THE

Famous, true and historicall life of Robert second Duke of Normandy, surnamed for his monstrous birth and behaviour, Robin the Duell.

Wherein is contained his dissolute life in his youth, his devout reconciliation and virtues in his age: Interlaced with many strange and miraculous adventures. Wherein are both causes of profite, and manie conceits of pleasure.

By T. L. G.

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To the worshipful and true Mæcenas
of learning, M. Thomas Smith, T. L. G. wisheth
all abundance of worldly fortunes in this life,
and the benefits of heavenly felicity in the
life to come.

Being in these our days, men rather seeke the increase
of transitorie wealth, than the knowledge of divine
wisdoms, preferring floures bages, before studious
books, their pounds, before precepts, looking the true
riches of the minde, to leuell at the transitorie allure-
ments of this world, feeding faules with figges, and philosophers with
floutas: I have among the multitudes of these men, made choice of
your Worship for my Patron and Mæcenas, who of a farre more
happy nature with Theodofius, honour Appian, and seeing learn-
ing almost suppressed with contempt, or dishonoured with neg-
leff, haue in this famous Citie (like a vertuous member of the same)
begun to exile ignorance, to revive artes: knowing Ladislaus reasons
to be of force, that Citizens who are unlettered, are leffe than men,
or rather (as Frederick the Emperour was wont to say) manlike
beastes. Which vertuous indevor of yours (worthie both your name
and fortune) shall in time to come more advance you, than they who
tooth and nayle labour to purchase lands, which ordinarily perishe
through their heires lawfulness. It is true fame which is gotten by
vertue, & perfecte 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 casualities whatsoever, it prepareth the mind, & pre-
venteth mishaps. And least I among the poore Tirnes of learning,
who desire the increafe thereof with the moft, though deseare therein
with the leaft, 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 historie, which if with
like regard you shall accept, as Alphonius did the filly Satires of
Philelphus, I doubt not but in short time to publish that under your
name, which shall not only merit and deserve 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
earesly to prosecute your vertuous enterprizes, befeeching God to
prosper you in them and all other, to the advancement of Letters.
From my Chamber 2. Maij. 1591.

Your Worships to command,

T. L. G.
To the courteous Reader whatsoever.

Gentlemen, I have upon 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, (furnamed for his youthfull imperfections, Robin the Diuell) wherein I stand not so much on the termes, as the truth, publishing as much as I have read, and not so much as they have written. The Loadstarres that directed me in my course, if they have colours and no counterfeit, doo me right to say they set down coulers without counterfeit: yet many things have happened in times past, incredible in our age, and in our age such things have falne out, as had our fathers knowne they had meruaied: It onely behoueth vs to applie all things that tend to good, to their end, which is vertue, and esteeeme 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 imposible things shall be referred to God, and pofsible ordered to our amends. Farewell.

T. L. G.
The famous, true, and historicall life
of Robert, second Duke of
Normandie.

In the populous and plentiful Dukedome of Normandie, (in times past called Neuftria) at such time as Pepin the Father of the great King Charlemaigne governed 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 fame about the yeare of our Lord 750. a Prince by nature affable, in nurture fortunate, as glorious for his Conquests, as gratious in his curteises, enterprising his attempts with Metellus constancie, and finishing the fame with Alexander's fortune: who being in yeares youthfull, in person comlie, in discourse pleasant, in ritches mightie, was sought unto by divers Princes, who intended by inserting him into their linage, the better to assure themselves in their livelyhoodes. Among the rest, the worthie Duke of Burgundie wrought so earnestly, and persuade so effectually, that Aubert at last accepted his faire sister Ynda or Editha for his wife, a Princeesse in whose nature planted as much excellence, as amiablenesse, tempering the gifts of fortune and ye mind with such equabilitie, that her goods seemed great in respect of her goodnes, and her goodnes more great, in that she had goods: for as the mightie inun-
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dations of Nile make the riuier more famous, fo abilitie united with bountie, and a liberall hand with a mercifull hart, do greatly assist in caues of honor. These two princely couples ordained by deffeny to high defaters, though their afluence of riches promiseth them felicitie, yet the influence of the heauens intimated their aduerfitie; for hauing great signories to bequeath, they had no heires to enjoy, accomplishing 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 funms could haue purchaft yong fownes, AUBERT had been a Father. Seuen yeares and more liued they in this fort, the one carelesse of loues delight, the other comfortlesse, in that she was barraine, till on a prefixed Saterday, when Nature had powred all her treasures on the earth, FLORA powdered all the medowes with flowres, when the louefick ZEPHIRUS softly breathed, and the tender leaves sweetly bowed, when the funne played with the wawe, & the wawe dallyed with the funne, both enjoying an equal simpathy of solace, Duke AUBERT (who from his youth vpwarde was meruilously delighted in y* chafe) accompanied with his faire Duchesse, departed out of his Capitall Citee of Roan, to take his paftance 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 thrid wherewith ARACHNE wrought her loombe, more softer than the bed of Rofoes, wherein y* Morning playd with CEPHALUS. Bound it was after a carelesse manner, as if disdaining that so rare beauties should be imprifoned, but playted in such fort, as if Nature shoulde make a laborinth for Loue, Loue could not with a sweeter laborinth. Midst every pleight were certayne sphereas of Pearles and Diamonds, which with the excellencie of their pureneffe, gauue no little grace to her hayres perfection: her browes not fo hard as Iuorie, but more whi-
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ter, intermedled with some delicate vermillion, her eyes in
puritię like the Carburnkle, lightning ye darkeit 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 par-
ticipating the whitenes of the Lillie, her lips resembling the
Roses, being limits of more wonder than either toong can ex-
preffe, or eye behold. Oh how may men that surget in con-
ceit, expresse in pen? Suppose the attire answereable to the
perfon, the perfon exceeding report, and in a word imagine
AUBERTS happines, who might behold so faire, and enjoy so
faire, and looking on the outward perfections, boldly auer
this:

Quae latent meliora puto.

In this fort both these Princes rode together, till such time
as their traine had rowed a mightie Hart, and uncoupled
their howndes, when each one intentiuelle followed the game,
inforcing himselfe either to shewe his good horfemanship, or
woodmanship, the rocks refounded with the cryes, the woods
echoed at their clamours. In this fort spent they the mor-
ning, till about Noonesteede, when the Sunne was in the
South, at that time shining in his greatest mightines, Au-
BERT being attainted with heate, entered the thickest of the
wood, hoping to obtaime 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
every 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 mu-
sick in his courfe, being chrifall in cleeneres, enuironed with
faire Ceders fo orderly aranged, as Arte could not in more
excellence exemplifie the effects of perfection. On that side
a clofed Arbor beawtifyed with Roses, paued with Violets,
on the top whereof, the byrds with melodious musick anima-
ted the flowres, and the flowres affifted by the Westerne

coole

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cool wyndes, seemd to daunce for delight, and to florish. Here within for the selfsame occasion of refection, EDI-THA had withdrawne her selfe, who in her solitarinesse, be-thinking her selfe of her fortunes, her decaying beawtie, her detested barrainnesse, the loft labor of her husband, the laft limnit of her happinesse, her imperfection the period of hys pleasure, hys pensuuenesse the onely fruite of her imperfection, in these tearenesse bitterly bemoned her selfe, whilst AUBERT little suspeeting her presence, yet willing to heare the fquell of her feminines complaint, closly throwed himselfe neere the Arbor, whilst in this fort she despe-ratly complayned. O Nature, too naturall vnto some, but too negligent on my behalfe, who yeelding the basest tree his bloosome, the tallest pine his apple, the weakest talke his flooure, the wafted fieldes his spring, hast bequeathed increafe to all things, and bereaued me of increafe: thou hast made mee faire, but vnfortunate, a Princeffe, but impregnant, making me in desire as ritch as any, in defect as wretched as the moft. Oh, hadst thou beene as fauourable to mee as to the Lionesse, in bequeathing me one princely sonne, I might then haue exclaimed on Deftenie, if I had lost him, and not haue disclaimed delight, in that I ever lack him. But thou art like the veruen (Nature) payfon one wayes, and pleasure an other, feeding me with grapes in fhwew lyke to DARIUS Vine, but not in substance, lyke thofe of Vermandois. Thou art a partiall mistresse, pleased in thy secericie, peremptorie in thy feuerite. But why blame I Nature, and accuse not Fortune; she is the mistresse of tyme, and the minifter of tiranny, supplanting Nature in some things, and defect in all things. But why blame I Fortune, who is only actiue in mutabilities of estate, not in hidden caufes of Nature. You are they (O Deftenies) whomte neyther teares may attaint, prayers perfwade, vowes preuent, or sighes prouoke: you haue made Nature a stepdame, ordained Fortune my foe, and by your secret influence, haue preuented my desired favours.

Alas
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Alas poore vnhappie Ladie, borne to neglech, bewitched with neceffities, why liue I to bee a byword of the world for my barraineffe? O my Soule, were Death as partiall, as thou impatient, he could not be fo forward to destroy, as thou to dye. In this fort with many bitter sighes, the abruptlie finifhed, washing her louely visage with lukewarme teares, beating her amiable breasts with bitter strokes, till finally shee burnt out into this finall outrage. Well you heauens, since you neglech me, I resect you not, if God vouchsafes me no fonne, the Deuill send me one, fo, though my woomb be wretched in bearing, yet happily I shall escape the scandale of vnfruitfulness.

AUBERT not able to endure any longer to heare her la-
ment, brake off her impious discourse by his vnexpected prefence, where beholding his beloved 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 be-
stoweth merces for good deserts, and miseries for neglech of dutie, he is not tyed to our will, but we ordered by his power, sooner favouring those by whome hee is feared, than such who would force Deftenie, which will not be de-
Frauded. What though my Princeffe thou art Childleffe, yet art thou not comfortlesse? What though as yet dispossed 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 flourifh, and their even-
ings funerall. Thou art yet yong, and meete for increafe, faire and fit for fancie, ordained before thou be a Matron, to become a Mother. Frolick EDITHA, me thinkes I see a Babe sucking at these breasts, an Infant dallying in this bofome, and a Sonne, who shall pay thee with as many smiles, as thou haft been pained with millions of sighes: so saying, he sweetlie embraced her, and finding a fit oportunitie wherein both he and she might communicate their fancies,
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fancies, he drie vp the teares from her eyes with his kisles, and fouling his armes about her necke, left such a pledge with her of her most desird pleaure, that as the most Historiographers auere, 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 horfe, and were no sooner issuued fro the thicket, but they met with their whole traine, who prented the Duke and Dutches with the pray they had taken, which kind couple in returning homewards with priuie smiles discouerued their pleasant passtimes. The Duke rejoycing to see his Princeffe merrie, EDITHA joyfull in that she hoped to be a mother.

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


No sooner was AUBERT returned to his Court, but certaine messengers saluted him with letters of credence from King PEPIN, crauing his ayde in the behalfe of the Loraynes against Vermandois. The noble Duke being naturally inclined to famous exploites, not effeminate pleasures, rejoiced at this occasion, and taking kinde leau of his Dutcheffe, he leued his men at armes, marching by long iornies fo speedilie, till at last he arrived where both the battailles 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 their enemie, or strenthen their armie. Five 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 delais, and by their protraction suspeeted their policie, so incessantly incensed
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censed the armie of the Loraynes, that finally they didolue either to decide the controvercie in fight, or die in the enterprize: so that following ye Vermandoies, into what place soether they withdrew themselues, at last they inclosed the Enemye in a faire plaine encompassed with high hills, where was neither hope of flight, nor expectation of delay, whereupon both the aduerarie hoasts upon a prefixed day encountered, where the Loraynes had the victorie, losying onely sixe hundred men in the battaile, and the Vermandoies, besides those that were taken prifoners, loft the flower of their Nobilitie, besides nine thousand Commoners who fell in that fight. But Aubert's courage was of no small expectation in this encounterie, for with his owne hand he fliwe 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 fort being Lords, after they had raumomed their prifoners, and concluded their peace, returned to their countries, and Aubert no leefe inriched than honoured, returned to his Citie of Roan, where discharging his traine of Souliders, hee intended his accustomed pleasures.

But Editha during the absence of her husband, was so fortunate and fruitfull after their laft intercourse, that she increased daylie, and at last the quickning babe in her wombe, depruied her of all her wonted fulpect: but at such time as ye Duke was returned, and the appoynted time of her deliuerie expected, the sequens intimating some prodigious sequell, were afficted with continuall thunders, the earth hooke as if amazed at Nature, the lightnings flashed with great furie, and midst all these Commotions Editha was brought a bed of a fonne, who by his fathers ordinance was in great pompe carried to the Church of S. Owens in Roan, and christened by the name of Robert. This infant in his swathing cloutes, gaue certaine testimonie of his future outrages, for being borne beyond the custome of nature with all his teeth, according to the opinion of the Historiographers, was inchaunted, for in stead of drawing nutriment from his Nurfe, hee bit off her nipples,
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nipples, and being kisst in the cradle by the Ladie of Safferne, see bit off her nose; in his foode he was rauenous; in his fashions & behauoir rigorous; in stead of his infantly cries, vsed seueres smiles, planting in his parents more occasion of sufcition, than cause of hope. At feauen yeares of age his mother diligently intending his amends, fought out a man of good life and great learning, who might instruict him in the feare of GOD, and refolue him in the secrets of Arts, the accompanied him with his equalles in birth, his companions in studie, leauing no meanes vnfought to reclaime him, nor perswasions vnapplied to reforme him: but as the Oke sooner breaketh than boweth, and the Sallowe being bowed in the twig is crooked in the tree: so Robert by nature inclined to vice, coulde in no wise bee induced by aduice; hee was in wit pregnant, but applied the same to losenes, rejoycing as much at diuelishnes as other in theirdoctrine; in reading the Poets he defpied the precepts of worth, and delighted in the poems of wantoues; hee was eloquent, but in impietie; diligent, but in mischiefe, hauing nothing in more etimate than muurther, 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 euals he banished from him with bufferings, his elders with reuilings, hauing neither feare of God nor regard of godlienes. If his mother wept to see his wretchednesse, he became more wicked: if Aubert fought to reconcile him with good counsailles, he laboured the more to defile himselfe with larcenies and cruelties, yea such and so many were his mischieses, that it was wondered at, ye the earth did not sink under 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 gave diligent attention to his doctrine, and finding out the simple, he prepared the same according as hee was instruicted, and presented it to his masters sorne a childe of rare towardnesse, who no sooner tafted thereof,
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thereof, but with vehement and bitter agonies gave vp the ghost: the father wonderfully astonisht at this action, and inquiring the cause of him with many pitifull bemonings, he receaued this answere.

Mafter (sayd he) I haue but put in practife 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 inflencie; hee diffembled most holines when hee was irrelerious, supposing it vertue to inuent finne, and shame to be ignorant in finne: his prouident Tutor knowing (as the Proverbe 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 flōp the riuier in the spring, than withftand it in the oframe, that the Lyon refrayned being a whelpe, is tracetable in his greatest yeares; that Cuftome 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 prevailed nothing, he exchanged his strict persuasions to sterne lookes, his found rudiments to sharp rigor, hoping to recouer that by dipling, which he could not reforme by discipline. But as their labour is frustrate who seeke to bring Caucapus into a plaine, to bereave India of gens, Candia of oyles, Cochim of pepper, or Hiba of honey: so where the unreformable worke of Nature is grounded in peremptorie wickednesse, it is impossible either to destroy or difanull the effects thereof, according to the opinion of the Poet:

Naturam expellas furca licet uis, recurrit.

For, givng him ordinarie correction at one time for an erroneous offence which he had committed, in stead of submission and acknowledgement of his misdeedes, he intently imployed himselffe to murther, and finding his Maister one day asleep, he priuily tooke his penknife and cut his throate, 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 infuision of their owne admiration, or her mightines; so in laying these loose colours of Robin's misgoverance, I rather inforce wounder in my selfe to write them, than credite with those that shall reade them, who conuerse 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 truth.

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 agrued at his sonnes misdeedes, and Editha becoming weuly desperate of his amends, with heauie hearts called the yong man to their presence, where the olde man shewing the feueritie of a Prince in his lookes, but the sinceritie of a father in his laments, began in this manner to schoole his sonne, whilist Editha was wholly gien over to sorrow. Ungracious and vngrudgingly yong man (sayd he) who in thy cradle portended thy future indiscretion, and in the ripenes of thine age shewest the rashnes of thy nature, that makest my title of signorie, thy priuilege of sinne, and my lawe, the occasion of thy loofenes: Is this thy reward for thy mothers care? thy care for thy fathers comfort, to exempt thy selfe of all grace, to exemplifie in mee all griefe. Ahlas haples Prince that I am, reduced to al extreames, should I punish thee according to thy sinne, I shoulde deprive 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 studeies were anfwerable to thy estate, and thy wisedome equall to thy wit, thou mightst
might perceave that thy defaster is the defolation of this E-state, and the more my people hope of succesion, 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 being young, there were some better hope of regarde in thine age. But as SEMYRAMIS miraculous birth, shevwd her meruailous burial; so thy vnuuerent behauiours in these yeares, are very Oracles of thy tyrannies in time to come, so that reaion counselleth 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 coun-sailes, 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 revenge. After he had expostulated with him in this manner, he sodainly departed, and entered his priuie Closet, where as he sat so amazed with griefe, and amated at his vngraciou-ness, as had not EDITHA followed him, and with amiable per-suasions, animated him with hope, he had sorely 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 every man knowing his natural inclination, fled his companie as being a mon-stre among men. If any graue olde man came nere him attempting to counsaile him, after hee pretended some diligent attention for a while, he sodainly tooke out his knife, and cut of his beard: satisfying the partie wronged with this Ironical reaon:

Quae superflua sunt, abscondenda sunt.

Whilest in this manner he mitigouerned himselfe among the Courtiers, EDITHA was not vnbusied in the Closet, but so laboured her husband by intreaties and teares, that (since ROBERT her sonne was about 21. yeares of age, and able to beare C 2 armes)
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armes) he at last cōtentd to grant him the Order of Knighthood, alleging these reasons, that honours are the spūres of vertue, and natures that are forward in wickednesse, by contyrning with the vertuous are reformed; nought left the vn-fought that might infrinate, nothing vnreported that could prefwade. To bee breēfe, the prefixed day of his Knighthood was appoynted, & his armes were deliuered him: the Nobles of the Countrie were assembyled, the Ladies were orderly enuited: neither did AUERT spare any cost to shewe his magnifi-ucence, or EDITHA any counsailes to reforme ROBERT's mind, but calling him apart into her priuie Chamber, she began in this manner to aduise him.

If my secrect complaints (thou sinfull yong man) had not more effect to mittigate the heauens, than to mooue thee, I would drie them vp and defie thee, but since they are pitious and respect prayers, I will weep 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* hard Marble, more cruell than y* Libian Lyonneffe, more peruerse than y* Lidian tyrant; thou haft open eares to conceaue mischief, but a dull heart to consider of modifice, I see thy repyning looke, thy reprouable leudnes, thou deſpifeft to heare my prayers, or harbor my precepts. Alt ROBIN, hath the care of obedience noforce, the credite of a mother no fauour, or art thou proude to fee me woffull, or pleased to feeke out my wretchednesse? Thou knoweft that by nature thou art neere me, that thy follie is my fall, thy vaine deedes, my very vndoing: if then thou haue care of my life, yeeld some respect vnto my lessons; thou art now stept in yeares, & haft judgement to diserne errors, now call thy selfe home, and record thine olde wickednesse, amend thine life, meditate on thy loosenes, caft a reyne on thy nature, conceit the reaon of nurture, better is a meane life in vertue, than an high estate in vice: Haft 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 deuot teares, by these de-
uote intreates, by the name of thy mother, by the necessitie of obedience, to exchange thy exceede to mediocrity; thy murther to modestie, thy vntowardnesse to staiednesse, and prepare thy selfe to accept the Order of Knighthood which thy father will beftowe on thee on to morrowe day, being the feast of the natuittie of S. JOHN BAPTIST, for armes I will furnifh 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 perfwasions, seamed in some fort to relent, and sufferrd his mother to arme him, and with somne attendants departed to the Abbey to performe his vigill. But when all were departed, and he left alone, and LUCINA cleerly smilling on the candels of the night, gan beautifie with her sparkling brightness the diffused darknesse of the Center, ROBERT more vigilant in vilanie, than valiant in vertue, sodainly issu'd out of the Church, and secrely stealing into the Suburbes, trauailed a whole league into the fields, seeing some subiect whereon to execute his pretended injurie: at last he arrived at a Nunnery distant one league from Roan, at this day called Le faile de damoiselles, where he entered, and calling the Lady Abbesse before him, he commanded and conjured her in such fort by threatnings, that she brought all her yong Nunnes before him, and those that were bed ridden shee made them bee brought, then immodestly stripp'ing them naked, he made choyce of the fairest, a virgin of mightie constancie, who being wholly addicte to Chaftitie, and seeing his natural churlishnees, by all meanes possible fought to diuert that by humble suitte, which he had contynued to effect in horriblie secezie: But shee whose heart was rather hardened than mollified by perfwasions, in steade of tendering her complainettes toare off her attyre, and dragged her by the heare of the head into a shady Wood nere adjoyning. It would haue made a flintie hart to flow with teares to see the
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The miserable mayden, her comely locks shadowing her naked limmes, how lifting vp her delicate hands to the heauen, and powring forth delicious teares on her beating bofome, she implored helpe, the complayned her harmes, how she refisted eu'n in conquett, & seemed loth to suffer that she must needly suffer. But the cruell caiffe, carelesse of God, forgetful of goodnes, giuen ouer to sinne, made subject 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 pappes, through the agonie whereof, the gentle religious Lady gave vp the ghost.

The blood sucking wretch having in this fort satysfied his lewd lust, embred in the purple drops of the murthered Lady, haftely returned to the Citie, imploying all his labours and studie, how to inuent new lamentable stratagems: no sooner did the mornings rokeate coach beaufifie the East with vermilion redneffe, and the faire breathing Steeds of the Sunne mount aboue the bofome of Oceanus, but each noble peere apparrailed in rich attire, his horse trapped with costly caparisons, attended before the Pallace gate, till the Duke should issue to seruice, great was the solemnnitie that day throughout the Citie. The Ladyes were glorius in their attires, the louers gorgeous in their trayne, there wanted nothing that might delightful the eye, or content the eare. Among the rest, Robert by his Mothers appointmet was armed, & richly 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, & 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 Knightes in all Normandy. Long trauaille, and much perswaution, and these princely Nobles to perfwade him thence, till at last bringing him up to the presence of his Father, he had a still solemn discourse.
and was commanded to kneele downe to receiue the order of
Knighthood, at such time as his Father lifted vp the sword
to performe the rest of the Ceremonie, he joyfully rofe vp,
and drew his weapons, and had not some more aduised stayed
his hand, he had affuredly flayne his Father. A certaine noble
man offering the Spurre, he anfwered him ridicuolously in
this fort,

Non sum tantus effator vt calcaribus indigeam.

In these vndecent and disorderly demeanors, this vnhappy
yong man spent the flourishing time of his yeares, hauing ney-
ther regard of person, nor respect of place. At the Triumph,
his desire was rather to drive his horse into the throng, whereby
he might tread men downe, than breake his lance against
his aduerarie in the open liftes, such is ye corruption of mans
nature without the especiall assistance of the almighty. But
least through tediousnesse I detayne you in reporting his Fa-
thers perfwasions, his Mothers precepts, the Nobles coun-
fayles, 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 Knighthood.

How Robert the Deuil tooke the strong Castel of Turnige
which his Father had builted 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
flouriseth 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 moft accompt, but
also is best defenced. This strong Castell and Fort was firt
builted by Aubert againft the invasions of the Brittons, where
he reposed his greatest warlike prouitions, and the moft part
of his Træfury, and was afterward ceased vpon by this vn-
happy Robert his fonne, who gathering together the moft
part of all the dissolute persons of the countrey, kept this
strong
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A strong place for many yeares, spoiling the inhabitants round about, burning their houses, raving their wives, and committing such murthers, as it was imagined, that Nature had ordained him and his wicked crew, for the only monsters of his time: and as a little brooke assifted by land waters, and low grounded, extendeth it selfe at last to a huge Riuier, so this riotous company at the first exceeding not the number of 30. grew at last to a multitude of murthers, theueses, patricides, & fratricides, so that he who had committed any capital offence in the countrey, inferred himselfe into the number of ROBERTS followers, who becoming 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 avarice, 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 Dam-failes, inforced in their flour of youth: many the poore, whose small possessions were raviished by the injuries of the mighty, whilst ROBERT sitting aloft as the head of Confusion, furrieting in his excess, accompted riot for righteousnesse, his dronkards for his diuines, his murtherers for his mates, his blasphemers for his boord companions. Oh the horror and confusion of those times, where iniquitie was held for quietie, and diuellishnes accompted defert. In religious houses this Deuill of a man, and diuellish 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 Friers heads, he pitched them upon powles, causing the veriest knaue to carry the croffe, and the rest apparrelled in Coapes, to tune a diuellish Dirge of impietie. From others he tooke away by violence their ritches, saying as JULIAN the Apostata did after him, that ritches did hinder them from the entrance into the Kingdome of Heauen. Those of his trayne who were most tirannous, he most highly rewarded, and such as
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as did sware 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 fonde, the fonde for his mother.

Nec quicquam nisi vulnus erat, cruor undique manat.

In an Abbey neere to Liffeux he entered and slew all the Monks, in that they would not shew their treaures, and finding foure Pilgrimes knelling at a Crosse, he cut off their heads, saying, they could never dye in better minde. Meeting with the Bishop of Caen richly mounted vpon a Moyle, attired in his richesst furniture, he dismounted him, saying, he refered that beast to a better vfe than that a beast shou'd bestride it. Such and so many were his vnworthy attempts, without all expectation of amendment.

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

Here dwelt at that time, wherein ROBIN furname THE DEUILL accustomed to exercise thefe his detestable injuries, a noble Norman Gentleman, furname for his sayre Caftell fake the Lorde of Beaumount, neere to Turingue. This Gentleman had taken to Wife the daughter of the Countie GOURDON, a Gentlewoman of inestimable beawtie, who after her espoufs, being conducted with great solemn- nitie to her husbands Caftell, was by ROBINS espialls surprized in the way, and being bound both her felte and her husband, was brought to the haplesse mansion of this wretched murtherer, where the disorderate tyrant beholding the beawtie of the Ladie, her yong yeares, her faire face, he first imprisoned her husband in the dungeon of the Caftell, and burning in disorderate desire, fought all meanes possible to perfwade her vnto lewdnes: but she neyther respecting life, or expecting libertie, and carelesse of her harms, in regard of
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of her honor, in stead of dalliance, accused him of dualish-nes, and tempering her sweete lookes with a blushing feuer-ritie, the reproved him in this fort.

Whereat aimest thou so much thou vngracious tirant, if to bereauie me of mine honour, thou art impious: if to rid me of my life, I am pleased: for one of these extremes 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 have so great prerogatiue with thee, to murther at thy pleasure, to rauish as thou likest, go rid thy Father of his right, who may better suffer, in that he brought vp such a plague, and leauie vs poore innocents, who defere no punishment. My Lord and I are coupled by loue, counited by vertue, alayed by holie Matrimony, and wilt thou feuer thofe whome God hath coupled? no cruel man, though thou presume to separate bodies, thou hast no portion of our Soules: though thou tyrannize ouer our lives, thou art no maister of our loues: come, praftise thy crueltie: I see thine eyes sfolne with senfualitie: I see thy hands trembling to attempt: I marke each lineament of nature, combating in it selfe, till thou hast exercis'd thy tirannie: but stay not, if I must be excrutiate, martir me: if thou wilt surfeet on blood, glut thy selfe, for my body (vngratiuous man) whilst these hands serue to wratitle, and limmes vouchsafe to resist thee, thou shalt not defile it; and if inhumanitie exceedes so farre in thee, as thou intendest lust to the vter-runcie, affure thy selfe, my incessant complaints shall so follicite the heauens, that sooner shall they disfolue to nothing, before I differre to curfe the. But (partiell and peruerse young Prince) this maketh thine injustice more manifeft, in that thou punishest my husband, who haue deferred no daunger, and differreft to reuenge thee on her, whose too fayre
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fayre looks 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 affist 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 moving passions, as if her soule intended whatsoeuer her bodie had enacted, and lyke a weake Champion, entering the Liftes with a cruell warriour, feemeth forward to refist, though feeble to reuenge: so this noble daughter of the Countie GOURDON though she sawe no meanes to overpreffe her enemye, yet in what she might, she indeuoured to refist him, but ROBERT lyke an vnmeasurable rock, grounded in the Ocean with inremovable power, refisted all the flowers of her teares, and stormes of her sighes, feeming rather more feueare after her complaints, than before he was resolved; and calling forth her husband, in the presence of his new espoused Bride (who being bound, could no wayes affist hym but with her courageous comforts) hee caufed his limmes pescemeale to bee chopped off, and twixt every torment, continually laboured eyther to perfwade the Ladie to loue, or her husband to command her to luft. But the young Gentleman feeling the torments inufferable, and fearing his toongs default, bit off the fame, depriving the cruell rauiher the meanes of further hope, and his Wife occasion of hazarding her honour. Which when the tyrannous Prince perceyued, he increaied his cruelitie: in midst of which extremitie fayre EMINE (for so was the Ladie called) cryed out in this sort to her husband: Ah BROMOND, the Conquest is welny finished, and looning thy lyfe, thou haft 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 haft supplyed my weakenesse by thy constan-
cie, and hauing attayned the goale of griefe, thou art euen
now entering the gates of glory. Oh blessed Soule, if de-
uine 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 mur-
ther, hauing shortned the dayes of the husband, began now
to attempt the wife, and whilst his curfed crew animated
and egged him on, feeing no meanes possible to accom-
plish his loofe and vnbridled lust, he sheathed his sworde in
her entralls, who mildly giuing vp the ghost, suffered her
death with more then manly courage.

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

The noyse of these notorious cruelties were no sooner
bruited in the eares of AUBERT, but he picked out cer-
taine of his choosen Counfayle, and sent them vnto
Turingue, commaunding them by kinde perfwasions or polli-
cies to bring him to his preffence, who so far foorth indeauored
themselfes on the way, thinking to accomplish their Princes
commaund, that they arrived at the Caftell, where after
certaine counfailes debated on both parts, ROBERT utterly de-
nied obeifance, saying, that his Father was but the shadow of
goerance, himselfe the substance, the one more fitter for his
beades, than a bataille, himfelfe as nimble at a laffe, as in the
lifles: he fhowed them his treafuries flored with wealth, his
vaults full of wynes, his halles full of cutthroates, his cham-
bers full of concubines, and in stead of rewards which are
beflowed on the messengers of Princes, he gaue each of them
a halter, swareing vnto them, that whosoever hereafter durft
come and trouble him from the dotard his father fhoild die the
death.
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death. With this vngodly anwvere and grosse intertaintment, the messengers returned to Aubert, who hauing the gates of his pallace pestered with the troopes of such as were injured, caft off the wonted semelance of a deare father, and prefented himselfe like a feuere Judge, causyng it to bee proclaimed thowrowout his Dominions, that whosoeuer could bring him the head of Robert his sonne, shoulde haue pardon for the deede, and a rewarde for his labour. But see the constant hearts of faithfull subiects, they rather endured domage, than fought his death; rather supplied his lackes, than fought 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, clofed 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 decreée, but he animated his ministres to more malice; in stead of quailing, he fell to quaffing; of dread, he followed delight, leaving 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 wiuies spoylede, and their victuals bereft them, so that this flourishing Dukedom seemd almoost decayed. Among the reft, a braue Courtier, sonne to the Duke of Confances, hauing a meruellous delight in the Chace, was ordinarily accustomed to sport himselfe in the Woods neere adjoyning the Castile of Turinque, and one vnfortunate day it was wherein it befell y' he was busily following his game, at such time as Robin ye Diuell with his crew of cutthrote disported himselfe in that Forrest likewise, the cries of ye hounds were heard on both sides, ye games were interchangably folowed, & by vnluckie miffortune it so fell out, y' the Huntme on both parts fell at debate, and so long time fought it out, till both the Princes encountered 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, drew his sword while left the yong toward Gentleman on the other side rated his servants, and humbly offered satisfaction for injuries: but ROBIN in stead of requiting him with the like courtesie, cut his head from his shoulders, and mangling the same hung it about the necke of the chiefest Huntsman, and sent it as a present to his father; so returning with his followers from out the Forrest, he entered his Castle, smiling pleasently at his sinfull practife. The yong Princes servants gathering vp the mangled members of their dead Master, layed them vp on 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 vp on revenge, and arming him selfe at affaye, hee gathered together fower thousand men at armes the moft approv'd and valiant of all his signorie, and assembling them together before they were readie to march, he with steme vifage present'd before their eyes the murthered bodie of his onely sonne, and with a grauitie accompanied with remorfe, he burst out into this vehement exhortation.

Behold here a spectacle my friends and fellowe Souldiers, a ruthfull spectacle for the father, a remorfulfull despight of you my subiects, not enterprised by a stranger, who was provoked by injury, but attempted by our nere neighbour, who was rather honoured than harmed, and before GOD what greater wickednesse? what more impietie? If murther bee unpunished among our felues; if those who should defend vs shall offend vs; if the priviledge 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 fame securitie awwaith the disobedient as the obedient, let vs cast off this communitie, despise soueraignty, where neither a man may be Lord of his owne goods, nor the father assured of his owne sonne, nor the subjict in saeticie of his owne life. Among the Persians robberie was repayed with death, oh
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oh my vnhappie Countrie, here murther is wincked at with remission! In Lacedemon the Prince might be impleaded by lawe, but in Normandy we are spoiled by our Prince beyond lawe. But why stand I riping vp the ruthfull discours of many mishiefes? where this one injurie sufficeth to incenfe vs, behold this haples yong ma slaine in ye prime of his yerese, murthered in the hart of his Countrie, slaine by the hand of ROBERT heire of Normandy, see how his BLEEDING wounds stirre vp reuenge, me thinkes I heare his groaning ghost exclayming on me his father for reuenge, crying out vnto you my subiechts for reuenge, whom I beleech as a father, & command as a Gouernour to take pitie of these old yeares, your owne Lord liues to partake this common injurie with me. Me thinkes I see in your eyes some teares of remorfe; but drie them vp my subiechts, it is bloud that must requite bloud, and reuenge that must repay injurie. If you leaue me in my attempt I will proseute it; if you followe me and dye with me, you shewe your obedience, you shewe your courage, you shewe your loyaltie, you shall be deere to your Lord, who will dye for your safeties: let the resolute therefore sweare reuenge on their swords, we haue AUBERTS warrant for our safeties, we haue rewardes prefixed for our warfare, followe me therefore and let vs finde out the miscreant who hath spoyle dyed vs, and either dye or rid the world of this murtherer. After hee had discoursed in this manner, the whole asemble swore to followe him to the death, so that each one of least expevtation inforced himself to bee most forward. The Duke caufed the bodie of his sonne to bee borne out of sight, and entombed with a rich and sumptuous funerall, and priuile marchyng by night, he layd his m e in ambushe in the Wood neere adjoyning the Castle of Turingue, weightyng the approach of the morning, at which time he assuredly hoped to affwage his displeasure.

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The bloodie and cruell battaile fought between: the Duke of Constance and Robert the Duell and his traine, and what thereupon ensued.

As soone as the watchfull morning had opened her purple gates in the East, and discovered her palaces full of Rofes, and the Sunne adorned with a wreath of Chrifolites, began to shake his deawie lockes lately washed in the baine of Eurotas, ROBIN surnamed the Diuell called vp his companie of rakeshels and commanded them to armes, where after they had glutted themselfes with their mornings refecction, they marched on with mightie showtings, astonishing the Woods with their cryes, which when the Epiaals of the Duke apperceaued, they gave 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 compass of the Ambush, where sodainely the Duke of Constance commanded the allarm to bee founded, and couching his speare rannce into the thickest of the enemie, seeking on every side for the murtherer of his Sonne, if happelie hee might espie him. Prince ROBERT apperceauing the pretended treason, arranged his men, & entering ye thickest throngs, that each one wondered at his proweffe: he was a man of tall feature, bigge boned, of a stearne and maiesticall countenance, of much forwardnesse and courage, and had his brutifh nature been answerable to his force and valour, assuredly he had been a man of high accompt euon at that time. Fatall and bloodie was the fight on both sides, the one kindled by the injurie they had receiued, the other combatting according to the prouerbe, Pro aris & focis: hope they had none of life but in their valiant resift, 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 brauuest Caualiers, & with them all at one time assailed Prince ROBERT. It was now about euentide, and the Princes fouldiers
fooldiers were either al of thē fore wafted or wounded, when the Duke by maine strength dismounted ROBERT, and gaue him a great and deepe gash in the thigh; the Catius that followed him seeing their master distressed, desperatly fought his rescue, and were euer one of them put to the sword, onely ROBERT of himself recovered a horfe, and so valiantly continued in his defence, till the darke night parted the Combatants, and he found convenient means to avoyd the danger; the Duke of Constances seeing the Enemie was hotly overcame, and that it was impossible to followe the Prince, being moft expert in the secret waies of the Wood, founded the retreat, causinge the dead bodies of his Sooldiers to be buried, and sending AUBERT worde of the bloodie victorie attained against his sone.

Thus in triumph leaue we him, rejoicing mightilie in his revenge, and resorting with solace vnto his Caftle; and returne to ROBERT, who fore trouailed with his wounds, and hauing his horfe tired, poisted with all speede he could posilible now this way now that way, seeching for some place of securitie where he might hide himselfe from the enemie: but euill fortune pursuuing him euery way, his horfe at last tired vnder him, so that he was constrained to forake his armes, and trufting onely to his sword to walke through the Forrest on foot; many were his fighes, and bitter curfes, many his exclama
tions and complaints, whilest defolate Eccho the faithfull companion of such as be sorrowfull, vouchsafed some pitifull replie in his pensiouenes; but the great expence of blood, the long and wareie course of trauell, the cruel and daugnerous purfute of his foes did not sufficienctly amaze him, but to the more increaue of his grieve, a hidden affliction of the minde began with such horror to attaint him, that he euery way grewe desperate. Oftentimes did he prepare himselfe to complaine, but knewe scarcely how to complaine, he felt himselfe mortall, and that he was a man, he examined the chaunges of fortune, and bethought him on the causes of his fall, neither knowing how to amend them they were so infinite, nor reconcile him-

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Selue he had been so dilolute: and lifting vp his eyes to heaven, he beheld the Moone performing her course, the Starres ministring their duties, and by their celestiall beautie began with himselue to imagine the beautie of their maker, then called he to remembrance the olde rudiments of his matter, as touching the efficiency and power of God, the wonderfull workmanship of the heauen, the beautifull order of the spheres, the strange creation of man, the influence of the celestiall bodies in these inferiour parts, and considered that all things were made by a determinate and invaluable lawe limited by prescript of Nature, and that if in the earthly compact of man the imperfection and griefe of one member afflicted the whole compact, much more a contrarietie in the powers both of soule and bodie threatened a confusion: Then called he to mind, that since there was a Moover which disposed & ordered all things, so in due ordinance of government it was requisite too as hee prescribed rewards for good deserts, so he should also ordain punishments for vice. Hereupon began he to meditate on the nature of sinne, the causes of sinne, and the effects of sinne, and him thought that a voyce founded in his ear, the reward of sinne is death. Oh how great was the horror and confusion of his soule at this time, his burthen heauier than $\delta\epsilon\mu\alpha$, 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 obfuscated, at last began to break forth with inestimable brightness, so that falling downe on his knees, and thumping his wounded breast, he at last in bitter termes entered into this extasie. I wonder thou maker of heauen at thy workmanship, & thy worthines is knowne by thy workes, I see that thou art ioft in dealings, and I desperate through my delayes, I haue had a portion with the chieuest creatures, but haue impoyed it worfe than brute beasts. Oh how my soule groaneth within me, and my inward bowells are greuued in my bodie. Lord thou haft made me, but I haue martered me; thou haft slaued me, I haue shamed thee; thou haft elected me, I haue rejected thee;
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thee; mine impetungen hath wrought thy impatience: oh enter not into the fulnes of my sinne, leaft I aduenture the furie of thy sword, the vale of heauinesse overcladdeth me, the hope of heauneinesse is clowded from me: Oh that the hils would fall vpon me, or that the depth might deuoure me: oh that I had never been borne, or had euuer been better. Lord it is ju-

tice, I merite condemnation, I defere affliction and no fau-
uour, damnation & no preferuation, commination from thee, not combination with thee. Oh my soule grewe for my sins, greeue at my shames. Oh happie were my soule if grieafe could suffice: oh my soule, rent at thy verteousnesse, melt at thy murther, or happie were my soule if remorse would suffi-
ce; but my portion is in the grave, not among the luft; amog the defiled ones, and not the reconciled ones; I am heauy my God; but why call I him mine, whom I have blaspheomed? I am forie my God: as if sorrow would satise the excess of sinne? Oh, no I am vnworthie to behold heauen, to conceaue hope, to intreate mercie, to promis amends: but damnation, oh the bitter wound of damnation that threatneth me, that killeth me.

In thefe desperate and forrowing tarmes spent hee the most part of the night, neither receauing sustenance, nor indoing sleepe, his cleere complexion became pale, his strong limmes grewe litter, and hee that before time thought himselfe more woorthy than the King of heauen, now thought himselfe vnwoorthy to tred vpon the earth. By this time the memorie of his sinnes affayled him anewe, and a hidden working from aboue dispersed the clowdie passions of his thought, in such manner as wee see a faire and pleasanet breath of winde, which during the extreme heate of the Sunne, tempereth the furie of the fame, in which manner I leau him till the morning.

E 2

How
The Historie of Robert

How a Hermit found Robin the Diuell fore wounded, and relieved him, confirment him in his repentance with his wonderfull perswasions, how he dealt with his followers, and his intended voyage to Roome.

He day gan no sooner to discouer, dimming the brightnesse of the Starres with a more radiant cléerenes, but an old Hermit who had sequestred himself from the world, after hee had sayd his morrowe Masse, walked abroad to take the aire, and as he trauailed through many beautifull paths, wherein he was accustomed in great devotion to meditate: at last he arrived where ROBERT lay, altogether bathed in his blood, and so overcome with dispayre, that he continually languished till it pleased death to yeeld a final period to his penituenes. The good old man seeing his personage comely, his apparell courtly, his wounds deepe, his daunger great, approached more nere him, and reuuing him with fountaine water, which sprong very nere at hand, hee brought him into some remembrance of himselfe: at last with much perswasion he led him to his Hermitage, where after some resolution taken, and his wounds bound vp, ROBERT began to breake out into thefe termes.

Ah olde man, how fond art thou to foster a viper in thy boosome, 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 have liued by nought but mutther? The olde man amazed to heare his cursed melancholie, knowing that desperate wounds require most of al yrktome medicines, began thus. Ah my fonne, gather thy spirits together, it is fondnesse in thee to desire death, and policie in me to protracte life; by the one thou shalt loose occasion of repent; by the other recover means of amendes: Thou art no viper my fonne, thy stinge is blunted, and these deaves of teares thou powreft in my boosome, are finewes and stringes to drawe thee
second Duke of Normandy. 15

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 repentance for to perishe. Haft thou bin a murtherer: a great escape my fonne, a breach of Commandement, a hainous finne: but is not God mercifull to forgive beyond our conceit. He knew thée in thy Mothers woombe, and ordained thee to an end: he limited the dayes of thy life, and thine houres were not vnknowne vnto him, and all this was done by ordination of his secret will, and not without the mightie hand of his mercie. Thou haft caryed vncleanse hands, borne a corrupt heart, been prodigall in disobedience, prone to contempt, these are the fruits of thy olde man, which shew God what he is, and his mercy how great it is. Oh my Sonne, God is tempted as much in suspect of his mercie, as in neglect of his iustice, for his mercie exceedeth all his works: I will teach thee, and my words shall fauour vnto righteousnes. The hand that governeth all things, is dueine: the works of God admit no limits, and his wayes are vnknowne: he ballanceth not finnes by our proportion, nor condemneth by worldly judgement. Be confident therefore, and ferue the Lord in feare and trembling. Suppofe all things wicked that is in thee, and confesse thy wickednes beyond measure. Detest that which thou haft pursued: be penitent in that thou haft defaulted. If the Lord looke vpon thee in mercie, thy foule shall feel it, yea, thy raynes shall waxe hote, and thy spirit moued: neyther feare thou if terrour auffayle thee byonde measure, for the hand is mightie that helpeth thee. Dread not my fonne, fear not, boldly disburthen thy minde of vn-cleannes, and powre out thy foule 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 separaty thy finnes from thee, if thou repent thee. ROBERT hearing hereof, began to gather hart, but calling to minde what he had before time heard of the learned
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learned Clearks of Normandy, how there are some sinnes which are against the holy Ghost which are neyther forgiuen in this life, nor in the life to come, he began to beate his breast, his eyes stare, his heare stode vpright, and as if he had Bemboes vision, he began to cast away all hope of mercie, crying out in this manner, etiam in spiritum sanctum peccaui; nulla remissio, sempera condemnation. The ould man hearing this extreme 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 preffume on that sinne, which thou canst not define, neyther obiect that to thy selfe, which dependeth on the Judge: thy deeds 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, deteste all meanes that may seduce thy mind: arme thee with the shield of faith: pray that thy belief 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 judgements, but cleave vnto his mercies: if thou beeft tempted, pray vehemently: what though for a while thy Soule be dull and heavie? it is my Sonne for no other caufe, but to make thy joy more fuller. What can be a more certaine prooffe of mercie, than grace to deteste sinne? or, how can man better overcome 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 heavenly Hermit in how deune for he falleed him, began to gather hart, and toold him the order of his birth, the manner of his life, with other matters too tedious in this place to discouer of. And when the ould man was fully satified, he toold him the weight of sinne, the reward of sinne, exemplifying to him the fruities of repentance, and in such manner schooled him, that of a lewd young man, he reconciled him to a stayed and holy course of life, enjoying him for penance to goe barefoote to Rome on Pilgri...
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mage, wearing at his back a cloth of haire. Robert after his stay about seven dayes with the Hermit, was in some fort recovered, and intending his foules health, besought the company of the Hermit to his Castell, where finding those his dissolute mates who were left alive, he first by earnest perfwations sought to reconcile them, and finding them no wares tractable, he put them all to death, as being vipers in his fathers common weale; and locking vp the doores, he led the Hermit into his Treasury, where shewing him the riches which he had taken from others, he humblie prayed him to resort vnto his Father and Mother, to prent his submifion, and report his contrition, befeeching them to make reftitution to every one whome he had wronged, and with bitter compassion hee so washed the poore Hermit head in teares, that the good olde man rejoycing in spirit, cryed out, Benediktus dominus in omnibus operibus suis, and taking their leave the one of the other, the Hermit trauailed to the Court at Roan, and Robert walked on his journey towards Rome.

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

Vv Hilft Aubert in deepe melancholie dispended his dayes, loathing the detested reports of his Sonnes praetifes, and consulting with his Nobles in what fort he might cut off such an improuable offpring, the messengers of the Duke of Constances presented themselves before him, who after their moft humble reverence 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 exatfie, not knowing to what hopes he might aspire, seeing his succession so desperate: but calling to his remembrance, that
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a Princes word was a sufficient warrant, and the losse which (as he supposed) he had sustained, was rather the occasion to cut off a continuall griefe, he cleared his distressed lookes wherein care had planted many furrowes, and turning vnto them with milde countenance, gaue them this friendly aun swere. My friends, if my brother of Constances hath reuen- ged his fannes death (as you certified me) he hath performed the part of a friend, and exemplified my iustice, for which cause, in that he hath rid our common weale of a Rebell, and his Father of a wicked fonne: we entrette you as messengers from our friend, and deferuers in our estate, and for this cause we thinke good, that out of our Treaury he receive such reward as we appointed, and you for your paine taking, shall enjoy this small reward of two hundreth marks: in this fort causing his bountie, and the prefixed recompence, to be deliuered vnto them, he discharged them, falling into deepe consultation with his Counfell about the affayres of succession: there was no hart fo indurate, that considered on the desperate estate of Prince ROBERT, but lamented, some one admyring his valiancie, some after his supposed losse, arguing Duke Constances of crueltie, who otherwise hated the yong Prince most deadly. But the consultation of the Princes was broken off by the fodaine repayre of the Duches, who hearing of the desperate estate of her Sonne, and vncertaine of his safetie and life, filled the whole Pallace with feminine clamours: on every side was sorrow feated, neyther was there eye fo partiall in the whole assembly, that shead not some teares, till sodainely in midft of this garboyle, the olde Hermit entered the prefence, whose fodaine axceffe brought them all into expetation, fo that the olde Duke comforting his faire EDITHA, attentuely gaue eare, expeçting some noueltie, when after most humble reuERENCE, the reuerent Father began his discours after this manner.

These strange alterations in your lookes you Princes, perfwades me of your ouergreat forwardnesse in passions, who are easilie overcome with every light joy, and sodainely crofled
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crossed with the lightest trouble: which fruit of intempe-
rance (with reverence, you Nobles may I be bold to tell
you) ariseth through want of equabilitie in minde, and assu-
red 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 entrance of thy Palacie AUBERT I fee men weep-
ing, because the report runneth thou art wretched; thus are
all affections ruled by the affairs of the mightie, and honour
is so favourie a thing in those mens mindes, who would be
great, that it footheth, and is foothed by all sorts of them.
In TRAIANS time, all men loued iustice, because he was luft:
in OCTAVIANS 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 grieue, thy subiects likewise are attaynted
with doubtfull grieue. But dry vp your teares good Prin-
ces, and reioyce, Prince ROBERT (supposed dead) is surely
liuing, (yet dead to his olde wickednesse) following better
wayes: for after he escaped from his enemies, he arrived
in my Hermitage, where after I had cured his wounds,
and counselled him from his wickednesse, hee undertooke
his voyage and Pilgrimage to Rome, but before reftured
to Thuringue, labouring to diffwade the remnant of his fol-
lowers from their lewd life, which when he could not effeft,
he in my presence flewe them, vnder pretence (as he sayd) to
rid his country 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 requesteing, that it would
pleafe 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 indammified poore men,
he humbly intreateth your Mightines, to accept these keyes
of your Castell of Thuringue, where in the Treurie you
shall finde sufficiant to make ample satisfaction for all in-
juries:

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ries: thus having discharged the duetie of a messenger, and acquited your Grace of sufpiration, 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 happineffe, for his teares of ioy trickling from his eyes as messengers of his hearts content, abundantly watered the Hermits boforme, and beeinge unable to expresse his ioy, he silent foulded his armes about his aged necke, seeming fo befotted with delight, as before he gaue ouer he cryed out with the Grecian, O Fortune, pay this moft exceeding ioy with some durable grief, for as now it is at ye fulnesse: EDITHA likewife 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 penfue, shewing by her changes of couler, her contentation, or discontentes: and in this ioy let vs leave them, returning to our weary Pilgrim, meditating in his religious travailes: to see how from a gracelesse person, he became a godly penitenciarie, truely the discoure heereof draweth me into admiration of Gods mercie, who calleth men home beyond common believe, accomplishing herein his diuine promisse, who sayd, that he came not to call the righteous, but finners to repentance.

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

I was about that time when as the Sunne had remembred himselfe of his accustomed loues, and differed the beauties of increafe thorough the bowells of the earth, yeielding every flanke his flourre, every Tree his fruite, and quickning the decayed
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decayed beawties of the fielde, which were beforetime wa-
sted by Winters obfuscitie, when this penitent Prince, 
beforetime esteemed the very patterne of deformitie, began 
to shewe himselfe the paragon of reformation: his haughtie
looks exchanged he to humble lenitie, his defying of God,
to deifying of God, his gracelesse othes, to godly obseruan-
ces, punifhing himselfe by bodely trauell, who before time
was geuen ouer to butcherly tyrannie: in stead of hammer-
rung mishiefes in his head, he humbled himselfe with con-
templations: his soft bed, was turned to sweete graffe: his
Robes of Honor, to the raggs of a Hermite: his pompous 
ryot, to pobre rootes: his ritch Wines, to springing wa-
ters: and fuch was his patience in these alterations, that
he preferred them before all pompous Treasures. Three
dayes trajayed hee with refleffe toyle, till at last beening
ouerburnden with extreme wearinesse, he fate him downe
by a cleare Fountayne, cooling his thirst in stead of a courtly
Cup, in a homely clapper: and after he had taken fuch re-
paft, as the hearbs of the field affoorded him, he fate him
downe vnder a Pine tree, and beholding the barke there-
of, which with smoothnes inuited him to write, and the
coole shade which gave him shelter against the sunny heate,
with a little pencile he ingraved this his dewout passion in
the thickest thereof.

Roberts Meditation.

O Heavenly God that governst every thing,
Where power in heauen and in the earth we know,
Thou God from whome the gifts of grace do spring,
Respeft my fuite who am oppressed with woe.
O pittie God, sweete God some pittie take,
And cleanfe my foule for Iefus Chrift his sake.

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

Incense
The Historie of Robert

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

My graceſſe othes now layd before mine eyes,
My youth mispent and worene by womenſe guile,
My hidden finnes my weſſulſe soule surprife,
My want of former grace (ay me the while)
Cry mercy Lord that thou wouldſe pittie take,
To cleanse my soule for Iesus Chriſt his sake.

Away thou world that flatterſt earthly man
With heavenly ioyes, and bringſt him downe to hell,
If loath this life doe thou what so thou can,
My longing is with God my Lord to dwell,
Who will relent and cule fome pittie take,
To cleanse my soule for Iesus Chriſt his sake.
Anchora Chriſtius.

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

Madrigale.

MY reasons eye had seen my youthly rage,
How it had wore my hopes of vertue bare,
How careſſe wit was wonton behalves page,
And headleſſe will true judgement did infnare,
How all was broken that hope of wisdome gane,
It wept a world of teares my soule to fame.

The listing care of that impartial guide,
That by his beck the earth and man directs.

With
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With sunnie beames of peace the teares vp dride,
And will made barrayne reckned his negeles:
\Since when my soule for grace to heaven doth flye,
In praying God and blesing reasons eye.
Etiam in naufragio.

Thus passd he some fewe houres endeououring to attaine some rest, and after weare nature vouchsafe him any concen 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 barrayne, signifying defolation; the trees leaules, the walkes loathsome: in depth of the shadiest thicket thereof, there foundd a deep and hollowe voyce calling intently for helpe, whilest in stead of Ecchoes, the fa
tall Scritchowle founded a dolefull replie. ROBERT amazed at this melancholy spectacle, and wondering at the dolefulnes of the complaint, he boldly entered the defolate shadow, pro
poising 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, rentin off the lap of his Pal
mers weed, before hee could shape defence: but at last ente
ring combat with his Palmers staffe, hee so valiantly defened himselfe, that he flewe the Lyon, and seeing it spraule vpon the ground, entered into this contemplation. Oh GOD that haft deliuered this huge Lyon into my hands, defend me from that roering Lyon which seeketh to devour my soule, and prosper me in those actions which I enterprize for thine honour and glorie. This sayd, he proceeded further, when loe a faire delicious Damofell crowned with a garland of Roses, apparelled after the manner of a HAMADRIADE, prefented her selfe before him, where making semblance of an amorous and diftrezzed Ladie, she fained a pretie shadowe of complaint, and foulding her armes, as if she had been Loues forfaken, she turn
ed this Elegie, whilest from out the hart of the desert, a strange sound of melodious musick accorded to her complaint.

F 3 Plucke
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Plucke the fruites and taue the pleasure
Youthfull Lordings of delight,
Whil'st occasion gives you pleasure,
Feede your fancies and your sight:
   After death when you are gone,
   Joy and pleasure is there none.

Here on earth nothing is stable,
Fortunes changes well are knowne,
Whil'st as youth doth then enable,
Let your seedes of joy 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'st that lovely Cupid hours
   Round about this lovely shade:
   Sport it freeli one to one,
   After death is pleasure none.

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

The final conclusion of this Canzon, was shut vp with a pleasaunt Couranto, in which fro out the group foure Satyres antiquely entertained foure Nymphs, and sodainly vanished, whil'st this faire Hamadrieade in semblance approached Robert, wantonly castig her armes about his necke, proffering dalliance: but he whose loue was planted on heavenly, not on earthly delights, sodainly cast her from him, and lifting vp his hands to heauen began thus. O thou maker of the heauen, 

tyce
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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 succeded horrible Earthquakes, the Curtaines of the heauen were darkened, the compasse of the world was clowded, and on the face of the Center there appeared through the light of lightning, hideous shapes of Giants threatening him, monstrous Tygers assayling him, but he constantly putting his trust in GOD, and boldly walking on his way, at last attained into an open plaine, in the middeft whereof there stood a poore Chappell, with a little Cottage hard before, 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 hafted into the Chappell to doo his deuotions, where he found before theAlter a graue old man performing his deuine prayers: neither of these two intended worldly falutations, but solemnly fell to their deuotions, which being performed, the olde man seeing so goodly a personage cloathed in a Pilgrims weed, with great reverence faluted him, deeming him for no lesse than he was, beseeching his companie in his Hermitage for that night, in that other lodging was not nere at hand. ROBERT easilie condiscended, and entering the home-ly Cottage, he was feasted in friendly fort with such dainties, as his poore estate could affoord. During the time of their re-past, 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 pass'd it, in manner of admiration, he anwered thus. Truely (my Ionne) thou art happie, that through the mercie of GOD haft ouerpass'd those dangers which thy predeceffors could neuer attaine unto: 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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shall mount to heaven through thy virtue, when these limbs shall dissolve to earth and become the prey of vermine. In all his travaile he was constant, patronizing the weak, punishing the wicked, and in this manner travailed he till at last hee arrived at Rome.

How Robert the Dinell entered Rome, and what there chanced unto him.

Two moneths was ROBERT ere he attained his journey's end, and at the last entered the Cittie on the feast day of S. PETER, at which time in great solemnity the Popes are accustomed to goe to divine Service, and humbling him with other Hermits, (as it was the custome in those superstitious daies) hee attended there for his benediction: Great was the solemnity on that day, and throughout the streets where the Bishop should passe, each one devoutly humbled him on his knees to entertain his blessing: At the enterance of the Church, among other devout Hermits, 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 travaile, befeecching his fatherhood of absolution. The Pope amazed at the name of ROBERT, whose infamie had been brouted through the whole earth, ftept backe as altogether astonished, yet at last gathering his spirits together, and rejoicing at his reformation, he sent him to a wholy and devout Recluse, who was his ordinarie Confeasor, commanding ROBERT to be ordered by him, and so giving him his benediction hee entered his seate royall. ROBERT intienuely to reconcile himselfe after hee had performed his vowe, departed out of the Cittie 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 beaing vpon the mayden 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 manner of punishment he might condignly appoynt him, he commanded him for that night to continue in devout prayers in the Chappell, promising him the next morning to satisfie him in his doubts. During the time that darkness overpried the face of the whole earth, and every bird beast and fish enjoyed the happy benefits of sleepe, the vigilant religious couple devoutly applied themselves to contemplation, when about the third hour of the night the Recluse was resolved of his penance: wherefore upon the breake of day, when Robert had arisen from his prayers, he came vnto him, and saying in his countenance the gravitie of a father, and in his heart the sinceritie of a Counsellor, he began thus. Yong Prince, if thy contrition for sinne be so compassionat as thou pretendest, and thy zeal 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 sweete 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 throughly perceau the indignitie of thy former sinne. Hereupon he prescribed him his penance: first that hee should eate no meate but that hee receaued from a dogge: secondly, that during feauen yeres he should be dumbe: lastly, for that space of time he should walke in a Fooles habite, in acknowledgmet of his accustomed lewdnesse. Robert thankfully accepted that which was enioyned him, neither repyning at the hard penance, nor disdayning ye slender pittance, but taking humble leave of the Recluse, hafted himselfe vnto the Citie to satisfie that which was prescribed him, and buying him a fooles habit he walked vp and downe the strectes, enduring the reuillings of children, who cast dirt in his face, scoffed and mocked him, and the more lewd language that they sped, the more contentment he receaued, remembering this, that his defects and presumptions deferued farre more martyrdom: oftentimes was
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was he reviled, but devotion closed his tongue, considering this in himselfe, that in refrayning the same he auoyded much offence. Certaine of his confederate Hermites beholding this madnesse and idle behauiour, came vnto him to comfort him, but he crossing his hands and weeping teares, poynted to the heauens, signifying thereby that hee suffered that croffe for sinning against the. 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 noife 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 every man gaue his seuerall judgement 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 festuall 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 exceedingly well, performing such aduenturous trickes, as the Emperour all amazed inquired what he might be; he made him signes of dumnesse, shadowing under colours of delight his intentiuue devotion. Then presented they him meate which he refuesd, accustoming himselfe at euery fuch offer to make showe of discontent. The Emperour at that time had a faire Greyhound, who for his swiftnes in the chace and feemelines of bodie was highly esteemed, that beholding ROBERT fauned vpon him and plaied with him, as if appointed by some diuine instinct to affeect him; the Emperour seeing he refued meate at his hand, cast some pittance at his dogge, where ROBERT sodainly frugled for the same and greedily
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greedily fed thereon, which made the lookers on intentiue to sport, to accustome him to that kinde of feeding. The Emperor caufed him for this caufe to be cherisht in his owne house and tended with diligent care, taking paftime continually to haue ROBIN in his preence. At night when the festiualls were finished, ROBERT was brought vnto a good bed well furnisht, but he refused it, & gathering together certaine locks of straw hee made a cabbin vnder the flaiers of the Emperours pallace, where for feaun yeres space he cõtinually slept with y^5 hound, refusing all othercontent or delectation. Oftentimes was he priuily seene to weep bitterly, & when he could get in to any feuerall place to pray devoutly 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 moft secret. Thus may we see that when the minde is withdrawne from worldly delights, (wherewith for the moft part wretched men are detayned) all things feeme abieçt and vile, except such as lift the foule vnto heauen, and subdue the bodie in his fenсialtie. This moft famous and renowned Romane Emperour, among all other his high blessings and Fortunes benettes, had a faire Ladie to his daughter, whose picture if PRAXITILES would dectribe, or a better Mafter than AELLES, 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 leffe exquisite in learning as in lineaments, her onely imperfection was that she was born dumbe. This noble Prince was called EMINE, was saught vnto by all the Monarkes and vn-married Potentates of the worlde, so was her fame bruited abroad, and such was her beautie: among the rest, the Souldan of Babilon vnderstanding by certaine Italian Merchants the exceeding and surpassing excellencce of her person, and receaung from them her picture, hee became woonnderfullie furprized in loue, so that neglecing all other pleasures, hee onely setled his minde towards the attainement of her favour: Oftentimes presented hee rich presents
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prefers to ordinaries 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 poeie but EMINE: and in his Oratorie was no other Goddeffe 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 wondrous to see his disguise in attyre after the Christian manner: his desire to be holie after the Christian holyneffe, such power hath love both to alter both the nature and manner of life and religion. But leave we him, and returne we to ROBIN, who conuening continually in the Emperours Court, was at length beheld and fancied by EMINE: and although she had not the libertie of speech to express his affections, yet by the motion of her body, and the carriage of her eye, she published her fancies. Thus may you see Gentlemen, certaine grounds layd of strange adventures, hidden only in the secret judgment of God, and certayne 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 love, and the events of the same.

