie.

It is vnspokeable to declare the many courtings, the often courtings, the kinde pleas, the courteous replies, which past betwixt *PHILAMIS* and *PHILAMOUR*. But to be short, they broke theyr fast and mounted on theyr horses, beguyling the weary iourney with kinde wordes. No sooner were they entered the Cittie, which was about noone stead, but the rumor was sodainly spread of theyr arryuall: each one reioyced to behold *PHILAMIS*, who hering of the death of *EURIMONE*, smilingly sayd thus.

Qualis vita, finis ita.

Amongst the rest *NICROSION* beeing a Gentleman of noble nature, hearing of this good happe, the vnyon of friends, and theyr happye retourne, as one alwayes delighted to entertayne straungers, inuyted *PHILAMIS* and his friend to Supper, making a royall banquet to manie rich Cittizens, to the ende to receyue them with more honour. Amongst the rest, I doubt not but you thynke this (Ladies) that *HARPASTE*

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had heartes rest: who hearing of the arryuall of hym whom she loued, hoped that PHILAMOUR should haue a riual in his loue: but when she thought on the ouerflowe of *Lait*, alas she said, hath not PHILAMOUR deserued my loue, hee is of noble byrth, of liberall nature, a Gentleman well possessed, and my professed seruant.

Thus as the Diamond which endureth not the fire, but is mollyfyed in vinegar, like the balme which repineth the knife but is cut with the bone, her affections began to yeeld: and after some deliberation resolued on his loue. In many louely contemplations passed she the time till supper drew on, when sodainly PHILAMIS & PHILAMOUR as inuited guesstes entered the house of NICROSION, who with great humanity and frendly curtesie entertained them both: neyther was there any citizen who seemed not highly contented to beholde the safetie of this friendly couple. Amongst the rest fayre HARPASTE, with blushing modestie demeaned her selfe so courteously, as both caused PHILAMIS to reioyce, and PHILAMOUR to hope: who assisted by the aduise of PHILAMIS, whilest the Supper was making ready, tooke HARPASTE apart, and with a trembling tongue and troubled countenance courted her after this manner.

Madame, if faithfull thraldome deserue fauourable acceptance, and harde aduentures happy auailles: I doubt not but your heart will bee accompanied with fauour, as mine hath beene occupied in forwardnes: and since I haue effected your demaunds, you will not neglect my loue. Behold my vowes performed, and your requests accomplished: See *Lait* with raging waters raunging through the vallyes, seeming rather a huge Sea, than a little Riuer: beholde my PHILAMIS aliue, whom you supposed dead, whom I present as a present to intreate you to take pittie.

Herewith PHILAMIS, who still had an eye that way, drewe neare vnto them, and willing to make vp the contract, brake off PHILAMOURS discourse, & began thus. These were strange vowes HARPASTE, which shew your strictnes to reuiue y^e dead, & commaund the waters, which shew you are a right woman
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in your will, who can step ouer, where you will not stumble, and commaund impossibilitie when you will not be plyant: but PHILAMOURS vertue hath preuented your follie, and in reason, since you haue caused him to make *Laitie* rise, you must now content him with a kinde fall. A cypher by it selfe is nothing, but ioyned to one maketh ten: there must be a bond where there hath beene a breache, and kindnes owed where crueltie hath beene showed: rewarde therefore your true seruant good Ladie for my sake, who hath endured so much in pursuite of your demaundes, that it would pittye you to feare, and it perplexeth mee to reporte. HARPASTE mooued with these reasons: like the Marbell tamed with manye stroakes: the gould tryed with whote fire, the steele formed by many heats, at last relented: and behoulding PHILAMOUR with a kinde looke, and taking PHILAMIS by the hande, returned them both this short and sweet aunfwer.

Things attained with long labour (Gentlemen) at the last breede most delight, and when the tryall is past, the truthe is more accepted: since therefore PHILAMOUR hath endured, I will rewarde his dutie: and for your sake PHILAMIS vouchsafe him such kindnesse, as my honour regarded, and my fathers consent procured, I rest his in all loue, and yours to commaund, who haue trauailed for him as his friend, and shall ere long see him the Lorde of my fauours. PHILAMIS was not a little iocund to see this end: nor PHILAMOUR solemne to heare this sentence: to be short, after the feast was finished, and the guests readye to rise, by the consent of both parties, PHILAMIS brake the matter to NICROSION: who knowing PHILAMOURS birth, bringing vp, and great riches, heartily condiscended: Wherevpon in the assemblie of the Nobles they were both bethrothed, and happily in short space marryed: at which solemnitie CÆLIO was a bidden guest, and CLORIUS was highly entertained, and for his many curtesies made Lord of the grange, vpon the friendly request of PHILAMIS. Long time in great ioy liued these louers, entertayning PHILAMIS in harty affection, who wholly delighted in his solitarie life, and contemning the vanities of the world, hauing

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regard to the well ending of his lyfe, and the intending of his study, with hartie affection tooke his leaue of his PHILAMOUR: the one desired the other to continue companie: yet PHILAMOUR must not leaue his newe wife, neither will PHILAMIS be drawne from contemplation: in brieft, after many promyses of continuall intercourse by letters, they tooke their friendly farewell: onlie PHILAMIS in that he knew his friend was too much befottered with the worlde, and might forget himselfe sooneft through securitie, to reftreine the distemperate enormities of his life, he left him in his studye this graue admonition, which he termed *The deafe mans dialogue*, which I haue heere vnder inferted, and leaue vnto your censure.

Philamis and his Athanatos, containing, the Deafe mans Dialogue.

PHILAMIS.



Od morrow father, & wel met. CELIO. Sir if you like the Kid lay downe the price, it is fat and tidie, hauing tasted the sweet waters of *Danuby*, & the wholsome herbage of *Austria*. PHI. Why I salute thee CELIO, but cheapen not thy kid? CE. Oh fir that which I wil take at your hāds shalbe but half the worth, halfe a *Bohemian* crowne or no money. PHI. I beleeeue he do-teth, I will speake lowder: Ho CELIO I come not to cheapen thy Kids, but to haue thy company, for eld hauing many euels hath much experience, hearst thou me, or art thou deaffe? CELIO. I heare you and yet am deaffe: deaffe if you talke as you did first, quick of hearing if you speake hie, as you did last, pardon me good PHILAMIS in my imperfection, it is not of will that I offend, but by reason of infirmitie: if therefore thou wilt keepe thy last key in speaking out, sit thou neere me and pertake my shade, and preferre what question thou list, and I will aunswer thee. PHI. I would I had STENTORS voyce for thee

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thee CELIO, truly I should then need no straying, but so as I I may; and so long as you list, I wyll crye out my words before I loose this company. CELIO. I but there is a meane in all things Maister, a difference betwixt staring and starke mad: speake therefore so as you may not hurt your selfe, and I may heare you what newes? PHILAMIS. Heare is a vaine world CELIO. CELIO. Thou tellest me no newes PHILAMIS, neyther may we mend it till God end it, I aske no tydings of it but of thee: howe thou spendest the daye heere in these mountaynes? what are thy studdies? what thy methode? PHILAMIS. I studdy the Mathematiques. CELIO Thy studie is then superficiall, *In alieno ædificat Mathematica*, it borroweth his principles from an other; by meanes whereof it attaineth to matters of higher perfection, if by it selfe it comprehended truth, & endeuoured to attaine the same, if by it selfe it could decide and manifest the nature of the whole world, it would profit our mindes, & help our memories: but in that it doth not so, doate not on it so. PHI. I wonder CELIO you dispraise that so generally, which is so perfect in his parts. I haue read ARISTOTLE, who in his *Elenchs* saith, that they who are vnredy in number, are vncapable of the secrets of nature: beside AUGUSTINE a catholique doctōr concludeth this. *Nemo (saith he) ad diuinarum humanarumque rerum cognitionem accedat, nisi prius artem numerandi discat.* If therefore Arithmatique being but the entrance to the Mathematiques be so beneficiall, what shall we thinke of the rest, but as of things exceeding singular. CE. I condemne them not as vnecessary: numeration teacheth thee howe to count thy sheepe, but not how to amend thy sinnes. Arithmatique schooleth thee to apply thy fingers to auarice, but I would haue thee instructed how to draw thy mind from couetousnes: the candle is a faire light till thou behouldest the sun, and these trifling stumbling blocks of wit are sweete, till thou perfectly see wisdom. PHI. What thinke you of Geometry. CE. Geometry lerneth thee how to mesure thy fields, but not maister thy fancies: what profiteth thee to know an aker of land, & not the anchor of life?

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It teacheth thee how to obserue the butting of thy lands: but how much better were it for thee to learne howe thou mightest willing loofe them? It instructeth thee to knowe the round from the square, the distances of the Planets: but broughtest thou thy minde in proportion were it not better? ALEXANDER of *Macedon* began to learne this Science to his sorow: for finding by dimension how little the world was, and how small a part he possessed, he found himselfe great in too little. I tell thee PHILAMIS, had PHILIPS sonne fought out true science, as he studded this silly secret, he had seemed greater to himselfe in contemning the world, then in conquering it. PHI. What thinke you of Musick. CELIO. It is the darling of lost time: it teacheth thee to know sharpe and flat, high and lowe, *Diapente* and *Diapason*: but could it teach thee consonance of the minde, and constancie in counsailes, this were better Musick, this instructeth thee in vnitie, but maketh thee not as one. I haue reade that ZENOPHANTUS Harpe could mooue affections, but neuer maister them: these are trifles that aske much toyle and yeelde little treasure. PHI. What thinke you of Astrologie? CELIO. The kaye of presumption is Astrologie, where men ascribe to the oposition of Planets the cause of alterations, which are onely to be applyed to Gods prouidence, who is he that dare claime the knowledge of things to come, vnlesse he haue the seale of a Prophet? these are vaine things young PHILAMIS, and lets in our way, which hinder vs from the attainment of true blessednesse. Beware therefore, and bind not thy selfe to the things thou knowest not: but learne thou to seeke out such things as thou shouldst know. PHI. And what are they? CELIO. Not trifling Philosophie, but true: learne to know thy selfe how weake thou art: learne to know thy life how wretched: learne to know thy death how certaine: thou shalt then finde, that all things in this earth are the frutes of error: that heauen is the hauen of felicitie, death the harbour of worldye miserye. PHI. And what is death? CELIO. The law of nature, the tribute of the flesh, the remedy of euils, the path eyther to heauenly felicity or eternall miserie. PHI. Howe is the fruite thereof

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thereof knowne. CELIO. By the infirmities of life. PHI. Why is it possible that lyfe should be infirme, which may attaine the title of blessednes? or may it be thought there is heauines therein, wherein men haue liued so happily? had not CÆSAR liued where had his fame been, which in the epicures opinion being spēt in delight, cōtaineth true felicity. CE. He had need be an epicure that so speaketh, y^t only counelleth himselfe by his sence not by science: he hath a fleshly vnderstanding, which as PAUL faith is the enemy of the spirit. I will tell thee what life is, and thereby shewe thee the commodities of death: lyfe is a pilgrimage PHILAMIS, a shadow of ioy, a glasse of infyrmitie, the pathway to death, wherein whilst we trauaile, the most of vs loose tyme, but preuent it not, and as straungers from our infancie, by many pathes we trauell to one end, by many functions to one fate, yet is there no estate so certaine in lyfe, no stay so steddy, that complayneth not his wantes ere he come vnto his waine, begin in degrees, what thinkest thou of princes liues? PHI. I deeme thē hapy, so they be vertuous. CELIO. Thine exception then sheweth they may default, and in that they may want, see thou that there is no worldly felicity, true felicity. Saye princes grow great, they feare the vngracious, if vertuous, they are odious to the wicked: if temperate, they escape not contempt: say zealous, they are held feuer: if they winke at faults they are thought retchlesse: in breefe, if they borrowe theyr happines from life, which lyes in the estimate of worldly eye, they are onely wretched in being happy in worldly iudgement. DIONISIUS a tyrant let him speake, there is no princely happynes fayth hee, but in death. PHI. What deemest thou of nobilitie? CE. As of the sinowes of the body, they are the linkes of the state, yet haue they flatterers to seduce them, ambition to depriue them, desires to corrupt them, in breefe they do dayly but begin to liue, in that they feare to dye PHI. What of Lawyers? CELIO. They are miserable, for they get with care, they thriue by contention, they are all in the quantity not in qualitie, you know the predicaments PHILAMIS, I may not preach further, they are good members of a weake bodye, who if they spend as much

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studdie in learning God as they do in the liues of the kings, thou would amend some qualities, and leaue some quiddities. PHILAMIS. What of Merchants. CELIO. They are studious to loose theyr wealth, and weepe when they haue lost it, carefull to get good, but ready to forget God. It is easier for a Camell to passe through a needles eye, then for a ritche man to enter the kingdome of God: if this be true as it is most true, what is theyr life? miserie: what is theyr felicitie? miserie: what is their end? miserie. Is it not strange that these men should be miserable liuers, yet hate miserie, all is vanity faith the wiseman, and SOLONS words are true, *Ante obitum nemo felix*. PHI. Haue they not charitie? CELIO. Yes charity painted in theyr walles, not in theyr hearts, *Quilibet quippe*, euery Dog his loose, though we may be liberall at his funerals. PHI. I see you then make no life but ful of languishing, as there is no night without darkenes: what deeme you of Poets? CELIO. To run on the letter, they are penniless, studious to make all men learned, and themselues beggars: and whilst they lament al mens want of science, they are supplanted by all men in substance: they wright good tales, and reape much taunts, and are answered with, oh it is a proper man: but neuer a rag of money. PHILAMIS. And why is that, is it not for theyr corrupt life? CELIO. Seest thou that pad in the straw, truly PHILAMIS thou sayst well: some are excellent, of good capacitie, of great learning, whose pasterall pleasance, includeth much wit, and merits much reward, but for the rest I would they might shift more and shift lesse. PHILAM. How meane you this shift, me thinks it needs some syfting? CELIO. I would they had more shift in shirts, and lesse shift in subtiltie: in brieft PHILAMIS their liues is miserable, looke on euery mans way; it is eyther wickednes or wretchednes. PHILA. What thinke you of the deuine? CELIO. Why this is *Husteron Proteron*, the Cart before the horse: this figure was not appoynted by SUSENBROTUS in this place, this is a reuerend profession, wherein the infirmities of lyfe are most healed, a happye course in this worldye wildernes, where mens thoughts are thornes to wounde theyr conscience, these seeke theyr

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theyr benefits in Gods booke, yet haue they theyr maimes in lyfe, theyr dayes and yeares are but miserie, for in that they long after a further ioye, theyr comfort is imperfect: leaue we to discend to perticulars PHILAMIS: the end is, there is no content in earth, but this worlde is the onely pageant of inconstancie, neyther hath man any thing whereof he may truly boast, or wherein onely he dooth excell: if he haue guifts of the body, they are blemished by sicknesse, they are determined by death, if of the minde, they are weakened by the wantonnes of the flesh: discend we in to those perticulars which are in our selues, and rippe we vp our originals, ground wee not vpon the benefite of reason the beautie of our soule (whereby we learne to know God, and discerne good from euell) what goods haue we that beasts pertake not with vs? We haue health, so haue Lyons: we are faire, so are Peacocks: we are swyft, so are Horses, yea and in all these well nye are we ouercome by vnreasonable creatures. Let vs now see what is greatest in vs: we haue boddyes, so haue trees, we haue forces and voluntary motions, so haue beasts and woormes: we haue voyces, but how shriller haue Dogges? how sharper, Eagles? how deeper, Bulles? howe sweeter and delyuer Nightingales, why boaste we then of that wherein we are ouercome? and is not this misery of lyfe to be by them in these things ouercome? PHILAMIS. But by your patience CELIO heere is confusion growne in this discourse, els are many learned men deceyued: I haue read in EPICTE-TUS, that a lyfe ioyned with vertue is felicitie, so all lyfe by this meanes cannot be miserable. CELIO. I wyl rid thee of all these doubttes, cleere thee of al these clowdes, confirme thee in all these controuerfies: There is good in apparance, and good in deed, felicitie in shadow, and felicitie in substance: the onely *intermedium* of which is death, which kylleth the corruption of the one, and furthereth vs to the fruition of the other, hee onely good is God, for hee is onely good as the Scripture testifieth: the good in shewe is this vertuous vniting of life and learning, which taken by it selfe is a follace, and compared with GOD, is but a shadowe,

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the true felicitie is to know God, the fained is that which was PLATOES *Idea*, ARISTOTLES *summum bonum*, the *Stoikes Virtus*: the Epicures, sensuall felicitie: the one the inuention of man: the other an inspiration from God. As touching a lyfe led in vertue, if it bee taken morrally according to the meaning of the Ethnicks, it may be termed felicitie, who had not light in the darkenesse: that doore, that vine, we haue to illuminate: let vs in, and refresh vs in our worldly trauell: CICERO deemed CATOES stoicall lyfe Vertue, his end happie: so did SENECA, so CÆSAR his enimie, yet knew we it was myferie: his life irreligious, his end desperate. SENECA himfelfe talking grauely in his life time, wrighting constantlye of death, and touched somewhat with the thought of immortalitie, made a sicknesse of a sigh, and in his end shewed some ouer stoicall resolution, but we that haue attayned the cleere day, and are in the sunny lyght of the Gospell, what shall we terme this vertuous life? naught els (my PHILAMIS) but a combate of the flesh with the spirite, our time of temptation, where we warre to haue victorie, and by fayth attaine the crowne of immortalitie. This is the path, & our flesh the hinderance: Death the hauen where wearied wee rest vs, and being dissolued, attaine the direct fulnesse of our ioye: Oh ioye without compare, oh little daunger, oh great crowne, or waye to true lyfe. Now seest thou PHILAMIS what thou soughtest, these doubtess are decided, and the conclusion that followeth of all thys controuersie, is that lyfe is miserable euery wayes, but most miserable to them that lyue ill, whose hope is dead, whose faith is falsified, who haue forsaken the true Sheapheard, to followe Sathan, betrayed theyr soule, to serue theyr bodyes, who are become the bondslaues of sinne, and the seruauntes of vnrighteousnesse, who serue Mammon, and refuse God, whose portion after death is the bottomlesse pitte, where in steede of laughing they shall lament, instead of solacing they shall sigh, and whilst the righteous shall clap theyr hands for ioy in heauen, they shall fouldes theyr armes for sorrowe in hell: oh theyr horror,
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oh theyr miserie, oh that men can be so peruerse, and God so propitious, who calleth all, and will succour sinners, who will ease the heauy laden, comfort the comfortlesse, giue Manna euen to the murmurers: oh whither am I carryed with these contemplations? into what Oceans of delight? wherein I behold as it were in a mirrour the indignitie of man, & the mercies of God: the miseries of this life, and the fruits of death: of which when I begin to thinke (my PHILAMIS) I beholde these writhen lims, as saylers doe theyr brused barke at the entrance of the hauen, reioycing that I haue past my perils to enioy my paradise. Oh happy death of those (saith CICERO) who being borne mortall, haue so well liued as to enioy eternitie. This is the last medicine of all euils (saith SOPHOCLES) & the way that leade vs to al beatitude (as witnesseth LEONIDAS.) This bringeth vs through the stony way to the pleasant path: this healeth vs in all infirmities: to this were wee borne, being by nature sent abroad to learne experience, lyke yong sonnes, to the ende we may with iudgement entertayne happy death as our best heritage. PHIL. Why pauseth CELIO? or what holdeth thee in suspence? CE. Oh PHILAMIS, I contemplate the true life: and as trauellers by the beauty of the coast coniecture the benefits of the country: so in describing the commodities of death, and weighing the fruit thereof, I gather the happines of heauen, to which the spirit would flye, were it not hindered by fleshly infirmities. PHI. Leau these contemplations (good CELIO) and prosecute your discourse: It were pittie your studies should preuent mine instructions: I pray you let vs know why som men, since death is so sweet, account it so sower, and why other men take that for pleasure, which some esteeme to be their vtter perdition. CE. Truly PHILAMIS, thou hast propounded a quaint question, which auayleth much to knowledge of death, and causeth the better fort to reioyce thereat, the worser to prepare them in worthines to receiue it. That sort of men which feare death, are they that liue in darknesse, whose liues are worldly, who consider not the iudgements of God, but are like Oxe and Mule in whom there is no vnderstanding: these are not touched with

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the knowledge of God, but are very hypocrites in his church: these proceed from euil to worfe, and their practises are often frustrate: these seize vpon the widows gleanings, and perseuer in their wickednes: these are happy in seruing the deuill, and hardened against the seruice of GOD: these are they that thinke their sinnes are vnseene, and who perseuering in their wickednes shall perish: these are they against whome MICAH crieth out, whose iust condemnatiō is death: these shal sigh in the day of iudgement, whose blindnes is more thā *Cimarian*, who shall haue portion with *Sodom*: these are they whose company is to be eschewed, who make teares dwell on the widowes cheeks, and deuoure the fatherlesse & defolate: these are they who in stead of prayers, make purchases, whose indentures are their deuotions, whose priuy seales bee theyr prayer bookes: these are they that spende in wast what poore men want, and bestow that on hounds they should giue to the hungry, and imploy that on brauery, they should vouchsafe the begger: these are they (as BERNARD saith) that are made riche by poore mens farms, whose sin shall be reuenged in hell fire: these feare death, because they hope no better life, and flie the graue, in that they are fallen from grace: And this sort of sinners haue many swarmes of attendants: some more vehement, some more desperate, all damnable: as are they who incounter violent death, after their wicked liues: and such as being adiudged for offence, make the separation of soule and body a desperate laughing game. These are they of whome EZECHIEL speaketh, the soule that sinneth shall die. Examples of these sorts of men are infinite, among which SAUL may first exemplifie, who being rent from his kingdome, rest himselfe of lyfe. IUDAS who hauing betrayed his Sauour, hung himselfe in despayre. BRUTUS who hauing murdered CÆSAR, slew himselfe miserably with his owne sword. CARUNDIUS TIRIUS, who hauing made a Bedlam lawe, endured a bloudie end.

Oh too many, too maruellous are the examples of suche men, who in theyr desperatenes haue made death damnable, and in theyr dissolutenes fearefull. What are they that take pleasure in death? oh blessed men, oh happy pleasure. Such

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as shine lyke the Sunne in theyr sinceritie, such as acknowledge their deliuerance from God, such as are saythfull in afflictions, and humble them in persecutions: such as are godly in patience, and patient in godlineffe: such as are obedient in dutie, and stedfast in doctrine: such as haue faith with the leaper, confidence with the blind-men, zeale with the woman of *Canaan*, acknowledge them sinfull with the sicke of the palsie, prouing rather CORNELIUS, a souldiour to beleue, than SIMON MAGUS an inchaunter to lye: such as looke for the promises of God, and thirst after righteousness: such whom the zeale of the Lordes house swalloweth vp: such as suffer for persecution sake: such whose faith is not wauering, and whose vowes are in heauen, though the body be on the earth: such as are faithful and not fearful, that trust in God, and mistrust not his promises: such as are persecuted with PAUL, and beleue with PAUL: such as desire to indure for the truth, not to be indurate against the truth: the number is too many to tell them, yet wold my numbring might breed more, so that with MOSES I might pray, O blot me out of the book of life so they may liue, so they may increafe, so they may flourish: & these also haue folowers, who thoe they deserue not to sit on the throne with the elders, may wait vpon the lamb as their shepheard: for my fathers house hath many dwelling places. But let vs now consider of death, for he craues constructiō: ther is a difference to die with SOCRATES in innocence, and OVID in exile: there is a death to dy for euer, there is a death to liue for euer; the one pertaineth to the nocent, the other to the innocent; the one to the impugner, the other to the penitent; the one to the merciles, the other to the merciful; the one to the blasphemier, the other to the righteous: & among the righteous sort, some may fal to arise; for the righteous sinneth seuen times a day: some fal to perish, the examples are manifest, & let the learned dilate them. Among the wicked, some from SAUL becommeth PAUL; another from an Apostle, doth grow to be an Apostata: for such as may and will not be, let their sinnes light on their heads; for the righteous, blessed be the Lord, that hath chosen them into his fould; for such as fall and may rise, I wyll speake

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speake somewhat PHILAMIS, for it is my custome: but I would to God that were all our amendments. Hast thou faine, and wilt thou amend thy fault? then leaue (O mortal man) to perseuer in thy follyes. For S. AUGUSTINE saith: As the loue of God is the well of vertue: so is the loue of the world the wel of vices. Come vnto me (saith Christ) all such as are laden, & I will ease you. BERNARD saith, the perfect seruaunt of Christ loueth nothing but him. If then vaine man, thou hast doted on thy riches, reconcile thy selfe, take thy crosse & follow Christ. He that setteth his hand to the plough, and looketh backe: he that would follow him, and will straight bury his father, he is vnworthy of the haruest, vnmeet of such a maister. Hath the Deuill tempted thee? lay hold on Christ. Heare HIEROME: The power of the Deuill is of no force beeing resisted by a strong faith: And AUGUSTINE, who saith: That the Deuill can deceiue no man, except he confidently put his trust in him. Hast thou sinned through contention with thy brother, amend thy selfe: Learne of PAULE to the *Galathians* the sixth chap. Let euery one (saith he) among you beare the burthen of another. Heare TULLY: There is nothing (saith he) but may be suffered by him that perfectly loueth his neighbour. I haue read in the Ecclesiasticall historie, that ANTIPATER IDUMEUS, which was Father of HEROD the great, in diuers battayls receiued diuers wounds, bearing such perfect loue to the Emperour his maister, that he indured them patiently: notwithstanding afterwards being falsely accused before the Emperour, and brought vnto him, not relying on his accusers complaints, but guided by his owne innocencie, hee spake in this sort to his Maiestie.

Mightie Soueraigne, I will vse no great wordes for my excuse, but these greene wounds, which I haue suffered for your loue, and aduentured in your seruice, which are euidences of my deuotion towards you, and not of any doublenes: let them speake for me, and expresse my loue, condemn my accusers, commend my constancie.

The Emperour beeing of iudgement, receyued him into grace, and in stead of punishing him, plagued his accusers: a
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lesson to reconcile friendes, and hauing reconciled them, to arme them to die well. For true friendship cannot be but amongst good men (as TULLY witneffeth) neyther can a good man that truly trusteth in the euer liuing God, euer fayle of a good end. But leaue we offences towards man, and cast we our eyes vp to heauen: there sitteth a Sauour, who hath suffered for all our sins, hath beene buffeted for our benefit, hath borne the burthen to lighten vs, hath beene crucified for our comfort, hath had wounds, to heale our weakenes, hath suffered shame to subdue our sinne, hath swet bloud, to graunt vs sweet blessings, hath beene plagued for our peace, hath groined to end our grieve: his mild hands hath been wounded for our immodest misbehauiors: he hath suffered for vs that did sin, in his body which had no sin: who endured that which we deserued: and compare we our rashnes in offending him, with his righteousnes in pardoning vs: Hast thou offended him? (as thou canst not but sin in this flesh) lift vp thy heart, and be greuously sorry, then see how hee calleth from the heauens: I am come to destroy faith he, be thou therefore stedfast. I will locke the penitent man in my bosome: I will loue thee, if thou but leane towards me. Poure my repentance in thy lappe my brother, and I will saue thee, I haue compassion on thee, and will gather thee though a straying lambe, & cal thee home tho a lost sheepe, and kisse thee though a retchles son, and pray for thee in that I am thine aduocate. Oh vnspeakable mercy, who would not cleaue to this anchor to leaue the worlde? Who would not be reconciled to this God for a litle calamitie? who would not be hartily penitent for such a patron? PHL. Oh deuine spirit in a deafe man, good CELIO proceede, for thou comfortest my soule. CE. Trouble me not to conclude PHILAMIS, but heare thou, can the pilat in the storm refuse a good harbor? can the condemned in his danger contemn his pardon? vnlesse eyther the one be desperat, or y^e other deuilish: it is impossible, it is inconuenient, among men it is incredible: how then shuld we refuse Christ, when he calleth vs, who through the narrow seas of death, calleth vs to the hauen of heauen? who would not imbrace these waues thogh they embowell them? & kisse

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these flouds though they ouerflowe him, and bleffe this death for this worldly benefit. PHIL. I but CELIO, this wealth is a great foe of death, this is a deepe thorne (as GREGORY saith) that sticketh in all harts, to leaue rich possessions, kind frends, to dwell in the graue, is not this a griefe? CE. What griefe PHILAMIS, what griefe can it be? BARNARD saith, your riches be vayne, for they promise Lordshippe, and cause thraldome: they assume securitie, but make payment of feare. And PAUL writeth to TIMOTHY, they that will be rich, fall into greate temptations, and snares of the Deuil, and into diuers vnlawfull desires, vnprofitable, and noysome, which bring men to death and perdition: are not these euen reafons enough vnto reasonable men to forsake wealth? What is a rich man but the flower of the grasse? A poore man in his good heart, is better than a gay man with his golde ring: God filleth the hungry, and sendeth the rich empty away. The poore widdow in *Luke* was commended aboue the great rich men: for deuotion is as great in a poore widdowes myte, as in a rich mans *Miriade*.

