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DESIDERII ERASMI
ROTERODAMI
COLLOQUIA FAMILIARIA NONNULLA SELECTA:
OR,
SOME SELECT FAMILIAR COLLOQUIES
OF
D. ERASMUS, OF ROTTERDAM.
WITH
A LITERAL TRANSLATION.

BY MR. JOHN CLARKE, OF HULL.

A NEW EDITION,
In which many errors of former editions, both in the
text and translation, have been corrected, and the
Signs of Quantity, to assist the students in pro-
nouncing, are annexed.

BY JAMES ROSS,
PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN THE CITY OF
PHILADELPHIA.

PHILADELPHIA:
PRINTED AND SOLD BY LYDIA R. BAILEY,
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1818.
EASTERN DISTRICT OF PENNSYLVANIA, TO WIT:

BE IT REMEMBERED, That on the twenty-fifth day of September, in the forty-third year of the Independence of the United States of America, A.D. 1818, JAMES ROSS, of the said District, hath deposited in this office the Title of a Book, the right whereof he claims as Proprietor, in the words following, TO WIT:

"Desiderii Erasmi Roterodami Colloquia Familiaria Nonnulla Selecta: or, Some Select Familiar Colloquies of D. Erasmus, of Rotterdam. With a Literal Translation. By Mr. John Clarke, of Hull. A new edition, in which many errors of former editions, both in the text and translation, have been corrected, and the Signs of Quantity, to assist the students in pronouncing, are annexed. By JAMES ROSS, Professor of the Greek and Latin Languages in the City of Philadelphia.

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D. CALDWELL, Clerk of the Eastern District of Pennsylvania.
TO STUDENTS

Of the Latin and Greek languages throughout the United States of North America—Greeting,

IF you have read with due attention the Select Century of Cordery's Colloquies and Æsop's Fables fully from the beginning to the end; if you have been previously well instructed how to pronounce, construe, and parse these books; if you can write Latin exercises readily—then you can begin Erasmus* with much pleasure and advantage; so that, having finished it, trusting to your own strength, with the help of your Grammar and Dictionary, you will

* Desiderius Erasmus was born at Rotterdam, in Holland, in the year 1465, of the Christian era. Being nine years of age, he was sent to Daventry, where he made a very considerable progress in his studies. At the age of fourteen, having lost his parents, he was put under the tuition of guardians, who used him very ill; for they forced him, much against his inclination, to enter among the regular canons in the monastery of Sestin, near Torgau.

Being afterwards invited by the archbishop of Cambray, who admired his bright parts, he went to Paris, and there devoted himself to the study of theology, residing in the College; but finding such a life too severe for his delicate constitution, having contracted an intimate acquaintance with an English gentleman, he gladly removed to England. There he lived for some time, happy in the friendship of Sir Thomas More.

Some time after, with the permission of his superiors, he took a journey into Italy, Venice, and Turin; where he took the degree of Doctor in Divinity. He was a perfect master of the Latin tongue; his Colloquies, which are numerous, are well adapted for the improvement of those who study them. He was accounted one of the greatest men that ever was in the Commonwealth of learning; and for his liberal sentiments became frequently obnoxious both to Catholics and Protestants. He died in the year 1536, at Basil, aged seventy years, eight months, and fifteen days.
PREFACE.

be able (not being permitted to use English translations any farther than this book) to make a good translation of your own.

You will also, when the proper season arrives, be able to begin the study of the Greek, a language, without the knowledge of which, no student ever yet merited the name of learned—you will be able to begin it with a Grammar in Latin, which having learned, you will be able to understand that excellent and sublime language in all its beauty and variety—the books of which are mostly accompanied with a Latin interpretation of the original, and the meaning is ascertained by the notes and scholiums of learned commentators, written also in Latin; but if you begin the study of Greek prematurely, that is, not having sufficiently learned Latin, you will, most likely, neither understanding the one language nor the other, derive little or no advantage from either.

That this age is but sparingly devoted to the pursuits of classical learning, is too evident in our country. We would rather study those parts of learning, which eventually promote the short-lived pleasures and interests of the present state, than acquire the knowledge of the Greek and Latin languages, which tends so much to improve and exalt the mind.

But, beloved students, I would hope better things of you; neither will my hopes be disappointed, if you apply yourselves earnestly to the study of true learning, being well assured that nothing is gained by a superficial progress—that ten lines of any book, carefully gone over, and perfectly understood, are of more use than a hundred, superficially gone over; but which are imperfectly understood.

JAMES ROSS.
DESIDERII ERASMI

COLLOQUIA SELECTA.

No scholar, who does not attend to these marks, can pronounce Latin well.

This mark denotes that the syllable is long.

This mark denotes that the syllable is short.

I. NAUFRAGIUM.

The Shipwreck.

A. NARRAS hör-rēndā, est isīōc navigāre?

Dēus prohibēāt ne quidquam tāle vēniāt ānguām īn mēntēm.

B. Imo quōd mēmō-rāvi hactēnus, est mērus lūsūs prē hīs, quē nunc audīēs.

A. Audīvī plūs sātīs mālorūm. Inhōrrēscō, tē mēmōrāntē, quāsi īpsē īn-tērsīm fērīcūlō.

B. Imo, actī lābōrēs sunt jucundī mīhī. Ėā noctē quidām āccidit quōd, ex magnā partē, dēmit spēm sālūtīs nau-
clērō.

A. Quīd obsēcro?

B. Erāt sūblūstrīs nox, ēt quidām ē nauītīs stābāt īn galēā; (nam sīc vōcānt, oḥīnōr) circūm-
spēctans, sī vidērēt quām tērrām. Quēdām sphi-
ra ignēa cēpit adēsītērē

YOU are telling dreadful things, is that sailing? God for-
bid that any such thing should come ever into my mind.

Nay, what I have related hitherto, is mere play, in com-
parison of these things which at this time you will hear.

I have heard more than enough of misfortunes. I trem-
ble, whilst you are relating, as if I myself were present in the
danger.

Nay, past labours are pleasant to me. That night
something happened, which, in a great measure, took away
the hope of safety from the cap-
tain.

What I pray?

It was a moon shine night, and one of the sailors was stand-
ing on the round tops; (for so they call it, I think) looking
about if he could see any land. A certain globe of fire began to
stand by him; that is a very

A 2
NAUFRAGIUM.

huic; id est trīstīssetmum ostentūm nauitis, si quando ignis est solitārius, felix cum gemine. Vētūsās crēdīstā hōs ēssē Castōrēm et Pōllūcem.

A. Quid (est) illis cum nauitis, quōrum āltēr fūit ēquēs, āltēr pūgī!?


A. Nūm īlē exānī-mātūs est mētū?

B. Nauē assuevērē mōnstris. Cōmmorātūs ībī paulīshēr, vōlīvit sē pēr margīnās toius nauīs, īndē dēlāpsus pēr mēdītos ērvōs evānīt. Sub meri-dēm tempēstās capti in-crudescerē māgis āc mā-gis. Vīdistīnē Alpēs un-quam?

A. Vīdī.

B. Illī mōntēs sunt verrūca, si confārānuīr ād ēndās mārīs. Quōtēs tollēbāmnūr ā lītīm, mī-cūssēt contēngēre lūnam digiō. Quōtēs dēmītē-bāmnūr, vīdēbāmnūr īrē recta ān tārtārā, tērā de-hiscēntē.

Tībi ā tuum. Assuevērē, are used. See Caution 1.
A. O insanōs! qui credunt sē mārī.
B. Nautīs luciāntēbūs frustrā cūm tempēstāte, tandem naulērus, tōtēs pallens, adītī nōs.
A. Is pullōr præsāgīt: altquōd magnum mālum.
B. Amīci, inquit, dēsī esse dōminus mea navis; venī vicēre; reliquitum est ut collōcemūs nostram speram in Deō; et quīsque hārēt, sē ad extrēmā.
A. O concīōnem vere Scythīcam!
B. Autem in prīmīs, inquit, nāvis est exōnerānda, sic nēcessitās, dūrum tellum jūbēt: Præstat consūleri vite, dispēndiō rerum, quam interíre simul cum rebus. Vēritās persuāsit: plurīmā vāsa plēna precūsim mercibus prōjecta sunt in mārē.
A. Hoc erat vērē facere jactūram.
B. Quīdam Italiae, adebat, qui ēgerat légatum āpūd rēgem Scotiae, huic erat scrinium plēnum argentiēs vāsīs, annūltis, pānō, ac servīcis vestīmēntīs.
A. Nōtelbat ēs deciderē cūm māri?
B. Non. sēd cupidēbat aut pēriēre cum suis amīcis opibus, aut servāri simul cum iltis; itaque rēfrāgābātur.
O mad people! who trust themselves to the sea.
The sailors struggling in vain with the tempest, at length the captain, all pale, came to us.
That paleness presages some great evil.
Friends, says he, I have ceased to be the master of my ship; the winds have conquered me, it remains that we should place our hope in God; and that every one may prepare himself for extremities.
O speech truly Scythian!
But first, says he, the ship is to be unloaded; so necessity, a hard weapon, commands: It is better to save life, with the loss of goods, than to perish along with our goods. The truth persuaded us: very many vessels full of precious wares were thrown into the sea.
This was truly to suffer loss.
A certain Italian was there, who had been ambassador with the king of Scotland; he had a box full of silver vessels, rings, cloth, and silk garments.
Would he not compound with the sea?
No, but he desired either to perish with his beloved wealth, or to be saved along with it; therefore he refused.
NAUFRAGIUM.

A. Quid dixit naucle-rus?

B. Licet tibi per nösa, inquit ille, périre so-lum cum tuis; sed non aequum est, ut nösa omnès periclitëmur causa tuæ scrinii. Aliquæ dábimus tæ præcipüæm in mare unà cum scriniö.

A. Oratio nem verë nauticam!

B. Sic Itælus quœquæ fecit jactüram; præcæns multa mäia súperës et in-fëris, quod crëdisset su-am vitam tam barbara élëmen- to; paulo post venti facti nüliö miðiores nos-tris münëri-bus, rüfere fun- nes, dinjëcëre vela.

A. O calamitatem!

B. Ibi rüsü nauta dët nösa.

A. Concïonâtürüs?

B. Salûtat. Amici, inquit, tempüs hortätur ut unüsquaque commen-det sê Deö, ac preparët sê morti. Rögatus à qui-büdam non impërii nau-tiae rei, ad quot höras crëdëret sê pösse tuérique nà- ëm, nëgävit se posse pol-leëri quidquam, sed non pösse ulöra trës höras.

A. Hæc concio érat etiam dörior priëre.

B. Ubi locütüs est hæc, jübet omnës funë incëdi, ac mälüm incëdi sërrä, usque ad theçam, cëti insëritur, ac devol-

What said the captain?

You might for us, says he, perish alone with your things; but it is not fit that we all should be endangered for the sake of your box, otherwise we will throw you headlong into the sea, along with your box.

A speech truly like a sailor!

So the Italian also suffered loss; wishing many evil things to these above and below, that he had trusted his life to so barbarous an element: A little after the winds made nothing milder by our presents, broke the ropes, tore to pieces the sails.

O calamity!

There again the sailor comes to us.

To make another speech?

He salutes us. Friends, says he, the time exhorteth, that every one may commend himself to God, and prepare himself for death. Being asked by some not unskilled in the sailing business, for how many hours he believed he could maintain the ship, he denied that he could promise any thing, but that he could not above three hours.

This speech was even harder than the former.

When he had said this, he orders all the ropes to be cut, and the mast to be cut with a saw, close by the case, into which it is put, and to be
NAUFRAGIUM.

vi simul cum quinènüs in märe.
A. Cur (jussit) hoc?
B. Quia velo sublato aut lacero erat oneris, non usuir; tōta spēs erat in clāvo.

A. Quid intèrēa vectūres?
B. Ibī vidīssēs misēram sāciem rērum. Naunt, cānēntes salvē! regīna, implōrābant virgīnem matrem, appēliantēs ēam stēllam māris, reginam cæli, dōminam mundi, portum sāliūris ac blan- diēntes illi mulīs ālis titūlis, quōs sacrā litterā nūsquām tribūunt illi.

A. Quid (est) illi cum mārī, quae nunquam navē-
gāvīt, opinor?
B. Vēnūs òlim agebat curam nautārum, quiā crēdēbatur nāta ex māri; quōniam cā desitē curāre, virgo māter est suffecta huic matri, non virgīni.

A. Lūdis.
B. Nonnulli prōcūm-bēntēs in tabulas addrā-
bant māre, effundēntēs quīcquid ōlēi ēravit (illis) in undas, blandīentēs illi non altēr quam sōlēmus irāto principi.

A. Quid aiebant?
B. O clēmentissimum māre! O gēnērō-
sistīmum māre! O for-
tumbled along with the sail yards into the sea.

Why this?

Because the sail being taken away or torn, it was a burden, not a use; all our hope was in the helm.

What in the mean time did the passengers?

There you might have seen a miserable face of things. The sailors, singing hail! O Queen, were imploring the Virgin Mo-
ther, calling her the star of the sea, the queen of heaven, the lady of the world, the harbour of safety, and flattering her with many other titles, which the holy scriptures no where attribute to her.

What has she to do with the sea, who never sailed, I think?

Venus formerly took care of the sailors, because she was believed to have been born of the sea; since she has ceased to take care of it, the virgin mother has been substituted for this mother, not for the virgin.

You are bantering.

Some falling down upon planks, worshiped the sea, pouring whatever oil they had into the waves, flattering it no otherwise than we use to do an angry prince?

What did they say?

O most merciful sea!
O most noble sea!
O most rich sea! be calm,
mōsīssimūm māre! mi-tēscē, ērvū. Occinēbant mūltā hujuscēmōdi surdo māri.

A: Rīdicūla sūpērsētio! Quid ali? B: Quīdam nītēl āli-ūd quam vōmēbant; plerīque nuncūpābant vōtā. Ādērat quīdam Anglus, qui prōmitēbat aurēos montes virgīnī Walsinghamā, si attīgissent terram vivūs. Aūi prōmitēbant multa ligno crūcis, quod essēt in tālī lōcō; aūi rur-sus quod essēt in tālī lōcō. Īdēm factum est de virgīnē Mariā, que regnāt in multis lōcōs, et putānt vōtum ĭrrītum, nisi exprī-mās lōcūm.

A: Rīdicūlim! quāsēt divī non hābtānt in calis.

B: Erānt qui prōmitērērent ā fōre ēarthusianōs. Erāt ānus qui pollicērētur sē āditūrūm Jacōbūm, qui hābat Com-pōstēlēs, nūdis pēdībus et cāpīte, corpōre sāntum tēc-tō ferrēā lorīcā, ad hēc ēmēndicātō cīhō.

A: Nēmō mēmīntē Christophōri?

B: Audīvī ānūm non sīnē risū, qui, clārā vocē, ne non exaudivē-rētur, pollicērētur Christo-phōrō, qui est Lutetia, in summō templō, mons vērīus quam stātūdīs cerē-save us. They sung many things of this kind to the deaf sea.

Ridiculous superstition! what did others?

Some did nothing else than vomit; the most put up vows. There was there a certain Englishman, who promised golden mountains to the maid of Wallingham, if he touched land alive. Some promised many things to the wood of the cross, which was in such a place; others again to that which was in such a place. The same was done as to the virgin Mary, who reigns in many places, and they think the vow is to no purpose, unless you express the place.

Ridiculous! as if the saints do not dwell in the heavens.

There were some who promised that they would be Carthusians. There was one who promised that he would go to James, who dwells at Compostella, with bare feet and head, his body only covered with an iron coat of mail, besides this begging his meat.

Did nobody mention Christopher?

I heard one not without smiling, who, with a clear voice, lest he should not be heard, promised Christopher, who is at Paris, on the top of a church, a mountain more truly than a statue, a wax candle, as big
um tānīm quāntās esset ἵππο. Cūm vocēsērām hae quāntām pōtērāt, in-
culcāret idēntūdem; qui
fortē astābat proxīms, 
nōtu illī, tētīgīt eum cu-
bīto, ac submṓnīit, vidē
quid pōllīcērīs, ētāmē 
fāciās acquisitionem omni-
um tuārum rērum, non
fuēris solvēndo. Tum
ille inquīt vocē jam pres-
siōrē, vidēlīcet, nē Chrī-
stophōrus exaudīret, Tācē,
faūtē; an crēdīs mē lōquī ex
animō? Sī sēmēl con-
tigēro tērrām non dātū-
rūs sum ei sebachēm cān-
dēlām.
A. O crāssūm ingē-
nium! suspićōr (eum) fu-
īse Batavum.
B. Non, sēd ērāt Ze-
lāndūs.
A. Mīrō Pauūm
Apostōlum vēnīse nullī
in mentem, qui nāvigtā
ipēc olīm, et, nāvē fūctā,
dēslīrēt in terrām, nam
ēs, haud ignārus māli, dī-
dicīt succurrēre misē-
ris.
B. Ērāt nullā mentiō
Pauli.
A. Prēcābāntūr in-
tērīm?
B. Certāīm. Mītūs 
cānēbat, salva! regīna;
alius, crēdo in Dēūm.
Erant qui hābebant qua-
dam pēculārēs prēculīs 
non dissīmīles magīcīs, 
advērēus pērīcula.
as he was himself. When bawl-
ing out this so loud, as he
could, he enforced it now and
then; he who by chance, stood
next, known to him, touched
him with his elbow, and ad-
vised him, have a care what
you promise, for though you
make an auction of all your
goods, you will not be able to
pay. Then he says, with a
voice now lower, that is, lest
Christopher should hear, hold
your tongue, you fool; do you
think I speak from my heart?
If once I shall have touched
land, I will not give him a tal-
low candle.
O gross wit! I suspect
he was a Dutchman.
No, but he was a Zealander.
I wonder that Paul the
Apostle came into nobody's
mind, who sailed himself for-
merly, and, the ship being
wrecked, leaped out upon land;
for he, not ignorant of misfor-
tune, learned to succour the
miserable.
There was no mention of
Paul.
Did they pray in the mean
time?
Earnestly. One sung, hail!
O queen; another, I believe
in God. There were some
who had certain peculiar pray-
ers, not unlike magic prayers,
against dangers.
NAUFRAGIUM.

A. Ut religiösos afectione factus! Sécundis rebus, nec Deus nec divus vénit in mentem: Quid tu intèrèás! nuncius pabas vòta nulli divórum?

B. Néquàquam.

A. Cur ita?

B. Quia non pacisciorem cum divís. Nam quid est altíud quam contractus juxta formílum. Do, si fácias, aut fáciam si fáciás. Dábo ceréum, sì ënátém; ibò Rómam, si servès.

A. At impiúíobás præsidium altíiáus divi?

B. Nè id quidém.

A. Quamóbrém?

B. Quíá calum est sphálsum. Si commenda- ro mécum salútem cui divó, putá Sanctó Petró, qui for- tassè audiet prímus, quód àstèt óstè; prósequám illé convéniát Dém, pró- sequám expónat causam, ego jam péríero.

A. Quid fáciesbas íg- tür?

B. Adibám rectá pà- trém ësüm, dicèns. No- stèr páter, qui ès in cælis. Nèmo divórum audët citi- ûs iló, aut dònát libèntius quód pëtitür.

A. Sèd intèrèás non conscientia reclaimábát ti- bi? non vérèbários appé- lláre ëmum pàtrémm, quèm

How religious affiliation makes us! In prosperity, nei- ther God nor saint comes into our mind: What did you in the mean time? Did you make vows to none of the saints?

Not at all.

Why so?

Because I do not bargain with the saints. For what is it else than a contract according to form. I give, if you would do, or I will do, if you would do. I will give you a wax cand- le if I swim out; I will go to Rome, if you would save me.

But you implored the pro- tection of some saint?

Not even that.

Why?

Because heaven is spacious.

If I recommend my safety to any saint, suppose to saint Peter, who perhaps will hear me first, because he stands at the door: before he goes to God, before he declares my case, I shall be im- mediately ruined.

What did you do then?

I went directly to the Fa- ther himself, saying, Our Fa- ther, who art in heaven. None of the saints hears sooner than he, or gives more willingly what is asked.

But in the mean time, did not conscience cry out against you? Were you not afraid to call him Father, whom
offendéras tót scéléribus?

B. Ut dícám ingé-

nuē, conscientiā deterré-
bát nōmēlit; séd mōx rē-
cipìebām ánīmūm, cōgi-
tans itā mēcūm; est nū-
lūs pāter tam ōrātus filīī,
qui sí vidēat 'eum pērī-
cītāntem in torrēnte aut
lācū, ejiciat ārrēptum că-
philīī in rīpam. Intēr om-
nēs nūllus āgebāt sē tran-
quilliō quām quādam mū-
līter, cui ērat infāntūlus in
sinū, quem lactābat.

A. Quid īllā?

B. Sōlā nēc vōcīrefā-
bātur, nēc sēlēbat, nēc po-
līcitābatūr; tantām com-
plexā puēllum, prēcāba-
tūr tāciētū. Intērēa dum
nāvis illīdērētur vādō sūb-
īnde, nāculērus, mētīēns
nē tōtā sōlvērētur, cinxit
īām rudēntūs ā prōrā et
ā pūbsī.

A. O misērā praeś-
dā!  

B. Intērīm sēnēx sa-
crificus, sēxagitātā annōs
nārti, nōmēn ērat Adā-
mūs, exōritūr: Is, abjēc-
tīs vēstībis usque ād ĩndi-
siūm, abjēctīs ētiām òcrēīs
ēt cālceās, jūstit, ut om-
nēs ūrārēmus nōsitīdem
ād nātāndūm. Atqū itā
stās in mētīō nāvis con-
ciōnātūs est nōbis ex
Gersōne quīnqūe vértā-
tēs ēt útīlitāte consītēndi
HORTĀTĪS ÒNNĒS ēt quīs
you had offended by so many

That I may speak ingenu-
ously, my conscience did terrify 
me somewhat; but by and by I
recovered my courage, think-
ing thus within myself: There
is no father so angry with a
son, but if he sees him in danger
in a torrent, or lake, he would
throw him out, taken by the hair
upon the bank. Among all
none behaved himself more qui-
etly than a certain woman, who
had a little child in her bosom,
which she was sucking.

What did she?

She alone neither bawled,
for wept, nor promised: Only
embracing her little child, she
prayed silently. In the mean
time, whilst the ship was dash-
ing against the bottom now and
then, the captain, fearing lest
it should be all broken, begirt it
with cables at the fore deck and
at the stern.

O miserable helps!

In the mean time an
aged priest, sixty years old,
whose name was Adam, starts
up. He, having cast off his
clothes even to his shirt, having
cast off likewise his leather
stockings and shoes, ordered
that we all should prepare our-
selves likewise for swimming.
And so standing in the middle
of the ship, he preached to us
out of Gerson the true truths
concerning the usefulness of
confessing; exhorting us all,
NAUFRAGIUM.

that every one should prepare himself both for life and death. There was present also a certain Dominican priest. They who chose confessed to these.

A. Quid tu?
B. Ego videns omnia plena tumultu, confessus sum tæctæ Dei, damnans aërib cum me am injustitiam et implorans ius misericordiam.
A. Quo migrātūrūs, si fēritisses sic?
A. Si compellāssētēs nōminē, fūrīssēs audīs- sēt.
It was unknown. In the mean time the captain steers the ship, now shattered, now drinking the waves on all sides, and plainly ready to fall in pieces, had it not been girt with cables.

A hard condition of affairs.

We were carried forward so far, that the inhabitants of that place saw us in danger; and running out in companies to the edge of the shore, with their coats lifted up, and hats put upon lances, invited us to them; and, with their arms waved towards heaven, signified that they lamented our condition.

I wait to know what happened.

Now the sea had seized the whole ship, so that we were likely to be no safer in the shift than in the sea.

Here you were obliged to fly to the holy anchor.

Nay, to the miserable one. The sailors empty the boat of the water, and let it down into the sea. All attempt to throw themselves into it, the sailors demonstrating with great tumult, crying, that the boat was not able to contain so great a number; that every one should take to himself what he could, and swim. The thing did not admit slow
counseled; one takes an oar; another a boat-hook, another a sink, another a board; and every one resting upon his security, commits himself to the waves.

What in the mean time happened to that poor woman, who alone did not cry out?

She came first of all to the shore.

How could she?

We had placed her upon a bent board, and had tied her so, that she could not easily fall off; we gave her a paddle in her hand, which she might use instead of an oar, and wishing her well, we placed her upon the waves, thrusting her forward with a pole, that she might be at a distance from the ship, from whence there was danger: She holding her little child with her left hand, rowed with her right.

O manly woman!

When now nothing remained, one pulled down a wooden image of the virgin mother, now rotten, and hollowed by the rats, and embracing it, began to swim.

Did the boat arrive safe?

None were lost sooner.

By what bad fate happened that?

Before it could extricate itself from the large ship, it was overset by its unsteadiness.
NAUFрагИУM.

O malle factum! quid tum?
B. Ego, dum consilio alitis, penē perieram.
A. Quo pacto?
B. Quiā nihil supererat āptum natātōni.
A. Illic subrē faílsent ēsī.
B. In ēō articūlō rērēm, māluissēm vīlē sūbrēr, quām aurēum candēlabrum. Tāndēm vēnit in mentem, circumspectiēnti, dē īmā pārtē māli; quōniam non pātrēm exterēre ēam sōlūs, ādscisco sōctum: ambo innixi īlum commiśtēmus nōs mārē, sīc āt ēgo tēnērēm dēxtrēm cōrnū, ille lēxum. Dum jactāmur sīc, illē sacrificius nauticus conciōnātor injexit sē mēdium in nōstrōs hūmēros: autem ērāt ingenti corpōre. Exclamāmus, quīs illē tertius īs ferētē nōs ōmnēs; illē contra inquit plāctē, sēttē bonō animō, est sāt spūtī, Dēōn adērit nōbis.
A. Cur īlē capiē esse nātātor tām ēro?
B. Imō, ērāt sūlūrum cum Dōminiēnō in scāphā; nam ōmnēs deērēbant hoc hōnōris illi; sēd quānquam confessē erant invicem in nāvi, tāmēn oblēti nēscīo quīd circum-

O unfortunately managed! what then?
I, whilst I am looking to others, had almost perished myself.
After what manner?
Because nothing remained for me fit for swimming.
There corks would have been of use to you.
In that juncture of affairs, I would rather have had some cheap cork than a golden candlestick. At last it came into my mind, as I was looking round, about the lowest part of the mast; because I could not get it out alone, I take a companion: We both leaning upon it, commit ourselves to the sea, so that I held the right end, he held the left. Whilst we are tossed about thus, that priest, the sea chaplain, threw himself in the middle upon our shoulders. And he was a man of a large body. We cry out, Who is that third person? He will ruin us all: He, on the other hand, says mildly, Be of good courage, there is room enough, God will be with us.
Why did he begin to be a swimmer so late?
Nay, he was to be with the Dominican in the boat; for all paid this deference to him; but though they had confessed to one another in the ship, yet having forgotten I do not know what B 2
NAUFRAGIUM.

stāngiārum, confiteātur rūrsus in orbā nāvis, et al-
tēr impōnit mānum atēri; intērīm scā genu perīt; nam Adāmus narrāvit hac mi-
hi.

A. Quīd àctum est de Dōminicāno?

B. Is, ut idem nar-
rābat, implōrātā ēpē dī-
vōrum, objectis vestibus, comīsit se nūdum nātā-
tioni.

A. Quōs dīvōs invō-
cābāt?

B. Dōminicum, Thō-
mam, Vincēntum; sēd confidēbat imprīmis Ca-
thurīnæ Senensis.

A. Christus non vē-
nēbat illi in mentem?

B. Itā sacrificus nār-
rābat.

Enatāset mēlius, si non adjēcēset sācram
cucūllam; sē dehositī, qui pōtūt Catharīnā Senēns
agnoscēre eum? Sed pēr-
gē narrāre dē īē.

Dum volvērēmūr

adhuc juxtā nāvim vol-
vēntem se hūc atque illuc
arbitriō fluctūum; clavus
frangēbat femur ejus, qui
īnēbat lāvum cornu; sic
ille rēvulsus est. Sacrifici-
cus prēcātus illi ēternam
rēgūtem, succēsit in lōcum
illītus, adhōrtans mē, ut
tuērōr meum cornu magnō
animō, ac mōvērēm pēdēs
strēnūce. Intērīm potābā-
nūs multum salēs aquē.

circumstances, they confess again upon the edge of the ship; and the one lays his hand upon the other; in the mean time the boat is lost; for Adam told these things to me.

What became of the Do-
minican?

He, as the same told me, having implored the help of the saints, after casting off his clothes, committed himself naked to swimming.

What saints did he in-
voke?

Dominick, Thomas, Vin-
cent; but he trusted chiefly to Catharine of Sens.

Did not Christ come into his mind?

So the priest told me.

He would have swam out
better, if he had not thrown off
his holy cowl; that being put off, how could Catharine of Sens know him? But go on to tell about yourself.

While we were rolled
as yet nigh the ship roll-
ing itself hither and thia-
ther, at the pleasure of the
waves, the helm broke the
thigh of him who held the left
end. So he was knocked off. The priest having wished him eternal rest, succeeded to his place, advising me, that
I should take care of my end with great courage, and move my feet with activity. In the
mean time we drank much
Neptunus tempéravérat nóbis non tantum salsum balneum, sed étiam salsam pótiónum; quanquam sacrificus monstrábat rēme-dium ei rēi.