The riche and mighty Souldan of Babylon hauing (as you have read) in beholding the picture falne in love with the person, for the space of sixe monethes secretly concealed his hidden grieffe, and communicated it only with strangers and aliens, gan rather increase than diminish his dispaire, for knowing the naturall inclination of his subiects every way repugnant against the lawes and manners of the Christians, their diffident religions, their different regiments, their mortall hate, and immouable stiffneckednesse, he began to give ouer all thought of contentation, plotting out such a course of life, as therein he shewed more barbarous constan
cie in love, than judgement and discretion: for picking out a

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solitarie wood farre from the refort 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, store with all the ritches of nature, with sweete shades, cleere springs, strange flowres, wholesome heares: 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 flayne all the excellencie of workmanship, for the Paynter had done as much as might be, to describe beautifull EMINE. Herein he clofed himselfe, and hauing all the battlements of the temple made of polished Iorrie, he with a true loues knot interlaced his name with EMINES, being of himselfe excellently scene in portrait. If any one of his Lords resorted vnto him, desirous to know the name of his Goddesse, he anwered EMINE: but how he serued, or of what place she was, he durft not tell, fea ring ye barbarous treasons of his greatest subiects. Thus ceas ed 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, prefented themselues before him, seeking to diffade him from his obfcurtie, but all in vayne, till BEHENZAR, a chiefe Musulmahan Bagdet or Babylon, hum bling him on his knee, spake in this manner.

Most royall off-spring of MAHOMET though thy displea sure 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, thoug it cost me my death. Why is thy greatnesse that iare was contented with the world, now at laft contained within a wall, or thy courage which neuer was vanquished, thus on the sodaine wayled? Haft thou bin valiant with HANIRALL to fall with HANIRALL? and wilt thou that wostest to make Victorie thy goddesse, now make vanitie thy godds good. Let me spake with
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with patience, it is not the idlenesse of thy minde, but the idoll of thy hart; default of eigernes, but the folly of thine eye: I see lousie printed in thy browes, I feare lousie is planted in thy brest. Oh my Prince, if I deferue favoeur, discouer thy fancie, there are remedies for woundinges that are knowne, medicines for apparant maladies, but vlers that are concealed in the flesh, are not cured but by sharpe Phisick: It is louse, I see it working in thine eyes, which inseebled by the power of thy thoughts, would execute that kindnesse which thy hart can not consent vnto. And what if louse art thou not Lord of Babylon, who may commaund the brauest befriended by great Kings, who have fryre Concubines? let Asia be fought out: if Asia hold thy louse, Asia shall not keepe her, if Europe, what may Europe to thy power? As for fondy Asia, the Sunne is too hote to breed any white coulored Phenix: howsoever thou louse my Soueraigne, if it be louse, (and that it is louse thy life declareth) certife thy Princes of thy fancies, command them, employ all, send Embassades, present benefites: if all fayle, thy Sword is true louses dart, which shall pierce further with the terror of thine armes, than all the world that attempteth thy countermaund.
The Nobles admiring the boldnesse of Behenzar, and suspecting no lesse, cast themselves in generall at his seete, andeware vnto him by a solemn oth neither to contrary him, nor forfake him, till he had attieued the fulnesse of his ioy, if so it pleased him to discouer the cause of his pensueneffe. The Souldan marking their incessant suites, and praying Behenzars dutifull obedience, rowfed himselfe from his melancholy seate, and with a milder countenance began thus.
I am fortunate in nothing more my noble Peeres, and beloued Princes, than in this, that I haue valiant men to follow me in my Conquests, and vigilant men to counfayle me in my discontentes. 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, counsell'd by nothing, but by my opinion: I haue the quali'tie of Salmacis, which being tafted, procureth madeneffe, and this quality is love, and this love in me hath the disposition of the Hamonian Lake, capable of all formes, but consumed by one, which forme may not be reform'd. Ah BEHENZAR, well mayst thou accuse myne eyes, for they by a heedleffe glaunce, haue eclipsed my matchles glory. Oh my Princes, I sweare to you by MAHOUND whom I honor, by my right hand that never fainted, I blufhingly confesse I love, but not so safely as HANIBAL, for CAPUA contained his, where Europe admyreth my Miftres. It is fayre EMINE I love, to whom this Alter is erect'd, and my vowes are direct'd. Princes woonder not, THEAGINES a Grecke, loued CARCILE 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 discontentes, my death, & if my death, what though! oh happy death if for her grow my durance. This abrupt conclusions was followed with such a bitter sigh, as all men expected no other but his finall overthrow, or her consent: whereupon his Nobles priuatly consulting, and by his consent BEHENZAR was made Embassador, and with ritch presents sent to Rome to craue EMINE in Mariage, and if the repulse shou'd be graunted, the conclusion was, that priuie intelligence shou'd be gien, and Ships rigg'd, to the ende that on the fadaine the Souldan might invade the Christendome, and rid himselfe of all the obstracles of his happines. These conclusions well liking the Souldan, were briefly debated, the Embassadors dispatched, the Ships rigg'd, the fouldyours leuied, and the despaire that the Souldan conceuaded, at the first was turned into a fresh hope, yet the sweet grounds of his pleasant discontentes 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 Ivorie
colombes, environing the statue of EMINE, these three succe-
ding Sonnets: vpon the first, he placed a Camelion in a
sea of bloud, with this Mot vnderneath it, Mutatus ab ille,
and vnderneath the fame this Sonnet.

The first Sonnet.

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

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

Now to a dying Swan haue I been turned,
With dolefull tunes my funerals waimenting,
Now to the Salamander never burned,
Yet in the fire for euermore frequenting:
Oh loathed life on nought but forrow grounded,
Where whose triumphs moist, is depeeft wounded.

Vpon the second he placed a Barck perished in a stormy
Sea, a Furie guiding the helme, the Sky ouercaft, the GE-
MINI appearing, vnder which was written Sic peri\j, and vnder
that this Sonnet.

The second Sonnet.

SAyling the sea of my forepointed greuance,
My will the helme of my misfortune guiding,
Expelling gaine suspelling no mischeuance,
With staileffe keele I cut the waters gliding.

\(H\) The
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The faire diurnall lampe whilst that I sayled,
With never partiall eye my course assistled,
But when the lights delightfull beustie sayled,
And wanering Cinthia in her course perfused.

In either found two brother Starres appeered,
That in the cloudy irone I attempted,
Incresed the Seas, and more my Ship they neered,
(Though faire in form) my Bark from hope exempted,
Amidst the forme my will the helm forsaketh,
And thus my Ship a lucklesse shipwreck maketh.

On the third he painted Mens, Fortuna, and Natura, all
Striving to rayse a dead man, who had foure Cupids, two
Hanging at his bands, two at his feete, which kept him downe
With this Motto, Hic labor, and vnderneath the fame this
Sonnet.

The third Sonnet.

If all things are ordained to an end,
In semblance good, or perfect good in deed.
What small bont have these my teares I spend,
Or all the drops my wounded hart doth bleed.
Or to what fatall period are you aimd
My bitter sighes, that have my boonne maimd.

Oh my effect of passion every thing,
That to a certaine purpose is applide,
His finall hope at last to end doth bring,
But such juicoffe alas is you inued.
For though mine eye his teares, my hart his bloud,
My beest his sighes befores, they doe no good.

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

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

Cease then my teares, and bleed no more my hart,
Refraine your flormes, my fighes you toyle in vaine,
   For your feliciie exceedeth arte,
   Whereto nor toyle nor labour may attaine.
   For lour it is a subtil influence,
   Whose finall force still hangeth in suspence.

In these passions and fantasies confumed the Souldan
the most part of his time, now imagining hope of succeffe,
now fearing caufe of repulfe, adoring EMINE as his Saint,
and placing his follace in his amorous conceits, vntill such
time as he heard the fatal mesage of his ouerthrow: tll whē
we leaue him, returning to BEHENZAR, who hauing a prosper-
rous winde, and a better will, fayled fo fortunatly, and trau-
uailed fo forwardly, that he arrived at Rome, where what
succeffe he had, you shall understand in the Chapter follo-
wing.

How Behenzar arrived at Rome, and of his repulfe and
dispatch. The valiant courage of Robert hearing the
name of Christ blasphemed. The lour of Emine to-
wards him: and the assemby of the christian Princes
in the ayd of the Emperour.

He rumor was no sooner spread throughout the
dominions of the Empyre, but all contributa-
torie Princes assembled together in the Citie of
Rome to doo the Emperour seruice, and make
his estate more pomrous, and after letters of
safe conduit presented to the Embassador, BEHENZAR moun-
ted on a braue Barbarion Horſe, trapped in Tiffue, and
Pearle,
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Pearle, himselfe attayred after the Barbarian fashion, with his Algozin of cloth of gold embrodered with rubies, being led betwene two Kings, was in all folemnitie conducted vnto the Emperours Pallace, who in his great Hall, set among an innumerable troupe of Courtiers, as PHŒBUS amidst the leffer Starres, whome BEHENZAR after small or no salutation attempted thus. Emperour of Rome, amongst all the blessings thy God hath bestowed on thee, among all thy fortunes that haue befalne thee from thy youth hither-to, the onely good is this, that our Souldan of Babylon, the terror of the world for armes, the Lord of Conquerours, for actions, dayneth to salute thee, who hearing of the beawtie of thy Daughter the young Princeffe EMINE, and vouchsafing to grace thee with his alliance, craueth her as his Wife in Marriage, which bountie of his if thou neglext, know, that thou fosterest the shadow of thine owne ruyne, thy Kingdome shalbe spoyled, thy Princes slayne, thy Crowne troden at his feete, and thy ruines shalbe so grieuous, that thy royalties were neuer so great. If thou entertaine his demaunds, hold, take these presents (whereupon he causd twentie Moores to discharge their carriages of gold & siluer, and lay it at his feete) if not, he lendeth thee it as a pledge of his reuenge, till he redeeme it with the fword. Great was the murmure throughout the hall at the infolence of the Pagan, and among the rest EMINE was exceedingly mowed, who sitting at her Mothers feete, by her teares began to te-tifie his cause of terror. The Emperour being a Prince of a haught hart, dislayning to be outfaced by the brauest warriour in the world, hauing long since determined neuer to marrie his Daughter out of Christendome, returned BEHENZAR this magnificall answer. It is not our custome in Europe proued Babylonian, to perfwade with peremptorie threats, but to woe with gentle intreties, and as our natures are mollified by mildnes, so are they indurate by menaces. If ye Souldan salute me as his equall he erreth, for ye Emperour of Christendome daines no so bace companion as a Souldan:

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if as his superior, I thus answer him, the distance of his country, the difference of his custody, the abjectness of his riches, the barbarism of his religion, these disable him to be an Emperor's son; as for my daughter she must be ruled by her father, & her father will not admit thy matter, who if he attempt me with injuries, I will temper him for his injustice; as for his presents I bestow them on thee, for gold (Barbarian) amongst us is of small account in respect of virtue, go let thy vassals take it up, and carry thou that home as a gift meet for a messenger of the Souldans, than a Master of the Souldan; for his invitations I fear them not, since my Christ is my protector, under whose safe conduct both these and I little fear him, and so be thou answered. BEHENZAR mad with rage seeing the Emperor's small regard, stamped with his foot, and so ware thus: By MAHOUND (Christian) thy Carpenters fonde that Christ, your God, shall not faue thy hands, nor thy heads from the sword of the meanest Prince about the Souldan, but this City shall be raced in despight of thy protector, and thy power. BEHENZAR had so sayd, and in his furie was flinging out of the Pallace, when ROBIN the Duel hauing all this while solemnly attended at the foot of the Emperor, all on the sodaine arose, and not enduring to heare the name of his Saviour blasphemed, he flung the Pagan to the ground, and stamped him vnder his feet, which done, he made shewe of a foolish triumph, and bunning the proud Babylonian with his bable, he had welny killed him, had not y* 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 unto her father by signes that he was no foole but some man of high spirit, everie day dressed the means to recouer his wits, ving preffcripts of Phificke, and the councell of the learned, who secretly informed her that he was a man of rare expectation. These suppositions meruailously inflamed her, and loue began to shew himselfe in act in all her outward parts, inflaming her eyes,
The Hystorie of Robert

changing her colour, which least it should be perceaued, the with humble reverence forsooke the assembly, leauing her father with the other Princes in great consultation, who resoluing to prevent all inconueniencies, departed each one to his Countrie, swearing by solemn oath each one to gather his greatest power, and to come and affist the Emperor the next yeare in the suspeected, or rather certainlie pretended warres of the Souldan: in which minde I leaue them intentiuie on their forces, Robert devout in his follies, EMINE detayned with fancies, BEHENZAR sayling to Babilon, who with such expedition followed his buynesse, that with a prosperous wind hee arrived in Afseria, and so haftely posited to Bagdet: what there infued the Chapter following shall declare.

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

No sooner had BEHENZAR declared vnto the Souldan the refolute and carelesse answere which the Empeour had returned him, but racing his rich Pallace, and stamping the Statue of his Goddeesse EMINE to powder, he furiously called for Armes, swearing all his Princes by solemnne and inviolable othes, neuer to depart out of Christendome, till they had ruinated the Empyre, and recovered his loue: and hereupon he embarkd himselfe as foone as the next Spring appeared, accompanied with 11. Kings, 18. Princes, & 300. Meulfmahes, his Armie consisting of 300000. horfe 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 uppon their boomes. With these forces and in this Equipage arrived this Souldan of Babilon in Italie, the terror of whose threats amazed all the Westerne parts: the poore countrie men throughout Italie droue their Cattell to the chiefe Cities, forsaking their houses, and leaving their riches; the noyse of trouble a-
mated Greece, and afflicting Spain, 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 themselves vnder the conduct of the Empyre. Now at Rome in stead of beautiful houses were builded strong Bulwarke: in stead of Pallaces, Palisadoes, and each man was mightily addicted to the safetie of his country. But the Barbarian like the cruel riuver of Tigris, exceeding his bounds with unmeasurable and restleffe waters, or the lightning falling vpon the drie Cedars, ouerran all the fruitfull champion, destroyed Cities, burned Villages, rased Manner houses; the voyce of defolation was heard on euery side, and feare and wonder assayled men on euery side: The Clergy with great devotion called for assistance from heaven, and euery man hearing of the daunger of his neighbour, sus-pected his owne dammage to be at hand. At last the Souldan after great victories, rich spoyle, good fortunes, and long jorneys arrived at Rome, beging the Citie with a mightie and strong siege, his streams waues in the winde, and the Egle of golde shining on the top of his Pavilions, seemed to abash all the beauties of the Capitoll. The Emperour was no leffe vigilant in preparing defence, for being assiested by the brauest men of Europe, he neither pretermitted policie, nor omitted opportunitie: 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 moodied with the outrage of the Idiot, among all the Pagans was most forward to bataille, euery day would hee ride about the walles, reuiling the Christians, calling the Emperour Coward, his followers Foxes, that durft not stirre out of their hole, till at last Pepin of France with other famous Lords, who indued not contumelie, neither brooked braues, so earnestly wrought with the Emperour, that the bataille was appoynted the day following, and the Souldan thereof aduartised by a Harrodt;
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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 semblines awaken the sleepe God of light, whose Chariot being appareled by the houres, with golden brightnesse gauze possession to radiant PHŒBUS, but both the armies issued out into the field, and in a faire plaine arranged themselves in bataille, there might you heare on both sides the Captaines exhort, the Cauliers applause, the Trompets made a heavenly harmonie, enforcing the horfes to carrier, and the heart to courage: in breife, the batailles ioyned, where the Souldan sheewed inefitelable feates of armes, hewing, murthering, and overthrowing whom so euer he met. PEPIN like MARS in-raged, or ACHILLES incensed, beating downe all that refisted, brandishing his sword like lightning, now stroke hee downe the King of Circafo, the Duke of Hieropolis, now refkewed the olde Emperour, who laden with yeares and armes, yet lacking no courage, fought all meanes possible to subdue his enemies. BEIENZAR on the other side feemed like ALEXANDER among the Macedones, for being attended on by a troope of Mamelukes, rembling the Macedonian Phalax, he dispersed the horfemen, 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 upon the Thessalian horfemen with his Danish Regiment, so dismembered 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, gave such a charge on the front of the enemies bataille, that it was inforced to recoyle. The Christians in this in countrie were put to the worft; of Princes were slaine the Duke of Conja, the Earle of Malgrauta, the King of Pontus, the Marques of Pifarra, 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 grief-
ous discontent of minde entered his Citie, whilest the Pa-
gans triumphed in their Tents, having lost but to the num-
ber of 900. men, besides those of marke and accompt.

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

Great was the moane through all Rome for the Chris-
tians ruine, many the teares of the mothers bemoa-
ing their fonnes, many the sighes of the daughters
weeping for their fathers, there was no house in the Citie
which solemnized not some funeral, and happy was he in his
misfortune, whose forne had been most forward. But among
all the meafull families, the Emperours Court was most un-
fortunate, where in stead of rich spoiles, the Emperials chambers
were replenished with dead and wounded bodies, and
confusion seeming to have elected her habitation in that place,
began to infect every particular person with his poyfon. The
Empresse bathed in tears, had her eyes almost choaked vp
with weeping, and EMINE the flower of beautie seemed like
the Rose ouerwashed with ouerlant shewes, her crimson
staines became pale and bleake colours; so much doth sorrow
alter both the inward and outward habilities. ROBERT agreed-
ued in heart to see these discontentts, groaned in mind, though
he dissembled mirth, practising all meanes possible to delight
the Emperour, to moue laughter to the Empresse, to content
EMINE; faine would he have enterprised armes, but he durft
not, fearing it was prejudicial to his vowe, and so much cou-
rage wrought in his heart, that eifying his Confessor one
day, who by reason of these warres had withdrawne himselfe
into the Citie, he by signes shewed his desires to doe the Em-
perour service. The good old man falling on his necke blef-

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led him, and confidently perfwaded him thereunto, (so his desire were not for vainglorie sake, but for the honour and in the name of Christ). Robert resolved herein became more frolick, mooving great pleasure in the Princes, by kifing 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 suffued 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 mazzacres, wept bitter teares for anger, and seeing Emine discontent, made signes vnto her for armour; she by diuine instinct somewhat ascertained of his intent, secretely with her owne hands armed him in a rich white armour of her fathers, which he vfed in his youth, givings him a faire sword and shield, and shutting his beuer clofe commanded that a horfe shoulde bee giuen him; the grooms of ye Emperours stable gaued him a fierce and stout Steede of selfe-like colour as his armes were of, on which speedely mounting, he suffued 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 didmounted thirtie of the best Pagans: then taking in hand his well tempered sward, 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 flewe Behenzar hand to hand, and had welny taken the Souldan prifoner, had not a band of strong Tartarians reskewed him. Emine from her solitarie Turret beholding his prowesse, was surprized with merituous follace, now whom she ther she could speake whereby the might mooue her loue, now defird she that she were as noble, as hee was valiant, and as wittie, as hee was worthie. But the Emperour among the rest was wholly required with the sight, and yelding God most humble thankes, animated
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animated his Souldiers to pursue the victorie; many and valiant were the men that fell that day by ROBERTS sword, and had not the night by speedie approach departed both the Armies, the Souldan had that day suffered an undoubted overthrow; whereupon both the Armies founded the retreat, and ROBERT with all expedition priuily entered the Citie, where encountering the Reclus his Confessor, he left his Armour with him, and hid his horse in a Monastery, where the good man was resiant, returning to the Court in his fool's habite: by which time the Emperour with his attendants was entered the Citie, and being disarmed fat him downe in great content, discoursing with his Princes and Emperours upon the affayres of that dayes servise; great was the noyse throughout the Citie of the white Knights valour, and in Court was no other talke but of the strange Knight that behaued himself so valiantly. The Emperour made great inquisition after him, but by no means could understand thereof.

By this time ROBERT and his hound (as was his custome) entered the dining chamber, playing many pleasing tricks before the Emperour, who took that pleasure wonderfull delight, EMINES eye was continually fixed on him, and whilst the Kings talked of the valiant warior, she purposely poynted at him. It fortuned in this inquietie that ROBERT had a little scratch over his right eye, which being but freshely wounded bled a little; the Emperour that loued him dearly, examined who had harmed him; great noyse was there about the Pallace of this injurie, and no man would be knowne of it, only one Knight kneeling before the Emperour, certified his grace that the knight who had deserued so much in his servise that day, was wounded in the same place, & that he suspected it was he. ROBERT fearing left he should be discoursed, began much more to play y* Idiot, putting his Cockcomb vpon the Knights head & laughing, which causeth all y* Princes to take great delight: but EMIN still poynted at him, & if the libertie
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of her tongue had graunted her meanes to discouer the secre-
cie of her thought, ROBERT assuredly had at that time been
knowne. The Empeour notwithstanding began to gather
on theesse allegations, and desirous to knowe the certaune
trueh, priuately appoynted certaine Knights against the next
day to the number of thirtie to attend the fayd Champion;
and by some meanes to caufe his discouerie. In this manner
passe they the euening in delight, till it was bed time,
when as the Empeour and Empresse (after order was gi-
uen for the saffetie of the Citie) betooke them to their ref,
and the other feueral Lords and Princes to their lodging, at
which time ROBERT and his hound entered their homely cab-
bin, wherein meditating without closing his eyes, the salt
tearcs fireamed downe his cheekes in remembrance of his
finnes, in thought of his father, in consideration of his coun-
trie: and now came there to his minde how for fife yeares and
more hée had liued an abieft life, vnworthie his estate, the
thought whereof so much abashd him, that it is vnpossible
to reckon vp his perplexieties: then called hée to minde the
kinde affections of EMINE, and his foule bemoned that so per-
fect a person shoulde haue so palpable an vnperfection: now
applied hée the cause thereof to the Empeours finne, ac-
compting the virgin happie, that by her want of speach esca-
ped from many occasions of offence: then recorded hée the
effusion of Christiau bloud, and of meere compaffion in mid-
deft of that thought hée wept moft bitterly, when the poore
kinde beast licked vp his tearcs. In this fort spent he the
night in consideration of many thinges, and in conclusion
of the aduenture of his life, for the saffetie of Christendome:
whilst the approach of the morning called each one from his
couch, and the warning Trompet called out to the figh: then
wen every one to arme him, and after they had heard the di-
uine feruice, & taken fome refecution, prepared themselues into
the figh: In the Souldans Camp all were farre otherwise,
for ye losse they receaued ye day before enuenomed their hartcs,
and
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and made them more vigorous vnto reuenge, each one resol-
ved with this Camarado, to subdue, or dye; to conquer, or be
confounded. In their lookes were shadowed their tyrannies,
and in their haft their hardinesse. Scarcely were the allarms
founded on both sides, but the enemy gaue the charge, and
the Souldan inflamed with loue, and iraged with furie,
sought by all meanes possible to confound his aduersaries.
On euery side were heard the gronings of wounded men,
some hauing loft their armes, some their legs, the sonne of-
tentimes was trampled vnder the horffe feete of his father,
and in thefe common miferies, nature herfelfe floode amazed
to behold the Maffacres. The Souldan which way foeuer he
trauailed, outwroth his refistants, the Emperour was by
him vnhorffed and wounded, and had not PEPII, and CHARLES
of Burgundie rescued him at that time, actum est de imperio.
Certaine men that were lightly wounded, brought no leffe
aftonishment into the Citie, than was in the bataille, for they
aggruuated the discomfiture farre more than it was, report-
ing that the Emperour was vnrecouerably distresed. RO-
BERT hearing of theb rumors, hafted to the Reclufe, his foule
groaned within him, and zeale ouercame him, fo that after
some devout prayers, accompanied with remorfefull teares,
he mounted on horffeback, and hauing taken his armes, he
fo valiantly and furiously entered the fight, that thofe who
beheld him, thought that some tempeft had bin ftirred vp, and
some whirlwind iffued from the Citie, in his furie he tooke
no regard of perfon, nurthering whomefoeuer he encounte-
red: scarce could his horffe ftirre himselle for the multitude of
dead men that fell before him: such of the Chriftians as fled
out of the bataille before his entrance, returned vehemently,
fo that the conflict was renewed with furch vigor, as the hea-
uens in vehement showers seemed to bewepe the murther.
The Emperour beyond all expecftation, shewed himselle va-
liant, and approching the place where the Norman Prince
foght, he cryed out for extreame ioy: Oh hope of Chriften-
dome, thou flowre of chialrie, 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 infringe thy selfe the more to prevent the defolation of yond Citie. ROBERT quickned with his words, departed as he understood him not, and meeting with the Souldan, gaue him such a stroke on the helmet, that his horse fell vnto the ground, and he himselfe was wonderfullie amazed. The whole band of the Mamelucks seeking to withstand him, were either dissipated or destroyed, and he that thought to gaine ye chiefest triumph, enacted the choicest tragedie: in briefe, as the tender blossoms new apparrayed by nature, issuing from their stalks as new borne creatures, vpon the violent breath of a Northren wind, are depruied of their beaute and decayed in their blossome: so the Pagans beholding the forwardnes of the assailante, and the feeblenesse of their assembly, fled away, both carelesse of their weale, and recurelesse in their wrack. ROBERT seeing the evening approaching on, the Christians proud with victorie, the purfuite hote, the flight hasting, so disdainfully withdrew himselfe; for the gentle Westerne winde (a kind loue-mate of the euentide) began with curteous breathings to aswage his ouergrown weareneffe, the funne in the East set in his scarlet redneffe, pretending the beaute of the succeeding day, or the windynes of the following night; for which cause, dreading to be escried, and desirous to escape, (assigning all glory to heauens, and not vnto his hand) he so disdainly departed, leaving the Christians to pursuie that with swiftnesse, which he had compassed by his word, but whilst he seeketh to auoyd the furie of his enemie, he is ready to perish through the meanes of amitie, for the thirtie chosen Knightes appointed by the Emperor to deserie him, at such time as he forsooke the battaile, followed him hastelie, and couching their Launces all at once, on sodaine assayled him: he seeing so many attempting him at once, turned his horse, refoluing to endure the hazard, but finding their armes to be Christian, he spurreth his horse, detesting vterly 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 horfied than the other, seeing that the hazard of their credits depended on their knowledge, hauing the swifteste Horffe, pursued the Norman Prince, and so eagerly indeuored, that he gave him a deepe wound in the thygh, and sodaynely returned to his companyons, knowing, that the bitternesse of the same, and the eangerneffe of his grieue, would soonest discole the obscuritie of the sufferer. And now began the night to giue freedome to the afflicte, and ROBERT meanes of escape, who arriuing at the Hospitall of the Reclusi, set vp his Horffe, bound vp his wounds, and in his Idiotlie habbit, entered the Court. EMINE that had seen the battaile, could hardly contayn her selfe, entertayning the supposed Idiot with many solemnities, beeing onely priuie with the holie man to his ordinarie refcoys. Often did she offer in signes, to shewe he was wounded, but ROBERT so cunningly concealed his agonyskes, as the world could not dicerne his greeuaunce. In conclusion, the day cloasing vp, the daungers were manyst, the Christians had the vpper hande, the Pagans were discomfited, and the Empeorour returning in triumph vnto his Court, was solemnly receyued with Proceffioin, and euery valiant Prince entertayned also with publique applaudings. In the Pallace was prepared a most sumptuous Banquet, and such Beneficers and beneuolence was bestowed in the Citie, as if the Empeorour had been but newly eftablished. After such as were wounded were with comfortable Oyles and Medicines reuied, they fet them downe to Supper, yeeldeing to almightye GOD most hartye thanks for their so fortunate victorie, passing away the night in such mirth and iolettie, as if they had at that tyme solemnised some Festiuall.

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The Emperours Tresaurie was opened, and benefites were employed on every side with great bountie: the Io Peans of triumph, refounded in all places, and amongst the rest a braue Poet, yet devout, after the solemn harmony of Musick presented this Hymne.

Eurilochus Hymne.

When waftfull warres, (fruites of afflicting time)
    Haue left our foyle decyde of all suspence:
When barmaine hope, the flower of earthly Prime
    Perceives 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 selves) that them suppose,
Sinnes harvest never failes, but grace hath dearth,
    Oh how contrarious mortall men are those
That ground on this, that God hath griefes with flood,
    And yet from God acknowledge not the good?

All Empires are exchanged, and changing thrune,
    (Yet only God is cause of every change)
 Estranged the men that were, from men alive,
    Affections thus still liue, by being strange.
In changes yet since God alone directis,
    He makes a change from grace who so negleets.

In colours thus we compass mickle worth,
    All senfelesse in supposse this senfe we use
(Great Princes) grace from secretswendeth forth,
    Which proffered some accept, and some refuse.
Let those who taft the fruites commend the tree,
    This I from God, and God hath taught it mee.

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And besides all these cruelings, ROBERT notwithstanding his wounds, was in appearance marvellous pleasant, for neyer the grievousness of his sinne, nor the greatnesse of his misfortune could alter his delights in this publike rejoyce. He made prettie skirmishes with his hound, and after he had attayned the conquest, seemed in choller to leade the kinde creature in his leaue. Now began he in signes to decipher his follace, premeting the Emperor 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 rejoyce, but the Monarck after his minde had for a while beene detayned with pleasure in midst of his thought of victorie, began to enquire of him who was the occasion of his victorie, and conferring with his Princes, he resolued himselfe by their counsayles in what manner he might requite his courtesies, than 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 Horse, he escaped from them, and was by one of them wounded in the thigh, by which means they thought he shoulde onely be knowne, and by no other: this made the Emperor amazed, considering his voluntarie obscuritie, and great deserts, but EMINE still poyned at ROBERT, EMINE still intimated ROBERT: some suspected this man, some that man.

To be short, in that Christendome had beene saued, and Rome preferred by his meanes, by common consent it was ordeined, and the next day most solemnly proclaied, that he who had so well deferred of the Common weale, if leaving his voluntarie obscuritie, he would bring forth his white horsee and armour, and shew the wound that was inflicted him in the last combate, he shoulde in recompence of his good deserts towards Christendome, be made heire apparent to the Empire, and receyue in Marriage faire EMINE the daughter of the Emperor. This being thus concluded, EMINE seemed to rejoyce, and imbraced ROBERT in open assembly, mouing hir Father and Mother thereby to marvailous admiration.
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Each one thorough the Court, began to descant vpon this event, and the whole Citie was sodainely filled with the rumor. At last the houre of midnight approched, whereby the weerie trauali Princes were called to rest, and ROBERT agregued 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 overthrow, with the tidings that was brought him as touching the Proclamation.

But where the Emperour folaced for victorie, the Souldan forrowed in that he was vanquished, and entering his royall tent, altogether discontent, he began to exclaime on the deftenies, to complaine of his defater, 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 inraged. Alas sayd he preposterous and injurious Fortune, the variable goddesse of humane estates, and the vigilant preuenter of worldly stabilities, thou temperest the indignities of those that truft thee not, and overturnest the dignities of those that tempt thee not. Thou hast made me, who whilome might compare for felicitie with CAESAR, complaine my misfortunes with SEKTORIUS. I am bereft of delight, banished from loue, and is not this miserie? I am robbed of my friends, reviled of my foes, and is not this martyrdome? Oh that I had been buried in my Cradle, or bereft of thy crueltie, or thou hadst beene more constant, or I more circumspect? Worldly miseries have their medicines; discontentes are relieved by counfailes, wants, and decayes by works and diligence, reproves, by patience, in complections all contrarie humors have their helps. Anticira purgeth Melancholy, Rubarbe Choller, Sceney Flegme. Woundes have their Balfames to heale them, wretchedness hath benefites and philofo-
philosophy to helpe it: but loue the diuellish plague of the minde, the determined pestilence of man, the incorporate poysen of the hart, the vnconquered penance of the soule, that hath no Antidotes to prevent, nor electuaries to comfort, nor perfusions 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 mifgovernest thou my life? by thee I haue lost friends, and am defolate in fortunes, I perish in thy rage, my subject perish through thy rashness. Oh that I had been perfwaded, or, that I had better prevented. But why spend I the time in wishes, which are no meanes of welfare, *Vna salus villis nullam sperare salutem.* Let me dye, for death taketh away the scandal of my decay, yea only death is the medicine of my miferie: this fayd, he cast himselfe grouelling on his bed, contemning all food, refuseng all nourishment, neyther could the perfusion of his Princes, nor the prayers of his fouldyours, in any wayes withdraw him from his desperateneffe, till fodaine newes was brought by an epiall out of the Cittie, of the generall Proclamation publishe in Rome, that who so could bring forth his white horfe and armor, and shewe the wound that was inflicted him in the laft combate, he shoulde in recompence of his good deserts towards Christendome, be made heire apparant to the Empire, and receiue faire EMINENT Daughter of the Emperour in Marriage. This newes somewhat relieved him, and a fodaine 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 circumstancs, that the Knight who deferued, had vowed obfcuritie, and thefe tokens that were required were possible, wherevpon dismiffing 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 drewe the
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ture paternne of the armour, and to finde a horsfe so like vnto
the other, that who so shoulde behold him, would sуппосе him
to be that of ROBINS. Being by this meanes ayded with all
possibllities, he caufed the armour to be forged with all expe-
dition, and woundinge himselfe vehemently in the thygh, he
preently bound vp the same, resouling by this meanes to de-
ceuie the Emperour, to compasse EMINE, and keepe the rem-
nant of his armie in securitie: wherevpon, discovering his
pretence vnto his Nobles, and shewing them both his man-
ner and meanes, he armed himselfe, and committed the care
of his armie to the charge of his Princes, and so taking his
leauue, departed towards the Citie.

How the Souldan entred the Citie of Rome in his disguise,
and made his claime to Emine who shoulde have beene
betrothed vnto him, and what miraculous chauce did
therevpon infue.

O ne day and more after his last victorie, the Emperour
kept his bed, and viii. dayes continually after inten-
ded quietnes, knowing that the enimie was too much
weakened to prouoke him as yet; yet sufficiently able in their
trench to worke for their owne defence: it chaunced, that y-
pon the feast day of S. PETER (a day of great solemnitty in the
Citie of Rome) that after the Emperour with his other Prin-
ces had heard the deuine seruice, and bestowed their bountifull
almes on the poore, whilfe in great pomp the mighty potentate
fate in his hall, attended on by a manly trayne of Courtiers.
The Souldan entered the Citie in bright and lucid armour,
his creste replenishe and beawtified with a plume of rich fea-
thers, which overpersading the back of his milkewhite Steed
in many beawtfull colours, gave greater beawtie to his horsfe
and himselfe, and in that he was armed after ye Christian ma-
nner, the first court of gard let him passe. He was a Prince of
high majefty, and wonderfull dexteritie in armes, and with
such agility managed he his horsfe, as all the Citizens be-
gan 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 floode the Emperours pallace, the seconde court of guard layed him, and questioning with him what he was, it was anwered that he was the very same knight that had reskewed the Emperour, releueed Christendom, and defereud 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 pass, but hee was entertained with general applause of the Souldiers, the Citizens began a festiwal, and all the chiefe Courtiers in magnificent pomp came out to meet him, when being dismounted and brought before the Emperour, after gracious salutations he began thus.

Moft mightie and famous Emperour of Rome, since the common voyage throughout Christendom, and report in foraine 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, prefumed to relie upon 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 forfaken mine owne friends, to relieue my foes, and haue faued thy life, when thou foughdest my losse, I haue inuested a meane subject with the estate of a Souldan, and from a Souldan haue I changed my selfe to procure thy safetie; Loue (thou great Potentate) hath made me murther mine owne Mercenaries, massacre my natie friends, yea loue hath so governed my affections that to enjoye it I haue hazarded my fortunes: yet is the reward of my travaell so great, and the regarde of EMINE so gracious, that were there thousand kingdoms to adventure, millions of Souldiers to loose, hoists of friends to forfaie, I would leve them all to betake me to EMINE; that I am the man, behold the meanes, the armoure, the horfe, beholde the wounds, which thy pursuig Knights inflicted (wherewith he discovered his thigh) all which yeeld apparant testimony of my approoved towardnes; had this action bee attempted by a stranger of meane estate,
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the desert had been mightie; but being practized by thy foe, atchieved by thine equal, how worthie am I thy recompence? The Emperour impatient of delay (his joy was so accomplished) arofe from his royall feate, accompanied with all his Princes, and casting his armes about his necke began thus. I had not thought braue Souladan, 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 apparaunt profe that thy vertue is beyond expectacion, and thy deferts approoue thy magnificence, my promife shall bee accomplished, and EMINÉ and this Empyre, these Péeres and mine owne persou, shall be at the Soulans commaund, onely great Monarke it behoueth thee this, if thou meane to wed a Christia, to become a Christia, 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 Souladan that accompted no other heauen, than enjoying EMINÉ, and rather respected his pleasure, than his profession, voluntarilie condicended, 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 Careles of the Courtiers: then were Lifts set vp, and Trophies erected, and nothing founded throughout Rome but the marriage of EMINÉ, who vnware was called for by the Emperour, and certified by signes of his determination. The poore Ladie expexting nothing lesse than marriage of him she detested, sent out plentfull teares, and spent many bitter sighes to the ashtonishment of her father, and the whole assembly continually poynting at ROBERT, who in the thickeft of the assembly had heard all the coloured falshehoods, and smilled at them; but he that rather had care of GOD, than the world, set all pome and vanitie at nought, acknowledging his actions to haue been attempted for conscience sake, not promotion. Merueilous was the ashto

nishment of EMINÉ, whose eye was neuer off of ROBERT, seeming as though with piteous teares she claimed his protection, which
second Duke of Normandy.

which wrought in him a change of colour, and made him together with the grievousness of his wound to depart out of the assembly. EMINE astonished hereat fell downe in a fould, and being at last dawed after many milde persuasions of her father, alleging how her repulse was a disparagement of his maiestie, she condescended and vouchsafed the accord: great was the joy of the Souldan, the rejoysce of the Souldiers, the content of the Princes, ye delight of the priuate: in briefe, the day following ye solemnisation was to be accomplisht. The rumour of the Souldans successe was no sooner spread thorow the Campe, but if there were applausa in the Citie, there were meruellous triumphs in the Trenches, in such fort as it happeneth among Saylers, who when a bitter storm hath been past, and their ship in danger of drowning, forget their olde domage, and rejoysce their late escpace: so fared it with these Barbarians, who seeing the furie of warre ceased, the cause of peace commenced, forgot their former broyles, and rejoysced at the presence of fortunes benefites. In great delight and iolitie were these Princes conuerfant 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 penance was expired, and fawe that the Princesse EMINE did mightly affect him, began to cōceau some sparks of pitie, grēuing that an impious Pagan should enjoy such a paragon: and in such fort fared hee, as those that play at the game of Cheffe, still preuenting, but alwaies fearing a mate, his minde was wholly addidted to God, but the portion of the flesh began to conspire; great was the combat all the night long betweene his affections, now of zeale, then of compasion, straith of loue, for there is no generous heart but is capable of the same. The morning meane while began to push forth her beauties, weeping her violett deaw and pearlie moyflure on every tree, plant, and flower 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, every street was adorned with Arras, virgins with lamps of siluer with sweete perfumes and odors apprarelled in white, with Coronets of pearle, their hair scatered about their bosomes attended for the Bride, and a noyse of melodious musicke 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 Mufulmahs, so rich & gorgious, that the Sunne which beheld them seemed to dazle at their duizes: after entered the Pope with all his Clergie, singeing most melodious himes, when sodainly all the Princes attending, the Emperor marched forwarde, who twixt himselfe and PEIPIN of France, (the greatest of crowned Kings) brought faire EMINE apprarelled like ITUNO in all her pompe, and attended with all the beautifull of Eury: ROBERT among the rest in a newe ffoles attyre, was a speciall attendant, and oftentimes his heart camed and his soule fighed to see that another should enjoy his title; faire would he have spoked, but religious zeale closed his lippes: In brieve, when the solemn service was accomplished, the Pope in all solemnite presented himselfe in his Pratificalibus to couple these two magnificent Princes together, EMINE was brought forth, the Souldan addresed, the Ceremonies were begun, and the oathfaihte was to be plighted, when (to the wondorous workes of allmightie GOD) EMINE at such time as their hands should have been ioyned, violently drewe hers backward, and inspired by divine providence after the had been dumber from her infancy thethero the began thus.

Unhallowed Pagan, who to performe thy lust counterferret Religion, and to attaine my love, hast oyneyd a bye; knowe thou that thou canst dissemble with the world, thou canst not bee hidden from GOD with what face (false Souldan) canst thou claine anothers right? or intimie thy self to that honour which thy betters have detereued? It lyes not in that weake hand to overtake such hardines in that faint breast to enact such forwardnesse, neither were thou able in
The second Duke of Normandy. 37

firmnes, couldst thou reach to that honour wanting faith. It was not man (ye Princes) it was no humane power (dread father) but the divine working of God by the means of this suppos'd idiot, that gae vs conquest: This ROBERT surnamed (for his wicked life in times past) the Duelle, who hath turned his damned deeds to devotion, is he that rekkewed the Emperor, was armed by mee, was horfed by my command; and if he be searched, is the very man who was wounded by your Knights; this Souldan's armour is magickall, his Steede infernal, himselse perfidious; why permit you (Princes) that he who hath foyled his hands in your blouds, should be ferued like a Prince of high bountie? Lay handes on him, inflic't bonds on him, slay the vipher ere he fting, and the Crocodile ere he can devoure. These words were utter'd with a confident and bolde spirit, and all the assembly was abash'd at this wonder; the Souldan stood as a man that had loft his fenyes, and the best Romans began to flocke about ROBERT. During these miraculous events, whilest each mans tongue was kept mute with meruaile, the holy Recluse entered the presence (ordayned as it is thought by divine ordinance) in his hands bare he the true Armour, and about his neck the girdle and sworde, hauing a religious Nouice at his heele who led the white Steede; who taking ROBERT by the hand march'd through the preafe, and prostrating himselfe before the Emperor and Pope, began thus. How many waies (you eyes of Christendome) hath God permitted error to upplant the righteous, to the ende that beyond expectation he might expresse his righteousnesse? The lipes that were shut hath he opened, and the things that were hidden hath he revealed; 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 defurer, though he hath claimed the title: but most sacred Emperor, this man is the cause of your safetie, Christendom is beholdong to this prince, and Normandy famous in this ROBERT; and that this is hee,
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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 divine working of God by the means of this
supposed Idiot, that gave vs conquest: This ROBERT furred-
med (for his wicked life in times past) the Diuell, who hath
turned his damned deeds to devotion, is he that refkewed
the Emperour, was armed by mee, was horsed by my com-
mand; and if he be searched, is the very man who was wounded
by your Knights; this Souldans armour is magical, his
Steede infernal, himselfe perfidious; why permit you
(Princes) that he who hath soyled his hands in your blouds,
should be ferued like a Prince of high bountie? Lay handes
on him, inflict bonds on him, slay the viper ere he fling, and the
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was kept mute with meruaile, the holy Recluse entered the
presence (ordayned as it is thought by divine ordinance) in his
hands bare he the true Armour, and about his neck the girdle
and sword, hauing a religious Nounce at his heeles who
led the white Steede; who taking ROBERT by the hand mar-
ched through the preafe, 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
exprefe his righteousnesse? The lippes that were shut hath
he opened, and the things that were hidden hath he revealed;
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 defurer, though he hath
claimed the title: but most sacred Emperour, this man is the
cause of your faetie, Christendom is beholding to this prince,
and Normandy famous in this ROBERT; and that this is hée,

what
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peares, and tisse, euery streeet was adord with Arras, virgins with lampes of siluer with sweete perfumes and odors apparelled in white, with Coronets of pearle, their haire scaterred about their bofomes attended for the Bride, and a noyfe 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 braueft Mufumahs, fo rich & gorgious, that the Sunne which beheld them seemd to dazle at their duifés: after entered the Pope with all his Clergie, singing most melodious himmes, when sodainly all the Princes attending, the Emperour marched forwarde, who twixt himselfe and PEPIN of France, (the greatest of crowned Kings) brought faire EMINE appared like Iuno in all her pompe, and attended with all the beaufull of Europe; ROBERT among the rest in a newe fooles attyre, was a speciall attendant, and oftentimes his heart earned and his soule sighed to see that another should enjoy his title; faine would he haue spoken, but religious zeale clofed his lippes: In brieve, when the soleme seruice was accomplisht, the Pope in all solemniteit presented himselfe in his Pontificalibus to couple these two magnificnt Princes together, EMINE was brought foorth, the Souldan addressst, the Ceremonies were begun, and the soothfastnesse was to be plighted, when (loe the wonderous worke of almightie GOD) EMINE at such time as their handes should haue beene joyned, violently drewe hers backward, and inspired by divine prudence (after she had beene dumbe from her insanie thetherto)she began thus.

Vnhallowed Pagan, who to performe thy lust, counter-seitect Religion, and to atteine my loue, haft cowyned a lyke; knowe thou that thou canst diffemble with the world, thou canst not bee hidden from GOD: with what face (falske Souldan) canst thou claime anothers right? or intitle thy self to that honour which thy betters haue deferred? It lyes not in that weake hand to containe such hardines, in that faint breest to enact such forwardnesse, neither wert thou able in firmnes,
second Duke of Normandy. 37

firms, couldst thou reach to that honour wanting faith. It was not man (ye Princes) it was no humane power (dread father) but the divine working of God by the means of this supposed Idiot, that gave us conquest: This ROBERT furnamed (for his wicked life in times past) the Duell, who hath turned his damned deeds to devotion, is he that reflewed the Emperour, was armed by mee, was horfed by my command; and if he be searched, is the very man who was wounded by your Knights; this Souldans armour is magical, his Steede infernal, himselfe perfidious; why permit you (Princes) that he who hath foyled his hands in your bloods, should be serued like a Prince of high bountie? Lay handes on him, inflict bonds on him, slay the viper ere he flinge, and the Crocodile ere he can devour. These words were uttered 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 fens, and the best Romanes began to flocke about ROBERT. During these miraculous events, whilst each mans tongue was kept mute with meruaile, the holy Recluse entered the presence (ordained as it is thought by divine 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 preafe, 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 exprife his righteouesffe? The lippes that were shut hath he opened, and the things that were hidden hath he reuowed; PATROCLUS is not ACHILLES (ye Princes) though he wear 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 deferuer, though he hath claimed the title: but most sacred Emperour, this man is the cause of your fafetie, Christendom is beholding to this prince, and Normandy famous in this ROBERT; and that this is hee,
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what greater token (before my God) than EMINES testimo-

nie? hath not God given her an instrument to open defert,

which before time was clofed with dummy? and that this

is hee, what greater prooffe than the very Armour, the very

Sword, the very Steede, concealed and kept by me for grea-
ter secrete? Behold the wound, not inforced by a voluntarie
stroake as is the Souldans, but by a fauouring hand who la-
boured to discouer him; if therefore trueth being opened, bee
preferred before error, and condigne worthines before impie-
tie and wickednesse, Emperour accept this Prince of Nor-
mandy for thy fonne, who procured thy securitie; for thy kin-
man, who refkewed thy Countrie, fo shalt thou performe the
duentie of a lust Prince, and be commended for thy prouidence.

This sayd, he discoyered ROBERTS thigh, and present all the
titles of his clame, and crauing priuate conference with him,
was permitted to conuerfe with him alone in a hidden cham-
ber: meane while the Pallace was in an vprone, and some
swords were drawne to affaile the Souldan, who abased
& afhamed at his discoyerye, seamed rather a dead than a liues
man. But the Emperour who sawe in his lookes the tenour of
his loovenes, being a gracious and benigne Prince, withstood
the affailants, and after thankes given to the heauens, and
kinde embrasse to EMIN, he spake in this manner to the Soul-
dan. Pagan, though itt be in my power to cut thee off, it is not
my pleasure to vfe discoyertie, I see it was fancie that made
thee faine, and follie that hath procured thy fall, I know thy
estate is desperate, thy soildiers spent, thy Mufilmahs dis-
comforted; and in that I diddaine to combathe with these who
are welny conquered, I pitie thee, and pitying thee grant thy
peace: If therefore thou wilt prefently depart my Court,
dilodge thy Campe, and leave Christendome, thou and thine
shalt enjoy both life and libertie, and that for EMINES sake: if
not, refolue thy felse to dye, to see thy Nobles destroyed, and
the memorie of thy name entirely exterminate and exstingu-
ished. 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 sort. If my fancies have made me foolish, beare with me Emperour, more mightie than I have fallen; for the attainment of EMINE if I have sinned, I must now onely repent it, bearing a deep wound in my thigh, but more woe in my heart: for my life I respect it not, were it not I regard my subjects; for thy bountie I accept it, and will depart Christendome, and so relying on thy word I take my leave, surrendering thee thy Christianitie, since thou hast bereft me of mine EMINE. This sayd, reposing and exclaiming on destinie, the Pagans departed, and trufing vp their baggage shipped themselves, leaving both the siege and Christendome, which was mightily comforted by their departure.

By this time had the Recluse absolved ROBERT, and acquited him of his penance, and auising him to put on a robe of maieftie, he brought him into the great Hall into the Empe- rour, when as kneeling upon his knee, the braue Norman began thus. Since my penance is performed, and my conscience discharged, (most mightie Emperour) I must acknowledge thy infinite bountie, who for this feuen yeres space haft maintained me being an abject in mine own countrie, and odious both to God & man: for which bountie if I haue done your maieftie or Christendome any service, it was my dutie, who having defaulted in my former life time, ought in my re-concieled yeres to follow honorable actions. The Emperour hearing his graue and wife falutation, 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 discover treachery, & 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 divine providence was ordained for thee, and by right and dutie appertaineth to thee: and in so saying he caused the Ceremonies of Marriage to bee fo-lemnized betweene them, to the wonderfull reioyce of all

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the assistane. Pepin of France seeing one of his Pères so fortunate, wept for joy, neither was there any one Potentate that enterained not Robert with heartie loue and kindnesse; the Empresse rejoiced in him, EMINE hertely embraced him, and such was the follace throughout the Citie, as may not be expresssed. During these pompous solemnities, the Emperor bethinking him on his promis, caused the Princes to be assembled, where she invested Robert with the Emperiall Diadem, proclayming him heir apparant of the Empyre after his decease. In which pompe and triumph I leave them, returning a while into Normandy where our Historie began.

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

Aubert 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 safettie, or securitie, for which cause he tooke such inward thought, that at such time as feauen yeares were ouergone and expired, he gave vp the ghoft, leaving the charge of his Dukedom (till Robert his sonne might bee founde out) in the handes of EDITHA his Duchesse, and VILLIERS a Peere of his signorie. At such time as his funerals were fully finished, VILLIERS seeing EDITHA was a Princesse of a milde and mercifull nature, nothing delighted with troubles, or worldly affayres, tooke vpon him the handling of all controvertie; and forwete 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 susperid hee that ROBERT was liuing, and as for EDITHA since she was a woman, he suppos'd
posed it an easie matter to supplant her, and her power: for which cause, after many conclusions, and melancholy deliberations, he suborned two false witnesses, who accused the Dutchess of poysoning her deceased husband, so couling the accusation with probabilities, and corrupting great men by bribes, that Editha was imprisoned, and after a while adjudged, which was, either within the terme of a yeare to finde out a Champion to defend her truth, or else to be consumed with fire. The chaste Princesse seeing iniquitie prevail against equitie, perceiving the Judges eares were shut, and the great mens toongs silent, and beholding her former friends, how like former birds they forsooke her, she cast off all care of life, grounding her selfe upon her innocencie, and returning to prison, led therein a solitary and lamentable life, whilstt Villiers enjoyed the Signiorie. Often and many were her complaints, accompanied with fervent prayers, and divers times called she to remembrance her former offences, and bethinking her selfe of her sonne, wept bitterly. One day looking out of her prison window, (from whence she might behold the thick Forrests, and pleasant Meades) she bethought her selfe how wretchedly she had curst her wombe, and the unhappie fruites of her tempting God: for which cause, humbling her selfe on her knees, and shedding teares of compassion, she spake thus. O my God, thou art just, but I injurious: I tempted thee by unlawful curstes, thou chastisest me with deserved crueltie: I imputed my barraine to thy wrath, not to my wickednesse, and sought helpe from the Fiend, in hope to be fruitfull: this my tempting of thy Maiestye, exempteth me from thy mercie, and my lewd desires are the caufe of my lamentable destruction. O Mothers leare me by me, let him that made all things, moderate all things: let him that granteth increafe, prefixe the time of increafe, except not against his glory, leaft he exempt you of his goodness: his delays are no dalliance, his decrees are dueine: since therefore he doth dispose of vs, let vs not oppose our felues against him: O father of mercy pardon my
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impie: let mine innocencie haue rescous, as thou art the God of the righteous: thou that fauedst Susanna succour me; thou that reliuedst Daniel deliuer me: in this fort, and with these fighes, full often and many times did this poore Princesse bemone her mischiefe, exclaming on the impie of her accusers, whilst fulpitious Villiers thought every houre an age, and every day a yeare, till her dayes were determined, yet in outward shewe he bemoned her, visiting her oftestimes, presentinge her with many delicates, enterprising with all possible industrie to rid himselfe of suspicion, and abuse her simplicitie: divers of the Princes priuily murmured, seeing his ambition by his behauior, and his craft cloked under curtesie, but as times have their revolutions, so truths are discouered, which shall manifiestly appeare by the fequeale that influeth, wherein it is evidently prooued, that God neuer faileth those who put their trust in his mercie.