Say thou hast riches, will they not waist? and are they not subiect to rust? betrayed by fire? But gather not riches (my sonne) the wealth that will perish, but that which wil endure: all pompe is vaine, all pleasure but a shadowe, seest thou not them die daily before thyne eyes? and wilt thou liue to them? They are the foes of men (PHILAMIS) they bring traytors to thy bed, worke murthers twixt father and sonne, twixt mother and daughter: Oh vanitie of vanities, which men call riches. Art thou rich? know that the things which are at fulnes must haue a fall: wilt thou say vnto thy selfe, come let me reioice in my possessions, my barns are ful, my bagges stuffed? harke the sentence sounding in thine eare, Thou foole thy soul shal be taken from thee. CRATES the *Theban*, a man of great fortunes, and a graue Philosopher, threw great substance into the Sea, and sayd thus: Goe you from me ye fruits of couetousnesse, for feare in detayning you I drowne with you. Saint GREGORIE alleadgeth the example of an other Philosopher, who bearing a great wedge of golde with him in hys tra-

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trauaile, and considering in his minde that he could not possesse riches and vertue together, he wilfully threw his wealth from him, and sayd thus: O vaine riches leaue me, the Gods graunt me that I may euer loofe you.

Thus did Ethnickes seeking but theyr chiefeft good, and shall not we leaue worldly trash, to liue with our good God? Who had not rather be a blessed NATHAN, than a curfed NABAL? though the wicked liue and growe in wealth, it is his forbearance: for what hope hath the Hypocrite (saith TOBY) if when he hath heaped vp his riches, GOD take away hys Soule? CHRYSOSTOME sayth, God giueth benefites both to the worthie and vnworthy: thou mayest then be rich in vnworthinesse, and triumph in thyne owne wretchednes. Draw neare my Sonnes (sayth ATHANATOS) I wil make your condition kingly, though you bee caytiues: I gouerne both the royal Crowne, and the humble Cradle. Come vnto me (sayth ATHANATOS) I wil with drawing one sigh, end al thy sorrows: with one grone end al grieffe, make your soules fit, I wil sette you forward.

PHILA. Here stay good CELIO, thou hast long time discoursed heere of the benefites of life euerlasting, but giuest no assurance of the same. Saith not the Philosopher, *Post mortem nulla voluptas*? how can then this life be eternal wherein there is no pleasure. If it be true that APOLLONIUS TIANEUS alledged, and the *Pythagorists* perfwade, that the soules haue passage from one body to another, me thinks this separation should be rather cause of molest, than myrth to the spirit. HOMER besides a great Poet sayth, that death is ful of horroure: satisfie me heerein (good CELIO) that euery way thou mayest say sufficient.

CELIO. If it bee true (PHILAMIS) as TULLY testifieth, that there is no nation so barbarous, that standeth not in some religious awe of God, whose seate is the heauen, whose footstoole is the earth: If it be vndoubted in thee, that Christ his Sonne is the propitiation for our sinnes, as each true Christian must confesse, thou needs not doubt, the scripture shal satisfy thee: hark what IOHN the Apostle saith of our sauior, nay

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what he himfelfe ſpeaketh of himfelfe, Ieſus ſaid to THOMAS I am the way, the truth, and the life: no man commeth vnto the father but by mee; wilt thou haue life euerlaſting; keepe the commandements. Chriſt hath ſwalowed vp death, that we might be heires of euerlaſting life. Chriſt is the bread of lyfe: the life eternal is to know God, and Chriſt whom he hath ſent his ſon. Beleeueſt thou Gods booke? why art thou then befotted; why bringſt thou in this blind inſtance of the Epicure? Doth not SENECA the graue Philoſopher condemne him, proving by aſſured reaſons that there is no felicitie but in death? If there be no pleaſure after the ſoule is departed, what becommeth of the righteous; deemeſt thou who hath runne hys race, hath not his garland; and that hee who hath finiſhed hys courſe, hath not his quiet? For APOLLONIUS TIANEUS ſince the Fathers condemn him, commend him not: for as one ſwallow maketh not a ſommer, ſo a fewe inſtances ſubuert not an vniuerſal certaintie. EUSEBIUS (with other learned) examining the cauſe of feare, eſpecially in death, reaſoneth thus: If there be any euill in death, it is the feare of the ſame that increaſeth it, and if there be no euill, the feare it ſelfe is a great euill: ſond then is he that feareth death, for that he augmenteth his euill, or rather cauſeth it him ſelfe. Baſe is the ſpirit of euery man, ſaith SABELLICUS, which feareth deth: for fearing it in his own reſpect; in that he is in ſoule immortal, he ought not to feare, if he loſe his body: for what folly is it to be afraid of that which is at enmitie with vs? If deſire of gaine hath made death but a triſle, among the men of no heavenly capacitie: If it hath encouraged ſome to ſtop a ſwallowing gulfe with y^e Romane, to die for their maiſter, as the ſlaue of ANTHONY, what ſhould death be to vs, which expect not a momentary, but an immortal glory; nor raiſed among men, but regiſtred in immortality? The ſweetneſſe of death was manifeſt, in the perſecutions of the Primitiue Church, where infanties with great conſtancie endured much crueltie: ſweete is the payne in expectation of the pleaſure. Beleeue mee PHILAMIS, there is nothing ſo accordant to nature as death, and nothing more enemie to the ſoule, than mortall life, which is a Sea ſo tempeſtuouſ, that

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that none but a constant mind (assisted by diuine grace) can auoyd the shipwrack, marke the hard penance of this life assigned to our grandfire ADAM: Bicause (saith the Lord) thou hast obeyed the voyce of thy wife, and hast eaten of the tree whereof I commaunded thee, saying. Thou shalt not eat of it, curfed is the earth for thy sake, in sorrowe shalt thou eate of it, all the dayes of thy life: Thornes also and thistles shall it bring foorth vnto thee, and thou shalt eate the herbe of the field. In the sweate of thy face shalt thou eate bread till you returne to the earth, &c. Hearke how IOB curffeth that lyfe which thou commendest. Let the day perrish wherein I was borne, and the night when it was sayd, there is a man childe conceiued: heere haue we no continuing citty saith PAUL to the *Hebrewes*, I am wearied with speaking PHILAMIS, and the funne inclineth to the West. Thus time passeth like a shadowe, and life as BARNARD sayth, consumeth away like a bubble: sorne therefore to be in prison, when thou maist haue libertie: to be a bondman, when thou maist be free: to be captiue in the flesh, when thou maist liue in the spirit; cast of thy ould wayes, and thy wonted vanities, forsake vnprofitable studies, and search out the Scriptures, there is the liuing fountaine, the other are muddy puddles: there the truth, the other mens traditions: there the strong anchor, y^e other but a weake grapple, oh looke on Gods booke, & leuel at Gods blessings, his words are perfection, the others the fruites of earthly opinion: cast of vaine loues, and put on the loue of vertue: learne of OCTAVIUS to be continent, trust nothing that fauoreth not to righteousnes: beleue not euery fable, for follie hath many fine shadowes: beware flatterers, they are the snares of the innocent: be warie like ESOPS Mowse, for there be many cats stirring, who will clawe thee where it doth not itch, and catch thee in their gripe, if thou haue no good regard: in breefe, liue thou well, and thou art wealthie. SENECA rather liked learned SENTIOS slaue DIPASTES, then his obliuious master the Senator: choose thy friends not by their coate but by knowledge, and among all things loose no time, it is thy best treasure: in thy writings ascribe all good things to God,

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and not to thy wit, in thy reading meditate often, it is SENI-CAES leſſon, *Nulla dies ſine linea*, if thou be paſſionate, repent thee of thy Sinne: if mery, keep the meane, the humble cot hath quiet, when lofty towers haue greateſt aſſaults: finally diſpiſe all earthly things in compariſon of heauenly ioyes, where is ioy without ceaſing, where the ſaintes ſing *Oſanna* ſeated about the throane, and the Angels miniſter to his deuine maieſtie, who giue thee grace to follow my counſaile, and grant me conſtancie in mine end, I am wearie PHILAMIS, and theſe old bones and cruſed carkas would haue reſt: farewell, God bleſſe thee, and as thou likeſt this dayes labour, come viſit me often. PHI. Fatherly are thy woords CELIO, and thy counſailes conformable, which I will lock vp in this breſt, and thinke on to mine benefit, beſeeching God to ſend many ſuch ſhepheards, to counſaile ſuch as I, who are youthful ſinners.

*Philamis to Anthenor, to comfort him
in his exile.*

Since there is no remedy (as EURIPIDES ſayth) more appropriate to men in perplexitie, then the exhortation of good & faithfull friends, I haue taken vpon me the libertie if not to pleaſe, yet to perſwade thee ANTHENOR, who hauing knowne worldly affaires, maiſt more eaſily diſgeſt afflictions. Thou art greeued in that thou art baniſhed thy country, diſpiſed of thy prince, exiled from the court, beguiled of thy contents, as if to a wiſeman all countries are not one? and ANACHARSIS ſhould not as well flouriſh in *Athens*, as he was fauoured in *Sirria*? Why my ANTHENOR, all exile is but opinion, and good huſbandmen thriue as well in *America* as in *Aſia*: knowſt thou not that Liuerwoort is bitter, and yet healthful? where Baſill is ſweet and infectious? the wandring trauels of VLISSES made him wiſe, where had he ſtill liued in Greece, he had got leſſe glory: what ſo is offenciue in apparance, is not faulty in prooſe, neyther is miſerie any thing but thine owne opinion, aſſure thy ſelfe that that only is thy country wherein thou liueſt content, and that to liue in *Auſtria* diſgraced, is no leſſe then to be an exile in *Hungaria*, what wilt thou make
change

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change common to thy selfe, where it is incident to many? whole cities haue changed theyr seate, and many hundreths dayly suffer that which hath chanced to thee, the onely difference, they wander like banished men in a coloney, thou without company, they not knowing how to quel sorrow, but thou how to conquer it. The Lapidaries choose theyr stones by substance and touch, *Stelon* vnlesse it encounter the Toade is of no prooffe, & without aduersitie what knowledge of patience. The Pilate knoweth the goodnes of his ship in a wrought sea, not in a weake wind: and such as will not beare fortunes touch, are vnworthy Vertues temper: coulors that are not in grain, are soonest disgraced, and such as haue not tasted changes, cannot boast of constancy: euery country (saith DEMOCRITUS) is free and open to a wise man: and the world is but euery valiant mans walke: what is exile but that which may be euery mans fortune? if banishment were so bitter, why did SCIPIO make it voluntary? say thou wantest in exile, so did SCIPIO maintainants, REGULUS mercenaries, and MENENIO funerall, I tel thee ANTHENOR calamity is the occasion of vertue, and no griefe is long that is great, ANATHAGORAS neither greeued to dye a sorrainer, neither fainted to perish in pouerty since he knew the earth rich enough to giue him graue, the world small enough to be his country. But examine we the causes which may moue discontents: thou wilt say thy princes disgrace is the greatest grief, weep not at this crosse my ANTHENOR, for thy teares wil conuict thee, for if thou suffer without defart, how vain art thou to sorrow at thy vertue? if worthily, assure thy selfe the absence healeth the halfe of the world: seeke not thou sweet freend to imitate the ignorant physition of whom CICERO speketh, who in other malidies professe themselves to haue art, & in their owne infirmities proue themselves asses, thou art driuen from the court, happy art thou if thou hast driuen the customs therof from thee, assure thy selfe thou hast attained sufficient satisfaction, in that thou hast auoyded that infection: beleue mee a wise man ought not to loose himselfe in vayne laments, especially hee whome Phylosophy hath long tyme lyued withall. What is the balme of AEGYPT better

*first row
second
third
fourth*

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better then that of *Iudea*? or that of *Iudea*, sweeter then that of *Inde*? the properties are one, the sweetnes one: if thā trees are one, though carryed into many places, how vaine are men to be changed: that only *Celum mutant non animum*? oh ANTHENOR thou hast gotten much by this grieve, thou hast escaped vanitie, and vertue clothed in pouertie, beginneth now to haile thee, now maist thou tread fortune vnder foote, in that she hath doone hir worst, and triumph like a conqueror, since thou contemnest hir wilinesse: euen as the losse of leaues is small in that the next spring renueth them, so the want of delights are of no waight, since a reconciled mind doth soone restore them. Beware least DEMOCRITUS laugh at thee, and HERACLITUS weep for thee: the one to see the passionate, who hast tryed the worlds inconstancie: the other to thinke thy brayne should be so addle, and thou so aged. But why trauaile I to teach that which the meaneft minde doth imagine: truly ANTHENOR since each storme will haue a calme, since in Tigris the Minow hath as great libertie as ye Mullet, since the Loate thriueth as well in *Tibris* as *Tanais*, and the poorest constant minde in the straungest country: dry thou vp thy teares, and shake of these trifles, let the equitie of thy cause confirme thy quiet, thy fruitfull constancie exceede fortunes contempt, so shalt thou prooue thy selfe well staied and better studied. *Vale*.

Epilogus.

Ladies and Gentlemen, I haue posted Philamis from Pafsan, to apply his studies in the mountaines of Stiria: if his courting hath wrought you any content, I doubt not but his contemplations shall yeeld good conceit, he hath layd a line for loftie building, and hath vowed himselfe to great studdie and labour, it onely lyes in your fauourable good likings, to make him a forward workman, or to giue ouer in the foundation: the reward he seekes is your acceptance, the fruite you may reape may perhaps prooue science: since therefore all that he requireth is but a good word for a great worke, vouchsafe him that which lieth in you to bestow, & in him to deserue, & till that time, farewell.

FINIS.

THE
Life and Death of
william Long beard, the
most famous and witty English
Traitor, borne in the Citty
of London.

Accompanied with manye other
most pleafant and prettie histories, By T.
L. of Lincolns Inne, Gent.


Et nugæ seria ducunt.



Printed at London by Rychard Yardley and Peter
Short, dwelling on Breadstreet hill, at the
Signe of the Starre.

1593.

To the Right vvorshipfull fir Wil-
liam Web Knight, Tho. Lodge wisheth increase
of Worship in this life, and eternall blssing
in the life to come.

 He general care which you haue had
in the fatherlie gouernement of the
Cittie, and the worthy forwardnesse
in establisshing al vertuous counsels for com-
mon good, haue made me presumptuous be-
yond my custome, in the behalfe of my con-
treymen to present your Worship with this
short model of histories, wherein you maye
both find matter worthy the reading and cir-
cumstances of deepe consideration. I make
you patron of these rare things, who are the
very pattern and true *Mecenas* of vertue, see-
king by your wisdome to establissh the estate
of poore Cittizens sonnes decaied, and re-
new that by your care, which they haue losse
through vnaduisednesse. Accept I beseech
you my poore talent or my widdowes mite,
with as great deuotion as the hart can ima-
gine or opinion conceit, and command
me who during life am your
worships most bounden.

Tho. Lodge.



To the Gentlemen Readers.

THe world is growne to that excellencie now a daies Gentilmen, that no conceits are held worthy cōmendations, but such as haue copy of new coined words, and matter beyond all maruaile. For which cause what shall I expect? who haue neither the stile to indight so high, neyther the abilitye to please curious eares, Truly my expectation shall be answereable to my skill: so that I will expect no more then I deserue: and desire no more than the curious wil afford. Taylors and Writers nowadaies are in like estimate, if they want new fashions they are not fansied: & if the stile be not of the new stamp, tut the Author is a foole. In olde time menne studied to illustrate matter with words, now we striue for words beside matter. Since therefore the time is such, and iudgements are so singular, since the manners are altred with men, and men are in thraldome to their fashionate manners, I will with the Diar prepare my selfe to washe out the spots assoone as they are spied, and borrow some cunning of the drawer, to coulour an imperfection so well as I can, till such time I haue cunning to cut my garment out of the whole cloath. And so resolved to thanke those that accept, and to shake off each reproofe of the enuious, as lightly as it is lent me, I take my leaue.

Yours in all friendship,
T. L.



¶ THE LIFE AND
death of William
Long beard.

Howe Willyam Long beard betraied his elder brother vnto his death, of his falling in acquaintance with the Abbot of Cadonence in Normandy, and how cunningly and coulourably they got authority from the Kinge to accomplish their ambitious pretences.



Hilst all the world was in vprere, and schifmes rained in the Church, when God by prodigious signes, threatened pestilent plagues: at suche time as two sunnes appéered in our Horizon in England, and three Moones were disconered in the West in Italie, WILLIAM with the longe beard was borne in the famous Cittie of London, of greater minde then of high parentage, a graft of mightie hope at the first, though (as it afterwards proued) his parents spent too much hope on so little vertue. This frée Cittizen borne, tenderlie, fostered in his infancie, was afterwards trained vp in good letters, wherein he profited so suddenlie, that most men wondered at his capacitie, and the wifest were afraid of the conclusion: And for that the age wherein hee was bread (being the third yeare of Henrie the Second) was full of troubles, this yoong mans rare guifts were raked vp in the embers, little regarded because not yet ripened: but at last as years increased the minde ordained for mightie thinges began to mount, the rather because ambition sealed his eies, which made him with the Doue soare so hie, till his own cunning
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and labour made him be ouerturned: for when he perceiued his fathers foote alreadie prepared for the graue, his mother seazed by age, and more befotted with affection, himselfe at mans estate & without maintenance, he thus began the first fruites of his impietie, the sequell whereof exceedeth all conceit, and testifieth his deuilish and damnable nature. He had a brother elder than himselfe in yeares, but yoonger in policie, who (hauing by his owne frugalitie gotten great wealth) was called to be a Burgesse of the cittie: a man beloued of all men for his vpright dealing, and lamented of all men for his vntimelie death. For William little regarding the benefites he had receiued of him in his youth, the brotherlie kindnesse, the bountifull curtesies, fought all means possible to betray him, who had trained him vp, to suck his hart bloud, who had fought his harts rest, and to that intent seeing the opportunitie fitted him, in the raigne of Richard the first, that noble Prince of famous memorie, he suborned certeine lewd and sinister confederates of his to accuse him of Treason: for which cause poore innocent man being suddenlie apprehended, his goods were confiscate, his body imprisoned, his wife and children left succourlesse, whilst wicked WILLIAM being both complotter, informer, and witnes, wrought so cunningly with the kings counsell that the goods were his, which his brother with his long labour had gotten, and the poore innocent man brought out before the Iudges with weeping eies, beheld his yoonger brother both reueling in his ritches, and reioicing at his ruine. Many were his obtestations before God, and protestations to the Iudges, manie his exhortations to his brother, and detestations of his periurie. But WILLIAM whose hart was the very harbour of all impietie, ceased not in his owne person to follicite, and by his companions to incense the Iudges in such sort, that his brother was at last by them condemned and adjudged to death, as some Writers suppose for coining. And being led forth to his execution like an harmelesse innocent, the people mustering about the place, the curssed brother the occasion and compactor of his confusion accompanie him, with

of William Long beard.

with these or such like words he finished his life. Thou God that knowest the cause of my vntimelie death, canst in iustice punish my vniust accusers, meane while take mercie on my poore soule, who am forsaken of my priuate friends, be thou a safeguard vnto me, whoe am left without succors, and helpe the desolate widdow with hir distressed children. This said, after some priuate conference by permission, betwéene his brother and him, he suffered torment.

But WILLIAM hauing gotten wealth began to take vpon him state, and vnderstanding his father and mother through hartie grieue were in their extreame age committed to the graue, he seazed on their goods, carrieng such a countenance in London that all men wondered at him: In wit he was pregnant; in publike affaires pollitike; in reuenges constant, in speeches affable, in countenance graue, in apparell gorgeous, yea so cunning was he to insinuate himselfe among the Commons, that as the report went, he had more Prentises clubs at his command, then the best Courtier had seruants to attend him.

And as the custome is whilest thus he behaued himselfe, it fortuned that hee fell in companie and conference with the Abbot of *Cadonence* in *Normandie*, a man as high minded as himselfe, and more subtile than SINON, by whose aduise and directions he grew so craftilie conceited, that vnder a holie pretext he wrought more mischief, than either the Councell of England could for a long time remedie, or by industrie reuerse, and thus it fortuned. After that the noble and warlike RICHARD the firste of that name, had to his immortall glorie recouered his rights in France, established peace with the French king, and by the perswasions of his mother Dame ELIANOR, reconciled his brother IOHN, who had before that time béene at deadlie feud with him. It pleased his Maiestie, partlie for his owne recreation sake, partlie to remedie the discontents of his subiects, to goe on Progress in the eight yeare of his reigne, and in the yeare of our Lord 1197. at which time the Abbot of *Cadonence* and WILLIAM watching an occasion and oportunitie, so cunning-

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lie wrought the matter, that they had audience at his Maiefties hands, and attained vnder the broad feale the whole fumme of their requests. The Abbot couloured his strata-gem vnder the coppie of conscience: affuring the king that the corruption of his officers were the chiefeft groundes of publike contention, praieng him in the bounty of an heroick and princelie potentate, to take some order for the correction of them, leaft at the laft it should turne to his owne confusion.

His maieftie that had euer regard of the poore, with gracious good words thanked him for his good will, giuing him warrant and authoritie to redresse those inconueniences, and promising him great promotions, if he tooke any profite by his pollicie. WILLIAM now that hath the second subtiltie to enact, futed his lookes in all sobrietie, and stroaking his long beard which he curioufly fostered euen from the beginning, tolde the king of the infolence and outrage of rich men who spared their owne and pilled the poore, robbed IRUS and clawed MIDAS: beséeching in the commons behalfe, a remedie for this inconuenience: wherevnto the king easilie con-discended, so that he likewise was authorized to redresse such enormities, and both he and his fellowe Abbot, were with manie princelie fauours dismissed.

Mounted thus vpon the wéele of Fortune, which euerie waie sheweeth hir selfe as fickle as she is fauourable, as full of gall as she hath honie, they both of them depart for London, carrieng so high countenances as euerie one were amazed at their manners. My lord Abbot first futed in his Pontificalibus called forth diuers officers, purposing to examine their accounts, taunting them with vntowarde languages, and accompanieng threatens with imprifonment. But as the Giants that threatened the heauens were ouerthrowne in their most hautinesse, and as PHAETON vsurping his fathers seat was confounded for his ambitious pride by vntimelie death, so the Abbot of *Cadonence*, when he thought to cauell at all accompts, was called to accompt himselfe, before the Tribunall iustice seat of God, and died in midst
of

of William Long beard.

of his iollitie. But WILLIAM who towred with the *Phoenix* to burne in the funne, and aduentured to crosse the troblesome seas of this world to perish with ouermuch wrastring in the fame, now began his pageant exhorting and stirringe the commons to loue and imbrace libertie, to fight and labour for freedome, brieflie to detest and blame the excesse and outrage of rich men, whoe as he tolde them reaped the sweet whilst they poore soules sweat for it. Heerevnto wrested he manie stories of antiquitie: First the *Laconian* state, next the popular gouernement of *Athens*, wherein peace neuer flourished better said he, than when the Commons had freedome of speech. With these and such like honie spéech, he so animated the multitude, that like a second HERCULES he drew them by the eares thorow the honie of his eloquence. And to his words he annexed action, vndertaking manie poore mens causes, who were ouerborne by the rich, handeling his matters with such pollicie, as that he was held for a second God among the poore, and for a long time esteemed for a good subiect by the Prince. Yet notwithstanding this, the mightie maligned him greatlie, for that he had informed the king that by their meanes his Maiestie lost manie forfeits and escheats which were due vnto him: and for that his detested subtleties may be more apparant, where through he clocked his succéeding treacheries, I haue thought good to fette downe some one of them, which may giue a taste to those tragike miseries which shall ensue.

How William with the long beard handled the cause of Peter Nowlay a Cobler, who was iniuriéd by Robert Besant, sometime Bailife of London.



Vring the time that WILLIAM long beard flourished after this manner in all pompe and pleasure, attended dailie and hourelie by hole troops of Citizens, it fortunéd that one PETER NOWLAY a cobbler, a man of little capacitie liued in London, whoe hauing gotten vppe

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by his owne handie labour and endeouour, the summe of fortie marks, and not knowing the meanes how to employ the same to his best commoditie, solicited one ROBERT BESAUNT, sometimes Baylife of London, to take the same money into his hands and to employ it to some good vse, to the ende that after his decease, his poore infants which were twoe in number might haue some succour and maintenance.

This money ROBERT BESAUNT accepted, hauing the vse thereof for the space of ten yeares, accustoming poore Peter as these great men are wont to doo, to a Sundaies dinner, and sweet words (which in these our daies is the verie poison of this world, & in that time was no small pestilence) At last, pleased God to call the Cobar to his mercie, where through his poore wife liued distressed, his children complaine theyr miserie, and all his neighbors considering the honestie of the man in his life, were compassionate, and pittied his Orphans after his death. The poore mother seeing hir necessities increase, and hir abilitie quite ouerthrowne, separated apart from all companie, began to weepe verie tenderlie, recommending hir poore babes to his mercy, who had no doubt lent them hir to a better end than famishment.

Ah las (said she) my God, if the least Sparrow is not vn-cared for by thee, what letteth me to trust my childrens helth vnto thee, who hauing bestowed breath vpon them, mayest likewise in fauour bestow bread vpon them. Thou seest Lord their friend is taken from them, and the mothers neastlings without thy helpe must become staruelings: Woe is me; would God I had forgon my life, or forgotten loue: or would my handes were as plentifull, as my heart is pittifull. Ah Pellican, I must imitate thee, and pierce mine owne breast to the end I may foster my babes, otherwise the helpe is vaine which hope yeeldeth, since charitie is cold which should feede hope. Woe is me, where should I begin to mourne, that haue no end of mone. Shall I lament my marriage: no, the heauens ordained it: shall I complaine of Fortune? no: for then I suppose an enimie where there is none: shall I blame my fruitfulness? how vaine were that? since it is

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of William Long beard.

a felicitie to enioy babes. What then shall I doo? truelie put my whole trust and confidence in Gods mercie, whoe being Lord of all plentie can best of all relieue necessities. Scarfly had she ended these words, when as hir yoong ones, the one imbracing hir necke cried for meate, the other kissing hir hands moorninglie bewraied his wants: whilst she like MIR-
RHA hauing tears to bewail them, no trefure to relieue them, fung this wofull Lullabie vnto them, whilst the musicke of hir voice enforced them to listen hir.

*Lullabie,
Ah little Laddes
Giue ceaselesse sorow end with lullabie,
Suck vp my teares
That streame from out the fountaines of mine eie,
Feed, feed on me
whom no good hope or Fortune glads,
Oh set me free
From those incessant and pursuing feares
which waken vp my woes and kil my pleasure.*

*Lullabie,
Weepe, weepe no more
But let me weepe, and weeping weepe life hence,
That whilst you want,
I may not see false Fortunes proud pretence.
When I am dead
My God perhaps will send you store.
Oh smile in need,
Poore hungry babes let smiles be nothing scant
I teares, yow smiles; both haue no better treasure,
To bring these woes exceeding meane or measure
To Lullabie.*

Noe sooner had she finished hir song but ROBERT BESAUNT entered the house, who though altogether giuen ouer to co-uetousnesse, yet beholding the wofull estate of the poore wife

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by his owne handie labour and endeuour, the summe of fortie marks, and not knowing the meanes how to employ the same to his best commoditie, solicited one ROBERT BESAUNT, sometimes Baylife of London, to take the same money into his hands and to employ it to some good vse, to the ende that after his decease, his poore infants which were twoe in number might haue some succour and maintenance.

This money ROBERT BESAUNT accepted, hauing the vse thereof for the space of ten yeares, accustoming poore Peter as these great men are wont to doo, to a Sundaies dinner, and swéet words (which in these our daies is the verie poison of this world, & in that time was no small pestilence) At last, pleased God to call the Cobar to his mercie, where through his poore wife liued distressed, his children complaine theyr miserie, and all his neighbors considering the honestie of the man in his life, were compassionate, and pittied his Orphans after his death. The poore mother seeing hir necessities increase, and hir abilitie quite ouerthrowne, separated apart from all companie, began to weepe verie tenderlie, recommending hir poore babes to his mercy, who had no doubt lent them hir to a better end than famishment.

