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SALAMANINI

An excellent new Commedie,
Intituled:
The Conflict of Conscience.
CONTAYNINGE,

The most lamentable Hystorie, of the des-
Peration of Frauncis Spera, who forsooke
the trueth of of Gods Gospell, for feare
of the losse of life and wordly goodes

Compiled, by Nathaniell
Woodes. Minister, in Norwich.

The Actors names, deuided into six partes, most conuenient for such as be disposed, either to shew this Comedie in priuate houses, or other wise.

for one.

Prologue.

Mac

Mathetes.

Conscience
Paphinitius
for one.
Hypocrisie.
Theologus
For one
Sathan.
Tyrranye.
Spirit.
Horror
Eusebius
for one
Cardinal
Cacon.
for one.
Auarice
Suggestion
Gisbertus
Nuntius
for one.
Hypocrisie.
Theologus.
for one
Philologus.

VNI^{ER}SI^{TAS}
STVDII
SALAMANTINI

AT LONDON

Printed, by Richarde Bradocke
Dwellinge in Aldermanburie, a little aboue the
Conduct. Anno 1581

Prologue

When whirling windes which blowe with blustering blast,
Shall ceasse their course, and not the Ayre mooue,
But still vnstirred it doth stand, it chaunceth at the last,
To be infect, the trueth hereof euen day by day we prooue,
For deepe within the Cauces of earth, of force it doth behoue,
Sith that no windes do come thereto, the Ayre out to beate,
By standing still the closed ayre, doth breed infections great.
The streame or flood, which runneth vp and downe,
Is far more Sweete, then is the standing brooke,
If long vnworne, you leaue a Cloake or Gowne,
Moathes wil it marre, vnlesse you thereto looke.
Againe, if that vppon a shelve, you place or set a booke,
And suffer it there still to stand, the wormes will soone it eate:

A knife likewise in sheath layde vp, the rust will marre and freat.
The good road horsse, if still at racke he stande,
To resty Iade will soone transformed be,
If long vntild, you leaue a fertile lande,
From strecke and weede, no place wilbe left free:
By these examples and such like, approue then well maye wee,
That idlenes more euils doth bring, into the mynde of man, 20
Then labour great in longer tyme, againe expell out can.
Which thing our Author marking well, when weried was his mynde,
From reading graue and auncient workes, yet loth his time to loose,
Bethought himselfe, to ease his heart, some Recreance to finde:
And as he mused in his minde, immediatly arose,
An Historye of late yeares don, which myght as he suppose,
Styre vp their myndes to godlynes, which shoulde it see or heare,
But while the treatise we do playe, I praye you with vs beare.
The argument or ground whereon our Author cheefely stayed,
Is FRAVNCIS SPERAES History, to most men fully knowen, 30
Who through the loue of wordly welth, and feare of death dismayde,
Because he would his lyfe and goods, haue kept still as his owne,
From state of grace wherein he stooode, he is cleane ouerthrowne,
So that he had no power at all, in heart firme fayth to haue,
Being vrgde to praye vnto the Lord, his mercyes for to craue
But SPERAES name for causes iust, our Author doth omit,
And at this tyme imagine him PHILOLOGVS to be,
First, for because a Comedy will hardly him permit,
The vices of one priuate man, to touch particularly,
Againe, nowe shall it styre him more, who shall it heare or see, 40
For if that SPERA had ben one, we would strayght deeme in mynde,
That all by SPERA spoken were, our selues we would not finde.
But syth PHILOLOGVS is nought else, but one that loues to talke,
And common of the worde of God, but hath no further care,
According as it teacheth them, in Gods feare for to walke,
If that we practise this in deede, PHILOLOGI we are,
And so by his deserued fault, we may in tyme beware,
Nowe if as Author first it ment, you heare it with this gayne,
In good behalfe he will esteeme, that he bestowed his payne.
And for because we see by prooffe, that men do soone forget, 50
Those thinges for which to call them by, no name at all they knowe,
Our Author for to helpe short wittes, did thinke it very meete,
Some name for this his Comedy, in preface for to showe,
Nowe names to natures must agree, as euery man do knowe,
A fitter name he could in mynde, no where excogitate,
Then, THE CONFLICT OF CONSCIENCE, the same to nominate.
A cruell Conflict certainly, where Conscience takes the foyls,
And is constrained by the flesh, to yeld to deadly sinne,

Whereby the grace and loue of God, from him sinne reaues and spoils,
Then (wretch accurst) no power hath, repentance to beginne, 60
Farre happier, if that vnborne and lyfelesse he had bene,
As in Discourse before your eyes, shall plainly prooued be:
If that with patience you abide, the ende thereof to see.
And though the Historie of it selfe, be too too dolorous,
And would constreine a man with teares of blood, his cheekes to weet
Yet to refresh the mindes of them which the Auditors,
Our Author intermixed hath, in places fitte and meete,
Some honest myrth, yet alwayes ware, DECORVM, to exceede:
But list, I heare the Players prest, in presence forth to come,
I therfore cease, and take my leaue, my Message I haue donne. 70

Acte first. Sceane I

SATHAN

High time it is for mee to stirre about,
And doo my best, my kingdom to maintaine,
For why? I see of enemies a rought:
Which all my lawes, and Statutes doo disdaine:
Against my state, doo fight and striue amaine.
Whome, in time if I doo not dissipate,
I shall repent it, when it is to late.
My mortall foe, the Carpenters poore Sonne, 10
Against my Children, the Pharises I meane,
Vpbraiding them, did vse this comparison,
As in the storie of his lyfe, may be seene,
There was a man, which had a vinyard greene:
Who letting it to husbandmen vnkinde,
In steade of fruite, vnthankfulnesse did finde.
So that his Seruantes, firstly they did beate,
His Sonne lykewise, they afterward did kill,
And heereupon that man in furie great:
Did souldiers send, there husbandmen to spill, 20
Their Towue to burne, he did them also will.
But out alas, alas, for woe I crie,
To vse the same, farre iuster cuase haue I,
For where the Kingdome, of this worlde is myne,
And his, on whom I will the same bestow,
As Prince heereof, I did my selfe assigne:
My darling deare, whose faithfull loue I know,
Shall neuer faile from mee, but daylie flow:
But who that is: perhaps some man may doubt.
I will therfore in breefe, purtraict and paint him out. 30
The mortall man by natures rule is bound

That Child to fauour, more then all the rest,
Which to himselfe in face, is lykest found:
So that he shall with all his goodes be blest:
Euen so do I esteeme and lyke him best,
Which doeth most neare my dealyngs to imitate,
And doth pursue Gods lawes, with deadly hate.
As therefore I, when once in Angels state,
I was, did thinke my selfe, with God as mate to bee,
So doeth my Sonne himselfe, now eleuate, 40
Aboue mans nature, in rule and dignitie.
So that in terris Deus Sum, saith he:
In earth I am a God, with sinnes for to dispence,
And for rewardes, I will forgiue eche maner of offence.
I saide to Eue, tush, tush, thou shal not die,
But rather shalt as God, know euerie thing:
My sonne likewise, to maintaine Idolatrie,
Saith tush, what hurt, can carued Idols bring,
Dispise this law of God, the heavenly king:
And let them in the Churche, for men thereon to looke, 50
An Idoll doth much good, it is a laymans booke.
Nembroth that Tyrant, fearing Gods hande,
By mee was perswaded to builde vp high Babel:
Whereby he presumed Gods wrath to withstande:
So hath my Boy, deuised very well,
Many prety toyes, to keepe mens soule from hell:
Liue they never so euill heere, and wickedly,
As Masses, trentalles, Pardons, and Scala coeli.
I egged on Pharao of Egipt the King,
The Israelites to kill, so soone as they were borne: 60
My darling likewise, doeth the selfe same thing:
And therefore cause Kinges, and Princes to be sworne,
That with might and maine, they shall keepe vs his horn.
And shall destroy with fire, Axe and sworde,
Such as against him, shall speake but one worde.
And euen as I was somewhat to slow,
So that notwithstanding, the Isralites did augment:
So for lack of murthering, Gods people doo grow,
And dayly increase, at this time present:
Which my sonne shall feele incontinent. 70
Yet an other practise, this euill to withstand,
He learned of mee, which now he takes in hand.
For when as Moses, I might not destroy,
Because that he was of the Lord appointed,
To bring the people from thraldome to ioy:
I did not cease, whilst I had iuented,

An other meanes to haue him preuented:
 By accompting himselfe the sonne of Pharao,
 To make him loth Egipt to forgoe.
 The same aduise I also attempted, 80
 Against the sonne of God, when he was incarnate,
 Hoping there by, to haue him relented:
 And for promotion sake, himselfe to prostrate,
 Before my feete when I did demonstrate,
 The whole worlde vnto him, and all the glory,
 As it is recorded in Matheus his storye.
 So hath the Pope, who is my darlyng deare,
 My eldest boy, in whom I doo delight:
 Least he should fall, which thing he greatly feare,
 Out of his Seat, of honour pompe and might, 90
 hath got to him, on his behalfe to fight:
 Two Champions stout, of which the one is Auarice,
 The other is called Tyrannicall practise.
 For as I saide, although I claime by right,
 The kindome of this early world to rounde:
 And in my stead to rule with force and might,
 I haue assigned the Pope, whose match I no wher found,
 His hart with loue, to mee, so much abounde:
 Yet diuers men of late, of mallice most vnkinde,
 Do study to displace my son, some waywarde meanes to find 100
 Wherefore I maruell much, what cause of let there is,
 That hetherto, they haue not their office put in vre,
 I will go see, for why, I feare that somewhat is amis.
 If not, to raunge abroad, the worlde, I will them straight procure,
 But needes they must, haue one to help, mens harts for to allure:
 vnto their traine, who that should bee, I cannot yet espie,
 No meeter match I can finde out, then is Hypocrisie.
 Who can full well in time and place, dissemble eithers parte,
 No man shall easely perceiue, with which side he dooth beare.
 But when once fauour he hath got, and credit in mans hart: 110
 He will not stack in mine affaires, I doo him nothing feare:
 But time doth runne, too fast away, for me to tarie heere,
 For none will be enamoured, of my shape I doo know,
 I will therefore myne impes send out, from hell their shapes to show.

Acte. Fyrst. Sceane. 2:

MATHETES. PHILOGOGVS

My mynde doeth thirst deare friende Philologus,
 Of former talke to make a finall ende:
 And where before we gan for to discus, 120

The cause why God doth such afflictions sende,
Into his Church, you would some more time spende.
In the same cause, that thereby you might learne,
Betwixt the wrath and loue of God, a right for to discern.

Philologus

With right good will, to your request, heerin I doo consent,
As well because, as I preceiue, you take therein delight,
As also for because, it is most chiefly pertinent,
vnto mine office, to instruct, and teache eche Christian wight,
True godlynesse, and shew to them, the path that leadeth right, 130
vnto Gods kingdome, where we shall, inherite our saluation,
Geuen vnto vs from God, by Christ our true propitiation.
But that a better ordered course, heerein we may obserue,
And may directly to the first, apply that which insue,
To speake that hath bene saide, before, I will a time reserue:
And so procede, from whence we left, by course and order due,
vnto the ende: At first therefore, you did lament and rue,
The miserie of these our daies, and great calamytie,
Which those sustaine, who dare gainsay, the Romish hypocrisie.

Mathetes

140

I haue iust cause, as hath eche Christian hart,
To waile and weepe, to shed our teares of bloud:
When as I call to minde, the torments and the smart,
Which those haue borne, who honest be and good,
For nought els, but because, their errors they withstood:
Yet ioyed I much, to see how paciently,
They boare the crose of Christ, with constancie.

Philologus

So many of vs, as into one bodye bee,
Incorporate, whereof Christ is the liuely heade,
As members of our bodies which wee see:
With ioyntes of loue together bee conioyned:
And must needes suffer, vnlesse that they be dead:
Some part of griefe in mynde which other feele,
In bodie though not so much by a greate deale.
Wherfore by this it is most apparent,
That those two into one bodie are not vnyted,
Of the which, the one doth suffer, the other doth torment:
And in the woundes of his Brother is delighted:

150

Now which is Christes bodie, may easely be decided:
For the Lambe is deuonred of the Wolfe alway,
Not the Wolfe of the Lambe as Chrisostom doth say.
Agayne of vnrighteous Cayne murdered was Abell,
By whom the Church of God was figured:

160

Isaac lykewise was persecuted of Ismaell,
As in the Booke of Genesis is mencioned:
Israell of Pharao was also terrifyed,
Dauid the Sainct, was afflicted by his Sonne,
And put from his kingdome I meane by Absolon. 170
Elias the Thesbit, for feare of Iezabell,
Did fly to Horeb, and hid him in a Caue:
Micheas the Prophet, as the Story dooth tell,
Did hardly his life from Baalles Priests saue:
Jeremy of that sawce tasted haue:
So did Esay, Daniell, and the Children three,
And thousandes more, which in stories we may see.

Mathetes

In the new Testament, we may also reede,
That our Sauour Christ, euen in his Infancy,
Of Herod the King might stand in great dread:
Who sought to destroy him, such was his insolency: 180
Afterward of the Pharises, he did with constancy,
Suffer shamefull death, his Apostles also,
For testimonie of the trueth, did their crosses vnder go.

Philologus.

Iames vnder Herod, was headed with the Sworde,
The rest of the Apostles, did suffer much turmoyle:
Good Paul was murdered by Nero his worde:
Domitian deuised a Barrell full of Dyle, 190
The body of Iohn the Euangelist to boile:
The Pope at this instant sondrie tormentes procure,
For such as by Gods holy word will indure.
By these former stories, two thinges we may learne,
And Profytably recorde in our remembraunce:
The fyrst is Gods Church from the Diuels to discern:
The second to marke, what manyfest resistance,
The Trueth of God hath, and what incombraunce:
It bringeth vpon them that will it professe,
Wherfore, they must arme them selues, to suffer distresse.

Mathetes

200

It is no new thing, I doo now perceiue,
That Cristhes Church doo suffer tribulation,
But that the same crosse I might better receiue:
I request you to shew me for my consolation:
What is the cause, by your estimation:
That God doth suffer, his people be in thrall
Yet helpe them so soone as they to him call.

Philologus.