A. Quid obstece?  
B. Quōtēs unde occurrēret nóbis, ille oppósuit it occipitūm ēre clausō.  
A. Narrās mihi strē-nūm sēnēm.  
B. Ubi nātiōnis sic aliquāmdūrum prōmōvissē-mūs jam nōnnullī, sacrificus quöniam ērāt miræ procērūtūtis inquit, ès bōnō ánīmō; sentio vādiūm. Ego non ausus spērārē tāntām fēlicitātēs, inquam, absūmus longēs à littōre, quam ut vādiūm sit spērāndūm. Imō, inquit, sentio terrām pēdi-bus: est, inquām, fortās-sēs aliqūod e scriptās, quod māre, dēvolvit huc: Imō, inquit, sentio planē terrām oscilātu digitōrum. Cum nātāsēmus ādhūc aliqūamduī, ēc sentiret vādiūm rūrūs, tu fāc, inquit, quōd vidētur tibi optīnum fāctu: ego cēdo tibi itūm mālum, et crē-do mé vādiō, sēmūlquē ex-pectāto décēssu flūctūm, sēcūtus est pēdiūs quan-to cursu pōriūth. Rūrūs āndīs accedēntibus com-plexūs utrūmque ēnū utrāque mātū, ōhnītēbātur ēductū ēoccūltānās sēcē salt water. Neptune had mixed for us not only a salt bath, but also a salt drink, though the priest shewed a remedy for that thing.

What, I pray?  
As oft as a wave met us, he opposed to the backside of his head with his mouth shut.  
You tell me that he was a stout old man.

When swimming thus for some time, we had advanced now somewhat, the priest, because he was a man of wonderful tallness, says, be of good courage, I feel the bottom. I, not having dared to hope for so much happiness, say, we are farther from the shore, than that the bottom is to be expected. Nay, says he, I feel the earth with my feet. It is, say I, perhaps some of the boxes, which the sea has tumbled hither: nay, says he, I feel plainly the earth with the scratching of my toes. When we had been swimming as yet for some time, and he felt the bottom again, do you, saith he, what seems to you best to be done: I give you the whole mast, and trust myself to the bottom, and at the same time having waited for the ebbing of the waves, he follows on his feet with as much swiftness as he could. Again the waves coming to him, embracing both knees with both his hands, he opposed the wave,
sūb ïndiās, quēmādmōdum mergi et anātēs sōlēnt; rursus flectu ābēunte, prō-
mitēbat et currēbat. Ego vidēns hoc succēdera illi
sum imitātus. Stābānt in
arēna, qui fulcēbant sē
adversus impētum undā-
tum, prōlongis hastībus
porrectis intēr sē, robūsti
virī, et asariēs fluctibus,
sic ut ultimus porrigēret
hastam adnātānti; ēa con-
tactā, omnēbus rēcipiēnti-
būs sē ād littūs, perfīrāhē-
bātur tūtō in stōcūm. All-
quōt servāri sunt hāc ōpē.

A. Quōt?
B. Sēptēm. Vērūm
dōno ex hīs sōlūti sunt tē-
piēre, admōti īgni.

A. Quōt ērūtis īn nā-
vi?
B. Quīnquaginta octo.
A. O sāvum mārē!
sāltēm fuśāēs contēntūm
decimīs, quē sufficīunt sā-
cērōtibus; ređīdīs tam
paucōs ex tanto nūmēro?
B. Ibi experti sūmus
incrēdibīlem humāntēśatem
genīs, suppēdītānīs nōbīs
omnia mīrālacrītūs, hos-
pītūm, ignem, cibūm ve-
sēs, viāticūm.

A. Quē gēnē ērāt?
B. Hollandīē.
A. Nīhil humāntīs
istā, cum tāmēn cīnectī sē
fēris nātiōnībūs. Non repē-
pētēs Nepūnūm posthāre,
ōpinēr.

hiding himself under the wa-
ter, ao sea gulls and ducks use
to do; again the wave going
back, he sprang out and ran. I
seeing this succeed with him,
imitated it. There stood some
on the sand, who propped them-
selves against the force of the
waves, with long poles stretched
between them, strong men, and
used to the waves, so that the
last held a pole to him who
swam towards him; that being
touched, all betaking themselves
to the shore, he was drawn safe-
ly on dry ground. Some were
saved by this means.

How many?
Seven. But two of these
fainted away with the heat, set
by the fire.

How many were you in the
ship?
Fifty eight.
O cruel sea! at least it
might have been content with
the tythes, which suffice the
priests; did it return so few
out of so great a number?

There we experienced the
incredible humanity of the na-
tion, furnishing us all things
with wonderful cheerfulness,
lodging, fire, meat, clothes,
provisions for our way home.

What nation was it?
The Hollandish.
There is none more civil
than that, though notwithstanding
it is surrounded with savage
nations. You will not go again
to sea hereafter, I think.
B. Non, nisi Deus addimat sanam mentem mihi.

A. Et ego malum aures talis fabulas quam expierit.

No, except God take away my right mind from me.

And I would rather hear such stories than know them by experience.
II. DIVERSORIA.

The Taverns of France and Germany.

A. **CUR ïlis vîsum est** plerisque: **commôrâri** bî-
dûm aut trîdûm Lugg-
dûnî? Ego îngerèsus îtîr
sêmêl, non conquîesco, do-
nèc pêrvênêro quîd constî-
tûlî.

B. Imô ego admîrîr quênquâm pôssê àvêlli il-
lînc.

A. Quâmôbrêm, tan-
dem?

B. Quia îlîc est lô-
cûs undê sóctî Ulîysîss non
pôtërânt-avêlli; îlîc Si-
 rènês. Nêmo trçtâtûr
mèlîus suûx dômî, quam
îlîc în pandôchêô.

A. Quid fît?

B. Aliquà múîîîr âd-
stabat semper mènse, que
exhîlârârêt convîvîs fâce-
tîs ac lêpôrbûs. Prî-
mum mâîîr famîlîas ârî-
bât, que sûlûsâbât, jûbêns
nos esse hîlârês, et con-
sûlèrê bonî qûd apponê-
rêtur. Fîlla succèdèbat
hûîc, élêgâns múîîrê, mô-
rûbûs ac lîngûa âdêo fêst-
vîs, ut pôssêt exhîlârârê
Càtônm êsûm. Nêc
confabûlûtûr ât cum ignô-
tîs hôspîrûbûs, sêd vêlût
cum ôlim nôtîs, et famîl-
îtûbûs.

A. Agnôscî hûmànê-
tâtêm Gallîcæ gêntîs.

WHY does it seem so proper
to most people to stay two days
or three at Lyons? I, having
entered upon a journey once,
do not rest, till I come whether
I designed.

Nay, I wonder that any one
can be got from that place.

For what, I pray?

Because there is the place,
from which the companions of
Ulysses could not be drawn
away; there are the Sirens. No
body is treated better at his own
home, than there in an inn.

What is done?

Some woman stood always
by the table to divert the
guests with wit and drolery.
First, the good woman of the
house came to us, who saluted
us, bidding us to be merry, and
take in good part what was set
before us. The daughter suc-
cceeded her, a neat woman, of
humour and language so mer-
ry, that she could divert Cato
himself. Nor do they talk as
with unknown guests, but as
with those who were formerly
known to them, and acquain-
tances.

I acknowledge the civility
of the French nation.
But because they could not be present always, because the business of the house was to be minded, and the rest of the guests to be saluted, a certain girl stood by constantly furnished for all needs. She alone was sufficient for receiving the darts of all. She kept up the talk, till the daughter returned; for the mother was elderly.

But what kind of provision had you at the last? for the belly is not filled with stories.

It was truly grand, so that I wonder that they can entertain guests at so cheap a rate: again the feast being ended, they treat a man with pleasing stories, lest any thing of weariness should creep on him. I seemed to myself to be at home, not abroad.

What was done in the chambers?

There were there some girls every where laughing, romping, playing: of their own accord they asked us, if we had any dirty clothes, they washed them, and returned them to us. What need is there of many words? we saw nothing there besides girls and women, except in the stable, though the girls broke in also hither frequently. They embrace the men departing, and dismiss them with so much affection, as if they all
were their brothers, or of near kindred.

Perhaps those customs become the French: the customs of Germany please me more, as being manly.

It never happened to me to see Germany: wherefore, I pray you, do not think it hard to relate, after what manner the Germans entertain a guest.

I know not whether there is every where the same way of treating him. I will tell what I have seen. Nobody salutes a man upon his coming, lest they should seem to court a guest. For they think that mean, and unworthy of the German gravity. When you have called a long time, at last some one puts forth his head through the window of a stove room (for they live in these, almost till the summer solstice), just as a snail looks out of its shell. He is to be asked, whether you may lodge there. If he does not refuse, you understand that a place is allowed you. He shews, with his hand moved, to those who ask, where the stable is. There you may manage your horse according to your own manner: for no servant puts to his hand. If it be a grand tavern, there a servant shews the stable, and also a place not at all convenient for a horse. For they keep those
DIVERSORIA.

commodum equid. Nam servavit commodiora venturis, praestitit nobilitibus. Si causæris quid, audìs stātim, si non placet, quære aliud diversorium. Præsent fæniunt in urbibus ægrem, et parce, nec vēndunt multum minōris quam avēnam ipsām. Ubi consultum est equi commigrās lūtus in hypocaustum, cum ocrēris, sarctīs, lūtō. Id est omnium commune omnibus.

B. Apud Gallōs dēsignant cubicula, ubi exūānt sēsē, extergant, calēscānt, aut etiam quiēscānt, sic libētāt.

A. Nihil tāle hic. In hypocausto exūa ocrēās, indūs calēbōs. Sī viae, mutās indūsium; suspēndēs vestēs madidas pluviā, juxta hypocaustum, ipsē admovēs tē ēt siccēris. Est et aqua pāratā, si libētāt lāvare manus; sed ita mundā plerūmque, ut ālla aqua sit quērēnda tūbī, quā ablūs ēam lōtiōnēm.

B. Laudo virōs eflēminatos nūlis delĭcitis.

A. Quod sì tu aphāleris ad quartam hōrām ē meridīde, tāmēn non cænābis antē nōnām, ēt non dūnumām dēcitām.

B. Quāmōbrēm?

are more convenient for those that are to come, especially for noblemen. If you find fault with anything, you hear presently; if it does not please you, look for another tavern. They afford you hay in their cities with difficulty, and sparingly, nor do they sell it for much less than oats itself. When provision is made for your horse, you go altogether into a stove-room, with your boots, baggage, and dirt. That is one room common to all.

Among the French they shew the guests chambers, where they may stript, wipe, and warm themselves, or even sleep, if they please.

No such thing is here. In the stove-room you put off your boots, and put on shoes. If you will, you change your shirt; you hang up your clothes wet with rain, nigh the stove, you place yourself by it that you may be dry. There is also water ready, if you please, to wash your hands, but so clean for the most part, that other water is to be sought by you, with which you may wash off that washing.

I commend the men eflēminated with no delicacies.

But if you arrive at the fourth hour after noon, yet you will not sup before the ninth, and sometimes the tenth.

What for?
A. Apparant nihil, nisi vidœant omnès, ut ministretur omnibus eadem opœra.

B. Quærant comprehendium.

A. Tēnēs. Itaque frequentēr octoginta aut nonaginta conveniunt in idem hypocaustum, pedites, equestres, negotiatores, nautae, aurigæ, agricola, puæri, feminae, sani, agrōtii.

B. Isthuc est verè canobium.

A. Allus tibi pectūl captū, allus abstergit suodēm, allus expurgat horēs aut ocrēs, allus eructat allum, Quid múltus est non minor confusio ibi linguārum et sersōnārum, quam ōcum in turri Babel. Quod si conespērīnt quæm peregīnæ gentis, qui praæ se fert nonnihil dignitatis cultu, omnès sunt intenti in hunc, coniunclant ocūlis defixīs, quæ sit aliquod novum genèsis animantis adventum sit ex Africâ. Addeo ut postquam accūbūrīnt, adspiciant continentier, vultū reflexo in tergum ; nec dimovēant ocūlos, immemōrēs cūbi.

A. Rōmæ, Lutetiae, ac Venetia, nēmō mirātur quidquām.

A. Intermitt est nēfas tibi poscēre quidquām.

They provide nothing, except they see all the guests, that all may be served with the same trouble.

They seek the short way.

You have it. Wherefore frequently eighty or ninety meet in the same stove-room, footmen, horsemen, tradesmen, sailors, coachmen, husbandmen, boys, women, healthy people, sick people.

That is really living in common.

One there combs his head, another wipes off the sweat, another cleans his winter shoes, or boots, another belches up garlic. What need is there of many words? There is no less confusion there of tongues and persons, than formerly in the tower of Babel. But if they see any one of a foreign nation, who makes show of something of dignity by his dress, all are intent upon him, viewing him with their eyes fixed, as if some new kind of animal was brought out of Africa. So that after they have sitten down to table, they look at him continually, with their face turned backward: nor do they take off their eyes, unmindful of their meat.

At Rome, Paris, and Venice, no body wonders at any thing.

In the mean time it is unlawful for you to call for any
DIVERSORIA.

Ubi jam vestīrā est multā, nec plūres expectāntūr ventūrī, sēnēs fāmīlius prōdit canā barba, tonsō capiūtē, toryō vultū, sordī-
dō vestītū.

B. Oportēbat tālēs essē a pōcūlīs Rōmānīs Cardīnālībus.

A. Is circūmāctis ōculīs, dinūmērat tāctūs quōt sist in hypōcaustō; quō plūres videt adesse, hoc vēhemēnius hypōcaus-
stitum accendītūr, ētāmīsi aliōqui sōl sit molestus estū. Hāc est prācipūa
pars bōnēe tractātiōnis, si omnēs diffuēant sudōre. Si qūtis non assūētus vapōrī,
apēriat rīmam fēnēstre, ne prēfocētur, prōtīnus audīt, claudē. Si re-
spondēas. Non fermā, au-
dīs, quārē igitur aliūd di-
versōriūm.

B. Atqui nihil vīdē-
tūr fēricūlōsius, quam tam multōs haurīre ēun-
dēm vapōrem, maxīmē corpōre rēsōlūtō, atque heic capēre cībūm, et com-
mōrāri complūrēs hōrās.
Nam jam omētō alliātōs rūctūs, et flatūm vēntrīs, putrēs halītus: sunt multī qui lāborant occūlīs mōr-
bīs, et omnēs morūs habēt suum contāgiōm. Cer-
te plerique habēnt His-
pānicam scabīcem, sīve, ut quidam vocānt, Gallicām, cum sit commūnis omnīum

thing. When now the evening is late, and no more are ex-
pected to come, an old servant comes out with a gray beard,
trimmed head, grim look, and mean clothing.

It was requisite that such should be cup-bearers to the Roman cardinals.

He having cast about his eyes, reckons silently how many
there are in the stove-room. The more he sees present, the more violently the stove is heat-
ed, though otherwise the sun is troublesome by his heat.
This is the chief part of good treatment, if all run down with
sweat. If any one not accustomed to the heat, would open
a chink of a window, lest he be stifled, immediately he hears,
shut it. If you answer, I cannot bear it, you hear, look out
then another tavern.

But nothing seems more
dangerous, than that so ma-
ny should take in the same
vapour, especially the body
being open, and now take
meat, and stay several hours.
For now I omit garlic
belches, and the blast of
the belly, stinking breaths.
There are many, who are
troubled with secret diseases,
and every diætemper has its
infection. Certainly most have
the Spanish fox, or, as some
call it, the French, though
it be common to all nations.
I think there is not much
natiōnum. Opīnor ęże non mīltō mīnūs pericūliū ab his, quam leprōsis. Jam tu divīnā quantūm discrimēnis sit in pestilentia.

A. Sunt fortēs virī, rident, ac neglīgunt, istā.

B. Sed intērim sunt fortēs pericūļō multiōrum.

A. Quid factās? sic assēvêrunt; et est constantis anēmī non discēdēre ab institūtis.

B. Atqui antē viginti quīnquē annōs, nihil ērat receptius apud Brabantōs, quam publicē thermē; hāc nunc frigent tūbique; nam nōva scabiōs dōcuit nos abstīnēre.


B. Hāc est illā vētūs æqualitās, quam nunc tyranntās subānovit & vīta, less danger from these than lepers. Now do you guess, how much danger there is in the plague.

They are stout fellows, they laugh at, and disregard those things.

But in the mean time they are stout at the hazard of many.

What can you do? So they have been used, and it is the part of a constant mind not to depart from old customs.

But twenty-five years ago, nothing was more common amongst the Brabantians, than public baths; those now are out of use everywhere: for the new pox has taught us to abstain from them.

But hear the rest. Afterwards that bearded Ganymede returns, and spreads the tables with linen, as many as he thinks are sufficient for that number. But O immortal God! how far from being fine! you would say they were canvas taken down from the sail-yards. For he designed at least eight guests for every table. Now they, to whom the country custom is known, sit down where it pleases every one. For there is no difference betwixt a poor man and a rich, betwixt a master and a servant.

This is that old equality, which now tyranny has removed out of life. So I be-
Sic opitóri Christum víx-
isse cum Discípuli.

A. Postquam omnès
accubérent, rúrum illí
tóruó Ganymédés pródict,
ac děnů diünúmerat suá
sódállíta. Mox révérús,
apphóit singúls lignéum
pináciunm, et cochlearé
factum ex cádem argénto,
deinde cyáthum vitréum,
aliquanto post pánem.
Eúm quiaque répúrgat sí-
bí per otium, dum pultés
cóquintur. Ita sédétor
nónnúquam férme spátió
hóre.

B. Nullus hospitum
eflágitat cibum interím?

A. Nullús cui ingé-
níum regiónis est nóium.
Tándem vínum appóntitur,
bónê Déus, quam non su-
moium ! oportébat so-
phistás non bibère aúd ;
tanta est subiliaés et a-
crimónia. Quod si quís
hostés, péctúnia obláziá
privatim, rócat ut altíud
génús víni párétur all-
unde, primum disístiú-
lant, séd cō vultú, quári
interfectúri. Si urgéas,
respóndént, hic tot có-
mités et marchiónés di-
versáti sunt, nóque quia-
quam questás est de me-
vino ; si non plácet,
quaré tibi aúd diversó-
rium : nam habént nobilés
sue génús sólos pro hómi-
lieve Christ lived with his disci-
plées. After all are seated, again
that grim Ganymede comes
out, and again counts over
his companies. By and by
returning, he sets before each
a wooden dish, and a spoon
made of the same silver, then
a glass, a little after bread.
That every man cleans for
himself at his leisure, whilst
the pulse is boiling. So they
sit sometimes almost the space
of an hour.

Does none of the guests
call for meat in the mean-
time?

None to whom the tem-
per of the country is known.
At length wine is served up,
good God, how far from being
insipid! It was requisite for
sophisters not to drink any
other ; such is the thinness and
sharpness. But if any guest,
having offered money privately,
asks that some other kind of
wine may be procured from some
other place, at first they dis-
semble, but wish such a coun-
tenance, as if they would kill
you. If you press them, they
answer, so many earls and
marquises have lodged here,
nor did any of them complain
of my wine; if it does not
please you, look out for yourself
another tavern; for they ac-
count the noblemen of their na-

B. Et hoc est boni poeta.

A. Porro sit piaculum, si quis interim dicat, tollit hunc discum, nemo vestitur. Desidendum est usque ad spatium scriptum quod illi metuuntur clepsydrias, ut opinor. Tandum igitur barbarus, aut pandochaeus ipse, minimum differens a famulis vestitu, prodit, rogat, equid ani mi nobis sit. Max allquad generosius vinum tion alone for men, and chew the coats of arms of these everywhere. Now therefore they have a thin slice, which they can throw to the barking stomach. By and by the dishes come in great pomp. The first commonly has pieces of bread soaked in the broth of flesh, or, if it be a fish-day, in the broth of herbs. After that another kind of broth, afterwards something of flesh, boiled over again, or salt fish warmed again. Again some pulse is set down, by and by some more solid meat, 'till, the stomach being well tamed, they serve up roasted flesh, or boiled fish, which you cannot contemplate at all. But here they are spating, and suddenly take them away. After this manner they diversify the entertainment, as the actors of plays, who mix chorusses with their scenes; but take care that the last act may be the best.

And this is the part of a good poet.

Moreover it would be a heinous crime, if any one in the mean time would say, take away this dish, no body eats. You must sit 'till the time appointed, which they measure with hour-glasses, as I suppose. At last that bearded fellow, or the tavern-keeper himself, very little differing from the servants in his dress, comes out, and asks if we have a fancy for any thing. By and by some
adversetur. Autem aequi est qui bibant largius, cum solvant nihil plus, qui hauserit plurimum vini, quam qui minuam.

B. Ingens gentis mirum.

A. Cum omniansqum sint qui abstinent, placet duplo in vino, quam solvant pro tota convivio. Sed antiquam finiam hoc convivium, mire dictu, quis strepitus as tumul!tus vocum sit ibi, postquam omnes cepherunt incalcente re puto. Quid multis omni sordis. Ficti monint ad inscipient sse frequentes, quod genere hominum, cum sit nullum magis detestandum, tam ovis cridas quantophere Germani decesserunt. Illi facti sunt cantr, garritu, clamore, saltuione, pulsu, ut hypoicaustum videntur corruitum. Nee quaequeaudit aliterum loquentem. At interium videntur abivivere suaviter; atque desiderandum est illic, volentis nonlentis, usque ad multam noctem.

A. Nunc tandem absolv convivia; nam mertadet quoque tam prolixii.

A. Fasiam. Tandem caseo sublato, qui vae placet ille, nisi fueris ac scatens vermisbus, ille barbatas prudit, ad better wine is brought. But they love those who drink plentifully, though he who drinks most wine pays no more than he who drinks least.

The temper of the nation is strange.

When sometimes there are some who consume more by double in wine than they pay for the whole feast. But before I end this entertainment, it is wonderful to be told, what a noise and confusion of voices there is there, after that all have begun to grow warm with drink. What need is there of many words? all places are full of noise. Pretended fools thrust themselves in frequently, with which kind of men, though there can be none more detestable, yet you can scarcely believe how much the Germans are delighted. They cause by singing, prating, shouting, dancing, thumping, that the stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live pleasingly; and you must sit there, willing or unwilling, till late night.

Now do at length finish the entertainment; for I am weary also of it being so long.

I will do it. At last the cheese being taken away, which scarcely pleases them, unless it is rotten and full of maggots, that bearded fellow comes
fērēns pinācitum secūm, in quō pinxit crētā aliquid circūlōs, et semicircūlōs, depōnit id in mensā, iāsitus intērīm ac tristīs, dīcērēs quemplam Charonem. Qui agnoecunt pictūrām, dēpōnunt pecūniām, deinde alius atque alius, donēc pināciōm explicātur. Deinde nōtātīs qui dēpōnuērunt, suppūtāt tacitūs; si nīhil dēhīt, an nūsī capitē.

B. Quīd si quīd sū-perit?

A. Fortāssē redde-rēt, et fācient hoc nōn-nūnguam.

B. Nēmo reclamāt rātiōni iūriaque?

A. Nēmo qui sāpīt, nam audīret prōtinus, quid hōminis ēs tū? solōs nīhilō plūs quām aliqī.

B. Narrās libērum gēniōs hōminum.

A. Quōd ēt quis lassus ex lūnēre cūpiēt, mox a canā pētēre lectum, jū-bēur exspectāre, donēc catēri quōque ēant cúbi-tūm.

B. Vīdēor mthi vīde-rē Plātōntīcam urbēm.

A. Tum sūs nīhilīs ostendītur cuique, et vēre nīhil alīus quam cubīcu-lum; nam ībi sunt lectī suānum, et nīhil præterērē, quō utāris aut quōd fūri-ris.

forth, bringing a trencher with him, in which he hath drawn with chalk some circles, and semi-circles, he lays it upon the table, silent in the mean time and sad; you would say that he was some Charon. They who know the picture, lay down their money, then another and another, till the trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his head.

What if any thing should be over?

Perhaps he would return it, and they do this some- times.

Does nobody cry out against the reckoning as unjust?

Nobody who is wise; for he would hear forthwith, what sort of a man are you? You shall pay no more than others.

You are telling of a free kind of men.

But if any one, weary after his journey, desires presently after supper to go to bed, he is ordered to wait till the rest also go to bed.

I seem to myself to see a Platonic city.

Then his nest is shewn to every one, and truly nothing else than a bed-chamber; for there are beds only, and nothing else that you can use, or that you can steal.
B. Est munditiae illic?
A. Eademque in convivio, intea lota forte sex mensibus antea.
B. Quid interim fit ductus?
A. Tractantur ad eandem disciplinam, ad quam homines.
B. Sed est eadem tractatio ubique?
B. Alichei est civilior, alichei durior quam narravi; verum in genere est talis.
B. Quid si ego nun narrarem sibi quibus modis hospitium tractentur in ea parte Italiae, quam vocant Longobardiam, rursus in Hispaniis, deinde in Anglia, et in Wallia? Nam Angli obtinenter partim Gallicum, partim Germanicum morant, ut mixtum ex his duabus gentibus. Walli prae dicant se aboriginibus Anglos.

A. Quaesum te ut narreres, nam nunquam contigit mihi videre causa.
B. In presencia non est otium; nam naufragium ad tertiam horam, nisi vellem relinququi; et habet sarcinulam: at illa opportunitas dabitur nobis garruendo usque ad satietatem.

Is there cleanliness there?

The same as in the feast, linens washed perhaps six months ago.

What in the mean time becomes of the horses?

They are treated according to the same discipline as the men.

But is there the same treatment everywhere?

In some places it is more civil, in some places more hard than I have told you; but in general it is such.

What if I now tell you after what manner guests are treated in that part of Italy, which they call Lombardy, again in Spain, then in England, and in Wales: For the English acquire partly the French, partly the German customs, as being mixed of those two nations. The Welsh boast that they are the original English.

I pray you that you would tell me, for it never happened to me to see them.

At present I have not time; for the sailor ordered me to be with him by the third hour, unless I would be left behind; and he has my baggage: at another time an opportunity will be given us of chatting to satisfaction.
III. SPECTRUM.

The Apparition; or, the Force of Credulity.

A. QUID bona rei est quod rīdes tēcūm tam suaviter, quāstī nactus sis thesaurum?
B. Tuā divināsio non āberrāt prōcūl ā scōpō.
A. Annon imperitiēs sōdāli quīcquid bona istuc est?
B. Imō, jamdudum optābām quempiam dāri mihi, in cūjus sinum efundērem hoc gaudīum méum.
A. Age ititur imperī.
B. Audīvi modo lepidissimam fabulum quam jurēs esse comīcum figmentum, nīsī lōcūs, personē, ac tōta rēs esset tam nōtā mihi, quām tu ēs nōtus mihi.
A. Gestīo audīre.
B. Nōstīnē Pōlūm gēnērūm Fauni?
A. Maxīme.
B. Is est ēt auctōr et actōr hujus fabūlae.
A. Facīcē crēdiderim, nam illē possīt agēre quamvis fabūiam: vēl absūque personā.
B. Sic est. Nosti, opinor prædiūm quod habet hom ēta prōcūl a Londīno.

WHAT fine thing is that which you are laughing at with yourself so agreeably, as though you had got a treasure?
Your guess does not wander far from the mark.
Will you not impart to your companion whatsoever fine thing that is?
Nay, some time since I was wishing that some body might be given to me, into whose bosom I might pour out this joy of mine.
Come then impart it.

I have heard just now a very fine story, which you would swear was a comic fiction, unless the place, the persons, and the whole affair were as well known to me, as you are known to me.
I long to hear it.
Do you know Pool the son-in-law of Faun?
Yes.
He is both the author and the actor of this play.
I can easily believe it, for he could act any play, even without a mask.

So it is. You know, I think, the estate which he has not very far from London.
A. Phy! compōtāvi-mus illic sepē.
B. Agnōscis igitūr viam septam utrīnque ar-bōrībus digestis pāri inter-vāllo.
A. Ad lævam partem ædium, serē alterō jactu balīstae.
B. Tōnes. Alterum latūs vicē habēt sēccūm al-vēum obsētum dumis et vēripus; e ponticūlō est ītēr in plantītēm.
A. Mēmīnī.
B. Jamprīdēm rumor vāgābātur, ac fabūla per rusticos ējus lōcī, spec-trum obversāri juxta hunc ponticūlum, cūjus misē-rāndi ējulōtus exaudīren-tur subīndē; suspicābān-tur ēssē animam cūjuspi-am que torquērētur dirīs cruciātūbus.
A. Quis ērat auctōr istius rūmōris?
B. Quis nīstē Pōlus? praestruxērat hoc proamī-tum suā fabūla.
A. Quīd vēnīt īsti in mentem, ūt confinēret istā?
B. Nesció, nīst quā ingénium hōmīnis est sic; gaudet lūdēre stultitiam popūlli commentātīs hūjus-mōdī: Dicam quīd desig-nārit nūpēr hūjus gēnērīs. Aliquamāntūs ēquitābāmus Richmondum, inter quōs ērānt, quōs tu dīcērēs cordātōs virōs. Cēlum

Pugh! we have drank together there many a time.
You know therefore the way hedged in on both sides with trees planted at an equal distance.
On the left side of the house, almost two bow-shots off.
You have it. One side of the way has a dry ditch set with thorns and briars; over the bridge there is a way into a plain.
I remember.
Some time ago a report spread, and a story, among the country people of that place, that a spirit haunted nigh this bridge, whose miserable howlings were heard now and then: they suspected that it was the soul of some man, who was tortured with direful torments.

Who was the author of that report?
Who but Pool? He had prepared this as a prologue for his play.
What came into his mind to invent those things?

