

5-229-2670121-7

THE

*Mirror of Murderte, or
principall part of the sigles
your for Magistrates.*

*Describing the fall of diuers fa-
mous Princes, and other me-
morable Personages.*

Selected out of the sacred Scriptures by
Antony Munday, and dedicated
to the right Honorable the
Earle of Oxenford.

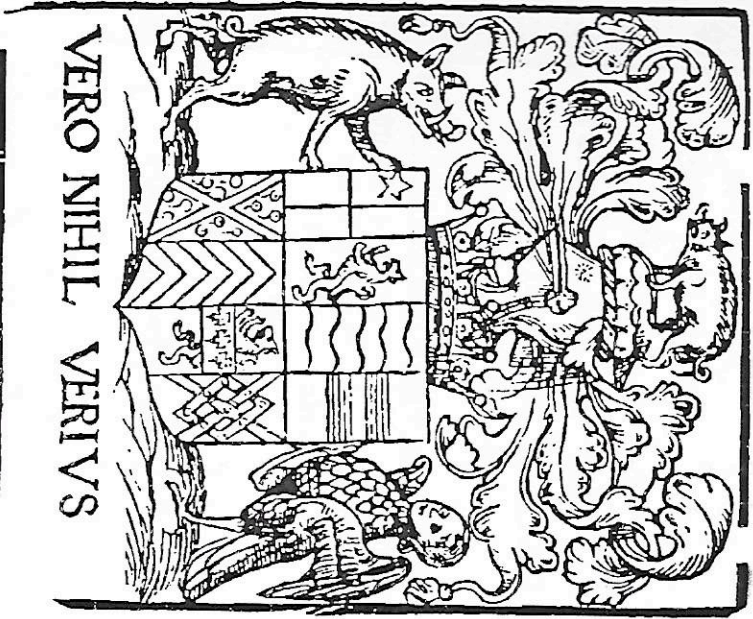
*Printed
at*

Honos alie Artes:

PRINTED
at London by John Wolfe and
are to be sold by Richard
Ballard, at Saint Mag-
nus Copner,

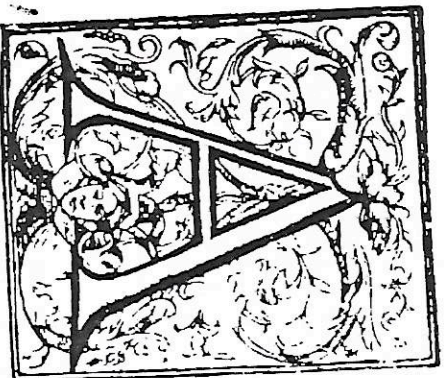
1579.

WOLFE AND BALLARD, PRINTERS, ST. MAGNUS CHURCH, LONDON.



*Happy race God graunt the woorthy wights
to whom this Crest of honor doorb pertain:
To live in toy, vnto his hartes delight,
and after death among the Saints to reign.*

**TO THE RIGHT HO:
norable and his singular good Lord & Patron,
Richard De Vere, Earle of Oxford, Mount
Bakebeck, Lord of Eskdale and Baldemere, and Lord great
Chamberlayne of England, Antony Munday with con-
tinuall increase of honorable Dignitie, and
after this life, a Crown of vertue,
ing felicitie in the eternall
Hierarchie.**



*For that I had de-
liered (Right Honora-
ble) vnto your courteous
and gentle perusing, my
book intituled Galen of
traunce, vvherein, ha-
ving not so fully compris-
ed such pittines of stile,
as one of a more ripen In-
vention could cunningly
haue curued: I vnto Right
Honorable. on your Cle-
uening, to amend my errors committed so vnwisely. But at
that time being very desirous to attaine to some vnder-
standing in the languages, considering in time to come: I
might reap therby some commoditie, since as yet my vnto-
of youthfull time was not fully vnto, and my vnto as-
tes required to be furrowed in a forryne ground, to say-
the the trising toyes that darty more and more frequented
my hysied braine: yekled my self to God and good Fortune,
taking on the habit of a Traveler. And having suffragated in
the*

The Epistle

the cold Country of France divers contractions calmd: -
vies and sundry sortes of mishaps. At first, being but new-
ly arrivd, and not acquainted with the usage of the Coun-
try, betwene Bullon and Abou's my Companion and I
were stripp'd into our shirts by Soldiers, who (if release
had not come) would have endamaged our lives also. We
thought this was but an unfriendly welcome considering
before I thought that every man beyond the Seas was as
frank as an Emperor, and that a man might live there a
Gentleman's life, and doe nothing but awake at his plea-
sure, but finding it not so: I visited myself at home again,
with sorrow to my fagged legs. But taking to mind that
he which smiteth at the first assault: would hardly in due
to fight out the Battell: took Courage afresh, hoping my
hap would prove better in the end, since it had such a bitter
beginning, and so pass'd forward to Paris.

Seeing there arriv'd, to recompence my former mishaps:
I found the world well amended, for not only I obtained
new garments, but divers Gentlemen to be my friends al-
so, some that had gain'd as ill fortune as I, and therefore
return'd back againe into England, and other some that
were very glad of my coming, in hope I had bene such a
one as they look'd for. But repelling such Satanicall illu-
sions: such golden proffers of preferment, to advance me on
to my larger contentment: I gave them the hearing of all
their politique devices, which (as they thought) had taken
deeper root at their first planting. And considering that I
had enterpris'd this journey for my pleasure, and in hope to
attaine to some knowledge in the French tongue, if that I
should come to scrupulous in their presence: it might turn
to my farther harme. For there no friends I had to helpe me,
no wealth to maintaine me, no success neere to save me, ^{but}

Dedicatory

But if I dem'd my new friends you wold dilaine: perforce
I'd myself in their presence to doe as they had me, but wold
they were absent: to doe them asple did me. By this mea-
nes I obtayn'd their favourfull favour, in so much, that they
thoroughly provided me for my journey to Roome. Where
for my more preferment likewise, they desired me divers let-
ters, to sundry persons (whose names I remitt) that there I
should be plac'd in the office of a Preest. Well my friend C.
I gave them a thousand thanks for their liberal expenses, &
and friendly Letters, and so we departed.

But when we had with an nights rest ponder'd of
our journey, and consider'd the eminent dangers before
our eyes. First how ready Satan stood to tempt us, and
prick us forward into the eternal perdition of our souls.
Secondly, that we should forsake (so some the title of name
of a Christian, and yeeld our necks to the yoke and flauery
of the Romaine Decretales, in that we professing our fel-
low before faithfully followers of our deere Master Christe
should now so willingly forsake him. Thirdly, unto all our
friends, (especially our Parents) what an hart sorrowe it
woud be to beare how their libtall expenses bestowed
on us in our youth, in bringing us up in vertuous educa-
tion: is now so lightly regarded: as able to cause the Fa-
ther to yeeld his breath, for the sorrowe conceived through
the negligence of his Sonne, and all ingenerall lament our
unnaturall offences. Fourthly, from the Seruants of one e-
ternall true God, to come to be Idolaters, Yr oursibers of
stocks and flowers, and so forsake the feare of God, our duty to
our lawerige Prince, and our loone to our parents, and all
affection to our friends. All these (being the principall
points) that wold be considered: wold have wry mind from my
former labours, as having knowledge of my Lord the Eng-
lish.

The Epistle

Bish Ambassadors these bring in Paris, to him were weint,
Or delivered our aforesaid Letters, desiring the prudent coun-
sell of his Honor therein. His Honor perceiving our imbu-
cilitie and opening the Letters found therein vobere of I-
hane before certified your Honor, vobich vobere he had
vvoorthis balanced in the brest of a second Solon sayd,

My deree and faithfull Countrymen (as I hope you are)
not so glad of your voverfare, as for your arrival, in that
you hazard your selves on such a Raylesse state, to become as
friends to your enemies, and foes to your Country, heere
standing at the merge of a ravening Wolfe, vobere not on-
ly vovould denounce you from your Country: but bothe body
and soule from Heavenly felicitie, Better therefore to abide
the perillies of this your vovant and necessity, then to sell
your selves vovisually into such perpetuall slavery, and not on-
ly to your great ignomy, but to your friends perpetuall injur-
y, to your Prince and famous Country, if you leave your
Captive thus voverwardly. Take hart afresh corragiously, Or
dread no calamitie, take patient all adversitie, Or God vovill
assiste.

This excellent Discourse pronounced by so prudent a per-
sonage, me thought did demonstrate the excellency of true
nobilitie. And then departing from his Honor, I transported
into Italy, to Rome, Naples, Venice, Padua, and directed
ther excellent Citties: And now returned, remembering
my bounden duty to your Honor, I present you vovith these
my simple labours, desiring pardon for my bold attempt.

Faccio fine, e riverentemente bacio le vostre vovandose
Mani.

Hamilissimo, e Devotissimo, e sempre
Osservandissimo V. J. Gallo, e Servitore,

Antony Munday.

The Authors Commendation of the Right Honorable Earle of Oxford.

E xcept I should in stendship seeme to grate,
D enying duty, where to I am bound:
W ith letting slip your Honors worthie state,
A tall adage, which I have shobole found.
R ight well I might refraine to handle pen:
D enouncing age the company of men,
D own dire despair, let courage come in place,
E rat his fame to whom Honors worth imbrace,
V ertue hath ave adjoind your brilliant hart,
E xampled by your deeds of lasting fame:
R egarding such as take God Mars his parte,
E the where by prove, in Honors and in name.
E the one worth knowe no fables I expresse,
A s though I should entroche for private gaine:
R egard you may (at pleasure) I confesse,
L etting that passe, I touch to dread no paine.
E the where, gaine I such as can my faith vovaine.
O nce can say, he deales with datterpe:
F ighting his foes to please the fantasie.
O f mine intent your Honors iudge I craue,
X ephrus blode your fame to adient crave:
E roll I pray this valiant Britayne braves,
N ot seeming once Bellona to despise.
F or vallantnes bebolde young Caesar here,
O f Hanniball he Hercules in place:
R ight sayth (I say) his fame both farre and nere,
D out not to say, De Vere will lose deface.

V. J. Gallo

C *Vices* written by the Author upon his
 Nobles Dole. *VERO NIHIL PERIS.*

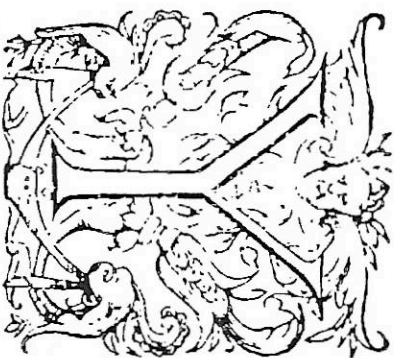
*V*irtue displays the truth in every case,
 E the vaine attempt her puiſance dooth diſpence:
 R spelling falſhood, that dooth ſeck the clame,
 O faire debate Dame Truth for to remove.

*N*othing were ſay that truth is them truth
 I ſollie is againſt the ſtreame to ſtrike:
 H ard is the hap that vate ſuch enſueth,
 I. in vaine reſpects the truth for to deprive,
 L et ſuch take heed for ſally dooth them drive.

*V*ant not to mock of thy vaine glorious ſtate,
 E ſecme the truth for ſhee will guide thee right:
 R gain alway to truſt to ſickle fate,
 I. mend ſhee ſayles ſo ſimple is her might.
 V e tried truth ſo ſhall thou neuer fall:
 S. were it the yoke that ſhall abridge thy thrall.

FINIS.

To the Reader.



Our friendly courtesies conſiderd (gentle Readers) I finde my ſelfe more largely indebted: then any poſſibilitie that I can in me ſeeme able to counterwaie. But more building on thy bountie, then my ſimple Demerits, more on thy friendſhip, then any Deſerved fauour. I haue now the third time preſumed on thy clemencie. Conſidering it might haue been far better deliuered, if a more expert & cunning Artificer had taken it hand. But ſome I knowe will finde more fault then needeth, ſome will carp upon no occaſion, & ſome will condemne beſore they haue read. Yet ſome againe, though they finde a leape, they will beare with the Authors ſimplicitie, and conſider his good will in difference concerning his want of learning, and alſo his Abolence. For as yet able to haue his ſignale ſo hypocrically, as Writers of longer libertie/Who are daily practiſed in the rules of Doctric. Who all thoſe he quietly place, and ſuffereth his want on counter cheats, till time ſeruetly to prefer him to a fainter diſt. Thus deſiring thee to accept this till the third part of this woork be finiſhed: I leave thee, ſtinning to the clock, to take up my books and bye me to ſchool.

Nil tam difficile eſt, quod non ſolertia vincat.
Tuis dum ſuis. **CC.** *Antony Munday.*
Claudius

Claudius Hollyband, in the *Commentaries* on of his Schoollers rectitude:

S *Is vneux faire plusieurs vices damnablez
Moyennement au monde se tenir,
Et voir a l'extremes choses conuenables:
Lis moy cell' auure, pour te bien conuenir:
C'est vus Flambeaux pour clairement veoir
Au lieu ou fait Vertus / a donner aide,
Sans peus auoir des peruers & accointance,
Qui ne peus point a ce bien paruenir:
C'est le guide de droit facile et plaisant
De bonnes maneres, et pour voir esidant,
Te dirigeant a faire toute meschance.*

M. Claudius Hollyband, his Verses thus Englished.



H *thou wilt see from others vices warning,
And in this booke studie in quiet they:
And with thine eyes perceiue a spirritous plant
Whiche conuenient for thy selfe eche day,
I denie this booke, where thou no doubt shalt finde,
A rule to keep thy state in Order and kinde.*

For like a Torch he directly giveth light,
Unto Edme Vertues famous garden place:
Without acquaintance with the satchell wight,
Whiche by no means such honou can purchase,
Whis is the gouerne of manners proued plaine:
Who teach thee the feare of farther paine.

Densiro Pero.

Finis. C. H.