The chiefest thing, which might vs cause or moue,
 With constant mindes, Christes crosse for to sustaine: 210
 Is to conceiue of heauen, a faithfull loue:
 Wherto we may not come, as Paul doth proue it plaine:
 vnlesse with Christ we suffer, that with him we may raine:
 Againe sith that it is our heauenly Fathers will,
 By worldly woes our carnall lusts to kill.
 Moreouer, we do vse to loath that thing we alway haue,
 And doo delight the more in that which mostly we doe want,
 Affliction vrgeth vs also, more earnestly to craue:
 And when we once releued be, true faith in vs it plant,
 So that to call in eche distresse on God we will not faint: 220
 For trouble bring forth pacience, from pacience dooth insue
 Experience, from experience hope, of health the ankor true.
 Againe, oftimes, God doth prouide, affliction for our gaine,
 As Iob who after losse of goodes, had twice so much therefore:
 Sometime affliction is a meanes, to honor to attaine:
 As you may see, if Iosephes lyfe, you set your eyes before:
 Continually it doth vs warne, from sinning any more:
 When as we see the iudgements iust, which God our heauenly king,
 vpon offenders heere in earth, for their offences bringe.
 Sometime God doth it vs to proue, if constant we will be. 230
 As he did vnto Abraham: sometime his whole intent,
 Is to declare his heauenly might, as in Iohn we may see:
 When the Disciples did aske Christ, why God the blindnesse sent
 vnto that man that was borne blinde: to whom incontinent,
 Christ saide: neither for Parentes sinnes, nor for his owne offence,
 Was he borne blinde, but that God might shew his magnificence.
 Mathetes
 This is the summe of all your talke, if that I gesse a right,
 That God doth punnish his electt to keepe their faith in vre,
 Or least that if continuall ease, and rest enioy they might: 240
 God to forget through hautinesse, fraile nature should procure:
 Or els by feeling punishment, our sinnes for to abiure:
 Or els to proue our constancy, or lastly that we may,
 Be instruments in whom his might, God may abroad display.
 Now must I needes confesse, to you my former ignoraunce,
 Which knew no cause at all, why God should trouble his elect,
 But thought afflictions all, to be rewares for our offence:
 And to procede from wrathfull Iudge, did alway it suspect:
 As doe the common sort of men, who will straightway direct
 And point their fingers at such men, as God doth chastice heere, 250
 Esteeming them by iust desert, their punishment to beare.
 Philologus.

Such is the nature of mankind, himselfe to iustifye,
And to condemne all other men, whereas we ought of right:
Accuse our selues especiall, and God to magnifie:
Who in his mercy doth vs spare, whereas he also might,
Sith that we doo the selfe same things, with like plagues vs requight
Which thing our Sauour Christ doth teach, as testifyeth Luke,
The thirteenth Chapter, where he dooth vaine glorious men rebuke:
But for this time let this suffice, now lets homeward goe, 260
And further talke in priuat place, if neede be, we will haue:
Mathetes.

With right good will, I will attend on you, your house vnto:
Or els goe you with mee to mine, the longer iourney saue:
For it is now high dinner time, my stomack meat dooth craue:
Philologus.

I am soone bidden to my friende, come on let vs departe,
Mathetes.

Goe you before, and I will come behinde with all my harte.
Acte Second. Sceane fyrst.

HYPOCRISIE.

271

God speede you all, that be of Gods beleefe,
The mightie Iehouah protect you from ill:
I beseeche the lyuing God, that he would giue,
To ech of you present, a hartly good will,
With flesh to contende, your lust for to kyl:
That by the aide of spytuall assistance,
You may sudue your carnall concupisence.
God graunt you all for his mercyes sake,
The lyght of his word to your hartes ioy: 280
I humbly beseeche him a confusion to make
Of erroneous sectes, whiche might you annoy:
Earnestly requiring eche one to implye,
His whole indeuour Gods word to maintaine,
And from straunge doctrine your hartes to refraine.

Graunt Lord I pray thee, such preachers to bee,
In thy congregation, thy people to learne:
As may for Conscience sake, and of meere sinceritie,
Being able twixt Corne and Cockle to discerne.
Apply their studie to replenish the Berne. 290
That is thy Church, by their doctrines increase,
And make many heires of thine eternall peace. Amen. Amen.

But soft let me see, who doth mee aspect,
First sluggish Saturn of nature so colde:
Being placed in Tauro, my beames doo reiect,
And Luna in Cancro in fertile he behould:
I will the effect hereafter vnfoulde.

Now Iupiter the gentil, of temperature meane,
 Poore Mercury the turncote, hee forsooke cleane.
 Now murthering Mars retrogarde in Libra, 300
 With amiable tryne, apply to my beame,
 And splendant Sol the ruler of the day:
 After his Eclips to Iupiter will leane,
 The Goddessse of pleasure, Dame Venus I meane,
 To me her poore seruaunt seme friendly to be,
 So also doth Luna otherwise called Phebe.
 But now I speake mischeuously, I would say, in a mistery
 Wherefore to interpret it, I holde it best done,
 For heere be a good sort I beleue in this company:
 That know not my meanyng, as this man for one, 310
 What? blush not at it, you are not alone:
 Heere is an other that know not my mynde,
 Nor hee in my wordes, great fauour can fynd.
 The Planet Mercurius, is neither whot nor colde,
 Neither good nor yet verie bad of his owne nature,
 But doth alter his qualytie, with them which doo holde:
 Any friendly aspect to him, euen to I assure:
 We Mercurialists, I meane hypocrits cannot long endure
 In one condicion, but doo alter our mynde,
 To theirs that talke with vs, thereby friendship to fynde. 320
 The litle Camelyon by Nature can change
 Her selfe, to that colour, the which she beholde:
 Why should it then to any seeme straunge:
 That we doo thus alter, why are controuide ?
 Sith onely the rule of nature we holde:
 We seeke to please all men, yet most do vs hate,
 And we are rewarded for friendship debate.
 Saturnus is enuious, how then can he loue?
 Adulation or Hypocrisie to him most contrarie, 330
 The Iouists being good doo looke high aboue:
 And doo not regard the rest of the companye:
 Now Mars being retrogard, foretelleth miserie:
 To tyrannicall practise, to happen eftsoone,
 As shalbe apparant before all be done.
 Which Tirannie with flatterie is easely pacified,
 Whereas Tom tell troth shall feele of his Sword,
 So that with such men is fully verified,
 That olde said saw, and common by word:
 Obsequium amicos, by flateries friends are prepared:
 But veritas odium parit, as commonly is seene, 340
 For speaking the trueth, many hated haue beene.
 By Sol vnderstand, Popish principaltytie,

With whom full highly I am entertained,
But being eclipsed shall shew forth this qualitie:
Then shall hipocrisie be vtterly disdained:
Whose wretched exile though greatly complayned:
And wept for many, shalbe without hope,
That in such pompe shall euer be Pope.
By Venns the riotus, by Luna the variable,
Betwixt whom and Mercury no variance can fall, 350
For they which in wordes be most vnstable:
Would be thought faithfull, and the riotous liberall:
So that Hipocrisie their doings cloake shall:
But which not a word, for yonder come some,
While I know what they are, I will be dombe.

Acte Second. Sceane. 2.

TIRANNY. AVARICE.

Put mee before for I wyll shift for one,
So long as strength remaineth in this Arme,
And pluck vp thy hart thou faint harted mome, 360
As long as I lyue, thou shalt take no harme:
Such as controll vs, I will their tongues charme,
By Fire or Sword or other like torment,
So that euer they did it they shall it repent.
Hast thou forgotten what Sathan did saye,
That the K. Hipocrisy our doings should hide,
So that vnder his Cloake our partes we should playe,
And of the rude people should neuer be spide,
Or if the worst should happ or betide,
That I by Tiranny should both you defend, 370
Agaynst Such as mischife to you should pretend.

Auarice.

Indeed such woords our Belfire did speake,
Which being remembred doth make my heart glad,
But yet one thing my courage doth breake,
And when I thinke of it, it makes me full sad,
I meane the euil lucke which Hipocrisy had,
When he was expelled out of this land
For then with me the matter euill did stand.
For I by him so shadowed was from light, 380
That almost no man could me out espye,
But he being gon to euery mans sight,
I was apparent ech man did descrye,
My pilling and poling so that glad was I,
From my nature to cease a thing most merueilous,
And liue in secret the tyme was so daungerous.

Tyranny.

Tush Auarice thou fearest a thing that is vayne,
 For by me alone both you shalbe stayed,
 And if thou marke well thou shalt perceiue playne, 390
 That if I Tyranny my parte had well played,
 And from killing of heretikes my hand had not stayed,
 They had neuer growen to such a great rowt,
 Neither should haue bene able to haue banisht him out:
 But sero sapiunt Phriges, at length I will take heede,
 And with bloud enough this euill will preuent,
 For if I here of any that in word or in deed,
 Yea if it be possible to knowe their intent,
 If I can proue that in thought they it ment:
 To impaire our estates, no prayer shall serue, 400
 But will paie them their hire, as eche one deserue.
 Auarice.
 The Fish once taken, and scaped from baight,
 Will euer heereafter, beware of the hooke,
 Such as vse hunting will spie the Hare straight,
 Though other discern her not, yet on her shall looke:
 Againe, the learned can read in a Booke,
 Though the vnskilfull seeing equall with them,
 Cannot discern an F from an M.
 So those which haue tasted, the fruite that we beare 410
 And finde it so sower, will not vs implant:
 Tyrannye.
 Tush Auarice, I warrant thee thou needst not feare,
 In the cleargy I know, no friends we shal want:
 Which for hope of gaine, the trueth will recant:
 And giue them selues wholly to set out Hypocrisie,
 Being egd on with Auarice, and defended by Tiranny.
 Auarice.
 Well may the Clergie on our side holde, 420
 For they by vs no small gaine did reape,
 But all the temporaltie , I dare be boulde,
 To venture in wager of Golde a good heape,
 At our prefermentes will mourne waile and weepe,
 Tyranny.
 Though indeede no iust cause of ioy they can finde,
 Yet for feare of my sword, they will alter their minde.
 But I maruell much, where Hypocrisie is,
 Mee think it is long since, from vs he did goe.
 Auarice.
 I doubt that of his purpose he misse: 430
 And therefore hath hanged him selfe for woe.
 Now sayst thou Tyranny doest not thinke so

In faith if I thought that he might bee spared,
 And we haue our purpose beshrew mee if I cared
 Tyranny
 Saw you euer the lyke of this doubting doul?
 It greeues mee to heare how faint harted he is,
 A litle would cause me to kill thee, thou Ascoulte:
 See, see, for woe he is lyke for to pisse:
 To giue an attempt, what a fellow were this: 440
 But this is the good that commeth of Couetousnesse
 He liueth alway in feare to loose his riches.
 Againe, marke how he regardeth the death of his friend
 So he hath his purpose, he cares for no moe,
 A perfect patterne of a coueous mynd,
 Which neither esteemeth his friend nor his foe,
 But rather Auarice might I haue saide so:
 Who if he were gone, my selfe could defende,
 Where thou by his absence wert soone at an ende.

Acte second. Sceane.3.

HYPOCRISIE. TIRANNY. AVARICE. 451

O Louing Father and mercifull God,
 We through our sinnes thy punishment deserue,
 And haue prouoked to beat with thy rod:
 As stubborne Children, which from thee doo swerue:
 We loathed thy worde, but now we shall sterue:
 For Hypocrisie is placed againe in this lande,
 And thy true Gospell as evile doth stande.
 This is thy iust iudgement for our offence,
 Who hauyng the light, in darknesse did straie, 460
 But now if thou wouldest of thy fatherly beneuolence:
 Thy purposed iudgements in wrath for to stay:
 The part of the prodigall Sonne we would play:
 And with bitter teares before thee would fall,
 And in true repentaunce for mercy would call.
 In our prosperitie we woulde no regard,
 The wordes of the Preachers, who threatned the same,
 But flattering our selues, thought you wouldest haue spared
 vs in thy mercy, and neuer vs blame:
 But so much prouoked thee, by blaspheminge thy name: 470
 Indeede to deny, that in words we mayntaine,
 That from thy Justice thou couldst not refraine.
 So that Romish Pharao a Tirant most cruell,
 Hath brought vs againe into captiuytie,
 And instead of the pure flood of thy Gospell:
 Hath poysoned our soules with diuelish hypocrisie:
 vnable to maintaine, it but by murthering Tyranny:

Seeking rather the fleece, then the health of the Sheepe,
Which are appointed for him for to keepe.

Tyranny. 480

Loe Auarice, harke what a Traitor is heere,
Against our holy Father this language to vse:
I might haue harde more if I would him forbear:
But for greefe my eares burne to heare him abuse
His tongue in this maner: wherfore no excuse,
Shall purchase fauour but that with all speede,
By Sword I will render, to him his due meede.

Wherfore, thou miscreant, while thou hast time,
Pray to the Saintes, thy spokesmen to bee,
That at Gods hand, from this thy great crime: 490
By their intercession, thou may be set free:

Auarice
May hearest thou Tyranny, be ruled by mee:
First cut of his head, and then let him pray,
So shall he be sure, vs not to bewray.

Hypocrisie
O wicked Tyranny, thou impe of the Deuill,
Too ioyfyl tidinges, to thee haue I brought,
For now thou art imbouldened, to practise all euill:

Tiranny 500
Marry thou shalt not giue mee thy seruice for nought:
But for thy paines to please thee I thought.

Hypocrisie
Thou art nothing so ready to doo any good,
As thou art to shed poore Innocents bloud.

Auarice
Nay Tyranny suffer this raskall to prate,
Till some man come by, and then he is gone,
Then wilt thou repent it, when it is to late:
Dispatch him therefore, while we are alone: 510

Hypocrisie
Well may the Couetous be lykened to a drone,
Which of the Bees labours, will spoile and wast make,
And yet to get hony, no labour will take.
The Coueitous lykewise, from poore men extort,
Their gaines to encrease, they onely doo seeke:
And so they may haue it of them a gear sorte:

What meanes they vse for it, they care not a leeke:
Yet will these mysers scarce once a weeke:
Haue one good meale, at their owne table, 520
So by Auarice, to help them selues they are vnable.
Auarice to a Fire may well compared bee,

To the which the more you adde, the more still it craue,
So lykewise the Couetous minde we doo see:
Though riches abound, doo wish still more to haue
And to be short, your reuerences to saue:
To a filthy Swyne, such mysers are comparable,
Which while they be dead are nothing profytable.