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

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Hen Robert surnamed the Deuill, had in this fort attained to the Monarchie, enjoying the tipe of worlds felicitie, wherewith ambitious mindes are greatly delighted, yet shewed he himselfe to be so farre estranged from vaineglorie, that he wholly attributed his good fortunes to the deuine Maiestie: his delight was to converte with holy men; his studie the heauenly doctrine, he entertayned Hermits with great devotion, and Pilgrims received great presents at his hands: in this fort remained he beloved of his equals, and honored of his subiects, affected by the Emperour, fancied by Emine, till a desire tooke him to resuit his owne Countrey, & converte 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 ye warres were finisht, that Pepin had certayne letters sent vnto him, whereby he vnderstooode of the deceafe of Aubert, and the estate of the Duchy, which he imparted with Robert, whose sadaine sorrow caused the whole Court to be detainied with discontent. In briefe, his heart so earnest at the slender and weake estate of his natuie Countrey, that at last he attayned licence from the Emperour, to goe visithe the fame: Emine likewise was permitted to accompany him, with many other great Lords, so when all things were in a readyneshe, hee tooke his leave of the Emperour, who with entire affection and tender fauour, embraced both his Sonne and Daughter, recommending them to the safeconduit of the Almighty, and King Pepin, who accompanied them: and so long they traueyled with gracious entertainement in all great Cities, that at last they arrived on the frontires of Normandie, when as Robert bethinking him of his Fathers losse, began to wepe, whome Emine comforted with many amiable conflationes, and Pepin perswaded with found and sage reasons. They had not long traueyled, but they met a Damofell gallopping in great haste, and lamenting so piteously, that it grieved the beholders: aged (he) was, yet goodly of personage: and being earnest in her haste, would haue ouerpaft the Princesse, had not Robert stayed her, demaunding the cause of that shee so great expedition. O Prince (sayd she) for no lesse thou feemest, hinder not my haffe, leaft 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 treaason and villanie. Robert knowing her countenance, questioned further, and his minde perswaded him, that the cause neere touched him, as in sooth it afterwards prooved, for the Lady ripped vp vnto him the whole discourse of Edithas imprisone-ment, her accusatiō for poisoning her husband, ye subtil & malign ant insinuations of Villiers, neither pretermitt the anything, that
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that might concerne his Mistresse, or more affection: she tould how his Ladie was adjudged to death within three dayes, if she found not a Champion, (for onely three dayes remayne of the yeare) she declared the earnest haste of the accusers, and concluded thus: Now noble Prince, since thou knowest the cause of my travaile; if courage serve thee in the attempt, O be forward, and helpe the forsaken, for more noble canst thou not fight for, more gracious canst thou not adventure for: but if thou preferre thy rejoyce before iustice, pleasure before prowess, 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 discours finish'd she with abundant teares, neither was there any in the company so hardhearted, who bewept not EDITHAS miserie. ROBERT inflamed with displeasure, replied thus: Lady, thou hast found a Champion, seeke no further, heare is PEPIN to allow him, and a Prince to appoint him: this sayd, he in priuate conferred with the King of Fraunce and EMIN, desiring them to take easie journeys, whilst he and the messenger intended the safetie of EDITHA: the request was so reasonable, that it was quickly granted him; whereupon he tooke his horse and armour, and travailed with the auncient Lady, resoluing himselfe in every respect of that he suspeeted: yet concealed he himselfe, though she required his name verie earneftly, and taking vp his lodging neere the Citie of Roane, he charged the Lady to goe and comfort her Mistresse, assuring her that she had a Champion that either would dye or acquisite her. The Lady was not slack to accomplish his commaund, but so schooled her Mistresse by confortable admonitions, that she who before times was altogether confortlesse, 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 Littes in the chiefllest
and fairest playne adioynynge to Roan, building sumptuous Scaffolds for the Judges, proyvying place of audience for the prifoner, leaving nothing vnsoought for, that pertayned to that tragedie: and at suche time as the assembly of estates was set, he brought forth the Champion, a kinſman of his owne, well instruited in armes, and resolue in the complot of treaſon. This braue Causalier ritchly mounted, bonded his horſfe before the judgement feate, offering to doo his deuoire toward the approbation of the Dutcheſſe treacherie. Then was the prifoner called for, where EDITHA caryng in her lookes the badge of modeſtie; in her behauiour the courage of a Matron; apparralled in black Velvet, and couered with a vaile of black Tiffue, ascended her Scaffold, attended by all the chiefe Ladyses of Normandie, who to tesſifie their me-lancholie, were in like manner attyring mournfully. After that EDITHA had done her obedience to the Judges & Estate, she was demanded for her Champion, who returned this anſwere. It is extreame inuiure, and no iuſtice (you Fa-
thers) when Princes shalbe condemned like priuate perſons, without respect of their Maiſtie, or regard of their accuſers: for otherwife was AUBERTS hope (ye Lords) who appoynted me to command you, and not to be condemned by you: but dutie I perceiue was buried with him, and thoſe that hono-
red him in his life time, it was not for loue, but in hope to get liuing. I am accused for poyfoning AUBERT, ye Peeres, and you your felues 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? foruoth that I bought poyn-
fon, but of whom? that I tempered poyfon, but where? that I miniftered poyfon, but when? were you as forward to exa-
mine circumstances, as you are affected to listen to com-
plaints, you would bluſh either at your wilfull blindneſſe, or
The Historie of Robert

undeserved malice. But be it as you pretend, adjudge me to the fire, yet shall I dye innocent; call me murthere, I know I am innocent; for my Champion, I have not fought him, but God hath sent him: if he come not at the summons, let my body be consumed, this is the aim of mine enemy, and the worst of your enuie. This conclusion the uttered with confident boldnesse, insomuch as VILLIERS blushed, and some of the Peeres began to suspect him: well, the summons was founded according to order, and braue ROBERT of Normandie boldly entered the Lists, offering to adventure his life in the behalf of EDITHA. Great was the joy of all the Ladies, to see so goodly a Knight enterpriseth the Duthefright, and EDITHA in thought seemed to claim some part of him: but leaving tedious circumlocutions, this in briefe was the effect of the matter, the Champions were sworn, and the Judges appointed, and after found of Trumpet, and Proclamation, the Combat 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 fear, the other with confidence, in briefe, the one no lesse animated by amitie, than the other emboldened by equitie, after theyr Launces were broken, they betooke them to theyr Swoords, where (after some small resift) ROBERT lent his aduerfarie such a stroke, that he cut off his right arme, and killed his Horfe, and nimbly buckling himselfe vnto his enemie, who prepared to fyle, rent off his Helmet from his head, and rudely casting him on the earth, commaundd him either to discouer the truth, or hee was but dead. It is woonderfull to see the affection of faithfull Commons to their naturall Princeff, for no sooner was the appealant overthrownne, but they all with common voyce cryed out, God save EDITHA our true Princeff and innocent. VILLIERS was abashled, and descendong from the judgement feate, fought meanes verie politiquelie to make away the
the vanquished, before the villainy were discovered: but ROBERT presented the same, for menacing him that was in his danger with present death, he in open assembly discovered the Treason, the Complot of VILLIERS for the Duke d'Orléans, leaving nothing untouched, that might manifest the Dutchess's innocence. This his confession so moved ROBERT, that taking VILLIERS by the heare of the head, he drew him to the Judgement seat, cauing the Eschewins of Roan to lay holde on hym, when mounting vp the Scaffold where the Princesse fate, hee tooke her by the hand, and conducted her to the chiefest seat of Judgement, and opening his Beauer, hee humbling himselfe on his knee, spake thus;

Though my vnworthinesse before times (most gracious Dutchesse, and courteous Mother) deserve not the sight of so reuerent a person, yet acknowledging my faultes, and befeecching your favoure, beholde your Sonne ROBERT (for his wickednesse before times fnamed the Deuill) now humblie prostrate before you in all dutie: though I haue been a coronue to you in your youth, beholde, God hath left mee to be a comfort to you in your age: Rejoyce (Madame) and as appertayneth to you, punish this Traytor according to his demerits. And you vnnatural Normans, that neglecting dutie, haue affected doubleness, growe ashamed at your follyes, and confesse your faultes, who haue countenanced a Traytor, and contemned your Soueraigne. EDITHA deouored in joy, in stead of reply, fell vpon his neck in a sound, and with such entyre affection embraced him, that it was thought that both their bodyes were united together with a mutual sympathy of affections: and after she was requied a little, sizzling a long kiffe from his lips, she began thus. And art thou yet liuing my Sonne, or are mine eyes deceived? Yea thou liuest my Sonne, for nature tells me so, planting such a joy in my heart to see thee, as I neuer had so great will to sigh for thee.
The Historie of Robert

Oh the fruite of my wombe, and the comfort of thy father had Aubert liued to behold thee my fonde, to have seennethwilde dalliance exchaunged to wife discourse: thy fond behauior, to affable benignitie, thy diuellishnes to discretion; oh the ioy, oh the solace; but hee from heauen beholdeth thee, and I on earth embrace thee. The Peeres and Ladies cut off her further discoure, each one presenting him homage and humble salute: whereupon taking Editha with him, and placing her on the right hand, he with great graviitie ascended the Judg-ment seate, and spake thus to all the asemblie. Were I as infolent, as I haue been accustomed (my countrimen) neither would I ascend the place of Judgement, nor condiscend to administer Iustice: but since God hath humbled my heart, and altered my affeects, and made you happie, in calling mee home, hearken to me my Subiects, and consider on my say-ings: If absence alter not heritage, as it cannot, and forget-fulnesse chaungne not dutiees, 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 impoy on mee, I muft leuell out and deuise meanes to preferue you, which can no better bee administerd but by iustice, which ordereth all things with so determined judgament, that the good are maintained for their goodnesse, and the bad punisht for their iniustice: Since therefore in the entrance of my governement I finde cockle that hath choked the corne, weedes that haue ouergrowne the herbes, and peruerfe mē who haue inuered policie, I will take the sword in hand like a commannder, and roote out this cockle from the corne, these weedes from the herbes, these rebells from the righteous, that the good may better flourishe, and the bad stand in more feare; for which caufe (ye Normans) since it is con-ffessed, and approoued, that Villiers with his competitors, haue conspired against the Ladie Duchesse my mother, our will is that they perishe in the same fire they provided for the faultles, and suffer the same punishment they ordained for the innocent. All the whole people applaued his righteous judgament,
second Duke of Normandy. 43

and iustice was orderly executed, whilst each one meruailed at his excellencie and wifedome. After then that he had receaued homage of the Peeres, 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 accompaniied presented themselfes; great was the gratulations twixt Pepin and Editha, who courted her in this manner. Madame, though your sonne Robert departed from you a rebell, hée is returned in royaltie, being not only Prince of Normandy, but Emperour of Rome, this his Ladie and wife, thefe his followers and welwifhers; so is your forrowe paiéd home at laft with great follace, and the grieue you haue endured requited with gladnesse. Editha when shee heard thefe 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 seftiuall 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.

M 3

Epi-
Epilogus.

Gentlemen, I haue giuen coloures to a rare conceit, as ful of wonder as worth, as full of perfection as pleasure, in which I haue satished humours, and performed historie, obseruing with APELLES the proportion of linees, 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 discouer to detect the imperfections of melancholie. If PROSPERUS seeke for contemplation hee shal 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 abiding triall: let those that make no Idol of their wits, be masters of this work; for the rest they shal if they reade, finde a thorne where they seeke a thistle, and a reason to condemn themselves, though they commend not this seuell: and so courteous Gentlemen relying on your favours, I bid you farewell.

FINIS.
Diogenes in his Singularitie.

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

A Nettle for Nice Noses.

By T. L. of Lincolns
Inne, Gent:

AT LONDON,
Printed by VVilliam Hoskins & John Danter,
for Iohn Busbie.
To the Right Worshipfull Syr

*Jo*hn Hart Knight, all health

and Happines.

Eathen people (Right Worshipfull) lead by Nature, abhorred nothing more than a man Ingratefull: The Christians taught from Heauen, command nothing oftner than to be thankfull. To avoid the reproofe of the one, and obey the charge of the other, I present your Worship (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 prove Gratious: *Diogenes* reprooues the vitious, commendes the vertuous, vnmaskes finne, 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

John Busbie.

A 2
Diogenes to such as are disposed
to Reade.

En, or Gentlemen, if ye be Gentlemen
or men, accept the salutations of a Ci-
icke: Diogenes wisheth infinite
good speed to your good proceedinges,
and curses endless to your ill demeanors: wishing
the least to perish without supposing, the first to flour-
ish without supplanting. That Diogenes is a
Dog, the worst dog: his apprehensions dogged,
the most deject not: for what soole blinded with
earths vanity, accounts not reproves bitter, and the
insol reprove a byter. Seeing then the worlde is
grown so sensual, no meruaile though Cinicks bee
flightie fetby. 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 byenue,
as flatterie. Greedines hath got up all the garden
plots, and hardly have 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 lift may take, the rest leau
e, and so I leaue you.

Every good meaners wel-willer,

Diogenes.
Diogenes in his singularity.

Interlocutors:


Diogenes: A goodly day if men were as good: The Sunne I see rifeth upon many, but not to their amendment. Good God what a Citie Athens is? Here are faire houes, but false hearts! Many tenemets fit to make Temples for the Gods, but fewe owners in them that tempt not the Gods: I see here goodly Pallaces, & rich, that spue out their Maisters for Riot; A faire market place to entertain much mischief. I wonder when our great Maisters rise, how many finnes shall rife with them? Damocles lately acquainted with Philautia in speaking hir faire spendeth hir much, and having 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 fleabitten, or flout-bitten? There are so manie faces now in manke, that the World runnes all a makin: and so manie bad men thrieu by countenance, that necessity is the best mans cogniaunce. Athens hath manie men that will spend a treasure for a title, yet having gained the wordly title of happines, (alas) how is it tickle? Is it not a gay world? I saw Lais left with Alcibiades last night, and he endured it: But when Phocion the last day tolde him he was proud (Jupiter helpe me) how was he peeuifh? Our Signiors are feuere, our B. Ladies
A Nettle

Ladies auftear. It far eth in Athens as among the Sybarites, who chace away Cocks from their Cities, because they are too watchfull: and our Athenians counsafe from them, for feare they should become honest. What should Diogenes then do but be singular, to fee the better for so fenfull? I thinke it rather better to weare patches on my cloake, than to beare the patch on my head: & rather to feeede on rootes, than to be defiled with royo: 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 fumptuous banquet, warmth a worthie raiment, and a good thought a true kingdome? Tut, Diogenes is rich: who luyereth not on downe,whilest others lack deuotion: who sleepeith (with Aristotle) to wake, and studeith (with Cleanthes) to watch. But soft, Cosmosophos doore is opened, and Philoitus is stirring: shrownde thee Diogenes, the one hath a sinking breath that corrupteth manie complections: the other a far reach,which (exceeding the compass of the Moone) maketh some men sicke for want of the Sunne. See, see, how they preafe forth: O Mercurie, what God doeuer hath a Temple, I am affured thou haft a plentiful Altare. In former ages Deuotion was thy father, now Doobleneffe is thy furtherer: thou haddest wings in thy hat, but they are moulten, and from their duff wickednes is sprung in thy followers hearts. Blessing on him, how grauely looketh Philoitus, nodding on his Mule as Silenus on his Asse, 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 deepeste,& the stearn looke doublest. Ah Foxe, are ye walking? But see, they are in conference: the rot consume them, for they consume the world. Hide thee Cinick: it is better to be a Lord in thy tub, than a lackey in their triumphes. They approach me, I would mycurtes could drive them from me.
for nice noses.

They cleave like burres to woollie garments, and draw fleeces of wit from Philosophers: applying it as craftie Philistians doo their corofues, smothering much paine under pleasant perswasion, and making the world beleueue that Venus is all wanton, in that (the report runneth) shee was bred of the fome of the water. Hufht Diogenes, the vultures are at hande: silence in these daies is a trim safe conduit.

Cosmo: God glue you a good morrow, Signior Philoputos.

Philo: Thanks good Cosmofophos: whether away so early? I feare mee you be sick of Chrisippus counsel, thinking no time good that is not gainfull.

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

Philo: You say well Cosmofophos: but some studioe so much on time, that all their endeours 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 quarunt, tempring their studios in fuch manner as Musitions doo their strings, who wret them to fo hie a reach, that they fretch them beyond time, tune, or reason. But to let them passe, Cosmofophos, if your businesse be not of great conuenience, shal I be bold to craue your companye.

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 judiciallie speake of follie. Now, since I am called to high estate, and he is continually conuerfent in deep studiies, I meane to question with him, following the qualitie
A Nettle

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

Cofno: You doo verie well: but might I whisper in
your eare, I could aduertife you of a matter of much
conseuence.

Philo: Say on (good Cofmepophos) mene thinke
these grey haires should include much experience: thou
canft not but defere well of the Common-weale, when
thou entendest my commoditie, who dare boldly fay with
Tully (who euer faith otherwise) that I am Pater patriae.

Cofno: Your rare vertues (worthie Philoputus)
are in effect like Archidas Doue, whom each Artist be-
held flying, but could not make flye: you beare the feather
of a Phoenix in your bosome against all wethers & thun-
ders, lawrell to escape lightning, and countenance to a-
uoyd contempt: which maketh your felicitie more admi-
rable, and your foes more milde. But to our purpose:
since you are finged 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 toungs, who if they catch an inch, will claime an ell;
if they put in the finge, will thrust in the head. Of these
you must take heed: for it is an olde reason of Charon-
das, (and not fo olde as true) that yong fruitfull plants
grafted on an olde stock, will foone fayke out the substance;
and that Ælyshus husbandman that warmed the subtile fer-
pent in his bosome, was brought by him vnto his burial:
such yong nouices must be checked like wanton welphs,
their toungs must be wormed leaft they wound, and their
fethers clipt leaft they conspir. 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 meanest sparrow
hath his neeb, the lions whelpe his clawe, the weake
thorne his prickle, and the poorest 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 daft with
water
for nice noses.

water, if the wit be too ripe, suppreste it with feuerenes: who means to fit foly on Olympus, musit suffer no climers. By this (Sir, I doubt not) you conceipt my intent.

Philo: I thinke thou art Oedipus (my Cosmophos) thou art fo priue to my conceipts: But hark thee, I vfe our Athenian young men, as curt 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 gloe: I know the heauens admits but one Sunne, & high places but one commaunter: which eftate since my good fortune hath called me vnto, I will haue none fée through my fpectacles but my felf, nor carie an oare in my boate, leaft hee turne mee ouer boord. But fée where Diogenes fitteth gazing vpon the morning Sunne, who (defirious to fée the Summers beautie) haftely roufeth himfelfe from the Ocean. God fpede thee Diogenes.

Dio: Euell may they fpede, if they fpede not thee Phileplutos: what, art thou rifen this morning as a Wolfe to thy pray? or hath fome fat foole falne into thy laps? Sfe it is, thou waigeft for fome profit, thou haft fo foone forfaken thy pillow.

Philo: No Diogenes, I am rifen thus early to enteraine thy counfaile, thou knoweft I am calleed to high charge in this Citye.

Dio: I, and what of that?

Philo: My desire (for this cause) is, to be aduised by thee (good Cl nick) how to behaue my felf in this waightie eftate, considering the indifpofed mindes of the common people, the daungers that waight on high degrées, the policies that are required to enteraine all Eftates, the discipines that are to be vfed in reformation of abuses, and the rewards that are to be employed on such as deferue well.

Dio: Sirha, who appointed thee 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 Asle that putteth his affaires in the hand of the igno-

rant? his ship to the conduçt of a witlesse Pilot? his flock to the disposing of an ignorant banquer? or his citizens to his charge that hath not long conversit with counfail? Heare me Philopltus, I feare me thou art quicke of fent with Demades, thou wilt smell more than thine owne, and thy high countenance in this cite will be an occaison for thee to coulor thy wickednes? Thou louest wealth too much to entertaine wifedome, and the desire of the one killeth the hope of the other: yet since thou art Cocke on horfebacke, Ile fit thy flirrop, and tel thee what becommeth thee, though I am assured thou wile not entertaine it. Plato, with all the law-makers of antiquitie, as Charondas, Solon, Sceifus, before them Batis the Babilonian, Anacharis the Scythian, with others, haue first (in the institutions of their Common-weales) induced a feare of the Gods: which being naturally ingrained in the hearts of men, maketh them entertaine the written lawes with more reverence. Numa (to colour his policies) said, he had his instructions from Egeria, Romulus (before him) from Jupiter: 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 fouereigne awe of their heauenly Protecor. First therefore, (Philopltus, since thou art made a Maefstrate) fece thou diligently intend the seruice of the Gods, drawe thy decrees from their divine 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 teigum: pull the beame out of thine owne eye, then helpe thy brother: reforme thy faultes, then puniʃ others folly. For men in authoritie are eyes of eftate,
for nice noses.

eftate, according to whose life, every private man applieth his manner of life: so that the Poet said truly,

Regis ad exemplum totus componitur orbis.

Such beefe such broth, such lips such lettuce, such Lords such lay-men. In Traians time all men studied justice, in that he was just: in Octavius days each one would bee a Poet, because he delighted in Poesie. Order thou therefore thy life in such sort, as it may be said of Athens, as Plutarch speaketh of Sparta, The young men carry old men mediocrity, the old men are youthful in magnanimity. In thy laws respect the nature of thy people: looke into Athens, a proud assemblie of fine tounge fellowes, daintie in attire, studious of novelties, fond of fashion, too much addicted to crouetousness, inclinde to deceive their neighbours: now examine these by the strict lawes of moral vertue, and since they degenerate, duifie how to daunt them. What so is not of vertue, is against it: it is an utter 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 hospitalles for the poore, and fewer palaces for the rich: let soldiers haue more pay, and vffurers leffe proffite; let Caelines bee cut short, and Cicerones calde home: then shalt thou rule well in Athens, and the Citizens be better ruled.

Cofmo: O how well speakest Diogenes?

Dio: Oh, how fondly flatterest Cosmophos?

Sirha, shall I confaine thee?

Cofmo: Doo, good Diogenes.

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

Cofmo: And what of that?

Dio: Why goe hang thée thereon, the world hath too manie lung-worlds, but too few hate-worlds: shall I fute thée Cosmophos?

Cofmo:
A Nettle

Cosmo: How meane you that?
Dio: Why beftow a funerall bountie vpon you in conceit, and tell you how in conscience it ought to bee li-
ned.
Cosmo: Say on.
Dio: O ripe word, a kin to euerie lack-penie, who haue learned the fay on their backs, but wil never see the
discharge of their bonds. Harke Cosmocephos, I wil haue thee apparaied 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 skynnes for thy
-facing, because thou art a wolfe in thy fashions. With the finger and the thombe thou shalt poynct at finnes so
long, till thou catch them in thy bofome: and garter thy
selfe vpon a straight stocke, till thou haft prooued thy
selfe to haue a large conscience. I appoynt thee noe more
continencie, than to eate while thy bellie is full, nor con-
fancie, but to brawle rather than burne: a filbert is bet-
ter than a paggot, except it be an Athenian the handfull:
you know that Cosmocephos, euer since your laft mari-
age, how doth the father of your fonne in law?
Cosmo: Doft thou mocke me?
Dio: No, I meane to moue thée, and tranforme thy
thoughts into actual feruants to waite vpon thée: Thy
kinde thoughts (which may bee dually called actual æ-
quinoications) shalbe translated into fleshy feruitors,
and they of this fort shalbe called by the name of flatte-
rers: these shal carrie Ostridge plumes in their partie
colored hats to waue with euerie winde, & aspen leaves
in their mouthes in stead of roes, by reafon of their in-
certaintie in wordes: For their liuerie, if they borrowe
it of Iris, it is all one: partie colours ferue them best
that are neuer one: For their other thoughtes, they shal
like the trim Asse in æfop haue trapping of golde, and
a great choller of that whereof one linke will buy them
an hundreth halters. They shal be called Mercanti,
for nice noses.

Mercadanti, Impostini, Cacodomes, Daimones, Somnifophoi, Calopluti, Crucopeneroi, Nay if they were worthy of Christendome they should not want names: Being thus attended I know if Philoplitous be thy friend, Diogenes with the Wolves may bark against thee as the Moone, but never bite thee whilst thou art a man.

Philo: Thou abusest my friend, Diogenes.

Dio: Nay doft not thou abuse him? Trust him not Cosmophophos: here in Athens the father hath suffred his sonne to bee hanged for forty sickles, and his worth 400. talents: The brother hath beggerd his brother in his overfaithful credulitie, beloue 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 never 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 vther pretending Cofenage, will saye, you are welcome My friend: My friend, (faith 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: Philoplitous, because you are so neere mee, It is an olde proverbe 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 findeth no friends? So Mofse his mare leaping ouer my Lords ditch, faide my Maister fedes 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 (fayth the shomaker) your shooe is good on the Laff, but who so puts it on shall find smale peniworth in the laffing: All now a daies vfe this word Friend most commonly, yet liueth there not any one who abueth it not most contemptuouly. Trust not this friendly flatter Ring Philoplitous, Cosmophophos; for if thou trie him, C thou
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thou shalt finde but a weake staffe to stay vppon: for among all the uncertainties of this world friendship is least certaine, apparailed (in these dayes) onely in good words, and fawning onely on prosperitie:

*At simul intonuit, fugiunt, nec noletur vili*
*Aeminibus comitum qui modo cinclus erat.*

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

Dio: A worshipfull man, a good word, he must be honored; what for a faint? Bewray *Diogenes* if he deeme so, and fond art thou if thou imagine so: Honour is due to our Gods, not to men rich in goods, I haue seen *Philips* statue erected here in *Athens* for relieuing *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 counsailles: neither shoulde Philosopher (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 Cicincke) to complains of my faults, leaft thou bee convict of thine owne folly, and prosecute that which thou haft enterprised, and aduise me in the administration of this our Common-weale of *Athens*. Thou haft in thy induktion laid a good ground, inducing the seruice of the Gods, and continued thy policies with judgement, as touching the loose behaviour of the *Athenians*: since therefore thou art so good an *Oedipus*, I pray thee runne through all estates in our Ctie, that finding the imperfections of euery member, we may the better esta-blishe and bring in frame the whole bodie.

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

*Philo:*
for nice noses.

Philo: That which I ought not to complaine of.

Dio: Then vse Noli altum sapere, and féeede on my rootses: who haue long handes can catch a farre, such as haue cléere eyes will quickly fée, yet Argus non videt omnia. It was a custome among our Athenian Painters to decypher the back parts, not the fore parts of Venus, i-magining leaft in painting the moale on her face, they shou’d displeafe, or in drawing her pale colour to a right fanguine, she shou’d condemne them of flatterie: Quae supra nos, nihil ad nos; Groffe Cinickes dare not talke of great Signiors: I had rather my Crow shou’d say, Aue Cæsar, than he shou’d anfwere me with Knaue Diogenes. Tut, though I be singuler, semper excipio Platonem.

Philo: What think you then of inferior Magiftrates?

Dio: If they be good, it is the better for them, if they be not good, Jupiter mend them. Thou knowefst Philo-plutos, that the prouerbe is olde, euie thing is worfe for the wearing.

Philo: I, and what of that?

Dio: I wonder then, why fome Athenians haue bin wore so long time, and haue fo much wooll: I speake not of fhéepe, 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 difeafe to be well lined.

Philo: Your comparifons may be excepted againft.

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 Philofophers) is the well of all fowers, and the lodging place of all flouds. All flouds (faith one, I would either of vs were fo honfet) enter the sea, and hee yeeldeth them out a-gaine, and the flouds returne to their place they came from, that they shou’d flow againe. I will for this neither alleadge lines nor leaues; but fo the Scripture faith, 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 ever contrary vnsto 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 desirè theè therefore to be remoued from thy place, that I may preuaile against the earth, & put him vnnder foote, els shal I not furceafe to procure thy torment, and incende my selfe to thy trouble. The banke hearing this bold attempt, answered and saide, Thou art deadly bewitched my good brother, for the maker of all things hath ordained me in this sort, and I suffer great travaile in containing theè, in respect that I would please him. Thou commest upon mee oftentimes, and puttest mee to great griefe, I beare and suffer for the loue of God, in seeking to reprehend theè of thy gluttonie, thou oughtest not then to multiplie vnkinde wordes against me: for I may not chaunge my place, nor be moued for thy peremptorie threates. The sea hearing this, answered in great woodnes; Since thou maist suffer, suffer still, for neuer shalt thou have peace, but I will beate and punish theè with all my power. The Banke said nothing, and so I tooke a piece of bread and cheese, & went my way.

Cofno: And what meane you by this, Diogenes?
Dio: That which I sweare never to tell thee, vnles thou wilt be vnhonest.
Cofno: How meane you that?
Dio: I meane thus, I sweare never to tell it vntill thou hearest it, neither can I tell it so soone as thou wilt be diuine: This cauait is for such as you Philo- 
plutos, or (if you please) for all forts. Such as are to go- 
erne in Cities, ought to admit Counsailers like the sea 
bankes to containe them, and such as are Counsailers, 
are to behaue themselfues like the sea bankes, to refit 
the
for nice noxes.

the sinful full if they excede, as the banke withstandeth the billowes if they mount: yet is there an honest Church man faith, As the sea ever rebelleth, and repugneth against the bankes, by which it is restrained and kept in: in like sort some persons repugne advice, which prooueth they are worthie of punishment. Such as counfaile, must haue Clarkes which like good shepheards need not dread the malicious threatnings of the bad: yet such as counsell the diuell, cannot mend him of his euill. But to the purpofe: The sea banke I told you of, shoulde resemble you, if you diffemble not. Oh how I mistake? You shoulde resemble the sea bankes, which as they resift al storms whatsoeuer: so shoulde you (in such manner as waking shepheards are wont to doo) keep your sheepe from cruel beasts, leafe Leodore come in with this I-tem, Euill shepheards take no heede of their sheepe, & hired men if they see the Wolves charging the flocke, they sodainly flee. O you sea bankes, let me speake vnto you before one of your Masters, when flee you away? Certainly, when you are stille 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 toplease the Gods, as for the threatning of man you neede not care. Philip of Macedon (Phi-loluto) was a wife felow as thou art, lame on his legs as I with thee not: This Philip besieging Athens, in steede of raunfome of the Estate required ten Orators of his choyce: but harkke what Demosthenes said, I tell you, or your worship, or your manshep (for that should be the best stytle) I marrie will I, thus saide he to the people, and thus say I to Philolutos: Wolues on a time spake to the shepheards, and said, Your Dogs are all the cause of the discord which is riven twixt you and vs: if you will 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 devoured the sheepe.
Take therefore good handfast Philophtos on such as
are worthie to refist Wolues, and let not Athens be
of them vnfurnished: and as those be to be esteemed, so
set not by thy quick-fented houndes, who if they faile
thee (as they begin to fawne on others,) I beleue in loo-
ing thy dogges thou wilt proue but a sheepe, and they
in scorne barke out; A murren on those rotten Rammes
which will be so couetous.

Cofno: Why, thou art altogether preposterous
in this discouerie Diogenes, ving such euiliuocations,
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 Philophtos flatterers, full
of all religions, yet following none: whatsoeuer 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, hetherto we haue discou-
sered 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 ambiguoulie I
speake, for we ought not to bee too playne with such as
they: yet will I prosecute my purpose to please thee
Philophtos. 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 fa-
uour, than they can well disgeft with wisedome: euerie
one pretendeth them feruice in hope to ende their futes,
the flatterer studeith by night how to deceiue them by
day,
day, there is no fashion lost that fitteth not their fancie, yet some haue falne in fancyng fashions: they haue manie Phisitons for the bodie, but few true Phisitons for the soule: they often light on good servants, but seldome keepe them: in briefe, if they be not at enmity one with another, they are happie: for I haue heard among beasts that corrupt intention to defraud, and vnGodly purpo

ses to deoure, hath cost the deceuier his head, and swalowed him in his owne snare.

Cofmo: How among beasts Diogenes?

Dio: Thus among beasts Cofmosophos: The Wolfe on a time fawed with the Asse, but the Asse laboured truly above, the Wolfe deceitfully beneath: the Wolfe was malicious and drewe the fawe vnderneath, seeking an occasion to deoure the Asse, and to induce his quarrell, he thus doggedly attempted him: Why doest thou throwe the duft into mine eyen? The Asse being a beast of much patience, aunswered and saide: I wrong thee not but gouerne the fawe according to my science: if thou wilt fawe aboue I am pleazed, and I labour beneath painfully. To whom the Wolfe said, I cannot, But if thou throwe any duft in mine eyes, I will put out thine. Notwithstanding these wordes, they continually fawed, and amidst their labour the Wolfe blew with all his power, being verie willing to fill his fellowes eyes with the duft, but the timber stopped it, and caused the duft to fall into the Wolues eyes, by reason whereof he was grievouslie pained, and swore, that he would ouerthrowe the porters and bearers, which he practifing to doo, the timber fell sodaynly in the midst of his sawing, and the Asse lightly lept away, and was deliuere: but the Wolfe in his envious 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 envious man in Athens that neede
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néede rubbing, let him scratch: the more he striues, the more scald wil it proue. I wish no one to feeke the suppresseion of his equall, no not his neighbour, leaft in drawing the sworde, they dye by the smiter. Who laye nettes to betray fat foules or foules, or what you lift: may they not at laft fall in the springe with the Wood-cocke? He that ordaineth a pit for his neighbour, shall fall into it him selfe. If you remember Æfops Moufe Philophtes, he teacheth a good leffon, but I am verie weareie.

Cofmo: Why Diogenes.

Dio: In that wee talke of the starres which are fatall in their workings: and when they are disposed to be retrograde or opposite, they worke wracke. *Strive not with a mightie man* (faith Seneca) *nor contend not with thy better.* I will not judge with Midas to get long eares with pulling, I had rather scape a pinch, than employ a reprehension, vnlesse the worlde were in Athens as in olde time it was wont to be, when men thought no words bitter that fauoured any wit. To be breefe: if in the common weale the feare of our Gods be well planted, the Prince well counfelled, the Nobles better learned than bolde of beleefe, the highwaie is alreadie found out to good gouernement, wee shall not neede any long disputacion. But fay there be a good Solon in a citie, Alcibiades may royt, Timon may cufe, Diogenes may bite, Aristippus may flatter: yet shall all thefe be but flea bytings, & may breede a spot in eftates, but not the spoyle of state.

Cofmo: 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 forts any mediocritye: for lukewarme professors in these things are loft professors: heare my tale Cosmomophos, The Hare went
went to Athens to schoole, and in processe of time became a good Lawyer, furnished therefore with Artes, & fully stuffed with argumentes, he repaired to the Lyon the foueraigne of beasts, 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 shoulde, 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 maintaine\-, that hauing deferued worthely, I may liue worshhipfully, vnder your Maiesticall protection, and the shado\-w of your bountie. The Lyon feeing his graue looke, his vnkember lockes (like Senecaes Philosopher) repli\-ed thus: Friend, I will first make a proofe of thy wise-\dome 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 passd by a hunter with his bow and arrowes, who fetled himself to shooe at a Beare and a Foxe: but the Foxe was wylie, and when she efpied the bow and arrow, shee leped aside, and escapeed from the stroke: the Beare (contrariwise) was proud, and trusted to his owne strenght, and ranne so haftely against the man who intended to wound him, that the Hunter loofed his arrowe, and smote the Beare and killed him. The Lyon beholding this, said vnto the Hare, Make me a proverb of this, that I may know thy science, whereby I may with more will admit thee to thy fallarie. The Hare (after a draft 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 concept, commended the Pro\-uerbe, and led the Hare with him to a Citie, where they found
for nice noles.

weales, seeking for honours from their Prince, must prevent their Countries prejudice: you must studie if religious, to reprehend without flattery, if Lawyers, to judge without partialitie: so shall their good Proverbes get them pence, and they deferue 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 fingle out his praye, and sets light by his superiours: follow not his counfaile, take maintenaunce when you deferue it, leaft with the proud Oxe you die for hunger. To be prouidt is your daylie lessons, let not therefore curioufnes licke the fat from your fingers, by Jupiter I hope you will not, for there is no doubt but age will bring on discretion.

Cosmo: Which wayes shoulde the Lawyer applye himselfe beft?

Dio: In silence, till his vainglorie bee overcome with judgement, in abstinence when he is tempted with bribes, in sufferance when he is bainted with injuries, in vprightnes when he decideth controversies.

Philo: How shoulde the Diuine applye himselfe beft?

Dio: In speaking the truth without hypocristie, in reprehending all sinnes without flattery, in liuing himselfe vprightly, and discoursing on the Scriptures reuerently, in affecting no partialitie, but ordring 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 wearith a bare coate. Such therefore as will thrive in the worlde, they must some times dissemble: for since of two euils the leaft is to be choen, I thinke it better to forbear then to beare the fagot, & more meete to beare the fagot, than to burne by the fagot.

Diogenes: I knowe thou speakest according to thy conscience
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conscience Cosmophos, 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 pro-
fiteeth a man to winne the whole world, and to loose
his owne soule? Such as are teachers of the simple for
must be as starrs 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 have
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 satyfiie thee Philo...utus. A Hauke
called Ormarillus being a stout birde of pray, & seeke-
ning out for a peere, met with a Goshauke, who became his
confederate: these two bold winged ra...ors, seeke-
ing in the Summer euening for their ordinarie Supper,
made this covenant betw...e...elfes, that whatfo-
euer they tooke should bee...ly divided between them:
upon which conclusion, they both at once seazed upon a
Quaile, and seeing her a little bird too abieect a morcell
for their hungrie mawes, they began coulorably to vn-
dermine her, in hope to surprize both her and her young,
and courted her in this manner: Choo... whether
(faire bird) thou hadst rather be deoured alone, or else
conducting vs to thy chickens and yong ones, to suffer
death with them, to satyfiie our pleasures. The Quaile
being in a quandarie saide: Anguish and trouble is falne
upon me on euere side, and what I shoule do I shunne
to doe. Should I loose my yong ones? whome I haue
carefully couered in the shell, and closed vnnder my
...s? whom I haue fed by my toyle, and brought vp
with much care: no I will not. Lethe hurt is it for mee
to die, and to fall into their handes my selfe alone, than

to
for nice noses.

to suffer both my selfe and the fillie ones both at once to perish, whereupon without replye she humbled her to their grype; they greedily devoured her, and the diuell fend them surfets that louse such suppers.

Cosmo: How apply you this?

Dio: Whie thus Sir: After the manner of this Quaile ought our truely qualted diuines demean them selues, of two harms they must choo the leste: better had they suffer with a good conscience, than their whole flock should be devoured in error, or misled through their enui, and made insolent with their singularitie. They are bound to die rather for a Common profit, than to liue for a singular auaille. Among the Barbarous, many haue beeene peremptorie for their cities saftie. Marcus Regulus being taken prisoner in a certaine battle by the Carthaginians, was sent by them to Rome vpon his faithfull promis of returne, to raunome other captiues which were in the hands of the Romans: who entering the Senate house being an old man well steeped in yeares, in steede of perufading his associates for the saftie 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 de-taine the noble yong enimies: in briefe with much admiration he attained his suite, returned to Carthage, & dyed constandy and confidently for his countrie. Such shoulde diuines be, but I will leaue to talke of them who are best able to teach vs: they that wear the shooe can best tell where it wringeth, and no doubt they will a-gainst newfanglenes at laft speake: for the best fort of them are like those Orators, which in cases they speake of feldome, are sure then to deale verie foundly.

Philo: Now as touching Solicitors in Law, vnlet-
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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 streffes that they breake plaine mens heart-strings. They buzz in rich mens eares till they be lords of poore mens ernings. And then comes Sir John slitpen to a Bailifes office, or else to keepe a Leete, where he will so hunt poore mens titles with the slender countenance of _Littletons Tenures_, as they shall sooner catch a loufe than keepe their liuing. They write so much _ad opus & yfum eiusdem Iohannis_, that they inuer 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 subtilleft Scriueners shop in this Citie. Oh what swarmes of them fee I in this Land, they let vp and downe the stréetes grasping a paper in their hands for feare a man shoulde fpie a true finger in the fift, carrying a pen in their eares to note that which they deferue not, their gowne is carried sodelong by the wind like a mifne faile, fhowing they are fit to turne to all subtilties, their thumbs are goodly Alcumifetes that with the very touch tranflate a fee of ten groats to a signet of three poundes.

But _Philoplatos_ and _Cofmoophos_, sharpe though I be, and Cynicall in reprehending, yet is _Diogenes_ as farre from enuie as thefe petisfogging pratlers he meaneeth from honeftie, and reuerenceth the graue and vp-right Lawyer, as the instrument of the Gods, poyniting by their wifedomes the wickedes punishment, and the innocents preperation, giuing to euerie man his proper right and ending iuftly long hidden controuerfies: thefe dooth _Diogenes_ reuere with the Sunnes arise, and bans the other at his going downe, who cast oyle into fire, and fet a candle to kindled flaxe: who hauing bysuch gleanings gotten once into their gards, waxe then fo gréedie,
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grédie, that no subornations are by them overflipped, till the good Lawiers finding their subtleties, fende them where they cannot slip till their eares be flit. These are like hungrie Dogges, who fight for a boane one with an other, and play the wantons together when their Clients see them not. They haue learned the pulling of the Goofe beyonde our Athenian kitchin mens conceit. They are not content with the fathers, but they will haue the fell: Shall I tell you a prettie tale of them which may be pithilie alluded to them.

**Philox.** Askve 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 Philopatros to thine owne flatterie, Thou attributest a pound of that to thy selfe, which a good man can scarcelye wringe 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 crimin combe, the verie Chaunteclere 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 comman-
der ouer the hennes, the Capon enioyed to pennance, in that he had loft his ftones, 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 deououred him, and finding his flesh tough and somewhat rammish, hee caft in his minde by what means he might catch the Capon, wherevpon referuing the combe of the Cocke, like a graue fellow in a garded gowne, he came and spake in this manner, Bro-
ther 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 fitting on the rouft began to guie 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 compass the Combe he might be Lord ouer the hens, and attaine the preheminence of honour, for which cause hee descended from the Roof, the Fox started and caught him, and ha\-ving deceived him devoured him, &c.

Cofno: And what of this?

Dis: Euen like the Fox haue our false hearted At-\turnies dealt, Firit with faire wordes haue they got a fléece from the rich, leauing them a small title for a great summe of money, yea some are suckt so nēere 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 belēue all by their big looks, they so rent them that they leave them no Rent, and trouble them with so many writs that some of them are beside their wits: Alasse poore Capons, are you so grēedy to buy a Cocke\scombe? Truely our husbandmen hēere about Athens, are like Æʃops Cocke whom the Foxe espied perched on a trēe and bearing a péece of flesh in his crooked nebbe: For which cause the crafty beast incensed with hunger, bethought hir selfe howe to beguilde him, and therefore shē spake and faide: Brother Crowe behold me and marke my sayings; thy beauty paffeth the beauty of all birds, and thy strength excéedeth the strength of all other fowles, but I am onely sorry that thou haft no voice, nor cunning in tunable and delier notes to excell the musicke of the Nightingale, whom thou excéedest in colour although shē bēe thought to bē 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 careless Crowes are our Country men till they loofe their crownes, for hauing money in their fift they imploy it in recouery of things in discontinuance, and so at laft loofe both
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both the estate and the flocke. Oh sir (faith the Attorney) 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 dawe in the end. And what fayes the Attorney then? In faith your Counsaile told me the cause 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 fift, than two in the field. Marke Catoes wordes, Beleeue not thou another man, for believe is the step to deceit.

Philo: Now for ignoraunt and vnlettered Curates?

Dio: In faith I leaue to speake of them, till such as you bridde the impetie of Farmers, Graiers, & such grasse Patrones, who neither are able to supply the place, nor will part with any indifferent maintenance for a sufficiency man: so I passe them to their superintendents, whose wifedomes can see beit into their vnworthines: I will onely note a merrie jest of Arlotto, which prooueth their ignorance for the nonce. In the famous Citie of Millaine there sometime dwelld a Curate, a feast and delicious companion, cunning in merriment, but igno- rant of his Masse-booke: this Cleargie man and ignorant Clearke, happening to read the storie of Iacob habens duodecim filios, fortuned in his Portasse to finde Ia on the one side, and cob on the other, and being verie earnest 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 laft with blushing enuie turning over the leaf, and finding long concealed cob hidden on the other side, with an open mouth and a full throat he cried out, Cob sia vostre signorin in questo luoco: was not this a pretie fellow at a Cob Philopulos? Beleeue me one lerned Milo would carrie too manie of these Calues, who by vfe if they prooue not Oxen, are Asses in their age. But this
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out euery pennie, infomuch as the Merchaut had no a-
uyle by his fraud: fo iuft are the heauens against al co-
cuetous diffembleres, who vfinge such tricks prooue them-
selfeues but shifting Merchants.

Cofmo: I, but Diogenes, I haue read that V fury
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 praefise of corrupt heart, is
the rotting fore of Athens. The Hebrues well looking
into the lamentable effectes thereof, called it Nefchech,
that is to say, a biting: a diction which is drawn from
the theame Nefcech, a word attributed to Serpents:
for as the Serpent stingeth and biteth, so Vfurie (accord-
ing to the opinion of Rabbi Salomon) is the venemouf
poyfon among men. For as hee that is flung by a Ser-
pent in the foote, with small paine falleth a sleepe, and in
his flumbers (the poyfon being dispierfed) suffereth
death: fo the biting of Vfurie makes but a little wound
at the firft, vntill such time as it hath growen to fulnes,
it confumeth 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 faying of S. Chi-
ri-fofome, who following the Etymologie of the Hebrue,
compareth Vfurie with the Venome proceeding from the
biting of a certaine Serpent, whose woid and fting is fo
sweete 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: fo hee which is in-
chained in Vfurers debts, thinketh in the beginning to
receaue some profit, but he doth but caft himselfe a sleepe,
and not acquiting himselfe at any time of the principal,
in the end he confumeth himselfe altogether. There are
Lawyers and Legifts, who (according to the opinion of
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be sodainely rich by great peril, but surely to increafe in wealth with moderation: for Barnard faith (yet Barnardus non videt omnia) I will not sodainly bee made greatest, but I will profit and increafe moderately from more to more. Heare another pretty fable: There was a fat Churie that had a fruitfull hen which laide every day an egge, whereupon hee gathered many and folde them, and increafed to his owne advantage. At laft he thought (as couetoufnesse still hatcheth newe mischiefes) that if this hen were killed and opened, hee shoulde haue many egges in hir, for which cause he commanded the hen to be faine: which done he found hir void of egges, and to his vter loffe failed both of the fowle and the fruit, according to the common prouerbe, Hee that coueteth all, oftimes lootheth much. Merchants and Chapmen ought therefore to beware left they get any thing wrongfully, for vnuest mens goods shall be done 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 purchased in the beginning, shall lacke blessing in the ende. Harke thee Cosmojophos a true tale, a ft note for all Marchants, When a certayne Merchant on the see vpon a time had fold his wines which were mixed halfe with water, for as much money as if it had beene pure wine, hee fortuned to open his bag to caft in the money, when as an Ape at that time playing aboue the hatches, espied the place where he buried it, and in secrete wise comming and catchinge the bagge with the whole money, he fled to the Anchor & began to vereifie the old prouerbe, ill gotten goods neuer proper: for fitting thereupon, and beholding the playing of the billowes againft the barke side, he played the vpright dealer, for he opened the bag and threwe one piece into the sea, the other into the ship, and thus delighting himselfe in his Apift vprightnes, (being ordained to punish the Merchants dissembling) ceased not but caft

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monsters. Aristotle calleth this cursed lucre, an infant begotten against Nature. To speake in a word, this Vfurie is against the lawes both natural, divine, & humane. That it is against the lawes natural, the Philosophers haue sufficiently testified, who haue detested the gaine of Vfurie, and hath commmanded to punishe the Vfurier with the losse of his principal, and the forfeiture of the arrearage. Plutarch hath also made an expresse Treatise upon the same, where he proveth that by Nature we ought not to vfe feneration and vfurie: and for this cause all Nations haue it in horror, as the Turkes, Moores, Saracens, Tartares and other Infidels. The first profe is taken from Aristotle, who faith, that money cannot engender money, for it is against Nature, that a thing beeing of it selfe baraine, shoule beare frute. Hee then that sekefrute from his money, which is not admitted in the number of natural generices, how finneth he against the right natural? The second reason, It is inuicte to seeke to draw proffite from that which is not his owne: but it is certaine, that ifuer lent, is not his own that hath lent it, but both in the propertie and vfrage is his for the time to whom it is lent, and therefor such 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 reason, To take ane thing twice, is Larceny: the Vfurier doth the same. And how? First he receiued and taketh the principal summe, and secondly the interest of the same, which is most great inuitive. The fourth, He that selleth one thing twice, committeth Larcenie & inuitive: but the Vfurier dooth so. For in receiving his money, he receiued filuer for filuer in the same equalitie, and then in exaeting the over-plus he sellith the vfe, and that is (in effect) to sell twice, considering that the vfrage cannot be seperated from the thing. I could yeeld examples of all these, but it were vaine, since the examples be con-
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continually laid before the eyes of Philoepulos.

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

Die: 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 divine, it appeareth both in the olde and new Testament, which though I haue never read, yet as inspired I will preach them foorth: for I am assured of the truth thereof. Firft, God who commandeth in Athenas and in all places, sheweth in these especiall words, that he is displeased with Vfurie: Si pecuniam tuam dederis (faith he) populo meo pauperi, qui habitat recum: non urgebis eum quasi exaeder, nec vftura opprimes. And in another place, Si attenuatus frater tus fuerit, ne vfturas acceptias ab eo. Marke what the Psalmist faith, Lord, who shall dwell in thy Tabernacle? who shall rest upon thy holy hill? He that hath not given his money to vfurie. Ezechiel writeth (as hauing the revelation from God, that That man is just, and shall live eternally, which hath not lent unto Vfurie, and hath taken no over-plus: and he who shall doo the contrarie, shall die, and his blood shall bee vpon him. Hearke what Ecclesiastes faith in the xxix. chapter, and Iefus Christ in the Gopell likewise faith openly, Dile mutuum, nihil inde sperantes, lend willingly, looking for nothing againe. As touching humane Lawes, are not all Vuries strictly forbidden? These are dividied into Ecclesiastical lawes and Politique: the Ecclesiastical 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 memorall writings of the auncient Fathers and Doctors, as well Grecians as Latins, whose large Treatises againt this vnmercifull finne, 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 vfurings fac-
tions which holds some vfuries lawful with Christians.
But if his mastership, or docttorship shall please to exa-
mine the lawes politque in generall, he shall finde that
in all ages in all times and seafons, they have forbidden
them, principally the excessive vfuries themselues. The
Lawes of the most greatest Politicians, as of Solon, of
Licurgus, of Plato, of Aristotle, and likewise of the
tenne Commifaries deputed to correct the customes of
Rome, and to make choice of the most profitable lawes:
These men and Magiftrates would not admit that vfurie
should excede the compass of one pennie for an hun-
dred by the yeare, which they call vinciare, for that the
vfurie of every moneth, amounted not but to an Ounce,
which was the twelveth part of the hundred Crowne or
Denier which a man had lent: in such fort as the vfurier
who fought more great profite, was punifhed feuerely.
The fame lawe was afterwardes publifted vpnon the re-
quift of the Tribune Duilius the yeare after the founda-
tion of Rome 396, and tenne yeris after, vnder the Con-
fulate of Tranguatus 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 furplusage should
not eall the principal, but in the space of two hundred
yeares. The yeare after, vfurie was forbidden by the
lawe Gemetia, afterwardes by the lawe Gabinia which
chafticed the vfurier which had impoyed his money be-
ond the permision of the law, with the loffe of his prin-
cipall. Likewise the lawes of Dioclesian commanded
to punifh the vfurier which praftified grievous and man-
ifeft vfuries. And Plato faid that the ancients were
accustomed to punifh the vfurier with the fourth part, and
to drawe the thiefe to the paiment of the double: and not
without caufe, for the Vfurier (faid Plato) is co-
pared to the Homicide. And faid Ambrofe compareth
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them to the thife and the Robber: as much faith saint Chriſfoſome and saint Barnard, Valentinian, afterward Theodorus and Arcadius, commanded that all they should be punished with a quadruple paine, which exceeded the vſury of a hundreth. The prolixity would furpaffe if I would feke further into the Civill law.

Philo: I but Diogenes, it is moſt certaine that some Christian Emperours haue approued Vſury, as Iuſtinian: therefore euery way ought you not to con-demne it.

Dio: Approved it? I deny your affertion, 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 necessar-y euill, fo as Cato was wont to fay of women: you will tell me that the Civill law withstandeth not the contraeſts of vſury with a certaine moderation, neither punifheth them; & approoueth them then; I deny the confequence. For he which approoueth giueth fauour and license to execute that which he approoueth: but fo it is that there is not any imperiall Lawe whatfoeuer which hath fauoured Vſurers, for if so it were, they should both inuer the diuine Lawe, and intort the lawes of Nature, and therefore the Emperor comman ded an inuiolable obferuation of the Counfaile of Nice, by which all vſuries haue beene prohibited. But inough of Emperours, let vs containe our felues in the walles of this Citie, which I woonder it fincketh not for fain, there is fo much extortion, craft, and vſury exercized in it. The Romans exceeded but in ounces, but we in pounds: their lawes admitted them fome fufferance in the compaffe of a hundreth, but we exceede in thouſandes, we lacke but fome wife wag like Alcihabed to burne the Vſurers bonds, bills and contraeſts in the market place, which if they were fet on fire, the bonfire would be fo big, as I feare me would confume the whole Citie: poore men cry out daily, widdowes waile, all exclaime, there is none to comfort them,
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them, and how may it be possible whereas all men study their owne gaines? Oh Philopatros thou haft many Officers vnder thée, let one iuft man haue a fée, who honouring equity from his heart may relieve the fatherleffe, and comfort the defolate: for surely, such as forfake the poore in néede, will at laft be themelves forfaken: such as leaue their neighbours and deny them helpe when dangers shall oppreffe them, shall themelves 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 eftate: As I will teach thée Philopatros, with this thy friend Comphofohos, in a pretty tale if you will heare me. Isidore in his twenty two of Etymologies describeth the Grippon after this manner: The Grippon (faith hee) is a feathered bird and fower footed, and these kind of birds be engendred among the Hiperbory mounts, that is, in Scithia Asiatica. 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 ftone in his neft, against venemous beastes of the mountaines. He slayeth and destroyeth all men that dwell neere about him, neither is his infatiable couetousnes euer satysfied. This Gripphon tooke a great prouince to rule, and the more to show his tyranny & couetousnes hee commanded three things: First, that no stranger shoult be entertained in his country either to buy or to sell: Secondly, that no manner of creature shoult come thither from other countrie. Thirdly, that none of all his people shoult be fo hardy to trauel into other countries. All which three commandements were obserued by his subiects, and he liued in delicioufnes and pleasures, and gathered goods: and no wonder, For whatfoever came into his possession hee parted with no man, but kept it straightly to his owne proper vfe. But fo it fortuned vpon a time by the rightful judgment of
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of God: that thunder, tempest and lightnings destroyed all the country: For which cause the Commtroyncials and inhabitants thereof ran altogether to the Grifon crying and saying: Let vs hence oh king left we die for hunger. And he sent forth Legats to other Nations that were next adjoyning vnto him, that they should send of their goods and graine vnto him, and fell them at their owne price. To whom they answered and saide: Thou wouldst neuer fell vs any of thy goods, neither now in thy neede will we fell theee any. Grieued with this answere hee sent againe other messengers, desiring them to come with merchandise and to have free passage at their pleasure: but they answered, thou wouldst neuer receiuie vs before this time, neither shalt thou now receiue vs. The third time he sent vnto them, and praised 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 caufe we will not receiue theee, but rather driue theee from vs if thou come vnto vs: and so forfaken of all in great wretchednes both he & his people were famished.

Philo: And what gather you by this?

Dio: A lesson for thee Cosmopolites and rich vfuriers of the City: intende more pitty: stretch your pure strings: helpe the needy: sauour the good derreruing: furceafe your vurries and oppressions, for stormes will follow calmes. It is therefore good to be courteous and to receiue foraines and strangers, and to vfe merchandize with other Nations, and to depart our worldly goods with other, and employ them for common profite: For our Saviour faith, Mat. 7. All things that you will oter men do vnto you, doe you the fame vnto them, so biddeth the Law and the Prophets in generall. It is read that when Alexander marched by the way with his Hoft, and both hee and all his traine were well nigh loft with thirst, one came and prefented vnto him a cup of faire water for a precious gift, and he with great speede com-

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manded
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manded it to be powdered out, neither would he once drink himself in that he could not give part to his Knights. Such a minde should Philostratus carry in respect of well deserving students, poore fatherless children, widows, and the aged, such minde should he the Vfurcer carry in respect of those whom he hath suppressed, such should Cosmoepheus bee, in regard of those whom he hath seduced: but the covetous man faith contrary. Eccle. 10. I haue found reft vnto mee, and I will eate of mine owne goods alone. Such covetous men as these should be detested: wherefore in old time such as loued Avarice should not be preferred in the common weale, as Valerius in his sixth booke telleth vs, that when two Consuls of Rome should haue bene sent into Spain, and the Romans took counsel 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, judging equally poverty and avarice in malicious people. Also Valerius telleth that Tiberius the Emperor changed his Officers very seldom, because they which were newe ordained, were very prompt and ready to receive. An example hereof is shewed by a man who was wounded, whose deep stripes a swarme of flies covered, at which time it fortuned that one came by and saw them and drove them away to whom the other said: Thou hast done me wrong for these were full and replete, now shall other come that be more hungry, and do me more grief. In like sort Judges when they bee needy or covetous, they bee greedy to catch, and desiour to haue. It is read in one fable of Poetry, that Midas desired of Apollo that whatsoever 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 covetous man hungry & destroyeth him.

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It is read in the Chronicles of *Persee*, how *Tomyris* the Queen of *Scythia* (after shee had taken *Cyrus* King of *Persia*) causeth his head to be smitten off, and put into a boale full of bloud, faying after this manner, *Thou hast ever thirsted after bloud, now drinke bloud thy fill:* so shall it fall out in after-dayes with couetous men and cursed tyrants, who defire the bloud of the poore people, and the spoiles of the fatherles, that is to say, their goods and fore labours. Couetous men in hell shal drinke molten golde, as a Philosopher telleth, that *Nero* the Emperor was sene in hel bathing himself in seething gold: and when he saw a great number of commers by, he said vnto them, Come hether you wretches that be fellers of your neighbours, and bath you here with me, for I haue refuered the better part for you.

*Cosmo:* Enough of this matter good *Diogenes*, there is a matter of more weight to be decided, wherein your judgement is most ripe. Thou hast lately (as it is reported) visited *Lais*, to whose house our greatest Gentlemen refer: there thou receuiedst an injurie. It shall therefore stand with thy judgement, to fet down prescriptions to *Philopolus*, what luxury and licenciousnesse is, that knowing the detestable fruities thereof, he may prescribe lawes to coole *Lais*, and preferre lesions to young Gentlemen, who now a dayes are too much by wantons withdrawn.

*Dioc:* Well *Cosmopolit*, I see you would drue the raine from your doore, this last storme I perceiue hath wet you: but that matters not so thou mend, for I bit thee to that end. Now as touching luxurie, I neede not much define vpon it in generall, since in particular signification, it is a voluntarie effusion of humane seeede, and a disordinate carnall copulation without marriage: and this is one of the seven mortall and deadly sinnes, called a capitall vice, for that there are eight infernall daughters fprong from it, and all these (*Philopolus*) richly
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richly bestowed on thy sonses. The first Cecitie or blindness of spirite. The second precipitation. The third, inconsideration. The fourth, inconfiance. The fifth, self-love. The sixth, the love of the worlde. The feuenth, 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 discouer upon her infernall daughters, who haue curfed qualities euene in them, to discouer their mothers imperfections, and onst as touching her daughter Cecitie or blindnes of spirite, she wil prove a prettie blindfold mischievous childe I warrant you.

Cecitas.

This curfed daughter of a lecherous mother extinquisheth the naturall light of his vnderstanding that tyreth himselfe in the sporte of Venus: so that forgetting the dutie whereunto he is called, He pretermit-teth the seruice of God, the hearing of his worde, the exercis of prayer, wherein euery good Athenian ought to be excisef: In which he committeth two finnes: the one of lecherie; the other of carelesse idlenes. He like-wiseth finneth herein, who caieth aside the spirituall gifts, to haue a taaste of the carnall. Here we see, that lecherie blindeth the inwarde humaine eyes, as it is read of the Sodomites, which were blinded interiourly & exteriourly, and the two old falso-witneses of Susanna to one of which Daniel said: Beautie hath bewitched thee, and concupisence hath subuered thy heart: that is to say, hath blinded thy spirite. Alfo, before it is said: That they had turned their eyes aside, left they should see heauen, & remember the instop judgement of God. For which caufe Antiqutie depainting the god of loue Cupid, haue giuen hym no eyes, for because loue is blinde, and maketh them blinde that followe it. And it seemeth, that the wife-man speakes of them when he fayeth: Their malice hath blinded them. And before
for nice noses.

him the Pſalmift speaking of the wicked: Hee would not understand to do well. This vice is contrarie to one of the feuen gifts of the Holie Spirite, and likewise it blindeth the eye of the foule, which we ought to keepe more charily than ten thousand corporall eyes, as Plato sayeth: The reaſon is, for becaufe that by the fame we behold and contemplate the effence of God, according to the doctrine which Iefus Chrift our maſter hath taught vs, who faith, that they are happie who are clean in heart, for they fhall fee the face of God. The ancients likewife do verie well manifeſt that luxurie blinde the clereenes of the spirite. But the poore flaves of Venus prefer the bodily fight before that of the spirite, and being in that fort blinded they know not what to do, neither wot they how to fauour the celeſtiall delightes, which without comparifon are farre more great & more sweete than those delightes of the world. Thefe are they that haue drunke of the cup of whoredom which Saint John faue in the Apocalips, that is to faue, 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 celeſtiall countrey.

This in my opinion was Homers aime, who writeth that the companions of Utífes after they had eaten of certaine fweet & wonderous pleafant fruities in Aphrica called Lophathges forgot their natural countrey & would haue continued alwaies there where those fruities were: so that the valiant Captaine Utífes (who reprefenteth vnto vs reaſon: hauing brought them backe againe by force) was conſtraine to tye them to the maſt of the ſhip for feare they should returne to their volupſuſnes.

From hence the Greckes deriue a proverb which faith: That hee which hath taſted of any diſhonest pleafure, hath eaten Lotos. And whence (I praye you) is sprung this diſloſtenes among all fortes in Athens, and the withdrawing from vertue of fo many wandring wittes,
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wits, but from the taste of this voluptuousness? And for that they have drunken of the cup of this diuelfish singularitie in thought, blinding their vnderstanding. It is carnall libertie that hath opened their studies, and hoysted the big voyced exclamers to high places: but it is behoueuefull for those that are consecrated to God, and the other which would attaine to his strickt feruice, to take heed lest we taste thereof, and so fall into this blindness of spirite, which maketh vs forget our celestiall Countrie, whereunto we tend: neither need wee but one taste thereof to make vs forget all. It is for that they erre (faith a good Doctor) 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 deeme that they may the better observe abstinence: for one act engendereth 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 meanses, that more and more it inflameth. And for that cause, Plato in his Dialogues compareth Cupidiscence 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 Doctor Gerfion speaking on this matter, bringeth in the example of him who is feazed 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 deemeth that he is well satisfyed, 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 deliver him ouer afterwardes to a more furious assault

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assault. And the same docttor auerretth, 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 caufe, that the Apostile faith vnto vs: fife fornication: whence our fathers draw a maxime to this purpofe, which fayeth: that the finne of lecherie furmounteth it felfe rather in flight than in reffistance. A man may likewise drawe another maxime and fay: that it is farre more easie for a Maide to be continent, than for a Widdowe: more easie for a Widdowe, than fhe that is married and hath her hubande absent: more easie for him which hath neuer experienced the pleafure, than for thofe that are exercifed in it: and why? Because the experience of fuch an act, augmenteth both the desire and the temptation. This being well confidered, it ought to yeld good men more conflation to augment their courage in abftinence, which is to liue with cleane bodies and cleane hearts: as I will proue you by a pretie tafe.

Philo: Nay good Diogenes continue this coure, me thinke thou art nowe in a right bias, which will effeft and bite more than all thy rayling: I pray thee profece this matter, and discoure on Precipitation.

Dio: Thou haft wonne mée. Sit downe Philoputus, I wil fit you by and by: now to Precipitation.

Precipitatio.

Next to this blindnes, followeth the seconde fifter called Precipitation, which hindereth the prouidence and the Counfailes wee ought to haue in our actions, fo that a man being transported by this Venerian passion, regardeth not what he doeth. For as Plato fayeth, Voluptuouſnes is moft infolent of all, which perturbeth our spirites, and taketh away the empire of libertie. Ah las, how many are they who are flaine and maſfa-
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cred in the act of Palliardiffe, who die both bodie and soule. This being well consider'd upon by an Italian Poet, he detestèd the vice of letcherie by reason of the daungers that followed it, saying:

Lacci ha amor mille est neffun tende in vano.

Sée then how he who purfueth his pleasures, expo- feth himselfe to a thousand dangers, according to the manner of him who imprudently casteth himselfe downe hedlong from an high place. Precipitation also peruer- teth the order which a man ought keepe in his actions, & the degrees whereby we ought to procede. The first is the memorie of things past. The secon: the considera- tion of things present. The thirde: the prudence 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 driven forward by the impetuo- sity of his passions, purfueth his enterprise in forfaking the degrees of this order. This is it that Cicero speaketh: that voluptuoufnes, closeth vp the eyes of the soule, and impeacheth judgement. This vice also dependeth on another finne called Impudencie, and is mortall, according to the qualitie of the matter.

Would to God, that gentlemen, Captaines, and soul- diours, and they who have charge of armes, woulde learne here their lesson, and propose Haniball for an example, who after he had attained so manie triumphs, was finally overcome, and ouerthrew both him-selfe and his great armie, laying both obieckt to a certain danger, through this onely caufe, for that he was addicted to this vice, according as the Historiographers auerr: for there is nothing that more weakeneth an Armye, and obfusceth the Arte Militarie, than luxuritie and palliardize.