Tomas Proffer in *Commendation of this booke, and the Authour thereof.*

What shall I speake, or shall I holde my peace?
I knowe not wel which of them bothe were best
If of my friend my pen in praye should please,
Some would alledge of friendship I erre.
But with his matters are so manie,
Who speak my minde what shall I need to feare:
Since god report his vertues well worthy are.

If I should seeme hauing peruse the same,
And see no cause why I should not commend:
Who let it passe I should deserue that shame,
Whose displeasur of any louing friend,
I would be loth in either to offend.
But to say truth, bothe daungers so present,
The well deserues because so well be wend.

The flowers both fraile our earthly honours is,
Who some our pleasures peckly into nought:
Whiche daunger turnes to hate our worldly blisse,
My elder age which haue such fruitlesse sought.
Yet length both deadly ache state to earth hath brought,
The hardest hart that haunts of quiddas for good:
This distress hart vnder such without remorse.

The vertue whole wit inferior vnto none,
Whough his abate heuaries his follies fall:
The valliant pebles, and conquero makes his orders,
The which complaines to minde his fault to call,
By the deffers he faines to warrne vs all,
And though our wit, our strength and riches decay:
The vaine vnto, and last their losse deploze.

Of pampred pride, of enrage and of curthie,
Of lobbome huff and subtle chattering:
Of couctousnes and dangry sloth he hath,
Wherby the shame and grete that comes thereby,

¶¶¶

¶¶¶

C Matthew Wrightband in the behalf of his
friend Antonyp Dundap.

Such vvorful vvirgins as vvirgile the vvorunt of vvirgins
And drawnes their dayes in gulfs of gauding greefe:
Such vvirgins as formes their holisome belishe,
To vvirn a race deuoyd of care reliefe.

Such vvirgins as formes their dayes in follies fond,
And drawnes their dayes in depth of dollowers pond.

Such simple Sots as sit in fallen fates,
And skoles to strowd in seas of stord fates:
Such vvirgins as formes as mouthes no aged meates,
But deucht in dole and drawnd in dark debates.

If such (I say) vvoruld oner perishe this vvoruld,
They vvoruld demoune in lashed life to lurk.

Et he fond attempt vvirith greefe they vvoruld be moune,

Et he beany had that bush them pass of care:

And in this Classe discerne their faults the one,

And so the other lines for so beford no more.

They vvoruld oner perishe this vvoruld,
They vvoruld demoune in lashed life to lurk.

In vvoruld of care beffines them be to fine.

Then let my friend obtaine your good report,

Since for his paynes he makes no other heere.

His hope is good, boost of the frendly fact.

He shall receiue that vvirth the deoth require.

I leme you beere to image and say the best:

So Monday shall obtayne his due behest.

Ad huc Caelum voluitur.
FINIS. M. VV.

C William Hall in commendation of his
Kingemas Antony Muddy.

Thy reader thate to take such trisik in hand,
Demonstrates playne thy reale or good intent:
Which when I had at leysure ouer scand,

And finding proof wheteo thy minde was bent,
I thought it good in mine vnskillfull verse:

As Kingemas boue in breche for to reche.

Yet lest some think that I affecte thy vice,

My pen in praise thy deeds for to display:

To wiser wits I leaue the same to chuse,

And let them iudge if I doo rightly say.

So shall I rid my hands off farther blame:

And nether be thou shalt obtaine thy fame:

We time therfore as Wisdom shall direct,

And take thy time as leysure shall admit:

Lest in thine age Dame Science thee reiect,

And so thy time with speedy foot dooth flie:

Few words and sweet, occasion bids me end:

As thousand thanks I yeeld vnto my friend.

Dum vires amiguae firmant, tollerate labores.
Nam venies tacito curua genecti pede.

Respicite finem, **Finis W H.**

*T homas Spigurnel in praise of the Booke
and the Author.*



For all that *Chauncer* had great praise,
For penning beise which he did write,
For prating pen his fame to raise,
And so to occupy his muse,
Yet therein sure he did abuse,
His muse, his wit and eke his wit:
For leading things that were none fit.

For freend heer papirfully hath pend,
For our plaine for us to write:
For blasse wheron we may depend,
For to see what mischief dooth ensue,
For wickednes and eke the cure,
For such as do delight therein:
And so their owne destruction write.

For the thilthorpes be sacred sure,
And such as be mooste woorthy prayse,
For vertue by them shall indure,
And so eue of all wicked thapes,
And so I leave by pen to prayse,
For the same of this mooste woorthy Booke,
And eke the paines that *Monday* took.

FINIS

The

THE FIRST BOOKE OF THE
Mirror of Mankind, rightly named,
the principall parte of the *Whetstone*
for Magistrates.

The Author.



NARCVS, TYLLIVS, CICERO, that
flourishing source of all eloquence,
hath in diuers and sundry places
prescribed the direct rule of a verteu-
ous life, declaring many excellent
exhortations to auoid the vices which are inci-
dent to the corrupted minde. As the sayde of life.
The Centre of the minde at the prospectiue of an
other. The waye which maistery and moleteth
the hart. The blutinous creste of belly Woods
and pampied paunches, in their daintie fare and
dunken delights. The lasciuious and vnlawful
desire of the flesh. The Conuocous consciences of
weldre worldly misters. And lastly, the Auggilly
Soloch and idle life, enemye to all vertuous ac-
tions. The consideration wherof. caused me to
write this discourse, as a plain and sufficient ex-
ample to all ingenerall. Wherin they may see, the
dissolute life of diuers personages forspassed, as
the scripture by credible authoritie maketh de-
liberate mention. And first for the entrainment
to these discourses, since occasion serueth to fit:
I haue chosyn and chosen King *Nabuchodonosor*,
sometime King of *Babylon*. Who thyngh the great
and

The Author,

and inordinate pride, from his regall dignitie: was brought to such base extremities: that in shape of an Ore he was made to eat on the ground in the company of other beads and Oren. There fore this discourse following, suppose it to be spoken by the King himself, joyfully lamenting for his former offences, and so all the rest in their order as followeth.

PRIDE.

PRIDE is the root from whence all vice dooth spring. R is it that man, that can avoid the same: I wsmall wees for guerdon it dooth bring. D offered due to their perpetuall shame: E che one therefore regards his vertuous name.

THE COMPLAINT OF King Nabuchodonozor, some time King of Babilon, for the inordinate and excessive PRIDE, that he used in his

life time. Copied.

On

Of Nabuchodonozor.



Pride of thine of thine's lofty name, I some time did in princely pomp remaine: Bothe face and heart I bore the golden name, And so do but I in chaste estate did reign: Will inobaiely in all my peacocks p'vinces: I was thy chosen down for all my feasting times.

What so thou be that sayne thou knowest my name, And hold I li'd, attend unto my tale: Nabuchodonozor, I am the very same, Who suddenly was turned from blisse to bale. In pride I rule, and discontent with the best: Who me denayd, by powder I surpris'd.

I am that thing which did the charge frame, Wherto all men should treble homage giue: Whose that rebels should take the feare bring name, Whose in my pride I woe while I did live. Blood, blood, was all I darly did desire: Such was the rule wherto I did aspire.

When Sidrach, Misach, and Abednago, No homage did my golden God obdaine: In flaming fornaice some I did them thowle, Wher in I thought to work their cruell payne. But of my will, see how I was deceived: God by his might my punishment bereaved.

This Angell did preserve them in the flame, So that they did no harme at all sustaine: No, not one hear did perish out of frame, Whis when I saw, did gorge me with disdainne. I thought my self inferiour unto none: But I as God triumphant rule alone.

At.

3

The Complaint.

I thought eche thought was subiect unto me,
I thought it praeise to beare a lottie name:
I praye raise my hart, I could not vertue see,
Whiche did abound my pleasure for to frame.
A noz tall man? no, no, a God and che obseyt:
Why to hole estate in pampers I praye I saye.

So one I thought that could my power suppress,
Such lorde I thought to finde my equall mate:
Whith to doores I cause to hold bothe mye and lorde,
Whith hartly dees I maintayne still my state,
Whis stomacke stout disdayne to scape all:
Whis mightie minde no leare could once equal.

But yet the Lord to make me fele his might,
Berest me deeme of mine Imperiall seat:
For seven yeres space, my praye for to requyte,
In shape of a se on ground he made me eat.
A iust reward to which I did well beferre:
Since to I do biddayne his name to erre.

Yet at the length his mercy toke forth place,
What he reioyde me to my great agayne:
And bothere before I ran an vncourth race,
Whith treble ioy my Crowne I erth attayne.
How I perced God byought my state to lorde:
And rayde me up, that I my self might knowe.

Beholde how gracious was the Lord to me,
What lined longg moude odious to beholde:
How how at length his mercy set me free,
And byough me home agayne into his sube,
And thought that I did run awhile astray:
How was the Lord to see me ead away.

290

Of Nabuchodonosor.

How potentates that rule in high degree,
Remember how your state is here vnfere:
And thought on earth a while your blingabe,
It is but lent, it doth not age inhere.
Think as to day your life you do suffere:
No noz tows dead, the proude best is puerre.

Whike not to lide as Gods upon the land,
Remember still that praye will haue a fall:
Consider you are sublied to Gods hand,
And in a moment passe away you shall.
Lide still to dye, that you may reoy be:
When God shall call eche one in his degre.

How how my praye was quickly layd in dust,
Beholde you may my spoutabilitie:
Why princely rule wheron I wholde did trust,
Edo naught awayle my state to losse.
He set me up, agayne, he byought me lorde:
What I to you a warring plaine might spoure.

Remember diuers pass in preter time,
Wha' haue recei'd as sadde fall as I:
And haue like wise offended in this crime,
How wisely loke, you like tread not awaye,
Whon Lucifer fell down from heauen bye:
And all thyough praye God do in him espye.

Beholde of praye therfore my brethren all,
Whith your chates still holde your selues content,
Praye, praye, was only caule of my great fall,
And for my praye beholde how I was spent,
Exemple take, be warned now by me:
Let me suffice your pattern for to be.

291

The Complaine.

AND to my graine with faue I haue agayne,
since I haue solde that which I did desire:
For now I hope that you will spare the paine,
For it comes through Ioye, whose lew is lasting here.
And thus aslen, God graunt eche one may see:
As to his fate, and so content to be.

FINIS.

The Author.



ABSCHODONOR, hauing thus
ended his dolefull discourse, and
beautily from his hart lamented his
strange pæter abutabilitie, perre-
topled hartily, that God had so hon-
restfully extended his mercy vpon him, as to recall
him from his former follies, and giuen him the
spirite of true repentance. And so he vnto the
Author. My freend, since thou hast heard this my
sorrowfull discourse, how lewdly I spent my life,
and how daungering I went from princely poten-
cy, from regall rule whereto I should haue shoo-
en dutifull authoritie, and blinde ambition ha-
ving so secretly seduced me, as to bend and bow
at euery wanton beck: I ran into bitter obliuion
of my selfe, and also of the Almighties abaidie.
But being now reclaimed, and hauing thoro-
ly surried my lewd and loscheleme libertie, as
thou hast heard: for the better warning therofe,
of all other which shall come after me: I haue re-
hearted this mournfull tale, and (as my freend)

The Author.

my confidence I reppole in thee, to publish this
my pæter pleasure, mingled with a grieuouse gall,
as a sparck wherof all men may perfectly leuell
with their stedfast eyes, and so to lyeu the damn-
gers eminent to followe. Well (quoth the *Author*)
my good will shall not want wherin, though
my fall be but bale and simple, wherofe referre
this vnto me, and dout not but I will doo mine
endeuour with as much diligence as lieth in me
to doo, wherofe returne, and trouble pour selfe no
more, for my plighted promise shall be presently
fulfilled. With that he departed. And then ap-
pered in sight a grieuouse shofel with long shag-
ged beard, grim visage, and attired in black, a
molle ougly creature to beholde, he desired the
Author that he would also attend vnto þe strange
abutabilitie of his estate. Wel (quoth the *Author*)
I would and let me heare what thou hast to say.
Then stretching out his armes, grinning with
his teeth, and frowning in the face: he began his
sorrowfull Complaine.

ENVY E.

ENT E dignifies his neighbours professions state,
N o loose can line where ENT E beareth fowge:
V se therfore so your dealings in such rate.
T amned not shame your lining to display.
E sile all stand, serue GOD, thy Priuice obey.

The

THE COMPLAINT

of King Herod, the first Strangler that reigned
over the Jewes, for the exceeding ENVY
that in his life he used.
Capit. 2.



But, shall I speake? or shall I holde my peace?
What shall I do? all lothes my face to see:
The more I make, the more death I doe increase,
The more I thin, the more it followes me,
My former deeds I willy recallo to be,
But starte eye, thou speakest to to late,
For right revenge is take upon thy pate.

Why should I thin, or bid to shoue my name?
For all the world I am an open game:
The infant young on Herod cryeth shame,
So blacke because my name abroad doth blame:
What to looke by, oh how I stand in maze,
No reason, no, cast down thy head to shame:
Here is the place, where thou of right must shame.

But that all men may mirror take by me,
As to the tale that her I will unfold:
There warning take, let me your mirror be,
Soe hold at length I trapped am in holde:
You Callants gay, take heed, be not to bolde,
As that you run to some in Envyes snare:
And so be caught before you can beware.

Herod am, whose heart with greife did gorge,
When Christe was borne, whom men their saviour call:
I sent forth Mages to seeke the royle,
Which was I might procure him for my shalle.

In

Of King Herod.

For that I still desire his death full,
That God who loves such Emyme in my heart
Shall me because of that I hope full.

Unto my heart it was an evill sight,
That of the Jewes a King he nam'd should be:
So then (quoth I) I cast that wretched I might see,
All were mine owne, mine honoy then were free,
The pomp of all might then redoubted to me,
But they in whom I fallie first my trust:
Returne no more, their pounde was untrust.