Auarice

Nay farewell Tyranny, I came hither too Soone, 530
I perceiue already, I am to wel knowne:
I were not best in their clawes for to come:
vnlesse I were willing to be cleane ouerthrowne:

Tyranny

By the preaching of Gods word, al this mischife is growen
Which if Hypocrisie might happely expell,
All we in safetie and pleasure might dwell.
Stay therefore, while from Hypocrisie we heare,

Auarice

Dispatch then this Marchant, least our counsell he tell, 540

Hypocrisie

I am content for Gods cause, this crosse for to beare

Tyranny

It is best kylling him, now his mynde is set well.

Hypocrisie

Your Scroffing and mocking God seeth eche deal:

Tyranny

Yea, doest thou persist, vs still thus to check,
Thy speach I will hinder, by cutting of thy neck.

Hypocrisie

550

Nay, holde thy hand Cadby, thou hast kild mee enough

What neuer the sooner for a mery worde?

I meant not good earnest, to your maship I bow:

I dyd but iest, and spake but in boord:

Therefore of friendship. put vp agayne thy sword:

Tyranny

Nay caytiffe presume not, that thou shalt goe scotfree,

Therefore hold still and I will soone dispatch thee.

Hypocrisie

What I pray thee Tyranny know fyrst who I am, 560

We purblinded fooles, doo your lyps blinde your eyes:

Why, I was in place long before you came:

But you could not see the wood for the trees:

But in faith father Auarice I will pay you your fees:

For the great goodwill which you to mee beare,

And in time wyll requight it againe doo not feare.

Auarice

Content your selfe, good master Hypocrisie.
The wordes which I spake I spake vnaware.

Tyranny

570

Holde thy hand Hypocrisie, I pray thee hartely:
So lyke a mad man with thy friendes doo not fare.

Hypocrisie

For nether of you both, a pin doo I care:
Goe shake your eares both, like slaues as you bee,
And looke not in your neede to be holpen of mee.

Tyranny

What Master Hypocrisie, will you take Enuffe so soone?
Marry then you had neede to be kept very warme,

Auarice

580

I swear to your mastership, by the man in the Moone,
That to your person I entended no harme:

Hypocrisie

But that I am wearie, I would both your tongs charme
See how to my face they doo me deride,
I will not therfore in your companies abide.

Auarice

Why master Hiporisie, what would you that I doo:
For my offence, of mercie I you praye.

Hypocrisie

590

With thee I am at one , but of that Marchant to,
I looke for some amendes, or els I will away:

Tyrannie

The presumptuous fooles parte heerein thou doest play,
What ? of thy Master, dooest thou looke for abaysance,
I will not once intreate thee, if thou wilt get thee hence.

Hypocrisie

Nimia familiaritas parit contemptum,
The olde prouerbe by mee is veriefied,
By too much famylaritie contemned be some:

600

Euen so at this present to mee it betide:
For of long time Hypocrisie hath ruled as guide:
While now of later daies through Heretikes resistance
I retained Tyranny to yeeld mee asistance.
But through ouer much lenytie, he thinks himself checkmate
With mee his good patron, Master Hypocrisie.

Tyranny

Lyst I pray thee Auarice, how this rascall can prate:
And with mee Tyranny doth challenge equalytie:
Where hee of himselfe hath neither strength nor hability

610

But thou to him riches, and I strength doo giue,
So that I must be his master, though it doth him greeue.

Auarice

Two Dogges oftentimes one bone would faine catch
But yet the thirde doo both them deceiue,
Euen so Hypocrisie for the preheminance dooth snatch:
Which Tiranny gapes for, ye may, perceiue:
But I must obtaine it, for of mee they retaine
All kinde of riches, their states to mayntaine,
To yeelde to mee therefore they must be both faine. 620

Hypocrisie

Was Iudas Cristes master, because he bare the purs
Nay rather of all, he was least regarded,
Haue not men of honor, Stewards to disburse:
All such summes of mony, wherwith they be charged:
Yet aboute their maister their honor is not enlarged:
Euen so, thee Auarice, my Steward I account,
To pay that whereto my charges amount.
And to thee Tiranny, this one word I obiect,
Whether was Ioab or Dauid the King: 630
When Ioab was glad his ease to reiect:
The Ammonyts in Rabah, to confusion to bring:
When Dauid with Bethsheba at home was sleeping:
Was not Ioab his seruant, in warfare to fight,
And so art thou mine, mine enimies to quight:

Tiranny

Nay then at the hole god giue you good night:
Shall Tiranny to Hypocrisie in any point yeelde:

Hypocrisie

With this one word I will vanquish thee quight: 640
That thou shalt be glad to giue mee the feelde:
The ende to be preferred all learned men wild:
Sith therefore Hypocrisie of Tiranny is ende,
I must haue the preferment, for which I contende.

Tiranny

I will make you both graunt that I am the chiefe,
Or els with my sword your sides I will pearce,

Hypocrisie

That were sharp reasonyng indeede, with a mischief: 650
Auarice

I wyll yeelde him my right if that hee be so feare,
Hypocrisie

The nature of hypocrites, heerein we rehearce:
Which being conuincd by the text of Gods worde,
The ende of their spowting is Fyre and Sword.

But if you wil needs be chiefe, God speed well your plough
I will be none that shall follow your traine,
For if I should, I know well inough:
That to fly the Countrie, we all should be faine:
Then were my labour done but in vaine, 660
You know not so much as I doo Tiranny,
Therefore I aduise you be ruled by mee.

Tiranny

Inter amicos omnia sunt communia they say,
Among friendes there is reconed no propertie,
But what the one hath of his owne, thother may:
Haue the vse of the same, at his owne lybertie:
Euen so among vs it is of a suretie:
For what the one hath of his owne proper right,
It is thine to vse by day or by night. 670

Auarice

Indeede you say trueth, the ende is worth all,
Such thinges as to get the ende are referred,
And by this reason to you I proue shall:
That I before Hypocrisie must be preferred:
The conclusion of my reason is this inferred:
Sith Hypocrisie was inuented to augment priuat gaine,
I am the end of Hypocrisie, this is plaine.

Hypocrisie

Actum est de Amicitia, the bargaen is dispatched, 680
And we two in friendship. are vnited as one.

Auarice

In the same knot, with you let mee also be matched:
And of mony I warrant you, you shall want none:

Hypocrisie

I agree, what say you: shall he be one?

Tyranny

I iudge him needefull in our company to bee:
And therefore, for my part, he is welcome to mee.
Let vs now speedely on our businesse attende
And labour eche one to bring it about. 690

Hypocrisie

That is already by mee brought to ende:
So that of your preferment you neede not to doubt:
And my comming hether was to finde you out:
That at my elbow you might be in readinesse,
To helpe if neede were in this waightie businesse.
To tell you the Storie it were but to tedious,
How the Pope and I together haue deuised,
Firstly to inuegle the peple relygious:

For greedinesse of gaine, who will besooone prezed: 700
And for feare least heereafter they should be dispised:
Of their owne freewill, will maintaine Hypocrisie
So that Auarice alone, shall conquere the Cleargie.
Now of the chiefest of his carnall Cardinals,
He doth appoint certaine, and giue them authoritie,
To ride abrode in their pontificalles:
To see if with Auarice, they may winne the Layitie:
If not, then to threaten them with open Tyranny:
Whereby doubt not but many will forsake,
The trueth of the Gospell, and our parties take. 710

Tyranny

This deuce is praise worthy, how saist thou Auarice:
Auarice

I lyke it well if it were put in vre,
Yet litle gaine to mee, shall this whole practise:
More then I had before time procure:

Hypocrisie

The Legates are ready to ride I am sure:
Wherefore we had neede to make no small delaye,
They stay for my comming alone, I dare say, 720
Howbeit the Layitie would greatly mislike,
If they should know all our purpose and intent,
Yea and perhaps some meanes they would seeke:
Our forsaide businesse in time to preuent:

Tyranny

Will you then be ruled by my arbiterment?
Least the people should sodenly dissolue tranquyllytie,
For the Legates defence, let hym vse me Tyranny:

Hypocrisie

Herein your counsell is not muche vnwise, 730
Saue that in one thing, we had neede to beware,
Least you be knowen, we wyll you disguise,
And some graue Apparell for you wyll prepare,
But your name Tyranny, I feare all wyll marre:
Let me alone, and I wyll inuent,
A name to your nature, which shalbe conuenient:
Zeale shall your name be, how lyke you by that?
And therefore, in office, you must deale zealously:

Tyranny

Let me alone, I wyll pay them home pat: 740
Though they call me Zeale, they shall feele me Tyrranny

Hypocrisie

Loe, here is a Garment, come dresse you handsomly:
I mary (quoth he) I lyke this very well:

Now, to the Deuyls Grace, you may seeme to geue counsell
 Now must I apply al my Inuention,
 That I may deuice Auarice to hide:
 Thy name shalbe called Carefull prouision,
 And euery man for his houshold may lawfully prouide,
 Thus shalt thou go cloaked, and neuer be spide: Auarice 750
 Thy counsel Hipocrisie, I very well allow,
 And will recompence thee, if euer I know how.

Tiranny

Now, on a boon voyage, let vs depart,
 For I well lothe any time to delaye,

Hypocrisie

Nay, yet in signe of a mery hart,
 Let vs singe before we go awaye.

Auarice 760

I am content, begyn I you pray,
 But to singe the Treble, we must needes haue one.

Hypocrisie

If you say so, let it euen alone

Act Thyrde. Sceane I

Philologvs

Too true (alas) too true I say, was our Diuination,
 The whiche Mathætes did foresee, when last we were in place,
 For now (in deede) we feele the smart and horrible vexation,
 Whiche Romysh power vnto vs did threaten and manace: 770

Wherfore, great neede we haue, to call to God alway for grace:

For feeble flesh is farre too weake, those paynes to vndergo:

The which all they that feare the Lord, are now appointed too.

The Legate from the Pope of Roome, is come into our Coastes,

Who doth the Sainctes of God eche where, with Tiranny oppresse,

And in the same most gloriously himselfe he vawnt and boast,

The more one mourneth vnto him, he pittie the lesse,

Out of his cruel Tyranny, the Lorde of Heauen me blesse:

For hitherto, in blessed state, my whole lyfe I haue spent:

With health of body, wealth in Gooddes, and minde alway content. 780

Besides, of friendes, I haue great store, who do me firmly loue,

A faithfull wife and children fayre, of wooddes and pasture store,

And diuers other thinges, whiche I haue got for my behoofe,

Whiche nowe to be depraued off, would gieue my hart full sore:

And if I come once in their clawes, I shall get out no more.

vnlesse I wyll renounce my fayth, and so their minde fulfill,

Whiche if I do, without all doubt, my soule for ay I spyll.

For sith I haue receiued once the first fructes of my faith,

And haue begon to ronne the course, that leadeth to saluation,

If in the midst therof, I stay or cease, the Scripture sayth, 790

It booteth not that I began with so good preparation,
But rather, maketh much the more, vnto my condemnation:
For he alone shall haue the Palme, whiche to the ende doth ronne,
And he which plucks his hand from Plough, in Heauen shal neuer com.
Those Labourers which hyred were in Vineard for to moyle,
And had their Peny for their payne, they taried all whyle night,
For if they ceased had, when Sunne their flesh with heat did broyle,
And had departed from their worke, they should haue lost by right,
Their wages Peny: I likewise, shalbe depriued quight
Of that same Crowne, the whiche I haue in fayth longe looked for, 800
But for this time, I wyll depart, I dare here say no more.

Acte thyrde. Sceane.2.

Hypocrisie

Ha, ha, ha, mary now the Game beginne,
Hypocrisie throughout this Realme is had in admiration,
And by my meanes, both Auarice and Tirranny crept in,
Who in short space, wyll make men ronne the way to desolation,
What did I say: my tongue dyd tryp, I should say, consolation.
For now (forsooth) the Clergie must into my bosome creepe,
Or els, they know not, by what meanes, them selues alyue to keepe. 810
On the other side, the Laetie, be they eyther riche or poore,
If riche, then Auarice strangle them, because they wyll not loose
The worldly wealth: or els we haue one subtile practise more,
That is, that sensuall Suggestion, their outwarde man shall pose,
Who can full finely in eche cause, his minde to them disclose,
But if that neither of these twayne, can to my trayne them wynde,
Then, at his Cue (to play his parte, doth Tiranny begynne.
As for the poore knaues, suche a one as this is,
We do not esteeme hym, but make short adoo,
If he wyll not come on, we doo hym not mysse, 820
But to the Dot, he is sure to goe:
Tirranny deales with hym and no moe.
But I meruayle, what doth hym from hence so longe stay ?
Soone named, sooner cumme, as common Prouerbes say.

Acte. Thyrde. Sceane.3:

TYRRANNY, AVARICE. HYPOCRYSIE.

By his woundes, I feare nott, but it is cocke sure now
vnder the Legates Seale, in Office I am placed
Thefore who so resist me I will make him to bow,
Who can make Tyranny now be disgraced: 830
With a head of brasse I will not be out faced,
But will execute mine office with extreme crueltie,
So that all men shall knowe me to be playne Turanny.

Auarice

Nay Master Zeale be ruled by me,
To such as resist, such rigor you may show.

Tyranny

Zeale nay, no Zeale, my name is Tyranny,
Neither am I ashamed who doth my name knowe,
For in my dealings the same I will showe,
None dare reprove me of that I am sure,
So long as Authority on my side endure,
But to thy wordes a while I will list,
Therefore in briefe saye on what you will.

840

Auarice

I would haue you show rigor to such as resiste.
And such as be obstinate spare not to kill,
But those that be willing your hestes to fulfill,
If they offend and not of obstinacie,
For money excuse them though they vse villanie,
Thus shall you performe your office aright,
For fauour or money to spare the offendent.

850

Tyranny

So maye I also of mallice or spight,
Or ranckor of myne punnish the innocent,
But I wilbe ruled by thine arbitrament,
And will fauour such as will my hand greaze,
The deuil is a good fellow if one can him please,
But to follow our busines great paynes we do take,
On an hastie message we were fit to be sent.

860

Hypocrisie

When I lye a dying I will you messengers make,
You plye you so fast you are too to dilligent,
Hoope how, Master Zeale whether are yee bent.

Auarice

Harke me thought one hallowed that called you by name.

Tyranny

I would it were Hypocrisy. Aua. It is the very same,
What Master Hypocrisie for you I hue sought,
This howre or two but could you not finde.