Ahlas (said she) my God, if the least Sparrow is not vn-cared for by thee, what letteth me to trust my childrens helth vnto thee, who hauing bestowed breath vpon them, mayest likewise in fauour bestow bread vpon them. Thou seest Lord their friend is taken from them, and the mothers nestlings without thy helpe must become staruelings: Woe is me; would God I had forgon my life, or forgotten loue: or would my handes were as plentifull, as my heart is pittifull. Ah Pellican, I must imitate thee, and pierce mine owne breast to the end I may foster my babes, otherwise the helpe is vaine which hope yeeldeth, since charitie is cold which should feede hope. Woe is me, where should I begin to mourne, that haue no end of mone. Shall I lament my marriage: no, the heauens ordained it: shall I complaine of Fortune? no: for then I suppose an enimie where there is none: shall I blame my fruitfulness? how vaine were that? since it is

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and children, he comforted them the best he might, sending for some little sustenance to yeeld hir and hir little ones some succour, and after some conference about hir husbands state, & his maner of death, he desired colourable to see hir writings, to the ende he might couenable conuaie out of her hands the bill of fortie marks, which he had past vnto PETER hir husband in his time. The fillie soule supposing his almes deeds was vnattended by trecherie, drew out of an olde till, certeine briefes which she had, vsing these or such like terms. Maister BESAUNT (faith she) your worship as I remember, ought to be a patron of these poore infantes: for I haue oftentimes heard my husband saye (when I had a motherlie care what should become of my children) that he had provided for them, charging me to remember that till euer when I needed, & to vse you as a father for these infants, whose honestie as he sware, he would builde his soule vpon: for which cause (giuing him the writings) I beseech your Wor. quoth she, to peruse all his secrets, & to stand my good friend in this my miserable widdowhood. Maister BESAUNT touched to the quicke, changed colour verie often, and receauing them at hir hands with a quivering feare (proceeding by reason of his earnest combate betwene conscience and couetousnesse) he at last, after long perusing, found his own bill, which he carelesslie tearing, tolde hir that all of it was but wast paper, and therevpon blushinglie departed, giuing hir but colde comfort for hir great hope.

The good woman animated by some diuine power, and espieng the seales of his shame shadowed in his blushing browes, tooke hold of his gowne sleee, praieng him to staie a little while, and not to leaue hir so suddenlie: for (said she) good sir, if you thus leaue vs, you shall proue that you little loue vs: besides, your hast makes me to misdoubt your honestie (pardon good sir I praye you if I mistake) for thus to wreak your selfe on paper, and to shew by your suspectful lookes, your apparant misdoubts, makes me imagine you haue deceiued my PETERS hope, besides these papers which you haue torne, may perhaps be some testimonies, which I

will

of William Long beard.

will gather as the relikes of your rage (and therewithall she stooped and tooke them vp) But aboue all good maister BESAUNT remember God, quoth she, and if there be ought that concerneth these little ones in your conscience, cloake not in that behalfe, for God who gaue them me, will not suffer their innocencie to be vnreuenged.

Maister BESAUNT fore incensed with these words, and suspicious leaft his counsell should be disclosed, by the broken and scattered papers: at firste by smoothe speeches, began to persuade hir, to restore him them; but when reason and intreatie inioyed no place (for the more he moued hir, the more she suspected) he began to vse violence. When as the poore children seeing their mother iniured beyond measure, cried for helpe for hir, whom motherlie care had animated already, euen to the triall of death, rather than to leaue hir papers.

The noise in the house, and the crie of the children, called in the neighbors, whose seeing ROBERT BESAUNT, a man of such reputation as he was held: not daring to enforce, began to intreat his forbearance: who dreading his owne discredit beyond measure, left hir for that time, puffing, sweating, and swearing, that he would be reuenged on hir, whose had in this sort wrought his discontent: to be short, he neuer desisted, till she were imprisoned, vowing neuer to graunt hir libertie, till suche time as she restored to him the torne writings.

The miserable Widdowe in this peck of troubles, gathering a verie confident boldnesse vnto hir, denied the restitution. And finallie, after the counsell of some poore Cittizens, put vppe a supplication or a supplantation (as the filier sort of people called it) vnto WILLIAM with the longe beard, presenting him likewise with the broken and torne peeces of paper, neuer ceasing in most humble and pittifull manner, to intreat a mercifull and tender compassion, towards the reliefe of hir selfe and hir poore children. WILLIAM that pretermitted no occasion whereby he might insinuate himselfe amongest the poorer sort, and winne the credit

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of a good Iusticer at his princes handes, began to examine euerie circumstance, and to leaue no meane vnsought, wher by he might get himselfe glorie, and doo the poore widdowe good.

First therefore, he ioyned the papers, and conferred the manner of the iniurie with the other circumstances, and at last he eidentlie found, and therewithall certified others, that these torne papers, was the bill of debt for forty marks. Finallie, comparing the estate of the poore man with that of BESAUNTS, the time the money had béene in the defendants hands, and the corrupt intention of the riche man, whoe by renting the bill, thought to race out the remembrance of his due debt, he called him before him, charging the officiall to bring the widdow and hir children before him in open sessi- ons: where after long debating, and trouble on both sides, BESAUNT standing on his credit, the widdow on hir innocencie: WILLIAM willing to catch the cat with his owne clawe, began thus. Maister BESAUNT, you are called into iustice, not that we suspect your honestie, or detract from your estimate, but for this cause are you called: that if you will be deposed, that all allegations which may be alledged against you by this widdow are false, you may see hir punished, and iustice executed. BESAUNT little suspecting the snare that was laide, and the subtiltie intended, began with huge oathes to protest, that he neither stood any waie indebted to the poore Cobler latelie deceased: neither was in any sort liable to the false suggestions of the widdowe. WILLIAM perceiuing eidentlie the vngodlie intent of the man to defraud, and how gracious a déed he should doo, to speak in the innocents defense: First commanded BESAUNTS Oath to be taken, and after that rowling himselfe in a maiestically manner, he began thus.

I see well my countrey men, that iustice had need of a patron, when those that should maintaine hir, seeke to maime hir: Ah what a world liue we in, when trust shall be betraid: when simplicitie, shall be vndermined with subtletie: and pouertie ouertopped by power. Behold faith hee, my countrey men,

of William Long beard.

treymen (and therewithall he caused the two children to be placed by him) two harmelesse infants: for whom the poore father laboured in his life time, both left to begge after his death. Alas that corruption should blind iudgement so farr that where we ought in charitie to succour these, men make no conscience to supplant them. The Cedar though a tall tree, lets the little shrub prosper vnder him: the Eglantine flourisheth by the Oake: the Goldfinch feedeth by the Griffin: but the prouerbe is true among vs nowadaies.

Homo homini Demon.

We liue as we should know no lack, we flourish as if we feare no fall, we purchase as if life could not perish: to win the world we make shipwracke of our soules: and in suche a world where corruptions are so rife, iustice must not sleepe: for if it should, the weake should to the walles, and the peny father by his power, should ouerpresse the penilesse in their pouerties. Now therefore countrey men giue eare, and hearing, pittie: and pittie, patronize these poore soules. This BESAUNT wrongeth them, making his credit the countenance of his craft, and his goods the coulour of his vngodlinesse: behold his hand writing, wherein he thinking to extinguish the memorie of his debt, hath renewed the meanes of his owne destruction, (which said, he publikely shewed the papers) and after that turning him to M. BESAUNT, he expostulated thus; Well sir, since your corruption is found out, and your vngodlie oathes haue doubled your offence, by that authoritie which I haue receiued from his maiesty: I condemn you to pay the summe of fortie marks with the vse thereof, for ten yeares, vnto this widdow and hir children: next, for your periurie, wherein you haue offended God especiallie, and next your countrey: I adiudge you to paie, in waie of a fine to his Maiestie, two hundreth poundes sterling: aduising you hereafter, to vse your conscience more vprightlie, and to deale by the poorer fort more iustlie.

BESAUNT who highlie stood on his reputation, was so amazed at his so sudden conuiction before the assemblie of the citie, that he knew not what to say: his owne hand he coulde

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not denie, and if he should, there were some in the companie well acquainted therewith. To be adiudged thus of by his inferiour (as he thought) it was no small disgrace: for which cause, smothering vnder faire looks his false hart, he appealed to the king and his Councell: assuring WILLIAM that he would not be discredited in that sort, and that it shoulde cost him a thousand pounds, but he would be reuenged. With these and such like speeches, the court brake vp, the widdow & the children were dismissed with giftes, and WILLIAM with a thousand Cittizens at his taile, was with great triumphe conuaid to his lodging. But BESAUNT for all his braues, was committed, and enforced to pay the penaltie, yea so did William worke with the king and his councell, as had not this corrupt marchant with great sommes got himself free, no doubt he had bene brought within the compas of a Premunire, such subtile suggestions had William practised against him.

How William with the long beard behaued himselfe towards the Courtiers, and of his loue to his faire Lemman Mandeline.



WILLIAM (hauing by this means insinuated himselfe into the fauour of the king, and by that reason brought the cittizens in feare of him) like the vn-toward childe, whoe hauing an inche, stealeth an elle: began to presume aboue the latchet (as the prouerbe is) setting light by all men, animating the baser sort against the better: so that the Nobilitie put vp much iniurie at his hands, the clergie were badlie vsed by him, and the officers of the cittie highlie offended. The earle of *Durham* then Chancellor and bishop, taking the parte of a chapleine of his, who was iniured by a meane and mechanickall townesman, was braued by him in Cheape side, beaten of his horffe, and had not the Bailifes of the cittie rescued him

of William Long beard.

him, the common speeches went, he should neuer haue courted it more. A gentleman in court at another time, vpbraiding WILLIAM of his base estate and birth, told him that the worst haire in his beard, was a better gentleman than hee was: for which cause WILLIAM mightilie agréued, and watching opportunitie of reuenge, at last incountred him braue lie, mounted on his foot cloth in Friday street, where taking him forceably from his horse, he carried him into a Barbers shop, and caused both his beard and head to be shaued close, pleasantlie gibing at him in this sort.

Gallant, now haue I cut of the whole traine of of the best gentlemen, you durst compare with me the last daie, and if hereafter you bridle not your toong, (as base a Gentleman as you make me, Ile haue you by the eares. The king informed héereof, grew highlie offended, but WILLIAM who wanted neither money, friends, nor eloquence, so ordered the matter, as his maligners might barke, but not bite him. But for that all his minde was planted on ambition, and his greatest feare was, least by ouer forward thrusting himselfe into state, his cloaked aspiring shoulde be discouered, he began for a while to leaue the court, to intend onelie the causes of the poore, and complot those meanes, whereby labouring for mightines without suspect, he might attaine the same without counterchecke: and first to make shewe how much his mind was altred from high climbing, he craftilie pretended a new conceited loue, and but pretending it at first, at last was enforced to practise it, and thus it fell out.

An honest and well disposed Merchant of London, had by his wife a faire and amiable yoong mayden to his daughter, being the onely hope of his age, and the fruit of his corage: This louelie MAWDELIN (as the lesser starres are in respect of the sunne, or MERCURIE in regarde of the Orbe of VENUS) amongst our London damosels, was the A perfe for beautie, and the parragon of perfections, hir looks full of quickening puritie, were able to animate loue in Marbel, nature could doo no more but wonder at hir owne handiworke; & art had

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nought but shadowes, in respect of such a substance. Al eies that beheld hir wondred, all pens that praised hir were quickened by hir excellence. To be short, hir least worth was of so great consequence, as the best writer might be abashed, to conceit or imagine them: with this faire damofell WILLIAM Long beard traffiqued his fancies, summoning hir yielding affections, with so manie earnest futes and seruices, that he at last conquered that fort, wherein fancie himselfe tooke delight to tyrannize: and as the Iet draweth Amber, the Load stone the Steele of the compasse, so hir beautie assaulted his senses, that all of them had no power of their offices, but were fatallie assigned to subscribe to hir forceries. And whereas authoritie and countenance are wrested, the bulwarke of chastitie (though otherwise impregnable) is oftentimes impugned, and not onely assaulted, but at last subdued: WILLIAM by his friends and followers so wrought, that what by his friends and faire words, he won hir for his Lemmon, sparing no cost to trick hir out in brauerie, to the end he might by that meanes, giue a foile and glasse to her beawtie. This MAUDELIN thus compassed, hir paramour began to pranke it in the brauest fashion, wresting his wits to make an idoll of hir worth: whose amorous passions, since they are of some regard, I haue heer set downe for the courtliest eare to censure of.

*Amidst the maze of discontented mind,
The royall trophie of ioy-breeding loue,
A happy holde and resting place did find,
Within that brest which earst earthes hel did proue.*

*Since when my long-enfeebled eies haue reard,
Their drooping sight to gaze vpon the sunne,
Since when my thoughts in written lines appeared,
Reioycing at that Palme my faith had wunne.*

*Ennobled thus, by that thrice-nobled passion,
Which hath the power all worldly cares to banish,*

I

of William Long beard.

*I flie sweet-seeming leures of false occasion,
And let al thoughts but loue-sweet vade & vanish.
The fruits I reape in spight of Fortune froward,
Makes me suppose no torment too untoward.*

Another he made vpon this occasion. MAUDELIN his mistress had a faire Iewell, wherein the twoe CUPIDS of ANACREON were painted, wrastring the one with the other, with this Motto *Pro palma*, for which cause he wrote this sonnet, and presented hir therewith.

*Ye braine-begotten dieties agree you,
Nurst by transparant christall of chaste eies,
Least she that gaue you life on sudden see you,
And frowning kil you both who caused you rise.*

*From hir you came yong Cupids from no other,
And but for her if enuious you shal wrastle,
I feare you both wil lose a lonely mother,
Hir brow your bower, hir bosome is your castle.*

*There gree you both, there both together go you,
And suck the Aprill ritches of hir brest,
Then I who long haue serued and loue to shew you
How much I loue the bosome where you rest.
Will come and kisse and blesse you little wantons,
And feed you kindly wantons if you want once.*

Another in respect of the occasion, I could not find in my hart to forget, for being at supper once in hir companie, where were manie that discourfed of loue, shewing all the idolatrie of their pens, in exemplifieng that vnchaste deitie, he at last when the table was taken vp, remembring him of a sonnet in an ancient French Poet, on sudden wrote this imitation.

*As soone as thou doost see the Winter clad in colde,
Within September on the Eaues in sundry formes to fold,*
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*Sweet Swallow farre thou fliest till to our native clime,
In pleasant Aprill Phæbus raies returne the sweeter time.
But Loue no day forsakes the place whereas I rest,
But euery houre liues in mine eies and in my hart dooth nest.
Each minute I am thrall and in my wound ed hart,
He builds his neast, he laies his egges, and thence wil neuer part
Already one hath wings, soft downe the other clads,
This breakes the skin, this newly fledg about my bosome gads.
The one hath broke the shel, the other soares on hie,
This newly laid, that quickly dead, before the dam come nie.
Both day and night I heare the smal ones how they crie,
Calling for food who by the great are fed for feare they die.
All wax and grow to prooffe and euery yeare doo lay
A second neast, and fit and hatch the cause of my decay.
Ah Maudline what reliefe haue I for to remoue
These crooked cares that thus pursue my hart in harboring loue.
But helpelesse of reliefe since I by care am stung,
To wound my hart thereby to slaie both mother and hir yong.*

At another time, being absent from his mistresse, by reason that he had a poore mans cause in Essex to be heard, he wrote this briefe fancie to hir, after the manner of the Italian rimes.

*Oh faire of fairest Dolphin like,
within the riuers of my plaint,
With labouring finnes the waue I strike
whose flouds are honored by my saint.
Withouten hart or gall I spring,
And swim to heare thee sweetly sing,
All like the fish when natures art
Hath rest of hate and tender hart.*

*And in the sea for loue I burne,
As for Arion did the fish,
At euerie note I skip & turne;
I harke, I praise, I like, I wish.*

But

of William Long beard.

*But out alas with better chaunce
The friendly fish did him aduance,
He bare Arion on his back
Where I thy sweet imbracements lack.*

These other twoe for their shortnesse and strangenesse, I could not finde in my hart to pretermit, knowing that the better fort, that are priuie to the imitation and method, will haue their due estimate.

*My mistresse when she goes
To pull the pink and rose,
Along the riuer bounds
And trippeth on the grounds
And runnes from rocks to rocks
With louely scattered locks
Whilst amorous wind doth play
With hairens so golden gay
The water waxeth cleere
The fishes draw hir neere
The Sirens sing hir praise
Sweet flowers perfume hir waies
And Neptune glad and faine
Yeelds vp to hir his raigne.*

Another.

*When I admire the rose
That nature makes repose
In you the best of many
More faire and blest than any
And see how curious art
Hath decked euery part
I thinke with doubtfull view
Whether you be the rose, or the rose is you.*

An Ode he wrote amongst the rest I dare not forget, in that the Poetrie is appertinent to this time, and hath no lesse

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life

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life in it than those of the ancient, & the rather because hereby the learned may see, how euen in those daies, Poecy had hir impugnors, and industrie could not be free from detraction.

His Oade.

*Since that I must repose
Beyond th' infernal Lake,
What vailes me to compose
As many verses as Homer did make?*

*Choice numbers cannot keepe
Me from my pointed graue,
But after lasting sleepe
The doomb of dreadful iudge I needs must haue.*

*I put the case my verse,
In lieu of all my paine,
Ten yeares my praise rehearse
Or somewhat longer time some glorie gaine.*

*What wants there to consume
Or take my lines from light,
But flame or fierie fume
Or threatning noice of war or bloody fight?*

*Excell I Anacron
Steficores, Simonides,
Antimachus or Bion,
Philetas, or the graue Bacchilides?*

*All these though Greekes they were
And vnde that fluent toong,
In course of many a yeare
Their workes are lost and haue no biding long.*

*Then I who want wits sap,
And write but bastard rime,*

Ma

of William Long beard.

*May I expect the hap,
That my endeours may ore-come the time?*

*No, no: tis farre more meet
To follow Marchants life,
Or at the iudges feet
To sell my toong for bribes to maintaine strife.*

*Then haunt the idle traine
Of poore Calliope,
Which leaues for hunger flaine,
The choicest men that hir attendants be:*

These and such like fruits of his fancie, may sufficientlie testifie vnto you, both the high spirite and deepe inuention of this craftie Citizen, who flourishing thus in the verie fullnesse of loues ioy, and reuelling in the chiefeest pallaces of pleasure, at last recalled to mind, the ambitious desires that were wont to accompanie him, which hauing the nature of fire (which no sooner catcheth hold of drie matter but presently it consumeth it) from a light smoke at last fell to so huge a flame, that himselfe was confounded therewith, and all his hopes made frustrate: and thus it fell out.

The kings Maiestie hearing of his continual assemblies, and comparing his purpofes with his practise, began vnder no small grounds to conceiue his cursed intention: for considering with himselfe the manner of his life, the businesse of his braine, the tising eloquence of his toong, and the mightinesse of his mind; he imagined (as afterward it fell out) that so great meanes of quick and capeable fuell; would at last breake out to an vnquenchable flame: wherevpon the K. with considerate iudgement called him to court, commanding him to cease his disordered assemblies, least in seeking to exterminate the iniuries of the rich, he shuld reuiue the insolence of the poore. For (said he) WILLIAM, whose seeth not whereto these routes tend? whose thinketh not that riot will follow them? The labouring men that were kept from in-

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nouations

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nouations by their worke, are now capable of all chang and nouelties in their idlenesse: In liuing as they doo, they rather are drawne to detest labor, then to follow it: wherthrough the offices and mechanicall crafts in the cittie doo cease, and by the omission of industrierifeth, the pretermision of dutie. For this cause, as you haue care of my loue, incite them not to too much libertie. Further them what you may, if they be wronged: but let not iustice be a coulour to winne them to wickednes. With these, or such like admonitions kinge Richard attempted him, and so wrought him, that for a while the commotions and motiues of trouble were laide apart, so that he walked London stréets with lesser troops, and wholie adicted himselfe to play with his faire MAUDELINE, whose vnchaft life was a bi-word in the cittie.

How William with the long beard slew Arthur Brown, who deceived him of his Maudline.



Hilft WILLIAM was conuerfent in the affaires of state, intending euerie waie to inlarge his own power, and attending daielie vppon the kinges pleasure; it fortunéd, that one ARTHUR BROWNE, furthered by his youth, and fitted by occation, fell in with MAUDLINE, Willams wanton concubine: and hauing welth sufficient, and wit no lesse subtill, he so craftilie handled the cause, that he won the yoong woman to stoope to a seconde lure, and to accept his loue. Manie and often times had they entercourse, so that at last the rumor passing in euerie place, it coulde not choose but light at laste in Williams hearing: who moued beyond measure to see himselfe outfaced by one, who had so long time béene feared by all, he frowningly prepared reuenge, resoluing with himselfe that no means were too meane, to giue a tragicall sauce to his corrupt meaning. Wherevpon, breaking his mind with certaine of his facti-on, he agréed to watch an oportunitie to reuenge impietie: and for that cause watching verie craftilie when ARTHUR his riual should repaire vnto his lawlesse lemman, he at laste
surpri-

of William Long beard.

surprised and encountred him, and causing some of his train to muffle him in his cloake, and to stopp his mouth for feare of crieng, he stabbed him with a dagger in diuers places, and in the last wound left the same sticking, fastening the poore caitifes owne hande with his owne dagger, which he had purposed (to auoid all meanes of fuspition, and to raise an opinion that he had murdered himselfe) sheathed in ARTHURS owne bodie. This doone, he departed vnespied and vn-suspected: and the bodie being founde, according to the censure and verdict of the Iurie which behelde the same, was thrust thorowe with a stake, and so buried as if he had béene guiltie of his owne murder. WILLIAM thus deliuered of a supplanter of his pleasure after some vnkindnesse past and calmed betweene him and his MAUDLINE) finallie fell to an accord, accustoming hir as he was wont, vnder promise of more constancie in affection, and to the intent she should remember hir of the iniuries offered, he wrot this with a pointed Diamond in hir glasse.

*Thinke what I suffred (wanton) through thy wildenesse,
When traitor to my faith thy losenesse led thee:
Thinke how my moodie wrath was turnde to mildnesse
When I bad best yet baser groomes did bed thee.*

*Thinke that the staine of bewtie then is stained,
When lewd desires doo alienate the hart:
Thinke that the loue which will not be contained,
At last will grow to hate in spight of art.*

*Thinke that those wanton lookes will haue their wrinkles,
And but by faith olde age can merit nothing,
When time thy pale with purple ouer-sprinkles,
Faith is thy best, thy beautie is a woe thing.*

*In youth be true, and then in age resolue thee,
Friends wil be friends, till time with them dissolue thee.*

But leauing these his effeminate follies of youth, wherein he so vngratiouſlie passed his time, let vs draw to the conside-

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ration

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ration of his traitorous practises, and finallie, as the fruits of such sinifter follies conclude with his tragicall end. After he had for a time, vntill the princes minde were otherwise withdrawne with more waightie matters, ceased both his routs and riots; the old ranckled venome of his ambition began more freelie to breake forth, so that what before time he colored vnder conscience, now at last he manifested with audacious confidence: The mightie in court that maligned him, he ouermastered by his attendants, swalshing out in open streets vppon euerie light occasion: for himselfe, hee thought no man sufficient to suppress him, nor of sufficiencie to braue him: for at a beck, Coblers, Tinkers, tailors, and all sortes of the hare-brainde multitude attended him, fought for him, supported him, and made him Lorde of their factions: where-through, the better sorts neither were Lords of themselves, neither commanders of their owne liuelihoods. From some he extorted wealth by corrupt witness, sparing no meanes to enrich his followers, by racking and wresting the kinges authoritie: and no sooner did he heare that the kinge had giuen order to his counsell to senfure on his bad demeanors, but gathering to himselfe a huge multitude, he openlie vsed this discourse vnto them, beginning his exhortation with this place of Scripture:

Haurietis aquas in gaudio de fontibus saluatoris

Which is as much to say, as, *You shal drawe waters with Ioy out of the fountaines of our Saviour.* For, quoth he, my worthie and faithfull friends, whoe haue more courage than coine, and abilitie in armes then possibilities of wealth, I am the sauiour of you that are poore, and the soueraigne of such as are penilesse: you that haue assaied the hard hand of the rich, shall be succoured by the happie hande of the righteous.

Now therefore draw your happie fountaines of counsell out of my words, and turne the troubles you haue, to assured triumphs: for the daies of your visitation is at hande. I shall depart waters from waters; I mean, the proud from the poore, the mercilesse from the mercifull, the good from the euill

of William Long beard.

euill, and the light from the darkenesse. I will oppose my selfe against all dangers, to preuent your damage; and loose my life, but you shall haue liuing. Be confident therefore and bolde: for such as haue courage, are fildome conquered. Let the greatest vpbraid, they shall not bite: we haue weapons to withstand, as well as wordes to perswade: we are as couragious as our enimies are craftie. Stick therefore vnto me, who will striue for you: let me be supprest, you are subdued: let me flourish, you are fortunate: but if sinister chance threaten; whie, *Alea iacta est*:

vna salus victis nullam sperare salutem

Thus dailie and hourelie animated he the ill minded forte: and although the king did oftentimes summon him, and by letters disuaded him from his ill demeanour: yet was hee enforced to vse violence; or otherwise, that stripe which at first seemed to be but a fillip, would at last haue growne vnto a Fistula. For which cause, HUBERT then Bishop of *Canterburie* foundlie resoluing in his thoughts, that forbearance would be the meanes of further mischief, by the aduise of others of the Priuie councill, called him in question, summoning him against an appointed day, to come and yeelde a reason of those his factious tumults.

WILLIAM, that saw the iron readie to wax hot, and the hammers readie to strike, began to remember himselfe; and his guiltie conscience (which as the wise man saieth, is a hundred witnesses) would not suffer him to walk with so great confidence, yet least feare should be suspected in him, whose good fortunes and life wholie depended on his courage, hee oftentimes lookt abroad, but attended by such a band of base companions, as if it had bene the proude CHANGUIS leading his legions of *Tartars* thorow *Europe*. But when the day of his appearance came, he was backt with such a number of mechanickall rebels, that HUBERT in stead of attempting him with vpbraids, was faine to temper him with flattering persuasions: yea the stoutest councillor, though neuer so considerate, were faine to intreat him, whom they had resolved to threaten and imprison. WILLIAM seeing them abasht,

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waxed bold, and in these wordds saluted them: Honorable Fathers and graue Councillors, according to your Honorable summons, and the dutie of a subiect, I present my self before you, attended in this sort as you see, not to violate lawes by lewd insurrections, but both to present my seruice to my Prince and your Honors, and to drawe my friendes and wel willers to that dutie, wherevnto in soule I am deuoted to this state. If therefore you haue ought to command me, or if my seruices in times past be any waie inspected; I stand readie to satisfie you in the one, or answre to the other. HUBERT, that knew well that soft drops in time, pierce harde stones, and that the Diamond though not tainted by the hammer, is tempered in strong vinegar, began to colour where he might not command, and flatter where he could not inforce; and thus he said:

Being assured, WILLIAM, that good subiects tied by no bountie to their prince, yet yeelde him all obseruance, wee cannot perswade our selues that you, who haue bene authorized by your prince to counterchecke iniustice, will be the pattern of iniurious insolence: for which cause we haue called you, not as condemners of your faith, but commendars of your forwardnesse: neither haue we so bad an opinion of these good men that follow you, that either they would be drawne to violate iustice, or you could be induced to violate and alter their honest and christianlike duties. Our onelie request to you in the kings behalfe, is to cast off this Lordlie traine, and suffer these poore men to follow their professions, least being vnawares assailed by want, they shall at laste desparatelie attempt wickednes. As for these good fellows who in their lookes promise no losenesse, I beseech them in his Maiesties name to keepe their houses, promising them in generall, that if any one of them be wronged, they shall haue remedie. Nay, we will haue remedie in spight of you, said they, as long as WILLIAM liues. And this said, without all reuerence they departed the place, carrieng with them their captaine commander, scoffing at the fainthartednes of the Archbishop: for full well was he assured, that greater
feueritie

of William Long beard.

feueritie was concluded vpon, then he there would infinuate: for which caufe he continuallie stood on his guard, spoiling all fuch men as hee thought abettors of the Buthop.