I bolde to come with borrowe to this King,
Insembling them my evill feale of hart:
Saying that so I might bin vnder bring,
And by this visit fallill my bloody part.
But all in vayne, the more returnd my heart,
And how I feare, and great in spight thereto:
Judge you if one may any longer be so wretched.

Consider I am to the infernall game,
For to please life which I would not present:
I found Place to be tearments my noble name,
Soe to to late I lothe my life lewd spent.
Be warnd therefore, eche man keep him content.
As time not to high, for sudden comes the fall:
Which leads you to an everlasting thall.

You stately Kings that have the charge in hand,
So govern those that do them subiects to be:
Forseeke by me such Game for to wilyfane,
Be not to proud, into your dailies hold,
Remember you but subiects are as now,
I can instruct you how you should deploze:
That I my self could not take heed before.

25.

Call

The Complainte

Call vnto minde the Daughters that I name,
Of tender infantes feare their moother ere by name:
For how Dame Envy led me by her hand,
That mercedlede poore southerlyngs I opprest.
And though my Kecalme none coude haue amerced,
But what reuenge did light on me thyrtys se
As to well knowen, I neede no speake no more.

For suddenly I caught a bloody knife,
Ancient with ire, to haueke mine othere besyde,
For seruant should not let me spill any life,
But he perforce condraynd my hand to lay.
As desperatly I meant my self to slay,
But now at last, beholde a greuous change
Whiche to reuenge the matter is to stränge.

A loathsome creature then I was to see,
Upon my carthlys necke, the old cast
For such obious seruantes speake them now,
None coude abide for to appoyde my speche,
For to beholde my body becomen wast,
For frenes and all, had infected me to lye
For such was such, that none coude come neygher.

A lust reward for Envy that I was,
As mynour playne for all that come behynde:
For I thinke how much my self I haue abused,
And altered cleare from out of nature's kinde.
A man, a beaust, such beaume was my palliour,
And as I was, euen so I be reuenged:
And iudgement come, to quit me for my payne.

Sufficient warning here I haue you tolde,
For to beware how like thou do offend:
For vnto hence I must to troubles treble folde,

scathely

Of King Herod.

Which with a lye contented all his port ent,
For thefoye thou wast to thy selfe frende,
For thou Envyes laste, euen past of lye exiled
For nether thylde thyd, in any part of kinde.

FINIS.

The End of the



Herod bearing bad and diligent
ly attended to this discourse, direct
ed of this helld Herod: should be
ly false haue caught into some calde
with him, but seeing him to terribly
tumpled with a multitude of greddle agnawls,
so greddly gnawing on his curled earballe, was
intent to let him passe, feeling that he should
not depart out of pyeuce, but expected yet (as it
were) to depart some what more of his midsap.
The Author sayd. Thou hateful Herod, when in
thy surpassing pleasure, thou hadst the world at
will: little was these afterdays in thy remem-
brance, but now being worldly punished for
thy former offences: thou lamentest. When it is
to late. O my friend (quoth Herod) thy words
I haue appoyned, for indeed my lamellic floure
he with vntyled affection: hath trapped me in
to these mercedlede misterles, which persecuted I
am constrained
B. ii.

The Anchor.

constrayned to abide. But hearing thus hypocrisie
in this barbe of bitterness, saue would I dye,
and can not, saue would I escape and may not,
So that woorthip and reverence, I hide this
my unlocker for destiny. Worthy that (giving a
blibious grone) he departed. And presently there
entered as grem a soule as he, as ought to be,
holde, as breath in behaviour, and as defoimed
in his nature. After he had a while well beheld
him self, and looked to eche place about him: he
began his discourse as follooweth.

WORTH.

Worth is a word which is common vnderstanding,
R egard full is a word of life.
A nd vice abounds, Diford, death Reason sayne,
T wist his in idyl, and first in order of his.
H at god regard in all thou goest about:
B ecome Dame T wist for she will beare thee out.

THE COMPLAINT

of King Pharao, sometime King of Egypt,
ouerthly punished of GOD, for his vncoward
dealing towards the Children of Israel.
Capit. 3.

Of King Pharao.



A that Pharao that old gophe,
The noble Land of Egypt later
Am I that Pharao that old gophe,
From happy birth, to wailing thee:
And am I that that sought eche way,
For to subuert the Heaues decay
When lesly is mine others decay,
Faine betune on me, say besting so,
I haue be'nd the truth to say,
I thou same times as many more.
For all the plagues that God me sent
Could not inforce me to repent.

Then leaue all plagues God sent to me,
ere I would let his Children goe:
With frogs and Lice made strange to be,
So more my hardened hart with all:
With blacks plagues be purg me pur,
For to reclaim my Rourne so.
But I esteemed not of that,
I thought my Dale should neuer fall.
I thought to beat all nations flat,
Before that I would goune the thull.
But to so flyght against the Heaues
The spores but had, as I accour.

I did perleuer in my thought,
I did not force the Heaues on byr:
I thought any power should euer speke,
And that his might I could beate:
My hardened hart with V V each toas hart,
I thought: to mount up to the skye.
That claring, se hold I was spent,
For when I fell in: lo! behold mine case.
And now my beo I do repent,
25. 19.

The Complaint

Wold Cayne offend toben he his p'osther dog,
And was suborned from presence of Edmud fact;
And if his fact wold force his hart to rue,
Ed Dawud, then the deed wold be like case.

What greater blame thou take for guiltless blood?
What greater blame thou leastwite Lecherer?
The Edmud's name had hart open under God,
And cruel deed of Lancelot's liberte.

Ed Berisba wold to wold blame mine eyes,
That I forget my role and p'incely feare;
Her seemly shape wold force me to beuile,
And thou shalt thoughte my purpose to adde.

Ed when as thou wold blame the hope to bid,
As in my wretched the y wold behold;
The thoughte I take a Deu of rare delight,
A Deu's sake I thought out of besten desire.

When that I thought my purpose bring about,
Edn the sweet shape to mitigate my payne;
Edn bloody Edmud I sent thy husband out,
Edn the glowing charge that there he should be slain.

When bid I garme my long desire to keep,
Edn Berisba's face to suffice my will;
Edn that I wold to beale with Lancelot's hand,
Edn to befall, and perditione to kill.

Of King Dawud

Ed which deed me thinks I will be hearth
Was blaw to; vengeance on me call;
Ed mayed man, where was the hearinge Lamer?
Ed that, wold thou think there was no God at all?

Ed yes (my God) but to; detein'd was I
Before the face to wretchedly to mine;
Ed my mercy mude (Ed Lord) do not deny,
Ed that yet I may thy doings enter in.

Ed Berisba, forgiveness I do crave,
For that I wretchedly thy hope to bid;
Edn that I wold to befall the to hate,
Edn that the name by such an unkinde people.

And thou Vras thoughte my deed to be blame,
Ed where remained the honour of p'incely feare;
Ed that for my hand should be the fire thy payne,
Edn to thy face wold the betray.

Ed my dolefull death in hart I do lament,
And for; am for; this my wretched deed;
Edn that (Ed Lord) my Lad I do repent,
Edn that to think wold make my hart to bid.

Edn that I wold to befall the to befall,
Edn that I wold to befall the to befall;
Edn that I wold to befall the to befall,
Edn that I wold to befall the to befall.

The Complaint.

Wate heu beh you be laboredd longe requite,
fly from such vice as ferpent bite:
In feare of God your pleasures be requite,
Ethen shall you not sounde be with guyle.

Woe turned by me toho am your pyeter pall,
Soe hold I fall that nevyr thought to fall:
Gods mercy yet receivd me at last,
And soe long teares did make a waite for all.

Adired your weyes as Justice doth bestrime,
Gdare you, then you can not walke a Tray:
And of this crime none can you guiltie beome,
Remember me, and thus I halde a way.

FINIS.

The Author.

The Author dooth meruelously amaze
you to heare this dolefull discourse
bittered by King David, to see how
joyfully he be wept his so uniuersall
attempte, and how earnestly he cras
ued pardon for his lewd offence. At last the Au-
thor approached neerer unto him and said. WIn a
doubtly my moste gracious and Soueraigne
Majestie

The Author.

Wince, this your meruelous complaint / Whilmoone
p mides of other such libelous detest, to draw me by
ter obliuio their vnsatiat desires, wherby mothe
greuouly they offend in the presence of the Al-
mighty. O my frend (answered King David)
this my face was bothe obliuious in the sight of
GOD and man. yet cheeryly in disobedience of the
Almighties commaundements / but hartely I
lament the same, and wily that this vrb may
be a miltrowe unto all, to be aware how they fall in
to the like, and thir my frend and all other, I
wily wihelp to forgette vnto your streng, be fer-
uent in prayer, and continual in contempration,
so the Abuctary shall haue no power to affayle,
and so my frend farewell. Adieu good King (an-
swered the Author) and GOD of his inestimable
mercy, arme us all constantly in the repen-
saunce.

After this entered a scabbbed creature, bes
fogmed to behold, his belly so mon
ferous and huge, and his vis
sage so ougly to behold, &
after awhile pausing
he began to speake
as follo weth.

(:)



Cij.

The

WILBERTONIX

G Let not thy selfe with vain desire of wealth,
L et not meddle mee as alway thy faire success,
T he not excessive for so impusive thy health,
T he dristiken so all vertue dooth despise,
T he despisinge and praising his belly makes his God,
O happy man that keeps the golden meane;
N either more respects, or more desires his rod,
T ou wouldest see then such a life vnclean.

THE COMPLEAT
of Diuers for his Giltionary spending his life time;

By the Author
of the Compleat



Keound in the gulf of enolde times and I,
A Clutton bile, more obious to beholde;
My life I led so leudly out of frame,
What all the world to my presence wd despise,
And saye, for that I might haue found betoye;
But found better that repugnant was,

I hope I had and feared of the bell,
I like a peince had all the world to at last;
So for the peince old godd me with defaunce,
I thought all worth that went before my mouth,
So, at my quate they speake they singed mye;
Ore I a light would get to speake. Eliza. 5.

When Lazarus lay beggning at my gate,
I gaue great charges for his house speake him release,
So not the crummes speake from my table last,
So saue his life he speake when not to stand,
He begg for his more greates than I was;
He he light his loyes when all was speake to speake.

And now beholde I herthane I for my hire,
An enleas name speake I trying herth;
He be helhoude Bead and la be the world speake to speake;
A thousand plagues I suffer in a day;
And all not half so much as I desire;
Although ten times more they were aduise to speake.

Howe Lazarus that painting lay in labbe,
In Abraham's house for from his birth to speake;
Where I had all the pleasse on the earth;
And he the woce, his loyes are freble selde;
My vaintie diers now hath laude for to speake,
How simple meat would speake for vaine the speake.

But he they say, that will speake to speake,
He desire to speake to haue a like reward;
And he that makes a God upon his word,
Speake buy it dar, as I alas haue don;
He be pleasure that I had speake to speake;
How dar I now do buy it to speake.

The Complaint.

MARKICE.

A God with gent and cruel increaseth thy sorrow,
Vngloriously doe not therein exult:
And eke again, doe not disdain the poore,
Regarde on earth shew but a time shalt dureth
I in time therefore this odious vice expelle
Consider wealth death flourish but a space:
Erect thy minde in heauen to gain a place.

THE COMPLAINT
of Iudas bemoaning his Auaritious hart in sel-
ling his Master Chryste for thirtie pence.

Capit. 6.

What doe I lide, will death not end my care
As crowed fate so luckles into me:
That will not end my mortall misery, (O woe)
So greater plagues must be thy Damelette
For lechd life which thou before didst vie,
In craning that which more did the abuse.

Woe the cruel wretch to shewe thy filthy face
O that the world should think upon thy deo:
For to base offence full many hartes do bide,
For that I wretch transgressed in cruel case,
O wretched wretch for lucre te betray:
Woe woe woe to think upon that day.

3

Of Iudas.

I Iudas am that once Disciple was,
So Charle that was my Lord and spallier best:
Beholde me wretch that stand in penitence best,
Who traitour like his loves brought to passe,
For being greedy of a golden gaine:
For money put my spallier unto paine.

I am the wretch that sipped in the chalice,
Wher as hee said, euen hee shall know my woe:
And see how I assented to do so,
For in the Garden with a traitorous knave,
I brought to passe how hee should Captiue be:
As like a Lamb his daughter for to see.

I thirtie pence received for my deo,
Which after warde when I recall to minde,
For my offence great woe to me assigne,
Before the Iudges I had to then with spede,
And to see the money in bright atway:
Confessing I the guiltlesse did betray.

And for that I went ashamed to shewe my face,
For still my deo did goze me to the bart:
In that I had down such a blasing parte,
I could not rest nor bide in any place,
But went and hangd my self upon a tree:
In place wher as all might me plainly see.

When Achyab began to play his parte,
Hee came to fetch my sinful soule to hel:
Wher hee to had in ornaments of doo diuel,
Without remoye as is my self bestart,
Woe to what an end my Auarice did gain:
For prier idyes, an after treble paine.

D. 4.

3 car no

The Complaine

I faine you therefore that for my grievous fall,
Ere I be from that which will incurre your hate:
If on your world you set your pleasures so,
Unconsciously to Sechan rell you shall,
From whom he fare you cannot part a wyke,
But in the lake of venally hole shall ye.

Whe turninge now from hart I you besee,
Let Judas stand a mirror in your eyes:
That Avarice in hart you may dispise.
And not to bye above your reach aspire.
For if you bee, your fall is straight at hand:
To separate before, lath the face to withstand.

And now I have said my leading paine,
Beseech you till to end my lingering life:
But stay a while, I must have longer tyme,
To write a tale, to you I call again.
I pray, I pray I crave from presence of this vice,
Which will your love a thousand wayes suffice.

FINIS.



The Author.