Cofmo: Now to Inconsideration Diogenes, what thinke you of that?
for nice noles.

Inconsideratio.

Dio: Inconsideration is a sinne which hindereth reason and judgement thorough carnall voluptuousnes, as we haue alledged by the two old Judges of Susanna, who turned away their spirits leaft they shoulde beholde heauen, and remember the iuft judgements: 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 doing of that which is necessarie for his salvation, committeth the sinne of Inconstancie. Likewise, he that is overcome with that passion, pretermitteth to perform that which he had deliberated to doo, as to intend the service of God, the vfe of prayer, or the deedes of charitie, & other good workes, as it is said in the chapter of blindnesse. From these foure braunches of Letcherie, Kings, Princes, Judges, Prelates, and all forts that haue government of Estates or soules and bodies, ought to gard themselues to the ende that being beautified with prudence, sapience, countaile, and constancie, they may well know how to discharge their duties & gourne thofe vnder their estate & charge. And from whence commeth ignorance, inconstancy, inconsideration, and precipitation: whence commeth the want of vnderstanding, judgement & counsaile in great men & superiors, but for that they are swallowed vp in the finke of this stinking luft which makes them walke like blind men as the Prophet speaketh? O God, how is it possible they might giue any good sentence, execute any iustice, decreed any good ordinance 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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Stobæus accordeth hereunto, taking his president from Archilocus, who sayd: that the force of loue stealth away the tender spirites of men. And the morall Poet sayeth: that lust forceth the most faire and divine parte of the foule 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 foules. This vice (that more is) rauifheth a man into rage and furie, as Plato proueth in his Timaeo, 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 faith: that the foule hath no greater enimie than carnall voluptuousnes. And Philon nameth it a dangerous Palliard which deceueth and deludeth the spirite: This is (faith he) the Serpent, vpon which Sathan is borne. Socrates proueth wel, that they which follow the fame are nothing different from brute beasts, which also is confirmed by many other Philosophers, according to the recital of the faide Stobæus allledged before time: who replyeth and proueth, that it is no other thing than a furie which feazeth on poore mankind and other mortall creatures. He taketh it from Euri- pides, who said: that Venus is all that which is foolifh 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?

Vtrit ur fælix Dido totæ; vagatur
Vreb furen; qualis coniiciat cerns fugitilla
Quam procurs incautum nemorar inter Creusia fixit
Psflor ages totis, liquitq; volatile ferrum
Neçius: illa fugas flumina suntq; peragrat
Dileas; haret lateri lethalis arundo
Sæuit inops animi totamine incensa per urbem
Bacchatur:

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But why allege 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 vfed with his Concubines, yea euen vnnto the leauing of the true religion, and imbracing the false, as divers haue done in Athens, the more is the pity. This was it that destryed 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 subieftes 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 finne of Philautia, that is to say selfe-loue, which is the roote of many euils: he that breaketh the commandements of God to folowe 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 subieft vnnto the flesh than to God: Saint Augustine faith, 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 finne is so horrible, that it hath converted the Angels into Diuels, who made themselfes 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 Paradice therein, offend both God and humane nature, which hath bene created vnto this end to issue forth of this vale of misery, and to posseffe the heauenly Pallaces,
Philosophy is a great method test. From innate opinion, I'm often ignorant. I pray...
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pray thee proceede, let vs heare the horror of the other world.

Dies: Thou shalt heare it, or else thou art but dead, I will ring it in thine eares in hope it may worke thy amendement.

Horror alterius seculi.
The horror of this world engendreth the horror of heauen, and therefore they that say, that God ought to keepe his heauen for himself, and leave the earth vnto men, blaspheeme like Atheists as they bee. And whence procedeth this? It is for no other caufe, but in that they are so filled with their senuall voluptuousnes, as the Lotophages of Homer, that they would never taste the true and eternall delights, which are (as sweete Neptun and fauorie 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. See here O chaft and modest foules, (I speake to none of this auditorie, Philoplistes) the hideous Monsters that the sinne of Letcherie bringeth forth. Let vs flie them then euens as a plague, if we hope for anie part with the blessed, who by the lathers of continence and chastitie, haue pasted the starrie Regions, and haue attained the celestiall pallace and eternal mansions, which Iesus Christ hath prepared for all chaft and modest foules.

They that auoyd not the degrées of Lecherie, but admit them in taking pleasure in them, commit a mortall offence. And what are the degrées of luxurie? They are euens. The first is, to suffer senualitie to moue vs without repressing it: The second, the temporall delection of sinne: The third, the willing consentment vnto sinne: The fourth, impudent regards: The fifth, lascivious and wanton discourses: The fixt, unmodest kisses, touches and embraces: The seauenth, is the consummation of carnall delight, wherein resteth the bitter sting of death.

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Who so flieeth not the occasions of this sinne, but rather pursueth them, finneth mortally: and what are the occasions of this sinne? They are feuan also, as there are feuan degrées. The first is idlenes which hath beene the destruction of Sodome and Gomorrha, and the ruine of Ægistus, &c. and therefore the Poet faith,

Ota sì tollas periere Cupidinis arcus,
Contemptuqueiacent & fine luce faces.

The second, too great repose, as they which sleepe at their ease in their dowe beds (as you doe Philopulos) against the counsaile of the Apostles. The third, the belly cherishing. The fourth, abundance of wine which is a most luxurious thing (as faith the wife man) and therefore faigne Paul admoniseth vs to take heed thereof, saying: Be not drunke with wine, in which luxuriousnes 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 preumption, as Oseas speaketh of Israel. The last and most dangerous, is too great familiarity & conuerfation with women, which hath beene the ruine of divers men: For as the Poet faith,

Urit videndo Fæmina,

Which is to be vnderstood actiuely and passiuely, that is to say, shee burneth hir selfe and burneth others in beholding, and other burne in seeing hir. For this occasion saie Sidrach admoniseth vs, not to bee daily conuerfant among women: For their wordes (faith hee) are more flippere than oile, but in the ende they are steeled arrows to destroy, as David testifieth. The auncient Hebrewes were not ignorant hereof, among whom one called Rabi Iofe, the son of Rabi Iochanan of Hierusalem said, Multiply not too many wordes with a woman, for the auncient fages 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-
all things, and finally falleth into hell: so heare the dan-
gers that follow the great pleazure we take in iybing and
leeting with women, be they good or euill, and I thinke it
is the fame which the Ecclesiaiticall paradoxo would
conclude, which fayeth, that the iniquity of a man is bet-
ter 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 saient Hierone hath aduertised his Nic-
tian not to suffer young women to enter his chamber:
Stay not thee with a woman in one and the selfe same
houfe in trysting to thy chastity: Art thou more strong
than Sampfon? more holy than Davud? More sage than
Salomon? And as touching the religious man named
Rustinus he wrote him backe an epistle, in which he ad-
vertised him that he very feldome 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 hie might not extinguishe
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 fly from the fami-
liarity of those that are vertuous, how careful ought we
be to fly the conueration of those which are both wicked,
wanton and light fingred? These are the Sirens who by
their melodiuous and attractive song inchaunt men, and
finally caft them headlong into terrible and dangerous
shipwracke, that which the Mithologia of Homer decla-
reth vnto vs, who faith that the valiant Captaine Vliesses
hauing stopped the eares of his companions for feare
they shoulde heare the Sirens voice, he caufed them to bee
tied to the Masts, to the ende that their melodiuous song
shoulde not caft them headlong into the sea. The fame al-
so was intended in the history of the harlot Circe, who
(as Homer faith, and after him Virgill chaunged men
into swine, Lions, Beares, and other fauage beasts, that
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is to say, that lubricitie chaunged the men into brute beasts. It shall be easie to gather the mifhaps which a dissolute and wanton woman draweth after her, which are taken from the Latine word Mulier, which representeth vnto vs fo 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 l’habbia la natura, e Dio
Prodotto o scellerato seffo, al mondo
Per una foma, per un graue fio
Del huom, che senza te faria giocondo
Comm’ ha prodotto anco il serpente ria,
E il lupo è l’orfo, è fa’ l’air seconde,
E di mosche, è di vespe, è di tafani,
E l’oglio, è 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’eu sopra l’altro, il pero, il sorlo, il pomo?
Ma quella non può far’ sempre a misura.
Anzi s’io vo guardar, come to la nono.
Ueggio che non può far’ cosa perfetta,
Poi che natura femina vici detta.
Non siete perez tumide o faisto fio
Donne, per dir che l’hom’ sia vostro figlio,
Che de le spine ancor nascon lerofe,
E d’una fedida herba nasce il giglio?
Importune, superbe, è dispettose,
Priue d’amour, di fede, è di configlio,
for nice noses.

Temerarie, crudeli, in quo, ingrato,
Par pestilentia eterna al mondo nat. &c.

I had rather some other should take the paynes to translate these vearves into our mother tongue, than my selfe: for now a dayes the world swarmeth with such a number of priuie Arisarchi, that thinke no meate can be good, that is not sod in their owne broath, nor Proverbe well applied that hath not past their pen: wherefore I will spare that paines, and passe over the care thereof to some of those which are so curious, to bestowe their cunninges. Yet PhiloIlutos and Cosmoophos, although Diogenes be blunt, I would haue you witnesse with mee, that I wis with all vertuous Ladies shoulde understand, that none but Lais and her faction are toucht in this ineffectu: for them that are honest, I haue a cup of good fountain 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 abortive daughters so dangerous, wee pray thee so much farther to favoure vs, that in opening Scillas 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 perfome your request, and before I finishe my discourse, chop one thurft further in, and talke of the remedies of luxurie: by which, as with a preveruative and antidote, some of our vnreclaymed Athenian yongsters, may (following the example of those happie soules and good Christians, which pretend their part in heauen) keepe and preferre themselfes from this contagion. First of all, we ought to call to minde, that senfualitie and luft destroyeth and dissipateth a mans goods, in such fort as it handled the prodigall Childe, who consumed all his substance with harlots.

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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 posesions: and finally, all that which a man may haue in this mortall life, either concerning pleasure or proffite: Therefore the fame it is which Salomon faith, he that nourisitheth a harlot lootheth his substance. It is not requisite to discurfe hereupon any further, since experience daily declareth vs by one an other howe many prodigall men fall in the pitfold. As touching the goods of the body, it causeth a thousand maladies, as the Surgeons 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 confequently the nerues of the whole body, as Aristotle, and after him Galen, which also naturall reaon sufficiently teacheth vs: for the aë of lasciuoufnes after it hath confumed 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 proceeedeth the Epelepsie and falling sickeenes, to which diuers forts of men are subiect. I beleue this was the reaon that mooued Aviceu the Arabian to fay, that the exercife of paliardife is more pernicious to the body of man, than if hee had diuers time indured letting of bloud. In briefe Lechery weakeneth the forces, infcebleth the member, depriueth the body of his beauty, defaceth the crimin taint of the vifage, furroweth the browes, maketh the eies dim and heauy, caueth the Feyer and gout, and finally abridgeth mans life. By reaon whereof the Philosopher saide, that they which are luxurios, liue not so long time as thofe that are chaft and continent. All this being well considered, by the great Philosopher fainnt Paul, he faide vnto the Corinthians, that he which addiceteth himzelfe to fornication and vncheannes of the body, beſide the offence that is committed against the
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the divine Maiestie of God, sinheth against his owne
flesh, in abbridging his dayes, and by consequent is a
homicide of himselfe. If there neede anie question to
speake of the goods of the spirite, it is most certain, that
lubricitie confumeth 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 luxuriousnes, and of which
one onely ounce out valueth all the goods and benefites
of this flattering world. Secondly, it confumeth the
four Cardinall vertues, to wit, Prudence, Temperance, Fortitude, and Justice, so famous among the
Philosophers: it obscureth the vnderstanding, blindeth
the memorie, dulleth free will, and in moost taketh awaye
humane judgement, and maketh him blinde and inconfiderate in matters aswell moderne, as necessarie to his
salvation. If all this were well considerd, our picked
yongsters having their peakes flarched for feare of stirring,
their coates perfumed, their garments jagged,
would leaue to jybe with this cursed letcherie, for feare
they ligge them selves out of heauen: and our pretie
mistresses that set no foote on the ground, but as if they
tread on Moss: and trauers more on the heele 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 consider 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 showe himselfe
in this licentious act like vnto brute beastes, to
loose the vfe of reason, and to make himselfe the flauie
of iniquitie, which also the Philosophers themselves
haue helde in horror. Moreover, we ought to regard
how vaine this pleasure is, and of how small continuance,
and that it is but as a winde that paffeth, which is
followed with a thousand and a thousand remorses:

H 3 For
A Nettle

For the Proverb lyeth not which sayeth, "Pour en plaisir mille doleurs." The frute also of lasciuiousnes is but repentance, as Demosthenes declared to that great harlot Lais. It is (I say) a true repentance to a sinning foule, which seeeth, that the pleasure is gowe and the sinne 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 sinne is death. How little contentment this pleasure yeeldeth, it sufficiently appeareth, since all creatures but a Cocke, as the Philosopher faith, Contristantur post coitum: as that seeling alreadye the repentance and blot that remaineth, men and reasonable creatures seeing themselves reduced by one so viliouse an act to the life of brute beasts, which is a great shame for them.

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

The fourth, we ought to fast, watch and pray, endeavoring by all good meanes to subdue the flesh into the spirite, which is a singular remedie, so as in times past the auncient Fathers haue experimented oftentimes in the solitarie Defarts, where they mortified their bodies. Benet and Frauncis, two myrrors of chastitie, whereof the first on a time being flirred with fleshly motions, hee cast off his cloathes, and all naked layd him downe vpon sharpe pricking thornes, til being at lasst ouer-bloudied, he overcame 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 seeing himselfe tempted by a woman, hee set his naked fecte (O incredible thing) vpon the burning coales, rather desirous to be
for nice noxes.

be burned with material 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 luft Judge, who shall cast all fornicatours into perpetuall darknes, stoved with inquenchable fire: fo as the learned Poet Dante most eloquently describeth. It is a remedie (faith Athanasius) which saint Anthonie used, to thinke on the paines of hell, when he thought to exclude out his filthie and dissolute thoughtes: Which afo the great doctor Iherome was accustomd to do as he himselfe 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 feeth vs, before whom we ought to be ashamed to perpetrate so villanous an act, since we durft not auowe the doing thereof before the poorest man of the worlde. By this meditation, the Hermit Pafnicus converted a sinfull woman called Thais, giving her to understand that in no place of the earth, how secrete so euer it bee, these could so courtely hide her selfe, that God would not both eespie & behold her, and therefore 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 themselfes, by a natural light, knewe well to fay this, as Cicero who writeth, that a chaste and vertuous person ought never to commit the foule offence of luft, although neither Gods nor men were priuie thereunto.

The feuenth, we ought to consider, that there is nothing that more hindreth the humane spirite from Philosophie and true contemplation of heauenly things, than the deflation of the fleshe.
A Nettle

The same is that which Orpheus, Trimigisius, Pythagoras, Socrates, Plato, Empedocles, Plotinus, Lamthiques, Simplicius, Plutarch, Cicero, & other lights of morall Philofophie haue left vs in writing, faying the foule is tyed to terrestrial things by pleafure, as it were with rayles, in such fort as it cannot mount on high and contemplate divine things: and they hereunto annex, that they who dijpowe themfelues of these pleasures, went vnto the heauens in the companie of celestiall spirites, and dwell with God, where they experiment a pleafure incomprehensible to the humaine spirit. But to the accomplifhment hereof, they ought firft of all to hate their bodies, & chafe away their pleasures: for as Orpheus fayeth: If thou hateft not thy bodie thou canft not love thy felfe well. Is it not the true Orpheus Iefus Chrift that faieth vnto vs: He that loueth (faith he) his foule in this worlde, that is to fay his bodie, he fhall lose it in another: And he that ha-teth it in this worlde, fhall keepe it in the life eternall. The same is it that Cicero intimateth when he writeth: that the fenuall fort, who haue giuen themfelves over for a praye to the pleasures and delightes of this world, and haue violated both divine and humane lawes, are depriued of life in the other world, and abide beneath in the earth, agitated and tormented from divers ages to ages vntill fuch time as they returne: that is, they fhall be tormented world without end.

The eight remedie, which is the moft soueraigne of all is: that we ought (when we feele our felues vrged by the inticements of the flefh) to haue recourse vnto God by prayer and teares, and to implore his ayde with an ardent affection, as they that see themfelues sodainly surprifed with a huge tempeft in the midft of the Ocean fea: For in footh, the combate of the flefh is a true tempeft and florme, and to this ende it fhall be good to pre-fent vnto God fome good and short Prayers, such as

*Augustine*
for nice noses.

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

Cofmo: Truely Diogenes thy plaine method of doctrine in this point, argueth thy ability both to correct bitterely and to perwade blesedly: So that thou seemeyst to be no Grecian tied to earthly contemplations, but a man inspired with more than Apollos wisedome: for to discerne matters incident to the sense and subieect 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 workinges of God, argueth that thy inspiration is from God: wee therefore bide thy reprehensions with more patience, and attend thy counfailes with more perfeu-rance.

Dio: Your conformity pleaseth mee: haue you not read that Diogenes is a dogge that biteth men but for their amendment, and not for envy: then heare me and I will heale woundes. Philopatus thou art in authority, wherein thou canst not so liue, but thou must be subieect to euill language, thou must haue a serpents eare to preuent the charmes of the flatterer, and Lins his eie to spie out contemptes ere they attempt thee. If thou art reprooved of the luft for a good caufe mend thy selfe, for their second asfalt is seasoned with shame, if wrongfully beware to stir too much left being not guilty, thy stirring make some suppose that thou finkest. It is a trim thing to be silent, a wisedome to be silent: thou maist kill with thy eie when thou liftest, but keepe thine eie from lufting after other mens blame, left thou prove blind in thine envy, and thine envy caufe thy death. An envious 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 brieue, if thou be envious thou shalt liue Titius life, and be so wounded in heart, as neither

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the sorne of Saturne, nor the god Phæbus, nor Aesculapius the cunning shalbe able to cure the. Alexander the great faid often: that the enuous were their owne hangmen; And the wiffe Græcke Periander, that euen as rust eateth the Iron, so enuie deuoureth his Master. Plutarch deteetesth this vice. And Horace saith:

Invidia Siculi non in venere tiranni
Mais tormentum.

This is it which Martial condemneth, and the rea-
on that caufed Socrates to wifh that all enuious men were nought throughout euerie part but eares and eies to the ende that seeing and hearing other mens prosper-
itie, they might be the more tormenteds, and receiue their punishment which they defere. Flye this there-
fore Philolaos, and with this, fifie inflatiable courte-
touefnes, which thou shalt effect if thou haue a constant de-
termination to liue to Fame and not to Fortune. It is better thou die with Phocion than liue like Demades. Hufband not for manie Winters, for thou art old. Care not for to moreowe, let to moreowe care for it self. One-
ly liue well this day and lay thy hopes on heauen, and he that prouideth for the little birds will not fee thee want. Looke on me Philolaos, my ioyntes are not fliffe, my face without furrowes, my body without sicknes, my life without hate: and why? I fatisfie Nature without fur-
fet, I am not carefull of worldly things which bewitch men. I am not curious of delicases to increafe disea-
es: neither enuying any man, am I enuied by any man? Is not this a trim felicitie in this life to be lorde both ouer himselff and his affections? Now heare me fur-
ther Philolaos, thou must bee liberall: they that haue full handes must haue free hearts, who distributeth his flore in earth, heapeth vp flore in heauen. There is no-
thing nicknameth the mighty more than niggardlie. It is one of the vanities most vaine vnder the funne as the wifeman teache, to heape vp without reaon, to keepe with
for nice noses. 30

with care, and to die in contempt. All the victories of Alex-
ander made him not so famous as his bounty to Arist-
otle: Neither lieth Scipio so much in his conquests
as in his liberalitie to the learned. What availleth it to
build rich Towers which are subiect to wind, fire, force
and engines? to erect huge Piramides, to plant faire vi-
neyards? these are but the scabs of superfluite, which pos-
terity perhaps become more continent, will blame as the
ruines of the great buildings of Constantine, before him
Vaspatian, and divers other Romanes. Ah Philophtos,
if thou wilt build a Pallace of eternity, entertain learned
writers about thee, in whose lines thou and thy pos-
terity shall liue, when the Rauen shall builde thy brauest
habitation. I know thou art in the way to honour, & by
reading and practizing the liues of the auncients thou
haft become a great staaffe to the state: Seeke therefore as
carefull of thy common weale after thy death, to raiue vp
by thy liberalitie these ripe wittes who may when thou
wantest, profit the commonweale, so shalt thou in time to
come be thought a Mecenas, els now pointed at for a mi-
ser. And next to the learned with the pen, forget not those
who deere with the Pike: they are members which
while the Persian Monarks kept in maintenance and ex-
ercise, they became Masters of the whole world. Seso-
thesis of Egypt had hee not had these helpe, and restrained
them in continence, and maintained them in credit, his fa-
ther 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, & Ajax had his place in the Grecian wars
as well as Neftor, and fouldiers must be considered of, as
well in peace as in warre. I know Philoptos, thou bui-
eft a warme gowne against Winter and lineft it well,
thou tyleft thy house against stormes and lymeft it well,
thou fenceste thy grounds against cattell and kpeepest them
well, and wit thou not in like care prouide against the
winter of enuy, sone able soldiers to prevent the enemie?

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But thou wilt say soldiers are everywhere to be gotten for money, Athens is full of men, we have 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 overcome the Romanes? Yes said Hannibal smiling, this were sufficient to overcome the patientest and daftardest hart that liueth, much more the Romanes, meaning hereby that pompe is not the terrifying, neither the multitude the amating of the enmy: But resolute courages feeing great prizes before them, behaue themselfes as those at the games of Olimpus, they stretch stringes and heart stringes in expectation of reward. Had not Darius a huge Hoft brually furnished? A milion of horfemen to attende on him: and what then? Alexander with thirty thousand experienced Macedons overthrew him: Then what is a multitude? We fe by experience, that the olde Oxe trained to the yoake draweth better than the yongeft Heighfer, and that we and experience hauing the Maiftery in al things, cannot be outfaced in military discipline. Stretch pollicie to the highest point: in Salomons daies (beeing the wifest prince that liued, maintaining as great peace as euer was) the Captaines and the Officers of the Hoft were maintained, fo were they in his fathers daies, in all good states, the maintenaunce of sooldiers is the planting of peace: for the exercife and value of the sooldier breedeth feare in the enemie. The Tartarians that invaded 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 exercife, then beautified them with honours, what Nation either heathen or Christian durft looke upon them? The Spanish haue as hot courages as we, the Almaines are as bigge boad men, the French as politique, all these more exercisid then we be, as populous and more, what want they then to be our Maifters, what haue wee but hope and securiti,
for nice noses.

curity, which may deceive Athens as it did Siracusa, which was taken by a handful of men in despiect of the whole island. Believe me Philophtlos, there is no inconvenience more in this city than to see brokers dining at our merchants tables, and fouldiers begging at every mans door: To see Tailors well paid for inventing a new fashion, & soldiers scorned at for presenting a strong fortification. If our Athenians will look for no change, then let them think to live in no world: If they be assured there will come change, then let them be prudent against the change of the world. In nature and the natural constitution of the body, the hands are as fouldiers to execute the resolutions of the heart, and the heart from hir vitall conduites fendethe bloud to warme the hands. Such affinity and alliance ought to be betwixt the governour that ruleth, and the fouldier that executeth: there must some sweete flower of gold come out of his coffers to refresh them, or they waxe dull, they are deuoured with idlenes, so that when they shoulde defende the heart, their fingers are numbde they cannot fight, because they want the vse of feeling. Looke to this Philoptulos, bee not accused for this cause, the felse care they faye sucketh all. The faire lambs are onely referred for felse care, the vines drop Neckar for felse care, the trees yeeld fruit for felse care: thus felse care hath the sweete of all things, whilst poore soldiers sweat, fight and fast with care, and all for care. But the proverb is, true care preferueth all things, therefore felse care is not politique in leaueing the fouldier nothing. But the day passeth, Cosmofophos haue at thee: Smooth thou no more left the Gods smite, whose cares since they are open to heare prayers, will stir vp his wrath to revenge your pernicious cruelties. Flatter not your servlues with opinions of delay, for danger is no hireling, he commeth as well in the dawne as in the darke, leave thy corruptions, Simonies, Briberies, extortiones annihilations, exceptions, paradoxes, policies: I these
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these are the steppers to thy sinne. These are the mischiefs that haue incited Achitophel & Iudas to hang themselfes, who being not able to endure the violence and horror of their iniquities, thought it better to kill themselfes than to abyde their deadly torment. These are the furies that agitated Orestes. These are they which as Cicero witnessses, will breake thy sleepe, because thy conscience beats thy braine and procures thy bane: being thercore worldly wise so long as to extreme age, became godly wise at last. Let not worldly occasions detaine thee. Twere better for thee to daunce in thy jacket than to be hanged in thy firkin. Thou must not fay, I am enforced to deceive others, in that I must liue: for by this life thou atchieuest death. It is better to be poysioned with Socrates, than to flatter with Aristippus. Shut the doore before the steede 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 feast. To morrowe, if you visit mee againe, I will rip vp newe griefes. Till when, get you gone: and if you forget good Leffons 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 praye thee mittigate the austerity of thy tongue for it is too buske.

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

Cosmo: Good Diogenes be patient, he speakeith for thy beft.

Dio: God better him and thee too, or else the beft is nothings.

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

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

FINIS.
EVPHYES SHADOW,
THE
Battaile of the Sences.
Wherein youthfull folly is set downe in
his right figure, and vaine fancies are proued
to produce many offences.
Hereunto is annexed the Deafe
mans Dialogue, contayning Phi-
lamis Athanatos: fit for all fortes to
peruse, and the better forse to
practise.
By T. L. Gent.

LONDON
Printed by Abell Ieffes, for Iohn Busbie, and are to be
fould at his shop in Paules Churchyard, neere
tothe Weft doore of Paules. 1592.
To the right Honourable, Robert
Ratcliffe, Viscount Fitzwaters: Robert Greene,
witheth 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 vniuerval-
ly conceipted in the opinion of
all men, as for the natue place of
my birth, whereby I am bounde
to affect your honourable father
and you for him aboue others, in
sufpence of this dutifull desire, it fortuned that one M.
Thomas Lodge, who nowe is gone to se with Mayster
Candish, had bestowed some serius labour, in penning
of a booke called Euphues Shadowe: and by his last letters
gave straignt 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 dis-
position was wholy giuen to the studie of good letters,
to be a Mecenas to the well imploied labours of the

A 3

absent
T'ne Epistle Dedicatarie.

absent Gentleman: may therefore your Lordship favourably censure of my good meaning, in presenting your honour with this Pamphlet, and courteously grant acceptance of his wockes and my good will, his labour hath his end, and my desire in dutie refts satisfied, and so humbly praying for your Lordships health and welfare I take my leave.

Your honors humbly
to command. Rob. Greene,
Norfolckensis.
To the Gentlemen Readers,

Health.

Gentlemen, 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 leave this his worke to the view, which if you grace with your favours eyther as his affected meaning, or the worthe of the worke requires, not onely I for him shal reft yours, but what laboures his fea studies affords, shal be I dare promife, offered to your sight, to gratifie your courteſies, and his pen as himſelfe, euer waye yours for euer Farewell.

Yours to commaund,

Rob. Greene.
Philautus, to his Sonnes lying
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 Thea-
ter of hir tragedies, least by ma-
kings a simpathie betwene Will
and Wit, your rashnesse in youth
might breede repentance in age, I
have amidst the fatherlefe cares
of your welfare, shapen out Eu-
phues Shadow, by the substance of his first youth, limming out
under the figure of Philamis, the fortunes of Euphues, where-
in you 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 lega-
cie 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 wife
and leffe wanton. Sonnes the Conrt is full of delights, but they
be dangerous, there you may cheapen beautie, and buye it to
deer, Loue there is as busie as a Bee, and couets to make his
Hive in every Gentlemans head, but slop you your eyes and your
cares, least while she is making hir Hunnie Combe, you repent
and proue a Cockscombe: there bee many flatterers, but fewe
friendes, much sheue of vertue, but great practife of vanitie,
which made Euphues repent the prime of his youth mispent in
follie, and vertuously end the winter of his age in Solexedra.
Therefore I send you his Shadow, conteyning the substance of
his young desire, read it, and followe it, and then I hope you wyl
saye, the shadowe of my deare friend, bred you the substance of
many honourable vertues. Farewell.

Philautus.
Euphues his Shadowe.

T such time as Octauius possesst 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 breewe: 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 rich skin, but a ranke fleth, and the birde Struchio a big body, but weake wings, so PHILAMIS hauing a rype wit had a running head, placing his felicitie in travaile, not in temperance, in seeking foraine countries, not hearing fruitfull counfailes, for which caufe, gathering together much wealth, and neglecting his welfare, forfaking his friends to trust to forainers, after he had travailed many countries, hee entered into Austria: This prouince (among all other) is pleasant and plentifull, inriched with fruitfull mould, and replenished with fortunate men, hauing euerye part thereof deuided after this proportion: what fo is scituate betwixt the rier of Laite, and the beautifull fould of Anafus was subiect to Hungary, and what fo is contained betwixt Anafus, and the rier Enno was woont to bee vnder the jurisdiction of Moravia: Enno is a great rier, springing from the mountaines of Italie, which passing by the populous Citie of Pafan, entretb into Danubius: Laite is a little rier which also with milder floatings yeeldes his watterie homage to the mightie Danubie: This countrey is bounded to the Northward by Bohemia,
Euphues

and Moraia, to the westward by Banoria, to the southward, by the mountaines of Slesia, and to the Eftward, by Hungaria, and notwithstanding the spatioues length, and long spatiouinesse of the country, yet [name] (seeming as though he were enamoured with the same) with refrites mightinesse runneth thorow the midst of the soyle in this province, and that pompious citie of Paphos, did Philamis make his stay, intentthereto by the calabritie of the aire, and the sumptuousnesse of the buildings, finding there both courtlye companions to conversie withall, and comelye ladies to disport withall, it was wonderfull to see, how instead of philosophie, he fashioned science, reposing his worldly fritnicite in prodigalitie and fashions: but as the hungrie sparrow dieth to the full barme, the diligent bee, to the delightfull flower, as the raging Wolfe seeks out the ritchest fould, and the carefull Anse the greatest harrest, so Philamis hauing much mony, had many attendants, who with Aristophanes could slatter for proffit, with Batillus discernable for substance: yea many there were that carried vermine in their tongues to open fercresie, many that bare venom in their harts to abuse his simplicitie, but the young Romanses hauing his hand on his halfeperity, had day lookes, for quaint ladyes, cunning delayes, for frative deceivies, he had a finger to cover his scar with Alexander: a faire woode, to colour his subiect with Antimachus, yeeding such lips, such lattice, knowing that as Action was denounced by his owne Dogges whom he nourished, so crenious manners are overthrown by those flatterers whome they have cherished, and slyely not without occasion was he prudent herein: for flatterers are like rich tombs, on which the only name of amity is written: or wroth then ruminous Crowes, who (as Antinones was wont to say) do only feed on dead bodies, where flatterers corrupt the living spirit: they are Summer Birds, who endure no torrme, flocking about young Princes in their glory, flying from them in their disgrace, in breeke, like the Partridge they takele others egges, and with the Binde they hatch other Chickins, so that the wordes of Virgil may bee applied to their maintayners:
his Shadowe.

*Sic vos non vobis vellera fertis owes.
Sic vos non vobis nidificatis owes.

But lauing this, returne we to PHILAMIS, who liuing in Pat-
fan and louing his pleasure, was commended of the moft for
his pleafant discourse: of the wifteft for his ripe wit and know-
ledge: among the reft, ANTHENOR (a man ouergrowne with
yeares, but graue in discourse) knowing that as the horne of
Cerastes purgeth venom, the hearbe Riw preuaileth againft
the poifon of serpents, as Abrotanum pulleth out thornes, &
Mirius healeth deadly maladies, fo counfailles molifie yonth-
lie courage, giuing reaſon the raine, when will hath the sprue:
called young PHILAMIS a part, where with fatherly regard and
friendly reaſons, he thus chooled him. Gentleman, since a man
may better perfwade by counfaille, then diſfwade by correſtio,
since discipline reformeth manners, and aduice suppreffeth
yonthlie motions, I will though a straenger rather be prefump-
tuous to draw thee from mischief, then in forbearing to shou
thy maines, I should be an agent in thy miferie. Oh PHILAMIS
thy behauiour showeth thy bringing vp, which if it were leffe
courtly & more constant, the flatterer should be further of, the
friend neerer at hand: thou haft learnd to shou outward cour-
tefie, but art lame in true courtie, which rather thanke the
better fort for a luft reprooфе, then commendeth the worfer fort
for an vndeferued praife: is not he a poore Vintner (and not fo
poore as fond) that fetteth out a rich Iuie buſh where there is
no wine? Is not he a vaine man, who praifeſeth the perfon where
there is no vertue? Is not hee moſt ignorant, that prefuſmeth
to knowe all things, yet is ignorant of himſelfe? If thou
confede the Vintner fonde my PHILAMIS, howe more fond art
thou, who haſt beautified the outwarde parts with ſilkes, and
blemifie the inward with great finnes, shutting thy earthlye
body in strange coulers, but thunnie to inrich thy heauenlye
minde and soule with good counfailles, if thou blame him that
commendeth the perſon, not the vertue: howe blame worthie
is PHILAMIS? who chooſeth the flatterer for thy frend, the
taunter for thy Table guеſt: the incontinent for thy Minſteſfe,
Euphues

the inconstant for thy countholders. If this ignorance be great who presumeth the notice of all things, but knoweth not himselfe, oh how hapless is PHILAMIS? whose presumption is his imperfection, and who is only miserable in this, that he knoweth not his misery: If thou place thy felicitie in goods, even the felicitie thou seest is gale, which is fel my PHILAMIS, if in pompe, oh vain pompe, where the opinion glorieth ouer his trueith, prodigalitie ouer frugaliite, the shadow ouer his shape, and the imperfections of the flesh, ouer the perfection of the foule: what art thou (young man) wherein thou art not poore? what haft thou (young man) wherein thou maifit not be ritch? thou art fashioned like thy maker, but mortall, thou art wearie, but maifit want, thou art strong, but maifit be weake, thou art faire, but shalt haue furrowes, and as the bud perisheth in the flower, so shalt thou finisht in thy fulnesse: what is then thy ritches? that of the mind PHILAMIS, which is plentifull, when the body is poore, thou haft a reaon to difcerne error, a will to followe vertue, a foule to contemplate heauen, a thought to imagine happiness. But why wade I so farre, where the black Oxe hath not troden on the foote? Why tost I to teach experience, where the thoughts are peremptorie? Thou art here in Paffan a staynguer, a Lambe among Woolues, a weakling among wicked ones, so that eather thou must learne PITHAGORUS silence, or SOCRATES fiftie yeares subtiltie, yet was PITHAGORAS taunted houlding his peace, and SOCRATES poifoned for all his science. Heare are thes that makes their guts their Genius, theyr gorge, their God: their perfumes, their perfection: their dalliance, their deuotion: either liuing as thound there were no God, or loathing (as if it were not lawfull to know God, and among thes liueth PHILAMIS: and with these can PHILAMIS liue without folly? To speake liberallie Gentleman, but how without lament may I speake it? our CATOES nowe a dayes wante moderation, our CICEROES conscience: Fools are held ritch, becaufe riche: poore, ignorat becaufe poore, a worldly reaon, a wretched reaon, 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 fayre by Esculapius sirups, and haue been foule by Bacchus surfeits: heere are Epicures which counterfeit fast, when they most feast, carrying the Vurers decipe in their posseffions, and the Apothecaries recipe in their purfes: heere glofing is glorye, and Thraso held for Theseus, in breife, in this countrie Iris an ordinarie beast liueth many yeares without sicknesse, and few men are there amongift vs, that passe one yeare without their feaour through beacones, among thefe canst thou liue without loofnes? I but thou wilte faye, that as the cleereft Christall hath his crack, the fairest day his clowde, the talleft Cedar his worme, the greeneft Cicuta his poyfen, so Cityyes cannot be without finnes, nor monarchies without mishiefes, 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 fo vfe his finger? I but Cicero had eloquence to couer his vaine glorye, I but had Cicero no vaine glorye, howe sweet were his eloquence. O Philamis who so liueth in Paf- fan, must beare the fone Smaragdus with the Griphon a-gainst the stinging of Serpents, carrie Garlike to conquer the Leopard, learne of the bird Laurus to flye like an Egle, and floate like a fishe he must be fittest for all times, and haue foresight against all treafon, for heare with vs men intend much but amend nothing, being fingular in finne and simple in science: liue therefore with friends, as if thou maift lack friends, Lions a great citie hath beene confumed with a light fier, Hemus a huge riuier hath beene dried with a little drought, wealth will faile, and followers will be falue, learne therefore to preuent occasions, leaft thou be enforced to crye with had I wiit:

_Heu quam miserum est dicere servire, ubi sibi doctus dominari._

Let thy attire be comlie without prodigalitie, thy behauiour courtly without peremptories, let thy companions haue more wit then words, let thy diet fauor more of Philofophie then superfluitie, let thy reafon bee thine eyes maift, thy God the

B 3

gouner
Euphues

gouernour of thy reason: so shalt thou worke according to his will, and will no lesse then I wiff. No sooner had ANTHENOR ended in these termes, but PHILAMIS feeling where his shooe most wrong him, being stooong with a Nettle, thought to cure it with this Item. Great Lorde and learned Citizen (your estate requireth no more, your shuddie shewes no lesse) as I perceyue your counfalies 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 condemne me for mistaking curtesie, I am not curious to amend that, since the Cap pleadeth not reconcilement, and a man were better reforme himselfe indeed, then performe more mischiefe vnnder the colour of dutie: you haue vied many reauns to difwaide retchlenesse, choise figures to disploue fancyes, tying vanitye in the gin, attyring Vertue with the Garland: whereby you haue prooued your selfe eloquent, my selfe ignorant: wherein I neither crosse you, neither contend with you: knowing that vertue is not discerned without vanitie, and contraries beeing opposed are the sooner perceiued: should I not trie fowre, how should I trust sweete? should I not consuerfe with bad, howe should I knowe good? compare not HIRIDMI with the Eagle that is a faire bird? ioyne not the Lillie with the Rose that is a sweet Flower, allude not th the blackneffe of the Porpufe, to the beautie of the Dolphin that is a faire Ffih: Oh father the knowledge of fiane is a mightie step to vertue? CATO continually liuing among feuere men, became more feuere, where if he had borrowed somewhat of the Epicure, he had not beeene so impatient in his ende: ALEXANDER a great Monarch, talked with DIOGENES a poore CINick, whose precepts had he followed in his exploits, he had bin more constant, and lesse incontinent? you condemne youthlie companie, so did the woolfe in his age, who seeing his wholes forwarde in the ipole, reprehended them for their haft and speedie footmanship: you blame brauerie, so did LAERTIS who seeing his shoulers unable to beare rich armes, began to discomend VLISSES when he was armed: you miilike loue, because you lack power, being loath we should performe that in acte, which
his Shadowe.

which you daily pra\cute in will. Though you delight with the Pelican to be solitarie, yet giue vs leave with STIRLA to take out follace. The Agate hath spots and yet pretious: the Er\na\is spots & yet pretious, the blew saphire, hath a white crest, and yet pretious, onely preci\se thoughts alude all things to their owne purpofe, and despife moft things in that they may not pra\cute any thing, and this thing, and this thing is their principall pra\cute to reprehend, which being sea\ioned with an enuie of others happinesse, is very pernicious, you sorrow for the defaults of your citizens, and the corruptions, vsring the defarts of our fore\fathers, to condemne our follies: but shall I an\swer with CLEANDER, they in times past which were not ouer\much studious of Philosophie, became moft braue and re\nowned men by their actions, and more famous then wee be, becaufe they pra\cuted vertue indeed, and we in these daies only vse it in woord, by which meanes they are more happy then we be. The fis\h Mirenula hateth the Crocodile, yet both poyson: so ould men hate the young in that they execute, and their\felues 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 H\bible, to count the fawors of Affrica, and no lesse troublsome to all\ledge the rea\sons, which appro\ue the concerning with ill, and the commoditie to knowe error: the enuie of ould men is as common as they are crooked, and as they have furrowes in their faces, so haue they frowardnesse in their\r fancies. I must end with TULLY (ANTHENOR) and bouldly tell you this, that your opinion is not onely full of lightnesse, but alfo fraught with follie. Tis better to be VLI\SES then CICLOPES: PROMETHEUS then EPMETHENS: ARGUS then CEPIDUS, let me therefore counsaille you good Father, learne more & speake leffe, graye hayre shoulde haue grauer behauior, good per\fewions, or no speach: for as a moth is soonest fpyed in the funne, a spot in the white\ft Lawne, a moule on the fayre\st face, and mier in the cleerest fountaine: so ignorance is moft apparant in an ould man, in that his discourse ought to bee moft per\fect: with this abrupt conclusion PHILAMIS departed his companye, either loathing to an\swer the re\ft: or lacking judgement to
Euphues

to conceiue the right: but Authenor who had founded the
streame, and knewe the shalowe, failed the Sea, and seene the
danger, forrowinge at the yonge mans inconstancie, and woon-
dering at his discourtesie repaired to his study, where he wrote
this Item to all yonge Gentlemen.

ANTHENORS Item, to all young Gentlemen.

The retchless race of youths inconstant course,
(Which weeping age with forrowinge teares behoulds)
Their wretched will (their wofull sorrows source)
Their wanton wits, their errors manifoldes
Hath reard my mufe, whose springs was carre had dried,
To name them fle the dangers I have tryed.

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 quailed.

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

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

When chillie age had seasure of this earth,

I felt
his Shadowe.

I felt a wound of sorrow in my breast,
I saw how judgement quite was spoild by dearth.
How vertue feedes by errors was supprest,
I cast the count, and see what I have gotten:
Time lost, wits wast, and limmes with surfts rotten.

Now see I well that travell is misspent,
Except in vertue it be well imploied,
What I in loue had I in learning spent,
Oh what a joy had wearie age enjoyed?
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 grave this finfull bodies hould:
I cannot praetise though I have enjoyed,
The way of worth, the grace exceeding good.
What only rests sweete young men that shall follow,
I know the fowrse and now will teach the shallow.

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

Let not your eyes infeble be by sinne,
Cut short presumption for it will aspire:
Who takes advice, amendment dooth begin,
Subdue your wits, and master your desire.
A modest coate, chaft thoughts, and stidious artes,
Adorne the boddie, minde, and inward partes.

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

More fowre in sooth then shoue in true releafe,
Good Countrimen still proue what I have toold,
Lest ye repent with me when ye are oule.

In this fort Anthenor councelled his countrymen warning them by his experience to prevent their youthlie negligence, but Philamis not perceiving, that the rotten wood which gistereth in the night is gray and drye in the day time: that delights which are faire in shoue, are soule in substance, that things which are best in appearance are woorst in prooufe, followed his owle couerfe, and defaulted in his youthfull inconstance, thinking that the tide would haue no ebbe, the tune would haue no ende. Among all such as comused with him, there was a young Gentleman of the same yeares, and no lesse substance called Philamour, who eyther for that he agreed in nature with Philamis, or for that needlesse would have it so: entered an immutiple league of amittie with the brane Remember these people counted by vowes, and visited by love, lyted together in such manner, that if Philamis sighed, Philamour was saine, if Philamour was pleasaunt, Philamis was not pleased if Philamis would mourne, Philamour was unincreased if Philamour passionat for love, Philamis was visitted, what Philamis said, Philamour would sooth: what Philamour intended, Philamis ended: so that neither L. C. C. nor more deere to his Nisus, nor Cesar to Cicero: nor Alexander to Alexander: nor Lucilius to Seneca, then was thine to Philamis.

In sixe last pulled they theire time in Paffan, so that there foreverd in her one soule in two bodyes, one heart in two harsions, neither seperated at boorde, nor seuered at bed: but as the manner haue yeelding motions, and such as are imployed with libertie, are soonest thraule by love, so Philamis, next the light Fether in the stronge winde, the slender Argent in the greatest storme: the weake Willowe in the wasteful overthrowe, trauering the streetes with his freinds, and seeinge her to satiifie his fantasie: at last beheld the daughter of
his Shadowe.

of NICROSION a Noble man of that Citye, 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 Roie, but sweeter: Lippes Cherrie ripe: limmes choicely framed,) hir minde with stai
ed judgement: reddy thoughts, pleasant conceits, perfect constancie: treasure enough to entangle the eye, riches suffi-
cient to rauishe the foule. These perfections had so much power ouer PHILAMOUR, that he tooke no other comfort but in hir company, hir eye was his Idol, hir wordes were his Ora-
cles, so that he seemed to confesse with ALEXIS, that loue was the infallible mistrefse of men, killing all former pleasures in them, planting theyr delight on one onely obiect, which the more a man feeth, 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 boulde demeanour, his Socraticall que-
tions, his judiciau aunfwers: 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 manifesst 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 negleect the loue of HARPASTE.

Manye were the presentes on both sides, manye the per-
swations, manye the priuie sighes to importe fancie: manye the apparant shewes of vnayned fauour, if PHILAMOUR complayned hee found no comforte, if HARPASTE bemooned hir, shee founde no medicine. But Fortune which is ac-
customed with greate Arte (as GARIMBERT wrighteth) to take seare from thofe ouer whom shee moost meaneth to tyrannise, in midit of PHILAMIS security, shewed hir greatest seuerity, for he chauned (oh vnfortunate chance) to behould EURINOME the difdainefull, the paragon of comlineffe, but the patterne
Euphues

of cruelitie: shee had a Sirens songe to allure, a CIRCUS cunning to enchaunt, PHILLIS beautie, but AMARILLIS pride. Oh too faire EURINOME: she was eloquent to entice, learned to contempne, shee was wylie to make men wretche, shee could smile to see men sigh (O deceitfull 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 tormentred in his loue, confessing with ARISTOTLE, that onely beauties eyes were eloquent, protesting with PLATO that loue was a fage 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 gien ouer to painte out her prayses in Poesie. One especiall day among the rest, HARPASTE desirous to discover hir discontents, perswaded her father NICROTION to make a solemn feast: whereunto among the rest, PHILAMIS for loue, and PHILAMOUR for fashion sake were invited. There also repaired EURINOME the disdainfull, bearing a browe of Iuorie, a breft of Adamant. Great was the assembly on that day, sumptuous the Banquet. These louers obserued OUIDS obseruations at the Table, making such prettye combates with their longing eyes, that theyr hearts through impatience were well nye confumed with fashion. The Dinner done, and Table taken vp, according to the custome of Ausonia, the Gentlemen first daunced theyr Courante, some trimming their Temples with wreaths of Mirtill, other with Garlands of Rofes, each one presentin theyr Mistrefte with a feuellall Flower: PHILAMIS among the rest, with due reverence gave EURINOME a Marigould: PHILAMOUR bestowed a Violet on HARPASTE, bearing their Coronets of Willowe in their handes: when being desired by the Ladyes and Gentlemen to discover the secret of theyr presents: PHILAMIS being moft forwarde, commended 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,
his Shadowe.

PHILAMIS Barginet.

Happy Phœbus in thy flower,
   On thy teares so sweetely feeding:
VWhen she spygth thy heart bleeding,
   Sorrow dooth hir heart devoure.
      Oh that I might Phœbus bee,
      So my Clitia loved me.

When with glorie thou dost rise,
   Forth his faire to showe she putteth:
When in weft thy glorie shutteth,
   Clitia shutts, hir beautie dies.
      VVere my mistresse such as she,
      Oh that I might Phœbus bee.

Phœbus beautie did allure
   His faire flower at first to love him:
And till time from heauen remoue him,
   Clitis glorie shall endure.
      Oh that I might Phœbus bee,
      So my Clitia loved me.

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

This conclusion was shut vp with a long looke and a lamentable sighe, 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   anfwer
Euphues

answer and sorrowful repulse, PHILAMIS nipped on the head,
rubd there where it itched not, and drawing himselfe a parte
gauue himselfe whoyle ouer to pensueneffe, whilst PHILA-
MOUR reddey to satysfie the expeceation of the Ladies, after
the Musicke had fondned his Madrigale, tooke HARPASTE
by the hande, and in this manner applied his Song to the
melodie.

PHILAMOURS Madrigale.

V\n\tNgratefull Greekes when on the fandie shore,
\tWrongd by contempt, strong Aiax stoutly dlood,
\tHe fighth, and therewithall
Since good deerts were wrongd, in irreful moode
He drew his sworde, and shraight his breast did gore,
and fainting downe did fall.

Ye gods he cryed (if any gods) he cryed,
Since countrie yelds to words, not good desart,
Be you propitious now,
These luke-warme streams that issue from my hart,
Since Greekes my right with rigor have entied.
Beare wittesse of my vow.

I vowe (oh fruitlees vow) that I have serud,
For countries cause, and not for seruile gaine.
And yet Laertes sonne
Must haught Achilles mangled armes maintaine.
Who never once in combate hath defered
As I full oft have done.

Since therefore Vertue hath no recompence
Among my Grecian peeres, oh gentle would
Receive my sacrifice:
The heavens can tell for Greece my bloud was souled,
The heavens can tell I die for no offence,
Thus clode 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 relieve me:
His blood the earth transform'd into a flower,
The heavens were mooded at the warriors smart,
Sweet Nymph believe me.

Long with Vlisses (but with greater right)
For more than Pirithus Fathers arms I firme,
But since repuls'd still,
I living dye, nought refresh now alive,
But joy, but hope, thus still with feeble might,
I feed upon myne ill.

The heavens behold how I am firme and true,
The earth my teares to flowers hath transform'd,
My wound still bleeding flowers.
Without some grace my griefe is not reform'd,
Oh were my griefes, wounds, flowers, so fresh in view,
You then would end my woes.

Every 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 courtelle, though somewhat discontented, she anwe-
red expectation with action, not speech: vouchsafing him a
Bafolos manos, for his melodie and martirdom. After all
these Barginets and Madrigales were daunced, according to
the custome of Austria, the Ladies called for a Balket,
wherin euer Gentleman and Gentlewoman casting their
Gloues, there was election made who should be Kings and
Queenes, the lottes caft: 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 Raunmois therefore vouchsafing the
place, and incited to the performance, began thus: When MI-
DAS was made Judge faire Ladies, APOLLO had the woorf:
Euphues

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 afflct me, who if my words be ri-
diculous, can aunswer you with Oracles, I will speake that

you may condemne me, to the end she may speake, and all may

commend her. The Lapidarie layeth the foyle before he setteth

the stone: The Dier waseth the cloath before he stayneth the
coulour, the Mason squareth his plot before he layeth his foun-
dation: so am I but the entrance to judgement, she the essence,
she the substance she the cipher, hauing this onely happinesse to

speake with her, which of her selfe onelie speaketh well: HAR-
PASTE blushe at this praise, taking the commendation most

kindlie at his handes, from whom she expected most comfort,

and sodainly had shee yeelded him replie, but that PHILAMIS

fearing leaft the wounde should be stung with too many Net-
tles, began thus. Since I am to propone the question, and

you to decide the quarrell, (faire Ladyes and braue Gentle-

men) let it bee this: Whether it bee better to deferve and

have no friendship, or offend and finde fauour: A matter

incident to the time, and accordant to the persons: and since

EURINOME is cheekest in woorth, and choisest in wisdome, I

will if so my Queene condescend, that she begin the contro-

uere, HARASTE that liked the clawfe, quicklye subscribbed:

Whereupon after some attention: disdainfull EURINOME be-

gan thus. Since I am charged by those who may commaund,

and peremptoriness is greater offence then ignorance, I will

utter my opinion no Iure, yet conclude all things with reu-

rence, and falsa authoritate. The question is not so doufull

as daungerous, for either shal I warre against my selfe, in

wretling somwhat, or lay my hand on my hart, and with I had

fayd nothing: But since I must say something, to obserue De-
corum. I will with APELLES drawe a line to shewe my euell,

giving reasons rather of likelihood then opinion, since I meane

my words shall be no nets to intangle me, and my desire is to

plea plese in speeech, 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 courfe, for that were to catch the moone
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 quailes not charmed without a sweete call, like Dolphins not allured but by mufick, and shew of obferv-
nance towards them, is the beft means to be foueraignes o-
er them: but since this difference stands vpon elefion, which is beft, and the choife is either defert or offence, which are con-
trarie: let vs examine the fruities of both, fo shall we finde the succeffe of favour: defert proceedeth rather of hope and will to please them by servise, whom we honour, then to displease:
defert hath many branches, dutie, servise, loyaltie, forwardnes to exemplifie our louses, either by adventure of life, expence of liuing, endangering our bodies, or endeuouring our wits: con-
tempt or offence, dependeth on detraction, misprision confti-
ing on more branches of injuftice, then the other hath refpect
unto equitie. Since therefore to deferue well proceedeth from vertue: to offend, from injuftice: heere is a deepe Dilemma
to be discouered, why the one shoulde finde favour, the other
haue no friendfhip: and how may this be decided but by a wome-
ans reafon, who fince she borroweth of the Moone to many
infirmities, may bouldly with the blinde man take a pillar for
her paramour: and determine all controversies at hir plea-
fure, VULCAN defuered well, yet MARS was befreinded, and
the God of warre offended much, yet was fancied moft: fee
heere an infance to deftroye all proffitions, women admit
no proportion, they are peremptorie, theyr choife is as theyr
change, and their change as the moone, if any afke why fo: the
anfwer is, the Moone dooth fo: if any hath the power to mend
her, we will glue them leaue to amend vs: Thus haue I made
my fpoke, which if you admit in fporte, and take as I meane
the wifefull shall be incertaine of my meaning. PHILAMOUR fee-
ing how voluntarie she fough to obscure hir thoughts, short-
ned her talke by the lift, and in this forte leueld at his loue:
Lady EURINOME. I fee you auowe much but allow nothing:
guing vs a taste, but no triall, ving the pollicie of cunning
embroderers who when they haue exceeded themfelues and
other mens conceit, leaue somewhat imperfect to couler their

owne
Euphues

owne wants, and mooue admiration in those which cannot follow the woorke, you neither condempe the one caufe, nor commend the other, but I that have a wound by ACHILLES sword, must seeke my weale by the fame. 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: while I examine you PHILAMOUR (sayd shee) as your Queene, whose fauour exceeds your fortune. But I (replied PHILAMOUR) please pittie at HARPASTE 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 having such a Lady. 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 Queens forget themselues and louers loose themselfes, for our king is become a private 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 spurre, pricked with a stiffe thorne, after a smilling modestie began in this fort to prosecute his pretended discourse. Though it be a common fault (Ladies) yet is it commendable, (the heart to bee where the treaure is, the eye to be fixed on that which is moost fancied) yet is it an honest fault (at least wife honest in womens opinion) who yeeld moost thanks to their louers when they are moost thought on, and greatest praise when they are oftneft plaid withall, pardon me therefore EURIMONE, if I haue aunfwered HARPASTES doubtes, since I am curious, leaft she should suspeft my dutie (nay negleft it sayde HARPASTE in secret, yeelding that period to his paufe) whereupon hee thus proceeded.

It is a certaine and practised rule among the Phistitions, that Serpents have leaft venome in theyr teeth, because their often chewing auoydeth the fame, which rudiment is moost certaine in loue, which the more it is exercised with troubles, the more constant it is, and leffe sayned, and what greater troubles in loue then to deferue? the strange rigors, the rude
his Shadowe.

rude repulses, suffered with content, sustaine without contempt, is not this desert? To be rewarded with cruelty for curtesy, to returne favours for frumpes, praifés 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 undeserved torment, which though among living men they are counted vaine, among louing men are helde for vertuous: for as the Pecock hath fairest coulors about the creft, the Doue choicest feathers about hir neck, so Louers have deepest sorrowes in the heart, which since they suffer to deferue, they account their misfortunes felicitie.

TULLIE complayning him of all his miseries in exile, annexeth this: At vii pro aris & focis agitur multis, ego malorum tempestatibus impellor, and as TULLIE, so true Louers, when the cause concerned loute for which they endure, theyr discontents fort vnto delights, and it is vnto them felicitie to suffer miserie. For as without the mixture of light nothing is cleere, and nothing darke but that which hath darkeenesse: as without the aide of fire nothing is hot, nor without the assistance of aire could, so without trouble in loute there is no triumph, without repulses no pleasures, without fower 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 sorrowes, howe vnkinde are they that regarde it not? Nay howe 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 deferue and haue no fauour, then offende and finde friendship: for haere the indignitie followeth the desert, and they are iustlye conuicted, who valew not the force of vertue: and who are they? Truelie Ladyes your felues, imitating the Saintes in Churches, who smile as well on those that deface them, as they that defye them, resembaling the woonderous roote Boace, which beeing touched, caueth out fire, and plucked vppe procureth death:

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the more you are praiffed, the more you repine: the more men serue you, the more you scorne them, resembling the Camemell, which the more it is troden the more it springeth, and the more you are courted, the more are you coy: to be breife then, as they that walke in the Sunne are still accompayned with shadowe, so thofe that follow fancie must waighe on sorrow: for as there are no limits in Ladies beautie, so are there no limits in their affections, all their worke are of supererogation, which we may see to bee so, but must not say so. To be breife, I fo glorie in my desarts, which shew the constancie of my minde, that though I haue no friendship, yet I rejoyce that I deferue friendship. Since the one sheweth my devotion, the other hir doubleneffe, the one is my best, the other her brutifhneffe, PHILAMOUR spake this with a vehement sighe, which I suppose he set downe for his period. When at last HIRPARTE fixing hir eyes on PHILAMIS, with blushing modestie began thus.

How likes your Maiestie of this Orator? hath he not preached well? Yes Madame saide he, and would haue pleaded better had he choisen his owne pulpet: oh saide the quid Graculo cum fidibus? play vpon them if he had cunning replyed PHILAMOUR. Stop the fludgates sayd EURINOME, wee abound in to much folie, all are follies in them madam, anwered PHILAMIS, whose best defert 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 beautie replyed EURINOME pointing at HARPASTE: yes beautie if you pleafe sayd he, pointing at EURINOME. Thus toffed they the discours 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 allied to NICROSION the Lorde of that place: attyred all in mounfnefull coulours of black, hir goulden haire scattered along hir goodly shoulehrs, 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

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his Shadowe.

The lamentable and pittifull torments of a constant louver, suffer a cruel lady, with the strange and woufull penance and death she endured.

