THE
WOUNDS
of Ciuill VVar.

Lievly set forth in the true Tragedies of Marius and Scilla.

As it hath beene publiqueuly plaide in London,
by the Right Honourable the Lord high
Admirall his Servants.

Written by Thomas Lodge Gent.

O Vita! misere longa, saeculi breuis.

LONDON,
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at the signe of the Sunne in Paules
Church-yard.
1594.
The most Lamentable and
true Tragedies of Marius
and Scilla.

Enter on the Capitol Sulpitius Tribune: Caius Marius: Q. Pompey Consull: Iunius Brutus: Lucretius:
Caius Granius: Licitorius: Lucius Merula Iupiter
Priest: and Cynna: whom placed, and their Lieutors be-
fore them with their Rods and Axes, Sulpitius begin-
neth.

SVLPITIVS TRIBVNE.

Raue Senators and Fathers of this State,
Our strange protraction & vnkind delays
were weighty wars doth cal vs out to fight
Our factious wits to please aspiring Lords,
You see hath added powre vnto our foes,
And hazarded rich Phrygia and Bithinia,
With all our Asian Holds and Cities too:
Thus Scilla seeking to be Generall,
(VVho is inuested in our Consuls Pall)
Hath forced murders in a quiet State:
The caufe whereof euen Pompey may complaine,
VVho seeking to advance a climing friend,
Hath loft by death a sweete and curteous sonne.
VVho now in Asia but Mithridates,
Laughs at thefe fond discentions I complaine?
VVhile we in wrangling for a Generall,

A 2 Forfake
The true Tragedies of
Forfake our friends, foreftall our forward warre,
And leaue our Legions full of dalliance,
VVaiting our idle wills at Capua.
Fie Romaines, shall the glories of your names,
The wondrous beauty of this Capitoll,
Peris through Scillias insolence and pride,
As if that Rome were robd of true renowne,
And deftitute of warlike Champions now?
Loe here the man, the rumor of whose fame,
Hath made Hiberia tremble and submit;
See Marius that in managing estate,
Through many cares and troubles he hath paft,
And spent his youth, vpon whose reuerend head
The milke-white pledge of wifedom sweetly fpreds:
He fixe times Conful, fit for peace or warre,
Sits drooping here content to brooke disgrace,
VVho glad to fight through follies of his foes
Sighs for your shame whilst you abide secure;
And I that fee and shoulde recure these wrongs,
Through Pompeys late vacation and delay,
Haue left to publifh him for Generall,
That merites better Titles farre than thefe:
But (Nobles) now the finall day is come,
VVhen I your Tribune studying for renowne,
Pronounce and publifh Marius Generall,
To leade our Legions against Mithridates,
And craue (grauce Fathers) signes of your content.

Q. Pomp: Beleeue me Noble Romaines, & graue Se-
This strange election, and this new made Law, (nators,
VVill witnesse our vnstable gouernement,
And dispoffe Romes her Emperie;
For although Marius be renownd in Armes,
Famous for provewe, and graue in warlike drifts,
Yet may the funne-shine of his former deeds
Nothing eclipse our Scillias dignity:
By lot and by election he was made,
Marius and Scilla.

Chiefe Generall against Mithridates,
And shall we then abridge him of that Rule;
Twere injurie to Scilla and to Rome:
Nor would the height of his all daring minde,
Brooke to the death so vile and fowle disgrace.

Iu. Brutus: VVhy Pompey, as if the Senate had not
To appoint, dispofe, & change their Generals: (powre
Rome shall belike be bound to Scillas Rule,
VVhole naughtly pride and swelling thoughts pufet vp,
Foreshowes the reaching to proud Tarquins state:
Is not his linging to our Romaine losse
At Capua where he braues it out with feafts,
Made knowne thynke you vnto the Senate here?
Yes Pompey, yes: and hereof are we fure
If Romanes State on Scillas pride shouled lie,
Romes Conquests would to Pontus Regions flie:
Therefore graue and renowned Senators,
(Pillers that beare and hold our Rule aloft,
You stately, true, and rich Piramides)
Descend into the depth of your efsates,
Then shall you finde that Scilla is more fit,
To Rule in Rome domesticall affaires,
Then haue the Conquest of Bithinia,
Which if once got, heele but by death forgoe,
Therefore I say Marius our Generall.

Lucretius: Lo thus we strie abroad to win renowne,
And naught regard at home our waning ftafts;
Brutus I say the many braue exploits,
The warlike Acts that Scilla hath atchieued,
Showes him a fouldier and a Romaine too,
Whose care is more for Country than himfelfe:
Scilla nill brooke that in fo many warres,
So hard adventuures and fo strange extreames,
Hath borne the palme and prize of victorie,
Thus with dishonor to giue vp his charge:
Scilla hath friends and fouldiers at commaund,

A 3

That
The true Tragedies of
That first will make the towres of Rome to shake,
And force the slately Capitol to daunce,
Yer any robbe him of his iust renowne:
Then we that through the Caspian shores haue runne,
And spreed with ships the Orientall Sea,
At home shall make a murder of our friends,
And maffaker our dearest Countrimen.

Licio: The powre of Scilla nought will vaile gainst
And let me die Lucretius ere I see, (Rome,
Our Senate dread for any priuate man,
Therefore Renownd Sulpitius tend for Scilla backe,
Let Marius leade our men in Asia.

L.Merula: The Law, the Senatewholy doth affirme,
Let Marius lead our men in Asia.

Cynna: Cynna affirmes the Senates Cenfure iust,
And faith let Marius leade the Legions forth.

C.Granius: Honor and victory follow Marius stepe,
For him doth Granius wish to fight for Rome.

Sulpitius: why then you false and auncient Syres of
Sulpitius here againe doth publiih forth, (Rome,
That Marius by the Senate here is made,
Chiefse Generall to lead the Legions out,
Against Mithridates and his Competitors,
Now victory for honor of Rome follow Marius.

Here let Marius rowse himself.

Marius: Sage and imperiall Senators of Rome,
Not without good aduiesement haue you seene,
Old Marius silent during your discourse:
Yet not for that he feared to pleade his caufe,
Or raife his honor troden downe by age,
But that his words should not allure his friends,
To stand on stricter tearmes for his behoofe:
Sixe times the Senate by election hath,
Made Marius Consul ouer warlike Rome,
And in that space nor Rome nor all the world,
Could euer say that Marius was vntrue,

These
Marius and Scilla.
The fefe filuer haires that hang vpon my face,
Are witnesse of my vnfained zeale,
The Cymbrians that yer-while入侵ed France,
And held the Romaine Empire in disdaine,
Lay all confounded vnnder Marius sword,
Fierce Scipio the myrrour once of Rome,
whose losse as yet my inward soule bewailes,
Being askt who shoulde succeede and beare his Rule,
Euen this (quod he) shall Scipios armour beare,
And therewithall clapt me vpon the backe:
If then graue Lords, my former passed youth,
was spent in bringing Honors into Rome,
Let then my age and latter date of yeares,
Be sealed vp for honor vnto Rome.

Here enter Scilla with Captaines and Souldiers.
Slu: Scilla,what meansthefe Arms and warlike troops
These glorious Ensignes and these fierce Allarms,
Tis proudly done to braue the Capitoll.
Scilla: These Armes Sulpitius are not borne for hate,
But maintenance of my confirmed flate:
I come to Rome with no seditious thoughts,
Except I finde too froward injuries.
Slu: But wisdome would you did forbear,
To yeeld thefe flight fufpitions of contempt,
where as this Senate studieth high affaires.
Scil: what seriuos matters haue thefe Lords in hand?
Slu: The Senators with full decree appoint,
Old Marius for their Captaine Generall,
To leade thy Legions into Asia,
And fight against the fierce Mithridates.
Scilla: To Marius? Iolly stufse: why then I see,
Your Lordshipes meane to make a babe of me.
In. Brutus: Tis true Scilla the Senate hath agreed,
That Marius shall those bands and Legions beare,
which you now hold against Mithridates.
Scil: Marius shal lead them then, if Scilla said not no,
And
The true Tragedies of
And I shall be a Consuls shadow then,
Trufles Senators and ingratefull Romaines,
For all the Honors I haue done to Rome,
For all the spoiles I brought within her walles,
Thereby for to enrich and raife her pride,
Repay you me with this ingratitude:
You know vnkinde, that Scillas wounded Helme,
VVas nere hung vp or once distaind with ruft:
The Marcians that before me fell amaine,
And like to winter haile on euerie side,
Vnto the City Nuba I purfude,
And for your fakes were thirty thousand flaine:
The Hippinians and the samnits scilla brought,
As Tributaries vnto famous Rome:
I, where did scilla euer draw his sword,
Or lift his warlike hand aboute his head
For Romaines caufe but he was Conqueror:
And now (vthankeful) seeke you to disgrade,
And teare the plumes that scillas sword hath wonne.
Marius I tell thee scilla is the man,
Difdaines to stoope or vaile his pride to thee;
Marius I say thou maist nor shalt not haue,
The charge that vnto scilla doth belong,
Vnleffe thy sword could teare it from my hart,
VVhich in a thousand folds impalls the fame.
   Marius: And scilla hereof be thou full affurde,
The honor whereto mine vndaunted minde,
And this graue senate hath enhaunfed me,
Thou nor thy followers shall derogate,
The spence of yeares that Marius hath ore-past,
In forraine broyles and ciuil mutenies,
Hath taught him this, that one vnbrideled foe,
My former fortunes neuer shall oregoe.
   scilla: Marius, I fmile at these thy foolith words,
And credit me shoulde laugh outright I feare,
If that I knew not how thy froward age,
Marius and Scilla.

Doth make thy fence as feeble as thy ioynts.

Marius: Scilla, Scilla, Marius yeeres hath taught
Him how to plucke so proud a yonkers plumes,
And know these haires that dangle downe my face,
In brightnes like the siluer Rodope:
Shall add so haughtie courage to my minde,
And rest such percing objectes gainst thine eies,
That mak't in follie, age shall force thee stoope. (fo,

Scil: And by my hand I sweare ere thou shalt make mee
My foule shall perishe but Ie haue thy bearde,
Say graue Senators shall Scilla be your Generall.

Sulpitius: No the Senate, I and Rome her selfe agrees
Ther's none but Marius shall be Generall.
Therefore Scilla these daring tearmes vnfit,
Befeeeme not thee before the Capitoll.

Scilla: Befeeeme not me? Senators aduise you,
Scilla hath vowe whosse vowes the heauens recorde,
Whose othes hath pierft and searcht the deepeft vaft,
I and whose protestations raigne on earth:
This Capitoll wherein your glories shine,
VWas nere so prest and throngde with scarlet gownes,
As Rome shall be with heapes of slauhtred foules
Before that Scilla yeeld his titles vp.
Ile mate hir streets that peere into the clouds,
Burnisht with gold and Iuorie pillars faire,
Shining with Jaspe, Jet, and Ebonie,
All like the pallace of the morning sunne,
To swim within a sea of purple blood
Before I loose the name of Generall.

Mar: These threats against thy country and these Lords,
Scilla proceeds from forth a Traitors hart,
Whose head I trust to fee advanced vp
On higheft top of all this Capitoll:
As earst was manie of thy progenie,
Before thou vaunt thy victories in Rome.

Scilla: Graybeard, if so thy hart and tongue agree,

B

Draw
The true Tragedies of

Draw forth thy Legions and thy men at armes,
Reare vp thy stander and thy steeled Creft,
And meete with Scilla in the fields of Mars,
And trie whose fortune makes him Generall.

Marius: I take thy word: Marius will meet thee there,
And proue thee Scilla a Traitor vnto Rome,
And all that march vnder thy traiterous wings,
Therefore they that loue the Senate and Marius
Now follow him.

Scilla: And all that loue Scilla come downe to him,
For the rest let them follow Marius
And the Duell him selfe be their Captaine.

Here let the Senate rise and cast away their Gownes, hauing
their swords by their sides: Exit Marius and with him Sulpicius:

Iu: Brutus: Leclorius.

Q. Pompey: Scilla, I come to thee.
Lucretius: Scilla, Lucretius will die with thee.
Scilla: Thankes my Noble Lords of Rome.

Here let them goe downe and Scilla offers to goe forth and
Anthony calls him backe

Anthony: Stay Scilla, heare Anthony breath forth,
The pleading plaints of fad declining Rome.

Scilla: Anthony, thou knoweft thy hony words doo pierce,
And moue the minde of Scilla to remorfe:
Yet neither words nor pleadings now must ferue,
When as mine honor calls me forth to fight,
Therefore sweete Anthony be short for Scillas haft.

Anthony: For Scillas haft, O whither wilt thou flie?
Tell me my Scilla what doft thou take in hand?
VVhat warres are these thou stirreft vp in Rome?
VVhat fire is this is kindled by thy wrath?
A fire that must be quenchd by Romaines blood,
A warre that will confound our Emperie,
And laft an Aet of fowle impietie.
Brute beafts sill breake the mutuall lawe of loue,
And birds affection will not violate,
Marius and Scilla.
The fenceles trees haue concord mongst themselfes,
And stones agree in linkes of amitie,
If they my Scilla brooke not to haue iarre,
What then are men that gaine themselfes doo warre?
Thoulte say my Scilla honor stirres thee vp:
Ift honor to infringe the lawes of Rome?
Thoulte say perhaps the titles thou haft wonne,
It were dishonor for thee to forgoe:
O, is there any height aboue the higheft,
Or any better than the beft of all?
Art thou not Conful? Art thou not Lord of Rome?
VVhat greater Tyltes shoulde our Scilla haue?
But thou wilt hence, thou wilt fight with Marius
The man, the Senate, I and Rome hath choe.
Thinke this before, thou neuer liftst aloft,
And letteft fall thy warlike hand adowne,
But thou dost raze and wound thy Citie Rome:
And looke how many slaughtred foules lie flaine,
Vnder thy Ensignes, and thy conquering Launce,
so many murders makeft thou of thy selfe.

Scilla: Inough my Anthony, for thy honied tongue
VVasht in a firrop of sweete Conferuatues,
Drueth confused thoughts through scillas minde,
Therfore suffize thee, I may nor will not heare,
so farewell Anthony, honor calls me hence,
scilla will fight for glorie and for Rome.

Exit Scilla and his followers.

Merula: See Noble Anthony the trufts state of rule,
The flayles hold of matchles soueraignetie,
Now fortune beareth Rome into the Clowds,
To throw her downe into the lowest hells,
For they that spread her glory through the world,
Are they that teare her proud triumphant plumes:
The hart-burning pride of proud Tarquinius,
Rooted from Rome the fwayne of kingly mace,
And now this discord newly set abroach,

B 2 shall
The true Tragedies of
Shall raise our Confus and our Senates downe.

    Anthony: Unhappy Rome and Romanes strive accurst,
That oft with triumphs fild your Citie walls,
VVith kings and conquering Rulers of the world,
Now to eclipse in top of all thy pride,
Through ciuill discord and domefticke broiles:
O Romanes wepe the teares of sad lament,
And rent your sacred Robes at this exchange,
For Fortune makes our Rome a banding ball,
Toft from her hand to take the greatest fall.

    Gra: O whence proceeds these fowle ambitious thoughts,
That fires mens harts and makes them thirst for Rule:
Hath foueraignty so much bewitcht the minds
Of Romanes: that their former bufied cares
VVhich erft did tire in seeking Cities good,
Must now be changd to ruine of her walls?
Must they that reard her ftately Temples vp,
Deface the sacred places of their Gods?
Then may we waile and wring our wretched hands,
Sith both our Gods, our temples and our walls,
Ambition makes fell fortunes fpightfull thralls.  Ex: all.

    A great Alarum: let young Marius chase Pompey over
the fiage, and old Marius chase Lucretius: Then let enter
three or foure fouldiers and his Auncient with his cullors,and
Scilla after them with his hat in his hand, they offer to flie away.

    Scilla: Why whither flie you Romanes,
VVhat mishiefe makes this flight?
Stay good my friends, staye dearest Countrimen.

    Fouldier: Stay let us heare what our Lord Scilla faith.

    Scilla: What wil you leaeue your chieftains Romanes then?
And loofe your Honors in the gates of Rome?
VVhat shall our Country see, and Scilla rue,
Thefe Coward thoughts so fixt and firmd in you?
VVhat are you come from Capua to proclaime,
Your hartles treasons in this happy towne?
VVhat will you stond and gaze with shameles looks.
VVhilft
Marius and Scilla.

VWhilst Marius butchering knife affaires our throats?
Are you the men, the hopes, the staies of state?
Are you the fouldiers preft for Asia?
Are you the wondered Legions of the world,
And will you flie these shadows of resift?
VWell Romaines I will perifh through your pride,
That thought by you to haue returnd in pompe.
And at the leaft your Generall fhall proue,
Euen in his death your treafons and his loue.
Lo this the wreath that fhall my body binde,
VWhilft Scilla sleepe with honor in the field:
And I alone within these cullors fhut,
VWill blufh your daftard follies in my death.
So farewel Hartles fouldiers and vntrue,
That leave your Scilla who hath loued you. Exit.

1. fouldier: VVhy fellow fouldiers fhall we flie the field,
And carelesly forfake our Generall?
VVhat fhall our vowes conclude with no auail?
Fift die sweete friends, and shed your purple blood,
Before you lofe the man that wills you good.
Then to it braue Italians out of hand:
Scilla we come with fierce and deadly blowes,
To venge thy wrongs and vanquish all thy foes.

Exeunt to the Alarum.

Actus secundus. Scena prima.

Appian solus.

Enter Scilla triumphant, Lucretius, Pompey, with fouldiers.

Scilla: You Romaine fouldiers, fellow mates in Armes,
The blindfold Miftris of incertaine chaunce,
Hath turnd these traiterous climers from the top,
And seated Scilla in the chiefest place.
The true Tragedies of
The place befeeming Scilla and his minde.
For were the throne where matches glorie fits,
Empald with furies threatning blood and death,
Begirt with famine and those fatall feares
That dwell below amids the dreadfull vaft:
Tut Scillaes sparkling eyes should dim with cleere
The burning brands of their confuming light,
And mafter fancie with a forward minde,
And maske repining feare with awfull power.
For men of bafer mettall and conceipt
Cannot conceive the beautie of my thought.
I crowned with a wreath of warlike state,
Imagine thoughts more greater than a crowne,
And yet befitting well a Romane minde.
Then gentle minifters of all my hopes,
That with your fwords made way vnto my whif,
Hearken the frutes of your couragious fight,
In fpite of all these Romane Basilisks,
That feeke to quell vs with their curruifh lookes,
We will to Pontus weele haue gold my harts,
Thofe orientall pearles shall decke our browes:
And you my gentle frends, you Romane peeres,
Kinde Pompey worthie of a Confulls name.
You fhall abide the father of the state,
Whilft thefe braue lads Lucretius and I,
In fpight of all thefe brauling Senators,
Will, fhall, and dare attempt on Asia,
And drue Mithridates from out his doores.

Pomp. I Scilla, thofe are words of mickle worth,
Fit for the mafter of fo great a minde:
Now Rome must ftoop, for Marius and his frends
Haue left their armes, and truft vnto their heelles.

Scilla But Pompey, if our Spaniifh Jennets feete
Haue learnt to pofit it of their mother winde,
I hope to tryp vpon the gray beards heelles,
Till I haue cropt his shoulders from his head.

As
Marius and Scilla.

As for his sonne, the proud aspiring boy,
His beardleffe face and wanton smilling browes,
Shall (if I catch him) decke yond Capitoll:
The father, sonne, the frends, and fouldiers all,
That fawne on Marius, shal with furie fall.

Lucr: And what event shal all these troubles bring?

Scilla. This: Scilla in fortune will exceed a king.

But frends and fouldiers, with dispersd bands
Goe seeke out Marius fond confederates:
some posamt along those vnfrequentd paths,
That trackt by nookes vnto the neighbring sea:
Murther me Marius, and maintaine my life.
And that his favorites in Rome may learne
The difference betwixt my fawne and frown, 
Go cut them short, & shed their hatefull blood, Ex. Soul.

To quench these furies of my froward mood.

Lucr. Loe scilla where our senators approach,
Perhaps to gratulate thy good successe.

Enter Anthonie, Granius, Lepidus.

Scilla I that perhaps was fitly placed there:
But my Lucretius, these are cunning Lords,
VVhofe tongues are tipt with honnie to deceiue:
As for their hearts, if outward eyes may see them, 
The duell scarce with mishief might agree them.

Lep. Good fortune to our Confull, worthy scilla.

Scilla And why not Generall against the king of Pontus?

Gran: And generall against the king of Pontus.

Scilla. sirrha, your words are good, your thoughts are ill,
Each milke white haire amidit this mincing beard,
Compard with milions of thy trecherous thoughts,
VVould change their hiew through vigor of thy hate.
But did not pitie make my furie thrall,
This fword shoule finis hate, thy life and all.
I prethee Granius, how doth Marius?

Gran: As he that bydes a thrall to thee and fate,
Liuing in hope as I and others doo,
The true Tragedies of

To catch good fortune, and to crosse thee too.

*Scilla:* Both blunt and bold but too much Mother wit,
To play with fier where furie streames about,
Curtall your tale fond man cut of the rest:
But here I will diffemble for the beft.

*Granius:* Scilla my yeares hath taught me to dicerne,
Bewixt ambitious pride and Princely zeale.
And from thy youth thesee Peeres of Rome haue markt,
A raue reuenging hammer in thy braine,
Thy tongue adornde with flowing eloquence,
And yet I see imprinted in thy browes,
A fortunate but froward gournance.
And though thy riuall Marius mated late,
By backward working of his wretched fate
Is falne, yet Scilla marke what I haue seene
Euen here in Rome the Fencer Spectacuus,
Hath bin as fortunate as thou thy selfe:
But when that Crauis sword affayed his creft,
The feare of death did make him droope for woe.

*Scilla:* You saw in Rome this brawling fencer die,

VWhen Spectacuus by Crauis was subdewd:
VVhy so, but sir I hope you will applie,
And say like Spectacuus that I shall die?
Thus peeuish eld discourfing by a fire,
Amidst their cups will prate how men aspire:
Is this the greeting Romanes that you giue,
Vnto the Patron of your Monarchie?
Lucretius shall I play a prettie ieft.

*Lucre:* VVhat Scilla will, what Romane dare withstend?

*Scilla:* A briefe and pleasing anfwer by my head,
VVhy tell me Granius doft thou talke in sport?

*Granius:* No Scilla my discoure is resolute,
Not coynd to please thy fond and curfed thoughts:
For were my tongue betraide with pleasing words,
To feed the humors of thy haughty mind:
I rather wish the rot shoulde roote it out.

*Scilla:*
Marius and Scilla.

Scilla: The brauest brawler that I euer heard,
But souldiers since I see he is opprest
VVith crooked choller, and our Artiists teach,
That fretting blood will presse through opened veines,
Let him that hath the keenest sword arreft,
The gray-beard and cut off his head in lef.
Souldiers lay hands on Granius.

Granius: Is this the guerdon then of good aduife?
Scilla: No but the meanes to make fond men more wise.
Tut I haue wit, and carry warlike tooles,
To charme the scolding prate of wanton fooles.
Tell me of Fencers and a tale of Fate?
No, scilla thinkes of nothing but a state.

Granius: VVhy scilla I am armd the worst to trie.
Scilla: I pray thee then Lucretius let him die.

Exeunt with Granius.

Befrow me Lords but in this illary vaine,
Twere pitty but the prating foole were slaine:
I feare me Pluto will be wroth with me,
For to detaine so graue a man as he.

Anthony: But seeke not scilla in this quiet state,
To worke reuenge vpon an aged man,
A senator, a foueraigne of this towne.

scilla: The more the Cedar climes the sooner downe,
And did I thinke the prowdeft man in Rome,
VVould winch at that which I haue wrought or done,
I would and can controwe his insolence.
VVhy senators, is this the true reward,
VVherewith you answere Princes for their paine,
As when this sword hath made our Citie free,
A brauing mate should thus distemper mee?
But Lepidus and fellow senators,
I am refolude and will not brooke your taunts,
VVho wrongeth scilla, let him looke for stripes.

Marke Anthony: I but the milder passions show the man:
For as the leafe doth beautifie the tree,
The true Tragedies of

The pleasant flowres dedecke the painted spring,
Euen so in men of greatest reach and powre,
A milde and piteous thought augments renowne:
Old Anthony did never see my Lord,
A swelling showre that did continue long,
A climing towre that did not taste the wind,
A wrathfull man not wasted with repent.
I speake of loue my Scilla, and of joy
To see how fortune lends a pleasant gale,
Vnto the spreading failes of thy desires:
And loyuing thee must counfaile thee withall,
For as by cutting fruitfull vines increafe,
So faithfull counfailes workes a Princes peace.

Scilla: Thou hony talking father speake thy minde.
Anthony: My Scilla scarce those teares are dried vp,
That Romaine Matrons wept to see this warre:
Along the holy streets the hideous groanes,
Of murthered men infect the weeping aire:
Thy foes are fled not ouertaken yet,
And doubtfull is the hazard of this warre:
Yea doubtfull is the hazard of this warre,
For now our Legions draw their waftfull swords,
To murther whom? Euen Romaine Citizens.
To conquer whom? Euen Romaine Citizens.
Then if that Scilla love these Citizens,
If care of Rome, if threat of forraine foes,
If fruitfull counfailes of thy forward friends
May take effect, goe fortunate and drie,
The king of Pontus out of Asia,
Leaft while we dreame on ciuill mutenies,
Our wary foes affaile our Citye walls.

Pompey: My long concealed thoughts Marke Anthony,
Must seeke discouerie through thy pliant words:
Beleeue me Scilla ciuill mutenies,
Must not obscure thy glories and our names:
Then sith that factious Marius is supprest,
Marius and Scilla.

Goe spread thy colours midst the Aryan fields,
Meane while my selfe will watch this Cities weale.

Scilla: Pompey I know thy loue, I marke thy words,
And Anthony thou haft a pleasing vaine,
But senators I hammer in my head,
With every thought of honor some reuenge:

Enter Lucretius with the head.

Speake what shall Scilla be your Generall?

Lepidus: We doo decree that Scilla shall be Generall.

Scilla: And with you Scillas weale and honour too?

Anthony: We with both Scillas weale and honor too.

Scilla: Then take away the scandal of this state,
Banish the name of Tribune out of towne,
Proclaime false Marius and his other friends.
Foe men and traitors to the state of Rome,
And I will wend and worke so much by force,
As I will matter false Mithridates,

Lepidus: The name of Tribune hath continued long.

Scilla: So shall not Lepidus if he withstand me.
Sirra you see the head of Granius,

VWatch you his hap vnlesse you change your words,
Pompey now please me Pompey now graunt my fute.

Pompey: Lettors proclaime this our vndaunted doome,
we will that Marius and his wretched sonnes,
His friends Sulpitius, Claudius and the rest
Beheld for traytors, and acqut the men
That shall endanger there vnluckie liues,
And henceforth Tribunes name and state shall cease,
Graue Senators how like you this decree?

Lepidus: Even as our Confulls with, so let it be.

Scilla: Then Lepidus all friends in faith for me,
So leave I Rome to Pompey and my friends,
Refolud to manage those our Aryan warres,
Frolike braue Souldiers wee must foote it now,
Lucretius you shall bide the brunt with me,
Pompey farewell, and farewell Lepidus.
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Marke Anthony I leave thee to thy books,
study for Rome and scillas Royaltie.
But by my sword I wrong this graybeards head,
Goe sirra place it on the Capitoll:
A iuft promotion fit for scillaes foe.
Lordings farewell, come fouldiers let vs goe.  Exit.

Pompey: scilla farewell and happy be thy chaunce,
VVhofe warre both Rome and Romaines must aduaunce.

Exeunt senators.

Enter the Magistrates of Minturnum with Marius very
melancholie, Lucius Fauorinus, Pausania with some atten-
dants.

Pausaniaus: My Lord the course of your vnstaied fate,
Made weake through that your late vnhappie fight,
VVithdrawes our wills that faine would worke your weale:
For long experience and the change of times,
The innocent supressions of the iuft
In leaning to forfaken mens reliefe,
Doth make vs feare left our vnhappie towne,
should perish through the angrie Romaines sword.

Marius: Lords of Minturnum when I shapd my course,
To flie the danger of pursuing death,
I left my friends, and all alone attaing
(In hope of succors) to this little towne,
Relying on your curteisies and truth.

VVhat foolish feare doth then amaze you thus?

Fauorinus: O Marius, thou thyself, thy sonne, thy friends,
are banished and exiles out of Rome,
Proclaimd for traitors, reft of your estates,
Adjudged to death with certaine warrantize.
should then so small a towne my Lord as this,
Hazard their fortunes to supplie your wants?

Marius: VVhy Citizens, and what is Marius?
I tell you not so base as to dispare,
Yea able to withstand ingratiudies.

Tell
Marius and Scilla.

Tell me of foolish laws decreed at Rome,
To please the angry humors of my foe:
Believe me Lords I know and am assured,
That magnanimity can never fear,
And fortitude to conquer silly fate,
As scilla when he hopes to have my head,
May hap ere long on sodain lose his own.

Pausanias: A hope befeoming Marius, but I fear,
Too strange to have a short and good event.

Marius: Why Sir Pausanias have not you beheld,
Campania plaines fulfilled with greater foes,
Than is that wanton milke-top natures scorn.
Base minded men to live in perfect hope,
Whose thoughts are shut within your cottage eues,
Refute not Marius that must favoure you:
For these are parts of vnaudised men,
With present fear to lose a perfect friend,
That can, will, may controwle, commaund, subdue,
That brauing boy that thus bewitcheth you.

Fauorinus: How gladly would we succour you my Lord,
But that we fear.

Marius: What? the Moone-shine in the water.
Thou wretched stepdame of my fickle state,
Are these the guerdons of the greatest minds,
To make them hope and yet betray their hap,
To make them clime to overthrow them straight?
Accurt thy wreake, thy wrath, thy bale, thy wheele,
That makst me sigh the sorrowes that I feel.
Vntroden paths my feete shall rather trace,
Than wrest my succours from inconstant hands.
Rebounding Rocks shall rather ring my rath,
Than these Campanian piles where terrors bide.
And nature that hath lift my throne fo hie,
Shall witness Marius triumphs if he die.
But she that gaued the Licitors rod and axe,
To wait my fixe times Confulship in Rome,

C 3 Will
The true Tragedies of

will not purfue where erft the flattered fo,
Minturnum then farewell for I muft goe,
But thinke for to repent you of your no.

Pausia: Nay flay my Lord and daine in priuate here,
To waighting a message of more better worth,
Your age and trauals muft haue some releefe,
And be not wroth, for greater men than we
Haue feared Rome and Romaine tiranrie.

Marius: You talke it now like men confirmde in faith,
well let me trie the fruits of your discoursse,
For care my minde and paine my bodie wrongs.

Pausanius: Then Fauorinus shut his Lordship vp,
within some secret chamber in the flate,
Meane while we will consult to keepe him safe,
And worke some secret meanes for his supplie.

Marius: Be truefie Lords, if not I can but die. Exit Ma.
Pausanius: Poore haples Romaine, little wotteft thou,
The wareie end of thine opprefted life.

Lucius: Why my Pausanius, what imports these words?

Pausanius: Oh Lucius age hath printed in my thoughts,
A memorie of many troubles past,
The greatest townes and Lords of Asia,
Haue flood on tickle tearmes through simple truth,
The Rhodian records well can witnes this.
Then to preuent our meanes of overthrow,
Finde out some stranger that may sodainely,
Enter the chamber where as Marius lies,
And cut him short, the present of whose head
Shall make the Romaines praife vs for our truth,
And Scilla preft to graunt vs priuiledge.

Lucius: A barbarous act to wrong the men that truft.

Pausanius: In Countries cause in iustice proueth iuft.
Come Lucius let not sillie thought of right,
Subiect our Citie to the Romaines might:
For why you know in Marius onely end,
Rome will reward and scilla will be frend,

Lucius.
Marius and Scilla.

Lucius: Yet all successions will vs discommend. Exeunt.

Enter Marius the younger: Cethegus: Lectorius with other Romaine Lords and souldiers.

Young Marius: The wayward Ladie of this wicked world.

That leads in luckles triumph wretched men,
My Romaine friends hath forced our desires,
And framde our minds to brooke too bafe reliefe.

What land or Libian desert is vnsoought,
to finde my father Marius and your friend:
Yea they whom true relent could neuer touch,
These fierce Numidians hearing our mifhaps,
VVeepe flouds of mone to waile our wretched mates.
Thus we that erst with terrors did attaint,
The Bactrian bounds and in our Romaine warres,
Enforst the barbarous borderers of the Alpes,
To tremble with the terrors of our looks.

Now flie poore men affrighted with our harms,
Seeking amidst the desert rocks and dens,
For him that whilom in our Capitoll,
Euen with a becke commanded Asia.

Thou woefull sonne of such a famous man,
Vnheath thy sword, conduct these warlike men
To Rome, vnhaie Misfris of our harms:

And there since tyrants powre hath thee opprest,
And robd thee of thy father, friends and all,
So die vndaunted, killing of thy foes,
That were the offspring of these wretched woes.

Lectorius: VVhy now Marius, will you mate vs thus,

That with content aduenture for your loue?

VVhy Noble youth resolue yourselfe on this,
That sonne and father both have friends in Rome
That seeke olde Marius rest and your reliefe.

Marius: Lectorious, friends are geasen now adaies,

And grow to fume before they taft the fire:
Aduerities bereaung mans auailes,
They flie like feathers dallying in the winde,
The true Tragedies of

They rife like bubbles in a stormie raine,
Swelling in words and flying faith and deedes.

Cethegus: How fortunate art thou my louely Lord,
That in thy youth maist reape the fruits of age,
And haung loft occasions hold-faft now,
Maist leare hereafter how to entertaine her well:
But sodaine hopes doo swarme about my hart,
Be merry Romaines fee where from the Coaft,
A wareie messenger doth poaft him faft.

Enter Cinnas flaue with a letter inclosed pofting in haft.

Lectorius: It should be Cinnas flaue or els I erre,
For in his forhead I behold the scar,
Wherewith he marketh still his barbarous swaines.

Marius: Oh stay him good Lectorius for me seeme,
His great poft haft some pleasure shoulde prefent.

Lectorius: Sirra art thou of Rome?
Slaue: Perhaps Sir no?

Lectorius: VVithout perhaps say Sirra is it so?
Slaue: This is Lectorius Marius friend I trow,
Yet were I beft to learen the certainetie,
Left some dissembling foes shoulde me difcry.

Marius: Sirra leaue off this foolish dalliance,
Left with my fword I wake you from your trance.

Slaue: Oh happie man, Oh labours well atchieuede,
How hath this chance my wareie lims reuiude:
Oh Noble Marius, Oh Princele Marius.

Marius: what meanes this Pefant by his great rejoicce.

Slaue: Oh worthy Romaine, many months haue paft,
Since Cinna now the Consul and my Lord,
Hath fent me forth to seeke thy friends and thee:
All Libia with out Romaine Presidents,
Numidias full of vn frecuented waies,
Thefe wareie limbs haue troad to seeke you out,
And now occasion pitying of my paines,
I late arruide vpon this wished shore,
Found out a Sailer borne in Capua,
Marius and Scilla.
That told me how your Lordship past this way.
Marius: A happie labor worthie some reward.
How fares thy master? whats the newes at Rome?
Slawe. Pull out the pike from off this iauelin top,
And there are tidings for these Lords and thee.
Marius: A pollicie beseeming Cynna well:
Lectorius read, and breake thefe letters vp.

Letters.
To his honourable frend Marius the yonger greeting.

Being Consull (for the welsare both of father and sonne, with other thy accomplices) I haue vnder an honest policie since my installment in the Consulship, caused all Scillas frauds that were indifferent with the other neighbring Cities to revolt: Octavius my fellow Consull with the rest of the Senate mistrusting me, and hearing how I sought to vnite the old Citizens with the new, hath wrought much trouble, but to no effect. I hope the sollidiers of Capua shall follow our faction, for Scilla hearing of these hurly-burlyes is hasting homeward verie fortunate in his warres against Mithridates. And it is to be feared, that some of his frends here hauc certified him of my proceedings, and purpose to restore you. Cethegus and Lectorius I heare say are with you. Censorinus and Albinovanus will shortly visit you. Therefore hast and seeke out your father, who is now as I heare about Minturnum. Lestie what power you can with all expedition, and stay not. Rome the 5. Kalends of December.

Your unsained frend,
Cinna Consull.

Marius: Yea Fortune, shall yong Marius clime aloft,
Then woe to my repining foes in Rome,
And if I liue (sweete Queene of change) thy shrines,
Shall shine with beautie midst the Capittoll,
The true Tragedies of
Lectorius, tell me what were best be done.

Lector: To sea my Lord, seeke your warlike Sire,
Send backe this pefant with your full pretence,
And thinke alreadie that our paines haue end,
Since Cynna with his followers is your frend.

Marius: Yea Romanes we will furrow through the some
Of swelling flouds, and to the sacred Twins
Make sacrificse to shield our ships from storms.
Follow me Lords, come gentle messenger,
Thou shalt haue gold and glorie for thy paines. Exeunt.

Finis secundi Acti.

Actus tertius. Scena prima.

Enter Cynna, Octavius, Anthonius,
Lictors, Citizens.

Cyn: Vpbraiding Senators bewitcht with wit,
That terme true iustice innouation:
You minifters of Scillas mad conceipts,
Will Confulls thinke you stoope to your controules?
These yonger Citizens, my fellow Lords,
Bound to maintaine both Marius and his fonne,

Craue

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Marius and Scilla.

Craue but their due, and will be held as good
For pruiledge, as those of elder age:
For they are men conform'd to feats of armes,
That haue both wit and courage to commaund.
The se favorites of Octauius, what with age
And palfies shake their iaelins in their hands,
Like hartlesse men attainted all with feare:
And should they then ouer-top the youth.
No, nor this Confull, nor Marke Anthonie,
Shall make my followers faint, or loose their right,
But I will haue them equall with the best.

M. An: Why then the Senates name (whose reuerent rule
Hath blazd our vertues midst the Westerne Ile)
Muft be obscurde by Cynnas forced powre.
O Citizens, are lawes of Countrey left?
Is iustice baniit from this Capitoll?
Muft we poore fathers fee your trooping bands
Enter the sacred Synode of this state.
Oh brutifh fond presumptions of this age,
Rome would the mischieues might obscurre my life,
So I might counfaile Confulls to be wise.
VVhy Countri-men wherein consits this strife?
Forsooth the yonger Citizens will rule,
The old mens heads are dull and addle now:
And in elections youth will beare the sway?
O Cynna, fee I not the wofull fruits
Of these ambitious stratagems begun,
Each flattring tongue that dallieth prettie words,
Shall change our fortunes and our states at once.
Had I ten thousand tongues to talke the care,
So manie eyes to weeper their wofull misfe,
So manie pennes to write these manie wrongs:
My tongue your thoughts, my eyes your teares shuld moue,
My pen your paines by reaons shoulde approoue.

Cynna: VVhy Anthonie, seale vp those fugred lips,
For I will bring my purpose to effect.

Anth:
The true Tragedies of

Anth: Doth Cynna like to interrupt me then?
Cynna: I Cynna sir, will interrupt you now,
I tell thee Marke, old Marius is at hand,
The verie patron of this happie law,
VVho will reuenge thy cunning eloquence.
Ma. An: I talke not I to please or him or thee,
But what I speake, I thinke and practife too:
Twere better Scilla learnt to mend in Rome,
Than Marius come to tyrannize in Rome.
Ofol: Nay Marius shall not tyrannize in Rome.
Old Citizens, as Scilla late ordaind,
King Tullius lawes shall take their full effect,
The best and aged men shall in their choice,
Both beare the day and firme elecction.
Cynna: Oh braue Oftauius you will beard me then,
The elder Confull and old Marius frend,
And thefe Italian freemen must be wrongd.
First shall the frute of all thine honors faile,
And this my ponyard shall dispatch thy life.
Lepid. Such infolence was neuer seene in Rome:
Nought wanteth here but name to make a King.
Ofta: Strike villaine if thou lift, for I am preft,
To make as deepe a furrow in thy breft.
Yong Cit: The yong mens voices shal preuaile my lords.
Old Cit: And we will firme our honors by our blouds.
Thunder.
Anth: O false ambitious pride in yong and old:
Harke how the heauens our follies hath contrould.
Old Cit: What shall we yeeld for this religious feare?
Anth: If not religious feare, what may represse
These wicked passions, wretched Citizens.
O Rome, poore Rome, vnmeet for these misdeedes,
I fee contempt of heauens will breed a crosse:
Sweete Cynna gouerne rage with reuerence.
Thunder.
O fellow Citizens, be more aduifde.

Lepid.
Marius and Scilla.

Lepid. VVee charge you Confulls now dissolue the Court
The Gods contemne this brawle and ciuill iarres.
Oth: We will submit our honors to their wills:
You ancient Citizens come follow mee.

Exit Octavius, with him Anthonie & Lepidus.

Cynna: High Ioue himselfe hath done too much for thee,
Els shoulde this blade abate thy royaltie.
VVell yong Italian Citizens take hart,
He is at hand that will maintaine your right:
That entring in thefe fatall gates of Rome,
Shall make them tremble that disturbe you now.
You of Prenefte and of Formiae,
VVWith other neigboring Cities in Campania,
Prepare to entertaine and succor Marius.
Citizen: For him we lieue, for him we meane to die.  Exe.

Enter old Marius with his keeper, & two soouldiers.

Marius: Haue these Minturnians then so cruelly,
Prefund fo great iniuince gaineft their frends?
Iailer: I Marius, all our Nobles haue decreed
To send thy head a prefect vnto Rome.
Marius: A Tantals prefect it will proue my frend,
VVhich with a little smaerting streffe will end
Old Marius life, when Rome it selfe at laft,
Shall rue my losse, and then reuenge my death.
But tell me Iailer, couldft thou be content,
In being Marius for to brooke this wrong.
Iailer: The high estate your Lordship once did wield,
The manie frends that fawnd when fortune fmild,
Your great promotions, and your mightie welth:
These (were I Marius) would amate me so,
As losse of them would vexe me more than death.
Marius: Is Lordship then fo great a blisse my frend?
Iailer: No title may compare with princely rule.
Marius: Are frends fo faithfull pledges of delight?
The true Tragedies of

Iailer: VVhat better comforts than are faithfull frends?
Marius: Is welth a meane to lengthen liues content?
Iai. VVhere great possessions bide, what care can tutch?
Marius: These stales of fortune are the common plagues
That still mislead the thoughts of simple men.
The shepheard swaine that midst his country cote,
Deludes his broken slumbers by his toyle,
Thinkes Lordship sweete, where care with lordship dwells
The trufull man that builds on trothles vowes,
VVhoe simple thoughts are croft with scornfull wayes,
Together weepes the loss of welth and frend:
So Lordship, frends, welth, spring and perith faft,
VVhere death alone yeelds happie life at laft.
O gentle gouernor of my contents,
Thou sacred chieftaine of our Capitoll,
VVho in thy chriftall orbes with glorious gleames,
Lendt lookes of pitie mixt with maieftie,
See worful Marius carefull for his sone,
Careleffe of lordship, welth or worldly meanes,
Content to liue, yet liuing still to die:
VVhoe nerues and veynes, whose finewes by the sword
Mufit loose their workings through distempering stroake:
But yet whose minde in fpight of fate and all,
Shall liue by fame although the bodie fall.
Iail: VVhy mourneth Marius this recurelesse chance?
Mar: I prethee Iailer wouldft thou gladly die?
Iail: If needes, I would.
Mar: Yet were you loath to trie.
Iail: VVhy noble Lord, when goods, frends, fortune faile
VVhat more than death might wofull man auail?
Mar: VVho calls for death (my frend) for all his fcornes,
VVith Aefops flauce will leave his bush of thornes.
But since these traitrous Lords will haue my head,
Their Lordships here vpon this homely bed,
Shall finde me sleepeing, breathing forth my breath,
Till they their shame, and I my fame attaine by death.

Liue
Marius and Scilla.
Liue gentle Marius to reuenge my wrong,
And sirrha see they stay not ouer-long.
For he that earst hath conquered kingdemes many,
Difdaines in death to be subdue by anie.

He lies downe.

Enter Lucius Fauorinus, Pausaniaus, with Pedro,
a French-man.

Jail: The most vndanted words that euer were.
The mightie thoughts of his imperious minde,
Do wound my hart with terror and remorse.

Paufl: Tis desperate, not perfect noblenes.
For to a man that is preparde to die,
The heart shoulde rent, the sleepe shoulde leaue the eye:
But say Pedro, will you doo the deed?

Pedro: Mon monfieurs per la fang dieu, mee will make a
trou fo large in ce belly, dat he fal cry hough come vne por-
ceau. Featre de lay, il a true me fadre, hee kill my modre.
Faith a my trote mon espee: fera le fay dun soldat, Sau,fau,
Ieieuera, come il founta pary, me will make a spitch-cocke
of his perfona.

Fauor: If he haue flaine thy father and thy frends,
The greater honor shall betide the deed:
For to reuenge on righteous esteimate,
Beseemes the honor of a French mans name.

Pedro: Mes mesfiers, de fault auoir argent, me no point
de argent, no point kill Marius.

Paufl: Thou shalt haue forty crowns, wil that content thee?

Pedro: Quarante efcus, per le pied de Madam, me giue
more dan foure to fe prettie damofele, dat haue ledulces tet-
tinos, le leures cymbries. Oh they be fines.

Fauorinus: Great is the hire and little is the paine,
Make therefore quicke dithpatch, and looke for gaine.
See where he lies in drawing on his death,

VWhofe

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The true Tragedies of

VWhose eies by gentle slumber sealed vp,
Prefent no dreadfull visions to his hart.

Pedro: Bien monsieur, le demourera content. Marius
tu es mort. Speake dy preres in dy sleepe, for me fall cut off
your head from your epaules before you wake. Qui es fia,
what kinde a man be dis.

Fauor: VWhy what delays are these, why gaze ye thus?

Pedr: Notre dame, Iefu eftiene, oh my finiors der be a
great diable in ce eies, qui dart de flame, and with de voice
d'un beare, cries out, Villaine dare you kill Marius. Ie trem-
ble: aida me finiors, autrement I shall be murdred.

PauF: VWhat fodaine madnes daunts this stranger thus?

Pedro: Oh me no can kill Marius, me no dare kill Mari-
us: adieu messiers, me be dead si ie touche Marius, Marius eft
vne diable. Iefu Maria saua moy. Exit fugiens.

PauF: VWhat furie haunts this wretch on fodaine thus?

Fauor: Ah my Paufanius I have often heard,
That yonder Marius in his infancie
VVas borne to greater fortunes than we deeme:
For being scarce from out his cradle crept,
And sporting pretely with his comperees,
On fodaine feeen yong Eagles foard amaine,
And kindly pearcht vpon his tender lap.
His parents wondering at this strange event,
Tooke counsaile of the Southfaiers in this,
VVho told them that these feuen-fold Eagles flight,
Forefigured his feuen times Confulfhip:
And we our selues (except bewitcht with pride)
Haue seene him fixe times in the Capitoll
Accompanyd with rods and axes too.
And some divine instinct fo presfeth mee,
That sore I tremble till I fet him free.

PauF: The like assaults attaint my wandring minde.
Seeing our bootlefe warre with matchlefe fate,
Let vs intreat him to forfake our towne,
So shall we gaine a frend of Rome and him:

Marius
Marius and Scilla.

Marius awaketh.

But marke how happily he doth awake.
  Mar: What, breath I yet pore man, with mounting sighs
  Choaking the rivers of my restlesse eies?
  Or is their rage restraind with matchlesse ruth?
  See how amaz'd these angrie Lords behold
  The poor confused lookes of wretched Marius.
  Minturnians why delays your headsmen thus
  To finishe this ruthfull tragedie?

  Favorinus: Far be it Marius from our thoughts or hands
  To wrong the man protected by the Gods:
  Lieue happie (Marius) so thou leave our towne.
  Marius: And must I wrestle once againe with fate?
  Or will these Princes dally with mine age?

  Paufan: No matches Romane, thine approued minde
  That earst hath altred our ambitious wrong
  Must flourish still, and we thy servants liue
  To see thy glories like the swelling tides
  Exceed the bounds of Fate and Romane rule.
  Yet leaue vs Lord, and seek some safer shed,
  Where more secure thou mayst preuent mishaps:
  For great pursuits and troubles thee await.

  Marius: Ye piteous powres that with succefull hopes,
  And gentle counsailes thwart my deepe dispaire:
  Olde Marius to your mercies recommends
  His hap, his life, his hazard and his sonne.
  Minturnians, I will hence, and you shall flie
  Occasions of those troubles you expect.
  Dreame not on dangers that haue faud my life:
  Lordings adieu, from walls to woods I wend,
  To hills, dales, rockes, my wrong for to commend.  Exit.

  Favor: Fortune vouchsafe thy manie cares to end.  Exit.

E  Actus
Actus tertius.

Enter Scilla in triumph in his chariot triumphant of gold, drawn by four Moors, before the chariot: his colours, his crest, his captains, his prisoners: Arctathius Mithridates son, Aristion, Archelaus, bearing crowns of gold, and manacled. After the chariot, his soldiers bands, Basillus, Lucretius, Lucullus: besides prisoners of divers Nations, and sundry disguises.

Scilla: You men of Rome, my fellow mates in Armes, Whose three yeares prowele, policie, and warre, One hundreth three score thousand men at Armes Hath ouerthrowne and murthered in the field: Whose valours to the Empire hath restorde, All Grecia, Asia, and Ionia.

With Macedonia subiect to our foe:
You see the froward cuftomes of our state,
Whose meafuring not our many toile abroad,
Sit in their Cells imagining our harms,
Replenishing our Romaine friends with feare.
Yea, Scilla worthy friends, whose fortunes, toile,
And stratagemes these strangers may report,
Is by falfc Cynna and his fastious friends.
Reuilde, condemnde, and croft without a cause.
Yea (Romaines) Marius must returne to Rome,
Of purpose to vpbraid your Generall.

But this undaunted minde that never droopt:
This forward bodie formed to suffer toile,
Shall haft to Rome where euery foe shall rue,
The rash disgrace both of my felfe and you:

Lu.
Marius and Scilla.

Lucretius: And may it be that those seditious brains,
Imagine these presumptuous purposes?
Scilla: And may it be? why man and wilt thou doubt,
Where Scilla dares these dangers to aventure?
Sirrha except not so, misdoubt not so,
See here Ancharius letters reade the lines,
And say Lucretius that I favour thee,
That darest but suspeet thy Generall.

Read the letters and deliuer them.

Lucr: The cafe conceal hath moped the more misdoubt,
Yet pardon my presumptions worthy Scilla,
That to my grieue haue read these hideous harms.
Scilla: Tut my Lucretius, fortunes ball is toft,
To forme the storie of my fatall powre:
Rome shall repent, babe, mother, shall repent,
Aire weeping clowdie sorrowes shall repent,
Vvind breathing many sighings shall repent
To fee those stormes concealed in my brest,
Reflect the hideous flames of their vnrest:
But words are vaine, and cannot quell our wrongs,
Briefe periods serue for them that needs must poft it.
Lucullus since occasion calls me hence,
And all our Romaine senate thinke it meete,
That thou pursue the warres I haue begun,
As by their letters I am certified,
I leave thee Fimbrias Legions to conduct,
Vvith this prouido, that in ruling still,
You thinke on Scilla and his curtesies.

Lucullus: The waightie charge of this continued warre,
Though straung it seeme, and ouer great to wield,
I will accept if so the Armie please.

Souldiers: Happie & fortunate be Lucullus our Generall.
Scilla: If he be Scillas friend, els not at all:
For otherwise the man were ill bested,
That gaining glories straung should lose his head.
But souldiers since I needy must to Rome,

E 2

Basilus
The true Tragedies of

Basillus vertues shall haue recompence.
Lo here the wreath Valerius for thy paines,
VVho first didst enter Archilous trench:
This pledge of vertue sirrha shall approue,
Thy vertues, and confirme me in thy loue.

_Basillus:_ Happie be Scilla, if no foe to Rome.
_Scilla:_ I like no iffs from such a simple groome,
I will be happie in despite of state,
And why? because I never feared fate.
But come Arcathius for your fathers sake,
Enioyne your fellow Princes to their taskes,
And helpe to succour these my wearie bones.
Tut blufl not man, a greater state than thou,
Shall pleasure Scilla in more bafer fort.
Ariftion is a jolly timbered man,
Fit to conducit the chariot of a King.
VVhy be not queamish, for it shall goe hard,
But I will gue you all a great reward.

_Arcath:_ Humbled by fate like wretched men we yeeld
_Scilla:_ Arcathius these are fortunes of the field.
Beleeue me these braue Captuues draw by art,
And I will thinke vpon their good defart.
But stay you strangers, and respect my words,
Fond hartles men, what folly haue I feene:
For feare of death can Princes entertaime
Such bastard thoughts, that now from glorious armes
Vouchsafe to draw like oxen in a plough.
Arcathius I am sure Mithridates
VVill hardly brooke the scandal of his name:
Twere better in Picaeo to haue died
Ariftion, than amidst our legions thus to draw.

_Ariftion:_ I tell thee Scilla, captuues haue no choice,
And death is dreadfull to a caytiue man.
_Scilla:_ In such imperfect mettals as is yours.
But Romans that are still allurde by fame,
Chufe rather death than blemish of their name,

But
Marius and Scilla.
But I haue haft, and therefore will reward you.
Goe fouldiers, with as quicke dispa\nt\c as may be,
Ha\tfen their death, and bring them to their end,
And say in this that Scilla is your frend.

Arcathius: Oh ranforme thou our liues sweet conqueror.
Scilla: Fie foolif\h men, why fle\ie you happines,
Desire you still to lead a seruile life.
Dare you not buy delights with little paines.
VVell, for thy fathers fake Arcathius,
I will preferre thy triumphs with the rest.
Goe take them hence, and when we mee\te in hell,
Then tell me Princes if I did not well.

Exeunt \milit\ës.

Lucullus, thus these mightie foes are downe,
Now \strue thou for the king of Pontus crowne.
I will to Rome, goe thou, and with thy traine,
Purue Mithridates till he be slaine.

Lucul: VVith fortunes help, goe calme thy countries woes
VVhil\ft I with these feeke out our mightie foes.

Enter Marius folus from the Numidian mountaines,
feeding on rootes.

Mar: pat: Thou that haft walkt with troops of flocking
Now wand\re\ft mid\ft the laborynth of woes, (frends,
Thy best repa\ft with manie figh\ng ends,
And none but fortune all these mischiefes knowes.
Like to these stre\tching mountaines clad with snow,
No sun-shine of content my thoughts approcheth:
High spyre their tops, my hopes no height do know,
But mount so high as time their tract reprocheth:
They finde their spring, where winter wrongs my minde:
They weep\e their brookes, I waft my cheekes with teares.
Oh foolish fate, too froward and vnkinde,
Mountaines haue peace, where mournfull be my yeres:
Yet high as they my thoughts some hopes would borrow,
The true Tragedies of

But when I count the euening end with forrow.
Death in Minturnum threatned Marius head,
Hunger in these Numidian mountaines dwells:
Thus with prevention hauing mischief fled,
Old Marius findes a world of manie hells.
Such as poore simple wits haue oft repinde,
But I will quell by vertues of the minde.
Long yeres misspent in manie luckles chances,
Thoughts full of wroth, yet little worth succeeding,
These are the meanes for those whom fate advanceth:
But I, whose wounds are freth, my hart still bleeding,
Liues to intreate this blessed boone from fate,
That I might die with grievce to liue in fate.
Sixe hundreth sonnes with solitarie walkes,
I stille haue fought for to delude my paine,
And frendly Eccho answering to my talkes,
Rebounds the accent of my ruth againe:
She (curteous Nymph) the wofull Romane pleafeth,
Els no confortes but beafts my paines appeafeth.
Each day she answeres, in yond neighbring mountaine,
I doe expect reporting of my sorow,
Whilffe lifting vp her lockes from out the fountaine,
She answereeth to my questions euens and morrow:
Whoffe sweete rebounds my sorrowes to remoue,
To pleafe my thoughts I meane for to approue.
I. VVhate help to eafe my wearie paines haue I?
VVhat comfort in diftres to calme my griefes? griefes.
Sweet Nymph these griefes are growne before I thought so?
I thought so.

Thus Marius liues difdaind of all the Gods.
VVith deepe dispaire late overtaken wholly.
VVhat meane haue they left me to cure my smart?
VVhat comfort be the heavens be never wel appeased?
VVhat meane haue they left me to cure my smart?

Nought better fits old Marius mind then war, then war.
Then full of hope say Eccho, shall I goe?
Marius and Scilla.

Is anie better fortune then at hand.  at hand.
Then farewell Eccho, gentle Nymph farewel.  farewell.
Oh pleaseing folly to a pensiue man.
VVell I will rest fast by this shadie tree.
VVaiting the end that fate alloteth mee.  fit done.

Enter Marius the soune, Albinouanus, Cethegus,
Leclorius, with sollidiers.

Marius: My countrimen and favorites of Rome,
This melancholy deart where we meeete,
Resembleth well yong Marius restles thoughts.
Here dreadfull silence, solitarie caues,
No chirping birds with solace singing sweetlie,
Are harbored for delight: but from the oake
Leaveles and saples through decaying age,
The scritch-owlie chants her fatall boding layes.
VWithin my breft, care, danger, sorrow dwells,
Hope and rengeuenge fit hammering in my hart,
The balefull babes of angrie Nemesis
Dispearfe their furious fires vpon my soule.

Leitor: Fie Marius, are you discontented still,
VWhen as occasioon fauoreth your desire?
Are not these noble Romanes come from Rome?
Hath not the state recalld your father home?

Marius: And what of this, what profit may I reape,
That want my father to conduct vs home.

Leitor: My Lord, take hart, no doubt this stormie flawe
That Neptune sent to caft vs on this shore.
Shall end these discontentments at the laft.

Mar: pat: VVhom see mine eyes, what is not yon my fon?
Mar: in: vwhat solitarie father walketh there?
Mar: pa: It is my fonne, these are my frends I see:
what haue forepining cares, so changed mee?
Or are my lookes, distempered through the paines
And agonies that ifflue from my hart?

Fie
The true Tragedies of
Fie Marius, frollick man, thou must to Rome,
There to revenge thy wrongs and weight thy toome.
Marius in: Now fortune frowne, & palter if thou please,
Romanes behold my father and your frend.
Oh father.
Marius pa: Marius thou art fitly met:
Albinouanus and my other frends,
VVhat newes at Rome? what fortune brought you hither?
Albino: My Lord, the Confull Cynnna hath reford
The doubtfull course of your betrayed state,
And waits you prrrent swift approach to Rome,
Your foe man Scilla poafteth verie fast,
VVith good successe from Pontus to preuent
Your speedie entrance into Italy.
The neighboring Cities are your verie frends,
Nought refets my Lord, but you depart from hence.
Mar: in: How manie defart waies hath Marius fought,
How manie Cities haue I visited,
To finde my father, and releue his wants?
Marius pa: My fonne, I quite thy trauells with my loue,
And Lords and Citizens we will to Rome,
And Ioyne with Cynnna haue your shipping here?
VVhat are these fouldiers bent to die with mee?
Soul: Content to pledges our lues for Marius.
Le(i): My Lord, here in the next adjoyning port,
Our ships are rigd and readie for to faile.
Marius pa: Then let vs faile vnto Hetruria,
And cause our frends the Germanes to reuolt,
And get some Tucans to increafe our power.
Deserts farewell come Romanes let vs goe,
A scourge for Rome that hath depreft vs fo.

Exeunt.

Aetus
Marius and Scilla.

Actus quartus. Scena prima.

Enter Marke Anthonie, Lepidus, Octavius, Flaccus, Senators.

Octa. What helps my Lords to overhale these cares? What means or motions may these mischiefs
You see how Cynna that should succor Rome, (end?)
Hath leued armes to bring a traitor in.
O worthlesse traitor, woe to thine and thee,
That thus disquieteth both Rome and vs.

Anth. Octavius these are scourges for our finnes,
These are but ministers to heape our plagues:
These mutinies are gentle meanes and waies,
Whereby the heavens our heauie errors charmes.
Then with content and humbled eyes behold
The chrystal lshining globe of glorious Ioue:
And since we perish through our owne misdeedes
Go let vs flourish in our frutefull praiers.

Lepid. Midst these confusions mighty men of Rome,
Why waft we out these troubles all in words,
Vveepe not your harnes, but wend we straight to armes,
Loo Diitia spoild, see Marius at our gate:
And shall we die like milksops dreaming thus?

Octa: A bootles warre to see our countrey spoild.

Lep. Fruteles is dalliance whereas dangers bee.

Anth. My Lord, may courage wait on conquered men?

Lep. I even in death most courage doth appeare.

Octa. Then waiting death I mane to feate me here,
Hoping that Confuls name and fear of lawes,
Shall iustifie my conscience and my caufe.

Enter a messenger.

F Now
The true Tragedies of

Now sirrha, what confused lookes are these,
What tidings bringest thou of dreiment?

Meffin: My Lords, the Confull Cynna with his frends
Haue let in Marius by Via Appia,
Whose souldiers waft and murther all they meete,
Who with the Confull and his other frends
With expedition hafteth to this place.

Anth: Then to the downfall of my happines,
Then to the ruine of this Citie Rome.
But if mine inward ruth were laid in fight,
My stremes of teares should drowne my foes despignt.

Ovla: Courage Lord Anthony, if Fortune please,
She will and can these troubles foone appease.
But if her backward frownes approch vs nie,
Refolue with vs with honor for to die.

Lep: No forme of fate shall bring my forrowes downe,
But if that Fortune liift, why let her frowne.

Anth: Where state's opprest by cruell tyrants bee,
Old Anthony, there is no place for thee.

Drum strike within:

Harke, by this thundring noyse of threatning drums,
Marius with all his faction hether comes.

Enter Marius, his Sonne, Cynna, Cethegus, Lecterius with
souldiers: upon sight of whom Marke Anthony presentlly flies.

Ovla: Then like a traitor he shall know ere long,
In leuyng armes he doth his countrey wrong.

Marius pa: And haue we got the goale of honor now,
And in despight of Confulls entred Rome?
Then rouze thee Marius, leaue thy ruthfull thoughts:
And for thy manie toiles and cares sustained,
Afflic thy foes with twice as many paines.
Goe fouldiers seeke out Bebius and his frends,
Attilius, Munitorius with the rest,
Cut off their heads, for they did crosse me once:
And if your care can compass my decree.

Remem
Marius and Scilla.
Remember that fame fugi`uue Marke Anthony,
VVhole fatall end shall be my frutefull peace.
I tell thee Cynnna, nature armeth beasts
With iust reuenge, and lendeth in their kindes
Sufficient warlike weapons of defence:
If then by nature beastes reuenge their wrong,
Both heauens and nature grant me vengeance now.
Yet whilst I liue and sucke this subtill aire
That lendeth breathing coolenes to my lights,
The regifter of all thy righteous acts,
Thy paines, thy toiles, thy trauells for my sake,
Shall dwell by kinde impressions in my hart,
And I with linkes of true vnfaithed lone
VVill locke thefe Romane favorites in my breft,
And liue to hazard life for their releefe.

Cyn: My Lord, your safe and swift returne to Rome,
Makes Cynna fortunate and well appaid,
Who through the false fuggestions of my foes,
VVas made a coffer of a Confuill here:
Lo where he fits commanding in his throue,
That wronged Marius, me, and all these Lords.

Mar: isu: To quite his loue, Cynna let me alone.
How fare these Lords that lumping pouting proud
Imagine how to quell me with their lookes.
No welcome firs, is Marius thought so base?
VVhy stand you looking babies in my face?
VVho welcomes mee, him Marius makes his frend:
VVho lowres on mee, him Marius meanes to end.

Flaccus: Happie and fortunate thy returne to Rome.
Lepidus: And long Marius liue with fame in Rome.
Marius: I thanke you curteous Lords that are so kinde.

Mar: isu: But why endures your Grace that braving mate
To fit and face vs in his roabes of state.

Mar: pa: My sonne he is a Confuill at the least,
And grauitie becomes Octauius best.
The true Tragedies of

But Cynna would in yonder emptie feat,
You would for Marius freedome once intreate,
Cynna presseth vp, and Octavius slaeth him.

Octa: Auant thou traitor, proud and insolent,
How darest thou presse nere ciuill gouernment.

Mar: VVhy Master Confull, are you growne so hot?
Ile haue a present cooling card for you:
Be therefore well aduise, and moue me not:
For though by you I was exilde from Rome,
And in the desart from a Princes seate
Left to bewaile ingratiududes of Rome.
Though I haue knowne your thirstie throates haue longd
to baine their felues in my distilling blood.
Yet Marius Sirs, hath pitie ioynd with powre:
Loe here the Imperiall Ensigne which I wield,
That waueth mercie to my wifters well:
And more see here the dangerous trote of warre,
That at the point is steeld with ghaftly death.

Octa: Thou exile, threatnest thou a Confull then?
Liethors, goe draw him hence: such brauing mates,
Are not to boast their armes in quiet states.

Marius: Go draw me hence. VVhat no relent Octavius?

Mar: in: My Lord what hart indurate with reusenge,
Could leaue this loffell, threatning murther thus?
Vouchsafe me leaue to taint that traitors feate
VVith flowing stremes of his contagious blood.

Octa: The fathers fonne, I know him by his talke,
That fcoolds in words when fingers cannot walke.
But I owe I hope will one day send to Rome
The blessed Patron of this Monarchie,
VVho will reusenge inuiustice by his fword.

Cynna: Such brauing hopes, such cursed arguments,
So stricct command, such arrogant controwles.
Suffer me Marius, that am Confull now,
To doo thee iujuste, and confound the wretch.

Mar: pat: Cynna, you know I am a priuate man,

That
Marius and Scilla.
That still submit my censures to your will.

Cynna: Then fooldiers draw this traitor from the throne,
And let him die, for Cynna wills it so.

Mar: iu: I now my Cynna, noble Consull speakes,
Octauius, your checkes shall cost you deare.

Ocla: And let me die for Cynna wills it so?
Is then the reuerence of this robe contemned?
Are these associates of so small regard?
VVhy then Octauius willingly confents,
To entertaine the sentence of his death.
But let the proudest traitor worke his will,
I feare no strokes, but here will fit me still.
Since iustice sleepe, since tyrants raigne in Rome,
Octauius longs for death to die for Rome.

Cyn: Then strike him where he fits, then hale him hence.

A fooldier stabs him, he is caried away.

Ocla: Heauens punish Cynnas pride and thy offence.
Cynna: Now is he falne that threatned Marius,
Now will I fit and plead for Marius.

Mar: pat: Thou doost me iustice Cynna, for you see
Thesei peers of Rome haue late exiled mee.

Lepid: Your Lordship doth inujustice to accuse
Those who in your behalfe did not offend.

Flacc. VVwe grieue to see the aged Marius
Stand like a priuate man in view of Rome.

Cyn: Then bid him fit, and loe an emptie place,
Reuoke his exile, firme his gouernment,
And to prevent your farther detriment.

Lepid: VVwe will accompt both Marius and his frends,
His sonne and all his followers free in Rome:
And since we see the dangerous times at hand,
And here of Scillas confidence and haft,
And know his hate and rancor to these Lords,
And him create for Consull to preuent
The policies of Scilla and his frends.

Cyn: Then both confirmed by state and full consent,
The true Tragedies of
The rods and axe to Marius I present,
And here inuest thee with the Consulls pall.

Flaccus: Long, fortunate and happy life betide
Old Marius in his feuenfold Consullship.

Mar: in: And to let Marius liue and gouerne Rome,
As cursed Scilla never looke on Rome.

Marius pat: Then placde in Consuls throne, you Romane

He takes his seate.

Recald from banishment by your decrees,
Enstald in this imperiall seate to rule,
Old Marius thankes his frends and favorites:
From whom this finall favor he requires,
That seeing Scilla by his murthrous blade
Brought fierce seditions first to head in Rome,
And forced lawes to banish innocents:
I craue by course of reason and descent,
That he may be proclaimed as earst was I,
A traitor and an enemie of Rome:
Let all his frends be banished out of towne:
Then cutting off the branch where troubles spring,
Rome shall have peace and plentie in her walls.

Cynna: In equitie it needes must be my frends,
That one be guiltie of our common harms:
And since that Marius is accounted free,
Scilla with all his frends must traitors bee.

Mar: in: My fathers reasons Romanes are of force:
For if you see and liue not too secure,
You know that in so great a state as this,
Two mightie foes can never well agree.

Lepid: Then let vs seeke to please our Consull first,
And then prepare to keep the exile out.
Cynna, as Marius and these Lords agree,
Firme this Edict, and let it passe for mee.

Cynna: Then Romanes, in the name of all this state,
I here proclaime and publish this decree:
That Scilla with his frends, allies and all,
Marius and Scilla.

Are banisht exiles, traitors vnto Rome.
And to extinguiish both his name and state,
VVe will his houfe be raced to the ground,
His goods confisicate: this our censures is.
Lictors proclaime this in the market place,
And fee it executed out of hand. 

Mar: pet: Now see I Senators, the thought, the care,
The vertuous zeale that leads your toward mindes,
To loue your frends and watch your common good:
And now eftablisht Confull in this place,
Old Marius will foresee aduenient harmes:
Scilla the scourge of Asia as we heare
Is preft to enter Italie with sword,
He comes in pompe to triumph here in Rome,
But Senators you know the wauering wills,
Of foolish men I mean the common fort,
VVho through report of innovations,
Or flattering humors of well tempred tongues,
VVill change and draw a second mischief on:
I like your care, and will my selfe apply
To aime and levell at my countries weale.
To intercept thefe errors by advice,
My fonne yong Marius, Cethegus and my frends,
Shall to Prænesta to preuent and stop
The speedie purpofe of our forward foe.
Meane while ourfelves will fortifie this towne,
This beautie of the world, this maident towne,
VVhere streaming Tybris with a pleasan tyde,
Leads out the stately buildings of the world.
Marius my hope, my fonne, you know your charge,
Take thofe Iberian legions in your traine,
And we will spare some Cymbrians to your vfe,
Remember thou art Marius fonne, and dreame
On nought but honor and a happie death.

Mar: iu: I go my Lord in hope to make the world
Report my seruice, and my dutie too,

And
The true Tragedies of
And that proud challenger of Asia,
Shall finde that Marius sonne hath force and wit.
Exit cum Cethego.

Marius pat: Goe thou as fortunate as Greekes to Troy,
As glorious as Alcides in thy toiles,
As happie as Sertorius in thy fight,
As valiant as Achilles in thy might.
Go glorious, valiant, happie, fortunate,
As all those Greekes and him of Romane state.

Enter led in with soldiers Cornelia and Fulvia.

Corn: Traitors why drag you thus a Princes wife,
As if that beautie were a thrall to fate.
Are Romanes grown more barbarous than Greekes,
That hale more greater than Cassandra now?
The Macedonian Monarch was more kinde,
That honored and relieued in warlike campe
Darius mother, daughters and his wife,
But you vnkinde to Romane Ladies now,
Perhaps as constant as the Asian Queenes,
For they subdued had friendship in disgrace,
Where we unconquered live in wofull case.