870

Hypocrisie

That is no meruaile it is not for nought,
For I am but litle and you two are blinde,
Neither haue you eyes to see with behinde,
Yet may the learned note herein a mystery,
That neither Tyran. nor Auar. can finde out Hypocrisie.
But what earnest busines haue you in charge,
That with so great speede must presently be finished.

Tyranny	
Mary see here	880
Hypocrisie	
what is it?	
Tyranny	
a commission large	
From my Lord Legate him selfe auctORIZED,	
The effect whereof must presently be practised.	
Hypocrisie	
What is the tenure I pray you let me know.	
Tyrannye	
Auarice hath red it, not I, let him showe.	
Auarice	
He hath firstly in charge to make inquisition,	
Whether Aulters be reedified whether chalice and booke,	890
Vestments for Masse, sacraments and prosession,	
Be prepared againe: if not he must looke,	
And finde out such fellowes as these cannot brooke:	
And to my Lord Legate such Marchants present,	
That for their offence they may haue condign punishment.	
If any we take tardy Tyranny them threat,	
That for their neglygence he will them present,	
And I desirous some money to get,	
If ought they will giue me, their euill will preuent,	
Yea somtime, of purpose, such shifts we inuent.	
Hypocrisie	900
Peace, yonder coms one (me thinke) it is a preest,	
By his gowne cap and tippet, made of a list	
Acte. Third, Sceane 4.	
CACONOS. HYP. TIRANNY. AVARICE	
In gude feth sir, this newis de gar me lope,	
Ay is as light as ay me wend, gif that yo wol me troth,	
Far new ayen within awer lond installed is the Pope,	
Whese Legat with authoritie tharawawt awr cuntry goth,	
And charge befare him far te com, os Preests end lemen bath,	
Far te spay awt gif that he mea, these new sprang Arataykes,	910
Whilk de disturb awr hally Kirke, laik a sar of saysmataykes.	
Awr gilden Gods ar brought ayen intea awr Kirks ilk whare,	
That onte tham awr Parishioner, ma affer that gudewill,	
Far hally Masse in ilke place, new thea auters de prepare,	
Hally watter, Par, Crosse, Banner, Censour and Candill,	
Cream, Crismatory, hally Bred, the rest omit ay will,	
Whilt hally Fathers did inuent fre awd Antiquitie,	
Be new receued into awr Kirks, with great Solemnitie.	
Bay these thaugh lemen bene apprest, the Clargy sall het gean,	

Far te awr Sents theis affer yifts all whilk we sall receyue, 920
 Awr hally Masse,thaw thea bay dere, thea de it but in vayne,
 Far thaw ther frends frea Purgatory, te help thea dea beleue,
 Yet af ther hope, gif nede rewhayre it waud theam all deceue,
 Sea wawde awr Pilgrimage, Reliques, Trentals and Pardons,
 Whilk far awr geyn inte awr Kirk ar braught in far the nones.
 Far well a nere what war awr tenths & taythes that gro in fild,
 What gif we han of glebed lond ene plawwark bay the yeare,
 Awr affring deas de vara laytell ar nething te vs yeld,
 Awr Beadroll geanes, awr chrisom clothes de laytle mend awr fare
 Gif awt af this ye pea far vale, we laytle mare can spare, 930
 Sawl Malles, Diriges, Monethmayndes, and Buryinges,
 Alsowinday, Kirkings, Baneasking and weddings.
 The Sacraments, gif we mowt sell, war better then thea all,
 Far gif the Jewes gaue thratty pence, te hang Chrayst on a tree,
 Gude christian folk thrayse thratty pence waud count a price but smal
 Sea that te ete him with ther teeth delayuered he mawght be,
 New of this thing delayuerance, ne man can mak but we,
 Se that the market in this punt, we Preests sawd han at will,
 And with the money we sowd yet, awr pooches we sowd fill.
 Hypocrisie 940
 I will goe and salowt him, good morrow Sir John.
 Cacon
 Naw bay may Preest had God giue ye ten far ene,
 Hypocrisie
 Do you Master Parson in this Parish singe
 Cacon
 Yai Sir that ay de, gif yowll giue me troothing
 Tyranny
 I haue a comission your house and Church to seeke,
 To search if you any seditious Bookes do keepe. 950
 Cacon
 Whe ay? well a neare ay swer bay the Sacrament,
 Ay had rather han a cup af nale then a Testament
 Hypocrisie
 How can you without it your office discharge.
 Cacon
 It is the least thing ay car far bay may charge,
 Far se lang as thea han Images wharon te luke,
 What nede thea be distructed awt af a Buke.
 Hypocrisie 960
 Tush that will nodifie them all well enowe,
 As well a dead Image as a dumb Idole I make God avowe,
 Cacon
 Yay, ay my sen, bay experience thot con showe,

Far in may Portace the tongue ay de nat knowe,
 Yet when ay see the great gilded letter,
 Ay ken it sea well, as nea man ken better:
 As far Example, on the day of Chraistes Natyuitie,
 Ay see a Bab in a Manger, and two Beastes standing by
 The Seruice whilk to Newyeares day is assaygnd, 970
 Bay the Paicture of the Circumcision ay faynd,
 The Seruice, whilk on Twalfth day mun be don,
 Ay seeke bay the marke of the three kynges of Colon.
 Bay the Deuill tentyng Chraist, ay faind whadragesima,
 Bay Chraist on the Crosse, ay serch out gude frayday:
 Pasch for his marke, hath the Resurrection,
 Ayenst Hally Thursday, is pented Chraistes Assention,
 Thus in mayn owne buke, ay is a gude Clarke,
 But gyf the Sents war gone, the Cat had eate my mark
 Se the Sandry mairacles, whilk ilk Sent haue done, 980
 Bay the Picttures on the walles sall appere to them soone
 Bay the whilk thea ar lerned in euery distresse,
 What Sent thea mun prea te far succour doubtles:
 Sea that all Lepers te Syluester must prea,
 That he wawd free tham, ther disease take away.
 Laykwais, thea that han the fallyng Saickness,
 Te be eased therfre, thea mun prea to St. Cornelis:
 In contagious aier, as in plague or pestilence,
 Te hally Sent Ruke, thea mun call far assistance. 990
 Fra parill of drawning, Sent Carp keepe the Maryners
 Fra daying in warfare, Sent George gard the Soldiers,
 Sent Iob heale the Pore, the Agew, Sent Germayne,
 Far te ease the toothache, call te Sent Appollyne,
 Gif that a woman be barren and childles,
 Te helpe her herein, she must prea te Sent Nicolas.
 Far wemen in trauayle, call to Sent Magdalene
 Far lawlynes of minde, call te Sent Katheryne,
 Sent Loy saue your Horse, Sent Anthony your Swyne.
 Tyranny
 What? this Parson, seemeth connyng to be, 1000
 And as farre as I see, in a good vniformytie:
 Yea, he is well red, in that golden Legend.
 Cacon
 Bay may trooth, in readyng any other, ne taym do I spend
 Far that ay ken, bay general caunsell, is canonized
 And bay the hely Pope hymselfe is authorized:
 That Buke farther, is wholly permytted,
 Wharas, the Bayble in part is prohibited.

And therefore, gif it be lawfull to vtter my conscience,
Before the new Testament ays giue it credence, 1010
Hypocrisie

I allow his judgemnet before Ambrose & Austin,
And for Hypocrisie, a more convuenient Chapleyn,
Auarice

It greueth me much that no fault we can spye,
For now of some bribe disappoynted am I,
Yet happily he may tell vs of some Heretykes.

Tyranny

Is there M. Parson in your parish no Scismatikes?

Cacon 1020

Yai mara is ther a vara busy bodye,
Whe will iest with me and call me fule and noddye,
And sets his Lads te spowt latin ayenst me,
But ay spose then with Deparfundis Bam aui,
And oftentimes he wil reson with me of the Sacarment,

And say he can prooue bay the new Tastament,

That Chraystss body is in Heauen placed,

But ays not beleue him, ay woll not be awt faced,

He says besayd that the Pope is Anticraist,

Fugered of Iohn bay the seuen hedded beast,

1030

And all awre religion is but mons inuention,

And with Gods ward is at vtter dissention,

And a plaguy deel mare af sayk layk talke,

That ay dar not far may nars bay his yate walke,

But ay wawd he wer brunt that ay mawght be whaiet,

Tyranny

He must, haue a cooler his tongue runnes at riat.

Auarice

What is his name sir John, canst thou tell vs?

Cacon 1040

Yai Sir that ay ken he is cleped Phailelegoos.

Tyranny

Wilt thou go show his house where he dwell?

Cacon

Yai or els ay wawd may sawl war in Hell,

Te de him a plesure ay wawd gang a whole yeare

Gif it war but te make him a Fadocke te beare.

Tyranny

Go with vs Auarice and beare vs company.

Auarice

1050

Nay, if you go hence I will not here tary.

Hypocrisie

Away sirs in your busines in a corner do not lurke,
That my Lord Legate when he coms may haue worke.

Tyranny

Come on let vs go together Sir John.

Cacon

Ay sal follow after, God boy you good Gentleman.

Hypocrisie

Farewell, three false knaues, as betweene this and London. 1060

Tyranny

What sayst thou?

Hypocrisie

As honest men as ye three Kings of Colon.

This geare goes round if that we had a fiddle:

Nay, I must sing too, heigh dery dery dery,

I can do but laugh my hart is so merry,

I wilbe minstrel my selfe height didle, didle, didle,

But lay there a strawe I began to be wery:

But harke I heere a tramplyng of feete,

It is my Lord Legate I will him go meete.

Acte fourth. Sceane.I.

CAR. HYPO. AVA. TYR PHILO. 1071

Go to Master Zeale, bring forth that heretike,

Which doth thus disturb our religion Catholike.

Hypocrisie

Rowm for my Lords grace: what? no maner reuerence,

But Cap on head Hodge, and that in a Lords presence.

Cardinall

What? Master Hypocrisie, I haue stayed for you long. Hypocrisie

Your were best crowd in and play vs amonge. 1080

Cardinall

Where haue you ben from me so long absent,

I appoynted to haue ben here three howres ago,

In my consistory to haue set in Judgement,

Of that wretched Scismatike that doth trouble vs so.

Hypocrisie

What haue you caught but one and no more?

In fayth father Auarice, you haue plied your chaps well.

Auarice

I must needs confesse that I am payd for my trauell. 1090

Tyranny

Rowme for the prisoner, what? rowme on ech hand,

Or I shall make some out of the way for to stand.

Lo heere (my Lord) is that seditious Scismatike,

That we haue layd waite for, an arrant Heretike.

Cardinall

Sit downe Master Hypocrisie to yeeld me assistnce. Hypocrisie
I thank your Lordship for your courteous beneuolence,
I wilbe the Noddy, I should say the Notary, 1100
To wright before my Lord Legate which is Comissary.

Cardinall

Ah sirra, be you he that doeth thus disturb,
The whole estate of our fayth Catholike?
Art thou so expert in Gods lawes and word,
That no man may learne thee? Thou arrant Heretike:
But this is the nature of euery Scismatike:
Be his errors neuer so false Doctrine,
He will say, by Gods word, he dare it examine.

Philologus

With humble submission to your authoritie,
I pardon craue if ought amisse I saye,
For being thus set in perill and extremitie,
To me vnaquainted, my tongue soone trip maye,
Wherefore excuse me, I do your Lordship praye,
And I will answeare to euery demaund,
According to my conscience, Goddes worde being my warrand. 1110

Cardinall

To begin therfore orderly, how saist thou Philologus?
Haue I authoritie to call the me before? 1120
Or to be short, I will obiect it thus:
Whether hath the Pope which is Peters successor:
Then all other Bishops preheminance more?
If not, then it follow that neither he,
Nor I which am his Legate, to accompts may call thee.

Philologus

The question is perillous for me to determine,
Cheefely when the party is Judge in the cause,
Yet if the wholl course of Scripture ye examine,
And wilbe tryed by Gods holy lawes, 1130

Small help shall you finde to defend the same cause,
But the contrary may be proued manifestly:
As I in short wordes will proue to you breiefely.
The surest ground wheron your Pope doth stand:
Is of Peters being at Roome a strong imagination,
And the same Peter, you do vnderstand,
Of all the Disciples had the gubernation,
Surmising both without good approbation:
vnlesse you will by the name of Babylon,
From whence Peter wrote is vnderstanded Roome: 1140
As indeed diuers of your writers haue affirmed,

Reciting Ieromy, Austine, Primasius and Ambrose,
 Who by their seuerall writings haue confirmed:
 That Rome is new Babylon I may it not glose,
 But it were better for you they were dumbe I suppose,
 For they labour to proue Roome by that acception:
 The whore of Babilon spoke of in the Reuelation,
 But graunt that Peter in Roome setled was,
 Yet that he was cheefe, it remayns you to proue:
 For in my Judgement it is playne case, 1150
 That if any amongst them to rule it did behoooue,
 He should be cheefe whom Christ most did loue:
 To whom he bequethed his mother most deere,
 To whom in reuelation Christ did also appeere.
 I meane Iohn Euangelist (by birth) Coosin germaine,
 To our Sauour Christ as storyes do vs tell,
 From whose succession if that you should clayme
 Superioritie, you should mend your cause well,
 For then of some likelyhood of truth it should smell,
 Where none so often as Peeter was reprov'd, 1160
 Nor from stedfast fayth so often tyme remoued,
 But graunt all were true herein you do fayne,
 Marke one proper lesson of a Greeke Dratour:
 As a good childe of his fathers welth is inheritour,
 So of his fathers vertues he must be possessour,
 Now Peter folows Christ and al wordly goods forsakes
 But the Pope leaueth Christ, & himselfe to glory takes:
 And to be short Christ himselfe refused to be a Kinge,
 And the seruant about the Master may not be,
 Which being both true it is a strange thing, 1170
 How the Pope can receiue this pompe and dignite,
 And yet professe himselfe Christes seruant to be,
 Christ wilbe no King, the Pope wilbe more,
 The Pope is Christes Master not his seruant therefore.

Cardinall

Ah thou arrant Heretike I will thee remember,
 I am glad I know so much as I doo,
 I haue wayed thy resons and haue found them so slender
 That I thinke them not worthy to be answered:
 How say you Master Hipcrisy? 1180
 Hypocrisie
 I also thinke so,
 But let him go forwarde and vtter his conscience,
 And we will awhile longer here him with patiecence.