 Noble Princes, and renowned Ladies, could teare discouer tragedies, and sighes report sorrowes, I would wepe more and speake leafe, and grone with such vehemencie, as you should greue to behould my heausineffe: but since the caufe requireth termes not teares, discouer 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 moue the sternet thoughts to lament my estate, when heu doth standeth it. I am haplesse CLÆTIA you Nobles, Neece to NICROSON, allued to HARPASTE, whilome the pride of Paffan for beautie, now the byword of the world for barbarous cruelty. It is not unknown vnto you, and too well knowne by me, how RABINIUS was a braue Gentleman of this Citie, of high reputation among the wisest, of greatest regarde among the warriours: hee had CÆSARS fortune in armes, CICEROES forwardnes in artes, having the benefits of nature, accompanied with such bountie of the minde, that his perfection exceeded all reporte. In breefe I may boldly 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 valvew: But why praise I him, who perished by me? and why in reporting 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 pent of Basils draweth Scorpions vnto it, the herbe Squilla charmeth Sorceries, Ros Lawrell killeth Dogges, and the memorie of griefes being renewed, requieth more sorrowes, killeth all ioyes, and confoundeth all folace. But I must tell my Tragedy, since I meane to enact an other, (heere making
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making a melancholie pawnie, she hanged downe her head along time: at last being awaked as it were out of a dreame, she in these termes prosecuted her purpose: Alas, wherther am I transported your Nobles, who had neede, doting SENECIOS hote troope of flaues to put me in remembrance? But you may pardon the imperfection if you please, to heare the passion. This noble RABINUS unhappily beheld me, and more unfortunately loued me, leaving no practife unattempted, no service unperformed, whereby he might manifest his humility, or I be notified by humanitie. But as ELEBORUS healeth some madness: and maketh some more moodie: so his submision which might have mortified the hearts of other, and mollified the minde of the stoutest, made me more seuer: for like the steale harden by much melting, I grew harde harted by his many weepings, carrying in my looke the poyzen of Sardania, which maketh shewe of smilling, when there is shrowded greatest seueritie. Five yeares and more with importunate futes did he sollicit me, haunting continually the place of my habitation, thinking himselfe happy to kisse the Couplip whereon 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 favours, to kisse my hand, protesting any servise 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 atchieue three combates in honor of my name, slaine three monstres in Libia, and brought me three heads, and finally rid him of life that most troubled my delights, he should enjoy his wifhe, and shew his worth: cruel that I was, ouer cruel that I was. I not only tied him by words, but bound him by othes: & he more constant then abused, preferring my loue before his owne life, prosecuted his pretence, neither agreed at the impossibilitie of my demaunds, nor grutching at the perrill of his estate: to be breefe, I repaired to my fathers grange bounding vpon Danubie, he taking his horse, and locked in his armes, wholly intended his determinations. Long and te-

dious
his Sadowe.

dious were his journeys: and trauailing continually by vntrac
ted wales, he tooke no other comfort then to think on Celestia
oft in his solitarie walkes, when trauell had weaken his lima,
and trouble wounded his thoughts, he alighted from his steed,
and turning him into convenient pasture began to renew his
penciuene, oft when he sawe a barren Oke dryed vp by age
depriued of leaues, with many bitter sighes he thus cryed out.
Oh happie plant that suffrest this waste in thy waine, where I
perished in my prime, thou art dispoyled of thy leaues, I of my
loues, eld hath reft thee of thy pith, enuie hath robd me of my
pleasure, thou haft calme after storms, I stormes without calm,
thou art strong in thy roote, though disturbed in thy bowes, I
stung at the heart roote, & defpised by beautie, oh happye tree,
or haples man. Oft wha he beheld a sweet spring, he thus sig
ned, and thus sighing saied: faire streme without disturban
ceth thou art fruitfull in thy waters, I frustrate in my weepings,
thy funne playeth with thee, my funne plagueth me, no windes
afflict thee, much wretchednes foloweth me: thou Christall, I
I comfortles. Thus applied RABINUS al things according to
his own cogitations, feeding onely on the roots of the defarts:
& stanching his thirst with fountain water, at laft after he had
passed thorow a thick wood, he entred a shady plot of ground,
in midle whereof 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 horfe?
buckled his helme & drew neere him, saluting him in this fort.
Knight, Lord, trauelling prince, or whatsoeuer, unfortunately
haft thou entred this defart, for either must thou combate with
me in honor of thy mistres, eu to the vitterance, or lose thy right
hand, which I must fixe on yonder sepulchre. Knight, replied
RABINUS let me know the cause before we enter controuerzie,
why thou keepeft 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 saied he, in this tombe lyes bu-
ried the fayreft ladye that liued, who renowned thorow Bohem
nia by hir beauty, was fought vnto by diuers princes, among
the rest, CHARONDAS a duke of this countrie, preferred his ser-
uice, and profecuted his suite, making so many courtly proffers
and
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and sending so many courteous presents, that at last SERUATIA confectioned, ordering her desires every ways to occasion his delights, but hee most trayterous Prince smothering deepe conspiracies vnder a smooth countenance: one day vnder coulour of solemnizing the mariage, invited hir with me and my two other brothers (hir neere allies) to his Castile, where after many gratious entertainements, and agreeable triumphes, the night being farre spent, he conducted her to her Chamber: the Northren Waineman had alreadie mounted in his course, fixing his steedes betweene the armes of Aquarius, when euerie eye was clofed, 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 eyether to take care to satifie his pleasure, or to finis her life: the poore Lady knowing the Lark was to weake for the Eagle, the Lambe for the Lion, that Astroites stirrith in wine, and sturdie natures are moued by periwations, with maidenlye modestie, and matronlike constancie, shee thus reasoned for hir libertie.

Ah CHARONDAS, if honor haue more power over thee then dishonestie, if thy vowes haue beeene vertuous and not vaine, what neede these encounters to enforce favoure, where thou haft 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 forbearre his bondwoman till hir bridall. The Limace stayeth what she toucheth: the Adamant draweth where it neereth, and shal I not touching this hande for my peace, escape my pretended perill: all beafts when they see their dangers, flie them, and flying them befrend themselfes. 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 faft and loofe for a fall, knowing that opportunitie was a good plea, and that VENUS counted SILEMIS for an Afe, for his NESTOR like sobrietie: but SERUATIA like the Bull made fierce by seeing red coulers, so perceiving the rude crueltie of CHARONDAS, resifted according to hir powre,
his Shadowe.

power, till at last impatient of his wrong, and he possessor of his will, the Duke forsooke hir Chamber, and shee hir comfort, when faring like HECUBA robbed of hir sonne, like PRIAMOR bereft of his signorie, shee feemed rather a sweete stature of Iuorie without life, then a sacred and liuing faint quite dishonored: faine would she had pleaded, that CHARONDAS was not false: but casting downe her looks on the charactor of his loofenesse: 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 young, so this forrow in the entrance was most seuer, hir speech was closed vp with dispite (and that her tongue wanted power to crye reuenge, yet hir angrie blufh pretended a reuenge, to bee shorte, seeing hir honor loft, 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 haft he had left behind, and through horror shee was bent to vse, she sheathed it in hir body, leauing the earth to enjoy the sinfull partes, to the end the heauens might pertake hir celestiall perfections. CHARONDAS hearing of this hir haplesse departure, ashamed at his finne, and lamenting his luft, 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 inclosd hir body in this Marble graue, vowing one of vs each day to attend here, till a twelvemonth were expired, resoluing to trie against all commers, that SERUATIA was onely faire, onely constant, the paragon of chafttie, the patterne of constancie. If any gainfaye our reasons, and adventure an others right, if he bee subdued he loseth his right hand: but if wee after three dayes combe he conquered, loe here the honour refered him sayd the Knight, (when drawing a Curtaine) hie discouered the picture of this Paragon.

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

E                           till
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till at last resuiued 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 Mistrefse more faire, what shall then followe? That thou art fonde sayd the Knight, and vnfortunate. Fortune or miffortune answerver 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: whereupon 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 conque-red, he rather gau him time to breath, then fought to shed his bloud. The stærne Bohemian, that sawe the strange and admirable bounty of the Auvrian, humbling him on his knees, began in this manner.

Though I haue faile by thy Sworde, I haue not sayled in my desire (courteous Knight) who haue encountred a Gentleman, who is as well skilful to conquer by affibility, as by force, command me therefore according to the prefixed coveneants, 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 Mistrefse CLÆTIA is faireer then SERUATIA, thou art free: onely tyed to this, to attend me into Auvria, where in hir presence, in whom dependeth my delight, thou must confesse that in courtesie, which I haue atchieued by combate. The vanquished quicklie condiscended to the victor: desiring him in signe of theyr reconcilement, to sleepe with him in his paullion for that night, the better to bee able to perfoame the combate the nexte daye. RABINUS not able to forget hys oulde greefe, yet somewhat satisfiied by his renewed glorie, easely condiscended. Whereupon they both together entered the paullion, deluying their hores to theyr attendants, who dilligently trimmed them. Supper was serued in with great solemnitie, and the two other brothers (in
his Shadowe.

(in whome remayned the purfuite of the Combate) were Table quests at that present, who behoulding the comelye person of RABINUS, but his discontented countenance, his broken sighes, a great sicknesse of nature, beganne to finde his imperfection, without seeming his pulfe: wherevpon the youngest which was bothe wise and eloquent, pitying that such prowesse should be accompanied with penciuenesse began thus.

Gentle Knight, I woonder, that hauing wone the honor of the fielde, you are thus sollemne after your good successse, I feare mee this your sicknesse proceedeth rather of your dauners to come, then your fortunes that are passe. Sir sayde RABINUS (as if awaked out of a slumber,) it is ill juding by the eye what the heart ayleth, or the inwarde harms of the minde by the outwarde habitude of the body, the Crocodile weepeth when hee wyll deoue, the Syrens myrthe when hee would betraye: the Cat playeth before hee percuthe, the Lyon dallyeth eare hee deoue, Since therefore dispositions are so diuers in Beastes, bee not you so addicted to cenfur of men, leaft triumphinge with the Elephant, you bee terrifyed with the Mowfe, and lyke the fell and fiercest Tigre, be affrayd and difmaide at a Shadowe.

The younge Gentleman seeing that RABINUS was discontent, in that hee was diuen out of his dumpes, followed ALEXANDERS pollicie, who spying the sicknesse where-with APelles was payned and confumde, rather concluded with himselfe to leae CAMPASPE, then to loose such a Painter: wherevpon, ceasing to vnse that whereon hee faue that his euyl depended, he kept a looke, obferuing the fame course hee pretended, but running more at rando. Syr (sayde hee) mistaking is no argument, neyther should you thinkke I argued you of feare, but honoure you for felicitie: onelye becaufe I fee you passionate, where our desire is you shoule bee pleasante. I wyll ayme throwdye at all sorroowes, and perhaps touche yours, thinking that as one Nayle dryueth out another, so one conceyte within you

E 2

shall
Euphues

shall overcome an other: all sorts of griefes noble knight have
but two workings: the one in the mind, 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 fift Torpedo being
of her felle sinfull, and driuing all those that touch hir to senfu-
altie: haft thou lost freends? seeke other if one freend: be a-
shamed thou hast no more: if thy onely friend, oh fraile man be
agreed, who in so many worldlye tempests and calamities,
haft but one trust and constant anchor: haft thou lost thy
wealth? reioyce it hath not loft thee. The fewre pence the lef-
fer perrill, now fortune hath sh owed her worst. Signifie thou
thy wisdome. Art thou greeued: if thy griefe be small, suffer it:
if great, patience can falue it. Art thou poore? it is but thy op-
inion: vs e continence, and thou art a conqueror. Thou art ha-
ted? if of no desert, thou art happie: if deferuedly, 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 hive, a sport in the
Chriftall, a crafe in the Iuorie, art thou contemned by loue? con-
dempne it: Glasse is cleere in substance, but poifen in taffe:
the Torquile delighteth the eye of the Fisherman, but benum-
meth his hands: the froene Serpent is full of poyfen, and the
fairest face the falsest hart. ARISTIDES being asked what cau-
sed greatest report, the eye (sayd he) which fucketh more po-
yfen then the toong or heart can enacuate: master the desires of
loue, and thou art loues maifter: looke on Ladyes as on faire
Sepulchres, which as DIogenes held opinion, the richer they
are without, the rottenner they are within. The Geese that
paffe the mountaines TAURUS, carrie pibbles in their mouths,
leaf offoured by their cackling, they should be murthered
by the Eagles: and wilt not thou be more provident then birds
who cover 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 necesfarye instrumens in a readiness, that in faire weather and fowle stormes, thou maist be prepared for all changes, since the world consisteth by change: marke what EURIPIDES sayth, even as all ayre is penetrable to the eyes of the Eagle, so all townes & Citties are a valiant mans countrie: heere EPICETUS counfalied: even as (faith he) it is better in health to bee layd on a meane matteris, then to be sicklie on a magnificent and ritch 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 desarts of the minde, which the more noble it is, the more dangerous are the diseases thereof. Is thy minde weake? strengthen it with good counfalies, the beft phisicke is Philosophe, which seeketh no Vitionm: 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 crosse with constancie when they happen. RABINUS hearing his pregnant wit, and pleasant periwafions, discharged some furrowes from his forhead, returning this short anfwre. Sir you haue shewed your learning, and moued my delight, following the custome of many idle artifes, that can speake well eare they taste the disfright, but when they are a little broken with care, they loose their braine and conceit. CICERO in prosperitie could talke of constancie, yet in aduerfitie shew puillaminittie but he that is exercied in mishiefe, most knoweth the martirdome, and he that hath the wound, feales more then he that cureth it, is not he a witteffe Gardner that planteth the sallowe on the hill, and the Cedar in the vale, the Pine in the plaine, and the Popler in the mountaine? Is not he a worfe husbandman, that fetteth his Vine neere Babilon, or soweth his comne in Muscouie? and of all this is not he moft simple, that seeketh to rid that by counfaile, which is rooted by care: to plante gladnes, where springs grieue. To applye comfortes, where the wounds are vncuraile? Oh sir, since you neither conceiue what I suffer, nor can deceiue my sorrowe, the paine is fo infinite, the grieue fo indefinite, suffer me only to view that, which you cannot redresse, and endure that which you cannot deuine

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vpon,
Euphues

upon, and vouchsafe a hartie thankes for your trauell, whilst I continually perilst in my helpleffe 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 forepasse trauell. No sooneer did the funne illuminare our hemisheare, and AURORA in her yellow beauties drive foorth hir dewie Chariot adorned with Roses, but both the champions arose, and hauing armed themselves entered the lifts, to determine their appointed combate, but RABINUS courage was so great, and exercis in armes so famous, that he quicklie after many woundes, weakened his aduerfarie, and before the funne had fully attained the noone-steed, he had brought him vnder subjectio. The third brother impatient of delay, moued 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 thereby with then abashd, and calling to minde my vnfortunate name, he so valiantly behaued himselfe, that ere the third hower was expired, the laft champion was his prifomer: whereupon with milde countenance, signifeng his mercie, bee embraced them, commending their vertue in the honourable enterprize, they had vndertaken, enjoying them onely that day tweluemonth, to meete him at Paffan, where they might bee discharged of theyr vowes, and my felfe assured of his valure, not forgetting to charge them to bring hir picture with them: for that night stayde he with them, signifeng vnto them all the sequele of his loue, whereat the Gentlemen were so mooued, that the yongeft of them in vehementie cryed out with the Poet:

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

No sooneer did the bright morning discouer it selfe, and PHOEBUS discloving his watrie lockes, began to leave the dewie bed of the Ocean, but RABINUS arose, & taking leave of the

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his Shadowe.

the Knights, departed forarde toward his journey, many soyles crost he, and ouerpast many cities, seeing with VLISSES, and getting science with VLISSES, as he

Qui moves hominum multorum vidit et urbes.

But at last with much trauell, he entered Libia, this country is more fruitfull in sandes, then in seedes, in incomodious monsters, then commendable commodities: the people of the country being valiant, but subtil, leading idle liues, but hauing adle braines: not long had he traualled, feeding vpon his oulf trouble, but amidit a parched plaine, dried vp with the furious beames of the frowning sunne, he saw an angrie Rima-erotes pursuuing a tender and young infant, which fled to bee vsndertooke, and faintlie endeavoured to efchew death, which he had already made choise of. The pittilesse monster still following his pray, which though he were flyowe in race, yet was he (euere in rigor) had welsie ouer taken him, when valiant RABINUS couching his Speare in his reft, so forcible assayled hir, that he pierced hir bodye, and left hir liueless. Then dismounting him from his Steede, and awaking the Child from his amazenedesse, hee cut of the head of the horrible monster, consuaying the tender infant to his mother, who trauayling ouer the plains with that infant, had forgotten hir young sonne to faue hir oulde lyfe. No souer perceyued shee the Childs deluyed from daunger, her selfe from detriment, but humbling hir on hir knees, shee heartily thanked RABINUS for his succours, consuaying him to hir Castell neere at hande, where for that night with royll entertainement, bee deluded the time with delightes: amonge other Table talke, RABINUS inquitie of newes, was thus aunswered to his queftion.

Noble Sir, as Libia our Countrie is full of wahte, so wante it no woonders, and though our nation bee woonderfully addicted to armes and chialrye, yet haue wee such strange and dangerous attempts heare amongst vs, that the bouldeste warrior eyther seareth or failseth to bring them to exigent. Six leagues from hence, by maruialous industrie of
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of a Magitian, the Princes daughter of this province is kept prisoner, who (in that she condescended not to the loue of Fara-
sius, nephew to Hermagoras the cursed Inchaunter, but suf-
fered 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, overshadowed with
huge Trees, herein as gardaines of the maide, he hath placed
many monsters, who with horrible cryes, and fearfull how-
lings, drue terror to all the inhabitants: neither is there anye
so valiant, or els so venturous, who either dare seeke hir free-
dome, or subdue theyr furie. Among the rest Tarpeia poore
maide, is most miserable: for living in continuall feare, she is
hourely affrighted with visions, sometymes with Tigers ren-
ting hir garments, in the night time with ghostes threatning
Tragedies, so that neuer was there anye since nature had pow-
er, that deserued leffe 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 disconforted, all the lande defolate, onely I
annex this, that who so seteth hir at libertie (which cannot be
effecte without great felicitie) may if he please be possessor of
hir loue, and mariter 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 sable Curtaines, softly powring hir dew vp-
on the drooping eyes of every creature, when Rabinus was
conducted to his lodging, where hee drowned forrowe in the
fuddes of sweete sleepe, and appeased his passions with sweete
flumberes: the sunne had no sooner on the next morrow, after
the maidenly blushes of Aurora, shewed forth his shining glo-
rue in the East, but Rabinus arofe, and calling for his horse
and armes, curteouslie tooke his leaue of the Ladye, craving
onely a conductor, who might guide him to the Caftell. The
friendly Lady prefently appointed him one, commending him
to the mercie of the Almighty, who neuer faileth them that
fucour
his Shadowe.

succor such as are in miferie: and in this fort roade he forth, wishing a desired end of hir lament, or of his life. At last about noonesfeed, hee beheld the frately forteffe, and sawe the huge forrest, wherein he heard on euery side the howling of Woolues, the hising of Serpents: heere founded the thrill belonging of Bulls, heere the roaring of Lions, so that it was sufficient to amaze any man, to behold and heare the horrore and terrible threatnings of these rauenous beasts.

The guide hauing conducted him to the entrance of the wood, being wan with feare, foddainlie fled: but RABINUS whose meditation was on mee vnhappy CLÆTIA, set life at naught, defiised all dangers, hauing no other desire but to accomplishe my decree. Long had not hee trauayled in this thicke and shadowie plot, but foddainlie hee heard a great cracke of thunder: a mistie fog ouerclouded the whole countrie: then might he behould in the midst of the defart, and by the meanes of the lightnings, an old man vnchaning 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 rued theyr fight with him, wounding him in sundry places: but hee who was a-wayted with courage, and woordered at for constancie, so valiantlie behaued himselfe that he fled them both: which when the ould man perceiued, hee speedily fled, and RABINUS haftely followed. At last, drawing neere the foote of the mountaine, the ould man opened a Caue, from whence (after there had been evacuaded a vast and huge flame of fire) there issuued out a horrible and deformed monster, headed like unto Hydra, whose locks were scale Serpents, in height about nine Cubites, hauing the back partes of him like a Centaure.

RABINUS behoulding this diuiliish enemie, was at the first somewhat aftsorshed: notwithstanding, at last recovering courage, he boldly encountered him, but the hydeous foe caft forth such foyfon of poifon, that wherefoever it

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

*RABINUS* seeing the eminent danger, thought good to vie no dissidence, but buckled himself with such boldness to the Monster, that he parted two of his heads from the venomous bodie. The beast heerewith enraged gan foddainly to praeftife reuenge, and seazed upon *RABINUS* with such feuerite, that he cast him headlong to the ground: but he who was both nimble and hardie, sodainlie arofe, loading his enemie with such rude strokes, that at last he ferued life from the vnweildie carcasse, and perceiving that all the weight of the adventure 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 he might apprehend him) he sudainlie stroake the enchanters head from his shoulders, when loe the cloudines was ouer-caft, 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 caufe of hir happenesse to his hardinesse. *RABINUS* who was not vn-tought in curtesie, nor vntrained vp in intertainment began in this fort to comfort hir. Ladye, if my indeuoures haue prevented your daungers, or my seruice hath procur'd your securitie, I reoyce thereat, since I onely liue to honour your fex, and defire onely to serue them. Whilst in this manner he was following his discourse, the Prince father approached, who behoulding *RABINUS* with admiration, friendlie imbraced him, publishn in these termes his happenes and content.

Noble Knight, might my wordes discover my will, or my wifes supplie my wants, you shouold 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 Ladi and my liuliehood, who acknowledgeth my felicite, to depend on you, who haue deliuered my TARPEIA from danger, and restored a defolate father to his daughter. RABINUS no leffe vertuous then valiant, as well tryed in humanitie, as trayned vp in honour, returned him this aunswer.

As my vnworthinesse great prince, defuerueth no such grace, so my willingnesse to doe you further servitue, may exemplifie how much I honour you for your offers, as they exceede my deserts to enjoy them: so I befeech your highnesse better to bestowe them, since neyther my bafenesse 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 befeech you to imploye those graces on your noble Subiects, and suffer me to liue in my obseruitie.

The noble Libian seeinge his leuell, and knowing the Moore by his coulour, the Erimne by his spot, the Baflik 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 monfter, the deepe wounds, the desperate aduenture: and euerie one in common opinion praified 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 having finisshed and effected two of my demaunds, he earnestly intended the third, but I carelesse, but not so carelesse as cruel, and not so cruel as inconstant; feeding on pride, a cock of mine owne doonghill, a birde of mine owne breeding, hearing of his returne, became more rigorous, abufing his obseruance with feueritie. O vayne course of vs Women, who
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are more coy, when wee are most courted: who haue our frumpes at our fingers ends, our follies written in our forheads: we are sroward when men are forarde, crabbed when they court vs: we are like Apes who kill their yoong with too much fopperie, measuring 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 moyling them with coyng, and are to fine in loue, and too foolifh to define loue: hauing our scornes linked to our toongs endes, our fcuies locked at our aperne stringes, able to make fooles of Philosphers, and Ideots of Doctors: oh that we were lesfe, so we were not so loose: or that we had lesfe bewty and more bountie: but knew Ladyes what I can acknowledge, and would they see more, and finne lesfe: wee shoule haue more bridals then burials, and men would court more and complaine lesfe:

Qui flos mane fuit vesper pulvis erit.
If the fairest bud must be blasted, if the clearest day may be clowded, if the strongest limmes may growe lither, what are wee wantons, who are so irefull to become throwes when we shoule be saints, pitifull ones, as we are prittie ones, kinde Lambes, as we are sweete tambes, gentle laffes, as we are goodly Ladyes. But to returne thether where I left, and report that which now I lament. RABINUS hauing no other felicitie but my fauour, not being able to know whom I most contemned, but by mine owne censure, so wrough with CELIDONIA my handmaide and attendant, that she so coulerable enquired of me, that at last I carelessly 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 counfailes, who seeing crueltie was the rewarde of his courtezie, began to thinke which way he might end his misfortuné, and publish my infamie: for which cause, the yeare prefixed being fully expired,
his Shadowe.

expired, hee caufed a rich Chariot to be made, framed of black Ebonie, on the top whereof with curious Imagerie, he caufed death to be ingrauen after a triumphant manner: from the backe whereof as if it were a Vine sprouting out diuers branches: thereon issuued 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 entertained, he fo 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 smale retinew of houfhold 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 laft when I required the third dutie (oh dutie full of domage, with a stearne countenance, and a stoute courage) hee thus began. O cruell CLÆTIA, oh my recureleffe diilcontents, since my domage is thy delight, and my martyrdom thy melodie, as thou art satiffied in two things, so now surfeit on the third. I haue ferued long with great loyaltie, aduenturing mine owne prejudice to inlarge thy praife, behould the scarres of my many wounes, which are the signes of my truth, but the feales of thy tyrannie: behould RABINUS growne oulde with much grieue, 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 satifie thy fancyes 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 pleafe thee not in my lyfe, oh let me pacifie thee in my death. Heerevpon with a sharpe Rafer he foddainly 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 prosecute hir lamentable purpofe he thus renewed his complaints. Ah CLÆTIA, thy fauour is too high prifed, that for the kiffe of thy hand, craueth the bloud of my heart, yet let me kiffe it CLÆTIA, that I may fpend my laft breath on thy laeft beu-tie. Oh you Nobles, now gan I bow, but without benefit, my minde was to pitty when I had no meanes: the behoulders exclaimed, I cryed, and approching the chariot, fough all meanes poifible to recouer his comfort: now bestowed I kiffes on his wan cheekes, now imploied I wifhes to re-store his loft life. But ah the fruietes of my folly, I pyned to see him perrifh, who perrifhed thow my peremptories. But he (oh kinde RABINUS, fealing his loue with sweete fighes, opening his conceits with amiable kiffes, fince li-bertie of speeche was refet him, bestowed that was left him, kinde lookes for my vnkinde loofeneffe, and when I was moft tyred with loue, he expired his laft. The Knights beholding his mifhap, fled for horror, leauing me to lament him, whom my pride had loft.

Lord how comfortleffe laye I on hys courfe, how imbrazed I him, whom I had imbaced, and hauing killed him with vnkindeffe in loue, how gladly would I with kind-neffe haue kiffed him aliue. But oh we weakeings of na-ture, but too waipifh: not fo waipifh as wretched, nor fo wretched as wicked, we melt not in defire, tyll men mer-rit by death: and are kinde when we cannot poffeffe, and cruel when we should pleasure, hys woorft was paft, my wickedneffe was apparaunt. To be breewe (for my breuiety is now my benefite) who muft heryte nothing but myne owne shame, I caufed hys dead body to be conuayed into my Chamber, wherein I inclofed my felfe, acknowledging and vnworthy of comfort, still feeking counfell of the gods how
his Shadowe.

how I might fatifie his ghost: tyll at last this later night, in my deepest sleepe I beheld this vision. Me thought my RABINUS bearing new bloudie woundes, stooed by my bed side, and soddainly awaking, cryed out in this manner. Haste thee CLATTIA, bloud requireth bloud, my ghost will be fatiffied, when thy life is finisht: as thou haft wronged me in the fight of the world, so fatiffie me in the presence of many witnesses. This sayd he vanished, and I arose: where taking the Sworde wherewith he was guirded, and this Lampe whereby I was watched, I caufed my traine of Damfels 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 caufed the damfels to draw in the chariot, driving all the affistance into a maze, when extinguishing hir lampe, and casting hir selfe upon the dead body of RABINUS, she pierced hir brest with his sword, and finisht hir life, with this answere. Ah kind friend, since I may not fatifie thee with my life, I will sacrificce unto thee in my death. Ah RABINUS, though thou art bloudleffe, yet art thou beautifull, receive sweet friend with the warne vigor of my bloud, that with the riuers of thine eyes thou maist rid me of the rigors of thine envie. My speech sayleth RABINUS, I will follow thee: ladyes learme, learme ladies by my death to auid lewdnes: by my crosse to fie cruelty: thus fald, 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 private chamber, inuiting al the affistance to these haples louers funerals. EURINOMES hart throbbed to conferd on their thraldom: and HARPACE 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 follicite his mistresse, nor PHILAMOUR to bewray his miserie: for euerie one in steede of opening loue, was inforced to take leaue: but among al the rest, HARPACE was most mooued, who behoulding the haples death of CLATTIA, was
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was so discomforted, that no speech can discouer the halfe
of hir forrowe. PHILAMOUR as a body without foule, see-
ing his mistresse without sollace, departed to his lodging
and fell a languishing: PHILAMIS both comforted him, and
sought to content hir, and taking pen in hand, presented hir
with this letter confractorie.

PHILAMIS to HARPASTE.

Ight I prooue as fortunate to confirme
thee (my HARPASTE) as I am forwarde to
thee, beleue me thy affections
should not warre against fortune, and this
accident should not mouue melancholie,
in that all things are mortall. Thou art
forrie that CLÆTIA is dead, but remembre 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 soone in the
graue? that sprouting ripenes is a signe of speedy rotten-
nenesse? why then greeueth HARPASTE to loose hir CLÆTIA,
who was too faire beyond expecition, and cruell aboue
conceit, too ruthlesse in his life, to retchlesse in his loye, thou
art forrie she is dead, but why fighest thou not for shee
dyed not better: wert thou greeueth to see hir liue badlie,
and wilt not suffer hir to die beaftlie? what is more cer-
taine, then that a lofe 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 exceffe 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 unhappily. Oh my HARPASTE discharge these furrowes, dismishe these follies, death is the porte, life the sea of trouble, life the storme, death the securitie, life the corrisue, 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 stead of bewaying him, he sayd come let vs bury him: wilt thou mourn, because thy friend hath out gone thee in thy journey? or for that he hath attained the end for which he liued? oh HARPASTE this were meere ignorance, this is immoderate follie: for euen as they are worfe then Idiots, that beate the sunne in that it shineth, so are they ouer simeple, that lament that for a maim, which is the ayme of nature: nature thou failest hath robb thee of a Neece, and did she not gie hir thee? thou haft loft hir in hir prime, she was to loofe to be pytied, who greeueth to see the Rofe blasted in the bud? when he knoweth the Rofe is but a dayes tafting who greeueth to see that weakened, that was borne to waine? FABIANUS sayth, that those who lament the dead, are like such as weep e because they waxe ould, and PHILIMON that such as are forrie for the deceased, feeme to condempe nature, which bringing many things to a prime, must needly haue some thing perih. If thou will needly weeppe HARPASTE, for that thy CLÆTIA is to be buryed, why wayleft 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 caufe to beweeppe hir inconstancie, to wayle hir losse of friends, to sigh hir change of fortune: in briefe, in one storme she hath escaped all tempests: for as nothing is more seuer in showe
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then death, so is nothing more sweet in substance, death setteth the slave at liberty, in dispight of his master: death delivereth the Captive from his Chain, the Prisoner from his penury, the condemned from his dungeon: Death teacheth the exile, to forget his country: Death maketh all things common: in breese, Death leaveth nothing carefull: and death is that which CLÆTIA hath tasted, and for his death it is that HARPASTE lamenteth. Oh ignorant of euill, thou makest honey gall: thou accomplishest Antimony, Egrimonde: the Beane, Basill: the Hearbe-grace, Hemlock, the pleasure, poifon: consider HARPASTE, and considering counefaile thy selfe, that opinion maketh miserie, and that if thou wert not peremptorie in thy weeping, thou canst yeeld no profe of wretchednes. LíUIA left hir sonne, yet lamented not, for seeing the father was gone before, she knew the sonne must follow after: then greeue thou not, since CLÆTIA is feazed by that which thou must suffer, neither figh thee for feare the wiser fort accufe thee of enemie, who forrowest in that shee hath ouergone thee in happinesse: in breese HARPASTE, die to these toyes, and driev thy teares, true thee to amend that wherein shee misdourneyed, so shall I rejoyce at thy vertue, and then in-joye the fruits of my counefaile.

Thine in all vertue, PHILAMIS.

PHILAMIS hauing finisshed his letter, both signed, sealed it, and sent it away, spending all his other endeavours 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 pensueneffe, that every one who beheld him, thought him more fit for his funerals, then meete for his mariage, PHILAMIS who preferred the fafetie of his friend, before his owne follace, in midst of his dumpes, assaileth him with this aduice. How now my PHILAMOUR? what wilt thou be so spent with griefe, as to be past gouvement, & so gluon ouer to mone, that thou wilt forget thou art a man? immoderate teares,
his Shadowe.

teares, are like immemorable flowers, which in seed of feed-
ing the plants with forwardnes, overflown the with furie:
these weeping affwage not, but incite grieve, which with the
Adnis prickings but the arme, pierceth the hart: thy disease
is not sicknes, but want of foresight, neyther any favor but
fancie: a graft of thine owne eyes planting, a grieve proce-
ding from thy owne idlenes. The Tortue sleeping in the
sun, is soonest surpriséd: the Mullet strained by the gill is
soonest betrayed: in brieve your trim beuers are like ye trouts:
fish, caught with tickling, confumed by fancie, because you
will be foolishe. Fie my PHILAMOUR, let reason teach thee,
that loue is but a lightly sweet, not a substantiall, shadowed
in the shape of a woman to shew hir wantonnes, painted in
the figure of a flying Child, to shew his fleeting inconstan-
ce. If thy reason had as great power as it ought, and were
thy opinions restrained by good persuasions, thou shalt cof-
seffe, that time spent in loue, is time lost in life: then which
(before God) there is nothing more foolishe, then which (the
more grieve) there is not any thing more followed. There
is nothing can be vertuous, that endeth in repent: & what
then loue, is more repentent when it is possessed? the ioyes
are no foner attempted, then ended, & a little kindness mak-
him who was as hote as a toft, as coole as a clock. But say
thou loue a PENELOPE, euin in this chaste loue thou shalt
have fome croffe, a woman to kill thee with weepings, LA-
ERTES to trouble thee with his loathed age, TELEMACHUS to
try thee with his childish tears, riuels to tempt thy wife, if
she wilbe wanton, roisters to reuel in thy hall: in brieve, this
one wife is the occasiôn of many woes: this one PENELOPE
the caufe of much preudice: say she be a HELENA, oh thou
unhappy, that must weare VULCIANS badge on thy browe,
and beare the feales of hir shame, & thy scant foresight. Be-
leeue me PHILAMOUR, as there is no shadow without a sub-
stance, no Leopard without his spot, no Lizard without his
staine: no sweete without his fower: so is there no Wo-
man 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 faule, say she be wife, she will be wilfull, say she be an ideot, she is a burthen: how so ever she be, she cannot chufe but bee a woman, which from their infancie follow newfangledeness: 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 ever she be, beleeeue me she hath a longing tooth, and a long tongue, two ill neighbors in one bodie, the one will weaken thy purfe if it be still pleasde, the other waken thee from thy sleepe, if it be not iuftly charmed. Beleeue me it was worthily sayd of TULLY, and not so worthily as wisely, that it is extreame follie to delight our selues in these things, in which there is more excessing pleasure, then exceeding profit. The baites of louers (faith RUBEN) the art they vfe, the snares they set, the subtleties they shew, are not all these fruits of Vanitie. It is good faith FANONIMS to behould faire things, but not to bee too bould with them, for as ZENOPHON faith, the fire burneth, and a faire face inflameth: harke what SENeca alledged: there was neuer faire woman whose beautie was not accompanied eyther with crueltie, or whose heart was not thrauled by ingratitude. To bee briefe my PHILAMOUR, since nothing is more currmed, then curious follie, nor anye thing more vncomlie, then for a man to disclaime libertie, good friend be good to thy selfe, and leaue griefe, otherwise in languishing as thou doost, and liuing thus defolates, 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 afflicite 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 deoured in heauinesse: haft thou not read of Socrates? who be-
his Shadowe.

ing demaunded which wayes a man might preuent misery, by onely death sayd he, for grieue dateth but by death, and calamitie finiseth with life: Thou art forry to see me fad, and this is kindneffe, but wert thou setteld to seeke my succors, how palpable were thy curtesie. Well sayd MENANDER, that he that is sick in body had neede of the Physitian, 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 perceiues a deepe wound PHILAMIS, a lingring passion, but deuine in possesion: loue is like DARIUS Vine, ritch in showe, like ARCHITAS Doue, cunning in flight, which thou maist catch with thine eye, but not cast of without thine end, your proud Philosopher 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 ARCHANESE naked, then discoure vpon nature, who being a block in euery letchers way in hir youth when the Crowes foote had caught hir eye, was PLATOES deerest pigfney, and hee who before time was famous in many wrightings, became in his beft time infamous, being befotted on many wrinkles, SOCRATES though he were patient, was entangled by ASPATIA: DEMOSTHENES the eloquent, a louer: LEOCRATES, though a great Philosopher, loued the fleshe: 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 briefe it is a common rule: thefe learned men haue ye lighteft miftresses, & 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 watheth the Asfes eares, loofeth both his Sope and his labour: who endeuoreth im-possible things, mispendeth his cost and his candle: in dif-

G 3  swading
Euphues

swading loue. Then sweete friend, thou followest the na-
ture of Hioeiamas, which hath a blacke graine, but a
grosse fruite, and vnder shadowe of inforcing sleepe brea-
ueuth the fenes: Make mee Caucaus a playne, Demiphie
drie, Ripheus without sowe, driue the Pilat fis 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 loathe it? Loue the sweet
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 extinguih 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 burn: beleue mee, as it is rashnesse to con-
demne that which thou canst not determine. So in some
things it is better to bee deceived, 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 shouulde bee blasted, because some bloome not: all
waters shoulde bee deadly, in that some in danger: and
all women wicked, in that some are wanton. Oh PHIL-
AMIS, though there was a lewd PHILLIS, there was a
louely PHILACIDES: and though a loose LAIS, yet a louing
IPHIAS.

Parcite pacarum diffundere crimen in omnes.
Spectetur meritis quaque puella suis.

Heare OUID, for he was ominous: Sapie viri fallunt;
els IASON had vfed leffe leffe, and MEDEA possesst more
joy: THESEUS had deserued more, ARIADNE had serued
leffe: DEMOPHON had kept his promife, PHILLIS scapt her
penance.

You judge women by colours, and tye diuinitie to con-
ceits,
his Shadowe.

celts, where ARISTOTLE neuer wrote fuerer Axiome than this, that as when the Raine-bow sheweth, then there fore-passeth a shower: So when Ladies shew freshest coulors of constancie, then men doe most colour: befrom their painting, women owe them penance. But to drawe nearer to catch occasion by the fore-locke, and curtail my PHILAMIS in his folly: if nature had done nothing in vaine, as the philosopher affirmeth, then the bonde wherewith shee tyeth things cannot bee in vaine, the harmony of the heauens conffisteth on loue, yea such force and effect hath loue in all things, that the Vine imbraceith 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-fire: among mortall which are saints, man would not be befowled with these sweete saints. Prove that VENUS have a yellow colour, yet MARS will followe VENUS: good mens pleasures, depende not vpon bad mens precifenes.

But to leave long discourse, since words have no pow-er to express true worthinesse, (my PHILAMIS) know thou that I loue, neyther can I discharge mee of that thral-dome, but by myne owne ouerthrowe: It behooueth thee therefore in lousing mee, to flyrre vp HARPASTES loue towards mee, otherwise, as thou vnderstandest not the leaft of my jeopardies, so shalt thou beholde the laft of my ioyes.

PHILAMIS, that kneue the cloth by the lyft, the Lyon by his clawe, and the daunger by his discourse, replyed thus: PHILAMOUR, if thou were counseelled by DEMOCRITUS, more fuerer were thy comfort: for if thou desirerst not much, a little would seeme vnto thee sufficient, but this thy long-ing 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 na-ture tyeth mee, and the league of amite enioyneth mee, I will rather fayle my selfe than loose thy welfare.

Rife
Euphues

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

PHILAMOUR the forlorne, to the fairest
HARPASTE.

Since I know that no great thing may be acquired without travaile, nor any louing fainted without long seruice, I haue wasted many yeares to winne thy loue, and spent many seruices to prevent thy seueritie. But (oh thou milde in behauior, and Marble in heart: comely in demeanour, but careles of my duties) as the balme tree thunneth the streffe of the Iron, so thy breft shaketh of the fling of amitie: and like the retch-leffe patient, the more thou art medicined, the leffe art thou mortified. Among all the gods in Rome PITTIIE had a temp-ple, eyther for that she is of great might, or wonderful mercie: then since thou art one of hir sex, be one of hir faintes, requiting my good devotion with some signe of humanitie. It is PHILAMOUR (HARPASTE) that defireth thy favour, who hath deferred it, bearing as loyall affection toward thee, as euer any one that attempted thee: neyther incite I thee vnto lawlesse luft, 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 vaft woods the Elephant is amorous, which as PLUTARCH witnesseth, was as pliant to perfwade by signes, as ARISTOPHANES eloquent to allure by sentences. It is a custome in India among
his Shadowe.
among the Tarnafferi, 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, en-
during the flame (whilst the cloath be confumed) with fuch
confiance, (without showynge any signe of discontent) that
he testifieth his loue to be of fuch force, that it exceedeth all
the injuries of Fortune. But I HARPASTE, in stead of carrieng
fire in my fles, beare the flames in my heart: not for a sea-
son till a cloath be confumed, but during life, tyll my dayes
be determined: and wilt thou be more tyrant then the Indi-
an 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 shal I not at last haue peace? I haue tafted that woe,
and shal I not trie the weale? But why suspekt I, ere I bee
rejected? the funne 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 see me vnworthy to deferue, then
yeeld me sentence of my death, which without thy fauour
will as sureuely followe me, as I haue sincereuely favoured
thee.

Thine most assured,
Philamour.

This Letter watered with many teares, and clofed vp
with kinde kisses, was commended to the conuaye of PHILA-
MIS, who wholly addicte to procure his friends delight, made
expedition to finde out HARPASTE, and at fuch time entered he
hir fathers houfe, as she had perused and pawfed on his last
perwasions, who no sooner was certified of his presence,
but expeckting that which he suspekte least: she gaue him this

H court-
Euphues

courteous welcome. Sir PHILAMIS, were we not inforced
to strawe Flowers for our last buriall, we would strawe
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 strangeness, I beleue wee shall haue more cause to
straw flowers, then you to spred Rufhes. 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 dis-
content. 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 answere not with courtesie,
you may hap to lament with CLÆTIA: wherevpon he deliue-
red hir the letter, who supposing it to bee an arrowe of his
owne Quaier, a plea of his owne penning, replyed thus.
Sir I will peruse the texte, that I may interpret the mea-
ing, and if I finde no error, your Maistership may hap haue
kinde judgement: wherevpon leauing him in a male, she
foddainly lockt hir selfe in hir closet, where with a trembling
hand, and a troubled heart, shee brake vp the seale and per-
viol the sequeale: but when shee perceyued the streame ran
the wronge waye, hir Cake was dowe, hir courage was
dampe: and in fioede 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 assurred thou art
carelesse of my rigor, and as resolute to re-
pulse thee, as thou wert ready to prouoke
me: fond man, expecsteth thou that I can
respect
his Shadowe.

respeckt truth there, where there is no truist? or friendshipe from him who hath no faith, or sinceritye in him, who is a verye Sinon? canst thou be true in the sequell of thy loue, who art trothlesse in the enterance, pleading thou hast serued long, where thou haft solicited neuer, courting me one-lye with AESOPPS dish, wherein were more meates of subtilitye then to satifie.

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 with thy lyfe: beleue me PHILAMOUR, twere better thou wert buryed 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 aunfwer, 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 stone of Archadie, which layde on drye sticke kindleth fire, the which I had rather quenche in Hamon, then conforte in Athanians.

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 favoure, 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 leaye thy perusawions, and learne more patience, I bid thee farewell.

HARPASTE.
Euphues

No sooner had she dispatched this peremptorie replie, but the returned to PHILAMIS, who seeing hir couler changed, and hir curtezie waxen could, began thus. Howe now HARPASTE, howe like you my pleas: not so well as your person said she, which if I should set light by, it were a flight matter, in that you are so sile a messenger. Why Madame replied PHILAMIS, haue you found any error? I would I had not, saide HARPASTE, so you had loft your labour: houlde take this Li-bell and carrie it to your Lawyer: wherein he shal finde I except fo much, that I accept nothing. PHILAMIS troubled with this gleeke, began in this forte once againe to rub vppon the gale: Why my HARPASTE, I had well hoped that PHILAMIS desir should defier more pittie then impatience: what he defieres 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 burial? Welcome sayd HARPASTE? beleue me none better, I had rather waie on his burials then bridalts, and so tell him. Here-withall with a disdainfull bluhte, the sodainlye forfooke his company, and PHILAMIS departed thence wholye discontent. And as wretched fortune would, hee pased by EURIMONES doore, at such time as in hir greatest triumph the sate to shewe hir selfe, expecting to giue some due to some one of hir Louers: who epying PHILAMIS, soddenly called him vpnto hir girding at him in this fort. 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 favouer, as I could defier 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) wherupon fetching a deepe figh, he in this fort discoverd his fancie. Oh EURIMONE since your curtezie hath grated me a clew to loues laborinth, & your goodnes vouchsafeth me to speake to hir whô I most servis: I wil discouer my passions by your pa-tience,
his Shadowe.
tience, which if they may mollifie you, as they have mated me, beleue me, I shall enjoy the fulnes of my joy, & you perceiue my faithfulnes and loyaltie. Truth it is (madame) that I love you, and VENUS hath past such judgement on my paine, as it cannot be reuered but by your pittie: since therefore my affections are firme, and you fitte for fancie: you yong, and I youthfull: you faire, and I faithfull: vouchsafe the opportunity, an dfaule my impatient sorrow, since crueltie is ye staine of your credit, and pittie the greatest of your perfections.

EURIMONE like a cunning fowler, seeing the bird alreadie pende in the snare, began in this fort to play with his feathers. Why PHILAMIS I am sure you are too learned to love, 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, shold doate so soon? Or he who can square out the quadrant, be so farre out of square. Alas PHILAMIS, I am too young to be married, and too old to be mocked. I pray you therefore exercize your gibes on other, for my nofe loues no iefting.

PHILAMIS seeing her impatience replyed thus. If my simplicitie shoulde bee taken for subtiltie, and my deuotion for doublenes: beleue mee EURIMONE, I had rather die than speake any thing, and perish ere I would perfwade: but since Loue (as GARIMBERT faith) surnounteth the fortesse of the spirt, carueth the hard Diamonds, warmeth the cold Ificles 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 having long time lead a chaste life, finally in his latter dayes made his sacrifice to satiffe and appeafe nature, in that he seemed greatly to haue offended her, by his scuere chaftitie: time loft in loue is the same time of our life, and Ladyes that loath when they are wiht, are soonest lefte when they would. Ah EURIMONE, thou art yong, and must be yeelding: thou art a faire rofe, 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

H 3 def-
Euphues
despigets for my good deferts. Belieue me EURIMONE, as fait fauxoreth, so it fretteth: as Salutaris dryeth, so it decayeth: as lingering is sweete in loue, so too long lingering breedes languishing. Oh secke not thou my griefe, lest I proye thee vngratefull: these moyst teares trickling from my mournful eyes, since they are my witneses in loue, craue that thy chaft thoughts may preuent thy wilfulnes in loue. EURIMONE, like the faulcon seing the fowle stoope, began to strike, and the lyce intangled, left not to follow him, but gauue PHILAMIS this gilllop to coole his hot stomacke.

Oh sir, they that go a marrying, run a madding, who are inforce to make those who now would kisse their heelles, then to be their heads. PHILAMIS, in faith you are too wise to perfwade me, and I wise enough to repulse you: it is a principle in Phisike, ye the knowledge of sicknes is to some men the occasion of death: therefore (gentle friend) complayne not of this loue sicknes, leaft in stead of bedding you, we bury you, & it were meere pittie, when so hot a Gentleman who will carry noe 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 promife you when I meane next to learne hufwisery, you shalbe the last that shall husband mee. In this scoffing manner left the PHILAMIS, who seeing himselfe forlaken, and his friend forlorn, departed in such discontent to his lodging, that neyther imagining howe to confort or converse with PHILAMOUR, he caft him the reply of HARPASTE, resoluing euuer afterwards to shun the presence of so pestilent a mynion: and in this fort entering his chamber hee caft him on his bed, spending his time in such languishing lamentes, that the report thereof must needes mooue pittie.

Alas (he sayde) injurious 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 falhood: you are plyant when you are not pursued, and fawne when you are most flattered: Oh vipers brood full of vices, who in your greatest calmes lyke
Dolphins
his Shadowe.

Dolphins threaten storms: they like the Crab are crabbed, the one haung a crooked walke, the other a curfed wit: they are as full of defights 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 themselves wretched? What is man but a minde incarnate? a fantase of time? a beholder of life? a manciple of death? a walker going? a dweller of place? a laborious mind subie& to passion, being as subie& to bee seduced, as women are subtil to seduce? Shall we blame the fire because it burneth vs? or our felues that thrust our fingers in the fire? The potion that poyfoneth is not to be blamed, but he that pretendeth it: and our defaults are not to be ascribed to them, but our owne follyes. Thy Indenes PHILAMIS, I there is the nurse of this fame, and the seale of thine incontinence: Studie is the prefueratiue of such vnstaidnes, where the eye beholding good things is not befotted with euill, and the care that harboureth science, is ftopped to the Syren. Blame not them therefore who are the weaker creatures, but thy selue which was so ill counselled. In this manner ceased PHILAMIS to complayne, and beganne to contemplate, refoluing with himselfe wholly to intend the succour of his friend, and otherwise every way to glue oure fancie.

During this troubled eftate wherein PHILAMIS stormed, CLÆTTA and her louer were buried and richly intombed, to the great sorrow of all the beholders. But leaue we these tragedies, and retorne we to PHILAMOUR, who seeing PHILAMIS sodaine depart, began to suspe& somewhat, and nowe chaunged he his colour, and straigntwayes swelled in choller, making much of the shadowe of grieue, before he knewe the subftance: but considering with himselfe that it is meere vanitie to conuiet, before there appeare some cause to condemnne, hee opened his letters, and sawe the caufe of more lamente: and whylsethe hee canuased each sentence, and construed everie lyne, hee at laft vnluckily behelde that doubt decyded, which
Euphues

which he moit mistrusted, the loue of HARPASTE towards PHI-
LAMIS, and hereon grewe hee into desperate rage, suspeeting
doublenes in his friend, who detested all falshood, so that with
out any opinion of excuse, he refolued to reuenge himself cru-
elly: whereupon apparelling himselfe, and taking his wea-
pons, he fodorainly knocked at PHILAMIS chamber doore: who
little suspeeting hatred from him whome hee loued with his
heart, was thus infolently assualted.

 Traytor as thou art, and riuall in my loue, who haft lear-
ned 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 haft rob'd me of my Loue, canst no way satisfie
my reuenge but by thy death. If thou therefore bee no crauen
cocke, or haft desire to perfoeme as thou canst prate, arme thy
selfe and follow me, otherwise, whereuer I meete thee, Ile
 teach thee how to mockke mee: So sayeing (after hee had cast
downe HARPASTES letter) he fodorainly flung out of the doores.
PHILAMIS greeued in soule to see this alteration, pretended a
reply, but it would not bee accepted: whereupon taking his
weapons and gathering vp the letter, he perused it as he paf-
fed on, where hee fawe PHILAMOURS mistaking was the onely
breach of their amitie: notwithstanding stirred vp with his
incluilitie, and instigated with contempt, hee folowed his ene-
mie: hoping by counfaile to digest his choller, or decide the dif-
ference by combat. Thus parting both of them out of the Ci-
tie, and walking along the bankes of Danubius, PHILAMIS
knowing with MENANDER that the enious is enemy to him-
selve, in that his spirit combats continually in contrary passi-
on, hauing the greater judgemeut, shewed the more modera-
tion, and taking PHILAMOUR by the fleue, fought to perfwade
him: when hee altogether giuen ouer to his owne fury, more
irraged 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, ful of dis-
daine saide vnto him: why doest thou not contredicte mee in
some thing, because we may be enemies in all things?) drewe
his
his Shadowe.

his sword, not suffering PHILAMIS to shape defence, & wounding him to the death, fled with all expedition, unseen & unperceived, into the Cittie. PHILAMIS in his fall declared his friendship, and in stead of wilting him prejudice, faide, I pardon thee PHILAMOUR. See here Gentlemen the effects of fury, which is neither tempered with desart, nor extenuate by a die: Enen as (faith ARISTOTLE) the smoake offending the eyes, hindereth vs from seeing those things which are before our feet: so anger assailing the mind and judgement, blemiseth reason. NAUCRATES a man of great wisdome, was wont to say, that the chorolike men refemled 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 CÀIUS CÀESÀR had such superiorite, that he was incensed against a cittie, & in Cirrus, that he waxed wroth with a riever: least herein we shew our felues bruter that beasts who are by nature taught to temper their fury, when they haue aflaked theri hunger, following the lenite of ANTIGONUS, of whom SENECÀ maketh mention, who rather releueth than grieued his rebellious bondmen, pulling them out of the durt, not cauting them in the dust. Oh how the very fury of ALEXANDER was a blemish to his fortune! and the seueritie of SCILLA a scarre in his victories. But let me here by way of digression proseccute this purpose a little further (Gentlemen) for that now a dayes forbearance is accounted want of wardnes, and moderation, puftanimitie: 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 refraine the flame: the third, to aduiise counfail, and heale the furious inifirmities of anger in other men: We shall not be angry if we consider all the errors of anger, and considering them, rightly judge of them. Anger is first of all wroth than all wices, where couetoufness gathereth, this destroyeth: anger breedeth griefe in the father, divorce to the husband, hate to the magistract, repulse to him that reacheth at honour: It is worse than luft, for that enloyeth his pecu-

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

But to leue this and prosecute our purpose, PHILAMIS being in this fort false, lay long time amazed weltering in his bloud, 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 speackle, when moued by compassion, he with a bloud stone which he carried about him stopped ye issue, applying such co- fortable values that there was some hope of the Gentlemans succor: PHILAMIS more deade with vnkindnes, than daunted with his wounds, seeking to shun the comfort of all men, bee- ing demaunded what he was, shrowded his name, labouring by all means possible to recover 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, he wrought such priuye means by poftes that he had some supplies out of his owne Countrye charging his deerest frendes to conceale the course of his safety, he sought out the mountayne, where buying through the assistance of CLORIUS a defolate and sweete feate on the top of a pleasant hill, compassed with a faire grove, having a sweet river murmuring alongit it re- sembling PETRARCHS seat neere Sorga, among the thickeft of the mountaines of Stiria: hee betooke himselfe to his studie, earnestly intending naturall Magieke, wherein in short space he became so skilful, that he not onely grewe famous in Auu- fria, but through all Bohemia, where I will leue him for a while, hauing recourse to PHILAMOUR: who entring his cham- ber vnuspected, caufed a rumor to be spread of PHILAMIS so- dain depart out of Passau, seeming to take ye vnkindnes heavily, where in sooth his soule groned actually to remember his vngratioufnnes: he changed his youthful colors to rathful dis- content, and in all triumphs called himselfe the Knight of de- fpaire,
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 give him secret sepulture, he was sodainly carryed away) often when he was soli-
tary, and had liberty to lament, he watering his wan cheekes with weeping moyfture, 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 tormentd my selfe. Euen as the rust consumeth the I-
ron, the moth the cloth, the worme the woode: So enuie the worft of all vices, and rage the direft of all furies, hath reft me of my friend, hath robd me of my delights. Oh that with delight and my friend I might loose my life, too smal a plague for my ouer haftly peruerfenesse. Oh furie the furft of Fortu-
tune, that robbed Alexander of his CLITUS, DIONISIUS of his PLATO, and mee of my PHILAMIS. Oh beautie, thou deou-
er of my delightes, and death the possessor of my pleasure, I would I had shunned the one, and flept with the other, or that
my heart bloud might recouer his loft life: but why bewayle I his fatall losse, and forget my liuing torment. Thou loueft (PHILAMOUR) but art lothed, oh fruitlesse comfort for faithfull seruice: HARPASTE is too faire to bee dispraisef, but thou too vnkind to be pittyed: PHILAMIS dyed by thy rage, and disdaineft thou to die by hir rigours. 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 grieffe. In this fort passd PHILAMOUR his life, seeking all meanes to conquer the loue of HARPASTE, who after many repulse, at last being wearyd with suites, enioyed him this penance, that vnleffe hee could bring the body of PHILAMIS a-
live, and make Laite as bigge as Danuby for two dayes, hee shoulde never enjoy her fauour, or bee entretayned in her thoughtes. PHILAMOUR enioyed to these impossibilities, thought it neuer possiblle to enjoy her fauour, notwithstanding conquering his hard fortune with a comfortable mind, hoping
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that foundations might effect the one of his requests, and fortune present him with the other; her let forwards: in quest of which his purpose let me leave him to laugh with you faire ladies, or at least wise to feaste the follyes of some fine foffee fellows among you, who are like the vipers in your dings, and for all your venomes, you carry menses to heale men harbors.

and recount unto you the story of ECRIMONE, who during the presence of PHILAMIS could prance it, & in his absence reproved him, for whether it were gesticulation, or dissembl'd affection, or some such folly or fumice, that haunted that sweete kind of court; no sooner did the heare of PHILAMIS depart, but disquieting that his cowardly had beene the occasion of his concealed departure the sodainly filled the whole room with her fond complaints, renting his house, and beating his head, showing such apparant signes of repent, that every man pitied her remembrance. In breve, the vehemency of her griefe was so great, and her imperfections so many, his body being weak, his mind weaker, that sodainly the babbling aves, contumeliously exclaiming on the name of PHILAMIS, neither did the obligation of his birth, nor the reputation of his friends, nor might as cause her to forbear, but his only thought was on PHILAMIS. In this raging madness continued the for the space of a whole yeare, at which time, after much penury, and many miseries, they ended his youthfull cares, and being richly inculmbr'd, was honoried with this Euphues.

The Rosamond Euphues.
his Shadowe.

To take remorse, and louers sorrowes rew,
For why contempt is answered with dispight,
Remembering 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, governing hir affectiones with
such a raigne, that though inwardly she felt the wound, yet
outwardly no one could perceive the scar or shewe of scath.
Such governement had the ouer hir fancies, as Curio had in
entertaining temporall fortunes, who being presented by the
Samnits with great sumes of gould, laughed hartely, returning
this constant answer. Go you embassadors and tell the
Samnites that Curio defireth rather to rule them that have
possession of gould, then to haue gould: and that neither mo-
ney 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 cou-
loured so well, she may be compared with Curio for constan-
cie.

But leavine these in Passau, returne wc to Philamour:
many and eminent daungers passde he, being subiect to the
mercie of the feas, and furie of the wind: now vndertook he
trauell through vndownd deserts, fearing leaft Philamis
should lie there defolate, oft and many were his complaints
exclaiming on Harpastes crueltie, so that sometime he in se-
cret would crie out, vnkinde, but durft not name Harpaste,
fearing the windes, and being jeolious of Eccho, leaft the one
by their vertue, the other by hir voyce, should accuse him to
his coye miftreffe. Strange were it to rip vp his discontented
passions, for feare to moue Ladies patience, who are ne-
uer more sweeter then when they smyle, and when they are
moued none more mournefull, resembling the qualitie of
Euphrates, which is neuer more comelie then when it is
calme: nor no wyes so terrible as when it is troubled, for as
the one is toffled with the leaft winde: so is the other tempted
Euphues

by the leaft word. In short he arrived in Ravenna, making such inquisitive search after his friend, that the most part who resolved on Philamus death, accused him of folly, and entering his house, which was of no small account, he vied the same ceremonie which the Indian Princes have in their pillars, who honour the bodies and pictures of their dead parents, for finding the portraiture of Philamus drawne, hanging at his bed chamber, he fell downe before it, making such pittifull lamentation, as neither the teares of Niobe nor Michæoes moane, may compare with the halfe of his melancholie.

Now imbraced he the shadowe like Pigmalions image, pouring such store of teares over the feneleffe image, that if anye goddes of compassion had behelde him in that perplexitie, assuredly his moane would haue mooed a soddaine miracle, there was no place wherein Philamus was woont to depart wherein he fat not: and neuer parted he thence without sighing. But seeing no similitude of hope, or apperance of good hap to be found in that citty, he speedily departed, seeking Italie ouer, and inquiring in every Academy if happily he might heare of his friend, or els happily encounter him.

In some countries happily he met with many so named, who happy in their Christendome and name, were with such ceremonie entertained by him, as if he imagined by those friendly offices to invite this absent Philamus to faavour him. But when in no Countrey, nor in no place, he could attayne anye certayne notice of his Philamus residence, hee returned into Austria, resouling with himselfe to forfake the world, whoely discharge him of worldly hopes, and arme himselfe vnto the death.