I know not, unless because the humour of the man is so; he loves to play upon the folly of the people with inventions of this kind. I will tell you what he contrived lately of this sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call
prudent men. The sky was wonderfully clear, nor over-
cast any where with any little cloud. There Pool with his
eyes directed towards heavens,
marked all his face and shoul-
der-blades with the sign of the
cross, and, with a countenance
composed to astonishment, said
thus with himself, immor-
tal God! What do I see?
They asking, who rode next,
what he saw, again signing
himself with a greater cross,
the most merciful God avert
this omen, says he. When
they urged him out of a desire
of knowing, he having fixed
his eyes upon heaven, and
shewing the place of the heaven
with his finger, says, do you
not see a huge dragon, armed
with fiery horns, with his tail
turned up into a circle? When
they denied that they saw it,
and he had hidden them direct
their eyes, and now and then
shewed them the place, at last
some one, lest he should seem
bad-sighted, affirmed that he too
saw it: One likewise and an-
other imitated him: for they
were ashamed not to see what
was so plain.—What need is
there of many words? Within
three days this report had gone
through all England, that such
a strange sight had appeared.
But it is wonderful how
much popular fame added to
the story. Nor were there
wanting some, who, in ear-
nest, interpreted what the
qui commentus fuērat argumentum, fruēbatur hōrum stultitiae cum magna yoluptāte.

A. Agnosco ingēni-um hōminis; sed rēdī ad spectrūm.

B. Interea quīdām Faunēs, saērdos divertit ad Polum commōdiissimum, ex gēnērē cōrum, quibus non sātis est appellāri Latīne regulārēs, nisi idem cognōmen accinātur Graece, parōchus vicinī oppūdi illic aīctūnde. Is vidē-bātur sībī non vulgāriter sāpēre, prāsertim in rēbus sacrīs.

A. Intellīgo, actor fabūlæ rēpērītus est.

B. Sūpēr cœnām ser- mo ortus est de rūmōre spectri. Cum Polus seni- ret hunc rūmōrem non sō- lum audītum esse Fauno, vērum etiam crēdītum, co- pit obtēsvāri hōminem, ut doctus ac plūs vīr succurrēret animālē pātīenti tam dīra; et si quid dubītās, inquit, explōrā rem, ōb-ambūla ad déclinam juxta illum pontīcūlum, et audi- ēs misērum ejūlātum. Ade- junge stībi quem vōlēs cō- mitem, itā audīēs et tūtior et certīūs.

A. Quid deinde?

B. Cēnā pērāctā, Polus ex mōre ābit venā- tum, aut auctūfātum. Fau- nus ōbambūlāns, cum jam prodigy meant. He who had contrived the farce, enjoyed their folly with great pleasure.

I know the temper of the man; but return to the apparition.

In the mean time, one Faun, a priest, turns aside to Pool very opportunely, of their kind, for whom it is not enough to be called in Latin regulars, unless the same surname be sung to them in Greek, being a parson of a neighbouring town thereabout. He seemed to himself not to be vulgarly wise, especially in things sacred.

I understand, an actor of the farce was found.

At supper a conversation arose about the report of the apparition. When Pool perceived that this report not only had been heard by Faun, but was also believed, he began to beseech the man, that being a learned and godly man, he would succour the poor soul suffering such dreadful things; and if you doubt at all, says he, examine the matter, walk about ten near that bridge, and you will hear miserable howling. Take to you whom you will as a companion, so you will hear both more safe and more certainly.

What then?

Supper being ended, Pool, according to his custom goes a hunting, or a howling. Faun walking, when now this dark-
tēnēbræ sustūlissent cer-
tum jūdīciwm de rébus,
tandem audīt misérandos
gémītus. Hos artifex Pō-
lus effingēbat mīrō, abdi-
tus illic in veprēto, fictīli
olla adhēttā ad ūd; quo
vox redītā e cavo sōnāret
quiddam lugubrīus.

A. Hāc fabūla, ut vi-
deo, vincit phāsmā, Me-
nandri.

B. Dīcēs īsthūc mā-
gīs, si audīeris tōtam.
Faunus rēcēpit sē dōmum,
cūplens narrāre quōd au-
dīisset. Pōlus antēvēnērat
jam āılır compendiāriā
viā. Ibi Faunus narrat
Pōlō, quod ērat actum, et
affingit aliquid ētīam, quo
rēs esse admīrabīlior.

A. Pōtērat Pōlus in-
terim tēnēre rīsum?
B. Illēnē! Hābēt
vūltum in mānū. Dix-
isses rem āgī sērto. Tan-
dem Faunus, Pōlō obtēs,
tante vēhemēntēr suscēpit
nēgōtiwm exercīsiwm, et
āgī tōtam ēam noctem
incōnūm, dum dēspētit
quībus mōdis aggrēdēret-
tur rem ūōto, nam mītērē
mētūbōt sibī quōque. Pri-
num ītāque efficāciwm
exercīsiwm congesti sunt,
et nonnulli nōvī addīti
per viscēra beātē Mariā,
per ossa beātē Weren-
frīdē. Deinde lōctus de-
lectūs est plānūtē vīcīnā
ness had taken away a plain
discernment of things, at length
hears miserable groans.
These the artist Pool counter-
feited wonderfully, being hid
there in a bushy place, an earth-
en pot being used for that pur-
pose; that the voice being re-
turned from the hollow, might
echo something very mournfully.

This farce, as far as I see,
exceeds the apparition of Me-
nander.

You will say that more, if
you hear the whole. Faun be-
took himself home, desiring to
tell what he had heard. Pool
had got before already by an-
other short way. There Faun
tells Pool, what had been done,
and invents something too, so
that the thing might be more
wonderful.

Could Pool in the mean
time refrain laughing?

He! He has his counte-
nance in his hand. You would
have said that the thing was
doing in earnest. At last Faun,
Pool beseeching him very
much, undertook the business
of exercism, and spends all
that night without sleep, whilst
he considers by what ways he
might attempt the thing safely,
for he was miserably afraid of
himself too. First then the
most effectual exercisms were
heaped up, and some new
oxes added, by the bowels of the
blessed Mary, by the bones of
blessed Werenfred. Then a
place was chosen in the plain
veprēto, unde vox exau-
diebātūr. Sātis amplus
circūlus circumductus est
qui hābēret crēbrās crū-
ces variasque nōtūlas:
hec omnia perāgebāntur
concēptīs vērbīs. Ingens
vās plēnum consecrātā ā-
quā abhībitūm est. Sacra
stōla, quam vōcānt, addi-
tā est in collum, unde pen-
dēbat initium Evangēlii
sēcīndum Joānnēm. Hā-
bēbat in lōcūlis cērūlam
sūltam consecrāri quotān
niss a Romāno pontifice,
quae dicitur, vulgo, Agnus
Dēi. His armis ēlim
mūniēbant sē advērsus
noxīōs dāmōnās, prius
quam cūcula Francisci
cēpit esse formidābilis il-
lis. Omnia hēc procurā-
ta sunt, nē, si esset mālus
spēritus, fācēret īmpērum
in exorcistam. Nēc tā-
men aūsus est committēre
sē sōlum circūlo, sed de-
cretum est altērum sacer-
dōtem abhībendum esse.
Idē Pōlus mētēns, nē, si
nasūtior esset adjunctus,
myṣṭērum fabūle prōdē-
rētur, adjungīt quedam
parōchum ex vīcīnia, cui
ōpērit tōtam rem; nam sic
actī fabūle postūlābat, et
ērāt iā qui non abhōrrēret
a tali lūdō. Postrīdiē,
omnībus rēbus pārātīs rīte,
sub dēcīmam hōram Fau-
nus, cum parōchō, īngrē-
dītur circūlus. Pōlus, qui
nigh the bushy place, from
whence the voice was heard.
A pretty large circē was drawn
which had many crosses, and
divers marks: all these things
were done with prescribed
forms of words. A large ves-
set full of holy water, was used.
A holy gown, as they call it,
was put over his neck,
whence hung the beginning of
the gospel according to John.
He had in his pockets a piece
of wax used to be consecrated
every year by the Roman pon-
tiff, which is called, commonly,
the lamb of God. With these
arms, formerly they fortified
themselves against mischievous
dāmons, before the hood of
Francis begun to be terrible to
them. All these things were
provided, lest, if it were
an evil spirit, it would make
an attack upon the exorcist.
Neither yet dare he trust him-
self alone in the circle, but
it was determined that another
priest should be employed.
There Pool fearing, lest, if a
cunning man was joined
with them, the mystery of the
farce would be discovered, joins
to him a certain parson of the
neighbourhood, to whom he dis-
closes the whole matter; for so
the acting of the farce requir-
ed, and he was one that was
not averse to such sport. The
day after, all things being pre-
pared rightly, about the tenth
hour Faun, with the parson,
enters the circle. Pool, who
præcesserat gemit miserābiliter e veprüfō. Faunus auspicātus exorcismo. Intervim Polus subdūcit se clam per tenēbras, in prosxēmam villam. Illinc adducit áliam persōnam fabūlae, nam non poērat ągīni per multos.

A. Quid faciunt?
B. Conscendunt nīgrōs quōs, fērunt occultum ignem secum, ubi non abäsent prōcul a circūlo, ostentant ignem, quo abigérēunt Faunum mētu e circūlo.

A. Quantum ōpēra sumpsit ille Polus, ut fallēret!

B. Sic hōmo est. Vērum ea res propēmōdum cessērat pessime illis.

A. Qui sic?
B. Nam quī consternātī igne sūbito prōlūto, pārum abfuit quin praecipitārent et sé, et sessōres. Hābēs prīmum actum fabūlē. Ubi rēditum est in collōgium, Polus, vēluit ignārus omnium, rogāt quīd esset actum. Ib Faunus narrat, duos tētērimos Dēmonās spectōnt se, in nigris quīsque, ignēs hētēs, ac serpentēs ignem narībus, qui tentasset ingrēdī circūlum, vērum abactos in mālam rem efficātōbus verbis. Cüm animus accrescisse Fauno his ōbibus, die postērō reditīn in circu-

had gone before, groans miserably out of the bushy place. Faun begins the exorcism. In the mean time Pool withdraws himself privately in the dark, into the next village. Thence he brings another actor of the farce; for it could not be acted but by many.

What do they do?
They mount black horses; they carry covered fire with them; when they were not far from the circle, they shew the fire, so that they might drive Faun by fear out of the circle. How much pains took that Pool, that he might deceive!

So the man is. But that thing had well nigh fallen out very unfortunately for them.

How so?
For the horses being afrighted with the fire suddenly produced, had like to have thrown both themselves, and their riders. You have the first act of the farce. When they returned to confer together, Pool, as if ignorant of all things, asks what had been done. There Faun tells him, that two very ugly devils had been seen by him upon black horses, with fiery eyes, and breathing fire out of their noses, who had tried to enter the circle, but were driven away into a bad situation by powerful words. When courage had increased to Faun by these things, the day following he returned into the
lūm cum summo appara-
ta; cumqué provócéset
spectrum multís obtestati-
onbús, Polus rursum cum
collégá ostendit sè prócúl
ex atris équis, horrendo
frémitu, quassi cúpérent
irrumpère circútum.

A. Háběbánt nǐhil īg-
nis?
B. Nǐhil, nam ĭd ces-
sérat mālē. Sed audi ĭd-
uud comméntum. Dúcē-
bant longum ģānēm; ēo
tracto léviter per ěhūm,
dum uterque prórīpit se
hinc atque hinc. vělīt,
ābacti exorćísmis Fauni,
provōlvunt in terram ú-
trumque sacērōtem, nūnā
cum vāsē quod hāběbant
filēnum sacrē āque.

A. Parōčhus tūlit hoc
præmiī fīro suā actiōne?
B. Tūlit, et tāmēn
mālītīt perpētī hoc, quam
dēsērēre fabūlām cæptam.
Hīs ĝestis ĭtā, ībī ēdītum
est ad collōquium, Faunus
depredīcat apud Pōlum in
quanto pericūlō fūisset, et
quam fortiter profligāset
ūtrūmque cacōdemōnem
suīs verbīs; jamquē con-
cēpērat certam fiduciam,
esse nullum dēmōnem tam
noxīum, aut impudēntem,
qui possēt irrumpēre cir-
cūtum.

B. Illē Faunus non
multum ābeat ā falūō.

circle with his utmost furni-
ture. And when he had called
forth the spirit with many ear-
nest entreaties, Pool again with
his colleague shewed himself at
a distance from the black horses,
with a horrid muttering noise,
as if they wished to break into
the circle.

Had they no fire?

None, for that had fallen
out unfortunately. But hear
another invention. They brought
a long rope; that being drawn
lightly along the ground, whilst
each throws himself out on this
side and that side, as if driven
away by the conjurings of Faun,
they tumble down upon the
ground both priests, along with
the tub which they had full of
holy water.

Did the parson get this re-
ward for his acting his part?

He did get it, and yet he
chose rather to suffer this,
than to forsake the farce be-
gun, these things being manag-
ed thus, when they had returned
ed to the conference, Faun de-
clares to Pool in how great dan-
ger he had been, and how
bravely he had put to flight both
the devils by his words; and
now he had conceived a cer-
tain assurance that there was
no devil so mischievous, or
impudent, who could break into
the circle.

That Faun is not far re-
moved from a fool.
You have heard nothing as yet. The farce having advanced thus far, in good time comes in Pool's son-in-law, for he had married his eldest daughter, a young man, as you know, of a wonderful merry disposition.

I know, and not averse to such sports.

Averse! he would for-sake any bail, if such a farce was either to be seen or to be acted. The father-in-law tells the whole matter to him, and appoints him his part, that he may act the soul. He takes his dress, and willingly wraps himself in a sheet, as dead bodies are used to be with us. He has a live coal in a shell, which through the sheet reflected the appearance of fire. About night they went to the place where this farce was acting. Wonderful groans are heard. Faun makes ready all his exorcisms. At length the soul shows itself a great way off, within the bushy place, now and then shewing the fire, and groaning miserably. When Faun besought it, that it would declare who it was, Pool jumped suddenly out of the bushy place in the dress of an evil spirit, and with a feigned muttering noise, says, you have no right to this soul; it is mine. And now and then he runs up to the edge of the circle, as if he would make an attack upon the conjurer: And by and by, as if beat off by the words of the conjura-
SPECTRUM.

cistam: moxque vēlūt sub-mōtus vērōs aequō, quam aspersit illī multam, re-
trocerēstī. Tandem pæ-
dagōgo dēmōne ābactus, dialogismus Fauni cum a-
нима nascitur. Respondit
percunctanti et obtestanti,
esse animām Christianīā
hāminīs. Rogata, quo nō-
mīne vocāre tur, respon-
dit, Faunus: Faunus, in-
quit, idem est mihi nōmen:
jamque rēs cōpit esse cor-
di illī māgīs ex commānī
nōminē, ut Faunus libērā-
ret Faunum. Cum Fau-
nus percontāre tur multā,
ne diūtīna confabulatio
prōdēret fūcīm, animā
subducēbat sēśe, nēgāns
esse fas sibi collōqui diū-
tius, quo tempus urge-
ret, quo cōgēriētur ābire,
quō libēret pædagōgo dē-
mōni: tāmen pollicīta est
se redītūram postridie hō-
rā qua esset fas. Rursus
 convenītur in Poli
ādībus, quō erat chōragus
fabūlā. Ibi exorcīsta de-
nārat quīd esset gestum,
admentīe nonnullā eiti-
am, quē tāmēn persuađē-
battī sē esse vērā, ādeo
favēbat nēgōtio quod agē-
bātur. Jam hoc comper-
tum erāt, scilicēt, esse
Christianām animām quae
vexārētur diriscruciātībus
sub inclemēntiasimo dē-
mōne. Huc ōmnīs conā-
tion, and the virtue of the holy
water, which he sprinkled upon
him in great plenty, he drew
off. At length the pedagogue
devil being driven away, a dia-
logue of Faun with the soul be-
gins. It answered him, ask-
ing and beseeching it, that it
was the soul of a Christian
man. Being asked, by what
name it was called, it answer-
ed, Faun: Faun, says he, the
same is my name: and now the
thing began to please him more,
because of the common name,
that Faun might deliver Faun.
When Faun was asking it ma-
ny things, lest a long discourse
might betray the roguery, the
soul withdrew itself, denying
that it was lawful for it to talk
longer, because the time was at
hand, when it would be obliged
to go whither it pleased the pe-
dagogue devil: yet it promised
that it would return the day af-
ter at the hour when it would
be lawful. Again they meet in
Pool's house, who was the fur-
nisher of the farce. There the
conjuror tells what had been
done, lying in some things
too, which yet he persuaded
himself to be true, so much did
he favour the business which
was doing. Now this was found
out, namely, that it was
a Christian soul which was
plagued with dreadful tor-
ments, under a most un-
merciful devil. To this
all his endeavour is di-
rected. But a certain comi-
tub intenditur. Verrum, quiddam ridiculum accidit in proximo exorcismo.

A. Obscuro, quidnam?
B. Cum Faunus evocasset animam, Pulus, qui agebat demonem, assilirit prosus sic, quae irrupturus intrarum circulum, cumque Faunus fugnaret exorcismis, et aspergeret multam vim aquae; tandem daemon exclamat, se ne facere omnia ista quidem fili; inquit, habetis rem cum puellâ, es mei iuris. Cum Pulus dicaret id joco, tamen sorte fortunae visibil est divisse verum: nam exorcistat tactus hoc dicto, illico recepit se in centrum circuli, et immensus nescio quid paroch in aereum. Pulus sentiens id recepit se, ne audiret quid, quod non esse set fas audire.

A. Sane Pulus agebat religiosum et modestum daemonem.
B. Sic est. Actio potentat reprehendi, quod parum meminiisset decori. Tamem exaudivi, vocem parochi indicentis satis faciönum.

A. Quam?
B. Ut dicaret Dominiadicam precatiónem ter.

cal thing happened in the next conjuring time.

I pray you, what?
When Faun had called out the soul, Pool, who acted the devil, leaped up just so, as if he would break within the circle, and when Faun was fight ing by conjuration, and was sprinkling a vast quantity of water; at last the devil cries out, that he did not value all those things so much as a hair; says he, you have had dealings with a girl, you belong to my right. Though Pool said that in jest, yet by good luck he seemed to have said the truth: For the conjurer being struck with this saying, immediately betook himself into the centre of the circle, and muttered I know not what to the parson in his ear. Pool perceiving that, withdrew himself, lest he might hear any thing, which it would not be right to hear.

Truly Pool acted the religious and modest devil.

So it is. The action might be blamed, because he little regarded decency. Yet he overheard the voice of the parson appointing penance.

What?
That he should say the Lord's prayer three times. By
Ex hoc conjicit ebat hàbuisisse rem ieré-adem nocte.

A. Hoc sàne ille ré-gulàris præter régulam.
B. Sunt hòminès, et erat húmànius lapisus.
A. Pergé, quid deinde factum?
B. Jam Fauinus rédit feroxíor ad óram circúli, et ultero próvocat dàmò- nem; at illè jam timídior refugiòbat, inquiéns, feselísti me: si sàpuiisses, non mònuisses itc. Hoc est persuásum multis; quae confessus sis sémel sacrè-dóti, esse prorsus aboliità dàmònià, nè possit oppròbriàre.

A. Narrás plano ré-diculum jocum.
B. Sed ut finiam fa-bùlùm illúquando, collóquis- num habitum est cum anima in hunc módum aliquid dièbus. Sàmmà evásit hoc. Illà respondit exorcistae rògunti, num posset quà vià lìbèràri à cruciátu, posse, si púcùnia quam re-liquisset partam fraudè, restitutoretur. Ibi Fauinus inquit, quid si dispensàre tur in plius usus per dòndis vírdos? Respondidit hoc et praèliàturn. Heic exor-cista, exilìarátus, percunc-tiávit summi diligentiam quantà summà esset. Illà dixit ingèntem, quod èrat this he guessed that he had had dealings three times the same night.

This truly that regular did contrary to rule.
They are men, and it was a human failing.
Go on, what then was done?

Now Faun returns more fierce to the edge of the circle, and of his own accord: challenges the devil; but he now being more timorous, ran away, saying, thou hast deceived me: if I had been wise, I would not have told thee. This is believed by many; that what you have confessed once to a priest, is quite wiped out of the memory of the devil, that he cannot up-braid you.

You tell me a very comical joke.

But that I may finish the farce at last, a conference was held with the soul in this manner for some days. The issue came to this. It answered the conjurer, asking, whether it could any way be delivered from torment, that it might, if the money which it had left gotten by cheating, would be restored. Upon that Faun says, what if it should be disposed of to pious uses by good men? It answered that this also would do good. Here the exorcist, being cheered, inquired with the greatest diligence, how great the sum was. It mentioned a large one, which was good and
bónum et commódum illi. Indícavít et lócum, séd procul diséatum, ubi hic thesaurus esset defossus. Præscripsit in quos úsus velét iméndi.

A. In quós?

B. Ut tres suscipéret peregrinatio nem, unus quórum addet limina Petri, aliter irít salútatum Jacobum Compostellánum; tertius ocularítur pectílim Jésu, qui est Trevíris. Deinde magná vis psalteriorum et missarum peragréretur per aliquot monasteriá. Quod súper esset ipse dispensaret pro suó arbitráti. Jam tótius animus Fauni erat in thesauró. Devrarárat illum tóto pectóre.

A. Est vulgáris morbus quamquam sacerdótes pecúliariter mále audíunt hoc nómine.

B. Ubi nihíl omíssum esset, quod pertínéret ad négótiúm pécúniæ, exoricitia, submónitus à Polo, copít percuncétari animam de alçumístacia, dèque magícar. Et anima responsávit quodam ad his pro tempóre câtérum pollítica se indicáturum plúrimum simulatquéLIBRÁS fuisse illius, opéra à pedagógo demóne. Sit hic, si vidé tur, tertiús actús fábula. In quarto Faunus copit prédicáre hanc prodigios-

convenient for him. It discovered also the place, but far distant, where this treasure had been hid in the earth. It prescribed for what uses it would have it laid out.

For what uses?

That three should undertake a pilgrimage, one of which should go to the thresholds of Peter, another should go to salute James of Compostella; a third should kiss the comb of Jesus, which is at Trieris. Then a great quantity of psalms and masses should be performed in some certain monasteries. What would remain he might dispose of according to his own pleasure. Now the whole soul of Faun was in the treasure. He had devoured it with his whole breast.

It is a common disease; though priests peculiarly are ill spoken of on this account.

When nothing had been omitted, that belonged to the business of the money, the conjurer, being put in mind or it by Pool, began to ask the soul about the alchemistic art, and about the black art. And the soul answered some things to these questions for the time; but promised that it would discover more, as soon as it was delivered by his means from the pedagogue devil. Let this be, if it seems right, the third act of the farce. In the fourth Faun began to tell of this prodigious
thing every where in earnest, to talk of nothing else in companies, in feasts, to promise some grand presents to the monasteries, and now he spoke nothing at all mean. He goes to the place, finds the marks, yet he did not dare to dig up the treasure, because the soul had thrown in a scuffle, that he would do it with great danger, if the treasure would be touched, before the masses had been performed. Now the roguery was smelt out by many more cunning people. When not-withstanding he every where was publishing his folly, he was advised privately by his friends, especially by his abbot, that he would not give a different specimen of himself to all men, who hitherto had been accounted a prudent man. Yet he could be moved by the importunities of none, from believing that the matter was real: And this imagination seized the mind of the man so entirely, that he dreamt of nothing, spoke of nothing, besides ghosts and evil spirits. The habit of his mind had gotten into his very face, which was so pale, was so thin, so dejected, that you would have said he was a ghost, not a man. What need is there of many words? He was very little removed from real madness, except he had been relieved by a speedy remedy.

Well, this will be the last act of the farce.
I will give it to you. Pool and his son-in-law invented such a trick as this. They forged an epistle written in rare letters, and that not upon common paper. The subject of the letter was this. "Faun, some time ago a prisoner, now free, wisheth eternal salvation to Faun his very good deliverer. There is no reason, my Faun, why you should trouble yourself any farther in this business. God hath regarded the pious intention of your mind, and for the merit of it hath delivered me from punishment: I now live happily among the angels. A place is reserved for you near saint Augustine, which is next to the choir of the apostles. When you come to us, I shall give you thanks face to face. In the mean time, take care that you live merrily. Dated from the empyrean heaven, on the ides of September, in the year one thousand four hundred and ninety eight, under the seal of my ring." This letter was laid privately upon the altar, where Faun was going to perform divine service. One was suborned, who, that being finished, should inform him of the thing; as if discovered by chance. Now he carries about that letter, and believes nothing more certainly than that it was brought from heaven by an angel.
A. Istūd non est libē-rasse hōminem insāniā, sēd mutāsse gēnūs insāniāe.
B. Sic est prōfecto, nīst quōd nunc insānīt suā-vīus.
A. Antēhāc non sōlē-dām tribuēre multum fa-būlēs, quae sērūntūr vul-go de sphētrīs; sed post-hāc tribuām multō mīnus; nam suspīcōr multā prōditā literis prō vērīs ac crēdū-literis hōminibus, et similibus Fauni, quae adstāmulētā sunt similī artifīciō.
B. Ego crēdo plurā-que esse hūjus gēnēris.

That is not to free the man from madness, but to change the kind of madness.
So it is indeed, only that now he is more sweetly mad.

Heretofore I was not used to pay much regard to stories, that are told commonly about apparitions; but hereafter, I shall pay much less; for I suspect that many things have been delivered in books for true by credulous men, and men like Faun, which have been contrived by the like art.
I believe that the most of them are of this kind.
IV. ALCUMISTICA.

Chymistry, or the art of melting and counterfeiting metals.


B. Atqui ēro fēlicior, si impērtām tibī hoc gau-dīūm.

A. Fac mē īgūtur bē-aīūm quamprīmūm.
B. Nosti Balbīnūm?
A. Illum ērudītum sēnem, ac laudātē vitae.
B. Sic est, ut dīcē, sed est nullūs mortālīum qui sāhit omnibus hōris, aut qui est undēquāque perfectūs. Illē vir hābēt hocnavi inter multās ēgret-gīās dōīēs. Jam olīm in-sānit in artem quam vo-cānt Alcumīstīcum.

A. Haud tu narrās nēvum quīdēm, sed insig-nēm morbūm.
B. Utēnque est, illē, tōtēs dēlūsus ab hoc gē-nērē hōmini, tāmēn pas-sūs est sībi dāri vērbā mi-rīcē dūīūm.

A. Quo pacto?

WHAT strange thing is that which Lalus laughs at so with himself, now and then signing himself with the cross? I will interrupt the felicity of the man. Hail you much, my very great friend Lalus. You seem to me very happy.

But I shall be more happy, if I impart to you this joy.

Make me then happy as soon as possible.

Do you know Balbinus?

That learned old man, and of a commendable life.

So he is, as you say, but there is no one of mortals who is wise at all times, or who is in all respects perfect. That man has this blemish, among many excellent qualities. Now for some time he is mad after the art which they call the Alchemistic.

You do not talk of a blemish truly, but of a considerable distemper.

However it is, he, so often deluded by this sort of men, yet suffered himself to be imposed upon wonderfully some time ago.

After what manner?
B. Quidam sacrdfos addit illum, salutavit honore: Mox sic exorsus est, Doctissime Balbinne, mirabere, fortassis, quod ignotus interpellam te sic, quem sed nonquam non occupatiissimum sanctissimis studiis. Balbinus annuit, qui est illi mos, nam est mira parsus verborum.

A. Narras argumentum prudentiam.

B. Verum alter prudentior pegrift sic. Tamen ignoscis me impertunitati, si cognoriss causam cur adderim te. Dic, inquit Balbinus, sed pauces, si potes. Dicam, inquit ille, quanto comperdon potero: scis, doctissime, vetat mortuum esse variat. Ego nescio in utro numeror ponom me; felicium, an infelicitum. Et enim si contemptor meum fatum ex altera parte, videtor mihi pulchre felix; si ex altera, nihil est infelicius me. Balbinus urgente, ut conferret rem in compendium; finiam, inquit, doctissime Balbinne. Id erit facilius mihi apud virum, cui hoc statum negotium est sic notum, ut notius nulli.

A. Depingis rhetoret mihi non alcumistam.

B. Mox audiens alcu-

A certain priest went to him, saluted him respectfully. By and by thus he began, Most learned Balinus, you will wonder, perhaps, that I a stranger should break in upon you thus, who I know are always very busy in the most sacred pursuits. Balinus nodded to him, which is his custom, for he is wonderfully sparing of words.

You are relating a proof of his prudence.

But the other, more prudent, goes on thus. Yet you will pardon my impertinency, if you knew the cause why I am come to you. Tell me, says Balinus, but in few words, if you can. I will tell you, says he, with as much brevity as I can. You know, most learned man, that the fates of men are various. I know not in which number I may rank myself; of the happy, or the unhappy. For if I view my fate on one side, I seem to myself delightfully happy; if on the other, none is more unhappy than I am. Balinus urging him, that he would bring the matter into a short compass, I will make an end, says he, most learned Balinus. That will be more, easy for me with a man, to whom this whole business is so well known, that it is better known to no one.

You are describing a rhetorician to me, not an alchemist.