The Bailifes of London, according to their authoritie, feeing matters were growne to fuch extremitie, kept diligent and ftrong watch, drawing fome of the commons from him by faire words, and fome by guifts: This notwithstanding, William was neuer vnattended. The Councell, who euerie waies were vigilant to roote out this viper from the common weale, what they could not by proues, they aduentured by pollicie, animating diuers valiant men with huge promifes to marke his manners, and when the occafion was offered, to apprehend him at fuch time as he little fufpected. But long was it yer they either could finde oportunitie, or catch the Foxe in his forme: yet at laft, when he leaft fufpected, they caught him tardee in Breadftreat, attended onlie by ten or twelue; at which time, they drawing their swordes affailed him valiantlie.

But he, who in all conflicts of Fortune was both confident and couragious, firft animated his retinue to the fight, and after that wrefting himfelfe by maine force out of their hands, he tooke him to flight towards the hart of the Cittie, and ranne into Cheapfide. They who were bufied againft his poore followers feeing him fled, gaue ouer fight, and earneftlie purfued him. By this time, the cittie was in an vpror: the poorer fort laboured to refcue William: the Bailifs with the beft Cittizens armed them to back the kings officers: fo that the cittie was altogether vp in armes. William long beard feeing himfelfe hotlie purfued, and knowing no mean to efcape, ftept to a poore Carpenter who ftaid in Cheape for worke, and taking his Axe from him, desperatlie affailed his purfuers, and with his owne hands valiantlie flue fome of them: but when he perceiued the factions of his enimies to be great, and his friends wel nigh tired, he betooke himfelfe at laft into Bow church, not for his fanctuarie, but for a bulwarke of his fafetie.

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Thither repaired all the poore commons, some with bats, some with spittes, and such weapons as they had, driuing awaie all the kings officers in despight of their friendes, and determining with themselues rather to dy than to lose their WILLIAM Long beard, amongst the rest MAUDLINE his minion knowing that his wracke was hir ruine, came vnto him where weeping mild teares from hir immodest eies, thee so mollified his marbell heart, that (as some testifie) he was more moued therewith, then with the threats and terrors of his greatest enimies: but see impietie where it preuaileth, how it worketh? That church which was sacred to praiers, was now made a den of rebels: those places which were reserved to holie vses, were now soiled with dishonest abuses: where before our Ladie was praied to, lewdnesse was plaid withall. But to bring these causes to their *Catastophe*, sufficeth it that darknes for this time ended the discention, and the comming on of the night, wrought also the conclusion of the fight.

How William with the long beard after long trouble was taken by the kings officers, and executed for his misdemeanors.



O sooner gan the howers draw forth the brunisht chariot of the sun, and the star that beautifieth the morninges breake, shut vppe her beames in the bowels of the hidden *Hemisphere*, but RICHARD and his counsell ascertained of that which was happened, commanded the Bailifes of the citie by expresse letters to ferret him out of his hole, and cease the tumultes, by their authorities, for which cause, the Bailifes attended by a bolde troope of men in harnesse came into Cheape. The eldest of whom, being called GERARDE ANTILOCHE, handled himselfe with such granitie, and vsed so effectuell persuasions, that the commons for the most part withdrew them to their owne houses, and after assurance of pardon from his Maiestie, betooke them to their labour. As for the rest in the Church, when neyther
persua-

of William Long beard.

persuasions could allure them, nor threats intenerate their harts, the Bailifes fell to armes, and for the space of foure houres continued a bloudie and desperate fight. But when they perceiued the Traitors were desperate, and the Church was sufficientlie strong to keep them out: they at last found out this worthie pollicie.

They caused some chiefe men to bring them great store of straw, which they fiered in diuers parts about the Church, & in euerie corner whereas the wind might worke the smoake anie entrance, which so smothered and stifled them in the Church, that they were all of them for the libertie of a shorte time of life, to submit themselues to the iudgement of succeeding death. Herevpon, after manie wofull complaints poured out on euerie side by WILLIAM, his MAUDLINE, and other malefactors, they were all inforced to leaue the church, and submit themselues to the hands of the Bailifes, who according to the kings command, picking out WILLIAM with nine other his confederats, committed them vnto warde for that time, dismissing the rest vnder the kings generall pardon: whoe certified hereof, was not a little solaced. For which cause, he sent some of his Councel and Iudges the next day who ascending the iudgment seat, called forth WILLIAM with the Long beard with his confederates, arraigning them of high treason against God, the king and countrey.

Among all the rest, WILLIAM shewed himselfe most confident: for neither did the taunts of the Iudges extenuate his courage; neither could the bonds he was laden withall abash him any waies, but that with a manlie looke and inticing eloquence, he thus attempted the iustices. You lords and Honorable Iudges, though I knowe it a hard thing to striue against the obstinate, or to extort pittie there, where all compassion is extinguished: yet will I speake, vsing the officer of nature to worke you, although I know I shall not win you. I am here called and indighted before you for hie treason, a hainous crime I confesse it, and worthie punishment, I denie it not; but may it please you with patience to examine circumstances: I haue imboldened the poorer

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The life and death

fort to innouation, to fight for libertie to impugne the rich; a matter in the common weales of *Greece* highlie commended: but héere accounted factious, and whie? there subiects made kings, here kings maister subiectes: and why not say you, and whie not think I? yet am I faultie vnder a good president, and the ambition which hath intangled mee, hath not beene without his profit. To offend of obstinate will, were brutish: but vnder some limits of reason to defaulte, can you (my Lords) but thinke it pardonable? I haue raised one or two assemblies, and what of this? peace was not broken, onely my safetie was assured: and were it that the Law had béene iniured, might not the righting of a hundred poore mens causes, merit pardon for two vnlawfull assemblies? But you will saie, I haue animated subiects against their prince. I confesse it, but vnder a milder title; I haue counselled them to compasse libertie, which (if nature might be equall iudge betwéene vs) I knowe should not be so hainoullie misconstrued.

For my last tumult, I did nothing but in mine owne defence: and what is lawfull, if it be not permitted vs, *Vim vi repellere?* But whie pleade I excuses, knowing the lawes of this Realme admit no one of my constructions? If it be resolved I must die, doo me this fauour my Lords, to protract no time: execute your iustice on my bodie, and let it not pine long time in feare thorowe supposall of extreames. For my soule, since it is deriued from a more immortall essence, I dare boast the libertie thereof, knowing that eternitie is prepared for it, and mercie may attend it. But for these poore ones who haue defaulted thorough no malice, but haue been misled through vaine suggestions, howe gracious a deede should your honnors do, to exemplifie your mercie on them? poore soules, they haue offended in not offending, and but to enthrone me, haue ouerthrowne themselues: for which cause, if consideration of innocent guiltines, & guiltie innocence may any waies moue you, grant them life, and let me solie enact the tragedie, who am confirmed against all Fortunes tyrannies.

These

of William Long beard.

These latter words were deliuered with so great vehemencie of spirit, and attended with so quickening motions and actions of the bodie, that euerie one pittied that so rare vertues should be rauished by vntimelie death, or accustomed with so manie vngodlie practises. The Iudges, whoe were *Socratical* in all their spéeches, shewing their Rhetorique in their vpriht iudgements, not quaint discourses; after the examinations, indictments, verdicts of the Iurie, and fuche like, at last gaue finall and fatall iudgement: That WILLIAM with the long beard with his confederates, should the nexte daie be hanged drawne and quartered: and so, after some other worthie exhortations to the people to mainteine peace, and that they should shew themselues more dutifull, and after thanks to the Bailifes and good cittizen for their faithful and good seruice to his Maiestie, the assemblie broke vp, and the prisioners till the next daye were committed to the dungeon.

No sooner was the gaie mistresse of the daie-break prepared in hir rofeat coatch, powdering the heauens with purple, but the Bailifes repaired to the prison, leading foorth WILLIAM and those his other confederates to their execution. Then flocked about them diuers sorts of people, some to see those who were so much searched after: others to lament him whom they had so loued: at laste arriued at the place where they should finish their daies, & all stood to beholde their death. WILLIAM, as principall in his life time of seditious practise, was to enact the first and fatall part in the tragedie: for which cause boldlie climbing vp the ladder, and hauing the rope fittlie cast about his neck, after some priuate praiers, he spake after this manner vnto the people: My good countrey men, you are repaired hither to see a forie spectacle, to beholde the follie of life paid with the fruits of death, to marke how sinister treasons, ende with condigne torments: if you applie what you here see and beholde to your owne profits, I shall be glad, whoe now euen at this my last hower, desire rather you shuld reconcile your selues from all wickednes, then be dismaied or moued with my wretchednesse.

D 3

Oh

The life and death

Oh my déere friends, I now proteſt before God, & vowe before men, that mine owne preſumptuous climbing hath béene the iuſt cauſe of my confuſion: I haue had more deſire of glorie, then reſpect of God, more regard of dignitie, then of dutie, déeming it better to be a famous Traitor, then a faithfull and true ſubieſt. For which my ineſtimable ſinnes I crie God hartilie mercie, I beſéech his Maieſtie to forgiue me, and pray you all by your praiera to implore Gods grace for me. Neither deferue I death only for the offence I haue made the king, but my conſcience accuſeth me, and I heere doo openlie confeſſe it, that I was he who murdered ANTHONIE BROWNE, in that he was a riuall in my moſt lewde loue. This, this, if nought elſe, my countrey men, ſufficeth to condemne me, for this and al I am hartilie ſorie. My God, I repent me from my ſoule, my God. Which ſaid, liſting vp his eies to heauen, he praied a long time verie vehementlie and after manie fruitfull exhortations, finiſhed his life to the comfort of thoſe who wiſhed his ſoules health. The reſte his confederates after their ſeuerall confeſſions, were ſerued with the ſame ſauce, and thus ended the troubles with their tragedies.

Their bodies cut downe, were buried by their friends, and happie was he among the poorer ſort that had any thing to inritche the funerall of WILLIAM Long beard: and notwithstanding his confeſſion at his death, and diuers other euidences at his condemnation: yet were there diuers, whoe after his death held him for a ſaint, caſting out ſlanderous libels againſt the Archbiſhop, terming him the bloudſucker of good men. There were manie ſuperſtitious women, who in their deuotion were wont to pray to him, and after his death digged vp the ground about the gallowes trée, affirming that manie had beene healed of fundrie ſickneſſes by the touch thereof. All this their idolatrous conſtructions at firſt began by reaſon of a prieſt, a néere alie to WILLIAM, who openlie preached, that by vertue of a chaine wherewith WILLIAM was bound, during the time of his imprifonment, ther were diuers men healed of hot feauers, the bloud that fell
from

of William Long beard.

from him at such time as he was quartered, they cléerelie scraped vp, leauing nothing that could yéeld any memorie of him, either vnsought or vngotten: But at last the Archbishop of Canturburie remedied all these thinges, who firste accursed the Priest that brought vp the fables, and after that caused the place to be watched, where-through such idolatrie ceased, and the people were no more seduced. But for that WILLIAM wrote many notable Poems and translations in the prison, which if you peruse will notifie vnto you his singular wit, I haue thought good to subscribe them, desiring your fauourable censure of them.

William Long beards Epitaph.

*V*Ntimely death and my found fruits of Treason,
My lawlesse lust, my murthers long concealed,
Haue shipwra~~ck~~ life amidst my Aprill season,
Thus couerd things at last will be reuealed.
A shamefull death my finfull life succeedeth
And feare of heauenly iudge great terror breedeth.

*My mangled members in this graue included,
Haue answered lawes extreames to my confusion,
Oh God let not my murthers be obtruded
Against my soule wrongd through my earthes illusion.
And as the graue my liuelesse limmes containeth,
So take my soule to thee where rest remaineth.*

*Thou trauailer that treadest on my toombe,
Remembreth thee of my vntimely fall,
Preuent the time forthinke what may become,
See that thy wil be to thy reason thrall,
Scorne worlds delights, esteeme vaine honor small:
So maist y^e die with fame, where men of conscience foule
Perish with shame and hazard of their soule.*

I haue herevnto annexed likewise some other of his spiri-

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tuall

The life and death

tuall hymnes and songs, whereby the vertuous may gather
how sweet the fruits be of a reconciled and penitent foule.

The First.

*That pittie Lord that earst thy hart inflamed
To enterteine a voluntarie death,
To ransome man by lothed finnes defamed,
From hel, and those infernal paines beneath:*

*Vouchsafe, my God, those snares it may vnloose
Wherein this blinded world hath me intrapped:
That whilst I traffique in this world of woes,
My soule no more in lusts may be intrapped.*

*Great are my faults, O me most wilfull witted:
But if each one were iust, there were no place
To shew thy power that finnes might be remitted.
Let then O Lord thy mercy quite displace,
The lewd and endlesse finnes I haue committed,
Trough thine vnspeakeable and endlesse grace.*

The Second.

*Such darke obscured clouds at once incombred
My mind, my hart, my thoughts from grace retired
With swarmes of finnes that neuer may be numbred,
That hope of vertue quite in me expired.*

*When as the Lord of hosts my gracious father,
Bent on my dulled powers his beames of brightnesse,
And my confused spirits in one did gather
Too long ensuard by vanitie and lightnesse.*

*A perfect zeale (not office of my senses)
So seasde my iudgement smothered in his misse,
That heauen I wisht and loathd this earthly gail,
My hart disclaimd vile thoughts and vaine pretences.*

And

*Of William Long beard.
And my desires were shut in seemely vaile,
So that I said, Lord, what a wolrd is this?*

After such time as he had receiued his iudgement, he grew into this meditation of the miseries of life, which I dare a-uow is both worthie the reading and noting, yea euen among the learnedst.

The Third.

*A shop of shame, a gaine of liue-long grieffe,
A heauen for fooles, a hel to perfect wise,
A theater of blames where death is chiefe,
A golden cup where poison hidden lies.*

*A storme of woes without one calme of quiet,
A hiue that yeeldeth hemlock and no hony,
A boothe of sinne, a death to those that trie it,
A faire where cares are sold withouten mony.*

*A fleshlie ioy, a graue of rotten bones,
A spring of teares, a let of true delight,
A losse of time, a laborinth of mones,
A pleasing paine, a prison of the sprite,
Is this my life: why cease I then resolued
To pray with Paule and wish to be dissolued?*

Thus endeth the life of WILLIAM Long beard: a glasse for all sorts to looke into, wherein the high minded may learne to know the meane, and corrupt consciences may reade the confusion of their wickednes, let this example serue to with draw the bad minded from Bedlem insolence, and incorage the good to followe godlineffe. So haue I that fruit of my labour which I desire, and God shall haue the glory, to whom be all praise.

FINIS.

E



*Of manie famous pirats, who in
times past were Lordes of
the Sea.*



Here were manie worthie Pirates in our forefathers daies: but among all of greatest reckoning, DIONIDES was not least, who exercised his larcenies in the *Leuant* Seas in the time of ALEXANDER the great and DARIUS, disdaining either to serue the one, or submit himselfe to the other: yea so resolute was he in his robberies, and dissolute in his life, that he neither spared friend nor fauoured foe, but robd all in generall. Against this man ALEXANDER leuied a great armie, and by strong hand subdued him: and afterward calling him into his presence, he said thus vnto him: Tell me DIONIDES, whie hast thou troubled all the Seas? to whome he thus replied: Tell me ALEXANDER, whie hast thou ouerrun the whole worlde, and robbed the whole sea? ALEXANDER answered him: bicause I am a king, and thou art a Pirat: trulie (replied DIONIDES) O ALEXANDER, both thou and I are of one nature, and the selfe same office: the onelie difference is that I am called a Pyrat for that I assault other men with a little armie, and thou art called a prince, because thou subduest and signiorest with a mightie hoast: But if the Gods would be at peace with me, and Fortune should shewe her selfe peruerse towards thee, in such sort as DIONIDES mighte be Alexander and Alexander Dionides, perhaps I should be a better prince then thou art, and thou a worser Pyrat than I am.

STILCON for sixtéene yeares space was a pirat in the *Carpathean* Sea, and executed manie great robberies vpon the *Bactrians*

Of many famous Pirats.

Bactrians and highlie infested *Rhodes*. Against whom king DEMETRIUS leuied an armie, and finallie tooke him: and calling him to his prefence faide vnto him. Tell me STILCON, what harme the *Rhodians* haue doone thee, that thou so muche indemnifiest them? and wherein haue the *Bactrians* defaulted, that thou haste thus ruinated their Realmes? STILCON answered, I woulde thou wouldest tell me DEMETRIUS, what harme my father did vnto thee, that thou commandedst him to be beheaded? or wherein haue I iniured thee, that I am exiled by thy iudgement? I counsell thee in this my last hower, and not with the least confideration, that thou persecute not, neither pursue any man as much as thou maiest, because it is a matter very dangerous to deliberate with them of peace, who are desperate both of life and honnor.

CLEONIDES was a pirat in the daies of king PTOLOMEY, and scowred the seas for the space of twenty and two yeares, and for seuen of them neuer set foot on land from out his Gallie: This CLEONIDES was squint eied, and crup shouldred, not vnworthilie in that manner marked by nature, because euery waie he was most tyranoullie minded against euerie prisoner he tooke: he neuer obserued promise, or pittied prisoner: but those enimies he tooke (amongest other millions of torments wherewith he tyrannized ouer them) he powred hot scalding oile into their fundaments, and fet their feet in boiling oile, till they were burnt and scorched. Against him, PTOLOMY sent out an armie; and hauing taken him, called him before his iudgement seat, and spake vnto him after this mannre: Tell me CLEONIDES, what barbarous inhumanitie or infernall furie haue instigated thee, to inflict such insufferable torments on those who as thy selfe are men, and being as thy selfe, ought to be pittied by thy selfe? to whom CLEONIDES gaue this churlish answer: It sufficeth not me thou king, to execute my enuie vpon the bodies of those I hate, & whome haue persecuted me in their life times; but also I resolute to burne their bowels vp, and scalde out their harts wherewith they hated me. PTOLOMEY wondring at his desperate inhumanitie, gaue him this iudgement: that he should likewise

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Of many famous Pirats.

by little and little be dipped in scalding oile, to the ende hee might tast the selfe same torment wherewith he had attempted manie others.

CHIPANDA the pirat was a *Theban* borne, and flourished in the time of CYRUS, a man of high minde, great valour, generous hart, and vertues hardinesse: for he had vnder his conduct 130. shippes, with which he brought vnder his subiection all the kingdomes of the Leuant, and struck continuall feare into all the heartes of the princes in the West. Against him CYRUS rigged out an armie, by whome his ships were conquered, and himselfe taken captiue: who comming into CYRUS presence, was by him saluted in this manner: Tell me CHIPANDA, whie forfookest thou my paie, and afterwards submittedst thy selfe to the seruice of the *Parthian*? to whom he thus answered: The lawes which are made on land binde not those that serue by sea: and those also which we capitulate at Sea, are not accustomed or vsed on lande: and I tell you this O king, because it is an auncient Custome amongest vs pirats, so often to alter and change our patrons as often as you shall see the windes alter and change at the Sea.

MILLIA the pirat liued in the daies of DIONISIUS, the first tyrant in *Syracusa*, and both of them were highlie at oddes the one with the other: yet in such fort enimies, as they contended not which shoulde excéede one another in goodnesse, but which of them should haue the palme for vngodlinesse: for DIONYSIUS ruinated all *Scicily*, and MILIA sacked all *Asia*: he vsed this exercise of pyracie more than thirtie yeares, and at last the *Rhodians* arming themselues against him, took him: and afterwards they bringing him to the place of his execution, he lifted vppe his eies to heauen and said thus: O Neptune god and lorde of the seas, whie wilt thou not helpe mee at this houre, who haue sacrificed and drowned fise hundred men in thy waues, and peecemeale cut them in gobbets before thy maiestie? Fortie thousand haue I sent into the bowels of the floud, to the end they should enrich the bottome, and thirtie thousand haue died in my shippes thorowe sicke-
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Of many famous Pirates.

ness: twentie thousande haue perished in my gallies manfullie fighting: and shall it nowe suffice in that heere I die alone, whoe haue glutted thy vast waters with so many carcasses.

ALCOMONIUS was a pirat at such time as SCILLA and MARIUS flourished (and following the faction of SCILLA, was he that tooke CAIUS CÆSAR when he fled from Scilla, whom Cæsar very often after a pleasant manner assured, that he had deliberated to hang him and all his confederates by the neck, and according to his words accomplished his promise, at such time as he came to the gouernement of the *Romaine* commonweale. This ALCAMONIUS being readie to die, said; I am little gréeued for that I lose, and lesse afflicted for the maner of death by which I die: but this is it that vrgeth me, that I fallen into his hands who was once my prifoner, whome I might haue hanged then, as he now hangeth me.

There were likewise manie other ancient and moderne pirats, whom for that I am studious of breuitie, I in this place willinglie pretermit: It onely suffiseth you, that you consider that no one of them died in his bed, neither made testament of his goodes, but as soone as the fatall houre of their destinies was arriued, they died both defamed vnto the world, and detested for their wickednes.

The AGISINCTS were famous pirats in the time of THEMOSTICLES, who turned out a hundred Gallies amongft them, and tooke all of them: and after he had imprifoned and difarmed them, hanged them vp: which a&ct of his caused him to be fauoured in *Greece*, and feared on the sea.

FRANCIS ENTEROLLES a famous pirat was borne in *Valentia* of noble parents and a princelie stocke: This man committed mightie and manie robberies at sea, and in the riuier of *Genoua*: and finallie, when in the yeare 1491. he had long time followed a chace, he was by tempest and Fortune driuen vpon the Ilande of *Corfica*, and those whoe by chance escaped the daunger and fury of the Seas, incountred death on the land, and were all of them with their capteine FRANCIS hanged by the neck for their piracies, the rest that were left,

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were made Gallie slaues, being by the Ilanders surprised in their Gallie: and this was the end of this noble *Valentinian*.

MONALDO GUECCA a famous pirat borne in *Nauar*, flourished in the yeare 1496. This manne hauing occupied and strengthened himselfe vpon the rocke of *Hofia*, hindered all the conuey of victuals to *Rome* after suche a manner, that neither wine nor corne, neither any other marchandise could be brought either from the kingdome of *Naples* from *Corfica*, or the riuer of *Genua* vnto the cittie: Against him Pope ALEXANDER sent the great Consaluo; who tooke the rocke, and brought MENALDO bound to *Rome* vpon a leane Iade in manner of triumph. And it is reported that he went with so confident a countenance; that he inforced terror in all those that beheld him, CONSALUO, for that he was a Spaniard, got him his pardon, and wrought the Pope to be very bountifull vnto him.

A true and famous History of Partaritus, king of Lombardie, who being pursued by Grimaldo, fled first of all to Cucano king of the Auarior Huns, and then into France, and finallie after manie trauailes was restored to his kingdom with much maiestie, wherein the worthy memorie of two faithfull seruants is happilie registred.



ARTARITUS was the sonne of ALBERT kinge of *Lombardie*, who after the death of his father reigned himselfe in *Millan*, and GUNDIBERT his brother in *Pauia*. Betwixt these twoe there grewe a mortall discention, for which cause GUNDIBERT sent GARIBALD Duke of *Turinge* to GRIMOALD duke of *Beniuent* a most worthy and valiant Capteine, requesting his assistance in armes against his Brother, and promising him in rewarde thereof, to bestowe his sister vpon him in mariage. But GARIBALD vsed Treason against his Lord, animating Grimoald to the enterprise not as an abetter, but a conqueror. For (said he) you may easily occupie the kingdome, by reason of the twoe brethren, whoe
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king of Lomberdie.

through their dissentions haue almoste ruinated the same. GRIMOALD ascertained herof, made his sonne Duke of *Beneuent*: and leuieng a mightie power, fet onwards on his way to *Paui*a, and through euerie Cittie that he passed, he drewe friends vnto him, and won the better fort with benefites, to the end they should assist him toward the attainment of the kingdome: and comming to parlie with GUNDIBERT who (little suspecting the trecheries which GARIBALD had complotted, came slenderlie and courtlie accompanied to intertain him) he on sudden slue him, and occupied the kingdome. Partaritus ascertained hereof, abandoned RHODELINE his wife and his little sonne, and fled to CUCANO king of the *Auarior Huns*: GRIMOALD confirmed in the kingdome of *Paui*a, vnderstanding that PARTHARITHUS was entertained by Cucano; sent ambassadours vnto him, threatning him, that if he retained PARTHARITHUS his enimie in his kingdome, he shoulde be assured to purchase of him a mightie enimie, and more, to occasion a present and dangerous warre.

The king of the *Huns* ascertained heereof, called PARTARITHUS vnto him, and said thus: I pray thee, gentle friende, depart into some other place: for if thou be heere resident, my good will towards thee will occasion great warres againste my selfe. PARTHARITHUS vnderstanding the kings mind, returning into Italie, went and fought out GRIMOALD, reposing his life vpon the good dispositions of his enimie: And drawing neere the Cittie of *Lodi*, he sent before him one of his faithfull seruants called VNULFE, who might make manifest to GRIMOALD, both how much he trusted him, and what he required at his hands. VNULFE presenting himselfe before the kinges Maiestie, told him that PARTARITHUS his maister had recourse vnto his clemencie, and sought succour in his court: GRIMOALD admiring his confidence, faithfullie promised him that he might repaire vnto him, vppon the faith of a prince assuring him, that before he should be harmed, he would hazard his owne hart.

A little while after when PARTHARITHUS presented himselfe before GRIMOALD, and humbly kneeling on his knees besought

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his fauour, the king pitiouslie and gratiouſſie entertained and kiſſed him, whome in humble manner PARTHARITUS ſaluted thus: mightie Soueraigne, I am thy ſeruant, who knowing that thou art a Chriſtian, doubt not of thy compaſſion. I might (as thou knoweſt O king) haue liued among Pagans: but what life were that? and howe baſe confidence were I in rather to truſt the faithleſſe, then humble my ſelfe to the faithfull? I beſeech thee of mercie, and kiſſing thy feete craue maintenance. The king according to his maner ſwearing a ſolemne oath, promiſed him ſaieng: By him that begat me, ſince thou haſt recourſe vnto my faith, I will neuer forſake thee; but I will take order for thee in ſuche manner, that thou maielt both honeſtly and honorable liue in this countrey. Wherevpon he commanded him to be worthilie lodged, giuing charge that he ſhould be furniſhed of all neceſſaries whatſoeuer, vpon his treaſurie.

It chanced that PARTARITUS departing from the king, and repairing to his lodging, was ſuddenlie encountered with a whole troope of Cittizens of *Pavia*, who came to ſee him and ſalute him, as their foreſtemed friend. But ſee what great miſchiefe proceedeth from an euill and detracting toong? For ſome malignant flatterers beholding the ſame, ſought out the king, and gaue him to vnderſtande, that if he made not PARTARITUS ſuddenlie out of the waie, himſelfe without all doubt ſhould loſe both his kingdome and life: ſwearing to him, that all the cittie was alreadie addiſted to take his part.

GRIMOALD conſidering theſe thoughts, and by his ouermuch credulitie ſuſpecting more then he needed, ſuddenlie reſolved on the death of miſerable PARTHARITUS: and calling his counsell vnto him ceaſed not to contriue the meanes howe the innocent might be made awaie. They ſeeing that daie far ſpent reſolved the deed ſhould be doone, the next morrowe animating the king by good words, who otherwiſe through feare was almoſt out of his wits: notwithstanding thorow their perſwaſions gathering to himſelfe more confidence, the better to coulour his intention, hee ſent vnto him that
night

king of Lombardie.

night manie excellent dishes and strong wines, purposing (if it were possible) to make him drunke: assuring himselfe that by the meanes thereof he for that night shoulde haue more care of his sléepe than regard of his safetie.

But see how God helpeth the innocent: for a certain gentleman who before time had béene a seruitour in Partharithus fathers court, presenting him with a messe of meate from the king, and leaning downward as if intending reuerence to his Maiestie, tolde him secretlie howe the kinge the next daie had resolved to put him to death. For which cause PARTARITUS suddenlie called his squire, willing him for that night to giue him no other drink but a little water in a filuer cup: knowing this, that if those who presented him in the kings behalfe would request him to carouse to his health, he might easilie doo without intoxicating his braines, drinking onelie water. Those that serued him at the table, seeing PARTARITUS take his liquor so liuelie, certified the king thereof: who with much ioyfulnesse said, let the drunkerd drinke his fill for this night: but to morrowe yer euer he suspect the banquet, I meane to feast him with his owne blood.

This saide, he caused his guard to be set the house, fearing and suspecting, least PARTARITUS should escape him in any fort. The supper being ended, and euerie one hauing taken his leaue, PARTHARITUS thus left alone with VNULFE his trustie seruant and the Page who ordinarilie attended on him to bed, he discouered vnto them howe the king had resolved to kill him: for which cause VNULFE winding him about the necke with the shéetes of the bedde and laieng the couerlet and a Beares skin vpon his backe, leauing him without capp, as if he were some rusticke or common drudging fellowe, began to driue him out of the chamber, dooing him manie injuries and villannies, so that he verie oftentimes fell to the ground.