Mar: What plaintiffe pleads pretends that Ladie there?
Why soldiers, make you prisoners here in Rome?

Soul: Dread Confulls, we haue found Cornelia here,
And Scillas daughter posting out of towne.

Marius: Ladies of worth, both beautiful and wife,
But nere allied unto my greatest foe:
Yet Marius minde that neverment disgrace,
More likes their courage than their comely face.
Are you Cornelia Madame, Scillas wife?

Corn: I am Cornelia Scillas wife: what then?
Marius: And is this Fulvia Scillas daughter too?
Fulvia: And this is Fulvia Scillas daughter too.

Mar: pat: Two welcome guests, in whom the maestie
of my conceit and courage must consist.
What thinke you Senators and countrimen?

See
Marius and Scilla.

See here are two the fairest staries of Rome,
The dearest dainties of my warlike foe,
VWhose liues vpon your cenfures doo consisit.

Lepid: Dread Confull the continuance of their liues,
Shall egge on Scilla to a greater haft.
And in bereauing of their vitall breath,
Your grace shall force more furie from your foe:
Of these extreames we leave the choice to you.

Mar: Then thinke that some strange fortune shall infuie.

Ful: Poore Fulvia, now thy happie daies are done,
In speed of marriage pompe, the fatal lights
Of funeralls must maske about thy bed.
Nor shall thy fathers armes with kinde embrace
Hem in thy shoulders trembling now for feare.
I see in Marius lookes such tragedies,
As feare my hart, and fountains fills mine eyes.

Corn: Fie Fulvia, shall thy fathers daughter faint
Before the threats of dangers shall approach?
Drie vp those teares, and like a Romane maid,
Be bold and silent till our foe haue said.

Marius: Cornelia wife vnto my traitor foe?
VWhat gadding mood hath forst thy speedie flight,
To leave thy country, and forfake thy frends?

Corn: Accursed Marius, offpring of my paines,
VWhose furious wrath hath wrought thy countries woe:
VWhat may remaine for me or mine in Rome,
That see the tokens of thy tyrannies?
Vile monster, rob'd of vertue, what reuenge
Is this, to wreake thine anger on the walls?
To race our house, to banish all our frends,
To kill the reft, and captiue vs at laft?
Thinkst thou by barbarous deedes to boaste thy state,
Or spoyling Scilla to deposite his hate?
No Marius, but for euerie drop of blood
And inch of wrong he shall returne thee two.

Flaccus: Madame, in danger wisedome doth aduife,
The true Tragedies of

In humble termes to reconcile our foes.

_Marius:_ She is a woman Flaccus, let her talke,
That breath forth bitter words in stead of blowes.

_Corn:_ And in regard of that immodest man,
Thou shouldst desist from outrage and revenge.

_Lett:_ What, can your Grace indure these cursed scorns?

_Mar:_ Why my Lectorius, I haue euer learnt,
That Ladies cannot wrong me with vpbraids.
Then let her talke, and my concealed hate,
Shall heap revenge ment upon Scillas pate.

_Fulu:_ Let feauers first afflict thy feeble age,
Let pallies make thy stubborn fingers faint,
Let humors streaming from thy moystned braines
With cloudes of dymnes choake thy fretfull eyes,
Before these monstrous harms affaile my fyre.

_Mar:_ Byr Ladie Fuluia, you are gaily red,
Your mother well may boaste you for her owne,
For both of you haue words and scorns at will:
And since I like the compass of your wit,
My selfe will stand, and Ladies you shall sit:
And if you please to wade in farther words,
Lets see what brawls your memories affords.

_Corn:_ Your Lordships passing mannerly in jest,
But that you may perceiue we fnell your drift,
VVe both will sit and countenance your shift.

_Mar:_ Where constancia and beautie doo confort,
There Ladies threatnings turnd to merry sport.
How fare these beautifull, what well at ease?

_Fulu:_ As readie as at first for to displease.
For full confirmd that we shal surely die,
VVe wait our ends with Romane constancia.

_Mar:_ why thinke you Marius hath confirmd your death?

_Fulu:_ What other frute may spring from tyrants hands?

_Mar:_ In faith then Ladies, thus the matter stands,
Since you mistake my loue and curtesie,
Prepare your felues, for you shall surely die.

_Corn:_

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Marius and Scilla.

Cornel: I Marius, now I know thou dost not lie:
And that thou maist vnto thy laeting blame,
Extinguith in our deaths thy wished fame.
Grant vs this boone that making choice of death,
VVe may be freed from furie of thine yre.

Marius: An easie boon, Ladies I condiscend.

Corn: Then suffer vs in private chamber close
To meditate a day or two alone:
And tyrant if thou finde vs liuing then,
Commit vs straight vnto thy slaustring men.

Marius: Ladies I grant, for Marius nill denie,
A fute fo easie, and of such import:
For pitie were that Dames of constancie,
Should not be agents of their miferie.

Here he whispers Lectorius.

Lectorius, harke, dispatch.

Corn: Loe Fuluia, now the laste doome is fixt,
And naught remaines but constant Romane harts,
To beare the brunt of yrkforme furies spight,
Roufe thee my deare, and daunt thofe faint conceipts,
That trembling stand agaft at bitter death:
Bethinke thee now that Scilla was thy fyre,
VVhose courage heauen nor fortune could abate.
Then like the off-spring of fierce Scillas house,
Passe with the thrice renowned Phrigian Dame,
As to thy mariage, fo vnto thy death:
For nought to wretches is more sweete than death.

Ful: Madam confrmed as well to die as liue,
Fuluia awaiteth nothing but her death.
Yet had my father knowne the course of change,
Or seene our losse by luckie augurie,
Thys tyrant nor hys followers had liued,
To joy the ruine of fierce Scillas house.

Mar: But Ladie, they that dwell on fortunes call,
No sooner rife, but subie\cft are to fall.

Ful: Marius I doubt not but our constant endes,
The true Tragedies of

Shall make thee waile thy tyrants gouernment.

Marius: VVhen tyrants rule doth breed my care & woe
Then will I say two Ladies told me so.
But here comes Lectorius,
Now my Lord, haue you brought those things.

Lector: I haue noble Confuill.

Mar: Now Ladies, you are resolute to die.

Corn: I Marius, for terror cannot daunt vs:
Tortors were framde to dread the bafer eie,
And not t'appall a princely maiestie.

Marius: And Marius liues to triumph ore his foes,
That traine where warlike troopes amidst the plaines,
And are inclofe and hemd with fhining armes,
Not to appall such princely Maiestie.
Vertue sweete Ladies is of more regard
In Marius minde where honor is inthronde,
Than Rome or rule of Romane Emperie.

Here he puts chaines about their nekkes:
The bands that shoule combine your snow white wrefts,
Are thefe which shal adorne your milke white nekkes:
The priuate cells where you shal end your liues,
Is Italy, is Europe, nay the world:
Th'Euxinian sea, and fierce Sicilian Gulp,
The riuer Ganges and Hydapsis ffreame,
Shall leuell lye, and smoothe as chriftall yce:
VVhilft Fuluia and Cornelia passe thereon:
The fouldiers that shoule guard you to your deaths,
Shall be fiue thousand gallant youths of Rome,
In purple roabes croffe bard with pales of gold,
Mounted on warlike courfers for the field,
Fet from the mountaine tops of Cortia,
Or bred in hills of bright Sardinia,
VVho shal condufct and bring you to your Lord,
I vnto Scilla Ladies shal you goe,
And tell him Marius holds within his hands,
Honor for Ladies, for Ladies rich reward,

But
Marius and Scilla.

But as for Silla and for his compeeres
Who dare gainst Marius vaunt their golden crefts,
Tell him for them old Marius holds reuenge,
And in his hands both triumphs life and death.

Corn: Doth Marius vie with glorious words to left,
And mocke his captiues with these glosing tearmes?

Mar: No Ladies, Marius hath fought for honour with his
And holds disdaine to triumph in your fals. (fword,
Liuie Cornelia, liue faire and fairest Fuluia:
If you haue done or wrought me injurie,
Scilla shall pay it through his miferie.

Fuluia: So gratious (famous Confull) are thy words,
That Rome and we shall celebrate thy worth,
And Scilla shall confesse himselfe orecome.

Corn: If Ladies praiers or teares may mooue the heauens,
Scilla shall vow hymselfe old Marius frend.

Mar: Ladies for that I nought at all regard,
Scilla's my foe, Ile triumph ouer him,
For other conquett glorie doth not win.
Therefore come on, that I may send you vnto Scilla. Exeunt

Enter a clowne drunke with a pint of wine in his hand, and
two or three fouldiers.

1 foul: Sirrha, dally not with vs, you know where he is.
Clowne: O sir, a quart is a quart in any mans purfe, and
drinke is drinke, and can my mafter liue without hisdrinke I
pray you?

2 foul: You haue a mafter then sirrha?
Clowne: Haue I mafter thou scoundrell? I haue an Orator
to my mafter, a wife man to my mafter. But fellowes, I must
make a parenthesis of this pint pot, forwords make men dry:
now by my troth I drinke to Lord Anthonie.

3 foul: Fellow fouldiers, the weaknes of his braine hath
made his tongue walke largely, we shall haue some nouelties
by and by.

G 3

Clowne:
The true Tragedies of

Clowne: Oh most surpassing wine, thou marrow of the vine,
More welcome unto me, than whips to schollers bee,
Thou art and euer was a meanes to mend an ass,
Thou makest some to sleep, and manie mo to weep,
And some be glad & merry, with heigh down derry, derry.
Thou makest some to tumble, and many mo to fumble:
And me haue pinkie nine, more braue and iolly wine: (ho.
What need I praise thee mo, for thou art good with heigh

3 foul: If wine then be so good, I pre thee for thy part,
Tell vs where Lord Anthony is, & thou shalt haue a quart.

Clow. First shal the snowe be black, & pepperlofe his smack
And stripes forfake my backe, first merrie drunke with fack,
I will go boast and trake, and all your coftards cracke,
Before I doo the knacke shal make me sing alacke:
Alacke the old man is weary, for wine hath made him mer-
(rie: with a heigh ho.

1 foul: I pre thee leave these rymes, and tell vs where thy
myster is.

Clown: Faith where you shall not bee vnles ye goe with
mee. But shal I tell them so? O no sir, no, no, no, the man
hath manie a foe, as farre as I doo know: you doo not flout
me I trow. See how this licor fumes, & how my force pre-
fumes. You would know where Lord Anthonie is? I per-
ceive you. Shall I say he is in yond farme house? I deceiue
you. Shall I tell you this wine is for him? the gods forfend,
and so I end. Go fellow fighters theres a bob for ye.

2 foul: My masters, let vs follow this clowne, for que-
questiones this graue orator is in yonder farme house. But who
commeth yonder?

Enter old Anthonie.

Anth: I wonder why my peasant stays so long,
And with my wonder hafteth on my woe,
And with my woe I am affaile with feare,
And by my feare await with faintful breath
The final period of my pains by death.

1 fou
Marius and Scilla.

1 foul: Yonds the man we seeke for (fouldiers) vnsheath your swords, and make a riddance of Marius ancient enemie.

Clowne: Master flie, flie, or els you shall die: a plague on this wine hath made me so fine, and will you not be gone, then Ile leave you alone, and sleepe vpon your woe, with a lamentable heigh ho.

Anth: Betraid at last by wittles over sight,
Now Anthony, prepare thy selfe to die:
Loe where the monstrous minifters of wrath
Menace thy murther with their naked swords.

2 foul: Anthonie well met, the Consull Marius with o- ther confederate Senators, haue adiudged thee death, ther- fore prepare thy selfe, and thinke we fauer thee in this little protraction.

Anth: Immortall powers that know the painefull cares,
That waight vpon my poore distressed hart,
O bend your browes and leuell all your lookes
Of dreadfull awe vpon these daring men.
And thou sweet neece of Atlas on whole lips
And tender tongue, the pliant Mufes fit,
Let gentle courfe of sweet aspiring speech,
Let honnie flowing tearmes of wearie woe,
Let frutefull figures and delightfull lines
Enforce a spring of pitie from their eyes,
Amaze the murthrous passions of their mindes,
That they may favour wofull Anthonie.
Oh countrimen what fhall become of Rome,
VVhen reverend dutie droopeth through disgrace?
Oh Countrimen, what fhall become of Rome,
VVhen woful nature widdow of her ioyes,
VVeepes on our wals to see her lawes depreft?
Oh Romaines hath not Anthonies dcicourfe,
Seald vp the Mouthes of falfe seditious men,

Affoild
The true Tragedies of

Affoild the doubts and queint controls of powre,
Releeud the mournfull matrone with his pleas?
And will you seeke to murder Anthonie?
The Lions brooke with kindnes their releefe,
The sheep reward the shepheard with their fleece:
Yet Romanes seeke to murder Anthony.

1 foule: Why what enchanting termes of arte are these?
That force my hart to pitie his distresse.
2 foule: His action, speech, his favor, and his grace,
My rancor rage and rigor doth deface.
3 foule: So sweet his words that now of late me seemes
His art doth draw my foule from out my lips.

Anth: VVhat envious eyes reflecting nought but rage,
VVhat barbarous hart refresht with nought but blood,
That rents not to behold the fensles trees
In doaly seafon drooping without leaves?
The shepheard sighs upon the barrain hills
To see his bleating lambs with faintfull lookes.
Behold the vallies robd of springing floures,
That whilom wont to yeeld them yereely food.
Euen meanest things exchanged from former state,
The vertuous minde with some remorse doth mate.
Can then your eyes with thundering threats of rage,
Cael furios gleames of anger vpon age?
Can then your harts with furies mount so hie,
As they should harme the Romane Anthonie?
I farre more kinde than fensles tree haue lent
A kindly sap to our declining state,
And like a carefull shepheard haue foreseene
The heauie dangers of this Citie Rome,
And made the citizens the happie flocke
Whom I haue feed with counsailes and aduice.
But now those lockes that for their reuerend white,
Surpaaseth the downe on AEsculapius chin:
But now that tongue whose termes and fluent stile
For number past the hoasts of heauenly fires:

But
Marius and Scilla.

But now that head within whose subtill braines
The Queene of flowring eloquence did dwell:

Enter a Captaine.

These lockes, this tongue, this head, the life and all,
To please a tyrant traitrouslly must fall.

Capt: Why now soldiers is he living yet?
And will you be bewitched with his words?
Then take this fee false Orator from me, stab him.
Elizium beft befeemes thy faintfull limbs.

 Anth: Oh blisfull paine, now Anthony must die,
VWhich serud and loud Rome and her Emperie. moritur

Capt: Goe curtail off that necke with present stroke,
And straight present it vnto Marius.

1 foul: Even in this head did all the Muses dwell:
The bees that flate vpon the Grecians lips,
Diftill their honnie on his tempred tongue.

2 foul: The chriftall dew of faire Caftalian springs,
VWith gentle floatings trickled on his braines:
The Graces kift his kinde and curteous browes,
Apollo gaue the beauties of his harpe,

Enter Lectorius pensiue.

And melodies vnto his pliant speech.

Cap: Leave these presumptuous praifes, countrimes,
And see Lectorius pensiue where he comes.
Loe here my Lord the head of Anthony,
See here the guerdon fit for Marius foe,
Whom dread Apollo prosper in his rule.

Lector: Oh Romanes, Marius sleepe among the dead,
And Rome laments the losse of such a frend.

Cap: A sodaine and a wofull chance my Lord,
VWhich we intentiue faine would vnderstand.

Le: Thogh fwole with sighs my hart for sorrow burft,
And tongue with teares and plaints be choaked vp,
Yet will I furrow forth with forced breath
A speedie passaie to my pensiue speche.
Our Confull Marius, worthie souldiers,
The true Tragedies of

Of late within a pleasant plot of ground,
Sate downe for pleasure nere a chriftall spring,
Accompanied with manie Lords of Rome:
Bright was the day, and on the spredding trees
The frolicke citizens of forreft fung
Their layes and merrie notes on parching boughes:
VVhen suddenly appeared in the Eaft,
Seauen mightie Eagles with their tallents fierce,
VVho wauiing oft about our Confulls head,
At laft with hideous crie did foare away.
VVhen suddenly old Marius all agaft,
With reuerent smile determinde with a sigh
The doubtfull silence of the ftanders by.
Romanes (faid he) old Marius now must die.
These feuen faire Eagles, birds of mightie loue,
That at my birth day on my cradle fate,
Now at my laft day arme me to my death:
And loe I feele the deadly pangs approach.
VVhat should I more? in briefe, with manie praizers
For Rome, his fonne, his goods and lands dispoſd,
Our worthie Confull to our wonder diſe.
The Citie is amazde, for Scilla hafts
To enter Rome with furie, fword, and fire.
Goe, place that head vpon the Capitoll,
And to your wards, for dangers are at hand. Exit.

Capt: Had we forefeene this luckles chance before,
Old Anthonie had liude and breathed yet. Exeunt.

Actus quartus.

A great skirmifh in Rome and long, fome flaine. At
laft enter Scilla triumphant with Pompey, Mete-
lus, Citizens, fouldiers.

Scilla: Now Romanes after all these mutinies,
Seditious, murthers, and conspiracies,

Ima-
Marius and Scilla.

Imagine with vnpartiall harts at laft
VVhat frutes proceed from thefe contentious brawles?
Your ftreeetes, where earft the fathers of your fteate
In robes of purple walked vp and downe,
Are ftreeed with mangled members, freaming blood.
And why? the reafons of this ruthfull wrack,
Are your feditious innovations,
Your fickle mindes inclinde to foolifh change.
Vngratefull men, whilft I with tedious paine
In Asia feald my dutie with my blood,
Making the fierce Dardanians faint for feare,
Spreding my cullers in Galatia,
Dipping my fword in the Enetans blood,
And foraging the fields of Phocida.
You cald my foe from exile with his frends,
You did proclaime me traitor here in Rome,
You racde my houfe, you did deface my frends.
But brauling wolues, you cannot byte the moone,
For Scilla liues fo forward to reuenge,
As woe to thofe that fough to doo me wrong.
I now am entred Rome in fpite of force,
And will fo hamper all my cursed foes,
As be he Tribune, Confull, Lord or Knight
That hateth Scilla, let him looke to die.
And firft to make an entrance to mine yre,
Bring me that traitor Carbo out of hand.

Bring in Carbo bound.

Pomp. Oh Scilla, in reuenging injuries,
Inflift the paine where firft offence did spring,
And for my fake eftablifh peace in Rome,
And pardon thefe repentant Citizens.

Scilla: Pompey, I lorge thee Pompey, and content
To thy requeft, but Romanes haue regard,
Leaft ouer-reaching in offence againe,
I load your shoulders with a double paine.

Execunt Citizens.

H 2

But
The true Tragedies of

But Pompey see where jolly Carbo comes
Footing it fealty, like a mightie man.
What no obeisance sirrha to your Lord?
My Lord? No Scilla, he that thrice hath borne
The name of Confull scornes to stoop to him,
Whose hart doth hammer nought but mutinies.

Pomp: And doth your Lordship then disdain to stoop

Carbo: I to mine equall Pompey as thou art.

Scilla: Thine equall villaine, no he is my frend,
Thou but a poore anatomie of bones,
Cafle in a knaunif tawny withred skin:
VVilt thou not stoop? art thou so stately then?

Carbo: Scilla, I honor gods, not foolish men.

Sci: Then bend that wythered bough that will not break
And foullers caft him downe before my feete:

They throw him downe.

Now prating sir, my foote vpon thy necke,
Ile be so bold to glie your Lordship checke.
Beleeue me foullers, but I ouer-reach,
Old Carbos necke at first was made to stretch.

Carbo: Though bodie bend, thou tyrant moft vnkinde,
Yet neuer shalt thou humble Carbos minde.

Scilla: oh sir, I know for all your warlike pith,
A man may marre your worship with a wyth.
You sirrha leuied armes to doo me wrong:
You brought your legions to the gates of Rome:
You fought it out in hope that I would faint.
But sirrha, now betake you to your bookes,
Intreate the Gods to saue your sinfull soule.
For why this carcase must in my behalfe
Goe feaft the rauens that ferue our augures turne.
Me thinkes I see alreadie how they with,
To bait their beakes in such a jolly dish.

Carbo: Scilla thy threates and scoffes amate me not:
I pre thee let thy murthres hale me hence,
For Carbo rather likes to die by sword,

Than
Marius and Scilla.

Than liue to be a mocking stocke to thee.

Scilla: The man hath haft good souldiers take him hence,
It would be good to alter his pretence.
But be aduised, that when the foole is flaine,
You part the head and bodie both in twaine.
I know that Carbo longs to know the caufe,
And shall: thy bodie for the rauens, thy head for dawes.

Carbo: O matches ruler of our Capitoll,
Behold poore Rome with graue and piteous eie,
Ful-fild with wrong and wretched tyrannie.

Exit Carbo cum militibus.

Enter Scipio and Norbanus, Publius Lentulus.

Scill: Tut the proud mans praierwil neuer pierce the skie.
But whether preffe these mincing Senators?

Norbanus: VVe preffe with praiers, we come with mourn
Intreating Scilla by those holy bands (full teares,
That linkes faire Iuno with her thundring Ioue,
Euen by the bounds of hospitalitie,
To pitie Rome afflicted through thy wrath.
Thy souldiers (Scilla) murder innocents.
O whither will thy lawles furie stretch,
If little ruth enflue thy countries harming.

Scilla: Gay words Narbonus, full of eloquence,
Accompanied with action and conceipt.
But I must teach thee judgement therewithall.
Dar’st thou approch my preffence that haft borne
Thine armes in spight of Scilla and his frends?
I tell thee foolish man thy judgement wanted
In this presumptuous purpose that is past:
And loyering scholler, since you faile in art,
Ile learne you judgement shortly to your smarth.
Difpatch him souldiers, I must see him die.
And you Carinna, Carbos ancient frend,
Shall follow straight your heedles Generall.
And Scipio were it not I loud thee well,

Thou
The true Tragedies of

Thou shouldst accompany these slaves to hell:
But get you gone, and if you love your selfe. Exit Scipio.

Carinna: Pardon me Scilla, pardon gentle Scilla.

Scilla: Sirrha, this gentle name was coynd too late,
And shadowed in the shrowds of byting hate.
Dispatch: why so, good fortune to my frends,
As for my foes, even such shall be their ends.
Conuagh them hence Metellus, gentle Metellus,
Fetch me Sertorius from Iberia,
In dooing so, thou standest me in stead,
For fore I long to see the traitors head.

Metell: I goe confirmd to conquer him by sword,
or in th'exployt to hazard life and all.

Scilla: Now Pompey let me see, those Senators
Are dangerous stopps of our pretended state,
And must be curtaled least they grow too proud,
I doe proscribe iust fortie Senators,
Which shall be leaders in my tragedie.
And for our Gentlemen are ouer proud,
Of them a thousand and five hundred die,
A goodlie armie meete to conquer hell.
Souldiers performe the course of my decree,
Their friends my foes, their foes shal be my friends,
Go sell their goods by trumpet at your wills.
Meane while Pompey shall see and Rome shall rue,
The miferies that shortly shall ensue.

Exit.

Alarum skirmish a retreat, enter young Marius upon the
walles of Prenestle with some souldiers all in blacke and wonder-
full mellancoly.

Marius: Oh endles course of needy mans auaille,
VVhat sillie thoughts, what simple pollcies
makes man presume vpon this traiterous life?
Haue I not seene the depth of sorrow once,
And then againe haue kist the Queene of chaunce,
Marius and Scilla.
Oh Marius thou Tillitius and thy frends,
Hast seene thy foe discomfetted in fight.
But now the starrs haue formde my finall harmes,
My father Marius lately dead in Rome,
My foe with honour doth triumph in Rome,
My freends are dead and banished from Rome,
I Marius father frends more blest then thee:
They dead, I liue, I thrallde they are free.
Here in Preneste am I coopet vp,
Amongst a troope of hunger starued men,
Set to preuent fals Scillaes fierce approach.
But now exempted both of life and all.
Wuell Fortune since thy fleeting change, hath cast
Pore Marius from his hopes and true desiers,
My resolution shal exceed thy power,
Thy coloured wings steeped in purple blood,
Thy blinding wreath disfrainde in purple blood,
Thy royall Robes waftt in my purple blood
Shall witnes to the world thy thirst of blood,
And when the tyrant Scilla shal expect
To see the sonne of Marius troope for feare,
Then then, Oh then my minde shal well appeare,
That scorne my life and hold mine honour deare.

Alarum a retreat.
Harke how these murderous Romaine viperlike,
Seeke to betray their fellow Cittizens,
Oh wretched world from whence with speedie flight,
True loue, true zeale, true honour late is fled.
What makes my Lord so carelesse and secure,
To leaue the breach and here lament alone?
Mar: Not feare my frend for I could neuer flie,
But studdy how with honor for to die.
I pray thee cal the cheefeft Cittizens.
I must aduiue them in a weightie caufe,
Here shal they meete me and vntill they come,
The true Tragedies of
I wil goe view the danger of the breach.
Exit Marius and the fouldiers.

Enter with drum and fouoldiers Lucretius with other Romans, as Tuditanus &c.

Lucretius: Say Tuditanus, didst thou euer see
So desparate defence as this hath been:
Tudit: As in Numidia Tygers wanting food,
Or as in Libia Lions full of yre,
So fare these Romans on Prenefte wals.

Lucret: Their valure Tuditanus and resift,
The manlike fight of yonger Marius,
Makes me amazd to see their miseries,
And pitie them although they be my foes.

What said I foes? O Rome with ruth I see
Thy state confumde through folly and diffention.
Well found a parle, I will see if words
Can make them yeeld, which will not flie for strokes?

Sound a parle, Marius upon the wals with the
Citizens.

Marius: What seeks this Romane warrior at our hands?

Lucr: That seakes he Marius, that he wifheth thee:
An humble hart, and then a happie peace.
Thou feest thy fortunes are depreft and downe,
Thy vittels spent, thy fouoldiers weake with want,
The breach laid open reade to assault,
Now since thy meanes and maintenance are done,
Yeeld Marius, yeeld, Preneftians be aduifde,
Lucretius is aduifde to favor you.
I pre thee Marius marke my laft aduice.
Relent in time, let Scilla be thy frend:
So thou in Rome maift lead a happie life,
And thos with thee shall pray for Marius still.

Mar: Lucretius, I confider on thy words,
Stay there awhile thou shalt haue anfwere straignt.

Lucretius: Apollo grant that my perfwasions may,
Marius and Scilla.

Prefereue thefe Romane fouldiers from the fword.

Marius: My frends and citizens of Prenefte towne,
You see the wayward working of our farres,
Our harts confirm'd to fight, our vituals spent.
If we submit, its Scilla must remit,
A tyrant, traitor, enemie to Rome,
Whose hart is guarded still with bloodie thoughts.
Thefe flattring vowes Lucretius here auowes,
Are pleasing words to colour poysoned thoughts.
What will you liue with shame, or die with fame?

1 Cit: A famous death, my Lord delights vs moft.
2 Cit: We of thy faction (Marius) are resolud
To follow thee in life and death together.

Marius: VWords full of worth, befeeming noble mindes
The verie Balfamum to mend my woes.
Oh countrimen, you see Campania spoild,
A tyrant threatning mutinies in Rome,
A world dispoïd of vertue, faith and truft.
If then no peace, no libertie, no faith,
Conclude with me, and let it be no life.
Liue not to see your tender infants flaine,
Thefe stately towers made leuell with the land,
This bodie mangled by our enemies sword:
But full resolud to doo as Marius doth,
Vnheath your ponyards, and let euerie frend,
Bethinke him of a soouldierlike farewell.
Syrria, display my f tanderd on the wals,
And I will anfwere yond Lucretius,
VVho loueth Marius, now muft die with Marius.

Lucr: VVhat anfwere wil your Lordship then return vs?

Marius: Lucretius, we that know what Scilla is,
How dissolute, how trothles and corrupt:
In briefe conclude to die before we yeeld.
But fo to die (Lucretius marke me well)
As loath to see the furie of our swords
Should murther frends and Romane citizens.

Fie
The true Tragedies of

Fie countrimes, what furie doth infect
Your warlike bofomes, that were wont to fight
VVith forren foes, not with Campanian frends?
Now vnaduisfed youth muft counfaile eld:
For gouernance is banifht out of Rome.
Woe to that bough from whence these bloomes are sprung,
VVoe to that Aetna, vomiting this fire:
VVoe to that brand, consuming Countries weale:
Woe to that Scilla, careles and secure,
That gapes with murther for a Monarchie.
Goe seconf Brutus with a Romane minde,
And kill that tyrant: and for Marius fake
Pitie the guylties wifes of these your frends,
PREFERUE their weeping infants from the sword,
Whose fathers seale their honors with their bloods.
Farewell Lucretius, firft I preffe in place
To let thee see a constant Romane die.
Preiestians, loe a wound, a fatall wound,
The paine but small, the glorie passing great.
Preiestians see a seconde stroke: why lo.
I feele the dreeping dimnes of the night,
Closing the couerts of my carefull eyes.
Follow me frends: for Marius now must die
With fame, in spight of Scillas tyrannie.

1 Cit: We follow thee our chieftaine even in death,
Our towne is thine Lucretius: but we pray
For mercie for our children and our wifes.

2 Cit: O faue my fone Lucretius, let him liue.

Lucretius: A wondrous and bewitched confance,
Befeming Marius pride and haughtie minde,
Come let us charge the breach, the towne is ours
Both male and female put them to the sword:
So pleafe you Scilla, and fulfill his word.

Exeunt

A little skirmished, a retreat: enter in royaltie Lucretius.

Lucret:
Marius and Scilla.

Lucrét: Now Romanes we haue brought Preneste low,
And Marius sleepe amiddst the dead at laſt.
So then to Rome my countrimen with ioy,
Where Scilla waights the tidings of our fight.
Those prisners that are taken, see forthwith
With warlike iaulins you put them to death.
Come let vs march, see Rome in fight my harts,
Where Scilla waights the tidings of our warre.

Enter Scilla, Valerius Flaccus: Lepidus, Pompey, Citizens

Guard: Scilla seate in his roabes of state is saluted by the
Citizens, &c.

Flaccus: Romanes you know, and to your greeses haue
A world of troubles hatched here at home, (seene
Which through preuention being welnigh croft
By worthie Scilla and his warlike band:
I Confue with these fathers thinke it meet
To fortifie our peace and Cities weale,
To name some man of worth that may supply
Dictators power and place, whose maiestie
Shall crose the courage of rebellious mindes.
What thinke you Romanes, will you condiscend?

Scilla: Nay Flaccus, for their profits they must yeeld,
For men of meane condition and conceipt
Must humble their opinions to their lords.
And if my frends and Citizens content
Since I am borne to manage mightie things,
I will (though loth) both rule and gourene them.
I speake not this as though I wish to raigne,
But for to know my frends: and yet againe
I merrit Romanes farre more grace than this.

Flaccus: I countrimen, if Scillas powre and minde
If Scillas vertue, courage and deuice,
If Scillas frends and fortunes merit fame,
None then but he should beare Dictators name.

Pompey:
The true Tragedies of

Pompey: What think you Citizens, why stand ye mute?
Shall Scilla be Dictator here in Rome?
Citizens: By full consent Scilla shal be Dictator.
Flaccus: Then in the name of Rome I here present
The rods and axes into Scillas hand,
And fortunate prove Scilla our Dictator.
Trumpets sound: crie within Scilla Dictator.

Scilla: My fortunes Flaccus cannot be impeacht,
For at my birth the plannets passing kinde
Could entertaine no retrograde aspects.
And that I may with kindnes quite their loue,
My countrimen I will preuent the caufe,
Gainst all the false encounters of mishap.
You name me your Dictator, but prefixe
No time, no course, but give me leave to rule,
And yet exempt me not from your reuenge:
Thus by your pleasures being set aloft,
Straight by your furies I should quickly fall.
No Citizens, who readeth Scillas minde,
Must forme my titles in another kinde.
Either let Scilla be Dictator euer,
Or flatter Scilla with these titles neuer.
Citizens: Perpetuall be thy glorie and renowne,
Perpetuall Lord Dictator shalt thou bee.

Pompey: Hereto the Senate frankly doth agree.
Scilla: Then so shall scilla raigne you Senators,
Then so shall Scilla rule you Citizens:
As Senators and Citizens that please mee
Shall be my frends, the rest cannot disafe mee.

Enter Lucretius with soldiers.
But see whereas Lucretius is returnde.
Welcome braue Romaine where is Marius?
Are these Preneftians put vnto the sword.

Lucre: The Cittie noble Scilla raced is,
And Marius dead not by our swords my Lord,
But with more constancie than Cato died.

Scilla:
Marius and Scilla.

Scilla: Whaconstancie and but a verie boy,
VVhy then I see he was his fathers sone,
But let vs haue this constancie describe.

Lucet: After our feare assaults, and their refilt,
Our feige, their saluyng out to stop our trench:
Labor and hunger rayning in the towne,
The yonger Marius on the Citties wall,
Vouchsafe an interparle at the last:
VVherein with constancie and courage too,
He boldly armed his freends him selfe to death.
And spreading of his coloures on the wall,
For anfwere faide he could not brooke to yeeld,
Or trust a tyrant such as Scilla was.

Scilla: VVhat did the branfike boy vpbraid me so?
But let vs heare the rest Lucretius.

Lucet: And after great perduations to his freends
And worthy resolution of them all:
He first did sheath his ponyard in his breast,
And so in order dyed all the rest.

Scilla: Now by my sword this was a worthy iest.
Yet filly boy I needs muet pittie thee,
VVhos noble minde could never mate bee.
Beleeue me countrymen a sodaine thought,
A sodaine change in Scilla now hath wrought.
Old Marius and his sone were men of name,
Nor Fortunes laughes, nor lowers their minde could tame,
And when I count their fortunes that are past,
I see that death confirmde their fames at last.
Then he that striues to manage mightie things,
Amidst his triumphes gaines a troubled minde.
The greatest hope the greater harme it brings:
And pore men in content their glory finde.
If then content be such a pleasanct thing,
VVhy leauue I country life to liue a king?
Yet Kings are Gods and make the proudeft stoope,
Yee but themselfes are stiill purflude with hate:

And
The true Tragedies of
And men were made to mount and then to droope.
Such chances wait vpon incertaine fate,
That where she kiseth once shee quelleth twice,
Then who so lues content is happy wife.
VWhat motion moueth this Philosophy?
Oh Scilla see the Ocean ebbs and floats.
The spring-time wanes when winter draweth nie.
I, these are true and moft assured notes.
Inconstant chance such tickle turnes hath lent,
As who so feares no fall, must seeke content.

Flaccus: VVhilft grauuer thoughts of honor shuld allure
VWhat maketh scilla mufe and mutter thus? (thee

scilla: I that haue past amidft the mightie troopes
Of armed legions through a world of warre,
Doo now bethinke me Flaccus on my chance,
How I alone where manie men were slaine,
In spite of Fate am come to Rome againe,
And lo I wield the reuerend stiles of state,
Yea, Scilla with a becke could breake thy necke.
VWhat Lord of Rome hath darde as much as I?
Yet Flaccus knowft thou not that I must die?
The laboring sisters on the weary Loombs,
Haue drawne my webb of life at length, I know:
And men of witte mutt thinke vpon their tombe.
For bezts with careles steps to Lethe goe:
WWhere men whose thoughts and honors clime on hie,
Liuing with fame, must learne with fame to die.

Pomp: VWhat lets my Lord in goouering this state,
To liue in reft, and die with honor too?

ssilla: VWhat lets me Pompey? why my curteous frend,
Can he remaine securle that weilds a charge?
Or thinke of wit when flattters doo commend?
Or be aduifde that careles runs at large?
No Pompey, honnie words makes foolish mindes,
And powre the greatest wit with error blindes.
Flaccus, I murdred Anthonie thy frend,

Romanes
Marius and Scilla.

Romanes: some here haue loft at my commaund
Their Fathers, Mothers, Brothers, and Allies,
And thinke you Scilla thinking thesee misdeeds,
Bethinks not on your grudges and mislike?
Yes Countrimen I beare them still in minde.
Then Pompey were I not a silly man,
To leave my Rule and trust thesee Romans than?

Pompey: Your Grace hath small occasions of mistrust,
Nor feke thesee Citizens for your disclaime.

scilla: But Pompey now thesee reaching plumes of pride,
That mounted vp my fortunes to the Clowds,
By graue conceits shall straight be laid aside,
And scilla thinks of farre more simple shrowds.
For hauing tride occasion in the throne,
Ile fee if she dare frowne when state is gone.
Loe senators, the man that fate aloft,
Now deignes to giue inferiors highest place.
Loe here the man whom Rome repined off,
A priuate man, content to brookee disgrace,
Romanes, loe here the axes, rods and all,
Ile maister fortune, leaff shee make me thrall.
Now who so lift accuse me, tell my wrongs,
Upbraid me in the presence of this state.
Is none thesee silly Citizens among,
That will accuse or say Iam ingrate.
Then will I say and boldly boast my chaunces,
That nought may force the man whom Fate advancese.

Flaccus: what meaneth scilla in this fullen moode,
To leave his titles on the sodaine thus?

scilla: Confull I meane with calme and quiet mind,
To passe my daies while happy death I finde.

Pomp: What greater wrong, than leave thy countrey so?

scilla: Both it and life muft scilla leave in time.

Cit: Yet during life haue care of Rome and vs.

scilla: O wanton world that flatterst in thy prime,
And breathest balme and poyfon mixt in one.

see
The true Tragedies of
See how these wauering Romaines wisht my raigne,
That whylom fought and sought to haue me flaine,
My Countrymen this Cittie wants no store
Of Fathers warriors to supplie my roome,
So grant me peace and I will die for Rome.

Enter two Burgers to them Poppey and Curtall.

Curtall: These are verie indiscreeet counfailes neighbor Poppey, and I will follow your misaduilement.

Poppey: I tell you goodman Curtall the wenche hath wrong, oh vaine world, oh foolish men, could a man in na-
ture caft a wench downe, and disdaine in nature to lift hir vp
again? could he take away hir dishonestie without bouncing
vp the banes of matrimonie? oh learned Poet wel didst thou
write Fuftian verfe.

These maides are dawes that goe to the lawes and a babe
in the belly.

Cur: Tut man tis the way the world must follow, for
maides must be kinde, good husbands to finde.

Poppey: But marke the fierce if they swell before, it will
grieue them fore. but see yondes Master scilla, faith a prettie
fellow is a.

Scilla: what seekes my countrymen? what would my
freendes?

Curt: Nay sir your kinde words shall not serue the turne,
why thinke you to thrust your souldiers into our kindred
with your curtffes sir.

Poppey: I tel you Master scilla my neighbour wil haue
the Law, he had the right he wil haue the wrong for therein
dwels the Law.

Consull: what desires these men of Rome?

Cur: Neighbour sharpen the edge tole of your wits vpon
the whetffone of indifcretion that your wordes may fhaue
like the rafers of Palermo, you haue learning with ignorance
therefore speake my tale.

Pop:
Marius and Scilla.

Popp. Then worshipfull Master Scilla, be it knowne vn-to you, that my neighbors daughter Doritie was a maid of restoritie, faire fresh and fine as a merrie cup of wine. Her eies like two potcht egges, great and goodly her legs, but marke my dolefull dittie, alas for woe and pittie: a fouldier of yours vpon a bed of flowers, gaue her such a fall, as she lofth maidenhead and all. And thus in verie good time I end my rudefull rime.

Scilla: And what of this my frend, why seeke you mee,
Who haue resignd my titles and my stafe
To liue a private life as you doo now?
Goe moue the Confull Flaccus in this caufe,
VVho now hath power to execute the lawes.

Curtall: And are you no more Master dix cator, nor Generalitie of the foouldiers?

Scilla: My powers doo cease, my titles are resignd,

Curtall: Haue you signd your titles? O safe minde, that being in the powles steeple of honor, haft cast thy selfe in-to the finke of simplicitie. Fie beast, were I a king, I would day by day fucke vp white bread and milke, and go a ietting in a jasket of silke, my meat shold be the curds, my drinke shold be the whey, and I wold haue a mincing lasfe to loue me euerie day.

Poppay: Nay goodman Curtall, your discretion is verie simple, let me cramp him with a reason. Sirrha, whether is better good ale or small beere? Alas see his simplicitie that cannot anwere me: why I say ale.

Curtall: And so say I neighbor.

Poppay: Thou haft reason, ergo say I tis better be a King than a clowne. Faith master Scilla, I hope a man maye now call ye knaue by authoritie.

Scilla: VVith what impatience heare I these vpbraides
That whilome plagude the leaft offence with death.
Oh Scilla these are stales of desteny,
By some vpbraides to try thy contencie.
My friends these scornes of yours perhaps will moue,
The true Tragedies of
The next Dictator shun to yeeld his state,
For feare he finde as much as Scilla doth.
But Flaccus, to preuent their further wrong,
Vouchsafe some Licctor may attach the man,
And doo them right that thus complaine abuse.

Flaccus: Sirrha, goe you and bring the fouldier
That hath so loofly leant to lawles luft,
VVe will haue meanes sufficent be assurd
To coole his heate, and make the wanton chaft.

Curtall: We thanke your masterhipe: come neighbour,
let vs iog, faith this newes will set my daughter Dorothe a
gog.

Exeunt cum Lictorc.

Scilla: Graue Senators and Romanes, now you see
The humble bent of Scillas changed minde.
Now will I leauue you Lords, from courtly traine
To dwel content amidst my country caue,
VVhere no ambitious humors shall approch,
The quiet silence of my happy sleepe.
Where no delicious louifance or toyes,
Shall tickle with delight my tempered eares,
But wearying out the lingering day with toile,
Tyring my veines and furrowing of my soule.
The silent night with flumber stealing on
Shall locke thse carefull closeths of mine eies.
Oh had I knowne the height of happines,
Or bent mine eies vpon my mother earth:
Long since O Rome had Scilla with reioyce
Forfaken armes to leade a priuate life.

Flaccus: But in this humblenes of minde my Lord,
VVhereas experience prouude and Art doo meeete.
How happy were these faire Italian fields,
If they were grace with so sweete a funne:
Then I for Rome and Rome with me requires,
That Scilla will abide and gouerne Rome.

Scilla: O Flaccus, if th'Arabian Phœnix striue
By natures warning to renew her kinde,

VVhen
Marius and Scilla.

VVhen foaring nie the glorious eye of heauen,
Shee from her cinders doth reuiue her sexe.
VVhy should not Scilla learne by her to die?
That earst haue beeene the Phœnix of this land.
And drawing neere the funne-shine of content,
Periath obscure to make your glories growe.
For as the higher trees do shield the shrubs,
From posting Phlegons warmth and breathing fire,
So mighty men obscure each others fame,
And make the best defurerus fortunes game.

Enter Genius.

But ah what sodaine furies doo affright?
VVhat apparitious fantasies are these?
Oh let me refte sweete Lords, for why me thinks,
Some fatall spells are founded in mine eares.

Genius: Subseguitur tua mors: priuari lumine Scillam,
Numina Parcarum iam fera precipiunt.
Precipiunt fera iam Parcarum numina, Scillam,
Lumine priuari, mors tua subseguitur.
Elysium petis, ðæ felix! & fatidici astri:
Præcius Heroas, ðæ petis innuercos!
Innumerors petis ð Heroas! præcius astri
Fatidici: & felix, ðæ petis Elysium!

Euanefcit subitò.

Scilla: Ergone post dulces annos properantia fata?
Ergone iam tenebra praemia lucis erunt?
Aittamen, ut vitæ fortunam gloria mortis
Vincat, in extremo funere cantet olor.
Pom: How fares my Lord? what dreadful thoughts are these
VVhat doubtfull answeres on a sodaine thus?

Scilla: Pompey the man that made the world to stoope,
And fettered fortune in the chaines of powre,
Muft droope and draw the Chariot of Fate
Along the darksome bankes of Acheron.
The heauens haue warnd me of my preuent fall.
Oh call Cornelia forth, let Scilla fee
The true Tragedies of

His daughter Fuluia ere his eyes be shut.

Exit one for Cornelia.

Flaccus: Why Scilla, where is now thy wonted hope
In greatest hazard of vnstaid chance?
What shall a little biting blast of paine
Blemish the blossomes of thy wonted pride?

Scilla: My Flaccus, worldly ioyes and pleasures fade,
Inconstant time like to the fleeting tide
With endles course mans hopes doth ouer-beare?
Nought now remainse that Scilla faine would haue,
But lasting fame when bodie lies in graue.

Enter Cornelia, Fuluia.

Cornelia: How fares my Lord? how doth my gentle Scilla?

Scilla: Ah my Cornelia paffing happie now.

Free from the world, allied vnto the heauens,
Not curious of incertaine chaunces now.

Cornelia: Words full of woe still adding to my griefe,
A curelesse crosse of many hundredth harms.
Oh let not Rome and poore Cornelia loose,
The one hir frend, the other her delight.

scilla: Cornelia, man hath power by some instinct
And gracious resolution of the starres,
To conquer kingdoms not to master fate:
For when the course of mortall life is runne,
Then Clotho ends the web hir sister spun.
Pompey, Lord Flaccus, fellow senators,
In that I feele the faintfull deawes of death
Steepping mine eies within their chilly wet,

The care I haue of wife and daughter both,
Must on your wisedomes happily relie.

With equall distribution see you part,
My lands and goods betwixt these louely twaine.
Onely bestow a hundred thousand Sesterces,
Vpon my friends and fellow souldiers.
Thus havinge made my finall testament,
Come Fuluia let thy father lay his hand,
Marius and Scilla.
Vpon thy louely boosome and intreat
A vertuous boone and fauour at thy hands.
Faire Romane maide, see that thou wed thy faires,
To modeft vertuous and delightfull thoughts:
Let Rome in viewing thee behold thy fire,
Honour Cornelia from whose fruitfull woombe,
Thy plenteous beauties sweetely did appeare,
And with this Leffon louely maide farewell.

Fuluia: oh tedious and vnhappy chance for me.

scilla: Content thee Fuluia, for it needes must bee.
Cornelia I must leaue thee to the world,
And by those loues that I haue lent thee oft,
In mutuell wedlocke rytes and happie warre.
Remember Scilla in my Fuluia stil:
Confull farewell, my Pompey I must hence,
And farewel Rome, and Fortune now I blesse thee,
That both in life and death wouldst not oppresse mee. dies.

Cornelia: oh hideous fiormes of neuer danted fate,
Now are those eyes whose sweet reflections could
The smothered rancors of rebellious thoughts
Clad with the fable mantles of the night.
And like the tree that robd of funne and showres
Mournes defolate withouten leafe or fap:
so poore Cornelia late bereft of loue,
Sits sighing, haples, ioyles and forlorne.

Fuluia: Gone is the flower that did adorne our fields,
Fled are those sweete reflections of delight,
Dead is my Father, Fuluia dead is hee
In whom thy life, for whom thy death must bee.

Flaccus: Ladies, to tyre the time in reflets mone
VVere tedious vnto frends and nature too,
Sufficeth you that Scilla so is dead,
As fame shal sing his power though life be fled.

Pompey: Then to conclude his happines my Lords,
Determine where shal be his Funerall.
Lepidus: Euen there where other Nobles are interd.

K 3 Pompey:
Marius and Scilla.

Pompey: Why Lepidus what Romane euer was,
That merited so high a name as hee?
Then why with simple pompe and funerall
Would you intombe so rare a paragon?
Corn: An urne of gold shall hem his ashes in,
The Vestall virgins with their holy notes
Shall sing his famous (though too fatall) death.
I and my Fulvia with dispersed haire
Will weight vpon this noble Romanes earfe.
Fulvia: And Fulvia clad in blacke & mournfull pale
Will weight vpon her fathers funerall.
Pomp: Come beare we hence this trophee of renowne,
Whose life, whose death was farre from fortunes frowne.

Exeunt omnes.

The Funeralls of Scilla in great pompe.

Deo inuante, nil nocet liuor malus:
Et non inuante nil inuat labor gravis.

FINIS.
A fig for Momus:

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

Che pecora si fa, il lupo felo mangia.

AT LONDON
Printed for Clement Knight, and are to bee
folde at his shop at the little North-
door of Paules Church.

1595.
To the Right Honorable
and thrice renowned Lord, William
Earle of Darbie:

T. L. his most humble and devoted servant,
wisheth all health and happiness.

My honored good Lord, having resolved with myself to publish certain poems, and knowing them subject to much prejudice, except they were graced with some noble and worthy patron: I have followed the example of Metabo, king of the Volsehi, who desirous to deliver his only daughter from all peril and danger, consecrated and dedicated her to the sister of the funne. So I no less careful of my labors, then

A 2

the
The Epistle Dedicaturie.

the king of his Camilla, with deliberate and ad\u00foufed iudgement, wholly devote and offer vp my poems to your fauour and protection: who being the true Mæcenas of the Muse\es, and iudicia\ll in their exercises, are of power to relieve my weaknes, by your worthines, and to priuiledge me from enuie, though she were preft to deouour me: If midst your generall fauour to all desert, your honour vouchsafe this particular benefite to my induftrie, no day, or time, (as Tully counsaileth) shal\ll define the memorie of your benefits, but as your noble father in mine infancie, with his owne hands incorporated me into your house, so in this my retired age and studie, my labour, lines, and whole life, shal\ll be imployed to doe you honour and seruice.

Your Lordships most boun\den in all humilitie,

Thomas Lodge.
To the Gentlemen Readers whatsoever,

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

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

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

Heraclitus intituling one of his booke with Ponou Encomion, the praife of labour, King Ptolemy (causing all the copies to be bought,) commanded the first letter of Ponou to be put out, and called the booke Onou Encomion, the praife of the affe: But had Heraclitus begun with Ptolemy, and tought him with cowardly flight from Demetrius, with effeminat
To the Reader.

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

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

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

written, which if they please, may draw on more, if displease, have their priviledge by authoritie. Briefly, I have so written, as I have read: so read, as I can judge: In which respect, if any man doubt, let him aske and I will resolue him: if any man reprowe, let him looke to it, I will nip him: for as I am readie to satisfie the reasonable, so I have a gird in store for a Railer. Finally, gentlemen as Prometheus, after he had formed his image of earth, presented it to the sunne; and Ops when she had brought forth Iupiter, (for feare lest he should be devoured by time, figured in Saturne) gave him in keeping to the Cureti; So I present this fraile image of my art, to take life, and light, from the sunne of your approved judgements, & desirous to commend, this infant of my wit to immortalitie, and defend it from the assaults of time, and enuie: commit, and submit it to your protection, the true Cureti of all cunning:

who accepting these fragments in good worth, shall shortly receaue from me, matters both worthy re
gard and reading.


1595.

Yours as you vse him,

T. L.
Gentle Reader, faultes escape correct thus:

Satyre 1. page. 2. linc. 17. reproou'd, reade reprooued. page. 4. line. 5. will, reade. ill. line. 8. dele ( ). Epist. 1. ad Mommum. p. 2. lin. 22. maners, reade mooers. pa. 3. l. 19. humors, r. humor. Ecl. log. 2. p. 1. l. 14. were, r. now. pag. 2. l. 25. awe, r. policie. p. 3. l. 28. thrift, r. thirst, Ecl. log. 3. p. 2. l. 10. not r. or. Ecl. 4. l. 8. vertues, r. vertue. Epist. 2. lin. 15. contaging, r. containing. p. 3. l. 13. of, r. if. p. 5. l. 1. mortall, r. morall. p. cad. l. 15. tongue, r. longes. p. 6. l. 1. cheere, r. cheer'd. Sat. 4. pag. 2. li 20. leare, r. teare. p. 3. l. 23. rest, r. rost. p. 4. l. 13. is, r. was. Sat. 5. p. 2. l. 19. dread, r. dreads. Epist. 3. p. 2. l. 16. are, r. doe. p. 3. l. 6. harkt in mine, r. lay lip to. pag. 6. lin. 2. Gretoes, r. Frotoes. cad. lin. 9. sure, r. fince. Epist. 4. p. 1. l. 6. no, r. may. p. 2. l. 8. peace, r. pence. cad. lin. 25. retaine, r. reclaine. Epist. 5. p. 4. lin. 5. Pintus, r. Porrus. Epist. 6. p. 1. l. 7. worth, r. North. p. 2. lin. 1. accurst, r. incensfl. cad. pa. lin. 19. distraundged, r. distourning.
To Master E. Dig.

_Satyre. 1._

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

_B_    For
A fig for Momus.

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

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

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

Ad Momum.

Epistle. 1.

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

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

How
A fig for Momus.

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

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

To reuerend Colin.
Eclogue. i.

Ergasto. Damian.

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

Damian.
Yong lad, my strings are broke and spent,
My harpe, records no merriment,
The moderne and newfangled laies,
A fig for Momus.
From auncestrie beare hence the praife;
Such strange Terpanders now professe,
To moue both mirth, and heauines,
By euery motion of the fingers,
That olde men seeme but forie fingers.

Ergasto.
Let yong men boaft what art they lift,
Mine eares chiefe pleafure doth cosift,
In hearing what concetfull laies
Our Fathers chaunted in their daies;
For often haue I found this true,
The fence is olde, the words be newe:
What ere the yonger boaft and braue,
Their worth, & wit, from eld they haue:
Olde fence by vpstarts newlie futed
In words ill warpt, is not reputed
The deede of him that formd the fiile,
But his that did the fence compile.

Damian.
Since thou canft argue fo for age,
My voice with harpe some warre fhall wage:
And I will sing thee fuch a lay
As erft I heard my Ringde play,
At Galateas wedding feaft,
(Where fea to heare, his musicke ceaft.)

Cantus.
A fig for Momus.

Cantus.

There was a time (or writers have musing)
Wherein our partial mothers balance hung
With equall poise: and fish, wild beasts, and birds,
Had use of reason, and of needfull words:
Wherein foure-footed beasts of savage field,
(Who fought the fate of winged fowles to wield)
Conspire'd, (the better to defence their states)
To choose the fish, to be their mutuall mates:
Who vainly trusting to their fraile defence,
Consented quickly to the beasts pretence,
Supposing nature, equallie had lent
Like force in earth, as liquid element:
Hereon (ambition egging on the flocks
Of proud foure-footed beasts) the shoares, and rocks
Were filld with fish; and heaven, with shoutes and cries,
And gaslilie breathings, almost lost his eies:
When all the fowles, embattall'd in the aire
(Seeing their fortunes almost in despaire)
Befought the Gods, (who all injustice hate)
To be assistant in this dire debate:
Ioue, by a thunderclap a signall gawe
Upon their prayers, they should good fortune have,
And speedily sent out the Southerne wind

C

To
A fig for Momus.
To drive the waters from their bounds affind;  
A murren on the beasts he thrilled downe:  
VVhilst thus the reverend iudge doth threat and frowne,  
The fowles they floupe, and offering urgent blowes,  
Finde hartles beastes, and each where liveles foes:  
The fish, on waveles shore disperst, and left,  
Of pride, and life, were all at once bereft:  
The fowles preuauld, and fed them fat with pray,  
And after viohrs like did flee away;  
And beating off the aire with open wings  
They tun'd this carroll to the woods and springs,  
To beasts, to fisk, (referu'd from brunt of warre)  
To all, that (with both factions mortall are)  
Beware (ô what foeuer race you bee)  
(Too much ambitious in felicitie)  
To struie to raise your fortunes through oppression,  
Or count your neighbours purchase your possesssion,  
For Gods revenge each impious attempt  
Before the plague, or punishment be drempt:  
Be sure the square whereby you build your states,  
Must breake and faile, in dangers and debates;  
For Nemesis hath everyoure referu'd  
A plague for pride, that hath from iustice sweu'd:  
Oh you, whose calme, makes neighbours stormes seeme fore  
Trie you your tides, before you tryst your ore,
A fig for Momus.
The surge may rise on sodaine ere you thinke,
And force you, (whilst you swim, secure) to sink.
Who trustes to choice of proud confederate,
And failes in choice of faithfull friends estate;
Let him disclaime his armes, and claime foresight;
Left he with beasts, mannage a beastlie fight.

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

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

C 2

To

19
A fig for Momus.

To happie Menalcus.
Eglogue. 2.

Philides. Eglon.

Philides.

What wrong, or discontent, old Eglon hath with-held
Thine honorable age from governing the state?
Why liu'ft thou thus apart, whole wisdom wont to shield
Our kingdom from the stormes of foes, and home-bred hate.

Eglon.

Ah Philides, the taft of trouble I haue felt,
Mine actions misconceau'd, my zeale esteem'd impure,
My policie deceit, (where faithfullie I delt)
These wrongs, (all venefuru'd) haue made me live obscure:
Besides, my youthfull yeares were cancel'd by mine age,
(The verie Inne of grieves, of sicknes, and of cares,)
Time bids me now prepare, with death some warre to wage
And thinke upon mine end, and shun these worldlie snares:
And time it is (God wot) when age hath got the start,
To flie from publique noyse, and brawles of judgement seate,
For now my wits waxe weake, and scarce yeeld vie of art,
My limmes are stifte and starke, my pulses faintly beate.
And this late-purchas'd age, (besides all other paines)
Is subject to contempts, accus'd of avarice,
And youth, with selfe conceit, hath fo bewitcht his braines,
As he esteemeth yeares, wits chiefeft prejudice.

Philides.


_A fig for Momus._

*Philides.*

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

_Eglon._

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

C 3

But
A fig for Momus.

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

Philides.

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

Egdon.
A fig for Momus.

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

To Rowland.
Eclogue. 3.

VVagrin. Golde.

VVagrin.
W Hie sings not Golde as he whilome did
In sacred numbers, and diuiner vaine,
Such hymnes, as from bace-humor’d braines are hid?
For shame reuiue thy mated Muse againe,
Let not ambitious ignorance forbid
Thy worthfull stile immortall praise to gaine,
   Liue thou to after age, and let thy fame,
   Eternife thy deserts, and tell their shame.

Golde.
Why shoule I make mine industrie a flaue,
To day, and night? why shoule I dwell on thought
When as some scoffing ideot shall depraue
That which with trauaile learning forth hath brought:
Proud Aristarchus will the credit haue,
And beare that palme, the happier muse hath bought,
And

23
_A fig for Momus._

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

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

Sweete Mufes, my companions, and repose,
   Tired with contempts in silence now record
Your pleasures past; disdaining to disclose
Your worth to them, who wisdome haue abhord:
Make me the Judge, and writer of your woes:
Whil't fenceles walles, (where I your treaures hord)
   Doe heare such griefe, as were they ought but stone,
   Hewd in this age, they might consume with mone.
   _VVagrin._

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

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

To these firme oakes (who boldlie can resift
The tempest of lewd tonguees,) thy self applie,
Like Iuie, round about their bodies twiift,
And liue to them, whose fame should neuer die:
Sweeten their eares, and glut them when they lift
With such nice numbers of sweete poetr\i\e:
That reading, they may thinke, that euerie line
Refines their wits, and makes them more diuine.

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

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

D

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

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

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

Which
A fig for Momus.

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

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

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

D 2

To
A fig for Momus.

To Master Samuel Daniel.
Eclogue. 4.

Deliuorus. Felicius.

Deliuorus.

F

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

Now clattering armes found terror in our coast,
Like aged Nestor guirt thee in thy steele,
Win fame by valour, let impugners seele,
That though sweete Mercurie delights thee most,
Thy courage, with thy yeares, thou haft not loft:

Felicius.

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

Deliuorus.
A fig for Momus.

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

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

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

Delinorus.

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

Felicius.

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

D 3

Delinorus.
A fig for Momus.

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

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

Felicius.

Deliuorus, warre, honour doth deferue,
Yet counfell in all kingdomes policied
Is farre more worthie, and more dignified:
For armes, but in extreames doe never serue
To reconcile, and punish such as swerue.

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

Themisto-
A fig for Momus.

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

Pausanias, and Lyfander by their swordes,
And warlike vertues, made Laocena rich,
Fame followed them where they their tents did pitch,
But graue Licurgus, by his lawes and words,
Did merite more, then these renowned Lords,

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

Let Catulus, with Pompey be compar’d,
Or wittie Cicero, with Cateline:
And to prevent with policie divine
That which the other ouer rashlie dar’d,
Deferues such fame as may not be imper’d.

Say
A fig for Momus.

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

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

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

Deliuorus.

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

For
A fig for Momus.

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

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

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

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

E This
A fig for Momus.

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

To F. M.

Satyre, 3.

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

Before

34
A fig for Momus.

Before good counsell can the fault amend;
_Lucillas_ daughter, she that keepes the fwan,
That saw her mother dallie with her man;
Steale priuy sports, for sweet meates hazard fame.
Scarce twelue yeares old begins to do the fame:
For nature, ioynd with custome, neuer failes
But by her selfe, and in her helpes préuailes:
And why? because what children apprehend
The fame they like, they follow and commend:
And where the mind is willing and addicte,
Th' examples are more forcible and strict:
And though some natures, by especiall grace
Correct themselues, and guie not follie place,
Yet leane the most part, to example so,
That what they like, they hardly can forgoe:
Then (gentle friend) frō damned deeds abstaine,
From lawles ryots, and from pleasures vaine,
If not regarding of thine owne degree,
"Yet in behalfe of thy posteritie:
"For we are docible to imitate,
Depraued pleasures tho degenerate.
Be carefull therefore left thy sonne admit
By eare, or eie, things filthie or vnfit,
Exclude the bawd, the parasite, the whore,
The dicer, drunkard, swearer from thy dore,
A fig for Momus.
For such contemptible conรถไฟs as these,
Leaue ranckest poyfd where they sweetly please,
And as thy child resembleth thee in face,
In foote, in feature, and in outward grace,
So studie thou (thine actions being good)
He may wax like in maners, as in blood:
If thou efpie within thy curious knot,
Some tangling twitch, that doth thy flowers rot,
Or in the picture hanging in thy hall,
That represents Caesar maiestical,
Thou see some spots that spoyle and doe disgrace
The matchles mode of thy monarcks face,
Wilt thou not quickly roote away the one,
And wipe the other from the piece anone?
So in thy sonne demeane thy selfe likewise,
If thou perceiue a finne, that doth disguife
And choake the beauties of his toward mind,
If in this image of thy selfe thou find,
Corruption, choaking vertue, error, grace,
And will, vfurping reafons rightfull place:
Diffwade by fatherly admoniffment,
Schoole, and correct, aduertife, and preuent:
Make him by gouernment, and perfect zeale,
A happie member of his common weale,
And not by negligence, and libertie,
A fig for Momus.

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

E 3       Take
A fig for Momus.
Take heede the toward lad doe neuer heare,
That thou haft spent a thousand pound a yeare,
Take heed thou neuer sware whilst he is by
That thou by othes dar st proue an open lye,
Left seing thee make light of lothsome sinne,
To practise like misdeeds he doe beginne;
And thou at last to thy excessiue griefe,
Behold thy selfe a begger, him a theefe:
For by a fatall law it comes to passe
That lewdnes is defam'd and euer was.
And life corrupt by unexpeoked shame
And timeles death is buried with defame:
Enough, if grace be gone, then words be vaine:
Ile tell thee more if so I write againe.

To
A fig for Momus.

To Master W. Bolton.
Epistle 2.

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

The
A fig for Momus.
The bodie houlds, (corrupt, or ordinate)
Some motion in the fancie is maintain'd,
According to the disposition gain'd:
For where as chilly humors doe abound,
Men feeme in fnow, or water, to be drown'd:
This makes the fage Phisitian to conie\p\ent
By dreames, what griefes the inward parts infect;
Th' exterior caufe likewise, we double call,
The firft diuine, pure, and spirituall,
Whereby things hidden, sacred, and concealed,
By God, or by his Angels, are reveale:
The next is meerely corporall; whereby
Not onely mind and working fantasie
Is chang'd, (according as the sleeppers thought
Or fancie, by contaging aire is wrought)
But by th' impression of celestiall raies,
Which doe conforme affection to their waies.
For so the staid star-gazers doe areede,
That from celestiall bodies doe proceede,
The caufe, & workings of our dreames in sleepe:
And in this point a mightie coyle they keepe.
Note me the houre (fayth one) and bring it me,
I will expresse th' effect and dreame to thee:
For as when choller swarmes in breast or hed,
Men dreame of things inflam'd, and fierie red,
And
A fig for Momus.
And whereas fleugme preuailes, abounds and springs,
We dreame of watrie, colde, and frostie things:
So heauen may by his influence beftowe
The knowledge of th' effects which he doth owe,
And what in strengthe, and vertue it containes,
Infufe in man, in whom his worke remaines:
But by their leaues; tis not materiall
The heauens can doe onely but casuall:
But now me thinks Apollo puls mine eare'
And claimes mine industrie an other wheare:
Speaking in thee, (becaufe in thee he raignes)
And bids me bufolie imploj my braines,
And proue of spirits either good or bad,
In formes, and certaine apparitions clad,
Can further force, or els infuse by right,
Vnfained dreames, to thofe that sleepe by night.
To which mine anfwer is affirmatiue,
Because the fathers make it positiue:
For dreames both true, & certaine, now & then,
By blessed sprites, are powr'd in liuing men
Either as pertinent to their reliefe,
Or to represse their frends impendent griefe,
Such was the dreame Albertus Magnus had,
Who whilft the world in nights-dark-cloake was clad,
Suppos'd he fawe, (neere to a water-mill

F
By
A fig for Momus.
By which a brook, did flow with murmure shril) 
A pretie lad, hard by the riuer side, 
That from the bancke fell headlong in the tide, 
Whilst wraftling there he lay, and he in dreame 
In pittie seemd to saue him from the streame, 
The morne arofe, he walkt, and scarce araid 
Beheld a wofull mother quite dismaid; 
That piteously perplext, and tir'd with teene, 
Complain'd no leffe the he in dreame had seene. 
The selfe-like hap to Nicons fonne befell, 
Who knowing neither purge, nor hidden spell, 
To cure his patient trouel'd with the spleene, 
Fell fast asleepe within a medow greene: 
Wherein he thought, some spriight, or genius good, 
Enioyn'd him presently to let him blood 
Betwixt the wedding finger and the small, 
Which wakned he perform'd, and therewithall 
The sicke man got his health, he wonne the fame, 
And thus by dreame his doubt he overcame: 
If then the heauenly bountie by good spriights, 
Direct mens actions to their best delights, 
To bodily contents, to perfect health, 
To safetie, to securitie, and wealth: 
Farre and more working is his heau'ny power, 
In sending holy spriits euery howre;
A fig for Momus.
Who in our mortall, and spirituall weale,
Are prett syncre insinctions to reueale:
So in a dreame King Salomon the sage,
(Both wealths, & wisdomes, wonder in his age)
Had speicall counfaile how to beare a hand
In gouerning his people, and his land:
So euen the most corrupt and vnretir'd,
Haue to good ends, beene faithfully inspipir'd:
So Pharaon, and Nabuchadonfor;
The caitife Caiphas, and many more,
To their confusion haue fore-knowne their fall,
And miseries God threatned them withall:
From euill messengers the fonnes of pride,
To euill men, true things are tould beside,
Not for the diuels tongue they shuld beleuee,
But that in right he labours to deceiue,
Not for desire to manifest misdeede,
But to himselfe more faith and trust to breede:
So Socrates, the night before he sawe
Diuiner Plato, skild in natures lawe,
After digestion howers were ouerpast,
And vapours in the braine digested fast,
Bethought him in his dreame that he beheld
A milk-white swan, whose pleasant note exceld,
That from the earth to heauen did singeing flie,

F 2
And
A fig for Momus.
And cheere all other birds with melodie:
Which when he wak'd, he knew fore-tould the truth
Of Platos worth; for seing of the youth:
Here is (quoth he) that swan that sung fo sweete,
Whose eloquence, all Greece shal grace & greete:
Thus much for dreames, though more remaines to say:
My Mufe commaunds me now make holiday:
And end abruptly, vowing faithfully,
To prosecute this subiect feriously.

To a deere friend lately giuen
over to couetousnesse.

Satyre. 4.

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

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

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

They
A fig for Momus.

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

And
A fig for Momus.
And leave thy worldly drudging to thy knaue,
And let him carry fier vnto thy stil,
And tend thy brewhouse, watch, & ward thy mills
Looke to thine apples, left they rotte away,
Set vp thy hop-powles, and thy champions lay.
And thou thy selfe sake wrapt in cloth and surre,
Fall to thy prayers, desire no more to sturre,
Gieue to the poore, what thou haft got by wrog,
For be affir'd thy daies cannot be long:
Follow this frendly counsell which I giue,
Or els in shame, and hatred thou shalt liue,
Or dead, those passengers that spie thy graue,
Shall say here lies a broking bribing knaue.

Satyre, 5.

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

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

G

Example
A fig for Momus.

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

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

G 2

To

51
A fig for Momus.

To his Mistres A. L.

Epistle. 6.

In that same month wherein the spring begins,
And on that day when Phæbe left the twinnes
(Which was on Saturday, the twelft of March)
Your servant brought a letter seal'd with starch,
Which by my foule (sweet mistress) when I op'te
And read your motion farre from that I hop'te,
Believe me (had not troubles tir'd me quite)
Might be enough, to make me laugh outright:
You pray me to advise, and tell you what
Will take away your pursines and fat,
You pray me without any let, or pause,
To write of both the remedie, and cause,
And in a short discourse to let you know
The Antidote of that mislikes you so.
Well, since your beautie may, & must command
Thus briefly will I answer your demand:
Fatnes (con naturall to sicke, and hole,
Which neereft vnder-dwell the Northren pole)
In those by nature who enjoy the same
Is passible, not prejudiz'd by blame:
That other growne by surfeet, and excess,
A fig for Momus.
That choaks the vitall powers with heauinesse,
Is that (faire mistres) which you ought to flie
And that which Phisiques art may remedie:
Fatnes by nature (not immoderate)
Kils not the wit, quels not the minds estate:
But fatnes, by intemperance increas,
(When liuing man refembleth lothsome beast,
And belly cheere with greedie gluttonie
Is held the fulnes of felicitie:
This maketh men addiccted to the fame,
Dull in conceit, groffe minded, worthie blame,
Of fuch doe Basil, Galen, Plato, write,
That fattefl bellie hath the weakest sprite:
For reafon, (onely made for mans behoofe)
Affords hereof this true, and certaine proofe:
Therefore are lawles belly-gods by kind
Defect in vnderstanding, and in mind,
Because groffe blood by their disfوردred feede,
And swift concoction, plenteouslie doth breede:
And by this bloud, groffe spirits from their harts
Ascend, and feaze vpon their vpperparts,
And from these spirits, spirits of the braine
A dead and lothsome dulnes doe retaine,
Through which it comes, that they wax starke, & flow,
Becaufe their spirits animall be so.