By and by you will hear

Exorsus est, from exordior.
mistam, Hec felicitas, inquit, contigit mihi a puero, ut discerem artem maximem expeìendum omnium, illum alcumisticam, inquam, medullam totius philosophiae. Balbinus expeìrrectus est non nihil ad nomen alcumisticæ, in gestu tantum, cæterum, jussit gemitu, ut pergeret. Tum illæ inquit, O mæ miserum! qui non inciderim in eam viam quam spertuit. Cum Balbinus rogasset quasnam visis diceret. Seis, inquit, olim, (nam quid fugit tæ, Balbinæ, virum undequaque doctissimum) esse duplicem hujus artis, altærum quæ dicitur longatio, altærum quæ dicitur curtatio. At contigit mihi quodam mælo fato incidere in longationem. Balbinæ sciscitante, quædam discrimen vidœrum esset. Immedietem mæ, inquit, qui locum hæc aput tæ, cui sciam omnia hæc esse sic notæ, ut notiora nulli. Idque accurrri huc ad te supplex, ut misertus nostris, digneris impertire nobis illam felicissimam viam curtationis. Quo perisset æ hujus artis, hoc minore negoitio potes communicarc nobis. Itea Jesus Christus locupletet te semper majoriibus dötabus. Cum hic the alchemist. This happiness, said he, befel me from a child, that I learned an art the most to be desired of all, the alchymistic art, I say, the marrow of all philosophy. Balbinus was awakened somewhat at the name of the alchymistic art; in gesture only; but ordered him with a groan, that he should go on. Then he says, O wo is me! who did not light upon that way, which I ought. When Balbinus had asked him to tell what way he meant. You know, says he, good sir, (for what escapes you, Balbinus, a man in all respects the most learned) that there is a double way of this art, that there is one which is called longation, another which is called curtation. But it happened to me by some ill fate to fall upon longation. Balbinus asking what the difference of the ways was. Impudent man that I am, says he, who speak these things before you, to whom I know all these things are so well known, that they are better known to no person. Therefore I am come hither to you humbly begging, that pitying us, you would vouchesafe to impart to us that most happy way of curtation. The more skilful you are in this art, with the less trouble you can communicate it to us. So may Jesus Christ enrich you always with greater gifts. When he
non fæcret ſinem obtestandī, Balbinus coāctus est fætīri, sē proserus ignōrare, quid Longaio aut Curtiāio esset. Jūbēt expōnat ipse vim hārum vōcēm. Tum inquit ille, quanquam scio me lōqui pēritori, tāmēn quando jūbēs ĭtā, fāciam. Qui contra vērant tōām atēām in hac dīvīna arte, vertunt speciēs rērum duābus rātiōnibus, altera qua est brevier, sed hābēt plus cūlum pērīculī, alterā qua est longēr, sed cādem tūtōr. Ego vīdēor mihi infēlix, qui hactēnus suddārin in ea vīā, quæ non arīdet meō animō: nēque fōtīi nancisci quenquam, qui vellet inūcāre altērām, cūjus āmōre dēpērēo. Tandem Deus immīsit in mīntem, ut ādīrem iē, vīrum non minus plīum quam doctum. Doctīna prāstat tībi, ut pēssis facile dāre quod pētō; piētās commovēbit, ut vēlis qūtūlāri fratri, cūjus sālūs est tībi in māpu. Nē fāciam longum, cum ille vētērātōs uṃvīsset suspiciōnem fūci a sē sermōnībus hūjusmodi, ac sēcēsset sīdēm, altērām vīam esse perspēctīssīmam sībi, anīmus Balbīnī jamprīdēm, prūiebat. Tandem non tempērāns sībi, inquit, did not make an end of con-juring him, Balbinus was forced to confess, that he was wholly ignorant what Longatio or Curtatio was. He bids him to explain himself the signification of these words. Then saith he, though I know that I am speaking to one more skilful, yet since you order it so, I will do it. They who have spent their whole life in this divine art, change the species of things two ways, the one which is shorter, but has a good deal of danger, the other which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweated in that way, which does not please my mind; neither could I procure any one, who would shew me the other, with the love of which I am dying. At last God put it into my mind, that I should come to you, a man not less pious than learned. Your learning enables you, so that you can easily give what I ask; your piety will move you, that you will help a brother, whose preservation you have in your power. That I may not make it tedious, when the cheat had removed the suspicion of rogue-ry from himself with speeches of this kind, and had made him believe, that the other way was very well known to him, Balbinus's mind for some time was itching. At length not restraining himself, he says;

A. Hoc nīmīrūm est verīrē speōsēs rerum.  
B. Balbiō urgēntē, ut aggregērētur rēm, an farewell to that Curtian, whose name I have not so much as ever heard, so far am I from understanding it, tell me in good truth, do you understand longation exactly? Puh! says he, to a tittle, but its length displeases me. When Balbinus had asked how much time would be required: too much, says he, almost a whole year; but in the mean time it is the safest. Do not be concerned, says Balbinus, though there should be occasion for two years, provided you can confide in your art. That I may bring the matter into few words: It was agreed betwixt them, that they should attempt the affair privately in the house of Balbinus, on this condition, that he should furnish the labour, Balbinus the expense, and that the gain should be divided equally and fairly, though the modest cheat of his own accord offered Balbinus the whole gain that should accrue. They swore on both sides respecting silence which they do who are initiated in mysteries. Now presently the money is paid, where with the artist should buy pots, glasses, fuel, and other things, which are proper for furnishing a forge. There our Alchemist spends that money merrily upon whores, dice, and drinking-clubs. This indeed is to change the forms of things. Balbinus urging him, that he should set about the business,
tes, si quid accidit secus quam vellent, sanctiunt vir-
tutet. Cum officina feribusset jam aliquid mensæs, et auræus feuus expectat
retur, et nec mica quiddem auri esset in vias, (nam
nam alumista decoxerat et omne illud) alia causatio
inventa est, nimium, vitra quibus usus fuerat, non fuisset températa sic
ut oportuit. Et enim ut Mercurius non sit ex qua-
via ligno, ita aurum non conficitur quibuslibet vi-
tria. Quod plus erat importum, hoc minius libe-
batur desiderare.

A. Sicalea:ores solent; quaé non sit multo satius
perdere hoc quam tütum.

B. Sic est. Alcumista
decirbat nunquam im-
positumuisse sit hic sic.
Nunc erróre deprehensum, cæterà fore fitòra, et sè-
sæ sunturum hoc dispensi
magnó cum fanore. Vitrà
militis, officina instaurà-
ta est tertio. Alcumista
admonèbat, rem successù-
ram sèlicitus, si mutàret
aliquot auréos dôno virgi-
ni matri, quæ colitur, ut
scias Paraltis; nam arîem
esse sacram, nèque rem
géri prospère absque fà-
vòre núminum. Íd consti-
líum vehementer placuit
Balbinò, pio hómini, ut
qui prætérmitterat nullum
dièm, quin péràgeret divi-
ness than before: as in war, soldiers, if any thing has hap-
tened otherwise than they could wish, repair it by courage. When
the forge had been heated now some months, and a golden
product was expected, and not
even a bit of gold was in the
vessels, (for now the alchemist
had squandered also all that)
another pretence was found,
namely, that the glasses which
he had used, had not been tem-
pered as they ought. For as a
Mercury is not made out of ev-
ery wood, so gold is not made
with any kind of glasses. The
more had been laid out, the less
was he inclined to desist.

So gamesters are used to
do; as it were not much bet-
ter to lose this than the whole.

So it is. The alchemist
swore that he never had been
imposed on so. Now the mis-
take being discovered, he said,
that the rest would be safer,
and that he would repair this
loss with great interest. The
glasses being changed, the forge
was renewed a third time. The
alchemist hinted, that the bu-
iness would succeed more luck-
ily, if he would send some
crowns as a present to the vir-
gin mother, who is worshipped,
as you know, at Paralta; for
the art was sacred, nor would
the affair be managed success-
fully without the favour of the
saints. That advice mightly
pleased Balbinus, a pious man,
as a man who omitted no day,
nam rem. Alcumistâ suscepit religiosam profectiônem, nimirum, in proximum oppidum, atque ibi decoxit pêcumiam in gâniis. Réverens dòmum nunciat, sibi esse summam spem, nègâtium successûrüm ex sensëti, divam visam âdéo annûère suis vòtis. Ûbì sudâtum esset jam multò tempore, ëc nèmica quidem auri nascëre tur usquam, respondit Balbinò expectâbant, nihil tàlè unquam accidisse sibi in vicì, experto artem tòtìs, nec posse conjectâre sàtis quid esset causâ. Quum divinâtum esset ët, tandem illud vènìt in mentem Balbinò, num prætermisisset quò diè audire sacrüm, aut dicère hûrâriâs prècès, quas vocânt. Nam nihil succêdère, bis ômìssâs. Íbi impòstor inquit, mè misèrum! id âdmi-sum est per oblivionem, sèmèli atque iterum: et nuper surgens à prolixo con- vivio, obtitus sum dicère salutationem virginìs. Tum Balbinò inquit, non nimirum, si tantâ rès non succèdit. Artifex recipit pro duobus sacrès prætermisiss, audìtûrum duode- cim, et pro unica saluta- tionem repòsîtûrum dècem. Cum pécûnia défécisset prodigum Alcumistam subîndè, nec causâ pêtin- but he performed divine service. The alchemist undertook the religious journey, namely, into the next town, and there spent the money in tippling-houses. Having returned home, he tells, that he had the greatest hope, that the business would succeed to their mind, that the saint seemed so much to agree to his prayers. When he had sweated now a long time, and not a bit indeed of gold was produced in any way, he answered Balbinus expectuating, that no such thing had ever happened to him in his life, having tried the art so often; nor could he conjecture sufficiently what was the reason. When they had guessed a long time, at length that came into the mind of Balbinus, whether he had omitted any day to hear mass, or to say the horary prayers, as they call them. For, he said, that nothing would succeed, these being omitted. There the cheat says, Wo is me! that was done through forgetfulness, once and again: and lately rising from a long feast, I forgot to say the salutation of the virgin. Then Balbinus says, it is not wonderful, if so great a thing does not succeed. The artist undertakes for two masses omitted, that he would hear twelve, and for one salutation that he would pay ten. When money had failed the prodigal alchemist now and then, and no pretences for asking occurred,
ALCUMISTICA.

di suppétèrent, tandem comměntús est hanc technam: rédit dōmum ad mōdum examīnātus, ac la mentābili voce, pĕrī, inquit, funditus Balbinus, pĕ rī; actum est de capite mēō. Balbinus obstūpit; et avēbat seīre causam tani māli. Auliciī subōdōrāti sunt, inquit, quod ēgīmus; nec exspecto autōd quam ut mōx dēdūcār in carcērem. Ad hanc vocem Balbinus expellūit sēriō. Nām scis apūd nos esse capitāle, si quis exercēcat alchemisticam absque permission principīs. Illē pērgit, non mētūo mortem, inquit, utīnam illā contin gat: mētuo quiddam crudēlius. Inquit rōgānti quid esset; rōgār alīquod in turrim; illic cōgār per omnem vitam lābōrāre illis quibus non libet. Ān est ulla mors quæ non dēbēat esse pōtior quam tālis vita? Ibi res ventīlātā est consultātōne. Balbinus, quōniam callēbat artem rhe tōrīcarn, pulsāvit omnes stātūs, si quā pērīculum posset vitāri. Non pōtēs insīcīari crīmen? inquit. Nēquāquam, ait ille. Rēs sphaera est inter rīgīs satellītēs; et hābēnt argū mentā, quæ non possunt dilūi. Nec pōtērāt factum quīdem dēfīndi ob mani festam légēm. Cum, múltis at length he invented this trick; he returned home very much frightened; and with a lamentable voice, I am undone, says he, utterly, Balbinus, I am undone; there is an end of my life. Balbinus was amazed, and desired to know the cause of so great a calamity. The courtiers have smelt out, says he, what we have done; nor do I expect any thing else than that immediately I shall be carried to prison. At this saying Balbinus was pale in earnest. For you know with us it is capital, if any one exercises the alchymistic art without the permission of the prince. He goes on, I do not fear death, says he, I wish that would befall me: I fear something more cruel. He says to him asking what it was; I shall be carried somewhere into a tower; there I shall be forced during my whole life to work for those for whom I have no mind. Is there any death, which would not be better than such a life? There the matter was examined in consultation. Balbinus, because he understood the art of rhetoric, ran over all his topics, if by any way the danger could be avoided. Cannot you deny the crime? says he. By no means, says he. The report is spread among the king's guards; and they have proofs, which cannot be confuted. Nor could the fact indeed be defended, because of a plain law. When,
adductis in mediam, video repitam nihil firmi præsidii tandem alcumistæ, cui erat jam ēhīs presenti pēcūnia, inquit, nōs, Balbīnē, agimus lentīs consiliis; at qui rēs poscit presentis remedium. Arbitror adfutūrōs jam, qui abripiānt mē in mālam rem. Denique cum nihil occurreret Balbīno, tandem alcumistā inquit, nec quidquam occurrerit nēthi, nec vīdeo, quidquam sūpērēsse, nēsi ēt pērēsam fortiter; nēsi forte hoc plāceat, quod ēnum sūpērest, ātīle, māgis quam honestum, nēsi quod nēcessitas est du rum tēlum. Sciā inquit, hoc genūs hōminum esse avīdum pēcūniae; eōque posse corrumpi facilius ut sīlēánt; quamvis sit durum dāre illīs furciēris quod profundant, tamen, ēt rēs nunc sunt, video nēhīl mēlīus. Iadem visum est Balbīno, ac nūmerāvit triginta aurēos, quibus rē dimērēt silēntum.

A. Liberāltās Balbīni est mīra.

B. Imo cītus extūdisēs dentem ab ēo quam nummum in hōnestā rē. Sic prosperūtum est alcu mistāe, cui nihil ērēt pērimēlii, nēsi quod non hābēret quod dāret amīcā.

A. Demīrōr nihil nā si esse Balbīnō ē tantum. after many things produced be tween them, there appeared no strong security, at length the alchymist, who had now need of present money, says, we, Balbinus, act by slow counself; but the matter requires a present remedy. I suppose that some will be here presently, to hurry me into a bad situation. Lastly, when nothing occurred to Balbinus, at length the alchymist says, nor does anything occur to me, nor do I see any thing left, but to die bravely; except perhaps this pleases you, which alone is left, useful, rather than honourable, only that necessity is a hard weapon. You know, says he, that this sort of men is greedy of money; and therefore that they can be corrupted more easily to be silent: though it be hard to give to those-rascals to spend, yet, as matters now are, I see nothing better. The same thing seemed right to Balbinus, and he counted out thirty pieces of gold, by which he might purchase silence.

The liberality of Balbinus is wonderful.

Nay, you would sooner have knocked a tooth from him than a piece of money in an honest matter. Thus provision was made for the alchymist, who had no danger, only that he had not what he should give his mistress.

I wonder that Balbinus should have no sense to such a degree.
Here only he wants sense, being very sensible in other things. Again the furnace is furnished with new money, but a short prayer being put up first to the virgin mother, that she would favour their undertakings. Now a whole year was gone whilst he pretending one while this, another that, the labour is lost, and the expense is gone. In the mean time, there fell out a certain comical adventure.

What?

The alchemist kept clandesine company with the wife of a certain courtier; the husband having conceived a suspicion, began to watch the fellow. At last when it was told him, that the priest was in the bed-chamber, he returned home contrary to their expectation, and knocks at the door.

What was he going to do to the fellow?

What! Nothing pleasant, either he would have killed him or have castrated him. When the husband pressing hard, threatened that he would break the door by force unless the wife would open it, they trembled mightily, and some present contrivance is contemplated. Nor was there any other than what the occasion itself offered. He threw off his waistcoat, and cast himself through a narrow window, not without danger, nor without a wound, and
būlās spargi illīco; itāque permānāvit ēt ād Balbinum; atque artifex dīvinārāt ēd fōre.

A. Heic itāque tēnētūr mēdīus.

B. Imō, stāpsus est hinc fēlicius quam ē cūbi-cūlo. Audi technam hōmīnis. Balbinus nihil ex postulābat, sed nūbīlō vul-tu indicābat, sē non ignō-rāre, quod fērēbātur vulgo. Ille nōvērat Balbinum esse plum virum, pēne dīxīrim superstitiōsum in nonnūl-līs; et qui sunt tālēs, faciē condōnant suphīltī in pēc-cāto quamvis magno. Itā-que inūcīt mentiōnem de successu nēgōtii dūtā ēpē-rā, quēritans non succēdē-re ut sōlēret, aut velle: addēbat sē vēhemēnter mi-rāri quid essēt causā. Ibi Balbinus commōitus per occasiōnem, qui vidēbātur altīqui destināsse silēntiu-m, ēt ērāt qui commūvē-rētūr faciē. Non est obscūrūm, inquit, quod ob- stet; pēcātā obstant quo mīnūs succēdēt, quod con- vēnit tracīrī pūre a pūrīs. Ad hanc vōcēm, artifex, procūbit in ĝenāā, sūbin-de tundens pēctūs lachry-mābītī vultu ac vōcē, inquit, dīxīsti verissīmum, Balbinē, peccātā, inquam, obstant, sēd mēs peccātā, non tēā : nam non fiūdē-

fied. You know that such stories are spread immediately; therefore it came also to Balbinus, and the artist had been guessing that it would be so.

Here therefore he is held by the middle.

Nay, he slipped hence more luckily than out of the bed-chamber. Hear the trick of the fellow. Balbinus did not question him, but by his cloudy countenance shewed, that he was not ignorant of what was reported commonly. He knew that Balbinus was a pious man, I might almost have said superstitious in some things; and they who are such, easily forgive one who supplicates them in a fault never so great. Wherefore he makes mention of the success of the business with studied pains; complaining that it did not succeed as it used, or he wished: he added that he very much wondered what was the reason. There Balbinus being moved upon the occasion, who seemed otherwise to have intended silence, and was one who could be moved easily. It is not obscure, says he, what hinders the affair; sins hinder it from succeeding, which answers to be handled purely by the pure. At this saying, the artist fell upon his knees, and now and then smiting his breast with a lamentable countenance and voice, says, you have said a very true thing, Balbinus, sins, I say, hinder, but my sins, not
bīt mē confessīrī mēam tur-plūdinem apūd ēs, vēlūt apūd sanctissīmum sacēr-
dōtēm. Infīrmītas carnīs vīcērat mē. Satānas per-
trāxērat mē ēs sūtōs laquē-
ōs, et O mē misērum! e sacrīficī sāctūs sūm ādu-
lēr. Tāmēn hoc mūnus, quod mīsīmus virgīnī ma-
tri, non pēritī omnīno. Pēriērām certō exītō, nē illā succurrīssēt. Jam ma-
ritūs effīngūbīt fōrēs; fē-
nēstrā ērāt arctōr quam āt pōssēm ēlābi. In tam prāsentānē dē perīcūlo, vē-
nit ēn mēntēm sanctissīmō virgīnīs; prōcīdī ēn gēnūs, obsestātūs sum, si mūnīs fuīsset prātum, ut ὑπήλα-
rētur. Nēc mōrā, rēpēto fēnēstrām, (nam sic nēces-
stitā urgēbāt) et rēpēri amplam sātīs ad effūgium.

A. Crēdidīt Balbinus īstā?

B. Crēdidīt! Imō ignōvit ētiām, et admoνiīt réligiōsē, nē prēbēret sē ingrātum bētissīmā vir-
-gīnī. Rūrsūs pēcūniā nū-
mērāta est dānti fīdēm sē
tractātūrum sacrām rēm
ũre pòsthāc.

A. Quīs finīs tān-
dēm?

B. Fābūlā est perlōng-
ā; sēd ēgō abēōvām pau-
cīs. Cum lūsīset hōmī-
nēm dīū ejāsmōdī commēn-
sīs, ēt extorēssēt non mē-
yours; for I will not be ashamed
to confess my filthiness to you,
as to a most holy priest. The
weakness of the flesh had con-
quered me. Satan had drawn
me into his snares, and 'wo is
me! of a priest I am become
an adulterer.' Yet this present,
which we sent to the virgin mo-
ther, was not lost altogether. I
had perished by certain destruc-
tion, unless she had succoured
me. Now the husband was
breaking open the door; the
window was narrower than that
I could get out. In so imme-
nient danger, I thought of the
most holy virgin; fell upon my
knees, and besought her, if the
present had been acceptable,
that she would help me. With-
out delay, I go again to the
window, (for so necessity obli-
ged me) and I found it large
enough for an escape.

Did Balbinus believe those
things?

Believe! say, he pardoned
him too, and advised him re-
ligiously, that he should not shew
himself ungrateful to the most
blessed virgin. Again money
was paid him giving his pro-
mise that he would manage this
holy affair purely hereafter.

What was the end I pray?

The story is very long;
but I will finish it in a few
words. After he had cheated
the man a long time with such
inventions, and had extorted not a
diœcrem vim pœcûniae ãò ãò, tãndem vénit qui nó-
vérat nebulûnem a puercô. Is fãcië, divinans illûm á gere idem spûd Balbin-
num, quod ãgerat nusquam non, aggerâtur cûm clam, 
expônit quôlem artûcem fôverêt súx dòmi; mônet 
ut abôlegât hóminem quam priùm, ni málet ipsum 
ñûgere aliçâundo compilâ-
ûs scrînîis.

A. Quid Balbinus hic? vidëîsect, curravit hóminem 
coniûndum in carcerem. 
B. In carcerem! Ímo, 
nûmërávit viáticum, obsè-
orânò pér omnìa sacrà, nè 
ëffustret quod accidëisset:
et sôruit meâ sententia 
quidem, qui máluërit hoc 
quam esse fábula convivi-
don, et õiri, dëinde vê-
nûre in pêricûlam confis-
catônìa. Nam èrat nihil 
pêricûlii impûstôri, Òënebat 
tantum artis quantum quì-
vis asìnus, et impûstura 
hoc gênëre est favorà-
bilis. Quod si intëntassët 
crîmën furti, unciò rëd-
dëbat êum tûtum a sus-
pendiò; nèque quësquam 
älat lübëns idem in car-
cëre gràtis.

A. Misërescëret me 
Balbîni, nisi ëpsë gaudë-
rêt dëlûdi.
B. Nunc prôphérân-
dum est in aûlâm; ëûtûs 
small quantity of money from 
him, at length there came one 
who had known the knave from 
a child. He readily conjectured 
that he was doing the same 
thing with Balbinus, which he 
had been doing everywhere else, 
goes to him privately, tells 
him what an artist he was main-
taining in his house; he advises 
him to dismiss the fellow as soon 
as may be, unless he chose 
rather that he would run 
away some time after, having 
robbed his chests.

What did Balbinus here? 
surely, he ordered the fellow to 
be thrown into jail.

Into jail! Nay, he paid 
him money for his journey, be-
seeing him by all that was sa-
cred, that he would not blab 
what had happened; and he 
was wise in my opinion truly, 
who chose this rather than to be 
the talk of feasts, and the mar-
ket, and afterwards come in 
danger of confiscation. For 
there was no danger of the cheat, 
he understood as much of the 
art as any ass, and cheating in 
this sort is favoured. But if 
he had laid against him the 
crime of felony, his function ren-
dered him secure from hang-
ing; nor would any one main-
tain willingly such a fellow in 
jail for nothing.

I would pity Balbinus, ex-
cept he was glad to be deluded 
himself.

Now I must hasten to 
court; at some other time I will
referam multo stultiora tell you much more foolish
etiam his.

A. Cum vacabit, When you shall be at lei-
[tibi] et audiam lubeus, sure, I both shall hear you
et pensabo fabula fabula. gladly, and requite story with
story.
V. HIPPOLANUS.

One who cheats in selling Horses.

A. IMMORTALEM

Deum! quam tārvē intù-
ètur nostēr Phādrūs, et
sūbīndē suspicet in cælum!
ādōrīar. Quid nōvē rēi
accidit, Phādred?

B. Quamōrem in-
tērrōgās istūc, Aulē?

A. Quōniam vīdēris
mīhi factūs Cāto e Phā-
dro; est tanta sēvēritas
in vultu.

B. Non mīrum, āmī-
cē, confessūs sum mēā pec-
cātā mōdo.

A. Phv! jam dēsīno
mīrāri, sed āgē dīc bōnā
fīdē, confessūs ēs omnia?

B. Omniā quīdēm quae
venērānt in mentem, unī-
ce duntaxāt excepto.

A. Cur rēticutiā hoc
ūnūm?

B. Quia nōrdūm pō-
tūtīt displícere mīhi.

A. Opōrtēt esse suāvē
pecētām.

B. Nesciō ān sīt pēc-
cātum, sēd si vācāt, au-
dīes.

A. Audīam ĳquīdēm
lūbēns.

B. Scis quantā ĭmpōs-
tūra sīt āpūd nōstrōs ĭn

IMMORTAL God! how
grave looks our Phēdrus, and
now and then casts his eyes up
to heaven! I will accusē him.
What new thing has happened,
Phēdrus?

Wherefore do you ask that,
Aulē?

Because you seem to me
to have become a Cato of a Phē-
drus; there is so much gravity
in your countenance.

It is not wonderful, friend,
I have confessed my sins just
now.

Puh! now I give over
wondering; but come tell me
in good earnest, have you con-
fessed them all?

All indeed which came into
my mind, one only excepted.

Why did you conceal this
one?

Because it could not yet
displease me.

It must be a sweet sin.

I know not whether it be a
sin, but if you are at leisure,
you shall hear it.

I will hear it indeed will-
ingly.

You know how great
cheating there is with our

F 2
his qui vendunt aut lōcānt equōs.

A. Scio plus quam vēlēm, dēlusīs non sēmēl āb īts.

B. Itēr nūper incidit mīhi, cum sātis prōlixum, tum ētiam accēlērāndum. Ādēs quēndam ex illis, quem dixissēs mīnīmē mālum ējus gēnērīs, et nonnīhil āmōcītā ētiam intercēdēbat mīhi cum hōminē. Narro mīhi esse sēriam rēm, ōptō esse præstrēnūo ēquō; si unquam prēbūsset sē bōnum viūrum mīhi, nunc prēstārēt. Ille pollicētur sē actūrum mēcūm sic ut āgēret cum sūō chāriissimo frātē.

B. Fortāssēs impōsē tūrūs ēt frātri.


I know more than I would, being cheated not once only by those fellows.

A journey lately happened to me, both pretty long, and also to be hastened. I go to one of those, whom you would have called the least roguish of that sort, and some friendship too was between me and the man. I tell him that I have a weighty business, that I have need of a very stout horse; if ever he had shown himself an upright man to me, that now he would do it. He assures me that he would deal with me just as he would deal with his own dearest brother.

Perhaps he would have imposed even on his brother.

He takes me into the stable, bids me to choose out of all the horses whichever I would. At length one pleased me more than the rest. He approves of my judgment, swearing that that horse had been desired frequently by many; that he chose rather to keep him for a particular friend, than to sell him to strangers. We agreed about the price, the ready money is paid down, I mount him. The horse pranced with wonderful alacrity in setting out; you would have said that he was merrymade, for he was pretty fat, and handsome. When I had ridden
HIPPOLANUS.

jam sesquihoram, sensi planè lassum, nec quidem posse impellit calcâriìbus. Audieram tâtes âli ab îlis âd impôturam, quois judeì-
cârès insignès e spéctè, cætîrum impátientíssimos labóris. Ego contínuo mècum, captius sum; âgê, réferam pâr pârî, ûbi ré-
diêro dómûm.

B. Quid constîtii ci-
piëbas hic, ëquês abquê équô?

A. Id quod rês dâbat. Deflexi in prooxîmum ví-
cum illic depósui ëquum aëût quëndam nósum mî-
hî, et conduxi altèrum; prófectus sum quo desti-
nârâm, rëvérus sum, rëd-
dó conductíttum ëquum; rëfërio mèum sôphísâm, ût ërât, obèsum et pul-
chrë rëquéüttum; vectus eo rëdëo ad impòstôrem, rû-
go ut âlût aliquid diês in suo stabûlo, dîlec répéti-
ëro. Percunctâtûr quam commodè gëssërit mî. Ego déjëro per omnìa sacrà, mî nunquam conseèdisse tergum feliciùris ëqui in vità, vôlasse pôtìus quam ambulàsse; nec sensìssee lassîtûdìnem tam longo ëtî-
nerê, nec factum ëlîo mà-
criôrem ob labórëm. Cum persuàsçarum illi hêc esse vërê, cõgîtabat tacitus sè-
cum, illum ëquum esse ali-
um, quîm hactènus susè-

now an hour and a half, I perceived him quite tired, and that he could not indeed be urged on with the spurs. I had heard that such were kept by them for cheating, which you would judge excellent by their appearance, but very unable to bear labour. I said presently with myself, I am caught: well, I will repay like for like, when I return home.

What course did you take here, being a horseman without a horse?

That which the present occasion offered. I turned off into the next town: there I entrusted my horse with a certain man known to me, and hired another; I proceeded whither I had designed, I returned, I return the hired horse; I find my cheat, as he was, fat and finely reared. Mounted upon him, I return to the rogue: I ask him that he would feed him some days in his stable, till I shall call for him again. He asks me how well he carried me. I swear by all that is sacred, that I had never mounted the back of a better horse in my life; that he flew rather than paced, and was not sensible of weariness in so long a journey, nor made a hair the leaner for his labour. When I had persuaded him that these things, were true, he thought silently with himself, that that horse was of another kind, than hitherto he had suspected. There-
catus esset. Itaque priusquam abirem, rogabat num mihi equus esset venalis: primo negabam, quod si iter incideret denuo non faret facile nancisci similem: attestamen nihil esse tam carum mihi, quod non esset venale fruebo largi: etiam sui quis cupere ret emptum me ipsum, inquam.

A. Nce tu ageberas Creteenem pulchre cum Cretenesi.

B. Quid multis? Non dimittit me, donec indicarem. Indicavi non paulo pluris quam emeram. Digestus ab homine, max suborno qui ageret partem hujus fubula mihi, pulchre instructum et eoductum. Ingressus deditium, inclamat locatorem, ait sibi opus esse insigne eque, et egregie patienti laboris. Alter ostendit multis, et praedicat pessimum quemque maxime: non laudat illum solum, quem vendiderat mihi, quoniam existimabant vereralem, qualem praedicaveram. At alter illico rogat num et illa esset venalis. Lociator primum obticescere atque praedicare alios ambitiisse. Cum iste, ceteris probatis utcumque, semper ageret de illo uno, tandem locatorem audee, judicium meum de illo equo plaine fefellit me; sigui

fore before I went away, he asked me whether my horse was to be sold: at first I denied, because if a journey should fall out again, it would not be easy to get the like; but that nothing was so dear to me, which was not to be sold for a large price; though any one should desire to buy myself, say I.

Truly you were acting the Cretian finely with the Cretian.