For which caufe without returning to Passau, he travailed vp towards the Mountaines, by the verye same waye wherein hee had vnhappylye left the wounded body of his Philamus: where conjecturing 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 fort, he discharged the dombe creature.
  Goe faithfull companion, and helpe of forlorn PHILAMOUR, & seke out thy pasture, thou haft Danby to quenche thy thirst, and these medowes to yельde thee meate, liue thou at libertie, though my lyfe bee loft, but of pittyke kinde beast straye farre from societie, leaft thine vn happie fight bee the caufe of my speedyse search: And when the Beast with nimble footing fled out of sight, hee thus followed his discourse.
  Happy art thou in flight, that maift not behold my fall: and now Fortune spit thy venome, spight at Vertue, execute the wyl of HARPASTE, and crucifie poore PHILAMOUR: oh thou blinde wanton, all thy detrimentes are well deferred, neyther wyl I flye the stripe, though I dye by the stroake. And thou infaciate VENUS, behoulde I forfake Societie, and since thy followers are so frowarde, I wyll contemmate on them in my discontentes, and dye for them in these de-farts.
  By this time the syluer Tapers of the night, ouer spred the heauenly circumference, and LUCIAN in hir Syluer Coatch, gan smile on all the attendants of the night, when PHILAMOUR wearyd with toyle, and attainted with forrowe, entered a cloase thycket, and in the mydft of his meditations fell a sleepe.
  No sooner did the daye beginne to discouer, but certayne Robbers who were woonte to haunte thase woodes, espying PHILAMOUR brauelye appoynted, ganne sodainlye aseyle him. The young Gentleman defying nothing but death, was glad of this occasion: and betaking himselfe to his weapons, he fought so desperatelye that hee flewe three of them, but beeing at last overcome with the number of assailants, hee fainted and fell sodainly, hauing manye dangerous gashes in most parte of his bodye. The Ruffians deeming the conquest woon, and their aduerariee dead,
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spoyle him of coate and Jewels, 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 found, and seing the place all to bee dewed in his bloud, tombled himselfe as neere as possibl 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 issue 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 difdaine, now shal I encounter him whom I flew with crueltie, and content hir who delighted in my daungers, but oh thou cruel, be thou now pacifised, for my dayes are expyred: and gentle ghoste (if PHILAMIS ghost haunt this desert) let vs be at vnion and embrace: echo at this word, seing as though she could not content hir selfe without speaking, returned the last word embrace, which gauue such heart to PHILAMOUR that fainting through losse of bloud, he cloes his armes, as of yeelding content, and waighted for death with willing constancie: but fortune who after she hath tripped vp the helke, houldeth vp by the hand, and cast downe to the depth, lifteth vp to dignitie, altered his expeftation, and preuented his death: for CLORIUS the good shepheard and guide of ould Nicrosians grange, who was continually accustomed to ouerpasse thofe groundes, had by fortune that day good occasion to seech the growe, in that he had loft a Kid: who following his narrow seach, encountered this dying bodye, sprawling and weltring in his owne bloud: and being mooued with fatherly compaffion, he staunched the fame, and bound vp the woundes: bearing gasping PHILAMOUR on his backe to the grange which was neere at hand, where laving him in a warme bed: and guing him wholesome brothes, hee restored him: in such fort (continually plying his woundes with the balme and sweete medecines hee most vfed) 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 trauailling the countrie was assayled by theeues, and robbed of his substance, for the rest hee craued pardon, ter-
ming himselfe the Unfortunate and Unworthie, 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 shoulde shew his nobilitie, and requite the others good nature. CLOREUS at such time as he tooke him vp, found a Iewell of great valew (being feaun Diamonds fet in gould, after the manner of a heart) fast tyed vnder his right arme, which for want of search escaped the furie of the robbers, yet had they stripped him into his shirt, which Iewell (when he fawe PHILAMOUR would needes part from him) he freendly pretented him with: which being a guift be-
flowed on him in times past by PHILAMIS, PHILAMOUR receiued with such joy, as vpon CLOREUS earnest intreate he re-
folued for that day to spend the time with him (for that was the sheapheards hollydaye in that countrie) great was the glee among the pastorall troopes of Shepheards, and CLO-
RIUS as an auncient, was a chiefe at the feast, thether came euery louer in his beft sheepes Ruffet, wearing flatlie greene laces on their strawne hattes, with a great Noigay before like the fether of a forehorfe: gartered they were vnder the knee, vpon theyr cloth stocks, some white, some greene, some partie couloured, with great Cruell garters of Valentina, and happie was hee that could croyled leane most lobberlie (louingly I shoule shay) on his stafle, and caft a sheepes eye on
his sweete heart, the young frie of the foulde, the prittie maides, simpered it marailouflie, and SIB would haue the bag pipe play naught but heigh ho, my heart is gone, for she was stoon with a nettle or needle, or some such weapon, about the waft with a wannion. It greeueth me to tyre you with the country layes, or trouble your eares with theyr clownish loues, who hauing tafted of Nectar, are to nice to

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Sir, if a swaine may be bould to discoursie 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 penfue and melanchole. I have read good sir of diuers, who sought their quiet in the citties, yet haue found it in the desarts: where although there be no rich coates, yet may you meet reasonable good counfailers. I know sir you are learned, and your education hath beene courtly, so that it cannot be but you haue read Ariosto (a discoursie fit for dainty eares) and there shall you find, that Me- dor in the desarts found no small cause of mirth. Besides Tasso Eirminia finding no safetie in court, was succoured in a cot. Tully was quiet in his Tusculano, but troubled in Romae, heare the peace, & heare the pleasure: if threfore we may merit such grace to know your grief, let an old man hear it, who among al the trials of this world can coniecture somewhat of the taryties of a woman. It was no nead to bid Philamour blush, for he was soouldly bitten, & though he had spied no speche, his griefes had been discouered by his sighes, notwithstanding to couer his imperfections as much as he could he replied in this maner (franging 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.

reell preferue from lightning, though the Ofriech skin drive out ache, yet there are some wounds that admit no weale, some diseases that are desperate: among which fort since mine is vurecureable, 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 melancholyy, pacifie one fit of my feuer, nor buy me one ownce of content? what then profiteth it you to heare that which you cannot helpe? or me to tell y^ which makes me tremble to thinke it. CELIO that had already winded him, in this maner ceaefed not to worke on him. When VENUS (good sir) was wounded with CUPIDS venom, she found a receip in his quier: there is no fore but may be falued, no dead flesh which Sublimatum sercheth not, no body poifned in Sydmin, but may be cured by PHILIPNS po-tion: yea the heauens are so sauourable in all casualties, that the Coural comforteth against Epilepsia, & ALEXANDERS viisio betokeneth the care that God hath ouer every creature, who in his victorie against the Brachman, finding no remedie to to cure his soldiers, who were wounded by the Indian poifned 4 weapons: nor to cure PTOLOMEUS his deere page, whilst full of care he tooke refte in his pavilion, he beheld this strange vis-sion. Him thought he saw a great Dragon houering ouer his head, which caried a hearbe in his throate, which taught him the vertue of the fame hearbe, & the place likewise where it grew, and he awaking, went and found the herbe, faued PTO-LOMEY, and releued his fouldiers: the examples are innume-rable in this cause: but vouchesafe me the hearing of a histry, which though it bee short wil yeeld you some solace. There dwelled heere in these deerts, more neerly bounding yonder mountains, a young shepheard called CALIMANDER, who fel in-amoured with a young nymph of this countrie named RUTHER-NIA, many counrtey curteties vexed he towards hir, shoving such signes of obferuance & duty, as had coy AMARILLIS bin fo courted, she had long since bin coteracted with CORIDON, but the vain maid, being more faire then fortunat: & more precise then witty, conceueting pleasure in CALIMANDERS sufferance, like ye^e peacock, gasing onely on her faire plumes, not her foule feete: supposing what she was, not what she might be: at
his Shadowe.

frendly PHILAMIS, who (as you hane heard) forfaking ye world, had taken himselfe to this Cell, where conuerung with shep-
heards and gote-heards for recreation fake, and applying his
studie for to attaine knowledge, hee became fo excellent, that he seemed rather framed to learning, than to loue: to match-
lesse knowledge, than to imitation.) CELIO, as courteous as
wife, quickly satisfied his request, not onely offering himselfe
as companion, but as guyde in his journey, whereon PHILA-
MOUR gathered heart, parting from the company with such
a plesant looke, that each man esteemed CELIO a good sur-
geon, who could heale his patient of such a passion fo sodain-
ly. CLORIUS was loound to see him reioyce: in briefe, every one
deported from the feast to their foulds, whilest PHILAMOUR
and CELIO followed their way.

At laft the mountaines which discouered themselves a far
off, presented themselves more neare. Laste was heard how
along his plesant banks hee prettily murmured, and nowe
beheld CELIO the solitary cloyster of CLIMACHUS, who being
by age more meet to take rest than to induce toyle, was glad
to behold the end of his race, and the end of both their trauels:
oftimes by the way discouered thely of divers accedentes,
and deluded the time with words, leaft they should have beene
tyred with theyr walks. CELIO drawing neare his owne cove-
tage, commended PHILAMOUR to good fortune, pointing to
the toppe of the hill, and speaking to PHILAMOUR after this
manner.

You know my Courtly friend (said he) that in the Olim-
pien games the wraftlers suffered sweat before they taasted
the sweet: and ALEXANDER seeking out the Temple of IUPH-
TER was inforced to traffaille through deferts, ere he attained
his desires: fo then though haft endured payne, hope the
pleasure, and haft thee to the toppe of yond mountaine, where
thou shalt meete with CLIMACHUS, and attaine thy content:
for my selfe, were not my lims weake, I woulde wende with
thee. But since I knowe the onely name of CELIO is able to
conjure the scholler, vfe it, commend me, seeke him out, be af-
fured of successe, and fo farewell. Whereupon after a courte-
ous
his Shadowe.

formed with Medusa, began to admire, and casting him at the feete of Climachus his approoed Philamis, he imbraced his knees, weeping such flore of teares, as was pittifull to behold: Now came into his minde the vnkinde crueltie towards his friend, and the thought thereof was fo forcible, that never looked Hecuba more ruthfull in the losse of her Polidocce, than Philamour did in thinking on his Philamis. The wife Rauenoeis knowing both the cause of his griefe, and his hearty repentance, as hauing foreseen them long before in his pryuate intellecuall science, comforted him in this fort.

Arise Philamour, there was never so great an offence among friends but will haue a pardon: thy Philamis lyueth, and hath forgiuen thee: vertue in him hath overcome all thy disgraces, neyther canst thou bee so vnkinde as hee is willing 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 wepe leffe shortly, when you haue attayned your wish.

Philamour, as if before the Oracle of Delphos, or hauyng receyued a curtseie from Sibilla of Cumæ, with humble reuerence returned this answere.

Good sir, and reuerend Scholler, could I expresse what I imagine, or define my joy, as I deuine your judgement, I would in good wordes witnesse my great thankes. Sooth it is, I am miserable Philamour, the abieçt of fortune, the obiect of Harpastes crueltie: Tis I (O my foule thou knowst I sorrow it) that hauing injured my friend, wounded my friend, and lost my friend: whome might I see, to breath out my repentance in his bosome, to fighe at mine owne flame, to finde that with my heart bowld, which I haue defaulted in by my hairibraynes heedlesnesse, I were satified in foule, and hee should see I was sorrowfull.

Philamis not able to indure any longer, to see the yoong Gentleman so penitente and passionate, cutte off his continued courto with this short answere.

Phi-
Euphues

PHILAMOUR greeue no more, euen for PHILAMIS sake art thou welcome: I imbrace thee as if I were himselfe, and wil loue no lesse than PHILAMIS. Caft off therefore this discon- ted heauines, and frolike it in this solitary feate: for if thou car- rie beleefe, which is a helpe at maw, as the Phisition sayth to such as wil be cured: affure thy selue the day is thine, and the daunger is past. Hereupon taking PHILAMOUR by the hand, this disguised CLIMACHUS brought him into his solitare Cel, where from a faire windowe he shewed him all the vallyes, & smilingly beholding Laite, said thus: Here is some of your pennenance sir, Laite must be beholding to you for an overflow: I beleue HARPASTE knew the shoulde drue you hither, she in- joyed you so happily. PHILAMOUR fighed to heare her na- med, but fee a wonder, PHILAMIS altered this sorrow: for ta- king a booke in hand, and turning towards the East, there fo- dainly fel a thunder-clappe, the heauens were disturbed, and the waters came down with such vehementie from the moun- taines, that Laite fodiainly of a little Riuere, began to exceed Darnby. Here might you see the poore shepheardes, leading theyr flocks to the higher places, and the Kids that fled in the plaines were driuen into the mountaines: many streetes in Paffan were troubled with this inundation, and HARPASTE hearing of these waters, with blushing modestly diuned in his heart, that she must shortly haue a husband.

All this while PHILAMOUR lay looking of the window, weep- ing for ioy, and oftentimes imbraced he the barre of the win- dow, as if it had beene the dead body of his HARPASTE: till fodiainly PHILAMIS smiling made him surfeit at another wonder: for enioyning him by no meanes to moue at whatsoever hee fawe, he caufed him to sit downe by him, when fodiainly there entered two in rich attire, reembling HARPASTE and PHILA- MIS, the one proffering him kindnesse, the other courting him with amiable looks: good Lord howe faine would PHILA- MOUR haue moued? But feare with-held him, and care of his friends content, yet kneeled hee to PHILAMIS, crying out in great agony: Ali deare friend, I haue offended. But to draw him from this passion, PHILAMIS pratified an other secret: for fo-
his Shadowe.
dailly they vanished, when as hee sawe in a mirrour which stood opposite against him the whole course of his travels, his dauners, CLORIUS comfort, and CELIOS friendly travel with him: whereon while hee meditated, him thought the Tables were spread with great delicacies, the musicke and melodie resuied his spirits, the Eunuches served him in bowles of Saphir, and his entertainment was so sumptuous, that although hee had a good fomacke to his meate, yet fedde hee only on admiration, till PHILAMIS cheared him after this manner.

Behold (said he) Gentleman, the one halfe of your danger past, Laete is increased, your PHILAMIS is living, 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 rejoyce, yong men must not faile which are towards marriage.

PHILAMOUR inuited thus kindly, fell to his victuals wel favoredly, and both of them tooke the repast more pleasantly, in that the one beheld, and the other hoped to see his friend. At laft the tables were taken vp, the attendants vanishe, and the night being farre spent, CLIMACHUS conueyed his PHILAMOUR into a sumptuous chamber, where he was entertained with such delicacies, musicke, and delightes, as the lyke was never imagined by CLEOPATRA for her ANTHONY. In breife, after long discourse, and PHILAMOURS many vowes, his secret sighes, his repentant hearts grieue, his humble suite to see PHILAMIS, his prayers to enioy HARPASTE, the graue scholler left him fully resolved, promising him the next day so to further his desires, that he should not onely enjoy her whom hee sought, but see him whose hee wished for: and thus with a friendly Adieos he left him to his rest.

No sooner did the fayre morrow with blushing beautie incite the fun to enter his chariot, & golden PHOBUS 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 discouer it self, the coles became quicke fire, & PHILAMIS: forgetting all former defaults, began
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began to reuiue the image of his PHILAMOUR, which absence and vnkindnes had defaced in his heart: so that hee resolved sodainly to seeke his discoverie. For as many ceafeleffe show-ers, 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 casualtie 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 provied all things necessary for the journey, causing a seruant to present PHILAMOUR with rich raiments, and all other necessaries, who newly awaked, wondered very much at this straungers curtesie, and the rather in that whatsoever was sent him, the messenger was wont to say that PHILAMIS preffented it. At last when PHILAMIS had ordered all things by his Art, and provided horses for their journey, 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 injuriously wronged, and cannot but vnworthily speake vnto. Ah gentle heart, thou mirrour of Vertue, my foules peace, my minds content, my courteous PHILAMIS: beholde my teares the testimonies of my forrowes, and accept my vowes the tokens of my true deuotion, who repent my rashnesse, and if I may merit reconcillement, promise such affectionate loue, as neyther time, nor the tyranny of fortune, neyther many daun-gers, nor mortall detriment shall cuer alter.

PHILAMIS not able to induce futher 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 farre, it was no fath: CICEROES wen was no digrace: and PHILIPS crooked lymme lamed not his fortune. The Rose is not to be contemned for one canker: the Cambricke, for one flaie: the fword for one flawe: the
his Shadowe.

filke for one fret: neither all friends to be forfaken for one falling out. Alpheus being freth, cannot alter the sweet water of Arethusa: neither is Mithridates poyfoned with one potion: we etheeme our cloth by the wearing, aswel as the wool: our wines by the taft, as wel as the colour: & our friends as well in theyr faults, as in theyr fauours. The filkes that have fairest gloffe, fooneft loofe theyr glory: and beft mindes are fooneft mooued: Though the Taylers goole burneth the finger, it smootheth the hemme: though the Diers staffe weaken his arme, it washeth the cloth: though vnkindnes fall among friends, yet kindlieth 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 releue me, who saue thy life, sustained mee in needes, since when I haue here lyued in studie in this solitare place, referued to do thee good, who haft long be called with grieue: Come therefore and haft thee, our horses are in readinesse, and I will ryde with thee, assuring my PHILAMOUR, that care night HARPACE will shewe some curtesie.

It is vnspakeable 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 faft and mounted on theyr horses, beguiling the weary journey with kinde wordes. No soone were they entered the Cittie, which was about noone steadd, but the rumor was sodainly spread of theyr arryuall: each one reioyced to behold PHILAMIS, who hering of the death of EURIMONE, smiliuely fayd thus.

Qualis vita, finis ita.

Amongst the rest NICROSON beeing a Gentleman of noble nature, hearing of this good happe, the vnyon of friends, and theyr happe retourne, as one alwayes delighted to entertaine fraungers, 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 thinke this (Ladies) that HARPACE had
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had heartes ref; who hearing of the arryall of hym whom shee loued, hoped that PHILAMOUR should haue a riuall in his loue: but when she thought on the overflowe of Laite, alas she said, hath not PHILAMOUR deserued my loue, hee is of noble byrth, of liberall nature, a Gentleman well possefsted, and my proffered seruant.

Thus as the Diamond which endureth not the fire, but is mollyfied 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 shee the time till supper drew on, when sodainly PHILAMIS & PHILAMOUR as invited guestes entered the house of NICROSION, who with great humanity and frendly curtesie entertained them both: neyther was there any citizeen who seemed not highly contented to beholde the saetcie 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 aflifted 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 defereue fauvourable acceptance, and harde aduentures happy auailes: 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 negleect my loue. Behold my vowes performed, and your requests accomplished: See Laite with raging waters raunzing through the vallyes, seeming rather a huge Sea, than a little Riuer: beholde my PHILAMIS alive, whom you suppered dead, whom I prefernt as a prefent 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 strietnes to reuie ye dead, & commaund the waters, which shew you are a right woman in
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in your will, who can step ouer, where you will not stumble, and command impossibilitie when you will not be plyant: but PHILAMOURS vertue hath prevented your follie, and in reason, since you haue caufed him to make Laithe rife, you must now content him with a kinde fall. A cypher by it selfe is nothing, but joyned 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 pursuit of your demaundes, that it would pitty you to feare, and it perplexeth mee to reporte. HARPASTE moued with these reafons: like the Marbell tamed with manye stroakes: the gould tryed with whote fire, the freele 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 answer.

Things attained with long labour (Gentlemen) at the last breede moft delight, and when the tryall is past, the truth 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 content procured, I rest his in all loue, and yours to command, who haue travailed for him as his friend, and shall ere long see him the Lorde of my favours. PHILAMIS was not a little icound to see this end: nor PHILAMOUR solene to heare this sentence: to be short, after the feast was finished, and the guests ready to rife, by the consent of both parties, PHILAMIS brake the matter to NICKOSION: who knowing PHILAMOURS birth, bringing vp, and great riches, heartily condiscended: Whereupon in the assemblye of the Nobles they were both betrothed, and happily in short space married: at which solemnity CÆLIO was a bidden guest, and CLORIOUS was highly entertained, and for his many curtesies made Lord of the grange, vpom the friendly request of PHILAMIS. Long time in great joy liued these louers, entertainyng PHILAMIS in harty affection, who wholly delighted in his solitary 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 harty affection tooke his leave of his PHILAMOUR: the one defired the other to continue company: yet PHILAMOUR must not leaue his newe wife, neither will PHILAMIS be drawne from contemplation: in briefe, after many promises of continuall intercourfe by letters, they tooke their friendly farewell: onlie PHILAMIS in that he knew his friend was too much befotted with the worlde, and might forget himselfe soonest through securitie, to refraine 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 under inserted, and leaue vnto your cenfure.

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

Philip.

O morrow father, & wel met. Cello. Sir if you like the Kid lay downe the price, it is fat and tidie, hauing tafted the sweet waters of Danuly, & the wholsome herbage of Austria. Phi. Why I salute thee Cello, but cheapen not thy kid? C. Oh sir that which I wil take at your handes shalbe but half the worth, halfe a Bohemian crowne or no money. Phi. I beleue he dotheth, I will speake lowder. Ho Cello I come not to cheapen thy Kids, but to haue thy company, for eld hauing many eues hath much experience, hearst thou me, or art thou deaf? Cello. I heare you and yet am deaf: deafe 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 infirmittie: if therefore thou wilt keepe thy last key in speaking out, fit thou neere me and pertake my shade, and preferre what question thou lift, and I will answere 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 may; and so long as you lift, I wyll crye out my words before I looFe this company. CELIO. I but there is a meane in all things Maister, a difference betwixt staring and staring 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 spendedst the daye heere in these mountaynes? what are thy studiies? what thy methode? PHILAMIS. I studdy the Mathematiques. CELIO Thy studdie is then superificial, In alieno adificat 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, & endeoure to attaine the same, if by it selfe it could decide and maniFest the nature of the whole world, it would profit our minde, & help our memories: but in that it doth not so, doate not on it so. PHI. I wonder CELIO you difpraife that so generally, which is so perfect in his parts. I haue red ARISTOTLE, who in his Elenchis faith, that they who are vnready in number, are vncaable of the secrets of nature: beFide AUGUSTINE a catholique doctor concludeth this. Nemo (faith he) ad diuinum humanariumque rerum cognitionem accedat, nisi prius artem numerandi defeat. If therefore Arithmatique being but the entrance to the Mathematiques be so beneficall, what shal we thinke of the rest, but as of things exceeding singuler. CE. I condemne them not as vnnecessary, but would teach and traine thee in studiies more necessary: numeration teacheth thee howe to count thy sheece, but not how to amend thy finnes. Arithmatique schooleth thee to apply thy fingers to aurance, but I would haue thee instructed how to draw thy mind from ouetousnes: the candle is a faire light till thou behouldest the fun, and these triffling stumbling blocks of wit are sweete, till thou perfeetly 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 squire, 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 forow: for finding by dimension how little the world was, and how small a part he possesed, he found himselfe great in too little. I tell thee PHILAMIS, had PHILIPS sone fought out true science, as he studied this sily secret, he had seemed greater to himselfe in contemning the world, then in conquering it. PHI. What thinge you of Musick. CELIO. It is the darling of loft 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 vnity, but maketh thee not as one. I haue reade that ZENOPHANTUS Harpe could moue affections, but neuer maister them: these are trifles that aske much toyle and yeelde little treaure. PHI. What think you of Astrologie? CELIO. The kaye of presumption is Astrologie, where men ascrie to the oposi-
one of Planets the cause of alterations, which are onely to be applied to Gods providence, 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 bleffedness. Beware therefore, and bind not thy selfe to the things thou knowest not: but learne thou to seeke out fuch things as thou shouldst know. PHI. And what are they? CELIO. Not trifling Philofooie, 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 worldly miferye. PHI. And what is death? CELIO. The law of nature, the tribute of the fether, the remedy of euils, the path eyther to heauenly felicity or eternall miferie. PHI. Howe is the fruite thereof...
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threof 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 CAESAR liued where had his fame been, which in the epicures opinion being specked in delight, containeth true felicity. CE. He had need be an epicure that so speaketh, ye only councellth himselfe by his fence not by science: he hath a fleshly vnderstanding, which as PAUL faith is the enemie of the spirit. I will tell thee what life is, and thereby showe thee the commodities of death: lyfe is a pilgrimage PHILAMIS, a shadow of joy, a glasse of infirmitie, the pathway to death, wherein whilst we travaile, the moost of vs loose tyme, but preuent it not, and as straungers from our infancie, by many pates we travell to one end, by many functions to one fate, yet is there no estate so certaine in lyfe, no stay so stedy, that complayneth not his wantes ere he come vnto his waine, begin in degrees, what thinkest thou of princes liues? PHI. I deeme the happy, so they be vertuous. CELIO. Thine exception then sheweth they may default, and in that they may want, fee thou that there is no worldly felicitie, true felicity. Saye princes grow great, they feare the vngratious, if vertuous, they are odious to the wicked: if temperate, they escape not contempt: say zealous, they are held feuere: if they winke at faultes they are thought retchlesse: in breefe, if they borrowe theyr happines from life, which lyes in the estamate of worldly eye, they are onely wretched in being happy in worldly judgement. DIONISIUS a tyrant let him speake, there is no princely happynes sayth hee, but in death. PHI. What deemeest 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 deprue 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 thrive 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 quidities.

PHILAMIS. What of Merchants. CELIO. They are studiuous to loose their wealth, and weep when they have loofd 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 rithe man to enter the kingdome of God: if this be true as it is most true, what is theyr life? miserie: what is theyr felicite? miserie: what is theyr 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, Ants obitum nemo satix. PHI. Haue they not charitie? CELIO. Yes charity painted in theuyr walles, not in theuyr hearts, Quilibet quippe, every Dog his loaf, 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 penaillese, studiuous to make all men learned, and themselfes beggars: and whilft they lament all mens want of science, they are supplanted by all men in substance: they wright good tales, and reape much taunts, and are anwered with, oh it is a proper man: but never a rag of money. PHILAMIS. And why is that, is it not for theuyr corrupt life? CELIO. Seeft thou that pad in the straw, truly PHILAMIS thou sayft well: some are excellent, of good capacitie, of great learning, whose pastorall 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 subtletie: in breife PHILAMIS their liues is miserable, looke on every mans way; it is eyther wickednes or wretchednes. PHILA. What thinke you of the deuine? CELIO. Why this is Hysteron Proteron, the Cart before the hors: 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 worldlye wildernesse, where mens thoughts are thornes to wounde theyr conscience, thefe seek ye
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theyr benefits in Gods booke, yet haue they theyr maimes in lyfe, theyr daies and yeares are but miserie, for in that they long after a further joye, theyr comfort is imperfect: leaue we to descends to particulars 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 boaste, or wherein onely he dooth excell: if he haue gaiths 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: descends we in to those particulars which are in our felues, and rippe we vp our originals, ground wee not upon the benefite of reasone the beautie of our soule (whereby we learne to know God, and disserne good from euell) what goods haue we that beastes pertake not with vs? We haue health, so haue Lyons: we are faire, so are Pecocks: we are swyeft, so are Horses, yea and in all these well nye are we overcomne by vnsreasonable creatures. Let vs now see what is greatest in vs: we haue boddyes, so haue trees, we haue forces and voluntary motions, so haue beastes and woornes: we haue voyces, but how shriller haue Dogges? how sharper, Eagles? how deeper, Bulles? how sweeter and delyuer Nightingales, why boafte we then of that where in we are overcomne? and is not this misery of lyfe to be by them in these things overcomne? PHILAMIS. But by your patience CELIO heere is confusion growne in this discoursede, els are many learned men deceyued: I haue read in Epictetus, that a lyfe joyned with vertue is felicitie, so all lyfe by this meanes cannot be miserable. CELIO. I wyly rid thee of all these doubtes, cleere thee of al these clowdes, confirme thee in all these controuerfies: There is good in apperance, and good in deed, felicitie in shadow, and felicitie in substance: the onely intermedium of which is death, which kyllleth 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 teastifeth: the good in shewe is this vertuous vniting of life and learning, which taken by it selfe is a sollace, 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 morally 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 CAESAR his enimie, yet knew we it was myferie: his life irreligious, his end desperate. SENeca himselfe talking gruely in his life time, wrightingconstantlye of death, and touched somewhat with the thought of immorta-litie, made a sicknesse of a sigh, and in his end shewed some o-uer 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 fleish with the spirite, our time of temptation, where we warre to haue victoye, and by fayth attaine the crowne of immortalitie. This is the path, & our fleish the hinderance: Death the haunen where wearied wee reft vs, and being dissolved, attaine the direct fulnesse of our ioye: Oh ioye without compare, oh little daunger, oh great crowne, or waye to true lyfe. Now feest thou PHILAMIS what thou foughtest, these doubtes are decided, and the conclusion that followeth of all thys controwerfie, is that lyfe is miserable every wayes, but most miserable to them that lyue ill, whose hope is dead, whose faith is falsified, who haue forfaken the true Sheapheard, to followe Sathan, betrayed theyr soule, to serue theyr bodyes, who are become the bondeflaues of sinne, and the feruauntes of vnrighteousnesse, who serue Mammon, and refuse God, whose portion after death is the bottomlesse pitte, where in freede of laughing they shall lament, insted of folacing they shall sigh, and whilst the righteous shall clap theyr hands for ioy in heauen, they shall fould be theyr armes for sorowe in hell: oh theyr horror, oh
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Oh theyr miferie, oh that men can be so peruerse, and God so propitious, who calleth all, and will succour sinners, who wil ease the heawy laden, comfort the comfortlesse, giue Manna euen to the murmerers: oh whither am I carrieyd with these contemplations? into what Oceans of delight, wherein I behold as it were in a mirrou the indiginitie of man, & the mercies of God: the miferies of this life, and the fruits of death: of which when I begin to to thinke (my PHILAMIS) I beholde these writhen lims, as saylers doe theyr brufed barke at the entrance of the haunen, rejoycing that I haue past my perils to enjoy my paradife. Oh happy death of thoie (faire CICERO) who being borne mortall, haue so well liued as to enjoy eter nitie. This is the laft medicine of all euils (faire SOPHOCLES) & the way that leaded vs to al beatitude (as witnesseth LEONIDAS.) This bringeth vs through the stony way to the pleafant path: this healeth vs in all infirmities: to this were wee borne, being by nature fent abroad to leerne experience, lyke yong fonnes, to the ende we may with judgement entertayne happy death as our beft heritage. PHIL. Why paufeth CELIO? or what holdeth thee in fuspence? CE. Oh PHILAMIS, I contemplate the true life: and as travellers by the beauty of the coaff conieure 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 feelhy infirmities. PHIL. Leave these contemplations (good CELIO) and profecute your diicourfe: It were pittie your studies shoulde preuent mine instructions: I pray you let vs know why fom men, since death is fo fweet, account it fo fower, and why other men take that for pleasure, which some esteeme to be their ytter perdition. CE. Truely PHILAMIS, thou haft propounded a quaint queftion, which auayleth much to knowledge of death, and caueth the better fort to rejoyce thereat, the worfer to prepare them in worthines to receiue it. That fort of men which feare death, are they that liue in darknesse, whose liues are worldly, who confider not the judgementes of God, but are like Oxe and Mule in whom there is no vnderstanding: thefe are not touched with the
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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 upon the widows gleanings, and perseuer in their wickednes: these are happy in serving the devill, and hardened against the seruice of GOD: these are they that thinke their finnes are vnfeene, and who persevering in their wickednes shall perish: these are they against whome MICAH crieth out, whose lust condemnatiō is death: these shall sigh in the day of judgement, whose blindness is more than Ca-marian, who shall have portion with Sodom: these are they whose company is to be eschewed, who make tears dwell on the widows cheeks, and dueoure the fatherlesse & desolate: these are they who in stead of prayers, make purchases, whose indentures are their devotions, whose priuy seales bee theyr prayer books: these are they that spende in waft what poore men want, and bestow that on hounds they should give to the hungry, and imploy that on brauery, they should vouchsafe the begger: these are they (as BERNARD faith) that are made riche by poore mens farms, whose sin shall be reuenged in hell fire: these fear death, because they hope no better life, and flie the grave, in that they are fallen from grace: And this sort of sinnes haue many swarmes of attendants: some more vehement, some more desperate, all damnable: as are they who encounter violent death, after their wicked lies: and such as being aduised for offence, make the separation of soule and body a desperate laughing game. These are they of whome EZECHIEL speaketh, the soule that finneth shall die. Examples of these sorts of men are infinite, among which SAUL may first exemplifie, who being rent from his kingdome, reft himselfe of lyfe. IUDAS who hauing betrayed his Saviour, hung him selfe in defayre. BRUTUS who hauingmurthered CAESAR, flue himselfe miserably with his owne sword. CARUNDIUS TIRIUS, who hauing made a Bedlam lawe, endured a bloudie end.

Oh too many, too marvellous are the examples of suche men, who in their desperation haue made death damnable, and in their dissolutenes fearefull. What are they that take pleasure in death? oh blessed men, oh happy pleasure. Such
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as shone lyke the Sunne in theyr sinceritie, such as acknowledge their deliverance from God, such as are faithfull in afflictions, and humble them in perfections: such as are godly in patience, and patient in godliness: 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 sickle of the palse, proving rather Cornelius, a foulejour to beleue, than Simon Magus an inchaunter to lye: such as looke for the promisses of God, and thirst after righteousness: such whom the zeal of the Lordes house swalloweth vp: such as suffer for percuption fake: such whose faith is not wauring, and whose vowes are in heauen, though the body be on the earth: such as are faithfull and not fearfull, that trust in God, and mistrust not his promises: such as are percuted 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 lue, so they may increafe, so they may flourishe: & these also haue folwers, who thoe they deferue not to fit on the throne with the elders, may wait upon the lamb as their shpebhed: for my fathers house hath many dwelling places. But let vs now consider of death, for he craues consructio: ther is a difference to die with SOCRATES in innoceness, and OUID in exile: there is a death to dye for euere, there is a death to lue for euere; the one pertaineth to the nocent, the other to the innocent; the one to the impuger, the other to the penitent; the one to the merciles, the other to the mercifull; the one to the blasphemer, the other to the righteous: & among the righteous fort, some may fal to arise; for the righteous finneth feuuen times a day: some fal to perish, the examples are manisfett, & let the learned dilate them. Among the wicked, some from Saul becommeth Paul; another from an Apostle, doth grow to be an Apostate: for such as may and will not be, let their finnes light on their heads; for the righteous, blessed be the Lord, that hath chosen them into his soule; for such as fall and may rife, I wyll speake
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speake somewhat PHILAMIS, for it is my cuftome: but I would to God that were all our amendments. Haft thou faine, and wilt thou amend thy fault? then leaue (O mortal man) to per-feuer in thy follyes. For S. AUGUSTINE faith: As the loue of God is the well of vertue: fo is the loue of the world the wel of vices. Come vnto me (faith Chrif) all such as are laden, & I will eafe you. BERNARD faith, the perfect feruant of Chrif loueth nothing but him. If then vaine man, thou haft doted on thy riches, reconcile thy felfe, take thy croffe & follow Chrif. He that feteth his hand to the plough, and looketh backe: he that would follow him, and will straight bury his father, he is vnworthy of the harrieft, vnmeet of fuch a mafter. Hath the Deuill tempted thee? lay hold on Chrif. Heare HISROME: The power of the Deuill is of no force being refifted by a strong faith: And AUGUSTINE, who faith: That the Deuill can deceufe no man, except he confidently put his truft in him. Haft thou finned through contention with thy brother, amend thy felfe: Learne of PAULE to the Galathians the fixth chap. Let every one (faith he) among you beare the burthen of another. Heare TULLY: There is nothing (faith he) but may bee 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 re-cieved diuers wounds, bearing fuch perfect loue to the Em-perour his mafter, that he endured them patiently: notwithstanding afterwards being falsely accuseth before the Em-pe-rour, and brought vnto him, not relying on his accusers com-plaints, but guided by his owne innocencie, hee fpake in this fort to his Maielftie.

Mightie Soueraigne, I will vfe no great wordes for my excufe, but thefe greene wordes, which I haue suffered for your loue, and adventured in your fervice, which are evidences of my devotion towards you, and not of any doublenes: let them fpake for me, and exprefse my loue, condemn my accusers, commend my confiance.

The Empeorour beeing of judgement, receyued him into grace, and instead of punishing him, plagued his accusers: a leffon
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Let us reconcile friends, and having reconciled them, to arm them to die well. For true friendship cannot but amongst good men (as Tully witteth) neither can a good man that truly trusteth in the ever living God, ever fayle of a good end. But leave we offences towards man, and cast we our eyes vp to heaven: there fitteth a Saviour, 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 suffred shame to subdue our sinne, hath sweate blood, to graunt vs sweet blessings, hath beene plagued for our peace, hath grovned to end our griefe: his mild hands hath been wounded for our immodest misbehauions: he hath suffered for vs that did sin, in his body which had no sin: who endured that which we deforued: and compare we our rashnes in offending him, with his righteoufnnes in pardoning vs: Hast thou offended him? (as thou canst not but sin in this flesh) lift vp thy heart, and be grievedly sorry, then see how he calleth from the heavens: I am come to destroy faith he, be thou therefore steadfast. I will locke the penitent man in my bosome: I will love thee, if thou but leane towards me. Pour 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, & call thee home tho a loft sheepe, and kiffe thee though a retchles son, and pray for thee in that I am thine advocate. Oh unspeakable mercy, who would not cleave to this anchor to leue the worlde? Who would not be reconciled to this God for a little calamitie? who would not be hartily penitent for such a patron? PHIL: Oh deuine spirit in a deafe man, good CELIO proceede, for thou comfortest my foule. 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 content his pardon? vnellest eyther the one be desperat, or ye other deuillish: 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? & kiffe these.
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these flouds though they overflowe him, and bleffe this death for this worldly benefit. PHIL. I but CELIO, this wealth is a great foe of death, this is a depe thorne (as GREGORY faith) that sticketh in all harts, to leuie rich poissefions, kind frends, to dwell in the graue, is not this a griefe? CE. What griefe PHILAMIS, what griefe can it be? BARNARD faith, your riches be vayne, for they promise Lordshippe, and caufe 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 defires, vnprofittable, and noyfome, which bring men to death and perdixon: are not these euens enough vnto reasonable men to forfake wealth? What is a rich man but the flower of the graue? 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 devotion is as great in a poore widdowes myte, as in a rich mans Miriade.

Say thou hast riches, will they not waft? and are they not subie& to ruft? betrayed by fire? But gather not riches (my sonne) the wealth that will perish, but that which will endure: all pompe is vaine, all pleasure but a shadowe, feest thou not them die daily before thyn eyes? and wilt thou liewe 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 have a fall: wilt thou say vnto thy selfe, come let me reioice in my poissefions, my barns are ful, my bagges stuffed? harke the sentence founding in thine eare, Thou foole thy foul 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 coquetouffe, for seare 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 pos-
seffe 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 loose you.

Thus did Ethiopia seeking but theyr chiepest good, and
shall not we leaue worldly trauh, to liue with our good God?
Who had not rather be a blessed NATHAN, than a cursed NA-
BAL? though the wicked liue and growe in wealth, it is his
forbearance: for what hope hath the Hypocrite (faith TOBY)
if when he hath heaped vp his riches, GOD take away hys
Soule? CHRYSTOME sayth, God giueth benefits both
to the worthie and vnworthy: thou mayest then be rich in vn-
worthinesse, and triumph in thyne owne wretchednes. Draw
neare my Sonnes (sayth ATHANATOS) I wil make your con-
dition kingly, though you bee caytiues: I gourne both the
royal Crowne, and the humble Cradle. Come vnto me (sayth
ATHANATOS) I wil with drawing one figh, end al thy forrows:
with one grone end al grieue, make your soules fit, I wil fette
you forward.

PHILA. Here stay good CELIO, thou hast long time discou-
sed heere of the benefits of life euerlastring, but giueth no as-
urance of the fame. 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 aled-
geth, and the Pythagorists perswade, that the soules haue
passage from one body to another, me thinks this separation
should be rather cause of molest, then myrth to the spirit. HO-
MER besides a great Poet sayth, that death is ful of horrorou:
fitifie me heerein (good CELIO) that euer way thou mayest
say sufficient.

CELIO. If it bee true (PHILAMIS) as TULLY testifeth, that
there is no nation fo barbarous, that standeth not in some re-
ligious awe of God, whose feate is the heauen, whose foot-
stool is the earth: If it be undoubted in thee, that Christ his
Sonne is the propitiation for our sinsnes, as each true Chi-
ristian must confesse, thou needes not doubt, the scripture shal sat-
tify thee: hark what IOHN the Apostle faith of our savior, say

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what he himselfe speaketh of himselfe, Iesus said to THOMAS
I am the way, the truth, and the life: no man commeth vnto
the father but by me; wilt thou have life everlasting? keep
the commandements. Christ hath swalowed vp death, that we
might be heires of eueralasting life. Christ is the bread of lyfe:
the life eternal is to know God, and Christ whom he hath sent
his son. Beleeueft thou Gods booke? why art thou then be-
sotted? why bringft thou in this blind instancie of the Epicure?
Doth not SENeca the graue Philosopher condemne him, pro-
uing by assured reasons that there is no felicitie but in death?
If there be no pleasure after the soule is departed, what be-
commeth of the righteous? deemeft thou who hath runne hys
race, hath not his garland? and that hee who hath finisht hys
courfe, hath not his quiet? For APOLLONIUS TIANEUS since the
Fathers condemne him, commend him not: for as one swallow
maketh not a sommer, so a fewe instancies subuernt not an uni-
vuerfal certaintie. EUSEBIUS (with other learned) examining
the caufe of feare, especialy in death, reasone thus: If there
be any euill in death, it is the feare of the fame that increaseth
it, and if there be no euill, the feare it selfe is a great euill: fond
then is he that feareth death, for that he augmenteth his euill,
or rather causeth it him selfe. Bafe is the spirit of euery man,
faith SABELLICUS, which feareth death: for fearing it in his own
respecke, in that he is in soule immortal, he ought not to fear, if
he lose his body: for what folly is it to be afraid of that which
is at enmity with vs? If desiere of gaine hath made death but
a trifle, among the men of no heavenly capacitie: If it hath
incouraged some to stop a swallowing gulf with ye Romane,
to die for their master, as the slaue of ANTHONY, what should
death be to vs, which expect not a momentary, but an immor-
tal glory? nor raiseth among men, but registred in immortality?
The sweetnes of death was manifest, in the perfections of
the Primitie Church, where infants 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,
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that none but a constant mind (affusted by divine grace) can a-
uoyd the shipwrack, marke the hard penance of this life affig-
ne to our grand sire ADAM: Bicaufe (faith the Lord) thou
haft obeyed the voyce of thy wife, and haft eaten of the tree
whereof I commanded thee, saying. Thou shalt not eat of
it, cursed is the earth for thy sake, in forrowe shalt thou eate
of it, all the dayes of thy life: Thornes alfo and thistles shall
it bring forth 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 caufeth that lyfe
which thou commendeft. Let the day perrifh wherein I was
borne, and the night when it was fayd, there is a man childe
conceived: heere haue we no continuing citye faith PAUL to
the Hebrewes, I am wearied with speaking PHILAMIS, and
the sunne inclineth to the West. Thus time paffeth like a shad-
wede, and life as BARNARD fayth, confumeth away like a bub-
ble: fcorne therefore to be in prifon, when thou maift haue li-
bertie: to be a bondman, when thou maift be free: to be captiue
in the flefsh, when thou maift liue in the fpirit; caft of thy ould
wayes, and thy wonted vanities, forfake vnprouitable f tud-
ies, and fearch out the Scriptures, there is the liuing foun-
taine, the other are muddy puddles: there the truth, the other
mens traditions: there the strong anchor, ye other but a weake
grapple, oh looke on Gods booke, & leuel at Gods fleftings,
his words are perfeccion, the others the fruites of earthly
opinion: caft of vaine loues, and put on the loue of vertue:
learme of OCTAVIUS to be continent, truft nothing that fauf-
there not to righteoufnes: beleeeue not euer fable, for folle
hath many fine shadowes: beware flatterers, they are the
fnares of the innocent: be warie like ESOPS Mowfe, for there
be many cats flirring, who will claw 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. SESECA rather
liked learned SENTIOS flaue DIPAOESTES, then his obliuous
mafter the Senator: chooie thy friends not by their coate but
by knowledge, and among all things loose no time, it is thy
befs treasure: in thy writings acribe all good things to God,
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and not to thy wit, in thy reading meditate often, it is SENICAES leson, *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 despise all earthly things in comparison of heauenly ioyes, where is ioy without ceasing, where the faintes sing Ofanna feated about the thoane, and the Angels minister to his deuine majestie, who giue thee grace to follow my counfaile, and grant me constancie in mine end, I am weare PHILAMIS, and those old bones and crufted carkas would haue rest: farewell, God bleffe thee, and as thou likest this dayes labour, come visit me often. PHIL. Fatherly are thy woords CELIO, and thy counfailes conformable, which I will lock vp in this breft, and thinke on to mine benefit, befeeching God to send many such shepheards, to counfaile 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 perwade thee ANTHENOR, who hauing knowne worldly affaires, maift more easly dispeste affictions. Thou art greeued in that thou art banished thy country, dispiede of thy prince, exiled from the court, beguiled of thy contents, as if to a wifeman all countries are not one? and ANACHARSIIS should not as well florish in Athens, as he was favoured in SIRRIA? Why my ANTHENOR, all exile is but opinion, and good husbandmen thrive as well in America as in Asia: knowst thou not that Luerwoort is bitter, and yet healthfull? where Baliis is sweet and infectious? the wandring traules of VLISSES made him wife, where had he stil liued in Greece, he had got leffe glory: what so is ofencie in apperance, is not faulty in profoe, neyther is miferie any thing but thine owne opinion, assured thy selve that that only is thy country wherein thou liuest content, and that to liue in Austria disgraced, is no leffe then to be an exile in Hungaria, what wilt thou make change
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change common to thy felse, where it is incident to many? whole cities have changed their state, and many hundreds dayly suffer that which hath chanced to thee, the onely difference, they wander like banished men in a colony, thou without company, they not knowing how to quel forrow, but thou how to conquer it. The Lapidaries choose their stones by sustance and touch, Stelum vnlesse it encounter the Toade is of no profe, & without aduerse what knowledge of patience. The Pilate knoweth the goodnes of his ship in a wrought sea, not in a weak wind: and such as will not beare fortunes touch, are unworthy Vertues temper: colors that are not in grain, are soonest disgraced, and such as haue not tafted changes, cannot boast of constancy: every country (faith DEMOCRITUS) is free and open to a wise man: and the world is but every valiant mans walke: what is exile but that which may be every mans fortune? if banishment were so bitter, why did SCIPIO make it voluntary? say thou wantest in exile, so did SCIPIO maintennants, REGULUS mercinaries, and MENENIO funeral, I tel thee ANTHENOR calamity is the occasion of vertue, and no griefe is long that is great, ANATHAGORAS neither greeued to dye a forrainer, neither fainted to perish in poverty since he knew the earth rich enough to glue him grave, the world small enough to be his country. But examine we the caufes which may moue discontentes: thou wilt say thy princes disgrace is the greatest grief, weep not at this croffe my ANTHENOR, for thy teares wil confuict thee, for if thou suffer with out desart, 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 phyfition of whom CICERO speketh, who in other maladies proffe thefelues to haue art, & in their owne infirmities proue thefelues affes, thou art drien fro the court, happy art thou if thou haft drien the customs thereof from thee, assure thy felse thou hast attained sufficient satisfaction, in that thou haft auoyded that infection: beleue mee a wife man ought not to loose himselfe inayne lamentes, especially hee whome Phylophony hath long tyme lyued withall. What is the balme of AEGYPT better

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better then that of Judea? or that of Judea, sweeter then that
of Inde? the properties are one, the sweetnes one: if thã trees
are one, though carried into many places, how vaine are men
to be changed: that only Celum mutant non animum? oh AN-
THENOR thou hast gotten much by this griefe, thou hast esca-
ped vanitie, and vertue clothed in pouertie, beginneth now to
haile thee, now maist thou tread fortune vnder foote, in that
she hath doone hir worft, and triumph like a conqueror, since
thou contemnest hir willenne: even as the loffe of leaues is
small in that the next spiring renueth them, so the want of de-
lights are of no weight, since a reconciled mind doth soone re-
store them. Beware leaft DEMOCRITUS laugh at thee, and HE-
RACLITUS weep for thee: the one to see the passionate, who haft
tryed the worlds inconstancie: the other to thinke thy brayne
should be so addle, and thou so aged. But why travaile I to
teach that which the meanest minde doth imagine: truly AN-
THENOR since each forme will haue a calme, since in Tigris
the Minow hath as great libertie as yâ Mullet, since the Loate
thrueth as well in Tbris 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 caufe confirm thy
quiet, thy fruitfull constancie exceede fortunes contempt, so
shalt thou prouue thy felfe well staied and better studied. Vale.

Epilogus.

Ladies and Gentlemen, I have postled Philamis from Par-
fian, to apply his studies in the mountaines of Stivia: if his
courting hath wrought you any content, I doubt not but his
contemplations shall yeeld good concert, he hath layd a line for
loftie building, and hath vowed hirselfe to great studie and
labour, it onely lyes in your favouruable good likings, to make
him a forward workman, or to give ouer in the foundation: the
reward he sekes is your acceptance, the fruitle you may reape
may perhaps proue science: since therefore all that he re-
quireth is but a good word for a great worke, vouch-
safe him that which lieth in you to befow, & in
him to deferue, & till that time, farewell.

FINIS.
THE

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

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

Et nuga feria ducunt.

Printed at London by Rychard Yardley and Peter
Short, dwelling on Breadstreet hill, at the
Signe of the Starre.
1593.
To the Right worshipfull sir William Web Knight, Tho. Lodge wisheth increase of Worship in this life, and eternall blessing in the life to come.

The general care which you haue had in the fatherlie gouernement of the Cittie, and the worthy forwardnesse in establishing all vertuous counsels for common good, haue made me presumptuous beyond my custome, in the behalfe of my contreymen to present your Worship with this short model of histories, wherein you maye both find matter worthy the reading and circumstances of deepe consideration. I make you patron of these rare things, who are the very pattern and true Mecenas of vertue, seeking by your wisdome to establish the estate of poore Cittizens sonnes decaied, and renew that by your care, which they haue loste through vnaduifednesse. Accept I beseech you my poore talent or my widdowes mite, with as great devotion as the hart can imagine or opinion conceit, and command me who during life am your worships most bounden.

Tho. Lodge.
To the Gentlemen Readers.

He world is growne to that excellencie now a daies Gentilmen, that no conceits are held worthy commendations, but such as haue copy of new coined words, and matter beyond all maruaile. For which caufe what shall I expect? who haue neither the stile to indight fo high, neyther the abilitie to pleafe curious eares, Truly my expectation shall be answereable to my skill: so that I will expect no more then I de- ferue: and desire no more than the curious wil afford. Taylors and Writers nowaides are in like estimate, if they want new fashions they are not favsied: & if the stile be not of the new ftamp, tut the Author is a foole. In olde time menne studied to illufrate matter with words, now we ftriue for words befide matter. Since therefore the time is fuch, and judgements are fo fingular, since the manners are altered with men, and men are in thraldome to their fashionate manners, I will with the Diar prepare my felfe to wahe out the fpots affoone as they are fpied, and borrow fome cunning of the drawer, to coulour an imperfection fo well as I can, till fuch time I haue cunning to cut my garment out of the whole cloath. And fo refolued to thanke thofe that accept, and to shake off each reproofe of the envious, as lightly as it is lent me, I take my leave.

Yours in all friendhip,

T. L.

Howe Willyam Long beard betraied his elder brother unto 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.

Hilft all the world was in vprore, and schismaes raigned in the Church, when God by prodigious signes, threatened pestilent plagues: at suche time as two sunnes appeered in our Horizon in England, and three Moones were diiscovered 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 freé Citizen borne, tenderlie, fostered in his infancia, was afterwards trained vp in good letters, wherein he profited so suddenlie, that most men wondered at his capacitie, and the wisest were afraid of the conclusion: And for that the age wherein he was bred (being the third yeare of Henrie the Second) was full of troubles, this yoong mans rare giufts were raked vp in the embers, little regarded because not yet ripened: but at last as years increas'd the minde ordained for mightie things began to mount, the rather because ambition sealed his eyes, which made him with the Doue soare so hie, till his own cunning and
The life and death

and labour made him be overthrown: for when he perceived his fathers foote alreadie prepared for the grave, his mother seazed by age, and more befottes with affection, himselfe at mans estate & without maintenance, he thus began the fyrst fruittes of his impietie, the sequeall whereof exceedeth all conceit, and testifith his deuiliſh and damnable nature. He had a brother elder than himselfe in yeares, but younger in policie, who (hauing by his owne frugalitie gotten great wealth) was called to be a Burgelſe of the citty: 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 receuied of him in his youth, the brotherlie kindnesse, the bountifull curtesies, sought all means possible to betray him, who had trained him vp, to fack his hart blyoud, who had fough the 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 sinifter confederates of his to accuse him of Treafon: for which cause poore innocent man being suddenlie apprehended, his goods were confiscate, his body imprifoned, his wife and children left succourleſse, whilst wicked William being both complitter, informer, and witnes, wrought fo 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 Judges with weeping eies, beheld his younger brother both scolding in his ritches, and rejoicing at his ruine. Many were his obteftations before God, and protestations to the Judges, manie his exhortations to his brother, and deteſtations of his perjie. But William whose hart was the very harbour of all impietie, ceased not in his owne person to solicite, and by his companions to incence the Judges in suche fort, 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 harmeſſe innocent, the people muttering about the place, the cursed brother the occasion and compactor of his confusion companie him, with
of William Long beard.

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

But William having gotten wealth began to take vpon him state, and understanding his father and mother through hartie grieue were in their extreme age committed to the graue, he feazed on their goods, carrieng such a countenance in London that all men wondered at him: In wit he was pregnant; in publike affaires politike; in reuenges constant, in speeches affable, in countenance graue, in apparell gorgeous, yea so cunning was he to infinuate himselfe among the Commons, that as the report went, he had more Prentises clubs at his command, then the best Courtier had servants 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 subtil than Sinon, by whose advice and directions he grew so craftlie conceited, that under a holie pretext he wrought more mischief, than either the Councell of England could for a long time remedie, or by indultric reuerie, and thus it fortuned. After that the noble and warlike Richard the firste of that name, had to his immortall glorie recovered his rights in France, establiished peace with the French king, and by the persuasions of his mother Dame Elianor, reconciled his brother Iohn, who had before that time beeate at deadly 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 opportunitie, so cunning-

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lie wrought the matter, that they had audience at his Ma-
iefties hands, and attained vnder the broad feale the whole
summe of their requestes. The Abbot couloured his frata-
gem vnder the coppie of confcience: 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 princele potente, to take some order for the correction
of them, leaff at the laft it should turne to his owne confu-
ffion.

His maiestie that had euer regard of the poore, with gra-
tious good words thanked him for his good will, giuing him
warrant and authoritie to redresse those inconueniences,
and proming him great promotions, if he tooke any profit
by his policie. WILLIAM now that hath the seconde subtiltie
to enaft, futed his lookes in all sobrietie, and froaking his
long beard which he curioulie fostered euen from the begin-
ing, tolde the king of the insolence and outrage of rich men
who spared their owne and pilled the poore, robbed IRUS and
clawed MIDAS: befeeching in the commons behalfe, a reme-
die for this inconuenience: wherenvto the king easlie con-
dicended, fo that he likewise was authorized to redresse such
enormities, and both he and his fellowe Abbot, were with
manie princele favours dismissed.

Mounted thus vpon the wheele of Fortune, which euerie
waie swweeth hiselfe as fickle as she is fauourable, as ful
of gall as she hath honie, they both of them depart for Lon-
don, carrieng fo high countenances as euerie one were a-
mazed at their manners. My lord Abbot first futed in his
Pontificallibus called forth diuers officers, purposing to ex-
amine their accounts, taunting them with vntowarde lan-
guages, and accompanieng threatens with imprisonment.
But as the Giants that threatened the heauens were ouer-
thrown in their moft hautinelle, and as PHAETON vfurping
his fathers feat was confounded for his ambitious pride by
vntimelie death, so the Abbot of Cadence, when he thoght
to cauell at all accompts, was called to accompt himzelfe,
before the Tribunall iustice feat of God, and died in midst
of
of William Long beard.

of his iollitie. But WILLIAM who towed with the Phænix to burne in the sunne, and adventured to crosse the trobleome seas of this world to perise with ouermuch wrastling in the same, now began his pageant exhorting and stirringe the commons to loue and imbrace libertie, to fight and labour for freedome, briefie to detest and blame the exceffe and outrage of ritch men, whoe as he tolde them reaped the sweet whilst they poore soules sweate for it. Heereunto wreted he manie stories of antiquitie: Firft the Laconian state, next the popular gouvernement of Athens, wherein peace never flourished better saide he, than when the Commons had free-dome of speche. With these and such like honie speche, he so animated the multitude, that like a seconf HERCULES he dred 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 riche, handeling his matters with such pollicie, as that he was held for a seconf God among the poore, and for a long time esteeued for a good subject 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 echeats which were due vnto him: and for that this de-tesed subtleties may be more apparrant, where through he cloked his succeding treacheries, I haue thought good to fette downe fome one of them, which may giue a taste to thofe tragike miferies which shall enfue.

How William with the long beard handled the cause of Pe-
ter Nowlay a Cobler, who was injured by Robert Be-
fant, sometime Bailife of London.

Vring the time that WILLIAM long beard flourished after this manner in all pompe and pleasure, attended dailie and hourely by hole troops of Citizens, it fortuned that one PETER NOWLAY a cobler, a man of little capacitie liued in London, whose hauing gotten vppe A 3 by
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by his owne handie labour and endeavour, the summe of for-
tie marks, and not knowing the meanes how to employ the
fame to his beft commoditie, solicited one ROBERT BESAUNT,
sometimes Baylife of London, to take the fame money in-
to his hands and to employ it to fome good vne, to the ende
that after his deceafe, his poore infants which were twoe in
number might haue fome succour and maintenance.

This money ROBERT BESAUNT accepted, hauing the vfe
thereof for the space of ten yeares, accuftoming poore Peter
as thefe great men are wont to doo, to a Sundayes dinner,
and sweéet words (which in these our daies is the verie poison
of this world, & in that time was no small peftilence) At laft,
pleafed God to call the Cobler to his mercie, where through
his poore wife liued diftreffed, his children complaine their
miferie, and all his neighbors confidering the honefte of
the man in his life, were compaffionate, and pittied his Or-
phans after his death. The poore mother feeing hir necessi-
ties increafe, and hir abilitie quite ouerthrowne, separa-
apart from all companie, began to wepe verie tenderlie, re-
commending hir poore babes to his mercy, who had no doubt
lent them hir to a better end than famiifhment.

Ablas (fayd the) my God, if the leaft Sparrow is not vn-
cared for by thee, what letteth me to trust my childrens helth
vnto thee, who hauing beftowed breath vpon them, mayefet
likewise in fauour beftow bread vpon them. Thou feest Lord
their friend is taken from them, and the mothers neaftlings
without thy helpe mufet become starvelings: Woe is me;
would God I had forgon my life, or forgotten loue: or would
my handes were as plentiful, as my heart is piftifull. Ah
Pellican, I mufet imitate thee, and pierce mine owne breafht
to the end I may fofter my babes, otherwise the helpe is
vaine which hope yeeldeth, since charitie is cold which shoud
feede hope. Woe is me, where shoud I begin to mone,
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 enjoy babes. What then shall I do? truely put
my whole trust and confidence in Gods mercie, whoe being
Lord of all plentie can best of all relieue necessities. Scarly
had she ended these words, when as hir yoong ones, the one
embracing hir necke cried for meate, the other kifing hir
hands mooringlie bewraied his wants: whilste she like MiR-
RHA haung tears to bewall them, no treure to relieue them,
fung this wofull Lullabie vnto them, whilste the musicke of
hir voice enforced them to listen hir.

Lullabie,

Ah little Laddes
Give ceaselesse sorow end with lullabie,
Suck up my teares
That fireame from out the fountains 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 up my woes and kil my pleasure.

Lullabie,

Weep, weep no more
But let me weep, and weeping weep life hence,
That whilste 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 have no better treasure,
To bring these woes exceeding meane or measure
To Lullabie.

Noe sooneuer had she finished hir song but ROBERT BESAUNT
entered the houfe, who though altogether giuen ouer to co-
cuetousnesse, yet beholding the wofull estate of the poore wife
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by his owne handle labour and endeauer, the summe of fortie marks, and not knowing the meanes how to employ the same to his best commoditie, solicited one ROBERT BESAUNT, sometime Baylife of London, to take the same money into his hands and to employ it to some good use, to the ende that after his decease, his poore infants which were twoe in number might have some succour and maintenance.

This money ROBERT BESAUNT accepted, having the use thereof for the space of ten yeares, accustomeing 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 Cobbler to his mercie, where through his poore wife liued distressed, his children complained their 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 ability quite ouerthrowne, separated apart from all company, began to weep verie tenderlie, recommending hir poore babes to his mercy, who had no doubt lent them hir to a better end then famishment.

Ahlas (said she) my God, if the leaft Sparrow is not vn-cared for by thee, what leteth me to tryst my childrens helth vnnto thee, who hauing bestowed breath vpon them, mayest likewise in fauour bestow bread vpon them. Thou feest Lord their friend is taken from them, and the mothers neatlings without thy helpe must become starvelings: Woe is me; would God I had forgone my life, or forgotten loue: or would my handes were as plentiful, as my heart is pittifull. Ah Pelican, 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 shoulde 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
and children, he comforted them the best he might, sending for some little sustenance to yield hir and hir little ones some succour, and after some conference about hir husbands estate, & his maner of death, he desired couenablie to see hir writings, to the ende he might couenablie conuaine out of her hands the bill of fortye marks, which he had past vnto PETER hir husband in his time. The fillie foule supposing his almes deeds was vnattended by trecherie, drew out of an olde till, certeine briefes which she had, ving 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 provide(d) for them, charging me to remember that till euer when I needed, & to vfe you as a father for these infants, whose honestie as he sware, he would bulide his foule vppon: for which cause (giuing him the writings) I beseech your Wor. quoth she, to pervfe all his secrets, & to stand my good friend in this my miserable widdowhood. Maister BESAUNT touched to the quicke, changed coulour verie often, and receaung them at hir hands with a quiveringe feare (proceeding by reason of his earnest combate betwene conscience and couetousnesse) he at last, after long perusing, found his own bill, which he careleslie tearing, tolde hir that all of it was but waft paper, and thereupon bulshinglie departed, giuing hir but colde comfort for hir great hope.

The good woman animated by some divine power, and espieing the seales of his shame shadowed in his blushinge browes, tooke hold of his gowne fleue, praieng him to flae a little while, and not to leaue hir fo suddennlie: for (said she) good fir, if you thus leaue vs, you shall prove that you little loue vs: besides, your haft makes me to misdoubt your honesty (pardon good fir I praye you if I mistake) for thus to wreak your selfe on paper, and to shew by your suspetful 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 reliques of your rage (and therewithall the flooped and tooke them vp) But aboue all good maister BESAUNT remember God, quothe she, and if there be ought that concerneth thefe 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 suppitious leaft his counsell shoulde be disclofed, by the broken and scattered papers: at firste by smothe speeches, began to persuade hir, to restore him them; but when reason and intreatie enioyed no place (for the more he moued hir, the more she suspeeted) he began to vse violence. When as the poore children seeing their mother injuriéd beyond measure, cried for helpe for hir, whom motherlie care had animated alreadie, even to the triall of death, rather than to leaue hir papers.