If now this rare repoyte uttered by this
Acwilly *Judas*, may moue a man to
minde his mayed miseries, procured
by his unlashable auaricious hart: You
dye you, to whom els permitted the perusing of
this Traiterous reccher, for inuading moze his
monep then regard to his *spalder*, because mer-
chant to barter his *spalder* away for a small ba-
le, an intire looue proceeded fro this seruissable
seruant, who ettempting all curteous confanry,
all falty and filditie, all looue and obedient du-
ty, towards his *spalder*s safete, with a flatter-
ing face, in deep deceit betrayed him with a cuc-
led bilde. **W**herch far beyond desert deseruing
such a *spalder*, to whom neither ourwarde bet-
ter could perfwade ther, miraculous dealings
content thee/ not loouing loyaltie mooue ther,
rightly didd thou gain the name of the Ghilde of
perdition as thou piousd perurde in thy great
unconfanry: to lully & delictuedly reaped thou
thy duty. **W**hen to diue the *Author* out of *Dunps*
Wherin he remayned at this tale

of *Judas* approached one in
place seemly appatled
like a preacher of *spyo*
pbe: very moder
and sage,
to whom the *Author* intended
to breare what he
would say.

The Complaint.
SLOTHE,

*Sloth is a foe unto all virtuous deeds,
Learning furrows the golden heaps of gain;
O fiddle life therefore desire the weeds,
I think what remour Dame Science dooth maintain.
Hence forth shudde all idle thoughts in thee:
Example good to all thy life will bee.*

**THE COMPLAINT OF
Jonas for his forfullacking the commandments
of the Lord being sent to preach to the
Ninivites, Caput. 7.**



Not me my friends thought I was not,
appears before your face;
I come to utter forth my crime,
gaine Gods Almighty grace.

For bearing fruitly charge by him,
that I to Ninive;
Should goe and tel the people both,
they liued in great miserie,

I would not be as I had charge,
but went an other way;
So Ioppa wher in secret coate,
to Ibarus I would stray.

Of Tona.

And finding hereto I replied at length,
and ready to depart;
I entered Ophir, wher I found
Iudith was my chiefe friend.

So forth we launched our vessels both,
I went to take my rest;
Dedring fog to Iuppas ayre,
for that his please was best.

But suddenly valed her ay,
a mightie Bozme she sayd,
The anger of the God aboue,
was speared in the playes.

The Ship was laden homeward,
a gracious light to see:
For death each man was ready,
no way els might there be.

And all the night piled his charge,
to ease the heavy toyle;
Suspecting that should be the end,
tober with the fog was toyle.

So forth he call his merchandise,
into the swelling seas;
wher then that was down, yet nere the more,
the tempest did appeale.

When euery man fel on his knees,
and loud to God did cry:
yet was the tempest terrible,
and ragged cruelly.

The Complaint.

When thowert hartt the quardie & kante,
wherre mee a flep her founde;
Stwabe quorth her, and praye with her,
Thou shalt see howe shee are bounde.

¶

When to our prayers fel the hart,
yet all would not content;
For all it rageth more and more,
In vaine their tyme was spent.

¶

But had the quardie thus graunt saye,
my frende if you agree;
Woe lode will call wylch of the all,
procures this rage to bee.

¶

The Lorde before them lamented,
decided thairt be all;
And tohen each one had leste his chance,
the lode on mee old fall.

¶

And then (quoth I) thax that a big rage,
procured is by mee;
And the lode bee call mee drall,
then all content shall bee.

So wylch by sauegarde of their lode,
they gladly did consent;
But God though I offered be,
woulde not my perishment.

But perhent lent a myghtie V-whale,
wher I was bysiden in sea.

¶

¶

Of Tones.

And I thin wylch parturid the storm all day,
I was ronne in thax daye.

And at the last belterred was,
this did my God for mee;
So that by this the seas beery out,
and they escaped frax.

And though that I offered be,
and nacht my duty so;
God would not leaue mee succourless,
but I shal bee and frax now.

For tohen I called unto mynde,
my greut and leud offences;
The Angling lode was from my hand,
made spearye reed my pence.

For God belidert me more to see,
a siner thaxple his sin;
When be thowle vengeance present
of indgement enter in.

So for example you may see,
my sin wylch was so loze;
Ong mercy lode did unthidgale,
to make mee sin no more.

you therefore that remain on earth,
let this your mynde suffice;
Feare all for to displicale the rage,
be not to wylchly wylch.

For all your mynde on beuently th;
that neuer wil deceay.

¶

The Complainte

The rest are but as *quoth* him,
and some will prove a way:

What bantage is it for a man,
to have of riches store;
And say to want the fear of God,
which did should be before.

So be more a man worthy for his name,
upon that althy day;
So be more endamage is his love,
unto the vicer lay.

So of tothy both pamper him *Demosthenes*,
that God is clean forgot;
And then at last unto his party,
upon him falls the lot.

So that all good and beauteous men,
from company refuse him;
And to be before he was esteem'd,
now they disdain to use him.

Then is he thrust into the lake,
of everlasting pain;
And there as no ship shall rescue him,
to call him by again.

But shall among the damned souls,
in endless torment dwell;
And there weeping wailing both remain,
even to the pit of hell.

Beware

Of Iudas;

Beware this in minde in all your thoughts,
before you do begin;
Remember God is merciful,
and he as ready to sin.

Turne unto God, and God to you,
will turn his chearful face;
Kiss Davids Sloth, and then be sure,
that God will you embrace.

For violence is enemy,
to godnes as men say;
So before do upon the enemy,
and one the Vicer say.

But all that have your party,
examples be to you,
How you may learn in all things,
how to say to others.

And thus if you beed your way,
you walk the party so right;
That beauteous your inheritance,
in foyle of Sathans flight.

P. IV. S. Anthony Mendicant
Memento esto brevis terra.

THE END OF THE FIRST BOOK
OF THE SPIRITUAL OF M. V. T. ABILLY.

Ed. THE

THE SECOND BOOKE OF
the Mirroure of Murablitie, discoursing of
diuers other excellent Histories, both playfull
and profitable.

To the Reader.



Some men fix their fancies on simple shadows / seeming as a verie to haunt of, adding their mindes to Carnall Concupiscence, Desiring their Sages well beloved worthy worth, which is their whole pleasure. Some againe to haue the name of hart, which (as they thinke) is a goodly glory. Some to seeke the ruinate people of this *Prince and Countrey* to please the *Emperour*, and to merit his good woorth of eternall memory. Some to the bitter bndooing of their Neighboures, labouring by all means possible to requite him of his bonell name, hoping thereby to get great riches and daunt. Some to binda Defeat thing. Why to mouerth their bndydeled nature to stretch beyond the bounds of lawfull, and hope they prayle all thought to be with great infamy. Some also desire light in contagious Carowling, with the superficiall qualities of Quaffing, the which some frequent only for the name of a *Luise Carowler*, though small benefit is to be with such an *Assiduous*. And some gather them selves to *Kingdome* slay, building rather the boures of *Aspe*, then one inch of

To the Reader.

of profit. Of all which, generally in these *Chap*'s I have before passed: I have by and by some declaration, comparing them (*The fewen deadly Sinnes*) with other due obtained here, and note for that some occasions is offered unto me, to proceed farther in my enterprise I haue adropned herto divers other excellent Histories, selected out of the most sacred Scripture, desired (*Gracie Reader*) thy friendship indifferencye, although I want the rules of practice to direct / whereby I might haue shewed it more gallantly. I referre that to those of more thy excellencye, and accept this (though humble) per offerre willingly / and if I had been experienced, or this might haue some acquaintance with such a generous creature he dare that I would haue then launched it out with an

Emperours liberalite.
 But finding myselfe haue so far broken
 myself, and that remedy would be
 to braynly burnished, I will myself
 self to thy gentle countenance
 haue my defence in thy
 friendly remembrance.

Thy Seruante
A. Munday.

E.ij.

THE

The Complainte

How in my sight my hearte ranght on a tye,
Out of my labyle it wold make me quide,
And there I bring most wooful say to the,
And could no way robbe me be any plight,
A gueron lute thus had wold my quere,
Because againe my hart I wold prycke:

When knete I had my hartons great ordure,
Had brought me to my due besturd hire,
Whiche from the bearnes to last daye remoure,
Because so bye in hart I wold aspre,
When lullde I all tyme the was agayne,
Because as now I lull for ever the paine.

So long I bring in this my belesid paine,
That loab did at last retire that waye:
Wherhen the was sayd, in tyme with the amon,
That me the can perforce, and also the daye,
Whiche thary revenge from bearn on me the
to teach mee gaine my father to rebel.

Soe gallant myrtles by me a pectere pleide,
Whiche by hart aspyring to remoun:
Whiche did attempt my fathers right to gaine,
And would have robbe him of his faterly crown,
That loe what guernment wold on me be the:
So pay mee howe so I my credite pryse.

Content your selves therfore with mean estate,
Keep that which you have doth to you allowe:
The had by me remember this my fate,
Wherof the warty of God on me to bow,
Wherfore be ware this dilly vice pryment:
Heall as I am, like case you may be dyent,
FINIS.

The

Of Tryphon

The Introduction:



RIPHEON, a man of great reputation, who called Alexander in fight against the noble King, Prolomy, when this Alexander was departed his life, by subtle Deignis, and craftie conceits, found such meanes, that he got the King, Ariochus the only heire, so this King Alexander, from the Arabian Emperour, who nourishe him up in vertuous education, to obtaine the crown after his fathers deathe.

And when he had obtained the young King, he began his intidiction, he began to compare her, for against him, which he could not fully kint, he made high preynt) entoped his life, wherfore he preynt the same, he sought which way he might the King, and being at Echra, wher Ariochus met with him, accompanied with forty thousand men, was greatly encouraged because the foire of Lomachus was so great, and therfore to colour the matter, he commaunded his Arme to preld as due reverence unto Lomachus in all respects as to him self, And being met together / quoth Tryphon in dissembling foire, upon what occasion compelled thou these thy people to take such tedious trauail, considering wee be at peace, and no waeres is betwixen thee & mee, returne them home againe, returninge those whom thou pleasest to haue to attend, and to waighe upon

A. iii.

The Induction.

upon thee, and so walks with me to Ptolomais, for
I will frankly bestow it upon thee, beside divers
other strong & fortified holdes, and for no cause
els come I, and so I will depart. Ionathas repoi-
sing confidence in the dissembling tale of Triphon;
commanded his Army to depart, & then went
with Triphon to Ptolomais, where as soone as Io-
nathas with his men were cated the Citie: the
gates were shut, and Ionathas put in jeopardy
and all his men slain.

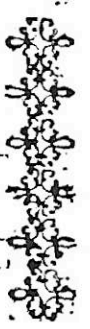
When afterward departed Triphon into the
land of Iuda feeding Ionathas with him as pillo-
ner: and having intelligence that Simon the Bro-
ther of Ionathas stood by in request against him:
in Hattug, for he sent word to Simon, that the
cause why he kept Ionathas in ward, was that
for certaine money due by him in the Kings ac-
count, and so he would send an hundred talents
of silver, and also the two tonnes of Ionathas
for surety in their fathers behalf, Ionathas should
return home again.

But Simon well perceived the craftie betwixt of
Triphon, and yet doubting least he should become
a greater enemy to the people of Israel. and that
they should an other day reposte that because no
money was sent by Simon his Brother Ionathas
was dead, did send him both the money, and the
two Chilozen.

This felrighteuen as Triphon did do for and
would not release Ionathas, but soone after put
both him and his Chilozen to death. and now
as

The Induction.

at last beglaneth he to bring about his long and
ancient grudge toward the young King, for as
he walked abroad to dispoite with him: traitor,
rudly did murder him, and so obtained the reals
me crowning him self King of Iud, & did much
hurt in the land. But in the end this Triphon
became so hated of all men, that when Antiochus
Some unto Demetrius came against him: the
moste of his men returned, and he being so per-
secuted by Antiochus, that he took ship on sea / as
ter which he was neuer seen.



CRUELTYE.

C ontent thy selfe keepe line on quietness
R emember still the end ere thou begin
V aunt not to much of thy power and being
E xcept thou knowest that thou shalt never see
L et C R Y E L T I E in thee be cleane suppress
I n thyne affaires respect thy quietness
E xecrme thy Frensch that will dooeth counsell thee

S. iij.

THE

The Complaint.

THE COMPLAINT

of Tribbon for his crueltie committed against

the young King ANTIOCHEVS, who hath been
cruelly murdered as hee was led to disports:
him, and for his cruel putting to death

IONATHAS, and his widdow

Children, through which hee

is growne himself King.

of ASI A.

Caput. 2.



I f I like looke might gain thine: I all Faine,
Do doubt beeing meritt knowe thy prayle:
When Tribbon I by right deserue I fame,
Because long time I sought it many waies
Not if that Vertue haunteth for her fau:
E distance then is open come to me.

promotion still did pick my hart on bye,
 with whole desire to gain a princes place:
 for by deceit I thought to mount the Stepe,
 But at the last deceit did me deceiue:
 E deceit they say for many wayes also be:
 What at the length his quality of Empire will be:
 for so by me the prayd appeereing plain,
 When Alexander dyings was in graue:
 Antiochus his Sonne I into obtaine:
 E thinking by hym that I the Crown might haue,
 But Ionathas did make me still to doubt:
 E what for so him I brought a fetter about.

When

Of Tribbon

when hee me went to the fighte thoufand men,
 A mightie host that was ready to quare:
 A subtle list to glory that wanted then,
 E resembling I this byr to water take,
 And let my King a potted pyrate to frame:
 What no respect there mighte hee found of blame.

I promised him for many a gentle gift,
 So that at length his men hee sent away:
 I seeing I, so fine had playd this byll,
 E his Ionathas for prisoner I did take,
 And at the last went out through Iuda L and:
 What they abroad my fame mighte worrstand.

So Simon who my prisoners Messager was,
 I message sent declaring that the captiue:
 What I retained him Messager in this case,
 Was for me det claimed by the princes lawe,
 And if that hee woulde seek to let him free:
 This Philozen hee with speed should send to me.