What need is there of many words? He does not dismiss me till I set my price. I set it at not a little more than I had bought him. Having departed from the man, by and by I suborn one, to act a part of this play for me, well instructed and taught. He entering the house, calls upon the jockey: he says that he has need of a very good horse, and remarkably capable of enduring labour. The other shews him many, and commends every worst horse most. He does not commend him alone which he had sold to me, because he thought him truly such, as I had commended him for. But the other immediately asks whether he also was to be sold. The jockey at first was silent, and commended others mightily. When he, having approved of the rest in some measure, always was treating about that alone, at last the jockey says to
HIPPOLANUS.

dem hic peregrinus stātium agnovit hunc inter omnes. Cum illā instarēt, tandem inquit, hic est vēnālis, sed fortasse dēterrebēris prētiō. Prētiūm, inquit, illē, non est magnum, si dignitās rei respondēat. Indicā. Indicavit alīquanto pluris, quām indicārām ēpsi, captans ēt hoc lucrūm. Tandem convēnit de prētiō: sātis magnum arva dātur, nēmēh rēgālis aureus, nē qua suspicio simulātē emptiōnis incidēret. Emptrōr jābēt pābūm dāri ēquō. Ait sē redītūrum mox, ēt abductūrum. Dāt ētiam drāchmām stābūlaēris. Ego, simul atque cognōvi pāctiōnem esse firmām, sic ēt non plōsēt rescindī, cēdo rūrus ad lōcātōrem ārmātus ocrēs ēt calcārībūs. Clāmo anhēlus; ille ēdēst, rōgat quid vēlīm. Meus equās adōrnet illico inquam, nam prōfītticendum est eves-tigio ob maxime sēriam rem. Atqui mōdo, inquit, mandābās ēt alerem tuum ēquum aliquid diēs: Vērum inquam, sēd nēgōtium objectum est præter expec-tatiōnem, idque rēgūm, quōd pātiōr nullam dilatatiōnem. Hic ille, eligas ex omnibus quem vōles; non pōtēs hābēre tūm. Rōgo, quāmōbrēm! Quōniam inquit, vēndītūs est, himself, my judgment of that horse plainly deceived me: since this stranger immediately knew him amongst them all. When he urged him, at last says he, he is to be sold, but perhaps you will be frightened at the price. The price, says he, is not great, if the worth of the thing answer. Set your price. He set him at somewhat more than I had set him at to him, catching also at this gain. At length they agreed about the price: a pretty large earnest penny is given, namely, a royal crown, lest any suspicion of a pretended purchase should happen. The buyer orders hay to be given to the horse. He says that he will return presently, and take him away. He gives also a six-pence to the ostler. I, as soon as I knew that the bargain was firm, so that it could not be broken, go again to the jockey, dressed in my boots and spurs. I call him being out of breath. He comes, asks me what I would have. Let my horse be got ready presently, say I, for I must go immediately upon a serious business. But just now, says he, you ordered that I should keep your horse some days: True, say I, but business has fallen in my way contrary to expectation, and that the king’s, which admits no delay. Then he said you may choose out of all, which you will; you cannot have your own. I ask, what for! Be-
HIPPOLANUS.

Ibi simulātā magna per-
turbatiōne, inquam: Sū-
perī prohibēāt quod di-
cē. Hoc itinēre objecēo, non vendērēm eūm eūm, ētāmsī quis numērēt qua-
drēptum. Inciplo rīxām; clāmo me pērdītum. Tan-
dem et illē incālūtī. Quīd ēūs, inquit, jūrgiūs? In-
dicāsi eūmī, ego vendi-
dē, si pūsēs compē-
lēre mē ād exhibēndūm eūmī. Cum clāmāsēm dīā, aut exhibērēt eūmī, aut emptōrem; tandem irātus numērātus pētītum. Emērām quindēcem aurē-
īa, estimārāt vigintī sex, ille estimārāt triginta du-
obus. Coghībāt āsūd ēē, præstāt fācēre hoc lucrī, 
quam reddēre eūmī. Ab-
ēo similē dōlēntī, ēē vix 
placatus pēcūnia dānī. Il-
lē rōgāt ēt bōnī consūlām,
se pēnītūrām hoc incom-
modī in allēs rēbās. Sic 
impōstītum est impōstōri. 
Hābēt eūmī nullīs pē-
tī. Expectāt ēt quī de-
dīt arrham, vēnītāt numērā-
tum pēcūnām: ēt nēmo 
vēnīt, nēc unquām est 
vēntūrūs.

A. Intērm nunquam 
expōsitūtīsī tēcūm?
B. Quaē frontē? aut 
cause, says he, he is sold. There 
pretending great uneasiness, I 
say, God forbid what you say. 
This journey having occurred, 
I would not sell that horse, 
though any one would pay me 
four times as much. I begin a 
scoiling; I cry out that I am 
ruined. At length he too grew 
warm. What need is there, 
says he, of all this bawling?
You set a price on your horse.
I have sold him: if I pay you 
your price, you have nothing 
that you can do with me. There 
are laws in this city: you can-
not compel me to produce the 
horse. After I had cried out a 
long time, either that he should 
produce the horse, or the buy-
er; at length being angry, he 
pays me the price. I had bought 
him for fifteen crowns; I had 
valued him at twenty-six: he 
had valued him at thirty-two.
He thought with himself; it is 
better to make this advantage, 
than to return the horse. I go 
away like one fretting, hardly 
satisfied with the money given 
me. He begs that I would take 
it in good part, that he would 
make amends for this inconve-
nience in other things. So I 
cheated the cheater. He has a 
horse of no value. He expects 
that he who gave the earnest, 
should come to pay his money; 
but no body comes, nor ever is 
likely to come.

In the mean time, did he 
ever dispute the case with you? 
With what front? or with
what right could he do it? He met me indeed once and again. He complained about the honesty of the buyer. But I disputed readily with the fellow, saying, that he was worthy of that misfortune, who robbed me of such a horse by too hasty a sale of him. This is a crime so properly placed, in my opinion, that I cannot bring my mind to confess it.

A. Ego poscērēm stātām mihi, si designāssem alīquid tāle.

B. Nescio an lōquēris ex animo; tāmēn addēs animum mihi, quo māgia libēat fācēre fūcum tālibus.

I would demand a statue for myself, if I could have contrived any such thing.

I know not whether you speak from your heart; yet you give encouragement to me, that I may be more disposed to put a trick upon such fellows.
VI. CONVIVIUM FABULOSUM.

A Feast for telling Stories.

POLYMYTHUS, GELASINUS, LYTHIUS, PHILOGELOS, ADOLESCHES.

EUTRAPELUS, ASTAEUS, PHY- EUGLOTTUS, LEROCHARES.

A. UT non dècès bènè institutam citisàtem esse sine légibus ac principe; ítè nèc èpòrièt convivium.

Ge. Isthuc  véro per- pláctet, ut unus respondè- am nòmine totius pòpuli.


AS it does not become a well ordered state to be without laws and a prince; so neither ought a feast.

That indeed pleases me very well, that I alone may answer in the name of the whole people.

Sohó! boy, bring hither the dice: by their votes the sovereignty shall be disposed of to whomsoever Jupiter shall be favourable. Well done! Jupiter has favoured Eutrapelus. The lots were not blind. A more suitable man could not be chosen, though the votes had been taken man by man through every tribe. There is commonly used a proverb, not so silly as it is bad Latin. A new king, a new law.

Which may it be lucky and fortunate for this feast. First I proclaim, that no person tell any here but comical stories. Let him that will want a story be fined six-pence. Let that money be spent on wine. And let things invented extem-
CONVIVIUM FABULOSUM.

pore be reckoned among lawful stories, provided probability and decency be preserved. If none shall want a story, let those two pay the cost of the wine, of whom the one shall tell the wittiest, the other the dullest story. Let the master of the feast be free from the expense of the wine: let him alone bear the expense of the victuals. If any dispute happen, let Gelasinus be the decider and judge of this matter. If you confirm these things, let them be established. Let him that will not obey the law, go away, yet so that it may be lawful and right for him to return the day after to the club.

We desire, that the law made by our king, should be confirmed by our votes; but whence shall the circle of stories proceed?

Whence but from the entertainer?

The lawyers deny that that is a law which is not just.

I assent to it.

But your law compares the best story to the worst.

Where amusement is sought, there he deserves not less praise who speaks very ill, than he who speaks very well, as among singers no man pleases, except he that sings either remarkably well, or extraordinarily ill. Do not more laugh on hearing the cuckow, G.
CONVIVIUM FABULOSUM.

eoccūgē, quam lūscīnā? 
Hēic mediocrītās non hā-
bēt laudem.

As: At cur plēctūn-
tūr qui aufērunt laudem?

Eut. Ne nīmū fēli-
cītās provōcēt alīquām 
Nēmesīn illīs, si aufērēnt 
et laudem et immūnitātem 
śimūl.

As. Per Brōmium, 
Mīnos ipse nūnquām tūlit 
ēquōrem légēm.

Phylth. Fērēs nūl-
lām légēm dē mōdō bibēn-
dī?

Eut. Rē dīstātā, sē-
quār exēmplītum Agesīlāi, 
rēgō Lacēdēmōnīōrum.

Phylth. Quīd īs fēcit?

E. Cum īs quōdam 
tempōre dīlēctu essēt 
symposiārīchūs arbītrīō 
ta-
lōrum; archētricīnō rō-
gāntē quāntum vīni jūbē-
ret appōnī cuique, ińquīt, 
śī largōr cōpiā vīni pā-
rātā est, dāto cuique, quan-
tum pōposcērit; sē mālig-
nīōr, distribūtō omnibus 
ex āquo.

Phylth. Quīd sībi vō-
lūtī illīc Lācōn, cum dīcē-
rēt hāc?

Eut. Agēbat hōc, īt 
convīvītum nēquē essēt te-
mūlēntem, nēquē rursum 
quērūlum.

Phylth. Quī sīc?

Eut. Quā sunt qui 
gaudēnt bibērē lārgītus, 
sunt qui gaudēnt pārcītus, 

than the nightingale? here me-
diocrity has not praise.

But why are they punished 
who carry off the praise?

Lest too much prosperity 
should provoke some Nemesis 
against them, if they should ob-
tain both praise and immunity 

together.

By Bromius, Minos himself 
never made a more equitable 

law.

Will you make no law 
concerning the manner of drink-
ing?

The thing being consider-
ed, I will follow the example of 
Agesilāus, king of the Lacede-
monians.

What did he do?

When he on a certain time 
had been chosen president of a 

feast at the pleasure of the dice, 
the governor of the feast ask-
ing him how much wine he 
would order to be served to eve-
ry one, he says, if a larger store 
of wine had been provided, give 
to every one as much as he shall 
have called for; if a more spar-
ing, divide to every one alike.

What meant that Lacede-
monian, when he was saying 
these things?

He meant this, that the 

feast should neither be a 
drunken, nor yet again a que-
rulous feast.

How so?

Because there are some 
who love to drink plentifully, 
there are some who love to
CONVIVIUM FABULOSUM.

Drink sparingly. There are likewise found abstemious people, such as Romulus is said to have been. Therefore if wine be given to none but to him who calls for it, first no person is forced to drink, and yet they want nothing to whom more plentiful drinking is agreeable. So it comes to pass that no one is sad in the feast. Again, if a less quantity of wine be distributed in equal shares to each, they have enough, who drink moderately, nor can any one murmur in such equality, seeing he that would have drunk plentifully reconciles himself to temperance with a contented mind. If this example pleases you, I will use it, for we would have this to be a fabulous, and not a drunken feast.

What then did Romulus drink?

The same that the dogs drink.

Is not that unworthy of a king?

No more than that kings breathe in the air common to the dogs, only that there is that difference; the king does not drink the same water which the dog drank, but the dog draws in the air which the king breathed out. And again, the king draws in the air which the dog breathed out. Alexander the great would have gotten more glory, if he had drunk with the dogs. For nothing is
nihil pęjús ręgi qui vigit-
lät tot millibus hōmnium
quam vīnōlentia. Cætē-
rum Rōmūm fuisse ab-
stēniōm, apōphthegma,
dictum ab illo non infest-
viter, declarat. Eīnīm
cum quidam, vidēns illum
abstīnēre a vīno, dixisset,
vīnum futūrum vīle, si
omnēs bibērent quēmādmo-
dum illē; Imō, inquit, tum
arbītrōr, fōrē cāriāsimum,
si omnēs bibērent vīnum
quēmādmodūm ēgo, nam
bībo quantum lūbēt.

Ge. Utinam nostēr
Joānnēs Botēmus, cano-
nicus Constantinensis ādēs-
sēt heic, qui rēfērēt nōbīs
quēndām Rōmūlum! Nam
et ἰσ est non minus abstē-
nīus quam dicitur, aliō-
qui cēmis et festivus con-
vivā.

Po. Agē, si pōtētas,
non dīcām surbēre et flā-
re simul, quōd Plautus sit
esse difficile; sēd ēdēre
et audire, quōd est perfā-
citē; auspīcābōr mūnūs
fābulāndi bōnis ovibus. Si
fābulā ērit pārum lepī-
dā, scītōte Batāvam esse.
Opinō nōmēn Mācēi au-
dītīm alīquot vēstīm.

Ge. Non est ētā dīū
quōd perfētī.

Po. Cum is vēnisset
in civitātem quae dicitur
Leydis, ac nōvōs hōspēs,
vēlēt innōtēscēre quōfam
jōcō, (nam is ērēt hōmīnī
worse for a king, who watches
over so many thousands of
men, than drunkenness. But
that Romulus was abstemious,
an apopthegm, spoken by him
not unwittily, declares. For
when one, seeing that he ab-
stained from wine, had said,
that wine would be cheap, if
all would drink it as he did;
nay, says he, then I think that it
would be very dear, if all
would drink wine as I do,
for I drink as much as I have
a mind.

I wish our John Botzem,
canon of Constance, was here,
to give us some idea of Romu-
lus! For he too is no less ab-
stemious than Romulus is said
to have been; being other-
wise a courteous and pleasant
companion.

Come, if you can, I will not
tell you to sup and blow at the
same time, which Plautus says
is difficult, but to eat and hear,
which is very easy; I will be-
gin the business of telling sto-
ries with good omens. If the
story will be not very elegant,
know that it is a Dutch one. I
suppose that the name of Maccus
has been heard by some of you.
It is not very long since
he died.

When he had come into
the city which is called Leyden,
and, being a new guest, wished
to become known by some jest,
(for that was the man's way.)
CONVIVIUM FABULOSUM.

mōs) ingrēssus est offi-
cinan. calceārii, sālūtāt. Illē cūplēns extrēdēre sū-
ās mercēs, rōgāt numquid vellet. Macco conācien
tē ocrēs, in ocrēs penētēs 
ībi, calceārius rōgāt num
vellet ocrēs. Macco an-
nūēnte, quaerit aētās ti-
bīna illiūs, prōtulīt inven-
tas alēctīt, et ut sōlēnt, 
dūcēt illi. Ubē Maccu
jam eset slēgānter ocrē-
tūs, quam bēlē, inquit, 
pār calceārum duplicātās 
solēs congrūēret his ocrē-
s! Rōgātus an vellet et 
calceōs, annūāt. Rēperti 
sunt et additi pētūbus. 
Macco laudābāt ocrēs, 
laudābat calceīōs. Calce-
rīus gaudēns tācītē suc-
cinēbat illiū laudantī, sē-
rans sēquīus prētūs, pōs-
tēquam merx plācēret 
emphīro tantōpērē. Et 
jam nonnullā familiāritas 
ērāt contractā. Heic Mac-
cus inquit, dic mihi bō-
nā fīdē, nunquamne usu 
vēnit tībi, ēt, quem ar-
māssēs sic ocrēs et calce-
tēs ad cursum, quēmādmo-
dum nunc armasti mē, 
bētēri non nūmērāto prē-
tō? Nunquam, ait ille. 
Atqui si fortē, inquit, vē-
nīat usu, quid tū fācērēs 
tum? Consequērēr, inquit 
calceārius. Tum Maccu 
inquit, dīctēs istā sērō an 
jūcō? Plānē lōguīr sērō, 
inquit ēltēr, et fācērēm 
he entered the shop of a shoemaker, and salutes him. He 
desiring to put off his wares, asks whether he would have 
any thing. Maccus casting his 
eyes upon leather stockings 
hanging there, the shoemaker 
asks him whether he would 
have the leather stockings. 
Maccus nodding, he looks for 
some fit for his legs; he produc-
ed them when found cheerfully, 
and, as they use to do, draws 
them on for him. When Mac-
cus now had been neatly fitted 
with leather stockings, how 
well, says he, a pair of shoes 
with double soles would agree 
with these leather stockings! 
Being asked whether he would 
have shoes also, he nodded. 
They were found, and put on 
his feet. Maccus commended 
the stockings, commended the 
shoes. The shoemaker rejoic-
ing silently agreed with him 
commending them, expecting 
a better price, seeing the ware 
pleased the buyer so much. 
And now some acquaintance 
was contracted. Here Maccu 
says, tell me in good truth, did 
it never happen to you in fact, 
that one, whom you had fur-
nished thus, with leather stock-
ings and shoes for a race, as 
now you have furnished me, 
went off not having paid the 
price? Never, says he. But if 
by chance, says he, it should hap-
pen in fact, what would you do 
then? I would follow him, says 
the shoemaker. Then Maccu
EXPÆNAR, ait Maccus; ec praecurro pro calcetis, tu sequere cursum; simulque cum dictid conjecavit et in pedes. Calcearius conscius est et vestitum quantum poterat, clamitans, seniis furém, seniis furém. Cum civés proslississent ex seibus undique ad hanc vocem, Maccus cohíbuit illos hoc commento, ne quis injicet ret manum. Inquit rídens ac piècídō vultu: "Nē quīs rémòrērur nostrum cursum; certāmen est de cuppa cerevisia." Itaque jam omnes præbēbant sē spectatóres certāminis: Nam suspicioabantur calceárium fingère eum clamorem dōlō, ut hac occasióne antévertīret. Tandem calceárium victus cursum rédit doctum sūdans et anhelus. Maccus sūlit brābelium.

Ge. Isti Maccus quidem effugit calceárium, et non effugit furēm.
Po. Quāmo brēm?
Ge. Quā ērēbat furēm sécum.
Po. Forte pēcūnīa non ērat ad manum, quam posset résolvīt.
Ge. Vērum ērat actio furii.
Po. Eā quidem inten-tāta est post; sed jam

The shoemaker followed him behind, as fast as he could, shouting, stop the thief, stop the thief. When the citizens had run out of their houses on all sides at this cry, Maccus hindered them by this contrivance, that no person should lay a hand on him. He says smiling and with a pleasant countenance, "let no person stop our running, the race is for a tankard of ale." Accordingly now all became spectators of the race; for they suspected that the shoemaker pretended that cry out of roguery, that by this incident he might get before him. At last the shoemaker being beat in the race, returned home sweating and out of breath. Maccus carried off the prize.

That Maccus indeed escaped the shoemaker, but he did not escape the thief.

What for?
Because he carried the thief with him.
Perhaps money was not at hand, which afterwards he paid.

But there was an action of theft.
That indeed was brought afterwards, but now at last
CONVIVIUM FABULOSUM.

Maccus innüturēræ atquot magistraítus.

Ge. Quīd attulit Maccus?

Po. Quīd attulit, rōgā, in causā tam vincībīli? Actor māgis periclitātus est quam reus.

Ge. Qui sic?

Po. Quīā grāvābēt illum actīōne calūmnia, et intendēbat Rhemkam īēgem quae dictat, ut qui intendērit crīmēn quōd non possit prōbāre, fērāt penam quam reus lātārurs ērēt, si fuisse con-
victus. Nēgābat sē con-
trēctāsse altēnam rem, dō-
mōdō invitō, sēō deòrentē ulтро, nēc ullam mentiō-
nem prētīi intercessīsse; sē prōvōcāsse calceārium ad certāmēn curūs: illum accēptāsse conditiōnem, nēc bābēre quōd quērērat, cum esset sūpērātus curē.

Ge. Hāc actīo non multum ābēst āb umbrā asīnti. Quīd tāndēm?

Po. Ubi rīsum est sātīs, quīdam ĕ jūdīcībūs vōcāvit Maccum ad ca-
nam, et nūmērāvit calceāriō prētium. Quiddam similē accidit Davēntriā, mē ptērō. Erāt illūd tempūs, quo piscātōres régant, lanii frigēnt. Quīdēm astabat ad fēnēs-
trām fructūārīs, vēhe-

Maccus had become acquainted with some magistrates.

What did Maccus plead?

What did he plead, do you ask, in a cause so easy to be car-
rried? the prosecutor was more in danger than the defendant.

How so?

Because he loaded him with an action of slander, and urged the Rhemian law, which orders, that he who has brought a charge which he cannot prove, should suffer the punishment which the defendant was liable to suf-
fer, if he had been convicted.

He denied that he had handled the other's property, the owner being unwilling; but giving it of his own accord, and that no mention of the price had pass-
ed betwixt them; that he had challenged the shoemaker to the running of a race; that he had accepted the proposal, and had nothing that he could complain of, seeing he had been beat in the race.

This action is not much short of the shadow of the ass.

What came of it at last?

When they had laughed sufficiently, one of the judges invited Maccus to supper, and paid the shoemaker his price.

Something similar happened at Daventry, when I was a boy. It was the time, when the fishermen reign, and the butchers are starved. A certain fellow stood at the window of a fruit-seller, a very fat woman,
mēntĕr obēsæ faminæ, œculīs intēntīs in cá qua
propōsitā ērāt vēnūm. Illā invitābat hōminēm,
ex mōre, si quid vellet. Et cum vidērēt intēntūm
ficīs, vis ficos? ait; sunt perquam élégantēs. Cum
illē annuisset, rōgāt quot libras vellet. Vis, inquit,
quīnquē libras? Annuēnti effūdit tantum ficōrum in
grēmium. Dum illē ré-
pōnit lances, illē subsidit sē, non cursu, sed plā-
cidē. Ubi prōdisset ac-
cēturīa fīcūniam, vidit
emptōrem ābīre: Insēqui-
tūr majōre vōce quam
cursū. Illē dissimūlāns
pergit quo cæpērāt īrē.
Tandem, multis concurre-
mentibus ad vocem fami-
næ, restituit. Ibi causā
āgitur in cūrōna pōpuli:
risūs exōritur; emptor-
nēgābat sē ēmisē, sēd ac-
cētissē quōd suisset délā-
tūm ultro; si vellēt expē-
rirī cūrām jūdiciūs, sē
compāritūrum.

Ge. Agē, narrābo fā-
būlam non admōdum dis-
similem tūæ, nec fortasse infēriōrem, nisi quod hæc
non hábēbat auctōrem fē-
rindē celēbrem atque est
Maccus. Pythagōras di-
vīdēbat tōtum mercātum
in triā hōminūm gēnērā,
quōrum aliī prōdiissent ut
with his eyes intent upon those things which had been exposed to sale. She invited the man, according to custom, if he would choose any thing. And when she saw him intent upon the figs, will you have any figs? says she, they are very fine. When he had nodded, she asks him how many pounds he would have. Will you have, says she, five pounds? to him nodding she emptied out so many figs into his lap. Whilst she is lay-
ing by the scales, he withdraws, not by running, but composedly. When she had come forth to receive her money, she saw that the buyer was going off: she follows with a louder voice than speed. He taking no notice, goes on whither he had begun to go. At last, many people running together at the voice of the woman, he stood. There the cause is argued in a ring of the people. A laugh is set up; the buyer denied that he had bought them, but received what had been given voluntarily; if she would choose to try it be-
fore the justices, that he was ready to appear.

Well, I will tell a story not much unlike yours, and not perhaps inferior, only that this has not an author as famous as Maccus is. Pythagoras di-
vied the whole market into three kinds of men, of which some might have come to sell, others to buy: he said that both these kinds were concerned,

and therefore not happy: that others did not come to the market for anything else than that they may see what may be exposed to sale there, or what is doing; that these alone were happy, because being free from cares, they enjoyed a gratuitous pleasure. And after this manner he said that a philosopher was in this world; as they were in the market. But in our market-towns, a fourth kind of men uses to walk about, who neither buy nor sell, nor look about them idly, but watch carefully if they can sharpen any thing. And some are found wonderfully dextrous in this kind; you would say that they were born, when Mercury was presiding. The master of the feast has given you a story with a conclusion. I will give you one with a preface. Now hear what lately happened at Antwerp. A certain priest had received there a moderate sum of money, but in silver. A certain cheat had observed it. He went to the priest who carried the purse stuffed with money in his belt; he salutes him civilly; he tells him that he was employed by his neighbours to buy a new surplice for the parson of their town, which is the upper garment of the priest whilst performing divine service. He asks him that he would lend him a little of his help, that he would
rem. Rūgāt ut cōmmōdā-
ret sībī tantillum ōpērē,
ut īrēt secūm ād ēōs, qui
vendunt ejūsmōdi palliā;
quo sūmēret mājus aut mē-
nus ex mōdō illiūs corpō-
rīs, nam īpsius stātūrum
vidēri sībi congrūre vēhe-
mēnter cum magnūdīne
parōchī. Cum hoc vidērē-
tur īūe officium, sacrifi-
cūs faciē pollicitus est.
Adēunt xēdēs cujūsādum.
Pallium prōlātum est. Sā-
crificus īndūt. Ventītor
affirmat mīrē congrūre;
cum impōstor contemplātus
esse sācrificum nunc a
frontē, nunc a tergō;
causās est brēvius a frontē
quam esset pār. Ibi vendi-
tor, nē contractūs non prō-
cēdēret, nēgāt īd essē vi-
tūm pallū; sed tūrgidam
crūmēnām efficiēre, ut brē-
vītās offendēret eā partē.
Quidmultā? Sacrificus dē-
śīnt crūmēnam. Contēm-
plāntur cēnūo. Ibi impō-
stor, sacrifico āvērsō, ar-
ripit crūmēnam, āc conji-
cit sē in pēdēs. Sācrēdōs
insēquātur cursu, ut ērēt
pallātus, et vendītor sacrī-
ficum. Sacrificium clāmat,
tēnētē fārem; vēndītor clā-
māt, tēnēte sacrificium;
impōstór clāmat, cohībēte
fārēntem sacrificium; ēt
crēditūm est, cum vidērent
cum currērent cum ornātum
in publicō; itāque dum al-
tēr est in mōrā altērī, imp-
pōstōr ēffugīt.
go with him to those who sell
such gowns; that he might
take it larger or smaller by the
measure of his body, for his
stature seemed to him to agree
prodigiously well with the size
of their parson. As this seem-
ed a small service, the priest
readily promised. They go to
the house of a certain man. The
surplice was produced. The
priest puts it on. The seller
affirms that it fitted wonderfully.
When the cheat had viewed
the priest one while before, an-
other behind, he pretended that
it was shorter before than was
fit. There the seller, lest the
bargain would not go on, denies
that that is the fault of
the surplice, but that the full
purse caused that the short-
ness offended on that side.

What avail many words?
The priest lays down the
purse. They view him again.
There the cheat, the priest be-
ing turned from him, snatches
the purse, and throws himself
upon his feet. The priest fol-
low him by running, as he
was with the surplice on, and
the seller the priest. The
priest cries out, stop the thief;
the seller cries out, stop the
priest; the cheat cries out, stop
the mad priest; and it was be-
lieved, when they saw him run-
ning so dressed in the streets;
therefore whilst one is a hin-
drance to the other, the cheat
got away.
Eu. Tantus artifex dignus qui pergat non simplicitatem suspendit.
Ge. Nisi jam pendet.

Eu. Ut nam non solus, sed una cum illo, qui saevius tallibus poriferis in pernicieum repugnare.
Ge. Non saevo gratia. Est caelum, quae de misa in terras pertingit ad Jovem.
Eu. Redendum ad fabulas.
As. Ordo redidit ad te, si fas est cogere regem in ordinem.

Non cogari, ico veniam volemus in ordinem, alioqui esset tyrannus, non rex, si recusem leges quas prescribo aliis.

As. Verum tametwien aiunt principem esse suprema reges.
Eu. Isthuc non est omnino falsae dictum, si acceptas illum summum principem, quem tum vocant Caesar. Deinde sic acceptas superiorum Regibus, quod alicui coact servunt utcunque, illum presidium mullo cumulatius suapte sponte. Nam quod animus est corporis, hoc est bonus principes republie. Sed quid opus erat addestre bonum, quam multos principes non est principes? quemadmodum

So great a sharper is worthy to die not by a single hanging.

Unless he is hanged already.

I wish not he only, but along with him they, who favour such monsters to the ruin of the commonwealth.

They do not favour them for nothing. There is a chain which being let down upon the earth reaches to Jupiter.

We must return to our stories.

The turn is come to you, if it be lawful to force a king to order.

I will not be forced, nay, I will come willingly into order, otherwise I would be a tyrant, not a king, if I would refuse the laws which I prescribe to others.

Nevertheless they say that a prince is above the laws.