G 3

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

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

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

Could
A fig for Momus.
Could better helps, or remedies contriuе, 
Except behoulding mightie Grædoe\textsuperscript{a} port, 
He cut off both his legs to make him shor\textsuperscript{t}: 
Whether am I transported in discourse, 
My Mufe me thinks hath run too long a course. 
The question is resolu'd, why faile I then 
To seale this letter vp, and leave my pen? 
Faith, nought but this in kindnes to desire 
(My Genius of good wit) sure I require, 
To count her fatnes no deformiteit, 
But as it is the guise in Italie, 
To nourish that: for fat, flicke, faire, and full, 
Is better lik't, then lean, lancke, spare, and dull.

To his deere friend H. L. 

\textit{Epistle. 4.}

That verie day wherein the funne began 
To visit\textit{e} Aries, by the Scot thy man 
I did receiue thy letters: and with theafe 
Thy guifts which in this world no better please, 
Thy letters, I with letters doe reward; 
But for the rest, (becaufe the world goes hard) 
Thinke not amiffe, if for thy presents kind 
My presents, be the riches of my mind; 

\begin{flushright}
H For
\end{flushright}
A fig for Momus.
For they oft read, will yeeld thee much content,
Whereas thy guifts will serue me but this lent.
But Tom faist thou what presents shalt I haue?
Faith Harry counsell, how to spend, and saue,
Which counsell if thou keepe, and follow to;
None better then thy selse shall liue, or do:
First for instructions how thou shalt dispand:
Spend praiers on God, and peace vpon thy frend,
Which doing, God will bleffe thy crop, & plant,
And friend will helpe, if so thou hap to want:
Spend stil on that may yeeld thee good, & gaine,
Spend on thy house, to tyle it from the raine:
Spend on thy horfe, in trauell euery night,
For such expence, will make him fresh, and light,
Spend on thy teame, their labour gets thee bred,
Spend on thy neate, that breed, & erst haue bred:
Spend on thy sheepe, & see them worm’d and shorne:
Spend compest on thy land, that brings thee corne,
Spend on thy wife, and see her seemely clad,
For such expence in duetie must be had:
Spend on thy sonne, to get instructio, 
That he may liue by art, when wealth is gone.
Spend on thy servants, paying them their wage,
And they will servue thee truely in thine age:
Spend stripes on him, whom words may not retaine, 
Yet
A fig for Momus.
Yet spent to mend by stroaks, but not to maime;  
Thus spent, wel spent: now learne againe to saue,  
Saue from the Sycophant, what he would haue;  
Saue fro thy neighbour, that doth presse & pray,  
To buy thy goods, and never means to pay:  
Saue from th’ infatiate husbandmā thy beeze,  
Saue by fast locks, thy money from a theefe:  
Saue by receiving strangers, and estates,  
Be not at home to all, keepe fast thy gates:  
Saue by forbearing companie, and dice,  
Saue by well husbanding, thy graine from mice:  
Saue by thy market, and thy fale againe,  
Buy cheape, fell deare, thy profit quites thy paine:  
Saue in thy diet, spend as thou maist get,  
And lay vp some for age, the rest for debt.  
Briefly, so spend, as thou maist saue to buy,  
So spare, as thou maist spend, and get thereby,  
Thus in requital of thy kind good will,  
My hart as kind, (though power be weaken’d stil:)  
Presents great thanks, these counfailes graue, and true,  
And till my next, occasion bids adue.
A fig for Momus.

To Master Michael Drayton.

Epistle, 5.

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

Doth
A fig for Momus.

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

H 3

But
A fig for Momus.

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

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

In praise of his Mistris dogge.

*Epistle*. 6.

*M Adam*, my Muse wing'd by your kind request,
To praie a dog hath solemnly profess'd,
And for reward, desires no further grace,
Then for a night to grant me Pretties place:
Oh you hie eies the worth of my discourse,
Succour my Muse to end her vowed course:
Diuiner *Plato*, first (vnder pretence
To teach the souldier faith, and diligence)
Compares him to a dogge, that ceasles keepes
His masters tent, and chamber, when he sleepe:
That howles when he is sicke, that barkes, & bites,
When
A fig for Momus.
When as accurst by wrongs, he eger fights:
The Greeks, and Latines, lou'd these creatures fo,
That in their publique sessions to and fro,
They let them passe, where men of better fort,
Were not permitted freely to refort:
The ancient houeshould Gods for ornament,
Wore dogskins on their backs: to this intent,
To signifie that as the spaniell baies,
When as the theese his masters dore affaies:
So they, when dangers should the house attempt,
Propitious, shou'd pursuings plagues preuent.
Them Cicero admir'd, them Aegypt lou'd,
And by their Hieroglyphique signe approu'd.
The dignitie of perfect confidence,
And courage scorning inconuenience;
The Bactrians, and the Caspians, by their dombes,
In life made them their mates: in death their tombes.
Th' Egyptians, in their sacred letters place,
A dog distraunged of his head, and face,
Fore-tokning by the same obedience due,
To louing masters, by their servants true:
Nor can that fained folly winne regard,
Wherein the former poets did award:
Life-taming Aconite to Cerberus:
Nor can the storie of Heraclitus,

Be
A fig for Momus.

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

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

The Anatomie of Alchymie.

Epistle. 7.

Thou doft desire, (and haft deferu'd farre more,)
To gather my opinion in my Rimes,
In what regard I hould that hidden lore,
Ycleped Alchymie these latter times:
To satisfie this expectation,
Sweet frend conceiue much matter, in few lines,
This fruite of foolish innovacion
Is first condemn'd by deepest-red diuines,
Not as an art, but as the seale of shift,
The perfection of natures power,
Diuine in show, in prooфе, a subtil drift,
To coufен flight-beleeuers euerie hower:

For
A fig for Momus.
For if with jealous eies we iustly prie
Into the scope, and issue of the fame
Nature, (the mistres of Philosophie).
Is loft herein, and wanteth power, and name:
The artifts, and the practizers hereof
Resemble Cacus creeping from his den,
The common subiects of each publique fcof,
The refuse race, of labour-tyred men.
Their purpose is to drag out by the eares
A quint-essence to fixe and fashion gold.
To cloth decrepit age with youthly yeares,
To quicken plants by nature fruitles old,
But al these promis’d mountaines prowe a mouse,
These fility idiots plie the fire fo faft;
That sodainly they blow vp man and house,
And both their wealths, & wits, & fortunes waft:
Yet these quark-faluer for a colour fake
Pretend some physicall experiments,
And mightie cures with boldnes vndertake,
But all their science is but complements:
They by their words enrich beleeuing fots,
Whereas in deede they emptie all their chips,
And where they promise gold, by glutting pots,
They beg for groats, and part with empty fists:
And as along the shores of Cicely,

I 2

The
A fig for Momus.

The Syrens charm with their enchanting noates
The passengers to seeke their ieopardie,
So these by bootles hopes, do cut mens throates:
So that this studie, (as some writers deeme)
Is but a pleasing madnes at the best,
Drawn on bydreames, & thoughts of things which seem,
Till richly left, be poorly dispossed:
The favorites of this too fond conceite,
At last through losse of substance, and of time,
Robb'd, and bereft of rent, and olde receite,
Are like a cased clocke, that cannot chime:
Olde, clothles, meatles, smeling brimstone still,
Befmeer'd with cole-dust, from their furnace brought,
Plagu'd with the palfie, (letchers common ill)
By tempering of quick-silver quickly caught:
Their riches are the droppings of their nose,
Where els beside, the flaues are brought so low;
That for three farthinges they will beg, and groze,
And sel their soules, & teach what ere they know.
In briefe, when other subtill shifs doe faile,
They fall to coyning, & from thence by course
Through hempen windowes learne to shake their taele,
And loue to die so, left they liue farre worse.
But soft sir swift (cries one) and pusses with ire,
And calls me prating knaue, that speake so large

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

I 3

Doth

69
A fig for Momus.
Doth rauifh wits, and leads them from their scope:
Yet vnto Artists will I sing a saw,
Perhaps may smell of art, though I haue none,
Wherein by reasons light, and natures law,
Ile dreame of beeing, which they build vpon,
There is a thing in substance full compleate,
Not wholly earthly, nor inflam'd too much,
Not simply watrie, though it water eate,
Not sharpeft, nor yet dulleft in the touch,
A qualitie light felt, and apt in curing,
And somewhat soft, at leastwise not too hard,
Not bitter, but in taft some sweet procuring:
Sweet-smelling, much delighting mans regard.

It feedes the eare, it amplifies the thought,
Except to those that know it, it is nought;

Briefly, sweet frend, I thinke of Alchymie,
As erst Thucidides the learned clarke,
Defynd a woman full of honestie:
(In plaine discouerfe, but not in riddles darke:)
That woman (said the sage) is best of all,
In whose difpraise, or praife, leffe speech is had,
That Alchymie say I is best of all,
Which few mens reaons can approue for bad:
Thus much of Alchymie, and thus an end,
Though thou commend not, frendly I commend.

FINIS.
THE D I V E L
coniured.

L O N D O N
Printed by Adam Islip for William Mats,
dwelling in Fleetstreet at the sign of
the Hand and Plough. Anno
1 5 9 6.
To the Reader whatsoeuer, T. L.

fendeth greeting.

Ourteous, fith you haue long time drawn
the weeds of my wit, and fed your selues
with the cockle of my conceits, I haue at
last made you gleaners of my haruest and
partakers of my experience. Here shall you find that
which Aristotle requireth in every science, probabi-
litie in argument, and demonstration and truth in
the end: here shall you find the stile varyeng according
to the matter, the matter futable to the stile, and all
of these aimed to profit: The reading hereof requi-
reth, Tota hominem, & non distractum, for there
is as much lost in slitting ouer, as won by perusing
warelie; if the title make you suspect, compare it with
the matter, it will answer you: if the matter, apply it
with the cenfures of the learned, they will countenance
the same; if the handling, I repent me not, for I had
rather you should now condemn me for default in Re-
Thorick from in times past, commend my stile, and
lament my judgement: neither let it seeme displea-
sant, that herein I affect not vain flourish, for that I
am experienced in this point of the law, that the mind
is mightier then the words; beseide, this is a certaine
principle,
To the Reader.

principle, Vbi mens eft certa, de verbis non curatur: *The Poet saw this, when he song thus:*

Ornari res, ipfa negat contenta doceri.

Thus resolved both of the matter, and satisfied in my method, I leave the whole to your judgements, which if they be not depraved with enuie, will be bettered in knowledge, and if not carried away with opinion, will receive much profit. For as the Apothecary vseth his drugs, so do I my delights, I make no protestation or show of the purest and best simples, but for those conceits are shrunke in the wetting, spoild by the haft, & are corrupted by irregard, those wanting matter to fell themselves, had need of good words to fute them: play you therefore the wise marchants, buy not that only which delighteth the eie, and toucheth the eare, but buy that which perfecteth the judgement and enricheth the memorie. *The thought that is light, tempteth the mind and vaniseth, but those principles that hasten our experience, perfet our memories. These considered, read, judge, and use me as best pleaseth you; for to be short, my scope is your profit, and my good Genius, your praise and incouragement.*

Yours in all profitable delights.

T. L.
TO THE RIGHT HONORABLE and learned sir John Fortescue, knight, Chancellor of the Exchequer, Master of the Wardrobe, and one of hir Maiesties right Honorable priuie Counsell.

Right Honourable, allured by your Wisdome, and animated by your authority, the one expressed by your generall and matchlesse knowledge in the purer oungs, and the perfite use and felicitie of your readings; the other in your execution in affairs; policie, in counsaile; place in judgment; and credit with her most Roiall Maiestie: I haue (more audacious then wife) presumed to submit this weak labor of mine, to your judgement to determin on, and authoritie to countenance: for what your judgement shall winke at, the world A iiij will
The Epistle.

will applaud, and what your authority shall countenance, ignorant detraction dare not misconstrue; so then shadowed under the strong shield of your favor, I neither suspect my cause, nor fear mine enemies; wax afraid of the curious, or abashed at the envious: accept therefore most Noble Lord this poore wreck of my wit, that hath no hope of eternitie but by your grace, nor defence from misreports but your name; neither anymore felicitie then your allowance, and thinke of the writer as of him that giueth, what his rich will can for those favours which his weake power may never requite. Thus wishing your honour that place in heauen which your charitie and pietie to all the learn'd iustly deserveth on earth, I humbly take my leave, this fiftie of April. 1596.

Your Honors moft bounden Orator.

T. L.
The Diuell coniured.

A

| Midst the inhospitable mountains of Egipt (during the raigne of Constantine the renowned and religious Roman Emperor) there liued a vertuous and solitarie Hermit called Anthony, who forfaking his possesions, which were great, and renouncing the world as vaine, made the poore rich by his liberalitie, and his soule happie by his charitie, his bodily desires, he suppresed by faft, his souls perturbations, by constant resift, his folace, was solitue, his pleasuere, praiere: his law, godlie feare, his hope heauen, his dinner time, the sun set: his nights rest, watchfull meditation: if he slept, it was standing, to mortifie his fleth; if he praid, it was kneeling, to shew his humilitie: his meat, bread; his sauce, salt; his drinke, water, his profession was ignorance, but in heauenlie things; and his knowledge perfect wisdome, (not expressed in vanitie of wordes, but in vertue and practife of good deeds.) To this holy Hermit reforted many, fome presuming on their owne wits, other forfepecting their owne infirmities; this to receiue counsell in his discontent, that to gather comfort from his ghostlie preachings, (for they commonly are moft apt to reforme others, who haue maistered their affections and mortified their passions.) Among the reft as one of greatest marke, but of weakeft mind, came Metrodorus the Tirian, who better skild in Plato, Empedocles, Democritus, than in true wisdome, humilitie, and meditation: came to visit Anthony, rather of purpofe to carpe, then resolution to conceiue. The next was Afterius of Capadocia,
The Diuell conjured.

Padocia, who for praecite in Magicke, and consulting with diuels, was banished Rome, and went into Egypt. The last Frumentarius the Indian, who earnestlie desirous to see the man who was renowned for so many miracles, had forsoaken his country, entred the deserts, met with these companions, and at last found out Anthonie: and where should virtue be found, if not in solitude? Where (as the Philosopher thinketh) men rather intend their conscience, then their fame, and where (according to the opinion of Nicephorus) nothing is studied, but puritie of mind, nothing more affected, than seuerity in life, and felicitie in meditation: But where found they thee O holy Anthonie? What office becoming thy happy spirit? What exercise wert thou accustomed in? Truly (as Gregorie faith) slaying, and sacrificing thy will; by obedience, pouring out, and offering thy soule in praier; testifying thy contrition, by thy trickling teares: thus in thy earthly bodie didst thou praecte the immortal worke, and with the immoued eie of thy mind, didst thou behold God in faith. Till astonished at the sodaine approch of these worldlie men, thou wert saluted by them and cut off (by this friendly discouer) from thine earnest and happy contemplations: Father Anthonie, in regard of thy reverend yeares, I am come to salute thee: and in respect of thy defolate and solitary life, to reprooue thee, for my experience (teaching me to judge things) hath enlightened my reason to censure follies: What life is this thou leadest? Where all things that should nourish nature are condemned, and each thing that may haften death is fought after? Nature hath giuen thee a bodie to maintaine it, not to mortifie it: fortune hath giuen thee riches not to despise them, but to prize them: thou art borne to honour, why seekest thou then obscuritie? to thy countrie, why forfaekte thou it? If it be felicitie thou desirest, studie thy health, (for according to the Epicure) not to be touched with sicknes is the interest of pleasure: labour to be mightie, that thy authoritie may helpe thy friend, and suppress thy foe: indenour to be rich, for affiance maketh our life happie, and our posteritie fortunate: strive to be
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be wedded, that thou maist haue children, to be fortunate, that thou maist be famous, to be beloved in the world, that thou maist command the world. To be obscure, is to be miserable: and the greatest infelicite in life, is to be despised: looke into the works of nature and condemne thy self; flores in the bud haue no aire till they be blossomed, stones in the mine, are obscure till they be polished, fruit on the tree, is lower, till it be ripened. It beginneth in a twig, that groweth to a tree, and by course of kind all things are made to encrease, and by encrease to profit: why then defraudest thou thy selfe of nature's benefits? She made thee faire to be beloued, beautifull to be known, fortunat to be beautifull, of a child she made thee man to become strong, thy strength she empoyed to encrease thy courage, thy courage she imparted, to expresse thy fortitude: lastly, she gaue thee fortitude to serue thy countrie: He is a diuell amongst men that profiteth no man, and who liueth only to himselfe, seemeth to be borne in spight of society. Solitudes are for beasts, citties for men, & he rightely is held a theefe in societie, that robbeth his countrie of his seruice: if thou wonder who tels thee this, know it is Metrodorus (not the corrupt vurer of Athens, but the great Philosopher of Tire) who am come both to schoole thee by Philosophie, & confound thee in arguments. Anthonic that had heard him speake with much patience, and examined his arguments as he vtted them, by this replie, droue him into melancholie, & the rest into admiration. Metrodorus, sit down and let these thy associats accompanie thee, for in thwarting thy corrupt reasons by good proofes, I shall make thee ashamed of thine obstinacie, and these men fearfull of the like folly: Thou reproouest my life, because solitaria; not considering this, that a good man is never leesse alone then when alone (as Themistocles said:) and the fences commonly wanting their object of offence, are leesse subject to fall: a desolate life, exempteth vs from dissolute desires, and where there are leesse baits of sinne, the foule is leaft of all foiled. Oh Philosopher thou art blind, not in thy bodily eies, but in the eies of thine understanding? Senfualtie seeketh

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eafe, devotion chaistisement, Thou cuttest down the thornes that let the way when thou iourniest, thou forfakest the path that is muddie and mirie, thou fliest the climes that are cold and uninhabited, what then should let thee to mortifie thy fleshe, to quicken thy spirit, to subdue thy bodie, to lighten thy foule: and to forfakethe path of this world, to walke direcly to celestiall Paradice: it is a law among your sects, for eloquence, to follow Cicero, for excellence, Demosthenes, for Philosophie, Plato and Aristote, for the Mathematicks, Euclide: What then letteth me (O Metrodorus) to imitate Chrift? whose life is a law to mine, & whose abstimence a leffon to instrucct me? O that thou knewest the thing thou despist, and wert as expert in practise, as malepert in reprooafe: the solitarie man (I tell thee) lying on the earth, forfaketh the fame, and mortified in the fleshe is planted in heauen by the spirit: he burneth in the loue of God, to banish the loue of this world, he weepeth transitorie teares, to receiue eternal confolatiō: he fasteth in bodie, to be fed in soule: he depresteth himselle to be lifted vp to heauen: he watcheth and thirteth, to be refreshed in Paradice: he laboureth in this world, to haue rest in another, finally flying the works of all uncleanness, he not onely deploreth the miferie of his thoughts, if they taft the world, but lamenteth like wife the default of his actions, if they do but stumble on the world: O happie contemplatiue men (faith a father) whose tribulation is their follace: whose contumelie, is their glorie: whose want, their abundance (worldly as thou art) how wicked are thy counsailes? Thou persuadest me to the world, that in nothing is more noted then impugning God: Chrift willeth pouerite, the world contemneth it: Chrift blesteth the sorrowfull, the world flieth the haunt of the unhappie: Chrift commandeth mortificatiō, the world to cherish the bodie: and (to conclude) Chrift teacheth vs to be obedient, the world to be ambitious: in the world we find nothing but inticements of offence, the reliques of vanitie, the treasons of flatterie, the fruits of presumption: in the world example peruergeth vs, custome depraueth vs, and counsaille distracteth vs, for (as La-

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... men are too apt to imitate, and whose vertues they cannot attaine, their vices they speedely præctiae. Looke into naturall effects, fire kindleth fire, like begetteth like, earth fatneth earth, and then conclude that pride engendreth pride; wrath, displeasure; blasphemie, blasphemie; and what men feé commonly, they hold lawfull in themselves: what shall I thinke of this world, but that it is a rocke whereon all mortall men make shipwrack; a desart, wherein men are soone lost; a sea, wherein we are quickly suncke, full of perils, full of snares: In it defires informe, vanities assaullt, lucre flattereth, rebels terrifie, detractiouns afflict, and commendations peruer: we are betrayed by the world in the amplitude of riches, betrayed by the weaknesse of pouertie, betrayed by the loftinesse of pride, betrayed by opinions of vanitie: health tempteth vs, infirmite tempteth vs, the one yeelding vs matter of negligence, the other cause of sinne. There is a snare in securitie, a snare in seare, neither is there much difference whether the earthlie mind be possessef of iemies, or cares, whereas the ficknesse is one, either to reioice under vain delights, or to labour under greuouse perturbations. For riches, they are instruments of temptations, snares of the diuel, norishers of vain defires, fruits of our perdision: it is very rare faith Gregorie for him that possessefth gold to injoy rest, & impossible for them that wholie haunt after riches in this life, to hope for the iemies of the other life: who hasteth to be rich, can hardly be innocent: and who studieth to encreafe his goods, negleçteth to lament his sinnes: who desire to be heires of this world, loose their immortall inherittance: what profiteth it a man to gather all that which is without himselfe, if he damne that only which is himselfe?

If then worldlie wealth be so curfed in getting: what miferie inforceth it not in the vse and possession? Beléeue me, beléeue me, riches extinguisht the studie of vertue, mortifie the thought of celestiall things, diurte the memorie, diuerse the loue, and convert all fancitie to sensuallitie: who so is greediie to get, is readie to doe wrong, purchafe briedeth much fruit, viuie more hate, marchandise much seare, all manner...
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of gain al mäner of trouble: Pouerty is the parent of vertue, Wealth the stepdame; & who contemneth secular ioies, deploreh sempiternall: Hierome so thought and so writ, That vertues and riches could not agrée in one breft, vſing in this caufe, the example of Crates the rich Theban, who going to Athens to studie Philosophie, caft away a great sum of mo- ney, thinking it impossible for riches and vertues to agrée in one possession: Blessed is he (faith a father) who hath not fol- lowed those things, which being possiessed, burthen man; & be- loued, defile him: and loft, crucifie him. Befides all this, the miserie and daunger in getting, the sorrow and harme in vfe and possiessing, consider the infinitie, and affinitie, of vices that follow lewd increasing: The memorie of death, martireth the rich: Temporall abundance, breedeth forgetfulnesse of eternall: briefly, as weed hath his worme, so the worme of wealth is his pride: What is a rich man, but a lie- ing dead man? Or what can he challenge to be his, who hath his wealth Lord of himselfe, his mind subiect to his wealth, and all estranged from God? how shal I call riches but the chains of sin, where pride is coupled with luft, and luft is mounted in this chariot: The foure wheeles that draw it, are foure vices; the abuse of surfeit, the delicacie of attire, the abundance of sleepe and idlenesse, and lastly, the heat of filthy luft: the horsees of this chariot are backt by these two guides, The dulnesse of sloth, and the blindness of secu- ritie: and of purpofe are thefe coachmen without spurs, becaufe in ye kingdome of pleafure, there shouleth nothing that might induce faidnes, or produce remorfe: only diffimulation & imprudence beare the canapie, to shadow mans eie from repentance, vntill he fall into the snare of his own damnati- on. Thou blamest me for not being ambitious, not confide- ring this, that ambition is a subtile euill, a secret poyfon, a hidden plague, a fraudfull workeman, the mother of hipocri- fie, the parent of hate, the fountaine of finne: the bait of of- fence, the ruft of vertue, the moth of holinesse, the blinder of hearts, creating diseas of remedies, and begetting griefes of medicines: Thou willeth me to cherifh and to noris thy bodie,
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todie, but vertue to chaften it: for the flesh by every light
motion is subject to commotion, and he that wil fit surelie on
an vnbridled colt, muet cunningly breake him. *Pthagoras*
seeing one of his followers pampering his flesh, and affec-
ting belly cheer, why (faith he) art thou about to build a pri-
son for thy selfe? And *Plato* understanding what wounds
the mind receiued by the wicked inticements of the bodie,
purposefully chose out an vnhealthfull Academy in Athens,
that by such means he might correct the good disposition
of the fare. Thus in their blindnesse perceiued these Philoso-
phers that contemplation hath no enemie more capittal
then our proud and fraile flesh. *O Metrodorus*, I hate not
my bodie, but the corruptions therof, and I only in this loue
my selfe, in that I chastise my selfe: worthilie said *Leo* in a
certaine sermon, So much more every man loueth himselfe
by how much he hateth himselfe for Gods loue. Thou per-
suadedst me to wed, to encrease the world, and I say the world
had more need of weding then wedding. Thou faieft that
marriage is a bleffing, but I know it to be the foure of mifer-
ries, for children being borne, make their parents carefull:
and vnborne, miserable: liuing, vnbfortunate: and dead defo-
late. To this man the multitude of children breedeth a joy to
possesse the, but this joy is extinct if he want to relieue them:
to that man the want of an heire is noisome, who hath toild
away life to get great possession, and wanteth a son to en-
crease his posteritie: so that the ones good fortune, is the o-
thers calamity, and each of them desirith that successe wher-
with he feedeth his neighbor to be excruciat. This ma hath loft
a sweet boy by death, that lamenteth a lewd son in life, and
both of these worthie commiferation, for the one greateueth
at his boies death, the other at his sons life. *O scope of mans
vanitie, where all things that are desired grow tedious, and
the greatest benefits that are possessed, wax troublesome. O
Metrodorus, accuse me not for flying the world, for it dece-
uieth all men, the king by securitie, the prince by ambition,
the magistrate by corruption, the merchant by millfortunes,
all men, by being the world. He that dwelleth in Sodome
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cannot escape the shower of fire? he that loueth Egipt must liue in servitude, and who will be of the world must not be without temptations: since therefore God is my portion, suffer him to be mine only pleasure, since the world is so wicked, learne thou to forfake it: Leaue thy sandie foundations of this earth to build on the fure rocke Christ, honor povertie, for it mortifieth worldlie cares, and travailetth to God without let: It is the end of griefe, the ground of peace, the cleannes of life, that deliuereth vs from the cares of this transtorie world and tieth vs to the lawes of eternall righteousnesse: studie obedience, for it is better then sacrifice: Learn humilitie, for it noriseth the soul, being pure Manna to feed the devout mind, & Elebony to purge the ambitious: Finally proud Philosopher learne to correct thine owne life, before thou condemne others, for he soonest mifdoeth, that vainlie misthinketh. No sooner had Anthony ended this discoure, but Metrodorus quite confounded, fat eying the ground, Aeterius amased beheld the heauens. Whilest weepeinge Frementarius broke out into this discoure: (Solitare and sacred) behold the fruits of thy wisdome, thou haft put obstinacie to silence, drawne curiositie to admiration, whetted ignorance to contemplation. Now therefore what thou haft wrought by word, win by examples: for as Tully faith, examples if they fauour of antiquitie, yeeld great authoritie in their proofe, and pleasure when they are heard: My soane (quoth Anthonie) if obstinacie wax silent, there is hope he will heare, if curiositie admire, he begins to affect: and since thou in ignorance doest contemplate, thy zeale bursteth out into teares, which both expresse thy remorde (in respect of thy deserts) and thy desire to encreafe in vertue: to saile them therefore to God whom he hath gently sommoned, I wil report a true historie, as full of admiration as of certaintie, and in event so certaine as they are impudent that impugne it. Amidst thse luftie mountaines of Italy that deuide the indeftious Sabins from the warlike Marrians, there liued a reuerend and respectiuue father, called Menas, who forfaking the follace of the world, tooke his only delight in solitarie medi-
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meditation: of whose life there are as many famous witnes-
ses, as Samnia hath fortunate warriors: This holy Hermit
forfaking the reforts of men, conforted onely with God,
growing one with him in charitie, who was and is the only
fountaine of all charitie: neuer rose the funne but preuented
by his praiers: neuer shut the euening, but outworne by
his meditations: neuer was he penfue, but beholding the
presumptious: neuer more pleafant, then in confirming a
Conuertite: his riches was a hiue yeelding him hony, and the
honie of his perfuations fuckled, and fed the weake mindes:
whilest thus he liued and thus perfited: It fortuned that cer-
tain straglers that had left the Army of the Lumbards, to in-
tend & folow pillage, ignorat in the waies of Italie, loft their
direct way, and by good hap fell into this defert: where trau-
elling long without either pleafure or profit, and in a def-
ert disinhabited, where no victuals might be had, to affuage
hunger: they at laft hit on Menas caue, where they found
him flacking his hunger with hearbes, quenching his thirt
with water, and rather feeding to continue life, then
to norifh nature. Where shewing themselves by their inci-
uilitie, they not only robbed him of his meat, spoiled & tooke a-
way his hiiue, but beyond all reafon beat him cruelly: the
good old man that had no helpe but from heauen, nor wea-
pon in his hand to defend him, but his tongue, praying ear-
neftly whilest he was perfecuted, at laft brake out into this
perfuasion: what outrage is this? Ah men, for whereas
you neither respect age, nor regard deuotion, neither feare
God, nor regard the lawes, wide beasts affaile not vnprou-
ked, Serpents sting not vntrod on, the harmelesse bird is
no Harpies prey, shall then a Hermit in deuotion: an old
man in yeares, a poore man in fortune, be subject to
your tirannies? In the law of kind you are cursed: for
by it you are to endure no more to be done to others,
then you can quietly admit in your owne caufes: then
since none of you can easily suffer injurie, beware to be ouer
earneft in offering it to other men: in the law written, all

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Theft is forbidden: then what are you but law breakers that vie violence? The law of grace condemneth you, for it enjoineth you to gieue of your owne to other men, but you drue other men from their own. O what impietie is this, to de- 

fraud nature, to abuse God, to defiie grace, and afflict man? In the Romane lawes (as Cato witnesseth) theeeues were punished by the double, and taxed to restore twiee that thing in value, which they had taken away by villany: in Gods law theeeues are excluded from Gods kingdome: Oh earthly men consider what you looie by winning fo wickedlie, you looie your liuing soules, to norishe your deadlie sinnes: you looie heauen to purchase hel: You looie honor to win infamie, brieifie the poore curfe you, the rich hate you, the Prince condemne you, the Magistrate plauge you: what miferies then worke you for your selfe, when on earth you are estranged from all societie, in heauen forfaken for your impietie, in hell everlaftingly plagued for your securitie? Oh repent you prefentlie, or too lately, is too lamentably: who deferreth his repentance, hafteneth his plague; where time is swift, the world but a shadow, mans life but a moment, his death imminent, how vaine is his delay in repentance, where revenge outstrippeth time, terrifieth the world, shortneth the shortnesse of life, and whets on death and damnation? Further, would this holie father haue discouer'd, and more earnestlie he would haue vrge'd his arguments: But that a miscreant wretch (who had neuer God in his lips, but to blaspheeme him, nor remorfe in his heart where blood was to bee shed, seeing the rest of his fellowes somewhat amazed at thefe his perfidious) drew out his sword and purposlie ran at him to pierce his brest: when loe after a terrible and hideous crie, the heauen ouercraft, the earth opened, and from the lowest hel a fiend appeared in shape, ouglie; in threats, dreadfull, who feazing the sinfull wretch, firft flong him vp into the aire, then threw him on the ground, sometime turning his limbs from their naturall places, otherwiles thundring out oracles of the wretches condemnation, till Menas mooved by compassi-
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compassion, and his companions terrified by example, hum-
bly kneeling dippesed him by praier, whom the Deuill had
dippesed for his sinne: finallie the catie reconciled, his soul-
diers scholed, and Menas recompenced, they returned to
their armie reporting his fame, whilst he restored to his me-
ditations to yeeld thanks for their reconcilements. Neither
was Gods power so tied to defend him from men, but that he
likewise protected him from sauage beasts, so that being
earnest in their prey, he subdued them by praier: making
them feare at his presence, who otherwise caufed all men to
runne from their pursute: His studie likewise was to haue
nothing in this world, and hauing nothing, to contemne all
things: his charitie was to embrace all thatvisited him, and
to convert all that heard him: frewe was he in reproouing
the proud, and reconciling the penitent; To be short, his solitute
made him beloved of God, defended from men, preserued
from beasts, and laftly a Citizen of heauen: Metrodorus
that had left his solitarie thoughts to listen to his holie histo-
rue, hearing so many miracles, at firft grew amazed, but
subdued by self opinion (which quicklie peruerteth our faith,)
he brake out into this reply, which bewraied his infirmity.
Though thy life old Hermit be the example of moerdite, yet
thy words are so wonderfull as they deferue no credit, mira-
cles are for more then men, and those are our best obiects
that are subieect to our fencies: bring therefore better autho-
ritie to confirme our beleife, or for my part I shal thinke the
storie is rather an Hiperbole, then a historie. Metrodorus
(quoth Anthonic) this prooues theee to be carnall, becauf thou
comprehended nothing that is eterneall: and therfore world-
lie wits (as Gregorie faith) belleue not spirittuall things, be-
cause they behold not that in experiment, which they heare
by report: the reasons whereof I will expresse theee, becaufe
I am willing to confirme theee: Looke as a child borne in
prison, and nourished in obscuritie, hearing nothing but the
solitarie cries of his mother, & seeing nothing but the defo-
tion of all delight, feemeth holie assured in the obiect of his
fencies & fuppicious in all other approved certainties, fo that
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if his mother tel of the sunne, he beléueuth nothing but obscurité: if the talke of the Moone and Starres, be trusteth nothing to be, in that he fées not their being; so carnall men hauing all things by hearsay, beléue nothing but in experience: living in the obscurities of the world, they admit nothing that exceedeth their conceits, and hauing the marke of sinne in their bodies, norish not the light of contemplation in their soules? With Adam their father they are taxed to labours, but with Adam their father they conceaue not their fall, for the memorie of his former pleasures remaineth in him, but the misconceit and worldlie blindnesse choketh the: he rememberith his former happinesse, vext: they nourisheth in their worldlie frailties, delight therein; and wanting faith to assist the report of heauenlie things, they want power to conceiue ought by earthlie thinges: men choked by the world, are drowned in the world; the obscure man holds his countrie a Paradice, because he knowes no other, and Mopija with hir blearde eie is as deere to Nisus, as Phillis with her faire face, to Aminta: worldlie mens delights is tied to their knowledge, and what they fée, they commend, & what they heare, they suffeit: They onlie that know the world trulie, truist it not in well knowing it, by faith they apprehend things vnseeone, and by the spirit are assured of their uncertainities: Chrift by becomming man, proueuth that nothing is vnpossible to God: by partaking infirmity, nourisheth our faiths: & we that know his sufferance exceedeth our fenes, must conclude, that onlie faith must apprehend his Deitie. To them that beléue, he maketh all things possible; the holy Ghost helpeith them, who breedeth charitie; their charitie inflameth them, which norisheth faith; their faith assureth them being grounded in charitie. To them that beléue not that which they fée not, he giueth ouer to truist in that which they shoule not: in blindness they liue, in obstinacie they continue, & desperat they die. O Metrodorus, beléue antiquitie, for as by many discents, our progenies are maintained, so by memorables reports, the truth retaineth his perfection: To beléue onlie that which we haue seeone, is to condemn ait that which
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which our fathers haue obserued: and to tie all thinges to our fenes, is to confesse we haue no liuing and reasonable soules. Thus far prosecuted old Anthone his persuasions, and so fruitfulfull listened Metrodorus to his sound reasons, that the one rejoiced to see the others conformitie, and the other applauded the Hermits zeale and industriie. Thus he that came to object, was taught to learn: and he that presumed too much on his owne power, was learnt to know his weake-
ness: Meane while Asterius inflamed with the selfe same fire, & willing to discouer his wound, to the end he might recouer medicine, Thus kindlie saluted Anthone, who as willingly listened: Father (qd. he) since desperate cures, assure the Phisitians cunning, and fruitfull persuasion, shewes the orators forcible eloquence, I will cast off fear, and become forward: knowing thy perfection by experience, and disclose the infirmities of my mind, that they may be healed with the hapie cordials of thy counfailes: Do so my sonne said Anthone, and let me heare thee that I may know thee. Asterius thus incouraged (after a deepe sigh) began this so-
lemne discouerse: Those that haue heard of Asterius (O Her-
mit) haue either named him with fear or followed him with admiration: for that Magitian am I, who by my charmes haue tied the cloudes, restrained showers, enchanted trees, made barren women, tired the fish in the sea, bound the birds in the aire: forcing nature to submit to my art, and all science to be subiect to my incantations: in Rome, the learned favoured me, the Senators winckt at me, the commons prefeted me, the maidens visited me, none durft prouoke me: For which causes waxing proud, and by pride foolish obstinate, it chanced that some strife grew betwixt me and Sve-
as then Bishop of Rome, whom the Romans honoured for his holinesse, and I hated for his vertues; His contention with me was to diffuade from magick, my arguments aga-
inst him were fatall exorcisms; his purpose to reclame me from sinne, My practice to defraud him of life: Thus his zeale working one way, my enuie another way, at last weee met in an appointed place, where he falling to praiers, and C ii

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I to praetise: if I troubled the aire with clouds, he clered the skie with orifons: brieuiting vp a Deuill, vnder purpose that violently he should drive him away, Sixtus by his praier bound him, on his authoritie exiled me: My banishment confirmed by Senate, allowed by the people, & desired by the godlie, I came into Egypt, purposing to finde thee out, that by some debate of learning I might know the dignities of magick: for so delightfull is the emperie ouer nature, the knowledge of the stars, the commanding of spirits, the manner of exorcisme, that instead of forfaking them, men rather earnestlie affect them: if therefore thou holde it pietie (O Anthonie) and these gentlemen esteeme it wonne time, that bewraieth truths; let vs fit and confer first of the nature of diuels, then consequentely of the inclination of the stars, the workes of Astrologie, and the power of Magicke: That I may be either bettered in my knowledge, or no more bewitched with these calamities: What (quoth Fruementarius the Indian) is it possible there should be diuels, where neither Aristotle the maister, nor the Peripatetics his scholers euer knew them? for they ascribe to the planets that which we attribute to the feinds, to the celestiall bodies, what you to the infernall spirits, to causes naturall, what you to miraculous. Tis true my friend (quoth Anthonie) that philosophers thought so, but since we know there are effectes aboue nature, (as to recite verses, cite authority, and repeat latine, in a ignorant demoniaque) it followeth that their allegations are found, and our foundations found, neither was the Sregarite only more ignorant in this point, but some Christians have shewed lesse judgement, for confessing there are deuils, they yet differ in this, that not taking deuils as we mean, they suppose them to be the soules of men: to whom it may be anwered (according to corrected doctrin) that the soule being a bodielesse substance, cannot be translated into the substance of the diuell being incorporeate: other errors there be, rather to be wincked at, then be written, suffered by diuine policie to take head, first to extinguishe mans presumption, next to confirme truths authoritie. Vpon what conclusion
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conclusion then shall our faith rest said Frumentarius, where authorities are so different, reasons so diifferent? Upon truth quoth Anthonie, which being it selfe, is never deceived: What proueth more there are diuels then the prohibition to sacrifice to them, Levit. 17? What sheweth their sacrifice to be more impious, the the impiety urged against the Israelites in that practice? Deut. 32. Hieroboam sacrificed to Deuils, in Job, in Tobie, in the Evangelists, the proofes are maniест in that cause, that therefore which is maniést by demonstration, needeth no prove: blind Philosophie confirmes them, and shall we suspecct them? Oracles approe them, shall we denie them? That there are deuils (Od Hermit) said Metrodorus, no man suspeccteth it, but respect of the authoritie of their names, and the prescript of their power, therein lieth our question: And I shall resolue thee, Metrodorus (qd. Anthonie) in these difficulties: The Diuel hath diuers denominations, according to his diuers workings, he is called Diabolos of Dia, which is Duo and Bolos, which is Morcellus as he that defireth to swallow two morcelts, the body and soule. The Hebrewes terme him Diabolus quasi deorum fluens, The Grieks a calumner or accufer, the Latines, Angelus malus, for his bad tidinges: He is likewise called Satan, becaufe an aduerfary: & Demon, becaufe experienced in many things, and Belial, becaufe yockles; and an Apostata: Leviathan, becaufe the complemt of all this, deouoring soule and bodie, affectinge and seeking obscuritie; accusinge and calumniating the iuft, bringing meffage of mischief: affailing vs by his craft, beguiling vs by his experience, seducing vs by his Apostacie, and planting in vs the execefe of all impietie. Briefly diuels, as a father faith, are defirous to hurt, deuoid of Iustice, swelling in pride, swallowed with enuie, craftie in deceit, who dwell in this aire, and being caft from the height of the superior heauen, are ordained and destinatet to the prifof of obscuring, in regard of their pride, & restraint of their power: Their power is tied, not in suche part as they may not tempt, but as they may not tempt as they defire: by nature & permisson, they may do things in semblance true,
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true, and seeing to the fantasie: as ye Magitiams (rodes in respect of Moises) by permission, as spoiling Job and his flocks: yet both these acts are held miraculous not in respect of nature, but in respect of fences debilitie: ouer good men the deuils have power to proue, not to destroy: ouer bad to destroy, except repentant: Their prifon, is the darkefome aire, till the time of the Judgement, their hell the retreat of horror, from whence the ifue is remedileffe. In mans enuie they tempt and impugne: in his pride vfurpe and confound: They affaiie men by objeects, because they know the fenfes moost flexible; they affaiie by passion, assured that the soule is subiect to perturbations: they affaiie by fantasie, because as Aristotle faith, the braine and heart are moost subiect to impression and fantasies: They seduce by peruation, or inciting passion, and that in two forts, as Damascene witnessteth, where he faith, Omne malitiam & immundas passions a demonibus fuiffe excogitatas & inuentas: Those in the aire, are till the judgement encloed for our exercice, to impugne, tempt, and assault vs; not beyond our power. Some alreadie in hel which as now only afflicet the soule, but after judgement shall impugne both bodie and soule. But is it true (grauie father, quoth Metrodorus) that the malignat spirit appeareth on man on his death bed? Too true Metrodorus (laid Anthanie, and that by common course, for if it be certaine that a good angell is assisant to resuce and succour vs, it is necessarie that an euill angell should be presit to tempt vs: for as the one is to helpe, the other is to destroy: and further as a Father faith, as in the issue of a conquest men shaw greatest value, so the neerer we approch to our end, the buffer is the feind to seduce vs: as appeared by Martin the Bishop who seing Lateran assaid at his death bed faid thus: Quid hic astas cruenta bestia? In what manner, quoth Fuumtarius (my good father Anthony) appeare they? for as spirituall, they cannot be seene, because there ought to be proportion betwixt the obieect and the power. I tell thee my son (answered Anthorie) they eithe appeare imaginatively by mouing humours and blood (and thereby forme certaine apparitions)
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ritions) or they appeare in assumpted bodies, appropriet to their intents: and if suppositivelie, or according to imagina-
tion, they appeare to none but to thofe to whom the vision appertaineth: but if in an assumed body, it is by their power, and in that fort are subiect to many mens fights: Besides in temptations, they aime at fwe things, firft to corrupt faith by error: next to keepe man in superstitition: thirdly, to induce vice: fourthly, to produce tediousness, and wearineffe in aff-
liction: Lastlie to confirme men in their iniquities, that by that means they may be finally condemned and eternally periath. Besides, they continually tempt in desiere, not in power: in desire, because they are enuious; in power because they feare to be subdued, and suspefte their owne weakenesse, and to the end they might make the juft secure from tempta-
tions. That there are workings then, we are sure by de-
uits, because they be: that they hate we perceiue, because they feedu: that they are proud, we are refolue, in that they rebeld: that they are selfe louers, we know, for it was their finne, all this thine arguments infer, or thy reaons approue: but for Magicke, we doubt, and in Magicke we would be refouled: discoure therefore good Anthomie of that secret. What shoulde he discoure fayd Frumentarius, where Pliny con-
 demns it as false, scornes it as vaine, and denies it for anie thing? One infance (quoth Anthomie) in Logicke deftroies not an universall propofition, neither is priuat reproofe a ge-
neral convicfion. That it is, it appeareth, because forbidden: that it is forcible, it is manifest, because taxed and condemned by law: The name importeth effects aboue nature, which though receiued for art is but meer folly. They define Magicke to be the worker of many effects, the reaons wherof are neither comprehended by fencé, nor by any reafon may be subiect to the mind or vnderstanding. The schoolmen likewise denide it as being of two forts, the one natural, converfing only in secret, & ending in naturall vertues: which though vknowne to most men, is onelie admirable for ob-
scuritie, not effect; (for those effects are vnrightily admirable which are incident to nature:) the other diabolicall, condem-
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ned by God, laws, and customes. Touching the naturall, it may be wrought without the concomitance or asittance of any spirituall bodie: and those are rightly called Magi, who are expert in those sciences, and practised in those works: for example, consider these wondrous effects which resemble preposterous and diabolicall actions, yet in effect are merelyly naturall: as is the stone Molaris, which is found in Tigris (which as Aristotle in his book De animalibus witnesses) being carried about a man defendeth him from the incursions of wild beasts: and the hearb Dictamnum, which being devour'd by goats drieth out those arrowes with which they are wounded (as Pliny and other teftifie.) And touching the effects of the loadstone, if it were generally unkowne to man, he that first should either show it or vie it, should be held a Magician: for he should merelie work miracles, and seeme both the author and agent of incredible matters: divers fathers there be that haue diuerflie written of these secrets, one of an iron ring fastened to a loadstone, which by the vertue of the attracidue minerall, drew link by link many other to the first, till it seemed an absolute and vnited chaine. Another registreth the historie of a wonderful fountain, in which torches were extinguished; and extinct, were lighted againe: Architas Doue, Dedalus Laborinth, both but the Proiects of wit, were held Magcicall and admirable: John of Mountroyall the Almaigne (to memorabe in Ramus, in his booke of Mathematicall obseruation) made an eagle, which before the Emperor mounted into the aire, and afterwards dule stooping, followed him to his gate. His flie, likewise of yron, who beholding it would not rather haue held him for a diabolicall Artift, then an excellent Naturalift? So then it may be concluded rightly, that Naturall Magiccke is a part of the most vnferched, and hidden Philo- phie, which were it come to knowledge of the ignorant, and practife of the learned, it shoulde quickly leaue the name of Magicke, and loofe no title amongst all other confirmed scien- ces: when therefore our eies behold, or our fences be af- fected with any such extraordinary conclusions, we are not straignt-
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strightwaies to condemne them as erronious, but to learn
to know and censur them, the better to increase our judgements: Touching the Diabolicall (which consistseth on no
naturall causes or forces, but is effecte by some immateri-
al, and seperable vertue and power:) It is approved to be
by these reasones. First because certaine actions thereof are,
neither subject to naturall causes, nor may be referred to ce-
lestiall bodies: as for example, the oracles and anwers of
Magitians, either for finding treasure, discoveringe hidden
things, or declosing thefts: next because there were some
statues of Magitians which gave answer to divers queet-
ions; thridlie it is apparant that by personall afflit, or mur-
muring of exorcisme, certaine locks haue beene opened, (and
other such like kind of workes) which being neither subieect
to the power of nature, nor disposed by celestiall influence:
we must needie confesse that such sort of Magicke is relying
only on vertue immateriall, and not on caufes naturall. If
Diabolicall Magicke then in his wonders be so manifold,
why doth God (intending the salvation of man) permit and
suffer it to seduce him? or if there be wonders wrought there-
by, whether is it by true effects, or illusion of the eies and fen-
ces (said Frumentarius). I will answer the brieftlie (my freind)
to thy present demands (said Anthonie) firste God permitteth
Magicke, to the end that men weakened in faith, shoulde be
proued: and those who are depraued in manneres, and credu-
lous in lies, shoulde be seduced by their owne desires: next tou-
ching the effects and works thereof, I say the most is done by
illusion and deceipt of the fences: being both false and fai-
ned in themselfes, and done by the vanity and error of wic-
ked men: The profe of whereof, and the confirmation of the
premisses, though it be apparant in the tranformation of
Circes and Medea (so famous and memorable in Poets, and
others) as also in Diomedes men transformed into birds, V-
liisses companions into beasts, and such like: yet relie I on
this conclusion, That whereas of all arts whatsoeuer, there
remaineth some token, work, or method worthie memorie;
(as statues, Images, goodlie buildings and such like) yet of
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Magicke there is neither any Image, ring to be heard of, principles to be read of, only the most is wript of Zoroastes, the inuenter (as Aristotele writeth) & is, that he drew many thousand verses, but how true he speketh not; so that in truth it seemeth to be a fained thing for the most part, building more on illusion then truth, although in truth vnlawfull Magicke hath his actuall working. How proye you that quoth Metrodorus? By scripture anwered Anthonie, where it appeareth that Pharoahs Magitians conuerted their rods into Serpents, Exod. 7. Not (as Raucinus and Rabanus thinke) by prestigious and deceitfull illusion: but (as both schoolemen, and fathers auow) by true, and vnfained conversion. Refolue vs yet in this conclusion (quoth Asperius) whether all works of Magicke, be meerlie naturall without relation, or dependance on seperate substantes? And decide vs that opinion of the Peripatetiques, and Trismegistus, who stronglie maintaine, that all works of Magicke, are done either by naturall vertue, or celestiall influence; neither that any argument of seperable substantes should be taken from their workings. I confesse (sauy Anthonie) that some magickall works are meerlie naturall, because I haue heretofore confess there is a Magicke naturall, knowing it an assured principle in Philosophie, that there cannot be a caufe without his effects. Besides if I should denye it, it is confirmed; For to effect these wonderful works, the Magicians commonlie vie vnknown hearbes, which conteine present and forcible remedies against all diseases, (as it appeareth in the hearbs Corisfia and Calicia, which as Pliny in his second booke 17 chapter confeseth, doth freewe water,) and in Meniades, whose juice healthe the biting of Serpents: many other he alleageth, which they vie to inforce and expel sicknesse, which because they are vnknowne and of swift operation, they are for that cause esteemed miraculous of all men. And these magitians may know the vertues of these hearbes aboye named, either by the tradition of the most famed and renowned Phisitians, Pitagoras, Democritus, Empedocles, and others; or by reuelation of the deuils: which once
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once discouered vnto them, and in secret delievered to their posteritie, they may vse them naturally without concourse or assiustance of any good or euill spirit. There are likewise other works of magitians, which are brought to passe by some one Immateriall and seperated vertue, and the reaason is, because there are certain operations of art Magick, which (as it is said before,) are effecte by some immateriall & seperated vertue & power: for whereas these kind of works exceed naturall facultie, & cannot (as it shal be made manifest,) be referred to good spirits, it must necessarilie follow, that they must haue relation to wicked: this sentence is confirmed by the fathers, concluded by the schoolemen, and made positive by the lawes. How then shal the said work be understood to be done by the vertue of the deuils (quoth Metrodorus.) If works be done exceeding natural facultie, they are magickall, if otherwise, Diabolicall (faith Anthony:) againe those works that are done by minifterie of unknown words, or certaine charactere, or by such wordes as are both impertinent and immateriall, in respect of the operation which is sought or expected; they may truly be concluded by the Deuill: Againe, if there be any rites, or peculiar and determinate observances, (as certaine houres, a certaine sacre of stars, or such things as are done by a certain number of crosse or candles) although the words be sacred, & the maner ceremonious, yet is the work to be esteemed both magical, and diuellerish: Againe, if in their actions or works they vse any thing diuident from their effects, their works are not of God, but of the deuill: Superstitious suffumigations by haire, aburd sacrifcie by nailes, all these in expelling deuils, are impious, and in inuocating them, magickall: For if such ceremonies were good, Christ and his Apostles had vse them, if they were effectuall, Dious could not be expulsed but by them: because they submit to betray, and are sely commended to deceived. Should I suffer you to urge questiones, they would grow to infinite; and, he thus said, & thus he answered, doe quicklie wax tedious: I will therefore preuent yours doubts by my knowledge, and fatifie you by reason, in
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more then you suspeet: There growes a doubt (because selfe like works are wrought by Magick, as by the gifts of especiall grace) whether God or good angels, be the authors of the same, or the Diuell, and his exorcists the fators and furtherers? For Apostles haue cast out diuels, and so haue Apostatatas, Mofes turn'd his rod into a serpant, and so did the magicians of Pharao; Peter healed, so did the vnbelieuing, in Christs name: the Sinode of the Saints speake in vnknowne toungs, and so do the posseffed: this doubt is weightie, and thus in two conclusions resolued: Some works are done by magicians, which are not done by grace, some other accomplished by grace, which exceeed the power of Magick: and the reafon is, because magitians worke many enchantments which are altogether opposite to their courfe, that worke by infused grace: I meane grace not deferededly gotten, but gratias gratis datas, (gratefully infused:) contrariwise, prophecie is receiued amongst the graces, which magicians by no meanes can attaine vnto, (as magitians:) for if deuils (according to their owne defects) cannot know things subseuent (which is proper to prophecie) magitians cannot attaine that mifterie, who are but Magickes and their minifieers: Againe magicians, worke nothing by Diuine, or Angelicall power, for then both Gods law were faultie in reproouing them for bad, and humane policy should be condemned, that whole diuanuls them, and their induftries: for euill angels inuented forceries; where God doth nothing, neither angels indeuour any thing, but for pittie, goodnesse and grace; where the diuels worke nothing but by subtile art, foolifh discipline, and craftie policie. You may likewise ask me if there be any lawfull and godlie Magick, patronized by angels, and furthered by them? And this difficulty may both haue reason to defend it, and authoritte to countenance it: you may ask me how, and thus I must resolue you: Good angels (you know) haue no leffe power, if not more, then the euill, but the euill communicat their power with euill men, why therefore should not good angels be as forward in furthering the good: The conclusion of this argument is cõceiued in

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in these few words which if they be marke as they be meant, may doubtles glue light to the industrious. Good angels comunicat to good men for charitie: diuels to bad men for worship, and oftentation: the one that God may haue the praife only; the other, that they may deceiue wholy. The difference then of good and euill works twixt good and euill angels, is this, that the one worketh in charitie, the other in hatred: consequently no magick can be termed holie, because good angels are not prouoked thereby, but worke all things in charitie: Againe this is a certaine prooffe, in the angels working, that often times and orderlie they worke obscurely, and very fildome visibly, the reaason therof is, because they would not be adored: For men doe very easily arrogate Divinitie unto them, whom they perceiue efficacious in anie kind of wonder: for example, when Paul (at Litra in Liconia) had healed lame men in the name of Iefus, the people would haue sacrific’d unto him as to a God. And this mistaking is more dangerous in respect of angels, because they most approximate God in dignitie, and exceed man in purtie: and for this cause are angels heedfull to give occasion to men of Idolatrie, because they know their presence is a ready obiect of wonder. For this cause (in the nineteenth of the Apocalips) when John had seene the angell, and fallen down and worshipp’d him, Beware (faith the angel) leaft thou doe it, (inducing this reaason) Conserueus enim tuus jum, & fratri tuorum. Hereupon likewise it may be concluded, that since the angels are holie, and of the number of the blessed, perhaps they never medle with terrene and humane affairs, except by Gods speciall commandement, and therefore all those benefits which man receiueth immediatly from God, or by the ministrie of the angels, (feeming to exceed his hope, and fur-passe our naturall facultie) must be peculiarly and properly ascribed to God, as the onlie author. Another doubt may arise, To what cause we should attribute the fascination and charming of children, by witches; or infants, by inchancers, which may be thus resolued: that either the witches soule infected with mallice, corrupteth the aire by her fight, and
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and by ye means infecteth yong infants (especially such who haue tender bodies capable of impression:) or otherwise, such fascination ought to be attributed to the mallice of deuils, with whom the foresaid witches are confederat, which commeth to passe either by hidden fate, or Gods permission: For deuils cannot delude men, except God suffereth them. Furthermore, whereas the conueration of bodies after death from corruption, the increafe of hair, beard, and nailes, in the dead: the fresh blëeding of a slaughtred bodie at the presence of the murtherer, feeme matters of wonder, and are doubtfull whether they are to be ascribéd to diuine miracle, or to natures power, or to deuils working (and the rather because the debate thereof, according to many wise mens opinions, hath forted to different conclusion) I will explaine the same in these following propositions: All miraculous works and apparitions in their kind, ought to be ascribéd to these foure: To God, to angels, to Diuels, and to holie men, or to their spirits. Sometimes likewise such wonders may bee done by men possed by the diuell, or by Magitians, or otherswhiles by mans fallacious subtiltie: That such admirable things may be wrought by the subtiltie of the diuell, and illusion of wicked men, it appeareth in the example of that Demoniack, who when he would, could counterfeit to bee dead, faine blindness, feeme lame, or resemble a man troubled with the dropie. Miracles likewise may be reduced to naturall causes (which are done about the bodies of the dead) as for example, the preferution of dead bodies from putrefaction, which (according to some learning) may either be reduced to the vertue of the place, the nature of the ointment, or some other corporall thing wherein the bodie is inclofed; by whose vertues the dead bodie is preferued from corruption and inciueration. There may a naturall reaon likewise be giuen of the growth of nailes, and increase of haires, in the dead, drawne either from the complexion of the dead bodie, in which some imperfect vegetative forme may be induced; or to the effects of nature, which dilateth and extendeth all thing when she beginneth to suffer any violence. Sometimes
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times likewise the preferration of dead bodies may be ascribed to divine miracles, & the reason is, because God sometimés conferueth the dead bodies of the saints incorruptible, to expresse their singular sanctitie, true innocence, and integritie of mind, which they inioied in life. Some bodies likewise are maintained and continued incorruptible for vengeancé fake, (as that of Charles king of Hungarie, the excommunicate:) sometimés the bodies of bad men are kept without corruption by the subtiltie of the deuill, to the end that this miracle might be ascribed to their merit in life, and men who detested their conversion, should admire and wonder at their conversion. As for the bubling of blood, from the wound of the murthered at the presence of the blood sucker, this folie is to be ascribed to Gods miracle, inforced to breéed horror of that crime, and detestation of such like impieties: But here may you say lieth there a déepe question, because I impose the name of miracle, both to the works of God, and the prestigious illusion of the deuill, confounding them in name which are different in nature: To which I answer (not without authoritie) that the deuils actions are vnprioperly miracles; Gods trulie: the one done by preparation, the other sodainly; the one to delude, the other to conforme; the one to hinder, the other to profit man: Thoše then that worke by the diuell, do miracles vnprioperly, and here-in are the true confounded with the false in denomination, because we cannot distinguish of the sodainnes in performance, or the spéedinesse in execution. Some suppose and define a miracle to be an vnaucustomed action wrought above the power of nature; wherin there are two things to be considered: one, that it exceed the abilitie of nature, the other that it surpasse common custome: Wherevpon it followeth that the creation of a humane soule is not properlie a miracle, for although the creation thereof exceed the power of nature, yet since it is a thing accustomed, and God createth soules daily, it may not rightly be called a miracle. Againe, a child borne with seuen fingers, a man with two heads, a woman with foure armes, (and such like) cannot in right bée held
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held miraculous, for although such creations are vnaccustom-
med, yet exceed they not the power of nature, because from
natural causes there may follow such like effects, to con-
clude therefore positively of miracles and their natures, I
affire you, that things done sodainly by assistance of Divine
verue for confirmation of truth, and demonstration of Gods
power and wifdome, for erudition of the faithfull, and con-
version of the reprobat, are rightlie miracles; but matters
wrought with intention of deceit, fruits of subtile insinuation,
these are the improper miracles of magicians, who con-
tended with Moifes and Aaron before Pharaoh, done secun-
dum rem, as the schoolemen say, but not secundum modum.
There is a questien likewise, what magicians do in perform-
ing their miracles? namely whether they prepare the mat-
ter only, or induce the form likewise; to which may be anfwer-
ed, that they prepare the matter only, & haue no power to in-
form: for as fathers are not held the creators of their children,
nor husbandmen the makers of their fruit (though in creating
of these, gods power inwardly works by admifion and suffe-
râce of their exterior motiós:) so neither is it lawful to think
that good or euill angels create, or magicians (the minifters
of them) informe; but to him only may creation be ascribed,
by whose power and word, all things were created. Again,
in working things miraculous) this is to be noted, that
the impious only worketh by permission, the vertuous by
impression, and assistance: the good are enabled by God to
performe, the bad induced by the diuell to deceive. God only
likewise is said to do miracles by authoritie, angels and holy
men disposedly, bad men and magicians permittuely: nei-
ther is it to be wondered that magicians raffe stormes, choak
an increafe, procure abortion, (and such like things which
the blessed do not) because this power is restrained in the
faunts, for fear feast weakened by pernicious error, they
should be deceived, supposing there were greater gifts in such
like effects, then in the works of Iustice, wherby the foule is
enlightned, and eternal life gained. And therfore Christ said
to his Disciples, Luke 10, Reioice not in this because spirits
are subject vnto you, but reioice because your names are

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written in heauen. There is likewise a controuersie among
the learned, debated by many arguments, whether mag-
icians by the power of the deuill may locally chaunge, or
speedily transfer the bodies of men or beasts, and the rather
because it hath bene deliuered by tradition, and confirmed
by the miftaken, that old women hath bene transported by
spirits from place to place, magiciãs from countrey to coun-
trey, and scholers from Paris to Rome; & on these grounds
there are many opinions, some acribing these works to the
illusion of the senses, other utterly denying any such abili-
ties: notwithstanding the reformed opinions are, that both
Deuils and Magicians their Ministers may remove and
transfer the bodies of men from place to place: because it is
manifest in Job's children, where euill spirits ouerthrrown the
house on their heads: againe, having power to adhibit corpo-
rall seeds to produce some certaine effects, it followeth, they
have power to remove bodies, because rightly effects cannot
be produced except local motion be made & admitted. There
is likewise a questioning why women are soone troubled, and
more oftentimes deceived by the Diuell then men be? To
which the anfwer is (for two caufes) Firft, by reason of their
credulitie, next because of their frailtie and infirmity: Their
credulitie appeareth in that they were first and soone tempted:
their fragility, in that they are more prone to luft: and
therefore Peter called women the weaker vessels, because
they are soone wrought. And because carnall desire is the
ame of Magicians, and women by nature are more flexi-
ble, it commonly falleth out, that there are more women wits-
ches thã men. Befide, for their credulities faith, Paul permi-
teth them not to teach, leaft being themselfes deceived, they
should peruerse others: and therefore a father said, Quia semel
mulier virum & educuit, cum ëa peruerit, id circa nequaquam habeam velim, docendi de cæteris poteftatem. Father (quoth
Frumentarius) it is happie that women are absent, for shoul-
d they heare what you speake, you might perhaps seele more
then you with. You deceive your selfe quoth Anthony, for
should they heare their infirmitie, they would take little

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cause to presume so much on their excellencie. This is beside the text (said Aslerius) let vs returne to our purpose, and resolue vs good Hermit, whether Diuels or inchanters may alterate bodies in respect of their qualities, procure sickness, inflict infirmities, and restore health. By their owne vertue (answered Anthony) neither can Diuels or Magicians either in naturall, or materiall things, immediatly induce any forme, either by procuring health, or inducing sickness, by urging heat, or increasing cold: and the reason is, because if they could induce one forme, they might induce all, and by that meanes both nature, and the whole world should be subject unto them: but since it is manifest that God hath not subjected the whole world to the good, and blessed angels; it followeth that by no meanes or reason it may be thought, that the matter of these visible things in the world and of the world, should be subject to the beck and seruice of the transgressiue and accursed angels: Another conclusion is, that magicians can miraculously change both the matter and natures of bodies, applying the seeds of things, and joining actiue with passiue; and the reason is, that even as art (which imitateth nature) can effect diuers things, which nature it selfe cannot; so diuils can do many things which are beyond mans reach, aboue al art, and besides the accustomed course of nature, as likewise because celestiall influence is very available and actiue in natural effects:) hence, in planting and husbanding, in phisicke and curing, and fuch like, the obseruation and consideration of the motion and course of both Sun and Moone are very necessary, and Diuels because they are expert and cunning Astrologers can better judge and make choice of their houres to worke in: and this perhaps is one especiall cause why magicians in their invocation of Diuels obserue the face of heauen and the scite of the stars. The last conclusion is, that Diuels, except restrained by Gods power or prevented by good angels, can affliet mortall men with grievous calamities, as appeareth in Lot whome Sathan strooke: hereon a schooleman saith. Tho. 3, p.q. 29. Art. 1. ad 3. Clementis simus deus non permittit eos viti sua (quam naturaliter ha-
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habent) potestati & ab bonis angelis, pretorium quibus orbis, &
ominum custodia commissa est impediantur: Our mercifull
God (faith he) suffereth them not to use their natural power,
which they haue, and they are especially let by good angels,
who haue the world and men in their custodie. A decideable
subieect may likewise be rais'd on this, whether Diuels can
cure all diseases, and draw the line of our life to the extent
and utterance of many years? For by proofe we know, & ex-
perience find, that many by touch of hand, many by repetition
of words, many by use and bearing of characters, haue bene
healed being sickly, refreshed being old, and recovered in despe-
rate estate. To this I answer, that in many cures (aboue the
use of arts) the Diuels haue power, but in all they haue not:
the reason is, because their power extendeth no further than
the application of natural causes, and natural supplements;
whereas some exceed the power of nature being fatal,
other the benefits and causes of nature, as age. Neither
can they peculiarly procrastinate and lengthen mans life (as
to a thousand or five hundred years, as in the infancy of the
world men inioied) and the reason is, that mans intempe-
rance and mere ignorance, hath made nature so corrupt and
sickly, that neither his sufficient supplements, whatsoeuer,
may restore mans former integrity: neither are the heauen-
ly influences so propitious, neither retaine the earthly aili-
ments their former and effectual value: For God by his
Diuine providence hath so dispos'd, that in former times,
the natural constellations were more healthy, the meats
more available, the medicines more working, the aire
more temperate, the other elements more effectuall, in pro-
tracting and continuing life, then now they be. Many more
questiones there are, and as subtile as many: induced by the
Diuell (of whom we argue) and furthered by his ministeres,
who we impugn. What a folly is this for man to hope (on his
owne strength, without the Diuels assistance, to attaine the
art to forme a true humane bodie, by the only vertue of na-
atural forces? As it appeareth in Virgil, subtilly decei-
ued by the Diuel:) where he is not able to make either gold

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or sliuer, a homogenicall bodie by any colour or force of art?
Nay what a mischief is in man to truft fo much to a relaps,
as he looefeth the mercie of a reléueur? It is a common fault
likewise in this science, or rather sinne, for men to suppose
that by some art or extraordinary means, or mans cunning,
Diuels may be circumscribed and shut in determinate and
certaine places, (as Christals, vials, or such like) or that
they may be tied there by exorcismes, commanded to yeeld
answers, or expelled vpon miflikes: For except Gods helpe
doe immediately further angels, or holie men doe immediatly
command, Deuils by no meanes may be inforced and
compelled. That God may command Diuels, it is euident,
in that he had authoritie to make, power to glorifie,
and iustice to condemne them (as where Christ suffered the
to enter the Heard of Swine. Luk 12. 72. Gaue power to
his Apoícles to expel them, briefly limited the, as in the Apo-
calips.) That angels may command them, it must be con-
ceived, because as superiours by naturall power they may: that
holy men can, God hath shewed by miracles: angels like-
wise as superiours may compell, because by law of order and
course of concord, inferior should not refist superiours.
Besides as in all pollics in gouerning Cities, in constituting
Commonweales, magistrats are fet to represse multitudes,
and judges to correct disorders: so God in the pollicy of cele-
stiall and internall Hierarchies, hath set angels in loue, to
correct angels in hate, and by their order without contrarie-
tie to reforme the confusion of the Diuels peruered mo-
narchie. Briefly, as to superior motions, inferior are subiect;
as to the planets, our bodies are dispositiously subjugated, so
by Diuine ordinance good command bad, to prevent corrup-
tion, and are restrained by good, to correct their malice, and
insolence. There are many likewise that suppose the Diuell
is inclofed in a ring, ready to giue them answer, taxed to sub-
mit to their curiosities, alwayes subiect to their commands:
wherein they express their folly and their miferie. Their
folly in supposing him tied, that willingly anwereth, and
appeareth to deceiue: Their miferie, who thinke they hold
the
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the Diuell tied in fetters, where he keepeth them fettered in
follies. Tell me O Afterius, if man by his owne natural
forces, can restraine or imprision a Deuill? If thou say yea, thou
errest, for the weaker is subiect to the stronger. If thou con-
fesse No, then either afcribe the power to God that truly
worketh it, or say the Diuell hath deceiued thee, that submit-
to be thy superior: briefly, thinke him neuer well tied vn
to thee, except restraine by God, leaft he deceiue thee. I pray
thee tel me (quothe Metrodorus) whether magicians may co-
pell the Diuell? Not by himselfe I told him, and fo affirme thee
Metrodorus, quothe Anthonie: examin thy selfe, apply hearbs
outwardly, speake incantations orderly, and tell me truely
(thy faith being strong) if they can moue thee? If thou say
they cannot, then boldly auow they cannot moue the Diuell,
who is thy superior in power, and seducer by kind: Onlie
that power which magicians haue ouer spirits, is this, by
couenant and league, not by authoritie and command, They
may draw the prince of Diuels to charge his inferior: and
without such co-tract they can no way inforce the. I pray you
what command is this, where failing in any right, wanting
one ceremone, miftaking due houres, we neither may in-
treat nor forwardly command them? Princes in Comm-
monweales, are tied to performe covenants by bonds, and may
breake them by prerogatives, or may diuall them by con-
viotions, or frustrate them by displeasures: So in this worlds
kingdome the Diuell is condiciionate by permisson, not
force: and sufferance, not power. Whence then was the art
invented (saide Frumentarius) to restraine Diuels? from them-
selues it cannot be, since they affect superioritie, and from
men it cannot be, because they deceiue them. That Art (saide
Anthony) which Afterius taught to shut spirits in vials, and
include them in Chrystals, is not properly an art, but a con-
vension, or secret, or publicke contract, betwenee fraudfull
feinds; and bewitched men), the one affecting singularitie,
the other Diuine honour, to which if men shal adhibit truft,
and supposse them able to helpe, or mightie to harme, and
under such truft make any image of man, or creature, and con-
fecrate
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secrete the same with such figures, charactors, words, suffumigations, and actions, as are by them thought requisit; then doubtlesse such consecration ended, some spirit shal enter the image and giue answeres, such as will deceiue, not such as can comfort; such as shall eternally destroy, and not relieue: briefe, such as shal flatter, an Apostata like Iulian, to deceiue him with Iulian. To conclude, art Magick is the inuention and tradition of euill angels, who threfore (O Acherius) faine themselves to be taken by thee, that they may take thee; bound by thee, that they may bewitch thee; subiect to thine emperie, yet they may subdue thee; inclosed by thee, that they may confound thee eternally: and seeme to be tied to thy mirror or chriftall, to the end that fastened in the chains of thy finne, they may beare thee to the prifon of eternall obscurities. There is likewise a prestigious deceit in Diuels, whereby they faine to dispossesse bodies possesse, either by force of Murder, power of hearbe, vertue of stone (or any other sensible thing whatsoever) for such means as these being subiect and passe, the other superior and agent, it is impossible that any such sensible thing should enforce them: for hearbes, stones, and such other are bodies sensible, but Diuels whatsoever, are spirits seperate: so that except some supernaturall helpe from God assist these creatures, it is against reason, they should enforce the Diuels: where then Sathan faineth to yeeld to incantations, or to be expelled by murder, as in Saul, or druen backe by the liuer of fith, (as in Tobie) his expulsion is to be ascrib'd not to the harmonie of the Harpe, but Gods power and Davids praiere: neither the other to the smoke of the liuer, but to Tobies earnest intercession. By your leaue sir (said Metrodorus) it is not lawful to make vse of the Deuils helpe without finne? It is possible and permisible (quoth Anthony) by Gods authoritie: For in the primatiue church, excommunicants haue been deliuered to the power of the deuill: and by Pauls example it is sufuerable, since he deliuered an inceftious man to the hand of Sathan to be punished, ad interitum carnis (as the gloss faith.) But on our owne authoritie, we neither may nor shoule
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should not, as appeareth. Leuit. 20. Where it is said, vt sicue
mulier in quibus phonicus vel diuinationis fecrit spiritus, morte
moriatur; and in the nineteyth, Follow not magicians, nei-
ther aske counsell of Southfayers: So that hereby it appea-
reth, that they sin mortally, who either for things loft, ei-
ther for treasure hidden, or such like vanities, require the ad-
vice of conjurers, or search out the assistance of Astrologers.
Thre three only questions remaine holy Anthony, which tho-
rowly decided, I am fully satysfied. What are they Asterius,
quoth Anthony? The first is, whether witches or inchan-
ters ministring remedies either for harms done by them-
selves, or practised by others, do offend; The seconde is, whe-
ther it be lawfull to vse the helpe of a magitian in any thing;
The last is, whether it be permisible in good dooth to practife
any adiurations or incantations whatsoeuer? I wil anwer
these questions (said Anthony) as succintly as I may, and as
truly as I ought: For the first, they not only sinne greuously,
that hurt by Magicke, but such alfo as seeke by it to cure
their owne defaults, or the infirmities in other: And the rea-
son is, because that they which so worke, although they pro-
fit their harmed neighbor, Yet as Saint Paul saith, Non sunt
faccienda mala, vt unde eueniant bona: Euils are not to be done
that good conueniences may follow of them: and whereas it
is a most pernicious thing to innocate the Diuel, or to make
any expreffe, or priuat contract with him: so likewise the
remedies induced therby are most wicked & pernicious: For
what is euill of it selfe, is not bettered by any good circum-
tance: Neither can any good intention reforme that which
is naturally euill. So th{h} though it be a thing of much good-
nes to prevent our neighbors incommodities, yet must it be
held vnlawfull to extingui{h} their harms by practife of diuel-
lif sorceries. Yet leaft you hold me precife, I must moderat
this conclusion: for my opinion in this is not so peremptorie,
but that I admit any lawful defraudati{o} of Magick, as break-
ing an instrument, burning an exorcisme, and pulling out a
needle out of a picture of war, all which actions (wanting
the due circumstancies of ceremonies, and diuellif obseruati-
ons:)
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ons:) are rather passible in all men then reproouable in any. Touching the secon, the difficultie is of no smale moment, yet as ambiguous, is shortly decided: Look as (faith Augustine) it is lawfull for me to vfe the oth of an infidell (although I know he sweareth by thofe fals Gods, whome he worshippeth) for mine owne profit; or as (faith the schoolemen) I may vfe the Sacrament from a sinfull minstiries hand: so may I take profit of another mans peruerfenesse to mine owne commoditie: you are silent hearing this, holding it vere dixit, because ipse dixit: but least I should deceit those whom I wish should conceit, I wil thus expaline this difficulty in a certain conclusion. How (may you say)? What will you induce? Nothing but truth; and because truth, certain; and being certain, irreproouable: In a word thersore, all works and couerfing with witches is wicked, their counfailes reproue, and their works damned: and the reason is, that since the inchanter (seeking to make frustrate another mans increafe by Diabolicall meanes) doth himfelf earthely fury. It is impossible likewise, but that he who demadeth the fame queftion, should in like fort be faulty. For he that requireth a man to do that which without finne he cannot do, is grueewously guiltie. For by that demand, he concenteth to another mans iniquity, and besides his own finne induceth him to offence, and even as like paine, fo like guiltiness bindeth both the agent, and the confenter: so Paul testified. Rom. 10. where he faith: They are worthy of death, not onlie who do such things, but they also, who consent to the deed, or the doer: the demander likewise was the approximate and next cause of sinne, for although the inchanter were ready and prepared to the sin, yet had he not wrought the peculiar incantaments, had it not been demanded at his hands. Touching the example also of the infidel, & the curate, they are altogether vnfit & impertinent to the cause we handle: for what so is demanded in these forefaid examples, are not euill in themselves, whereas those that are to doe them, if they lift may rightfully finifh them; and if they mifdoe them, it is not by reason of the error in the thing it selfe, but the
The Diuell coniured.