Of Soliter eke an hundred talents more,
 So me should come, els woulde I keep him till:
 For with was sent, of money I had store,
 And eke his Philozen resting at my will.
 What home afterwarde to death I did commit:
 What so thereby my purpose mighte fall sit.

When I of Aga was proclaimed King,
 E his was the with I looked for so long:
 What fortune fel reuengement sharp did to singe
 And made me for to singe an other song
 Demetrius Sonne Antiochus by name:
 Pursued was fast to work my open shame.

And

The Complaint.

And to my ship's perforce I have beene
As had I beath I have beene
But ne the leffe on seas I, I have
Deferring I have if that my heart
But Ood this sharp revenge
A guerdon I have I have

flie, flie therefore take warning by my fall,
Let this my deed take place within your hell:
So make you see the suddain Turned gall,
Which in the end proudeth your heart.
If ye on all treason, to be with the bag;
When first I sought this world about to bag.

Eccl. Once I have so dylye I have in snare,
And have to mee I have an enleste part:
You gallant wights I have you to beware,
Before, for you shall I have your heart.
So of my wights I have your heart
And for my grief, shall I have in I have with.

FINIS.

The Induction.

CH A B King of Iſrael
Rebel daughter of King
of the which *Sedech*, he
all strange Idolatry, and
treame persecutors, for which
offence

The Induction.

offence hee received such a plague of God: that
in these peeres should no more be
breue on the earth, whereby ensued a great death
bothe of men and beasts / that a number dyed
through this wicked offence.

As this King as repoyce is made in the sacred
scriptures was so wicked, that even it was
his whole delight to doo ledly contrary to his
duty, and yet God suffered him to obtain a halfe
ant victory over *Berhadab*, the *Sirias King*, who
repayed in his company *scrii*, *king*, & who
hee harmed him by great and bloody *Guermiffes*
but þ third time he was forced to come prostrate
before this *Achab* / who for all his crueltie yet pitie
had the case of *Berhadab*, and making a bond w
him, gave him license to departe, so do for the
mercy I have to this wicked *Achab*, who
God had cursed and brought into the subjection
of *Achab*: to the intent he should be slain: & so
was hee worshipfull againe *Achab* / promising
his ruinate destruction for the same.

As boith after, this greedy & ainer not satis
fied with his owne kingdome and signories, w
his batels, peoples, and wonderful victories: w
which God had suffered him to conquer: but the
guiltlesse and innocent *Naboth* hee forced to be
cruelly murdered, for naught but for a *quarrel*
pertaining unto this *displeas*, whose innocent
death such vengeance obtained in þ sight of God
that the prophet *Eliu* broughte him message that
where the Dogges had Hebd the blood of *Naboth*,
in the same place should they lick his also,
and þ God to him & his posterity would do as
þ.

The Indiction.

had door to the house of Jeroboam and Balak,

And hee fearful the atonings sent from GOD, he certified Achab: that with repentance he humbled him self in sojournig sackcloth / which did move the LORD to permit his plague farther off. But this his repentance was but plaine dilimulation, to winne the hearts of men, wherfore he refused the counsel of Michas the true Prophet of GOD: and repofed confidence in foure hundred false Prophets, and after their counsell took his iourney to Ramoth, where being in Battell with the Sirians: an Arrow pierced into him fitting in his Charriot, of which wound he died. And then his Charriot going toward the Beole of Samaria to be washed: the Dogs licked up his blood. And was the promise of the LORD fulfilled upon this wicked and cruell King, for his great transgression.

WICKEDNES.

- PV while time shows long, remember life will pass:
- I in all thy thoughts respect a Christs care:
- C onfider still the end ere thou attempt,
- K nowre that thy finnes innumerable are.
- E xamine well therefore the faultes of thy,
- D read that the LORD will angere with thee here:
- N ow seek therefore to gaine the lasting blisse,
- B rest thy hart, that men good woordes may see,
- S o them so all thy life shall visitance be.

THE

Of King Achab.

THE COMPLAINT

of King Achab King of Israel, for his wicked life led in IDOLATRY and cruell Persecutions, and for taking the life of the wicked BENHADAB, King of Siria, whom GOD had delivered into his hands only to put to death. Also for his procuring the poore RABOTH to be cruelly murdered, thereby to get his victory by the counsel of JEZABEL his Queene (whose blood the Dogs licked up on the ground) and also his owne blood, in the Battell fought at RAMOTH, according to the word of the LORD.

Capit. 3.



And glorious life betwixt the righteous,
 And disobedience must have punishment:
 Where falsehood rules & truth cannot be heard:
 The reb shall come to force them to repent,
 Where man by daynes to stand of God in aton:
 His judgement needs shall come by Justice Law.

Wheree Crueltie both barbarous in the best,
 And King; puts poore feeble soules to paine;
 Where feare of God is bitterly suppressed,
 And eke the minde addicted to disdain.
 The sharpened sword both hanging above his head:
 If God so please, to strike him present dead.

For poore wretched, Achab may suffice,
 Whose wayward will from justitudes wayes was bent.

3.

The Complaine

I laboure floure my God I vnto beyle,
In Iobles I bid fir my wbole delight:
Wher Iezabel wthome I did take to wedde:
Quaintaunt was she in this my lothsome life.

For mine offence no raine for thre years space,
Fiel on the earth, all barren was and dry:
So that by this a murrain came apace,
Wher man and beest a multitude did dye.
The prophet I Elia bro wthouth:
Quaintaunt was he was cause of all my paine.

Not manie of all, that wretched curtes bilings,
In spide of God for wickednes of life:
Wher he brought into my hands to byding,
Wher so I might abidge wth my kniue,
Wher for because hee humage did to me:
I saw o his life, and so did let him free.

Not yet alas worse ally Nabochs death
Wher was in munde my vile and lewd desire:
My wjongful meares to stop his guiltlesse breath
Wher wjongful meares to stop his guiltlesse breath
Wher wjongful meares to stop his guiltlesse breath
Wher wjongful meares to stop his guiltlesse breath

Wher was in munde my vile and lewd desire,
Wher was in munde my vile and lewd desire,
Wher was in munde my vile and lewd desire,
Wher was in munde my vile and lewd desire,
Wher was in munde my vile and lewd desire,
Wher was in munde my vile and lewd desire.

When

Of Achab.

When this I heare, because all men should say,
Wher I was loy for my great offence:
I sachcloth got and so began to pray,
Wher this I found, and gloied wth ptefence,
And God wtho here to wtho I did playings feine,
Wher I was loy for my great offence.

For as I thought how I might get again,
The little Ramoth which to me was bare:
The Countel of Michas was vnto,
And so I went thow that I take there and bare,
Wher there in sight an Arrow percees were,
Wher I was loy for my great offence.

Let now the story this tridful tale of me,
Wher I was loy for my great offence:
I care God and keep your felces in your degre,
Wher I was loy for my great offence:
I care God and keep your felces in your degre,
Wher I was loy for my great offence.

FINIS.

The Induction:

EPHRAIM the Sonne of Gila-
dabahe boier, and hated of his
Bretheren, was faine to dye, &
so went and remained in the
Land of TOBAG a straininger
from his Bretheren and faine
to dye, but wth in a while it forgotten p Ammonites
Wher I was loy for my great offence

oppressed

The Induction.

oppressed the *Israelites* greatly with words, and
good in barer of subuersion, so that the Elders
of *Gilead* remeying *Leysah* was so goodly a man
of personage, strong and cogacious: they went to
desire him to be their *Captaine*. But he alleadged
unto the p small regard they had of him before, &
now in their distresse came to seek succour of him.
So at last through prouiding to make him their go
uernour: he returned with them. And preparing
him self against the *Ammonites*. he bowed vnto
GOD what if the victory might rebound into his
hands: the first quick thing that should happen
to mee with him at his return, he would sacrifice
in honoz to the LORD, & so fortuned that GOD
gaue him such good success in Barrell: so that
he returned victorious. And as he came home
ward: the first he met w^{ch} shall was his owne be
looued daughter, who met him with pleasant
sermonp, at sight whereof he rent his heare, teas
ring his garments, with many sorrowfull lamen
tations, declaring to her his doo. Well father
(quoth she) content your self: that is sayd fulfill
it, although it be I. And then for two monthes
space among the Mountaynes she hemoned her
virginite/ with other birtings of her company,
and then returned, and was sacrificed of her fa
ther as his promise was. A right and rare exam
ple for all men to take heed of vaine othes.

Rashnes 4

Of Iphrah

RASHNES.

regard abouy to live in modest meane,
A RASH attempt thou after w^{ch} repent:
S h^{ch} such vaine thoughts as make thy life vncleanne,
H are good regard lest thou be sharpy shent,
N ow is the time thy dangers to prevent.
B ecome therefore that w^{ch} shall lift thee for aye:
S o shall thou liue when Sabbath wouldst for aye.

THE COMPLAINT

of Iphrah sometime Iudge of Israel, for his so
rarishe w^{ch} in the sacrificing of his Daughter, for the
serving of his enemies.

Caput. 4.



he loftest minde both catch the fall at length,
w^{ch} the saidst man is fabled to a Greke:
The Champion stout & haughty in his strength
As soyle at length his boading to rencke,
All is but vayne to purchase moy fall prayle:
w^{ch} which lasts awhile, and soone departs his waiea.

Span both appoint, but God both all dispose,
When sayd we that saughe to vncleious fames:

3

The Induction.

AMPSON, a man though he instructed
ble for his strength and magnanimitie
received a woman of the *Philistines* to his
Dise, wherby he came to his destruction,
for by her alluring woodes did open the
Bible put forth at the marriage, how
out of the eater came meat, and out of the strong
came weakness. This *Sampson* after that hee
had sent the *Forces* though the *Philistines* coine
had these thousand men against him / who by his
owne permission suffered them to binde him, and
they seeing that they had gotten him: greatly tri-
umphed, where withall he brake his bands, as
though they had been of no force. And presently
caught by the Jawbone of an ass / and therewith
all killed a thousand *Philistines*, and after slaying
for drink, God forced the water to issue forth of
one of the rocks, and therewith refreshed him self.
When he perceived the Citizens of *Gaza* had waite
for him to kill him, he rose at midnight, and rent
the battes of the gates of the Citie, and bare the
on his shoulders to y top of an hill before the Citie
rie of *Hebron*, But at length though his fond af-
fection to his wife *Dalila*, he lost Gods excellent
gift in cutting the here from his head, wherin con-
sisted his strength, and so was hee betrayed to
the *Philistines*, and had his eyes put out, and was
made to grind in a mill like a Slave. But in their
Day of Delight holding y feast of their God *Dagon*,
Sampson was sent for out of prison to play before
them and make them sporte, the house being full
of people, so that in the rofe there was thye thou-
sand

The Induction.

land. But as *Sampson* was playing before them:
he caught the two great pillars that bare up the
house, he called upon his God saying. O Lord
Strengthen me at this time onely, that (acording
to my vocation, exercising thy iudgement) I may
be avenged on the *Philistines* for my two eyes. And
saying so: he thook the pillars saying. Let me
dye with the *Philistines*, and so the house fell down
and killed them all, his body by his brethren
was taken and buried with his father *Movash*.

MAGNANIMITIE.

*M*ye wish thy self the habitie of him,
A contented hart the way of worthiness:
Great is the pride of thee thy doings,
None can of thee so well she doeth them as thou.
As shee hath Beautie trained to her lawes,
Not flustering pride shee forced hart to bend:
I in all places of this I am righte here.
Mere thy selfe she hath, her craft for to defend.
If shee the floure shee proud and all dooeth,
The simple wretched hart neede to walle as righte.
I shee perceivee him in the open field,
Hence then shee comes to harme that simple wrighte.

THE COMPLAINT

of *Sampson*, for his fond declaying to his wife
where his strength was, which made his
eyes be pulled out by the *Philistines*.

Compt 5.

F. 5.

The Complaint.



F I be he to hote haury hart and strength,
Whougout the world eric heb was by fame
Aurey my life, peruse my bees at length,
And let both exclamen brought me unto this.
For I be wrait my wtable to my wille:
Which do procure to me a heavy wille.

Wher as I let the dymne in fery flame,
The Philibus comant me thougth the vice:
Wher bound me Drait in hope to spoil my name.
But yet the Lord be ayd me at a need.
For nothing I eddencid of my handes:
But valiantly broke them betwene my handes.

Wher Gaza gates on thoubtes I do beare,
Kermaine them unto the Hebron hill:
My might was such, of none I dead in fear,
Wid at the last thougth fondnes of my will.
Winto my wille my feet did be wray:
And so by her obaynes my decay.

I had example wille of her before,
But yet (alas) no warning woult I take:
If I had kept my self in walthomes loze,
And her refraynd that do me so helpe.
I had not falne to some into mydapp:
For owerwylde lumb wylth terrour widdull trap.

But now to late my folly I repent,
And now I more lychen as it is in burne:
Wher unaboute I lought my self to spere,
And wailing rin been my bitter bayne.
Wich may you say his payment he deseru:
That sald his payn, & woult not haue it swer'd.

ffor

Of Sampson.

For stille the people I plainly do elp,
Wher as the layd, O Sampson now wille:
The Philibus do take to make this dre,
But quichly I pvenetted their beulle.
Yet for this man coult not be weryd by thier
But now wylt tell wther as the secret is,

For Sincus songd layd me a skepe on lap,
Wher the from me my valant force heret:
The Philibus then caught me in theie trap,
And then (alas) small comfourt had I left.
But that in God my trust I sturthy hold:
Wpoverfing him my bucker and my sheld.

Wher traitonlike mine eyes puld from my head,
And in the spell do use me like a slave:
Beholde my wille what courtie the bred,
So for my love to that recompence I have.
So to gethore poze wylt the lying for to get,
So and the clowdes, and also beas, and weat.