That is not altogether falsely said, if you mean that very great prince, whom at that time they called Caesar: Or, furthermore, if you thus understand one superior to the laws to mean because while others being compelled obey them in some sort, he obeys them much more fully of his own accord. For what the soul is to the body, that is a good prince to the commonwealth. But what need was there to add good, seeing a bad prince is not a prince? as an impure spirit
imprūs spirītus qui invāsci corporis hōminis, non est ānimās. Sēd ād fabūlam; ēt arbitror convēnire, ut rex adferam fabūlam rēgiam. Ludovicus rex Galliārum, undecimus ējas hōminis, cum, rēbus turbātis dōminī, peregrinārētur apud Burgundiones, occasione venātiōnis nactus est fāmilīaritātem cum quōdam Conōnē rūsfico hōminē, sed simplicīcis ac sincerī ānimā. Nam mōnārche delecāntur hōminibus hūjus gēnēris. Rex divertērat frequentēr ād hūjus a-dēs ex venātūs, et, ut nonnumquam magni principēs delectantūr plēbēriēs rēbus, vescēbātur rapīs āpūd ēum cum magnā voluptātē. Mox ēhī Ludovicus, rēstituēs, jam pōtērētur rērum āpūd Gallōs; uxor submōnēit Conōnēm, ut commōnēsacērēt rēgēm vēchēris hospitīti, et adferret illī aliquot insēgnēs rapās dōnō. Conōn tergīversātus est, sē lapsūm opērām; principēs ēnīm non meminissent tālum officiōrum. Sēd uxor vīcit: Conōn dēligit aliquot insēgnēs rapās, accēṅgītūr ātinēri. Vērum ipse captōs illecēbrā cībī, paulātīm dēvōrāvit omnēs, ūnā dūnataxiā insignitēr magnā exceptā. Ubi Conōn prōrepsisset in aulam, quā rex that has seized on the body of a man, is not the soul. But to return to the story; and I think it is fit that I being a king, should tell you a story of a king. Lewis king of France, the eleventh of that name, when, his affairs being disordered at home, he sojourned among the Burgundians, on occasion of hunting, contracted an acquaintance with one Conon, a country fellow, but of an honest and sincere mind; for monarchs are delighted with men of this sort. The king had lodged frequently at his house after hunting; and, as sometimes great princes are pleased with common things, he ate turnips with him with great pleasure. Afterwards, when Lewis, being restored, was now enjoying his kingdom among the French, the wife advised Conon, that he should put the king in mind of his old entertainment, and should carry him some fine turnips for a present. Conon declined it, saying, that he would lose his labour, for princes did not remember such services. But his wife prevailed. Conon chooses out some fine turnips, and is prepared for his journey. But he being tempted with the allurement of the food, by little and little devoured them all, one only, remarkably large, excepted. When Conon had crept into the hall, where the king was to pass, he was presently known by the
CONVIVIUM FABULOSUM.

erat Iturus, statum agnitus est a regg, et accertius. Ille deputit munus cum magni alacritate; rex acceptum cum majore alacritate, mandatis cuidam in proximit, ut reciiurit diligenter inter eae que habeiret charissima. Jubiit Cononem prandere secum; a prandio egiit gaaitius Cononi, et jussit mille corinnatos numerae pro rapilla illi, cupienti repetere sum rus. Cum fama hujus rei, ut fit, pervagata esset per omne regis famuliti- num, quidam ex aulicis deductis regi non inelegantem equum dono. Rex intelligens illum pravocatium benignitatem quam praeititerat Cononi, capitare pradam, acceptum munus vultum majorem in modum alacri, et convocatis primoribus, cepit consilium quo mundare pensaret tam bellum tamque pr鲛i osum equum. Interim qui dinalat equum, concedit optima spes animad cogitans sic, si sic pensavit rapaet donata tam rustico, quanto munificentius pensaturus est alem equum oblitum ab aulico. Cum alius respondidret aliud regi consultanti velit de magnae res, et capitator laciaemus esset diu vanaspae, tandem, rex inquit, venit mihi in mentem quod donum illi, et quopiam ex king, and sent for. He presented his gift with great cheerfulness; the king received it with greater cheerfulness, ordering one of those next him, that it should be laid up diligently among those things which he counted most dear. He orders Conon to dine with him; after dinner he gave thanks to Conon, and ordered a thousand crowns to be paid for the turnip to him, on desiring to return to his own country. When the fame of this thing, as it happens, had spread through all the king's servants, one of the courtiers gave the king no inelegant horse for a present. The king understanding, that he being encouraged by the kindness which he had shewn to Conon, was catching at a prize, received the present with a countenance more than ordinarily cheerful; and having called together his nobles, he began to consult with what present he should make a return for so fine and so valuable a horse. In the mean time, he who had presented the horse, conceived rich hopes in his mind, thinking thus, if he made such a return for a turnip presented by a country fellow, how much more generously will he make a return for such a horse given him by a courtier. When one answered one thing, and another another to the king, consulting as about a grand affair, and this catching fellow had been fed a long time with H
CONVIVIUM FABULOSUM.


A. Jam si permittīs, rex, ut pīdēbūs lōquār rēgūlā, rēfēram quōd ex tūā fabūlā vēnīt in men- tem de eōdem Ludōvico. Nam ut anśa trāhīt an- sam, ētā fabūlā fabūlām. Cum quīdēām famūlūs vi- dīssēt pēdicūlūm rēpēn- tem in rēgūa veste, fīxīs gēnibus, ēt mānū sublā- tā, sīgnificat sē velle prē- stāre nēscō quīd officītī. Ludōvico prēbente sē, sustūliit pedīcūlūm, ēt ab- jēcit clām. Rēgē rōgēntē quīd ēssēt, pūdēit fātēri. Cum rex īnstrētū, fāssūs est fuiissē pedīcūlūm. Est lātūm ōmēn, īnquit, de-

vain hope, at last the king says.
it comes into my mind what I should give him, and a certain one of the nobles being called to him, he whispered in his ear, that he should bring that which he would find in his bed chamber, (and at the same time he describes the place) wrapped up carefully in silk. The turnip is brought. The king gives it with his own hand to the courtier, as it was wrapped up, adding, that the horse seemed to him well paid for with a precious thing which had cost him a thousand crowns. The courtier going away, whilst he takes off the cloth, finds for a treasure, not coals, as they say, but a turnip now dry. Thus that catching fellow being caught, excited laughter to all.

Now if you permit me, O king, that I being a commoner, may speak things belonging to kings, I will relate that of your story which comes into my mind of the same Lewis. For as a link of a chain draws a link, so does a story a story. When a certain servant had seen a loose creeping upon the king’s garment, on his bended knees, and with his hand held up, he signifies that he wished to perform I know not what office. Lewis offering himself, he took off the loose, and threw it away privately. The king asking what it was, he was ashamed to confess. When the king urged him, he confessed that it was a
CONVIVIUM FABULOSUM.

clarat enim me esse hōminem, quod hoc gēnūs vermiculōrum infestāt hōminem pecūlātīmus, praeātūs in adolescēntiā; jussiētque quadraginta corōnāto numērāri pro offiācio. Post aliōquōt multōs diēs, quidām altēr, qui vidērāt tam hūmīle officiō cēssisse felicitāt il-li, nec animādvertens plurimum interesse fāciās quid ex ānimō, an arte, aggressūs est rēgem similī gestu, ac rūsus illo praēbentē sē, simulābat sē tol-lēre quidōdam erēgīa veste, quod mōx abīcēret. Cum rex urgerēt tergi-versāntem ut dicēret quid esset, pūdōre mirē simulā-to, tandem rēspōndit esse pulēcēm. Rex, intellecto fūcō, quid, inquit, an tū fāciēs me cānēm? Jussit hōminēm tōllī, ac quadraginta plāgās infligi prō quadraginta corōnātīs cap-tūtīs.

Phyllyn. Non est tūtūm, ut audio, ludērē cum rēgitūs facētīs; quemādmodum ēnim leōnēs prēbent sē nōnnūnquam placēdē fricānti, it-dēm, ubī lūbītum est, sunt leōnēs, et collūsor jācēt. Istimēm rēgēs fāvēnt. Sēd adfērām fabūlām non dissimilem tūxe fabūlē, nē recēdāmus interīm a Ludo-

louse. It is a joyful omen, says he, for it declares that I am a man, because this kind of vermis does infest man peculiarly, especially in his youth; and he ordered forty crowns to be counted to him for his service. After a good many days, some other, who had observed that so mean a service had fallen out luckily for him, and not observing that there is a great deal of difference whether you do anything from your heart, or by deceit, accosted the king with the like gesture, and again he presenting himself, he pretended that he took something from the king's garment, which immediately he threw away. When the king urged him, declining to tell what it was, shame being wonderfully counterfeited, at length he answered that it was a flea. The king, having understood the roguery, what, says he, will you make me a dog? He ordered the fellow to be taken away, and forty stripes to be given him for the forty crowns caught at.

It is not safe, as I hear, to play with kings in waggery; for as lions offer themselves sometimes quietly to him who rubs them, the same, when they please, are lions, and their playfellow lies dead. In like manner kings shew favour. But bring a story not unlike your story, that we may not depart in the mean time from Lewis, to whom it afforded diversion to
deceve gaping crows. He had received as a present from somebody, ten thousand crows. But as often as new money has come in to princes, all the officers hunt after it, and endeavour to catch some part of the prize. That did not escape Lewis. When therefore that money had been drawn out upon the table, that he might the more raise the hope of all, thus he spoke to those standing about him: What, do not I seem to you a rich king? Where shall we place so great a quantity of money? It is gift-money, it is fit that it be given again. Where now are my friends, to whom I am indebted for their services to me? Let them come now, before this treasure be gone. At this saying very many ran to him, every one expected something for himself. When the king had seen one gaping very much, and now devouring the money with his eyes, being turned to him, he says, friend, what do you say? He said, that he had fed the king's hawks a long time with the greatest faithfulness, and not without heavy charges. A different one alleged a different thing; every man magnified his office by words as much as he could. The king heard them all kindly, and approved of the speech of every one. This consultation was protracted for a long time, that he might torment them all the longer with
dileta est in longum tempus, quod torquert omnes diutius seque. Primum cancellarii abscondit inter eos: nam jussisset et hunc accerri. In prudens, non prædicat sancta officia, sed aegrot spectatorem sibi fuisse. Tandem rex conversus ad hunc, inquit, Quid narrat meus cancellarius? Illae solo sum petit nihil, nec praedicat sancta officia. Ego, inquit cancellarius, accipitur plus a regia benignitatem, quam præmercerem; nec sum magis sollicitus de una re, quam ut respondam regiae munificentiae in me, tantum absit ut velit flagrantem pluram. Tum rex inquit, unusigit omnium non ego pecunia? Tuad benignitatem, inquit alter, jam præsit in me esse eger. Ibì rex versus ad altos, inquit, ne ego sum magnificentissimus omnium regum, qui habeam tam opulentum cancellarium. Heic specia est magis omnibus, futurum ut pecunia distribueretur sancta, quandoquidem ille ambiebat nihil. Ubique rex lusisset ad hunc modum dum situs, cœgit cancellarium, ut afferret tam eam summam domum: mox; versus ad sancta jam maestos, ubi sese rex ex-

hope and fear. The first chancellor stood among them; for he had ordered him also to be called. He more prudent than the rest, did not extol his services, but acted the spectator of the play. At last the king being turned to him, says, what says my chancellor? He alone asks for nothing, nor does he extol his services. I, says the chancellor, have received more from the royal bounty than I have deserved; nor am I more anxious about any thing, than that I may answer the royal bounty towards me, so far am I from wishing to crave more. Then the king says, do you alone therefore of all not need money? Your bounty, says the other, has already secured me from wanting. There the king being turned to the others, says, truly I am the most magnificent of all kings, who have so rich a chancellor. Here a hope was kindled more in all, that it would come to pass, that the money would be distributed to the rest, seeing he desired nothing. When the king had jested in this manner long enough, he forced the chancellor to take away with him all that sum home: and by and by, being turned to the rest, now sad, You must wait, says he, another occasion.
CONVIVIUM FABULOSUM.

Phil. Fortasse quod narraturus sum vidēbitur frigidus; proinde déprēcor suspicionem mali doli fucive; nè vidēar ambīisse immunitatem dē industria.


Perhaps what I am going to tell you, will appear too flat; wherefore I bar the suspicion of evil deceit, or roguery, that I may not seem to have sought exemption on purpose.

A certain man went to the same Lewis, desiring that he would order that an office, which by chance was vacant in that district, in which he lived, to be conferred upon himself. The king, having heard his petition, answered readily, you will effect nothing. The petitioner likewise presently having given thanks to the king, departed. The king gathering from his very look, that he was a man by no means of dull parts, and suspecting that he had not understood what he had answered him, ordered that he should be called back. He returns. Then the king says, did you understand what I answered you? Did I understand it. What then did I say? That I would effect nothing. Why therefore did you give thanks? Because, says he, I have something to do at home; and therefore I would have pursued doubtful hope here to my great loss: now I construe it as a kindness to deny the kindness quickly, and that I have gained whatsoever I would have lost, if I had been fed by vain hopes. By that answer the king guessing
CONVIVIUM FABULOSUM.

āīt pauca, hābēbis, inquit, quod pētis, quo āgūs mi-
hi grātīs bis; sīmulquē 
vērōs ēd officiērēs, ex-
pēdiāntur dīplōmātā huic, 
inquit, eīnē mōrā, nē hae-
reōt hēc dū sūd dāmnō.

Eu. Non deēst quōd 
řefērām de Ludovicō, sēd 
mālo de nōstrō Maximilī-
ānō. Quī, ūt nēquaquam 
sŏlītūs est dāfōdēre pēcū-
niam, itā ērāt clēmēntissī-
mūs īn ēos qui dēcoxeīrānt,
mōdō commēndārēntur tit-
tūlō nōbilitātis. Cum vel-
let opinūlāri cuidam jūvē-
nī ex hoc gēnērē hōmē-
num, māndāvit illī lēgātīn-
nem, ūt pētēret cēntūm 
millīā flōrēnōrum ā qua-
dam cidūtātē nēscio quō 
titūlō. Titūlus autem ē-
rāt tātūs, ūt ū quīd īmpē-
trātum ēsēt dextēritātē 
lēgātī possēt dūcī pro lū-
cre. Legātus extōrsit quin-
quaētā milliā, reddītī 
Cēsārī trīgīntā. Cēsār, 
latēs însērētā prēdā, dī-
miēt hōmēmēm, inquiērens 
ntīl prētērēa. Intērēa 
quēstōres ēt rāțiōnāles 
olōcērānt, plūs acceptūm 
ũisse quam exhibītūm; 
interprettāt Cēsārem, īt 
accērērēt hōmēnēm. Ac-
cētus est, vēnēt îlīcē. 
Tum Maximīlīnus in-
quit, audio tē accēpīsse 
that he was no dull man, when 
he had asked him a few things, 
you shall have, says he, what 
you desire, that you may give 
me thanks twice: and at the 
same time turning to the offi-
cers, let the patents be made 
ready for him, saith he, with-
out delay, that he may not stay 
here long to his loss.

I do not want something 
to relate about Lewis, but I had 
rather relate something of our 
Maximilian. Who, as he used 
not to bury his money, so he 
was very merciful to those who 
had spent their estate, provided 
they were recommended by a 
title of nobility. As he wished 
to help a certain youth of 
this sort of men, he committed 
to him a deputation, that he 
should demand an hundred 
thousand florins from a certain 
city I know not by what title. 
But the title was such, that if 
any thing had been obtained by 
the dexterity of the deputy, it 
might be reckoned for clear 
gain. The deputy extorted fifty 
thousand, and he paid Cēsār 
only thirty. Cēsar, being glad 
of this unexpected booty, dis-
missed the man, inquiring no-	hing further. In the mean 
time the treasurers and auditors 
had smelled out, that more had 
been received than given in; 
they speak to Cēsār, request-
ing that he would send for the 
man. He was sent for, he 
comes presently. Then Max-
imilian says, I hear that you
quinguaqintia millia. Fassus est. Exhibisti non nisi triginta. Fassus est et hoc. Reddenda est rátio, inquit. Promisit sibi factūrum, et dicērit. Rursūm cum nihil essēt actūm, officiāriīs interpellāntibus, révocātus est. Tum Cæsar inquit, nūper jussum ēs reddère rātiōnem. Mēmīnī, inquit ille, ēt sum in hoc. Cæsār suspīcitāne ratiōnem nondum esse sālis subductam illī, fassus est illum abīre sīc. Cum sīc ēlūdēret, officiāriī insiēbant vehementērē, clamātūnda non esse fērendum, ut ille ilūdēret Cæsāri tam pālām. Persuādent, ut accērātus jūdērētur exhibēre ratiōnem inībi, ipse presēntibus. Cæsār annūit. Accītus vēnīt illī, nīhi ter-giversātus. Tum Cæsār inquit, nonnē pollicitātus es ratiōnem? Pollicitātus, respondit illī. Opūs est jam, inquit, nēc est locūs tergiversāndī amplius. Ibī juvēnīs inquit sāt dēxtrē. Non dēxtrēcīt ratiōnem, in-victissimī Cæsār; vērum non sūm admodūm pēritis hujūsmōdi ratiōnum, ut qui nunquam redīdērīm: Iste qui assidēnt sunt pra-rītissimī talium ratiōnum: si vīdēro, vel sēmē quēmādōmodum illī trāctent, hujūsmōdi ratiōnēs, have received fifty thousand. He confessed it. You gave in only thirty. He confessed this too. You must give an account, says he. He promised that he would do it, and departed. Again when nothing had been done, the officers petitioning Cæsar, he was called back. Then Cæsar says, lately you were ordered to give an account. I remember, says he, and I am about it. Cæsar suspecting that the account was not yet sufficiently drawn up by him, suffered him to go away so. As he was thus shifting, the officers insisted mightily, crying out that it was not to be borne, that he should play upon Cæsar so openly. They persuade him, that being sent for, he should be commanded to give in his account there, whilst they were present. Cæsar agrees. Being sent for, he comes quickly, not at all declining it. Then Cæsar says, did not you promise me an account? I did promise you, replied he. I need it just now, says he, nor is there room for declining it any longer. There the young man says dexterously enough, I do not decline an account, most invincible Cæsar, but I am not very skilful in such accounts, as being one who never gave any in: those who sit by are very skilful in such accounts: if I see even once how they manage such accounts, I shall imitate them easily.
ego ëmitëbôr sàcile. Rûgo jûbëas ëllës vëi ädëërë ex-
ëmpëâm, vidëbunt më dô-
cîlêm. Cësâr sënsit dic-
tum hòminës, quod hi non
intelligëbant, in quos dë-
cëbätur; ac sëbrëdëns
inquit, Nàrrâs vërum, et
postülsë æquum. Ha dë-
misset jüvenëm: sëbindi-
cëbat cënm ëllës sëlëre
reddëre rätënom Cësâri,
guemâdmódum ipsë, red-
didërat, nîmtrëm, ut bônà
pars ëcëmës rëmânëret
tënsë irëns.

Le. Nunc est ëmpüs,
ut fabûla desëndât ab ë-
quës ad asënës, ut äun,
à règëbus ad Antônüm,
sëcrificum Lovàïmensëm,
qui ëst in dëltës Philipp-
pò cognomëndë bônë. Fë-
rëntër múltâ hûjus viëri,
vël jucûndë dëctă vël jö-
cësë factë; sëd plërûqë
sordidërâ. Nam sëjëbât
cëndëre plërûqë suös
lûsus quëdëm unguënto,
quëd non sônât adnûdëm
ëlágûnter, sëd ëillet nëjûs.
Dëligâm ënum ex mûndi-
ëribus. Invëtrât ënum
atquë altërum bellum hò-
mûncülim, obüs fortë
in vîa. Cum rèdissët
dömûm, rèjërit culinam
frijûdam. Nëc èrat nûm-
mûs in lôculüs, quod në-
quëguëm èrat insôlens illî.
Heic èrat ëpûs cëlëri con-
sillo. Subdûxit së tàcëtüs,
èt ëngrëssës culinam fë-

I request you would command them even to set me an exa-
ple, they shall see me tractable. Cæsar understood the saying of
the man, which they did not un-
derstand, against whom it was
said; and smiling says, you say
true, and demand what is rea-
sonable. So he dismissed the
young fellow. For he intimated
that they used to render thirn
account to Cæsar, as he had ren-
dered his, namely, that a good
part of the money should re-
main with themselves.

Now it is time that the
story should descend from hor-
ses to asses, as they say, from
kings to Anthony, the priest of
Lovain, who was in favour
with Philip by surname the
good. There are reported ma-
ny things of this man, either
pleasantly said, or merrily
done; but most of them too
nasty. For he used to season
most of his diversions with a
certain ointment, which does
not sound very neatly, but
smells worse. I will choose
one of the more cleanly.
He had invited one and an-
other fine fellow, who met him
by chance in the street. When
he was returned home, he
finds the kitchen cold. Nor
there was money in his po-
ckets, which was not at all
unusual to him. Here was
need of a, speedy contrivance.
He withdrew himself softly,
and entering the kitchen of
Convivium fabulosum

nerūtoria, quæcum utiliérat familiariæs, quod ágeret fréquenti cum illo, sàmula digressa, subduxit omnem ex anētēs olīs, unde cum carnibus jam coctis, ac déférēbat tectam vestīs domūm; dāt cōquæ, jūdet cārneis et jūs prōtūnus effundit in illam fictīlem ollum, simūlque ollum fenērātōrē déficāri dōnēc nīterēt. Eo factō, mittit puérum ad fenērātōrem, qui dēpositō pignōre, sūmat mútuo drāchmās a fenērātōrē, séd acceptat chirogrāphum, quod testāretur talem ollum missam ad ipsum. Fenērātōr non agnoscens ollum, úpōtē déficītāmc in nītēmām recipit pignūs, dat chirogrāphum, et nūmerat pēcūniam. Ėā pēcūnǐa puér émit vinum. Ita prospētum est convívō. Tandem cum prandium appārērētur fenērātōri, olla désiderāta est. Hec jurīgīum adversus coquām. Cum ēa grāva étur, affirmavit constanter nēminem fuisse ēō die in culīnā praeter Antonium. Videbātur imprōbūm suscīcāri hoc de sacrificiō. Tandēm litum est ad illum. Explōrātum an olla esset ēpūd illum, at nullā répērāta est: quid múltis? Olla flagiūtā est ab illō serīo; quod sōlus ingressūs essēt cult.
nām, tempōre quo dēsidē-rāta est. Illē fossus est
sumpsisse mútuo quān-
dam ollam, sēd quam rē-
mīssēsēt illī unde sump-
sērat. Cum illī perēgā-
rent id, ēt contentio incā-
lultēt, Antōnius, aliqūot
tēstibus ađhībētīs, inquit,
vīdēre quām pēricūlōnum
est āgēre cum hōminibus
bōrum tempōrum sīnē chī-
rēgrāphō; actio furti pro-
pēmōdu mānum intenderētūr nī-
hi, nī hābērem mānum se-
nērātōrīs, et prōstitūt syn-
grāpham. Dōūs intellec-
tus est: fabūla dissipāta
est pēr tōtam rēgīōnem
cum māgnō rīsū, ollam op-
pīgnōrātām īpsīcuju s erat.
Hōminēs sāvēnt hūjūs-
mōdī dōūs lībēntūs, si
commissi sint in odiōsās
persōnas, prāsērīm eōs
qui solēnt ēmpōnēre aliīs.

A. Nā! tu apērū-
isti nōbis mārēs fābūla um,
nōminātō Antōniō: sed
rēfēram dūntāxāt ūnām
eēmque brēvēm, quam au-
divi nūpērīmē. Aliquōt
belli hōmīncūltī, ūt dicunt,
āgītābānt convivium sē-
mul, quibus nīhil īn vītā,
prīs quam rīdērē. Īnīēr
hōs ērāt Antōnius, ātqūe
item aētēr, et ē̄uo cēlēbrīs
īn hoc gēnĕre laudis, et vel-

IS THERE OF MANY WORDS?
The pot was demanded of him
in earnest, because he alone
had entered the kitchen, at the
time in which it was missed.
He confessed that he had bor-
rowed a certain pot, but which
he had sent back to him from
whom he had had it. When
they were denying it, and the
contention had grown warm,
Anthony, some witnesses being
taken to him, says, see how dan-
gerous it is to deal with men of
these times without a note; an
action of theft would be almost
laid against me, unless I had
the hand of the usurer; and he
produced the note. The rogue-
ry was understood; the story
was spread through the whole
country with a great deal of
laughter, that the pot had been
pawned to the very person
whose it was. Men counte-
nance such tricks more willing-
ly, if they are practised upon
odious persons, especially those
who are used to impose upon
others.

Truly you have opened to
us a sea of stories, having nam-
ed Anthony: but I will relate
only one, and that a short one,
which I heard very lately.
Some pretty little fellows, as
they call them, kept a feast to-
gether, to whom nothing in life
is better than laughing. A-
mong these was Anthony, and
likewise another, he also famous
in this sort of praise, and as it
were a rival of Anthony.
Moreover, as among philosophers, if at any time they meet, little questions use to be proposed about the things of nature, so here immediately a question arose, what part of man was the most honourable. One guessed the eyes, another the heart, another the brain, another likewise another thing, and every one gave the reason of his guess. Anthony being ordered to declare his opinion, said that the mouth seemed to him the most honourable part of all, and added I know not what reason. Then, the other, that he might not in any thing agree with Anthony, answered that that part, on which we sit, seemed to him the most honourable. When it appeared absurd to all, he gave this reason, that he was reckoned commonly the most honourable, who first sat down, that this honour belonged to the part which he had named. They applauded this opinion, and laughed heartily. The man was pleased with himself for this saying, and Anthony seemed conquered in that dispute. Anthony took no notice, who had not given the chief praise of honour to the mouth for any thing else, but that he knew that he, as the rival of his glory, would name the contrary part. After some days, when both of them had been invited again to the same feast, Anthony having entered, finds his rival...
CONVIVIUM FABULOSUM.


Ge. Fāciam ēd, sēd non prīsusquām quīaquē ēbibērit suum cūsthūm. En aushicōr, sēd lūptās ēn fābula.

P. Levīnus Panagā-thus ēdfert haud laevum ōmēn.

L. Quīd āctūm est ēntē tam lefīdōs congē-rōnēs?

Po. Quīd āltūd? ērr-tātīm est fābula, dōnēc lūptās īntērvēnīrēs.

Le. Huc ěgītur ād-sūm ēt perficiam fābulałm: vōlo vōs omnēs prandēre prāndium theologīcum āptīd mē cras.

Ge. Prōmittī Scy-thicum convivium.

talking with some others, whilst supper is getting ready, and being turned from him, let fly a loud crack before the face of the other. He being enraged says, get you gone, you rude droll, where did you learn those manners? Then Anthony says, what are you angry? If I had saluted you with my mouth, you would have saluted me again? now I salute you with a part of the body, even you being judge, the most honourable of all, and I am called a rude droll. Thus Anthony recovered the glory lost before. We have all said, it remains that the judge may pronounce sentence.

I will do it, but not before every man shall drink off his glass. Lo I begin; but the wolf in the fable.

Levinus Panagathus brings no unlucky omen.

What has been done among such pretty companions?

What else? We have been contending in stories, till you, like the wolf, came in among us.

Hither therefore I am come that I may finish, the farce: I desire you all to take a theological dinner with me to-morrow.

You are promising us a Scythian feast.

I
L. Nisi sancti noster hoc suos jucundius voce fabulosum convivio, non re- cuso dare penas in cana: nihil jucundius quam cum nuga tractantur serio.

Unless you will confess that this was more agreeable to you than the fabulous feast, I do not refuse to suffer punishment at supper. Nothing is more delightful than when trifles are handled seriously.
VII. CHARON.

Charon apud inferos animas defunctorum per Stygern transvehere dicitur poetis.

CHARON, GENIUS, ALASTOR.

C. QUID ita prophe-ras gesteens, Alastor?
   Al. O Charon, opfor-tunne tu quidem. Propertbam ad te.
   Ch. Quid nunc et?
   Al. Ferro nuntium ficturum latissimum tibi Proserpinaeque.
   Ch. Effet igniar quod fero, et exoner a te.

Al. Furiae gereunt suum negonium non minus gnaver quam feliciter: infecterunt omnem partem orbis tartarius malis, disstida, bellis latrunculis, pestilentia, adeo ut jam sint planae calva, emissis colubris, et obamulatn exhaustae venentis, quarente quicquid vipersorum atque aspidum est usquam, quando sint tam glabre quam ovum, et non habente pilum in capite, nec quidquid efficacis succit in pecus. Proinde tui fac apparens cymbam ac remus; mox enim tantum multitudine umbrarum ventura est, ut verear ne

WHY do you so hasten rejoicing, Alastor?
   O Charon, you are come in good time indeed. I was hastening to you.

What strange account?
I am bringing news that will be very joyful to you and Proserpine.

Declare then what you are bringing, and unload yourself.

The furies have done their business not less diligently than successfully: they have infected all parts of the world with hellish evils, quarrels, wars, robberies, plagues, so that now they are quite bald, having discharged their snakes, and walk about exhausted of their poisons, seeking whatsoever vipers and asps there is any where, seeing they are as bare as an egg, and have not a hair upon their head, nor any effectual strength in their breast.

Wherefore do you see that you make ready your boat and oars; for by and by so great a multitude of ghosts is likely to come, that I am afraid that
non sufficiás transmittēn-
dīs omnībūs.

Ch. Istā non fugē-
rant.

Al. Undē rēscīrēs?

Ch. Ossā pertūlērēt
bidūm ānte.

Al. Nihīl est vēlocūs
illa dēā. Sēd quid, īg-
tūr, īs ēssās hic?

Ch. Nīmīrūm rēs fē-
rēbāt ītā. Prōfectūs sūm
huc, ūt comārārēm mihi
allquam yālīdam trīrēmēm,
nam mēā cymbā, jam prē-
trīs vēstītātē āc autīla
non sufficēret húc ōpēri;
si sunt vērā quae Ossā nār-
rāvit; quanquam quid ō-
pūs ērāt Ossā? Rēs īpsā
compellīt, nam fēlē nau-
frāgium.

Al. Nīmīrūm īōs
distīlās, suspicābār ē rē-
dirē ē balnēs.

Ch. Imo ēnārābām ē
Stygiā palūdē,

Al. Ubi rēliquīsī
umbrās?

Ch. Nātānt sum ra-
nīs.

Al. Sēd quid nārā-
vīt Ossā?

Ch. Trēs mōnarchēs
orhēs rūāre in mūtum
exitium capitāliēbus odlīs
Nēc ullām pārtēm orhēs
Christianī ēssē immīnēm
ā fūrīs, nam illī trēs pē-
trāhānt omnēs rēliquīs
in consōritīum belli. Om-
nēs esse tāliōs ānāmīn,
you may not be able to ferry
them all over.

Those things had not es-
caped us.

How had you come to know
them?

Ossa had brought us the
news two days ago.

None is swifter than that
goddess. But why, then, are
you loitering here?