Cardinall

Say on thou Heretike of the holy Sacrament,
Of the body and bloud of Christ, what is thine opinion?

Philologus

I haue not yet finished my former argument.

Cardinall

1190

Say on as I bid thee, thou art a stoute Minion: Philologus

I shal then gladly: It is a signe of vnion,

The which should remaine vs Christians among,

That one should loue another all our life long:

For as the bread is of many Cornells compounded,

And the Wine from the Juce of many Graps do descend,

So we which into Christ our Rocke are ingrounded:

As into one Temple, should cease to contend:

Least by our contention the Church we offend,

This was not the least cause among many more,

Which are now omitted that this Sacrament was geuen for, 1200

The cheefest cause why this Sacrament was ordained,

Was the infirmitie of our outwarde man:

Whereas Saluation to all men was proclaymed.

That with true fayth apprehend the same can,

By the death of Jesus Christ that immaculate Lambe,

That the same might the rather of all men be beleued,

To the word to ad a Sacrament, it Christ nothing greued

And as we the sooner beleuee that thing true,

For the tryall whereof more witnesses we finde,

So by the meanes of the Sacrament many grue

1210

Beleueing creatures, where before they were blynde,

For our sences some sauour of our fayth now do finde,

Because in the Sacrament there is this Analogy:

That Christ feedes our soules as the bread doth our body.

Cardinall

Ah thou foul Heretike, is there bread in the Sacrament?

Where is Christes body then which he did vs giue?

Philologus

I know to the faythfull receiuer it is there present:

But yet the bread remaineth stil I stedfastly beleuee.

1220

Cardinall

To here these his errors it doth me greatly greeue:

But that we may shortly to some issue come,

In what sence sayd Christ, Hoc est Corpus meum?

Philologus

Euen in the same sence that he sayd before:

Vos estis sall terræ, vos estis Lux mundi:

Ego sum ostium: and a hundreth such more

If tyme would permit to alleadge them seuerally,
 But that I may the simple sorte edifie, 1230
 You aske me in what sence these wordes I verifie,
 Where Christ of the bread sayd: this is my body:
 For answeere herein, I aske you this question,
 Were Christes disciples into salt transformed?
 When he sayd: ye are the salt of the earth euery one,
 Or when the light of the world he them affirmed?
 Or himselfe to be a dore when he confirmed,
 Or to be a Vine did his body then change?
 If not then, why now? this to me seemeth strange.

Cardinall 1240

Why doest thou doubt of Christ his omnipotencye?
 But what so he willeth doth so come to passe?

Philologus

God keepe me and all men from such a frency,
 As to thinke any thing Christs power to surpasse,
 When his will to his power ioyned was,
 But where his will wanteth his power is vneffectuall:
 As Christ can be no Iyer, God cannot be mortall:
 Set downe therefore some prooffe of his will,
 That he would be made bread, and then I recant. 1250

Cardinall

This Caytif, myne eares with winde he doth fill:
 His wordes both trueth and reason doth want:
 Christes word is his will, this must thou needes graunt.

Philologus

He spake the word likewise, when he said: I am the dore,
 Was his body transformed into tymber therefere?

Cardinall

Nay if thou beest obstinate I will say no more.
 Haue him hence to prison and keepe him full sure: 1260
 I will make him set by my friendship more store:
 But herest thou Zeale, go first and procure,
 Some kinde of new torment which he may not indure. Tyranny
 I am here in redines to do your commaundement,
 And will returne hither agayne incontinent.

Hypocrisie

At thy returne, bryng hether Sensuall Suggestion.
 That if neede be, he may vs assist,
 Least that both I, and Carefull pruision, 1270
 The zeale of Pilologus, may no fully resist.
 But he in his obstinacie doth styll persist,
 To put him to death, would accuse vs of Tirranny:
 But if we could win him, he should do vs much honesty.

Tyranny: I heare you, and wyll fulfill your wordes spedely.

Hypocrisie

Good Maister Philologus, I pittie your case,

To see you so foolysh, your selfe to vndoo:

I durst yet promys to purchase you grace,

1280

If you would (at length) your errorrs forgoe:

Therefore, I pray you, be not your owne foe.

Philologus

Call you those Errorrs, whiche the Gospell defends,

I know not then, whence true Doctrine descends.

Cardinall

Nay, Mayster Hypocrisie, you spend tyme in vaine.

To reason with him, he will not be remooued,

Auarice

Had I so much to liue by as he hath certayne,

1290

I would not loose that which I so well loued.

Cardinall

He stands in his reputation, he will not be reproued:

And that is the cause that he is so obstinate:

But I shall well enough thy corage abate.

Philologus

I humbly beseeche you of Christian charitie,

You seeke not of purpose my blood for to spill.

For if I haue displeased your authorie,

In reasonable causes redresse it I will,

1300

But in this respect I feare I should kill

My soull for euer: if against my conscience

I should to the Popes lawes acknowledge Obedience.

Hypocrisie

Ceace from those wordes, if your safetie you loue:

As though no man had a soule more then you:

Suche nips (perchance) my Lords patience wyll mooue:

Then would you please him, if that you wist how:

But, if you wyll be ruled (by my honestie) I vow,

I will do the best herein that I can:

1310

Because you seeme to be a good Gentleman.

Auarice

Were it not better for you to lyue at ease?

And spend that merely, whiche earst you haue got,

Then by your owne follie, your selfe to disease?

And bring you to trouble, whiche other men seeke not.

Hypocrisie

In faith, Philologus, your zeale is too hote,

Whiche wyll not be quenched, but with you hart blood,

If I were so zealous, I would thinke my selfe wood.

1320

Cardinall

Tush, it wyll not be, he thinkes we do but iest,
Wherfore, that some tryall of my minde, he may haue,
That Carefull Prouision, should goe, I thinke best,
Into the towne and there assistance craue,
His house for to enter, and his Goods for me saue:
Least, when his wife know, that they be confiscate,
Into other mens keepyng, the same she doth dissipate.

Hypocrisie

You speake very wisely, in my simple Judgement, 1330
Therefore, you were best to sende him away.

Cardinall

Go too, Carefull Prouision, depart incontinent,
And fulfill the wordes, whiche I to you say,

Auarice

Of pardon herein, I do your Lordshyp pray,
You doubt not I trust, of my wyllyng minde,
Whiche herein most redy, you alway shall finde.

For who is more redy, by frawde to purloyne
Other mens goodes then I am eche where?

1340

But least some man at mee shoulde chaunce to faine,
And kill mee at once I greatly doo feare,
I had rather perswade him his folly to forbear.

Cardinall

Proue then if thou canst doo him any good,
He shall not say that we seeke his blood.

Auarice

Ah maister Philologus, you see your owne case,
That both life and goodes are in my Lords will,
Therefore you were best to sue for some grace,
And be content his wordes to fulfill:

1350

If you neglect his, hence straight way I wyll,
And all your goodes I will sure confiscate,
Then will you repent, it when it is to late,

Philologus

My case indeede I see most miserable,
As was Susanna betwixt two euyls placed,
Either to consent some sinne most abhominable:
Or els in the worldes fight to be vtterly disgraced:
But as she her chastitie at that time imbraced,
So will I now spirituall whordom resist,
And keepe mee a true Virgin to my louing spouse Christ.

1360

Auarice

Wilt thou then neglect the prouision of thy houshold?
Thou art therfore worsse then an Infydell is.

Philologus

That you abuse Gods word, to say I dare be bolde:
And the saying of Paule your interpret amisse

Cardinall

I neuer saw the like heretick that this is: 1370
Away Carefull Prouision, about your businesse,
Auarice
Sith there is no remedie, I am heere in redinesse.

Philologus

I beseeche your Lordship euen from the hart roote,
That you would vouchsafe for my contentation,
To approue onto mee by Gods holy booke,
Some one of the questions of our disputation:
For I will heere you with hartes delectation:
Because I would gladly to your doctrine consent, 1380
If that I could so my conscience content.
But my Conscience crieth out and bids me take heede
To loue my lord God aboue all earthly gaine,
Wherby all this while, I stande in great dread,
That if I should Gods statutes disdain,
In wretched state then, I should remaine:
Thus cryeth my Conscience, to mee continually,
which if you can stay, I will yeelde to you gladly.

Cardinall

I can say nomore, then I haue done already, 1390
Thou heardest that I called the heretick and foole:
If thou wilt not consent, to mee and that speedily:
With a new maister, thou shalt goe to schole,
Hypocrisie
Thou hast no more wit, I see then this stoole,
Farre vnfit to dispute, or reason with my Lorde,
He can subdue thee, with fire & sword, quight with one word

Tyranny

Come, follow apace, sensuall Suggestion,
Or els I will leaue you to come all alone: 1400

Suggestion

You go in hast, you make expedition,
Nay, if you runne so fast I wil none:
This litle iournay, will make mee to grone:
I vse not to trouble my selfe in this wise,
And now to beginne, I doo not aduise:

Tiranny

Haue not I plyed mee, which am come againe so soone,
And yet haue finished such sundry businesse:

I haue caused many pretie toyes to be done: 1410
So that now I haue eche thing in readinesse.

Cardinall

What maister Zeale, you are praiseworthy doubtlesse
Art thou prepared this gentleman to receiue?
He will roste a Fagot, or els he me deceiue.

Tyranny

In simple manner I will him entertaine,
Yet must he take it all in good parte:
And though his diet be small, he may not disdain,
Nor yet contemne the kindenes of my heart, 1420
For though I lacke instruments, to put him to smart,
Yet shall he abide in a hellish blacke dungeon:
As for blocks, stocks & irons, I warrant him want none.

Hypocrisie

Well, farewel Philologus, you heare of your lodging,
I would yet do you good, if that I wist howe.

Cardinall

Let him go Hypocrisie, stand not all day dodging,
You haue don to much for him, I make God avowe.

Hypocrisie

Staye, for Suggestion doth come yonder nowe,
Come on lasy Lubber, you make but small haste,
Had you staid awhile longer, your coming had ben waste. 1430

Suggestion

You know of my selfe, I am not very quicke,
Because that my body I do so much tender,
For Sensuall Suggestion, will quickly be sicke
If that his owne ease he should not remember:
Thus one cause of my tariaunce to you I do render,
Another I had, as I came by the waye: 1440
Which did me the longer from your company staye.

Hypocrisie

What was that Suggestion, I praye thee to vs vtter,
For I am with child, till that I do it heare.

Suggestion

A certaine gentlewoman, did murmur, and mutter,
And for greefe of minde, her hayre she did teare:
Shee will at last kill her selfe, I greatly do feare,

Hypocrisie

What is the cause why this greefe she did take? 1450

Suggestion

Because her Husband her company did forsake:
Her children also about her did stand,
Sobbing, and sighing, and made lamentation:

Knocking their brestes, and wringing their hand:
Saying, they are brought to vtter dessionation,
By the meanes of their fathers wilfull protestation,
Whose goodes they saye, are already confiscate,
Because he doth the Popes lawes violate,
And indeed I sawe Auarice standing at the doore, 1460
And a company of Ruffians assisting him there.

Philologus

Alas, alas, this pincheth my heart full sore,
Myne euills he doth declare, myne owne wo, I do heare,
Wherefore from teares, I cannot forbear.

Hypocrisie

Ha ha, doth this touch you, Master Philologus,
You neede not haue had it, being rulde by vs.

Suggestion

Why? what is he, thus, Master Hypocrisie, 1470
That taketh such sorrow at the wordes which I spake.

Hypocrisie

One that is taken, and counced of Heresie,
And I feare me much, will burne at a stake,
Yet to reclayme him, much paynes would I take,
And haue don already, howbeit in vayne,
I would craue thine assistance, were it not to thy payne,

Suggestion

I will do the best herein that I can,
Yet go thou with me, to helpe at a neede, 1480
With all my heart, God saue you, good gentleman,
To see your great sorrow, my heart doeth welnigh bleede:
But what is the cause of your trouble and dreede?

Disdaine not to me your secrets to tell:

A wiseman sometime, of a fool may take counsell.

Philologus

Myne estate (alas) is now most lamentable,
For I am but deade, which euer side I take,
Neither to determine heerein am I able,
With good aduice mine election to make: 1490
The worse to refuse, and the best for to take,
My Spirit couites the one, but alas since your preference,
My flesh leades my Spirit therfroe by violence.
For at this time, I being in great extremitie,
Either my Lord God in hart to reiect,
Or els to be oppressed by the Legates authoritye:
And in this world to be counted an abiect:
My Landes, wife and Children also to neglect:

This later part to take, my Spirit is in readinesse,
But my Flesh doth subdue, my Spirit doubtlesse. 1500

Suggestion

Your estate perhaps, seemeth to you dangerous,
The rather because you haue not bene vsed:
To incurre before time, such troubles perilous:
But to your power such euils haue refused,
Howbeit of two euils, the least must be chused:
Now which is the least euill, wee will shortlye examine,
That which part to take, your selfe may determine.

On ye right hand you say, you see gods iust iudgment,
His wrath and displeasure, on you for to fall, 1510
And in steede of the ioyes of Heauen, euer permanent,
You see for your stipend, the tormentes infernall:

Philologus

That is it indeede, which I feare most of all:
For Christ said, feare not them, which the body can annoy,
But feare him, which the body and soule can destroy:

Suggestion

Well, let that ley aside, awhile as it is,
And on the otherside make the lyke inquisition,
If on the left side you fall, then shall you not misse, 1520
But to bring your body, to vtter perdition:
For at mans hand, you know there is no remission:
Beside your Children fatherlesse, your wife desolate,
Your goodes and possessions, to other men confiscate

Philologus

Saint Paul to the Romanes, hath this worthy sentence
I accompt the afflictions of this world transitorie,
Be they neuer so many, in full equiuolence:
Cannot counteruaile those heauenly glorie:
Which we shal haue through Christ his propitiatorie: 1530
I also accompt the rebukes of our Sauour,
Greater gaines to mee, then this house full of treasure.

Suggestion

You haue spoken reasonably, but yet as they say,
One Birde in the hande, is worth two in the bush,
So you now inioying, these wordly ioyes may,
Esteeme the other, as light as a rush:
Thus may you scape this perrillous pushe:

Philologus

Yea, but my saluation to mee is most certaine, 1540
Neither doubt I, that I shall suffer this in vaine.

Suggestion

Is your death meritorious, then in Gods sight?