O lady Sampson now deplynd of lory,
Wher is the life that thou bidst lead of pyer?
Is comfourt turnd to wretfull dark annoy,
Is all thy fame now dead thou hadest before?
Wher? is it thou that burnt thy enemies dymne?
Beholde thy self (alas) thou art forlornne,

Wher, is it thou that stund the piercing passers,
O Lion flecte that lought thy wile decay?
And is it thou that rent his rauntering lathes,
And Honny hadd as thou wright by the way?
Wote on thy self (alas) so much unwill:
Set how the world thine bonour doth be wille.

ffor

3

The Complaint.

With the gate of our waye theye alle,
So many men thou broughtst to the ground;
With their release this ethre afflicted alle,
And with the Daye theye gave us to comforte,
Maye, Daye while, thye fallowes lamennt,
Remember well howe thou hast us kept.

Wouldest thou so feild to fight againste thye foey,
O naked man, whereto thy chief defense
Whou canst thou nowe rest the battering blowes,
For, towarde we, goe thyour the hot paterke,
I thinke on the fate thou hast us kept before,
And sit the downe thye fallowes to deploure.

Why once thou hast, that which thou nowe dost write,
Why once thou wast free from all beaumen knotte;
Why Sampson, once thou wast remain in blinde,
And nowe repoyte, O Sampson thou art blinde.
Whou well mayest say, that once thou wast the power,
But nowe I come fullye cleare hath kept the source.

Why carrye Gaza gates unto their place,
Why take the strength that brought them thence awaye;
And then perhaps thou mayest thye foes deface,
What til that time in shall thou nowe muste saye,
Whye scourginge whye man teare thye tender bryde,
A guerdon hast which thou of right dost weyde.

Why is the thinge the Philistines do craue,
Why shall it is procures their lecherye;
Why since theye have got that Sampson for their slave,
Whye theye detain their pleasure to employe,
And as a foole theye vie the at their feale;
With the blinde speake to frame some merrye tale.

But

Of Sampson.

But yet one daye as theye do celebrate,
Whye their Dagon's feast, I beinge tyen in place;
Who make them lycke to God doo unto mye fate,
Wherewith theye mighte them all deface,
Whye howe with olde, yung, great and small;
I praye it to be, so shall mye selfe and all.

Wouldest thou so Dalia that so brought mye shame,
Wouldest thou so Dalia mye unconquert foe;
Wherewith take, let Sampson's bitter blame,
For wherewith thou hast us trust to our shame,
So maye in secret to a woman thou dost goe;
Wherewith thou wouldest have that all the world should knowe.

Whye hast thou Sampson valiant in his strength,
Wherewith he not a slouther like rest;
For all his mighte, he howe he fell at Kinge's feet,
And wherewith he was to our shame as theye doo,
Wherewith he bye me, let Sampson's great misdeed;
Wherewith thou wouldest have that all the world should knowe.

Whye manye more have fallen in like case,
And all thyng that thou, wherewith I wherewith;
Wherewith Wherewith beares a blacke face,
And Wherewith as a treble colde to face,
Wherewith thou have your choyse, wherewith you will take of lease,
Wherewith the bad, the best you maye receive.

FINIS

THE

Of King Salomon.

The Induction.

SALOMON being the sonne of *Bethsabe*, was appointed King to reigne after his father *David*, and when he was ennobled in his Kingdome: first erected Justice upon *Adonia* his Brother, who should have aspired to the Kingdome. Secondly upon *Iadi*, who had *Basne Abner* and *Amur*, and he also conspired with *Adonia*. Thirdly upon *Semeri*, who curled his father *David*. This King was so greatly beloved of *GOD*: that in a dream he had him aske what he ever he would, and he should have it. *Salomon* considering his youth, and ruling in a Kingly office, he would desire a thing it was to rule: desired of *GOD* to have an understanding heart, to iudge the people with Justice and equitie, and to discern good from evil. His request found favour in the sight of *GOD*, and not only he gave him such great and excellent Wisdom: but also abundance of worldly Riches, wherein he excelled all the Kings of the Earth, that were either before or after him to this day. So that all the world came to see and hear his grave and excellent Wisdom, which scarce surpassed *Ethan*, *Herman*, *Chalcid* and *Darda*, who were four of the noblest men that then lived in the world. But the rare Wisdom of this sapient *Salomon*: caused them all to stand astonished, both for his excellency, and also for his riches, for he had twelve officers

The Induction.

Officers, which daily provided the victuals for his household, and his ordinary expences, was every day thirtie quarters of fine Spanish silver, and sixtie quarters of meale, ten halles of wheat, and twentie out of the pasture, one hundred sheepe beside *Baris*, *Bachs*, wilde Beastes, Capons & other fowles. Also he had forty thousand *hoyes*, and six thousand *hoyesmen* to keep them. And the weight of silver that came every yeere out of *Ophir* to *Salomon*: was six hundred, thre score and six tallents, beside the bringing in of *spices* and other men. His riches was so abundant: that he made all the ornaments of the *Temple* of pure silver, and every drinking pot in his house was of cleane silver, and he used silver as plentifully as the stones in the street. But yet (alas) for all the worldly possessions and wisdom that he had: he fell into vildness and King of *Idolatrious* women, whereof he had such a multitude: that he made seven hundred *queenes*, and thre hundred *concubines*, all which turned his heart to draunge Gods, and of a vile King, made him in manner a *Barbarous* and wicked *Idolater*. So that for this his greivous offence, he lost the favour of *GOD*, and so after he had reigned forty yeeres: he dyed, and was buried in the City of *David*.

The Complaint.

SERPIENCE.

S ince mans estate corrupts as death the Flowers,
A nd in short time his pomp is layd in dust:
P recieve you may, how that this earthy bowrer,
I still continues, Mans pleasures vade as mist,
B y seasons we see as youth goes young as old,
N o King nor Kingdome will nor yet the Fowle;
C an Death deny they all may to one Folde,
E arth may be earth, so teacheth Tyldones Schoole.

THE COMPLAINT

of King Salomon King of Israel, for his inordinate love borne to Onanishy Princes, who brought him from the vigils and vigils King 1. 1. 1. that ever was, to be cast out of Gods favour, and to be as in matters like a blacke fowle.
Capul. 6.

Behold (my Friends) the kingdom before Richle sets
Although wanton will procure his twofold fall:
See here the man that thought his wealth safe
Unluckily was to come in such a thrall.
But woe be it that some deceives the wittie:
When some conceits hath power to blinde his eyes.

I Salomon when God with wisdom deckt,
And wondrously wittly therof I had great doze:
To think that Erre could neuer me infect,
Because Dame folly did stand before,
And thought the world his with a golden blace:
That thousands came on Salomon to gaze.

303

Of King Salomon.

For when I had given leasure on the earth,
For whom two women browe before my face:
Such rare repaite went of my justice in the,
That Salomon was known in every place,
Noe thus my God above me thank and praise:
That all the world amazed stand at gaze.

Before of welfh I had the world at will,
So strange it was to hear my large expenses:
Of golden gifts I ave enjoyd my fill,
My princely paye, my Wardens and bedaces,
Weltere to so long to you for to receive:
For all this welfh did naught but blinde my sight.

So that alas I cruelly transgred,
For fond delight intangled was my mindes,
Wherewith I was as in my pleasure bed,
I deare forgot the way to me assignde,
Even burned I wizes I Salomon did make:
Of Concupiscence theye burned I did take.

I wretched wretch, where was the feare of God,
Where was the wile for flightes y' thou vnderdost?
That wold thou think there was no forgoinge now,
That wold coured thye balinous wile aboute.
If to thou thoughtest whye then y' woldst but wofull:
So live so lewd, gaine's waye to rebell.

Why: did not God in by name appere to thee,
And had the aske what best thy hart could crave:
Did God not graunt thy wily perforams to be,
And did permit that thou shouldst wisdom have?
Thou thinkest thou: this canst thou not denaye:
That happens then thou wentest to adraye.

304

305

The Complainte

And because thou hast not Gods regards,
 But in thy sweetly blind let thy whole delight:
 O the wanton Deame with thy best regards,
 Thy made thee fall in such a world plight.
 And to ere betwixt thou wast all amere will:
 Thou as a Lake eke man dost thy best for will.

What wilt thou doe thou damned hast to loze,
 Thy kneeling down to Gods of Godes & Godes:
 What God will now respect thy case no more,
 Down on thy knees, downe sayd thy heavy griefes
 lament, lament (O wretched) thy wicked crime:
 Before thy days to laste thy soule in time.

Thou protestates beholde my woofull fall,
 Thou wanton wilt hath thy been me in the world:
 What now to come I red a feroile shall,
 And what reward obtaines on last fall all. U R
 My halowes faults recount before your eyes,
 And learne in time such vices to despise.

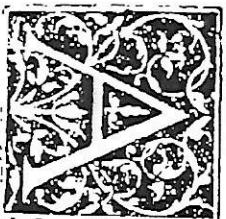
Remember me that thought my selfe to witte,
 What I no way could gaine so great a fall:
 But when I did the feare of God despise,
 My woofull man, my comfort then was small.
 My tridling teares found favour in Gods sight:
 And for my griefe did yet to me hartes delight.

So shall your likes be free from spotted blame,
 Your whole delight shall be in feare of God:
 When after death you gaine immortal fame,
 For to your likes be swep with Castidomes rob,
 When shall you live, and evermore be blest:
 Among the Saints in the eternal rest.

FINIS.

THE

The Induction.



MON the elden Sonne of the
 famous King David, was so rani-
 shed with the beautye of his Sister
 Ter Hamar: that he refrained the
 sustenance of his body, onely his
 guiding for his deere desire, To-
 nadd his Kingman often epyrhing
 the crooked cares wherwith poore Ammon was
 opprest: demaunded of him one day by ebaunce,
 what should mooue his minde to such strange
 motions? To whom Ammon brake shortly and
 sayd, O howe it is to whom I am entyalled,
 and except I may obtayne my looue: I am but
 dead, but yet I bludy to thowde on whom I am so
 affectioned, yet unto you it shall be not greatly, it
 is my Sister Hamar that procureth my togo to full
 sighing. Ionadd beinge one who furthered his in-
 cent sayd, faine thy selfe banquished with devils
 tie of sickness, and when thy father David cometh
 to visit thee: desire that thy Sister Hamar may
 dyesse meat for thee, and also bringe it thee, And the
 which counsell Ammon fulfilled, and when Ha-
 mar brought him meat: he neuer rested untill he
 shamefullye soyred her. And havinge obtayned his
 pleasure. he bitterlye disapned her, spurninge her
 out of his Chamber. To whom she sayd. In thy
 dising me thus discourteously, and in repugning
 now: is farre greater then the villainy thou didst
 unto me. But for this his wicked deed: his Bro-
 ther Abalon afterwarde slew him at a Banquet
 in chesell of his pleasure.

1.ij.

THE

The Complaint

THE COMPLAINT

Of Amnon, the eldſſe Sonne of King David,
 for the ravishing of his Siſter T H A M A R, accompliſhing
 his deſire, through the craftie deſire of I O N A D A B his
 kinſeman, who carrying A M M O N to ſome him
 ſelf ſick: obtained of his Father D A V I D, that
 T H A M A R his ſiſter ſhould come and viſite
 him, and when ſhe came, bringing
 with her a diſh of meat: raviſhed
 her, and afterwards cruelly
 deſpiced her.
 CA. 7.

INCONTINENCE.

I ſometimes reſpect their ſickle date of time,
 Now in delight, then drowned in dark annoy:
 Compaſſing Age with their unbridled time,
 O ſtill aſtes how brittle is their Joy.
 Needs muſt they ſay they taſte a few ſcorned galls,
 That as to day their pleaſure dooth procure:
 I in ſtraight of time it leaves: their comfort ſhall,
 No Rock it is that ever will endure.
 Exampl'd be by preter time unſure.
 No man (although he live in worlds of joy)
 Can keep him there as in a certain day:
 Thouſe the prooffe, what grief it dooth imploies,
 Euen at a clap dooth fetch all poore away.

O Amnon

Of Amnon.



Amnon ſon, borne unto great milhap,
 Whilſt he had that made thee do the bad:
 Wilted witch hold thou in terrours trap
 Where greedly gripes upon thy ſarkade fix'd.
 Fine on the witch, lo the ſoul to ſhoulde thy face:
 Thy hairous ad condems thee in eche place.

Hadſt thou the hart to ſwack ſuch villany?
 No point of manhood bid remaine in thee:
 So to diſpoyle thy Siſters deare virginities,
 A witchd witch deſired ſo to be.
 No merrell though at ſourth of Ammons name:
 What all the world cries on thy open ſhame.

What art thou now? a man deſpoyld of ſoy,
 And ſubied to a thouland heapes of woes:
 Why pleaſures pall is lark in dire annoy,
 Beholde thy fate how ſoward fill it goes,
 Why deo is moze then ſe thy punishment:
 Yet witchd witchd thou canſt not be content.

But moſt of all ſayen thou: thy vith hadſt done,
 And gotten that toby thy vith toby crime:
 When in deſpice her preference thou vith thou,
 And thougt the great ſcaine her company to ſhame,
 And haroned hart preaught with mallice full:
 So gattid all laud thy Siſter to compeil.

O Thamar, I my witchd deo lament,
 I ſoy the ſoye ſoy my unkinde offence:
 Deſerued dome, fall right my ſtate hath went,
 And ſoy my deo, beholde my re competence.
 A iud reward ſince ſo I vith neglect:
 My duty bound to doo in eche reſpect.

For

The Complaint.

For as I sat in midst of mirth of ioy,
At banquet souly my brother Absalon;
Not thinking to receive so great annoy,
With bloody blade he killed me amon.
How that a quarteron did befall to me:
That so from nature's law did disagree.

If I had raide my self in seasons law,
And framde my life unto a good intent:
Or if I had of God remained in alye,
When had not I my time so vainly spent.
That wher self will is fastned so at large:
Great is the payne that after will him charge.