the default of the agent, (who hauing power to finisht the affaire in good fort, would notwithstanding misdoe the same:) For he that requireth an oth from an infidel, wil not that he sweare by falfe Gods, for then he shoulde sinne: but he only requireth him to sweare, and if the choice were in him, he rather would haue him sweare by the true God, then draw the falfe to testimony: In like fort also may it be answered of the curat, for without finne may he minifter, if he repent himselves before the administrition. Touching your third questtion, I hold it wholy vnlawfull for this cause and reafon, induced by Augustine vpon Genefis: because the Diuell (as it oftentimes falleth out in such like superstitious rites and ceremonies,) insinuateth himselves into mens actions contrarie to their knowledge, and oftentimes against their will: for men (and fond women especially) vs these rites, words, and remedies, in cure of infirmities, and doubtlesse the Diuels are affistant in their working, to the end they may deceaue, and persuade them to tryst in vain and superstitious things: and this is that sdeus tacitum, or secret league, which is said to be had with Diuels. Thus briefly haue I resolued thee, Aſterius, letit little by my labor, fo I may profit thee greatlie: Thou feest now the vanitie, scope, and issue, of this bodie of curiſtie, here is nothing in it but deceit; nothing, but blaspheemie; no meanes, but wicked: fie it therefore, and be rather glad that thou knowest how bad it is, then forrie, to haue forfaken that which is prejudiciall to thy soule. Thou moueft me Anthonie (quoth Aſterius) for whom authoritie and reafon cannot moue, his sicknes is desperate and judg- ment peruersted, and I begin to loath Magicke, onlie the delights of Astrologie & secrets of Astronomy; (if they in thy judgement be permiffible) are the marks I shooat at, and the studies I would be exercized in. Astronomy and Astrologie quoth Metrodorus? Why these are but customes of antiquitie, and apparances of Idolatrie, fruits of presumption, instrucions of vaine glorye, suprerogating deceits, & the bugbeares of the simple: For the professors hereof are watx fo
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peremptorie, as they ascribe more to the Sunne, the Moone, the Stars, and planiets, and their owne astronomicall calculations, then either to the blesied angels, or to Gods maieftie. That is true said Frumentarius, for they faie to pull God from his kingdom, defraud him of his Maieftie, and make him more bound to the stars, then euer were creatures to man. For they will be Gods priue counfalers, dispose of his doomes, determine his works, and by their corrupt wits (and course of the planets) presume more then man shoulde praftife. They fay that all fickneffe or health, riches, or povertie, good, or bad, wifdome or folie, whole depend on celefiall influences. They ascribe faire weather, or foul, to the revolutions of the heauens, & presume fo much on their foreknowledge, that no dissolution of Commonweale, no mortalitie of fickneffe, no tiranny of war, can fall out, but by their wits, and the celefiall bodies. For as they fay, the bodies aboue, rule all things heare beneath: Thus make they by their owne imaginations, God more thrall and subieft then any Prince in his foueraignty: For a king in his authoritie hath power of a page to make a Prince, of a poore man a Lord, without leau of the plannets: Again, if a man trespaft against him, and be convi¢t of treason, he hath power to attach him, authoritie to judge him, and means to execute him, he can deprive his heires of their heritage, and from their prosperities condemne them to povertie. This power and freedome hath a King, wherefoeuer the planets be, or in what signe aspect or constellation, without either leau of the planets, or license of Aatronomers: much more then the king of heauen (that made the Sun, the Moone, and all things of nought, ruleth and guideth them by his wil, and rewardeth & punifheth every creature after his defering) may peremptorilie do what he lift, without either affistance of planet, or counsell of Astronomicie. That is true said Anthonic, and I delight to heare it: your reafons Frumentarius, shew your reading; Metrodorus allegations, his judgement, now therefore that Aferius may make one with vs in this resolution, I will thus brieflie prosecute this subieft. We find
The Deuill conjured.

find in Genesis, ro. At the beginning of the world, whē God made all things of nought, the fourth day he made the Sun, the Moone and stars, and set them in the firmament to giue light to creatures here beneath: Ordaining the Sun principally to illumine the day, the moone and stars the night, ordering them to distingiuish the one from the other, and to bée as tokens of times, daies, & years: He likewise placed them as marks and tokens, how to deuide yeares from moneths, months from daies, and daies from houres; aduising man when to fleepe, and when to wake, when to ref, and when to trauel, whē to plant, and when to fow, where to eare, and when to reape, and therefore (said Solomon) that all things haue their times, and all things passe awaynder heauen, by the pace, and space of time: and fo God made the firmament aboue (with those bright bodies that are therein) to serue mankind and all creatures, in their kind; and of light and time; of light, as a lanterne which may not be quenched; of time, as a clocke that may never faile: he made them likewise for man, and not man to serue them: he gaued them also not to governe man, but he gaued man and woman wit, and discretion to governe themselfes, by that light and knowledge of time, which he hath of the bodies aboue, that by their light they may bée to work, and by their stirring and their course, they may know what time it is wherein they ought to labour: and therefore faith the law, s.g.v. Non licet in globs. That the bodies aboue are tokens, and not caufes of things here beneath: and as a lampe or clocke are necessarie for scholers, by night to rule, raise, and guide them in their studies: so do the bodies aboue, serue men on earth, that they may be enlightened by them, and by their mouing know their times to serue God according to their degrées and his dignities: and as the lampe or clocke in the colledge, ruleth not the scholer, but the scholers rule and order themselfes by the clocke and candle, the one aduising them when to rife the other freely lighting them to read: euem so man and woman, beast, and bird, and aliuing creatures, rule them by the bodies aboue, and yet the celeftiall and superior bodies

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rule them not: they should not therefore be called gouernors of this world, because they gouerne not the world, but ferue only as instrumets of Gods power and gouernance: For it fareth by God and the celestiall bodies aboue, as it doth by the smith and his grindstone, the carpenter & his ax, the clockmaker and his clocke. Good Anthonie quoth Afferius, expalne me these comparisons. Thou seeft apparantlie (quoth Anthonie) that when the smith grindeth a knife or a sworde on his grindstone, the stone keepeth and continueth in one course, and whirling circularlie about, doth so grind any thing, as the smith that fitteth aboue, ordereth and disposeth it; if he will grind sharpe, it shalbe sharpe; if blunt, it grindeth blunt; if square, it grindeth square; so as the maner dependeth not on the stone in turning, but on his hand in gouerning. If he take away the sword or ax, the stone grindeth not, although it turne, and if the smith applie not some instrument, it worketh nothing: Why even so fareth it with God, and the bodies aboue. For the planets are celestiall spheres, obserue one circuler course, not in theire owne direction, but as from the beginning God ordered them: and as God will, so they worke: If he will they grind sharpe, and cause plagues, sickness, tempests, wars, and such like, they do so: and if his pleasure be, that they produce plenty, worke increase, stirs calmes, and yedd peace, they effect it: So God may do with the planets what he will, and without the planets what he lift, yet are they so tied to him, that they onlie worke by his ordinance. Since God then (faith Afferius) doth with the celestiall bodies what he will, and disposeth them when he will; and since he is free in his doing, and vn-constrained by the planets, how should man know his secret doomes, by celestial influence? or determine of his works by ye ordinarie course of the planets? Afferius (quoth Anthonie) since thou cant not know by the axe when the carpenter will worke, nor judge by the clocke, when the clarke will set it, nor guesse by the grindstone when or how the smith will grind: so neither by celestiall bodies or influence of planets, cant thou cenfure the proceedings of God, or judge what he will
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will ordaine of man, or how dispoze of kingdomes, or when
dispeople countries: For the planets are Gods instruments,
and to them is prefixed one certaine and determinate moti-
on, from which they may not varie, and which they cannot
change: For freé election haue they none, in their doings,
but God is the foueraigne judge most rightfull, & most mer-
cifull; most freé, and most able, to punishe, to spare, to correct,
and forbearre: For his might excéedeth mans reach, and no-
thing may withstand him, and for that cause his works and
wisdome is not limitted by the planets, but as men change
their liuing, so God dispozet his louing, as they flie fro their
follies, so poureth he down his graces: For example, we haue
\textit{Ninisie}, which for sinne was threatened with destruction
within fortie daies: and for repentance, dismissed from the
hand of displeasure: yet in this breach of determination, the
planets altered not their course, neither was there any pré-
ciscence of Gods purpose by influence of celestial bodies. We
read also in the fourth of the Kings: That God sent \textit{Eýay} the
Prophet to \textit{Ezechias} the King, becaufe he had sinned, com-
manding him to make his testament, becaufe he should die; We
find also written, that he trembled at his summons, repented
him fore, wept bitterlie and afkt mercie: and consequent-
lie it appeareth (by the Prophet \textit{Eýay}, Gods messenger) to the
king, that he had receuied his repentance, and heard his praier,
and that he should not die, but liue fiftéene years further:
Now in this exchange of Gods wrath to mercie, what can
Astrologie say, either of Gods purpose changed, or the pla-
nets courses altered? But that it is apparant (quoth \textit{Asteri-
us}) that sodainly the Sun hereon changed his course, turned
againe to the East, and renued the day againe. Oh sir (quoth
\textit{Anthony}) the turning againe of the Sun was not the cause
of the mercie of God, neither a testimony of his judgement
changed, for he altered his doome before the Sun turned aga-
aine: So that the turning of the Sun was nought els but a
token of mercie to the king. For right as the Sun chan-
ged his course upon the repentance of \textit{Ezechias}, so God al-
tereth his sentence so foone as man repenteth him of his sinne,
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and therefore the law faith, Novit deus mutare sententiam, si tu noveris emendare delictum: God altereth the perill as soone as he knoweth that thou art repentant for thy trespasse. It was also a token to the king, that Gods beheste shoude bee fulfilled: Now sir, all the Astronomers that euer were, could not foretell that wonderfull returne of the sun: because it excceedeth the course of nature, and the law of kind, and therefore that token proueth sufficiently that God is not ruled by the course of the planets, but that the planets are ruled by him: Neither that his judgements are tied to them, but their motion directed and ordered by him. S. Paul considering this, cries out, Quis cognouit senfui domini, aut quis confessorius eius fuit? Who (faith he) knoweth the judgement of God, or who was his counsellor? Forfooth not vaine Astronomers, fantasticke Astrologers, cured enchanters, and such like: For they are lighter (as the French man faith,) by ten degrees and graines of wit, then Triboulet the king foole, and thruft furthest from Gods counsaile, as men whome he most hateh: and therefore Paul faith, The judgements of God are incomprehensible, and no man may know them, Neither may any man tracht his waies, or trie his secrets. For they be so medled with mercie, and mixt with righteousness, that they passe mans wit, and all humane capacitie: Vniuersa vire domini, veritas & vita, Judicia domini abissus multa: The Judgements of God be of a great depth, & the waies of our Lord are mercie & truth, yea so deepe are they, as no mans wit may found them: so darke, as weak consideration cannot attain them: & therefore such Astronomers and Astrologers, that so much intermeddle with Gods works, and so deeply instinuate themselves into his secrets, are fond in their dilation, diuelish in their intention, and condemned in their enterprize. You are too strict (quothAstarius, old Hermit) in reproouing Astronomy, and inforce more against Astrologie the you haue reason, for they are not so peremptorie as you judge, but conclude nothing for certain and determinate; onlie this they say, That they can measure inclinations of men, and dispositions of creatures, by the motion of the
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the heauens, yet so as by vertue they conclude that both man and woman may overcome the planets, alleging in this the authoritie of Ptolomey, their arch maister, who with the Poet faith, Sapiens domina bitur astra: They concord likewise that by Atronomy they may know when men or women are enclined to war or peace, and when by common course of kind, tempest should arise, famine increase, warres take head, yet so restrain they themselves, y' they confes that both praier may prevent such euill mishaps, & by course like-

wife it happeneth, y' though the constellations take no effect in one countrie, yet in another they may be forcible. Well said Anthonie, since they can tell me nothing that shall happen, but ambiguoufflie and doubtfully, since their demonstra-
tions are fallible, and their positions vntrue, It is in-
conuenient either to truist them, or to put affiance in their follies, for so may euery foole tell what he will, and excuse his error: Their manner of speche then is but a cyppee and cou-
lor of subtiltie and vntruth: a net to catch mens soules, a sin-
full excusion of sinne, and a chaine to draw men from God, and to tie them to fantasies: wise they would be thought, and are prooued ignorant; secret and skilfull, but they are known deceivers; and faine would they be thought of Gods coun-
saile, but neither wot they how, neither can they, because they are so faltie: For the better proofof whereof you shall understant, that there is but one sunne, one moone, and other five stars, Saturne, Iupiter, Mars, Venus, and Mercurie, which with other stars whirle about the earth with the firm-
mament euerie day naturall, passing over all climates, and countriess, water & aire, in foure and twentieth ore, which is called a day naturall from midday to midday: and make no more abode over one then over another, how should they then more incline in one land then in another? Dispoise one perfon more to vice or vertue, then another? or threaten one countrie more with warre or peace then another? Becaufe (quoth Metrodorus, to help Aferius, somewhat amased) some constellations, or some conjunction, some aspect, or some influence in their swift passage and motion, falleth upon one land

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more then another, & as men are born vnnder diuers constel-
lations, coniunctions, aaspects, & signes, so are they inclined in
diuers manners, haung their affections more appropriate to
vice, or vertue, war or peace. That is false (quoth Anthony)
and thus I proue it: when the kings fomne is born at one in-
stant with the bondmans fomne, the time is one, the constel-
lations, the fomne, the aspects, signes, and planets alike: yet
haue they not one inclination and disposition, for the kings
fomne is disposed by inheritance to be a king after his father,
and the bondmands fomne is disposed by his birth, to bee a
bondman all his life time: as his father was a hundreth
yeares before his creation; no planet then could avoid this
bondage, or deprive the kings fomne of his right and inheri-
tance: In the same time, with the same aspects vnnder the
same planets, when one child is brought forth, many other
are borne; yet haue they not all one inclination, neither are
they subject to one disposition: For some of them are inclined
to goodneffe, and some to wickedneffe: some to sickneffe, and
some to health: some to be wrathfull, some to be mercifull:
some to be wife, some to be fooles: some foule, some faire,
some rich, some poore, some long liuing, some fomne dying: E-
faual and Iacob had both one mother and one father (Izaac and
Rebecca) and both were begotten at once, and yet were
they dissident in manners, for Iacob was a good man, and E-
faual a bad: Iacob beloved of God, Efaual hated for his wicked-
ness: Iacob was smooth of bodie, Efaual full of haire: Iacob
was a true simple man, Efaual a proud, and malicious son: so
then it appeareth that such diuers inclinations of men and
women, depend neither on the planets, or the time of their
births. What then are the causes of the diuerilities said Fru-
mentarius? Forfooth (quoth Anthony) Adams originall sinne,
wherein we are conceived, and being so conceived, are to sin
inclined, and therefore God faith, that mans heart & thought
is prone to euill, even from his youth, Sensus & cogitatio cor-
dis generis humani in malum prona sunt ab adolescentia sua: no
man therefore may say of himself, my heart is clean, as who
should say I am pure and cleane without sinne. Some like-
wise
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wife are disposed to sickness, some more, and some less, and
that for divers causes: Sometimes for wicked sufferance,
because children are not chastised in their youth: For as Sa-
lonam faith, the child that is suffered to have his will, tham-
eth his mother and his kinsfolk: Some for wicked compa-
ny they be in, and wicked example of their elders, and mis-
information: For as Salomon faith, A man in his old age,
hardly forfaketh the depraved customes of his youth. And
yet it is a proverb (qd. Metrodorus) Yong faint, old deuil. It
is a sinfull prouerbe (faid Anthonie) to draw men from sci-
ence to sinne, from vertue to vice, and from God, to the Di-
uell: for Scripture faith, Bonum est homini cum portuerit
iugum suum ab adolescentia sua, Happie is the man faith he,
that hath borne the yoke of our Lord from his youth. And
as the Poet faith,

Quod nova testa capit, inueterata sapit.

Such as the vessell taketh when it is new, such it fauou-
reth when it is old: and therefore Saint John Baptist, Tobie,
Jeremy, Sampson, and Samuel, (with many others) are pray-
fed in sacred Scripture for their holinesse in youth, For com-
monly they that are good in their young yeares, in their re-
retired age make a happie end: according to the Proverbe,
Qualis vita finis ita: And although for a time they be subieect to
sinne, and vanitie, God suffereth them to fall therein, leaft
they should be proud of their own goodnes, & take disdain at
others sinfull wretchednesse: Some also is more enclined to
sinne then another, because he was gotten and conceived in
sinne more then another, although they were both borne in
wedlocke: For husband and wife may sinne greuellis to-
gether in misuse of their bodies, or in diystermerance, if they
either exceed measure, or manner, or default in time, as in
sicknesse, or otherwise: The sinne notwithstanding is in the
after, not in the guer: They may likewise sinne by wicked
intention, or fulfilling the lusts of the flesh, not to the intent
to flie wicked fornication, nor to yeeld the debt of their bo-
dies, nor to bring forth children to the worship of God, but
only to their owne lust: men also are enclined to sinne by

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their excesse meats and drinks, and by the misgouernance of their fiue fences: and for these causes one is inclined to sickness more then another: For sinne oftentimes is a cause of bodely sickness, and by middiet of the mother when she is with child, or by indisposition of the father or mother, or both, when the child is gotten: and by miskeeping of the child in youth, many sicknesses are fallen into: for children in youth, are apt to haue all things, and by that meanes do oftentimes receive that inwardly, which altereth their complexions and peruereteth their natures. God likewise smiteth them sometime with sicknesses, and mischief, for that their fathers and mothers sinne in too vnseemly cockering, and affection: Knowing their parents corrupt desires to be so great, that to instruct their sonsnes they will hazard their soules. Sometimes also he smiteth with sickness, to shew his might, and power, as he did in him that was borne blinde, that the power of God might be showne in him in restoring his sight: many other causes likewise there be which paffe mans wit, and are not subject to our reasons. For wee may not alwaies know Gods will, neither are his secrets to be cenfured by our fences; yet are not these assigned reasons alwaies general: For sometimes a good man hath a wicked sonne, and a wicked man a worthie heire, for shoule children alwaies follow their fathers and mothers in goodnesse or wickednesse, then shoule all the right of their reformation and vertue, be ascribed to the parents, and not to God, and the one shoule haue cause to bee proud, the other yeeld matter to be forgotten: and therefore God so medleth one with another, & moderateth his judgemets by his wisdome, that the good children should not presume on themselves, nor be proud, neither the ill should be euer sorowfull and desperate, but shoule onely trust in God, that of the wicked, maketh good, and of the reprobate righteous. It is said quoth Frumentarius, that as children be borne vnnder diuers signes, so are they likewise inclined to diuers trades, and estates, so that vnnder some signe, one shoule be a father, and vnnder some other a goldsmith, and vnnder some other a scholer: It is said, is well said (quoth
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*Anthonie*) but it is true, is better: Many countries know no coiners, and many though they know them, yet haue no vfe of them: in a great realm of six hundreth miles in length, and two hundreth in bredth, there are no coiners, but in a place assigned them by the king, not by signes or celestiall bodies, but by his seale and patent; and there are they planted to print money, not by Jupiter, Mars, or Mercury, but by the ordinance of his maieftie: and if any man coine, but those the King hath admitted, he shall be punished like a traitor, neither can the signes or planets faue his life. They likewise that are borne neere the sea, or nigh some great water, do themselues follow fishing, & instruct their children in that facultie, not by reaon of the signs where vnder they are borne, but for their better oportunitie and increase of living. They that are borne from the sea, some follow tillage, some cloathing, the one by reaon of vpland, the other through abundance of wool; some be shepheardes, some southfaiers, & so of other crafts and trades, as the countrie requireth, not according to the disposition of the signes and planetarie circles, but according to their natures, countries, and manners. A man likewise that hath many children, bindeth them prentice, not as the constellations direct him, but as his abilitie serveth him: So then you may well perceiue, that such diversitie in living, and change in trades and occupations, dependeth on the childrens friends that ordain so for them, and not on signes and planets which are neither propitious to the one, nor partiall to the other. If then the planets haue no power in these things, What say you to di Stevenson and her power (quoth *Metrodorus*) for *Seneca* faith, *Regitur fatis mortale genus*: and *Lucan, Regit omnia fatum*: it feemeth then that all things befortune man and woman by defteny. Fond men speake fondly, and therefore trueth them not (said *Anthony*) for as *Gregory* writeth, *Abfit a cordibus fidelium ut ali-quid esset fatum dicatur*: God forbid (faith he) that any Christian man should beleue that there were any fate, or defteny. For God that made and fashioned man of naught, rules, gouerneth, and ordereth his life according to his de-

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ferts,
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serts; and his righteousnes and mercie: and to be short, man was not made for the stars, but the stars for him. Yet is the Gospel against you (said Asterius) for we find that as soone as Christ was borne of his blessed mother, his star appeared in the East, giving hereby an assured token and profe, that each man is borne under a certaine star, and constellation, which is called his destinie: for all his after living is governed thereby, as both Astronomers and Astrologers confesse vnfrainedly. It seems well, that to maintaine folly (O Asterius) foolish men deceive by folly: vsing vntruths to persuade, which neither can abide the taft of truth, or their triall: For the star that appeared at Christ's birth had no matter over him, but the blessed child was Master and Lord of the star: The star governed not the child, but the child governed the star: The star did worship and service to Christ, and therefore was it called the child's star, because the child was Lord of that star as he was of all others: For he was and is Lord of one, Moone and stars, and all things whatsoever: They may not therefore confirm their follies and false judgements, with an Astronomicall judiciaall of the star; for as Augustin and other doctors confirm, it was no star or planet of the firmament, but a preordinate light sent by God, al which may be proued both by art, and vnfrained authoritie. For as artsmen confess, Minima stella fixa, maior est tota terrae, The least star in the firmament is bigger then the whole earth; euery planet likewise is greater then the earth, except the Moone and Mercury, (which in that they be somewhat lesser then the earth, do sometime loose that light they receive from the sunne, by the interposition and shadow of the same) as when the earth falleth betwixt the sunne and them: and if that be true then, if that star had beene so great as another star, it should have ouerwhelmed all the earth: for it neerely approched the earth in conducting the kings on their way: The stars also of the firmament follow the course of the firmament, and in euery day naturall arise in the East, and set againe in the West: but that star did far otherwise, for first it shined both night & day without obseruation of the course of
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of the firmament, & next only directed the right way wher-by the *Magi* were to trauell to Bethléem, conducting them to the faonne of justice which rose out of the cleere skie, the Maiden *Marie*. Thee stars likewise in the firmament shine by night, but that star appeared in the Horizon both day and night. The stars likewise of the firmament shine both to rich and poore, to yong and old, to skilfull, and vnskilfull, but that star appeared only to the Kings and their attendants. The stars in the firmament are perpetuall and everlafting, since as the Philosopher thinketh, *Sola sublunaria sunt caduca*, but that star had but nine months continuance at the moft, and if some clarks erre not, continued but fortie daies. Thē what manner of star was it (quoθ *Metrodorus*) resolue vs in this difficultie? Some scholemen fay it was but the likenesse of a star (faid *Anthony*) for the Kings had no knowledge of angels, but only intended the stars: Some fay it was the fame child that lay in the oxes fťall, which appeared to the Kings, and led them to Bethléem in likenesse of a star, and therefore the hymne ffaith, *Iacet in praefepio, & fulgebatur calo*, But the common fentence of the learned is, that it was a starre newly ordained by God, to shew the birth of our Lord Iefus Christ, and as foone as it had executed the office that it was ordained for, it turned againe to that matter which it came from. How could they know by the star that such a child was borne faid *Asterius*? For neither could the star speake to thē, neither instruct them in such matters. Very true (quoθ *Anthony*) and therefore *Augustine* ffaith openly in a Sermon, that the star wrought nought els by his apperance but astonishment, studie, and amase in them, to dizerne what it might intend; and when they were at their wits end, & knew their cunning serued them not, then God shewed vnto them, by inspiration inwardly, or by an angell openly what it betokened, and bad them follow that star. And fο ffaith *Christo- fiome* on Mathew. They knew also by *Balaams* prophecie that such a child should be borne, but they knew it not by the secret of Astronomy: Neither might they know the time of his birth, nor the place, as the Gofpell testifieth. Why then ffaith
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faith Augustine and other fathers, that the science of judicial Astronomy and knowledge of childrens birth was lawfull vntill the comming of Christ? Since by their science they could not comprehend his birth. But as they say before it was lawfull, but not after his birth: Saint Augustine (quoth Anthony) faith not that the studie was lawfull or granted to be done, neither that it was permisible to truſt therein, (for it was alwaies faſe and reproved both by God and by Philosophers, by authorities and by reaſons;) but he faith that the science and cunning was granted by God, and held lawfull, not the practicke of the science. Man may likewise reprowe the knowledge, and learners therof, and shew by their owne principles and grounds, that it is a faine and vnce‐
taine studie: finally that the science is properly no science, but an open folly as it well appeareth in Christs birth: and becaufc in his birth it was fo apparantly disproved, therfore after his birth it is neither lawfull to know it, reasonable to vfe it, but onely wisedome to reprowe the folly of them that practife it. Astrologe like‐wise as the schoolemen say, was both vnlawfull before Christs birth and after, but the knowledge was suffered both before and after, to reprowe man in his follie, and the follie of men that practife it. Where find you that God defended and forbad iudicall Astronomy before, and after Christs birth, quoth Metrodorus? In the first precept of the firſt table (said Anthony) where he forbiddeth that men should make them any likenesſe of that which is in heauen; but Astronomers (as much as in them lieth) make themſelves like to God in heauen, by reaſon they aſcribe to themſelves that which belongath to God: and therefore God reproweſ them and faith vnto them, Nuntiate qua ventura sunt in futurum & sciemur quod dixit ejus vas, Efay: 18. Tell vs the things that be to come after this, and then ſhall we know that you be Gods: and therefore faith the law 26. q. 4. Igitur, that they call themſelves diuines; as if they knew Gods counſels, and by their deceits and falſhoods, tell the people things that are to come, as if they were full of godhead, and Gods fellows: and in this fort they and fuch
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such other offend most greeuously against the first commandement, for they make themselues like vnto God in heauen, and that worship which only belongeth to God, they take to themselues: and for such presumption and pride, angels kind was destroied, and mankind also: For as we read E;as xx, Lucifers said in his heart that he would ascend the higheft heauen, and plant his seate aboue the stars, and sit in the mount of the testaments, & that he would mount vp aboue the heart of the skies, exceed all angels, and be like him that is higheft: But sodainely he fell into hell, and so shall all false Astronomers and Astrologers do, except they amend them, for they fix their wits, firm their studies, and plant their faith so much on the stars, that they passe the stars, and be like to God in their considerations, who is most higheft: They will like wife sit in the mount of the testament, for they will be against Gods lawes, and prefer their judgements before Gods prohibitions: and therefore if their science were true, the testament of Gods law should be fruitlesse: besides, if their studie stand with religion, Gods law is void, Ecclesiastical laws, laws of countries, judgement, and reason should wholly be vnnecessary: For no man is worthie to be punished for his sinne, nor can be deferedly rewarded for his good deeds, if he be falsely tied vnto them: But he that doth well, and may doe amisse, is therefore worthy great reward: and for that he doth euill, when he might doe well, and might leaue his misdeeds, and will not, he is worthy of punishment: but if he were moved by the bodies aboue, either to vertue or vices he were worthie neither of pleasure nor plague: and therefore this pride and presumption loft Adam, Eve, and all mankind: for when the feind told them they should bee as Gods, knowing good and euill, they consented to him, and eat of the apple, contrary to Gods command; for they would be as Gods, and like to Gods in knowing things that were to come: as we find that when God led the children of Israell into the land of promise, he forbade them iudiciall Astronomie and all other maner of witchcrafts, commanding them that they should not aks counsell of any such diuinors or witches,
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For I shall destroy (faith he) the nations before you, because they have vfed such abominations, and if you vfe them also, I shall also destroy you: we find likewise that God reproved the people of Babilon for their witchcrafts, and the children for their Astronomy they trusted in, for of all nations they were most addicted thereto in those daies, and to them he spake in this wise, Widowhood and barrennes shall come vpon you in one daie by reason of the multitude of thy witches, and the hardinesse of thy charmes; and because thou haft trusted in such mallice, thy cunning and science hath deceiued thee: diécafe and woe shall fall on thee, and thou shalt not know from whence it commeth, Sodaine mischiefe shal fall on thee, which thou maist not escape; stand (faith he) with thy charmes and with the multitude of thy witches, in which thou haft travailed from thy yong age, looke now if they haue power to strengthen thee against thine enemie, Thou haft failed, and thou shalt fall in the multitude of thy counfail that thou haft taken from such men: let now thy diuinors (faith he) of heauen stand and succour if they can, they that stare so aginst the stars, and looke after the planets, and call and cast yeares, moneths, and daies, to tell things that are to come, they shal not helpe thee: For as Paul faith, their counsell is nothing. This science of Astronomy likewise is reproved by Salomon, where he reprehendeth those that say that the sunne, the Moone and stars were Gods and gouernors of the world, whereas gouernance doth only and truly belong to wittie and reasonable thinges, as to God who is foueraigne wisedome; To angels as the wisest of his creation; to men as illuminated by his spirits: But vreasonable bodies aboue are only instruments of Gods gouernance, and therefore cannot but indirecly be called guides and dispoers: Such judiciaill Astronomy alfo is condemned by the law. de. g. 6. Igitur, and in many other places of scripture alfo: S. Paule likewise millikely such practice in Aronomy, where he faith, You keep holy daies, and yeares, as heathen people do, I am therefore afraid (quoth he) that I haue travailed about you in vaine to convert you all: and on the same place
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place the gloffe reprehendeth the craft of Astronomie very earnestly: Such sciences likewise are reproofed in Pauls Epistle to the Corin. 10. I shall (faith God) destroy the wife man, and the flight of the subtill, and of them that trust so much in their cunning: Where also Saint Paul faith, Where is now the wife man that setteth so much by his owne wit? Where is now the man of law, with all his flights? Where is now the searchers of nature, and the curfew of kind? God (faith he) hath turned the wisdome of the world into folly. I count (said Metrodorus) that this deuining of things to come which onely depend on the wil of God, and mans industrie, are meere and great follies: For no Astronomer by his cunning can tell me my thoughts, nor refolue me in succeding purposes, nor how I shal lead my life: they know not my counsailes, although they see and speake with me, how should they then know Gods will, since they neither see him, nor speake with him? Themselfes cannot foretell or beware of their owne mischiefes, and how may he rightly know a star so farre off, that cannot warely escape a pit hard at hand: so that as far as I see, the more they worke by their craft, the worser they speeed. Now trust me (said Anthony) I like thy present reason, & to shew their further arrogence, I will thus prosecute my purpose, wherby you shal espy their wonderous folly, and find that the more they trust in their secrets, the lesse they trust in God: There will no wiseman as you know write his hid secrets and yeeerely busines in the roose of his hal, nor about the walls therof, leasst al men might read them and know them, no more will God write what he thinketh to doe in the firmament, that therein all fooles might dicerne his secrets, and forepointments. For Christ hid many things from his apostles, and saide to them, Non est vestra nosce tempora vel momenta, quae pater posui in sua potestate: It longeth not to you to know the times and moments which the father of heauen hath receiued into his power; and by the Prophet Esay he saide, Secreta mei mihi, secretum meum mihi: I keepe my secrets to my self; and since he keepeth such counsailes from his friends, much more obscu-
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reth he his secrets from his enemies. They say that by the secrets of Astronomy, they may lawfully tell and deuine of faire, and drie wether, of raine and of tempefts, for they fall by common course of nature (quothes Averterius) and therefore they may be foreknowne and foretold. Averterius (anwered Anthony) as I have said before, the course and kind of planets dependeth on Gods will only, and are mereely at his owne disposition, as the instrument standeth on the worke- mans hand, and in his will to doe therewith what he will. So that Astronomers by their cunning cannot certainly foretell either drought, raine, or succeeding tempest, neither cenure the same by stars, (as the material causes of the same) but by the celestial bodies as by tokens they may know the suceeze of frost, haile, snow, wet, drought, and such other things, and that knowledge hath the sheephepherd in the field, the shipman on the sea, the bird in the aire, the fish in the water, and the beasts in the wood, far better then all the A- tronomers in the world. How then may bodies aboue bee tokens of things, and not causes said Averterius? The falling of foot quothes Anthony, in the chimney, is a token of succeeding raine, but not the cause of raine, but the raine rather is cause of the foot falling: For when the aire waxeth moist, then doth the foot through the moisture thereof, wax heauie, and so falleth downe, and in so falling is a token of the moisture of the aire: So swetting of water out of the stone, is a token of raine, yet is it no cause thereof, but the raine & moisture of the aire is cause of the swettmg of the same: The melting also of salt, when it turneth to water, is a token of raine, but not the cause: Smoake in the house when it paffeth not out readily, is a token of raine, and the blew glowing of fire a token of frost, but none of both causes of either: The Halo likewise about the Moone a token of wind, but no cause; al such tokens shewing the disposition of the aire, but not the cause: and in like manner superiour constellations by their light and manner of shining, are tokens of wet, and drought, and such like: And as the light of the Sun she- weth the disposition of glass, when it shines vpon it, whe- 58
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ther it be white, or blacke, red or greene, and yet is not the cause of the same colors: and the Moone in one lunacion, and in the same time sheweth in one countrie great tokens of raine, and 20 miles off, showeth great tokens of drought, and so it falleth out: yet it is the same Moone, and the same lunacion: and therefore the same cause in diuerfitie is not in the Moone but in the aire. In one countrie sheweth wind and tempefts, in another far otherwife, some is made whote by the reuerberation of the sun, in another countrie not so, but far different: In one day also it gloweth, in another it freezeth: The funne showeth his light one time of the day, another time it doth not: which diuerfities stand not on the funne, but on the aire, and other causes. For the fun of it selfe as Philosophers say, is alwaies of one certaintie, and shineth euer alike. It is not whoter one time, then it is at another time: But such diuerfitie falleth by the diuerfitie of the aire, and other means and causes surpasseing mans capaci-
tie. Sometimes such adventures of hunger, pestilence, tempefts, drought, and inundacions fall out by the ordinance of God for mans sinne, and to expresse his might and power: Sometime without meane only at his will: Sometime by the working of good or euill angels at Gods bidding: Sometime by the working of the supernaturall bodies at his bidding: For as I first said, he may doe with the planets what he will, and he may doe without them what he lift: And therefore by the course of the planets we may know such adventures and casualties, not as being causes thereof, but only as being tokens: for God made them for tokens to man and beast, bird, and fish, and all other creatures whatsoever: and therefore we ought to obserue them as tokens, not as causes: and diuine by them as meanes, not material agents: for we neither know when they be causes of such changes, or when they be not. What say you to this Anthonie quoth Aterius? The Moone according to Philosophie, is the causes both of the ebings and floatings of the sea, and as Aristotle writeth, it followeth the course of the Moone? It may be (said Anthonie) that the sea keepeth his time of ebbing and floa-
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ting by the course and time of the Moone, in one country sooner, in another later: yet faireth not every sea in the same fort, but one part of the West sea about Britaine and Ireland, and in some other neering lands, els where, where approximation and nereeneffe causeth currents: But in other far countries, & in the Greék sea, neither such ebs or floats, are euer found, and so it seemeth there be other causes of the floating and ebbing of the seas, and not the Moone alone:

But true it is, that man, beast, bird, & fish, ye sea, the aire, the trees, and flowers, & all other creatures obserue those orders in time, kind, and working, which God hath appointed the: which time they know by the Sunne, Moone, and stars: For as Salomon faith, each thing hath his time ordained by God by law of nature, which time they know, and keepe by the course of the bodies celestiall, which are to them as tokens what they shoule doe, and rules of kind that they be ordained to: and therefore God faith by the Prophet Ieremie, The puttocke in the aire knowes his Time, the Turtle and the Swallow keepe their time, but my people knoweth not the time of our Lord God: For in these daies men regard not Gods judgements, but tie themselfes to Atronomers, and planetarie aspeets, yet notwithstanding all the rules of Astrologie, each kind is ordained by Gods ordinance, what Time each thing shal be done, or follow his kind: which time they both feele and know by the bodies celestiall. For as the Philosopher faith, The bodies aboue meaure all things here beneath by prescript of time. And therefore faith David that at night when the Sunne is downe, then in the darke-ness begin beasts to feeke their prey, to wake and walke in deferts, and when the sunne rifieth, they return to their dens, and hide them, and then goe men out and worke till it bee night, not the Sunne and Moone causeth them to doe so, but onely the law of kind ordained by God, teacheth them so to doe: and tieth them to obserue their kindly times. In the dawning and springing of the day birds begin to sing, and those flowers sweete lie spread, that in the night time were softlie clozed; Man, bird, and beast, beholding the light, re-joiceth
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ioiceth at that time, because their kindly course of working
is renewed againe by the louely presence of the shining Sun,
which warmeth them with his beames, and encourageth
them with his light. The Sunne likewise ruleth them not
(to speake properlie) but kind ruleth them in time, by the
course of the sun, & other superior constellations: We read in
holy Scripture, that on Gods command and word earth
produced trees, brought forth flowers, and was clothed with
graffe, each yeelding his fruit in his degree, and his flower in
his kind: The third day before God made either sun, moon,
or stars, he gave them vertue, and nature to bring forth trees,
fruit and graffe of many sundrie kinds, but to the Sunne hee
gave not it nature, neither to the Moone, nor to the starrses,
but he made them to shine and to be tokens of time, to all
creatures here beneath: And God himselfe gave to trees,
graffe and heares divers vertues, and wonderfull natures
to bud, blossome, to bring forth faire and greene leaues of
divers fashions and qualities: so that no man by wisedome
can equall the leaft, or ceafe to admire at the smalest: Some
he ordained for Summer, some for Winter, some in one sea-
son to looche their beauties and faire coulours, some in another
to recover that they loft: some to be continually greene, as
the lawrell: Such many diuerfities God hath ordained in
kind in all creatures whatsoeuer, assigning to each their due
time naturall, either to fade or flourish, to spring or wither,
to prosper, or decay. In one land falleth hunger, in another
land plentie, some countries yeeld wine, others abound with
wool; in one province is plentie of gold, Siluer, and Minerals,
in another, barrenneffe void of all abundance. There is
also sometime a generall plague, other sometime a ficknesse
restrained in some climate: some die in their youth, other
some in age, some with long ficknesse, some by sodain death:
how should men know these changes by the influence of the
planets, or assigne caufes thereof (and many such other innum-
erable, by the defined number of constellations? Dispute
not Asterius (quoth Frumentarius) but submit, for it passeth
mans wit to decide these things, and is only knowne to God
who
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who made al things For which caufe I hold it folly in men to intermeddle with such secrets and hidden misteries, and namely with thinges yet to come. Well Frumentarius, said Aferius, let your opinion stand, yet cannot I giue ouer que-

tioning till I be resolved, if in the wonders that fall against kind, the celestiall bodies be tokens or signes of any adven-
tures to come? I will satifie thee (said Anthony) for such as doubt, show they would learn. That which falleth out aboue
the course of kind, betokeneth that there is somewhat excé-
ding aboue the course of kind, be it weale, or woe, prosperity or aduerfitie: But commonly such aduentures happen ra-
ther against bad then good betiding: as comets, stars, & burn-
ing castles in the aire, eclipses of the Sunne and Moone ag-
against kind, armed men in the aire, or rainebowes turned
upside downe, mishappen monsters in their birth, and against
kind. These and such like that fal out against common course
of nature be tokens that the people, where they doe appear,
are vngratious in their liues, & monsteroys in their actions:
foretelling that the Lord of all nature is offended to see them
so disobedient and vnnaturall. It may well be as thou sayst
(quot Mroderus) for many such haue appeared within few
yeares, and neuer so many thinke I in so little while, and
much forrow and woe hath followed after them, as the coun-
tries haue seene and felt also: I pray thee therefore tell me
what these obortiones mean, these comets portend, & mon-
sters signifie, which of late dayes haue hapned in this peace-
able countrie? They are manifest tokens of great offence ag-
against God (quot Anthony) they are testimonies of our
countries finnes, and the plagues that are comming, except
we amend vs: for greater falshood and treafon, greater per-
jurie and mispresion, greater cuentousnesse and injuicse,
greater herezie and blasphemie, greater luft and ambition
was neuer in countrie overlookt by the Sunne; we are not
ashamed to finne, but do finne openly, and (to the great flan-
der of Christendome) the infidell sheweth Christ in his life,
where we only (and that fildome) celebrate him with our
tongues: and because we neither repent, nor amend our
liues

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liues, (but as the Prophet saith, tie finnes together with cartropes, and rather hunt after new, then repent the old) therefore these tokens of miferie appeare successiuely, betokening that God smiteth not all at once, but warneth vs by leisuer to repentance. Wherin if we vs dalliance, after long forbearance, God wil vs seeere force, and the plague will be so heauie, we shall not be able either to heare the report thereof, or induce the mortall perfecution. Thy words are both true and manifest (quo Frumentarius) for every estate and degree in this land is giuen to finne, men rather couet to be rich, then to be righteous, to do wrong, then to do right: and to conclude, the wounds of this world are so fatall, as they cannot be healed either by thy counfaile, or our complaints: In leaving therafore these termes of expostulation, and commiferation, let me intreat thee to discouer the opinion of the learned touching such comets and stars appearing contrary to the course of kind. Frumentarius (quo Anthos- nis) Philosophers say, that comets are hot exhalations, car-
ried vp aboue the middle region of the aire, and there become new stars, denouncing future misfortunes: And of these Metioirs and impressions, there are three sorts, in three regi-
ons of the aire: the one are of the matter of fire, the other of water, & the laft pericipates both of the one and the other. The comets are of the first cannuk or magnitude, and it is said, that every comet is an exhalation hot, and drie, terre-
striall thicke and weightie, which by the vertue of the stars is attracted vpward by little and little into the most heigheft region of the aire, where by reason of the affinitie of the fire, and the dominance and agreement of his matter, it is gathered, and inflamed by the motion of the celestial bodies; then increaseth it, becoming round by his owne proper motion, and conformable to that fтарre, vnder which it was first gathered, or rather it goeth by the motion of some other celestiall bodie, from East to West, or remaineth in one place (as the fixed stars.) After the apparitions of these ferior bodies, droughts, plagues, and other tragicall misfortunes happen. And it is therefore called a comet by reaon of his hairie
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Of these there are two forts, the one called Crinita, the other Barbata: for so Aristotele teacheth and distinguishest them: Plinie in his second booke setteth downe divers kinds and dependances of them, gathered as it seemeth rather from tradition, then certaine truth: they commonly appeare by night in the North part, whence it may be thought the Proverbe ariseth, Omne malum ab Septentrione.

Of their effects I will propose some examples to thy satisfaction; partly such as Garceus Peucer and Licosthenes haue touched, partly such as haue escaped their diligence. In the yeare 684 about the 16 Sinode held at Constantinople, and during the raigne of Constantine the fourth then Emperor, there appeared a comet according to the Græeks, by the Latines held Crinita, which appearing above the Horizō threé months, portended great mischiefes, both to Rome and Italie: For after it, infused a great plague, and after that a worfe famine, and besides, the heauens so conspired against man, that many were consumed by lightning: in the yeare 954 likewile, (during the empire of Otto the first) besides stones of huge bignesse falling from heauen, bitter winds, bearing downe great towers, and bloodie crosses, falling from heauen, there appeared a comet of mightie magnitude, followed by a famine so forcible, as many millions of men, women, and children, died either by the force thereof, or the furie of injurious warres. In the yeare 1265 for three months space a mightie comet appeared in the East, extending her beames to the mid heauen Westward, which then arose whe Pope Urban the fourth first sickned, and then banished when his life finished: during the raigne of Wenceslaus the third king of Boheme, another comet appeared, after which followed a great perfecution of the Christians, and after that such an earthquake as overthrew many cities and castles: in the last year of Lodowic the fourth then Emperour, there appeared a Crinite comet for two months space, seconded by great famine: in the yeare 1351 a comet appeared in the North in the month of December which was no sooner extinct, but that great winds followed, fierie beames fell from hea-
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heauen, and Pope Innocent the 6 died. In the yeare 1482 two comets appeared, the one about the beginning of January ferie in coulor, sparkling in beames, and fearfull to behold, which bending towards the West, at first tooke beginning in the entrance of Libra, and after passed to farre Northward, that it passed beyond the Zodiacke, and after 10 daies continuance was extingiuished: and no sooner was this dissolved, but another appeared very ferior and bloodie, extending toward the East, after which such grievous plagues, famines, and war, persecuted the Chriitian climes, as nature suffered not the like ruines in many yeares: Thus then it appeareth that comets are tokens and warnings of enuing death or plagues sent by God to forewarn men that his vengeance is at hand. To conclude, all signes in heauen are but as tokens, not causes; governed and directed by God, not governning, and materially enforcing man: and they likewise that either repose their trust in them, or trifle away their studies in their natures, they that judge thereby as inforcers of casualties, and hang their wisdome on insensible creatures, are both condemned by God, and held foolish by the wife. Be not therefore deceived Aterius, build not upon apperance, thinke not all gold that glistereth, but flie Magicke as diuellish, disiphe Astrologie as uncertain, and trauell in the studie which may lighten thy mind, and not corrupt thy understanding. First ad example to thy peruation (said Metrodoturo) for those that are wrought by reason, are wonne & wounded by example: I will satisfie thee quoth Anthony, for I desire both his, & thy safeties. There liued sometime in France a yoong and toward scholer called Gilbert, who borne of obscure Parents, yet caried a high mind, fixing his studie on Philosophie, and delighting in nothing more then the secrets of nature, but wanting the supplies of wealth (and seeing too few men liue by wit) he took upon him the Habit of a Monck in the Monasterie of Floriacence, within the diocese of Aureliana, not for devotion or religions fake only, but rather to flie constraint then affect contemplation: There liuing long time, and profiting not a little, in fted of holie misteries, he

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studied Magicke, in steeed of Moses, Ptolomey; so that by this meanes becomming worldly, and by that meanes wicked, he forsooke his cowle, left his cloiffer, and fled to Hiipalis a citty of Spaine there to proffe his long affected Philosophie: No sooner was he arriued in that citty, but contrarie to all expectation his fame began to increafe, his studies to be more vehement, his ambition more earnest, so that he finally promised the Diuell if he would raife him to the dignitie of Papacie, he would be his both bodie and foule: This condition ratified betweene them, by these steps he presently ascended. First became he tutor to Otto the emperor, and afterwards to Robert of France; making by this meanes divers famous scholers, and attaining thereby many mightie friends. At last wearied with teaching, (which is a great & busy trouble) he exchanged his Academy into Archbishoprick, his rod into a crozier, his cap into a miter, attaining the Archbishopricks of Rhemes and Rauenna by bribes, and by Simony, and not content with these, but aspiring prowldie to a higher place: at last by many insinuations with the Diuell, and promises to be his bodie and foule after death, hee attained the Papacie, not crowned by the Emperor as a holy diuine, and Philosopher, but like a most execrable and damned Magician. Installed thus in the foureraightie, he poifoned those whom he hated, peruered those whom he loued, persected the professors of the truth: hiding so much mischiefe vnder the shadoe of holinesse, as the world no sooner espied it, but they began to detest him. And because where honour is attained, it cannot be lost without discontent, very curious of continuance of his life, and desirous to escape death, by magical incantations he so wrought the diuel, that at last he gave him this answer of his fortune, Thou shalt liue so long (faith he to Pope Silvester, for the name of Gilbert he gaue ouer at his coronatiō) til thou enter Ierusalem. The vain man proud of this replie, fearing neuer in Rome to meet with Ierusalem, and supposing the Prophecie extended to the citie in Pallestine, where it only had relation to a Minster in Rome, he followed banqueting, tooke his delight and
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and pleasure, leaung nothing vnought that might further
his vanitie and securitie: at last in the fourth yeare of his
raigne and the tenth day of the first month, whilest he sacri-
ficed and saide maffe in Rome in the Cathedrall church of the
holy croffe in Hierusalem, on a sodaine he was warned hee
should die, and at last he perceived how vainly he was decei-
ued, whereupon moued with repentance, and publickly con-
fessing his sins to the people, and exhorting to fие the baits
of preposterous ambition, and efchue the decepts and magi-
call illusions of the Diuell, he prepared himselfe to the death
which sodainly followed: charging his ministeris amidst the
pangs thereof, that after his death they should cut his bodie
into pecces, and so scattered, fhoued it on a chariot, not
suffering him to be buried in any place, but where they will-
ingly rested: At last hee dead, and his will effecte, both to
shew Gods prouidence, and to example his mercie, vpon
vnfained repentance, he was laid in a chariot, so mangled
and cut pecemeale; and was conducted by the horses to the
Cathedrall church of Lateran, where willingly staying, he
was worthily burred, shewing in his life the vanities of ma-
gicke, and in his death the effectuall fruits of repentance.
Thus haft thou heard, O Aftorius, a true and certaine ex-
ample, Which if thou follow, the world will reioice in thy
conversion, and thy soule shal haue comfort in my countaffe.
Thou haft wonne me holy hermit (quothe Aftorius, not with-
out sheading of teares) and I long to be instructed in a better
kind of studie, my former delights are tedious to mine ears,
and my present state, dangerous by my sins. O Aftorius said
Anthomie, as thou haft liued ill so learne to liue well, & take
the benefite of Gods forbearance, leaft thou be ouertaken
with his justice. Thou feest a good matron will rather die
then betray hir husband, a stout capitaine perishere he leaued
his faulders, so play thou by Christ, as thy master obserue
him, as thy guide follow him, as thy iusticier seare him, as thy
redeemer love him: and learne to die for him who suffered
death for thy follyes: duly bethinke theee now on the greuou-
ness of sin, hourely flie thou the occasions of offence, learn in
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the beginning to resist temptations, mortifie thy flesh, that hath beguiled thy spirit, keepe thy tongue from talking of vanities, restraine thy heart from being intangled with the inordinate loue of visible delights, seeke solitude, seeke idlenesse, think God alwaies present, and suspet sin alwaies egging, and come and learne what the deuer is, and loue to liue with Anthony. Great is my desire saide Asterius, and forward my zeal, but I haue a father to loue, a mother to content, their presence is mine only comfort, their absence my miserie. Ah Asterius quoth Anthonie, this is Hierome faith, is the Ram and battering Cannon of all pietie, that knitteth vs so much to earthly loue, as we despise heauenly: Harke what Cimnachus faith, It is better quoth he, to greue our parents the to discontent Iesus, for he created and saued vs, they onely loofe vs by louing vs; Gods loue must extinguish eternall loue, and he that will be his, must be wholly his: Let not thy parents teares draw thee from him, leaft thou increafe eternall teares to thy owne soule, when thy Parents inuiron thee like bes, and brey about thee like waspes, complaining and lamenting, propole thou thy finnes to thy selfe, that thou maist overcome griefe with griefe. Thou are bound to forfake thy father for Gods sake, neither doest thou hate thy father by comming to Christ, but thou makest him happie by producing thee, who art sealest to Christ: shall the celestiall trumpet of Christ draw thee to battell with the world, faith Augustine Epis. 38. ad Lat. and shall thy mother retaine thee? She counsaileth thee perhaps faith Barnard, to flie solitude, & by this meanes is contrarious to thy health and her owne; chufe therfore of both which thou wilt, either to satiifie ones foolish will, or to loofe boths saluation. But if thou louest her truly, forfake her rather, leaft forfaking Christ to remaine with her, the likewise perish for thy caufe: perhaps thou wilt say, thou are not sure of thy vocation, because thou art called pulikely: But heare what Barnard faith in 107 Epistle to Thomas, Vox hae non sonat in foro, nec auditur in publico, secretum confilium secretum querit auditum: auditui tuo gaudium pro certo dabis, & latitiam si fobria aure perceperis: Thou maist
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maift say that solitude wanteth the delights of this life, but I tel the with the wise man, Proverbe 15, better to be called, *Ad oleum cum caritate quam ad vitulum fuginatum cum odio*. Thou wilt say the solitarie life is subiect to temptations, and I tell thee that those who are tempted are beloved, and who abide the assault, are worthy of the lawrell: perhaps thou suf- peekest the necessaries of life, but heare Augustine what he faith, *lib de Eleemos*. Thinefth thou that earthly necessaries shal faile thee, where heauenly and diuine are giuen thee? Thou fearest perhaps that austerity of life will haften thy death, but I tell thee, holy abstinent maintaineth life: Then Arsenius, who more abstinent? Yet saw he a 120 yeares: who more studied fasting then Jerome: Yet liued he twice fiftie: It is not austeritie that hasteneth death, but superfluitye that shornteneth life. Thou fearest perhaps that thou canst not cast off thine euill customes: but I assure thee that Gods graces are stronger then mans frailities: and spiritually tied vnsto him, thou shalt say as Augustine did of himselfe, how sodainly waxed it sweet to me to want the sweetenesse of trifes: and thofe toies which I feared to lose, I forsooke with reioice. Thou fearest least thou shalt not continue thy resolution, but whilest thou heedfully foreseest vnccertaine euils, thou retchelesly art restrained in the bond of thy sinnes. If thou giue eare with Augustine thou shalt hear this happie voice, *Proijce te in e], noli metuere, nō te subtrahet vi cadas, proijce te securus excipiet te, & sanabit:* Caft thy selfe on him, and feare not, hee will not suffer thee to fall: caft thy selfe securely and freely on him, hee will both receive thee and heale thee: perhaps thou desirest to defer thy time of contemplation, and wouldst be a worldling during youth, to serue God in age: Then when the world casteth thee off, it seemeth thou wouldst caft thy selfe on God: for shame for shame giue him the fattest sacrifice, for if thou come in youth to him, Anselme will compare thee to an angell. Hearke how Jerome crieth, *Epist. 103. Ad Pauli. vol. 30. Faedina quae- fo te & herenti in falo navicula funem magis precide quam fol- ve:* Thou dippifeft perhaps the poueritie of my estate, but thou
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thou haft caufe to loue it, for where hunger is, all things are
taken with delight; and where humility, with thanks: Thou
fearest the facilitie of religious discipline, but I tell thee that
as the fether except steepeed in water, is easly lifted vp into
the aire with the leaft puff of wind, so mans spirt (except foiled
with vices, and detained by worldly infirmities) is still
mounting vp to heauen, as being a portion of the same. To
conclude all doubts thefere, and draw thee to God (Aſterius)
know that the true delight of the mind is no waies but in
God, and that all other are but as blemifhes to the eie, fprts
in purple, and knots in timber; This Ariftotle perceaved,
who after he had very long and learnedly diſputed of felicity,
at laſt (after he had decided the delights thereof) concluded
that the whole fulneffe thereof depended on the contempla-
tion of God: That is the true and only delight (faith Barn-
nard, Epif. t 14.) which is not receiued by the creature, but
the creator, and which when thou inioeſt, no man may take
from thee; in comparison of which, all other follicace is fadnes,
all fweetneffe greſefe, each blessing bitter, all beautie filthy,
finally whatſoeuer other thing may moue delight, troubl-
fome. Besides there is in no created thing, any degree of good-
neffe, any sparke of beautie, any appearance of pleafure,
which is not more freely, more effectuely, and perfectly in
God: firft, because his nature is infinit: and if any thing
should be defeitue in him, he could not be infinit: Againe,
whatſoeuer earthly things they haue, they haue them from
God, and no man can glue that to another, which he hath not
himſelfe: and therefore well faid Barnard, Thou admireft
(faith he) in the sunne brightneffe, in the flowers beautie, in
bread favor, in earth fecundity, but all theſe things are of
God, neither is it to be doubted, but that he hath referued
far fweeter for himſelfe then that which he hath giuen to his
creatures: which being fo, it muſt necessarilly follow, that
he who posſeſſeth God, posſeſſeth al things with him, and re-
ceiued the fame or greater deleſtation then he could take
from all other worldly delights, were they vnited together:
For as he who enioieth gold, enioieth the price of much fil-
uer,
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uer, and hath more easie cariage of the one then of the other, so he that is vnited with God, hath all the suck and marrow of true goodnesse, and with the possession thereof, an alienation from all other earthly frailties and infirmities, which are incident to fraile, fickle, and finite nature: Speake thou thus therefore with Augustine to God, 10. Conf. b. What loue I, when I loue thee? Not the beauty, forme, or fahour of the bodie, not the ornament of time, not the brightnesse of light, befriending mine eies, not the sweeet melody of delightfull songs, not the odiferous smell of flowers, spices, and ointments, not Manna, not hony, not soft pleasing members, fit for fleshly embraces: I loue not these, when I loue my God, and yet I loue a certaine light, and a certaine voice, and a certaine smell, and a certaine meat, and a certaine embrace when I loue my God: the light, the voice, the odour, the food, the embrace of my inferiour man: where that shineth to my mind, the place comprehendeth not; and where that foundeth, which time carieth not away; and where that smelleth which breath disperfeth not; and where y' fauoureth, which eating diminisheth not; and where that sticketh which facietie pulleth not away. This is that which I loue when I loue my God: Come away from this world Asterius, for like a theefe it will betray thee, like a net it will catch thee, like a Serpent it will sting thee, like a tyrren it will inchant thee, like a Crocodile weepe over thee: Briefly come and dwell with me, that thou maist dwell with God. As foone as Anthony had finishe this discourse, and his auditorie considere on his oration, both Metrodorus and Asterius, the one forfaking his curiosity, the other renouncing both Astronomy and Magicke, caft away their vain vaineesse of Philosophy, and humbly submitted them to Anthony, and euer after, from worldly minded men, became zealous and contemplative fathers; only Frumentarius that had yet vndisclofed his caufe of discontentments, after he had applauded these conuerions, at last thus expressed his purposes. Though I haue cause to reioice O Anthony, to behold these conuerss, and a desire in my selfe to be partaker of their profession, yet because a common-
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weale dependeth on my hands, I am restrained from that I would, and wholly tied to my country: Why haft thou fought me out quoth the Hermit. To be aduised by thee said Frumentarius, in choice of my counsaille, in that I am Prince; in disposition of my warres, because I feare to be invaded; and in execution of iustice, what is to be followed. Thou shalt not depart unsatisfied qd. Anthony, (though the world be not my science) & I will become a mortal man, to helpe an honest mind: First therefore for counsaille, thou oughtest to require it from almighty God, next from thy selfe, thirdly from others: in God thou oughtest to be wife & devout, in thy selfe prudent, and in others carefull, and wary in examining counsailles, discreet in avoiding seuere miftaking, learned in retaining, and constant in observing: That thou oughtest to take counsaille, & request it at Gods hand, James teacheth thee, where he faith, If any of you lacke wisdome, let him ask it of God, Iacob, 10. and Paule in his Epistle to the Colossians faith, Whatsoever you doe either in word or deed, doe it in the name of our Lord Iesus Christ, giving thanks to God the father: For as James faith, Every best gift, and every perfect gift is from above, descending from the father of lights, with whom is no transmutation, nor shadowing of alteration: in demanding counsaille therefore at Gods hands, thou muft both be devout and prudent, to the end thou maift desire nothing at his hands, but y' which shall stand with iustice, and be correspondent to honestie: and if so thou doe, doubtlesse whatsoever thou wilt, thou shalt obtaine: For Christ faith, whatsoever you shall ask of my father in my name, he shall give it you, which thou maift thus understand if thou be iust, and demand iustly: otherwise, if thou desire unlawful things, the judgement shall light on thy selfe, and the peruerse counsaille destroy thine own foule: for as Iesus the sonne of Sirac faith, he that worketh vngodly counsailles, they shall returne and overthrow himself, neither shall he know from whence they happen vnto him: For if in the law of common freindship, it be held both iustice and iurie, either to request dishonest things, or accomplish them
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them being demanded; much more in Gods cause, who is
our perfect friend, and only keeper of our soules, ought we to
be respectioue: and therefore as Cato faith:

Quod iustum est petito, vel quod videatur honestum,
Nam si tendum est petere, quod posset iure negari.

Since therefore mans counsaile without Gods helpe, is
both weake and fruitlesse, (by reason that without him, we
may not do any thing) let vs first of all seeke from him our
counsaile and his iustice, and all other goods shal bee annexed
and tied vnto vs. Next of all, thou must ask counsaile, and
examine it in thy selfe, namely, whether thy will peruerst not
thy reason; thy superftition, thy devotion; thy selfeloue, thy
judgement; briefly, thou must chiefeft of all, so draw coun-
saile from thy selfe, that thy moderation be not peruerst by
rage, nor thy discretion by light beliefe: First take heed, that
neither thou thy selfe be irefull, nor thy counsellor be wroth-
full, and that for many reasons: First, because the ireful man
thinketh his abilitie to exceed his power, and by that means
he ouercommeth his owne abilitie: for it is a true law, that
he who thinkest he can more then his nature minifters; in
exceeding his owne power, thinketh himselfe to be imbaced:
seconedly, because the wrothfull man speaketh not according
as iustice directs him, but as the spleene peruersteth him:
Thirdly, because wroth hindereth the mind, whereupon the
Poet faith:

Wroth lets the mind for feare it spee the truth.

In counsailes therefore, and in other things, thou must
refraine the disturbed motions of thy soule, and make thy
defires obedient to the rules of loue and reason: for so Tullis
counsaileth when he faith, Gouerne thy wrath, because whē
it hath power, nothing may either be done rightly, or confi-
derately: for those thinges which are wrought with any per-
turbation, can neither be done with constancie, nor approo-
ued by those that are absented: wroth hath no meane, neither
doeth interrupted furie admit any moderation. For the irefull
man accounteth al counsaile inconsiderat: he that ouercom-
meth his wroth, ouercommeth a great enemie, and he can
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neuer be considerat, that is sildome moderat: in counself like-
wife thou muft avoid pleasure or cupiditie, leaft either y* one
or other, overcome the fence and judgement of either the, or
thy chosen counfaile. Firft becaufe desire and couetousnesse
is the root of all euis, Paul ad Cor. Secondly, becaufe the vo-
luptuousnes of the heart extinguifheth the light of the mind,
and containeth in if felfe all kind of inconuenience: For
Tully in his booke de Seneeute faith, That nature hath not
given man more capittall or fattall enemies then the desires
and pleasures of the bodie, for from it spring raft and vnre-
frained lufts, inciting and perueriting the mind, and (after
many enormities reckoned vp) he concludefh, that there is
no place for vertue in the kingdome of pleasure. For which
caufe there is nothing so detestable or pestiferous as to folow
pleasure, for where it taketh moft head and roote, there is all
the light of the foule extinguisfhed. And truly pleasure is so
bad, that it neuer springeth except griefe forego it: for as Al-
phonfus faith, no man is delighted with drinking, except he be
foregreued with thirth, neither taketh any man pleasure in
eating, except he hath beene plagued with hunger: neither
affccteth any man reft, except he hath beene agreedue, and a-
grauated by labor: besides, (this is to be noted) that in euer
and the leaft danger, there is some imminent peril, where-
upon the Philofopher faid thus, Whofoeuer is voluptuous,
cannot want vice. Thirdly, in thy counfailes & other things
thou muft avoid and remoue couetous desire, quia parat pec-
catum, & generat mortem, as Iames faith: Fourthly, thou
muft avoid desire both in thy felfe and thy counfailes; becaufe
all desires are the gates of hell, by whiche we haue recouerfe
unto death: Fiftly in thine affcitions and counfailes
whatfoever, thou muft expell desire, becaufe it loueth no-
thing els, but that which is vnlawful: & therfore Seneca faith,
Ferocijsima cupiditas peftis eft, quis folet egenos facere quos ca-
pit, quia fimem querendi, non inuenit, alia enim cupiditas, ex fine
alterius nafcitur, Defire (quoth he) is a fierce plague, which
not only maketh thee poore when it furprifeth, becaufe it fin-
deth no end in feeking: for one desire is begotten by the if-
fue
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fue and end of another, and therefore in another place (he
faith) he is stronger that overcommeth his desire, then hée
which mastereth his enemie. Sixthly, desire in all affaires
and actions, is to be both removed and reproved, especiall to
the end that infirmities may be avooided: for if (as it is proo-
ued) desire hath no end, it deferrueth (and that worthily) to bée
dispireth; whereupon (a father faith) follow not infinit things,
for where is no end, there can be no rest, and where there is
no rest, there can be no peace, and where there is no peace,
God cannot dwell: for as Dauid faith, His place is in peace,
and his habitation in Sion. In counsailes likewise thou
must avoid all haft and rashnesse, for as in judgement celeri-
lie is condemned, (wherevpon it is wont to be saied, that hée
is the best judge that quickly apprehendeth and slowly jud-
geth; and againe, he hafteth to repent him that swiftly cen-
zureth) so is it written of counsaile, in thy counsailes the lon-
ger thou haft deliberated, thinke thou haft the righter done:
for the swiftest counsailes, are soonest repented. Thou muft
not therefore either glue or take counsaile hastely, or fo-
dainly, but with aduised deliberation, and competent delay:
for as Seneca faith, Lib de For. honeft. vit. Let nothing be fo-
dainely vnto thée, but in all things foresée; for he who is prou-
dent, faith not, I had not thought it shoulde haue come to
passe; for he doubteth not, but expeécteth, neither suspeécteth he
but taketh heed: For which cause in temporall deliberations
a competent delay is not to be reproved, for to deliberate on
things profitable, is a most prouident delay. A Philosopher
likewise faith, That all delay is odious, but yet it maketh a
wise man: These conditions thus foreknowne and well de-
bated of, thou muft likewise take heed and prouide, that thou
conceale thy counsaile to thy selve, neither demand counsaile
of another, if by other mens counsaile thou knowest thy es-
state may not be amended. For as Iesus the sonne of Sirach
faith, Shew not thy thought to thy friend or enemie, and if it
be thy fault discouer it not, for he shall heare thée, and regard
thée, and defending thy sinne laugh at thée: and another wise
man faith, Thinke scarcely that one man can keepe thy se-
crets:
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crets: and *Alphonfus* faith, Thy counfaile or secret being hidden, is as it were shut in thy prifon, but being reuealed, holdeth thee prifoner in his prifon: another faith, He that kee-
peth his counfaile in his heart, is Maister of himselfe, for it
is better for a man to hold his peace, then to deire any other
man to keep close his secrets: for as *Seneca* faith, If thou haft
not gouverned thy selfe in silence, how canst thou seek secrecy
from another? But if thou thinkest to better thine estate by
another mans counfaile then deliberate with thy selfe, and
diligently prouide in thy selfe, to whom thou wilt open thy
secrets, and to whom thou wilt impart thy counfailes: In
stede of vnaproued friends, furnisht thy selfe a thousand times
rather with enemies then friends, because by good hap thine
enemie may be made thy friend, & so by that meanes he may
the more lightly procure thy indomagement: Prouide also,
that thou discouer not thy resolution, to thofe counfailers
whom thou meanest to employ, for men for the most part
are flatterers, and rather respect the lookes of a might-
y man then the truth, and that which they thinke will
pleaue, then that which is requisi; so that respecting ra-
ther their will then their conscience, they deceiue thee in thy
counfaile, and condemne their owne indiscretions. When
then thou haft asked counfaile of thy selfe, prouide thee of thy
counfailers, and know from whom thou oughtest to expect
councell, for in asking advice, carefully obserue this caution,
to discerne thy good friends from thine euill enemies. To be
short, counfel is to be expected frō good, wise, expert, & appro-
ved friends, who haue both authority by age, and are known
trustie by experience. And therefore *Salomon* faith, There is
nothing may be compared with a faithfull feind, neither may
the weight of gold and siluer outprisfe his faith and goodnefe:
and in another place, The heart is delighted in ointments
and divers odors, & the heart is rejoiced with the counfaile of
a good friend: There is nothing sweeter (faith he) the to haue
a friend, with whō thou maist communicat thy secrets: For
as the bodie is without a foule, such is a man without a
friend: chuse thy friend likewise that he may be wise, & there-
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by verifie the old Proverbe:

Non de ponte cadit, qui cum sapientia vadit.