That you are so sure, to attaine to saluation,

Philologus

I doo not think so, but my faith is full pight:

In the mercies of God, by Christs mediation:

By whom I am sure of my preseruatiō.

Suggestion

Then to the faithfull, no hurt can accrew,

1550

But what so he worketh, good end shall insue.

Philologus

Our Sauour Christ, did say to the tempter,

When he did perswade him, from the Pinnacle to fall,

And saide, he might safely, that danger aduenture:

Because that Gods Angels, from hurt him saue shall:

See that thy Lord God, thou tempt not at all:

So I, though perswaded, of my sinnes free remission,

May not commit sin, vpon this presumption.

Cardinall

1560

What haue you not yet done, you foolysh tatteling

With that frowarde heretick, I will then away,

If you will tarie to heare all his prattelyng:

He would surely keepe you most part of the day:

It is now high dinner time my stomach doth say:

And I will not lose one meale of my diet,

Though thereon did hang an hundred mens quiet.

Suggestion

By your Lordships pacience, one word with him more

And then if he will not, I geue him to Tyranny

1570

Hypocrisie

I neuer saw my Lord so pacient before,

To suffe one to speake for himselfe so quietly,

But you were not best to trust to his curtesie:

It is euill waking of a Dog that doth sleepe,

While you haue his friendship, you were best it to keepe. Cardinall

I promise thee Philologus, by my vowed chastitite,

If thou wilt be ruled by thy friendes that be heere,

Thou shalt abound in wealth and prosperitie:

And in the Countrie chiefe rule thou shalt beare,

1580

And a hundred pounds more thou shalt haue in the yeere:

If thou wilt this curtesie refuse,

Thou shalt die incontinent, the one of these chuse.

Suggestion

Well sith this is no time, for vs to debate,

In former maner what is in my minde:

I will at once to thee straight demonstrate,

Those worldly ioyes, which heere thou shalt finde:

And for because thou art partly blinde,
In this respect looke through this mirroure, 1590
And thou shalt behold an vnspeakeable pleasure.

Philologus

Oh peerelesse pleasures, o ioyes gorgious,
Of faire Children, of wife most amyable:
Oh pleasant pastime, oh pompe so glorious,
O delicate diet, oh lyfe lasciuious:
Oh dolourous death which would me betray,
And my felycitie from mee take away, 1600
I am fully resolued without further demeanour,
In these delightes to take my whole solace,
And what paine so euer hereby I incurre:
Whether heauen or hell, whether Gods wrath or grace,
This glasse of delight I will euer imbrace:
But one thing most chiefly doth trouble mee heere,
My Neighbours vnconstant will compt mee I feare.

Hypocrisie

He that will seeke eche man to content,
Shall prooue him selfe at last most vnwise, 1610
Your selfe to haue harmlesse think it sufficient:
Yet there mouthes to stop I can soone deuce:
Say that the reading of the workes of S. Selfloue,
And doctor Ambition did your errors remoue.
And harke in myne eare delay no more time,
The sooner the better, in ende you will say,
We haue now caught him as Birde is in line.

Tyranny

Come on sirs haue yee done, I would faine away. 1620

Hypocrisie

Goe euen when you will, we doo you not staie,
Philologus hath drunk such a draught of Hypocrisie,
That he minds not to die yet, he wil master this malady.

Cardinall

Come on master Philologus, are you growne to a stay
I am glad to heare that you become tractable.

Philologus

If it please your Lordship, I say euen what you say.
And confesse your relygion, to be most allowable,
Neither will I gainsay your customes lawdable: 1630
My former follyes I vtterly renounce,
That my selfe was an Heretick I doo heere pronounce.

Cardinall

Nay Master Philologus, goe with mee to my Pallace
And I shall set downe the forme of recantation,

Which you shall reade on Sunday next , in open place:

This done, you shall satisfie our expectation,

And shall be set free, from all molestation:

Into the bosome of the Church, we will you take,

1640

And some high officer, therein will you make.

Philologus

I must first request your Lordships fauour,

That I may goe home, my wife for to see,

And I will attend on you, within this howre.

Cardinall

Nay I many not suffer, you alone to goe free,

nesse one of these, your suretie will bee:

Suggestion

I sensuall Suggestion, for him will vndertake,

1650

Cardinall

verie well take him to you, your prisoner I him make.

Come you maister Hypocrisie, and beare mee company,

Or els I am sure no meate I should eate,

And goe before Zeale, to see ech thing ready:

That when we once come, we stay not for meate:

Hypocrisie

With small sute heereto, you shall mee intreate.

Cardinall

Farewell Philologus, and make small delay,

1660

Perhaps of our dinners, for you I will staie

Suggestion

Had not you bene a wise man, your selfe to haue lost,

And brought your whole family to wretched estate,

Where now of your blessednesse, your selfe you may bost:

And of all the countrie, accompt your selfe fortunate,

Philologus

Such was the wit of my foolish pate,

But what doo we stay, so long in this place,

I shall not be well, whilst I am with my Lordes grace.

1670

Acte fouth. Sceane.4.

SPIRIT. PHILO. SVGGES.

Philologus, Philologus, Philologus, I say,

In time take heede, goe not to farre, looke well thy steps onto,

Let not Suggestion of thy flesh, thy CONscience thee betray,

Who doth conduct thee in the path, that leadeth to all woe:

Waigh well this warning giuen from God, before thou further goe:

And sell not euerlasting ioyes, for pleasures temporall,

From which thou soone shalt goe, or they from thee bereaued shall.

Philologus

1680

Alas, what voice is this I heere, so dolefully to sounde,

Into mine eares, and warneth mee, in time yet to beware,
Why haue not I the pleasant path, of wordly pleasures founde,
To walk therein for my delight, no man sall me debarre.

Suggestion

Looke in this Glasse Philologus, for nought els doo thou care,
What doost thou see within the same ? Is not the Coast all cleare?

Philologus

Naught els but pleasure, pompe and wealth, heerein to mee appeare.

Suggestion

1690

Giue mee thy hande, I will be guide, and leade thee in the way,
What doost thou shrink Philologus? where I dare goe before?

Spirit

Yea, thinke so still Philologus, no time turne back I say,
In sensuall Suggestions steppes, see that thou tread no more:
And though the frailtie of the flesh, hath made the fall full sore:
And to denye with outward lyps, thy Lord and God most deare,
The same to stablish with consent, of CONscience, stand in feare:
Thou art yet free Philologus, all torments thou maist scape,
Onely the pleasures of the world, thou shalt awhile forbear, 1700
Renounce thy crime, and sue for grace, and do not captiuat
Thy CONscience onto mortall sinne, the yoke of Christ doo beare,
Shut vp these wordes within thy brest, which sound so in thine eare:
The outwarde man hath caused thee, this enterprise to take,
Beware least wickednesse of Spirit, the same doo perfect make.

Philologus

My hart doth tremble for distres, my conscience pricks me fore
And bid mee cease that couse in time, which I would gladly runne
The wrath of God it doth mee tell, doth stand my face before:
Wherefore, I hold it best to cease that race I haue begun. 1710

Suggestion

These are but fancies certainly, for this way thou shalt shun
All wordly woes: looke in they Glasse and tell me that it show,
Thou wilt not credit other men, before thy selfe I trow.

Philologus

O gladsome Glasse, oh mirrour bright, oh cristall cleare as sun
The ioyes cannot be vttered, which herein I beholde,
Wherefore I will not thee forsake: what euill so euer come.

Spirit

If needes thou wilt thyself vndoo, say not, but thou arte tolde: 1720

Philologus

Hap, what hap wyll, I will not loose these pleasures manyfolde
Wherefore conduct mee once againe, heere take mee by the hande.

Suggestion

That sensuall Suggestion doth leade him vnderstand.

Acte fourth. Sceane. 3.

CONSCI. PHILO. SVGGES

Alas, alas, thou wofull wight, what furie dooth thee moue?
So willingly to cast thy selfe into consymyng fyre,
What Circes hath bewitched thee, thy worldly wealth to loue 1730
More then the blessed state of Soule, this one thing I desyre:
Waigh wel the cause with sincere hart, thy Conscience thee require
And sell not euerlasting ioyes, for pleasures temporall,
Resist Suggestion of the flesh, who seekes thee for to spoile:
From which thou soone shalt goe, or they from thee bereaued shall:
And take from thee which God elect, true euerlasting soyle,
See where confusion doth attend, to catch thee in his snare,
Whose handes , if that thou goest on still, thou shalt no way eschew

Philologus

What wight art thou? which for my health , doost take such earnest care? 1740

Conscience

Thy crased Conscience, which forsee, the plagues & torments due,
Which from iust Judge, whom thou denyest shall by and by insue:

Suggestion

Thou hast good triall of the faith, which I to thee doo beare,
Commit thy safetie to my charge, there is no haunger neere.

Conscience

Such is the blindnesse of the flesh, that it may not descrie,
Or see the perrils which the Soule, is ready to incurre:
And much the lesse, our owne estates, we can our selues espie: 1750
Because Suggestion in our hartes, such fancies often stirre:
Wherby to worldly vanities, we cleaue as fast as burre:
Esteeming them with heauenly ioyes, in goodnesse comparable,
Yet be they mostly very prickes, to sinne abhominable.
For prooffe we neede no further goe, then to this present man,
Who by the blessing of the Lorde, of tiches hauing store,
When with his hart to facy them, this worldlyng once began:
And had this Glasse of vanyties espied, his eyes before,
He God forsooke, whereas he ought haue loued him the more:
And chooseth rather with his goodes, to be throwne downe to hell, 1760
Then by fefusing of the same, with GOd in heauen to dwell.

Suggestion

Nay harke Philologus, how thy conscience can teache,
And would deteyne thee with glosinges vntrue:
But hearest thou CONscience, thou maiest long inough preache,
Eare wordes, from whence reason or trueth none ensue,
Shall make Philologus to bid mee adue.

What shall therre no rich man dwell in Gods kingdome?
where is then Abraham, Iob, and Dauid become?

Conscience

I speake not largelye of all them, which haue this worldly wealth, 1770

For why, I know that riches are the creatures of the Lorde:
Which of the selfues, are good ech one, as Salamon vs telleth,
And are appoynted to do good withall, by GODs owne word,
But when they let vs from the Lord, then ought they be abhord:
Which caused Christ himselfe to say, that with much lesser payne,
Should Camel passe through needles ey, then rich men Hauen obtayn,
Heareby Rich men, Christ did not mean, ech one which welth enioy
But those which fastned haue their loue vpon this worldly dust,
Wherefore another cryes, and sayth, oh death, how great anoye 1780
Doest thou procure vnto that man, which in his gooddes doth trust?
That thou doest this Philologus, thou needes acknowledge must,
Whreby ech one may easily see, thou takest more delight,
In Mundian ioyes, then thou esteemest to be with Angels bright.

Philologus

This toucheth ye quicke, I feele ye wound, which if thou canst not cure,
As maimed in limmes I must retyre, I can no further go.

Suggestion

This is the greef which Conscience takes against thee I am sure,
Because thou vvest those delights, which Conscience may not do, 1790
And therefore he perswadeth thee, to leaue the same also:
As did the Fore, which caught in snare, and scapt with Losse of tayle,
To cut off theirs, as burthernous, did all the rest counsayll.

Conscience

In deede I cannot vse, those fond and foolish vanities
In which the outward part of man doth take so great delight,
No, neither would I, though to me were geuen that liberty,
But rather would consume them all to nought, if that I might,
For if I should delight therein, it were as good a syght,
As if a man of perfect age, should ride vpon a sticke: 1800
Or play with compters in the stree, which pastime children lyke,
But all my ioyes in Heauen remaynes, whereas I long to be,
And so wouldest thou, if that on Crhist thy fayth full fastned were,
For that affection, was in Paull the apostle, we may see,
The first to the Philippians doth witnes herein beare,
His words be these: oh would to God disolued that I were,
And were with Christ, another place his mynde in those words tell,
We are but straungers all from God, while in this world we dwell:
Now marke, how far from his request, dissenting is thy mynde,
He wisht for death, but more then hell, thou doest the same detest. 1810

Suggestion

The cause why Paul did loth his lyfe, may easely be assignde:
Because the Iewes in euerie place, did seeke him to molest,
But those which in this world, obtaine securitie and rest:
Do take delight to liue therein, yea nature doth indue,
Ech lyuing creature with a fease, least death should them accrue.

Yea the same Paul at Antioche, dissembled to be dead,
 While they were gone who sought his lyfe, with stones for to destroy
 Elis for to saue his lyfe, to Horeb likewise fled,
 So did king Dauid flee, when Saul did seeke him to annoy: 1820
 Yea Christ himselfe, whom in our deedes, to follow we may ioy,
 Did secretly conuaign himselfe, from Iewes so full of hate.
 When they thought from the top of the hil, him to precipitate.
 Wherefore, it is no sinne at all, a man for to defende,
 And keepe himselfe from death, so long as nature giues him leaue.

Conscience

The same whom you recited haue, conceiued a further end:
 Then to them selues to liue alone, as ech man may perceiue,
 For when that Paul had run his course, he did at last receiue:
 With hartes consent, the smal death, which was him put onto, 1830
 So when Christ had perfourmed his work, he did death vndergoe:
 And would to god, thou wouldest do that, which these men were content,
 For they dispised worldly pomp, their flesh they did subdue,
 And brought it vnder, that to spirit, it mostly did consent:
 Whereby they seeking God to please, did bid the world adue:
 Wife, Childre, and possessions forsaking, for they knew
 That euerlasting treasures were, appointed them at last,
 The which they thirsting, did from them, al worldly pleasures cast.
 But thou D wretch doest life prolong, not that hou wouldst gods name
 As dutie binds vs all to doo, most chiefly gloryfy, 1840
 But rather by thy liuing still, wilt Gods renowne defame,
 And more and more dishonor him, this is thy drift I spy.

Philologus

I meane to liue in wordly ioyes, I can it not denye.

Conscience

What are those ioyes, which thou doost meane, but pleasures straing from god?
 By vsing of the which, thou shalt prouoke his heauy rod:

Suggestion

Tush knowest thou what Philologus, be wise thy selfe vnto,
 And listen not to these fond wordes which Conscience to thee tell, 1850
 For thy defence I wyll alleadge one worthy lesson more:
 vnto the which I am right sure, he cannot answere well:
 And was appointed of three plagues, the easiest for to chuse,
 He saide Gods mercy easier is to get, then mans as I suppose.
 Againe he sayeth among the Psalmes, it better is to trust
 In God, then that our confidence we setle should in man,
 Wherefore, to this which I now say, of force consent thou must:
 That when two euils before vs plaste, no way auido we can"
 Into the hand of God to fal by choyce is lawfull than,
 Because that God is mercyfull, when man no mercy show, 1860
 Thus haue I pleaded in this cause, sufficiently I trow.