Certainly my business
required it so. I came hither
that I might provide for myself
some strong galley, for my boat,
now rotten with age and patch-
ed, could not be sufficient for
this work; if those things be
true which Ossa told, although
what need was there of Ossa?
The case itself obliges me, for
I have suffered shipwreck.

Indeed you are dropping
all over, I suspected that you
were returning from the bath.

Nay, I was swimming out
of the Stygian lake.

Where have you left the
souls?

They are swimming with
the frogs.

But what did Ossa say?

That three monarchs of
the world are rushing upon
mutual destruction with capital
hatreds. And that not any part
of the Christian world is free
from the furies, for those three
are drawing all the rest into a
share of the war. That all
these monarchs are of such
CHARON.
Ch. Quinam isti?

Ch. Et tantà fide sèdès hædBìròt istìs!
Al. Quòd non pòtèst simulātès reliège? Huc accèdit juventùs, imèrìtà réùm, sìtìa glòrià, èrà, ánìmùs prònùs nátùra àd èd quò vocàìr. Hìs fàci-
ed peace, now he has written an epitaph for the same being dead. There are others on the other hand, to help our business not less than the furies themselves.

Who are they?
They are certain creatures in black and white robes, with ash-coloured tunicks, adorned with divers feathers. These never depart from the courts of princes: they instil into their ear the love of war: They encourage the nobles and common people to the same: They proclaim loudly in their sermons, that the war is just, holy, and pious. And that you may the more admire the stout courage of the men, they say the same with both sides. Among the French they preach, that God stands up for the French: and that he cannot be conquered who has God for his protector. Among the English and Spaniards, that this war is not carried on by Caesar, but by God. Let them only shew themselves brave men, the victory is certain. But if any one shall fall, that he does not perish, but flies directly to heaven, armed as he was.

And is so great credit given to them?
What cannot pretended religion effect! To this is added youth, ignorance of the world, a thirst after glory, anger, a mind prone by nature to that to which it is invited. These are
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easily imposed upon, nor is the wagon pushed on with difficulty, which leans forwards to a fall of itself.

I would willingly do some good to those creatures.

Prepare a fine feast. You can do nothing more acceptable.

Of mallows, lupines, and onions, for there is not any other provision with us, as you know.

Nay, of partridges, capons, and pheasants, if you will be a kind entertainer.

But what cause movest them, that they promote the war so much? or what advantage do they reap from it?

Because they receive more benefit from the dead than the living. There are wills, funeral rites, bulls, and many other gains not to be despised. Finally, they had rather be in camps, than in their cells. War makes many bishops, who in peace were not so much valued as a farthing.

They are in the right.

But what need is there of a three-oared galley?

None, if I would be shipwrecked again in the middle of the lake.

Because of the great number of ghosts?

Yes.
A. Atqui vēhēs umbrās, non corpōrā; quam culum autem pondēris habēnt umbrāe?

Cha. Sint tipāle, tāmen vīs tipālārum potest esse tantiā, ut onērēnt cymbām. Tam scis et, cymbam esse umbrātīlēm.

Al. At ego mēmēna vidēsse nonnumquam trā militia umbrārūm pendentē ā tūō clāvō, cum essēt ingēns tūrbā, nec cymbā cāpērēt omnēs, nec tū senēbās ullām pondūs.

Ch. Fāleor esse tālēs ānimās, quae demigrārunt paulātim ē corpōrē tēnūtā phthisi aut hēcticā. Cētērum quae revelluntūr subito ē crassō corpōrē, fērunt mūltum corpōrē mollis sēcum. Apōplēxiā autem, synānche, peallēnṭiā, ed precipūs bellum, mūltī tālēs.

Al. Non opinōr Gālītos aut Hispānīos adīrēre mūltum pondēris.

Ch. Mūlo minō quām cētērī, quanquam ēt hōrum ānimē non vēnīunt ānānino plumēs. Cētērum tālēs vēniunt aliquōtēs ē Britōnis, ē Germanīs bellē pāsīs, ēt nūper pērcillītātus sīnum vēhēs. dacēm īnūtāxēt et nīsi fēcīsēm jaccūrām, pērēram ūna cum cymbā, vectōribus et naulō.

But you carry souls, not bodies; and how little weight have souls?

Let them be water-spiders, yet the number of water-spiders may be so great, that they may load my boat. Then you know also, that my boat is made of shadow.

But I remember that I have seen sometimes three thousand souls hanging at your helm, when there was a great multitude, and your boat could not hold all, nor did you perceive any weight.

I confess there are such souls, which have departed by degrees out of a body wasted with a consumption, or hectic fever. But those which are pulled suddenly out of a cumbersome body, bring much of the bodily mass along with them. And the apoplexy, the quinsey, the plague, but especially war, sends me such.

I do not think that the French or Spaniards bring much weight.

Much less than others, although their souls too do not come altogether as light as feathers. But such come often from the Britons, from the Germans well fed, that lately I was endangered carrying ten only, and except I had suffered loss, I had perished, along with the boat, the passengers, and freight-money.
CHARON.

A prodigious danger!

What do you think happens in the mean time, when fat lords, Hectors, and bullies come?

I suppose that none of these, who die in a just war, come to you; for they say that they fly up directly into heaven.

I know not whether they fly. I know this one thing, as often as there is a war, so many come to me wounded and mangled, that I wonder any one remains among those above. Nor do they come only loaded with the dregs of hard drinking, and a big belly; but also with bulls, benefices, and very many other things.

But they do not bring away those things with them.

It is true; but those which come fresh bring the dreams of such things.

Do dreams load you so?

They do load my boat. What said I, load it? They sunk it just now. Finally, do you think so many half pennies have no weight?

Truly I think so, if they bring brazen oxens.

Wherefore I am resolved to look out for a ship, which may be sufficient for the burden.

O happy you!

Why so!

Because you will grow rich presently.
Because of the great number of ghosts?
Yes.

If they brought their riches with them: now they who lament in the boat, that they had left with those above kingdoms, bishoprics, abbeys, and innumerable talents of gold, bring nothing to me besides a half-penny. Therefore all that which has been scraped together by me now these three thousand years, must be laid out on one galley.

He must suffer cost who seeks gain.

But men, as I hear, traffic more luckily, who by Mercury favouring them, grow rich in three years.

But the same break sometimes. Your gain is less, but more certain.

I know not how certain.
If any god would arise now, that would settle the affairs of princes, this whole chance will be lost by me.

Respecting that matter truly I bid you sleep on either ear. There is no cause that you may fear a peace within these ten years. The Roman pontiff alone exerts diligently indeed to concord; but he washes a brick. The cities too murmur through weariness of their calamities. I know not what people join their whispers, saying, 'tis unreasonable.
hūmānæ sēs miscēuntūr
saneām déōrum, ob pri-
vāsās irās aut ambitōnēm
dōrum trīumvē. Sēd crē-
dē mīthi, fūrīx vincēn
consiliā quamlibet recta-
Cetērūm quid òpūs ērēt
pērērē sūpērōs? An non
sunt fābrī āpūd nōs? Čērē
hābēmūs Vulcānūm.

Ch. Pulchrē, si quae-
rām āreām nāvim.
Al. Aliquās accērsā-
tūr minūmō.
Ch. Itā est, sēd mātē-
rīē dēfīcit nōs.
Al. Quid audīo? nī-
hil sylvārām illīc?
Ch. Etiam nēmōrā
quae façērās in Elysiā
cāmpis absūmtātā sunt.
Al. In quem ēsūm
tāndēm?
Ch. Exūrēndūs um-
brīs hēreticōrūm ādēō īt
nūper coacī sēmūs effē-
dērē cārōnēs e vāscērībus
terrā.
Al. Quid! An non
pōssunt īstē umbrē pūnīrī
mēnōrē sūmptu?
Ch. Sic visūm est
Rhadamānthō.
Al. Ubī mērcātūs ēris
tīrēmēm, ānde remigēs
pārābūntūr?
Ch. Mērē pārtēs sēnē-
rē clāvūm; umbrē remi-
gēnt, si vēlīnt trājicērē.
Al. At sunt quae non
diēcērunt āgerē rēmūm.

that human affairs should be
jumbled up and down, for the
private resentments, or the am-
bition, of two or three. But
believe me, the furies will con-
quering counsels never so good.
But what need was there to go
to those above? Are there no
workmen among ourselves?
Certainly we have Vulcan.

Right, if I wanted a bra-
zen ship.

Some body may be employ-
ed for a very small sum.
So it is, but wood is failing
us.

What do I hear? Are
there no woods there?
Even the groves which
had been in the Elysian fields
have been consumed.

For what use, pray?

For burning the ghosts
of heretics, so that lately we
were forced to dig coals out of
the bowels of the earth.

What! cannot these ghosts
be punished at a less expense?

So it seemed good to Rha-
damanthus.

When you have bought a
galley, whence will rowers be
procured?

My office is to hold the
helm; let the ghosts row, if
they wish to pass over.

But there are some who
have not learnt to manage an
oar.
Ch. Nullus est eximius aptus me. Et mo-narchae remigrant, et car- tinates remigrant, quique stiam vicem, non minus quam senes plebii, sicque dixerint, sicque non dixerint.

Al. Fac tu mercerem trisemiem feliciter dextrum Mercuri. Hic non remo-rabor tam amplius. Adseram letum nuncium orco; sed heu, heu, Charon.

Ch. Quid est?

Al. Fac materes redintum, n tertia obtiusi est mos.

Ch. Imo offendes jam plus quam ducenta milia in ripa, praeter illas quae natant in palaude; tamem prope raho quantum licet sit; dic illis me adsum rumpe max.

None is exempted with me. Even monarchs row, and cardinals row, every man his turn, no less than poor commoners, whether they have learned, or have not learned.

See that you purchase a galley successfully by the favour of Mercury. I will not detain you any longer. I will carry the joyful news to hell; but soho, soho, Charon.

What is the matter?

See that you hasten your return, lest the crowd should overwhelm you immediately.

Nay you will find already more than two hundred thousand upon the bank, besides those which are swimming in the lake: yet I will hasten as much as will be allowed: tell them that I will be with them immediately.
VIII. OPULENTIA SORDIDA.
Niggardly plenty.

A. UNDE es tam exsiccus, quasi hastus sise roré cum cicadiis? Videris mihi nihil aliud quam syphar hominis.

B. Apud inferos umbra satiarnitur malva et porro; at ego vixi decem mensas ubi nec id quidem contigi.
A. Ubinam, quaeo it? num abreptus in naven galeatam?
B. Néquaquam, sed Synodii.
A. Pérciítatus és buñimité in tam opulentia urbe?
B. Maximé.
A. Quid in causâ?
B. Mihi res erat cum hospiti Antronió.
A. Cum illi opulentió?
B. Séd sorridissimo.
A. Narras simile monstr.
B. Minimé. Divítes, qui ëmergunt és summâ inopla, ëunt sic.

WHENCE are you, being so void of substance, as if you had been fed on dew with the grass-hoppers? You seem to me nothing else than the skin of a man.

In the lower regions ghosts are fed on mallows and onions, but I have lived ten months, where not even that fell to my share.

Where, I pray you? Were you pressed aboard a galley?

No, but I lived at Synodium. Were you endangered by famine in so rich a city?

Yes. What was the reason? was money wanting to you? Neither money nor friends.

What was your misfortune then? I had dealing with my landlord Anthonius. With that rich man?

Yes, but very niggardly. You tell me something like a prodigy.

Not at all. Rich men, that rise from extreme poverty, become so.
A. Quid tā lūbus
commūrāri tot mensēs āpūd
tālem hospitēm?
B. Erāt quīd allīgā-
ret, ēt āmītus ērāt aic
tunc.
A. Sēd dic, obsēcro,
quō appārātu vīvit illē.
B. Dicām, quāndō-
quitēm cōmmēmōrātio ac-
tōrum lāborum sōlēt esse
ejucundā.
A. Fūtūrā est mīhi
certē.
B. Illūd incommōdi
accessit ā calō, cum āgē-
rēm illic. Borēās spīrābat
trēs tōtōs mensēs, nisi quōd
illic, nēscio quōmōdo, nun-
quam persēvērāt ultrā oc-
tāvum diēm.
A. Quōmōdo ignīs
spīrābat trēs tōtōs men-
sēs?
B. Sūb čūm diēm mu-
tābāt stātiōnem vēlēt ex
constitūto; sēd post octo
hōrās migrāvit prōrēm in
lōcum.
A. Opūs erāt ibi lu-
cūliēnto fōcō tēnūi cōrpūs-
cūlō.
B. Erāt sātīs ignīs,
si suppetiussēt cōpiā lignō-
rūm. Sēd nē nōstēr An-
trōnūs fācērēt quīd im-
piēndī hēic, ēvēlēbāt ra-
dicēs arbōrum ex rūscu-
lis insīulārbus, nēglēctās
āb ālīs, ēquē fērē noctu.
Ex his nondūm bēnē sīc-
cis ignīs strēbātur, non
absquē fūmō, sēd sīnē

Why had you such an in-
clination to stay so many months
with such an host.

There was something that
obliged me, and my inclination
was so at that time.

But tell me, I pray you, up-
on what provision does he live.

I will tell you, seeing the
relation of past troubles uses
to be pleasant.

It will be so to me certainly.

That inconvenience came
from heaven, when I was living
there. The north wind blew
three whole months, only that
there, I know not how, it never
continues beyond the eighth day.

How then did it blow three
whole months?

About that day it changed
its station as it were on pur-
pose; but after eight hours it
shifted into its former place.

There was need there of a
bright fire for a thin body.

There was enough of fire,
if there had been plenty of
wood. But lest our Antropi-
us should be at any charge in
this case, he pulled up the roots
of trees out of some grounds
in the islands, neglected by
others, and that commonly in
the night. Out of these not
yet well dry a fire was made,
not without smoke, but without
flamma, non qui calis fade-rect, sed qui praelatur, ne possit dici vere esse nullum ignem ita. Unicus autem ignis durabat totum diem, adeo temperatum erat incendium.

A. Erat durum hibernare illic.
B. Imo erat multo durium aestivare.
A. Qui sic?
B. Quoniam ea do-mus habebat tantum pullum cum et cinicum, ut nec liceret esse quiestum inter diu, nec capere somnum noctu.

A. Miserae divitiis!
B. Praesertim in hoc generi pecoris.
A. Oppretet feminacas esse ignavas illic.
B. Latintem, nec ver-santur inter viris: ita fuit ut illic female sint nihil aliquam quam feminae; et ceteris ministrati dextint viris, quae solent suppediatari ab eo sexu.
A. Sed non pigebat Antonium tractationis.
B. Nihil erat dulce illic, educato in hujusmodi sordibus, prae ter lucrum: habitavit ubiavis postus quam domi; negoialbatur in omnire. Scis autem eam urbem esse mercu-alem pro celis. Illae nobilis pictor exsistimavit deplorandum, si dies absque interdicto, An-

flame, not that which would warm, but that which would effect, that it could not be said truly that there was no fire there. And one fire lasted the whole day, so moderate was the burning.

It was hard to winter there.

Nay, it was much harder to summer.

How so?

Because that house had so many fleas and gnats, that I neither could be quiet by day, nor take rest by night.

Miserable riches!
Especially in this kind of cattle.

The women must be idle there.

They keep out of the way, and do not converse among the men: So it comes to pass that there the women are nothing else but women: and those services are wanting to the men, that use to be supplied by that sex.

But was not Annonius tired of that treatment?

Nothing was pleasant to him, brought up in such nastiness, but gain: He lived any where rather than at home; he traded in every article: and you know that that city is busied in trade above others. That noble painter thought it a thing to be lamented, if a day had passed without a stroke. Annonius lamented it much.
more, if a day would have passed without gain, which if at any time it had happened, he sought gain at home.

What did he do?

He had a cistern in his house, according to the custom of that city. There he drew some buckets of water, and poured them into the wine vessels. Here was certain gain.

Perhaps his wine was too strong.

Nay, it was more than dead wine; for he never bought wine, unless it was damaged, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed the dregs of ten years old, rumbling and jumbling all together, that it might seem new wine. For he would not have suffered any particle of the dregs to be lost.

But if any credit may be given to the doctors, such wine breeds the stone of the bladder.

The doctors do not err: for there was no year in that family so happy, but one and another was dying of the stone. Nor did he dread a mournful family.

No?

He collected also tribute from the dead; nor did he despise gain, though small.

You speak of theft.

Traders call it gain.
A. Quid interea bibebatur Antronius?
B. Idem nec tur fermē.
A. Non sensit malum?
B. Erat durus, qui posset esse vel fenum, et, "ut dixi, suerat edicatius a tenebris annis in tallibus delicatis. Existimabatur nihil certissim hoc lacrum.
A. Quid ita?
B. Si subhodieuxōrem, filiōs, filiam, genērum, opēras, et familiae, alēbat domi trīginta tria corhōrā. Jam quo dilūtius vinum erat, hoc parcius bibebant, et serius exhaurebatur. Hic substituto mihi, quam non peneitendam summam situlā æquae addita in singulōs dies conscribant in annum.
A. O sordēs!
B. At qui non minus compendii redibat ex pāne.
A. Quo pactō?
A. Quia tandem?
B. Est genēs argillae non dissimile frumento, quod laudęmus equos delicatiūri, dum et arrodatūri parentēs, et bibunt libentius ex lacūnis turbidēs ēa ar

What in the mean time did Antronius drink?
The same nectar commonly.
Did he not feel some hurt?
He was hardy, who could eat even hay, and, as I said, he had been brought up from his tender years in such dainties. He looked upon nothing more certain than this gain.
Why so?
If you reckon his wife, sons, daughter, son-in-law, work-people, and maids, he maintained at home thirty-three persons. Now the weaker the wine was, the more sparingly it was drunk, and the later it was drawing off. Here reckon for me, what a considerable sum a bucket of water added for every day would make for a year.
O niggardliness!
But not less profit across from his bread.

How?
He bought damaged wheat, which another would not have bought. Here was present gain immediately, because he bought it cheaper. But he cured the fault by art.
By what, I pray?
There is a sort of clay not unlike meal, with which we see that horses are pleased, whilst they both gnaw walls, and drink more willingly out of ditches muddied with that
clay. He mixed a third part of that earth.

Is that to cure it?

Certainly the badness of the wheat was less perceived. Do you think that this gain was also to be despised? Add now another stratagem: he made his bread at home, and that not oftener, even in summer, than twice in a month.

That is to serve up stones, not loaves.

Or if any thing be harder than a stone. But a remedy was provided for this fault too.

What?

They soaked pieces of bread in wine dipped in the glasses.

But did the labourers bear such treatment?

First, I will relate the entertainment of the principal persons of his family, that you may guess the more easily how the labourers are treated.

I wish to hear.

There was no mention there of breakfast. Dinner was put off commonly till the first hour after noon.

What for?

Antronius, the master of the family, was waited for: we supped sometimes at the tenth hour.

But you used to be more impatient under fasting.
B. Eóquē sūbīndē clā-
mābām ād Orthrōgōnum, gēnērum Antrōnī, (nam āgēbāmūs in ēodēm con-
clāvī) heus Orthrōgōnē, non cenātur hōde ēpūd Synōdīōs? Rēspōndēt cōm-
mōde, Antrōnīum adśūtūr
rūm brēvi. Cum vidērēm
nihil appārāri, ēt stō-
māchus latrārēt; heus, in-
quam, Orthrōgōnē, ērit
perēndum famē hōdie? Excūsābāt hōrām, aut
āliquid stīlē. Cum non
fērēm latrātum stōmāchī,
tērpellābām occīpītum
rūsūs. Quid fūtūrēm
ēst? inquām; ērinē
mō-
riēndūm famē? Ubi jām
Orthrōgōnus consūmpsi-
sēt omnēm tergīvēsātīō-
nem, ēblit ād fāmūlōs,
juxtāque mensam adōnāri.
Tandēm cum nēc Antrōni-
us rēdīrēt, nēc quidquam
appārārētur, Orthrōgōnus
vīctūs mētā convīcit, dē-
scēndēbat ād uxorēm, sō-
crüm, ēc libērōs, cliēnt-
ēs, ut oppōrārēnt cēnām.
A. Nunc sūltēm ex-
pēcto cēnām.
B. Nē prōpērā. Tan-
dēm claudiūs fāmūlūs prō-
dībāt prēfēctūs ēi nēgō-
tiō, non admōdīm disā-
mīlis Vulcānō; instērēnt
mensam ēnīē. Ėā prīmā
spēs cane. Tandem post
lōnām vocīsērātiōnem,
And therefore now and
then I cried out to Orthrogo-
nus, son-in-law of Antrōnius,
(for we were in the same
room) soho Orthrogōnus, do
they not sup to-day among
the Synodians? He answered
kindly, that Antrōnius would
come in a short time. When
I saw that nothing was getting
ready, and my stomach barked,
soho, I say, Orthrogōnus, must
we perish with hunger to-day?
He alleged in-excuse the hour,
or some like thing. When I
could not bear the barking of
my stomach, I interrupted him
busied again. What will become
of us? say I; must we die with
hunger? When now Orthrogo-
nus had spent all his shuffling,
he went to the servants, and
ordered the table to be spread.
At length when neither Antrō-
nius returned, nor any thing
was getting ready, Orthrogōnus
conquered by my reproaches,
went down to the wife, mother-
in-law, and children, calling re-
peatedly, that they should make
ready the supper.
Now however I expect the
supper.
Be not hasty. At length
a lame servant came out
appointed for that business,
not very unlike Vulcan; he
spreads the table with a cloth.
That was the first hope of
supper. At last, after
long shouting, glass vials are
OPULENTIA SORDIDA.

brought with water clear indeed.

THAT is another hope of supper.

Do not hurry, I say. Again after fierce clamours, a vial full of that dreggy nectar is brought.

O well done!

But without bread. THERE is no danger yet. No hungry person drinks such wine willingly. I shouted again even to hoarseness: then at last that bread is set on, which a bear could hardly break with his teeth.

However now provision is made for your living.

About late night, at last Antronius comes, commonly with this most unlucky fireface, that he said his stomach was pained.

What a bad sign was here?

Because then there was nothing which could be eaten.

Was it pained in fact?

So much that alone he would have devoured three capons, if any one would have given them to him for nothing.

I am waiting for the feast.

First a dish with bean meal was served up for him, which kind of victuals is sold there to poor people. He said that he used this remedy for every kind of disease.

*Niki* is here put for *nullum.*
A. Quōt convīva ērātīs?
B. Intērdūm ēcto aut nōvem. Intēr quōs ērāt illē doctūs Verpius, quēm arbitror non ignōtum tibi: ēt mājör nātu filius.
A. Quīd appānēbātūr illīs?
B. An non sātīs est frūgi hōmīnēbūs, quōd Melchisedech obtūlit Abrahanē victūrī quīnqué rēgūm?
A. Nīhil ὑσῶν ἵγιτυr?
B. Erāt nomnīhil.
A. Quōdnām?
B. Mēmīnī nos fūīssē nōvem convīvas nūmērō in mēnса, cum nūmērārēm non nīsī sēptēm fōliō-lā lactūcē ināntāntiā acētō, sēd ābqūē oleō.
A. Dēvōrābat illē ียงtūr sūās fabās sōlus?
B. Emērāvix sēmī-ōbdō, nēc tāmēn vētābat, si quīs asīēānēs proxīmē velēt gustārē; sēd vīdea- bātur inelivē ērīfēre lāngūdō sūum victūm.
A. Sēcābāntūr foliā, quēmādmōdūm provērbī-ūm mēmēntī dē cuminō?
B. Non; sēd lactūcis assumptīs ē primōrifūs, rēliquit immērgēbant pā-nēm acētō.
A. Quīd autēm post septem folēā?
B. Quīd nīsē casēus, clausiūlā convivīōrūm?

How many guests were you?
Sometimes eight or nine.
Amongst whom was that learned man Verpius, who I think is not unknown to you; and his elder son.
What was served up to them?
Is not that enough for moderate men, which Melchisedech offered to Abraham the conqueror of five kings.

Was there no other provision then?
There was somewhat.
What was it?
I remember that we were nine guests in number at table, when I counted only seven small leaves of lettuce swimming in vinegar, but without oil.

Did he then devour his beans alone?
He had bought them for scarcely half a farthing, nor yet did he forbid it, if any person sitting next him had a mind to taste: but it seemed uncivil to take from the sick man his victuals.

Were the leaves cut, as the proverb makes mention of cumin?
No; but the lettuces being eaten up by the grandees, the rest dipped their bread in the vinegar.

But what was there after the seven leaves?
What but cheese, the conclusion of feasts?
A. Hicce nēr perpētus apparātus?
B. Propēmōdūm; nē qūd intērūm, si experius suīssēt Mercūrum profītium, ēō dīe ērat pau-lo prēfūsor.

A. Quīd tūm?
B. Jūbēbat trēs recētēs uvās ēmī ūnō nummūlō arēo. Ėa rēs exhi-lērābāt tōtām fāmīlīām.

A. Quīndī?
B. Id duntāxāt ēo tempōre, cum est summa vīlltas ūvārūm līt.
A. Profundēbāt pro-in nihil extrā autūnmām?

A. Bellā bellāriā mehērcūle. Sed nihil cārnī-um unquam appōnēbātur, aut fīscēm?
B. Tāndēm vīctūs mēs clāmōribūs, cēpit essē splendīdōr. Quōtēs autem vōtēbat vidērī Lu-

Was this his constant provision?
Almost; but that some-times, if he had found Mercury favourable, on that day he was a little more profuse.

What then?
He ordered three fresh bunches of grapes to be bought with one small piece of brass money. That thing cheered the whole family.

Why not?
He did that only at that time, when there is a very great cheapness of grapes there.

Did he spend then nothing out of autumn?
He did spend. There are there boatmen, who draw a certain little sort of shell-fish, chiefly out of the sewers. These give notice, by a certain cry what they have to sell. Sometimes he ordered some to be bought of them for half a piece of money, which they call Bargathinus. But then you would have said that there was a wedding in that family. For there was need of a fire, altho' they be boiled very quickly. And these were indeed after the cheese in place of sweetmeats.

Pretty sweetmeats indeed.
But was no flesh ever served up, or fish?

At last being overcome with my clamours, he began to be more sumptuous. But as often as he had a mind to seem a Lu-
cullus, these commonly were his dishes.

That indeed I would willingly hear.

In the first place a little soup was given us, which they, I know not for what cause, call ministra.

Delicate I suppose.

Seasoned with these spices. A kettle is set on the fire full of water, they throw into it some pieces of cheese made of cow's milk, which long before has grown as hard as a stone. For there is need of a good axe to break any thing off. When those fragments begin to be dissolved by the warmth of the water, they give it a taste, that it cannot be called mere water. They prepare the stomach with this soup.

Which is fit for swine.

Then, a little flesh of the tripe of an old cow is served up, but boiled fifteen days before.

It stinks then.

Yes, but a remedy is applied.

What?

I will tell you, but I fear lest you would imitate it.

Yes.

They mix an egg with warmed water; with that sauce they sprinkle the flesh; so the eyes are deceived more than the nostrils. For the stink breaks through all. If the day require the eating of fish, sometimes three gild-heads are serv-
nūnīr nēc ha māgnae cum sint sēptēm aut octo convivae.

A. Nīhil prētērērē?
B. Nīhil nisi ills cæsēus saxēus?

A. Narrās mihi novum Lucullum: sēd qui postulit tam exīlis appārātus sufficerē tōt convivis, prāseritīm rēflexīs nullō jentācūlō?

B. Imō nē sīs insciēns, sōcrūs, nūrus, minor nātus filius, fāmilā, ēt āli-guōt parvūli ālēbānūr ēx rēliquīs ējūs convivēt.

A. Tu quīdēm auxīsti mēcum admirātiōnem, non ādēmīti.

B. Vīx possīmus describērē istuc šībī, nisi fīrītūs dēpīnxēro ordinēm convivī.

A. Pingē igitūr.
B. Antrōnius obtīnēbāt prīnūm lōcum nīsī quod ēgo sēdēbām dextēr īllī, vēlītū extraordīnāriūs. E rēgōnē Antrōni Or-thrōgōnus; Verpius asīdēbat Orthrōgōnō; Stratēgōs, nātōne Gracīs, Vērpiā. Nātus major filius asīdēbat sinīstēr Antrōniō. Si quīs convītā accessit, lōcus dābatūr pro dignitāte. Prīnum ērāt minūmū vel pērīculī vēl discriminās dē jūre, nisi quod fragmēntā cāsēi būbūlinī nātābant in discis ed up, nor these great ones, when there are seven or eight guests.

Nothing besides?

Nothing but that cheese as hard as a stone.

You tell me of a new Lu-cullus: but how could such slender provision suffice so many guests, especially those who had been refreshed with no breakfast?

Nay that you may not be ignorant, the mother-in-law, the daughter-in-law, the younger son, a servant-maid, and some little ones, were fed out of the remains of that meal.

You indeed have increased my admiration, not taken it away.

I can hardly describe that to you, till first I have painted the order of the feast.

Paint it then.

Antrōnius had the first place, only that I sat upon his right hand, as an extraordinary gentleman. Over against Antrōnius Orthrogonus; Verpius sat by Orthrogonus; Strategus, by nation a Greek; sat by Verpius. His eldest son sat on the left hand of Antronius. If any guest came in, a place was given him according to his worth. First there was very little either danger or difference as to the soup; only that pieces of cheese made of cow's milk swam in the dishes of the great folks. But a certain
rampart was made out of commonly four vias of wine and water, that nobody could touch what had been served up, except those three, before whom the dish was standing; unless any one could have endured to be very impudent, and leap over the hedge. Nor yet did that dish remain long, but was taken away presently, that something might be left for the family.

What then were the rest eating?

They feasted after their own way.

How?

They soaked that clayey bread in wine of the oldest dregs.

Such a feast ought to be very short.

It was often longer than an hour.

How could it?