Chufe thy counfaile likewise of thy approued friends, because many are thought wise, but too few faithfull, many are circumjpect, but malicious, many haue smooth forheads, and false hearts, You must not therefore truft all men, but make triall of only faithfull men: For as Iohn faith, Beloved, beléueue not every spirit, but prooue the spirits if they be of God: and the wife man faith, who quickly beléeueth, is light and vnstaiied in heart, and shall be deceiued: for a mind easily misled, is quickly induced to folly, a Poet likewise that hath more of fence, then eloquence faith:

Ne laudes amicum donec probaueris illum.

And Salomon faith, if thou posseffe a friend, posseffe him in temptation, for a friend is according to his times, & therefore till miseries trie them, think no man trustie to theèe. Haue care likewise that thou make choice of old men, for in the aged is woldome, and in gray hairs experience, and (as Caphiodorus faith) they are alwaies held moest wise, who by the consuerfaccions of many men, haue bene approued learned: And Tully in his booke de Senectute, hath this sentence: Great things are not managed by the velocitie, force, and celerity of the bodie; but by counfaile, authoritie, and science, of which old age is only not deprevued, but also furnished: in asking therefore counfaile of the aboue specified, obserue this rule, That first you make triall of one or two, before the whole bodie of your counfaile: for as Salomon faith, Many are pleasing vnto theèe, and speake theèe faire, but chose one counfailel amongst a thousand: and consult thou not with them at one time onely, but at many times also: for where there is no heed (faith the wise) the pollicie runs to ruin: But there is health where are counfailes: and generally the cogitations are scattered where there is no aduice, but where there are many counfailes, their judgements are conformed. Now since thou knoweest of whom thou art to demand counfaile, let vs likewise consider whose counfaile thou shouldeft auid: for there is as great pollicie in shunning a dan-
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danger, as intrating a good fortune. Firt therefore I ad-
uise thée in any fort to fle the counfaile of fooles, for fond
men delight in fond things; and aime al their counfaile, ac-
cording to their conceits. For as a father faith, It is the
proprietie of folly to be searching into others ecapes, and
forgetfull of his owne. The wiemans heart (faith Salomon)
is on his right side, but the heart of a foole on his left: If thou
bray a foole in a morter (quoth the wise man) thou shalt not
drue him from his follie. Briefly, if a wise man contend
with a foole, whether he smyle or sorrow, he shall find no reft.
The counfaile of flatterers in like fort is to be avoided; and
not only in adueritie, but in prosperitie, the aduise of friends,
and faithfull men is to be vfed: In prosperity likewise, we
have greatest vfe of friendship, leaft we shoule be seduced by
flatterie, or deceiued by dissimulation: For we oftentimes
suppose our selues such as we are praified for; wherethrough
we grow into mightie finnes, and being puffed vp by mens
opinions, are shamefully derided, and more cursedly mis-
led: For which cause, thinke there is no greater plague in
friendship, then pleaded and smooth coloured flatterie. And
although flatterie be pernicious, yet can it hurt no man but
him that receiued and delighteth in the fame, fo that if hee
open his eares to those flatterers, he greatly delighteth both
him that flattereth, and him selue most of all: Whereupon
Cato faith, If any praise thée, remember to be thine owne
judge, and rather truist others mens judgements of thy selue,
then beléeue thy selue by thy selue: whereupon Seneca in his
Epistles writeth, Confider thy selue inwardly, and beléeue
not other what thou art; it more concerneth thée to know
what thou seemest to thy selue, then what thou art esteemed
by others: For it is a wise mans part, rather to judge him-
selue than his neighbour. And touching acceptance in taking
counfaile in time of prosperitie, thus faith Seneca in his book
de formula honefías viitas. Then when thou art in prosperitie
ask counfaile, as if in danger, and rather feare faire speech,
then bitter good counfaile. For euill man that speaketh
faire, is the net of the innocent, and there are none so secret
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treasons, as those that are coloured with the office of dissimulation, or under the name of friendship: It is therefore better to receive the stripes of a freind, then the kisse of a flatterer. Be not therefore moued with the faire, sweet, and choice words of a flatterer, but regard thine owne affaires, and examine their discourses: A wise man respecteth the matter, not the oratorie, for he that speaketh truth, his speech is plain and vnpolished. And although thou thinke thy selfe a wise man, yet trust not thine owne purpose, but with deliberate judgement seeke wifdome from another man: For Causiodorus counselleth to seeke wifdome in another man in whom is greatnesse of science, for to doubt and to ask counsell of the wife, is neither vnprofitable nor immodeft. The counfaile likewise of those men is to be eschewed, who in times past were thine enemies, and are afterwards reconciled: for no man saeflie returneth into favor with his enemy, For which cause Efope saith, neither trust, or discouer your secrets to those with whom you haue bene at debate and contention.

Nulla fides hostis, tibi sit qui talia nosse,
Profrus & hostilibis tibi sit persuasio vitis.

For as where fire hath been long time, there neuer wanteth vapour; so where ancient enmities haue bene continued, there cannot be true loue, neither may there euer bee default of supeg: Thine enemy will weepe in thy presence, and when he spies his time, be imbrued with thy blood: affociat thee not therefore with thine enemies, when thou maist finde other friends, for the euils thou haft done them, they will not forget, and the fauours thou offerest them, they will supeg. Their counfaile likewise is to be eschewed who not for loue, but feare shew loue and dilection: for they are not friends but odious enemies. For Tully faith (in his Offices) amongt all things there is nothing more apt to main taine riches, and retaine them being compassed, then loue; neither any thing more fond, then to be feared: For men deathly hate those whom they feare, and whatsoever a man earnestly hateth, he desireth to see perish. And y' no wealth may
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may withstand many mens hate, though before it were un-
knowne, yet now is it manifeft, doe not therefore think that
either counsailor or freind may be gotten by feare, for no
man is faithfull to him he feareth, and therefore Martial
song:

Inuitas vero nemo coaeitus amat.
And good counfel and friendship is not only not retained or
attained by feare and terror, but every kingdom likewife
maintained by feare, doth foone come to perdition. For (as
the Philosopher faith) he ought to feare many, when manie
feare; and as Seneca concludeth, No terrible man can bee
secure in his monarchie: The riotous mans counfaile also
must be eschewed, for how can he be truftie in thy secrets,
who is a traitor to his owne bodie? They likewise that pre-
tend one thing priuatey, and protest another openly, are to
be reiectd, for it is a certaine kind of harme and iniustice, to
speake one thing secrety, and make shew of another thing
openly: Fie likewise the councell of the euill and suspected,
For he that is euill in himselfe, never deliuereth good coun-
faile from himselfe, and where the heart is fraught with im-
pietie, the tongue uttereth nothing but diffimulation and
suitlty: young men in counfaile likewise are deelye to bee
suspected, for they have ripe wits, and yong desires, Woe
faith the wife man to that land, whose king is a child, and
whose Princes eat early. It followeth now in what fort, &
how thou oughteft to examine counfaile: For in it there nee-
deth great circumspection and discretion, that both the be-
inning progresse and end be very diligently examined.
First therefore in discerning counfaile, both generally sup-
presse in thy selfe, and remoue from thy counfailers, ire,
pleasure, desire, & haft, the arch enemies of all deliberation;
Secondly, repect the beginning of thy affairs, for the law
thieth a man to circumspection in nothing more then the en-
trance: and therefore the Proverbe faith, He that hath be-
gun well, hath halfe happily finishe. For all examples haue
had their springs from good beginnings: and in al good things
thou shalt continually find a double euill: in the beginning
therefore
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therefore thou oughteß to feare, because of the double euils
which accompany every thing: For if in good beginnings
there is a doubt of double harme, much more in things bad-
ly begun and improvidently disposed, is there danger, For
they seldom or neuer haue good ends which haue badly begun:
The beginnings are in our owne powers, but the euents in
fortunes hands: wisely therefore, and with great discretion
examine thou thy counsailes, for it is the propertie of a pru-
dent man to prie into euery thing to avoid credulitie, and to
preuert falshood. In examining thy counsaile likewise ob-
ferue these circumstances, that in euery thing thou respec-
that which is true and sincere, what conuenience or con-
quent, and whence matters take head, and what is the caufe
and reason of every thing: Thou mußt therefore be respec-
tiue to the truth, because truth is only to be regarded, which
only maketh men like to God; because God in himselfe is
perfect truth, as appeareth by Christs words, Ego sum via, ve-
ritas, & vita: I am the way, the truth, and the life; and there-
fore require I sinceritie (as Tully did) in counsaile, because
pure and sincere veritie is to be respected, and mendacious
and subtill lying, is earnestly to be auided: For (as the
Philosopher faith) veritie is perfect, when it is not inter-
medled with falshood: and the wise man faith, Rather is a
thefe to be belieued, then an affiduous and common lier to
be heard. And where I annex a cœnient regard in affairs,
it is for this cause, because in all thy counsailes, thou mußt
haue this regard, that they be cœnient and agréable with
reason. Thou mußt likewise respekt who they be that con-
fent to thy affairs, wil, and counsailes, and who contradict the
name, that by this thou maist know whether thy businesse or
determination will fort to good or no: Thou mußt likewise
examine and foresée, whether thy purpose consent or stand
with possibilitie: and in all the foresaid, be so prouidant in ex-
amining, yt thine appetite may agree with reason, utility, and
possibility: Touching consequencie also, haue diligent care in
examining, whether thou shalt obtain good or euil, hate, fear,
or loute, by thy counsailes; and whether either domage or vti-
L ij

litie,
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litie, justice, or injurie, (and many such like, which haue correspondence with the consequence, and may not fitly bee numbered in this place:) in all which, good is to be chosen and profit to be taken; hate, feare, injurie, and all such other euils generally omitted and remoued: Touching the circumstance, whence matters are deriued, thou must be very thoughtfull in examining every word of the counsale, and carefull to consider, whether they spring from vertye or vice, or from any thing that deseruedly ought to be avoided, or from which profit or commoditie may be drawne. Touching examination of the cause, thou must be very prudent in pondering the reaçons thereof, and earnestly seeking out the grounds of matters: For so Seneca counsailed, when hee said, search out the cause of every action, and when thou hast found out the beginning, bethinke thee of the end, not slightly, but judiciously: dispose thy mind into three parts; ordinat the present; foresee the future; and remember that is past: for he rightly looefeth his life, that bethinketh him not of y' which hath past him; who neuer premeditates on things to come, manageth all things imprudently: Propose therefore in thy mind both the good and euill fortunes that may chance, that thou maist sustaine the one, and moderat the other. Now since thou knowest how counsale is to be examined, consider likewise how it is to be taken and approved: For then is counsale chiefly to be taken and approved when it is both examined, and found to be good and profitable. And although the counsale seemeth good, it is not prefently to be executed: but thou must diligently looke into it, how thou canst effect the same. For he that commeth to the gouvernement of a Commonweale, and the management of affairs, must not only take consideracion, that the thing is honest, but he must likewise ponder with himselfe if he haue power to effect it: In which it is likewise to be considered, that he dispaire not rashly for sloth fake, or grow leffe considerate through desir and coutoueneffe, so that in all affaires before they be enterprised, thou must imploy a diligent preparation: Consider therefore that thou take not too much, for as the Proverbe
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faith, Qui nimis capit, parum stringit: So that rightly thou oughtst to begin nothing but y^4 which reaonably thou maist bring to effect. Search not (quoth Seneca) things aboue thy reach, only seeke y^4 which may be found, learn that which may be knowne, desiere that which may be wifhst for: He that desireth to flie before he get him wings, is assur'd to fal before he expecteth it: for if thou shouldest only take respect to the goodnesse, profit, and honor of the affaire only, without the consideracion of the facilitie, possiblitie, and conuenience of the fame, that would fall out which the poet faith,

 Qui plus posse putat sua quem natura ministrat
 Poffe faum superans feminus esse poete.

And if the counfaile be doubtfull in deed or word, thou must rather conceale it, then execute it: leaue it, then take it: For it becommeth a wife man rather to be silent by himselfe, then to speake against himselfe, because it is apparant that many have bene ouertaken by their talke, but few men circumuened by their silence: for words are like to arrows, which are easilie shot out, but hardly got in againe. In doubtfull matters therefore, silence is requisit, and actions uncertaine, are better left undone, then unfortunatly hazarded. To conclude (in all the forenamed) so be thou stil instructed by thy selfe and others; that all other contraries let slip, thou only build and make choice of that which is good, true, profitable, iust, and reaonable. Now since thou knowest how counfaile is to be taken, consider likewise how, and in what sort it is to bee retained, which is eu'n then, when by proowe and experience it is knowne profitable. For proue all, faith S. Paule, and keepe only that which is good, and that with great constancie: for so counfaileth Seneca, who he faith, Be thou moouable, not light: constant, but not obstinate. It now remaineth that thou learne when thy counfailes, or promises may be changed: the alteration whereof is approued for many causes: for the first caufe ceasing and a new suceeding, counfaile or promise may be changed: and that according to Philosophie which faith, that the causes ceasing, the effects likewise cease: counfaile also can and may be changed,
The Diuell coniured.

if either by error or any other cause it prove vndecent: for as Seneca faith, Certaine things there be that seem good and are not, and certaine other which seeme and are so: for verie oftentimes the truth beareth shew of a lie, and oftentimes a lie hideth the hope of truth: Counsaillelikewise is to be changed, if it depend on dishonest causes, or in it selfe be vnlawfull: For according to the law, and generally all vnlawfull promises are of no regard: Counsel likewise is to be altered if it be finfull, or pertayne thereto; for there is no counsaille against God: and of no lesse worth is a promisse vnpossible, then an affumpst unreasonable. A wife man lieth not when he changeth his purpose for the better, and it is alwaies held a rule among the learned, that the counsaille cannot be good which cannot be changed. Good father Antho-
nie quoth Frumentarius, I am resolved in all points touching the course of counsel, I pray you therefore descends to the dis-
course of war: for the world being so much given to con-
tention, there is nothing that should be sooner learned. Fru-
mentarius quoth Anthonic, I will fit thee in this likewise, The discourse of war requireth a long Treatise, because it includeth great dangers, & that must aduisedly be spoked of, which rashly followed, is ruinous and fatal: War in one fort is the mother of inconuenience, for it indangereth those too often that hope in it, and helpeth those too fondly, that should fall by it: It is likewise an arme of iustice, for were there not armes to reuenge iustice, the authoritie of prince-
dome would be too forward in injurys: warre likewise is an effect of vengeance, for God fendeth the that are too secure in their peace, a mighty sword to confound them in their securi-
tie: By war the wicked wax rich, and the poore fortunat, and the effects thereof are such, as the hungrie are filled with good things, and the rich are sent empty away. To conclude, war is the Miftresse of confusion, making policie of confu-
sions, and confusions pollicies. They that undertake it, must ferue the necessities thereof; and they that wish for it, are the discontented: who in affecting innovation in hope to be bet-
tered, doe fall on the sword by vntimely death. Briefly, war

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The Deuill coniured.
is not to be wifhed for, for as Tully faith, All libertie is re-
frained therein, and thofe profits that proceed therof, are
as well ruins, as raisings of a Commonweale. The conque-
ror, what winneth he? Who to releue a few colonies that
are invaed, loofeth many thousand subjects, whose equals
cannot be found out. Should I discoursse at full of this su-
bject, define, deuide, subdeuide, and examine particulars, it
would rather require a volume then a discoursse, such as I
can yeeld thee: I will therefore only touch things necesa-
rifie, and leaue the rest to thine owne reading, instrueting thee
only in thofe things which are lawfull, and prescribing thee
certaine rules when it is lawfull to enter fight, and admit
contention, which may be referred to these eight causes.
Thou maist lawfully fight, first of all for the maintaine-
ance of thy faith; next for iustice sake; Thirdly, to maintain
peace; Fourthly to conferue liberty; Fifthy to avoid dishonesty
and turpitude; Sixtly, to repel violence; Seuenthly, for
the defence of a mans owne bodie; Eightly, for a neceasarie
cause: First touching war to be vndertaken for faith, there
is nothing more iuft, nothing more reaonable, neither anie
thing more honест; for faith is our buckler, where vnnder we
ward all vertues, our seale of inheritance, our lincke of Chri-
tianity, our alliance with God, & rather is death to be suffe-
red, then religion to be forfaken: we ought likewishe to fight
for iustice sake, even to the vutterance of our liues, for except
iustice be maintained, Common-wooles are ruinate: for
peace likewishe, war is lawfull; because by peace, iustice
and communities are maintained: war likewishe is lawfull for
the maintaineance of liberty and avoidance of servitude, for
as Tully faith, When time and neceasitie require, man may
fight, and a valiant death is to be preferred before a seruiile
and obscure life: for haply is he killed, who ignominiously
serueth, Thou maist also fight to avoid Turpitude, for no
death is so odious as the indurance of dishonestie. Thou
maist likewishe fight to repel violence, for all laws & rights
permit this, to repel force by force. In thine owne defence
likewishe maist thou war, for the law faith, that what man
dothe
The Diuell coniured.

doeth in his owne defence, is lawfully done. And law of na- 
ture likewise teacheth vs to dete fight injuries, for it is better to 
withstand in time, then reuenge after wrongs: Resift thou 
therefore bouldly inujustice, violence, and inuirie done vnto 
thee, for as greatly is he in fault (faith Tully) that resifteth 
not if he can, as he that being of abilitie leaueth both his 
friends, and his countrie. Thou maist rightly war also vpon 
a juft caufe, as being kommended by denuntiation and gene-
rall proclamation: For assuredly that enemie thinketh him-
selue strong, or in effect is rash and vnadvised, that calleth his 
equall to combate, and maketh open profession of displeasure. 
Againe, touching war, these few notes are to be considered, 
That God hath therefore ordained and commaunded the 
law of the fword, to bring them in peace by the fword, that 
will not otherwise obay the lawes of right and charitie. 
That war likewise is held lawfull, it appeareth, becaufe 
God himselfe vouchfaseth the name of the Lord of hostes. 
To conclude, bataille according to other, is only lawfull 
in three caufes: First when the caufe is rightfull, Next the 
intention good: Thirdly, if it be done by the authoritie of a 
lawfull Prince. It is needfull first of all that the caufe bee 
rightfull, and that men fight only for the right, and to main-
taine right, and for the preferuation of the communaltie, 
and those that are guiltlesse and would haue peace: for (as 
Augustine faith) the end of bataille shoulde be peace. Their 
intention also must be rightfull, not that they fight for ambi-
tion to get the authority, or for couetoufnesse to get riches, or 
for malice to be revenged of grutches, or for cruelty to mur-
ther men: For if their intention be wicked, though their 
caufe be juft, they finne in manslaughter, and for their wic-
ked intention God suffereth them to be overcome in a right-
full caufe: it muft likewise be executed by the authoritie of a 
lawfull Prince, not raised by inujustice, but made by common 
cuftome, by authority of law, by rightfull election, for al-
though a man gather a multitude against his prince, and by 
the rebels his followers is made their head, yet is he nei-
ther to command, neither ought they vniuiftly to obay, for 
both
The Deuill conjured.

both their election in him is vnlawfull, and obedience to-
wards him vnuiue: This sufficeth (quoth Frumentarius) only
good Anthony discouerfe of iustice, and thou leauest me wel
resolved: Frumentarius quoth Anthony, iustice hath best exe-
cucion, where there foregoeth good election, for a prince that
chooseth good judges, is fure his laws shall be well executed:
First therefore in choice of thy judges, out of many, chufe
few, out of few the wiseft, out of the wiseft the expertest, out
of the expertest, ye most prudent, of the most prudent, the most
quieteft, & of the quieteft, the eldest: for the true and worthie
iudge, without all doubt, must be of a generous & noble blood,
old in years, of life honest, of little follie & much experience,
in speech resolute, and in knowledge profound. The true
judge must not relent by praiers, nor be corrupted with gifts,
nor deceiued with words, nor disturbed with threatnings,
or misfeled with money, nor overcome with pittie: The
good judge must have alwais one hand readie to sustaine the
good, and the other to punish the wicked: A good judge is hee
that dealeth in truth, speaketh truth, and is a friend of truth,
and an enemy to liers: A good judge must be wife in that hee
commandeth, iust in his judgements, and moderat in his exe-
cutions: and (that which is more then all that) in matters of
iustice, & the determination thereof, he shew neither passion,
nor affection. No man in this world is so perfect, but there is
in him to be amended, neither any man so euill, that hath not
in him to be praied. The historie writers doe note Homer
of vaine speech, talke Alexander for fury, Caesar for ambition,
Pompey for pride, Demetrius for vices, Hannibal for periu-
rie, Vespasian for couetousness, Traian for a winebibber,
Aurelius for amorous: Amongst men so great, glorious, and
famous as thefe, Judges may wel think to be noted of faults,
and therefore ought to be very carefull to direct a circum-
spect and warie course in their liues: that they may avoid
scandalizers and slanderers. Judges likewise ought to bee
good Christians, and not weake in patience, For there is no
vertue more requisit in a Common-weale, then patience: for
the judge that is measured in that he speaketh, and disem-
bleth

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The Diuell coniured.
bleth the injuries done vnto him, he may not lightly fall. Tho\'e that goure people, and determin caufes, much more then other men ought to liue warely, and be of more suffe\'rance, for as they judge, so are they regarded, measured, and considered: There is nothing in this world more fure (as I haue faid before) then that he which is feared of many ought alfo to feare many; and therefore it commeth to passe, that many times the judge is more damned in his fame, then the futor in his goods: I mean this of judges who are proud and melancholie: But such as are mild and gentle in suffe\’ring, the people examine not the liues they lead, but they dif\’emble their other faults. He that hath charge of the Commonweale, it is requifit that he haue a mild condition, in fuch wife that when he fe\’e weakness, he make it strong, and where he fe\’eth courage, in goodneffe, that he praffe it; & where he fe\’eth dissolution, that he chaftice: and where he fe\’eth nece\’fity, that he succour: and where he fe\’eth fedition, to appeafe it; and where he fe\’eth conformitie, to conferue it: and where he fe\’eth heauinesse to remedie it: and where he fe\’eth gladneffe, to temper it: For after great pleafure and gladneffe, many times doe follow no small diftreffes. Againe, it is requifit that judges be mild in conuerfation, and meaufred in words, for in them of fuch authoritie the people doe many times take more griefe with a word, then in others with the stroake of a word. To conclude, let thy judges deale with equall ballance, to rich and poore, fo shall they pleafe God, difchurge their duties to thée, & get honour to their names in executing iustice without rigor or affection. For thy felfe take thefe rules in thy gouvernement and iustice, Doe all things with loue, and reuenge nothing for hatred, neither be held one of tho\'e that would pardon their enemies, and dare not for their friends: Aware in thy kingdome, leaft the proud command the humble; the Tirant, the iuft; the cruell, the pittiful; the daftard, the hardy; the ignorant, the prudent; and the worft the\’es, hang the innocent: Sell not thy iustice for riches, leaft thou liue not to enjoy them, and grow defamed by purchafing them: be not a couetous and wretched nig-
The Deuill coniured.
gard, leaft thou seeke out carefulnes for thy selfe, enuy for thy neighbours, spurs to thine enemies, a prey for theuees, per-
roll for thy person, damnation for thy soule, curses for thine heires, and law for thy children. Be not wrothfull in iustice, 
for it is a short madness; nor on light displeasures, leaft thou be held a fool; nor with a stronger then thy selfe, leaft thou repent; or with thy inferior, leaft thou be held tyrannous: 
Let not thy corruptions and cuftomes draw on vaine de-
lights, neither be thou held the maker of a law, to be the firft breaker of the fame: beware leaft thy followers be found wi-
cked, for where vice is supported by authority, there subiechts 
grow worfe & worfe: and where punishment is restrained, 
there infolency commands the lawes: be prouident that no 
merit passe thee without reward, or fault without punish-
ment: carrie this alwaies in thy mind, That good men beare 
more honor to the sepulchres of the vertuous, then to the im-
bofled palaces of wicked Tirants. To conclude, to beare thy 
fortune alwaies equall, make thy counfaile alwaies honest, 
chufe thy iudges upright & impartial, and thy selfe shalt haue 
honor, thy magistrats fame, thy subiechts peace, and thy coun-
try plenty. Anthony would have prosecuted this argument 
further, and Aferius was ready to urge him to his historie, 
when fodainly the day ouercaft, the sun hid him in the Oce-
an, the birds betooke them to rest, the winds to rise and rage, 
the heauens to wepe and flower, fo that interrupted both 
by night and stormes, perforced they were cut off from their 
conference, & all of them entered Anthonyes caue, where till 
the morow I leaue them to their weake cheare and hard lod-
ging. And if gentlemen I perceiue that this daies discouer 
delight you, in the morning when they wake, I shal intreat 
them to find out more matter and pleasure to content 
you, meane while I committ you and commend you to the 
tuition of the Almightye, ending with that of Auffonius: 

Nemo filens placuit, brevitate loquendi:  
And that of Martials:  
Non sunt longa quibus nihil est quod donere possis.  

FINIS.
A Margarite of America.

By T. Lodge.

Printed for John Busbie, and are to be sold in S. Dunstons church-yard in Fleet-street, at the little shop next Clifford's Inne.

1596
To the noble, learned and vertuous Ladie, the Ladie Russell, T. L. wisheth affluence on earth, and felicitie in heauen.

Adam, your deep and considerate judgement your admired honor & happy readings have drawne me to present this labor of mine to your gracious hands, and favorable patronage: wherein, though you shall find nothing to admire; yet do not but you may meet many things that deserve cherishing. Touching the subject, though of it selfe it seeme historickall, yet if it please you like our English Sapho, to look into that which I haue slenderly written, I doubt not but that your memory shall acquaint you with my diligence, and my diligence may deserve your applause. Touching the place where I wrote this, it was in those straits skriven by Magellan; in which place to the southward many wonderous Isles, many strange fishes, many monstrous Patagones withdrew my senses; briefly, many bitter and extreme frosts at midsummer continually clothe and clad the discomfortable mountaines; so that as there was great wonder in the place wherein I writ this, so likewise might it be maruelled, that in such scantie fare, such causes of feare, so mightie discouragements, and many crosses, I should deserve or eternize any thing. Yet what I haue done (good Madame) judge and hope this felicitie from my pen, that whilfe the memorie thereof shall live in any age, your charitie, learning, nobilitie and vertues shall be eternized. Oppian writing to Theodotius was as famous by the person to whom hee consecrated his study, as fortunate in his labours, which as yet are not mastered by oblivion; so hope I (Madame) on the wing of your sacred name to be borne to the temple of Eternitie, where though enuie barke at me, the Muses shall cherish, love, and happie me. Thus hoping your Ladiship will supply my boldnesse with your bountie and affabilitie, I humbly kisse your most delicate handes, shutting up my English duty under an Italian copie of humanitie and curtesie. From my house this 4. of Maie 1596.

Your Honors in all zeale,
T. Lodge.
To the Gentlemen Readers.

Entlemen, I am prevented in mine own hopes; in seconding thriifs forward desires. Som four yeris since being at sea with M. Candish (whose memorie if I repent not, I lament not) it was my chance in the librarie of the Iesuits in San cruel to find this historie in the Spanish tong, which as I read delighted me, and delighting me, wonne me, and winning me, made me write it. The place where I began my worke, was a ship, where many fouldiers of good reckning finding disturbed stomackes; it can not but stand with your discretions to pardon an vndiscreeete and vnstaied penne, for hands may vary where stomachs miscary. The time I wrote in, was when I had rather will to get my dinner, then to win my fame. The order I wrote in, was past order, where I rather obserued mens bাখs left they should strike me, then curious reaon of men to condemn mee. In a worde, I wrote vnder hope rather the fifth should eate both me writing, and my paper written, then fame should know me, hope should acquaint her with me, or any but miserie should heare mine ending. For those faults (gentlemen) escaped by the Printer, in not being acquainted with my hand, and the booke printed in my absence, I must crave you with fauour to judge of, and with your wonted curtesies to correct; and according to Ecclesiafticall law, giving us on our confession abolution: if you will not, remember this, that a croutrie laffe for Ladies, may tell them they curle too much; and for Gentlemen, that they are vnfashioned by their fashions. To be short, who liues in this world, let him wincke in the world; for either men proue too blinde in seeng too litle, or too presumptuous in condemning that they shoulde not.

Yours T. Lodge.
A Margarite of America for Ladies delight, and Ladies honour.

He blushing morning gan no sooner appeare from the desired bed of her old paramor, & remembring hir of hir Cephalus, watered the boforme of sweete flores with the chrifal of hir teares: but both the armies (awaked by the harmonie of the birds, that recorded their melody in euerie bush, began to arme them in their tents, & speedily visit their trenches: Among the rest the two emperors (the one, Protonomachus of Mosco, the other, Ateofagen of Cusco) considering with themselues, the care Princes ought to have that command multitudes; the prefixed houre of their fight alreadie arrived, sodainely armed themselues, commanding their coronels by sound of trumpet to draw out their companies into the plain: Then marched forth ech squadron, deaffing the aire with their cries, diming the sunne with the reflexion of their costly currets, their high lookes promised happy forwardnes, and their haughtie hearts were portraied in their dreadlesse demeane. At the laft embattailed in due order, the pikemen in a Macedonian phalanx, the horfemen in their out-wings, the shot as gards to the pikes, al as protectors of their colours, the fatall charge was founded, and both the armies marched forward to encounter: (when sodainly an old man, whose sober lookes betokened his seueres thoughts, whose morneful garments, shaded, his melancholie minde,) bearing the Image of the Gods, (whom he moft honoured) betweene his armes, and the homage a true subject ought to have in his heart, thruft himselfe betweene both the armes, when fending many siffies from
from his brest to famous pittie, and teares from his eies to
moue compassion, he fixd both his hands on their knees (who
were neerely encountered to enter combate) and began in
their termes to perfwade both the monarchs (whilst both the
armes withdrew their weapons, to giue diligent attention to
his words:) Stay your vnbridled furies, O you Princes, &
let not the world say, that you who were borne to be the defen-
ders of the monarchies, are (through your il-gouerned furies)
become the destroyers of mankinde. Whereeto tendeth this
your vnuift armes † if for your priuate grudges; oh how fond
are you, that to reuenge your miflikes, are the murtherers of
many innocents? If to enlarge your signiories; oh how vaine
are you, that seek to attaine that with bloud, which you muft
keepe with care; that labor to fell that with stripes, which you
have bought with peace; that trauel to loose your own estates
and signiories, for a little name of fouerainety? Heare me O you
Princes (nay rather be aduised by me:) you have spent huge
treasures, made many widowes, loft three yeares, and for
what I pray you ‡ for the right of one citie, the whole confines
and reuewnemes whereof is not sufficient to acquit for one mo-
nth of your charges: O vnhappy Mantinea, the caufe of such
hartburning: O lawles name of seigniory, the occasion of such
forrows. Heare what Plutarch saith, Ye potentates, there is
no warre that taketh head amongst men, but of vice: for ei-
ther the loue of pleasure, either couetousnes, ambition or de-
defire of rule, prouoketh the same. If this be true, as it is most
certaine, why blufh you not (Princes) to behold your owne
follies? why reconcile you not to amend your mifdeedes? If
you say there are more pleasures in Mantinea, then in your
seueral countries, you destract from whole prouinces, to make
proud one poore citie: and if it were, what a vaine thing is it,
that such as are in authority shoulde purchase a priuate delight
by publike danger? Plato being demanded why he praifed the
Lydians so much, and dispraifed the Lacedemonians so high-
ly, anfwered thus: If I commend the Lydians, it is for that
they were neuer occupied but in tilling the field: and if I do re-
proce the Lacedemonians, it is because they knew nothing
else but to conquer Realmes: so vertuous a thing hath it bin
held
of America.

held by the learned to maintaine peace, and to shunne occasions of contention. If you will be held virtuous and monarchies (as I wish you should be) desire nothing to the domage of your common weales, left in satisfying your owne humors ye subuert your subiects happines. If for couetoufnes ye hunt after conquests, how vaie are you, labouring like mad men to lay more straw on your houses to burn them, and cast more water on the sea to drowne it? Couetoufnes is an affection that hath no end, an extreame that hath no meane, a profit full of preijude. Wel said Aristotle in his Politikes, there is no extreme pouerite but that of couetoufnes. If for ambitio, wel may ye weep with Alexander, to be laughed at, praetise with Zenos, to repent with him: for in desiring beyond your reach, you fall besides your hopes. But if all these euills be grown to one head, if your incontinence in desire, your exceffue thirt after pleasure, your couetous longing after riches, your ambitious hunting after feignioriety, haue occasioned this warre; subdue these errors in your selues for your subiects sakes: and fith Protomachus hath one daughter, and no more to inherit Mofco, and Artofogon one sonne and heire to succeed in the Empire of Cyfeo; let both these be ioyned together in happie matrimony: so shall the cause of this different be quicklie decided, your selfe may roote out your ingrafted errors, your subiects enjoy their desired peace, and finally, your Children shall haue greater cause to praie their fathers foresight, then to repent hereafter their vniust furie. Hereunto I coniure you, O you Princes, by these holy gods, whom you honour, by these hoarie haires which you should reuerence, left your subiects hereafter ruined through your rashnes, haue rather occasion to curse you then commend you. In Octavius Caesar time, each one thought himselfe fortunate to be borne under his emperie, and him happie that maintained his prouince in peace: so let it be said of you (good Princes) and leave you such memorie to your sucession: then shall I thinke my selfe happie in my perswasions, and you shall be famous to all posterite.

No sooner had he ended his oration, but both the emperors resolued, by his reasons, and pacified by the perswasions of their
A Margarite

their nobilitie (who after long debate and consultation, and cheare behoouefull) drew to an accord: wherin it was concluded, that Arsadachus the youthful heire of Cufco shoulde bee sent to the emperor of Mosco, where, (considering the worthines of his court) he shuld find fit companions, & apply hymself to fancie, being continually in the presence of his faire Margarita: finally (after the deceafe of both the Princes) it was enacted that both Mantinea and the whole empire, shoulde remaine to Arsadachus, and Margarita and their heires for euer. These articles thus concluded vpon, both the campes brake vp; the braue knights who to-fore time delighted in toffing of lances, now haue no other pleasure but in talking with faire Ladies, the fouldiers sword, was changed to a husbandmans sithe; his gay Curets, to a grey frocke; the gates which beforetime were shut against foes, were now opened to all forts as unsuspected friends: Such libertie followeth peace, exempted from the tyranny of warre. Artofogon withdrew his folowers to his owne frontires, & returning to his court, made honourable prouision for his sonne Arsadachus to send him to Mosco. Protomachus (after he had rewarded each fouldier according to his defert) withdrew himselfe to the castel of that aged father, who had so faithfully counselleth him, (yeelding him for warde the dukedom of Volgadia, the chiefest place of honor through all Moscouy) whither, as to the open theater of al delights, the nobility & ladies resorted, among the which the chiefest, fairest, and chasteft Margarita, presented her selfe, reioycing at the happie reconcilement: where being resolue by his father of ye contract that was concluded vpon, with blufhes at first shewed hir modeftie, & with obedience at laft condescended to his minde. In this rare forrest of Arfinous (situate by a gratious and siluer floting riuer, inuironed with curious planted trees to minisfter shade, and sweete smelling flourues, to recreate the fencs; besides the curious knots, the daintie gardin plots, the rich tapestrie, the royall attendance) Protomachus found as evident signes of high spirit, as of huge expence: at the entrance, of his chamber (which had a prospect into a delicious garden in which all forts of birds inclosed in a Cage of chrifall recorded their harmonies
of America.

nies, whilst the gentle fall of a bubling fountaine seemed to yeeld a sweet and murmuring consent to their musick) was placed that sentence of Druflus Germanicus which he carried alwayes ingraued in his ring.

Illis est grauis fortuna quibus est repentina.

About the walles of the chamber in curious imagerie were the seuen sages of Greece, set forth with their seueral vertues, eloquently discouered in Arabicke veres: The bed appointed for the prince to rest himselfe, was of blacke Ebonie enchaed which Rubies, Diamons and Carbuncles, made in form of an arch, on which by degrees mans state from infancye to his olde age was plainly depicitured, and on the tefterne of the bed the whole contents of the fame moft sagelie desciphered in these veres.

Humana Miseria discursus.

O whereof boasteth man, or by what reason
Is filthy clay so much ambitious?
Whole thoughts are vaine, and alter euer reason.
Whole deedes are damned, base, and vituous,
Who in his cradle by his childish crying
Prefageth his mishaps and sorrowes nying.

An infant first from nurces teat he sucketh
With nutriment corruption of his nature:
And from the roote of endless errour plucketh
That taste of finne that waites on euerie creature,
And as his finewes firme his finne increafeth,
And but till death his forrow neuer ceafeth.

In riper yeares when youthly courage raineth,
A winters blast of fortunes lowring changes,
A flattering hope wherein no trust remaineth,
A fleeting loue his forward ioy estranges:
Atchiue he wealth, with wastefull wo he bought it,
Let substance faile, he grieues, and yet he fought it.

B 3

In
A Margarite

In staid yeares when as he seekes the gleaning:
Of those his times in stoudious Artes bestowed,
In summe, he oft misconstrueth wife-mens meanings.
Soiling the spring from whence his science flowed,
In all he gaines by perfect judgement gained,
A hate of life that hath so long remained.

From height of throne to abieft wretchednesse,
From woonderous skill to servile ignorance:
From court to cart, from rich to rechlesnesse,
The ioyes of life haue no continuance:
The king, the caitife wretch, the lay, the learned,
Their crowns, woes, wants, & wits with griefe haue ermed.

The Judgement feate hath brawles, honour is hated,
The fouldiers life is dayly thrall to danger,
The marchants bag by tempefts is abated,
His flocke still serues for prey to every stranger,
The scholler with his knowledge learnes repent,
Thus each estate in life hath discontent.

And in these trades and choice estates of living,
Youth steales on manly state, and it on age,
And age with weakned limmes, and mind miigliuing,
With trembling tongue repenteth youthly rage,
And ere he full hath learned his life to gouerne,
He dies, and dying doth to dust returne.

His greastes good is, to report the trouble
Which he in prime of youth hath ouerpast,
How for his graines of good he reapt but stubble,
How loft by loue, by follies heu disgraced,
Which whilst he counts, his sonne perhaps attendeth,
And yet his dayes in selfe like follies endeth.

Thus mortall life on sodaine vanisheth.
All like a dreame, or as the shadow fleeteth,
When sunne his beame from substance banisheth,
of America.

Or like the snow at once that dries & fleeteth.
Or as the rainebow which by her condition
Liues by the Sunnes reflect and opposition.

Thus life in name is but a death in being,
A burthen to the soule by earth intangled:
Then put thou off that vaile that lets thy seeing.
O wretched man with many torments mangled,
Since neither childe, nor youth, nor staid, nor aged,
The stormes of wretched life may be asswaged.

And with the Egyptian midst thy delicates
Present the shape of death in euerie member,
To make thee know the name of all estates:
And midst thy pompe thy nying graue remember,
Which if thou dost, thy pride shall be represed,
Since none before he dies is perfect blest.

Thus sumptuous was the lodging of Protomachus, but far more glorious the chamber of Margarita which seemed from the first day to be fashioned to her affections, for over the entrance of the doores was drawn and carued out of curious white marble, the faire goddeff of chaftitle blushing at the sodaine interception of Ayleon, and her naked nymphe, who with the one hand, couering their owne secret pleasures with blushes, with the other cast a beautifull vaile over their miiftreff daintie nakednes: the two pillers of the doore were beautified with the two Cupids of Anacreon, which well shapd modestie often seemed to whip left they should growe over wanton: no sooner was the inward beauties of the chamber discovered, but the worke wrought his wonder, and the wonder it selfe was equalled by the worke, for al the chaffe Ladies of the world, inchaed out of siluer, looking through faire mirrours of chrifolites, carbuncles, saphires & greene Emeraults, fixed their eies on the picture of eternitie, which fixed on the toppes of a tefterne, seemd with a golden trumpet to applaud to them al: in the tapiftrie (beutified with gold, and pearle) were the nine Muses curiously wrought, who from
from a thicket beheld amorous *Orpheus* making the trees leape through his laments, and as he warbled his songs the fowls of *Hebrus* staid their fowres; and the birds that beheld their comfort, began likewise to caroll. It was strange to thinke, and more strange to behold, in what order Art matched with nature, and how the limning painter had almost exceeded nature in life, sauing that the beauteous faces wanted breath, to make them alive, not cunning to proove them lively. Thus was both the emperor and his daughter lodged, wanted neither delights of hunting, nor other princely pleasures, to entertain them: so curious was the good olde man, in pleasing his emperor and master. But among all other courtly delights *Margarita* met not the least, who in this castle found a companion to accompany hir in life, and a chaste maide to attend her in loue, who, (beside hir education, which was excellent, hir virtues such as equalled excellence, hir beuty so rare as exceeded both,) was beloved by a noble lord of *Mocouye*, who for his singularities in poetry, & science in feats of arms, was rather the signior, then second of all the empire. The encherchange of which affections was so conformable to the fancies of the princeffe, that the, who was ordained to be the miracle of loue, learnt by them & their manners the true methode of the fame: for when *Mnecius* courted his *Philenia*, *Margarita* conceited her *Arfadachus*; and by perceiving the true heart of the one, supposde the perfect habite of the other. If at any time cause of discourtesie grew betwixt *Philenia* and her friend, *Margarita* salued it, hoping by that means to sacrifice to Loue, to gratifie him in her fortunes, which were to succeede. How often would she make *Mnecius* deports excellent by her praife, and he his *Philenia* famous by his poertrie? It was a world to see in them, that when loue waxed warm, thofe louers waxed witty, the one to command, the other to consent: if at any time *Mnecius* wrote an amorous sonet, *Margarita* should see it: and if at any time *Margarita* read a sonet she would commend it to satissie *Philenia*, and in that *Arfinous* (the father through the good opinion of *Protomachus* the Emperor, thought not amisse of the marriage betwenee his daughter and the *Mocouite*) he rather furthered then
of America.

then frowned on their pastimes: and Minecins having achieved her father and intangled the daughter in fancy, sought all means possible to satisfy her delights: sometimes therefore under a pastorall habit he would hide him in the groves and woods where the Ladies were accustomed to walk, where recording a ruthless lay as they passed by; he through his harmonie, caused them believe that the tree tattled love, & such was his method in his melancholy fancies, that his coat was accordait to his conceit, and his conceit the miracle of couceits: among the rest these of no small regard, I have thought good in this place to register, which though but few in number are worth the noting. First being on a time melancholy by reason of some mislikes of his mistress he wrote these fonets in imitation of Dolce the Italian, and presented them in presence of the Princes Margarita, who highly commended them, over the top whereof he wrote this in great Roman letters.

PIETATI.

If so those flames I vent when as I sigh,
Amidst these lowly vallies where I lie,
Might finde some meanes by swift address to fly
Vnto those Alpine topleffe mountaines high:

Thou shouldest behold their Icie burthens thawe,
And crimson flowers adorne their naked backs,
Sweete roses shoulde enrich their winter wracks,
Against the course of kind and natures lawe.

But you faire Ladie see the furious flame,
That through your will destroyes me beyond measure,
Yet in my paines me thinkes you take great pleasure,
Loth to redeeme or else redresse the same:
Nor hath your heart compassion of mine illes,
More cold then snow, more hard then Alpine hils

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The other was this which seemed to be written with more vehemencie of spirit, and farre greater melancholie, which in a shepheards habite, sitting vnnder a Mirtle tree he had mornfully recorded in the presence of his mistresse.

PIETATI.

O defarts be you peopled by my plaints,
And let your plantes by my pure teares be watred,
And let the birds whom my fad mone acquaint,
To heare my hymnes haue harmonie in hatred.

Let all your sauage citizens refraine,
To haunt those bowers where I my woes bewray,
Let none but deepe dispaire with me remaine,
To haste my death when hope doth will me stay.

Let rocks remoue for feare they melt to heare me,
Let Eccho whist for dread shee die to answere:
So liuing thus where no delights come neere me,
My manie mones more moouing may appeare:
   And in the depth of all when I am climing,
   Let loue come by, see, sigh, and fall a crying.

This mourning passion pleased the ladies very highly, especially Phileenia, who thought her selfe no little blessed to bee thus beloued: among the rest they gaue this that follows his deferued commendation; for being written in the defolate season of the yeare, and the desperate succeffe of his earnings, being so applied to his affects, and accordant with the yeares effects, (in my minde) deserueth no smal good liking.

With Ganimede now ioines the shining sunne,
And through the world displaie his chiller flame,
Cold, frost, and snow, the meddowes, and the mountaines

Do
of America.

Do wholie blend, the waters waxen Ice:
The meades want flowers, the trees haue parched leaues,
Such is the dolie season of the yeare.

And I in coldeest season of the yeare,
Like to a naked man before the Sunne,
Whilest drought thus dwells in herbes and dried leaues,
Confume my selfe, and in affections flame
To cinders fall: ne helps me frost or ice
That falles from off these Snow-clad cloudie mountains.

But when as shades new clothe againe the mountaines,
And daies wax long, and warmer is the yeare,
Then in my soule fierce loue congeales an Ice,
Which nor the force of fierce enflamed sunne
May thaw, nor may be moult with mightie flames,
Which frost doth make me quake like Aspen leaues.

Such time the windes are whift, and trembling leaues,
And beast grow mute reposing on the mountaines,
Then when aflaked beeene the heauenly flames,
Both in the waine and prime tide of the yeare:
I watch, I warde, untill the new sprung sunne,
And hope, and feare, and feele both cold and Ice.

But when againe her morrow-gathered Ice
The morne displaies, and frostieth drouping leaues,
And day renewes with rising of the sunne,
Then waftfull forth I wend through vales & mountaines:
Ne other thought haue I day, moneth, and yeare,
But of my first the fatall inward flames.

Thus loue confumes me in his liuely flames,
Thus loue doth freeze me with his chillie Ice,
So that no time remaines me through the yeare
To make me blithe: ne are there any leaues:
Through all the trees that are vpon the mountaines,
That may conceale me from my sweetest sunne.
A Margarite

First shall the sunne be seenne without his flame,
The wintred mountaines without frost or ice,
Leaues on the stones ere I content one yeare.

This written in an amorous and more plausible vaine (as that which most pleased the Ladies) and was not of least worth, I haue set downe laft.

O curions Gem how I enviue each while,
To see thee play vpon my Ladies paps,
And heare those Orbes where Cupid layes his traps
From whence a gratious Aprill still doth smile.

And now thou plaist thee in that Garden gentill,
Twixt golden fruite and neere her heart receiued
Thy rest, and all her secret thoughts conceiued
Vnder a vale faire, white, diuine, and subtile.

Ye gentle pearles where ere did nature make you?
Or whether in Indian shoares you found your mould,
Or in those lands where spices serue for fuell:
Oh if I might from out your essence take you,
And turne my selfe to shape what ere I would,
How gladly would I be my Ladies Iewell?

Many such like were deuised by Mineius, and allowed by Philenia, thorow which, Loue, that had newe burgend his wings, began to flie, and being shut in close embers, brake out to open fire: so that like the Alcatras that scenteth farre, Philenia contented to yeeld him favoure who sought it, knowing that his wit like the rose being more sweet in the bud then in the floure would best fit her: and (as the hearb Ephemerus that hath in his spring a sweete and purple floure, but beeing of tenne dayes growth conceiueth nothing of beauty, but is replenished with barrenesse, so course of time woulde change him, she made choise of him, since in that estate of life wherein he then liued, was fashioned to all pleasures, and dif-
of America.

furnished of no perfection, he knew him most meetest to enjoy his beautie, and most accordant to posseffe her marriage bed.

But leave we Philenia delighted in her Minecius, Margarita applauding them both, Protomachus conquering with Arfinous, and the whole courtely traine of Mosco living in their content; and let us have an eye to Cufeo and the emperour thereof, who no sooner arrived in this court, but like the good gardner, knowing his time to plant; like the fortunate husband well trained to yoke and plough, learned of Trifolium, who lifteth vp her leaves against tempest; and the emet, who by her prouision and trauel foretelleth a showre and trouble that followeth, thought good (having beene taught by experience to take the opportunitie, knowing that princes and monarchs mindes are most subiekt to alterations, according to the humours of their counfailes) to send his sonne Arfandactus to Mosco: whereupon furnishing him with princely attendance and great treasures, he set him forward on his way, and at his last farewell, tooke his leave of him in this fatherly and kingly manner: My sonne, as thou art yoong in yeres, so haft thou yong thoughts, which if thou gourne not with discretion, it will be the cause of thy destruction. Thou art leaving thy country for an other court, thy familiars, for new friends, where the least mite of follie in thee, will shew a mountaine, the least blemish, a great blot. Since therefore thine inclination is corrupt; and the faults which I smother, in that I am thy father, others will imitate at, being thy foes? I will counsell thee to foresee before thou fall; and to haue regarde before thy ruine. Thou art borne a Prince, which being a benefit sent from heaven, is likewise an estate, subiekt to all unhappinesse; for, whereas much durt is, thither come many carrions; where high fortunes, many flatterers, where the huge cedar growes, the thistle springeth, where the foorde is deepeft, the fih are plentieft; and whereas foueraignty is, there are many seducers. Be thou therefore, warie like the Unicorne, which, for feare she should taste poifon, toucheth with her borne, before she lap it with her lippe so seeme thou, in faining credit to those, who meane to fawne on thee in thy error, to discouer them in their flights, as the fowle Anthias

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dothe the Locust, and preuente them in their subtleties; as the 

fifth Nibias doth the sea dragon. In chusing thy friends, learn 
of Augustus the Romane Emperour, who was strange and 

serupulous in accepting friends, but chameleone and resolute 
in keeping them. Chufe not such companions, I pray thee, 
as will be drunke with thee for good Fellowhippe, and double 

with thee in thine affaires; but vse such as the thriftier fort doe 

by their threedee-bare coates, which being without wool, they 

cast off, as things vnfit for their wearing. And especially 

remember these short lessons, which the shortenesse of time ma-

keth me vttter by a word, where indeede they require a whole 
dayes worke; beware of ouer-truft, lest you commit the sweet-

test of your life to the credite of an vncerteaine tongue. Vfe all 
such courtiers as visit you, in like manner as Goldsmiths do 

their mettall, who trie it by the touchstone if it be forthall, and 
melt it in the fire, before they vouchsafe it the fashion; so doe 
thou, and if they be counterfeit, they will soone leaue thee; if 

faithfull, they will the more loue thee. Trust not too much to 

the eare, for it beguileth many; nor to the tongue, for it be-

witchech more. Striuie not with time in thy affaires, but take 

leasure; for a thing hastily enterprised, is more hastily repen-
ted. In your counaffles, beware of too much affection: and 
in your actions be not too proued; for the one will proue thy 

little regard of conscience; the other the corruption of thy na-
ture. And since thou art going into a forren court, and must 

follow the direcon of a seconde father, whose fauour if thou 

keepe, thou maist hap to be most famous, looke to thy selue; 

for as Plato saith; to be a king, and to raigne; to serue, and be 
in fauour; to fight, and overcome, are three impossible things, 

and are onely distributed by fortune, and disturbed by her fro-
wardnesse in following. Therefore (Protonomachus) seeke in 
all things to follow his humour; for opinion is the chiefe step 
to preferment: and to be thought well of by the Prince, is no 
small profit; and if so be thou wilt please him, doe him many 
feruices, and give him few words. In thy speech be delibe-
rate, without bashfulness; in thy behauiour courtly, without 
pride; in thy apparell princely without excesse; in thy reuens-
ges bolde, but not too bloody; in thy loue be curteous, and 

not
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not troublefome, and rather deferue a becke by bashfulnesse, then a checke by ouerboldnesse; for many which for good nurture haue by Ladies at first beene stroakt with the hand, haue for their impudencie afterwardes bin kickt out with the heele, or at leastwise thruft out by the head. Let it not be fald of thee as it was of Hanibal among the Carthaginians, that thou neither giue that which thou promifeft to thy friends, neither keepest any couenant with thine enemies; left through the one thou be accompted without faith, through the other vnworthy life. Faine would I speake more (my forne) but time sffe-reth me not: wherefore I pray thee by our gods, who gawe thee me, haue respect vnto my counfailes, left thou grieue me; for better is a forne loft in the cradle, then lewd and dissolute in the kingdome. This faide, the olde Emperour Artogon with piteous teares watered the cheekes of his corrupt forne Aesfudachus, and committing him to the condui of his followers, and his presence to the hands of the chiefe peeres, he carefully (suspecting the worrf) returned to his court.

Aesfudachus being thus deliuered of his father, fedde himselfe with his owne naturall follies; and as the bird Lenca flying toward the south foretellleth storms; euen so his lewd thoughts aimed at nothing, but wickednesse were the evident signes of his finifter behauioir: for being well shaped by nature, there was not any man more estranged from nurture; so that it was to be feared, that he should sooner want matter to execute his dishonest mind vpon, then a dishonest mind to execute any lewd matter: for among the traine appointed by his father to attend him, he took no delight but in thofe who were most lascious, who ministring the occasions, bred in him an earneft desire to do ill. His crueltie he shadowed with a kind of courtly feuerite; his luft vnder the title of loue; his treasons vnder the pretext of true meaning: so like the faire lillie he cloaked his stificking fcent with his white leafe; and like the bird Acanthus liuing among thornes, hee tooke no other pleasure then to conuerfe among vnthrifts. The graue counsellers appointed him by his father he set light by: and like a second Cataline rather honoured him that did invent newe mischiefe, then countenance thofe who did perswade him from his
**A Margarite**

his corrupt manners. From this so howre a stocke what fruit may be expected but crabbes? from so lewd beginnings, how lamentable issues? At last, arriuing in *Mofco*, he was informed of the emperours being in the castle of *Arfinous*: wherupon addresing himselfe thither according to the mightinesse of his estate, he was by *Protomachus* entertained royally, who receiuing the presents of *Artefogou*, returned them backe, who brought them with high rewards, chusing among all the princely gentlemen of his court, those for to accompany *Arfadachus* who were vertuously dispos'd and wel indeuowed. Among the rest *Minecins* was appointed chiefe, whom *Margaret* highly trusted by reason of the trial *Philenia* had made of him. But among all other subtile demeanours in Court, this one was most to be admired, that *Arfadachus* should make signes of great devotion toward *Margarita*, and deluded her with most hatefull doublesesse; it was wonderfull to see him counterfet signes, to faine loue, diffembel teares, to worke treasons, vow much, performe little; in briefe, vow al faith, and performe nothing but falshood. *Margarita* (poore princeffe) thinking all that golde which glittered; the stone pretious, by reason of his faire foile; the water shallowe, by reason of his milde silence, trusted so long, vntil she perished in her trust, wholly ignorant that loue is like the sea-starre, which whatsoeuer it toucheth it burneth: for knowing the resolution of her father, the conclusion of the nobilitie, she beganne to straine her thoughts to the highest reach, fancying euery motion, wincke, becke, and action of the Cufcan Prince, in such sort as that (aslifted by the vertuous, constant, and vnspotted simplicitie of her nature) she seemed not to suspec whatsoever she saw, nor to count it wrong, howsoever shee endured. Among all other the counsellers of this young and vntoward heire (about that time the flame of his follie long time mothered, beganne to smoake, besides his owne countrymen, which were *Brafidas, Capaneus*, and other) there liued a great Prince in the court of *Protomachus*, who delighted rather to flatter then counfell, to feede corruptions then purge them, who had *Machevis* prince in his bofome to giue influence, and mother *Nana* the Italian bawd in his pocket to shew his artificiall
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tificall villanies. This Thebion being in high account with the Emperour for his ripe wit, was quickely entertained by this vngracious Prince for his cunning wickednesse; who where Arsadachus was prone by nature to doe ill, neuer ceased to minifter him an occaion of doing ill. For, perceiuing one day how with ouer-luftful eies ye yong prince beheld Philenia, egged him onward which had too sharp an edge, ving old prouerbs to confirme his odious dis courseres and purposes: to be briefe, Arsadachus perceiuing Philenia and Margarita alawayes conuerfant, reforted often to them, giving the Emperours daughter the hand for a fashion, whist Arfinous darling had the heart for a favoour. And the better to cloke this corruption, he vfed Minecius with more then accustomed familiarity, seeming to be very importunate in his behalfe with Philenia, where indeede he only souht opportunite to discouer his owne loue. Whereupon beinge one day desired by Minecius to worke a reconcilement betweene him and his mistresse, by reason he knew him to be both eloquent and learned; hee taking the occasion at a certaine feestuell, whilste Minecius couert Margarita, to withdraw Philenia to a bay window in the caastle, which overlooked the faire fieldes on euery side; where taking her by the hand he beganne thus:

Beautiful Philenia, if I knew you as secret as you are sage, I would discouer that to you in worde, which I couer in my heart with sighes. If it bee loue, great prince, (saide Philenia little suspicing his treacherie) you may commend it to my eare, in that it is setted in this heart; as for silence, it is louers science, who are as curious to conceale, as cunning to conceiue: and as Hunters Carrie the feather of an Egle against thunder, so louers beare the hearbe Therbis in their mouths, which hath the vertue to flay the tongue from dis courser whilest it detaineth the heart with incredible pleasure. If it be so saide Arsadachus, blushing very vehemently (for natures sparkes of hope were not as yet altogether ruinated) I will holde Ladies weakenesse for worth, and discloze that secret which I thought to keep close. And what is that quoth Philenia? Loue saide Arsadachus, it is loue, and there hee pawfed. Loue, my Lord (quoth the Lady) why it is a passiou full
A Margarite

full of pleasure; a god full of goodnes; and trust me, Margarita hath of late dayes stollen him from his mother at Paphos, to make him her play-fellow in Mofoe, she proineth his winges euerie day, and curleth his lockes euerie houre; if he crie, she stilles him vnder your name, if he be wanton, she charmes him, with thinking on you: since then she hath the sickness in her hand, that loueth you in her heart; complaine not of loue since you command it. Here Arsadachus vnable to endure the heate of affecction, or conceale the humour that restrained him, brake off his discours in this fort: Ah Philenia, if I did not hope, that as the hard oake nouriseth the soft filke-worme; the sharpe beech bringeth forth the sauourie chef-nut, the blakke Bdellium sweete gumme; so beautiful lookes concealed pittifull hearts, I would suffet in my sorrowes to the death, rather then fatifie thee in my discours. But hoping of thy silence (Philenia) I wil disclofe my minde: I loue Philenia; faire Philenia, I loue thee; as for Margarita, though she cherish beauty in her boosome, thou incloseth him in thy beautie; she may haue his feathers, but thou his fancies; she may please him well, but thou onely appease him. You do speake GREEKE Arsadachus (faide Philenia) I vnderstand you not. I will paraphrase on it then (quoth the Prince) to make it plainer (for now occasion had emboldned him.) I come not to plea de a reconcilement for Minecius, as you suppose, but remorse for my selfe (sweete madam) on set purpose, for vpon you (faire madam) dependeth my life, in your handes coniuncteth my libertie; your lookes may defife my delights; your loures dare me with discontentes. I pray thee therefore, deere Philenia, by thofe chaftie eies (the earnest of my happiness) by this faire haire (the minister of all sauours) take compassion of Arsadachus, who being a prince, may preferre thee; and an emperour, wil loue thee: as for Margarita, let Minecius and her accord them, for onely I will make thee empreffe, and she may make Minecius Emperour. Philenia vnable to inure his diuelish and dammed assaults, flung from him with this bitter and sharpe anfwere: Did not my promife locke vppe these lippes (thou iniurious Prince) thy doublenes shoulde be as well knowne in this Court as thy name; but since my promifes
promises have made thee presumptuous, I will heereafter heare before I answere, and trie before I trufl. Is this the faith thou bearest to Margarita? thy friendship thou vowest to Minecius, to falsifie thy faith to one, and delude the trufl of the other? Hence, poisoned, because I abhorre thee; and if heereafter thou haunt me with these lewd and lecherous faules, trust me, the Emperour shall know thy treasons, and others shall bee revenged on thee for thy treacheries. This faide, she thrust into the company of other Ladies, leaving him altogether confused: yet being made confident by reason of her promise, he withdrew himselfe to his chamber, where tossing his licentious limmes on his soft bed, he fed on his desperate determination, till Thebion and Brasidas (the one a Cusan, and the other a Moscouian, both of his dissolute counfell) entred his chamber: who after they had found the caufe of his sorrowes, and the manner of the disease, quickly mini-stered the methode of curing it: for the day of Minecius marriage being at hand, and the nuptiall feast ordained the Monday following: they seeing the grounded affection of the Prince, concluded this; by the death of Minecius to minister Arfadalcius his remedie, the complott whereof they layde in this sort: that (where in Mosco it was accustomed, that such nobles as married yong heires in their fathers houfe, shoulde after the ioyning of hands conduct them to their owne castles, there to accomplish the festualles;) Arfadalcius and they his counsellers with the assistance of their followers should lie in wait in the woods of Methos, by which Minecius and his bride should needly passe, where they might surprize Phile-nia, and murther Minecius.

Arfadalcius too toward in all tyranny, no sooner conceived the manner, then consented to the murther: and having a subtle and preuenting wit (and being very carefull howe to acquit himself of the matter) he asked Thebion how he should answere Protomachus. Tut said he, feare not that, for in the enterprize you shall be disguised, and Brasidas here your true counsellor shall onely take the matter on him, and flie into Cusco, where your credit can countenance him against all iustice: for your selfe, fashion your minde for these few dayes
A Margarite

to please Margarita, to appeale Philenia, to further Minecius; seeme likewifie discontented with your former motions, so shall you rid suspect in them, and be more readie in your selfe to effect; seeme now to be more devout to the gods then euer, for this opinion of devotion is a great step to performe any weighty action: for where we offer much to the gods who are most pure, our actions are least suspected; and reuenge is better performed in the Temple where wee pray, then in the field where wee fight: for the offender in that place trueth sufficiently to his forces, wherein the defender presumeth too much on his devotion. Tut the king that nipt Aesculapius by the beard, gaue instance to those that follow to gripe the enemie by the heart. But (mightie prince) I must ende with &c. Arsadachus knowing the cloth by the lift, the bill by the Item, the steele by the marke, and the work by the words, with a smile commended that which was concluded; and thereupon hafted to Court, where finding Margarita, Philenia, and Minecius in the priuie garden, he counterfeiting marvellous melancholie, hauing his coate futable to his conceit, prefented both the Ladies with this melancholie, which Minecius ouer-reading moft highly commended.

CAZON.

My words, my thoughts, my vowes,
Haue solde, haue forst, haue stainde,
My tongue, my heart, my browes.

My tongue, my heart, my browes,
Shall speake, shal thinke, shall smile,
Gainst words, gainst thoughts, gainst vowes.

For words, for thoughts, for vowes,
Haue solde, wrongde, and stainde,
My tongue, my heart, my browes.

Whereon
of America.

Whereon henceforth I sware.

My words, my thoughts, my vowes,
So vaine, so vile, so bace,
Which brought, my tongue, heart, browes,
To shame, repulse, disgrace.

Shall euermore forbeare,
To tempt that brow, that heart, that tongue, so holy,
With vows, with thoughts, with words, of too great folly.

Margarita overreading this sonet, supposed it to be some melancholie report of his prettie wanton discourses with her, whereupon she spake thus: Arsadachus were I the priest to confesse you, you should haue but small penance; since in loue (as Philostratus faith) Cupid dispences with an oth, and words are good weapons to winne women, but if either of these haue defaulted in you, blush not, they shall be borne withall, for as the Mole hath foure feete and no eies; so a lover may be borne withall, for one maistaking among a many vertues: to be briefe as the Logicians say passion is no more but the effect of action, the one whereof I haue gathered in these lines, the other thou must shew in thy life: this said she ceased, and Philenia blushed. Mineius to cut off these mute melancholies of his mistresse gaue the dagger a new haft, turning ouer the leafe to a second discourse, ministering Arsadachus by that meanes occasion to court Margarita, and himselue opportunitie to pacifie Philenia, who by the carriage of her eie, shewed the discontent of her mind. In short words Arsadachus so behaued himselfe with his Mistresse, that neither Tiberius for his eie, neither Octavius for his affabilitie, neither Alexander for his scarre, nor Cicero for his mole, were so much commended, & noted, as the yong Cufcan was for his behauior. Lord how demurely would he looke, when he thought most deuillishly how could he shew on himselfe to haunt there, where he did most hate to smooth choler under colour of friendship, so that Margarita, laughed for joy, to see his grauitie, Mineius admired to behold his 

D 3
deemour
A Margarite
demeanour; but Philenia mistrusted his double and finister
subtilities. In a word, as the day succeedeth the night, and the
shutting vp of the evening, is followed by the serenitie of the
morning, so time passed, so long, til the present day aprooched,
wherein the marriage was to be solemnisé: whereon the
emperor (the more to dignifie the nuptials) countenanced the
marriage with his presence. Thither likewise resembled the
flower of the nobilitie and Ladies; among whom Margari-
ta was not least sumptuous, for on that day her apparel was
so admirable, her carriage & behauior so excelleot, that had the
wisele Cato beheld her, he would haue in some parte dismif-
sed his stoical seueritie: hir golden haires curled in rich knots,
and enterlaced with rich bands of diamonds and rubies, see-
med to staine Apollos golden buff; enuirond with hir wreath
of chrifolites, her eies like pure carbuncles, seemed to smile
on the roses of her cheekes, which comforted with the beau-
tie of the lillie, made her beautie more excelleot, her eies, briers
like the net of Vulcan, polifhed out of refined threats of fine
ebonie, her alabaster neck was encompassed with a collar of
orient perle, which seemed to smile on her teeth when she ope-
ned her mouth, claiming of them some confanguinitie; her
bodie was apparrelled in a faire loose garment of greene da-
maske, cut upon cloth of tiffue, and in euerie cut, was incas-
sed a most curious Iewell, wherein al the escapes of Jupiter,
the wanton delights of Venus, and the amorous deceits of
Cupid were cunningly wrought. Thus attired, she attend-
ed the bride, being hir selfe waited on by a troupe of bea-
utilfull damfels that day. Arsadachus, though with little devo-
tion accompanied the Empeorour, being that day clothed in
red cloth of golde, betokening revenge. It were a vaine mat-
ter to reckon vp the order of the bridegrome, the maiestie of
his faworers, the maner of the lords and ladies, the sumptu-
oufines of the feasts and triumphs, the harmonie and muficke
in the temples; sufficeth it, that by the consent of Arcinus,
Philenia was betrothed to Minecius, who seeing the day
welnhight spent, & the time conuenient to depart to his caftell,
(after he had with humble reuereence inuited the emperor, his
daughter, with the other Princes the next day to his festial,
which
which he had prepared in his owne house) made all things in a readines, and departed, having receiued by the emperor and Arcinous many rich rewards. Arfadachus seeing the long defired houre of his delights at hand, stole out of the courte in great secret to his lodging, where arming himselfe according as Thebion had giuen him instructions; and attended by Brafas, and other Cuscans, his trustie followers, he presently posted vnto a grove, thorow which the new married couple shouuld needly passe, where he priuily hid himselfe and his ambush. By that time the bright and glorious light of heauen, abasing himselfe by degrees, reposed his sweatie freedes in the soft bosome of cleere looking Eurotas; and euening the fore-messenger of the night had haled some starrs to illuminate the hemisphire, when as Minecius (in the top of al his felicities) accompanied with his faire Philenia and other followers, without either suspicion of treason or other trouble entred the wood, and through the secretnesse thereof, hied them toward their determined abode. But al the way Philenia took no comfort, dreadfully suspecting the subtle dealings of Arfinous; and oft she sighed, and often she dropt downe lilies on the roes of her face, or rather, such sweete teares wherewith the blushing morne enchaseth the soft Hyacinth. Minecius seeing her in these passions, perswaded her vnto patience: but even as (according to the opinion of Aristotle) lions, beares, eagles, griffins, and al other birds and beasts whatsoeuer, are then more egre and cruel when they haue yong ones: so Philenia hauing now a second care annexed to her owne safetie, (which was for her deere husband) could not ceafe to perplexe her selfe, and to seare for him. Long had they not travelled, but they discouered the ambush, and the ambush assaulted them: among which Arfadachus greatly disguised, as he that enuied the fortunes of Minecius, tooke holde on the reines of Philenias palfrey, whilsth Thebion, and Brafas, with others, with their naked swordes beganne to assault Minecius and his followers. He that hath seene the Faulcon feizing his keene talents in the fleh of a sillie doue, and playing his sharp bill on her soft feathers, might haue thought on Arfadachus, who no sooner tooke holde on her, but pulling the mafe from her
A Margarite

her face, enforced many violent kisses on her soft lips, whilst she exclaiming on the name of Minecious, and crying, help, repulsed the injuries with her white hands, which were injuriously offered to her delicate face. Minecious suspecting no more then was true, and unable to endure further violence, deemed it greater honor to die in defence of his mistress, then beheld the impeach of her credit, left his companions who fled, and with naked sword smote Arsadachus a mightie blowe on the helme, through which he staggered, and loft his hold-faft; then renewing his mistress in which was almost dead for fear, hee boldly spake thus to Arsadachus; Traitor, and coward, that in time of peace goest thus armed, and with one of armes at faultst naked knights, if any sparke of honor raigne in thee, give me armes and weapons; if thou seek my life, take it from me with courage like a knight, not by treason like a coward; if my Loue, I pray thee take these eies from their sight, these handes from their sense, and this tongue from his speech: for whilst the one may see, the other fight, and the third threaten: thou hast no part of that wherein my felicity is repos'd; thus saying, he remounted Phileen: whilst he was thus occupied, Arsadachus dwelling with impatience after he had bin animated by his followers, replied thus: Soft (amorous sir) this is no meate for your mowing, you best were rather to fall to your prayers, then to vfe prating, to beseech for life, then to seech loue: for assure thy selfe, there is no way with thee but death, nor no loue for Phileen but mine. This said, he gave Minecious a mightie stroake on the head, so that the blood overflowed his costly attire, and he fell to the ground. Phileen half madde with melancholy, leapt from her palfrey to comfort her paramour: and seeing the whole troope of assailants ready to charge her husband, and assured that Arsadachus was the chiefe of them, with such a piteous looke as Venus caft on bleeding Adonis thee behelde Minecious, and wiping his wounds with one hand, and touching the knees of Arsadachus with the other, she spake thus: Ah Cusan prince though thy face is shadowed, I knowe thee by these follies, though thy raiments are changed, I judge thee by thy raiments, what seekest thou? if my favour, it is already bequeathed,
of America.

thedad: if revenge, how base is it against a woman? if Mine-
cius life, how injurious art thou to wrong him that loues thee
as his life? Ah cruel as thou art (yet would thou were not
cruel) thou knowest Christes teares could moue Achilles, the
one proceeding from a seely maid, the other pitied by a prince-
ly man: thou knowest that Alexander to Campaspe, Pon-
pey to his prisioner, and other great conquerours haue rather
shewed compassion then victorie; and wilt thou who art equall
to all in power, be inferior to all in vertue? Ah wo is me poore
Philenia that haue planted my affections there where they
are watered with warme blood, and heape my compassion
there where working teares haue no boote. I pray thee gra-
cious prince, I pray thee be gracious: diuide not those by
murther, whome the gods haue vnited by marriage: seperat
not those soules by death whome the destinies haue appointed
to liue. In speaking these words she beheld Minevius, who
through the grieuousnesse of his wounds, fell in a swoune:
whereupon she casting off all care of life, and hope of comfort,
closed her soft lippes to his, breathing the balm of her sighes
into his breathlesse bodie, clapping his pale cheekes with her
pretie hands, moistening his closed eies, with her christall teares,
so that they who were the very authors of her sorrow, gan signto
see her ceremonies. Wilt thou hence (said she) Minevius?
Oh stay for Philenia, let our soules poff together to Elysium
that on earth here may not enjoy their happinesse; for nothing
shall separate me from thee (my loue:) if thou do banish sight
from thine eie, I will driue out blood from my heart: if thy
beautie grow pale as yning death, my cheekes shall pine as
seeking death: if thou faint through weepiness of bodie, I
will default through weepiness of discontent: and since we
may not liue together, we will die together. With this Mi-
nevius rowed himselfe: and Arsadachus inflamed, replied;
Philenia, there is no raunsome of thy husbands life, but thy
loue, nor no means to pacifie me, but my pleasure of thee:
spake therefore: and found the sentence of my delight, or Mi-
necius destruction: which said, he approacned to kisse hir: whom
Minevius though halfe dead beganne to rescuce: and Philenia
halfe bedlam enforcing her selfe in these termes: Traitor di-

E floyal,
A Margarite

floyall and damned leacher, since neither teares, nor tearmes will satifie thee, vfe thy tyranny (for better were it for me to be buried with honor, then bedded with infamie) do therefore thy worft, thou hated of the gods, and defpized among men, for no sooner shalt thou affaile my husband, but thou shalt slaine me: each drop of his blood shall be doubled by mine: and as in life he shoule have beene the shelter of mine honor, so euen in death wil I be the shield to defend him from the assaults of his enemies: come therefore ye murthurers, in growing cruel to me, you wil prove pitiful: firft take my life, that Minecius beholding my constancie, may die with more comfort. Thus cried she out with many teares; and Minecius diffwaed her. But the time passing away, and Arfadachus fearing delays, seeing all hope loft, grew to desperate furie, so that animating his followers, they set on Minecius, who valiantly defended himselfe. It was a world to see, how during the conflict Philenia besfirred her, letting no blow slip without the warde of her body, lying betweene the sword of the enemy for her husbands safetie, crying out on the heauens til she was wellie hoarse with crying. At last Minecius lacking blood, Philenia breath, both of them entangled arme in arme, fell downe dead, leaving the memorie of their vertues to be eternized in all ages. Arfadachus seeing the tragedies perfurredmed (not without some sighs which compassion extorted from him, as strokes do fire out of hard flint: he prently sent Brafidas away, as it was concluded (attended by thos Cufcans that followed him in the enterprise) and hee with Thebion speedily posteth to their lodging, both vndiscovered and unsuspected.