For idle life procures this lawlede ill,
And idleness is soe to I carrying joye:
Wherere wanteth faith, hope and affare trou,
Wher Sachan still hath libertye the moye,
And Sachan eye bowd so ward feare the will:
So that which would be the soule and body spill.

Wherfore of Ammon her a concerning take,
I earne in your youth to walke in vertues wayes:
I cast mine in age your picalant ioy with take,
And so forgett bothe God and blissfull dayes,
Remember God, alwayes set him before:
And your affayres shall helpe, from the moye.

When vaine desire can neuer you assaile,
For no such sinne as I wyted do commit:
Be warnd therfore by this my present fault,
And thus such vices as with no Christian fit,
In all thy thoughts, wordes, wydes, or dedes I say
For god sake to God continually pray.

F I N I S.

Adonia

The Induction.

DO NOT COME TO THE DOOR.
The prophet blas David, perceiving
his father committed with
bitter in his aged years. began
with proud courage to exalte
him self to the Kingdome, and
prouded for him self bothe the lords, yoffemen,
and footmen, to goe before his father, as though he
were King. Whiche his father well perceued, but
per he said nothing, because he would not displease
him, so incurre his enyue toward him. So Ado-
nia went toward in his pretended purpose, and
following the counsell of Iob the Captaine, and
Abisbar the Jailer (who greatly took his parte
therin) he made a sacrifice of Deer and Sheep
wherunto he invited his brethren and the King's
seruants, who in his pleasure repoyning sayd,
God saue King Adonia. But when as Bathaba his
mother and Nathan the Prophet had giuen know-
ledge to King David of his wicked intent: he cau-
sed Saack the Jailer, and the Prophet Nathan, to an-
noint his sonne Salomon, and so set him by on
his owne Maie, and then goe softly and proclaimed
him King. Wherof tidings blazed in the new by
Dart Kings Court: caused all his company for
to flye a way from him, and so Adonia was left
all alone, who for his moie safetie did to the Tem-
ple of the Lord, and would not depart from
thence: till Salomon had granted his pardon, so
at last upon this condition that afterward there
should no more disquietnes arise by him: remit-
ted him free. Wher he departed home to his house
and

The Induction.

and when David his Father was dead. Adonia
kill in looue with Absag the Samaritan, and so deli-
red) Bethsaba Salomons mother to speake to the king
that he would giue him Absag to his wife. Sal-
mon hearing his mothers request, and seeing that
Adonia (being his elden Brother,) though his
proue would appere to the Kingdome: though he is
good to cut of his pretended purpose, and so put
him to death.

POLYPTOONES.

P rince sermons all vayne desire of wealth,
O r private gaines got with vnbornes wyle
L et man therefore consider of his helth,
P ainglorious dooth bothe minde and life abject:
P roud is hath bene by reysons manifolde,
T hat mortall Fame dooth run by the adleffes channere:
P rince her Fame cannot so offe be sold,
O r dynged eye the Godly to aduance.
P ryme when it is on hand I wylle to glauce.
S he sayls thy faith in him that rules above:
N o time deferre to turne from vickednes:
E ternall Fame, Faith and assured Loue,
S hall you adorne in wordes of rich inuents.

THE

Of Adonia

THE COMPLAINTE.

of Adonia Some, to King David, for his
proue aspring to his Fathers Kingdome, & also for his
proue vied against his Brother King Salomon, he
crawling A B I S A G the Samaritan to his mother
who was faire and vertuous young Da-
mozell, and would be King D A V I D
in his extreme age, thinking by that
meanes to attaine to his
desired pretence.
Caput. 9.



Although my da'd only well demerit blame,
My fatefully pride and haughtines of hate:
Although my life so farre spent out of frame,
I need no repute for such a vitiuous part,
Yet that the world may learne my fault by me:
Ile tell my tale that all my life may see.

And when you haue perused my life at large,
My mallice bent against my fathers care:
You will binde ambition vnto me ouer charge,
With pettyly pride (alas) vnfortunate.
Repute that I vnto well deserue my fall,
In running headlong in to such a thral.

When Adonia came to David King,
Perceiving age be due my fathers care:
My fandy thoughts I thought about to bring
My recomfort to perch to be my mate,
I thought his yeres were so faire gon & spent
That well I might presume to my intent.

THE

THE

The Complaint.

So what renown bid I in pride suppose,
To be a King and bear the laurel crown
By force of Armes to irritate my foes,
By wrongs to cause my Spokenes to chafe,
So life me thought in all the world was my
When proudly pouring in regall thyrons to Me,

If this were good to beate the vaine repoyse,
Or boldness byed by lawes with valour;
And to trye their fate in myghtie Mars his Court,
Professing faith to Spagnianistie.
On crosse drest to fight the glorious banner:
Whis valiant speake the ir bones with aduantage,

Whis is the song to win them rare renown,
Whis is the song that chokes a Spaignes hart:
Whis is the song to hunt on Spaignes crown,
And lading fame death quit them with delart.
So valiant youths, welfare your plied paines:
Whose happy helps are valiant widows gather,

Weld in this matter to thirre I vnto plecto,
What I had got such an vnto take my part:
A bacher and loab bothe inoed,
Who give content to my presumptuous hart.
A feall I made, to bere marry vnto refolyte:
Exalting me King as to be vnto make repoyte.

So gallant loy to beate to marry say,
With valiant boyde cressed to the fynes:
So saue our King our worthy Adonia,
So vnto pray to gladdome to mine eyes,
But when my affere of my vnto vnto knowe:
My loffe pride was quickly lade fall to be.

Whis

Of Adonia.

Whose which beate to be called me the ir King,
Left me alone, they hurt it not enough:
So draunge vnto to see such to vnto be King,
So some a King and made to come to court:
Dome Justice found that I should weent to byre
And they to me to be in the vnto of an eye.

With that I had and was my left to beate,
So for what things would appoyche of fide:
When Salomon say to present this gear,
Whis crowned King in wofull triumph had
At last of him my person I was gayer:
So that I would in gaudy vnto beate.

So I vnto to myte Spaignes vnto of mine,
I could not holde my self with state content:
What once more would vnto to vnto beate,
Alighting still my porpois to aduise.
And so to bring my matter was vnto beate:
Whis pretty vnto on Spaignes I found out.

I thought to beate a King saye to beate,
Which when my vnto Salomon was gayer,
I could not kepe my self in gaudy beate,
What still I thought to beate my head on byre,
Dere was beate to beate I vnto beate:
So all my pump on Spaignes vnto beate.

So to vnto beate to my vnto presumptuous hart,
What lie to I vnto in vnto beate to byre:
So Justice found me in vnto beate to byre,
And from the top vnto beate to byre:
I which was Justice vnto beate to byre:
My pump to beate to my vnto beate to byre.

Whis

Whis

Whis

T 6: Complaine &

Compter froth shall haue her right hand place,
For forth hanc tries & fornes etc. maas fornes
I thought for a tynke wainc glayr her bestes,
Yet at the length her forse the will present,
For & allures death a whole hede on her glode,
For tract at length her bewyngs shall vntode.

Gods toker smaller my hartness of wntode,
For pstricty power en ruled at all my be wntode,
For hartly hart to bled made my lence & blinde,
And made my gylde for rule in pynke by wntode,
What, haue I gaine unpropyall fornes & wntode,
For lenc remoued to pcepte this a gaine & wntode.

For no my friend, shall be my lenc,
For all is the same that will remoued to me,
For hame is my due by this my rebelle wntode,
For wicked life to lathewome for to lenc,
For rebelling to gaine & gaine & wntode,
And lacing so to be my & wntode.

What, what thou think my & wntode,
And but by that my eye at this a wntode,
And by obedience maas the ether lacing,
And him to whole life to many wntode & wntode,
For canst thou ludge & wntode & wntode,
For that so thou should & wntode & wntode.

And, me, me, my pynke this lacing,
And lenc my lenc to lenc remoued in ether place,
And lenc in alwe, to lenc my lenc to wntode,
In every point obedience to lenc,
For lenc thou lenc to lenc, lenc to lenc,
And my friends in lenc & wntode & wntode.

And

Remember

Of Donk

Remember me to bled past before your time,
Remember to I fell from blide to wntode,
For wntode full full of my pynke & wntode,
Which for me to tell this wntode & wntode,
For lenc the end before you & wntode,
For lenc to wntode in lenc a pynke & wntode.

Remember lenc is but a part of lenc,
And lenc lenc to but a little lenc,
For lenc to wntode wntode wntode but wntode,
For lenc you wntode wntode this wntode & wntode,
For lenc you wntode wntode lenc & wntode,
For lenc to wntode lenc to lenc & wntode.

Gods judgement lenc to cut lenc lenc & wntode,
For lenc to lenc more than they can lenc,
For lenc for a lenc you lenc lenc & wntode,
For lenc you lenc to lenc your wntode & wntode,
For lenc to lenc all, the lenc lenc & wntode,
For lenc lenc to lenc, lenc to lenc & wntode.

And lenc I lenc you lenc your lenc to lenc,
For lenc lenc to lenc your lenc & wntode,
For lenc this lenc, and to lenc your lenc,
For lenc lenc to lenc as lenc & wntode,
For lenc lenc lenc & wntode & wntode,
For lenc lenc that lenc lenc & wntode.

And

Remember

The Induction

P *TOLOMYE* King of *Egypt*, elevated his faire Daughter *Claspato Alexander* the Sonne of the Noble *Antiochus*, the which contracted betwene them two a great bond and league of Amitye/ the which *Ptolomye* afterward perused up for look, in recalling his former fauour from *Alexander*, labouring by all possible means for to defeat him of his Kingdom, and *Alexander* remaining for a time out of his Realme leued fit for the purpose of *Ptolomye*, for he leued a great Number of men, and iourneied into *Syria*, where he was help honorably receiued into euery Citie/ because he had bene so commaunded before by *Alexander*, for his trecherous treason was not suspected/ for because he was the Kings father in law. But *Ptolomye* whose going was only for that intent: in euery Citie left certayne well armed men, to forstipe them for his practise. And hauing subdued all the Citieis on the Sea coast: ioyued in League with *Demetrius*, and took *Claspato* his daughter by a Naumberous report of *Alexander*, how that he sought all meanes to kill him. When as his greed and unfaillable couetousnes was noted and espied: he departed to *Asiacke*, where he set two Crownes upon his owne head, the one of *Egypt*/ the other of *Asia*. *Alexander* at that time making his aboad in the dominions of *Cicilia*, & hauing been irritated with the cruell attempt of his father in law: returned home, making open warres

The Induction

warres against him. But *Ptolomye* being more puissant in strength: forced him for to spe into the Countrey of *Arabia*, whereas the King of that land smot of his head, and sent it vnto *Ptolomye*, which was the thing he cheerefully desired. But small ioy had he therof, for within thre daies after he was daine, and after his death, his men that were left in the Citieis: were all put to death.

VAIN GLORY.

I am not so much of that which is but vaine,
 And beare in minde thy state is ther vaine;
 It is not vaine that can abridge thy paine,
 Nor losie looks thy vaine care procure.
 Greene not so see thy neighbour prosper vaine,
 Let beside Ambition rule thy hart no more;
 O seeke not gainst the simple soule to faine,
 Regard to haue discretion good before.
 Thy happy helth shall eye increase the more.

THE COMPLEINT of King Ptolomye King of Egypt, for his vnnaturall cruellie vsalteredward the Famous

ALEXANDER, who was his
 Some in Lawe,
 Capt. 9.

The Complaint.



Greater for, then greivous availing,
For gentle life like to contemptuous pride:
For greater sinne then willing to be blamed,
So folly more then in vain hope to bide.
What more deceit then lack thy friend in face:
And woulde his death, in brode vengeance take.

For proud Iubetor of Ptolomye may I see,
Whose beauty hart, and moode ambitious minde:
Forced mee from princely rule to sterue,
And cruelly to dragg from Ptolomes kinde.
Wherfore my tale let peire the flinty hart:
How like they fall in such unlaful part.

My Daughter fair that Cleopatra bright,
So Alexander of illustrious fame:
In hospital hart contented of thy plight,
Will chauce vile contempt vnto fame.
My greivous kinde my hono; can let fall:
What in the end I lovd both fame and all.

My former bovy I wyetch vnto clean ransok,
And faithfull frendship to my soune in law:
Whose perching pride had quickly ditch the stroke
Whaind verrycous life Iubetor I had no awe.
Whut banishing all favour from my hart:
Did seek to fraone a world vnto ful part.

My noble soune from Kingdome baying gon,
Whose absence wrought the more for thy intent:
I ruled at home and none but I alone,
How thought I good my soune for to parent,
Kinde of his Kingdome clean in to drece: ne:
My traitorous deeds I purpoise to deceue.

¶ Then

Of Ptolomye.

When I likewise to all his Citities went,
Wher in I left of armed men good store:
What at such time as seruds for mine intent,
I might obtaine that long I wyght before:
Yet for his sake vnto his Citities all:
I was receiued with same imperiall.

Mye Iustitour I that such a deed could fraime,
Consiidering that I was receiued so well:
And only hee did yeld to me such fame,
Whaind whom I did vnkindly to rebel,
Whel, loue not favour vnto my minde intrate:
But staidly I went about this feat.

Wher as I had eyes little fair Labond:
What on the seas did harbor there about:
By other thurs my fetches I rennde,
And now I had an other plat vnto my end.
Demetrius I did leppe in league with me:
And so to war til all constance might be.

My Daughter fair I took from thy hand,
And to Demetrius did her give againe:
Wher had I raysoe a demer by of hate,
Whose Alexander sought to haue mee slaine.
And so thought this sury enate vnto Iubet:
What Kingdomes thougth I creasned on my both.

Whose belight as brasse as beaten Colde,
Whose happy life long looked for before:
Whose my soune into Arabian holdes,
Wher as to make my hono; larger more.
Whose hee was sent as present vnto me:
Whose how I wyght when I this sight did see.
L. 5.