The noife in the house, and the crie of the children, called in the neighbors, whoe seeing ROBERT BESAUNT, a man of such reputation as he was held: not daring to inforce, 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 fort wrought his discontent: to be short, he never despitied, till she were imprisioned, vowinge 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 finally, after the counsell of some poore Citizens, put vppe a supplication or a supplantation (as the filliers fort of people called it) vnto WILLIAM with the longe beard, presenting him likewise with the broken and torne pieces of paper, neuer ceasing in moast humble and pitifull 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 amongst the poorer fort, and winne the credit
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of a good Iuificer at his princes handes, began to examine
euerie circumstance, and to leave no meane vnought, 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 injurie with the other circumstances, and at
laft he evidentlie found, and therewithall certified others,
that thefe 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 beene in the defendants
hands, and the corrupt intention of the riche man, whom by
renting the bill, thought to race out the remembrance of his
due debt, he called him before him, charging the officiaall to
bring the widdow and hir children before him in open seffii-
ons: where after long debating, and trouble on both sides,
BESAUNT standing on his credit, the widdow on hir innocen-
cie: WILLIAM willing to catch the cat with his owne clawe,
began thus. Master BESAUNT, you are called into iustice,
not that we suspect your honestie, or detract from your esti-
mate, but for this cause are you called: that if you will be
depofed, that all allegations which may be alledged against
you by this widdow are false, you may fee 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 lately deceased: neither was in any fort liable to
the false suggentions of the widdowe. WILLIAM perceiving
evidentlie the vngodlie intent of the man to defraud, and
how gratious a deed he should doo, to speake in the innocents
defence: First commanded BESAUNTS Oath to be taken, and
after that rowing himselfe in a maiefticall manner, he be-
gan thus.

I see well my countreymen, that iustice had need of a pa-
tron, when those that should maintaine hir, féeke to maime
hir: Ah what a world liue we in, when truft shall be betraied:
when simplicite, shall be vndermined with subtiltie: and
pouertie ouertopped by power. Behold faith hee, my con-
treymen,
of William Long beard.

treymen (and therewithall he causéd the two children to bee placed by him) two harmeleffe infants: for whom the poore father laboured in his life time, both left to begge after his death. Alas that corruption should blind judgement so far that where we ought in charitie to succour these, men make no conscience to supplant them. The Cedar though a tall trée, lets the little shrub prosper vnder him: the Eglantine flourifheth by the Oake: the Goldfinch feëdeth by the Griffin: but the proverbe is true among vs nowadaies.

Homo homini Demon.

We liue as we shoule know no lack, we flourishe as if we feare no fall, we purchafe as if life could not perifh: to win the world we make shipwracke of our foules: and in suche a world where corruptions are fo rife, iustice muſt not sleepe: for if it shoule, the weake shoule to the walles, and the penye father by his power, shoulde ouerpresse the penyleffe in their pouertries. Now therefore countreymen glue eare, and hea ring, pittie: and pittieng, patronize these poore soules. This BESAUNT wrongeth them, making his credit the countenance of his craft, and his goods the coulour of his vngodlineffe: behold his hand writing, wherein he thinking to extinguišh the memorie of his debt, hath renewed the meanes of his owne destruction, (which said, he publikeſlie shewed the pap ers) and after that turning him to M. BESAUNT, he expostulat ed thus; Well sir, since your corruption is found out, and your vngodlie oathes haue doubled your offence, by that au thoritie which I haue receiued from his maiesty: I condemn you to pay the summe of fortie marks with the vfe thereof, for ten yeares, vnfo this widdow and hir children: next, for your periuie, wherein you haue offended God especiallie, and next your countrey: I adiudge you to paiie, in waie of a fine to his Maiestie, two hundredth pounds sterlīng: adui ſing you hereafter, to vfe your conscience more vprightlie, and to deale by the poorer fort more iustlie.

BESAUNT who higlie stood on his reputation, was so amazes d at his so sudden conviſtion before the assemble of the eitie, that he knew not what to say: his owne hand he coulde

B 2 not
The life and death

not deny, and if he should, there were some in the company well acquainted therewith. To be adjudged thus of by his inferior (as he thought) it was no small disgrace: for which cause, smothering under faire looks his false hart, he appealed to the king and his Counsell: assuring William that he would not be discredited in that part, and that it should cost him a thousand pounds, but he would be revenged. With these and such like speeches, the court brake vp, the widdow & the children were dismissed with gifts, and William with a thousand Cittizens at his tale, was with great triumph conialed to his lodging. But Bensaunt for all his braues, was committed, and enforced to pay the penaltie, yea so did William worke with the king and his counsell, as had not this corrupt marchant with great sommes got himselfe free, no doubt he had ben brought within the compass of a Frenmure, such subtill suggestions had William practised against him.

How William with the long beard behaused himselfe towards the Courtiers, and of his love to his faire Lemman Mande-

line.

William (having by this means inisu-
ated himselfe into the favour of the
king, and by that reafon brought the
cittizens in feare of him) like the vn-
toward childe, whoe having an inche,
fleaeth an elle: began to presume a-
bove the latchet (as the prouerbe is).
setting light by all men, animating
the bauer fort against the better: so that the Nobilitie put vp
much injurie at his hands, the clergie were badlie vfed 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 injured by a meane and mecha-

nical towneaman, was braued by him in Cheape fide, beaten of his horse, and had not the Bailifes of the cittie rescued him
of William Long beard.

him, the common speeches went, he should never have courted it more. A gentleman in court at another time, vpbraiding William of his baue estate and birth, told him that the worst haire in his beard, was a better gentleman than he was: for which cause William mightilie agreeued, and watching opportunitie of revenge, at last encountered him brauie, mounted on his foot cloth in Friday fireet, where taking him forceably from his horstie, he carried him into a Barbers shop, and caused both his beard and head to be shaued close, pleantlilie gibing at him in this fort.

Gallant, now haue I cut of the whole traine of of the best gentlemen, you durft compare with me the laft 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 hereof, 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, leaft by ouer forward thrufting himselfe into state, his cloaked aspiring shoulde be discoureed, he began for a while to leave the court, to intend onelie the causes of the poore, and complot those meanes, whereby labouring for mightines without suspece, he might attaine the fame without counterchecke: and first to make shewe how much his mind was altred from high climing, he craftilie pretended a new conceited loue, and but prettending it at firste, at laste was enforced to praetifie 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 only hope of his age, and the fruit of his courage: This louelie Mawdelin (as the lesser starres are in respec of the sunne, or Mercurie in regarde of the Orbe of Venus) amongst our London damofels, was the A perfe for beautie, and the parragon of perfections, her looks full of quickening puritie, were able to animate loue in Marbel, nature could doo no more but wonder at her owne handiworke; & art had

B 3

nought
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nought but shadowes, in respect of such a substance. All eyes that beheld hir wondred, all pens that praised hir were quickeened by hir excellence. To be short, hir least worth was of so great consequence, as the best writer might be abashed, to conceive or imagine them: with this faire damofell WILLIAM Long beard traffiqued his fancies, summoning hir yeelding affections, with so manie earnest futes and feruices, 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 fences, that all of them had no power of their offices, but were fatallie assigned to subscribe to hir sorceries. And whereas authoritie and countenance are wrested, the bulwarke of chaftitie (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, guie a foile and glaffe to her beawtie. This MAUDELIN thus compassed, hir paramour began to pranke it in the brauest fashion, wresting his wits to make an idol of hir worth: whose amorous passions, since they are of some regard, I haue heer set downe for the courtliest earle to ceniture of.

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

Since when my long-enfeebled eyes have reared,
Their drooping sight to gaze upon the sunne,
Since when my thoughts in written lines appeared,
Rejoycing at that Palme my faith had wunne.

Ennobled thus, by that thrice-noble passion,
Which hath the power all worldly cares to banish,
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 mi-
stresse had a faire Iewell, wherein the twoe CUPIDS of ANA-
CREON were painted, wraftling the one with the other, with
this Motto Pro palma, for which cause he wrote this sonnet,
and presentd hir therewith.

Ye braine-begotten dieties agree you,
Nurfl by transparant chrisfall of chafl eies,
Least she that gauue you life on sudden see you,
And frowning kil you both who causde you rife.

From hir you came yong Cupids from no other,
And but for her if envious you shal wrasflce,
I feare you both wil lofe a loynly mother,
Hir brow your bower, hir boforme is your caste.

There gree you both, there both togither go you,
And suck the Aprill ritches of hir brest,
Then I who long have serued and love to shew you
How much I love the boforme where you rest.

Will come and kiffe and bleffe you little wantons,
And feed you kindly wantons if you want once.

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

As soone as thou dost see the Winter clad in colde,
Within September on the Eaues in sundry formes to fold,

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Sweet Swallow farre thou flieft till to our native clime,
In pleasant April Phæbus raiseth returne the sweeter time.
But Love no day forfakes the place whereas I rest,
But every houre liues in mine eies and in my hart dooth rest.
Each minute I am thrall and in my wound ed hart,
He builds his nest, he laies his egges, and thence wil never part
Already one hath wings, soft downe the other clad,
This breaks the skin, this newly fledg'd about my bosome gads.
The one hath broke the shell, 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 profe and euer yeare doo lay
A second nest, and set and hatch the cause of my decay.
Ah Maudline what reliefe haue I for to remove
These crooked cares that thus pursue my hart in harboring lone.
But helpelesse of reliefe since I by care am flung,
To wound my hart thereby to slieze both mother and hir yong.

At another time, being abscent 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 faint.
Withouten hart or gall I spring,
And swime to heare thee sweetly sing,
All like the fishe when natures art
Hath rest of hate and tender hart.

And in the sea for love I burne,
As for Arion did the fishe,
At euery 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 fishe did him advance,
He bare Arion on his back
Where I thy sweet embracements lack.

These other twoe for their shortness 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 mistress when she goes
To pull the pink and rofe,
Along the riuere bounds
And trippeth on the groundes
And runnes from rocks to rocks
With lovely scattered locks
While amorous wind doth play
With haires so golden gay
The water waxeth cleere
The fishe draw hir neere
The Sirens sing hir praise
Sweet flowers perfume hir waies
And Neptune glad and faine
Yeelds up to hir his regne.

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

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

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life in it than those of the ancient, & the rather because hereby the learned may see, how even in those daies, Poecy had hir impugners, and induftrie 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 grave,
But after lasting sleepe
The doomb of dreadful judge I needs must have.

I put the cause my verse,
In lieu of all my paine,
Ten yeares my praisе rehearse
Or somewhat longer time some glorie gainе.

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

Excell I Anacrion
Stificores, Simonides,
Antimachus or Bion,
Philetus, or the graue Bacchilides?

All these though Greckes they were
And sие that fluent toong;
In course of many a yeare
Their workes are lost and have no biding long.

Then I who want wits fap,
And write but bastard rime,

M a
of William Long beard.
May I expect the hap,
That my endeavors may ore-come the time?

No, no: tis farre more meet
To follow Merchants life,
Or at the judges feet
To sell my toong for bribes to maintaine stiffe.

Then haunt the idle traine
Of poore Calliope,
Which leaves for hunger staine,
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 invention of
this craftie Citizen, who flourishing thus in the verie ful-
nesse of loues ioy, and revelling in the chiefest palaces of
pleasure, at last recalled to mind, the ambitious desires that
were wont to accompanie him, which having the nature of
fire (which no sooner catcheth hold of drie matter but pretent-
lie it confumeth 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 purpos with his practise, began vnder
no small grounds to conceive his curses intention: for con-
idering with himselfe the manner of his life, the businesse
of his braine, the tifing eloquence of his toong, and the migh-
tinesse 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 judgement called him to court, comman-
ding him to cease his disordered assemblies, leaft in seeking
to exterminate the injuries of the rich, he shuld reuie the in-
solence of the poore. For (said he) WILLIAM, whoe feeth not
whereto these routes tend? whoe thinketh not that riot will
follow them? The labouring men that were kept from in-
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ouations
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nouations by their worke, are now capable of all chang and nouelties in their idleneffe: In liuing as they doo, they rather are drawne to detest labor, then to follow it: wherethrough the offices and mechanicall crafts in the cittie doo cease, and by the omisision of industrieisfeth, 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 injustice 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 streets with lesfer 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 flew 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 kings pleasure; it fortuned, that one ARTHUR BROWNE, furthered by his youth, and fitted by occasion, fell in with MAUDLINE, Williams wanton concubine: and hauing welth sufficient, and wit no lesse subtil, he so craftilie handled the caufe, that he won the yoong woman to floope to a seconde lure, and to accept his loue. Manie and often times had they entercourfe, so that at last the rumor paffing in euerie place, it coulde not chooie but light at lasse in Williams hearing: who moued beyond meaure to see himselfe outfaced by one, who had so long time beene feared by all, he frowningly prepared reuenge, resoluing with himselfe that no means were too meane, to give a tragicall fauce to his corrupt meaning. Whereupon, breaking his mind with certaine of his facti- on, he agreed to watch an opportunitie to reuenge impietie: and for that caufe watching verie craftilie when ARTHUR his riuall should repaire vnto his lawlesse leman, he at lasse surpri-
of William Long beard.

furprised and encounterd him, and causeing some of his train
to muffle him in his cloake, and to stopp his mouth for fear
of crieng, he stabbed him with a dagger in divers places,
and in the lasst wound left the same sticking, fastening the
poore caitifes owne bande with his owne dagger, which he
had purposed (to avoide all meanes of fuppition, and to rase
an opinion that he had murthered himselfe) sheathed in AR-
THURS owne bodie. This done, he departed vnspyed and vn-
suspect: and the bodie being founde, according to the cen-
fure and verdiect of the Iurie which behelde the fame, was
thrust thorowe with a stake, and so buried as if he had binne
guilty of his owne murther. WILLIAM thus deliuered of a
supplanter of his pleasure after some vnkindnesse past and
calmed betwene him and his MAUDLINE) finallie fell to an
accord, acquustoming hir as he was wont, vnder promisse of
more constancie in affection, and to the intent she should re-
member hir of the injuries offered, he wrot this with a poin-
ted Diamond in hir glasse.

Think what I suffred (wanton) through thy wildenesse,
When treator to my faith thy lofenesse led thee:
Think how my moodie wrath was turnde to mildnesse
When I bad hest yet haver gromes did bid th'ese.

Think that the slaine of beautye then is slained,
When leud defires doo alienate the hart:
Think that the love which will not be contained,
At last will grow to hate in fpright of art.

Think that those wanton lookes will have their wrinkles,
And but by faith olde age can merit nothing,
When time thy pale with purple ouer-sprinkles,
Faith is thy hest, thy beautye is a woe thing.

In youth be true, and then in age refolue thee,
Friends wil be friends, till time with them disfolue thee.
But leauing these his effeminate follies of youth, wherein he
so vngratioufliie past his time, let vs draw to the conside-
ration
ration of his traitorous practices, and finally, as the fruits of such sinister follies conclude with his tragicall end. After he had for a time, until the princes minde were otherwise withdrawn with more weightie matters, ceased both his routs and riots; the old ranckled venome of his ambition began more freelie to break forth, so that what before time he colored under confidence, now at last he manifested with audacious confidence: The mightie in court that maligne him, he overmastered by his attendants, Hawking out in open streets upon every light occasion: for himselfe, here thought no man sufficient to suppresse him, nor of sufficiency to braine him: for at a beck, Coblers, Tinkers, tailors, and all fortes 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 livelihoods. From some he extorted wealth by corrupt witnesses, sparing no means to enrich his followers, by racking and wresting the kings authority: and no sooner did he heare that the kinge had given order to his counsell to senfure on his bad demeanors, but gathering to himselfe a huge multitude, he openlie vied this discourse vnto them, beginning his exhortation with this place of Scripture:

Haurietis aquas in gaudio de fontibus salvatoris
Which is as much to say, as, You shall drawe waters with joy out of the fountaines of our Saviour. For, quoth he, my worthie and faithfull friends, who have more courage than coin, and abilitie in armes then possibilities of wealth, I am the fauour of you that are poore, and the foueraigne of such as are penileffe: you that have affaid 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 assued triumphs: for the daies of your visitation is at hande. I shall depart waters from waters; I mean, the proud from the poore, the mercileffe from the mercifull, the good from the euill
of William Long beard.

euill, and the light from the darkenesse. I will oppoie my
salse against all dangers, to preuent your domage; and loofe
my life, but you shall have liuing. Be confident therefore
and bolde: for such as haue courage, are sildome conquered.
Let the greatest vpbraid, they shall not bite: we haue wea-
pons to withstand, as weel as wordes to perfwade: we are
as courageous as our enimies are craftie. Stick therefore
vnto me, who will striue for you: let me be suppreft, you are
subdued: let me flourishe, you are fortunate: but if sinifter
chance threaten; whil, Atea iacta est:

vna falsus 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 difuaded him from his ill demeanour: yet was hee
enforced to vse violence; or otherwife, that stripe which at
first seemed to be but a fillip, would at laft haue growne vn-
to a Fiftula. For which cause, HUBERT then Bishop of Can-
terburie foundlie resoluing in his thoughts, that forbearance
would be the meanes of further mischiefe, by the aduise of
others of the Priuie councell, called him in quetion, sum-
moning 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 ham-
mers readie to strike, began to remember himselfe; and his
guitley conscience (which as the wise man faieth, is a hun-
dreth witneses) would not suffer him to walk with so great
confidence, yet leaft 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 bee 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
mechanicall rebels, that HUBERT in stead of attempting him
with vpbraiies, was faine to temper him with flattering
persuasions: yea the stoutest councellor, though neuer so
considerate, were faine to intreat him, whom they had re-
solued to threaten and imprifon. WILLIAM seeing them abaft,
waxed
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waxed bold, and in thefe wordds saluted them: Honorable Fathers and graue Councillors, according to your Honourable 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 service to my Prince and your Honors, and to drawe my friendes and wel willers to that dutie, whereunto in foule I am devoted to this state. If therefore you haue ought to command me, or if my services in times past be any waie inspected; I stand readie to satisfie you in the one, or answer 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 vineger, began to coulour where he might not command, and flatter where he could not enforce; and thus he said:

Being assured, William, that good subjects tied by no bountie to their prince, yet yeldle him all obseruance, wee cannot perufe our felues that you, who haue bene authorize by your prince to counterchecke iniustice, will be the pattern of iniurious insolence: for which caufe we haue called you, not as condemners of your faith, but commenders of your forwardnesse: neither haue we so bad an opinion of thefe 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 behalf, is to caft off this Lordlie traine, and suffer these poore men to follow their professions, least being vnawares affailed by want, they shall at lafte desparatelle attempt wickednes. As for thefe good fellows who in their looks promisfe no lofenee, I beleech them in his Maiesties name to keepe their houses, promisng them in generall, that if any one of them be wronged, they shall haue remedie. Nay, we will haue remedie in spight of you, saide 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 Archbifhop: for full well was he assured, that greater feueritie
of William Long beard.

feueritie was concluded vpon, then he there would iningu-
ate: for which cause he continuallie stood on his guard, spo-
iling all such men as hee thought abettors of the Bu-
shop.

The Bailifes of London, according to their authoritie, 
seeing matters were growne to such extremite, kept dili-
gent and strong watch, drawing some of the commons from 
him by faire words, and some by guifts: This notwithstanding,
William was never vnattended. The Councell, who 
euerie waies were vigilant to roote out this viper from the 
common weale, what they could not by proues, they adven-
tured by policie, animating diuers valiant men with huge 
promifes to marke his manners, and when the occasion was 
offered, to apprehend him at such time as he little suspeeted. 
But long was it yer they either could finde opportunitie, or 
catch the Foxe in his forme: yet at last, when he least suspe-
ted, they caught him tardy in Breadstreat, attended onlie 
by ten or twelue; at which time, they drawing their swordes 
affailed him valiantlie.

But he, who in all content of Fortune was both confi-
dent and couragious, first animated his retinue to the fight, 
and after that wresting himselfe by maine force out of their 
hands, he tooke him to flight towards the hart of the Cittie, 
and rann into Cheapside. They who were busied against his 
poorer followers seeing him fled, gaue ouer fight, and earnest 
lie pursued him. By this time, the cittie was in an ymproe: 
the poorer fort laboured to rescue William: the Bailiffs with 
the beft Cittizens armed them to back the kings officers: so 
that the cittie was altogether vp in armes. William long 
beard seeing himselfe hotlie purfued, and knowing no mean 
to escape, stept to a poore Carpenter who staid in Cheape for 
worke, and taking his Axe from him, desperatlie affailed his 
pursuers, and with his owne hands valiantlie slue some of 
them: but when he perceiued the factions of his enemies to 
be great, and his friends wel nigh tired, he betooke himselfe 
at last into Bow church, not for his sanctuarie, but for a bul-
warke of his safetie.
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Thither repaired all the poore commons, some with bats, some with spittes, and such weapons as they had, driving awaie all the kings officers in despight of their friends, and determining with themselves rather to dy than to lose their W I L L I A M L O N G beard, amongst the rest M A U D L I N E his minion knowing that his wracke was her ruine, came unto him where weeping mild tears from her immodest eyes, shee so mollified his marbell heart, that (as some tellifie) he was more mowed therewith, then with the threats and terrors of his greatest enemies: but the impie where it prevaleth, how it worketh? That church which was sacred to princes, was now made a den of rebels: those places which were refered to holy vies, were now foiled with dishonest abuses: where before our Ladie was praised to, lewdnesse was plaid withall. But to bring these caues to their Catastrophe, suf-ficeth it that darknes for this time ended the difcention, and the comming on of the night, wrought alfo 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 fooner gan the howers draw forth the bru-nihth chariot of the sun, and the star that beau-tifeth the morninges breake, but vppe her beames in the bowels of the hidden Hemisphere, but RICHARD and his councell affer-tained of that which was happened, comanded the Bailifes of the citie by expresse letters to ferret him out of his hole, and ceafe the tumultes, by their authorities, for which caufe, the Bailifes attended by a bolde troope of men in harnesse came into Cheape. The eldest of whom, being called GERARD DE ANTILOE, handled himselfe with such gra-nitie, and vied fo effectuall 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 perfua-
of William Long beard.

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

They cauased some chiefe men to bring them great store of straw, which they siered in divers 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 judgement of succeeding death. Herevpon, after manie wofull plaints powred 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, dismiffling the rest vnder the kings generall pardon: whoe certified hereof, was not a little folaced. For which cause, he sent some of his Council and Judges the next day who ascending the judgment feate, 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 Judges 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 justices. You lords and Honorable Judges, though I knowe it a hard thing to strive against the obstinate, or to extort pittie there, where all compasion is extinguished: yet will I speake, vring the officer of nature to worke you, although I know I shall not win you. I am here called and indighted before you for his treason, a hainous crime I confesse it, and worthie punishment, I denye it not; but may it please you with patience to examine circumstances: I haue imboldened the poorer
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fort to innovation, to fight for libertie to impugne the rich; a matter in the common weales of Greece highlie commended: but here accounted factious, and whoe? there subiects made kings, here kings maister subiects: and why not say you, and whoe not think I? yet am I faultie vnnder a good preident, and the ambition which hath intangled mee, hath not beene without his profit. To offend of obstinate will, were brutif: but vnnder some limits of reafon 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 bëene injured, might not the righting of a hundred poor mens caufes, merit pardon for two vnlawfull assemblies? But you will saie, I haue animated subiects against their prince. I confesse it, but vnnder a milder title; I haue councelled them to compasse libertie, which (if nature might be equall judge betwëene vs) I knowe should not be so hainouslie misconfred.

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 while pleade I excuse, knowing the lawes of this Realme admit no one of my constructions? If it be resolved I must die, doo me this favoure my Lords, to protract no time: execute your iustice on my bodie, and let it not pine long time in feare thorow a supposall of extreames. For my foule, since it is deriued from a more immortall essence, I dare boaste the libertie thereof, knowing that eternitie is prepared for it, and mercie may attend it. But for these poor ones who haue defaulted thorough no malice, but haue beene mislaid through vaine suggestions, howe gratious a deed should your honnors do, to exemplifie your mercie on them? poor foules, they haue offended in not offending, and but to enthrone me, haue ouerthrowne themselues: for which caufe, if consideration of innocent guiltines, & guiltie innocence may any waies moue you, grant them life, and let me solie enaçt the tragedie, who am confirmed against all Fortunes tyrannies.

These
of William Long beard.

These latter words were delivered with so great vehemence of spirit, and attended with so quickening motions and actions of the bodie, that euerie one pittied that so rare vertues should be raisid by untimelie death, or accustomed with so manie vngodlie pratiifes. The Judges, whose were Socratical in all their speeches, shewing their Rhetorique in their vpright judgements, not quaint discourses; after the examinations, indiciements, verdiets of the Iurie, and suche like, at last gaue finall and fataul judgement: That WILLIAM with the long beard with his confederates, shoulde the nexte daie be hanged drawne and quartered: and so, after some other worthie exhortations to the people to mainteine peace, and that they shoule shew themselves more dutifull, and after thanks to the Bailifes and good citizen for their faithful and good service to his Maieftie, the assemblie broke vp, and the prisoners till the nexte daye were committed to the dungeon.

No sooner was the gaie mistresse of the daie-break prepared in hir rofet coat, powdering the heauens with purple, but the Bailifes repaired to the prifon, leading forthe WILLIAM and thofe his other confederates to their execution. Then focked about them diuers sorts of people, some to see thofe who were so much searched after: others to lament him whom they had so loued: at lafte arriued at the place where they shoule finishe their daies, & all stood to beholde their death. WILLIAM, as principall in his life time of feditious praetife, was to enaft the first and fataul part in the tragedie: for which cause boldlie climing vp the ladder, and hauing the rope fitlie caft about his neck, after some priuate praiers, he spake after this manner vnto the people: My good countreymen, you are repaired hither to see a forie spectacle, to beholde the follie of life paid with the fruits of death, to marke how finifter treafons, ende with condigne tormentes: if you applie what you here see and beholde to your owne prifons, I shall be glad, whoe now even at this my laft hower, desire rather you shoulde reconcile your felues from all wickednes, then be dismaied orhoued with my wretchednesse.

D 3 Oh
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Oh my deere friends, I now protest before God, & vowe before men, that mine owne presumptuous climing hath beene the iust caufe of my confusion: I haue had more desire of glorie, then respect of God, more regard of dignitie, then of dutie, deeming it better to be a famous Traitor, then a faithfull and true subieft. For which my inestimable sinnes I crie God hartlie mercie, I beseech his Maiestie to forgive me, and pray you all by your praiers to implore Gods grace for me. Neither deferue I death only for theoffence I haue made the king, but my conscience accuseth me, and I here doo openlie confesse it, that I was he who murthered ANTHONIE BROWNE, in that he was a riuall in my moft lewde loue. This, this, if nought else, my countreymen, sufficeth to condemme me, for this and al I am hartlie forie. My God, I repent me from my soule, my God. Which saide, lifting vp his eies to heauen, he praied a long time verie vehementlie and after manie fruitfull exhortations, finisshed his life to the comfort of thofe who wifhed his soules health. The reft his confederates after their feueral confessions, were serued with the fame fauce, 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 inritch the funerall of WILLIAM Long beard: and notwithstanding his confession at his death, and diuers other evidences at his condemnation: yet were there diuers, whoe after his death held him for a faint, casting out flanderous libels against the Archbishop, terming him the bloudfucker of good men. There were manie superstitious women, who in their devotion 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 sicknesse by the touch thereof. All this their idolatrous confructions at firft began by reason of a priest, a neere alie to WILLIAM, who openlie preached, that by vertue of a chaine wherewith WILLIAM was bound, during the time of his imprisomment, 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 cleerelie scraped vp, leauing nothing that could yeeld any memorie of him, either vnsought or vngotten: But at last the Archibishop of Canturburie remedied all these thinges, who firste accrued the Priest that brought vp the fables, and after that causd 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 prifon, which if you perve will notifie vnto you his singular wit, I haue thought good to subscribe them, defiring your fauourable censur of them.

William Long beards Epitaph.

Vn timely death and my found fruits of Treason,
My lawlesse lust, my murthers long concealed,
Haue shipwreck life amidst my April season,
Thus couerd things at last will be reavealed.
A shamefull death my sinfull life suceedeth
And feare of heavenly judge great terror breedeth.

My mangled members in this grave inclosed,
Haue answered lawes extremes to my confusion,
Oh God let not my murthers be obtruded
Against my soule wrongd through my earthes illusion.
And as the grave my lawlesse timmes containeth
So take my soule to thee where rest remaineth.

Thou transalter that treadest on my toombe,
Remembreth thee of my untimely fall,
Prevent the time forthinke what may become;
See that thy wil be to thy reason thrall,
Scorne worlds delights, esteeme vaine honor small:
So maie by die with fame, where men of conscience foule
Perish with shame and hazard of their foule.

I haue herevnto annexed likewise some other of his spiri-

D 4

tuall
The life and death

That pitty Lord that ear∫ thy hart inflamed
To enterteine a voluntarie death,
To ransome man by lothed fynes des famed,
From hel, and those infernal paines beneath:

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

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

The Second.

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

When as the Lord of hofts my gratious 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 fenses)
So salade my judgement smothered in his miffe,
That heaven I wiʃht and loathd this earthy gaite,
My hart disclaimd vile thoughts and vaine pretences.
Of William Long beard.
And my desires were shut in seemly vails,
So that I said, Lord, what a woird is this?

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

The Third.

A shp of shame, a gaine of liue-long griefe,
A heauen for fooles, a hel to perfect wise,
A theater of blames where death is chiefe,
A golden cup where poisfion hidden lies.

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

A fleshlie joy, 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 prisson of the sprite,
Is this my life: why cease I then resoled
To pray with Paule and wish to be disoled?

Thus endeth the life of William Long beard: a glasse for
all forts 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 serve to with
draw the bad minded from Bedlem infolence, and incourage
the good to followe godlinesse. So have I that fruit of my
labour which I desire, and God shall have the glory, to whom
be all praife.

FINIS.

E
Of manie famous pirats, who in times past were Lords of the Sea.

Here were manie worthie Pirates in our forefathers daies: but among all of greatest reckoning, Dionides was not leaft, who exercis'd his lar-cenies in the Levant Seas in the time of Alexander the great and Darius, disdaining either to ferue 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 leui'd 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 outrun the whole worlde, and robb'd the whole sea? Alexander answered him: bicaufe I am a king, and thou art a Pirat: trulie (replied Dionides) O Alexander, both thou and I are of one nature, and the selue fame 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 subdueft and signiorcft with a mightie hoafe: But if the Gods would be at peace with me, and Fortune shoule shewe her selue pereuerie towards thee, in such fort as Dionides mighte be Alexander and Alexander Dionides, perhaps I shoule be a better prince then thou art, and thou a worser Pyrat than I am.

Stilcon for sixteene yeares space was a pirat in the Carpathean Sea, and executed manie great robberies vpon the Bacarians
Of many famous Pirats.

Bactrians and highlie infested Rhodes. Against whom king Demetrius levied an armie, and finallie tooke him: and calling him to his presence faide vnto him. Tell me Stilcon, what harme the Rhodians haue done the, that thou so muche indemnifieft them? and wherein haue the Bactrians defaulted, that thou haft half ruinated their Realmes? Stilcon answered, I woulde thou wouldest tell me Demetrius, what harme my father did vnto the, that thou commandest him to be beheaded? or wherein haue I injured the, that I am exiled by thy judgement? I counsell the in this my last howe, and not with the least consideration, that thou perfe, cutest not, neither pursue any man as much as thou malest, 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 feuen of them yeue not foot on land from out his Gallie: This Cleonides was fquint cied, and crup howdred, not unworthylie in that maner marked by nature, because every waie he was most tyrannoule minded against euerie prifoner he tooke: he neuer obferued promife, or pittied prifoner: but those enimies he tooke (amongst other millions of torments wherewith he tyrannized ouer them) he powered hot scalding oile into their fundaments, and set their feet in boiling oile, till they were burnt and scorched. Against him, Ptolomey sent out an armie; and having taken him, called him before his judgement seat, and spake vnto him after this maner: Tell me Cleonides, what barbarous inhumanitie or infernall furie haue infigited thee, to inflict such infuflerable torments on thowe who as thy selfe are men, and being as thy selfe, ought to be pittied by thy selfe? to whom Cleonides gave this churlish answere: It sufficeth not me thou king, to execute my enemie vpon the bodies of those I hate, & whoe haue perfecuted me in their life times; but also I resolue to burne their bowels vp, and scilde out their harts wherewith they hated me. Ptolomey wonderinge at his desperate inhumanitie, gave him this judgement: that he should likewise
Of many famous Pirats.

by little and little be dipped in scalding oile, to the ende hee might taft the selfe fame 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 subjection all the kingdomes of the Leuant, and struck continuall feare into all the hearts of the princes in the West. Against him CYRUS rigged out an armie, by whome his shippes were conquered, and himselfe taken captiue: who comming into CYRUS preence, was by him faluted in this manner: Tell me CHIPANDA, whie forlookeft 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 thofe that serue by sea: and thofe also which we capitulate at Sea, are not accustomed or vfed on lande: and I tell you this O king, because it is an auncient Cuftome amongst vs pirats, so often to alter and change our patrons as often as you shall fée the windes alter and change at the Sea.

MILLIA the pirat liued in the daies of DIONISIUS, the first tyrant in Syracuse, 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 shold haue the palme for vngodlineffe: for DIONYSIUS ruinated all Sicily, and MILIA fackd all Asia: he vfed this exercize of pyracie more than thirtie yeares, and at laft 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 fие hundred men in thy waues, and pescemaeale cut them in gobbets before thy maiestie? Fortie thoufand haue I sent into the bowels of the floud, to the end they should enrich the bottome, and thirtie thoufand haue died in my shippes thorowe ficke-
Of many famous Pirats.

neffe: twentie thoufand haue perifhed in my gallies manfullie fighting; and shall it nowe suffice in that heere I die alone, whoe haue glutted thy vaft waters with fo many carcafes.

A C O N IUS was a pirat at fuch time as SCILLA and MARIUS flourished (and following the faction of SCILLA, was he that tooke C A I S C A E S A R when he fled from Scilla, whom Cæsar very often after a pleafant manner affured, that he had deliberated to hang him and all his confederates by the neck, and according to his words accomplished his promise, at fuch time as he came to the gournement of the Romaine commonweale. This ALCAMONIUS being readie to die, faid; I am little greueed for that I lofe, and leffe 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 likewife manie other ancient and moderne pirats, whom for that I am ftudious of breuitie, I in this place willinglie pretermit: It onely suffifeth you, that you confider that no one of them died in his bed, neither made testament of his goodes, but as foone as the fatall hour of their deftinies was arrived, they died both defamed vnto the world, and defeted for their wickednes.

The AGISNCTS 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 act of his caufed him to be fauoured in Greece, and feared on the sea.

F R A N C I S E N T E R O L L E S a famouf pirat was borne in Valenfia of noble parents and a princible flocke: This man committed mightie and manie robberies at sea, and in the rier of Genoua: and finallie, when in the yeare 1491. he had longe time followed a chace, he was by tempeft and Fortune driuen vpon the Ilande of Corfica, and thofe whoe by chance escaped the daunger and fury of the Seas, encounterd death on the land, and were all of them with their capteine FRANCIS hanged by the neck for their piracies, the reft that were left,
The Historie of Partaritus

were made Gallie slaves, being by the Ilanders surprized in their Gallie: and this was the end of this noble Valentinian.

MONALDO GUECCA a famous pirat borne in Nauar, flourished in the yeares 1496. This manne hauing occupied and strengthened himselfe vpon the rocke of Hoftia, 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 Corsica, or the riuer of Genua vnto the citty: 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 Anarior Huns, and then into France, and finally after manie travailes was restored to his kingdom with much majestie, wherein the worthy memorie of two faithfull servants is happlie registred.

ARTARITUS was the sonne of ALBERT kinge of Lombardie, who after the death of his father raigned himselfe in Millan, and GUNDIBERT his brother in Paquia. Betwixt these twoe there grewe a mortall discention, for which cause GUNDIBERT sent GARIBALD Duke of Tursinge to GRIMOALD duke of Beniuent a most worthy and valiant Capteine, requestinge his affistance in armes against his Brother, and promising him in rewarde thereof, to beftowe his sister vpon him in mariage. But GARIBALD vfed Treason against his Lord, animating Grimoald to the enterpryse not as an abetter, but a conqueror. For (sayd he) you may easily occupy the kingdome, by reason of the twoe brethren, whoe
king of Lomberdie.

through their diffentions have almost ruined the fame. GRIMOALD assertained herof, made his sonne Duke of Benevent: and leaving a mightie power, set forwards on his way to Padua, and through every city that he passed, he drew friends vnto him, and won the better part with benefites, to the end they should assist him toward the attainment of the kingdom: and coming to parlie with GUNDIBERT who (little supposing the treacheries which GARIBALD had complotted, came fenderly and courtly accompanied to entertain him) he on sudden flew him, and occupied the kingdom. Partaritus assertained herof, abandoned RHODELINE his wife and his little son, and fled to CUCANO king of the Aurior Huns: GRIMOALD confirmed in the kingdom of Padua, understanding that PARTHARITHUS was entertained by Cucano; sent ambassadors vnto him, threatening him, that if he retained PARTHARITHUS his enimie in his kingdom, he should be assured to purchase of him a mightie enimie, and more, to occasion a present and dangerous warre.

The king of the Huns assertained hereof, called PARTHARITHUS vnto him, and said thus: I pray thee, gentle friende, depart into some other place: for if thou be here resident, my good will towards thee will occasion great warres against my selfe. PARTHARITUS understanding the kings mind, returning into Italie, went and fought out GRIMOALD, reproving his life upon the good dispositions of his enimie: And drawing neere the city of Lodi, he sent before him one of his faithful servants 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 kings Maiestie, told him that PARTHARITUS his master had recourse vnto his clemency, and fought succour in his court: GRIMOALD admiring his confidence, faithfullie promised him that he might repair to him, vpon the faith of a prince affurring him, that before he should be harmed, he would hazard his owne hart.

A little while after when PARTHARITUS presented himselfe before GRIMOALD, and humbly kneeling on his knees besought
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his fauour, the king pitioufliie and gratioufliie entertained
and kisied him, whome in humble manner PARTHARITUS fa-
luted thus: mightie Soueraigne, I am thy seruant, who kno-
wring that thou art a Christian, doubt not of thy compaffion.
I might (as thou knowest O king) haue liued among Pag-
gans: but what life were that? and howe base confidence
were I in rather to trust the faithlesse, then humble my felse
to the faithfull? I befeech thee of mercie, and kisying thy fette
craue maintenance. The king according to his maner fwe-
ing a folemne oath, promisied him faieng: By him that be-
gat me, since thou haft recourfe vnto my faith, I will neuer
forfaie thée; but I will take order for thee in suche manner,
that thou maieft both honestlie and honorablie liue in this
country. Whereupon he commanded him to be worthilie
lodged, giving charge that he shoule be furnisied of all ne-
necessaries whatfoever, vpon his trefurie.

It chanced that PARTHARITUS departing from the king, and re-
pairing to his lodging, was suddeniie encountered with a
whole troope of Citizens of Pavia, who came to see him and
falue him, as their forefemed friend. But see what great
mifchiefe proceedeth from an euill and detraeting toong? For
some maliiguous flarterers beholding the fame, fought out
the king, and gaue him to vnderftannde, that if he made not
PARTARITUS suddeniie out of the waie, himfelfe without all
doubt shoule lofe both his kingdome and life: swearing to
him, that all the cittie was alreadie addicted to take his
part.

GRIMOALD considering these thoughts, and by his ouermuch
credulitie supposing more then he needed, suddeniie refol-
ued on the death of miferable PARTHARITUS: and calling his
councell vnto him ceased not to contriu the meanes howe
the innocent might be made awaie. They seeing that daie
far spent refolued the deed shoule be doone, the next morrowe
animating the king by good words, who otherwise through
feare was almoift out of his wits: notwithstanding thorow
their perfuasions gathering to himfelfe more confidence,
the better to colour his intention, hee fent vnto him that
night
king of Lombardie.
night manie excellent dishes and strong wines, purposing
(if it were possible) to make him drunk: assuring himselfe
that by the meanses thereof he for that night shoule haue
more care of his sleipe than regard of his safeties.

But see how God helpeth the innocent: for a certaine gen-
tleman who before time had beene a seruitor in Partharithus
fathers court, presentet him with a meffe of meate from
the king, and leaning downward as if intending reuerence
to his Maiestie, tolde him secrettlie howe the kinge the next
daie had resolued to put him to death. For which cause Parta-
ritis suddenlie called his squire, willing him for that night
to giue him no other drink but a little water in a siluer cup:
knowing this, that if those who presentet 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 seuered him at the table, seeing Partaritus
take his liquor so liuelie, certified the king thereof: who with
much joyfulnessse faid, let the drunke drinke his fill for this
night: but to morowe yereuer he suspeet the banquet, I
meane to feast him with his owne bloud.

This faide, he caused his guard to be set the housse, fearing
and suspeeting, leaft Partaritus should escape him in any sort.
The supper being ended, and everie one hauing taken his
leauue, Partaritus thus lefte alone with Vnullfe his trustie ser-
ant and the Page who ordinarilie attended on him to bed,
he discovered vnto them howe the king had resolued to kill
him: for which cause Vnullfe winding him about the necke
with the sheetes of the bedde and laieng the couerlet and a
Beares skin upon his backe, leaving him without cappe, as
if he were some rustick or common drudging fellowe, be-
gan to drive him out of the chamber, dooing him manie in-
juries and villanies, so that he vere oftentimes fell to the
ground.

Grimoalds guard, who were appointed vnto the watch,
seeing al these outrages, asked Vnullfe what he meant. Why
saide he, my maisters, this raschal flaue hath made me my bed
in the chamber of that drunken palliard Partaritus, which
The Historie of Partaritus

is so full of wine, that he sleepeeth as if he were dead without stirring: and this is the cause whie I beat him, and I praye you dooth he not deferue it? They hearing these words, and believing them to be true, did all of them laugh verie hartilie to heare the tidings, and guying both of them licence to depart PARTARITUShafted to the cittie of Hafti, and from thense went into France, praising God for his happie deluierie.

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 commissiion to bring PARTARITUS to the pallace the nexte daie, they knocked at the doore, whome the page in humble maner saluted, praieng them to haue patience for a while: for (faith he) my Lord being weaire of his last journey, sleepeath now verie foundlie: The messengers returning to GRIMOALD, told him the pages answere: who all inraged, charged them prefentlie to bring him to his presence: who repairing againe to the chamber doore, were in like fort once more solicited by the page to vse forbearance: but they admitting no delays, cried out haftili and hartilie, tut, tut, the dronkard hath now flept enough, and thereupon bearing the doore of the hinges they forceably entered the chamber, and sought PARTARITUS in his bed, but found him not: whereupon they asked the page what was become of him, who anwered them that he was fled: The messengers all amazed herewith, furiouslie lavieng hands on the childes bushie lock, and buffetting him pitioUflie, brought him to the pallace: and conducting him to the presence of the king, faide, Mighty Prince, PARTHARITUS is fled, and this caitiff boy helpt to conuey him: and for that cause meriteth death: GRIMOALD commanded them to lye hands off him, and willed him with a friendlie countenance to discouer vnto him the manner and meanes how his maifter had escapte awaie: The page told him euerie thing as it had past; whose faithfulnes when the king had confidered 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 maifter, he
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 favours can supplant it, nor promises suppress it: for the two loving their master Partaritus verie dearlie, took no delight but onlie in desire they had to see and serve 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 Partharitus, than liue in all other worldlie contents and delights. What (said the king to the page) wilt thou also rather seeke out a banished man, then serue a king? I my Lorde, saide he: for they are bad seruants that will leave their maisters in miserie. Grimoald wondering at their confidence, & praising both their faithes, dismiffed both of them with all favour, giving them both horifie and money to furnish and further them on their journey.

The two faithfull seruants humbly 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 caputlated betwixt Dogobert kinge of France and Grimoald, he should be there surpriz'd suddenlie by some finifer subtletie, tooke shipping for England: and having alreadie failed 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 answere was made that there he was, the voice replied, Then will him pretentlie repairie vnto his countrey: for Grimoald at 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 suppos'd it to be some message sent from God. For which cause, poynting towards his
The wonderful dreame

countrie, and arriving amongst the confines of Italie, hee found there a great number of *Lombards* who expected him, with whom he entered *Passia*, and driving out a little son of *GRIMOALDS* from the kingdome; he was by generall consent created kinge of *Lombardie* three monethes after the death of *GRIMOALD*. For which cause he presently sent unto *Benedent* 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 *Tereus*, he bulled a monasterie to the honor and glorie of God his faiour and onelie defender, wherein there were divers Nunnes inclosed, whom he alwaies enriched with manie very goodlie possessions.

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

The wonderfull dreame of *Afsatia* the daughter of Hermoti-mus the Phocencian a verie poore man, who afterwards thorow her wonderfull vertues, became the wife of *Cyrus* king of *Percia* and was afterwards married to *Artaxerxes*.

*SPATIA* was the daughter of *HERMOTI-MUS* of *Phocis*, who after the death of his mother, was brought vp and nourished in great poertie: yet was not his poertie so greuous, as her continencie was gratious: in her infancy she had under her chin a great swelling, which disfigured her face, and
Of Aspatia.

and was a great disgrace to hir faireness. For which cause hir father desirous to have hir cured, carried hir to a phyitian, who promised to heale hir for a certeine summe of money. The good olde man hauing no money, tolde the Phyitian of his little meanes, beseeching him to stand fauourable vnto his child; but the greedi wretch which was too well learned in no pennie no Pater nother, 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 glass betwene hir legges, she gased so long inten- tuellement on hir imperfection, and with so manie tender teares bemoned hir wants, till at last she fell asleep, where vpon a suddaine she behelde a doue changed suddenlie into a woman, which faied vnto hir, Be of good cheere, 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 precious 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 wherewith she flourished, that no man could either compare or equall them. She had hir haires glorious and gold-like golden, somewhate daintie curled, hir eies fierie and chrifalline, hir nofe hooked, hir eares little, and the coulour of hir face like vnto Roses washed in milke, hir lippes crimofin, hir teeth more white than snow, hir voice was delicious sveete and musicall, hir delightes were estranged from all effeminate newfangledness: shee studied not to be rich in apparell (which is but the verie fur- fet of substance) because being nourished in pouertie, shee could not nor would not in anie wise yeldye 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 seeeing that she was beawtiful and faire, brought hir (after a verie solomne and sumptuous supper) into the presence
The wonderful dreame

of CYRUS, accompanied with the other Grecian maids, who were tricked and attired by courtly 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 stooed so melancholie and blushinglye, as if she thought all lookers on vnworthy to behold her beawtilye: and fixing her 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 her, vntill the Baron who bought hir, enforced hir to fit by his malestie.

CYRUS dallieng and beholding the three other virgines, commended their countenances, and condemned not their behaouour. But hauing but touched ASPATIA with the tip of his finger, she suddenlie cried out, telling him that shee should be punished if shee vied such licentiousnesse. This her behaouour pleased the king, whoe afterward offered to dallie with hir paps, she prefentlie flung from him and offered to depart: for which cause CYRUS maruellng at the great mind of ASPATIA farre against the custome of Persia, said vnto him that had bought hir, Thou haft onelie brought this mayden vnto me fre, sincer, and without spot: these others are but counterfeits in their customes, and their beawtles are but borrowed not natural.

Hereupon CYRUS affected by this meanes, and earneftlie fixed his loue vpon ASPATIA so that he forgot all other fancyes, addiciting himself onlie to hir bed and beawtlie. Not longe after, ASPATIA called to hir mind the doome she had seen in hir dreame, and the speeches which were vied, and in regard of thofe benefits she had receiued, she erected a statue of golde in honor of Venus, and annexed therevnto a doue beawtified with costlie gems, offering dailie sacrifices to remunerate the Goddesse kindnesse. She likewise sent vnto her father manie rich Jewels, and made him a man of great authoritie. A few daies after a faire and curious Carkeanet was
of Aspatia.

was sent out of Thebes to present to king Cyrus, who rejoicing greatly at the fame, and finding his Aspatia one daie asleep, laid him down by her, and (after some amorous embracings) drew the carcanet out of a casket and saied vnto her. How faieft thou my loue, dooth not this jewell become either the daughter or mother of a king? yes my liege faide she: whie then my loue, it shall be thine quoth he: diicouer therefore thy neck, and put it on.

Aspatia little respecting the rich guift, reuerentlie & fage-lie 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? Give it hir my Lorde, and I am readie to shew you my neck without any such ornaments. Cyrus rejoyning at hir anwer, kissed hir, and hauing written all the manner of discourse which had past twixt hir and Aspatia, he sent the fame with the carcanet vnto his mother. Parisatide no lesse delighted with the letter than the carcanet, renumerated Aspatia with rich gifts and royall presents, and conceiving a gratious opinion in that Aspatia gaue hir place, thee euer after loued hir and presented hir both with the carcanet and much other treasure. Aspatia humblie receiving hir inestimable curtseyes, sent both the jewell and treasure to Cyrus with this mesfage: Thes for a time will helpe thee, and for that thou art mine ornament, mesemeth I have obtayned a great gift, if as I both shoule and woulde, I heartelie loue thee.

Cyrus was amazed at this deed, and not without reason, becaufe 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 aginst his brother, Aspatia remained prisioner: notwithstandinge fought 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 apperalled like a Princeffe (although by reaon of the deth of Cyrus she made great resistance, Artaxerxes being vehementlie enamored of her beautie, after long intreatie and comforts, at last won her consent.
A wonderful revenge

confent and married hir: yet as some writers testifie, the entire affection the bare hir last husband, was neuer extinguisched vntill she died.

A wonderous revenge executed by Megallo Lercato of Genoua
upon the mightie Emperor of Trabifonda.

At such time as the Genowais weare Lords of certeine cittyes in the Levitt
it chanced that amongst other Cittizens whoe traffiqued in Caffa, & were most familiar with the Empeour of Trabifond, there was one called MEGOLLO LERCATO, whoe by reasone of his rare qualitites, was exceedingly fauoured by him: for which cause he was greuouufully enuied, and hated by the principall courteors, whoe ceased not continuallie to inuent new meanes & waies whereby they might bring him in disgrace. It fortuned that sporting himselfe one daie at the game of chesse with a yong Noble man who was greatlie beloued by the Empeour, they fell at wordes and bitter vpbraides: amongst all others, the yong Noble vttering certeine speches in contempt of the name of GENOWAIES, MEGOLLO was inforced to giue him the lie: but seeth the other little moued therewith, his countrey dishonourred, and the court laughing at him, he fought 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 fmothered his displeasures a space) a fewe daies after vpon a lawfull cause tooke occasion to craue the Empeours licence, and departing to Genua altogether inflamed to reuenge, he furnishd himselfe by meanes of some parents and friends, and rigging out two warlike Gallies, he failed with them into the great sea, and there indeuored him selfe to spoile all the coast and ranfacke euerie shippe belonging to the Empeour: whomefoeuer hee tooke, in waie of great
of Megollo.

great disdain he cut off their noses and ears, and though there were many ships set out against him, yet in spite of all he never desisted from endangering him: and this might he the better performe, in that his ships were verie swift: and when he found himselfe at any disaduantage, he could both leave and take how and when it pleased him. It chanced amongst many other preparations that were set out to intrap him; foure stout Gallies were rigged, who vpon consultation as soone as they had discovered him, deuised themselues apart, thinking to enclose him in the midst of them, & so all at once to assaile him. Megollo that quicklie perceived their policie, suddenlie fained to flie: whom when their swiftest Gallie had long time pursu'd, and ouer-wrought all hir conforts, Megollo made hir againste them, and flewe them, and feroed them all after the same fashion, to the wonderfull amaze and discontent of the Emperor.

Amongst one of these Gallies, there was an olde man with his two sons, whoe fearing the like fortune which had befalne others, shoulde light on hime and his sonnes, humbly prostrating himselfe at Megollo's feet, he humbly intreated him for mercie: The old mannes teares were gratious, and had such power ouer the generous mind of Megollo; that he forgave both him and his sonnes with the rest that were alius in his Gallie, and sent him backe vnto the Emperor with a vessell full of Eares and Nofes, willing the olde man to let the Emperor understand that he would never cease to indemnifie him, vntill such time as he had sent vnto him the man who had so disdainfullie and dishonorably injured him in his court,

The Emperor affertained hereof, determined with himselfe as the leffor euill, to go himselfe in person vnto the sea, and carry with him (as he did) the yong man, who hadoccasioned all this trouble: Megollo hearing thereof, thruf his Gallies nearer the shore: when as the Emperor presently in a light boat sent him the yong Noble with a rope about his necke: whoe hauing his eies proudie with teares, humbled himselfe at Megollo's feet, beseeching mercy: Megollo commissionate
The memorable deeds

passionate therewith, bad him get him thence, telling him that it was not the fashions of the Genowaises to tyrannize over effeminate milksops.

The parents of the young man seeing him return again beyond their expectation, received him with great joy: divers 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 honest sake, and to eternize the name of the Genowaises, admitting no other covenants but this, that in memory of those his actions, a palace should be reared in Trabifond for the commodity of the Genowaises, wherein he would that by a curious hand and cunning workman those his actions should be eternized: which being afterwards fullie offered by the Emperor, they who trafficked there follow their merchandize with more honor then they were accustomed. MEGOLLO after this worthy after returned home to Genowa, where he was received and gratified with great honors by the Citizens.

The memorable deeds of Valasca a Lady of Bohemia, whose causing all other Ladies to kill their husbands, Brethren, and fonnes, reigned seven yeares in Bohemia.

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

of all men. Finallie, hauing giuen a iuft sentence in right of certeine posessions against a mightie man in that countrey, he being therewith incensed, prouoked vp the people against hir, saing 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 iuftice 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, disabiling her selfe to satisfie their expectations, praing them to assemble the next daie; which, according as she willed them they perfourmed. The morning began noe sooner to push forth his blushing beawtisies, but the people repaired to the judgement feat 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 bene your peaceable and bountifull Ladie according to womens custome, whoe are audatious in nothing but in offering curtesies. Hitherto haue I not bene offensive to any of you, either chargeable by reafon 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 felues to the common fashions of men, who are neuer content, but are more skilfull to desire a iuft 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 defired one who shal gouerne you, and order your lawes as he lift; 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 ornaments, 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 lift, and follow you him by his footsteps: as he turnes, so turne you: and as he returneth, so returne you: finallie, when
The memorable deeds

when you shall see him state before a man that feedeth at an iron table, then assure your felues he is the man forpointed to be my husband, and your prince. This his speech pleased them all: so that taking with them the horse as LIBUSSA had instructed them, they let him freeli goe and followed him. But scarcelie had they travelled ten miles, when as the horse state at a river called Bieli, and arrested himselfe before a countrey fellow called PRIMISLAUS: shewing manie signes of humanitie and obeisance toward him.

The Bohemians, as well the nobles as commons, behoulding this, ran with all haste unto him, and after their salutations said thus vnto him: Mount vppon this horse, 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 incapable 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 understanding that he was to goe to LIBUSSA (as if hee had a longe voyage to make, he fastened his bottle to his saddle bow, and grasping his bread and chéefe in his hand he rode on feeding like a rusticke king, which was a verie sufficient evidence of that which LIBUSSA before time had declared and told vnto them.

As foone as his guttes were full and his bottle emptied, he mended his pace, and they conducted him with great pompe and honour into the cittie, where he tooke LIBUSSA to wife, and during all his life time was whole ruled and governed by hir counsels and perfwisions. But after she had submitte hir selfe to the destinies, the governement remained whole in PRIMISLAUS hands, and the authoritie of Ladies ceased, which euue vnto that hower was both maintained and augmented by Libufa. After this, VALASCA (which whilst Libufa liued was hir secretarie) being a Lady of great valour and no lesse resolution then an Amason, not induring or abiding that the authoritie of women should be thus aumihlated, asembling one daie in a priuie place all those that were of her faction,
Of Valasca.

faction, she said thus vnto them:

My sitters, we haue loft our good Ladie, who alwaies de-
fended us from the outrages of men, neither could she euer
endure that we shoule be ouerborne by them, so that she her
selle 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 go-
uernement of our husbands after the maner of slaves, except
of our felues we shall gather head and courage to recouer
our former liberties. Wherefore, if your thoughtes be as
mine is, let us joine like herioick Ladies, and we will easi-
ly recouer our eftates. I (as you know) was secretary vnto
LIBUSSA, of whom I learned that which she knew: I am skil-
full in inchantments, and the nature of hearbes is not un-
knowne vntome: if threfor you haue any meaning or will
to followe me, assure your felues, that you shall be once a-
gaine lords ouer men.

Vpon these words, the whole assemblie of women consid-
cended to VALASCAS words, and mutuallie confpired against
men. During this time, PRIMISLAUS dreamed one night, that
a virgine gaue him bloud to drinke: for which caufe he being
a notable footheraier, and willing to preuent a mishciefe which
(as he imagined) might verie easilie be impugned, hee con-
vcated all the chiefe nobles of his Prouince, vnder inten-
tion to prohibit the ouer-great licence and libertie which wo-
men had in the common weale: namelie, the women were
accustomed to ride and run the race on horssebacke, to tour-
nay, shooe, and followe the chace, and brefflie to exercize
themselves in all warlike discipline, which (as he thought)
were matters manageable by men, and vnfit tasks for wo-
men. But the Barons scoffed at him when he told them ther
of, and saide, that they rather deterued loue and reverence for
their agilitie and hardines, then reprove and defhonour.

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

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of conpiracie. Finallie, when the perceiued that she hadde gathered a sufficient power both of married wiuces & 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 togethier to a place appointed them by VE LASCA, not farre distant from Brage, and subduing some that had them in chace, they made a roade to Visigrado whereas PRIMISLAUS aboad, intending there to surprize him; but seeng they could not take the fortesse, they retired themselues into a mountaine, a place naturallie impregnable, and there building a castle, they called it Denuiso that is, the place of virgines, bicause that in their toonge a virgin is called Denuiso.

This action of theirs seemed abominable to all the inhabitant of the countrey, as wel in respect of the great slaugther they had made, as also because they had a great surpition of further milcheefe, for which cause they generallie gave PRIMISLAUS to vnderstand, that they were adrest to bidde these new Amasones 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 prent 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, leuing by them selues a great armie, marched toward Denuizo and striking battell with VALASCO, were ignominioulsie ouerthrowne and put to flight with the slauughter of the greater part of the armie: and whereas in this seruice Malada, Nodea, Suatacia, Voraifta, Ragda, Zaftana and Trifana, had behaued themselues valiantlie; in rewarde of their seruice they had collars and chains of golde giuen them: and amidst that vnmeasurable pray which they had, euerie one was rewarded according to their defart.

VALASCA fleue with hir owne hand seuen of hir enimies, and after that time was held and estemed for a goddesse, fo that
of Velasca.

neuer after that time the Bohemians had the courage to tro
ble or molest them: But they euerie daie ranged about the
confines, spoiling, robbing, and burning, and daie by day in-
forced greater dread and feare in the harts of their enemies:
and being now Ladies and foueraignes 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 likeliest to be reduced and brought to nothing: for
which cause, marrieng themselues they made a lawe, that
those maidens who were borne by them shoulde with all dilli-
gence bee tenderlie and carefullie brought vppe: as for the
males, they commanded that their right eies should be pul-
led out, and their middle fingers cut off, to the ende, that ha-
uing attained Mans eftate they shoulde be disabiled to shoote
in the bowe, or to handle warlike weapons.

Finallie, Velasca haung afflicted Bohemia for the space
of seuen yeares, and made them altogether tributarie, was
deceived by Primislaus, whoe wrote hir a letter that the Ba-
rons against his will had attempted hir with war, and that
he was greatlie pleased that they had received condigne pu-
nishment for their insolence: assuring hir, that he had al-
wiales 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 gouverne so great a state as
Bohemia was for the space of seuen yeares. And moreover,
that now since he felt himselfe olde and vnable to gouverne
his subiects; on the other side, his sonne too yoong in yeares
for so weightie a credit, that his will was to render into her
hands the fortesse, so that by this meanes at one time he
would yeeld all Bohemia into hir hands, referring the eftate
of his sonne and heire, to hir kindnesse and curtesie, content-
ing himselfe to returne vnto his first eftate, and liue fatifi-
ed in the towne from whence perforce they had taken him,
and afterward vnwillingly crowned him. And him seemed
as he wrote, that it shoulde fo be, that as from a ladies hands
he receiued the throne, fo to a ladies hands he might return
the title.