By this, such as attended Minecius to his caftle had with speedy flight entred the court of Arfimos; who certified of his daughters danger, aduised the emperour, and prently with certaine armed foulliers, posteth on to the recoufe: meane while Protomachus made search through al the court for such as were absent; and they that were appointed to the action entring Arfadachus chamber, found him in his foxe sleepe: where-through the emperour being aduertized, gan little suspeect him: in like fort found they Thebion, only Brafidas was miffing.
of America.

missing. In the mean while Arsinous having attained the place of the conflict, found both the murthered bodies sweltered in their blouds: whereupon falling from his horse in great furie, he thus exclaimed on fortune. Oh fortune, we art thou called, the enemie of vertue, since thou neither fauoureft such as defereue wel, nor destroyeft those that performe ill; for hadft thou not beene partial, my daughters chastitie had prevented her death, and her murtherers crueltie had beene their owne confusion: woe is me that haue loft my flore in the bud, my hope in the ear, and my harvest in the blossom. Ah my deere Philenia, deare wert thou to me, that bought thee with much care, and haue loft thee with more: deare wert thou vnto me, who haft cost me many broken sleepes to bring thee vp, many carefull thoughts to bestow thee, more fatherly teares to prevent thy overthrow, and now haung reared the forteresse of my delights, the tempest of iniurious fortune hath destroyed it: woe is me that am carefull to publish my paines, and negligent to seeke remedy; fond am I to define fortune from whom I cannot flie: an Arsinous weep no her that may not be recalled with teares, but seeke to revenge her; shew thy selfe rather fatherly in act, then effeminiate in teares? Which said, he governed himselfe, causinge the dead bodies honorably to be covered and conuedid with him to his castle, where within a temple erected to chastitie, he reared a faire tombe of white marble, wherein with the generall teares of the emperour and his whole court, these two faithful louers were entombed, and ouer their graves thus written:

Vertue is dead, and here she is enshrinéd,
Within two lifelesse bodies late deceafed:
Beautie is dead, and here is faith assigned
To weep her wracke, who when these dide first ceased.
    Pitie was dead when tyranny first slew them,
    And heauen inioies their foules, tho earth doth rew
(them.)

Since beautie then and vertue are departed,
And faith growes faint to weep in these their fading,

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And
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And vertuous pitie kind and tender hearted,
Died to behold fierce furies fell inuading.

Vouchsafe ye heavens that fame may haue in keeping
Their happy and thrice blesoed names, for whome
Both vertue, beautie, pitie died with weeping,
And faith is closed in this marble tombe.

This regifter of his loue did Arsinous with many teares
write vpon the toooke of his deceased sonne in law & daughter, who had no sooner furnished the funeralles, but Phidias a page of Philenias, who during the mortall debate, & bloody massacre, had hid himself in a thicket, and ouerheard the whole discoure of Arsadachus, repaired to the court, who calling Arsinous aside, with pitious teares discoursed vnto him the whole tragedie in such ruthfull manner, as that it was hard to say, whether the lad in bewraying it, or the father in hearing it, were more compassionate. The old man certified the truth, though scarce able, yet smothered his griefes, till opportunitie offered, sufferinge the emperour (like a wise man) to follow his owne course, who the next morning assambling his nobilitie, forgot not Arsadachus, who making semblance to haue but new intelligenec of the murther of Mineius & his loue, repaired to the Court in mourning apparrell and being present when the matter was debated, seemed to weepe bitterlie, crying out on the emperour for Justice, exclaiming on the iniquitie of time, the crueltie of men, and tyranny of loue. Protomachus was not a little pleased herewith, neither was Margarita, aggrieved to heare it, but Arsinous boyled in choler to see it: at last it was found out by a scarfe which Brafdas had let fall (and was after taken vp by one of those who fled) that he was at the murther, whereupon his absence was sufficient to conuict him, and Arsadachus called forth to answer for him in that he was his attendant, spake thus: Noble emperour, the gods that haue placed thee in thy kingdome, shal beare me witnes, how I grieve this accident, & willingly would reuenge it, and since my follower to my defame, hath (as it is suppozed) bin a principall, vouchsafe me noble emperour

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Your licence for a time to depart to Cusco, where I will both discharge my choller, purge my griefe, and be so reuenged of Brañadas (who as I heare is fled, and by the token is guilty) as all the world shall ring of the iustice, and ridde me of fußpition. The emperour not hearing one that dared say his letters should suffice, endeouiring himselfe to seeke the confederares; and because by his looke he perceived some discontents in Arfadhachus, he fought al the means he could to please him, and remembering himselfe (that those good deeds which are done to our selfe beloved, are esteemed as to our selfe) he highly promoted Thebion, thinking thereby to winne the heart of Arfadhachus, so that he pretermitted no consultations, where Thebion was not chief, neither bestowd benefits, wherein he had no part. The yong prince measuring al this according to the corruption of his nature, supposed those favours were but to found him, and that Thebion being wonne by benefits, would easly consent to bewray him, whereupon he conceived a deadly hate against him, and perfeuered it so long till he effected it in this maner to his death: For knowing that Margarita deeuely loved him, aiming all her fashions to his fancies, his behauiors, to his humors, he began anew to cloake with her, shewing her so vndoubted signes of assured affection, that she seemed in a paradise of pleasure, to see his pliantnes, and hauing with sweete words, trained her to his lewer, he attended such an occasion, as that he found her alone walking in the priuie garden in her meditations, (for those that loue much, meditate oft) where nying her with a courtly fa-lute, he thus found her affection: Faire Princeße, if either my vnfained loue haue any force, or your vertuous nature true compassion, I hope both my forrowes shall be pittied, and my discontents succored. Why what aggreeueth my deere Lord saide Margarita? (and heartily she siged in sayng so) is either our court vnpleasant, our entertainement vnworthie, our ladies vnapt to worke your delights? beleue me good prince, if Mofco cannot suffice to please you, Europ[e] and the world shall be sought to satisfie you. Kinde words good madam, saide Arfadhachus, act and silence must content me, which if you will vnder the faith of a noble and famous princeß pro-

E 3
A Margarite

mife me, I shall be beades man, to pray for your happinesse, and rest yours vnfained in all seruice and loyaltie. *Margarita* hauing gotten such an oportunitie to pleafle him both vowed and reuwed all secrecie, swearing although it were with the hafard of hir life to do whatfoever him best liked, and conceale whatfo it please him to discouer, so great is the simplicitie of women, who are foone led where they moft like. *Arfadachus* finding the iron hot, thought good to strike; the fruit ripe, began to gather, the floure springing, ceased not to water: and thus began to worke her. True it is madam, that where loue hath supremacie, all other affections attend on it, so that neither the eie beholdeth, neither the fent smeltheth, nor the eare heareth, neither the tongue speketh any thing, but is to the honour of the beft beloved: this finde I true in my selfe, who since I surrendred you the fort of my fancie, finde my delights metamorphosed into yours, ye so much am I tied vnto you, as that danger which either attempteth or toucheth you, or any of yours, wholly attainteth me. The prooffe whereof you may perceue in this, that hauing heard through my intire acquaintanece with *Thebion*, a certaine refouled determination in him, to make your father away, by reaon of his familiar accesse to his maiestie euerie morning, I could not choofe but discouer his drift vnto you sweete Princeffe, whose dangers must needes second your fathers subuerion. *Thebion* faide *Margarita*, alas my lord what reaon should moue him hereunto, since no one is more fauoured by my father then he? can fauour possibly be requited with such falhood? Doubt you it faid *Arfadachus*? why madam where is greater treason, then there where is leaft mistrust? vnder the cleare Chrieffall lurketh the mortall worme, vnder the greene leafe the greedie serpent, and in faireft bosomes are falceft hearts. Thinke not that liberalitie hath any power in depraued minds, for whereas the thoughts hant after emperie, hemd are each supposeth, faith dieth, truth is exiled *nulla fides regni*, if you haue read histories, you shall finde that they foone haue supplanteth their Princes, who haue bin leaft suspected, as may appeare by *Giges*, and other: caft therefore hence (my deare ladie) all thought of excufe, and bethinke you of preuention
of America.

tion; for it is greater wisedome, to see and preuent, then to
heare and neglect. Thebion hath conspired and doth conspire,
refolouing with himselfe to vfurp the empire, murther Proto-
machus, banisht you; all which I haue learned of him, dissem-
bling my affections towards you, and soothing him in his cor-
rupctions; yea so farre haue I brought him, and so neere haue
I wrought it, that I can assure you to morrow morning is
the laft of your fathers life, vnlesse you preuent it. Alas my
lord (said Margarita weeping) how may this be? Thus my
sweete loue and thus it is concluded (quoth Arsadachus) you
know he hath euery morning of late pruie aceffe vnto your
fathers chamber, where being alone with him and the vnfe-
pected emperour in his bed, he hath refolued with his dagger
to stabbe him to the heart; which secret, since the gods haue
opened vnto me, I think good to discouer vnto thee (my deere
heart) the meanes to preuent (which shall the more easely be
performed if thus you worke it) no sooner let the day appeare,
but in the morning betimes enter you your fathers chamber,
where after you haue faluted him, you may seeeme to utter
this, that in a dreame this night you were mightily troubled
about his Maiestie, and so troubled, that you thought The-
bion entring his chamber with a hidden poiniard stabbed him
to the heart. But what needes these circumlocutions or de-
lacies quoth Margarita if the treason be so manifeate? My lord,
if it please you I will discouer it presently and plainly. The
 gods forbid (said Arsadachus) that my desires shoulde be so
hindered, for (my noble princeffe) the delay I feeke, and the
order I preseibie you, is rather to ground your fathers affec-
tion towards me, and get the credite of this seruice then other-
wife; yea the loue I beare thee sweete Ladie; (with that hee
sighed and sealed it with a kisse) for hauing by this meanes
wonne fauour, both our fortunes shal be bettered, our marri-
age hafted, and our names magnified.

Margarita (poore princeffe) supposing all that golde that
glistered, yeelded easie content; whereupon after many amo-
rous promisses, the yong prince toke his leauue, willing her to
be carefull in the morning, and to leauue the rest of the affaires
to his faithfulnesse, and thus they parted.

But
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But marke the nature of malice (which as the poet describeth is sleepelesse, restlesse, and inflamate) for Arfadachus being departed from Margarita, and earnestly bent on his reuenge, fought out Thaslitides the page of Thebion, whom he so cunningly wrought with othes, gifts, and gold, that he made him both promise and praetifie the meanes to put a certaine secedule into the pocket of his masters gowne which he usually ware, the which he himselfe had wrote, and wherein he behaued him selfe with such art, as that he had not only counterfeted Thebion hand, but also the names of all such as either he thought his favorites, or else likely to thwart his proceedings in court (among which hee forgot not Clefides a graue counseler of the emperors, who the day before was very earneft with Protomacus to marry his daughter, shewing him euyent reasons of Arfadachus counterfeiting. All these things falling out according to his own deuise and fantazie, he fought out Thebion that night, whom he vied with the greatest familiaritie that might be; and to insinuate the more into his fauour, hee bestowed on him a poiniard, whose pummel was a bright carbuncle, the haft unicorns horne, a jewell which Thebion had long time greatly desired, praying him of all loues to weare it for his sake; and since he was in such estimation to continue him in the good grace of the Emperour. Thebion made proud to be intreated and presentted by so high a prince, promised both to wear his gift, and to winne him fauour. Whereupon since the night was farre spent Arfadachus repaired to his lodging, Thebion to his rest. But vaine is the hope that dependeth on the next day, and those worldly honours that doe wait on this life; for the one is preuented oftentimes by injurious fortune, the other altered by our overweening mistrusting words, actions, and desires, and shall manifestly appeare in the sequell of this historie. For no sooner gan bright day to chafe away blacke darkenesse, and the stooping stares doe homage to the rising sunne, but Margarita arose, apparelling her selfe freely like Maie, in a gowne of greene sendall, embrodered with all kind of fioures in their natuie colours, and remembring her selfe of the affaire she had in hand; she vnder the conduct of loue (who is both a cunning dissembler and nice flatterer)
of America.

flatterer) haste to her fathers chamber, and humbly admitted to the presence of the emperour by the grooms that attended him, (with a trembling hand, and a bashfull countenance: spreading the mute oratorie of her teares, vppon her blushing cheekes) she awoke him. Protomachus amazed to see his daughters fodaine acceffe, and sad countenance, began thus: How now my deere Margarita, what, hath loue awaked you this morning, threatening you with some apprant sorrow to make your after-good in deede morefavorie: why hangeth your countenance? why tremble your limmes? what moueth this your amasednes? sweete maiden tell thy father. Ah my Lord (said Margarita) it is loue indeede that disturbeth mee, but not that loue that is painted with feathers, wanton looks, that loue that whispereth affections in ladies eares, and wheteth womens wittes, making the eie traitor to the heart, and the heart betrothed to the eie; but that loue which was ingen-dred by nature, ordained by the heauens, attired by reverence and dueitie, and tired with nothing but death, that loue (and so speaking she wept) hath awaked me to forewarne you. Protomachus somewhat urged by these teares, rowzed himselfe on his pillow, and began more intentiuely to listen, asking her what had hapned? Ah deare father, said she, this night that is past I was greatly troubled with a grieuous dreame; me thought I saw Thebion, a man in high authoritie in your court, attended by many infolent rebels, who violently brake open your maiefties priuie chamber, murthred you in your bed, and dispossed me of my heritage, me thought even then you cried vnto me; ah Margarita help me! and I with outcries calling for refoue, Arsadachus came in haftily, who with his sword bereft Thebion of life, and me of feare: And so you waked and found all false (quoth the emperour) Tut, doate not on dreames, they are but fancies; and sinces I see (sweete daughter) that you are so troubled by night, I will shortly find out a yong prince to watch you, who shall drive away these night-sprights by his prowesse. Thus spoke Protomachus smiling, yet smothered he suspeft in his heart: for such as haue much, suspeft much.

No sooner were these discoures finishead, but Arsadachus

F knowing
A Margarite

knowing how to take his time, haftly approched the Emperors chamber, where intimating some occasion of high import, he required to speake with Protomachus, and was presently let in. The Empeour conceiving new suspition vpon this second assault, beganne to misdeeme: and seeing Arsadachus with gasftly lookes entering the chamber, was ready to speake vnto him when as the yong Cufcan prevented him, saying: The gods be blest (noble Empeor) that haue by their foresight rid me of feare, and reft you of danger; forfore haue I feared lef your maieftie shoule haue perished before you had beene aduertised: Alas, why in such dangers are you vnattended vpon, when the foe is at the doore? why is not the guard in a readinesse? Ah royall Moscouite rowze thee and arise, and honour the sequele of the greateft treason that euer was contriued. Why what tidings bringeth Arsadachus said Protomachus? Thus mighty prince (said he) yeysternight very late when I entred Thebion chamber vnawares, I found his page (his master being absent) laying certaine waste papers out of his pocket vpon his table, perusing which, (as I was accustomed) by reason of the neere familiaritie betweene vs, I found one among the rest where (alas that subiects shoule be so seditious) there was a conspiracie signed by Thebion, Ctesides, and others (whose names I remember not) to make your mightinesse away, and Thebion to enjoy the crowne: the maner to execute their stratageme, was when you leaft suspected, this morning; at which time Thebion by reason of his neere familiaritie and accessto you, should enter your chamber and murther you. This paper when I had ouer-read, I laide aside, making semblance of no suspition, resoluuing this morning early to signifie the whole vnto your maieftie, whose life is my libertie, whose happines is my honour, whose death were my vter ruine and detriment. Thebion a traitor quoth Protomachus; are my fauours then so smally regarded? is my curtesie rewarde with such curtednesse? Well Arsadachus (said he) happy art thou in bewraying it, and vnfortunate he and his confederates in attempting it, for they all shal die.

This faide, he prefently attired himselfe, laying certaine of his trusttieft gentlemen in guard behinde the tapifrie of his priuie
of America.

priuy closet, expecting the houre of a most cruel revenge; when as sodainely Thebion knocked at the doore, and was presently admitted, who had scarce said, God saue the emperor, but even in the bending of his knees, hee was thrut through by Arsadachus, and the other of the guard hearing the broile, came and mangled him in pieces, casting the residue to the Emperours lions according as hee had appointed. Protomachus grudging at the sodaine death of Thebion, began to chide Arsadachus for his hast, saying, that it was inconvenient for a subject to be punished before hee were convicted. Conviected (said Arsadachus? why doth your grace suspect his guiltiness? Beholde saide hee (drawing out the poinyard which Thebion had at his back) the instrument that should haue flaine you, see (saide hee) taking the schedule out of his pocket the confederacie to betray you; and should such a wretch liue then to iustifie? No (mightie Emperour) my foule abhorres it; the care I haue of you will not suffer it; the loue I beare Margarita will not indure it. The Emperour ouer-reading the writing, and seeing the poinyard, gaue credible beleefe, and with tears of joy embracing Arsadachus he said thus: Ah my sonne, the gods haue blessed vs in sendeing vs such a friend, who hath saued mee from imminent danger, and will make me fortunate by marriage, hold take thee (said he) my Margarita, and with her, enjoy my empire; and more, take thou my loue, which is so rooted in me towards thee, that death may not vtwinke it. Arsadachus thanked the Emperour for this fauour, and recomforted Margarita with sweete words, being almost dead to see the stratageme paffed. Meane while the Emperour gaue present direction to hang all the other conspirators, and put them to other tortures, who presently without knowing why, or licence to anfwere, were tyrannoufly executed; so great is the tyranny of princes which are subieect to light belief, and led by subtile suggestions.

The rumour of this accident spread through the Court, mowed sundry imaginations in mens minds, some praised Arsadachus, some suspected the practice, all feared; for whereas justice sleepeth being ouerborne with tyranny, the most secure haue cause to feare; among the rest Arsinous wept bitterly,
A Margarite

knowing in himselfe the vertue of Cleofides, and remembring him of the murther of his deere Philemus, hee could not cease but welne bedlam to crie out on the heauens, whose tragedie we must now profecute, and leaue Arsadachus and his Margarita to their mery conceits and discourses.

Protomachus after that this late treason had beene discoyered, beganne to be more warie, to keepe greater guard, and to vse Arfinous and the rest of the nobilitie with leffe familiaritie, who good old man, hauing before time beene shrewdly hurt, tooke this vnkindeneffe to the heart (for where greatest loue is, there vnkindeneffe is most grieuous) for that cause almoost desperete he fought out the emperour, and finding opportunitie, he humbling him on his knees beganne thus: As Traiane (dread Monarch) was commended in Rome for hearing poore mens complaints, so art thou condemned in Mosco for shutting thy gates against all kind of futors, so as (nowadayes) thou hearest by others eares, workeft by others hands, and spekeft by others mouthes, where-through iustice is made a nose of waxe warmed, and wrought according to all mens pleasures, and the poore are left to complaine: the which the gods (if thou repent not) wil shortly punishe in thee. Beleeue me (good Emperour) such as shut their gates against their subiects, cause them not to open their hearts willingly to obey them; and they that norih feare in their bofoms without caufe, make themselues guilty of some crime by their suspeete. Wherefore flieft thou the sight of those that loue thee? shutting thy eares left thou heare those complaints that haue already deaffed the heauens for equitie. O prince, looke abroad, it behoueth thee; doe iustice, for it becommeth thee, and heare olde Arfinous a haplesse father; father doe I say, being thus robbed of my children; nay a desolate caitife, and doe me right. That iustice becommeth thee, marke these reasons: Homer desirous to exalt it, could not say more, but to call kings the children of the God Jupiter, and not for the naturalitie they haue, but for the office of iustice which they minifter. Plato faith, that the chiefest gift that the gods haue bestowed on man is iustice; that therefore thou may feeme rightly descended of the gods, vouchsafe me audience, and to
of America.

the end thou may boaft thy felfe to enjoy the leaft gift of the
gods, succour me. Thou knoweft my Philenia is flaine, but
by whose hands thou knoweft not; thou hearest Minecius is
murthered, but by whom thou enquireft not, thou haft rubbed
the gall, but not recurred the wounde, thou haft tempered the
medicine, but haft not miniftred it: yea, thou haft refreshed the
memorie of my grieves very often, but remedied them neuer.
Three moneths are past, since thou haft made inquirie of my
daughters death, and the that I nourished vp twentie yeares
and better, is forgotten of all, but her olde father, lamented of
none, but Arfinous: and can be revenged by none but Protomachus.
O Emperour I heare their discontented griefe crying out in mine eares, and appealing to thee by my tongue
for iustice, me thinkes bloudleffe Minecius f tandeth by thy
throne vpbraiding thee of his seruices, and consuicting thee of
ingratitude. Philenia crieth iustice Protomachus, iustice,
not against Brasidas, who was but agent, but against Arfa-
dachus the principall, that wretched Arsadachus, who in her
life time affaid to move her to luft, and wrought her death, in
that she would not consent to his luft, against Arsadachus the
viper nourished in your bosome, to poifou your owne proge-
ie, the locuft dallied in Margaritae lap, to deprive her of
life. Ah, banish such a bewitched race of the Cufeans, I
meane not out of your kingdome, but out of life; for he defer-
uyeth not to beholde the heauens, that conspireth against the
gods, root out that bloodthirfty yongman, root out that mur-
therer, roote out that monfter, from the face of nature, that
the poore deceas'd ghostes may be appeased, and their poore
father pacified. Shew thy felfe a prince now Protomachus;
the surgeon is knowne, not in curing a greene wound, but in
healing a grievous fiftula; the warriour is knowne, not by
conquering alittle village, but a great monachie; and a prince
is perceived in preventing a capittall pestilence, not a priuate
prejudice. That I accuse not Arsadachus wrongfully, be-
hold my witnesse: which faide, he brought out Phileniae
page, who confidently and constantly auowed all he had told
his matter in the preience of the emperour: wherefore (noble
monarch) haue compassion of me, and by punishing this tra-
gicke
A Margarite

gicke tyranny make way to thine owne eternitie.

Protomachus hearing this accusation was sorely mowed, now thinking all truth which Arfinous had said by reason of that vertue he had approved in him in times past, now deeming it false, in that Arsadachus (as he supposed) had lately and so luckily prefered him from death. For which cause, calling the yong prince vnto him, he urged him with the murder before the old man, and the yong ladde his accuser, who shooke off all their objeccion with such constancie, that it was to be wondered: what faith he Protomachus, am I, who haue lately manifesiad my zeale in sauing your life made subject to the detraction of an old doting imagination with his pratling minister, I hope your Maiestie (faith he) measureth not my credit so barely, nor wil overflap this injurie so slantly, since you know, that when the murder was done I was in my bed, when the tragedie was published, I was the first that prosecutioned the reuenge; and more, the friendship twixt Minicius and me should acquit me of this suspicion. But it may be, that this is some set match of Thebians confederaates that seake my death, which if it shall be here countenaunce, I will returne to Cusco, where I dare assure my selfe against al such subtilties. This said Arsadachus angerly departed: for which cause, Protomachus fearing his speedy flight, sent Margarita to pacifie him; and causyng the tongue of the guilelesse lad to be cut out, and his eies to be prickt out with needles, both which were guiltie (as he said) the one of pretended seeing, the other of lued yttering. He banished the olde Duke of Volgradia, who for all his faithfull servises, had this lamentable recompence, and remoued himself, his court, and daughter to Mosco, where wee will leaue him a while.

Arfinous thus banished from the Court; after he had furnished himselfe of necessaries convenient for his journey, trauelled many a weary walke towards the desarts of Ruscia, crying out and exclaming on the heauens for justice; his hoarie lockses and bushy beard he carelesly suffered to grow (like to those Moscoes who are in disgrace with their emperors) seeming rather a sauage man than a ciuile magistrate (as in time past he had beene.) Long had hee not trauelled among many
of America.

many barren rockes and defolate mountaines, but at last hee arrived in a solitarie Groue encompassed with huge hilles, from the toppes whereof, through the continuall frofts that fell, a huge river descended, which circling about a rocke of white marble, made it (as it were) an Island, but that to the northward there was a pretie passage of twelue foote broude, deckt with ranks of trees, which gaue a solitary accesse to the melancholie mancion; mancion I call it, for in the huge rocke was there cut out a square and curious chamber, with fine loopes to yeeld light, hewn thereout (as might be suppos'd) by some discontented wood-god wedded to wretchednesse. Here Arsinous feated himselfe, revolving to spend the residue of his dayes in studies, praying to the gods continually for revenge, and to the end (if happily any shoulde passe that way) that his deepe sorow might be discouered, he with a punchion of steele in a table of white Alabaster engraued this ouer the entrance of his caue.

Domus doloris.

Who seekes the caue where horride care doth dwell,
That feedes on fighes, and drinkes of bitter teares:
Who seekes in life to finde a liuing hell,
Where he that liues, all liuing joy forbeares:
Who seekes that griefe, that griefe it selfe scarce knowes it,
Here let him rest, this caue shall soone disclose it.

As is the mite vnto the sandie seas,
As is the drop vnto the Ocean streames,
As to the orbe of heauen a sillie pease.
As is the lampe to burning Ticius beames:
Euen such is thought that vainely doth indeuer,
To thinke the care liues here, or count it euer.

Here sorow, plague, dispaire, and fierce suspect,
Here rage, here ielousie, here cursed spight,
Here murther, famine, treason and negligence
Haue left their stinges to plague a wofull wight:

That
A Margarite
That liues within this tomb of discontent
Yet loathes that life that nature hath him lent.

In this solitarie and vncoth receptacle, Arsinous liued,
turning of his steede, to shift for fooe amid the forest, and af-
fending euery day to the height of the rocke, hee shed manie
falte teares before the Image of Minecius and Philenia,
whose pictures he had brought with him from his castell, and
erected there: and after his devotions to the gods for reuenge,
and to the ghofts to maniueft his grief, hee accustomed himself
to walke in that desolate coppefe of wood, where sighing, he
recounted the vnkindnes of his prince, the wretchednes of his
thoughts and life, melting way in such melancholie, as the
trees were amased to beholde it, and the rockes wept their
springs to heare it, as the Poet faith, on a desolate and leae-
leffe oake he wrote this:

Thine age and waftfull tempefts thee,
Mine age and wretched sorowes me
defaced,
Thy sap by course of time is blent,
My fence by care and age is spent
and chafed.
Thy leaues are fallen away to dust,
My yeares are thralld by time vniuft.
Thy boughes the windes haue borne away,
My babes fierce murther did decay.
Thy rootes are firmed in the ground,
My rootes are rent, my comforts drownd,
showers cherifh.
Thy barren bosome in the field,
I perifh.
Since nothing may me comfort yeelde.

Storms, showers, age, weare, waft, daunt, & make thee dry
Teares, cares, age, ice, waft, wring, and yet liue I.

In these melancholies leaue we the desolate duke of Vol-
gradia
of America.

gradia, till occasion be miniftred to remember him, and return we to Marianna and her louer. Arfadaclus refiant nowe in Mosco, whom Protonimus by reafon of the forepas:fted tra-
gedies, thought to refreh with fome pleafant triumphs: for which caufe he proclaimed a iufts throughout all the empire, 
asmbling al the Dukes, Lords, and gouernours of his pro-
vinces, to dignifie the open court he meant to keepe. Thither 
also repaired all the faire ladies of Moscouia; among the reft 
Marianna as one of moft reckoning, made not the leaft ex-
pence, for whatfoever, either to dignifie her perfon, or to fet out 
her beautie, or to prefent her beloved, could either be bought 
from India, traffiked in Europe or marchanded in Asia, was 
fought out, and especially againft the day of the tilt, and turn-
ny, at which time, like a fecond Diana, hauing her goldilocks 
tied vp with loole chaine of gold, and Diamondes, her bodie 
apparreled in cloth of filuer, (ouer which she had caft a vaile of 
blacke and golden tinfell, through which her beautie appeared 
as doth the bright Phaebus in a fummers morning: leauing 
our Hemisphere our faire Hecate, chafing away balefull 
darkenesse with her bright beames) shee was mounted on a 
high arch of triumph couered with cloth of golde: neare vnto 
hers fate her olde father in his soueraigne maiestie; about her 
a hundreth damfelles in white cloth of taffue, ouer-caft with a 
vale of purple and greene filke loofly wouen, carrying gold 
and filuer censors in their hands, from whence issued moft 
pleafant odours, fuch as in the pride of the yeare breath along 
the coaft of Arabia Felix or drops from the balmie trees of 
the Eaft.

Thus feated, the Challengers with their feuerall deuises 
entred the tilt-yard, each striuing to exceede other in expen-
cence and excellence; whose trumpets cleeréd the aire with their me-
lodie. After thofe the Defendants entred; among whom Ar-
fadaclus was chiefe, whose pomf in that, exceeded all others 
I haue feene, and the other are ordinarily matched in our 
Courts of chrifteendome, I will fet downe vnto you. Firft, 
before the triumph entred the tilt-yard, there was a whole vo-
lie of a hundreth cannons shot off; the noife whereof somewhat 
appeaef, a hundreth knights hauing their horfe, armes, crefts, 
G

fethers,
A Margarite

fethers, and each part of them couered with greene cloth of golde, with lances of siluer, trotted about the yard, making their steedes keepe footing, according to the melodious sound of an orbe, which by cunning of man, and wonderfull art was brought into the presence of the prince, which whilst it continually turned, presented all the shapes of the twelue signes, dauncing as it were to the harmonie, which the inclosed musicke presented them. After these marched a hundred pages apparelled in white cloth of siluer with crownets of siluer on their heads, leading each of them in their right hands, a braue courser trapped in a caparison purple and gold; in their left, a scutchion with the image of the princeffe in the same. After these Arfadachus in his triumphant chariot drawn by foure white unicorns entred the tilt-yard, under his feate the image of fortune, which he seemed to spurne, with this poifie, Quid hae? on his right hand enuy, whom he frowned on by hir this poifie, Nec hae; on his left hand the portraiture of Cupid, by whom was written this poifie, Si hic; ouer his head the picture of Margarita with this mot, Sola hae. These armes were of beaten golde far more curious then thofe that Thetis gaue hir Achilles before Troy, or Meriones bestowed on Vlysses when he assaulted Rheus, being full of flames and half moons of saphires, chrifolites, and diamonds. In his helme he bare his mistresse faouer, which was a fleue of salamanders skinne richly perfumed, and set with rubies. In this fort he presented him before the Emperour and his daughter, who was not alittle tickled with delight to behold the excellencie of his triumph. The trumpets were founded, and the Judges seated, Arfadachus mounted himselfe on a seconde Bucephalus, and taking a strong lance ouerbore Stiliconos the earle of Garavia, breaking his arme in the fall; in the seconde encounter he ouerthrew Asaphus of Tamora horse and man, neither ceased hee till 20. of the brauest men at armes were vnhorfed by his hardinesse. All this while with blushes and sweete smiles Margarita fauored euery incountery, seeming with the egerneffe of eie to breake euery puth of the lance that leuellde at Arfadachus. His races being at end, Plicatus of Macarah entred the lifts, who behaued himselfe like a braue prince,
of America.

prince, conquering as much with the sword, as the other with the lance: in this fort, this day, the next, and that which followed were overpast, wherein Arsadach made evident proofs of great hope: so that Protomachus at the last cried out to his other princes; See ye Moscouites the hope of the empire, whose endings if they prooue answerable to his beginnings, Europe may perhaps wonder, but neuer equall.

The third day being ended, and the honours bestowed on them that best defoured them: the emperour in the chiefeft of the festiuall caufed the tables to be removed, and the musique to be called for; thinking by this means to giue loue more fuell, in hope it should burne more brighter: whereupon the princes betooke them to daunce; and Arsadachus as chiefe, led Margarita the meaures. And after the first pawfe began thus with her; Princesse said he, by what means might loue be discouered if speech were not? By the eies (my lord saide she) which are the keys of desire, which both open the way for loue to enter, and locke him vp when he is let in. Howe hap then (saide he) that Cupid among the poets is faine blinde? In that (my lord quoth she) he was maift to poets memorie; and you know that falcons against they flie, are hooded, to make them more fierce and clearer sighted, and so perhaps was loue, which was blindfold at first (in the opinion of Poets) who never could see him rightly unto they felt his eie in their hearts. Why sticketh he his eie in their hearts? I had thought (madam) it had beene his arrow saide Arsadachus. Why his eies are his arrowes, quoth the princesse, (or I mistake his shooting;) for the last time he leuellled at mee he hit me with a looke. I besthrow him (saide the Prince) and then founded the next measure, when Arsadachus continued his diſcourſe in this manner: Madam, if loue wound by the eie, how healeth he? By the eie (my lord saide she) hauing the propertie of Achilles sword to quell and recure. Then gracious lady quoth the prince, since loue hath wounded mee by your lookes, let them recouer mee, otherwise shall I blame both loues crueltie, and your judgement. Margarita replied thus: Great prince, if mine eies have procured your offence, I will plucke them out for their folle; and if loue haue shot them for 

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his
A Margarite

his shafts I beftrew him, for the laft time they lookt on you, they left my heart in you. In me miftris quoth Arfadalochus? Yea in you my lord quoth Margarite. Can you then liue heartlefe (faid the prince?) Yea since hopelefe replied thee. This faide, the musique cut off their merry talke; and the fo- dane diseafe of the Emperour brake vp the pastimes. Wher- upon every prince and peere, lord and knight, taking leave of their mistrefles, betooke them to their ref. Onely Margar- rita, in whose bofome loue fate enthroned, in whose heart af- fections kept their watch, being laide in her bed, fared like Or- lando fleeping in that bed his Angelica had lien with Me- dor, each feather was a fur bufh; now turned she, now toffed she, now groueling on her face, now bolte vpright, hamme- ring ten thousand fancies in her head; at laft, breaking out into a bitter figh she beganne thus: Alas vnkind loue, that feafon- eft thy delights with delays. Why giueft thou not poore la- dies as great patience to endure, as penance in their durance? why are not thy affections like the figges of India, which are both grafted and greene of themfelues, and no sooner sprung to a blossome, but fspread in the bud? Why giueft thou Time swift wings to beginne thee, and fo long and flowe ere hee faze thee? I befeech thee loue, oh how she fighed when shee befought him! proine thou the wings of Time, left he punish me, for thy delay is fo great that my diseafe is vnufferable: alas poore wretch that I am why prate, I to loue? or pray I for reliefe, being affured that the beginning of loues knowl- edge is the ending of humane reafon; loue is a passion that may not be expreffed, conceiued beyond conceit, and extingui- shed beside custome; stay thy minde therefore foolish Margar- rita, for it beganne firft in thee beyond expeftation, and muft end in thee beyond hope: for, as there are no reafons but na- ture to prooue why the fwanne hateth the fparrow, the eagle the Tropiclus, the affe the bee, and the ferpent the hogge; fo likewise in loue there can no caufe but nature be allaged ei- ther of his sodaine flourifh or vehement fall, his speedie waxing and flow waining: Temper thy felfe therefore, though loue tempt thee, and waite thine opportunitie: for the wanton if you fawne on him, will flie you; and fetting light by him, will
of America.

will leape vppon you. Fond that I am, why talke I thus idlyly, feeming with the prating fouldiour to discours of the fortresse I haue neuer conquered, and of the fancies I shall neuer compasse? Why doth not Arsadachus smile on mee, as who knoweth not that the aspis tickleth when she pricketh; and poisons that are delightfull in the swallow, are deadly in the stomacch? why hath he not courted me these five moneths? fond that I am, the more neare am I to my fall; for as the philospher faith, men are like to the poison of scorpions, for as the sting of the one killeth in three dayes, so the pride and crueltie of the other quelleth a kinde heart in lesse than a moment. Woe is me, I had rather neede Philaxenus to cure me of loue by his laies, then Anippus to continue loue in me: better were it for me to heare Tripander play then Arsadachus preach.

In these thoughts and this speech loue seale vp her eies till on the morrow; but what she dreamed I leave that to you Ladies to decide, who hauing dallied with loue, haue likewise beene acquainted with his dreames. On the morrow, the day being farre spent, and the court replenished with attendants, Margarita arose, and scarcely was shee attired, but that a messenger came vnto her in the behalfe of the earle Asaphus, beseeching her presence to grace his feast that day, for that he had entertained and inuited Arsadachus and the beft princes and ladies in Court, by the Emperours consent, to make a merry feftuall, whereunto Margarita quickly condescended and thought every houre two till noonetide; at which time royally attended, she repaired to Asaphus houfe, where were assembled, of princes, Arsadachus, Plicotus, and Sticonos; of ladies, bevide her selfe, Calandra, Ephania, and Geremia: all these Asaphus entertained heartily, placing them according to their degrees, and feasted them with as great pompe and pleasure as he could imagine.

But when he percieued their appetites quelled with delights, their eares cloyed with musick, and their eies filled with beholding, he being a Prince of high spirit, began thus: Princes and Ladies, I haue inuited you to my houfe, not to entertaine you with the pompe of Persia, or the feast of Heligabalus
A Margarite

ogabalus, but to dine you according to the direction of the phisitions, which is to let you rise with an appetite, which both whetteth your memories and helpeth your stomackes; and for that the after banket may as well please your humors, as the former appeased your hunger, I must beleeke you to rise from this place, and repaire vnto another, where because the weather is hot, and the time vnfit for exercise, we will spende the time in pleasant discourse, feeding our fancies with pleasant talke, as we haue feasted our fast with curious cates. To this motion all the assembly easily contented, in that for the most part, they had bin buzzing in their eares, & baiting their harts, whereupon he brought them into a faire arbor, covered with Rofes, and honifuckles, paued with Camamile, pinkes, and violets, garded with two pretie chritfall fountains on euerie side, which made the place more coole, & the soyle more fruitfull. They all being entred this arbor, Aesopus being both learned & pleasant witted, began thus. My ghostes said he (for name of Princes I haue sent them lately vnto pallaces) now let each of you bethinke him of mirth not of majestie, I will haue no stoicall humor in this arbour, but all shall be either louers, or loues wel-willers, and for that, each of vs may bee more apt to talk of Venus; we wil taste of her frend Bacchus; for a draught of good wine, (if Lamprias in Plutarch, may be beleeued) whettes the conceits, and he when he had drunk most, debated best: Aeschillus therefore ere he had dipped his penne in the inke to write tragedies, diued into the bottome of a wine pot to find termes; for as, where the wolfe hath bitten most foundef, the fleeth is most sweetef, so wheras wine hath warmed most hotely, the tongue is armed most eloquently, I therefore carowfe to you my familiars, and as I giue you licour to warme, so will I crowne you with ioy and rosers to alay: then haue at loue who list, for me thinks I am alreadie prepared for him: This saide he drunke vnto them, and all the rest gaue him the pledge, and being crowned after the manner of the philosophicall banquets, they fate downe. And Arsadachus spake thus: Aesopus I haue heard that the motion is vaine, vnlesse the action follow, and delights that are talked of before such as like them, except they grow in force,
force, breede more discontent in their want, then pleasure in their report: as therefore you haue hanged out the Iuie bush, so bring forth the wine, as you haue preffixt the garland, so begin the race, as you intimated delight, so bring it to entrance. 

_Aphus_ smiling replied thus: Do then all these Ladies and braue louers giue me the honour and direction to gouern these spores? They do, said _Margarita_: Then fit aside quoth he and giue place to your commander; whereupon all the assembly laughed, and _Aphus_ smilingly sate downe in the highest roome, placing the Ladies opposite against thei louers, and himselfe seate in his souraintie, began thus: Since in bankets the place is not to be giuen for the maiestie, but the mirth, be not displeased though I preferre my selfe (my subjective), since I know this, that I haue crothes in my head, when I haue tasted the cup, and no man is more apt to talke then I when I haue traffiked with good wine, and were it not so, you had no cause to waxe wroth with my presumption, for as the mason preferreth not the attique stones in his building for nobilitie, neither the painter his precious colours in limning, for their liueliness, neither the shipwright his Cretan cedar in framing for the sweetenesse: so in festualles the ghefts are not to be placed, according to the degrees, but their dispositions, for their liuelinesse, not their liuelyhoods, for where pleasures are sought for, the person is smally regarded, which considered, I am iustified. But to our purpose, since loue is the affection that leadeth vs, at him we will leuell our fancies, canuasing this question amongst vs, whether he so best worked, by the eie, the touch, or the eare, for of the five senses I thinke these three are most forcible. Nowe therefore wee will and command you, our masculine subiects, said _Aphus_, to beginne to our feminine Philosophers, and since you _Arassias_ are of greatest hope, _incipe_. After they had all laughed heartily at the maiesticall vterrance of _Aphus_, and his imperious manner, the yong Cucan faide thus: The _Thebians_ in time past, who confined upon _Pontus_, begat such children, who when they beheld their parents killed them by their lookes, as it fared with them, so falleth it out with me, who be-thinking my selfe of those thoughtes, which I haue conceiued in
A Margarite

in respect of loue, am confounded in thinking of them, such power hath fancie, where it hath hold-fast. I must therefore as they quelled the one, kill the other, or I shall die by thoughts as they did by lookes: but since to die for loue is no death but delight, I will adventure to thinke, talke, and discourse of him, and rather perish my selfe, then suffer these pastimes to be vnperformd. Our question is of loue faire ladies, whereat you blush when I speake, and I bowe when I thinke, for he giueth me words to discourse, and courage to decide; for as Plato faith, loue is audacious in all things, and forward in attempting any thing: hee yeeldeth speech to the silent, and courage to the bashfull, hee giueth industrrie to the negligent, and forwardnes to the sluggard, making a courtier of a clowne; and lighting on a currish Minippus, hee softened him as iron in the fire, and maketh him a courtly Ari-Stippus vnder his safeconduckt; therefore I will talke of him, and with your patience I will satisfie you, that loue hath smooth entrance by the eie, and greatest sustenance by the sight; for sight whereas it is stirred vp by many motions, with that spirit which it darteth out from it self, doth likewise deliver a certaine miraculous sierie force, by which meanes we both doe and suffer many things; and as among all the fenfes, the eie extendeth his power furthest, so is his working most forcible; for as the clay petrot draweth fire, so the lookes do gather affection. And that the forcible working of the eie may be proved to exceed all other the fenfes, what reason can be greater, since according to every affection of the heart or distemperature of the minde, the radiations of the eie are correspondent; if the heart be enuious, the lookes dart out beames of fierce enuie, as may be considered by that of Entelidas in Plutarch:

Quondam pulcher erat crinibus Entelidas,
Sed seipse ipse videns placidis in fluminis undis:
Lioure infamis perdit inuidiae,
Facinus attraxit morbum, formanque perditidit.

For it is reported that this Entelidas taking a delight in his owne liuely beauty, and beholding the fame in a spring, grew
of America.

grew in envy against the fame; and by that means fell into a
sickenesse, whereby he lost both health and beautie. *Narcis-
sus*, neither by taste, nor the ministerie of speech, nor the office
of scent affected his owne forme, but his sight bereft him of
his senes, and the eie drew fancie to the heart; for this cause
the poets call Ladies eies *Cupids* coach, the beams his ar-
rowes; placing all his triumph and power in them as the
chiefest instrument of his signiorie, and that the eie only be-
side the ministerie of other senes, procureth love, you may
perceiue by these examples following. *Xerxes*, who despi-
fing the sea, and scorning the land found out new means to
navigate, and armies to choke the earth, yet fell in love
with a tree; for having seene a plantane in *Lydia* of huge
greatnesse, he staid under it a hote day, making him a shel-
ter of his shadow, a lover of his loves; and afterwandes de-
parting from the same, he adorned it with collars of golde
and iewelles, as if that that tree had beene his enamoured,
other which he appointed a guardian to assiift it, fearing lest any
should doe violence vnto the branches thereof. And what I
pray you) moved this affection in *Xerxes* but the eie? A no-
ble yong man of *Athens* loued so much the stature of good
fortune erected neere vnto the *Prytaneum*, that he embraced
it, and kissed it, and offered a great summe of money to the
Senate to redeeme the fame, and not attaining his suite, hee
flew himselfe; and what wrought this in this noble yong man
but the eie? for this marble image had neither sent to delight
the sent, speach to affect the ear, nor other means to moue
affection; it was then the sole force of the eie which conduc-
eth to the heart each impression, and fixeth each fancie in the
fame: what resteth there then but to give the honor to the eie?
which as it is the best part in a woman, so hath it the most
force in loue. Soft (faide *Plicatus*) clame not the triumph
before you heare the triall; for if vertue and the whole praise
thereof (as the philosophers say) consisteth in act, let the touch
haue the first place, and the eie the second; for lookes doe but
kindle the flame, where the touch both maketh it burne, and
when it lifteth, quencheth the furie. Such as beholde *Antor*
are healed of the falling sickenesse (faith *Arfadachus*) and
they
A Margarite

yhey that sleepe vnder Sinilan at such time as the plant swel-leth and beareth his flour, are flaine. Quoth Plicotus; faffron floury procure sleepe; the Amethysti staieth drunkennesse, by which reaflons you ought to astrict as much power to the scent as to the sight. But heare me, you detraicters from the touch; the hearb Aliffus taken in the hand, driveth sfighes from the heart. Yea but (faid Arsadachus) the mad elephant beholding the raine growth wilde. Yea but the wilde bull tied to the figge tree, and tasting thereof, is no more wrathful (faid Plicotus) astrict therefore to the touch farre more then the sight; heape all the argument that can be for the eies, it breeth the sickenesse: but wee rather commend the hearbe that purgeth the disease, then the humour that feedeth it, the false that health the wound, than the corrosive that grieueth it, the flour that comforteth the braine, and not that which cloythe the same: the touch therefore in loue should haue the prerogatiue which both reaether it, and restraineth it; and that the touch hath greater power then the sight, what greater reafon may be alleaged then this, that we only see to desire, especially to touch? the furniture of all delight is the taste, and the purgatorie in loue, is to touch, and want power to execute the affection, as may appeare by this example. In the dayes of Apollonius Tianeus, who by every man was held for the fountaine of wisedome, there was an eunuch found out in Babyloun who had vnlawfully conuerfed with a paramour of the Kings; for which cause the king demaunded of Apollonius what punishment the eunuch ought to haue for that his rash and bold enterprize: no other anwered Apollonius saue that he liue to behold and touch without further attempt. With which anwere the king being amazed, demaunded why he gaue this anwer. To whome Apollonius replied, Doubt not you, O king, but that loue shal makke him feele exceeding pains and martirdome; and like a simple fie, he shal play so long with the flame vntill he fall to cinders. And for further proofe the Egyptians (as Ororius reporteth) when as they would represent loue do make a net: and the Phenitians descrybe him in a hand laide in fire, approuing them by the touch which of all sensyes suffereth moxt, and hath greatest power in the
of America.

the bodie. *Asaphus* that was still all this while, sodainely brake off the discourse, saying thus: What sense (I pray you) was that (ye philosophers) that perswaded *Ariston of Ephesus* to lie with an ass, and to beget a daughter, which was afterwards called *Onofelino*? what sense had *Tullius Stellus* to be in love with a mare, of whom he begat a faire daughter which was called *Sponano*? what made *Cratis* the Ilo-ritane shepherd to loue a goate? *Pasiphae* to fancie a bull? *Siliconos* hearing that question, replied thus: Truely a senslesse desire, which hauing no power of loue but instinct of life, ought neither to be mentioned by modest tongues, nor uttered in chast hearing: that loue which is gathered by the eie, and grounded in the heart, which springeth on the uniformity of affection, hauing in it selfe all the principles of musike (as *Theophrastus* faith) as griefe, pleasure, and diviine instruct that loue which the *Graecians* call *Ghisipron*, which is as much to say as bittre sweete; of that we talke, and no other, which sacred affection I haue both taasted with the eie, and tried by the touch, & haue found so many effects in both, that as the sea ebbes and flowes by the motion of the moone: the *Tropi* of Egypt waxe and waine according to the flowing, and fall of *Nile*, so haue I by smiles, and louers pleasures, & repulse, found such a taste in loue, that did not the eare claim some greater preheminence, I shoulde subscribe to you both: but as loue beginnth by the sight, and hath pleasure in the touch, so gathereth he his eternitie from hearing, by hearing *Cupid* a boy, is made *Cupid* a god, by hearing *Cupid* scarce gathereth store of feathers; for even as breath extinguieth fire in the beginning, but when it is increased, both nourisheth and strengtheneth it, so loue that is growed in embers by the aire, and scarce enabled and fashioned by the touch, is angrie with those that discover him; but when he flies abroad, and braggeth in his wrings, he is fedde with sweete wordes and laughes, at pleafant languifh if he faint, kinde wordes do releuee him, if he be sicke, perfusions purge him; if hee misdeeme, reasons recover him; in briefe, by the eare loue sucketh, by the eare loue thriueth, and by the eare all his essence is fashioned: and for that caufe *Melipomeene* and *Ter...
A Margarite

psicore the Mufes are gouernours of our hearing, whereas not any mufe or godhead hath any affeccion to the eie or touch: for delight and gladnessse in loue proceedeth from eloquent perfwasion, which receiued by the eare, changeth, moueth, altereth and gouneth all the passions of the heart. Margarita blushing in that her turne was next, draue Stilconos out of his text in this fort: My lord (faide shee) if loue were gathered by the eare, olde men for their wife dicsourses shoulde winne more credite then yong men for their worthy comlines; or if by the touch, loue had his triall, the diuinittie of loue would be wronged by too much inhumanitie. It must be the eie then which can discern the rude colt from the trained steeed, the true diamond from the counterfet gaffe, the right colour from the rude, and the perfect beautie from the imperfect behauiour: had not the eie the prerogatiue, loue shoulde bee a monster, no myracle: and were the touch only judge, the soft Ermine for daintiessse, the Seale for his softnesse, the Marerne for his smoothe sweeteeneffe, would exceede both Ladies best perfections, and the finest skinne of the choicest louver. If by the eare loue were discerned, the Syren by her sweet song shoulde winne more fauour then Sibilla for hir science, and the flatterer shoulde be held for the best fauourite: let the eie therefore haue the prerogatiue, which is both curious to beholde, and emperious to conquer. By it the heart may discouer his affections as well as fine phraifes, and more sweete hath oftentimes beeene gathered by a smyle then a touch: for by the one, we gather a hope of succeeding pleasure, by the other, a joy in suspeect for feare we be deceived, which beginneth in a minute and endeth in a moment. All cattes are grey in the darke (faide Calandra) and therefore (good madam) you doe well to preferre the eie. Yea but said Ephania, the eie had neede of a candle to light it, or else (perhaps) the fatte were in the fire. Well (faide Gerenia) I will trust mine eare then: for where neither the eie feeth, nor the touch feelth, certainly by darke let me heare the words, for they are the tell-troaths. Ah Gerenia (faide Stilconos) trust them not, for they that are fasse for the most part by day, wil (perhappes) faiie you in the night. Leaue your talke (quoth Asaphus) and shut mee all these
of America.

these three fences in one, and then tell me the felicitie, when the eie shall give earneft of the heart, the heart take comfort by the care, the wordes we haue heard, and the sights wee haue seene confirmed by touch, this is the loue I had rather haue in mine armes then heare it in this place discourfe by argument. Since therefore (my subiects) you are at my obeifance, and vpon my direftion are to doe homage to loue, I giue you free licence to discoure, free libertie to looke, the sweetes whereof, after you haue gathered, come to me, and after the prieft hath hand-fafted you, come touch & spare not, you shall haue my pattent to take your pleafure. It is a dangerous matter (fai'd Arafadachus) to enter thofe lifts where women will do what they lift. Wel (fai'd Maffarita) dieuels are not fo blacke as they be painted (my Lorde) nor women fo wayward as they feeme. A good earneft peny (quot A-saphus) if you like the afurance. With that they brake vp the assembly, for it was supper time, and the prince intreated them to fit downe, where they merrily paft the time, laughing heartily at the pleafant and honeft mirth wherein they had paft that afternoon.

The supper ended, each louer tooke his mistres apart, where they handled the matter in fuch fort, that Maffarita which was before but eafily fired, now at laft grew altogether inflamed, for the night calling them thence, & the companie taking their leave, she with a bitter sigh and earneft blush, tooke her leave of Arafadachus thus: My Lord fai'd she, if time loft bee hardly recouered, and favours wonne are to be followed, haue a care of your estate, who may bragge of that fortune that no one in Mofco can equall: which fai'd she in all her periode of fighes ending as abruptly as she had begun, and fo departed. Arafadachus that knew the tree by the fruit, the cloth by the lift, the apple by the taft, fained not to see what he most perceiued, and taking his leave of A-saphus departed to his lodging where in a carelesse vaine, as if cloking and smothering with loue, he wrote these verses.

Judge not my thoughts, ne meafeure my desires,
By outward condct of my feaarching eies,

H 3

For
A Margarite

For stars resemble flames, yet are no fires:
   If under gold a secret poison lies,
If under softest flowers lie Serpents fell,
   If from mans spine bone Vipers do arise,
So may sweete lookes conceale a secret hell,
   Not loue im me, that neuer may suffice.
The heart that hath the rules of reason knowne,
   But loue in me which no man can devise.
A loue of that I want, and is mine owne.
   Yet loue, and louers lawes do I despise.
How strange is this? judge you that louers be,
   To loue, yet haue no loue concealed in me.

And other he wrote in this manner, which came to the hands of his mistres, who prettilie replied; both which I haue vnnder-written.

I smile to see the toies,
   Which I in silent see,
The hopes, the secret ioyes,
   Expected are from me:
The vowes, the sighes, the teares, are lost in vaine,
   By silly loue through sorrow weenie flaine.

The colour goes and comes,
   The face, now pale, now red,
Now feare the heart benomes,
   And hope growes almoost dead.
And I looke on and laugh, tho fad I see me,
   And faine to fawne altho my minde misdeeme.

I let the flie disport,
   About the burning light,
And feede her with refort,
   And baite: her with delight.
But When the flames hath feasd her wings (adew)
   Away will I, and seek for pleasures new.
of America.

Smile not, they are no toyes,
Which you in silent see,
Nor hopes, nor secret ioyes,
Which you beholde in mee:
But those my vowses, sighes, teares, are serios seales,
Whereby my heart his inward griefe reueales.

My colour goes and comes,
My face is pale and red,
And feare my heart benomes,
And hope is almost dead:
And why? to see thee laugh at my de fart
So faire a man, and yet so false a heart.

Well, let the flie disport,
And turne her in the light:
And as thou doft report,
Still baite her with dispite:
Yet be thou sure, when thou haft slaine the furtle,
Thou slieft away (perhaps) to find the worft.

Thus passed the affaires in Mejco till such time as the em perour growing more and more in sicknes; by the consent of his nobles, hafted on the marriage. The rumor whereof be ing spread abroad, made every one rejoice; but among the rest, Margarita triumphed, who called into open assembly by the Em perour, was betrothed to Arsadalafil in the presence of the nobilitie, who by his lowring looks at that time, shewed his discontents; yet will he, nil he, the day was appointed, the sixteenth of the Calends of March, next insuing: against which time there were high preparations in Court, and throughout all the provinces for pastimes. But since it is a most true axiom among the Philosophers, that whereas be many errors, there likewise must needs follow many offences: it must need-ly follow, that since Arsadalafil was so fraught with corrupt thought, hee should praifice and performe no lesse vngraitious cor rupt and vngodly actions, for no sooner was hee departed from the presence of the Em perour, but he presently beginne to
to imagine how to breake off his nuptials, forcing in himselfe a forgetfulnesse of Margarites vertues, her loue and good deferts, so that it may evidently be perceiued and approved that which Ammonius faith, that things concluded in necesse are diffolued by violence, and truely not without reason was loue compared to the sunne, for as the sun threfeth forth his purer & warmer beams through darknes and the thickest cloude, so loue pierceth the most indurate heartes, and as the sunne is sometime inflamed, so likewise is vnstable loue quicklie kindled. Moreover, as the constitution of that body which vfeh no exercize endurethe not the sunne, so likewise an illiterate and corrupt mind cannot entertaine loue, for both of them after the same manner are disturbed from their estates, and attainted with sicknes, blaming not the force of loue, but their owne weakenesse. But this difference is betwenee loue and the sunne, for that the sunne sheweth both faire and foule things to thoe that looke on vpon the earth: loue onelie taketh care of the beautie of faire things, and onely fixeth the eies vpon such things, enforcing vs to let slip all other. By this may be gathered that Arsadachus being vicious coulde not iustly be attainted with loue, but with some slight passion, such as affect the greatest tyrants in beholding the pittifull massacre of the innocent, as shal manifeustly appeare by the sequele: for after long debating in his restleffe minde, sometime to flie the court, and by that meanes to escape the bondage which he supposeth was in wedlocke; sometime to make the princes away by poison, ridding himselfe thereby of suspeect, and Artemagon of hope. Fortune is as well the patronesse of injuries, as the protector of iustice, the scourge of the innocent, as the fauourer of the nocent, who is rightly blind in hauing no choice, and worthily held for bedlam, in that she respecteth no deferts, so smiled on him that in depth of his doubts a remedy was ministrd him beyond his imagination, which fell out after this maner. Artemagon his father being so tired with yeares, as he muft of force yeeld speedie tribute to death; so loaden with sicknesse that he seemed weanie past all succours, bethinking him of his succession, and like a kind father, desirous (before his death) to beholde his sonne, not without
of America.

without the earnest entreaty of the empress, and his nobility, sent present messengers to Moisco, befeeching the emperour Protomachus presentely to dispatch Arsadachus vnto him, assuring him of the perilous estate of his life, and the desire he had to stablish his son before his death: for therefor the emperour of Moisco (though loathly) dismissed his pretended triumphs, and gave Arsadachus licence to depart for Cusco.

The vngodly yong prince seeing his purpotes fall out so happily, sacrific'd to Nemeis, cleering his browes of those cares wherewith discontent had fraught them: and having with all expedition furnisht himselfe to depart, hee thought good to cast a faire foile on his falfe heart, to colour his corrupt thoughts with comfortlesse throbbes; and comming to Margarita, (who was almoost dead to heare the tidings) with a fained look and falfe heart he thus attempted her. Madam were I not affiifted with my fighes, & suffored by my teares, to disburthen the torments of my heart, I feare me it shoulde euin now burst, it is so fraught with bitterness, Alas I must now leave you, being the bark to the tree, the blossome to the stalk, the fent to the flower, the life to the bodie, the substance to the shadow; I must now leave you being the beutiful whom I honor, the chaft whom I adore, & the godesse of all my glorie; I must now leave you to liue in sorrow without comfort, in difpaire without solace, in tears without rescoufe, in pains without ceasing; I must now leave you as the dam her yong kid, the ew her deare lambkin, the nightingale her prettiest nestling, fearing left the cuckow hatch thofe chickens which I haue bred, the Callax bring vp thofe yong fish I haue got, & forren eies feed on thofe beuties which only faften life in me: Ah Margarita, so faire, as none so faire, more vertuous then vertue her selfe; if these troubles attaint me, in what temper shal I leaue you, being the mirror of beauty, and euin the miracle of constancie? me thinkes I see thofe iuiurous, though faire hands, beating thofe delicate brefts, these eies suffeting with tears, these lips with blasifting their rofes with figureings: but (ah deere lady) let not such follies be your familiars; for as the thorne pricking the dead image in waxe pierceth the liuely substance indeede, so euerie light filip you giue this brest,
A Margarite

will fell this bodie, every light teare that trickleth from these eies, wil melt me to water, the least sighs steaming fro these lippes, will stifle me, haue therefore patience (sweete ladie) and gouerne your passions with discretion; for as the smalles kernell (in time) maketh the tallest tree; so (in time) these shadowes of sorrow shall turne to the substance of delight: yea in short time my returne shall make you more happy then my present departe nowe maketh you heauiy. With these words Arjadachus was ready to take his lease. When Margarita prefaging the milchiefe that was to follow; cauting her armes about his necke, gaue him this sorrowfull adue.

Since my misgiving mind affurseth me of my succeeding barmeh: ah suffer me (sweete prince) to embrase that which I neuer heereafter shall beholde and looke vpon; that with my weeping eies which is the cause of all my wastefull enuiyes: Ah my soule, muft thou leaue me when thou wert wholy in-corporate in this bodie? Ah my heart, muft thou forake mee to harbour in this happy bofome? What then shall remaine with me to keep me in life, but my sorrow being the bequest of miferie shal affift me in my melancholy: ah deare Arjadachus since thou muft leaue me, remember thou leausft me without soule, remember thou leausft me heartlesse: yea I woulde to the gods thou mightft leaue me lifeleffe, for then disburthened of this body, I might in soule accompanie thee, vnitng our partes of fire: since our fleshly perons muft be parted, farewell (deare Lord) farewell, euere deare Lord, but I befeech thee, not for euere (deare Lord) remember thou haft conquered, and art to triumph, thou haft gotten the goale, and art to reape the garland; thou haft taken the captiue, and maiest enjoy the ranfome: hie thee therefore, oh hie thee left heauieness overbeare me; returne to her that shal livde in terrour till thou returne. But if some angrie fates, some vantowarde fortune, some finifter planet detaine thee, and with thee, my soule, heart, life and loue; now now, oh now ye deftinies, end me. This said, she fell in a swowne, and her Ladies coulde hardly recouer life in her. Meane while (by the direcction of the emperour) who heard her impatience, Arjadachus was called away, to whom Protomachus presented many gifts, swearing
fswearing him in solemne manner before the whole assembly of his nobilitie, to make a speedy returne to Mofco, to accompli
the marriage. In the meane time Margarita was reported, who seeing her Arfadachus absent, demeaned her selfe in the most pitifull manner that euer poore lamentable Ladie did: at last remembring her of a rich iewell which Arfinous had giuen her, which was a precious boxe set with emeraulds, the which at such time as he gaue it her, hee charged her to keepe vntill such time as he she loued best shoulde depart from her; the sent the fame for a present to Arfadachus, befreeching him as he loued her, neuer to open the same boxe vntill such time as he beganne in any fort to forget her (for such counsell Arfinous had giuen her.) This present was delivered to the prince when he mounted on horse, who promisèd carefully to keepe it; and with his retinue rode on his way towards Cuf-
co: where we leave him to returne to Margarita, who no sooner heard of the departure of Arfadachus, but laying a-
part her costly iewels, her rich raiment, and princely pleasures, closed her self vp in a melancholy tower, which through the huge height thereof beheld the countrey farre and neere: on the top whereof, each houre she diligently watched for the returne of her beloued Arfadachus. Her lodging was hangd
about with a cloth of black velvet embroidered about with dis-
paires; before her bed hung the picture of her beloued: to which she often discoursed her vnkindnesse conceived, offering drops of her blood daily to the deafe image; such a fondling is loue, when he groweth too fierie, no day, no night passed her, wherein she spent not many houres in teares, and many teares every houre, neither could the authoritie of her father, the periwysions of his counfaile, not the intreatings of her att-
tendants, alter her resolution.

In which melancholie a while I will leave her to discourse the damned treasons of Arfadachus, who arriving at last in Cufco, after long journeis was after many hearty welcomes conducted to his father, who receiued such sodaine joy at the sight of him, that he recovered stregth, and cast off his sicknesse; so that calling his nobilitie vnto him, hee ordained a time wherein Arfadachus should be inueeted in the empire,
A Margarite

publishing the same through al his prouinces. In the meane
time with much mirth and feestuall, the yoong Prince liued in
his fathers court, deerely tendered by the empreffe Lelia his
mother, and duely attended by the best of the nobilitie; among
whom Argias the duke of Moravia, being a prince of deepe
reach, and of great reveuens, following the cuftome of such
who desire to grow in fauour with Princes, entertained Ar-
fadachus with huge feasts and bankets: and among the refi,
with one moft especiall, wherein as he had imploied al what-
foeuer the country could afford to delight the taft, fo spared he
no coft to breede paftime and triumph. Among all other, af-
fter the supper was solemnized, he brought in a maikfe of the
goddefes, wherein his daughter (being the mirrour and the
Aperfe of the whole world for beautie) was appareled like
Diana, her haire scattered about her shoulders, compassed
with a siluer crownet, her necke decked with carkanets of
pearle, her dauntie body was couered with a vaile of white
net-work wrought with wiers of siluer, and set with pearle,
where through the milke white beauties of the sweete Saint
gauze fo heauenly a reflexion, that it was sufficient to make
Saturne merry and mad with loue, to fixe his eie on them: a-
mong all the refi that had both their partes of perfeccion
and beautie, and great louers to like the, Arfadachus made choifie
of this Diana (who not onely resembleth her in that shew, but
indeed was called by the name of Diana) on whose face when
he had fixt his eies, he grew fo inflamed as Montgibell yeel-
deth not fo much smoke as he sent out fighes: to bee briefe, he
grew fo sodaynine altered, that as such as beheld the head of
Medus were altered from their shapes, so he that saw the hea-
uen of these beauties, was rauished from his fencses: to bee
briefe, after he had danced the meafures, paft the night, and
was conducted by Argias and his attendants, he tooke no
refi, but toffeing on his bed, grew fo altered, that on the mor-
row all the court was amazd to behold his melancholies. It
cannot be reported how strangely he demeaned himselfe, for
his sleepe fled him, his colour changed, his speeche vnceertain,
his apparel carelesse: which Argias perceuiuing as being mar-
uellous politique, ministred oile to the lamp, fuel to the fire,
flaxe
of America.

flaxe to the flame, encreasing his daughters beautie with coft, and Arsadachus loue by her companie; for he ceased not to invite him, hoping that at the last the cloudes would breake out and raine him some good fortune. Diana was trained by him to the lawre, & taught her leffon with great cunning, who was as apt to execute as her father to counsell. Arsadachus one day among the rest finding the opportunitie, & desirous to discover his conceits was stricken to dombe with her divine beautie, as he could not disclose his minde. Whereupon calling for pen and inke, he wrote this, thrusting it in Dianae boosome, walked melancholy into a faire garden on the backside of Argiaes pallace, where he wept so bitterly, that it was supposed his heart would burst.

I pine away expecting of the houre,
Which through my waiward chance will not arrive,
I waite the word, by whose sweete sacred power,
My loft contents may soone be made alieue:
My penfive heart, for feare my griefe shou'd perish,
Upon fallacious hope his falt appeaseth;
And to my selfe my frustrated thoughts to cherish,
I faine a good that flits before it ceaseth:
And as the ship farre scattred from the port,
All welnie spent and wreckt with wretched blast,
From East to West, midst surging seas is tossed,
So I, whose foule by fierce delaies effort,
Is overcome in heart and lookes deaft,
Runne heere, runne there, figh, die, by sorrow crossed.