GRIMOALDS guard, whoe were appointed vnto the watch, séeing al these outrages, asked VNULFE what he meant. Why said he, my maisters, this rascal slaue hath made me my bed in the chamber of that drunken palliard PARTHARITHUS, which

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is so full of wine, that he sleēpeth as if he were dead without stirring: and this is the cause whie I beat him, and I praye you dooth he not deserue it? They hearing these words, and beléeuing them to be true, did all of them laugh verie hartlie to heare the tidings, and giuing both of them licence to depart PARTARITUS haſted to the cittie of *Haſti*, and from thence went into *France*, praīſing God for his happie deliuerie.

As ſoone as they were gotte awaie, the faithfull page locked the door verie diligentlie, remaining all that night alone in the chamber: and when the meſſengers of the king came with commiſſion to bring PARTARITUS to the pallace the nexte daie, they knocked at the doore, whome the page in humble maner ſaluted, praīeng them to haue patience for a while: for (ſaith he) my Lord being wearie of his laſt iourney, ſleepeſh now verie ſoundlie: The meſſengers returning to GRIMOALD, told him the pages anſwer: who all iraged, charged them preſentlie to bring him to his preſence: who repairing againe to the chamber doore, were in like ſort once more ſolici-
cited by the page to vſe forbearance: but they admitting no delaies, cried out haſtilie and hartlie, tut, tut, the droonkard hath now ſlept enough, and therevpon bearing the doore of the hinges they forceable entered the chamber, and ſought PARTARITUS in his bed, but found him not: wherevpon they aſked the page what was become of him, who anſwered them that he was fled: The meſſengers all amazed herewith, furiouslie laieng hands on the childes buſhie lock, and buffeting him pitiouslie, brought him to the pallace: and conducting him to the preſence of the king, ſaide, Mightie Prince, PARTARITUS is fled, and this caitife boy helpt to conuey him: and for that cauſe meriteth death: GRIMOALD commanded them to laie hands off him, and willed him with a friendlie countenance to diſcouer vnto him the manner and meanes how his maiſter had eſcaped awaie: The page told him euerie thing as it had paſt; whoſe faithfulnes when the king had conſidered vpon, he royallie offered him to make him one of his pages, aſſuring the lad that if he would be as faithfull to him as he had ſhewed himſelfe towards his old maiſter,
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king of Lomberdie.

he should both be rewarded and regarded.

After this, he made search for VNULFE, who being brought before his presence, was pardoned by him, and not only pardoned, but commended. But as where affection is rooted, there no fauors can supplant it, nor promises suppress it: so these two louing their maister PARTARITHUS verie deerlie, took no delight but onelie in desire they had to see and serue him: for which cause a few daies after they repaired to GRIMOALD, beseeching him of license to seeke out their maister. Whie my friends (quoth he) had you rather seeke out your necessities, then liue with me here in all pleasures? By God replied VNULFE, I had rather die with Partharithus, than liue in all other worldlie contents and delights. What (saied the king to the page) wilt thou also rather seeke out a bannished man, then serue a king? I my Lorde, saide he: for they are bad seruants that will leaue their maisters in miserie. GRIMOALD wondering at their confidence, & praising both their faithes, dismissed both of them with all fauour, giuing them both horse and money to furnish and further them on their journey.

The two faithfull seruants humblie thanking the kinge, tooke their waie into France, hoping to finde their maister in that place according as was appointed. But PARTARITUS fearing least by reason of a peace latlie capitulated betwixt DOGOBERT kinge of *France* and GRIMOALD, he shoulde be there surprised suddenlie by some sinister subtiltie, tooke shipping for England: and hauing already sailed from the shore, the voice of a man was heard among the rocks, which asked for PARTARITUS and whither he were in that ship. Whereto when answer was made that there he was, the voice replied, Then will him presentlie repaire vnto his countrey: for GRIMOALD a three daies hence is departed this life: PARTARITUS suddenly returned backe, commanding the marriners to reenter the harbour: and as soon as he was landed, he diligently sought out the messenger that had thus informed him: but finding him by no meanes possible, he supposed it to be some message sent from God. For which cause, coasting towards his

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The wonderful dreame

countrey, and arriuing amongst the confines of Italie, hee found there a great number of *Lombards* who expected him, with whom he entered *Pavia*, and driuing out a little son of GRIMOALDS from the kingdome; he was by generall consent created kinge of *Lombardie* threë monethes after the death of GRIMOALD. For which cause he presentlie sent vnto *Beneuent* for his wife RHODOLINDE, and his sonne CUNIBERT: And being a godlie Catholike and iust man, a liberall patron of the poore, and father of the innocent: as soone as he hadde quiet possession of the kingdome; in that place from whence he fled, which is on the other side of of *Tefinus*, he buil ded a monasterie to the honor and glorie of God his sauiour and onelie defender, wherein there were diuers Nunnes inclosed, whom he alwaies enriched with manie very goodlie possessions.

The Quéene likewise builded a church in honour of our Ladie without the cittie wals, adorning it with maruelous rich ornaments: his page and trustie seruant returning to his court, as soon as they had tidinges of his establisment, were by him fauourable entertained and richlie rewarded, Finallie, after he had reigned eighteene yeares, he departed this life not without the generall lament and teares of the whole inhabitants of *Lombardie*.

The wonderfull dreame of Aspatia the daughter of Hermotimus the Phocencian a verie poore man, who afterwards throw hir wonderful vertues, became the wife of Cyrus king of Percia and was afterwards married to Artaxerxes.



SPATIA was the daughter of HERMOTIMUS of *Phocis*, who after the death of hir mother, was brought vp and nourished in great pouertie: yet was not hir pouertie so gréeuous, as her continencie was gracious: in her infancie she had vnder hir chin a great swelling, which disfigured hir face, and

Of Aspatia.

and was a great disgrace to hir fairenesse. For which cause hir father desirous to haue hir cured, carried hir to a physitian, who promised to heale hir for a certeine summe of money. The good olde man hauing no money, tolde the Physitian of his little meanes, beséeching him to stand fauourable vnto his child: but the greedie wretch which was too well learned in no pennie no Pater noster, told him, that then he had no medicine for him: for which cause the poore HERMOTIMUS and his sicklie daughter repared home without succors. ASPATIA being thus ill bested, entered hir chamber, and setting hir glasse betwéene hir legges, she gased so long intuelie on hir imperfection, and with so manie tender teares bemoned hir wants, till at last she fell asleepe, where vpon a suddaine she behelde a doue changed suddenlie into a woman, which saied vnto hir, Be of good chéere, and leaue these drug-maisters, and goe vnto the dried crowne of Roses vpon VENUS head, and taking some of them beate thou them to powder, and then doo thou but strew them vpon thy gréeuous fore.

ASPATIA hauing performed no lesse then was commanded hir in hir vision, was healed and became verie faire, and so manie were the graces wherwith she flourished, that no man could either compare or equall them. She had hir haies glorious and gold-like golden, somewhat daintilie curled, hir eies fierie and christalline, hir nose hooked, hir eares little, and the coulour of hir face like vnto Roses washed in milke, hir lippes crimosin, hir teeth more white than snow, hir voice was delicious sweete and musicall, hir delightes were estranged from all effeminate newfanglednesse: shee studied not to be rich in apparell (which is but the verie surfet of substance) because being nourished in pouertie, shee could not nor would not in anie wife yéelde any art to her beawtie, wanting both the meanes and the manner.

It chanced that this maiden amongst a great manie others was bought by a Baron, who belonged to king CYRUS, who séeing that she was beawtifull and faire, brought hir (after a verie solemne and sumptuous supper) into the presence

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of

The wonderful dreame

of CYRUS, accompanied with three other Grecian maids, who were tricked and attired by courtlie dames before hande, to the end they might know how to entertaine and delight the king; onlie ASPATIA would not admit any foile for hir faire, but after many refusals, at last consented to put on a sumptuous habit, wherein she stode so melancholie and blushinglie, as if she thought all lookers on vnworthie to beholde hir beawtie: and fixing hir fiery eies vpon the ground, she wept bitterlie before CYRUS, who commanded the three other Virgins to sit downe by him, who were obsequious to his will: but ASPATIA fained as though she heard him not when he called hir, vntill the Baron who bought hir, enforced hir to sit by his maiestie.

CYRUS dallieng and beholding the three other virgines, commended their countenances, and condemned not their behaiour. But hauing but touched ASPATIA with the the tip of his finger, she suddenlie cried out, telling him that shee should be punished if she vsed such licentiousnesse. This her behavior pleased the king, whose afterward offered to dallie with hir paps, she presentlie flung from him and offered to depart: for which cause CYRUS maruelling at the great mind of ASPATIA farre against the custome of *Percia*, said vnto him that had bought hir, Thou hast onelie brought this mayden vnto me free, sincere, and without spot: these others are but counterfeits in their customes, and their beawties are but borrowed not naturall.

Herevpon CYRUS affected by this meanes, and earnestlie fixed his loue vpon ASPATIA so that he forgot all other fancies, addicting himselfe onlie to hir bed and beawtie. Not longe after, ASPATIA called to hirmind the doome she had seen in hir dreame, and the speeches which were vsed, and in regarde of those benefits she had receiued, she erected a statue of golde in honor of Venus, and annexed therevnto a doue beawtified with costlie gems, offering daielie sacrifices to remunerate the Goddesse kindnesse. She likewise sent vnto her father manie rich Iewels, and made him a man of great authoritie. A few daies after a faire and curious Carkanet was

of Aspatia.

was sent out of *Theffaly* in present to king CYRUS, who reioicing greatlie at the same, and finding his ASPATIA one daie asleepe, laid him downe by hir, and (after some amorous embracings) drewe the carcanet out of a casket and saied vnto hir. How saiest thou my loue, dooth not this iewell become either the daughter or mother of a king? yes my liege saide she: whie then my loue, it shall be thine quoth he: discouer therefore thy neck, and put it on.

ASPATIA little respecting the rich guift, reuerentlie & sage-ly replied thus, how should I be so bold to submit my necke vnto that gift, which is a present more conuenient for PARISATIDES thy mother? Giue it hir my Lorde, and I am readie to shew you my neck without any such ornaments. CYRUS reioysing at hir answer, kissed hir, and hauing written all the manner of discourse which had past twixt him and ASPATIA, he sent the same with the carcanet vnto his mother. PARISATIDE no lesse delighted with the letter than the carcanet, renume-rated ASPATIA with rich gifts and royall presents, and concei-uing a gracious opinion in that ASPATIA gaue hir place, shee euer after loued hir and presented hir both with the carcanet and much other treasure. ASPATIA humblie receiuing hir inestimable curtesies, sent both the iewell and treasure to CYRUS with this message: These for a time will helpe thee, and for that thou art mine ornament, meseemeth I haue obtayned a great gift, if as I both should and woulde, I heartelie loue thee.

CYRUS was amazed at this deed, and not without reason, because this woman had no meane minde, but the courage of a great and magnificent princeffe. But when CYRUS was slaine in the warre which he waged againste his brother, ASPATIA remained prisoner: notwithstandinge sought out, and at the last found by the noble ARTAXERXES, she was deliuered of hir bonds, & such as had captiuated hir, were committed themselues. Finallie, being richlie apparailled like a Princeffe (although by reason of the deth of CYRUS she made great resistance, ARTAXERXES being vehementlie enamored of her beawtie, after long intreatie and comforts, at last won her

F 4 consent

A wonderful reuenge

consent and married hir: yet as some writers testifie, the intire affection she bare hir last husband, was neuer extinguished vntill she died.

A wonderful reuenge executed by Megallo Lercato of Genoua upon the mightie Emperour of Trabisonda.



At such time as the *Genowaies* weare Lords of certeine citties in the *Leuant* it chanced that amongest other Cittizens whoe traffiqued in *Cassa*, & were most familiar with the Emperour of *Trabisonda*, there was one called MEGOLLO LERCATO, whoe by reason of his rare quallities, was excéedinglie fauoured by him: for which cause he was gréeuousslie enuied, and hated by the principall courteurs, whoe ceased not continually to inuent new meanes & waies whereby they might bring him in disgrace. It fortunéd that sporting himselfe one daie at the game of chesse with a yoong Noble man who was greatlie beloued by the Emperor, they fell at wordes and bitter vpbraides: amongst all others, the yong Noble vttering certeine speeches in contempt of the name of *GENOWAIES*, MEGOLLO was inforced to giue him the lie: but seeing the other little moued therewith, his countrey dishonoured, and the court laughing at him, he sought his remedie at the Emperors hands, from whom he could get no redresse in repaire of his honor.

For which cause MEGOLLO hotlie discontent (though for a purpose he smothered his displeasures a space) a fewe daies after vpon a lawfull cause tooke occasion to craue the Emperours licence, and departing to *Genua* altogether inflamed to reuenge, he furnished himselfe by meanes of some parents and friends, and rigging out two warlike Gallies, he sailed with them into the great sea, and there indeuored himselfe to spoile all the coast and ranfacke euerie shippe belonging to the Emperour: whome soeuer hee tooke, in waie of
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of Megollo.

great difdaine he cut off their noſes and eares, and though there were manie ſhips ſet out againſt him, yet in ſpight of all he neuer deſiſted from endangering him: and this might he the better performe, in that his ſhips were verie ſwifte: and when he found himſelfe at any diſaduantage, he coulde both leaue and take how and when it pleaſed him. It chanced amongſt manie other preparations that were ſet out to intrap him; ſoure ſtout Gallies were rigged, who vpon conſultation as ſoone as they had diſcouered him, deuided themſelues apart, thinking to incloſe him in the miſt of them, & ſo all at once to aſſaile him. MEGOLLO that quicklie perceiued their pollicie, ſuddenlie fained to flie: whom when their ſwifteſt Gallie had long time purſued, and ouer-wrought all hir conſorts, MEGOLLO made hed againſte them, and ſlewe them, and ſerued them all after the ſame ſauce, to the wondrous amaze and diſcontent of the Emperour.

Amongeſt one of theſe Gallies, there was an olde man with his two ſonnes, whoe fearing the like fortune which had beſalne others, ſhould light on him and his ſonnes, humblie proſtrating himſelfe at MEGOLLOS féeet, he humblie intreated him for mercie: The old mannes teares were gracious, and had ſuch power ouer the generous mind of MEGOLLO; that he forgaue both him and his ſonns with the reſt that were aliue in his Gallie, and ſent him back vnto the Emperour with a veſſell full of *Eares* and *Noſes*, willing the olde man to let the Emperour vnderſtand that he would neuer ceaſe to indemnifie him, vntill ſuch time as he hadde ſent vnto him the man who had ſo diſdainfullie and diſhonorablie iniured him in his court,

The Emperour aſſerteined hereof, determined with himſelfe as the leſſer euill, to go himſelfe in perſon vnto the ſea, and carrie with him (as he did) the yong man, who had occaſioned all this trouble: MEGOLLO hearing thereof, thruſt his Gallies néerer the ſhore: when as the Emperour preſently in a light boat ſent him the yoong Noble with a rope about his necke: whoe hauing his eies proude with teares, humbled himſelfe at MEGOLLOS féeet, beſéeching mercy: MEGOLLO com-

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paſſionate

The memorable deeds

passionate therewith, bad him get him thence, telling him that it was not the fashion of the *Genowaies* to tyrannize o-uer effeminate milksops.

The parents of the yong man seeing him returne againe beyond their expectation, receiued him with great ioye: diuers offers were made by the Emperor to MEGOLLO, who refusing them all returned this answer: That he came thither not for desire of riches but for honors sake, and to eternise the name of the *Genowaies*, admitting no other couenantes but this, that in memorie of those his actions, a pallace shuld be reared in *Trabisond* for the commodity of the *Genowaies*, wherein he would that by a curious hand and cunning work man those his actions shoulde be eternized: which being afterwards fullie obserued by the Emperor, they whoe traffiqued there followe their marchandize with more honor then they were accustomed. MEGOLLO after this worthie acte returned home to *Genoua*, where he was receiued and gratified with great honors by the Cittizens.

The memorable deeds of Valasca a Lady of Bohemia, whoe causing all other Ladies to kill their husbands, Brethren, and sonnes, raigned seuen yeares in Bohemia.



Read in the *Bohemian* historie written by Pope PIUS, that this VALASCA of whom I héere meane to intreate, was a woman of great mind, bolde in all attempts, and highlie fauored by Fortune: and to the end you may the better vnderstand hir historie, I will first of all begin with hir cause of hatred. You haue therefore to consider, that CROCUS second Duke of *Bohemia* dieng without issue male, his daughter LIBUSSA (held in those daies in as great account as one of the *Sibils*) with the fauour of the people, and good liking of the better fort, was placed in hir fathers seate, and gouerned that Prouince manie yeares, with the generall good liking

of Valasca.

of all men. Finallie, hauing giuen a iust sentence in right of certeine possessions against a mightie man in that countrey, he being therewith incensed, prouoked vp the people against hir, saieng that it was an oprobrious & scandalous thing for such a people as they were, and so great a Nobilitie as was resident in that place, to suffer the kingdome & causes of iustice to be vnder a woman.

LIBUSSA hauing intreated silence at their hands for a time, said vnto them that she knew their new desire, and was not ignorant of their firme determination, disabling her selfe to satisfie their expectations, praieng them to assemble the next daie; which, according as she willed them they perfourmed. The morning began noe sooner to pushe forth his blushing beauties, but the people repaired to the iudgement seat in great multitudes: and as soone as the pallace was filled euerie waies by them, LIBUSSA began to speake vnto them on this maner: You know (*Bohemians*) that to this present day I haue beene your peaceable and bountifull Ladie according to womens custome, whoe are audacious in nothing but in offering curtesies. Hitherto haue I not bene offensiue to any of you, either chargeable by reason of Pompe, shewing my selfe rather a mother vnto you, then a mistresse: but ingratefullie, vnkind men as you are, requite you my gouernment. But at these your actions woonder not I at all, because you accustome your selues to the common fashions of men, who are neuer content, but are more skilfull to desire a iust and mercifull Lord, then hauing him they haue knowledge to keepe him.

As touching mine owne title, I wholie surrender it into your hands: and as you haue desired one who shal gouerne you, and order your lawes as he list; so am I contented you shall haue him. Therefore go ye and take me a white horffe, and bridle him with all his other apparell and ornamentes, and afterwards lead him to such a plaine where he may take that waie which best likes him. Which doone, let him trot as he list, and follow you him by his footsteps: as he turnes, so turne you: and as he returneth, so returne you: finallie,

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when

The memorable deeds

when you shall see him staie before a man that feedeth at an iron table, then assure your selues he is the man forpointed to be my husband, and your prince. This hir speeche pleased them all: so that taking with them the horſſe as LIBUSSA had instructed them, they let him free lie goe and followed him. But scarce lie had they trauelled ten miles, when as the horſe ſtaied at a riuer called *Bieli*, and arrested himſelfe before a countrey fellow called PRIMISLAUS: ſhewing manie ſignes of humanitie and obſeruaunce toward him.

The *Bohemians*, as well the nobles as commons, behoulding this, ran with all haſt vnto him, and after their ſalutations ſaid thus vnto him: Mount vpon this horſſe, and goe with vs: LIBUSSA hath choſen thee for hir husband, and the *Bohemians* admit thee for their prince: PRIMISLAUS, although he were a poore countrey clowne, not incapaable of the generall deſire of rule which attainteth all men, gaue vnto them a homelie ſalutation after his manner, and tolde them that he was addreſſed to doo whatſoeuer pleaſed them: and vnderſtanding that he was to goe to LIBUSSA (as if hee had a longe voiage to make, he faſtened his bottle to his ſaddle bow, and graſping his bread and cheeſe in his hand he rode on feeding like a ruſticke king, which was a verie ſufficient euidence of that which LIBUSSA before time had declared and told vnto them.

As ſoone as his guttes were full and his bottle emptied, he mended his pace, and they conducted him with great pomp and honnour into the cittie, where he tooke LIBUSSA to wife, and during all his life time was wholie ruled and gouerned by hir counſels and perſwaſions. But after ſhe had ſubmitted hir ſelfe to the deſtinies, the gouernment remained wholie in PRIMISLAUS hands, and the authoritie of Ladies ceaſed, which euen vnto that hower was both maintained and augmented by Libuſſa. After this, VALASCA (which whilſt Libuſſa liued was hir ſecretarie) being a Ladie of great valour and no leſſe reſolution then an *Amason*, not induring or abiding that the authoritie of women ſhould be thus aunihilated, aſſembling one daie in a priuie place all thoſe that were of her
faction,

Of Valasca.

faction, she said thus vnto them :

My sisters, we haue lost our good Ladie, who alwaies defended vs from the outrages of men, neither could she euer endure that we should be ouerborne by them, so that she her selfe held the Emperie, and we with hir were in respect held and accounted for Queenes. You see now, how inforced we indure a hard and miserable seruitude, liuing vnder the gouernment of our husbands after the maner of slaues, except of our selues we shall gather head and courage to recouer our former liberties. Wherefore, if your thoughtes be as mine is, let vs ioine like heroick Ladies, and we will easily recouer our estates. I (as you know) was secretarie vnto LIBUSSA, of whom I learned that which she knew: I am skilfull in inchantments, and the nature of hearbes is not vnkowne vntome: if therfore you haue any meaning or will to followe me, assure your selues, that you shall be once againe lords ouer men.

Vpon these words, the whole assemblie of women condiscended to VALASCAS words, and mutuallie conspired against men. During this time, PRIMISLAUS dreamed one night, that a virgine gaue him bloud to drinke: for which cause he being a notable fothfaier, and willing to preuent a mischiefe which (as he imagined) might verie easilie be impugned, hee conuocated all the chiefe nobles of his Prouince, vnder intention to prohibit the ouer-great licence and libertie which women had in the common weale: namelie, the women were accustomed to ride and run the race on horssebacke, to tourney, shoote, and followe the chace, and brieflie to exercise themselues in all warlike discipline, which (as he thought) were matters manageable by men, and vnfit tasks for women. But the Barons scoffed at him when he told them therof, and said, that they rather deserued loue and reuerence for their agilitie and hardines, then reproofe and dishonor.

VALASCA meane while desisted not neither daie nor night to exhort hir confederates, and often with drinks & inchantments turned away their affections from the loue of men, and daie by daie drewe more and more into this her League

G 3 of

The memorable deeds

of conspiracie. Finallie, when she perceiued that she hadde gathered a sufficient power both of married wiues & maids, in one night she caused euerie one of hir faction to kill their fathers, husbands, brethren, and sonnes in their beddes, and afterwards taking armes, with great expedition, they all of them marched together to a place appointed them by VELASCA, not farre distant from *Prage*, and subduing some that had them in chace, they made a roade to *Visfigrade* whereas PRIMISLAUS aboad, intending there to surprise him: but séeing they could not take the fortresse, they retired themselues into a mountaine, a place naturallie impregnable, and there building a castle, they called it *Deuizo* that is, the place of virgines, bicause that in their toonge a virgine is called *Deuize*.

This action of theirs seemed abhominable to all the inhabitants of the countrey, as wel in respect of the great slaughter they had made, as also because they had a great suspicion of further mischēefe, for which cause they generallie gaue PRIMISLAUS to vnderstand, that they were addrest to bidde these new *Amazons* battell, and that, if it pleased him to marche forward with his hoast, they also were in a readinesse to follow him. The K. certified them, that at that present he could not come, by reason that the Gods had admonished him, that all those who were addicted to indemnifie the virgines, were to die; certifieng them that it was behouefull to go another time. But they, who set light by his counsell, leuieng by themselves a great armie, marched toward *Deuizo* and striking battell with VALASCO, were ignominiously ouerthrowne and put to flight with the slaughter of the greater part of the armie: and whereas in this seruice Malada, Nodea, Suatacia, Vorafta, Ragda, Zaftana and Triftana, had behaued themselves valiantlie; in rewarde of their seruice they had collars and chaines of golde giuen them: and amidst that vnmeasurable pray which they had, euerie one was rewarded according to their defart.

VALASCA flue with hir owne hand seuen of hir enimies, and after that time was held and esteemed for a goddesse, so that
neuer

of Velasca.

neuer after that time the *Bohemians* had the courage to trouble or molest them: But they euerie daie ranged about the confines, spoiling, robbing, and burning, and daie by day enforced greater dread and feare in the harts of their enimies: and being now Ladies and soueraignes of the better part of *Bohemia*, they were constrained to haue the companie of men, by reason that otherwise by course of time and warres they were likelie to be reduced and brought to nothing: for which cause, marrieng themselues they made a lawe, that those maidens who were borne by them should with all dilligence bee tenderlie and carefullie brought vppe: as for the males, they commanded that their right eies should be pulled out, and their middle fingers cut off, to the ende, that hauing attained Mans estate they should be disabled to shoote in the bowe, or to handle warlike weapons.

Finallie, VELASCA hauing afflicted *Bohemia* for the space of seuen yeares, and made them altogether tributarie, was deceiued by PRIMISLAUS, whose wrote hir a letter that the Barons against his will had attempted hir with war, and that he was greatlie pleased that they had receiued condigne punishment for their insolence: assuring hir, that he hadde alwaies held hir in place of his daughter, not onlie for that she had bene secretarie to his wife, and well thought of by her, but for that she knew so well to gouerne so great a state as *Bohemia* was for the space of seuen yeares. And moreouer, that now since he felt himselfe olde and vnable to gouerne his subiects; on the other side, his sonne too yoong in yeares for so waightie a credit, that his will was to render into her hands the fortresses, so that by this meanes at one time he would yéeld all *Bohemia* into hir hands, referring the estate of his sonne and heire, to hir kindnesse and curtesie, contenting himselfe to returne vnto his first estate, and liue satisfiéd in the towne from whence perforce they had taken him, and afterward vnwillinglie crowned him. And him séemed as he wrote, that it should so be, that as from a ladies hands he receiued the throne, so to a ladies hands he might return the title.

G 4

This

The memorable deeds

This letter written and sent vnto hir, wonne such credit with hir, that presentlie she sent before hir a Squadron of hir best *Amasons* to receiue the fortresses, whoe were brought into the lande with great solemnitie, and entertained in the Dukes owne pallace: but whilst thee were at the table, they were all slaine by a troope of armed meu, whoe were hidden for that purpose. They hauing slaine these, ran to *Deiuiso* with a great armie, & VALASCA hauing notice of the strange accident, issued hir selfe smallie vnattended and cloased in glittering armes, and mounted vppon a verie braue and lustie courser, that lightened fire from his nostrils, shee was followed by some few a farre off, whilst hir selfe solie incountred the whole hoast that came against hir, and without anie word speaking she laied about hir like a Lionesse or a *Libian* Tygre in his great furie. Finallie, falling in the midst and thickest of hir enemies, she died valiantlie.

Hir companions a farre of as soone as they vnderstood of the death of their princeesse, not vnder anie hope to conquer, but stimulated to worke reuenge, fell to armes: betwixt whom and the *Bohemians* was a most bloudie and desperate fight: but the Ladies at last hauing the worst, were inforced to flie, whom the *Vissegradians* following, entered together with them into their Castle, and hauing caused the gates to be shut, and being Lordes of the fortress, they cut all the poore women to peeces. And thus was *Bohemia* deliuered from the tyrannie and thraldome of women: And VELASCA, being worthie to be eternized amongst the Ladies of most famous memorie, laie vnburied, and serued for a prey for birds and beafts to feed vpon.

An

An excellent example

*An excellent example of continence in
Frauncis Sforza.*



Mongst all other I will not pretermit a singular example of continence in FRANCIS SFORZA, whose deserued in this action of his to be compared with ALEXANDER the great, and SCIPIO the noble: *Cassanoua* a castle of Luke being forcible surprisid by Erle FRANCIS. There were certaine souldiours who tooke a faire and tender yoong damosell prisoner, whose whilst they forceable drew hir from out the house, weepingly besought them to present hir to the earle FRANCIS SFORZA and to no other, so that they whose had outraged hir, fearing the displeasure of the countie; suddainlie presented hir vnto him.