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This
The memorable deeds

This letter written and sent unto her, wonne such credit with her, that presently she sent before her a squadron of her best Amazons to receive the fortresses, who were brought into the lande with great solemnity, and entertained in the Dukes owne pallace: but whilst they were at the table, they were all slain by a troop of armed meu, who were hidden for that purpose. They having slain thefe, ran to Deiuiso with a great armie, & Velasca having notice of the strange accident, issued her selfe smallic vnattended and cloased in glittering armes, and mounted ypnon a verie braue and luftie courser, that lightened fire from bis nostrils, shee was followed by some few a farre off, whilst her selfe folie encountered the whole host that came against her, and without anie word speaking she laied about her like a Lionesse or a Libian Tygre in his great furie. Finallie, falling in the midst and thickest of hir enimies, she died valiantlie.

Her companions a farre of as foone as they understood of the death of their princesse, not under anie hope to conquer, but stimulated to worke revenge, fell to armes: betwixt whom and the Bohemians was a moost bloudie and desperat fight: but the Ladies at laft haung the worft, were inforced to fly, whom the Vivagradians following, entered together with them into their Castle, and hauing causd the gates to be shut, and being Lordes of the fortresse, they cut all the poore women to pieces. And thus was Bohemia delivered from the tyrannie and thrallome of women: And Velasca, being worthie to be eternized amongst the Ladies of most famous memorie, laie vnburied, and servd for a prey for birds and beasts to feed vpon.

An
An excellent example

An excellent example of continence in
Francis Sforza.

Mongoft all other I will not preterm a singuler example of continence in Francis Sforza, whoe deserued in this action of his to be compared with Alexander the great, and Scipio the noble: Caffanoua a castle of Luke being forcibley surprised by Erle Francis. There were certaine fouldiours who tooke a faire and tender yoong damosell prifoner, whoe whilste they forceabley drew hir from out the house, weepingly besought them to prent hir to the earle Francis Sforza and to no other, so that they whoe had outraged hir, fearing the displeasure of the countie; fuddainlie presented hir vnto him.

At that time Francis by reaason 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 shee had rather consent vnto euerie pleasure wherein he might impoy hir, or remaine in their handes whoe had first taken hir. Whom shee thus anwsered, that shee would be alwaies readye to obey him, so that it might please him to set hir free from the handes of base inuie. Wherevpon Francis presentedlie commanded that shee should be conducted vnto his pavilion. When night came, and before he entered the bed, he asked the maiden againe, if shee were of the fame minde, or whether shee had changed hir purpoe. Who anwsered him that shee continued resolued, then he willed that shee shoulde discrobe and vncloath hir bodie, and so to laie hir selfe downe by him.

But no sooner was shee entred bed, but she espied the picture of our Ladie painted after the maner, wheron turning
of Francis Scforze.

towards the Earle she wept and with all reverence & shamefastnesse she saied vnto him: O my Lorde I pray thee for that vnspotted virgines sake, whose image is in our fight, vouchsafe to be the protector of my virginitie, and thorough thy clemencie grant that without stain or dishonour I may retornne vnto my betrothed spoufe, who liueth a desperat and defolate life amongst the other captiues. And whereas I promisid thee to submit my selfe to thy will, no other thinges moued me thereunto, 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 exstinguished in him all heat of vaine desires, so that of his owne proper charges he rescued the husband and redeemeid him from thraldome, restoring the young virgins vnto him as soone as he came in to his presidence. Hir spoufe kneeling vppon his knees, and fighting bitterlie, faid: My Lord thou doest fullie aniwered the great expectatiation and fame which through euery part is diuerfed by thee, so that there is no land nor no pere in the world that either may match thee for humanitie, or conquer thee in clemencie. Almightye God, who may requite thee in our behalfe, yeeld thee condigne faours for thy vertue: The Countie would haue giuen him manie thinges of that praiue that he had taken, but the yong maiden would accept nothing, faing that the neighbours seeing 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 fiue than death, wherevpon FRAUNCIS SFORZEdismissiung them, they joyfullie returned into their countrey.
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 selfefame death, and GALLUS (as learned as both they) was murthred by his owne handes: PLINY was smothered by fire in the mountaine AETNA. Besides all these, manie other never seconed in science perished finifterlie. THALES the Milessian died for thirste, ZENO was slaine by the commandement of the Tyrant PHALARIS. ANAXARCHUS by the judgement of Nicocreon finished his life with manie tortures. ARCHIMEDES the Philosopher an excellent Mathematician was slaine by MARCELLUS souldiers: PYTHAGORAS with his three score schollers was put to the sword. ANACHARSIS died suddenlie. DIODORUS burst thorough harts greefe, by reason he could not answer a question which STILBO the Philosopher had propounded him. ARISTOTLE after he had loft 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 caufed his vaines to be opened in a bath of hot water. IOHANNES SCOTUS reading in England, by a sudden conspiracie of his schollers was with his best favorites put to death. but if I shoulde undertake 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 understand the death of some moderne learned. PETRACH died suddenlie, Domitius Caldarianus perished through the sickenesse of the plague. CONSILLIATOR was burned alioe. ANGELUS POLITIANUS finished his daies by hauing his

H2 braines
How king Rodorigo

braines dafht 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 beheded, 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 vspon and examine themselues by circumstances, & cunninglie canuafe in their conscience an argument a comparasis.

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 her father embassadour into France, & by that opportunitie enforcing hir, he fatified his lewd and dissolute luft. Iulian returning into Spaine, and understanding the heauie cace and estate of his daughter, made shew before the king that he was ytterlie ignorant thereof, and after a few daies he fled into Africa with all his familie: taking vppe his house in the citty of Lepte: and seeking out Muca the gouernour of Africa hee tolde him of the outrage doone him by the king, and howe for that caufe he was come vnto him. Firft to offer him a great rich, and faire empire: next, to profe him his seruice: and moreover said he, the time is come to reuenge the Arabians which were slain a few yeares past in the hoast of king Bam- ba. To the performance whereof I will backe you with the greater part of the Lords of Spaie, whoe will be readie to affift you in this enterprife, bycaufe the king is deadlie hated of them, both for his crueltie and lawleffe corruption.

Muca
lost his kingdome.

Muca sent him unto king Mulit in Arabia, whoe hearing Iulianos purpose, dispatched him with letters to Muca wher in he wrote that he should fauour him with all reasonable helpes. Muca gaued him an hundred horfe and foure hundred men on foote, under 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 securely make the enimie, they builded a citie which they called by the name of Tariffe captaine of the Barbarians. And as soon as Iulio had giuen notice to his confederates for what occasion he was come, & what desire he had to revenge him of the inuirie done unto him by the king, many of them visited themselues with the Arabians, and ouerran al the con trey of Algasa which the said Iuliano had in gouvernement under the said king.

The Arabians of Africa being the great progresse and fortune the countie had, and assured of his faith, sent him twelu thousand horfe, and a great multitude of footmen, by reason that they had intelligence that the king had sent against him his cofin Ignicus with a huge hoft, who fighting many times unhappily with the Moores, at the last was himselfe slaine, & all his followers cut in pieces: whereupon the Moores being rid of this impediment, ouerran and spoile a great parte of Spaine. For which cause the king leuied a greater army than the first, and coming himselfe to wage the fight with the Moores, there fell a terrible and dreadfull battell betwene both the armes, which continued eight continuall daies, faue onlie the intermission of night, but by reason of the rebellion of the two late kings fones called Detifa the king had the worst and perished in the field with many other valiant persons: and the Moores like courageous victors posseffe the spoiles. This defeat was on sunday being the xi. of September in the yeare 719. The Moores attaining victorie, had the dominion of Spaine.
Of many famous men.

Of many famous men whose leaving the government of the Commonwealth gave themselves over to a private life.

At the Censor was the most vertuous and best reputed Romaine that flourished in that time: for during all the days of his life, there was never man that saw him commit anie light action, neither lose or diminish any one inch of his serene gravitie. This man after he had lived fifty and eight yeares, leaving the travailes of the common wealth, went and spent the remnant of his life in the kingdom of Naples in a village called at that daie Picenio, and in this time Pratulo living upon his owne livelihoods and revenue: And whilst thus this good and vertuous Cato lived sequestred from all others, sometimes reading his bookes, some other times trimming his vines, there was one of his neighbours who wrote upon his gate with a coale, O fortunatus Cato, thou only amongst all others knowest how to live in this world.

Lucullus the Conful and Romaine captain remained in the Parthian warres, and continued the fame 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 Scylla and Marius, purposed with himselfe to leave Rome and to build him a certaine place of pleasure near Naples, upon the ruer of the see 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 travailes and troubles, till suche time as he finished his wearied age with a contented and worthie death.

Dioclesian, after he had governed Rome and the emperie for the space of eighteene yeares, utterly refuing 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 saide Embassadors came into his poore and homelie cottage, hee himselfe was in a little garden he had, setting of Lettifes and diuers other herbes; 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 frendes, that he who hath planted, cut, and watered lettie as these be, shoulde leaue them to seeke royalties, and not to eate them in repose and quiet in his owne house? yes my friends, it is better eate these in quiet, then gouerning of Rome with care.

Moreover he said vnto them, Now haue I proued how much it auailleth to commande, and howe healthfull it is to plough and dig. Leave me threfore, 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. Poriide the Athenian hauing in great iustice gouerned his common weale for the space of sixe and thirtie yeares, at lafte growing olde and satiate of publike affaires, departing Athens he went vnto a certein Lordship of his left him by his auncetors in a certeine village without the cittie; in which plieng his booke by night, and labouring his fields by day he liued fiftene years more; Aboue the doores of his house these words were written.

In veni portum: spes & fortuna, valete
Nil mihi vestigia est, ludite nunc alios.

Scipio the Afferican was one of the best beloued and honore captaines that euer Rome had: for in the space of sixe and twentie yeares wherein he continued warre in Spaine, in Afferica and Asia, he neuer committed anye dishonost acti- on, neither loseth any battell: he neuer denied any man iustice, neither was there euer one obserue or base thought knowne
A most subtle dispute

Knowne in him: he subiugated Africa, ruinate Carthage, ouercame Hannibal, destroied Numantia, and also restored Rome, which after the battell of Cannas was almost forfaken 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 Possuolo and Capua, in which (as Seneca witnesseth) he had no other reuuenues but certeine fieldes wherein he liued, a house wherein he lodged, a barren wherein he bathed, and one of his Nephs who serued him: And with so great affection retired he himselfe to the farme house, that for eleueen 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 many infinite others also, left their kingdomes, Consulships, governements, 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 infueth after death.

A most subtill 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 uppon an appointed day at dinner with him manie embassadors from the Romaines, Carthaginians, Sicilians, Rhodians, Athenians, Lacedemoneians, and Sicilians: whoe falling into disputation amongst themselues, euery one began to praise and extoll their countrie Lawes and customes, as the best and mooste exquisit.

The dispute was handled with great fervencie betwene them,
amongst Ambassadors.  

them, and with manie reasons each one endeavoured himselfe to dignifie his state: for which cause Ptolemy de
erous to know the truth, and to bring all contentions and 
disorders to an exigent, commanded them that everie one 
shoulde write or speake their customes or perfect Laws 
which they had in their common weales: for by that means 
it might be easilie judged, which province beft defervd 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 governors and rulers, 
we greuoufly punish the wicked offenders and malefactors.  

The Embassadors of Carthage faied, in the Common-
weale of Carthage, the nobles cease not to fight, the com-
mons and mechanical persons to labour, the Philosofers 
and learned to instruct.  

They of Sicilie said, In our lande we obserue iustice, we traffique with vpright conscience, and generallie 
embrace equalitie.  

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

The Athenian Embassadors said: In our common weal 
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 said, in our State, enuie raigneth 
not, because all are egall: nor avarice because our goodes 
are in common: nor any suffred to be idle, but everie one 
doeth labour.  

The Scionians faied, In our common weale, we per-
mit nor maintaine any travailler, lesst returning home 
againe he shoulde bring vs matters of noueltie, neither 
admit we Phyfitians, who spoile and kill the whole, nor 


1 Orators
Strange Lawes of
Orators, who maintain publike contentions.
Asfoone as PTOLOMEY had heard all the feuen Ambassado-
dors, he praised all their common weales, sayeng: that
they were iustlie and worthilie gouverned, commendinge
their customes and holding their lawes praise worthie:
whereupon with great honors euerie one returned to his
lodging, glorifie and rejoicing in their credit, and fa-
tified in his iustice.

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

TIRZUS the Tyrant endeouring to
preuent the coniurations and tre-
sions which might be imagined and
wrought against him by his citi-
zens: forbad them by an especiall
and precript law, to forsease their
priuate and publike conferences,
yaranizing aswell ouer their toong as
their trefure. But his citizens enuieng and hating this
his commandements, kept their consultations by becks,
gestures, and eager countenances when they were agree-
eued, and sming and pleafant lookes when they were con-
tented: if dangers threatned them they frowned, if For-
tune fawned they were not froward: by this meanes ex-
pressing and shewing the affections of their minds, and de-
luding the policie of the tyrant.
TIRZUS seeing and beholding this varietie in the faces
of his citizens, began to feare, and for that caufe forbad
them such like significatiue and mute confult: wherypon,
one of his citizens amongst the rest, repining at his ty-

rannie
Tyrus the Tyrant.

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

FINIS.

71
PHILLIS:
Honoured with Pastoral Sonnets, Elegies, and amorous delights.

Whereunto is annexed, the tragical complaint of Elstred.

Iam Phæbus diisungit equos, iam Cinthia iungit.

At London,
Printed for John Busbie, and are to be sold at his shoppe, at the West-doore of Paules. 1593.
TO THE RIGHT
worthy and noble Lady, the
Countess of Shrewsbury.

Haued adventured (most no-
ble Lady) with the wrastlers
of Olympia, tho not to win,
yet to worke for the Gar-
land; the judgement of my
industry relyeth on your
Ladishippe, who have both
authoritie to convicet, and knowledge to commend.
I have chosen you Madam among many, to be the
Soueraigne and shee Mecenas of my toyle, be-
cause I am assured, that the great report of your
learning and vertue, (wherewithas yet it hath not
pleased you to dignifie the world) must euen nowbe
exemplified in mee, who dare promise as much
in affection, as any other can performe in perfection.

A 3

3
The Epistle.

on. May it please you to looke and like of homlie Phillis in her Country caroling, & to countenance her poor and affectionate Sheepheard, who promiseth under the onely encouragement of so noble a Lady, to employ all his best deaignes, life, and studies, to your good lyking.

Your Ladiships most humble to commaund

Tho: Lodge.
The Induction.

That obscur'd haue fled the Scane of Fame,
Intitling my conceits to nought but care,
   I that haue liu'd a Phœnix 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 care to itch:
   Shroud with your mighty wings that mount so well,
   These little loues, new crept from out the shell.

And thou the true Odalynthia 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 reteate,
   To pleade for life before thy judgement feate.

And tho the fore-bred brothers they haue had,
   (Who in theyr Swan-like sorges 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 aspects,
   (Moost 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 forgetfulness:
   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)
VVho 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 sighing weedes,
Vnder a great Mceanas I haue past you:
If so you come where learned Colin feedes
His louely flocke, packe thence and quickly hastte you;
   You are but miftes before so bright a funne,
   Who hath the Palme for deepe inuention wunne.

Kiffe Delias hand for her sweet Prophets fake,
VVhose 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 followes to remoue,
With whom my hopes and fearefull oft debates.

Inrich your felues and me by your selfe riches,
(Which are the thoughts you fpēd on heauē bred beauty,)
Rowfe you my muse beyond our Poets pitches,
And working wonders yet fay all is duty.

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

Show to the world tho poore and scant my skill is,
Howfweetthoughtsbee,that are but thoughtonPhillis.

You
Sonnet II.

You sacred Sea-nymphs pleasantly disporting,
Amidst this watric 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 streaminge.
And thou kinde Triton in thy trompet relieſh,
The ruthfull accents of my discontent:
That midſt this treauell desolate and hellifh,
Some gentle wind e that liftens 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 ceaslesse care:
Is by hir eies vnpitied and vnseene,
In whom all giftes but pity planted are.

For mercie tho still cries my moane-clad mufe,
And euery paper that she sendes to beautie:
In tract of fable teares brings 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 aspire,

Yet she who claimes the title of worldes wonder,
Thinkes all desartes to bace to bring hir vnnder.

B3 Long
Sonnet III.

Long hath my sufferance labored to inforce,
One pearle of pittie from hir prettie eyes,
Whilest I with restlessse riuers of remorfe,
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 fent 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 eale them trifles:
Oh heauens why clime not happie lines so high,
To rent that ruthlessse 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 selfsame hand that thee from stalk did wringe,
Hath rent my breast and robb'd my heart from mee.

Yet shalt thou liue, for why thy native vigor,
Shall thrive by woefull dew-droppes of my dolour:
And from the woundes I beare through fancies rigor,
My streaming blood shall yeeld thee crimson colour.

The rauieth sighes (that ceafelesse take their issue,
From out the furnesse of my heart inflamed:)
To yeeld you lafting springs shall neuer misse you,
So by my plaints, and paines, you shall be famed

Let my hearts heat, and colde, thy crimson norish,
And by my forrowes let thy beautie flourish.
Sonnet VI.

It is not death which wretched men call dying,
But that is very death which I endure:
When my coy looking Nimph (hir grace enuying,)
By fatall frownes my domage doth procure.

It is not life which we for life approue,
But that is life when on hir woul-foft pappes,
I seale sweet kisses, which do batten loue:
And doubling them do treble my good happes.

Tis neither loue the fonne, nor loue the mother,
Which louers praise 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 loues garden?
How trill hir teares th' Elixir of my fences:
Ambitious sicknes, what doth thee so harden,
Oh spare and plague thou me for hir offences.

Ah Roses, loues faire Roses do not languish,
Blush through the milk-whitevaile that holds 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 craied,
How but one shower of sicknesse makes hir tender:
Hir Judgmentes 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

No starres hir eyes to cleere the wandering night,
But shining funnes of true diuinitye:
That make the soule conceiue hir perfect light:
No wanton beauties of humanitie
Hir prettie browes, but beames that cleare the sight
Of him that seekes the true Philosopie:
No Corrall is hir lippe, no rose hir faire,
But even that crimson that adornes the Sunne
No Nimph is she, but mistresse of the ayre,
By whom my glories are but newe begunne,
But when I touch and taft as others do,
I then shall wright and you shall wonder to.

The
Sonnet IX.

The dewie-Roseate morne had with hir haires,
In fundrie forts the Indian Clime adornd:
And now hir eies apparrailed in teares,
The losse of louely Memnon long had moornd.

When as she spide the Nimph whom I admire.
Kembinge hir locks, of which the yelow golde,
Made blush 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.
Sonnet X.

The rumor runnes that heere in I fis swimme,
Such stately Swannes so confident in dying;
That when they feele them felues 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 reaфон why,
But will them trie that haue desire to aske.

As loue hath wreathes his pretty eies to feele,
So louers muft keepe secreet what they feele

My
Sonnet XI.

My fraile and earthly barke, by reafons guide,
(Which holdes the helme, whilst wil doth weilde the faile:)
By my desires (the windes of bad betide,)
Hath faild these worldly Seas with small auaile.

Vaine obieétes 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 sees the windes aspire,
Bids reafon watch to scape the shoales of loue:
But lawles will enflamde with endlesse ire
Doth steeerem poope whilest reafon doth retire.

The streames increase loues waues my barcke do fill,
Thus are they wrackt that guide their course by will.

C3 Ah
Sonnet

Ah trees why fall your leaves so fast?
Ah Rocks where are your robes of moss?
Ah flockes, why stand you all against?
Trees, rocks, and flocks, what are you pensue for my losse?

The birdes me thinke, tune nought but moane,
The windes breath nought but bitter plaint,
The beasts forfake their dennes to groane, (ers attaint?
Birdes, windes, and beastes, what doth my losse your pow-
Floodes weepe their springs aboue their boundes,
And Echo wailes to see my woe,
The robe of ruth doth cloath the groundes:
Floodes, Echo, groundes, why do you all these teares bestow?

The trees, the rockes, and flockes replie,
The birdes, the windes, the beastes report,
Floodes, Echo, groundes, for sorrow crie,
We grieue since Phillis will kinde Damons loue consort.

Loue
Sonnet XIII.

Loue guides the roses of thy lippes,
And flies about them like a bee:
If I approach he forward skippes,
And if I kisse he stingeth me.

Loue in thine eyes doth build his bower,
And sleepe within their prettie shine:
And if I looke the boy will lower,
And from their orbes shooes shaftes deuine.

Loue workes thy heart within his fire,
And in my teares doth firme the same:
And if I tempt it will retire,
And of my plaintes doth make a game.

Loue let me cull hir choycest flowers,
And pitty me, and calme hir eye,
Make soft hir heart, dissolue hir loweres,
Then will I praise thy dietie.

But if thou do not loue, Ile trulye serue hir,
In spight of thee, and by firme faith deferue hir.

C4

19
Sonnet XIII.

I wroat in Mirraes barcke, and as I wroate,
Poore Mirra wept because I wroat forsaken:
T'was of thy pride I foong in weeping noate,
When as hir leaues greate moane for pittie maken.

The falling fountaine 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 risinges for to honour.
My Phillis hath prime-feathered flowers,
   That smile when she tredes 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 desart,
   Nor grace to those that craue it:
Sweet funne when thou lookeft on,
   Pray hir regarde my moane.
Sweet birdes when you sing to hir,
   To yeeld some pittie wooe hir.
Sweet flowers when as she tredes on,
   Tell hir. hir beautie deades one:
And if in life hir loue, she nil 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 bliffe,
I pine for what? for griefe, for thought, for strife:
I faint and why? because I see my misse,

Oh ceaselesse paines that neuer may be toulde,
You make me weepe as I to water would.
Ah wearie hopes in deepe obliuous streames,
Goe seeke your graues, since you haue lost your groundes,
Ah pensiue heart seeke out hir radiant gleames,
For why thy bliffe is shut within those boundes?

Ah traiterous eies to feeble in for fight,
Grownedimmewithe woe, that nowmustwant yourlight.
I part from bliffe 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 care to dye with dreadfull smart.
I part (oh death,) for why this world contains,
More care, and woe then with dispaire remains,

Oh loath depart wherein such sorrowes dwell,
As all conceites are scant the same to tell.

Ah
Sonnet XVII.

Ah fleeting weale, ah flye deluding sleepe,
That in one moment giuest me ioye and paine:
How doe my hopes dissolue to teares in vaine?
As wont the Snowes, for angrie funne to weep,
Ah noyfome life that hath no weale in kepe
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.
Twise 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 fals deluding charmes.

Ah instant sweetes which do my heart reuie,
How should I ioy if you were true aliue;

D2

As
Sonnet XVIII.

As where two raging venomes are unitied,
(Which of themselfes diuersed life would feuer;)
The sickly wretch of sickness is acquited,
Which else should die, or pine in torments euer.

So fire, and frost, that holde my heart in seasure,
Restore those ruines which themselfes haue wrought,
Where if a part they both had had their pleasure,
The earth long since, her fatall claime had couht.

Thus two unitied deathes, keepe me from dying,
I burne in Ice, and quake amidst the fire:
No hope midest these exteames or fauour spyeinge,
Thus loue makes me a Martyr 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-lifke heart through those assaullting eyes,
That are the lampes which lighten my desire,
If nought but death furie may suffise:

Not for my peace, but for thy pleasure bee it,
That Phillis, wrathfull Phillis that repines me,
All grace but death, may daine 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 her wrath a faithfull heart hath slaine,
And soule is fled, and body rest of heate:

She might perceiue how much she might command,
That had my life, and death, within hir hand.

D3 Some
Sonnet  

Some praise the lookes, and others praise the lockes, 
of their faire Queens, in loue with curious wordes: 
Some laud the breast where loue his treasure lockes, 
All like the eie that life and loue affordes. 

But none of these fraile beauties and unstable 
Shall make my pen ryot in pompous stile: 
More greater giftes shall my graue muse enable, 
Whereat feuerer browes shall neuer smile. 

I praise hir honny-sweeter eloquence, 
Which from the fountaine of true wifdome 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 entrale.

Now
Egloga Prima Demades Damon.

Demades

Now fowrge of winters wracke is welnie spent,
And funne ginnes looke more longer on our clime,
And earth no more to sorrow doth consent,

WVhy beene thy lookes forlorne that viewe the prime?
Vnneth thy flockes may feed to see thee faint,
Thou lefte, they leane, and both with woe attaint.

For shame caft off thefe discontented lookes,
For grieve doth weight one life, tho neuer fought,
(So Theanot wrothe admir’d for Pipe and bookes:) Then to the springe attempor thou thy thought,
And let aduice reare vp thy drooping minde:
And leaue to wepe thy woes vnto the winde.

Damon. Ah Demades no wounder tho I waile,
For euene the spring is winter vnto me,
Looke as the funne the earth doth then auail,
WWhen by his beames, hir bowels warmed bee:
Euen so a Saint more funne-bright in hir shining.
Firft wroght my weale, now hafts my wintres pining.

WWhich 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 pitty fcorne the spring that nyeth neere,
And pine to see, their Mafter pining cheere.

D 4

The
The roote which yeeldeth sappe vnto the tree,
Draws from the earth the meanes that makes it spring.
And by the sap the sions fostered bee,
All from the funne haue comfort and increasing.
And that faire eie that lightes this earthly ball,
Killes by depart, and neering cheereth all.

As roote to tree such is my tender heart,
Whose sappe is thought, whose braunches are content:
And from my soule they drawe their sweet or smarte,
And from her eie, my soules best life is lent.
Which heauenly eye that lightes both earth and aire,
Quels by depart and quickens by repaire.

Damon. Give periode to the processe of thy plaint,
Unhappie Damon witty in selfe-greeuing:
Tend thou thy flockes, let tyrant loue attain,
Those tender heartes that make their loue their liuing.
And as kinde time keepes Phillis from thy sight,
So let preuention banish fancie quite.

Caste hence this Idle fuel of desire,
That feedes that flame wherein thy heart consumeth:
Let reason schoole thy will which doth aspire,
And counsell coole impatience that presumeth:
Drive hence vaine thoughtes which are fond loues abetters,
For he that seckes his thralldoome merits fetters.

The
The vaine Idea of this dietie
nuft at the teate of thine Imagination:
VVas bred brought, vp by thine owne vanitie,
VVhoze beeing thou mayest curse from the creation:
    And so thou lift, thou maiest as foone forget loue,
    As thou at firt didst fashion and beget loue.

Damon. Peace Demades peace sheepe-heard do not tempt me,
The fage-taught wife may speake 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 firt left loue, and firt loft hir,
    There youth found loue, likt loue, and loue did foster.

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 fruities of judgementes and their seedes:
    VVe know you lou'd, and louing learne that lore,
    You fcorne kind loue, because 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 still the swaine, for I will still 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 stay thee,
    Morne sheepe, 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 caufeth
A flowerleffe prime-tide in these drooping medowes,
To push his beauties forth each primrose paufeeth,
Our Lillies and our Roses like coy widowes
Shut in their budees their beauties, & bemoane them,
Because my Phillis doth not smile upon them.

The trees by my redoubled sighes long blasted,
Call for thy balme-sweete breath and funnie eyes,
To whom all nature's comforts are hand-fastened,
Breath, looke on them, and they to life arise:
They have new liueries 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 Nimph who hast our spring in keeping:
Thou mistress 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 captive all my hopes againe,
And shut them vp in prisons of despair:
And weep such tears as shall destroy this plain.
And sigh such sighes as shall Eclipse the aire.
And cry such cries as loue that heares my crying,
Shall faint and weep for griefe, and fall a dying.

My little world hath vow'd no funne shall glad it,
Except thy little world her light discover,
Of which heavens would growe proud if so they had it,
Oh how I feare least absent loue shoulde loue her,
I feare it Phillis, for he neuer sawe one,
That had more heavens & looke to lure & awe one.
I swear to thee all-seeing foueraine,
Rowing heavens circles round about our center:
Except my Phyllis safe returne againe,
No joy to heart, no meate to mouth shall enter.
All hope (but future hope to be renounced,
For weeping Phyllis) shall in tears be drowned.

Demades. How large a scope lendses Damon to his moane,
VVaunting those treasures of his happy witte:
In regeftring his wofull woe-begone?
Ah bende thy Muse to matters farre more fitte:
For time shall come when Phyllis is intered,
That Damon shall confesse that he hath erd.

When nature's riches shal (by time dissolved)
Call thee to see with more judiciaall eye:
How Phyllis beauties are to dust reduced,
Thou then shalt ask for thy sels the reason why
Thou wert so fond, since Phyllis was so frail,
To praise her gifts that should so quickly fail?

Haue mercie on thy selfe cease being idle,
Let reason clame and gaine of will his homage:
Raine in thes brain-sick thoughts with judgements bridle,
A short preuention helps a mightye damage.
If Phyllis loue, loue her, yet loue her so:
That if the flye, thou maiest loues fire forgo.

Play with the fire, yet die not in the flame,
Show passions in thy words, but not in heart.
Leaft when thou thinkest to bring thy thoughtes in frame,
Thou proue thy selfe a prisioner by thine Arte.
Play with these babes of loue, as Apes with Glasses,
And put no truft 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 lift not now thy froward skill to scanne,
Yet will I pray that loue may mend or end thee.
Spring flowers, sea-tides, earth grasfe, 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 Autumden of day:
In Ifis streame his golden lockes doth steepe.
Sad Euen her duskie mantle doth display?
   Light-flying soules the pofts of night disport them,
   And cheerfull looking Vesper doth confort them.

Come you my carefull flocke fore goe your maister,
Ile fold you vp and after fall a fighing,
VVoordes haue no worth my secreet wounded to plaister,
Nought may refreh my ioyes but Phillis nighing.
   Farewell olde Demades, DE. Damon farewell,
   How gainst aduise doth headlong youth rebell.

Ah
An Elegie.

Ah cruel winde why call you hence away:

VVhy make you breach betwixt my soule and mee?

Ye trayterous floodes why nill your floates delaie,

VVtill my laste moanes discourfed bee?

For tho yee salte sea-Gods with hold the raigne:

Of all your floates. And gentle windes be still;

VVwhile I haue wept such teares, as might refraine

The rage of tides and windes against their will.

Ah shall I lose your fight bright shining eyes?

And must my soule his life and glory leave?

Muff I forfake the bower where solace liues,

To trust to tickle fates that still deceive?

\textit{Ah las so wills the wanton Queene of chaunge,}

\textit{That each man tract this laborinth of life,}

\textit{VVith slippery steps, now wrongd by fortune strange,}

\textit{Now drawne by counsell from the maze of strife?}

\textit{Ah ioy no ioy because so soone thou fleetef,}

Houres, dayes, and times inconstant in your beeing.

Oh life, no life since with such chaunce thou meeteef,

Oh eies, no eies, since you must loose your seeing:

Soule bee thou fad, dissolute thy iluring powers.

To chriSTALL teares, and by their pores expresse,

The grieffe, that my deftressed soule devoureth.

Cloath thou my body all in heauineffe,

My fonnes appeard faire smiling full of pleasure,

But now the vale of absence ouer cloudes them:

They fed my heart with ioyes exceeding measure

VVhich now shal dy, since absence needs must shroud them

Yea die, oh death, sweet death, vouchsafe that blessinge,

That I may die the death whilst s he regardeth,

For sweete were death, and sweete, were deatthes oppresing,

If she looke on who all my life awardeth.

E 3

Oh
Oh thou that art the portion of my joy,
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 confesse,
The paine I suffer, since I needes must leave thee,
Redde are mine eyes through teares that them opprestes,
Dul'd are my spirts since fates do now bereue thee.
And now, ah now, my plaints are quite preuented,
The windes are faire the failes are hoyfed hie,
The Anckers waid, and now quite discontented,
Griefe fo subdewes my hart as it should dye.
A faint farewell, with trembling hand I tender,
And with my teares my papers are distained,
Which clofed 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.
Thiris Ægloga Secunda.

Mufes helpe me, sorrow swarmeth,
  Eyes are fraught with seas of languish:
Heauie hope my sollace harmeth,
  Mindes repaft is bitter anguifh.

Eye of day regarded neuer,
  Certaine truft, in world vntrufy,
Flattering hope beguileth euer:
  VVearly olde, and wanton luftie.

Dawne of day beholdes inthroned,
  Fortunes darling, proude and dreadleffe:
Darkefome night doth heare him moaned,
  VVho before was rich and needleffe.

Robb the sphre of lines vnited,
  Make a sodaine voide in nature:
Force the day to bee benighted,
  Reaue the cause of time and creature.

Ere the world will ceafe to varie,
  This I weepe for this I sorrow.
Mufes if you please to tarry,
  Further helps I meane to borrow.

Courted once by fortues fauour,
  Compaft now with enuies curfes:
All my thoughts of sorrow fauer,
  Hopes runne fleeting like the fourfes.

E.4

(Ay
(Ay me) wanton scorne hath maimed,
All the ioy my heart enjoyed:
Thoughtes their thinking haue disclaimed,
Hate my hopes hath quite anoyed.

Scant regard my weale hath scanted,
Looking coy hath forfeit my lowering:
Nothing likt where nothing wanted,
VVeddes mine eyes to ceafeleffe flowering.

Former loue was once admired,
Present fauour is estranged,
Loath the pleasure long desired,
Thus both men and thoughtes are changed.

Louslye swaine with luckie guiding,
Once (ebut now no more fo 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 languisht since refused,
Ewes and lambs are pained with pining
I with ewes and lambs confused,
All vnto our deaths declining.

Silence leave thy cause obscured,
Daine a dolfull swaine to tender,
Though disdaines I haue endured,
Ye I am no deepe offender.

Philes
Phillis sonne 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 swaine haue turned,
Though my funne he never sheweth:
Though I weep I am not mourned,
Though I want no pittie groweth.

Yet for pittie loue my mufes,
Gentle silence be their couer:
They must leau their wonted vses,
Since I leau to bee a louer.

They shall liue with thee inclosed,
I will loath my pen and paper:
Arte shal neuer be supposed,
Sloth shall quench the watching taper.

Kisse them silence, kisse them kindly
Though I leau them, yet I loue them:
Though my wit haue led them blindly,
Yet my swaine did once approue them.

I will trauell foyles removed,
Night and morowe neuer merie:
Thou shalt harbor that I loued,
I will loue that makes me werye.

If perchaunce the shepe 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 surging moanes,
Oh thoughtes enthrald vnto care-boading lookes.

Ah iuift laments of my vniuft distresse,
Ah fond desires whom reaфон could not guide,
Oh hopes of loue that intimate redresse,
Yet prove the load-flars vnto bad betide.

When will you ceafe? or shall paine neuer ceasing,
Seaze on my heart? oh molifie your rage,
Leaft your assaults with ouer switf increasing,
Procure my death, or call on timelesse age.

What if they do? they shal 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 sunne, nor I haue seene more faire,
For in thy cheekes sweet roses are embayde,
And golde more pure then gold doth guilde thy haire.

Sweet Bees haue hui’d their honey on thy tongue,
And Hebe spic’t hir Nectar with thy breath:
About thy necke do all the graces thronge,
And lay such baites as might entangle death.

In such a breast what heart would not be thrall?
From such sweet armes who would not wish embraces?
At thy faire handes who wonders not at all,
Wounder it selfe through ignorance embases?

Yet naithelesse tho wonderous giftes you call these,
My faith is farre more wonderfull then all these.

F 2 Burft
Sonnet XXIII.

Burft burft poore heart thou haft 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 mantion in hir heart,
And though my tongue haue long time taken paine,
To fue deuorfe and wed hir to defart.

She will not yeeld, my wordes can haue no power,
She scornes my faith, she laughs at my fad layes,
She filles my soule with neuer ceasing fower,
Who fill the world with volumes of hir praife:

In such extreames what wretch can cease to craue,
His peace from death, who can no mercy haue.

No
Sonnet XXIII.

No glory makes me glorious or glad,
Nor pleasure may to pleasure me dispose,
Ne comfort can resuie 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 never time gave thearme to my dispight,
Nor joy that dried the teares of my lament:

Nor holde I hope of weale in memorie,
Nor haue I thought to change my restlesse griefe,
Nor doth my conquest yeelde me fouerainetie,
Nor hope repose, nor confidence, reliefe.

For why she fowtes hir frownes and fauours 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 swarne of loues confound me,
And cause my death in spight of my resift,
And if I see thee not thy want doth wound me,
For in thy sight my comfort doth consift.

The one in me continuall care createth,
The other doth occasion my desire,:
The one the edge of all my joy rebateth,
The other makes me a Phenix in loues fire

So that I grieue when I enjoy your presence,
And dye for grieve by reason of your absence.
Sonnet XXVI

Ile teach thee louely *Phillis*, what loue is,
It is a vision seeming such as thou
That flies as fast as it assaultes 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 desyre, and this is loue,
Whom in our youth we count our chieuest treaure
In age for want of power we do reprouе:
Yea such a power is loue, whose losse is paine,
And hauing got hym we repent our gaine.

F 4  Faire
Sonnet       XXVII.

Faire eyes whilst 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 live not, but for you,
For you I live, and you I loue, but none else:
Oh then faire eyes whose light I live to viewe,
Or poore forlorn despis'd to live alone els,
    Looke sweete since from the pith of contemplation,
Loue gathereth life, and liuing, breedeth passion.

Not
Sonnet XXVIII.

Not cauflesse were you christned (gentle flowers)
The one of faith, the other fancyes pride,
For she who guides both faith and fancyes power,
In your faire coloures wraps hir Iuory side:

As one of you hath whitenes without staine,
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 euer 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 firft let Damon quite forget himselfe.
Sonnet XXIX.

I feel my self endaungered beyond reason,
My death already twixt the cup and lippe,
Because my proud desire through cursed treason,
Would make my hopes mount heaven, which cannot skip:

My fancy still requireth at my handes,
Such things as are not, cannot, may not bee
And my desire altho my power with-standes,
Will give me wings, who never yet could flee:

What then remains except my maimed foule,
Extort compassion from love-flying age,
Or if nought els their fury may controwle,
To call on death that quels affections rage.

Which death shall dwell with me and never fly,
Since vain desire seeks that hope doth deny.
Sonnet

I doe compare vnto thy youthly cleare,
(Which alwaies bydes within thy florwing prime,)
The month of Aprill, that bedewes our clime
With pleafant flowers, when as his showers appeare.
    Before thy face, shall fliie falso 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 verse with Pallas learned flowers:
With Zephyrus sweet breath he fils the plaines,
    And thou my hart with weeping fighes dooft wring,
His browes are dewd with mornings chriftall spring,
Thou mak’ft my eyes with teares bemoane my paines.

G 2.       Deuoide
Sonnets XXXI

Drown'd is with scenes, fain would I fondle thee.
I wake and find a strange faire skill.
Now were in doubt, thought on the mounting hill.
Now rest in works of youth, and swear your felic
For death I have a rest of endles sighs
For hade I rest on star渔业 minde.
My breasts are themptes and age tattuning blind.
Paine peace and are without whikke
But they persaming for my soul pastime.
My life for can our nameake
With your nameakes your way so we do make.
Like tyme you nameakes that lanky into their fame.
And full of love on their maker hence.
To inake in my inipice death with sperake.
Sonnet XXXII.

A thousand times to thinke and thinke the same,
To two faire eies to show 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 griefe and yet conceale the tale,
To others will to fashion my desire,
To pine in lookes disguisfd through penciu-e-pale;

A short disspight, 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 wond'ring 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 subject of his poesies.

The warriour Mars, bequeath'd her fierce disdaine,
Venus her smile, and Phoebus all her fayre,
Python his voice, and Ceres all her graine,
The morne her lockes and fingers did repayre.

Young Lune, his bowe, and Thetis gauue her feete:
Clio her prais'e, Pallas her science sweete.
Sonnet  XXXIII.

I would in rich and golden coloured raine,
With tempting flowres in pleasant fort discend,
Into faire Phillis lappe (my louely friend)
When sleepe hir fence with sloember doth restraine.
   I would be chaunged to a milk-white Bull,
When middt the gladsome fieldes she should appeare,
By pleasant finenes to surprize my deere,
Whilest from their stalkes, she pleasant flowers did pull:
   I were content to wearie out my paine,
To bee Narfessus so she were a spring
To drowne in hir those woes my heart do wring:
And more I wish tranformed to remaine:
   That whilest I thus in pleasures lappe did lye,
   I might refresh desire, which else would die.

G 4   I

51
Sonnet XXXV.

I hope and fear, I pray and shoulde my peace,
Now freeze my thoughtes and straignt they frie againe,
I now admire and straignt my wounders cease,
I loose my bondes and yet my selfe restraine:

This likes me most that leuues me discontent,
My courage serves and yet my heart doth faile,
My will doth clime whereas my hopes are spent,
I laugh at loue, yet when he comes I quaile.

The more I strive, the duller bide I still,
I would bee thrall, and yet I freedome loue,
I would redresse, yet hourly feede myne ill,
I would repine, and dare not once reprowe,

And for my loue I am bereft of power,
And strengthlesse strife my weaknes to devour.

If
Sonnet xxxvij.

If so I seeke the shades, I presently doe see
The God of Loue forfakes his bow and sitte me by:
If that I think to write, his Muses plyant be,
If so I plaine my griefe, the wanton boy will cry.

If I lament his pride, he doth increase my paine,
If teares my cheeks attaint, his cheeks are moist with mone,
If I disclose the woundes the which my hart hath slaine,
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 soul diour be if once I wend to fight,
If seas delight, he stears my Barke amidst the flood:

In breefe, the cruell God doth never from me goe,
But makes my lasting loue eternall with my woe.

H. These
Sonnet

These fierce incessant waues that streame along my face,
Which show the certaine proffe of my nere-ceasing pains,
Fayre Phillis 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 from thy grace
And thy perfections, & from hundreth thousand flowers
Which from thy beauties spring: wherto I medleyshowers
Of Rose and Lillys to, the collours of thy face.
My loue doth serve 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 flame:
And by how much my fire is violent and flye,
By so much doth it cause the waters mount on hie,
That showre from out mine eyes, for to asswage my misse.

VVho
Sonnet xxxvij.

VVho lyues inthrald to Cupid and his flame,
From day to day is chang'd in sundry fort:
The prooffe whereof my selfe may well report,
Who oft transfornd by him may teach the fame.
I first was turnd into a wounded Hart,
That bare the bloodie arrow in my side:
Then to a Swanne that midst the waters glide,
With pittious voys prefagd my deadlie smar.
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,
    Living in flames, but hope ere long to be
    A voice, to talke my Mistresse maiestie.

H 2

My
Sonnet x 1.

Resembling 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 vwhofe tyred pen,
Loues legions forth haue maskt, by others masked:
Think e howv I lyue wronged by ill tonged men,
Not Maisfer of my felfe, to all vvrongs tasked.

Oh thou that canft, and fhe that may doe all things,
Support these languishing conceits that perrifh,
Looke on theyr growth: perhaps these fIllie small things
May winne this worldly palme, fo you doe cherrifh.

Homer hath vowd, and I with him doe vowe thys,
He vwill and fhall reuiue, if you alowe thys.

H 3 Ode
An Ode.

Now I see O seemly cruel,
Others warme them at my fuell,
Wit shall guide me in this durance,
Since in love is no assurance.
Change thy pasture, take thy pleasure,
Beautie is a fading treasure.
Siren pleasant, foe to reason,
Cupid plague thee for this treason.

Prime youth lusts not age still follow,
And make white theses treffes yellow,
Wrinkled face for lookes delightfull,
Shall acquaint the Damedesrightfull:
And when time shall eate thy glory,
Then too late thou wilt be sorry.
Siren pleasant, foe to reason,
Cupid plague thee for thy treason.
The complaint of *Elstred*.

The silent shadowes with their mothers vaile,
   The brighter lampe of Heauen from *Thetis* hid:
   *Apolloes* sister in her starrie raile,
Along her lower sphære in triumph rid,
   When *I* by *Seuerns* beauteous banckes alone,
   Encountred with this wofull vision.

A dolefull Queene in semblance and array,
Attended by a princeely 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 chrißfall dropped from their eyes:
But vvhene their stormie teares were ouer-paft,
   *The silent spokf-men of their miseries)*
   They fate them downe where I amaz'd remained,
   And thus their falls succeßiuely complained.

*Amidst* the troopes of those vvhom tyrant Fate
Hath ledde in triumph to their time-leffe graue:
Let vvosfull *Elstred* vweepe her wretched state,
Whose storie merrits some regard to haue.
   VVho once inthron'd, and now to fortune thrall,
   May teach successions to auoyde my fall.

*Within*
The complaint

Within that Region where proud-byllowed *Rhine,*
Doth animate the babes of fruitfull earth:
*And baines the bofome of the swelling Vine:*
From thence my of-spring came, and thence my byrth
   In fvvathing clowtes, for happy Princeffe heried,
   In shrowding sheete, a haplesse Princeffe buried.

The vwater both my winding sheete and graue,
Which stifling me, for pitty feemd to greeete:
   But where the life so wretched did become,
   *VVhat talke I of the death, the shrowd, the Tombe?*

*VVhen first I fuckt the fveetes of subtile ayre,*
Like to a Comet gathered in the North,
(VVWhich in the vernall season makes repayre)
VVith me all natures ritches issuéd forth.
   They that beheld, admir’d, and did prefage
   By infancie, the honours of myne age.

*The fame that should presnit my facts to view,*
As I from cradle crept, so gathered wing:
*As grew my beauties, so his feathers grew,*
As wagt my worth, so was he preft to spring,
   As yeeres increaft, from earth to trees he sprung,
   From trees to towers, from whence my fame he fung.
   Thus
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 praife, and bruit our endleffe blamnes.

Thys monstrous babe (that rents his mothers breft,
To fill the world with tragick historie)
To registre my beauties neuer ceaft,
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 frends,
(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 laft to cast me low.

At length, farre bruited through hys famous fight,
Renowned Humber terror of hys time,
(More feard then lou’d of euer Germaine Knight)
Came to our Court, and faw me in my prime:

All like a mayden-rofe, as yet vntainted,
Where-with each touch desires to be acquainted.

I. Hys

61
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 Damsels with my selfe agreed,
    To waight from him our fortunes and good speed.

Thus we with armed eyes, whence loue did forage
The richesst treasures of his tender hart,
Inspired Humber by our lookes with courage,
With him from Germaine foyle 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 Coaft did harbor find.

He that hath seene the daughters of the skye,
The myracles of nature in the fiele,
VWho 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 Elstred.

Or as the royall Monarcke of the Ants,
Arranging of his little-labouring traine,
(In Summer tyme fore-seeing Winters wants)
By theyr indueours stores his nest with graine,
   Where each industrious else for common good,
   Doth gather, seeke, regather happy foode.

So strive these Scithian warriours, to expresse
Their duties to theyr Prince by industrie:
Some pitch theyr Tents, and some theyr Armes addresse,
Some scoute, some forage all the Country nie.
   The Plow-mans hope, the thrifty Husbands tillage,
   Is now become the waft-full souliours pillage.

Stout Albanæf as then the Scottish King,
Hearing of Humbers proud invasion:
To stoppe ambition leaft it further spring,
Attended by the flower of all his Nation,
   Encountered him, and that his barbarous band,
   Endeavouring force, by force for to withstand.

Then pressed forth from depth of horrid hell,
The babes of wreckfull warre with threatning browes:
Reuengefull Wrath, and sleepleffe Enuie fell,
Prodigious Feare her trembling lymes did rowfe:
   And fleeshe-leffe Death, ledde blood-affecting Murther,
   The tragicke change of fortune for to further.

12

The
The complaint

The Husbands sethe was chaunged to a sword,
The Coblers-awe into a sturdie launce:
Peace was obscurd, of warre was every word,
All prayd to Fortune for succeful chaunce,
That sits inthroned on her inconstant seate,
And helpe them moost who leaft her helpe intreat.

As when to purge excessiue moyft, descending
From Saturns sphare, or els superfluous heate,
Iove styrd vp by Mars, (common good intending)
Sends lyghtning-flash to lay theyr angry threate.
So vviuer heads that knew the scourge of warre,
Sought sooth-saft meanes to mitigatethe iarre.

But as a troope of fierce incensed Bulles,
The Heardf-mans strokes or threats doe sette at nought:
So they whose rankorous rage their judgment dulles,
Had little minde to peace or peace-full thought.
"Who fight for Crownes, set life, set all to light,
"Who aime to hie, will die or hit the white.

The battailes ioynd, heauen mournd to see them ioyne,
The burnisht Armes, heauens brightest beautie bast:
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 conteints to set these iarres at one?

As
of Elfred.
As when a troope of harvest thriftie swaines,
VVith cutting scithes earth ripned 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 Albanaï reft life, his state, his Crowne.

When Albanaï 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 sword we gained.

Cæsar no more then Humber could intend,
Who came, whom saw, who conquer'd in the end.

But vvoe is me, promotion is a puffe,
These worldly honors are but shades of sweete:
VVho seeke 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 vwhen Locrinus with his vvarlike brother,
His vvarlike brother Cambre, vnderstood
Hovv partiall Fortune which deserts doth smother,
Had brought to nought the nestling of their brood:

They leuied men, marcht forth without incomber,
And fought, and gaind, and tryumphd over 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 sought 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.

There death he fou'd, with many a warlike Knight.
There found we thraldome, farre more worfe then death,
Cordes were our Crownes, our dainties were despight,
My two confornts (aie's me) there loft their breath.
    There loft I friends, there loft I helpes, there hope,
    But loe my fortune aymes at higher scope.

For where I loft 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 compasion moue,
    I was presented by vnhaulowed 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 hooke, and shaking wept,
    And weeping, to his throne for mercy crept.
of Elstred.

And whilst I rent my carelesse-scattered locks,
Those tricked trammels where true loue was tangled,
At Locrins breast for mercy fancie knocks,
Shadowed in feemely 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 aunswere:
(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 desiere.

My bonds newe broke, and I from fetters los'd,
As mount the brother twinnes from waterie vaft,
Within fayre Thetis liquid lappe fore-clos'd,
So from their humbled clofures lightned vaft
My louely lampes, which earst made intercefsion,
And by one looke, of all harts tooke possefsion.

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
Apprailed in hope, and choyce delights,
But vp he lookes, by suddaine sight confounded,
And I by selfe-like fight, was likely wounded.

"For
The complaint

"For vvere there growes a sympathie of harts,
Each passio[n in the one, the other paineth,
And by each cariage of the outward parts,
(Wherein the actuall worke of loue remaineth)
The inward griefes, mislikes, and ioyes are tought:
And euerie signe bewraies a secrete thought.

Short tale to tell, Locrinus had the palme
And interest in all my beft desaignes;
Each kiffe I lent him, breathed Indian balm
To cure his woundes, to breake affections cheines
He had Loues Moly growing on my papes,
To charm[e a hell of sorrow and mishappes.

Loe heere my second steppe to high estate,
Now marke my second fall and overthrow:
Behold in me the tragedy of fate,
The true Idea of this worldly woe:
The Eris and Erynnis that proceeds
From wretched life, that trusts to Fortunes weedes.

Locrinus freed from hostile detriment,
Possesst of loue by me, and me by loue:
(Whose lookes vnto his loue gaue nutriment)
Whether by fatall motion from aboue,
Or through the hote suggestions of his Lords,
Vnto a second loue at laft accords.

To
The complaint

Amidst these thriving thoughts, whilst I assaied
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 brest.

The ruines which incessant seare 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 attentiue eares.

Tho Guendolen (faith he) doth tyrannise,
Yet Elstred is the foueraigne of my soule:
Th' inforced follace, like to vapour flies
That hath no power repining harts to towle.
And wreted wedlocks breed but hated heate,
Where no loue seemes fo sweet, as stolne and fecrete.

Ah, temporise my loue a little seafon,
And reape the ripning haruest of all pleasure:
Gleane all my loues, and doe me but this reafon,
To ferue occasion tyll the gyues thee seafure.
Rent out thy seares to mindes more base and abiecut,
And trust thy lyfe to me, thy beauties abiecct.

Dispa-
of Elstred.

Disparage not my hope by thy misdeeming,
The neft is thine, altho the Cuckow hatch there:
Loue lyues not there where lookes make louely-seeing,
Beare witenues 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,
Delivered by a trick Herculean tongue,
Able to tice all eares, and all griefes teach,
So rooted vp my sorrowes as they sprung,
    That hope furriu'd, and ioy exhaled greefe:
     " For perfect loue is quicker of beleefe.

And to effect his honny promise plighted,
No pleasures were vnsoected to yeeld me follace:
The darksome care which my harts hope benighted,
The sunne-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 searchers finding.
The complaint

Not that Colossus reared vp in Rhodes,
Nor hanging Gardens houering in the sky:
Nor all the wonderous mansions 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 thosse the Saphires of my shyning eyes
[Long wakned by my feares, in quiet slept.]
Heere when Locrinus lift to wantonnise,
I payd him trybute for thosse gifts he sent me,
With all the fweets that God and nature lent me.

So long in lystes of pleasure did we strue,
Till both affections mutually agreed,
The happy heauens a Trophie did reuie,
A Trophie of our tryumph and good speede:
A pretty babe for me to stay withall,
A louely child for hym to play withall.

Then loe the fire regathered moodie might,
Long smothered in the embers of suspect:
In me alone Locrinus tooke delight,
And so my new-borne Sabrine did affect,
That nor his wife, her sonne, or ought could moue him
To leaue my loue, who did so deerely loue him.

Miflikes
The complaint

For Guendolen, with that heroick sprite
Where-with her Father was enoble[d er]st,
To wreake on me her Miriades of despight,
The sentence of her wrongs by power reverst,
Her harms by armes, she vowe[d] to fatif-fie.
And heereon leuied a mighty Armie.

And thus attended in triumphant order,
And garded by her warlike Cornish crew,
She piched 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,
Preft men, and met his foe, and with her fought.

But so would Fortune, (fie on Fortune fickle)
That by a shaft Locrinus was confounded:
His scattered troopes like sheuues before the sickle,
Fell downe, or fled, or died deadly wounded.
Ah guiltlesse soules, they perrisht for my finnes,
And from theyr fall, my tragedy beginnes.

Ah Fortune, nurfe of foules, 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,
Whilst 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 worft was past, I sigh'd, but sighes nor flender
    Teares worke no truce, but where the hart is tender.

And as the straw vnto the Jette faft cleaueth,
So clunge I both myne armes about his necke:
Pouring my plaints in eares that nought conceaueth.
Ah loue (quoth I) vnkind, why doft thou checke,
    Why doft thou mate the minds that moft admire thee,
    And in our needes, inconstant thus retire thee?

Breathe life in him againe, or leaue me breathlesse,
Or from thine enuious triumphant throne,
Send forth Despayre with locks vnkempt and wreathlesse,
To ioyne by death two soules 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 reuieue his ceaselesse sleeping,
But death repines these baies of fond desire.
    I suckt his wounds, and wrapt them round about,
    But (ah) the life before was issued out.
of Elstred.

I faynting fell, enfeebled through my sufferaunce,
My child that saw me fall, for griefe fell by me:
I wept, she cryde, both gaue griefe suftenaunce,
I fainted, and she fainting layd her nie me.
Euen what I kyft, she kist, and what I sayd
She sayd, and what I fear'd, made her afayd.

For every sigh, a sigh, for every 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 c.IsEnabled of cares together must thou gather,
And loose at once, both Mother, life, and Father.

Whilst thus we breath'd our Elegies of sorrow,
Not recking who beheld, or who surpris'd vs,
The free-booters that range the Champion thorow,
(Who by our robes, of some high race surmis'd vs)
Layd hands on vs, and brought vs to the Queene,
Who fate triumphant royally beseen.

Looke how fayre locked Iuno was affected,
When she the moniter-queller did behold,
With selfe-like proud-full enmitie infected
The Queene fate, hatching murthers 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 Hydræs of reuenge she had intended:
With tyring taunts at firft my heart she stoonge,
And fierce vpbraydes with bitter buffets ended.
      Suborner of lasciuiousnesse, (she cride)
      Haft thou no vale of Shame, thy lookes to hide?

Misgouern'd Minion, in whose wanton browes
The registres of wretched life are written:
Suborner of contempt, lasciuious blowfe,
By whom my ioyes were blasted and frost-bitten.
      Mistresse of murthers, loosenesse, and what not?
      Now are you compaft in your proud complot.

The Cædar tree is falne, that did protect you
From every 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 selse, together shall be drownd.

This saied, she wild the Ministers to bind
Our tender armes: and now pale feare addreft
Our wayning rofes, quite beyond their kind,
To flie our cheekes, and helpe our hearts oppreft.
      Feare fommond teares, teares came, and froue to flint
      A ceaslesse hate, within a hart of flint.

        But
of Elstred.

But weladay our Doomesday was ordaind,
For when the oceans of our moane affaile her:
A ruthles rocke, deaf-eared, she disdaine,
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 (fayd I) vouchsafe t'assommon,
The partiallest opinions of thy mind:
And yet rememb'ring 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 suggeft the King,
Or by complots of mine owne lewd deuising,
I had furmisfd or practisfd any thing,
   Where-through Locrinus should affect me fo,
   Iuft were my death, and iuft mine overthrow.

But happy heauens haue registred the truth,
They know my caufe, 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 Captuies doo? or what should I?
   Twere better loue and liue, than loath and die.

L 2

My
The complaint

My sexe 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 invasion:  
For where the Conquerer crau’d, I knew full well  
He could command, 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 sufferance was my fault, he did exact all,  
He fought, he taught me first for to enact all.

Then mighty Soueraigne mitigate thine ire,  
For why I finn’d vnwilling and enforced:  
And tho an exile, let me hence retyre.  
But if compassion be from thee diurced,  
O let me die, and true compassion take  
Upon my daughter, for her fathers fake.

Looke how in royall characters inchased,  
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 deemeft  
The Queene will pardon, since so sweet thou seemest.

Fayre
of **Elfred.**

Fayre-looking foule, how often did *I* feale
Kisses vpon her cheekes, whilst thus *I* pleaded?
But all in vaine for pitty *I* appeale,
Sentence of death already was arreaded;
   Faft bound, to *Seuerns* bancke *I* was conducted,
   Readie to die, yet not to death instruicted.

Meane-while, my sweet *Sabrina* weeping hafted
To *Guendolen*, and with her little palme
Strooke on her marble-breast, by no griefe wafted,
Striuing by smiles her moody wrath to calme.
   She kift her hand, and straight embraft 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 smother,
But by my selfe capitulate my woe:
   Since none are fit, or meete to reuеale 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 louver and the wife,
Th’one past pitty, th’other pittyng me.
   I pitied both, th’one, wanting remorfe,
   Th’other, since her plaints had little force.

     L.3  And
The complaint

And both of these with selfe like pittie wounded,
Beheld me, whilst I dallyed for my death:
I dallied with that lippe which me confounded,
The lippe that gave ejection to my breath.
    The lippe which through the office of the young,
    Made age-pursuing death to feast on young.

How much for thee sweet mother did I flatter,
Pledging transparent Christall for some pittie?
I know, God knowes, God knowes, I know the matter,
Will not hear the words of wanton prettie:
    Both, both must dye, I mother, thou must dye,
    Thou must be drown'd, sweet mother, so must I.

As climes the auncient shaddow of the field,
    The Father-oake, whose rootes so deeply enter,
As where the spreading boughes midst heauens doo build,
The rest lyes closd in the Tartarian center:
    Whom fierce Vulturbus (wonder-working blast)
    Nor Southerne healthles wind can ouercaft.

So fat the Queene vndaunted and vntainted,
    Like to her selfe, an envious minded woman:
With no kind pleas, her eares would be acquainted,
Away with them she cries. 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.

Sabrine. Then you and I sweet Mother were led forth,
Elstred. We were led foorth sweet daughter to our last;
Sabrine. Our words, our beauties had but little worth,
Elstred. So will the heauens: that purest, soonest waft.
Sabrine. I cride, help mother, help, when I was drowned,
Elstred. Ah helples both, yet wanting helpe renowned.

Thus caft at once into the wofull waeue,
That laught for to embowell natures treasures:
I forst my selfe, my Sabrine for to saue,
But death no time, no age, no reason meaures.
Helpe mother when thou criest, I came vnto thee,
And then I died, when drowning did vnde thee.

Both dyed at once: the Annals of mishap,
Wherein woe-tempted men may read their fortune:
Since all are subject to the selfe like trap,
And selfe like death may sweetest soules importune.
Sabrine. I thus we dyed, yet not with selfe like fame,
For floeting Seuerne loues Sabrinaes name.

So may he prattle stille vnto his vvaue,
Sabrinaes name, whilst brine salt teares sea weepeth:
And if the Gods or men compassion haue,
Compasion that vvith tender hearts nere sleepeeth,
We both shall liue. This said, both sought their Tombe
Within the waues, and funcke vnto the bottome.

The
The complaint
The Water-Nymphes with their vnkembed treffes,
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 thosse that fcorne and cannot mend it. ]

FINIS.