Diana tooke no daies to peruse this ditty, but hauing over-read it, gaue it her father to judge of, who faining a feueriteit more then ordinarie, and glad of the opportunitie, entered the garden where the prince was welnie forespent with sorrow, & taking occasion to interrupt his meditations, he began thus: Most royall Prince, I thinke the heauen lowre on me, that labouring by al indeuours to procure your delights, I rather find you more melancholy by my motions, then merry by my entertainment: Alas my Lord, if either my actions do dif-

I 3 pleafe,
A Margarite

pleafe, my entertainement bee too base, or if in anie thing I haue defaulted, wherein I may make amends, I befee ch you let me know of you, and you shal finde such readiness in me, your humble seruant, as no hafard, danger, or discommodity whatfoeuer, shal drive me from the accomplisment of your pleasures and behets. Arfadachus seeing Argias to ply-ant beganne to recouer hope, whereupon fixing his eies uppon him a long while, at laft he brake his mute silence thus: Argias, thy curtesie can not boade my discontentes, for thy kindenesse is such as bindes me vnto thee, and breeds me no melancholie; and for I see thee so careful for my good, I will first therefore shew thee of what important, fecrecie is, and declare vnto thee, those punishments antiquitie bestowed on those that revealeed secrets. Laftly vpon thy faithfull oath I may ventre further, but so as thy silence may make thee happieft man in Cofo. To be of faire words (Argias) becommeth a man of much vertue; and no small treasure findeth that Prince who hath a priuy and faithful secretarie, in whose bofore he may powre his thoughts, on whose wifedome hee may repose his secrets. Plutarch writeth that the Atheni-ans hauing warre with king Philip of Macedon, by chaunce lighted vpon certaine letters which he had written to Olim-pios his wife, which they not onely fent backe sealed and un-searched, but alfo saide, that since they were bound by their laws to be secret, they would neither see nor reade other mes priuate motions, Diodorus Siculus, writeth that among the Egyptians it was a criminal act, to open secrets which he proueth to be true, by example of a priest, who had vnlawfull companie with a virgin of the goddesse Isis, both which tru-ffing their fecrecie to another priest, and hee hauing little care to kepe their action concealed, sodainely cried out, where through the offenders were found out and slaine, and he bani-ihed. And where as the same priest complained against the vnjuft sentence, saying: that whatfoeuer he had reveled was in fauour of religion, he was answered by the Judge, if thou alone hadft knowne it without being priuie to them, or hadft thou had notice without corrupt confent, thou shouldest haue reason to be aggrieved; but sodainely whereas they trusted their
of America.

their secrecy into thee which they had in hand, and thou promisedst them to keep silence, hast thou remembred thee of thy bond and promise, and the law which we have to be secret in all things, thou hast never had the courage to publish it. Plutarch in his book of banishment faith, that an Athenian fought under the cloak of an Egyptian, asked him what he carried hid, to whom he answered: Thou shouldst thyself solemnly read and warfully nurtured (O thou Athenian) sith thou perceivest not that I carry this hid for no other respect, but that I would have no man know what I carry, many other are the examples of Anaxileus, Dionysius, Plato, and Bias, which were too long for me to report, and too tedious for thee to heare; my only desire is to let thee knowe the weight of secrecy, and the punishment that knowing the one and the other (my Argias,) thou mightst in respect of thy life keep silence with the tongue.

Argias that knew the bird by the feather, and the eagle by the flight, the leopard by his spot, & the lyon by his claw, clue off his circumslocations, with this discourse; Aristarchus the Philosopher (most noble prince) was wont to say, that by reason of their instability, knew not that which the most men ought to desire, nor that which they should flee, because that every day changeth, and swift Time flieth: Eubus the Philosopher, was wont many times to talk this at the table of great Alexander; by nature every one is prompt & sharpe witted, to give counsell and to speake his opinion in other mens affaires, and fond and flow in his owne purpose. Truely this sentence was both graue and learned, for manie there be that are discreet in other mens causes, & judge rightly, but among ten thousand there is not one that is not deceived in his own cause. This considered, your grace doth most wisely, to seeke to disburden your thoughts in a secret booke, and to aske counsell of another in your earnest occasions, for by the one you shall benefite your grieue, by the other conquer it. Histories report that the valiant captain Nicias, was never mistaken in any thing which atchieued by another mens counsell, neither ever brought any thing to good effect, which he managed according to his owne opinion. It is
A Margarite

is therefore vertue in you (good prince) if in imimitation of so great a Chiefetaine, you rather trust other mens wisedome, then your owne wit: and since it pleaseth you to grace me with the hope of fecrecie, your excellencie shal not neede to misdoubt, for by all those gods whom I reuerence, by this right hand which I lay on thy honourable loines, so may my pastures be plentiful my barnes filled, my vines burthened, as I vow to be secret, resolued to seale my faith with such assurance, as death it self shal never be able to dissolue it. Arfa-
dachus hearing his zealous promisses, and weighing his wise anweres, by the one, affured himselfe of his loyaltie, by the other, gathered his great wisedome and learning; whereupon taking Argias by the hand, and withdrawing himselfe into a verie secrete and close arbour in the garden, hee, after hee had a while rested himselfe, and meditated on that he had to say, with a bitter sighe brake out into these speeches. Oh Ar-
gias, had the deffinies made vs as prone to induce the assaults of loue, as they haue made vs prompt to delight in them, if they had fauoured vs with as much power to pacifie the furie of them, as they haue giuen vs will to perfeuer in the follie, I could then be mine owne phisition, without discovering my griefe, and value that with discretion, which I nowe sighe for through dispaire. But since they haue denied vs that grace in their secrete wisedome, to haue wil to relieve our own weake-
ness, purges to expulue our poyfons, and confiuncie to endure loues confficts, I must haue recourse unto thee, in whom col-
fitteth the source of all my safetie, beseeching thee (deare Ar-
gias) if thou hearest that thou shouldest not, consider that I suffer that I would not, and so temper my deffects, by the force and effects of thy wisedome, that I may be relieued and thou nothing greeued. Thou knowest sweet frend the con-
tract I haue past with Margarita, thou knowest the resoluc-
tion of my father wholly bent to accomplishe it, thou knowest the expedition is required to accomplishe the mariage: al which shall no sooner be accomplishe, but I shall perish, and that day I shall become the bridegrome of Margarita, I wish to be buried in my graue: this is the first mischief must be antici-
pated; this the fyrst fore muste be salued, this the fyrst con-
fumptuo
of America.

fumption must haue a cordiall: Mighty prince said Argias, those conditions that consist on impossibilities may be broken, and marriage which by an inviolable law of nature was ordained to knit and unite souls & bodies together, cannot be rightly solemnified betweenen such, whose good likenings have not the same limits, whose affections are not united with selfe like faculties, for as to ioyne fire and water, moist and drie, were a matter impossible, especially in one subject, and more, in that they be contraries; so to couple loue where there is hated, affinitie where there is no fancie, is a matter against right, repugnant to reason, and such a thing as since nature doth impugne it, the gods if it be broken will easilie dispence withall, whereas therefore you are a prince in your waxing yeares, your father in his waining, in your pride of wit; your father is impoverishe in his understanding; since the cause concerneth you in act, him but in words, since this damage is but the breach of a silly vowe, if the marriage be broke, your detriment the miserie of an age without all manner of content, you may (good prince) in reason to prevent your owne harm in justice, since you cannot affect, break off those bands: and if Protonachus shall threaten, let him play the woule & barke against the sun, hee cannot bite: you haue power to refit him, and friends to assist you, I but my father (Argias) how shal we pacifie him? either by perswaions (good prince) saide Argias, or by impulso; by the laws of Solon, old men that dote must be governed by yongmen that haue discretion, if he gainfay you there are means to temper him, better he smart then you perifh, my short is near me my Lord, but my skin is nearer, the cause concerneth you and must not be dallied. Arsadachus hauing found a hauke fit for his owne lure, and a counsellor agreeable to his owne conceit, with a smiling regard he greeted Argias againe in this kind of manner: deere friend, thou haft rid me of my doubtes, and wert onely referred me by the gods, to redresse my damage. Thou haft complotted the means to displace Margarita, to appease Artofogon, now if to pacifie that raging affection that subdued me, thou find me a remedie, I wil make thee the chiefest man in Cuso, of most authoritie in court; yea thou shalt bee my K second
A Margarite

second hart (my Argias) and yet this which I require of thee
though it be the difficultest in me, is the easiest in thee; for if
it be lawfull for me as thou proueest, to breake my first marri-
age, to bridle my father, and worke also whatso is mine own
will, what letteth my secon wedlocke with which thy favor
shall be solemnified betwene thy angelicall Diana and me,
wherethrough I shall haue peace, and thou preheminence; Argias
that had alreadie caught the foxe in the snare, now
laide hands of him, and with a pleasing countenance beganne
thus. O Prince this last doubt is your least daunger, for
where you may command my life, where you are lord of my
wealth, can I be so forgetfull of dutie, thinke you to denie
you my daughter, whose worth is of too great weakesse, to
entertaine such dignite? but since it pleaseth your excellency
to daine it her in vertuous fort, command me and her to our
vmoft powers, we are yours. Arfadachus thinking himselfe
in heauen, thanked Argias for his courtesie, who at laft
wholly discouered vnto him, how secret he was to his affect-
tions, shewing him his fonnet: to be briefe, it was so com-
plotted that without further delay, Arfadachus shoulde be
preently wedded to Diana, which was effectued so, that both
thes two married couples in the height of their pleasures,
passe their time in wonderfull delight in Argias caftle. But
as nothing is hidden from the eie of Time, neither is any
thing so secret which shall not be reuelled: the emperor Ar-
tosogn (by reacon of Arfadachus continuall abode at Ar-
gias house) discouered at laft both the cause and the contrac-
whereupon, storming like the Ocean incensed with a north-
east brise, he preently sent for Argias; and without either
hearing his excuses, or regard of his intreaties, preently
caufed him to be torn in peeces at the tailes of four wilde
horces, then cafting his mangled members into a litter, bee
sent them to Diana in a present, vowing to serue her in the
fame lawce her father had tastad, that durst I nofolently ad-
venture to espoufe with the sole heire of his empire. The
poore ladie almost dead, to see the dead bodie of her father,
but more moued with her owne destruction which was to fol-
low, fell at Arfadachus feete, befeeching him with brinifh
tears
of America.

teares, which fell in her delicate bosome, to be the patron of her fortunes. Arfadachus who loued her entirely, comforted her the best he might, assuring her safetie, in spight of his fathers tyrannie; whereupon he leuied a guard of his chiefest friends to the number of three thousand men, and shuttung Diana in a strong forresse, left her after many sweet embraces in their custodie: and for that the time of his coronation drew neere, he assembled foure thousand such as he knew most assured; he repaired to the court, vowing in his mind such a reveng on his father, as all the world should wonder to heare the sequele. Being arrived in court, hee cloyed the gates thereof with armed men, placing in euery turning of the citie sufficient rowts of guard to keepe the citizens from insurrection: Then ascending the royall chamber where the Emperour his father with his nobilitie were resident, hee prouedly drew him from his feate royall; in which action those of the nobilitie which resifst him were slaine, the reft that tremblingly behelde the tragedie, heard this which enueth: Arfadachus prouedly setting him in his fathers seate, was ready to speake vnto the assembly, when the olde Emperour that had recovered his fall, awaking his spirites, long dulled with age and weakenesse, beganne in this sort to vpbrade his vngracious heire: Viper villaine and worsfe, auaunt, and get thee out of my prefence. How darest thou lay handes on thy Lord? or slaine the emerial feate with thine impure and defiled person? Canst thou behold thy father without blusses, whom thou haft periueryed by thy peruerfenesse, making my othes frustrate through thine odious follies? ah caitife as thou arte! more depraued then Caligula, more bloody indeed then Nero, more licentious then Catuline: would God either thou hadst beene vnborne, or better taught. Thou secon Taurques fostered by me to worke tragedies in Cypre: thou proude yongman, thy beauty thou haft employed in riot, thy forces in tyrannie; Oh vnkind wretch, I see, I see with mine eies the subuerfion of this Empire, and that which I haue kept fourtie yeeres, thou wilt loose in leffe then thirtie moneths. How can thy subiects be obedient to thee that despit thy father? How can these Nobles hope for iustice at thy
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thy hands, that haft inuirously attempted mee, an olde man, thy father, that bred thee, thy lord, that cherished thee, the emperour that muft inherit thee. What may strangers truft in thee, that haft broken thy faith with Protomachus; abused the loue of Margarita, and all for a faire faced minion, whom if I catch in my clawes I will so temper as thou shalt haue little luft to triumph? O what pittie is it thou peruerfe man, to see how I haue bought thee of the gods with fighes; how thy mother hath deliuered thee with paine; how we both haue nourished thee with trauelles; how we watched to sustaine thee; how we laboured to releue thee; and after, how thou rebelleft, and art fo vicious, that wee thy miserable parents muft not die for age, but for the grieze wherewith thou doest torment vs? Ah woe wo is me that beholdeth thy lewdness, and wretched art thou to follow it: well did I hope that thy courage in armes, thy comelineffe in perfon, thy knowledge in letters were vertues enow to yeelde me hope, and subdue thy follies: but now I say and say againe, I affirme and af- firme againe, I sweare and sweare againe, that if men which are adorned with natural gifts do want requit vertues, fuch haue a knife in their hands wherewith they do strike & wound themselues, a fire on their shoulders wherewith they burne themselues, a rope on their necks to hang themselues, a dagger at their breasts to stab themselues, a stone to stumble at, a hill to tumble downe. Oh would to God that members wanted in thee, so that vice did not abound: or woulde the losse of thine eies might recompence the lewdnes of thine er- rours. But thou laughft to heare me lament, which shew- eth thy smal hope of amendes, thou haft no touch of con- science, no feare of the gods, no awe of thy parents, what then shoule I hope of thee? would God thy death, for that were an end of detriment: if thy life, I beseech the gods for mine own fake clofe mine eies by death, lest I see thy vnuift dealings.

In this state Arfadachus that was resolued in his villany without any reply (as if scorning the old man) caufed his tong by a minifter to be cut out, then commaundd his right hand to be strouke off, wherewith he had signed the writ of Argias death: afterwards apparelling him in a foules coate, and fet- ching
of America.

ching a vehement laughter, he spake thus: Cuscans, wonder not, it is no feueritie I shew, but iustice; for it is as lawfull for me to forget I am a sonne, as for him to forget he is a father, his tongue hath wronged me, and I am revenged on his tongue, his hand hath signed to the death of my deere Argias, and it hath payed the penaltie: and since the old man doateth, I have apparelled him according to his propertie and impatience, wishing all those that love their liues, not to crosse mee in my revenges, nor affli the him in his finifier practises. This faide, he made all the nobilitie to sware loyallie vnto him: and Diana laughing incessantly at the old man, who continual pointed with his left hand, and lifted his eies to heauen for revenge, sometimes he imbraced the nobles, inciting them by signes to revenge, but all was in vaine, feare subdued their affections.

In the meane while, the newes of these nouelties were spread thorow the citie, so that many tooke armes to revenge the old emperour, who were prefently and incontinentlly flain by the fouldiers: in briefe, as in all conflicts, the weake at laft went to the wall, and necessitie inforced such as misdemeened of Arfadachus proceedings, to allow of them in shew: the day of coronation drew on, againft which time Lelia the Empresse (little suspecting that which had fallen out) arriued in Cusco, who hearing of the hard measure was offered her husband by her vngratious sonne (for Artofogon was shut vp all the day till meale times, when Arfadachus called for him forth to laugh at him) she entred the pallace with such cries, as might haue made the hardest heart melt to heare them, where clapping of her armes about the necke of the olde and aged man, who melted in teares to behold the melancholy of the chaffe matron, she cried out and complained in this manner: O you iust gods, can you see these wrongs without remedie? are you deaf to heare, or pittileste to redresse? Ah, looke downe, looke downe from your thrones, and behold my throbbs, witnes such wrongs as the sunne hath neuer seene the like; the dogge is gratefull to his maister for his meate, the elephant to his teacher for his knowledge, the serpant to the huntf-man for his life; but our vnward sonne, for re-

K 3 leuuing
A Margarite

leeuing him, hath grieued vs, for giving him sweete milke in his youth, doth feede vs with bitter aloes in our age; and I for bearing him with many groanes, am now betraied by him to many griefes: Ah Artofagon, ah my deere Artofagon, it is enough grieue for thee to indure, let me weep (for the old man, to see her, shed many teares) because thou suffereft, that as thou decayest through tyrany, I may die with teares. This said, sorrow stopped the passage of her speech, and they both swooned, hee to beholde his Lelie so forlorn, she to see her Artofagon so martyred: he that saw Venus lamenting Adonis, Aurora bewailing Mennon, Mirrha her toft fortunes, saw but the shadow of cares, not the substance of complaints; for this sorrowe of the princes was onely beyond compare, and past beleefe; wherein so long they demeaned themselues, till age and sorrow, after long strife surrendered to death, who pitied the olde princes, being despised of their lewd sone, and ended their sorrowes in ending them. The rumour of whose fall was no sooner bruited in the ears of Arsadachus, but that instead of solemnizing their funeralles, he frequented his follies, instead of lamenting for them, hee laughed at them, causing them for fashion sake to haue the faavour of the grave, not for any faavour he bare them: then calling for Diana to his court, he honoured her as a goddesse, causing his subiects to erect a shrine, and to sacrifice vnto her; and such was his superstitious and befotted blindnes, that he thought it the only paradice of the world to be in her presense, no one was better rewarded then he that could best praife hir; sometimes would he (attiring him like a secong Diana readie to chace) disguise himselfe like a shepheard, and sitting apart solitarily, where he might be in her presense, he would recount such passions as gaue certaine signes in him of an excellent wit, but matched with exceeding wickednes: among which these tenne, as the most excellent for varietie sake, after his so many villainies, I thought good to set downe in this place.

I see a new sprung sunne that shines more cleerely,
That warmes the earth more blithly with hir brightnes

That
of America.

That spreds hir beams more faire, & shines more cheerly
Then that cleere sun that glads the day with lightnes.

For but by outward heate the one offends me,
The other burnes my bones, and melts their marrow:
The one when he setts on further blends me,
The other ceasles makes her eie loues arrow.

From that a shower a shadow of a tree,
A foggie miift may safely me protect,
But this through clouds and shades doth praise & perce me
In winters frosts the others force doth flee:
But this each seafon shines in each respect,
Ech where, ech hour, my hart doth plague & perce me.

This other for the strange forme therof, though it haue the
second place deferues the first, which howsoever you turne
it backward or forward, is good fence, and hath the rimes
and cadence according, the curiousnes and cunning whereof
the learned may judge: the first stand is the complaint, the
secon the counsell; both which he wrote in the entrance of his
love with Diana.

Complaint.

1 3 2 Teares, cares, wrongs, grieue feele I, 1 1 3 2
2 2 1 Wo, frownes, scornes, crafts nil cease, 4 2 4 1
3 1 4 Yeares, months, daies, howers do title 3 3 1 4
4 4 3 Fro mee away flieth peace: 2 4 2 3
   1 Oppreft I liue (alas) vnhappily, 2
   2 Rest is exilde, scornde, plagde, thus am I. 1

Answere.

1 3 2 Mend her, or change fond thought, 1 1 3 2
2 2 1 Minde her, then end thy minde, 4 2 4 1
3 1 4 Ende thee will forowe fough, 3 3 1 4
4 4 3 Kinde if thou art: too blinde, 2 4 2 3
   1 Such loue flie farre, left thou perceive and prove 2
   2 Much sorrow, griefe, care, sighinge, breeds such loue. 1

The
A Margarite

The third though short for the method, is verie sweete, and is written in imitation of Dolce the Italian, beginning thus: Io veggio, &c.

I see with my hearts bleeding,
Thus houerly thorgh my pain my life desires,
I feele the flames exceeding,
That burne my heart by vndefuered fires.
But whence these fires haue breeding,
I cannot finde though great are my desires.
O miracle eterne!
That thus I burne in fire, and yet my fire cannot disceern.

The fourth being written vpon a more wanton subject, is farre more poetical, and hath in it his decoram as well as the rest.

When as my pale to her pure lips vnited,
(Like new fallne snow vpon the morning rofe)
Suckle out these sweets wherein my foule delited,
Good lord how soon disperfed were my woes!

And from these gates whence comes that balmy breath,
That makes the sunne to shine when he ariseth,
I drew a life subduing neering death,
I suckt a sweete that euerie sweete compriseth.

There tooke my soule his hand-faste to desire,
There chose my heart his paradis on earth,
There is the heaven whereto my hopes retire,
There pleasure bred, and thence was Cupids birth:
Such is their power that by a touch they feuer.
The heart from paines that liu'd in forrowes euer.

An other time, at such time as in the entrance of loue he despaired of al succour, hee desperately wrote this and that verie prettely.

Euen
of America.
Euen at the brinke of sorrowes ceasles streames,
    All well-nie drown'd through dalliance and disdain,
Hoping to winne the truce in my extremes,
    To perce that marble heart where pride remaines.

I send salt teares, sad sighes, and ruthful lines,
    Firme vows (and with these true men) my desire,
Which in his lasting sufferance scarce repines,
    To burne in ceaslesse Aetna of her ire.

All which (and yet of all, the least might serve)
    If too too weake to waken true regarde,
Vouchsafe O heauen that see how I deferue,
    Since you are never partiall in rewarde,
      That ere I die she may with like success,
      Wepe, sigh, write, vow and die without redresse.

This other in the selfe like passion, but with more gouernment he wrote, which for that cause I place here consequentlie.

Heape frowne on frowne, disdain upon disdain,
    Ioyne care, to care, and leaue no wrong vnwrought,
Suppose the worst, and smile at euerie paine,
    Thinke my pale lookes of enuie not of thought.

In errors maisme let reasons eie be masked,
    Send out contempts to common death to slay me,
To all these tyrant woes tho I be tasked,
    My faith shall flourish tho these paines decay me.

And tho repyning loue to cinders burne me,
    I wil be fam'de for sufferance to the laft,
Since that in life no tedious paines could turne me,
    And care my flesh, but not my faith could waft.
      Tho after death for all this lifes distresse,
      My soule your endles honours shall confesse,

L                        An

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A Margarite

Another melancholy of his, for the strangeness thereof deserveth to be registred, and the rather, in that it is in imitation of that excellent Poet of Italie, Lodovico Pascale, in his sonnet beginning; Tutte le fielle havean del ciel l'impero.

Those glorious lampes that heauen illuminate,
And most incline to retrograde aspects,
Upon my birth-day shonde the worst effects,
Thralling my life to most sinister fate.

Where-through my selfe estranged from truth a while,
Twixt pains, and plagues, midst torments and distrefse,
Supposde to finde for all my ruth redresse,
But now believe, nor hope, shal me beguile.

So that (my heart from ioyes exiled quite)
Ile pine in griefe through fierce disdaines accurst,
Scorned by the world, aliue to nought but spite:
Hold I my tongue? 'tis bad; and speake I? wurst,
Both helpe me noughts; and if perhaps I write,
'Tis not in hope, but left the heart should burft:

Another in imitation of Martelli hauing the right nature of an Italian melancholie, I haue set down in this place.

O shadie vales, O faire inriched meades,
O sacred woodes, sweete fields, andrising mountaines.
O painted flowers, greene herbes, where Flora treads,
Refresht by wanton windes, and watrie fountains.

O all you winged queristers of woode,
That piercht aloft your former pains report,
And strait againe recount with pleafant moode,
Your present ioyes in sweete and seemely fort.

Ó all you creatures, whofoeuer thrue.
On mother earth, in seas, by aire or fire:

More
of America.

More blest are you, then I here vnder sunne,  
  Loue dies in me, when as he doth reuile  
In you; I perishe vnder beauties ire,  
  Where after stormes, windes, frosts, your life is wonne.

All other of his, hauing allusion to the name of Diana, and  
the nature of the Moone, I leaue, in that few men are able to  
seconde the sweete conceits of Philip du Portes, wose Poeticall  
writherings being alreadie for the most part englishe, and  
ordinarie in euery mans hands, Arsadachus lifted not to  
imitate, onely these two others which follow, being his  
own inuentio, came to my hand, which I offer to your judg-  
ment (Ladies) for that afterward I meane to prosecute the  
historie.

Twixt reuerence and desire, how am I vexed?  
  Now prone to lay ambitious handes on beautie,  
Now hauing feare to my desires annexed,  
  Now haled on by hope, now staid by dutie.

Emboldned thus, and ouerrule in struing,  
  To gaine the foureaine good my heart desyreth:  
I liue a life, but in effect no liuing,  
  Since dread subdues desire that most aspireth.

Tho must I bide the combate of extremes,  
  Faine to enjoy, yet fearing to offend,  
Like him that strues against restifing streames,  
  In hope to gaine the harbor in the end:  
Which hauen hir grace, which happy grace enioyed  
  Both reuerence, and desire, are well employed.

The conclusion of all his poertrie, I shut vp with this his  
Hiperbolical praise, shewing the right shape of his dissem-  
bling nature.

Not so much borrowed beautie hath the starrs,  
  Not so much bright the mightie eie of day,  

L 2  Not
A Margarite

Not so much cleare hath Cinthia where she warres,
With deathes neere neece in her blacke array.

Not so true essence have the sacred soules,
That from their naturall mansions are deuided,
Not so pure red hath Bacchus in his boules,
As hath that face whereby my soule is guided.

Not so could art or nature if they fought,
In curious workes themesfules for to exceede,
Or second that which they at first had wrought,
Nor so could time, or all the gods proceede,
As to enlarge, mould, thinke, or match that frame,
As I do honour vnder Dians name.

Now leave we him in his dalliance, making all things in
a readiness for his coronation, and returne we to the constant
Margarita, who living in her solitarie feate, minding nothing
but melancholies, triumphing in nothing but his teares; finding
at length, the prefixed time of Arsadachus returne almost
expired, and her impatience so great, as shee could no longer
endure his absence, in a desperate furie setting light by her
life, she resolved priuily to flie from her fathers court to finde
out Arsadachus in his owne countrey. For which cause she
brake with a faithfull follower of hers called Fawnia, by
whose assistance, without the knowledge of any other in the
disguise of a country maid, shee gate out of the citie, attended
only by this trustie follower, about the shutting in of the
euening, at such time as her traine without fupteet intended
their other affaires, and by reason of her melancholie little
fuspected her departure out of doores: and so long shee trave-
elle (desire guiding her steps, and sorrow seating her selfe
in her heart) that shee gat into an vnpeopled and huge forrest,
where meeting with a poore shepheard, shee learned sure
 tidings of her way to Cusco, keeping in the most vntrodden
and vnfrequented wayes for feare of pursute, weeping as she
walked ineffectually, so that neither Fawniaes words, nor the
hope she had to requit her beloved could rid her of ruthless-
nesse:
of America.

neffe: three dayes shee so walked, feeding her thoughts on her owne wretchednesse, till on the fourth about the breake of the day when Phæbus had newly chased the morne, crowned with roses from the desired bed of her beloved paramour, she fate her downe by a faire fountaine, washing her blubbered face in the cleare spring, and cooling her thirst in the cristal waters thereof: here had she not long rested herself, talking with hir Fawnia in what manner she would vpbraide Arsadachus in Cusco, of his vnkind absence, when as sodainlie a huge lion which was accustomed to refresh himselfe at that spring, brake out of the thicket behinde their backes, Fawnia that first spied him was foone suprified, then she cried, and rent in pieces (in that she had tafted too much of fleshly loue) before she feared. Margarita that saw the massacre, fate still attending hir owne tragedie, for nothing was more welcome to hir then death, hauing loft her friend, nor nothing more expected: but see the generofitie and vertue of the beast instedee of renting her limes he fented her garments, in the place of tearing her pectemeale, hee laied his head gentille in hir lap, licking her milkewhite hand, and shewing all signes of humilitie, in stede of inhumanitie. Margarita seeing this recovered hir fences, and pittifully weeping spake thus: Alas ye gods, why yeeld you sorrowes to those that despise fancie, and betray you them by death, who desire to flee detriment? wo is me, how fortunate were Margarita, to haue bin dismembred? how forlorne was Fawnia to be thus mangled, ah tyrant beast hadst thou spared her, her vertue had defered it, hadst thou spoiled me, why I was referred for it, for what care haue not I part in? or from what joy am not I parted? Loue that is a Lord of pittie to some, is pittilessse to me, hee giveth other the rose, but me the thorne; he beftoweth wine on others, and me viniger, he crowneth the reft with lawrell in respect of their flourishing fortune, but me with Ciprus the tree dedicated to funerall: out alas that I live or that I haue time to speake, I liue, in that I haue had time so long, to loue with neglect, and to pine in the delay. Ah curteous beast (said she) why executest thou not that which my sorrow doth prosecute? let thy teeth (I befeech thee rid me of loues.
A Margarite

tiranny. This faide, shee pittifull wept; but the Lion cead
fed not to play with her, strokeing her with his rough paw, as
if willing to appease her, but all was in vaine, till that sleepe
by reafon of her sorrow feized her, and fetled her selfe in the
lions eies, where we leave them, returning to Mosco, where
the day no sooner appeared, but Protomachus (according to
his cuftome comming to visite his daughter) found her fo-
dainly fled, whereat storming incessantly, he presently put al
her attendants to moft bitter and strange death, sending out
espialles through all the country to find out Margarita, who
by reafon of her solitarie walkes, was free from their search:
at laft, looking among her secret papers, hee found a letter,
wherein the princeffe had written to Arfudachus, that if hee
presently returned not, shee would shortly visit him. By rea-
on whereof, being a wife prince, he gathered some circum-
stance of her flight; and leuying a power of soldiers, with as
much expedition as he might, he fet forward towards Cuf-
co, where I leave him, to returne to Arfenous, who studying
Magicke in his melancholy cell, found by reafon of the aspect
of the planets, that the houre of his reuenge was at hand:
whereupon being resolued of the place, which was Cufco,
and the manner, with all other actors in the tragedie, he be-
ing desirous to behold that with his eies which hee had long
time longed for with his hart, forsook his melancholy home,
and fet forward toward Cufco. And as hee passed on his way,
it was his chance to beholde where Margarita lay sleeping,
hauing the lions head in her lap, whereat being amazed and
affrighted, in that he heartily loued the princeffe, he with his
staffe awaked her: who seeing a man so ouergrowne in haires
and yeeres; yet carrying as much shew in his countenance,
of honour, as discontent, softly stole from the lion, and left
him sleeping there: sodainely seasing Arfenous by the hand,
she said thus: Father, thanke fortune that hath giuen thee
time to escape death if thou lift, and folowe me, who hath both
neede of thy counfelles, and of such a reverent companion as
thou art. Which said, they both withdrew the out of the way
hafting two long houres without euer looking backe, till at
laft, when Arfenous saw her and himselfe in safetie, he cour-
ted
of America.

ted her thus: Countrie laffe by your coate, but courtlie dame by your countenance, whither trauell you this waies, or for what caufe are you so woful? Forlorne man by thy apparrell, but honourable sir by thy behauiour, I am travelling to Cusco, where both remaineth the caufe of my woe, and the means to cure it. May I be so bold said Arfinous to know of you what you are, and what you aile? It neither pertaineth to you that I tell it (quoth Margarita) neither pleaseth it me to discover it, for the one will seeke my harme, the other yeeldes you little helpe. Then quoth Arfinous smiling, I will trie mine owne cunning, to crosse a womens resolution, wherupon intreating Margarita to set her downe vnder a Palme tree, to avoid the heat of the sunde, which being at his noone-tide flamed very fiercely, he drew a booke out of his bofome, and read so long til sodainely there appeared one in felshe like shape and substance as Arfadachus was wont to be, whome Margarita no sooner efpied, but that she ranne fiercely towards him that hastily fled, she cried out; Oh stay thee (my Arfadachus) stay thee, behold thy Margarita that hath left her fathers court, hazarded her honours, aduentured all dangers for thy love, for thy sake, oh stay. This said, the vision sodainely vanished, and she striving to embrace him, caught his shadow: whereupon vehemently weeping, she exclaimed on the gods, ouer loue and his laws, renting his haires, and beating her breasts in such sort, as it was pittie to beholde it: and had died in that agonie, had not Arfinous recomforted hir in this sort: Fie Margarita, doth this befeeme your wisdome, to demenee sorrow without cause, and seeke your death through a delusion? why princeffe whatever you saw was but an apparition, not the substance, deuised only by your servaunt Arfinous to discover you. Shee hearing the name of Arfinous prefently started vp, and clasping hir armes about his aged necke, whom shee sodainely had discouered, she spake thus: Ah my father, pardon my folly; that sought to keep that secret, which is discouered by your science. Tut madam, the pardon is to be granted by your hands, saide he, who are most injuriéd; was it ever seene (quoth he smilingly) a ladie to bee so befotted on a shadow? Ah pardon me (said Margarita) I held
_A Margarite_

held it for the substance: but father, I pray you tell me whether you intend your journey? Arsinous desirous in short words to satisfie her, tolde her that he pretended his course to Cusco; forfaking his melancholie cell of purpose, to meet her whose danger he had perceiued in private being in his studie: further he told her many things touching the Emperours search after her, not pretermittting any thing to content her, but concealing that which tended to her ruine, which with erneful heart hee inwardlie perceiued, Margarita somewhat rejoyced with the companie of such a guide, fate her downe seeking some herbes in the forrest to releue her hunger, Arsinous that perceiued it said thus: See madam, what loue can do, that fashioneth courtlie stomacks, to whomely acates the gods grant you may speede well, for I see you can speede well, hereon he opened his booke and read, and fodainely a pavilion was pichet, the table was reared, the dishes ferued in, with all kinde of delicaces, the musicke exceeding pleasant, so that Margarita was rauihed to behold this, but being animated by Arsinous she fell to her meate, certifying him at dinner time of such things as had passe in her fathers court in his absence; thus in iolitie appeased they their hungrie stomacks, and eafe their sorrowfull hearts, till occasion called them forth to trauell, at which time the pavilion feruitors, and all things vanished, and onely Arsinous and Margarita were left alone, hauing two squires attending on them, with two rich gennets brauelie trapped fit for their managing, which they speeedely backed, talking merrilie as they rode of suche strange things as Arsinous had wrought by his art, & so long they trauelled towards Cusco, that they arriued with in two leages of the same, vnderstanding by ye great troops that rode that way, that the coronation was the next day following, Margarita by Arsinous counsaile staied in the castle of Aged knight, where hee wrought so by his arte, that although Margarita had a desire to heare tidings of Arsadachus, yet made he no question of him all the time of her abode there. And here let vs leaue them, and returne to Cusco to the accursed and abhominable tyrant Arsadachus, who as soone as the day beganne to breake, the birds to hale forth the
of America.

funne, the funne to hafte his course, arose from his bed, appa-
relling himselfe in rich and princelie robes: about which houre
Diana was not idle, for what so of excellence could be bought
for money, or had for friendship, she wanted nothing thereof
to set out her beautie: the courtiers to grace their Emperor,
spared no cost, the citizens no triumphs, so as the triumph of
Antigonus Epiphanus, in coparison hereof was but a trifle,
the maner whereof, since it was miraculous, I haue thought
good to mention in this place.  First came five thousand of the
yoongest Cufcans out of the pallace, trotting along the
streetes unto the temple armed, according to the Roman fa-
shion: after them as many Tartars armed after their maner,
who were folowed with three thousand Thracians, and Ple-
rians, all of which carried silver lances and shields, hauing
their headpeesces decked with offrige plumes and emeralds:
after them marched two hundred and fiftie sword-players,
who followed the braue caualiers that marched before; after
whom trotted the horfemen, of which one thousand, together
with their horfes, were all pompously garnished with golde
and silver, with a garland of golde vpon their heads: after the
rode another thousand horfemen, decked with golde and pur-
ple, with lances of golde, headed with pointed diamonds: next
them rode those which were called the emperours minions,
clothed in cloth of tiffue, their horfes trapped in greene cloth
of golde, their stirrops of silver: after them came the Empe-
rous guard on horfe backe, hauing their caparisons studded
with iron and braffe, wearing vpon their armors a certain cu-
rious ftoale, wherein, with gold and silver, fife, and goffan-
pine threed of many colours, were woven the images of those
gods, which the Cufcans moost worshipped: after whome
came one thousand fivie hundred armed chariots, the moost
part drawen by two white genets, but fortie of them by four:
after them there came a chariot drawne by elephants, and at-
tended by fixe and thirtie elephants, with eight hundred yong
men attanding them as their keepers, attired with orna-
ments of golde, and hauing their temples encompassed with
wreathes of roses, and silver bends: after them came eight
hundred yong ladz leading many fat oxen with gilded horns

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A Margarite
to be sacrificed to the gods: next vnto them eight hundred
minifteres bearing platters of gold with pretious stones, unicorns horns, and elephants teeth to be sacrificed for the health of the emperour: next which, an infinite number of statues were carried, not onely of their gods, but alfo of thofe fiends they feared; likewife the images of all their kings deceased, according as every one deferved for his excellence, apparelled in goodly garments of golde and filuer, and other precious and ineftable ieweles, each of them hauing a table at his feete, in which al his noble and worthy actions were written. There were likewife other semblances of the day, the night, of heauen, of the morning and mid-day, with an infinit number of vefiels likewife forged out of gold and filuer, and borne by the flaues of the empire: after these came fix hundred pages of the emperour appareled in golde: after whome came three hundred virgins in white cloth of tiffue, burning with ciferes in their handes of filuer: and Agaie ipreading fundry forts of sweete perfumes followed by fife hundred coches of filuer, wherein Dianaes damofels were carried: after which came fourefcore of beaten gold, wherein all the princely heirs of the empire were royally feated. After all these the Emperour with his Diana rode in one coach attended with one hundred attired in beaten cloth of filuer, cafting rich cloth before the coach, whereon the horfes that drew the Emperour should træde. It were a vaine thing for me to fet downe the riches of Arsadachus garments, or the attire of his goddesse: sufficeth it that it exceeded that which is past, and all was beyond beleefe: In this solemnne fort entred they the temple, where (according to the cuftome) they were sacræd, annointed and inthroned, receiuing homage of the princes. And after in felfe like pompe returned they to the pallace: where hauing many rich delicates prepared for them with sweet and melodious musike they fæte them downe to eate; where, after they had somewhat refreshæd their stomackes, and whetted their wittes with costly wines, Arsadachus remembring him of his Margarita, called for his box, merily iefing with Diana, and saying, that the Empresse of Mosco deferved so small a remembrance: which was no sooner brought vnto him, and opened
of America.

opened, but (see the judgement of iuft heauen) a sodayn flame
ffued thereout, which with a hideous odour so beffraught
Arfadalchus of his fenfes, that thrufing the tables from
him, and ouerthrowing whatfoever incountered him, he brake
out from his feate, curfing the heauens, renting his embal-
med haire, tearing his royall veftures: his nobilitie that faw
this, became amazed, and among the reft, Brahidas, who fled
for the murther in Mefco, and was at that time in great fa-
avour with him, came to pacifie him; who no sooner efpied
him, but taking a huge boule of wine, and crying out, Brah-
idas, I drinke to Philenia whome thou murthredftt, he taft-
ed the wine, and with the cup tooke him fuch a mighty blow
on the head that he pafhed out all his braines: all they that
beheld this fate ftil; fome for feare ftole secretly out of his
presence; among the reft, wofull Diana rather like the statue
of Venus raffed in Paphos, then the louely Lucina that gau
light to all Arfadachus delights, fate ftil quaking and trem-
bling, as one readie to depart this life; whom when the Em-
peror efpied where the fate, he haftily ranne vnto her, crying
out; Ah tyrant that haft robbed me of my heart, my hope
and life, let me Sacrifice to Nemefis; I will Sacrifice: which
faid, with the caruing knife he flit vp the poore innocent ladies
bodie, fpringing her entrailes about the pallace floore, and
feizing on her heart, hee tare it in peeces with his tyrannous
teeth, crying, Sic itur ad astra; by this time the rumour was
spread throughout the pallace, and from the pallace through
the citie: by which means the triumphs which were com-
menced were turned to mournings, for Arfadachus vfed fuch
cruelties every way, that the Numantines for all their inhu-
manitie could neuer be able to match him. And in this fitte
continued he for the space of fixe houres, at which time he en-
tred the secrets of his pallace, and finding there a yong fonne
which his Diana had bred and he begotten; he tooke it by the
legges, battering out the braines thereof against the walles,
in fuch fort as the beholders were amazed to fee him; this
done he flung it on the ground among the dead members of
his mother, calling on the name of Artofogon and Lelia his
father and mother, and telling them, that in fome part he had

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yelded them reuenge. By this time Arsinous and Margarita were entred the citie, who hearing the turmoile thorow the citie, questioned the caufe thereof, and were certified by those that paffed by, in what estate the emperour was at that preffent. Margarita hearing the caufe, beganne wofully to exclame, til she was pacified by Arsinous, who told hir that the nature of the medicine which he gave her, was such, that if Arfadaucus were constant to her, it would increase his affection; if falfe, it would procure madneffe: to which effeect, since the matter was brought, it could not be but the yoong Emperour had wronged her. With these persuasions he drew her to the pallace, where thrusting through the preafe Arsinous thought himselfe happy to see such a reuenge wrought on his enemie. Margarita was heartlesse to behold the dolefull estate of Arfadaucus, so that forgetting the honor of his name, and the modestie of her sex, she brake thorow the guard, and rann to Arfadaucus, where he fate embrewed in the bloud of innocents, and with teares spake thus vnto him; Is this the joy of my loue (said she) are these thy welcomes to thy beloued in stead of triumphes to feast her with tragedies, in lieu of banquets, with bloud? why speakest not my deare spouse? why lookest thou so ghastly? O if it bee thy pleasure to shew crueltie on me, make it short by a death, not lingering by life. Arfadaucus all this while fate mote gaftly staring on Margarita; at laft fiercely flinging her from his necke, his rage reuiued and he cried out; Diana, ah Diana by thy bright lookes, by thy beautifull lockes, let not thy ghost be displeaseed, thou shalt have bloud for bloud, here is the sacrifce, here is the instruument; whereupon drawing a rapier out of the sheath of one of those who ministred fast by him, he ranne Margarita quite thorow the bodie: and in this fort with bedlam madneffe fled out of the presence to his priuy chamber. The poore princesse euon when death beganne to arrest her, pursued him: and as she indeuoured to vter hir moanes, fell downe dead on the floore; whom Arsinous wofully bewept, and in the presence of the princesse of Cupido, discouered what she was. Then beganne each of them to imagine a new feare, doubting left the Emperour of Mofco should
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should revenge her death at their handes. For which cause they consulted how to shut vp Arsadachus til Protomachus were certified, which they effected sodainely, in that they found him laide on his bed, and soundly sleeping, enforced thereunto by the induftrie and art of Arfinous. Who after he perceived the whole assembly of princes dismayed, caused the ministers to gather vp the mangled members and couer the with a rich cloth of gold, and afterwards seeing al the courtiers attentive, he beganne in this manner: Thales (ye worthie princes) after he had travelled long time, and at last returned home, being asked what strange or rare thing hee had seene in his voyage, answered; an olde tyrant: for certaine it is, that such as practis open wrong, liue not long; for the gods yeeld them shortes life that haue the wickedest wayes: mufe not therefore to see your yong Emperour in these passions, whose finnes if they be ripped vp exceede al fence, whose tyrannies surpaas the beleefe of any, but such as haue tried them. What, know you not of his disobedience, who spared not his owne father that begate him, his deere mother that bred him? What, knowe you not of his periurie? that hath falsified his faith to Protomachus, betrayed and murdered Margarita, and at one time frustrate the hope of both these empires? What, know you not of his murrers, where these in fight are sufficient to convicke him: but thofse I sigh for are more odious, who thorow his lewd lust bereft me (poore Arfinous) of my daughter, and her of an husband? But the lust gods haue suffered me to behold the revenge with mine eyes, which I haue long wished for with my heart. Truely (ye Cufians) ye are not to maruell at these chaunces, if you bee wife, neither to wonder at your emperours troubles, if you haue discretion; for as vniue (according to Pythagoras) is the father of number, so is vice the originall of many forows. When the fift Tenhis appeareth aboue the water, there foloweth a tempest: when euils are growne to head, there muft needely follow punishment; for as the gods in mercie delay, so at last in iustice they punish. Heare me yee men of Cufco, and consider my words, if neuer as yet any tyrant liued without his tragedie what shoulde you expece? In faith no other thing
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thing but the confirmation of Platoes reason, who saide that it is vnneceffarie for him to liue, that hath not learned how to liue well. The tyrant of Sicely Dionifus, of whome it is saide, that he gaue as great rewarde to thofe that inuented vices, as Rome did to thofe that conquered realmes) died a priuate man and in miferie. Nowe what in respect of this man can you hope of Arfadachus, who hired not men to inuent, but did himselfe in perfon praetife: beleue me, beleue me, your sufferance of such a viper in your realme, is a hainous sinne in you; and as Dion faith, it is but meeete they be partakers to the paine, who haue wincked at the fault. Caligula the emperor of Rome was so disordered in his life, that if all the Romanes had not watched to take life from him, he would haue waited to take life from them; this monster bare a brooch of gold in his cap, wherein was written this sentence: Utinam omnis populus vnam præcifi cervicum haberet, ut uno itu omnes necarem. And what was this man in regarde of Arfadachus? Truely almost innocent; for the one pretended kindnesse to thofe that gently perfwaded him, but the other neither feared the gods, neither spared his friends, neither regarded iustice, and can such a monster deserve life? The Romanes when the tyrant Tiberius was made away, sacrific'd in their open streetes, in that the gods had reft them of such a troublesome wretch; why ceafe you then (you Cufcans) to sacrific to your gods, to the end they may deliuer you of this trouble-world. It was a lawe among the Romanes, that that childe which had disobayed his father, robbed any temple, injured any widdowe, committed any treafon to a stranguer should be banished from Rome, and disfifhered of his fathers poiffeions; and what hath not Arfadachus done of these things? and why is not Arfadachus punished? Sco- dafus daughters being violated in Lacedemon, and vnrequiued by the magistrates of the citty; the gods inflicted both the guiltie and vnguiltie with plagues, in that they afflicted not punishment on the offenders: and what can you hope (ye Cufcans) that suffer this fincke of finne to triumph in your pallaces? You will perhaps say, that no man is to be punished afore hee be conuicted. And (I pray you) for what should

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should ill men pleasè since as Chrisippus faith, nothing is profitable vnto them. You see testimonies of his mutther before your eies, tokens of this periyre I ring in your eares, his luft the gods abhorre, and shall he yet liue?

This said, there grew a great muttering among the nobilitie, and the noife thereof awaked the emperour (whose sleepe had stayed the working of the enchantment) who finding him selfe wholly imbrewed with blood, his doores fast locked vnto him, beganne to misdeeme: whereupon calling and exclaming on his attendants, some of them at laft fearefully opened the doores. The nobilitie hearing of his freedome, prefently fied: but when as the fatall fruits of his furie were discovered vnto him, and his ruthfull eies beheld what his hands had executed, Lord what pittifull exclamations vfed he! how he rent his breaft with furie, how he tare his face: At laft, laying him downe vpon the mangled members of Diana, and embracing the dead bodie of Margarita, hee wash'd both of them in his teares, and demeaned himselfe fo woefully, as it was wonder to behold; at laft, with a bitter sigh he brake out into thefe bitter words, (whilest his nobles hearing of his recovery, beganne to reenter the pallace) True it is that Plutarch faith (quoth he) that life is a stage-play, which euon vnto the laft act hath no decorum: life is replenished with al vices, and empoerished of all vertue. Sooth spake Chrisippus when he alleadged this, that the euilles of this life are fo many, that the gods can not invent more, neither a liuing man indulge halfe; so that rightly I may fay with Hercules:

Plenus malorum sum iam, nec superest locus
Alijs nonis recipiandis——

But why philosophie I of life complaining on it where I ought onely to conciùct my selfe? It is not the wretchednesse, but the wickedenesse of life that makest it odious. Then haft thou occasion (wretched man) as thou arte to learne thee, who hauing finned in the exceed, oughtest rightly to haue thy comforts in defect. Yea I haue sinned O ye heauens, firft in beguiling this chaft Margarita with hope, in wronging my deere parents in their age, in slaughtering this poore infant with his mother. Oh Aetna of miseries that
that I see! oh ye Cusan princes, why suffer you me aliue, that have stained your empire with such infamies? why vn-
sheweth you not your swords? for pitie delay not, for pitie rid
me of life: alas, why craue I pittie, that have beene alto-
gether pittiless? ah yee flockes of flatterers, where are you
nowe that fedde me with follies? come nowe and punishe my
follies in me: none heareth me, all forfake me, despised of the
gods, hated of men; ah juft heauens, I honour you that have
left mee occasions in my selfe, you cursed eies of mine that
have glutted your selles in vanitie, since you reft me of my
senes, I will be reuenged on your sight: which faide, hee
drew out his eies weeping piteously in so erneful maner, that
the whole assistance became compassionate: at laft some one
of his nobles labouring to pacifie him, alleadging reasons of
great weight, which in a man of gournement were sufficient
to quallifie the furie of forrow, he replied thus: Friends and
princes the force of reafor, (as the Stoicks say) is not to bee
ved in thofe things that are not, it concerneth not me (lords)
that I liue, perfwade me not for that caufe to entertaine and
thinke of life, for if it be odious to thofe that through infir-
mities of their flesh grow in hate with it, what shouled it be to
me, who have not onely a bodie aggrieved with forrowes,
but a soule sweltered in finnes; lament mee not therefore,
neither releue me; for as the dewe caufeth leprosie in man
though it yeeldeth life to floures, fo teares rather torment
thofe that dispaire then releue them; and though they com-
fort the distrest, yet they are tedious to the desperate: I
feele my forlorn heart (you nobles) cloyed with thoughtes
and longing to be disburthened. I see with mine inward eies
the ghosts of thofe poore slaughtered soules calling for juftice
at my hands; stay me not therefore from death, but affiit me
to die, for by this meanes you shall ridde your countrey of a
plague, the world of a monfter. Such as are wounded with
brauen weapons, are according to Aristotle opinion soone
healed; so likewife are they that are tainted with easie for-
row: but whereas the passions exceede reafor, they haue no
issue but death; the instrument that woundeth is deadly. Ah
my heart, I finde Plutarches reafor of force; for as the funne

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is to the heauen, so is the heart to the man; and as the one e-
clipseth, the other cloundeth; when the one danceth, the other
dieth. I seele thee (poore heart) dispossed of all joy, and shal
I continue possesst of life? no (you ghosts) I will visit you.
This faide, he grapled about the floore among the dead bo-
dies, and at last he gripped that weapon wherewith he flew
Margarita, wherewith piercing his hated bodie he breathed
his laft, to the generall benefit of all the Cufcans, who in that
they would pacifie the emperour Protomachus, who as they
vnderstoode had leuied a huge armie after they had entered:
their slaine emperour with his faire loue, bestowed honoura-
ble funereal on the princeffe Margarita, on whose sepulchre,
as also on that of Dianaes, Arfinous wrote these epitaphs.

Margaritaes Epitaph.

A blessed soule from earthly prifon losed,
   Ye happie heuens hath faith to you conuaine,
The earthly holde within this tombe inclosed,
   White Marble stones within your wombe is laide:
The fame of her that soule and bodie loft,
   Suruiues from th'ile to the Bractrian coast.

A precious pearle in name, a pearle in nature,
   Too kinde in loue vnto too fierce a foe,
By him she lou'd, shee dide, O curfed creature,
   To quite true faith with furious murther fo!
   But vaine are teares for thofe whom death hath slaine,
   And sweete is fame that makes dead liue againe.

Dianaes Epitaph.

Thy babe and thou by sire and husbands hand,
   Be lou'd in fraied fence was slaine in rage,
Both by vntimely death in natuue land
   Loft Empire, hope, and died in timelesse age,
   And he whose sword your bloud with furie spilt,
   Bereft himselfe of life through curfed guilt.

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All ye that fixe your eies vpon this tombe,
Remember this, that beautie fadeth faft,
That honours are entralde to haples dombe,
That life hath nothing sure, but soone doth waft;
So liue you then, that when your yeares are fled,
Your glories may suruive when you are dead.

In this fort were these murthered princes both buried, & honored with epitaphs; by which time the emperor of Mofeo arrined in Cufco, who certified of that which had infued, with bitter teares lamented his daughter, and vpon the earneft submision of the Cufcans, spoiled not their confines, but possesing himselfe of the empire, he placed Arfinsous gouvernor of the same, whom vpon the earneft reconcilement and motion of the Princes, he tooke to fauour, being certified of his wrong and innocencie: which done, he returned to Mofeo, there speding the remnant of his dayes in continuall complaints of his Margarita.

FINIS.
Prospopeia

CONTAINING
THE TEARES OF THE
holy, blessed, and sanctified
MARIE, the Mother
of GOD.


And moreover, the sword shall pierce
thy soule, that the thoughts of many
hearts may be opened.

LONDON.

Printed for E. White.

1596.
TO THE RIGHT
NOBLE, THE MOTHER
COVNTESSE, COVNTESSE
of Darby, and the vertuous and devout Coun-
tesse of Cumberland, Charitie in life,
and eternitie after death.

Right noble Madames (and
more noble in that de-
not) I haue made you
patronesses of a just cause,
the teares of a matchleffe
mother shed for a Saviour & a sonne: If to
begin your new yeere you shal but peruse
these in devotion, I doubt not but they wil
prove holy motiues of meditation: in shed-
ding one teare with Marie, you shal con-
feffe with Barnard, that you purchase
much interest in Iesus. I joyne you in this
greatest of your honors, not for your births
fake,
The Epistle Dedicatarie.

sake, (for wee may disparage our selves) neither your wealth sake, (for riches are as the dew in Aprill) but for your vertue sake (which retaineth this qualitie of the Sunne, communicating his beames to all things, enriching euery one without impoverishing himself.) Good Madames, accept these teares in their nature, and hold it better to weep many times with Iesus and Marie, than to laugh with Belial and the world, for the world hath deceived you long, but pietie will eternize you for ever. If you shall but grace what I give, my desires are satisfied: if give what you owe, you shall grieve when you read, if as you reade you consider, you have the end of true consideracion. For to lament finne, is to redeeme finne.

Noble Ladies, use not these giftes as the Romane Matrones their puppies, but not in their mouthes to make them waiete at your heelees: neither cocker them at your brestes, lest Cesaer holde you more care-
The Epistle Dedicatory.
careful of your whelpes than your sonnes:
but use them as the goldsmith his mettal,
trie them at the test of your contemplation,
and so prize them. God worke that in
your hearts, that my devotion intendeth
to your soules, and blesse you in gi-
ving mee grace to serve
him.

Your Honors most bounden,

T. L.
To the Readers.

I was a custome amongst the Cretans, (gentle readers) when they intended to vse their most bitter and vehement execration, to desire that those whom they hated, should fixe their whole delights and likings on an inueterate and euill custome. This Cretan course, I feare me, is fallen vpon our age, wherein men are so accustomed to vanitie, that nothing pleaseth which is not pleasant, nothing is sought after which is not amorous. Which lamentable error and sicknes of our time, being so ordinarie, I almost waxe in despaire of the happie issue of my devotion: for some I know will condemn me, & that unjustly, for a Galba (who begat foul children by night, and made fayre pictures by daie:) To whom I answere, that I paint fair things
The Epistle

things in the light of my meditation, who
begot the foule forepassed progenie of my
thoughts, in the night of mine error. Some
other, (and they superstitiously ignorant)
will accuse me for writing these tears, de-
siring rather with Brentius, to impaire
the honor of the mother of God, than with
Bernard to inhače it. To whom I answer,
that it is better imitating many holy mens
deuotion, than cleaving to a few mens foo-
lifh and gracelesse contempstes. For other
that have wept (as Peter his apostasie, Ma-
sie her losse & misse of Christ,) their tears
wrought from them either for repent or
loue. But these tears of Marie the blest,
are not onely ratified by a motherlie
compassion, a working charitie, & unstay-
ned loue, but by a manifest prophesie,
wherein Zacharie tolde her, Et tuam ipfius
animam per transibit gladius, And the word
of sorrow shall peace thy heart. And the
reason is annexed, To the end that the harts
of many may be opened. This word of
grieve, sayth Beda, is the word of sorrow
for our Lordes passion, Chrioftome and
Bernard, the word of loue. To good men
therefore let this suffice, that in imitation
of
to the Readers.

of no leffe than fiue & twenty ancient, holy, and Catholique Fathers of the Church, I haue enterprised this Prospopeia: to the bad I yeeld no reaason at all, who wanting deuotion, can haue no feeling at all. Some there bee that will not onely gybe at this complaint, but impaire the perfon, drawing from Maries demerite all that which the fathers in her life helde maruellous, to whome beside the speciall testimones of John Damaascene, and holy Gregory, who haue written largely of her dignities, I oppose that of Bernards, Quod femina obtemperat, humilitas sine exemplo, quod femina Deoprincipetur, sublimitas sine modo. Some there be that will accuse the file, as to stirring, some the pafion, as too vehement. To the firft I will be thankfull, if they amend mine errour: to the next I wish more judgment, to examine circum- stances. Some (and they too captious) will auowe that Scriptures are misapplied, fathers mistaken, sentences dismembred. Whome I admonish (and that earneftlie) to beware of detraction, for it either sheweth meere ignorance, or mightie enuie, for the
The Epistle

the detracter first of all sheweth himselfe
to be void of charitie, and next of all extinguieth charitie in others. To leave them
satisfied therefore, let this suffice, I haue
written nothing without example, I build
no waies on mine owne abilitie. If there-
fore they hold it mistaken which they haue
not read, let them acquaint mee wyth
their mislikes, I will further their readings
and establish their judgements.

Finally, whosoever Turke like, seeketh
to kill mee with reproves, for cherishing
him with meditation, let him beware of
ingratitude, leaft according to the opin-
on of the Platonikes, hee proue Corpus ob-
liuiofum, a forgetfull and fantastike bodie.

Hauing thus preuented the captious,
I turne to you curteous and vertuous rea-
ders, to whome I commit and commend
these labors, wherein if you exercife your
felues you shall gouern your senfes, which
as Gregorie witnesseth, are certaine win-
dowes, whereat the waters of temptation
do enter. In meditating with Marie, you
shall finde Iesus: in knowing Christs suf-
ferance, you shall be inflamed in his loue:
in hearing his wordes, you shal partake his
wifedome
to the Readers.

wisdom, which who inioieth, leueth the world as tranctorie, and seeketh after heaven for immortality. Heereon Augustine exclameth, Unhappie is he that knoweth all things, & knoweth thee not: blessed is he that knoweth thee to despise all things. If these stirre anie fire of devotion in you, then shal I not greue to see the Baalits, my reprouers, mangle themselues for shame, whilest the fire of God's intire loue confumeth and drieth the sacrifice. Briefly, our Lord send a plentiful harvest of tears by this meditation, that the devout heereby may wax more confident, the incredulous believing: the indifferent, more zealous, that now at last after I haue wounded the world with too much surfet of vanitie, I maye bee by the true Helizeus, cleansed from the leprofie of my lewd lines, & beeing washed in the Iordan of grace, imploy my labour to the comfort of the faithfull.

Yours T. L.
ERRATA.

Io A 4: page, li. 18. for sonne hath died, read son died
In the 6: p, li. 14. for sonne, read synne. In the 7, li. 4. for
rest read rest, l. 19: for left read left: p. 8, l. 8: for queen
read quier, p, 9, l: 16. & 17, read, one individed grave,
might burie two indivitd, p, to, l, 16, hart, read hearse
p, 12, l, 4, for dissolution, read desolation: In C, p, 8,
li, 3, for a free, read fue p, 10, li, 11, read them, beeing
reproved, p, 13, l, 17, desires, read disasters In D, p, 16
Oditus read Odilus. E, In p, 1, l, 20, mortuae, read
mortuum.
THE TEARES
of MARIE the mother of Christ.

Sfoone as our Sauioure had paide the tribute of our redemption on the tree of the Crosse, and suffered in the flesh, for the offences of fleshly men, iuift and compassionate Iofeph, (with his affociates, who had begged the bodie, and taken the true Izaac from the pile of the sacrifice) wrapped the prifon of Chrifts eternitie in fayre linnen clothes,
The Teares of Marie,
clothes, addressing himselfe to
beare him to his sepulchre, but
Mary the maiden mother, who
during the time of his passion
had welnigh emptied all the ri-
uers of her compassion, & rifled
the treaures of her remorfe, to
lament her fonnes most tragike
martyrdome, accompanying
her devotion with their duty, as
they wrapt him, shee wept him;
as firezeale assisteth their hands
founding griefe wrought on hir
heart; her eie grudged at that
their hands did execute, and hir
eyes onely griefe was so vhe-
ment, that they executed them-
selues in executing griefe.

Ahlas (amiable Ladie) howe
f beet thou like the defolate tur-
tle weeping thy make? How
many legions of miferies were
armed against thy soile & singu-
lar patience? Thy dead joyes
gaue thy sorows suck, & sorrow
the Mother of Christe
was so actiue in thee, as if thou
hadst bin wholy resolueed into
forrowe. They that beheld thy
grieue were amazed to beholde
it, yet thou in suffring it, thought-
test all to little for him thou suf-
ferestd. Thou flaming bush re-
plenisshed with fire, yet neuer
burning, thou flourishing rod of
Aaron swiftly springing, thou
lock of Gedeon filled with celesti-
all dew, how neere neighbours
were thy lips to the dere lips of
thy sonne? How redy were thy
handes to discover thy cause of
grieue, to the end thou mightest
couver those lims which did cò-
fort thee in life. Thornes could
not let thee frō kisssing his torne
face, frō his dead countenance
grew thy disconsolate comfort:
The supposfe of what hee was,
made thee greeue that so he is,
& the hope of that he wold be,
The Teares of Marie,
gouerned and bridled the forrow wherein thou wouldest be. Ah faire among the daughters of Sion, hee that had seene thy cheeks (like clusters of grapes in Engaddi) become more pale than the frosty face of Apennine: hee that had seene the mother imbrued in the bloud of her Sonne, the Son bedewed with his mothers teares, coulde hee leaue off teares, except hee had forsworne them? Oh ye Angels of peace weep with this virgin, mourne heauens, droup starres, the Lord of heauen hath suffred, and Marie sigheth for him: the Sonne hath dyed for all, the mother deads her heart with forrow, for the Lorde of all: his dead bodie is the mirror of her losse: her liuely grief is the motion and spirite of her loute: she exclames
the Mother of Christ.
exclaims on euerie fenfe, but
they forfake their offices: his
eies will not beholde her, his
tongue will not falute her, his
handes will not imbrace her, his
eaeres will not heare her, yet yel-
deth her charitie such vigour to
all her fenfes, that in looking on
him, shee feemeth to giue his
dead cie a second fight; his deaf
eare, a relenting attention; his
efenceleffe armes and hands, a ha-
bite of imbrace, only seing the
tong the vnkindeft member in
requiting her, she betrothed her
tongue to complaint, and thus
moft penuiue lamented.

O my God, lend mine eyes a Jeremi 9.
well of teares, for they must
weepe a worlde of wrongs. Let
the voice of my complaintes
pearce the heauens, and let the
centre shake, to heare my shriks.

3 Ah
The Teares of Marie,

Ahlas this day muft I be tender, hauing as many sorrows to weepe for, as dales to liue; and no daie to liue, that hath not his legion of sorrows. Mine eyes breake my heart, when I consider what my heart muft discharge by mine eyes. Oh Lord thou seeft my wrong, take thou my caufe vpon thee, for an infinite passion is required to lament my infinite losse. I am the tygrefse depriverd of her young whelp, the facred tree that haue loft my fonne, that altar of heaven, who want my sacrific, the throne of Salomon, who faile my king: the orientall gate, who lacke the bridegrome. I am the root of Ieffe, the high mountain, the ladder of Iacob, the propitiorie, the tower of David, the terrestrial paradise, yet am I not in
the Mother of Christ.
in this, that I want my branch, I lack my increase, I faile of my Angell, I am depriv’d of my tenant, I am robbed of my keeper, and rest of my citizen.

Come yee daughters of Jerusalem, and wepe with mee, beholde, hee that leadeth captivitie captive, is nowe a captive, and I in looking on am a caitiue: Beholde the golde that was bright, is become dimme: the doues eyes are growen darke: the growing Lillye is quite choaked by thornes: wepe yee foolish virgins, your bridegroome is parted. Feede with poore Marie on the bread of tribulation, for I haue lost a sonne, and you lost your Savour.

Ah looke with mee you judicall eyes of Israel, beholde riches appareled in pouertye; 4 beautie
The Teares of Marie,
beautie obscured in darknes, charitie exemplified in death, death crucified by charitie. Beholde him whose beautie the Sunne & Moon admire, whose majesty the heauens and earth reuerence, whose wisedome yeeldes wisedome to the queene of Angels, by whose beautie the collegde of all happie soules are maintained: beholde him liuellesse, to get you lyfe, breathlesse for your benefite, naked, to giue you clothing; wounded for your weal, bleeding, for your beheft, and can you chuse but weep with the mother the losse of such a sone? Red waxe in the Sunne becommeth white: hard diamonds in vinegar waxe softe: one Summer ripes many fruietes: since then the Sunne of iustice hath shined vpon you, be ye mollified like waxe, lenyified like diamonds, ripened like fruite: that the
the Mother of Christ.
the water of angels may drop from your eies, that the fire of charitie may cause compassion distill from your braines, so that weeping with me so great a losse as I weepe, the world may know the want of him we weepe for.

I lifte not vp my voice with E-sau to weepe, hee found a brother, I hauelofta sonne. Iacobkissed Rachel and wept for ioy to see her: I kiffe the bodie of my sonne, and weepe because I see him not: Oh would my Rachel might bee his woundes, woule my concubine were his crosse: would his winding cloathes were my wedding coats, & indiuided graue might bear to indiuided heartes. The daughters of Israiel wepte ouer Saul, and hee a wicked king: O yee daughters of Jerusalem a Reg. 3 weepe, houle, and lament, a Saviour is departed from you, a iuft king hath
The Teares of Marie,
hath suffered. Let your faces bee
swolne with weeping, for I wil wa-
ter my couch with teares. Let the
voice of my mourning bee heard
in your streetes, for the noise of tri-
bulation is harbored in my heart.
Weepe discomfortable teares, and
I wil mingle my drinke with weep-
ing: with weepeing conduct that
Lord to the graue, who weepingly
bewailed, and bewailingly wept o-
er your Citie.

Inforce your felues to weepe,
whilest my eyes faile me thorough
weeping: powre your teares on his
heart, whilest I feede on teares daie
and night. I will powr all my teares
into his wounds, he wil put all your
teares into his bottell.

Let your teares run like a riuier,
& let my teares be feas to suck them
vp, only assift me in my strong wee-
ping and teares, and he will wipe a-
waie
the Mother of Christ.

waie all your teares. Why claime I partners in my griefe, who haue no partners in my loue? No creature loued thee deerer in thy life, & shal I seeke associats in bewailing thee? Ah my son, could ought but death depart thee and mee? Nay, could there be one step betwixt mee and death, who onelye in death maye now seeke thee?

O Iefu my Father, my Sonne, fee heere an indissoluble Enigma, I a Virgine, had thee a Sonne; thou a son, hadst thee a spouse; my sonne is my father, and I am the daughter of my sonne. I will then weepe for thee as my father, figh for thee as thy daighter, die for thee as thy spouse, and grieue for thee as thy mother: & as thou art wonderfully mine, so will I weepe such a labyrinth of teares, as no mortall mourner shalbe able to tract them,

I will
The Teares of Marie,
I will dissolue my relenting, & yelding passions with all their fruites, to lament thee as a sonne, I will put on the roabes of dissolution to mourne for thee as my spoufe, I wil gather & ingrosse al griefe, to weep for thee as my father, & beginning where I end, and ending where I began, I will make my tears famous in their continuance, and my loue more inflamed by thinking on thee.

I coniure you ye daughters of Jerusalem to looke on me, but weepe no more with me, I lament a sonne loft, to teach you to weepe for the forowes of your children to come: but if the entraiies of your pittie, & springs of compassion must needes breake out, weepe you onely his harmes in life, & let me bewaile the losse of him by death: my confident minde and firme constancie, when
the Mother of Christ.
when the world was disturb'd at
his passion, made me peremptorie:
when the earth trembled, I was not
troubled, whè the pilers of heaven
were shaken, I founded not, they
fell, I stood: now am I drowned in
the sea of bitterness, his eie of com-
passion (the pilot in those seas) hath
left me, the helme of my hope is
broken, the sunne of my comfort is
eclipsed, hee hath past the brierie &
thornie paths, the scourges hath re-
giftred his patience on his backe,
the nailes haue tied his triumphs,
our finnes, his bodie to the
croffe, Injurié hath spit her venom,
Infamie hath doone his worft, Ju-
tice hath ranfackt his right: wayle
this yee daughters of Jerusalem, for
your children shall wring for it, I
onely exclaim on death, death hath
triumphed over life, til glory over-
come death, the holie one hath pe-
rished,
The Teares of Marie

rished, & feeth no corruption: one daies, one hours, one minutes want of that I loue, makes every day an age, euerie houre a million of ages, euerie minute an eternitie of sorrow, for that I want.

O you that passe this waie & beholde this bodie, you that looke on these wounds, & see these limbs; tell me, Is not beautie oppressed? Majestie imbased? Innocencie martirred? Come neere and judge if anie griefe may bee compared with mine? The fairer children we haue the dearer we loue them, and shuld I who bare the mirroure of all beautie in my wombe, cease to weep for him? You men of Israel that beholde this, bee not amazed at my griefe, my loue was extreame, my griefe must not be extenuate: the grace was great to beare Christ, the courage is as great to bewaile him: his
the Mother of Christ.

his beautie was infinite, and shall my moanes bee definite? These thornes which martyrize his beautious browes, this bloud which bedeweth his bloudlesse face, these woundes that disgrace his blessed bodie, this humilitie in so great & mighty a monarch, are prickes and spurs to egge you vnto repentance; springes to waithe you from your wickednesse, gates to bring you to glory: all these are but stinges to stir you to loue God, mirrors in which you see his beautie, books in which you reade his wisedome, and preachers which teach you the waie to heauen. Oh thou paschall lambe, whose bloud hath bin sprinkled on the timber of the croff! Oh thou by whô men are deliuered frô ye thraldom of Egipt, & the captiuitie of the prince of this world, whose death killed their death, whose sacrifici-
The Teares of Marie

satisfied for their finnes. Whose bloud deliuereth them from the chastifying Angell, whose meeknes pacifieth the ire of the father, and whose innocencie defuerueth for them true securitie and iustice.

Thou booke which the Prophet sawe written both within and with out, why strieue not men by theyr sighs to breath life into thee? And why should not my cries of compasstion recall thy spirit? Ahlas my God, sinne hath gotten the vpper hand, these Iewes are amazed, thy mother vnable, their zeale cold, my power smail, the vnbeleeuuing are many, and penitents haue too fewe teares to bewaile thee: yet while teares yeeld me anie tribute, sighes vouchsafe me anie succour, tongue affoord me anie words, I will weep for thee, sigh for thee, and talke of thee, desiring rather to surfet in wordes
wordes, than to shroude my zeale, and rather die in bewailing thee to much, than liue to lament thee too little.