Conscience

Now can you say, you trust in God, when as you him forsake,
And of the wicked Mammon heere, doo make your fained frende,
No, no, these wordes which you recite against you mostly make"
For thus he thinks in his destresse, God cannot mee defende,
And therfore by Suggestion graile, to mans helpe he hath leande.
Marke who say trueth of him or mee, and doo him best beleue.

Philologus

1870

I lyke thy wordes, but that to lose these ioyes it woulde mee greeue.

Conscience

And where Suggestion, telleth thee, that God in mercies flow,
Yet is he iust sinnes to correct, and true in that he speake,
Wherfore he sayeth, who so my name, before men shall not know,
I shall not know him, when as Judge I shall sit in my seate.
This if you call to minde, it wil your proude presumption breake,
Againe he sayeth, who so his lyfe or goodes, will seeke to saue,
Shal loose them all: but who for Christ wil lose them, gaine shall haue

Suggestion

1880

What did not Peter Christ deny, yet mercy did obtaine.
Where if he had not, of the Iewes, he should haue tasted death:

Philologus

Euen so shall I in tract of time, with bitter teares complaine.

Suggestion

Yea time inough, though thou desserst, vntill thy latests breath.

Conscience

So saieyth Suggestion vnto thee, but Conscience it denyeth,
And in the ende what so I say, for trueth thou shalt espye,
Andt most false, which Conscience shal in Sebreat hart deny.

1890

Philologus

Ah wrteched man, what shall I doo? which doo so playnly see,
My flesh and Spirit to contende, and that in no small thing,
But as concernyng the euent, of extreame miserie:
Which either studie to avoyde, or els vpon mee bring,
And which of them I should best trust, it is a doubtfull thing.
My Conscience speaketh truth mee think, but yet because I feare,
By his aduice to suffer death, I doo his wordes forbear.
And therfore pacyfy thy selfe, and doo not so torment,
Thy selfe, in vaine I must seeke some meanes for to eschew,
These griping greefes, which vnto mee, I see now imminent.
And therfore will no longer stay, but did thee nowe adue.

1900

Conscience

Oh stay I say Philologus, or els thou wilt it true.

Philologus

It is lost labour that thou doest, I will be at a point,
And to inioye these worldly ioyes, I ieoparde will a iont.

Conscience

Oh cursed creature, O fraile flesh, O meat for wormes, O dust,
O blather puffed full of winde, O vainer then these all, 1910
What cause hast thou in thine owne wit? to haue so great a trust:
Which of thy selfe canst not espie, the euils which on thee fall,
The blindnesse of the outward man, Philologus shew shall
At his returne, vnlesse I can at last, make him relent,
For why the Lord him to correct, in furious wrath is bent.

Acte. Fyth. Sceane.3:

HYPOCRISIE.

Such chopping cheare, as we haue made, the like hath not bin seene
And who so pleasant with my Lorde, as is Philologus, 1920
His recantation, he hath made, and is dispatched cleane,
Of all the griefes which vnto him, did seeme so dangerous:
Which thing you know, was brought to passe especially by vs,
So that Hypocrisie hath done that, which Sathan did intende,
That men for wordly wealth, should cease the Gospell to defende:
What shall become of foolish Gosse, I meane Philologus:
In actuall maner to your eyes, shall represented bee:
For though as now, he seemes to be, in state most glorious,
he shall not long continue so, eche one of you shall see.
But needes I must be packing hence, my fellowes stay for mee, 1930
Shake handes before we do depart, you shall see mee no more:
And though Hypocrisie goe away, of hypocrits heere is good store.

Acte fyth. Sceane 4.

PHILO. GISBERT. PAPHI.

Come on my Children deare to mee, and let vs talk awhile
Of worldly goodes, which I haue got and of my pleasant state,
Which fortune hath installed mee, who on mee cheerely smyle.
So that into the top of wheele, she doth me eleuate
I haue escaped all mishaps, of which my Conscience did prate, 1940
And where before I rueled was, as is the common sorte,
Now as a Judge within this Land, I heare a Rulers port.

Gisbertus

Indeede, good father, we haue cause, to praise your grauitie,
Who did both saue your selfe from woe, and vs from begging state,
Where if you had perseuered still, as we did feare greatly:
Your goods from vs, your Children should, to Legate bene confiscate
Our glorious pompes, then, should we haue bene glad for to abate.

Paphinitius

But now, not onely that you had for vs, but also haue 1950
Such offices, whereby more gaines, you yeare by yeare shall saue:

Philologus

I was at point, once, very neare, to haue bene quite forlorne,
Had not Suggestion of the flesh, from folly mee reclaymed,

And set this Glasse of worldly ioyes, my sight and eyes beforne:
The sight wereof did cause all thinges, of mee to be disdaind,
I thought I had felycitie, when it I had obtained
And to say trueth, I doo not care, what to my soule betide,
So long as this prosperitie, and wealth by me abide.
But let vs homewarde goe againe, some pastime there to make, 1960
My whole delight in sport and games, of pleasure I repose:

Horror

Nay stay thy iournay heere awhile, I doo thee prisoner take,
I shall abate thy pleasures soone, yea, to soone, thou wilt suppose,

Philologys

What is thy name: whence comest thou: wherfore to me disclose?

Horror

My name is calde Confusion and horror of the mynde,
And to correct impenitents, of God I am assignde. 1970
And for because thou dost dispise, Gods mercy and his grace,
And wouldst no admonytion take, by them that did thee warne,

Neither when Conscience counsaile thee, thou wouldst his wordes imbrace
who would haue had thee vnto god, obedience tru to learne:

Nor couldst betweene Suggestions craft, Conscience truth discern
Beholde therfore, thou shalt of mee an other lesson heare,
Which wil thou, nil thou, w torment of Conscience, thou shalt beare
And where thou hast extinguished, the holy Spirit of God,
And made him wery with thy sinnes, which dayly thou hast done,
He will no lenger in thy soule, and spirit make abode:

But with the Graces, which he gaue to thee, now is he gone, 1980
So that to Godwarde, by Christes death, reioysing thou hast none,
The peace of Conscience faded is, in stead whereof, I bring
The Spirit of Sathan, blasphemy, confusion and cursing.

The Glasse likewise of vanyties, which is thine onely ioy

I will transforme into the Glasse of deadly desperation,

By looking in the which, thou shalt conceiue a great annoy:

Thus haue I caught thee in thy pride, and brought thee to damnation:

So that thou art a patterne true, of Gods iust indignation:

Whereby ece man may warned be, the lyke sinnes to eschew,

Least the same torments they incurre, which in thee they shall view. 1990

Philologus

O painfull paine of deepe disdaine, oh griping greefe of hell,
Oh horror huge, oh soule suppressd, and slaine by desperation,
Oh heape of sinnes, the sum wherof, no man can number well:
Oh death, oh furious flames of hell, my iust recompensation,
Oh wretced wight, oh creature curst, oh childe of condempnation.
Oh angrie God, and mercillesse, most fearefull to beholde,
Oh Christ thou art no Lambe to mee, but Lion fearece ald boulde.

Gilbertus

Alas deare Father, what doth moue and cause you to lament: 2000

Philologus

My sinnes(alas) which in this Glasse, appeare innumerable,
For which I shall no pardon get, for God is fully bent:
In furie for to punish me, with paines intollerable:
Neither to call to him for grace, or pardon am I able,
My sinne is vnto death, I feele Christes death doth me no good,
Neither for my behoofe, did Christ shed his most precious bloud.

Paphinius

Alas deare Father (alas I say) what sodaine change is this?

Philologus

2010

I am condemned into hell, these torments to sustaine.

Gisbertus

Oh say not so my Father deare, Gods mercy mighty is,

Philologus

The sentence of the righteous Iudge, cannot be cald againe,
Who hath already iudged mee, to euerlasting payne:
Oh that my bodie buried were, that it at rest might bee,
Though soule were put in Iudas place, or Caines extremitie.

Gisbertus

Oh Brother hast you to the Towne, and tel Theologus, 2020
What sodaine plague and punishment, my Father hath befell,

Paphinitius

I run in hast, and will request him for to come with vs.

Gisbertus

Oh Father, rest your selfe in God, and all thing shalbe well,

Philologus

Ah dredfull name, which when I heere, to sigh it mee compell:
God is against mee I perceiue, he is none of my God,
vnlesse in this, that he will beat, and plague mee with his rod.
And though his mercy doth surpasse, the sinnes of all the worlde, 2030
Yet shall it not once profit me, or pardon mine offence,
I am refused vtterly, I wuite from God am whorld:
My name within the Booke of lyfe, had neuer residence,
Christ prayed not, Christ suffered not, my sinnes to recompence:
But only for the Lordes elect, of which sort I am none,
I feele his iustice towards mee, his mercy all is gone:
And to be short, within short space, my finall end shall bee,
Then shall my soule incurre the paines, of vtter desolation,
And I shall be a president, most horrible to see:
To Gods elect, that they may see, the price of abiuration. 2040

Gisbertus

To heere my Fathers dolefull plaints, it bringeth preturbation,

vnto my soule, but yonder comes, that good Theologus:
Oh welcome sir, and welcome you good master Eusebius.
Acte. Fufth. Sceane. 2:
THEO. PHI. EVSE. GIS. PAPHI.
God saue you good Philologus, how doo you by Gods grace,
Philologus
You welcome are, but I (alas) vile wretch, am heere euill found.
Eusebius 2050
What is the chieftest cause (tell vs) of this your dolorus case.
Philologus
O would my soule were sunke in hell, so body were in grounde
That angrie God, now hath his will, whoou sought mee to confounde.
Theologus
Oh say not so Philologus, for God is gracious,
And to gorgiue the penitent, his mercy is plentious.
Do you not know that all the earth with mercy doth abound,
And though the sinnnes of all the world vppon one man were layde,
If he one only sparke of grace or mercy once had found, 2060
His wickednes could not him harme: wherefore be not dismayde,
Christes death alone for all your sinnes, a perfect raunsome payde:
God doth not couet sinners death, but rather that he may
By liuing still, bewaill his sinnes, and so them put away.
Consider Peeter who three tymes his Maister did denye:
Yea, with an oath, and that although Christ did him warning giue,
With whome before tyme he had lyued so long familiarly,
Of whome so many benefits of loue he did receiue,
Yet when one Peeter his owne fault, did at the last perceiue,
And did bewaile his former cryme, with salt and bitter teares, 2070
Christ by and by did pardon him, the Gospell witnes beares.
The theefe lykewise, and murtherer, which neuer had don good,
But had in mescheefe spent his dayes, yea, during all his lyfe,
With latest breth when he his sinnes and wickednes withstoode,
And with iniquityes of fles, his spirit was at strife,
Thorow that one motion of his heart, and power of true beliefe,
He was reieued into grace,, and all his sinnes defaced,
Christ saying, soone in Paradice with me thou shalt be placed.
The hand of God is not abridged, but still he is of myght, 2080
To pardon them that call to him vnfainedly for grace,
Againe, it is Gods propertye, to pardon sinners quight:
Pray therefore with thy heart to God, here in this open place,
And from the very roote of hear bewaile to him thy case:
And I assure thee, God will, on thee his mercy show,
Through Jesus Christ, who is with him our aduocate you knowe.

Philologus

I haue no fayth, the wordes you speake my hart doth not beuee,
I must confesse that I for sinne, am iustly throwne to hell.

Eusebius

His monstous incredulitye, my very heart doth greeue, 2090
Ah dere Philologus, I haue knowne by face and visage well
A sort of men, which haue bene vert, with Diuels and spirits fell
In farre worse state then you are yet, brought into desperation.
Yet in the ende haue bene reclaimde, by godly exhortation.
Such are the mercies of the Lorde, he will throw downe to hell:
And yet call backe againe from thence, as holy Dauid wrightes.
What ? Should then let your trust in God ? I pray you to vs tel,
Sith to forgiue, and doo vs good, it chiefly him delightes.
What would not you, that of your sins, he should you cleane acquite?
How can he once denie to you, one thing you doo request ? 2100
Which hath already geuen to you, his best beloued Crist.
Lift vp you hart in hope therefore, awhile be of good cheare,
And make accesse, vnto his seate of grace, by earnest prayer,
And God will surely you releuee with grace, stand not in feare;

Philologus

I doo beleuee, that out from God, proceede these comfortes faire,
So doo the Diuels, yet of their health, they alway doe dispaire.
They are not written nto mee, for I woulde faine attaine,
The mercy, and the loue of God, but he doth me disdainie.
How would you haue that man to lyuem which hath no mouth to eate 2110
No more can I lyue in my soule, which haue no faith at all:
And where you say, that Peter did, of Christ soone pardon get,
who in the selfe same sinne, with mee, from God did greatly fall,
why? I cannot, obtaine the same, you you I open shall:
God had respect to him alwaies, and did mee firmly loue,
But I alas, am reprobate, God doth my soule reprove.,
Moreouer, I will say with tongue, what so you wyll require,
My harte I feele with blasphemy, and cursing is repleate.

Theologus

Then pray with vs, as Christ vs taught, we doo you all desire. 2120

Philologus

To pray with lips, vnto your God, you shall me soone intreate,
My spirit, to Sathan is in thrall, I can it not thence get:

Eusebius

God shall renuee your spirit againe, pray onely as you can,
And to assist you in the same, we pray ech Christian man.

Philologus

O god which dwellest in the Heauens, and art our father deare.
Thy holy name throwghout the world be euer sanctified,
The kingdome of thy word and spirit, vppon vs rule might beare, 2130

Thy will in earth, as by tsaincts in heauen be ratified,
Our dayly bread, we thee beseech, O Lord for vs prouide,
Our sinnes remit (Lord vnto vs) as we ech man gorgiue,
Let not tentation vs assayle, in all euill vs releuee. Amen.

Theologus

The Lord be prayed, who hath at length thy spirit mollified,
These are not token vnto vs of your reprobation,
You morne with teares, and sue for grace, wherfore be certified,
That God in mercy giueth eare, vnto your supplication,
Wherefore dispayre not thou at all of they soules preseruacion, 2140
And say not with a desperat heart, that God against thee is,
He will no doubt, these paynes once past, receiue you into blisse.