At that time FRANCIS by reason of his yoong yeares, and the sound complection of his bodie, was verie proane and addicted to wanton and effeminate pastimes: and although hee were inueigled by the tender yeares and exceeding beautie of the maiden, notwithstanding he inquired of hir whither she had rather consent vnto euerie pleasure wherein he might imploy hir, or remaine in their handes whose had first taken hir. Whom she thus answered, that she would be alwaies readie to obey him, so that it might please him to set hir free from the handes of base iniurie. Wherevpon FRANCIS presently commanded that she should be conducted vnto his pavilion. When night came, and before he entered the bed, he asked the maiden againe, if she were of the same minde, or whether she had changed hir purpose. Who answered him that she continued resolued, then he willed that she shoulde disrobe and vncloath hir bodie, and so to laie hir selfe downe by him.

But no sooner was she entred bed, but she espied the picture of our Ladie painted after the maner, wheron turning
H towards

of Francis Scforze.

towards the Earle she wept and with all reuerence & shamfastnesse she saied vnto him: O my Lorde I pray thee for that vnspotted virgines sake, whose image is in our sight, vouchsafe to be the protector of my virginitie, and thorough thy clemencie grant that without stain or dishonour I may returne vnto my betrothed spouse, who liueth a desperat and desolate life amongst the other captiues. And whereas I promised thee to submit my selfe to thy will, no other thinge moued me therevnto, then the desire I hadde to deliuer my selfe from the hands of those who rauished me: and not that alone, but the iustice and pietie I haue heard of thee, made me conceaue a great hope to submit to him who had so great vertues to command.

These words had so great power in the mercifull and generous mind of the Captaine, that they extinguished in him all heat of vaine desires, so that of his owne proper charges he rescued the husband and redéemed him from thraldome, restoring the yoong virgine vnto him as soone as he came in to his presence. Hir spouse knéeing vppon his knees, and sighing bitterlie, said; My Lord thou dooest fullie answere the great expectation and fame which through euerie part is disperfed by thee, so that there is no land nor no péere in the world that either may match thee for humanitie, or conquer thee in clemencie. Almighty God, who may requite thee in our behalfe, yeeld thee condigne fauours for thy vertue: The Countie would haue giuen him manie thinges of that praie that he had taken, but the yong maiden would accept nothing, saieing that the neighbours séeing such gifts, woulde thinke and imagine that it were the price of hir virginitie that she had lost, and so by that meanes she shoulde fall into verie great infamie, which she euer rather chose to flie than death, wherevpon FRAUNCIS SFORZE dismissing them, they ioy fullie returned into their country.

Of

Of many infortunate men.

Of many learned men ancient and moderne, who violently and infortunatelie ended their daies.



HEMOSTOCLES the *Athenian* slue himselfe. LUCRETIUS the Philosopher died the selfesame death, and GALLUS (as learned as both they) was murthered by his owne handes: PLINY was smothered by fire in the mountaine AETNA. Besides all these, manie other neuer seconded in science perished sinisterlie. THALES the *Milesian* died for thirste, ZENO was slaine by the commandement of the Tyrant PHALARIS. ANAXARCHUS by the iudgement of Nicocreon finished his life with manie tortures. ARCHIMEDES the Philosopher an excellent Mathematitian was slaine by MARCELLUS souldiers: PYTHAGORAS with his threescore schollers was put to the sword. ANACHARSIS died suddenlie. DIODORUS burst thorough harts gréepe, by reason he could not answer a question which STILBO the Philosopher had propounded him. ARISTOTLE after he had lost the fauour of ALEXANDER, being in *Calcide*, drowned himselfe in the floud *Euripus*. CALISTINES his scholler was cast hedlong out of a window. MARCUS TULLIUS had his ears and hands cut off, and set vp in the publike place where the Orators declaimed.

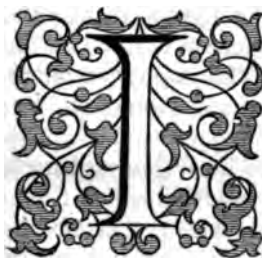
SENECA was put to death by his scholler NERO, whoe had first caused his vaines to be opened in a bathe of hot water. IOHANNES SCOTUS reading in England, by a sudden conspiracie of his schollers was with his best fauorites put to death. but if I should vndertake to repeat all the haplesse endes of these ancients whoe were excellent in learning, it were too long for me to write, or you to read. For which cause I will begin to let you vnderstand the death of some moderne learned. PETRACH died suddenlie, Domitius Caldarinus perished through the sicknesse of the plague. CONSILIATOR was burned aliue. ANGELUS POLITIANUS finished his daies by hauing his

H 2 braines

How king Rodorigo

braines dasht out against a wall. PETER LEO of *Spoletum* was drowned in a ditch, the Lorde FRANCIS PICO was slaine by his tenants. FISHER and THOMAS MOORE were beheaded, CRANMER and LATIMER burned, the rest since fresh in memorie I need not to trouble you with: I onelie set these down for the learned to consider vpon and examine themselves by circumstances, & cunninglie canuase in their conscience an argument *a comparatis*.

*Howe kinge Rodorigo the last of the Royall house of the
Gothes, lost his kingdome and life thorough
his incontinence.*



IN the yeare 712. RODERIGO raigned in Spaine, who earnestlie enamored of a daughter of IULIANS Countie of *Cantabre*, and desirous to gather the fruite of his loue because otherwise he might not in that the maiden was verie honest and vertuous, he sent hir father embassadour into *France*, & by that oportunitie enforcing hir, he satisfied his lewd and dissolute lust. IULIAN returning into *Spaine*, and vnderstanding the heauie case and estate of his daughter, made shew before the king that he was vtterlie ignorant thereof, and after a few daies he fled into *Affrica* with all his familie: taking vppe his house in the cittie of *Lepte*: and seeking out MUCA the gouernour of *Affrica* hee tolde him of the outrage doone him by the king, and howe for that cause he was come vnto him. First to offer him a great rich, and faire empire: next, to profer him his seruice: and moreouer said he, the time is come to reuenge the *Arabians* which were slain a few yeares past in the hoast of king BAMBA. To the performance whereof I will backe you with the greater part of the Lords of Spaiue, whoe will be readie to assist you in this enterprife, bycause the king is deadlie hated of them, both for his crueltie and lawlesse corruption.

MUCA

loft his kingdome.

MUCA fent him vnto king MULIT in *Arabia*, whoe hearing IULIANOS purpose, difpatched him with letters to MUCA wher in he wrote that he fhould fauour him with all reaſonable helps. MUCA gaue him an hundreth horſſe and ſoure hundred men on foote, vnder the conduct of a famous captaine called TARIFFE: with this power they paſſed the Seas, & landed in Spaine: and to the end they might the more ſecurelie beard the enimie, they builded a cittie which they called by the name of *Tariffe* captaine of the *Barbarians*. And aſſoone as IULIO had giuen notice to his confederates for what occaſion he was come, & what deſire he had to reuenge him of the iniurie doone vnto him by the king, many of them vnited themſelues with the *Arabians*, and ouerran al the con- trey of *Algaſera* which the ſaid IULIANO had in gouernement vnder the ſaid king.

The *Arabians* of *Africa* ſéeing the great progreſſe and fortune the countie had, and affured of his faith, ſent him twelu thouſand horſſe, and a great multitude of footmen, by reaſon that they had intelligence that the king had ſent againſt him his coſin IGNICUS with a huge hoſt, who fighting many times vnhappilie with the Moores, at the laſt was himſelfe ſlaine, & all his followers cut in pées: wherevpon the Moores being rid of this impediment, ouerran and ſpoiled a great parte of *Spaine*. For which cauſe the king leuied a greater army than the firſt, and comming himſelfe to wage the fight with the Moores, there fell a terrible and dreadfull battell betwéene both the armies, which continued eight continuall daies, ſaue onlie the intermiſſion of night, but by reaſon of the rebellion of the two late kings ſonnes called DETIFA the king had the worſt and periſhed in the field with many other valiant perſons: and the Moores like couragious victors poſſeſſed the ſpoiles. This defeat was on ſunday being the xi. of *Septē- ber* in the yeare 719 The Moores attaining victorie, had the dominion of *Spaine*.

Of

H 3

Of many famous men.

*Of many famous men whoe leaving the government of the
Commonweale gave themselves over to a private life.*



CATO the Censor was the most vertuous and best reputed *Romaine* that flourished in that time: for during all the daies of his life, there was neuer man that saw him commit anie light action, neither lose or diminish any one inch of his seuerer grauitie. This man after he had liued fifty and eight yeares, leauing the trauailes of the common wealth, went and spent the remnant of his life in the kingdome of *Naples* in a village called at that daie *Piceno*, and in this time *PROZULIO* living vpon his owne liuelihoods and reuenews: And whilest thus this good and vertuous CATO liued sequestred from all others, sometimes reading his bookes, some other times trimming his vines, there was one of his neighbours who wrote vpon his gate with a coale, *O fortunat CATO thou only amongst al others knowst how to liue in this world.* **LUCILIUS** the Consul and *Romaine* captaine remained in the *Parthian* warres, and continued the same for the tearme of sixteene yeares: in which he acquired much honor to *Rome*, many laudes for the common weale, much fame for himself, and as great riches for his house. This man, after he returned from *Asia* to *Rome*, and found the commonweale altogether swarming with dissentions by reason of the factions of *SCILLA* and *MARIUS*, purposed with himselfe to leaue *Rome* and to build him a certaine place of pleasure néere *Naples*, vpon the riuier of the sea at this daie called *Castello di Lupo*, in which place he reposed ten yeares: entitled to all kind of pleasures and quietnesse of mind, free from all trauailes and troubles, till suche time as he finished his wearied age with a contented and worthie death.

DIOCLESIAN, after he had gouerned *Rome* and the emperie for the space of eighteene yeares, vtterlic refusing all the
Empire,

Of many famous men.

Empire, departed *Rome*, and repaired to *Salona* in *Dalmatia* where he was borne. But two yeares after that he had refused the *Romain* empire, an honourable embassage was sent by the Senate vnto him, praieng him earnestlie that he would haue pitie on the commons, and content himselfe to returne to *Rome*. It chanced that at such time as the said Embassadors came into his poore and homelie cottage, hee himselfe was in a little garden he had, setting of Lettises and diuers other hearbes; and assoone as he had heard the discourse of that they were to deliuer him, he returned them this answer: Seemeth it a requisite matter vnto you my freendes, that he who hath planted, cut, and watered lettice as these be, should leaue them to seeke royalties, and not to eate them in repose and quiet in his owne house? yes my friends, it is better eating these in quiet, then gouerning of *Rome* with care.

Moreouer he said vnto them, Now haue I proued howe much it auaieth to commande, and howe healthfull it is to plough and dig. Leau me therefore, I pray you, in my house: for why, I rather desire to get my liuing in this village with my handes, than to haue the charge of the *Romaine* empire accompanied with hate. PORIDES the *Athenian* hauing in great iustice gouerned his common weale for the space of fixe and thirtie yeares, at laste growing olde and satiate of publike affaires, departing *Athens* he went vnto a certein Lordship of his left him by his auncestors in a certeine village without the cittie; in which plieng his booke by night, and labouring his fields by day he liued fiftéene years more; Aboue the doores of his house these words were written.

In veni portum: spes & fortuna, valet

Nil mihi vobiscum est, ludite nunc alios.

SCIPIO the *Affrican* was one of the best beloued and honored captaines that euer *Rome* had: for in the space of fixe and twentie yeares wherein he continued warre in Spaine, in *Affrica* and *Asia*, he neuer committed anye dishonost action, neither lost any battell: he neuer denied any man Iustice, neither was there euer one obscure or base thought


H 4

knowne

A most subtile dispute

knowne in him: he subiugated *Africa*, ruinated *Carthage*, ouercame *Hannibal*, destroyed *Nununtia*, and also restored *Rome*, which after the battell of *Cannas* was almost forsaken and abandoned. This man in the two and fiftie yeare of his age departed *Rome*, and retired himselfe vnto a little farme of his which was betwixt *Pozzuolo* and *Capua*, in which (as *SENECA* witnesseth) he had no other reuenewes but certeine fields wherein he liued, a house wherein he lodged, a barne wherein he bathed, and one of his Nephues who serued him: And with so great affection retired hee himselfe to the farme house, that for eleuen yeares space which he liued, he went not once to *Capua* or set foot towards *Rome*. All these excellent men of whom we haue spoken, with manie infinite others also, left their kingdomes, Consulships, gouernments, citties, pallaces, fauourites, cares and riches for no other intent, but a quiet life: intending after worldlie affaires to reconcile themselues to a more straight order, hauing respect to that which insueth after death.

A most subtile dispute made in Antioch in the presence of king Ptolomey, by seuen seuerall Ambassadors which of their Common-weales had the best lawes and most notable Customes.

LUTARCH writeth in his booke *De exilio*, that king *PTOLOMEY* being in *Antiochus*, there were vpon an appointed day at dinner with him manie ambassadors from the *Romaines*, *Carthagenians*, *Scicilians*, *Rhodians*, *Athenians*, *Lacedemonians*, and *Scicilians*: whoe falling into disputation amongst themselues, euerie one began to praise and extoll their countries Lawes and customes, as the best and most exquisite.

The dispute was handled with great seruencie betwene them,

amongst Ambassadors.

them, and with manie reasons each one endeouored himselfe to dignifie his state: for which cause PTOLOMEY desirous to know the truth, and to bring all contentions and discords to an exigent, commanded them that euerie one should write or speake their customes or perfect Lawes which they had in their common weales: for by that means it might be easilie iudged, which prouince best deserued the Palme of iustice.

The Embassadors of Rome began and said, We hold our Temples in wonderous great honor and reuerence, we yeeld great obseruance to our gouernors and rulers, we gréeuoullie punish the wicked offenders and malefactors.

The Embassadors of *Carthage* saied, in the Commonweale of *Carthage*, the nobles cease not to fight, the commons and mechanicall persons to labour, the Philosophers and learned to instruct.

They of *Scicilie* saied, In our lande we obserue intire iustice, we traffique with vpright conscience, and generallie imbrace equalitie.

They of *Rhodes* saied, In our common weale the olde people are honest, the yonger sorte shamefast, the Ladies and women solitarie and silent.

The *Athenian* Embassadors saied: In our common weale the rich are not permitted nor allowed to be partiall; the poore to be idle; neither those that gouerne, are suffered to be ignorant.

The *Lacedemonians* saied, in our State, enuie raigneth not, because all are egall: nor auarice because our goodes are in common: nor any suffred to be idle, but euerie one doth labour.

The *Scicionians* saied, In our common weale, we permit nor maintaine any trauailer, least returning home againe he shoulde bring vs matters of noueltie, neither admit we Physitians, who spoile and kill the whole, nor

I

Orators

Strange Lawes of

Orators, who maintaine publike contentions.

Affoone as PTOLOMEY had heard all the seuen Ambassadors, he praised all their common weales, saieng: that they were iustlie and worthilie gouerned, commendinge their customes and holding their lawes praise worthie: wherevpon with great honors euerie one returned to his lodging, glorifieng and reioycing in their credit, and satisfied in his iustice.

Strange Lawes of Tirzus the Tyrant where-through he withstood Conspiracies.



RIZUS the Tyrant endeouoring to preuent the coniurations and treasons which might be imagined and wrought against him by his cittizens: forbad them by an especiall and prescript law, to surcease their priuate and publike conferences, tyranizing aswell ouer their toongs as their trefure. But his cittizens enuieng and hating this his commandements, kept their consultations by becks, gestures, and eager countenances when they were agréed, and smiling and pleasant lookes when they were contented: if dangers threatned them they frowned, if Fortune fawned they were not froward: by this meanes expressing and shewing the affections of their minds, and deluding the pollicie of the tyrant.

TIRZUS séeing and beholding this varietie in the faces of his cittizens, began to feare, and for that cause forbad them such like significatiue and mute consult: whervpon, one of his cittizens amongst the rest, repining at his tyrannie

Tyrfus the Tyrant.

rannie inuented a new meanes: and entering the pallace
with other friends, wept and cried out verie bitterlie. The
Tyrant vnderstanding héereof, hasted him with some of
his guard, to depriue the eies of their naturall libertie, in
like manner as he had reduced the toong and gestures in-
to seruitude, but the people amazedlie hating his info-
lence, drew the weapons out of the hands of his
guard, and murdered both him and
all his followres.

FINIS.



1
2
3
4
5

6
7
8
9
10

P H I L L I S:
Honoured with Pa=

forall Sonnets, Elegies, and amo-
rous delights.

VWhere-vnto is annexed, the tragicall
complaynt of *Elstred.*

*Iam Phæbus difiungit equos, iam Cin-
thia iungit.*



At London,
Printed for Iohn Busbie, and are to
be fold at his shoppe, at the West-doore
of Paules. 1593.






TO THE RIGHT
 worthy and noble Lady, the
 Countesse of Shrewesbury.



I haue aduentured (most noble Lady) with the wraſtlers of Olympia, tho not to win, yet to worke for the Garland; the iudgement of my induſtry relyeth on your Ladishippe, who haue both authoritie to conuiſt, and knowledge to commend. I haue choſen you Madam among many, to be the Soueraigne and ſhee Mecænas of my toyle, becauſe I am aſſured, that the great report of your learning and vertue, (wherewith as yet it hath not pleaſed you to dignifie the world) muſt euennow be exemplified in mee, who dare promiſe as much in affection, as any other can performe in perfeſti-

A 3 on

The Epistle.

*on. May it please you to looke and like of homlie
Phillis in her Country caroling, & to countenance
her poore and affectionate Sheepeheard, who promi-
seth vnder the onely encouragement of so noble a
Lady, to employ all his best de seignes, life, and stu-
dies, to your good lyking.*

Your Ladiships most
humble to commaund

Tho: Lodge.

The Induction.

I That obscur'd haue fled the Sceane of Fame,
Intitling my conceits to nought but care,
I that haue liu'd a *Phoenix* in loues flame,
And felt that death *I* neuer would declare,
Now mount the Theater of this our age,
To plead my faith and *Cupids* curfed rage.

Oh you high sp'rited Paragons of witte,
That flye to fame beyond our earthly pitch,
Whose fence is found, whose words are feat and fitte,
Able to make the coyest eare to itch:
Shroud with your mighty wings that mount so well,
These little loues, new crept from out the shell.

And thou the true *Octavia* of our time,
Vnder whose worth, beauty was neuer matched,
The Genius of my Muse and ragged rime,
Smile on these little loues but lately hatched,
Who from the wraftling waues haue made retreat,
To pleade for life before thy iudgement seate.

And tho the fore-bred brothers they haue had,
(Who in theyr Swan-like songes *Amintas* wept)
For all their sweet-thought fighes had fortune bad,
And twice obscur'd in *Cinthias* circle slept:
Yet these (*I* hope) vnder your kind aspect,
(Most worthy Lady) shall escape neglect.

And

The Induction,

And if these *Infants* of mine artlesse braine,
(Not by theyr worth, but by thy worthinesse)
A meane good liking of the learned gaine,
My Muse enfranchis'd from forgetfulnesse:
 Shall hatch such breede in honour of thy name,
 As moderne Poets shall admire the fame.

As moderne Poets shall admire the fame,
I meane not you (you neuer matched men)
VWho brought the Chaos of our tongue in frame,
Through these Herculean labours of your pen:
 I meane the meane, I meane no men diuine,
 But such whose feathers are but waxt like mine.

Goe weeping Truce-men in your fighting weedes,
Vnder a great *Mecænas* I haue past you:
If so you come where learned *Colin* feedes
His louely flocke, packe thence and quickly haste you;
 You are but mistes before so bright a funne,
 Who hath the Palme for deepe inuention wunne.

Kisse *Delias* hand for her sweet Prophets sake,
VWhose not affected but well couched teares:
Haue power, haue worth, a Marble minde to shake;
Whose fame, no Iron-age or time out weares.
 Then lay you downe in *Phillis* lap and sleepe,
 Vntill she weeping read, and reading weepe.

Oh

Phillis. Sonnet I.

Oh pleasing thoughts, apprentices of loue,
Fore-runners of desire, sweet Methridates
The poison of my sorrowes to remoue,
With whom my hopes and fearefull oft debates.

Inritch your selues and me by your selfe riches,
(Which are the thoughts you sped on heauē bred beauty,)
Rowse you my muse beyond our Poets pitches,
And working wonders yet say all is duty.

Vse you no *Eglets* eyes, nor *Phenix* feathers,
To tower the heauē from whence heauens wonder fallies:
For why your sonne singes sweetly to hir wethers:
Making a springe of winter in the vallies.

Show to the world tho poore and scant my skill is,
How sweet thoughts bee, that are but thought on *Phillis*.

B 2

You



Sonnet II.

You sacred Sea-nymphes pleasantly disporting,
Amidst this watrie world, where now I faile:
IF euerloue, or louers sad reporting,
Had power sweet teares from your faire eyes to hayle:
And you more gentle-hearted then the rest,
Vnder the Northren Noon-stede sweetly streaming:
Lend those moyst riches of your christall crest,
To quench the flames from my hearts *Aetna* steaming.
And thou kinde *Triton* in thy trompet relish,
The ruthfull accents of my discontent:
That midst this treauell desolate and hellish,
Some gentle wind e that listens my lament.
May prattle in the north in *Phillis* eares,
Where *Phillis* wants *Damon* consumes in teares.

In



Sonnet III.

In fancies world an *Atlas* haue I beene,
Where yet the *Chaos* of my ceaselesse care:
Is by hir eies vnпиты and vnseene,
In whom all giftes but pity planted are.

For mercie tho still cries my moane-clad muse,
And euery paper that she sendes to beautie:
In tract of fable teares bringes wofull newes,
Of my true heartkinde thoughts, and loyall duetie.

But ah the stringes of hir hard heart are strained,
Beyond the harmonie of my desires:
And tho the happie heauens themselues haue pained,
To tame hir heart whose will so farre aspires,
Yet she who claimes the title of worldes wonder,
Thinkes all defartes to bace to bring hir vnder.

B 3

Long



Sonnet IIII.

Long hath my sufferance labored to inforce,
One pearle of pittie from hir prettie eyes,
Whilest I with restlesse riuers of remorse,
Haue bathde the bankes where my faire *Phillis* lies.

The moning lines which weeping *I* haue written,
And writing red vnto my ruthfull sheepe,
And reading sent with teares that neuer fitten,
To my loues Queene, that hath my heart in keepe:

Haue made my Lambkins, lay them downe and sigh:
But *Phillis* fittes, and reades, and cals them trifles:
Oh heauens why clime not happie lines so high,
To rent that ruthlesse heart, that all hearts rifles?
None wrightes with truer faith, or greater loue,
Yet out alas *I* haue no power to moue.

Ah



Sonnet V.

Ah pale and dying infant of the springe,
How rightly now do I resemble thee:
That selfesame hand that thee from stalke did wringe,
Hath rent my breast and robd my heart from mee.

Yet shalt thou liue, for why thy natiue vigor,
Shall thriue by wofull dew-droppes of my dollour:
And from the woundes I beare through fancies rigor,
My streaming blood shall yeeld thee crimson colour.

The rauisht fighes (that ceaselesse take their issue,
From out the furnesse of my heart inflamed:)
To yeeld you lasting springs shall neuer misse you,
So by my plaints, and paines, you shall be famed
Let my hearts heat, and colde, thy crimson nourish,
And by my forrowes let thy beautie flourish.

B4

It



Sonnet VI.

It is not death which wretched men call dying,
But that is very death which I endure:
When my coy looking Nymph (hir grace enuying,)
By fatall frownes my damage doth procure.

It is not life which we for life approue,
But that is life when on hir woul-foft pappes,
I feale fweet kiffes, which do batten loue:
And doubling them do treble my good happes.

'Tis neither loue the fonne, nor loue the mother,
Which louers praife and pray to; but that loue is:
Which ſhe in eye and I in heart do ſmother,
Then muſe not tho I glory in my miſſe.
Since ſhe who holdes my heart, and me in durance,
Hath life, death, loue and all in hir procureance.

How



Sonnet VII.

How languisheth the Primrose of loves garden?
How trill hir teares th' Elixar of my fences:
Ambitious sicknes, what doth thee so harden,
Oh spare and plague thou me for hir offences.

Ah Roses, loves faire Roses do not languish,
Blush through the milk-white vaile that holdes you couer-
If heate or colde may mitigate your anguish, (ed.
Ile burne, Ile frize, but you shall be recovered.

Good God would beautie marke now she is crafed,
How but one shower of sicknesse makes hir tender:
Hir Iudgmentes then to marke my woes amazed,
To mercy should opinions fort surrender:

And I (oh would, I might, or would she ment it,)
Should herrie loue, who now in hart lament it.

C

NO



Sonnet

ΛΙΙΙ

No starres hir eyes to cleere the wandering night,
But shining funnes of true diuinitye:
That make the foule conceiue hir perfect light:
No wanton beauties of humanitie

Hir prettie browes, but beames that cleare the sight
Of him that seekes the true Philosophie:
No Corral is hir lippe, no rose hir faire,
But euen that crimfon that adorne the Sunne

No Nymph is she, but mistresse of the ayre,
By whom my glories are but newe begunne,
But when I touch and tast as others do,
I then shall wright and you shall wonder to.

The



Sonnet IX.

The dewie-Roseate morne had with hir haire,
In fundrie forts the Indian Clime adorne:
And now hir eies apparrailed in teares,
The losse of louely *Memnon* long had moorne.

When as she spide the Nymph whom *I* admire.
Kembinge hir locks, of which the yelow golde,
Made blushe the beauties of hir curled wire,
Which heauen it selfe with wonder might beholde.

Then redd with shame, hir reuerend locks she rent,
And weeping hid the beauty of hir face,
The flower of fancie wrought such discontent:
The sighes which midst the aire she breathd a space,
A three daies stormie tempest did maintaine,
Hir shame a fire, hir eies a swelling raine.

C 2

The



Sonnet X.

The rumor runnes that heere in I sis fwimme,
Such stately Swannes so confident in dying;
That when they feele them selues neere *Lethes* brimme,
They sing their fatall dirge when death is nighing.

And I like these that, feele my woundes are mortall,
Contented dye for hir whom I adore:
And in my ioyfull himnes do still exhort all,
To die for such a Saint or loue no more.

Not that my torments, or hir tiranie.
Inforce me to enioyne so hard a taske,
But for *I* know, and yeeld no reason why,
But will them trie that haue desire to aske.

As loue hath wreathes his pretty eies to feele,
So louers must keepe secret what they feele

My



Sonnet XI.

My fraile and earthly barke, by reasons guide,
 (Which holdes the helme, whilst wil doth weilde the faile:)
 By my desires (the windes of bad betide,)
 Hath faild these worldly Seaes with small auaile.

Vaine obiectes serue, for dreadfull Rockes to quaile,
 My brittle boate from hauen of life that flies
 To haunt the Sea of mundane miseries:
 My fowle that drawes Impressions from aboue,
 And viewes my course, and fees the windes aspire,
 Bids reason watch to scape the shoales of loue:
 But lawles will enflamd with endlesse ire
 Doth steerem poepe whilst reason doth retire.

The streames increafe loues waues my barcke do fill,
 Thus are they wrackt that guide their course by will.

C 3

Ah



Sonnet

XII.

Ah trees why fall your leaues so fast?
 Ah Rocks where are your robes of moffe?
 Ah flockes, why stand you all agast?
 Trees, rocks, and flocks, what are you penfue for my loffe?
 The birdes me thinks, tune nought but moane,
 The windes breath nought but bitter plaint,
 The beafts forfake their dennes to groane, (ers attaint?
 Birdes, windes, and beaftes, what doth my loffe your pow-
 Floodes weepe their fpringes aboue their boundes,
 And *Eccho* wailes to fee my woe,
 The roabe of ruth doth cloath the groundes:
 Floodes, *Eccho*, groūdes, why do you al thefe teares beftow?
 The trees, the rockes, and flockes replie,
 The birdes, the windes, the beaftes report,
 Floodes, *Eccho*, groundes, for sorrow crie,
 VVe griene fince *Phillis* nill kinde *Damons* loue confort.

Loue



Sonnet XIII.

Loue guides the rofes of thy lippes,
And flies about them like a bee:
If I approch he forward skippes,
And if I kiffe he stingeth me.

Loue in thine eyes doth build his bower,
And fleepes within their prettie shine:
And if I looke the boy will lower,
And from their orbes shootes shaftes deuine.

Loue workes thy heart within his fire,
And in my teares doth firme the fame:
And if I tempt it will retire,
And of my plaintes doth make a game.

Loue let me cull hir choycest flowers,
And pittie me, and calme hir eye,
Make soft hir heart, diffolue hir lowers,
Then will I praise thy dietie.

But if thou do not loue, Ile trulye ferue hir,
In fpight of thee, and by firme faith deferue hir.

C4

I

Sonnet XIII.