O thou glasse of grace, who hath bespotted thee? who hath brought thee into the shadow of death? Ah deare foule, what northwind of sin hath blowen hether al this tempest? meeknesse could not offend, patience did not infult, innocencie was faultlesse: the wvolfe shoulde haue suffered, not the lambe: the guiltie, not the guiltlesse. Oh the immeasurable reach of thy mercie, I haue spied the insearchable bent of the same, thou haft lefte life to reuie them that loath thee: suffred death, for such as detracted from thee, borne mans infirmitie, and satisfied his finnes.

O grace beyond all conceit, O marueilous mysterie: Thou di-
The Teares of Marie,
edift for man, man declineth from thee: thou sufferedst for his finnes, he sightheth not forthy death. O men swift footed to run to wickednes, haue you no affects to bewaile him who suffered for your defects? Wil you not weep for the prophet that died for your profit? Haue you no teares to spend for him, whose life is spent for you? O ingratefull, O iniurios, drawe neere and behold a mother bewailing your ingratitue: a son dead for your redemption: and though you lament him not for the plentious confolations you haue receiued by him, yet grieue for him for my plentious griefe sake, who haue lost all my ioye for your generall comfort.

Beholde these lippes are closed which were wont to utter oracles of comfort: those eyes are shut which
the Mother of Christ.
which neuer behelde your infirmities without fliuds of compaffion, the handes are maymed which were liberallye opened to all good workes, the feete are wounded that brought you tidinges of peace, eache parte of him is thus mangled, to amende you: hurt, to heale you: galled, to doo you good: pearced, to worke your profite: And haue you no one teare to tender for his kindnesse?

Ah ingratefull that yee are, and more insensible than beasts, more cruell than tygers, more harde than stones: the Sunne put on mourning garnetnes, when my sonne suffered, and shall not the swoorde of afflictions peатce your entrayles to beholde this tragedie? The vaile of the Temple rent from the top to the bottome,
The Teares of Marie

and will you not rent your heartes
with ruth, to regard his rent bodie?
The earth trembled for seare, and
wil you notweep for pittie? Stones
breake in funder, and shal not your
stonie harts wax tender? The dead
forfooke their graues, to grieue for
him, and shal not the liuing despise
their delights to lament him?

Ah iuft Abel, thy bloud cryeth
for revenge, and hath pearced hea-
uen, but it is dispersed and despised
on earth. Ah holy Ioseph, thy bloud-
die coate hath broached a spring of
remorfe in Iacobs eies, though thy
brethren lament thee not. The cho-
fen Israelites mourn for their Samp-
fon, though the Philistians afflicte
thee. Oh men, the Saints in heauen
blesse this bodie, you finners on
earth will not bewaile it: the hea-
uens shew his greatnes, yet men on
earth acknowledge not his good-
nes,

40. Genefeos
Genef. 37
Iud. 6
the Mother of Christ.
nes: the stars declare his divinity, men decline not to see his dead humanity: the flowers of the fields testify his beautie, but the wormes of the earth followe not his obscuritie.

O you race of Adam, he that created all things without travaull, governed them without care, sustained them without thought, and possessed them without necessity, now lieth here dead, travelled by sorrow and death, blinde to make you see, senfelesse to make you feel, subject to make you soueraignes, and shall he have so much care of you, & you so little compassion of him? Oh you hardned in heart, blinded in understanding, surfeted in sensuality, wil not then your stony harts otherwise suffer ye to weep, come gather tears from the well-head of his benefits, that you may affright me

to
The Teares of Marie

to bewail him: he hath drawen you from your banishment to your blessing, from obscuritie to life, from death to eternitie. What he punished in the angels, he pitied in you: what he perfected in himselfe, he hath pacified for you. In the old law whosoever had fale into the vn-cleannes of leprosy, was thus cured and thus cleansed, the priest taking two sparrows, when he had slain the one, dismissed the other, & anointing the sick of the leprosy with the blood of the dead one, hee thereby recured the sicke, & purged the vn-cleannes. And what figure is this, of ye sonnes of vanitie, but the tipe of your owne imperfections: you are spiritually fale into the leprosy of sin, this noble sacrifice, this sacred priest hath taken two sparrows, his bodie and soule, to cleanse you of your leprosy, his bodie hath hee suffered to die, to bee rent, to bee
the Mother of Christ.
torne, to bee whipte for you, his
foule hee hath dismissed, and by
the bloud issuing from his wounds
he hath clenfed your leprofy, ratifi-
ed his couenant, shut you in the arms
of mercy, shuted you with your
wedding garmets. Oh then though
his sufferance touch not your harts
let his benefites turne them: weep,
weep on him that praieith for you
as your priest, praieith in you as
your head, and muft bee intreated
by you as your God. Behold your
philition whom desire of gold hath
not drawen to you, but intirenes of
mercye hath prouoked to affuage
your miserie. Beholde that Christ
that hath vnited you to God, re-
conciled you with his bloud, & vr-
ged compafion for you with his
tears: your fins haue separatd you
from him, his death hath alied you
to him. O hard hearted men cannot
this move you, thē harkē to further

4 mo-
The Teares of Marie,

motiues, and let them amend you. God in the first lawe appointed a free citie of refuge for the afflicted, and priuilege for the offenders, whereto whofoeuer had grace to approch before he were apprehended, hee was assured of safetie, and defended from iustice. In this new law, this Chrift (oh true tipe of charitie) hath made these cities in himselfe, establised this priuilege in his body, and walled the same with his wounds. Hether, ò you finners, repaire, heere shall you have mercy for teares, life for repentance, remission of sinnes, for confeccion of sinne. Oh contrite finner, dwell in these cities, let your memorie inhabite them, thy meditation imbrace them, thy pittie bewaile them. Thinke on these woundes, they wil heale thee, forfake them, death will follow thee, forget them, mercie will
the Mother of Christ.

will denie thee. Abuse not the pri-
uiledge of wounds, death, and pas-
fion, leaft thou bewaille too late the
horror of hell, death, and damnati-
on. Will none weep with me? Will
no reafons wound you? Are teares
fo scant, for mercies fo plentifull?
Come, come and learne what tears
be, that you may know their bene-
fites. The finners teares are Gods
mirrors: their penitent fighs, his
incenfe: God heareth praiers, but
beholdeth tears: praiers moue God
to heare, tears compell him to haue
mercie. Silent teares are fpeaking
aduocats. It was not Mariæ anoin-
ting with fweet balme, Mariæ dry-
ing, with faire haire, Mariæ atten-
tion with humble heart, but Mari-
æ teares, they wrought my comp-
passion. Oh come & weep then, &
if not weep, yet confider. Proude
man, fee here the patterne of humi-
litie,
The Teares of Marie,
litte: humble, learne heere whereof
to releue thee: irefull, learne here
the benefite of sufferance, patient,
receiue here the crown of durance:
couetous, learne heere to affect po-
uerie: poor, receue here, how thou
haft Crist thy companion: the on-
ly sone of God, hath made many
sons of God, hee hath bought him
brothers with his bloud, approued
them, and beeing approued, redee-
med them beeing solde, honoured
them by suffering dishonours, and
given the life by suffring death. Let
him therefore be wholy infixed in
your hearts, who wholy was cruci-
fied for you on the croffe. O men
loose not these blessings, forget not
these bounties. This Crist subiec-
ted himselfe to the power of death
that he might deliuer you from the
yoake and power of the deuill: hee
tooke seruitude vpon him, that hee
might
the Mother of Christ.

might give you the libertie of eternal life, hear what he crieth in your soules, and respect his summons.

O man see what I suffer for thee, there is no grieue like to mine, I cry unto thee who died for thee. Behold the paines wherwith I am afflicted, see the nailles wherwith I am pearced, and although the exterior grieue be so great, yet the inward sorrowes are more vehement, when I behold and find thee so vngratefull for my paSSION. Behold man whom you crucified, beholde God and man whome you woulde not beleue, beholde the woundes which you inflicted, acknowledge the sidaes which you wounded, all which were opened for you, but you will not enter: I gaue my selfe for you, that I might redeeme you from all iniquitie, I suffered with entire loue to winne your intire
The Teares of Marie

entire loue, beeing God I became man; beeing the fountaine of all plentie, I suffered hunger, I the wel spring thirsted, I the light, was darkned, I the rest of al, was wearied for all, false witnes outfaced veritie, I the iudge of the liuing & the dead, was iudged by a mortall creature, Iustice was condemned by the vn-iuft, discipline was beaten, the clufter of grapes was crowned with thorns, vertue was weakned, health wounded, and life made death, my heart forsooke me in tormentes for you, they wounded my hands and feet, so that al my bones were broke afunder, euen in that weakness I dyed for you being wicked. Why therefore fasten you me to a more greuous croffe of your sins, thâ that wheron I was crucified? The croffe of your crimes is more irksome vn- to mee than the croffe whereon I lately
the Mother of Christ.
lately suffered. Taking compassion
on you, I willingly ascended. Oh
then weepe for me, becaufe I suffe-
red for you. Thou that runnest af-
ter delight, furfetef in pleasure, de-
sireth ease, come to this schoole, and
learn thy leffon, let my grace draw
thee from disgrace, my sufferance,
from thy sensualitie, my charity fro
thine vnclaneffe. Beholde the law
is satisfied in my bloud, and your
infirmities are couered by my
croffe. I a man praiie to me a God,
I a judge wept ouer you being con-
demned: to ease your temptation
I was tempted for you: yet for all
these dolorous deserts, you yeelde
me no teares of true sorrow. I was
spit vpon to waflh you, I was coue-
red, to the end that the vale of sin
and ignorance shuld be taken from
your hearts: my head was wound-
ed, to the end that your head Adam
should

Hier. fuper
Matth.
The Teares of Marie

should be restored to health, I was
buffeted with fists, & mocked with
wordes, to the end that you should
applaud me with your lips, liffe vp
your hands vnto me, and worship
me both in deeds and wordes, thus
louing you, and washing you from
your finnes, disdaine not to bee re-
conciled to me in repentance. Heare
the three things figured in my pas-
son, my head was bowed downe,
in signe of remisison of finnes: wa-
ter issued from my fides, in token of
the cleansing of your faults: bloud,
in signe of the redemption of your
punishment. Oh let the effects of
these signes force you, I am a medi-
cine to the sicke, a rule to the depra-
ued, a dwelling place to the defo-
late, and a light for the darkned. Oh
come vnto me you hard harted, for
to be turned from me, is to fall: to
be converted to me, is to rise: to be
grounded
grounded in me, is to flourish: δ turn
unto me, whom no man loveth, ex-
cept deceived, no man seeketh vn-
monished, and no man findeth vn-
purged. I am the first that come to
you, and the last that go from you,
I being iust, came unto you sinners,
that of sinners I might make you
iust: I being holy, came to the vn-
hallowed, to the end I might make
you whole: I being humble, came
unto you being proud, that I might
make you humble: I came not for
the iust fake, but to correct the re-
probate: I came not for the strong,
but to heale the weake: I came not
for the resolved, but to strengthen
the doubtful: my melodie is the a-
 mendment of sinners, my triumph
the constancie of martirs, my desire
the immortalitie of ye faithfull. Thus
fat ye blessed mother, sometime per-
fonating her son, to persuade more
mouing-
The Teares of Marie,
mouingly, sometise soliciting the afsistance by great motiues to bewaille him earnestly, sometise weeping, while forow stopt her speech, sometise perfwading whilest charitie quickned her tongue, sometise bemoning hir while she beheld hir dead fonne, sometise recomforting Marie that fate weeping at her feet, so that those that disdained hir fortune, were amazed at her constancie, for though she bewayled like a naturall mother, yet indured she like a confident martyr, & therefore sayth Christofome, she was vexed with an intollerable agonie of griefe, because she was touched with an unspeakable affection of loue, wherby being vanited to God, we feeme to be converted & made one with him. Oh my soule consider a while, whilest the solitarie maide fitteth ouer her fonne, what shee
the Mother of Christ.
The is that bewaileth him? This is the blessed amongst women that was saluted by the Angell with Ave, as being delivered, ave, fromal curse. This is that Marie that by interpretation beeing the sea, retaineth same qualities of the same. Of the sea it is said, that it is the collection of all waters, either sower or sweet, the head and hofterie of all flouds, a helpe in necessities, a refuge in perills, an eafe in trauels, a gaine to laborers: of her it is said, Let al the waters vnder heaven be drawn into one place, which gathering of waters, is the accomplishment of natures: the sea is the head and hoftery of flouds, the head by the flux of waters, the hofterie by the refluxe: so the blessed virgine is the mediation and head of grace, & whatsoever good we receive, it floweth from the fruit of her wombe. Thirdly, ysea is a helpe in necessitie,

Fourth-
The Teares of Marie,

Fourthly, as ye sea is a refuge in perills when in her maine bodie we escape shipwrack: so the immaculate maid bringing forth the fulnesse of our redemption, deliuereth vs from the shipwracke of our foules. So testifieth Bernard of Marie, Quia aperit finum pietatis usuertis. Fiftly, the sea is a helpe to shorten the waie of the traueller: so in this great sea of this world this holy maiden directeth vs and shortneth our waie by the faire of her humilitie. Sixtly, it is a gaine to labourers, making the rich by trafique: so he that trafiqueth with this blessed maide in meditation, imitareth her in devotion, accompanyeth her in sorrow, shall receive the gaine of his labour, and the fruites of immortalitie. This is she of whom Amhrofe speaketh in his booke of virginitie, Virgo erat. She was a virgin not onely in bodie but in minde, for no circum-
the Mother of Christ.
circumvention of deceit could adul-
terate hir sincere affect: in hart hum-
ble, in words graue, in mind wise, in
speech sparing, in readings studious.
This is the rose without prickles, the
flower of the rose in the prime: for as
the spring is the cause of gladnes, so
was her fruit the cause of redempti-
on. This is the whose humility hath
raised vs, whose virginitie hath inri-
ched vs, & whose devotion hath re-
leeued vs. O how wonderfull was
the fruitfulnes of this virgine, sayth
Bonaventure, which no sooner recei-
ueoth falutatid, but conceiueoth salua-
tion. Before the virgin (faith Oditius)
conceived Christ, it was winter, but
after she had conceived the word of
God, it became Summer. Finally,
through the vapour of the holye
Ghost the flower sprong: A branch
shall springe out of the roote of
Israel, and a flower shall ascende
2 from
The Teares of Marie,
from the roote, as faith Esaie. And what other is this braunch (O thou blessedt amongest women) but thy felse the virgine of God: what this flower but thy fonne? O crimfon rose Iefus how in all thy bodie shine the perfect signes of thy loue? Ah-laffe there is no little space lefte without impression of loue or griefe. Hearke what Ambrofe faith further of this virgin, She fixed not her happines in vncertaine substaunce, but fainted her hope to her son Chrif, intentiue in her workes, modest in her sayinges, whose purpose was not to satisfie man, but to feeke after God: to hurt none, but to succour all: to salute euery one, to reuerence her elders, not to hate her equalls: to flie boafting, to followe reafoon, & to loue vertue. When dyd this virgin hurt her parents with difobedient lookes? When di↵ented she
the Mother of Christe
She from her friends? When despised
She the humble? When derided she
The weake? When shunned she the
Needle? Accustoming her selfe to
Conuerse onely with that companie
Of men, whose conuerfation shee
Might not be ashamed of? Whome
Paff shee by without modestie? ha-
Uing nothing crabbed in her looks,
Nothing crooked in her saylugs, no-
thing immodest in her actions, not
Wanton in gesture, not insolent in
gate, not foolish in voice, but such
She was, that the verie beautie, por-
traiture, and forme of her body, was
The image of her mind, and figure of
Her honestie. The beautie of this tê-
ple of the Deity, was expressed in the
Canticles, where it is sayd: O howe
Faire art thou my loue? Howe faire art thou? Thine eies are like doues
eies, yet is there farre more hidden
within. This is the paradyce which

3 God
The Teares of Marie

God prepared to put the second Adam in. This is that virgin of whom Hierome speaketh, which pass'd the night in contemplation & watching the thiefe: in loue of God the most learned, in humilitie the most humble, in the psalms of Dauid the most elegant, in charitie most seruent, in puritie the most pure, and in all vertue the most perfect. All her words were alwaies full of grace, because she had God alwaies in her mouth, shee continually praide, and as the Prophet sayd, meditated in the lawe of God daie and night. This is the virgin of virgins, the humble of hulblest, in whome humilitie greatned virginitie, and virginitie adorned humilitie. This is shee whose humilitie adorned her fecunditie, and whose fecunditie consecrated her virginitie. This is that Marie, into whose armes the faire vnicorne Iefus returedd
the Mother of Christ.
red himselfe after a long pursuit, by
the prayers, tears, and sighs of the fa-
thers.
This is the exalted, according
to the Hebrew, or the starre of the
sea, as Hierome translateth it: or the
mistres of mankinde, according to
the Sireake. This is she of whom the
Sibils prophesied. This is she whom
Euodius, Peters succesour, calleth
immaculate, without spot, glorious
in humilitie. This is shee appoint-
ed before all ages, to beare the great
fruit.
This is the animated arke of
the liuing God, which brought ma-
ny blessings to Zacharie and Eliza-
beth, as the Arke of the conuenant
2. Reg. 6
did to Obed-Edom. This is she of
whom Albumazar prophesied, who
speaking of the signe of the Vir-
gine, sayde that there shoulde an
4     imma-
The Teares of Marie,
immaculate virgine be borne, fayre, 
elegant, and modest, that should no-
rish an infant in Iudea, who should 
be called Christ. Of this virgin there 
was found a testimony on the tomb 
of a pagan; where in a plot of ground 
these wordes were written, & found 
in Constantine and his mother Irenes 
time, An infant named Christ shall bee 
borne of a virgine, and I beleue in him. 
O sone thou shalt see mee againe in the 
time of Constantine and his mother I-
rene. The like Zonoras reporteth of a 
certaine Iew, who in a certaine ancien-
t book written in three languages 
ved these wordes: This is shee in 
whome Neorarius denying the vni-
ting of the humanitie with the diui-
 nitie, our Lorde in iustice caused 
wormes to deuour and eate out his 
tongue. This is she in whom all ver-
tues did concurre, all learning a-
bound, all deuotions flowe, all com-
forts
the Mother of Christ.

forts depend. This is she, as Gregorius testifieth, which foretold the Iewes of their destruction, and the defolation of their citie. This is the true celestiall Pandora, decked and enriched with the whole gifts of God, the father, the sonne, and the holy Ghost. This is shee whome the Moores reported to surpass in excellence, this is the perfectest of all perfections, as the Turkes and Arabians testifie. This is shee whome all the fathers in devotion, the Mahumetists in their Alcoran, set forth with praises, and enrich with titles. Oh sweete mother of God, who so speaketh of thee as Hierome sayth, speaketh insufficiency: humane abilitie cannot attain it, humane industrie is too weake for it. Whether art thou transported my foule? O my heart bee no more rauished with joye, intentie to praise: looke back to the foot of the cross, there
The Teares of Marie,
there is more cause of meditation,
more cause of moane.

Ahlasfe, what seest thou? Nay,
what seest thou not to bewaile? If
thou seest the virgines lappe, it is
bloodied with the stremes that
fall from her Sonnes wounded
head. If thou seest her modest eies,
they are almost fwoine and sunke
into hir head with teares. If thou
looke for her pure colour, it is de-
caied with extreame sorowe, her
breasts are defaced with often bea-
ting of her handes, her handes
are wearyed by often beating of her
breasts.

If shee looke on the one side,
shee sees Marie the sinner washing
her sons feet with her tears: if on the
other, she beholdeth Ioseph wofully
preparing his funeralls: if on the o-
ther, she seeth virgins mourning: if
on the other, she beholdeth soldiers
mock-
the Mother of Christ.

mocking: if anie waies, shee sees sorrowes plentiful: knowing therfore in her selse, that true grieve correcteth the minde, faueth the offence, and maintaineth innocence, shee gan renew her teares, and thus tenderly bewailed her.

If it bee a custome in nature, that fountains return from whence they first issued, bodies bee resouled to that wherof they were first created, ahlasse why should not the same law be in my tears, which first springing from loue, must be buried in loue, & no sooner buried but renewed: nothing before his fulnesse hath his fairenesse, his ripenesse, his strengteh, his perfection, his praise. Why then delaie I my teares, which can never receive their excellence, till they bee wepte to their utterance. Aohlasse, ahlas, teares are sweet weapons to wound and to winne harts,

I will
The Teares of Marie,
I will vfe them, I will inuite them, I
will maintaine them, I will triumph
in them: Come my fon, what now
shall I weep in thee? Not thy death,
for it is thy triumph: not thy con-
tëpts, for they were thy côtents: but
thy martyrdom, which wrought my
miferie. O sinfull foules, behold two
altars raised by one massacre, one in
the bodie of Chrift, the other in the
heart of the virgin: on the one is sa-
crificed the flefh of the fonne, on the
other the foule of the mother: fuch a
death no creature hath suffered, fuch
a forrowe no heart hath contained.
Philofophie concents to my forow,
for mine eies increafe in griefe, my
passions are intollerable, beeing af-
flîcted in al my fenfes, my loue quic-
kens my passions, my devotion nou-
rifheth my loue, my teares beautifie
my affection. Woe is me, nowe am
I rightly compared to the Moone,
for
the Mother of Christ.

for my funne is eclipsed, and I am confounded: now iustly am I counted a peele, being fed no waies better than by the dew of teares: now am I improperly taken for a cedar, for the sweet sent of my blossome is vanished, my fruit is decayed, the leaves of my delight are fallen, onelye in this I retaine thy nature, by referring my griefe in force, & my compassion to eternities. Oh what a wo is mine? What a sorrow is mine? If the Angels behold this face, they bewail him; if the heauens look on this crueltie, they weep for him: if the aire discouer it, it loureth: if the earth eie it, it renteth: What shall the mother then doo, that hath behelde her sonne martyred, and could not succour him: naked, & could not cloath him: thirsty, and could not comfort him: iuried, and could not defend him: defamed, and could not aun-
The Teares of Marie

were for him, spit vpon, and could not wipe him: finally, weeping, and could not comfort him. Out alasse, for teares I will paie teares, teares for former tragedies, teares for after paffion: teares for present miferie: tears in abundance, teares with vsurie. Oh thou fo excellent in holyneffe, fo mightie in power, and fo mercifull in pietie, how shal I more rightfully bewaile thee, than in considering the wants I haue, being diuided from thee? I want thy prefence to repayre my delights, I want thy counfell to inrich my foule, I want my ioye by wanting thee. Nay, what wanteth not the worlde by thine abfence? The humble are turned to proude: the faithfull falne to Apostasie, the poore are despifed: the iuft, reuiled: the patient, spit at: the faithfull, afflicted: deuotion, nowe is clothed with difsimulation: sanctimonie, with simonie: confcience, with co-
the Mother of Christ.

uetousfennesse: hypocrites will be humble without contempt: poore, without defect: flatterers vnfeene: envious vnuspecte: flanderers, without cause: craftie as foxes within, humble as lambes without. Ahlasse, what confusion? What error? Thy scholers in humilitie haue forgotten their lesson, they will not learn of the bird, which before hee soareth towards heauen, humbleth his bodie to the earth, they will enter by thee as the gate, and wil not learne of thee because thou art humble. Thou humblest thy selfe to thy equals, they despise their superiours. The tree the more it aboundeth in fruit, the more it abaseth his bowes towards the earth: but man the more he is raised by thy graces, the more hee resisteth against thy humilitie. Thy glorye is to submit, serue, and obey: mans desire is to gourne, rule, & command.

Thou

Bernar. li. de difp. & prec.
The Teares of Marie

Thou sayest that all thing perisheth, if it be not kept with humilitie: they faie that nothing more breedeth contempt than obseruance. Thou biddest them flye honours: they affect them. Thou biddest them possess their soules in feare: they deeme nothing assured but in honour. Oh sweet Iesus, thou sayest that the gate of heauen is so straught, that no man laden with riches, no man fatned with delightes, no man decked in purple can be possessed thereof before he be dispossessed of these vanities: but the worldling faith, that welth breedeth happinesse, delightes lengthen life, rich clothing bringeth credit: so that they that possess these, they utterly despise heauen. What shall I saie? the worlde is so fraught with pleasure, and avarice is so ful of profit, that it is helde good policie to heare thee preach: but no wisedome to
the Mother of Christ.
to followe thy pouertie. Oh deare Lord, thou giuest thy self wholly un
to them, and they wholie flie thee: if they are hungrie, thou art bread to
them: if they are thristie, thou art water to the: if they are in darknes,
thou art light vnto them: if they be naked, thou cloathest them: yet are
they so grounded in vngratitude,
that they forget thee. They knowe
that whatsoeuer the world is, is ey-
ther the desire of the flesh, or the de-
sire of the eyes, or the pride of lyfe,
yet pretending to flie the world, they
fanifie nothing more earnestly. They
knowe that a fatned, thicke, and dil-
lated body leaueth God, and forget-
teth his creator: yet follow they fen-
sualitie, and forget thee, eamque mor-
tuam, sayth the Pfalme, neither cor-
dially recorde they thy benefites.
They knowe with Hermes, that thy
acceptable & best incense is thankf-
Llibro de lo-
giving,
The Teares of Marie,
giuing, yet haue they learned with
Iudas, to crucifie thee vngratefully.
They knowe that they are blessed
that haue not seene, and beleue, yet
hauing beheld thy passion, they de-
spise it. They know the booke of life
is opened, but they will not reade.
They know that those which folow
thee shall not walke in darknesse, yet
take they pleasure to stumble in the
daie time. Finally, they knowe that
thou haft spred the light of thy co-
tenance on them, yet preferre they
darknes before light, to their owne
damnation. The Naturaliftes write,
that Bats haue weake sight, becaufe
the humor Christaline, which is ne-
cessarie for the eie to see with, is
translated into the substance of the
wings to flie with, whereupon they
haue leatherne winges, and so for
their flight faile, haue loft their flight,
becaufe that is substracted from the
eies, which is imploied in the wings:
the Mother of Christ.
These bats betoken these proud neglecters, who by how much the more they strive to fly, by so much more are they deprivèd of the grace of the divine light, because all their intention, which ought to bee in consideration of heavenly things, is translated into the feathers of ambition, so that all their thought is howe they may ascénd by degrees the steps of dignitie, not descende in imitation of thee, to the bose of humilitie. O man, the cause of the Angells fall was negligence, the cause of Adames fall was negligence: why then art thou summoned so sweetly, & neglectest so carelesly? If men & angels created by God, had vsed his giftes orderly, the angels had neuer strived to surpasse God in excellence, neither had man liftned to the serpents perfwacion, but because they were careles of his graces, he suffred the to fall
fall into errour by the sinne of negligence, and from the error of negligence, into the sinne of pride & disobedience. Beware man, by mans first falling, flie man the Angels negligence, leaft by both thou winne apostasie, and with apostasie, perdition. Wilt thou be frind of this world? thou art enemie to God? Wilt thou follow Belial? thou art not for Iefus. Oh cast downe thy selfe, proud foule, whatsoeuer thou hopeft, trust not the weaknes of thy power, since strength it selfe hath beene oppreffed. Knowe that chaftitie is hardened in delightes, truth in riches, and humilitie in honours: iuft, feare to fall: mercifull, feare obduration: continence, feare luft: deuout, feare negligence: with feare and trembling waxe you rich in Iefus, who wyth griefe and agonie hath indured for you.

Oh
the Mother of Christ.

Oh sinners, though nature cannot moue you to sighs, (which is affected by her object) let mee winne you by reasons, to ratifie your remorse. If your friends come from far countries to visit you, you imbrace them: if they giue you gifts, you thanke them: if they counsell you, you consent vnto them: What then will you returne your fauour & my sonne for his curtesies? Hee coming into the worlde, hath shewed you three principall signes of loue, mericie, and pietie. First, hee condescended to your mortalitie. Secondly, hee prouidèd messengers of your saluation. Thirdly, he gaue you precepts and admonishmentes of your welfare. He came from heauen, to comfort you on earth: hee suffered on earth to carrie you to heauen: he became the lowliest amongst men, to make you the highest among creatures,
The Teares of Marie

atures, hee hath visited you with his graces, giuing ease to your labour, comfort to your afflictions, false to your infirmities: he hath presented you with gifts, not golde and filuer, which are corruptible, not pomp 
& honor, which seduce the fenes, not securitie and vanitie, which corrupt the heart, but he hath broken his bodie on the crosse for you, hee hath broken his bodie in the Sacrament for you, he hath giuen you the cup of attonement (his precious bloud) hee hath made you one with God, by being generally condemned by the world: he hath counselled you to rise from sins, to make your bodies vessels of the holy Ghost, to sanctifie your soules in the bloud of his testament, being made 
& approued iuift: therefore you ought to loue him wholy, to whō you owe al what you are wholy. If you see an earthly king before you, you fal before his throne

Americus Card: in proil: fuo lib
you humble your selfe before his judgment, you subscribe to his law, and obey his ordinances: why despise you then the king of heavens? Math: 8

to whom princes stoope, and whom the wind and sea obeyeth, to whom all knees both in heavens, earth, and hell are bowed. If you respect works, hee made heavens and earth: if the manner, of nothing: if the purpose, for ungrateful full man, who being lord of all by him, will not acknowledge his due homage to him: if you dispose your affections by the wisdom of your governors, who more wise than Iesus? Where the Psalmist sayth, Great is the Lord our God, & mightie his vertue, and his wisdom is beyond number. And again, God is the God of sciences, & our thoughts are prepared unto him: Who therefore is so wise & mightie as he? that by wisdom discovereth all things

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The Teares of Marie

and by power punisheth all offences? How much wisedome and seueritie is in this Judge? Who discouereth the thoughts of the hart, knoweth whereunto our imaginations are intended, measureth the weight of our finnes, and how iniquities are chained together. Finally, all are of him, by him, and in him. If wonders drawe your affections, who were wonderfull, looke on his birth, it is wonderfull aboue nature, without man, of a sole virgine: looke on his name, it is wonderfull: (Iesus) by interpretation, a sauior. Yet more wunders, a fraile man, and a strong God: a poore mans sone, and the prince of peace, borne in time, and the perpetuall father of succeeding ages. Yet three more wonders. First, in those things which were spoken of him. Secoedly, in those things which were spoken by him. Thirdly, in those
the Mother of Chrifte

those which were forespoken of him by the Patriarks and Prophets. Iacob prophesied his coming long before, The scepter shall not bee taken from Iudah. Balaam called him the starre out of Iacob: they called him the flower, and the branch, on which flower the holy Ghost should have his resting place. And is not this admirable? Wil you more wonder? Hear Elizabeth prophesie, hear Zacharie prophesie, the shephearde prophesie, the Sages prophesie. Yet more wonders. In his infancy his answeres were admirable, all testifie of him, maruell at his anfwer, applaud his prudence. Will you more wonders. The people maruelled at him, saying, He hath done all things wel, hee hath made the deafe heare, and the dombe speake. Love him therefore as your Lorde, honour him as your king, who is admirable in his con-

John 1
Luke 4
Mirabantur
Iudei quo-
modo litteras
scisset

Marke 20

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conception, admirable in his birth: admirable in his preachings, admirable in his passion, admirable in his death, admirable in his charity.

And to this love (O remorseless lookers on) add tears, for no man can truly love, that is not affected, to see his beloved afflicted.

Come, come and weep bitterly with me, for you have much cause of lamentation. If love can divorce you from ingratitude, come and weep of pure love: for my son hath therefore suffered, because he loved: if in justice; come mollifie your hearts, behold an innocent reproachfully crucified: if consanguinite can affect you, behold your father which hath begotten and chosen you before all eternities, reckoned amongst theeues, rent by bloodthirstie
The Mother of Christ.

ftie men, scourged by the guiltie: if you be abash'd to see God so m mightily bruised, bewail your deadly sins, the causes of his detriment: if you wonder at his humilitie, blame your pride: if you admire his patience, condemn your wrath. As the member that feeleth no griefe, is sayde to bee dead, and the disease which is insensible, is always incurable: so vnlesse you partake in paffion with Christ, lament to see him crucified, forrowe to beholde his woundes, you are no liuing members, but dead ones: no true sones of his, but bastardes: if you suffer wyth him, you shall raigne with him: if you associate him in his paffions, you shall partake wyth him, in his confulations.

The Philosophers write, that the Harpie is a birde (hauing a
The Teares of Marie,
mans force) so fell, cruel, and furious, that being pressed and assaulted with hunger, she inuadeth & killmeth a man: whome when shee hath devoured, and whose bodie when she hath torne, being assailed wyth thirst, she flyeth to the water to drinke, where beholding hir owne face, and remembering the similitude of him whome shee slew, shee is confounded with so much griefe, that shee dieth for dolour. Oh careless worldlings, except ther be lese remorse in you than in this creature, looke into the spring of your consciences, lodge in your memorie howe much you haue crucified this Christ with your sinnes, & slain him by your offices: & though you die not through extremitie of grief, yet let fall some teares to bewayle him tenderly.

Oh let not sinne take hold of you,
the Mother of Christ.

idlenesse preuent you, or pride confound you, for trees that haue broadeft leaues, doo fooneft loofe them, & men that haue proudest thoughts are fooneft deceiued by them. Foo-
liifh that thou art, canft thou bewaile thy dead father that begot thee, thy fiek fonne that delights thee, thy loft riches that maintained thee, & wilt not thou weepe for Iefus that redee-
med thee? Canft thou grieue to see thy flockes perifh, thy houfes burnned, thy wife flaine, thy daughters deflowered: and wilt thou not weepe to see thy God, who gaue thefe, con-
founded with tornetts, thy comforter that created thefe, suffer on the croffe: thy Iefus that lightneth thee, cloathed with death? Oh let not your gronings be hidden from him: praine with Iob, that thou mayeft a little bewaile thy dolours, push forth thy teares of griefe, and make them flow

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flowe in abundaunce, for laughing thou descendest to hel, but murning thou ascendest to heauen: Wilt thou haue Christ dwel with thee, mourn? Wilt thou haue Christe dwell in thee? mourn. Wilt thou haue sinne mortified in thee? mourn. Wilt thou haue grace plentyfull in thee? mourn. O remem-ber that Peter after hee had beway-led his apostasie, found greater grace by his teares, than hee loft by his de-niall.

Looke on Dauid the adultere-rer, hee weepeth, and is restored: Look on Agar the desolate, she weepeth, and is comforted: Looke on weeping Anne, she recouereth her barrennesse.

Looke on mourning and weeping Iob, hee overcommeth his temp-tations: mourning Ieremie prophe-sieth, the mourning Publicane is
the Mother of Christ.
justified, and mourning Joseph is delivered.

Oh tears of great worth, working great things with GOD. By tears Marie obtained the pardon of her sins: by tears she obtained the resurrection of her dead brother: for her tears sake, the Angelles came and comforted her: for her tears sake our Saviour first appeared and shewed himself unto her.

Great is the virtue and power of tears, which tie the handes of the omnipotent, overcome the inuincible, appease the wrath and indignation of the Judge, and doth change and convert it into mercie.

Hee that standeth on a profound and deep pit, sayas the Philosopher, seeth the stars at noonstead: where
The Teares of Marie,

where hee that standeth on the face of the earth, seeth not one starre in so great a light: In like manner, he that is placed in the deapth of humilitie, teares, sighs, and tribulation, sigheth to heaven, and summoneth God by his cries: but hee that standeth in the light of this world, and in the brightnesse of worldly lasciuiousnesse, can see no star, or retaine anie grace. Shall I teach you how to bewaile Christ? Firft love him, for love unites things together, drawing all mans interest from himself, and placing it in another: when thou art converted into Christ, then mayst thou truly bewaile him. For the losse of things then nearest touch vs, when they are best knowee vnto vs. Those that are one in affection, are one in passio, one in desires, one in teares, one in loue, one in sorrow, one in minde, one in martyrdom:
mockers martyr Christ, penitents weep for him, blasphemers crucifie him, the sorrowfull are comforted by him. O men, learne and vnderstand this, our Lord suffered of will, not of necessitie, and hee indured of commiferation, we in condition: his voluntarie passion therefore, is our necessarie consolation, that being afflicted as hee was, we may be confident as he was. Will you know the hunger and thirst of this advocate? Ahlaffe, hee scarce found one theefe on the gallowes whome hee might taft: his Apostles are fled from him, and hid them in the throng: Peter that promis'd to perfeuer till death, hath denied him. Wherevpon then shall hee feed, if all foules flie him? Nay, howe can hee hope orf loue, where none weep for him? Oh man thou art made iuft by the iustice of God? Thou art faued gtatis, and not by
by thy graces: thou haft none to flie to, but to him in necessities, thou haft no life but it proceedeth from him: under the Sunne thou haft nothing but watching, sleep, eating, drinking, hunger, thirst, growth, weaknes, infancy, childhood, youth, age, and all these hee gaue thee. Above the Sunne, thou haft invisible faith, invisible hope, invisible charity, invisible bountie, invisible feare in holynesse, which he willingly offereth thee. Oh then give him teares for his treasures, a small interest for so great riches. Oh yee sinful race of men, what are you but a sacke of necessities? Aha, what necessities are these? Not to knowe anothers heart, to thinke ill ofentimes of a faithfull friend, to thinke well ofentimes of a dissembling enemie? O hard necessitie! yet another harder. Thou knowest not what thou shalt be to morow. O greatest miferie! yet another harder. Thou must needes
the Mother of Christ.
die: O harde necessitie! not to wyll
that which thou canst not escape?
In this confusion what canst thou
man? Whether art thou carried?
How art thou bannished? Crie and
crie out, vnhappie man that I am,
who shall deliuer mee from these?
Who shall aunswere thee? Who
shall helpe thee? Not ambition, for
it is blinde: not luft, for it hastens
death: not wrath, for it subdueth
reason: not the infirmities of the
world, for they are all fraile: It must
be humble Jesus then, that must heal
these imperfectious, recover these
necessities, & determine these daun-
gers, to whom thou no sooner canst
offer teares, but he sodainly sendeth
remedies. Oh what hart can bee so
hardned? What mind so obdurate?
What soul so enfoles, that beholding
a prince in his owne kingdome, a-
mongst his owne subiects, massacred

August. in
Psalm 30

by
The Teares of Marue,
by his owne sonne, wil not grieue at it: by how much reason then (though you bond slaves of sinne) should you be sorrowfull, that see a prince, not slaundered in his owne kingdom, but vniustly murthred in the world, not among his subjectes, but his brethren: not by his sones onely, but sones, seruants, and liegemen: nay, which is more, not for his owne offense, his owne default, his owne error, but for their sinnes onely who persecute him onely. Oh wonderful charitie, Christ spreadeth his armes to imbrace those that spit at him, o- peneth his wounds to intertain those that will enter, offereth his bloud to ransome them that shedde it, giueth his flesh to bee eaten, to those that mangled it: he praieth for their offenses that fastned him to the crosse, he made their sinnes his sinne, that hee might make his iustice their iustice.
the Mother of Christ.

sntice. Oh if there be anie kindnesse in thee (man) thinke on these benefits: looke, looke about thee, consider the weight of thy offences, which stops the Fathers eares, though the sonne crieth, Make Christ sweat water and bloud for verie agonie in bearing them, make heauen, and earth, and all creatures breake out in miracles to beholde them. Job vpon the deuils request, was lefte to him to bee tempted, and after his long patience received blessinges two fold: but our Lord was whipte, and no man helped him: foulely spit vpon, and no man succoured him: lewdly buffetted, and no man regarded him: crowned with thornes, and no man pittied him: nailed to the cross, and no man deliuered him: hee cryed, My God, my God, why haft thou forsaken me? and was not succored. Why oh good Iefu, whence came these
The Triails of Marie

these thinges? For what cause suffredst thou all this? To what end are all these torments? Why cryed the Iewes, Crucifie, crucifie? Why wert thou poured out like water? Why were all thy bones dispursed? Why became thy heart like melting wax? Why cleauned thy tong to thy roof? Why diuedid they thy garments & cast lots on thy vesture? O Christ, the sonne of God, if thou wouldest not, thou shuldest not have suffred: shew vs therfore the fruit of this thy passion: It was thy sinne (O sinner) that caused this, it was thy disobedience to God that was punished in Gods sonne: to shew the horrore of thy offence, power was made defoliate. Oh stony heart be not so obstinate, let teares drop from thine eyes to recompence the bloud pouring from his wounds: sigh bitterly with him that praised earnestlye for thee.

What
the Mother of Christ.

What is this sinne, fayest thou, that inforceth such a sacrifice? That which maketh all men in the world flie from their valuation, and runne after theyr owne concupiscences without anie feare: that which leadeth men downe to hell, that which blindeth the vnderstanding, that which maketh men like vnto foolish beastes: for as beastes incline themselves to earthly pleasures, so sinners betroth themselves to worldly desires: that which maketh men seeke onely those things which are of the flesh, that which maketh men esteem their belly for their God. Sinners are compared to hogs by their destracting, for as the hogge deuoureth doung, so destracting & sinfull men, other mens sinnes and filthines: For lecherie they are compared vnto a horse: for folly and slovenesse to an ass: for their solicitude & worldlie care,

Auguft. li: 12 de ciuitate Dei

Rom: 8 Phil 30

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The Teares of Marie

care, to an oxe: for their curious cō-
uerfations, to an ape: for their incon-
siderate boldnes, to a lyon: for their
 crueltie, to a beare: for their vanitie,
to libards: for their crafte, to a foaxe.

Sinne is the trangression of the laws
of God, and the disobedience of his
commandements: Sinne, is the con-
trarie to nature: sinne draweth vs
from the soueraigne good, to make
vs subiect to brittle, fraile, and muta-
ble pleasures. Sinne diuideth vs from
God. To conclude, (as the Ethnike
witneseth) the sinner is onely mis-
erable: Sinne depriveth man of etern-
all beatitude, baniseth him from
heauen, confineth him with hell, de-
spoileth him of graces, exileth him
from paradice. Briefely, it maketh
him the most miserable amongst
miserable. Sinne peruersteth the or-
der of nature, impugneth our rea-
fon, vrgeth our sensualitie: sin blin-
deth
the Mother of Christ
deth the spirte, darkneth the understanding (ordained to contemplate spiritual things:) Sinne foileth and infecteth the folue, depriueth it of her nuptiall garment, and maketh it filthie and loathsome: according to that of the Prophet, Denigrata est super carbones facies eius. Sinne after it hath blinded the understanding, hardeneth the heart, and maketh obstinate in iniquitie: whence commeth the habitude of sinne, which is the extremitie of sinne, and as Philosophers conclude, another nature. Hee that sinneth, whatsoever he be, either king in his diadem, prince in his purple, poore, in his miferie, he is the flaue of sinne: who therefore by finne is giuen ouer as a praie to vices, loofeth his libertie, and cannot refift his vn happines. See sinner, see, what horror, what confusion? Look with what foes you are inuironed, that
The Traries of Marie,
that you may knowe the greatness of your deliverance: you are vncura-
ble by sinne, & Christ healeth you: you are separated from God, from
the Angels, from the Patriarkes, Pro-
phets, Apostles, and Martyrs, by sin,
and Iesus restoreth you: you are
impouerished by sinne, and hee
inricheth you: you are made
abhominable, and hee blesseth
you.

O if you knewe howe abieete
& wretched a sinfull foule is, you
woulde resift it, (faieth a father,) e-
uen vnto the death. Warres,
plagues, famine (the whips of God)
ficknesse, dishonours, and aduersity,
(the tooles of his correction) howe
light trifles are these in comparison
of loathsome sinne? Tyrannies, iu-
ries, oppressions, the fury of the fire,
the danger of water, the contagion
of aire, the trembling of the earth,
The Mother of Christ.

finally, all the complements of euils which perfece man, proceed from sinne: so that rightlye it maye bee sayde, all that which the wretch-ed suffer, their sinnes haue desuered it. Oh the horror of sinne, oh the terrible issues thereof: wretch-ched men take heede and looke about you, let your haires stand vp-right for verie fright, and let your bloud flie to your heart, to comfort it in the extremity of your thoughts, no punishment can satisfie for it, no death can recompence for it, but the flames of hell eternall in theyr extremitie, extreme in their eternitie.

Oh harde hearted foules, solde and quite giuen ouer to your owne senstualities, beholde the issues of your euill liues, beholde your martiddomes for crucifying Chrif, if you reconcile not & weep with him you
The Teares of Marie,
you shall haue perpetuall darknesse
without light, you shall be depriviue
of Gods presence, (a greater torm&
to the damned than may be expres-
"d) fire shall burne you vnquench-
ably, darknes shall blind you vnsepa-
rably, conscience shal accuse you in-
cessantly, deuills shall persectue you
eternally, cries, cursinges, and blas-
phemies shall hant you continually,
defolation and discomfort shall de-
taine you perpetually. Finally, with-
out remorfe in life, there is no re-
demption after death. O Iefus my
son, how rich art thou in compas-riq,
thou onely healeft these wounds, &
reouereft these harms. It is thou
onely that canst dull the stinge of this
deth, thy bloud onely distisfieth for
these deaults. Ah deare Lord, thou
art worthie of teares, thou deuerueft
remorfe, thou haft purchased com-
pasion. Oh woful spectacle for men
to
the Mother of Christ.
to weep at, for angels to fight at. Oh sacrifice for sin, O atonement for offences, oh seal of redemption. O contemplation to extort tears, to behold innocencie martyred with so many and grievous wounds. Oh libertie taken prisoner, oh truth accused, oh innocencie whipped, oh justice condemned, oh glorie discouraged, oh life dead and crucified: oh highnesse of charitie, oh basenesse of humilitie, oh greatnes of mercie, oh excess of bountie. Thou hast wept for all, & art bewailed of none: thou hast borne many hurts, to cure a few hearts: thou hast bene a corrosive to thy mother, to be a cordial to men: but men weep thee not, they pass by wagging their heads at my woe, & hiding their faces, lest they should be inforced to bewail thee. Their hearts are become adamant, & loathing to spend tears themselves, they
The Teares of Marie
they grieue to grace my teares by hearkening to them. Ah heauenly fa-
ther, let me confume with forrow till I see him: let my life passe like a tale
that is told: let my soul (that mourneth within me) giue a libel of divorce
to this flesh, that I in spirit may seeke him out, who in the flesh did glorifie
me. Thou that rainedst vpon the earth fortie daies, to reuenge thee on
the rebellious, open the cloudes of thy compasion ouer mee, that they
weeping on mee, and I with them, I may be drowned in them, innocencie
may be quickned by me. All Iu-
dah & Israel mourned for Iosia, &
shall teares want to bewaile Iefus?
See my sorne, I will beare thy croffe
on my shoulders, imprint thy pas-
sions in my heart: I will beat so long
vpon my breast, that the echo ther-
of shall pearce all ears: I will sigh so
long, till the furnace of my charitie
steame
the Mother of Christ.

steame out my hart, and the winged
chaft affections of my soul, soare heav-
uens, search earth, finde my sonne,
or forfake my soule. Ah my son, no
Absolon a sinner, but Iesus a sauour.
The root of my hope is waxed olde,
and the stocke thereof is dead in the
ground; When shal these closed eies
open to warme him as his sonne?
When shal thy breath quicken and
cheere my barrennesse, the daies of
my desolation are come. The blef-
sedt amongst women, is now the
miserablest amongst mothers. Grief
hath brought mee to deaths doore,
(my sonne) but death will not let me
enter, oh then shewe thy deitie to
helpe thy mother, and let me die in
this desolate flesh, to liue in thy di-
vine bodie, the ioy in possesing the
one, shal temper the losse of the o-
ther, and dying in my selfe to
giue thee life, I shal liue in death
by reasone of thy lyfe. O Lorde

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The Teares of Marie,
Lord of my life, how hath zeal made mee presume? no soule meriteth to dwel in this body but thine own: thus impatience in loue, makes mee too much presume for loue: Fruites long time shut in their buds, by rain, deawe, and sunne are made to bloffeome: riuers close in their bounds by huge windes, are forced to overlope the bankes. The Oftridge by helpe of the Sun and sand, breaketh the shell: ripen then (thou roote of mine) for the raine of remorfe hath watered thee, the deaw of compassion hath wet thee, the sunne of my zeale and charitie hath looked on thee, and inflamed thee: rife & roufe thy selfe thou riuere of God, for the windes of my sighes haue summoned thee: ouerbeare death, holye spring of happines, and let the waters of life issue from thee. Breake the shell of death, thou that fastedyt in the de-
fart,
the Mother of Christ.

fart, and let the sunne of my desire quicken the fun of understanding, be not to long in conquering death, leaft I loose life in wailing thy death. How long & Lorde, howe long wilt thou delay? Shall death neuer haue end, because my life may be deoured in death? Wilt thou not awake like a strong warriour, to conquer these passions with combat with thy mothers heart? Set thine axe to the tree of my forrowe, let mine eyes which bewaile thee dead, beholde thee liuing; let mine eares, which are scard with mine owne clamors, bee confolated by thy counsels: let mee smell thee the rofe, and see thee the lilly richly clothed: let me taft howe sweet the Lord is: let me touch him, whose absence toucheth mee at the hart: let my imagination be the vther, to present thee, my memorie, the painter, to describe thee, my confide-

ration
ration the fire to kindle love. Let
hell, hunger, thirst, weepe and waile,
come thou and joy with Israel, thou
haist not to doo with Ægypt. Come
thou corner stone, and let me builde
on thee, wed me to death, so thou re-
turne to life, I cannot want thee. I
will not misse thee, my loue is so fer-
uent, as it neither measures judge-
ment, or regardeth counselle, or is bri-
deled by shame, or subject to reason:
come yeeld me peace with a kisse of
thy mouth, and let my importunacy
work more with thee than all expec-
tation can require. Lëd me the cloak
of thy presence, to diuide the waters
of my woes: let thy mother bee as
strong as thy prophet, that by pray-
ing to our Lorde with teares, by put-
ting my mouth on thy mouth, by
fastning mine eies to thine eies, by
closing my handes in thy handes, I
may make the flesh of my sonne wax
warne,
the Mother of Christ.
warne: as he warmed the flesh of the Sunamites child, then gasping feuen times I wold kisse thee feuen feuen, & feeme more thy lover than thy mother. I wold expostulate with thee of thine absence, and if thy wounds fell new a bleeding, I would wash them with my teares; my hairs should dry them, my lips should suck them, thou shouldst make me more than a mother, in recoveringe mee an absent sone. Well Lorde, if thou denyest that I want, I will rejoyce in that I haue, I wil symbolsie thy body with mine, and quicken thy passion by my sufferance: There shall no sorrow be hid from mine eies, till I see thy eyes open, and till the eies of our Lord quicken mee, the eie of poore Marie shall see no comfort: mine eie shall onely see by supposing thine eie feeth: all pleasures shall be smoyke to mine eies, till thy eies doo behelde them.
The Teares of Marie,
them: till thy eies bee waking, mine eies shall be weeping, and vnles they grow open, I will shut mine eies with sorrow. I will set a sure seale vpon my lips, till thy lips salute me, & my lips shall become white as the lilly, till thy lips grow crimson like a rofe coloured riband. My vnfained lips shal bee tired with praier, till fuch time I may enioy thy desird presence: my handes shall neuer vnfolde, till the hands of my Lord be extended: I wil neuer deliuer thy bodie out of my hands, till thou deliuer my soule out of her sorrow: I wil lay my hand vpon my mouth, till thou speakest, & neuer wil I ceafe to lift vp my hands to heauen, till thy hands haue imbraced me on earth: till thou put foorth thy hand, I will leane my head vpon my hande, and till thy fingers touch me, my heart shal bee touched with sorrow: the wings of the cherubines touch-
the Mother of Christ.
touched one another, & let the wings of my charity touch the wings of my life, both are allied, both love. They that touched the hem of thy vesture, recovered from their sickness, shall not I touch thy body to recover me of my sorrow? The body which liuesles touched the bones of Elisa, were restored to life; and shall my hands touch thee, my lippes kiss thee, my love importune thee, and thou not liue? All heavy things by nature search the center, I am in the abundance of my heaviness, and cannot descend into the grave: I will grieve in tribulation, so thou grace me in thy life. My foule is in bitterness, and heavy captivity, oh make my burden light, by once looking on mee. The Iewes by smiting have wounded thee, thou by absence hast wounded mee, sorrow and wounds are euer in my sight: touch I thy brow,
The Teares of Marie,
browe, thornes haue wounded it: kisse I thy cheekes, crimson hath for-
saken them, thy sides are wounded, thy hands are wounded, thy feet are
wounded, my wounds cannot bee hid till thy wounds be healed, and til
thou liue to secure mee, I shall die thorough wanting thee. Thou haft
promised that whatsoever wee shall faithfully aske in thy name, thou wilt
grant it vs. Then & Iesu, my sonne, my comforter, I conjure thee by thine
owne name Iesus, to blunt and abate the sting of death, to breake vp and
disperse the cloudes of darknes, and appearing like a faire morning starre,
quicken the dead comfort of thy mother, and giue a light to this defo-
late and dismaide worlde. Shew the light of thy countenance, and I shall
be whole. O Lord my redeemer, tarry not, my foule thirsteth after thee
my sonne, & as the hart desireth the hart
the Mother of Christ.
hart desireth the water brookes, euen
so my soule longeth after thee my
God. Appeare then thou chief shep-
heard, thy flocks faint without thee.
Apparell thy selfe with life, to appa-
rell our hearts with ioy: my cies long
fore for thy iight, oh when wilt thou
comfort me?

O who will giue my head wa-
ter inough, and a spring of teares
for mine eies, that I may weepe daie
& night for the absence of my fon?
Ahlas, ahlas, forow increaseth in me,
and heauinesse swalloweth vp my
foule: my teares are like seede in a
barren ground, the garden of my de-
light is become a defart of sorrow, I
am like a mother bemourning her
child, because he is not. Oh thou an-
gell of peace, come and fuccour me:
Ah my fonne, the happinesse in bea-
ring thee, is buried through the hea-
uienesse in missing thee: and the hope

Psal: 119
Jerem. 9

4 I con-
The Teares of Marie

I conceiued of thy life, is preuented by thy lamentable death. Wo is me
I am sicke to the death, to see thee dead, I am sicke for loue, and desire
to haften thy life. Wilt thou lifte the poore out of the dust, and leave thy
mother in desolation? Oh lifte vp thine eies, and see howe the mother
liftesth vp her voice and weepeth! Oh loue, if thou art mightier than
death, now shew thy power, lighten the lampe of his life, at the candle of
my charitie: Pour the oyle of thy compassion into these wounds, and
heale them, breath the breath of life into him by imbraces and kissing: as
I claspe mine armes, let him gape & breath: as I weep on his face, let him
sucke vp my teares: O death, if thou be more pittifull than loue, imprison
thy dart in my hart, & ransom my sone. Ahlas the fairest among men,
loue will not lend him me, death wil not
The Mother of Christ.

not grant him me, his mother must be onely kinde, and her best tributes are but teares, prayers, kisses, and wishes. Ah Bethleem, mourn with me, and you inhabitants of Iuda, put on sackcloth, for sorrow is come vppon you, and the voice of the mourner must ring in your streetes, soule and lament Jerusalem, weepe the teares of contrition, sigh, sob, & complaine you, he that loued you lost his lyfe, he that wept for you, is dead for you: hee that praied for you, is plagued for you. Ah crosse that haft made my fonne a martyr, and mee a mourner! Ah crosse that art the meane of my griefe: Ah crosse, the caufe of crosse, I must kiffe thee, & accuse thee. See, see, thou art honoured by my Iesus name, his purple drops of blud dwel in thee, thou diddest kiffe his bodie, his warme bodie, and for these causethes I kiffe thee. But cruel crosse, since all
The Teares of Marie,

all thy trophies are causе of my trouble: thy titles, the occasions of my teares: let me accuse thee, which haft honored thy selfe, and left me comfortlesse: yet art thou kinde to me in liftning my complaintes, and but in bearing the name of Iefus in thy front, thou haft alreadie recoured my fauour. O croffe, the image of mortification, the tree of redemption, the bond of peace, the seal of the covenant, I will croffe mine armes to imbrace thee. Croffe, all my ioyes to containe thee, I will be a croffe to mine owne soule, if it seeke thee not, and count euerie comfort a croffe, that is not croft by thee. I will croffe the sears of tribulation to encounter thee, & whilst I hold thee holy croffe I will count no croffe too cruell: I that bare my sonne, will holde it for no base benefit to beare his croffe, & the onely glorying in the croffe of Chrift

Bernard

Gallath: 6
the Mother of Christ.

Christ crucified, shall be my best blessing: my love shall fasten me to my fornes crosse, and in that he vouchsafed a crosse, I will esteeme no glory but in his crosse. O forne, the words of thy wisedome were pricks and nails to my meditation: these fastned thee vnto me in all assaults of sorrowe, and those nails which nailed thy handes and feete to the crosse, shall nail my soule & thoughts to thy crosse, & with my nailes I will dig my owne graue, before I forfake those nails which forced thy hands: Like as a nail in the wall sticketh fast, so fastly shall the nailes of thy martidome stick in my heart: I will naile vp my soule from all ioy, because the naile that issued from Iuda is broken: my flesh is torne with thornes, because thy forehead is rent wyth thornes: the thornes of tribulation persecute me, because the thornes of martyr-
The Teares of Marie,

martirdome pearceth, I will hedge in my heart with thornes, because they haue hemd in thy braines with thornes. Whethervnto extendeth my sorowe? If it was thy loue that madest thee suffer, it becommeth my loue to suffer with thee: and since thou giuest mee an example of patience, why should I not preferue the same? Though the shadow of death ouerspred thine eies, hope faith they shall be lightned: though thy life be nowe like the darke night, it shortly shall be as cleere as the noone daie, yea, thou shalt shine forth and bee as the morning.

The shepheards after great storms wait for faire weather: the fouldiers after dreadfull warre, expect happie peace: the sentinell after his colde watch, attendeth, and intendeth his desired and wished sleepe: pleasures are the heires of displeasures, & comfort
fort treadeth on the heele of care. Why expostulate I then with death? who hauing a time to tyrannize, shal at laft be lead in triumph: the storms of afflictions shall bee calmed, the warres of rufull wailing, shall haue a peacefull delight: these watchfull complaints and attendings to fee my loue, shal at laft be quieted, and I shal laie me downe and take my ref, for my Lord shall come, and caufe mee to dwell in safetie. Brieftie, all teares shal be wiped from mine eies, deaths sting shall bee dulled, lifes triumph shall bee eftablifhed, forrowe shall be disinheritet, and maiestie reuiued.

Oh my charitie, how much doeft thou helpe mee in this? my faith onely pretenteth mee wyth all thefe hopes, as it were vnder a vaile, my hope beholdeth my fonne (& thefe future prophesies of him (as the chiefest
the Teares of Marie,

chiefest good (which as yet vnpos-
feffed she hopeth to inioy) but thou
my charitie makeft all thefe ioyes
present, fo that I behold effectuallye
things before thy bee, and craue no
interest in beleefe, whereas my loue
affures mee all is present. Ah that the
aduerfitie of an houre shoulde make
mee thus forget the pleasures I had
in lyfe; when I lulled thee in my lap
my fon, fostered thee at thefe teates,
followed thee in trauels, fedde with
thee in Ægypt: Then, ð then what
sweetnes inioyed I in thy prefence:
what comfort in thy counfels, what
courage in extreams? Ah but if it be
ture, that thinges the dearer they are
 loued, breed the more hart griefe by
their losse: howe can I choofe but
waile, that hauing had pleasure to
wrapp thee in thy fwathing bands,
muft nowe to my discomfort, close
thee in thy winding sheete: Can

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the Mother of Christ.

the want of thy companie, the lacke of thy counsells, the musique of thy preachings, the miracles in thy lyfe, the charitie in thy death be expiated but with another death, or answered with a few sighs? Ah this aduerstitie of an hour (in other mens thoughts) is an age in mine. Compare the age of thy pleasure, to one minute of the griefe, and it exceedeth it. The earth for a little trauell rewardeth the husbandman with a huge crop, and shal I bee more vnkind than the earth, to the king of the heauens (who as the beam in the glasse, hath enriched my wombe, and annointed me with the oyle of gladnesse aboue my felows) shall I requite his kindnesse & great mercies with a few faint teares? No my charitie shall not let me, my loue shall suffer my griefe to exceed her, and reaon shall surrender his Lordship to passion, sufficeth it my son, that

Tul. Off. 1.
The Teares of Marie

that in spirit I assure mee of thy life,
yet in flesh whilst thou art absent, &
dwellest with death, let mee bewaile thee, (for humane weaknesse requir-eth a little more weeping. Of one spark, (faith the wise man) is made a
great fire, of one kernell a large tree,
of one grain of mustard seed, a great
and grosse number: why then shuld
not one care beget another, one tear
produce multitudes, one sighs in-
force stormes, wherethrough my
griefe might bee endlessse in lament-
ing, my teares ceaselesse in weeping,
and my sighs incessant in their dou-
bling? Hanna was troubled in her
minde, and wept fore to get a sone,
and shuld not Marie be tormented
in foule, and weep instantly that hath
left a sone? Achsah married to O-
thoniel, humbled her selfe before her
father, and sayd, Giue me a blesing,
thou haft giuen mee a South lande,
the Mother of Christ.

giue mee also springes of water. As Achsah to Caleb her father, so I to thee my God; thou hast giuen mee a South land of desolation, wherein the fruits of hope are barrè, the blossoms of ioyes are blasted: Oh giue mee therefore a well spring of teares, to water this waft, that my hopes maye ripe by my ruth, and my ioyes maye bloome after their blasting. Iosiah considering the long absence & concealment of the bookes of the lawe, rent his garments for griefe, & wept bitterly: Wonder not therefore o ye men of Israel, though Marie rent hir heart, rent her hairs, rent hir clothes, for she hath lost & long wanted, the Lord of the lawe, the maker of Moses, the father of the people, the passe-ouer and pledge of mans redemption. As the hand which is filled with one thing, can receive and containe no other thing, so my heart being fille.
The Teares of Mairie,
led with the bane of this absent Christ, the griefe in wanting him, &
the wondres that wondre him) can lone nothing better than to la-
ment him: can grieue at nothing else
but his want: finally, my eyes pre-
senting his wondres to the conde-
racion of the same, my thoughts are
wounded, by dwelling in my heart,
my heart is wounded by containing
my thoughts, and both are wound-
ed in imagining his wounds: yea,
they are so filled with compulsion,
that they yeeld no place to consola-
tion. Why then begette not these
grievefull thoughts more grievefull
thoughts: these teares, more teares:
these fighes, more fighes: which ha-
ung onelye emperie in my heart,
maye giue place to no joye, but
breake the circumference that in-
closeth them in in the centre of care,
and getting better frendome to pro-
duce
the Mother of Christ,

duce more, they maye in their eternitie make mee more miserable, and my moane more fruitfull, my sorrowe more plentifull, thorough the forsones of my misfortune. Ah Marie, thou canst not make thine abilitie answerable to thy will, thy life hath limites, and must limite thy teares. Hee that hindeth the floods that they overflow not, boundeth thy teares. Thou hast wept to the utterance, thou hast no more to utter: the darknes must once come to an end, the cloudes must at last bee dissolued, and enerie thing must end at his appointed time, and as there is a time to bemoane, so lyke wyse there is a time to bee merrie.

If thou wepe tyll thou weepe awaie lyse, and crie till thy dayes bee consumed and quite wasted, a daie shall come to determine both.
The Teares of Marie,
shall I become a comforter? or giue
a lawe to my remorfe, who cannot
comprehend my losse? No mine eies
weepe on, whilest I haue a time to
liue, giue no tearme to your teares:
as fast as you weep them, my braines
shall distill them, the fire of my loue
shall helpe to distill them, they can-
on ceafe till I die, and beeing dead,
what need I seeke to bewaile his ab-
sence, being assured of his presence?
The til I die I wil not ceafe to weep,
that being dead, I may behold him,
& whilest I liue, I will count all food
vaine, till I feede on his presence. If
mine eies growe wearie, my sighes
shall assift them, and when both of
them are infeebled, my cries shall be
inforced: in the hollow of his sepul-
chre I wil execute these drieiments,
and I will exclaime so long on death
till I make him deafe with hearing
me. Make him deafe poore Marie?
Ahas
tek Mother fo Christ.

Ahlas, he is alwaies deafe and insen-
fible, it were a second death to assault
him: hee is not tamed by intreaties,
tempted by perfwasions, bribed by
benefits, or allured by lamentations,
tearmes pleafe him not, tears pearce
him not, it were an endlessse labour, a
fruitlesse worke. Oh my fonne, how
am I discruciata for thee, I woulde
worke, I know not what, to win thee
I know not how, I wold end my for-
row, and desire to begin it, I woulde
beare thee to thy graue, could I ceafe
to imbrace thee, I woulde complaine
of my desires, fo I might appeafe
them, and conquer my affections, fo
I might command them: but flames
that are quickly kindled, are hardly
quenched, and where oyle feeds the
lampe of forrowe, it will hardly bee
extinguished. My sighs preuent my
tears, and inforce them to issue, my
tears preuent my thoughts, & make
them
The Tears of Marie

these impatient, my thoughts prevent my reason, and admit no moderation, my reason would prevent all this, but love preventeth it: my love being of it selfe fire, will not cease burning till it embrase thee, flaming, till it find thee out: my charity is soueraigne of all my delights, the wils mee die to live with thee: And as in Solomon's temple there, there was nothing that was not covered with golde, so is there not a nie parte, sense, motion, or action in me, or the living temple of my soul, which is not invested with love, cloathed with charity, which having the nature of fire, (which is the most active of all elementes) is never idle, but requieth teares when they are extinct, quickmeth sighs when they cease: armeth thoughtes, when they are dismaide: and forceth reason when shee fainteth. As the roote is to
to the tree, the foule to the bodie, 
the fume to the worlde: such art 
thou to mee, O my sonne: the 
boughs are not clothed with green,
except they bee united to the root: 
the members inioye no lyfe, ex-
cept they be informed by the foule: 
the worlde partaketh no light, ex-
cepte the Sonne illuminateth and
lightneth the fame: so my bodie
inoysth no lyfe except thou liue in
mee, mine eyes no delight, excepte
thou looke vppon them, my
thoughtes no cleare and perfect un-
derstanding, vnlesse thou beautifie
and beholde them. Briefely, I can-
not bee mine owne without thee, I
cannot liue, thou beeing dead, I
cannot leaue weeping teares, un-
till thou come and wipe awaie my
teares. H ee that truely loueth (faith
the Philosopher) is dead in his owne
bodie,
The Teares of Marie

bodie, and liueth in anothers: then how commeth it to passe my sonne, (if this reason doo holde) that I liue not in thee, who loue thee so dearly? If it be true, that ther are two tearms in all motions, the one from whence the thing parteth, the other whether it is reported: why is it not this lyfe that hath lefte thee, incorporated in my bodie? and my life which should forfake my bodie, possesed of thine? Our loues are in the highest degree perfect, why haue not then these causes their effects? Why liueth thou not my sonne? Why moue not these handes with mine? Why stirres not this hart with mine? Why open not these eyes with mine? Why speakes not this mouth with mine? Oh my God, except it bee imperfection of my bodie, I know nothing can withdrawe thy lyfe from me. By it I liue, by
The Mother of Christ.

by thy spirit my spirit breatheth, only my life is not in thy body, because it is vnworthie to expresse it, vnworthie to animate thy heart, open thine eyes, quicken thy handes and tongue: and thy life is not in mine, because my bodie is vnable to contain it: yet a sparke of thy spirit is my loue, and a beame of this loue is my desire, which by kisstes I breath into thy lippes, which though it actually worke not in thee, yet by effectuall wil, I wisst it in thee. What I can giue of my life, I lauifhly haue spent on thee, my life liueth in my bodie, though my body liue not, til thy bo- die injoy life, the life of my bodie is liueleffe, onely my charitie which is in me, taken from thee (who art the tree of life, and fountaine of charity) maketh my bodie liueng in spight of my will, and inforceth all my sences (through
The Teares of Marie,

(through vehemencie of my spirit,) to worke theyr offices in a liuelse body, and a hartelse creature, which liueth onelie by thee, and cannot liue but in thee: so if I liue, I liue forcibly, till thou liue. And to verifie this philosophie (in that I loue thee truly) I leaue my selfe to liue in thee, & onely by the liuing charity which is in me, my handes imbrace thee, as they doo, mine eies bewaile thee with teares, and euerie other parte worketh as thou wouldest. Ah Lord now fee I the reason of my deadlie lyfe, and thy wounding death: thou the hope of the disconolate, art crucified: thou the fountaine of life, art troubled: how can my life then bee fruitfull, who was ingraffed by thee, Or thy death bee but wounding, when thou the fountayne (by whom I liue) art dried vp by death? If
the Mother of Christ.

If of contraries, there growe a contrarie reason, why shoulde I feare?
The wicked (sayth job) shal neuer departe out of darkness, the flame
shall drie vp their branches, with the blasts of Gods mouth shal they bee
taken awaye. What then shall become of the godly? If the wicked
dwell in darkness, they shal enjoye light? If the flame dry vp their bran-
ches, the children of the righteous shall bee like Oliue branches: if the
godlesse be blasted by Gods mouth, the innocent shall bee blessed with
his benefits: Then what shoulde I feare? And what not hope? Thou
knowest me (God my father) how
I haue conceived in innocencie, and
hated the workes of darkness: thou
knowest my fonde hath suffred in
innocencie, let therefore the fruit of
my wombe florish, let thy promifes
be accomplished in Iacob, & thy co-
venant in Israel. Though
The Teares of Marie,

Though death hath blasted the branch, by a winter of others sinne, let the spring of thy mercie comfort the roote, and animate the bowes, so shall thy terrors and promifes be accomplished in both fortes. The weight of their shames shall weigh downe the euill: the workes of the iuft shall preuaile before thy mercie feate.

There are two teares, O Lorde, wherewith thou art pleased, the one of ioye and praiue, the other of sorow and lamentation: I wepte the teares of ioye when thou blessedst my wombe, I weeppe the tears of sorow, because the hope of my daies is decaid. Quicken him O Lord, and encourage mee, and as I receiued him with delight, nourished him with care, wept for him with ioy, and lost him with grieue: so let mee recover him with comfort, who wept for him through discontent & losse, and behold
the Mother of Christ.

hold him in his resurrection, and triumph in his ascension, that pleasing in either sort of tears, I may praise thee for both sortes of mercie. O my bodie, thou hast passed the wilderness of woe, no rocke hath beene so kinde to yeeld thee an echo, my onely breast by often beating on, hath echoed my stripes, so that in my selfe I have had the cause of complaint, & report. Oh my soule, thou hast beene sifted by incessant sorrow, all thy intellectual powers & discursive parts, have beene plagued by themselves, and supposing their weale loft, they entertaine no hope to come.

Thus plagued in bodie and distressed in soule, fate poore Marie (a holy and happie virgin) enacting hir griefe with her armes, when she had overforced both her tongue and eies with compassion: briefly, her paine & impatience being so great as
The Teares of Marie

as her wordes could not expresse it, hir desires so importunat, as they exceeded all her delightes. The image of her grieve before her, and the dammage of her losse within her, shee sownded on the senselesse earth, and being conueied to her oratorie by the holy aſſiſtance, the sacred bo-
die of Chrift was bound vp and borne to the fe-
pulcre.

FINIS.