¶ Then

The Complaint.

Not yet this pomp to thou a time didst last,
 And thin thy barenes I dyed in grievous case:
 That bauntage then when honoꝝ all was past,
 Did I obtaine in my newe single place,
 My sonnes dar blood for vengeance filld my cry:
 Canst me a wretched that sought this villany.

You Noble hartes be here a pattern playne,
 As painted by the contemning vertuous life:
 Be here a gulf of Change and Dispayne,
 As moꝝ tall see that still procured strife.
 See here the wight whose folly made him fall:
 In seeking that which did returne his thall.

See what I garnish for greivings of minde,
 See how the Lord did pay me for my payne:
 In that I went for farre from Fathers kinde,
 As looke the meanes to cause my sonne be slaine.
 Whose guiltlesse breath beholde I now lament:
 Desiring pardon for my life negligent,

Let none now therefore like change to escape,
 Lett that your selues do fall into like snare,
 And not bet you shall finde the end to beare,
 Wherfoze in time I wish you to beware.
 Who are you fare the daunger to prevent:
 Of such a crime as I now wretched am spent.

FINIS.



Lezabell

The Induction.

IEZABEL appeared to King
 Achab, pitched her vilde and
 for ward into all wickednes
 and Idolatry, and also cau-
 sed the prophets of the Lord
 to be slaine, and was the
 cause that Naboth was stoned
 to death, thereby to enjoy his inheritance. But when
 she had intelligence of the comming of Iehu: she
 tricked her self by in her haunting fines, & look-
 ed out at her window as he came in at the gate,
 to whom she sayd in this maner. Had Zimri peare
 which drew his maisters meaning. Could a traitor
 tour of any that preliether against his superiour
 have good successe in his enterprise. After which
 words she was thyng out at the window.
 With such great violence: that her bones were all
 byted in peeces, and so crampd on with hogges:
 that when they came to take her by to bury her:
 no more was found, then her skull, her feet, & the
 palmes of her hands. Herin was Elias prophesie
 brought to passe, when he said. As her dogges
 shall eat the flesh of Lezabell, and her carcase shall
 be as dung upon the earth, for that name shall be
 as this was *Lezabell*.

VANITIES.

L.ij.

V.ij.

The Complaine

For heere I see the Justice of Heaven more all vnto
I thought they booke of Beauties beames, so much
Not howe that Death dooth equal all alike,
I neede degree hee fawne not vnto
The wife the foole, the King and Begger like,
I will like that cometh in his clout,
I see not none, hee takes in euery place.

THE COMPLAINT of Iezabelle wife to King Achab, for her forsaking her Husband to all kinde of wickednesse and

I. Iohannes, of carrying the Prophets of the Lord
to be slain, and procuring the guiltie
death of Naboth shee being iustly
strucke plagued of the Lord.
Capit. 10.

If Beautie be a thing of such respect,
If haue hart the Body no aduise:
Why did my shape and beautie mee belect?
Why did my pride make mee so much joyous
And if all these were certein in a life,
Why did I looke my pleasure turne to griefe?

And no dar I ames these vaunts are too to be
These are the pompe wherin you glory so:
Which painted pride procures your after pain,
Which you laiment bitter in vobles too,
And why? because you did not feare before:
A foure grain salte to cure so vile a soze.

But

Of Iezabel,

But to her I ames to much you be deceiued,
So much you trust to that which is vaine
For perill is your fence, and heere
Which makes you think you are your selfe
I think not so, for beautie is but vaine,
As day a day, so may we see, blinding paine.

Beholde by what shee beautie shee had
Of haue hart to haue I ames thome place
Beholde her that shee thought each for a
Woe not her for soe loffe leuer in face,
But now what with my paining sorrow
So long on soie, that shee to Archa brought.

Iezabel, sometime King Achabes wife,
Maintaining God and Gods vnto shee:
For mounting in all wickednesse of
And only for the vnto her
For for the from God vnto her
That grace ing her the of all

But in a world of pranked pleasures
I wanted for as much as her
I was the taste the of
And Naboths death vnto her
Why did shee but I, so many
Which subtle lights to make her

But what at length was my desired due,
From Iudith to down I fel and broke my
By prophete which I approued true,
Which here I had that certein
In cinders small my lay on ground:
For so with joye that little could be found.

But

The Complaint.

How loe what cometh to Terichel at last,
Soe what becometh of myr althring face:
For I fearoas pluckt out of the doer
Evens call,
Wherof garterean oth my lastie pldo part chafe,
Beholde my paine, and then beholde my fame:
Beholde my life, and then beholde my shame.

How valiant Edward your spirit now take by me,
Soe tharnt you pull to or tharnt beards more laiber:
Let me your lastie part the tharnt to forre,
And tharnt you hold anye grante to the love,
Let goddes grace our lastie be tharnt be:
And wherof becometh your tharnt and tharnt.

The cause of thele byane and tharnt; daunting futes,
The cause of the with for; every drainage beutle:
The speche of the your lastie tharnt rebuts,
The tharnt not tharnt you goe to coy and mile,
But pnbently to gupoe your bealthe for:
That in the place with tharnt you may goe.

How tharnt I tharnt I cometh tharnting futes,
That you may tharnt the doer tharnting futes,
How I cometh, that tharnting futes to tharnt,
The tharnt bealthe with tharnting futes;
Cometh will cometh had the tharnt tharnting futes;
The tharnt tharnting futes tharnting futes.

FINIS.

Zedekia

The Induction.



EDENIA Soone unto Iofa was
By Nabodonozor cleerd and made
King ouer Iuda, in the Ned and plare
of Iericho his tharnt, to tharnt
he made him faithfully to hold that
he would truely obay the Chaldeis, and so in to be
therof from Nabawia he changed his name to Zedekia,
But he neglecting his duty and falsifying
his othe, suffered tharnt and wickednes to reigne
and abourd in his land, even as tharnt among the
chief x olers and tharnt, as also among the
and common for, So that God was not regar
ded, his dooed bitterly despised, & his tharnt
tharntfully misused: tharnt the Ned tharnt of
the Chaldeis with whom he had before broker leas
gure, and falsified his faith, that they came and
ruinated the citie of Iericho and tharnt the
Temple with fire, and there took the King Zedekia
his Army being scattered abode, in the plain of
Iericho & led him to the King of Babilon, wher first
his two sonnnes were destroyed in his presenc
and then his owne eyes pulled out, and then led
him Captive to Babilon, bound in chaines,
wherof he dyed, and his people re-
mained tharnt and ten years
in captivite, till the dayes of
King CIRS.

¶

M.

W. J. J.

The Complaint

W I L F W E N E S.

W here men doe more respect their private gaine,
I n vaine excesse, then *W* i l f w e n e s s e s date:
L ight to contemne, to vie to release their paine,
F rom whom both helth and riches is ingrate,
V sing them selves as bely Gods for made,
L eaving upon the honor of their pelfe:
N ot forning still them selves for to intrude,
E che man to pole, for to smatch himselfe.
S o slides from God to greater greefe renewed.

T H E C O M P L A I N T

of Zedekia sometime King of Iuda, for negl

lecting his worded othe and faithfull promise made
to King Nabuchodonozor, in suffering all some

and cruikednes to abound in his Kings
dome, being iustly plagued of

G O D therefore.

Caput. 11.

Again the red gaine Zedekia place,
Iudas sonne to tell his great misdeap:
Whom folly fond to generous did besace
As in my po. 1 p. 23. 24 be me at a clasp.
Such croked chaunce that for a time did smile:
But at the length displayd a hidden guile.

31111

Of Zedekia.

Firste was I King and ruled Iuda & amp,
In promise that I constant would remaine,
When as this worldity was brought intamy being
I sosterd sin to much so haue the rafine,
Gods word was clean suppreed in the bnde
The 39. 40. and 41. chapters and in filthy iude.

The Chaldies then Ierusalem destroyed,
The holy Temple burnd with damning fire
My soldiers all with terror were amoyd,
I taken was, so did my sinnes requite.
My sinnes were Dapne (to greife) before my face
Myne eyes yuld out in molle accursed case.

When captiue I to Babylon was led,
In fettered chaines with direfull dole & paine:
My people poore with stranye terre fed,
All long of sinne which I (alas) haue forgoyn.
Whyle I wentre yeres and ten they bid the paine:
Will Cirus cause their freedom to obtaine.

Now thus I lie, see thoue I had my shame,
A garteron iust to countenance my bane:
Take heed therefore how you contemne Gods name,
For your reward is euertasting fire.
My sinfull life, my death so boye of grace
Let now suffice to warn you in eche place.

These words shall serue, in baffe I goe my thage,
And with you well my perill to forsee:
The rule by trneth, let wherthe beare the sway,
Think on the end the danger for to see.
For I haue prayd that which I reu with prayn:
And hold to late I had not liu'd so bayne.

E I N I S,

24. y.

111

AD PRECLARAM
et nobilissimum Virum E. O.



Aut a Mari medio uentus fumantibus ur-
depositis portus sperat reperire salutē: dis
Cunctis extremo pro comber: C arere lato
Sperat fortunam lacis sentire minimam.
Palidas attonito vultu tardatur amator
Fingit tamen dominam confidit habere benignam.

Finem tamen Perigrinas hostibus exuli
A patris speras Perigrinas hostibus exuli
Orbe pererrato salis, conciliare quietem
Hac ratione magna uisio uisurus Alexim,
Tristitiaque mea letas perstringere finis
Speque rereabor, medicam Fortuna restat,
Dumce opem ferat, et morbo medietur acerbo.
Non aliquando diem tunc a perversere tenetura,
quin redeat spargens glebis sua fulmina Phabus.
Aequora quando metam certam posuere ferendi,
Gaudis securis: ego sic possessa tenebo.
Ni formose uale, ualeat tua grata uoluntas,
De precor optata tui spatii arena.
Te, cum Tosque tuos CHRISTO committo tuendos,
Donec praesentes sermone suamur amice.

FINIS.

Honos alit Artes

The

THE TABLE
displaying the form of the Chapters contained in
this SECOND BOOK.

The contents of the
FIRST BOOK.



The complaint of King Nabucodonozor,
sometime King of Babylon, for the insolent
and excessive pride that hee used in his
life time.

The Complaint of King Herod, the first
Stranger, that reigned over the Jewes,
for the credulous Enuie that in his life hee used.

The Complaint of King Pharo, sometime King of Egypt
for his unchristian dealinges toward the Children of Israel.

The Complaint of King David, (by Gods permission) an
nointed King of Israel, to wit of his fall from the bottom of
his bart bemoaning his unbeliebed lust of Lechery, com-
mitted with Berisba the Wife of Urias, and for the pro-
curing of her Infants death, thereby obtaining his pur-
pose.

The Complaint of Diues, for his Chastony used in his
life time.

The Complaint of Iudas, bemoaning his Avaritious bart
in selling his spaiher Christ for stultic price.

The Complaint of Ionas for his scornful Dackling the com-
maendment of the King, being sent to preach to the
Ninuites.

Here endeth the sum of the Chapters
contained in the first BOOK.

The Contents of the second Book.
M. lvi.

The

The Table.



The Complaint of Absalon for his badr effecting to the surprisall Crowne and Diademe of his father King David, and for his fortune fall be obtained in his pretended posture.

Caput. 1.

The Complaint of Triphon for his crime the committed against the young King Antiochus, whose he cruelly murdered as he trashed to dispose him, and for his cruel putting to death Ionathas and his two Children, through which he crowned him self King of Asia.

Caput. 2.

The Complaint of King Achab King of Israel, for his wicked life led in Idolatry and cruel persecutions, & for spurring the life of the wicked Benhadab King of Syria, whom God had delivered into his hands only to put to death. Also for his procuring the wise Naboth to be cruelly murdered, thereby to get his vineyard, by the counsel of Jezebel his Queen whose blood the Doge licked up on the ground, and also his crime blood in the battle fought at Ramoth, according to the word of the Lord.

Ca. 3.

The Complaint of Iephath sometime Judge over Israel, for his rash vow, in the sacrificing of his Daughter, for the saving of his Enemies.

Caput. 4.

The Complaint of Sampson, for his fond declaring to his wife where his chief strength was, which made his eyes be pulled out by the Philistines.

Ca. 5.

The Complaint of King Salomon King of Israel, for his inordinate love borne to orientall women, who brought him from the wisest and richest King that ever was: to be cast out of Gods favour, and to be euen in manner like a Beast of Prey.

Caput. 6.

The Complaint of Ammon the eldest Sonne of King David for the ravishing of his Sister Thamar, accomplishing his desire, through the craftie device of Ionadab his King's man, who causing Ammon to feign himself sick, obtained of his father David that Thamar his Sister should come

The Table.

come and visit him, and when she came, bringing with her a bit of meat, ravished her, and afterward cruelly despised her.

Caput. 7.

The Complaint of Adonia, Sonne to King David, for his pride aspiring to his fathers kingdom, and also for plying his against his Brother King Salomon, in raising Abisag the Sunamite to his wife, who was a fair and vertuous young Woman, & nourished King David, in his extreme Age, thinking by that meanes to attain to his desired presence.

Caput. 8.

The Complaint of Ptolome King of Egypt, for his unnatural all cruelty used toward the famous Alexander, who was his Sonne in law.

Caput. 9.

The Complaint of Jezebel, wife to King Achab, for her inciting her Husband to all kinde of wickedness, & Idolatry, and causing the prophets of the Lord to be slain, and for the procuring the guiltie death of Naboth, she being justly plagued of the Lord.

Caput. 10.

The Complaint of Zedekia sometime King of Iuda, for his neglecting his vowed othe and faithfull promise to King Nabuchodonozor, in suffering all Sinne and wickedness to abound in his Kingdom, being justly plagued of God thereby.

Caput. 11

The end of the Table of the Chapters contained in this Book.

Honor alle Artes.

FINIS.

Antony Munday.