I wroat in *Mirrhaes* barcke, and as *I* wroate,
Poore *Mirrha* wept because I wroat forsaken:
T'was of thy pride *I* soong in weeping noate,
When as hir leaues greate moane for pittie maken.

The falling fountaines from the mountaines falling,
Cride out ah-las, so faire and bee so cruel;
And Babling *Echo* neuer ceased callinge,
Phillis disdaine is fitte for none but truthlesse.

The rising pines wherein *I* had engraued,
Thy memorie consulting with the winde:
Are trucemen to thy heart, and thoughts depraued,
And say thy kind should not bee so vnkinde.

But (out ah-las) so fell is *Phillis* pheerlesse,
That she hath made hir *Damon* welnie tearlesse.

My



Sonnet XV.

My *Phillis* hath the morning funne,
At first to looke vpon hir.
And Phillis hath morne-waking birdes,
Hir rifinges for to honour.
My *Phillis* hath prime-feathered flowers,
That smile when she treads on them,
And Phillis hath a gallant flocke,
That leapes since she doth owne them.
But *Phillis* hath so hard a heart,
Ah-las that she should haue it.
As yeeldes no mercie to defart,
Nor grace to those that craue it:
Sweet funne when thou lookest on,
Pray hir regarde my moane.
Sweet birdes when you sing to hir,
To yeeld some pittie wooe hir.
Sweet flowers when as she treads on,
Tell hir. hir beautie deades one:
And if in life hir loue, she nill agree me,
Pray hir before I die, she will come see me.

D

Sonnet XVI.

I part but how? from ioy, from hope, from life,
I leaue but whom? loues pride, wits pompe, harts blisse,
I pine for what? for grieve, for thought, for strife:
I faint and why? because I fee my misse,

Oh ceaselesse paines that neuer may be toulde,
You make me weepe as I to water would.

Ah wearie hopes in deepe obliuious streames,
Goe seeke your graues, since yon haue lost your groundes,
Ah pensiue heart seeke out hir radiant gleames,
For why thy blisse is shut within those boundes?

Ah traiterous eies to feeble in for fight,

Growedimmewithwoe, that now must want your light.

I part from blisse to dwell with ceaselesse moane,

I part from life, since I from beauty part,

I part from peace, to pine in care alone,

I part from ease to dye with dreadfull smart.

I part (oh death,) for why this world containes,

More care, and woe then with dispaire remaines,

Oh loath depart wherein such sorrowes dwell,

As all conceites are scant the same to tell.

Ah

Sonnet XVII.

Ah fleeting weale, ah flie deluding sleepe,
That in one moment giuest me ioye and paine:
How doe my hopes diffolue to teares in vaine?
As wount the Snowes, fore angrie funne to weepe?,
Ah noysome life that hath no weale in keepe
My forward grieve hath forme and working might
My pleasures like the shaddowes take their flight:
My pathe to blisse is tedious long and steepe.
Twife happie thou *Endemion* that embracest,
The liue-long night thy loue within thine armes:
Where thou fond dreame my longed weale defacest
Whitest fleeting and vncertaine shaddes thou placest
Before my eies with false deluding charmes.
Ah instant sweetes which do my heart reuiue,
How should I ioy if you were true aliue;

D 2

As



Sonnet XVIII.

As where two raging venomes are vnited,
(Which of themselues disseuered life would seuer;) **The sickly wretch of sicknesse is acquitted,**
Which else should die, or pine in torments euer.

So fire, and frost, that holde my heart in seasure,
Restore those ruines which themselues haue wrought,
Where if a part they both had had their pleasure,
The earth long since, his fatall claime had cought.

Thus two vnited deathes, keepe me from dying,
I burne in Ice, and quake amidst the fire:
No hope midst these extreames or fauour spyinge,
Thus loue makes me a Martir in his yre.

So that both colde and heate do rather feed,
My ceaselesse paines, then any comfort breede.

Thou



Sonnet XIX.

Thou tiranizing Monarcke that dost tire,
My loue-ficke heart through those affaulting eyes,
That are the lampes which lighten my desire,
If nought but death furie may suffice:

Not for my peace, but for thy pleasure bee it,
That *Phillis*, wrathfull *Phillis* that repines me,
All grace but death, may daigne to come and see it,
And seeing greeue, at that that which shee assigns me.

This onely boone for all my mortall bane,
I craue and crie for, at thy mercye seate;
That when hir wrath a faithfull heart hath flaine,
And soule is fled, and body left of heate:

She might perceiue how much she might command,
That had my life, and death, within hir hand.

D 3

Some



Sonnet *XX.*

Some praise the lookes, and others praise **the lockes**,
Of their faire Queenes, in loue with curious **wordes**:
Some laud the breast where loue his **treasure locks**,
All like the eie that life and loue affordes.

But none of these fraile beauties and **vnstable**
Shall make my pen ryot in pompous **stile**:
More greater giftes shall my graue muse **enable**,
Whereat feurer browes shall neuer smile.

I praise hir honny-sweeter eloquence,
Which from the fountaine of true wisdome **floweth**:
Hir modest meane that matcheth exelence,
Hir matchlesse faith which from hir vertue **groweth**:
And could my stile hir happie vertues **equale**,
Time had no power hir glories to enthrall.

Now



Egloga Prima Demades Damon.

Demades **N**ow sounge of winters wracke is welnie spent,
And funne ginnes looke more longer on our clime,
And earth no more to sorrow doth consent,
VVhy beene thy looks forlorne that viewe the prime?
Vnneth thy flockes may feed to see thee faint,
Thou lost, they leane, and both with woe attaint.

For shame cast off these discontented looks,
For grieve doth waight one life, tho neuer fought,
(So *Thenot* wrote admir'd for Pipe and bookes:)
Then to the springe attemper thou thy thought,
And let aduice reare vp thy drooping minde:
And leaue to weepe thy woes vnto the winde.

Damon. Ah *Demades* no wounder tho I waile,
For euen the spring is winter vnto me,
Looke as the funne the earth doth then auaile,
VVhen by his beames, hir bowels warmed bee:
Euen so a Saint more funne-bright in hir shining.
First wrought my weale, now hafts my winters pining.

VVhich louely lampe withdrawne from my poore eyes,
Both partes of earth, and fire-drownd vp in woe:
In winter dwell: my ioy my courage dies,
My lambes with me that doe my winter knowe?
For pittie scorne the spring that nyeth neere,
And pine to see, their Masters pining cheere.

D 4

The



The roote which yeeldeth fappe vnto the tree,
 Drawes from the earth the meanes that makes it **spring**:
 And by the fap the siens fostered bee,
 All from the funne haue comfort and increafing:
 And that faire eie that lightes this earthly ball,
 Killes by depart, and neering cheereth all.

As roote to tree fuch is my tender heart,
 VVhose fappe is thought, whose braunches are **content**:
 And from my foule they drawe their sweet or **fmarte**,
 And from her eie, my foules best life is lent.
 Vvhich heauenly eye that lightes both earth and **aire**,
 Quels by depart and quickens by repaire.

Damon. Giue periode to the proceffe of thy **plaint**,
 Vnhappie *Damon* witty in felfe-greeuing:
 Tend thou thy flockes, let tyrant loue attaint,
 Those tender heartes that make their loue **their liuing**.
 And as kinde time keepes *Phillis* from thy **fight**,
 So let preuention banish fancie quite.

Caft hence this Idle fuel of defire,
 That feedes that flame wherein thy heart **consumeth**:
 Let reafon fchoole thy will which doth aspire,
 And counsell coole impatience that **prefumeth**:
 Drive hence vaine thoughtes which are fond loues **abetters**,
 For he that seekes his thraldoome merits fetters.

The



The vaine Idea of this dietie
 nuft at the teate of thine Imagination:
 VVas bred brought, vp by thine owne vanitie,
 VVhose beeing thou mayeft curfe from the creation:
 And fo thou lift, thou maieft as foone forget loue,
 As thou at firft didft fashon and beget loue.

Damon. Peace *Demades* peace fheep-heard do not tempt me,
 The fage-taught wife may fpeake thus, but not praftife:
 Rather from life, then from my loue exempt me,
 My happie loue wherein my weale and wracke lies:
 VVhere chillie age firft left loue, and firft loft hir,
 There youth found loue, likt loue, and loue did fofter.

Not as Ambitious of their owne decay,
 But curious to equall your fore-deedes:
 So tread we now within your woonted way,
 We find your fruites of iudgementes and their feedes:
 VVe know you lou'd, and louing learne that lore,
 You fcorne kind loue, becaufe you can no more:

Tho from this pure refiner of the thought,
 The gleanings of your lerninges haue you gathred
 Your liues had beene abortiue bace and nought,
 Except by happie loue they had beene fathered,
 Then ftill the fwaine, for I will ftill avowe it:
 They haue no witte nor worth that dif-alow it.

Then to renewe the ruines of my teares,
 Be thou no hinderer *Demades* I pray thee.
 If my loue fighes, grow tedious in thine eares,
 Flye me, that flye from ioy, I lift not ftay thee,
 Morne fheepe, morne lambes, & *Damon* wil weep by you,
 And when I figh come home sweete *Phillis* cry you.

E

Come

Come home sweete *Phillis*, for thine absence causeth
A flowerlesse prime-tide in these drooping medowes,
To push his beauties forth each primrose pauseth,
Our Lillies and our Roses like coy widowes
Shut in their buddes their beauties, & bemoane them,
Because my *Phillis* doth not smile vpon them.

The trees by my redoubled sighes long blasted,
Call for thy balme-sweete breath and sunnie eyes,
To whom all natures comforts are hand-fasted,
Breath, looke on them, and they to life arise:
They haue new lieries with each smile thou lendest,
And droope with me, when thy faire brow thou bendest.

I wooe thee *Phillis* with more earnest weeping,
Then *Niobe* for hir dead issue spent,
I pray thee Nymph who hast our spring in keeping:
Thou mistresse of our flowers and my content,
Come home and glad our Meades of winter wearie,
And make thy wofull *Damon* blith and merrie,

Else will I captiue all my hopes againe,
And shut them vp in prisons of dispaire:
And weepe such teares as shal destroy this plaine.
And sigh such sighes as shall Eclipse the aire.
And cry such cries as loue that heares my crying,
Shall faint and weepe for grieve, and fall a dying.

My little world hath vow'd no funne shall glad it,
Except thy little world her light discover,
Of which heauens would growe proud if so they had it,
Oh how I feare least absent *Ioue* shoulde loue her,
I feare it *Phillis*, for he neuer sawe one,
That had more heauen-~~4~~ lookes to lure & awe one.

I sweare to thee all-seeing foueraine,
Rowling heauens circles round about our center:
Except my *Phillis* safe re turne againe,
No ioy to heart, no meate to mouth shall enter.
 All hope (but future hope to be renounced,
 For weeping *Phillis*) shall in teares be drowned.

Demades. How large a scope lendes *Damon* to his moane,
VVasting those treasures of his happy witte:
In regestring his wofull woe-begone?
Ah bende thy Muse to matters farre more fitte:
 For time shall come when *Phillis* is interd,
 That *Damon* shall confesse that he hath erd.

VVhen natures riches shal (by time dissolued)
Call thee to see with more iudiciall eye:
How *Phillis* beauties are to dust resolued,
Thou then shalt aske thy selfe the reason why
 Thou wert so fond, since *Phillis* was so fraile,
 To praise her giftes that should so quickly faile?

Haue mercie on thy selfe cease being idle,
Let reason claime and gaine of will his homage:
Raine in these brain-sicke thoughts with iudgements bridle,
A short preuention helps a mighty damage.
 If *Phillis* loue, loue hir, yet loue hir so:
 That if she flye, thou maiest loues fire forgo.

Play with the fire, yet die not in the flame,
Show passions in thy wordes, but not in heart:
Leaft when thou think'ft to bring thy thoughtes in frame,
Thou proue thy selfe a prisoner by thine Arte.
 Play with these babes of loue, as Apes with Glasses,
 And put no trust in feathers, winde, or lasses.

E 2

Did

Da. Did not thine age yeeld warrantise (olde man)
Impatience would inforce me to offend thee,
Me list not now thy froward skill to scanne,
Yet will I pray that loue may mend or end thee.
Spring flowers, sea-tides, earth grasse, skie stars shal banish,
Before the thoughtes of loue or *Phillis* vanish.

So get the gone and fold thy tender sheepe,
For lo the greate *Autumedon* of day:
In *Isis* streame his golden lockes doth steepe.
Sad Euen her duskie mantle doth display?
Light-flying foules the posts of night disport them,
And cheerfull looking *Vesper* doth confort them.

Come you my carefull flocke fore goe your maister,
Ile folde you vp and after fall a sighing,
*VV*ordes haue no worth my secret woundes to plaister,
Nought may refresh my ioyes but *Phillis* nighing.
Farewell olde *Demades*, *DE.* *Damon* farewell,
How gainst aduise doth headlong youth rebell.

Ah



An Elegie.

A h cruel windes why call you hence away:
Why make you breach betwixt my soule and mee?
Ye trayterous floodes why nill your floatesdelaie,
Vntill my latest moanes discourfed bee?
For tho yee falte sea-Gods with hold the raigne:
Of all your floates. And gentle windes be still;
Vhile I haue wept such teares, as might restraine
The rage of tides and windes against their will.
Ah shall I lose your sight bright shining eyes?
And must my soule his life and glory leaue?
Must I forsake the bower where solace liues,
To trust to tickle fates that still deceiue?
' Ah-las so willes the wanton Queene of chaunge,
' That each man tract this laborinth of life,
' VVith slippery steps, now wrongd by fortune strange,
' Now drawne by counsell from the maze of strife?
' Ah ioy no ioy because so so soone thou fleetest,
Houres, dayes, and times inconstant in your beeing.
Oh life, no life since with such chaunce thou meetest,
Oh eies, no eies, since you must loose your seeing:
Soule bee thou sad, dissolue thy liuing powers.
To christall teares, and by their pores expresse,
The grieve, that my distressed soule deuoures:
Cloath thou my body all in heauinesse,
My sonnes appeard faire smiling full of pleasure,
But now the vale of absence ouer cloudes them:
They fed my heart with ioyes exceeding measure
VWhich now shal dy, since absence needs must shroud them
Yea die, oh death, sweet death, vouchsafe that blessing,
That I may die the death whilest she regardeth,
For sweet were death, and sweete, were deathes oppressing,
If she looke on who all my life awardeth.

E 3

Oh

Oh thou that art the portion of my ioy,
Yet not the portion, for thou art the prime:
Suppose my griefes, conceiue the deepe anoy,
That wounds my soule vpon this forrye time.
Pale is my face, and in my pale confesses,
The paine I suffer, since *I* needes must leaue thee,
Redde are mine eyes through teares that them oppresses,
Dul'd are my sprits since fates do now bereue thee.
And now, ah now, my plaintes are quite preuented,
The windes are faire the failes are hoyfed hie,
The *Anckers* waid, and now quite discontented,
Griefe so subdewes my hart as it should dye.
A faint farewell, with trembling hand I tender,
And with my teares my papers are distained,
Which closed vp, my heart in them *I* render,
To tell thee how at parting *I* complained.
Vouchsafe his message that doth bring farewell,
And for my sake let him with beautie dwell.

Mufes



Thirsis Ægloga Secunda.

Mufes helpe me, forrow fwarmeth,
Eyes are fraught with feaſ of languifh:
Heauie hope my follace harmeth,
Mindes repaſt is bitter anguiſh.

Eye of day regarded neuer,
Certaine truſt, in world vntruſty,
Flattering hope beguileth euer:
VVeary olde, and wanton luſtie.

Dawne of day beholdes inthroned,
Fortunes darling, proude and dreadleſſe:
Darkeſome night doth heare him moaned,
VVho before was rich and needleſſe.

Robb the ſphre of lines vnited,
Make a fodaine voide in nature:
Force the day to bee benighted,
Reaue the cauſe of time and creature.

Ere the world will ceaſe to varie,
This I weepe for this / forrow.
Muſes if you pleaſe to tarry,
Further helps I meane to borrow.

Courted once by fortunes fauour,
Compaſt now with enuies curſes:
All my thoughts of forrow fauer,
Hopes runne fleeting like the fourſes.

E 4

(Ay

(Ay me) wanton scorne hath maimed,
Al the ioy my heart enioyed:
Thoughtes their thinking haue disclaimed,
Hate my hopes hath quite anoyed.

Scant regard my weale hath scanted,
Looking coy hath forst my lowering:
Nothing likt where nothing wanted,
VVeddes mine eyes to ceaselesse showering.

Former loue was once admired,
Present fauour is estranged,
Loath the pleasure long defired,
Thus both men and thoughtes are changed.

Louely fwaine with luckie guiding,
Once (ebut now no more so friended)
Thou my flockes haft had in mindinge,
From the morne till day was ended

Drinke and fodder foode and foulding,
Had my lambes and ewes together
I with them was still beholding,
Both in warmth and winter weather.

Now they languish since refused,
Ewes and lambes are paind with pining
I with ewes and lambes confused,
All vnto our deathes declyning.

Silence leaue thy caue obscured,
Daine a dolfull fwaine to tender,
Though disdaines I haue endured,
Ye I am no deepe offender.

Philis

Phillips fonne canne with his finger,
Hide his scarre it is so little:
Little finne a day to linger,
VVife men wander in a Tittle.

Thriftles yet my fwaine haue turned,
Though my funne he neuer showeth:
Though I weepe I am not mourned,
Though I want no pittie groweth.

Yet for pittie loue my mufes,
Gentle filence be their couer:
They must leaue their wonted vfes,
Since / leaue to bee a louer.

They shall liue with thee inclosed,
/ will loath my pen and paper:
Arte shall neuer be fupposed,
Sloath shall quench the watching taper.

Kiffe them filence, kiffe them kindly
Though / leaue them, yet / loue them:
Though my wit haue led them blindly,
Yet my fwaine did once approue them.

/ will trauell foyles remoued,
Night and morrowe neuer merie:
Thou shalt harbor that / loued,
/ will loue that makes me werye.

If perchaunce the sheepe strayeth,
In thy walkes and shades vnhaunted:
Tell the teene my heart betrayeth,
How neglect my ioyes hath daunted.

FINIS. **F**

Sonnet XXI.

Ye heraultes of my heart, mine ardent groanes,
O teares which gladly would burst out to brookes,
Oh spent on fruitlesse fande my furing moanes,
Oh thoughtes enthrald vnto care-boading lookes.

Ah iust laments of my vniust distresse,
Ah fond desires whom reason could not guide,
Oh hopes of loue that intimate redresse,
Yet proue the load-stars vnto bad betide.

When will you cease? or shall paine neuer ceasing,
Seaze on my heart? oh molifie your rage,
Least your assaultes with ouer switf increasing,
Procure my death, or call on timelesse age.

What if they do? they shall but feede the fire,
Which I haue kindled by my fond desire.

Faire



Sonnet

XXII.

Faire art thou *Phillis*, *I* so faire (sweet mayd)
 As nor the funne, nor *I* haue seene more faire,
 For in thy cheekes sweet rofes are embayde,
 And golde more pure then gold doth guilde thy haire.

Sweet Bees haue hui'd their hony on thy tongue,
And Hebe fpic't hir Necter with thy breath:
 About thy necke do all the graces thronge,
 And lay fuch baites as might entangle death.

In fuch a breaft what heart would not be thrall?
 From fuch sweet armes who would not wifh embraces?
 At thy faire handes who wonders not at all,
 Wounder it felfe through ignorance embafes?

Yet naithelleffe tho wonderous giftes you call thefe,
 My faith is farre more wonderfull then all thefe.

F 2

Burft



Sonnet XXIII.

Burst burst poore heart thou hast no longer hope,
Captiue mine eyes vnto eternall sleepe,
Let all my fences haue no further scope,
Let death be lord of me and all my sheepe.

For *Phillis* hath betrothed fierce disdaine:
That makes his mortall mation in hir heart,
And though my tonge haue long time taken paine,
To sue deuorse and wed hir to defart.

She will not yeeld, my wordes can haue no power,
She scornes my faith, she laughes at my sad layes,
She filles my soule with neuer ceasing fower,
Who fillt the world with volumes of hir praise:

In such extreames what wretch can cease to craue,
His peace from death, who can no mercy haue.

No



Sonnet XXIIII.

No glory makes me glorious or glad,
Nor pleasure may to pleasure me dispose,
Ne comfort can reuiue my fences sad,
Nor hope enfranchise me with one repose.

Nor in hir absence tast I one delight,
Nor in hir presence am I well content,
Was neuer time gaue tearme to my dispiht,
Nor ioy that dried the teares of my lament:

Nor holde I hope of weale in memorie,
Nor haue I thought to change my restlessse griefe,
Nor doth my conquest yeelde me fouerainetie,
Nor hope repose, nor confidence, reliefe.

For why she sortes hir frownes and fauoures so,
As when I gaine or loose I cannot know:

F 3

I



Sonnet

XXV.

I wage the combat with two mightie foes,
Which are more strong then *I* ten thousand folde,
The one is when thy pleasure I do lose,
The other, when thy person *I* be holde:

In seeing thee a swarme of loues confound me,
And cause my death in spight of my resist,
And if I see thee not thy want doth wound me,
For in thy fight my comfort doth consist.

The one in me continuall care createth,
The other doth occasion my desire, :
The one the edge of all my ioy rebateth,
The other makes me a *Phenix* in loues fire

So that *I* grieue when *I* enioy your prefence,
And dye for grieve by reason of your absence.

Ile



Sonnet XXVI

Ile teach thee louely *Phillis*, what loue is,
It is a vision seeming such as thou
That flies as fast as it affaultes mine eies:
It is affection that doth reason misse:
It is a shape of pleasure like to you,
Which meetes the eie, and seene on sodaine dies,
It is a doubled griefe a sparke of pleasure,
Begot by vaine desire, and this is loue,
Whom in our youth we count our chiefeft treasure
In age for want of power we do reprove:
Yea such a power is loue, whose losse is paine,
And hauing got him we repent our gaine.

F 4

Faire



Sonnet XXVII.

Faire eyes whilest fearefull I your faire admire,
By vnexpressed sweetnes that I gaine,
My memory of sorrow doth expire,
And faulcon like I tower ioyes heauens amaine

But when your sonnes in Oceans of their glory,
Shut vppe their day-bright shine, I dye for thought:
So passe my ioyes as doth a new plaid storie,
And one poore sigh breaths all delight to nought.

So to my selfe I liue not, but for you,
For you / liue, and you I loue, but none else:
Oh then faire eyes whose light I liue to viewe,
Or poore forlorne despis'd to liue alone els,
Looke sweete since from the pith of contemplation,
Loue gathereth life, and liuing, breedeth passion.

Not



Sonnet

XXVIII.

Not causlesse were you christned (gentle flowers)
The one of faith, the other fancies pride,
For she who guides both faith and fancies power,
In your faire coloures wrapes hir Iuory side:

As one of you hath whitenes without stain,
So spotlesse is my loue and neuer tainted:
And as the other shadoweth faith againe,
Such is my lasse, with no fond chaunge acquainted:

And as nor tirant sonne nor winter weather,
May eeuer chaunge sweet *Amaranthus* hew:
So she tho loue and fortune ioyne together,
Will neuer leaue to bee both faire and true:

And should I leaue thee then thou prettie elfe?
Nay first let *Damon* quite forget himselfe.

G

I



Sonnet XXIX.

*I feele my selfe endaungered beyond reason,
My death alreadie twixt the cup and lippe,
Because my proud desire through curfed treason,
Would make my hopes mount heauen, which cannot skip:*

*My fancie still requireth at my handes,
Such thinges as are not, cannot, may not bee
And my desire altho my power with-standes,
Will giue me winges, who neuer yet could flee:*

*What then remains except my maimed foule,
Extort compafsion from loue-flying age,
Or if nought els their furye may controwle,
To call on death that quels affections rage.*

*Which death shall dwell with me and neuer flie,
Since vaine desire seekes that hope doth denie.*

I



Sonnet XXX.

I doe compare vnto thy youthly cleare,
(Which alwaies bydes within thy flowring prime,)
The month of *Aprill*, that bedewes our clime
With pleafant flowers, when as his showers appeare.

Before thy face, fhall flie falfe crueltie,
Before his face, the doaly feafon fleetes,
Milde beene his lookes, thine eyes are full of sweetes:
Firme is his courfe, firme is thy loialtie.

He paints the fieldes through liquid chriftall showers,
Thou paint'ft my verfe with *Pallas* learned flowers:
With *Zephirus* fweet breath he fils the plaines,
And thou my hart with weeping fighes dooft wring,
His browes are dewd with mornings chriftall fpring,
Thou mak'ft my eyes with teares bemoane my paines.

G 2.

Deuoide



Despoile it rather, thanke to fulfill it,
 I rather will chuse a longer time still.
 Now seeke the best thought on the mounting hill
 Now smelt the waxes of youth, and waine desire:
 For leake I have a need of carefull guide.
 For track I have an ever forward guide.
 My friends are thoughtles, and rage dispaying blind
 Fame, fortune, and care without select:
 But they perceiveing that my fault perswade,
 My being here cannot mischance.
 With open houses they pray as we do murther,
 Like murther houses that lately lost their guide.
 And full of fire on their mother flame,
 To kindle in my impetuous death with spume.



Sonnet XXXII.

A thousand times to thinke and thinke the same,
To two faire eies to shew a naked heart,
Great thirst with bitter licor to restraine,
To take repast of care and crooked smart:

To sigh full oft without relent of yre,
To dye for grieve and yet conceale the tale,
To others will to fashion my desire,
To pine in lookes disguisd through penciue-pale;

A short dispight, a faith vnfained true,
To loue my foe, and set my life at nought,
With heedlesse eies mine endlesse harmes to viewe,
A will to speake, a feare to tell the thought,
To hope for all, yet for dispaire to die,
Is of my life the certaine destenie.

G 3

When



Sonnet

XXXIII.

When first sweet *Phillis* (whom *I* must adore)
Gan with her beauties bleffe our wondring skie,
The sonne of *Rhea*, from their fatall store
Made all the Gods to grace her Maiestie.

Apollo first his golden rayes among,
Did forme the beauty of her bounteous eyes:
He grac't her with his sweet melodious song,
And made her subiect of his poesies.

The warriour *Mars*, bequeath'd her fierce disdaine,
Venus her smile, and *Phæbe* all her fayre,
Python his voyce, and *Ceres* all her graine,
The morne her lockes and fingers did repayre.

Young *Loue*, his bowe, and *Thetis* gaue her feete:
Clio her praise, *Pallas* her science sweete.



Sonnet XXXIII.

I would in rich and golden coloured raine,
 With tempting showers in pleasant sort discend,
 Into faire *Phillis* lappe (my louely friend)
 When sleepe hir sence with flomber doth restraine.

I would be chaunged to a milk-white Bull,
 When midst the gladsome fieldes she should appeare,
 By pleasant finenes to surprise my deere,
 Whilest from their stalkes, she pleasant flowers did pull:

I were content to wearie out my paine,
 To bee *Narffissus* so she were a spring
 To drowne in hir those woes my heart do wring:
 And more I wish transformed to remaine:

That whilest I thus in pleasures lappe did lye,
 I might refresh desire, which else would die.

G 4

I



Sonnet XXXV.

I hope and feare, / pray and hould my peace,
Now freeze my thoughtes and straight they frie againe,
/ now admire and straight my wounders cease,
/ loose my bondes and yet my selfe restraine:

This likes me most that leaues me discontent,
My courage serues and yet my heart doth faile,
My will doth clime whereas my hopes are spent,
/ laugh at loue, yet when he comes / quaille.

The more / striue, the duller bide / still,
/ would bee thrald, and yet / freedome loue,
I would redresse, yet hourly feede myne ill,
I would repine, and dare not once reproue,

And for my loue I am bereft of power,
And strengthlesse striue my weaknes to deuoure.

If



Sonnet x x x v j.

If so *I* seeke the shades, *I* presently doe see
The God of Loue forfakes his bow and fitte me by:
If that I think to write, his Muses plyant be,
If so *I* plaine my grieve, the wanton boy will cry.

If I lament his pride, he doth increafe my paine,
If teares my cheeks attaint, his cheeks are moist with mone,
If I disclose the woundes the which my hart hath flaine,
He takes his *Fascia* off, and wipes them dry anone.

If so I walke the woodes, the woodes are his delight,
If I my selfe torment, he bathes hym in my blood:
He will my fouldiour be if once I wend to fight,
If seas delight, he steers my Barke amidst the flood:

In breefe, the cruell God doth neuer from me goe,
But makes my lasting loue eternall with my woe.

H.