Philologus

No, no my friends, you only heare and see the outward part,
Which thou you thinke they haue don wel, it booteth not al all,
My lypes haue spoke the wordes in deede, but yet I feele my heart,
With cusing is replenished, with rancor, spight, and gall,
Neither do I you Lord and God, in hart my father call,
But rather seeke his holy name for to blasphemee and cursive,
My state therfore doth not amend, but ware still worse and worse, 2150
I am seclued cleane from grace, my heart is hardened quight,
Wherefore you do your labour loose, and spend your breth in vaine.

Eusebius

Oh say not so Philologus, but let your heart be pight,
Uppon the mercyes of the Lord, and I you assertayne,
Remission of your former sinnes, you shall at last obtayne:
God hath it sayde (who cannot lye) at whatsoeuer time
A sinner shall from heart repent, I will remitt his cryme.

Philologus

You cannot say so much to me, as herein I do knowe, 2160
That by the mercyes of the Lord, all sinnes are don awaye,
And vnto them that haue true fayth, aboundantly is flowe,
But whence do this true fayth procede to vs, I do you pray,
It is the only gift of God, from him it comes alwaye,
I would therefore he would vouchsafe, one sparke of fayth to plant,
within my breast, then of his grace, I know I should not want.
But it as easely may be done, as you may with one spoone,
At once take vp the water cleane, which in the seas abide:
And at one draught, then drink it vp, this shall ye doe as soone,
As to my brest of true beleefe, one sparkle shall betide: 2170
Tush, you which are in prosperous state, & my paines haue not tried,
Doe think it but an easy thing, a sinner to repent
Him of his sinnes, and by true faith, damanation to preuent.
The healthfull neede not Phisicks art, and ye which are all haile,
Can giue good counsell to the sick, their sicknesse to eschew:

But here alas, confusion, and hell, doth me assaile,
 And that all grace, from me is rest, I finde it to be true.
 My hart is steele, so that no faith, can from the same insue.
 I can conceiue no hope at all, of pardon or of grace,
 But out alas, Confusion is alway before my face. 2180
 And certainly, euen at his time, I doo most playnly see,
 The deiuls to be about me rounde, which make great preparation,
 And keepe a stirre, here in this place, which only is for mee.
 Neither doe I conceiue, these thinges, by vaine imagination,
 But euen as truly, as mine yes, beholde your shape and fashion.
 Wherefore, desired Death dispatch, my body bring to rest,
 Though that my soule, in furious flames of fire, be supprest.
 Theologus
 Your minde corrupted dooth present, to you this false illusion,
 But turne awhile, vnto the spirit of trueth, in your distresse, 2190
 And of this your affliction, it will you soone redresse.
 Eusebius
 We haue good hope Philologus, of your saluation doubtlesse.
 Philologus
 What your hope is concerning mee, I vtterly contempne,
 My Conscience, which for thousands stand, as guiltie mee condemne.
 Eusebius
 When did this horror first you take, what think you is the cause?
 Philologus
 Euen shorly, after I did make, mine open abiuration, 2200
 For that I did prefer my goods, before Gods holy lawes.
 Therefore in wrath he did me sende, this horrible vexation,
 And hath me wounded in the soule, with greuous tribulation :
 That I may be a president, in whome all men may view,
 Those torments, which to them, that wil forsake the Lord, are due.
 Theologus
 Yet le me bouldly aske one think og you, without offence,
 What was your former faith in Christ, which you before did holde?
 For it is saydy of holy Paule, in these same wordes in sence: 2210
 I cannot be that vtterly, in faith he should bee colde,
 Who so he be, which perfectly, true faith in hart once holde:
 Wherefore rehearce in short discourse, the sum of your beleefe,
 In those pointes chiefly, which for health of soule, are thought most cheefe.
 Philologus
 I did beeeue in hart, that Christ was that true sacrifice.
 Which dyd appease the fathers wrath, and that by him alone
 We were made iust and sanctified: I dyd beleeeue lykewise,
 That without him, heauen to attaine, sufficient meanes were none.
 But to reknowledge this againe, alas, all grace was gone: 2220
 I neuer loued him againe, with right and sincere harte,

Neither was thankfull for the same, as was ech goodmans part.
 But rather tooke the faith of Christ, for lybertie to sinne,
 And did abuse his graces great, to further carnalll lust,
 what wickednesse I did commit, I cared not a pinne:
 For that, that Christ discharged had, my ransome, I dyd trust:
 wWherefore the Lord doth now correct, the same with torments iust.
 My sonnes, my sonnes, I speake to you, my counsel ponder well,
 And practise that in deedes, which I in wordes shall to you tell.
 I speake not this, that I would ought, the Gospell derogate, 2230
 Which is most true in euery part, I must it needes confesse,
 But this I say, that of vaine faith alone, you should not prate:
 But also by your holy lyfe, you should your faith expresse,
 Beleue me syres, for by goode prooffe, these thinges I doo expresse:
 Peruse the wrighting of S. Iames, and first of Peters too,
 which all Gods people, holynesse of lyfe sxhort vnto.
 By sundrie reasons, as for firste, because we strangers are,
 Againe, sinne from the flesh procede, but we are of the spirit,
 The third, because the flesh alway, against the spirit doo warre,
 The fourth, ye we may stop the mouthes, of such as would backbight, 2240
 The fifth, that other by our lyues, to God reduce we might:
 Againe, they sing a pleasant song, which sing in deede and word,
 But where euill life insue good words, there is a foule discorde:
 But I alas, most wretched wight, whereas I did presume,
 That I had got a perfect faith, did holy life disdain:
 And though I did to other preach, good lyfe I did consume:
 My lyfe in wickednesse and sinne, in sport and pleasures vaine,
 No, neither did I once contende, from them flesh to reraine,
 Beholde therefore, the iudgements iust, of God doth mee annoy,
 Nor for amendement of my lyfe, but mee for to destroy. 2250
 Eusebius
 We doo not altogether like of this your exhortation,
 whereas you warne vs not to trust, so much vnto our faith,
 But that dood workes we should preparee, vnto our prseruation,
 There are tow kindes of righteousnesse, as Paul to Romanes saith:
 The one dependeth of good workes, the other hangs of faith:
 The former which the world allowes, god counts it least of twaine,
 As by good prooffe, it shall to you, in words be proued playne.
 For Socrates and Cato both, did purchase great renowne,
 And Aristides surnamed Iust, this righteousnesse fulfilled,
 Wherefore he was as istest man, expelde his natiue towne, 2260
 Yet are their soules with Infydels, in hell for euer spilled,
 Because they sought not righteousnes, that way that God then willed
 The other righteousnes coms from fithe, which God regards alone,
 And makes vs seeme immaculate, before his heauenly throne.

Wherefore, there is no cause you should, sende vs to outwarde act,
As to the ancor or refuge, of our preseruacion.

Theologus

The meaning of Philologus, is not heere so exact,
As doo his wordes make it to seeme, by your allegation, 2270
He doth not meane betweene good works, and faith to make relation
As though workes were equiuolent, saluation to attaine.
As is true faith, but what he ment, I will set downe more playne,
He did exhort the yongmen heere, by him for to beware,
Least as he did, so they abuse, Gods gospell pure,
And without good aduice, vsurp of faith the gift so rare:
Whereby they think, what so the doo, them selues from torments free,
And by this proud presumption, Gods anger should procure :
And where they bost and vaunt, them selues, good faithfull men to bee,
Yet in their lyues, they doo deny their faith in ech degree: 2280
Wherefore he saith, as Peter saide, see that you doo make knowne,
Your owne election by your workes: againe, S. Iames doth say,
Shew mee thay faith, and by my works, my faith shall thee be shown.
And wheupon hiw owne offence, he dooth to them bewray,
Wheras he did vaine gloriously, vpon a dead faith stay:
Which for the inwarde righteousnesse, he alway did suspect,
And heereupon all godlynes of lyfe, he did neglect.

Philologus

That was the meaning of my wordes, how euer I them spake,
The truth (alas) vile wretch, my soule and Conscience too true feelee. 2290

Theologus

What? do you not Philologus, with vs no comfort take,
When all these thinges, so godlyly, to you I doo reueale,
Especially, sith that your selfe, in them are seene so well:
Some hope vnto vs of your health, and safetie yet is left,
we do not think that all Gods grace, from you is wholly rest.

Philologus

Alas, what comfort can betide, vnto a damned wretch?
what so I heere, see feelee, tast, speake, is turned all to woe.

Eusebius

2300

Ah deare Philologus, think not ye ought can Gods grace outreache,
Consider Dauid which did sinne in lust, and murther too:
Yet was he pardoned of his sinnes, and so shalt thou also.

Philologus

King Dauid alwaies, was elect, but I am reprobate,
And therefore I can finde small ease, by waighing his estate.
He also prayed vnto GOd, which I shall neuer doe,
His prayer was that God would not, his spirit take away:
BUt it is gone from mee long since, and shall be giuen no more.
But what became of Cayne, of Cam, of Saul, I do you pray?

Of Iudas, and Barehu, these must my Conscience slay. 2310

Of Iulyan Apostata, with other of that crue,
The same torments must I abide, which these men did insue:

Theologus

Alas my friend, take in good part, the chastment of ye Lorde
Who doth correct you in this world, that in the lyfe to come,
He might you saue, for of the like, the Scripture beares recorde:

Philologus

That is not Gods intent with mee, though it be so with some,
who after bodies punishment, haue into fauour come:
But I (alas) in Spirit and soule, these geeuous torments beare, 2320
God hath condemned my Conscience, to perpetuall greife and feare.

I would most gladly chuse to lyue, a thousand, thousande yeare.
In all the torments and the grieffe that damned soules sutaine,
So that at length I might haue ease, it would me greatly cheare.

Bu I alas, shall in this lyfe, in torments still remaine,
while Gods iust anger, vpon mee, shall be reuealed plaine:

And I example made to all, of Gods iust indignation,
Oh that my body were at rest, and soule in condemnation.

Eusebius

I pray you answer me herein, where you by deepe dispaire, 2330
Say, you are worse here in this lyfe, then if you were in hell,
And for because to haue death come, you alway make your prayer,
As though your soule and body both, in torments great did dwell:

If that a man should giue to you a sword, I pray you tell,
would you destroy your selfe there with? as doe the desperate,
which hange or kill, or into flouds, themselues precipitate.

Philologus

Giue me a sworde, then shall you know, what is in mine intent.

Eusebius

Not so my friend, I onely aske, what heerein were your will? 2340

Philologus

I cannot, neither will I tell, wherto I would be bent.

Theologus

These wordes doe nothing edifye, but rather fancies fill,
which we would gladly if we could, indeuour for to kill.
wherefore, I once againe request, together let vs pray:
And so we will leaue you to God, and sen you hence away.

Philologus

I cannot pray, my spirit is dead, no faith in me remayne 2350

Theologus

Does as you can, no more then might, we can ask at your hand.

Philologus

My prayers turned is to sinne, for God doth it disdaine,

It is the falsehood of the spirit, which doo your health withstande,
That teach you this, wherfore in time, reiect his fithy bande.

Theologus

Come kneele by me, and le vs pray, the Lord of Heauen vnto:

Philologus

With as good will as did the Diuell, our of the deaffe man goe

O God which dwellest in the heauens. & c.

2360

Tush sirs, you doo your labours loose, see where Belzabub doth come,

And doth inuite mee to a feast, you therefore speake in vaine,

Yea if you aske ought more of me, in answer I will be dumbe,

I wil not wast my tong for naught, as soone shall one small grayne

Of Musterseede, fill all the world, as I true faith attaine.

Theologus

We will n lenger stay you now, but let you hence depart.

Eusebius

Yet will we pray continually, that GOD would you conuart.

Theologus

2370

Gisbertuts and Paphinitius, conduct him to his place,

But see he haue good company, let him not be alone:

Ambo

We shall so doo, God vs assist, with his most holy grace.

Gisbertus

Come father doo you not hink good, that we from hence begone?

Philologus

Let go my handes at lybertie, assistaunce I craue none:

Oh that I had a sworde awhile, I should soone eased bee.

Ambo

2380

Alas deare father, what do you ?

Eusebius

His wil we may now see.

Theologus

O glorious God, how wonderfull, those iudgements are of thine

Thou doost beholde the secret hart, naught doth thy eyes beguile,

Oh what occasion is vs giuen, to feare thy might deuine,

And from our hartes to hate and lothe, iniquities so vile,

Least for the same, thou in thy wrath, doost grace from vs exile.

The outwarde man doth thee not please, nor yet, the minde alone,

But thou requirest both of vs, or les regardest none.

2390

Eusebius

Heere may the woldlings haue a glasse, their states for to behold,

And learne in time, for to escape, the iudgements of the Lorde,

Whilst they by flattering of them selues, of faith both dead and colde

Doo sell their soules to wickednesse, of all good men abhorde:

But godlynesse doth not depende, in knowing of the word:

But in fulfilling of the same, as in this man we wee,
Who though he did to other preache, his lyfe did not agree.

Theologus

Againe Philologus witnesseth, which is the trueth of Christ, 2400
For that consenting to the Pope, he did the Lord abiure,
Wherby he teacht the wauering faith, on which side to persist:
And those which haue the trueth of God, that still they may indure
The Tyraunts which delight in bloud, he likewise doth assure,
In whose affaires, they spend their time, but let vs homewarde goe.

Eusebius

I am content, that after meate, we may refort him to
Acte sixe. Sceane last.

NUNTIVS

2410

Oh dolefull, newes, which I report, and bring into your eares,
Philologus by deepe dispaire hath hanged himselfe with coard,
His Wife for dolor and distresse, her yellow haire she teares,
His Children sigh and weepe for grieffe, lyfe is of them abhorde:
But in this man we ma descrie, the iudgements of the Lord:
Who though he spare his rod awhile, in hope we will amende,
If we persist in wickednesse, he plagues vs in the ende.
These thirty weekes Philologus, had had afflicted mynde,
All which time, he would take no meate, but that against his wyll,
A certaine man of courage stout, his handes with coards did bynde: 2420
And with a fether, or a spoone, his mouth with broth did fill,
Hee with his pwer laboring, the same, on ground to spill:
He did auoide no maner thing, no sleepe he could attaine.
And his owne hand, now at the last, hath wrought his endles paine.