These



Sonnet

x x x v i j.

These fierce incessant waues that streame along my face,
Which show the certaine prooffe of my nere-ceasing pains,
Fayre *Phyllis* are no teares that trickle from my brains:
For why such streames of ruth, within me find no place.
These floods that wet my cheeks, are gathered frō thy grace
And thy perfections, & from hundreth thousand flowers
Which from thy beauties spring: wherto I medly flowers
Of Rose and Lillyes to, the collours of thy face.
My loue doth serue for fire, my hart the fornace is,
The aperries of my sighes augment the burning flame,
The Limbique is myne eye that doth distill the fame:
And by how much my fire is violent and flye,
By so much doth it cause the waters mount on hie,
That shewe from out mine eyes, for to asswage my misse.

Who



Sonnet x x x v i i j.

Who lyues inthralld to *Cupid* and his flame,
From day to day is chang'd in fundry fort:
The prooffe whereof my felfe may well report,
Who oft transformd by him may teach the fame.
I firft was turnd into a wounded Hart,
That bare the bloodie arrow in my fide:
Then to a Swanne that midft the waters glide,
With pittious voyce prefagd my deadlie fmart.
Eft-foones I waxt a faint and fading flower,
Then was I made a fountaine fuddaine dry,
Distilling all my teares from troubled eye:
Novv am I *Salamander* by his power,
 Liuing in flames, but hope ere long to be
 A voice, to talke my Miftrefse maieftie.

H 2

My



The above is a list of the names of the persons who have been
 named in the above report as having been present at the
 meeting of the Board of Directors of the Company held on
 the 10th day of May, 1906.

Sonnet x 1.

Refembling none, and none so poore as I,
Poore to the vworld, and poore in each esteeme,
Whose first borne loues, at first obscurd did die,
And bred no fame but flame of bace misdeeme.

Vnder the Ensigne of vvhose tyred pen,
Loues legions forth haue maskt, by others masked:
Thinke hovv I lyue wronged by ill tonged men,
Not Maister of my felse, to all vvronges tasked.

Oh thou that canst, and she that may doe all things,
Support these languishing conceits that perrish,
Looke on theyr growth: perhaps these fillie small things
May winne this worldly palme, so you doe cherrish.

Homer hath vowd, and I with him doe vowe thys,
He vvill and shall reuiue, if you alowe thys.

H 3

Ode



An Ode.

NOwe I find thy lookes were fained, *Lillie white and prettie winking,*
Quickly lost, and quicklie gained: *Sollemne vowes, but sorry thinking.*
Soft thy skinne, like wooll of Weathers, *Siren pleasant, foe to reason,*
Hart vnstable, light as feathers. *Cupid plague thee for this treason.*
Tongue vntrustie, subtil fighted,
Wanton will, with change delighted: *Now I see O seemely cruell,*
Siren pleasant, foe to reason, *Others warme them at my fuell,*
Cupid plague thee for this treason. *Wit shall guide me in this durance,*
Since in loue is no assurance.
Of thine eyes, I made my mirror,
From thy beautie came mine error,
All thy words I counted wittie,
All thy smiles I deemed pittie.
Thy false teares that me agriued,
First of all my trust deceiued,
Siren pleasant, foe to reason,
Cupid plague thee for this treason.
Prime youth lusts not age still follow,
And make white these tresses yellow,
Wrinckled face for lookes delightfull,
Shall acquaint the Damedespightfull:
And when time shall eate thy glory,
Then too late thou wilt be sorry.
Faind acceptance when I asked,
Louely words with cunning masked,
Holy vowes but hart unholly,
Wretched man my trust was folly:
Siren pleasant, foe to reason,
Cupid plague thee for thy treason.



♪ The

☞ The complaint of *Elstred*.

THE filent shadowes with their mothers vaile,
The brighter lampe of Heauen from *Thetis* hid:
Apolloes sifter in her starrie raile,
Along her lower spheare in tryumph rid,
When *I* by *Seuerns* beauteous banckes alone,
Encountred with this wofull vifion.

A dolefull Queene in femblance and array,
Attended by a princely looking lasse:
Amidst the waltring waue inforc't her way,
And landed there where I lamenting was:
Both seemd of royall birth, and well begotten,
Altho their weedes through eld and wette were rotten.

The leaues in *Autumne* fall not downe so fast,
As liquid christall dropped from their eyes:
But vvhen their stormie teares were ouer-past,
(The filent spokf-men of their miseries)
They fate them downe where I amaz'd remained,
And thus their falls succefsiuely complained.

Amidst the troopes of those vvhom tyrant Fate
Hath ledde in tryumph to their time-lesse graue:
Let vvofull *Elstred* vveepe her wretched state,
Whose storie merrits some regard to haue.
VVho once inthron'd, and now to fortune thrall,
May teach succefsions to auoyde my fall.

VVithin

The complaint

Within that Region where proud-bylowed *Rhine*,
Doth animate the babes of fruitfull earth:
And baines the bofome of the fwelling Vine:
From thence my of-fpring came, and thence my byrth
In fvvathing clowtes, for happy Princeffe heried,
In fhrowding sheete, a hableffe Princeffe buried.

What faid I, buried? *I* in filuer vvaue.
What faid I, fhrowded? *I* in liquid sheete.
The vvater both my winding sheete and graue,
Which ftifling me, for pittie feemd to greete:
But where the life fo wretched did become,
VVhat talke *I* of the death, the fhrowd, the Tombe?

VVhen firft I fuckt the fvveetes of fubtile ayre,
Like to a Comet gathered in the North,
(VVhich in the vernall feafon makes repayre)
VVith me all natures ritches iffued forth.
They that beheld, admird, and did prefage
By infancie, the honours of myne age.

The fame that fhould prefent my facts to view,
As I from cradle crept, fo gathered wing:
As grew my beauties, fo his feathers grew,
As waxt my worth, fo was he preft to fpring,
As yeeres increaft, from earth to trees he fprung,
From trees to towers, from whence my fame he fung.
Thus

of *Elstred*.

Thus through continuall motion growing great,
His many feathers hatcht as many eyes,
His eyes, as many tongues for to intreate,
His tongues, as many eares to harken cryes.

Which feathers, eyes, tongues, eares, he euer frames
To paint our praise, and bruit our endlesse blames.

Thys monstrous babe (that rents his mothers brest,
To fill the world with tragick historie)
To register my beauties neuer ceast,
Where-through, each eare that heard the nouelty,
Summons each fence with wonder to behold,
If beauties were so great as they were told.

The *Germaine* Lords, my Fathers neighbour freends,
(For why my Father was a *Germaine* Peere)
Willing to see the face which Fame commends,
Doe haunt his Court, and like and loue me deere.
All wooe, none winne, for Fortune would it so,
To fette me hie, at last to cast me low.

At length, farre bruited through hys famous fight,
Renowned *Humber* terror of hys time,
(More feard then lou'd of euery *Germaine* Knight)
Came to our Court, and saw me in my prime:
All like a mayden-rofe, as yet vntainted,
Where-with each touch desires to be acquainted.

I. Hys

The complaint

His power, his person farre beyond report,
His promise to enstall me in a throne:
His working words which mercy might extort,
Had power to fashion loue where first was none:
So that two Damfels with my selfe agreed,
To waight from him our fortunes and good speed.

Thus we with armed eyes, whence loue did forage
The richest treasures of his tender hart,
Inspyred *Humber* by our lookes with courage,
With him from *Germaine* soyle we did depart:
For him, our friends, for him, our land we left,
With him, of friends, lands, life we were bereft.

His myghty minde which hunted after fame,
(Fore-staling each occasion of delay:)
His warlike troopes to tedious martch did frame,
Till all arriu'd where as his shyppes did stay,
We were embarckt, and by propitious wind,
Within th' *Albanian* Coast did harbor find.

He that hath seene the daughters of the skye,
The myracles of nature in the felde,
VVho after theyr imperiall chiestaine flye,
And cull such comforts as the spring doth yeeld,
How each his taske, how all themselues reuiue
At his commaund, for to enrich theyr Hiue:

Or

of *Elfred*.

Or as the royall Monarcke of the Ants,
Arranging of his little-labouring traine,
(In Summer tyme fore-seeing Winters wants)
By theyr indeuours stores his nest with graine,
Where each industrious elfe for common good,
Doth gather, seeke, regather happy foode.

So striue these *Scithian* warriours, to expresse
Their duties to theyr Prince by industrie:
Some pitch theyr *Tents*, and some theyr *Armes* addresse,
Some scout, some forage all the Country nie.
The Plow-mans hope, the thrifty Husbands tillage,
Is now become the waft-full fouldiours pillage.

Stout *Albanaet* as then the *Scottish* King,
Hearing of *Humbers* proud inuasion:
To stoppe ambition least it further spring,
Attended by the flower of all his Nation,
Encountered him, and that his barbarous band,
Endeuouring force, by force for to withstand.

Then pressed forth from depth of horrid hell,
The babes of wreakfull warre with threatning browes:
Reuengefull Wrath, and sleepleffe Enuie fell,
Prodigious Feare her trembling lymmes did rowse:
And flesh-leffe Death, ledde blood-affecting Murther,
The tragicke change of fortune for to further.

I 2

The

The complaint

The Husbands scithe was chaunged to a sword,
The Coblers-aule into a sturdie launce:
Peace was obscurd, of warre was euery word,
All prayd to Fortune for succes-full chaunce,
That fits inthroned on her inconstant feate,
And helpe them most who least her helpe intreate.

As when to purge excefsiue moyst, descending
From *Saturns* spheare, or els superfluous heate,
Ioue styrd vp by *Mars*, (common good intending)
Sends lyghtning-flash to lay theyr angry threate.
So vvifer heads that knew the scourge of warre,
Sought footh-fast meanes to mittigate the iarre.

But as a troope of fierce incenfed Bulles,
The Heardf-mans strokes or threats doe sette at nought:
So they whose rankorous rage their iudgment dulses,
Had little minde to peace or peace-full thought.
“ Who fight for Crownes, set life, set all to light,
“ Who aime fo hie, will die or hit the white.

The battailes ioynd, heauen mournd to see them ioyne,
The burnisht *Armes*, heauens brightest beautie basht:
On warlike-steades with many a fattall foine,
The moodie men at *Armes* together dasht.
The Heauens to see, the Earth to beare did grone,
What God consents to set these iarres at one?

As

of *Elfred*.

*Humber & troops "haruest" the
Scots time comes*

As when a troope of haruest thriftie fwaines,
VVith cutting scithes earth ripped ritches movve:
Whole sheaues of Corne lye strewd vpon the plaines,
So fall the *Scots* before the conquering foe.

My *Humber* gaind both kingdome and renowne,
And *Albanaet* lost life, his state, his Crowne.

When *Albanaet* lost life, his state, his crowne,
Then we our lyues, our states, our crownes attained:
We came to conquer and to put him downe,
And what we fought, by warlike fword we gained.
Cæsar no more then *Humber* could intend,
Who came, vvho saw, who conquered in the end.

But vvoe is me, promotion is a puffe,
Thefe vvorldly honors are but shades of fweete:
VVho feeke too much, before they gette enough,
Before they meete the meane, with death doe meete.
VVith death they meete, the *Hauen* of all desire,
VVhere will must waine, and pride cannot aspire.

For vvhen *Locrinus* with his vvarlike brother,
His vvarlike brother *Cambre*, vnderstood
Hovv partiall Fortune which deferts doth smother,
Had brought to nought the nestling of theyr brood:
They leuied men, marcht forth without incomber,
And fought, and gaind, and tryumpht ouer *Humber*.

I 3.

Then

The complaint

Then fled my loue, who thought the world shold flie him,
And what he fledde, he mette with ere he fought it,
For why the floods that passage did denie him,
Deni'de him not the death, before he thought it:

And in that flood which terminats the bound,
Twixt *England* & twixt *Scotland*, death he found.

Wheron the
waters are
called Hum-
ber waters
to thys day.

There death he found, with many a warlike Knight.
There found we thraldome, farre more worfe then death,
Cordes were our Crownes, our dainties were despight,
My two conforts (aie's me) there lost their breath.
There lost *I* friends, there lost *I* helpes, there hope,
But loe my fortune aymes at higher scope.

For where *I* lost my loue, my friends, my hope,
There found *I* hope, there faithful friends, there loue:
And whilst *I* went fast fettered in a rope,
Weeping such teares as might compafsion moue,
I was presented by vnhalloved hand,
To stoute *Locrinus* King of *Logiers* land.

Who like that thunder-threatning Potentate,
The *Arbiter* of changes and increafe,
Sate lightning forth such lookes as might amate
Warre-breeding *Mars*, the countercheck of peace:
Him when *I* saw, *I* shooke, and shaking wept,
And weeping, to his throne for mercy crept.

And

of *Elstred*.

And whilst *I* rent my carelesse-scattered locks,
Thofe tricked trammels where true loue was tangled,
At Locrins breast for mercy fancie knocks,
Shadowed in seemely lookes where-with loue angled:
And when I cry'd, O pitty me my King,
His eyes cry'd pitty me, by woe looking.

Each motion of mine eyes, enforc't commotion
Betwixt his will and reason what to aunfwere:
(But will where loue will rule, must haue promotion.)
My fute first past for life, with listning eare
He heard, and graunted what *I* did require,
Ennobling of my life by his desire.

My bonds newe broke, and I from fetters los'd,
As mount the brother twinnes from waterie vast,
Within fayre *Thetis* liquid lappe fore-clos'd,
So from their humbled closures lightned fast
My louely lampes, which earst made intercession,
And by one looke, of all harts tooke possession.

All wonder, and with dazeled eyes with-draw them,
Onely the right-borne Egle by these lights
Approu'd his birth-right, and no sooner saw them
Apparailed in hope, and choyce delights,
But vp he lookes, by suddaine sight confounded,
And I by selfe-like sight, was likely wounded.

“ For

The complaint

“ For vvhere there growes a simparchie of harts,
“ Each passion in the one, the other paineth,
“ And by each carriage of the outward parts,
(VVherein the actuall worke of loue remaineth)
The inward griefes, mislikes, and ioyes are taught:
And euery signe bewraies a secrete thought.

Short tale to tell, *Locrinus* had the palme
And interest in all my best desseignes;
Each kisse I lent him, breathed Indian balme
To cure his woundes, to breake affections cheines
He had Loues *Moly* growing on my pappes,
To charme a hell of sorrow and mishappes.

Loe heere my second steppe to high estate,
Now marke my second fall and ouerthrow:
Behold in me the tragedy of fate,
The true *Idea* of this worldly woe:
The *Eris* and *Erynnis* that proceedes
From wretched life, that trusts to Fortunes weedes.

Locrinus freed from hostile detriment,
Possess of loue by me, and me by loue:
(Whose looks vnto his loue gaue nutriment)
Whether by fatall motion from aboue,
Or through the hate suggestions of his Lords,
Vnto a second loue at last accords.

To

The complaint

Amidst these thriuing thoughts, whilst I affaied
With vaine-affected hopes, to ouer-top
The true-inflicted paines my hart betraid,
Locrinus came: and by sweet words did stop
The breach, which guilty conscience and vnrest
Had made, within the rampayres of my breft.

The ruines which incessant feare prouokt,
By his well tempered reasons were renewed:
My halfe-dead ioyes whom danger long had chokt,
Were cheer'd with kisses which sweet words infewed.
Hys words attended by truth-meaning teares,
Rauisht my hart, through myne attentiu eares.

Tho *Guendolen* (faith he) doth tyrannife,
Yet *Elstred* is the foueraigne of my soule:
Th' inforced follace, like to vapour flies
That hath no power repining harts to towle.
And wrested wedlocks breed but hated heate,
Where no loue seemes so sweet, as stolne and secrete.

Ah, temporise my loue a little season,
And reape the ripning haruest of all pleasure:
Gleane all my loues, and doe me but this reason,
To serue occasion tyll she gyues thee seasure.
Rent out thy feares to mindes more bace and abiect,
And trust thy lyfe to me, thy beauties subiect.

Dispa-

of *Elstred*.

Disparage not my hope by thy misdeeming,
The nest is thine, altho the Cuckow hatch there:
Loue lyues not there where lookes make louely-seeming,
Beare witnes heauens, *I* neuer meant to match there.

But I inforst to flye a further mischiefe,
In colour her, in hart doe hold thee chiefe.

All these and more, sweet chaines of honny speech,
Deliuered by a trick *Herculean* tongue,
Able to tice all eares, and all griefes teach,
So rooted vp my forrowes as they sprung,
That hope furui'd, and ioy exhaled greefe:
“ For perfect loue is quickest of beleefe.

And to effect his honny promise plighted,
No pleasures were vnought to yeeld me follace:
The darksome care which my harts hope benighted,
The funne-shine of his princly loue did chace.
Delight in showers of gold, in harmonie,
In curious gemmes, was sent to please mine eye.

And to assure my lyfe and his content,
A second *Cretan* wonder he began,
Wherein nor wanted arte nor ornament,
Nor curious worke of high conceited man:

By hundreth waies, and twice as mickle winding,
Croft, and recroft, beyond all searachers finding.

*Labyrinth for
The other woman*

K 2

Not

The complaint

Not that Coloffus reared vp in *Rhodes*,
Nor hanging Gardens houering in the sky:
Nor all the wonderous manfions and aboades
In *Egipt*, *Lemnos*, or in *Italy*,
Eyther for riches, cunning, or expence,
Might match this Laborinth for excellence.

Within thys Maze and curious Caue I kept,
And thofe the Saphires of my fhyning eyes
[Long wakned by my feares, in quiet fleep.]
Heere when *Locrinus* lift to wantonnife,
I payd him trybute for thofe gifts he fent me,
With all the fweets that God and nature lent me.

So long in lyftes of pleafure did we ftriue,
Till both affections mutually agreed,
The happy heauens a Trophie did reuiue,
A Trophie of our tryumph and good speede:
A pretty babe for me to ftay withall,
A louely child for hym to play withall.

Then loe the fire regathered moodie might,
Long fmothered in the embers of fufpect:
In me alone *Locrinus* tooke delight,
And fo my new-borne *Sabrine* did affect,
That nor his wife, her fonne, or ought could moue him
To leaue my loue, who did fo deerely loue him.

Miflikes

The complaint

For *Guendolen*, with that heroick sprite
Where-with her Father was enobled erst,
To wreake on me her *Mirriades* of despight,
The sentence of her wrongs by power reuerst,
Her harmes, by armes, she vowd to satisfie.
And heereon leuied a mighty Armie.

And thus attended in tryumphant order,
And garded by her warlike *Cornish* crew,
She pitcht her field, neere to those banks which border
This azure-mantled streame, where now we rewe.
The King that sets a womans threatens at nought,
Prest men, and met hys foe, and with her fought.

But so would Fortune, (fie on Fortune fickle)
That by a shaft *Locrinus* was confounded:
His scattered troopes like sheaues before the fickle,
Fell downe, or fled, or died deadly wounded.
Ah guiltlesse foules, they perrisht for my finnes,
And from theyr fall, my tragedy beginnes.

Ah Fortune, nurse of fooles, poyson of hope,
Fuell of vaine desires, deserts destruction,
Impugner of preuentions, errors scope,
Supposed soueraigne through our vaine construction,
Princesse of Paganisme, roote of impietie,
Deuill on earth masked in deitie;

Scorne

The complaint

Sweet Image of his lyuing excellence,
Whilft thus it lay (ah-las that thus it lay)
Impatient greefe would leaue me no defence,
I cald on death, but teares wept death away.
His worst was past, *I* figh'd, but fighes nor flender
Teares worke no truce, but where the hart is tender.

And as the straw vnto the *I*ette fast cleaueth,
So clunge *I* both myne armes about his necke:
Pouring my plaints in eares that nought conceaueth.
Ah loue (quoth *I*) vnkind, why dost thou checke,
Why dost thou mate the minds that most admire thee,
And in our needes, inconstant thus retire thee?

Breathe life in him againe, or leaue me breathlesse,
Or from thine enuious tryumphant throne,
Send forth *Despayre* with lockes vnkempt and wreathlesse,
To ioyne by death two foules in life but one.
And since at once our harts thou didst inspire,
Let both of vs (O Loue) at once expire.

Oh spent on barraine ground, my flood-like weeping
Loue would not heare: tho gan I trembling try
If kisses could reuiue his ceaslesse sleeping,
But death repines these baites of fond desire.
I fuckt his wounds, and wrapt them round about,
But (ah) the life before was issued out.

I

of *Elstred*.

I faynting fell, enfeebled through my fufferaunce,
My child that faw me fall, for grieve fell by me:
I wept, ſhe cryde, both gaue grieve fuſtenaunce,
I fainted, and ſhe fainting layd her nie me.

Euen what I kyſt, ſhe kiſt, and what I fayd
She fayd, and what I fear'd, made her afraid.

For euery figh, a figh, for euery teare,
A teare, ſhe was no niggard of her moane;
Ah beauties bloſſome blaſted in the eare,
Thou daughter of the hapleſſe woful one,
The croppes of cares together muſt thou gather,
And looſe at once, both Mother, life, and Father.

Whiſt thus we breath'd our Elegies of ſorrow,
Not recking who beheld, or who ſurpris'd vs,
The free-booters that raunge the Champion thorow,
(Who by our robes, of ſome high race furmiſ'd vs)
Layd hands on vs, and brought vs to the Queene,
Who fate tryumphant royally beſeene.

Looke how fayre locked *Iuno* was affected,
When ſhe the monſter-queller did behold,
With ſelfe-like proud-full enmitie infected
The Queene fate, hatching murders manifold;
And as the wrathfull tempeſt, that doth follow
In high-topt trees, long murmureth ere it blow,

L.

So

The complaint

So gan she to euacuate by her tongue,
The *Hydraes* of reuenge she had intended:
With tiring taunts at first my heart she stoonge,
And fierce vpbraydes with bitter buffets ended.
 Suborner of lasciuiousnesse, (she cride)
 Hast thou no vale of shame, thy lookes to hide?

Misgouern'd Minion, in whose wanton browes
The registers of wretched life are written:
Suborner of contempt, lasciuious blowse,
By whom my ioyes were blasted and frost-bitten.
 Mistresse of murthers, loosenesse, and what not?
 Now are you compast in your proud complot.

The Cædar tree is false, that did protect you
From euery stormie threat and hate I ment thee:
But now fierce rage by footsteps shall direct you
To timelesse death; for-thy vaine wretch repent thee,
 Thou art but dead: for death my hate must bound,
 Thy childe, thy selfe, together shall be drownd.

This said, she wild the Ministers to bind
Our tender armes: and now pale feare addrest
Our wayning roses, quite beyond theyr kind,
To flie our cheekes, and helpe our hearts opprest.
 Feare sommond teares, teares came, and stroue to stint
 A ceaselesse hate, within a hart of flint.

But

of *Elstred*.

But weladay our Doomesday was ordaind,
For when the oceans of our moane affaild her:
A ruthles rocke, deaf-eared, she disdained,
We faild not to submit, but pittie faild her.

Then lowlie-creeping prostrate at her feete,
In these laments for mercy I intreate.

Pittifull Queene (sayd *I*) vouchsafe t'assommon,
The partiallest opinions of thy mind:
And yet remembring thee thou art a woman,
Heare thou with reason, not affection blind:

Then loe my proofes to such effect shall fort,
As they from thee some pittie shall extort.

If vnder couert of ambitious rising,
Or fond intention to suggest the King,
Or by complots of mine owne lewd deuising,
I had furmisd or practisd any thing,
Where-through *Locrinus* should affect me so,
Iust were my death, and iust mine ouerthrow.

But happy heauens haue registred the truth,
They know my cause, and they can thee assure
It was not I, it was thy husbands youth
That made him loue, and traind him to the lure.

What should poore Captiues doo? or what should I?
Twere better loue and liue, than loath and die.

L 2

My

The complaint

My fexe was weake, my fences farre more weaker,
Afflictions taught me to accept occasion:
I am a poore vnwilling wedlock breaker,
I was vnable to withstand inuasion:
For where the Conquerer crau'd, I knew full well
He could commaund, if so I should rebell.

What is the Wren, to wrastle with the Gripe?
Or mine vnarmed will to resolution?
Although my beauty made affections ripe,
His was the palme, and his the execution.
My fufferaunce was my fault, he did exact all,
He fought, he taught me first for to enact all.

Then mighty Soueraigne mittigate thine ire,
For why I finn'd vnwilling and enforced:
And tho an exile, let me hence retyre.
But if compafsion be from thee diuorced,
O let me die, and true compafsion take
Vpon my daughter, for her fathers fake.

Looke how in royall characters inchafed,
She beares the records of his haughty hart.
Stoope princely mayde, be not so lofty paced,
Not what thou wert thinke thou, but what thou art.
Wilt thou not stoope? ah wretch, perhaps thou deemest
The Queene will pardon, since so sweet thou seemest.

Fayre

of *Elfred*.

Fayre-looking foule, how often did *I* feale
Kiffes vppon her cheekes, whilst thus *I* pleaded?
But all in vaine for pittie *I* appeale,
Sentence of death already was arreaded;
Fast bound, to *Seuerns* bancke *I* was conducted,
Readie to die, yet not to death instructed.

Meane-while, my sweet *Sabrina* weeping hasted
To *Guendolen*, and with her little palme
Strooke on her marble-breast, by no grieve wasted,
Striuing by smiles her moody wrath to calme.
She kist her hand, and straight embraist her neck,
As if inforcing mercie by a beck.

Pardon she cry'd, oh Madam, faue my Mother.
Yea Mother so *I* cry'd, said *Sabrine* tho.
Oh let me novv no longer forrow fmother,
But by my selfe capitulate my woe:
Since none are fit, or meetest to reueale it,
Then those who like my selfe, doe likewise feele it.

I saw the death prepared for my life,
I saw the teares my Mother wept for me:
I saw the wofull loue and the wife,
Th' one past pittie, th' other pittying me.
I pittied both, th' one, wanting remorse,
Th' other, since her plaints had little force.

L3

And

The complaint

And both of these with felfe like pittie wounded,
Beheld me, whilst I dallyed for my death:
I dallied with that lippe which me confounded,
The lippe that gaue eiection to my breath.

The lippe which through the office of the toung,
Made age-pursuing death to feafe on young.

How much for thee sweet mother did I flatter,
Pledging transparant Christall for some pittie?
I know, God knowes, God knowes, I know the matter,
Will would not heare the words of wanton prettie:
Both, both must dye, I mother, thou must dye,
Thou must be drownd, fweet mother, so must I.

As climes the auncient fhaddow of the field,
The Father-oake, whose rootes so deeply enter,
Aswhere thespreading boughes midst heauens doo build,
The rest lyes clofd in the Tartarian center:
Whom fierce *Vultur* (wonder-working blast)
Nor Southerne healthles wind can ouercaft.

So fat the Queene vndaunted and vntainted,
Like to her felfe, an enuious minded woman:
With no kind pleas, her eares would be acquainted,
Away with them she cryes. Ah-las that no man
Weepes now with me; for then what creature curst not
The cruell Queene, tho reprehend they durst not.

Then

of *Elstred*.

Sabrina. Then you and *I* fweet Mother were led forth,

Elstred. We were led foorth fweet daughter to our last;

Sabrina. Our words, our beauties had but little worth,

Elstred. So will the heauens: that purest, foonest waft.

Sabrina. I cride, help mother, help, when *I* was drowned,

Elstred. Ah helpeles both, yet wanting helpe renowned.

Thus cast at once into the wofull waue,

That laught for to embowell natures treasures:

I forst my felfe, my *Sabrina* for to faue,

But death no time, no age, no reason measures.

Helpe mother when thou crydst, *I* came vnto thee,

And then *I* died, when drowning did vndoe thee.

Both dyed at once: the *Annals* of mishap,

Wherein woe-tempted men may read theyr fortune: "self-like"

Since all are subiect to the felfe like trap,

And felfe like death may fweetest foules importune.]

Sabrina. *I* thus we dyed, yet not with felfe like fame,

For floting *Seuerne* loues *Sabrinaes* name.

So may he prattle still vnto his vvaue,

Sabrinaes name, whilst brine falt teares fea weepeth:

And if the Gods or men compafsion haue,

Compafsion that vvith tender hearts nere fleepeth,

We both shall liue. This faid, both fought their Tombe

Within the waues, and funcke vnto the bottome.

The

The complaint

The Water-Nymphes with their vnkembed tresses,
The byrds that saw the Water-Nymphes assembled,
The fishes that were fedde by their distresses,
The floods with all of these, together trembled:
And I gotte home and weepingly thus pend it,
[Carelesse of those that scorne and cannot mend it.]

FINIS.