The things being taken away presently, as I said, which were not free from danger, the cheese was set on, from which there was no danger, lest any one should scrape any thing with his eating knife. Those famous dregs remained, and every one’s bread. And stories were mixed safely among these sweetmeats. In the mean time the parliament of the women was dining.

What did the work folks do in the mean time?

They had nothing common with us; they dined and L
OPULENTIA SORDIDA.

debant ac canabant suis horis.

A. Verum cujusmodi apparetus?
B. Istuc est tum diuinare.

A. At hora vix sufficit Germanis in jentaculum, tantundem in merendam, sescuhrum in prandium, due horae in canam; ac nisi explentur affatim eleganti vinod, bonis caribus ac junctibus, deserunt patrimonum ac fugaunt in bellum.

B. Cuique genti est suis mos. Italii impleident minimum, maleunt pecuniam quam voluistis etem; et sunt sobrii natura quoque, non soli in institu.

A. Nunc profecto non miror te redissce nobis tam exilium, sed demoror te redissesse omnino vatum, frasertum cum assuevisses antea capit, periodibus, turturibus, et phalaniis.

B. Planae perieram, nisi remedium reseratum subisse.

A. Res male agitur, ubi est opus tot remediis.

B. Effeceram ut quar-ta pars pulli eixi daritur mihi jam languescenti, in singula convivial.

A. Nunc inceptio vel verea.

B. Non admordum

supped at their own hours.

But of what sort was the provision?
That is your part to guess.

But an hour hardly suffices the Germans for breakfast, as much for drinking, an hour and an half for dinner, two hours for supper; and unless they be filled plentifully with fine wine, good flesh and fish, they forsake their master, and fly to the war.

Every nation has its own custom. The Italians bestow very little upon the throat, they would rather have money than pleasure; and they are sober by nature too, and not only by education.

Now truly I do not wonder that you are returned to us so thin, but I wonder that you are returned at all alive, especially when you had been accustomed before to cajons, partridges, pigeons, and pheasants.

I had certainly perished unless a remedy had been found out.

The matter is ill managed where there is need of so many remedies.

I had prevailed that the fourth part of a pullet boiled should be given me, now languishing, for every meal.

Now you will begin to live.

Not very much. A small
pullet was bought, lest much
should be expended; of which
sort six would not suffice one
Polander of a good stomach for
breakfast. Nor did they give
food to it when it was bought,
that there might not be any ex-
pense. Wherefore a wing or a
leg of it almost dead with lean-
ness, and half alive, was boiled.
The liver was given to the son
of Orthogonus, an infant. But
the women drank the broth
once and again, fresh water
being poured in now and then.
Wherefore the leg came to me
drier than a pumice stone, and
more insipid than any rotten
wood. The broth was nothing
but mere water.

And yet I hear that that
kind of fowls is there very
plentiful, and fine and cheap.

It is indeed so, but money
is dearer than these.

You have suffered punish-
ment enough, though you had
killed the Roman pontiff, or if
you had made water against the
sepulchre of Saint Peter.

But hear the rest of the
story. You know that there
are in every week five days,
upon which we eat flesh.

Yes.

Therefore they bought only
two pullets. On Thursday they
pretended that they had forgot-
ten to buy them, lest either they
should serve up a whole pullet
that day, or some of it should
be left.
A. Næ istē Antrōni- 

us sūhērat Plautūnum Eu-

ciōnēm. Sēd quō rēmē-
dīdī consūlēbās vīta piscā-
rīs dīēbūs?

B. Dēdērām nēgōt-

um cuidam ūnīco, ūt ēmē-
rētī mīhi trā fāvā mēō arē 
in singūlōs dīēs, dūō īn 
prandīum, ūnūm īn cæ-

nām. Sēd heic quōguē fā-

miniā, pro rēcēntībus cărē 
emīs susppōnēbant semī-
putriā. Ut crēdērem prae-

clāre mēcum āctūm, sīesse ēt 
ānūm ēx trībus quōd pōssēt ēdī. Tandem ēmērām 
et utrem pūrīōris vīnī meā 
piēcūniā; cētērum múlē-
rēs,effractā serā, intra pau-
cos dīēs exorbūrunt, An-
trōnīō non admodūm trātō.

A. Itānē, nullās ērāt 
illic, quī mīsērēscērēt tūi?

B. Misereceret! Imo 
vīdēbar illīs quīspīam glū-

tō et hēllōo, quī ānūs dēvō-
rērēm tāntum cēbōrum. 
Itāque Orthōrōgōns ādmo-
nēbāt mē sūbūnāž,ūt hābē-
rēm rātīōnem ējus rēgō-

nis, ēt consūlēm mē 
icōllūmitāi; et commē-
morābāt ālīquōt nostrātēs, 
quībus ēdācūs concētēs-

sēt illīc āut mōrtēm, aut ā-

liquēm grāviōsimām mor-
būm. Cum īs vīdērēs mē 
fulcīre corūscālibīm quī-
busdam délicēs, quam pār-
mācōpēle vēndītān illīc ex 
pinēs nucēs, au pēpō-
nūm, mēlōn tēmquē, frāctīm

Truly that Antrōniōs ex-
ceeds Plautus's Eucīto. But by 
what remedy did you provide 
for life on fish days?

I had given a charge to a 
certain friend that he should buy 
me three eggs with my own mo-
ney for every day; two for 
dinner, one for supper. But 
here likewise the women, for 
fresh ones dear bought substi-
tuted those that were half 
rotten. So that I thought they 
dealt well with me, if there was 
one of the three that could be 
eaten. At length I had bought 
likewise a keg of purer wine 
with my own money: but the 
women, having broken the lock, 
in a few days drank it off, An-
trōniūs not being very angry.

Ay, was there none there 
that would pity you?

That would pity me! Nay, 
I seemed to them some glutton, 
and a gormandizer, who alone 
could devour so much victuals. 
Therefore Orthogonus advised 
me now and then, to have a re-
gard to that country, and pre-
vide for my security; and he 
mentioned some of our country-
men, upon whom gluttony had 
brought, being there, either 
death, or some very grievous 
distemper. When he saw that 
I was propping up my floor body 
with some dainties, which the 
apothecaries sell there of pine-
kernels or of cucumbers, and 
melons, broken both with conti-
nual fatigues and fasting: and
now also with a distemper, he procures a doctor, a friend to me and an acquaintance, to persuade me to moderation of diet. He argued this with me diligently; and presently I perceived that he had been put upon it, yet I did not answer. When he debated the same thing with me more accurately, and was not making an end of advising me, tell me, say I, excellent sir, do you say those things in earnest, or in jest? In earnest, says he. What then do you advise me to do? Abstain from suppers altogether; and add to your wine, at the least, half water. I laughed at his famous advice. If you wish me dead, it would be death to this poor body, both thin and spare, and of very subtle spirits, to abstain even once from supper. I have found that so often by experience, that I have no mind to try again. And what do you think would be, if, having so dined, I should abstain from supper? And do you order that water should be added to such wine? As though it were not better to drink pure water than facetious. Nor do I doubt but Orthogonus bid you say this. The doctor smiled, and softened his advice. I do not say these things, says he, most learned Gilbert, that I may restrain you from suppers altogether; you may taste an egg, and drink once;
for so I live myself. An egg is boiled for my supper, I take from it the half of the yolk, I give the rest to my son; by and by, having drank half a glass of wine, I study till late at night.

Did the doctor say these things sincerely?

With the utmost sincerity, for myself walking accidentally along the street, was returning from church, and my companion had told me that the doctor lived there; I had a mind to see his kingdom, and it was the Lord's day: I knocked at the door, it was opened; I went up, I find the doctor dining with his son, and the same being his servant: their provisions were two eggs, there was nothing besides.

Those fellows must have been void of blood.

Nay both were of a good like body, of a lively and ruddy colour, with cheerful eyes.

It is scarcely credible.

But I tell you things very well known. Nor does he alone live after that manner, but several others, both nobly descended, and of a good estate. Much eating and much drinking, believe me, is a thing of custom, and not of nature. If any one would accustom himself by degrees, he would improve to that degree at last, that he could do the same that Milo did, who eat up a whole ox in the same day.
Immortal God! If it be possible to maintain health with so little victuals, how much expense is lost by the Germans, English, Danes, and Poles?

Very much, no doubt, and indeed not without grievous prejudice both to the health, and to the genius.

But what hindered that diet that it would not suffice you?

Because I had been accustomed to different things, and it was too late now to change custom; although the small quantity of the victuals did not so much offend me as the badness. Two eggs might have sufficed, if they had been newly laid; a glass of wine was enough, only that dead dregs was given me for wine: half a loaf would have fed me, but that clay was given me for bread.

Strange that Antronius should be so niggardly amidst so much wealth!

I believe his yearly income was not less than eighty thousand ducats. Nor was there any year in which the gain of a thousand ducats was not added to it, to speak very sparingly.

But whether did the young men, for whom this was provided, practise the same frugality?

They did practise it; but at home only, abroad they lived extravagantly, whored, played
at dice. And whereas the fa-
ther thought hard to expend a 
farthing on the account of the 
most honourable guests, the 
young fellows lost sometimes 
sixty ducats in one night at 
dice.

So those things use to be 
lost, which are scraped together 
by niggardliness. But being 
out of so great dangers, whi-
ther are you betaking yourself 
now?

To a very old club of 
Frenchmen, to make up what 
loss has been suffered there.
IX. DILUCULUM.

The Dawn.

The great advantages of early rising.

A. HODIE volēbām tē conventūm sēd nēgābāris esse dōmī.
B. Non mehūtī sunt omnīnō. Non ērām quē dēm tībi, sēd ērām iūm mihi maxīmē.

A. Quid enigmātīs est istūd quod refers?
B. Nōtī illūd vētūs proverbiōm, non dormiō omnībūs. Nēc jōcus Nasīcæ fūgit tē, cui vōlēntī invisīrē familiāre Enniūm, cum ancīllā jussu herī, nēgāset esse dōmī; Nasīca sensit, et dīcēssit, Cetērum ubi Ennius visīssim ingressūs dōmūm Nasīcæ tōgātē puērum num essēt intūs, Nasīca clāmāvit de conciāvi, inquiēns, non cum dōmī. Quumque Ennius agnītē vocē, dīxisset, impūdens, non ēgnāscō tē lōquēntēm? Iōn, inquit Nasīca, tu impūdēntior, qui non hābēs fidem mihi, cum ego crēdiderim tūā ancillā.

A. Erās fortūssēs occūpātur.
B. Iōn suēvītē oltōgus.

TO-DAY I wished to have met with you, but you were denied to be at home.
They did not lie in every respect. I was not indeed at home for you, but I was then for myself very much.

What riddle is that which you are reciting?
You know that old proverb, I do not sleep for all men. Nor does the jest of Nasīca escape you, to whom desirous to visit his friend Ennius, when the maid, by the order of her master, had denied that he was at home; Nasīca perceived it, and departed. But when Ennius in his turn having entered the house of Nasīca, asked the boy whether his master was within, Nasīca shouted from the parlour, saying, I am not at home. And when Ennius, having known his voice, said, you impudent fellow, do not I know you speaking? Nay, says Nasīca, you are more impudent, who do not give credit to me, whereas I believed your housemaid.

You were perhaps too busy.
Nay, sweetly idle.
DILUCULUM.

A. Rursum torquēs aenigmātē.

B. Dicām igitur explānitāte. Nēc dicām ficum āliūd quam ficum.

A. Dic.

B. Altūm dormiēbām.

A. Quid ais? Atqui āctāvā hōrā praetēriērāt jam, cūm sōl surgāt hoc mensē antē quartām.

B. Libērum est sōli pēr mē quidēm surgēre vēl mediā noctē, modo licēat mihi dormire usque ād sūtētātem.

A. Vērum utrūm istic accidit cāsū, ān est consuētūdo?

B. Consueūtūdo prōrūs?

A. Atqui consueūtūdo rēi non bōnāe est pēssimā.

B. Imo nullus sōmnūs est suāvior quam post exortum sōlem.

A. Qua hōrā tāndēm sōlēs rēlinquēre lēctūm?

B. Inter quārtām ēt mōnām.

A. Spātium sātis amphilūm. Rēgnāe vīx tōt hōris cōmuntūr; sēd āntē vēnĭstī īstām consueūtūdīnēm?

B. Quīā solēmus prēferrre convītā, lūsūs, ēt jōcōs īn mūltām nōcēm. Pēnsāmūs ād dīpēndīt mātūrinō sōmnō.

A. Vix unquam vīdī hōminēm pērdīlus prodīgĭm tē.

Again you perplex me with a riddle.

I will tell you then plainly. Nor will I call a fig anything else than a fig.

Do tell me.

I was fast asleep.

What say you? But the eighth hour had passed then, whereas the sun rises this month before the fourth.

It is free for the sun for me indeed to rise even at midnight, so that I may be allowed to sleep to satisfaction.

But whether did that happen by chance, or is it custom?

It is custom entirely.

But the custom of a thing not good is very bad.

Nay, no sleep is pleasanter than after the risen sun.

At what hour, I pray, do you use to leave your bed?

Betwixt the fourth and the ninth.

Time long enough indeed. Queens hardly are so many hours a dressing; but how came you into that custom?

Because we use to prolong our feasts, games, and jests till late at night. We make up that loss by morning sleep.

I scarcely ever saw a man more perniciously prodigal than you.
B. Videtur mihi parsimoniá mágiá quam frugá∀ füso. Interim nec absúmo candélias, nec détéro věstíæ.

A. Præpōstėrā frugālitias quidém servārē vitrum ùt perdás gemmās. Illē philosophus săpũt aliō tēr, qui rōgātus quid essēt frugālisismum, rēspōndit, tēmpũs. Porro cum cōnstaēt dilucülum esse optimām partēm totius diēl, tu gaudēs pērdrē quod est frugālisismum in prētiosissimā rē.

B. An hoc pērīt quōd dātūr corpūscūlo?

A. Imo dētrāhītūr corpūscūlo, quōd tum suavitātē afficiĭtur, maximēque vegētātur, cum rēficitūr tēmpēsitivō modē rātōque sōmnō, ét cōrrōbō rātūr mātūtinā vigiliā.

B. Sēd est dulcē dormīrē.

A. Quīd pōlest esse dulcē sentiēnti nīhil?

B. Hoc īpūm est dulcē sentiūrē nīhil mólestā inexperienced.

A. Atqui sunt fēlicīōres istōd nōminē, qui dōrmīōnt īn sēpūlchris, nām nōnnumquam inōmnā sunt mólestā dōrmīēnti.

B. Aiunt corpūs sagīnāri maximē ēō sōmnō.

A. Istā est sagīnā glītūm, non hōmīnūm. Animālia que pārāntūr

It seems to me frugality rather than prodigality. In the mean time I neither waste candles, nor wear my clothes.

Preposterous frugality indeed to save glass that you may lose jewels. That philosopher understood otherwise, who being asked what was the most precious thing, answered, time. Moreover, since it is agreed that the early morning is the best part of the whole day, you rejoice to lose that which is most precious of the most precious thing.

Is this lost which is given to the body?

Nay, it is taken from the body, which then is most sweetly affected, and very much recruited, when it is refreshed with reasonable and moderate sleep, and is strengthened with morning watching.

But it is pleasant to sleep.

What can be pleasant to one who perceives nothing?

This very thing is pleasant to perceive no trouble.

But they are more happy in that respect, who sleep in their graves; for sometimes dreams are troublesome to a person sleeping.

They say that the body is fattened most with that sleep.

That is the fattening of dormice, not of men. Animals that are prepared for feasts
DILUCULUM.

Ophitis recte saginanitur. Quorsum atinet hominis accesserere obesitatem, nisi ut incedat omnus graviter sarcina? Dic mihi, si haberes famulum, utrum malleos obesium, an vegetum et habilem aud omnium nuta?

B. Atqui non sum famulus.

A. Sat est mihi, quod malleos ministrum aptum officiis, quam bene saginanitum.

B. Planè, malleum. A. At Plato dixit animum hominis esse hominem, corpus esse nihil aliud quam domicilium, aut instrumentum. Tu certe satederis, opinor, animam esse principalem portionem hominis, corpus ministrum animi.

Esto si vis.

A. Cum tibi nolle ministrum tardum abdoneminè, sede malleum agilem et alacrem, cur paras ignavum et obesium ministrum animi?

B. Vincor veris. A. Jam acciphe illud dispendedum. Ut animas longe prasti corpori, ita fatigis opsè animi longe praecellere bonae corporis.

B. Dicis probabile. A. Sed inter bona animi, saffectiant tenet primum.

B. Fateor.

are properly fattened. What signifies it for a man to procure fatness, only that he may go loaded with a heavier pack? Tell me, if you had a servant, whether you would rather have him fat, or lively and fit for all services?

But I am not a servant.

It is enough for me, that you would rather have a servant fit for service, than well fattened.

Indeed I would rather. But Plato said that the soul of a man is the man, that the body is nothing else than a house, or instrument. You certainly will confess, I suppose, that the soul is the principal part of man, that the body is the servant of the mind.

Let it be so if you will.

Since you would not choose a servant heavy with a large belly, but would rather have one nimble and brisk, why do you provide a lazy and fat servant for your mind?

I am overcome with the truth.

Now hear another loss. As the mind far excels the body, so you acknowledge that the riches of the mind far excel the good things of the body.

You say what is likely.

But among the good things of the mind, wisdom holds the first part.

I confess it.
A. Nūlla pars dieī est uti lītor ad pārandām hanc, quam diluculum, cum sól exōrēns nōvūs adsērt vīgōrēm et acērītātem omnīmus, discūtītque nēbūlās consuetās exhālāri est ventriculō, quae sólēnt obnu bilāre domīcīlīum mēntīs.
B. Non rēpūgno.
A. Nunc suppūtā mīhi quantum ērudītūnīs posīs pārāre tibi illus quā tūrō hōrīs, quá sā fāder intempestīvō somnō.
B. Multūm prōfēctō, A. Expertūssūm plus effic īn stūdītē, ûnā hōrā mātūrā, quam tribūs pomeridiānīs, idquē nullō duērum corpūris.
B. Audīvi.
A. Dēnīdā répūtā ilūd; si confrēs īn sum mām jactūrām singūlīrum diērum, quantūs cumūlās sit subīrūs.
B. Inīgēns prōfēctō.
A. Qui profūndīt gemmās ēt aurūm temērē, hābētur prōdigūs, ēt accipit tūtōrēm; qui pērdiā bac bōnā tānō pretīōsīrā, nonnē est múltō turpīus prōdigūs?
B. Sic āppārēt, si pērpēndāmūs ēm rēm rcētā rātiōnē.
A. Jam expdēdē illūd quōd Plāto scripētī, nihil esse pulchritūs, nihil āmābilius sāpīēntīā, quae ēi possēt-cērnī corpūrēs ēcū-

No part of the day is more useful for procuring this, than the morning, when the sun rising fresh brings vigour and briskness to all; and dissipates the fumes that used to be exhaled from the stomach, which are accustomed to cloud the habitation of the mind.

I do not deny it.

Now reckon up for me how much learning you might procure for yourself in those four hours, which you lose in unseasonable sleep.

Much indeed.

I have experienced that more is done in our studies, in one hour in the morning, than in three in the afternoon, and that with no damage to the body.

I have heard so.

Then consider that; if you would collect into a sum the loss of every day, how great a mass it will be.

A great one truly.

He that squanders jewels and gold rashly, is reckoned lavish, and receives a guardian; he who destroys these good things so much more precious, is not he by far more scandalously lavish?

So it appears, if we examine the matter by right reason.

Now consider that which Plato wrote, that nothing is more beautiful, nothing more lovely than wisdom, which, if it could be seen with bodily
lis, excītārēt incrēdībilēs āmōrēs sūtī.

B. Atqui illā noh pō-
tēst cērnt.

A. Fātōr, cērphōrēs očūlīs; vērūm cernītur o-
cūlīs ānimī, que est pōītor pars hōminēs; ēt ēbi est
incrēdībilēs āmōr, tōc o-
pōīrēt ādētī sūmmā volūp-
tās, quōīēs ānimūs con-
grēditūr cum tālī āmīcā.

B. Nārrās vērisēmilē?

A. Ito nunc ēt commū-
tā somnūm, imāgīnem mōrtūs cum hāc volūpīdēcī, si vidēīūr.

B. Vērūm intērim nōctūnī īstūs pēreūnt.

A. Pērdit placībūm bēnē, qui vērit īn aurūm.
Nāturā trōbūt nōctēm somnū.
Exōrēns sōl cum
rēyōcāt omnē gēnūs āni-
māntūm, tūm prācīpūē
hōminēm, ād mūnīā vitā.
Qui dormītūnt, inquit Pau-
lus, dormītūnt nōctē; ēt
qui sunt ēbrīt, sunt ēbrīt
nōctē.
Proīndē quid est
turpīūs quam, cum omnē
ānimāntēā experscān-
tūr cum sōlē, ētīam quedam
sālutēnt ēum nōndūm ap-
pārēntēm, sēd ādventān-
tēm cantū; cum elephāntūs
ādōrēt orēntēm sōlēm, hō-
mīnēm stērtērē dīā post
exōrīūm sōlīs? Quōīēs ilīē
aureūs splendor illustrat
tuum cūbīcūlum, nomnē vi-
dēūr exprōbrārē dōrmī-
ēntē, stūlīē, quid gaudeō
eyes, would raise incredible love
of itself.

But it cannot be seen.

I confess, with bodily eyes;
but it is seen with the eyes of
the mind, which is the better
part of man; and where there
is incredible love, there must
be the greatest pleasure, as oft
as the mind converses with
such a mistress.

You say what is likely.

Go now and exchange
sleep, the image of death, for
this pleasure, if it seems good
to you.

But in the mean time
nightly sports are lost.

He loses lead profitably,
who turns it into gold. Na-
ture has given the night for
sleep. The rising sun both
calls back every kind of living
creatures, and especially man,
to the offices of life. They
who sleep, says Paul, sleep in
the night; and they who are
drunk, are drunk in the night.
Therefore what is more scanda-
lous than, when all animals
awake with the sun, yea some
salute him not yet appearing,
but coming, with singing;
when the elephant adores the
rising sun, that man should
spare a long time after the ri-
sing of the sun? As often as
that golden splendour enlight-
ens your bed-chamber, does it
not seem to uphold you sleep-
ing thus, thou fool, why dost
thou rejoice to lose the best part
of thy life? I do not shine for this, that you may sleep concealed, but that you may awake for the most honourable pursuits. No one lights a candle that he may sleep, but that he may do some work; and you think nothing else but snore by this candle, the finest of all?

You declaim beautifully.
Not beautifully, but truly.
Well, I doubt not but you have heard frequently that saying of Hesiod, sleeping is too late in the bottom of the case.

Very frequently, for wine is the best in the middle of the cask.
But the first part in life: namely, youth, is the best.

Truly it is so.
But the morning is this to the day which youth is to life. Do not they act therefore foolishly, who lose their youth in trifles, their morning hours in sleep?

It appears so.
Is there any possession that is to be compared with the life of man?
Not all the treasure indeed of the Persians.

Would you not hate the man very much, who could and would shorten your life for you by evil means for some years?

I would rather take his life from him.
DILUCULUM.

But I think those worse and more mischievous, who voluntarily make life shorter to themselves.

I confess it, if any such are found.

Found! Nay, all persons like you do that.

Good words.

Very good. Think thus with your mind, does not Pliny seem to have said very properly, that life is a watch, and that a man lives the more hours, the greater portion of his time he has spent in his studies? For sleep is a sort of death. From whence also it is fabled to come from hell, and is called the brother of death by Homer. Wherefore those whom sleep seizes, are neither thought among the living, nor among the dead, but yet rather among the dead.

So it seems indeed.

Now cast up the account for me, how great a part of life they cut off from themselves, who every day lose three or four hours in sleep.

I see an immense sum.

Would not you reckon the alchemy for a species of God, who could add ten years to the sum of your life, and call back your advanced age to the vigour of youth?
DILUCULUM.

Why should I not reckon him so?
But you may, do this so divine a kindness to yourself. How so?
Because the morning is the youth of the day, youth keeps warm till noon. By and by is the manly age, to which succeeds the evening for old age; sunset succeeds the evening, as it were the death of the day. And frugality is a great revenue, but no where greater than in this respect. Has not he therefore procured to himself great gain, who has ceased to lose a great part of his life, and that, the best?
You say true.
Wherefore their complaint seems very impudent, who accuse nature because she bounded the life of man within such narrow limits, when they of their own accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean proficiency, if a man does every thing in its own time. After dinner we are scarcely half men, when the body loaded with meat depresses the mind. Nor is it safe to call off the spirits from the workhouse of the stomach, performing the offices of concision, to the upper parts, much less after supper. But a man is wholly a man in the morning.
dum corpus est habile ad omnem ministertilium, dum alecter animus viget, dum omnibus organis mentis sunt tranquillus et serenae, dum particula divina auro spirat, ut ille ait, ac sapit sumam originem, et rapiturn ad honesta.

A. Tu concionaris quidem elegantem.

B. Faber aerarius ob vile lucem surgit ante lucem, et amor sapientiae non poesit expers efficacere nos, ut audiamus saltum solum evocantem ad inestimabile lucrum. Medicis feret non dant pharmaeum nisi diluculam; illi norunt aerius horas, ut subventant corpori; nos non novimus eas ut locupletemus et sanemus animam? Quod si haec habent levis pondus tene, audis quid illae coelestis sapientiia apud Solomonom legisatur. Qui vigilavereint ad me, inquit, mane, inveniet me. In mysteriis psalmis, quanta commendantvo matutini tempore? Mane prophetae extollit mysteri cordiam Domini, mane e jux vox auditur, mane e jus dehrecatio praevinit Domunci. Et apud Luce evangeliastam, hostulis expetens sanctitatem et doctrinam Domini, confudit ad illum mane. Quid sustinueras?
A. Vix tēnēo lachrymās, cum sūlīt quāntām jactūrām vīte fēcērīm.

B. Est suērvācanētum discruciāri ēb ēā, quae non pōssunt rēvōcāri, sēd tāmēn pōssunt sārcīri postēriōribus cūris. Incum-bē hic igitur potius quam fācīās jactūrām fūtūri tempōris quōquē īnāni de-plōrātiōnē postēriōrum.

A. Mōnēs bēnē; sēd dīūtūnā consētūdo jam fēcit mē sūlī jūrsēs.

B. Phy i clāvūs pellē-tūr clāvo, consētūdo vincītūr consētetūdīnē.

A. At dūrūm ēst rē-linguērē ēā quībus dīū as-suēvērēs.

B. Intīō quīdēm, sēd dīvērsā consētūduā prī-mūm lēnīt ēam mōlēśīam, mox vērtīt ēn sūmmūm vō-lūptātēm, ūt non opōrētāt ēte penītēre bēvīs mōlē-stēa.

A. Vērōr ēt non succēdāt.

B. Si essēs septuagē-nārius, non rēirēhērem ēt à sōlītīs, nunc vīx ēgrēs-sūs ēs dēcīmūm sēptīmūm ānnūm, ēpīnōr. Quēd au-tēm ēst quōd īstā āetas non pōssit vincērē, si ēsāt mō-do promptūs ānīmus?

A. Quīdēm agrērdī-ār, cōnābūquē, ēt ēmām philōlōgūs ex philypnō.

I scarcely refrain from tears, when it occurs to me how great a loss of life I have suffered.

It is needless to be tormented for those things, which cannot be recalled, but yet may be cured by future care. Apply yourself to this therefore rather than suffer the loss of the time to come also by a vain lamenting of the past.

You advise well; but long custom has already made me subject to its law.

Puh! a nail is driven out by a nail; custom is overcome by custom.

But it is hard to leave those things to which you have been long used.

At the beginning, indeed it is so; but a different custom first mitigates that trouble, and afterwards turns it into the greatest pleasure, so that you ought not to be concerned for a short trouble.

I am afraid it would not succeed.

If you were seventy years old, I would not draw you back from what you were used to, now you are scarcely past the seventeenth year, I believe. Nay what is it which that age cannot conquer, if there be but a ready mind?

Truly I will attempt it, and endeavour, that I may become a lover of learning of a lover of sleep.
DILUCULUM.

If you will do that, I knew well enough, after a few days, you will both seriously congratulate yourself, and give me thanks, who advised you to it.

B. Si fœcēris id, scio satis, post paucos dieis, et gratuliubēris sēriō tibi, et āgēs mihi gratēas, qui mōnērīm.
X. COLLOQUIUM SENILE.

A Conversation between several old men travelling in a Stage-Coach together, to the city of Antwerp.

EUSEBIUS, PAMPIRUS, POLYGAMUS, GLYCION.

Eu. QUAS növüs avës vëdeo hic? Nësi ani-
müs fallit më, aut ëculli
prophëcitëni pârüm, vëdeo
trës vëtërë congërrënës
mëüs considëntës, Pamphì-
rum, Polygämûm, èt Glyc-
ционëm.

Pa. Quëd tibi vis cum
vitrës ëcullis, fascinâtör?
Congrëdëre proëius, Eu-
sëbë.

Po. Sàlvë, Eusebë, múltum exoptatë.

Gly. Sít bëné tibi, opt-
tëme vër.

Eu. Una sàlûtë, sàl-
vëte vos omnës. Quës Dë-
ëis, aut càsuë felicior Déës
conjunxit ñöss? Nàm në-
mo nôstrûm vëdët ëlíium
jam quadraginta ñënnës, õ-
pinër. Mercùrìus non pó-
tûissët contrahëre nóss in
ûnûm mëlius ñuo cadùcëë.

Gl. Quëd ëgitiës hic?

Po. Sëdëmus.

Eu. Vëdeo; sëd quë
ë de caussë?

Po. Oppërimûr cur-
rum, qui dëvëhát nöss An-
verpîâm.

WHAT new birds do I
see here? Except my mind
deceives me, or my eyes do
not see well, I perceive three
of my old companions sitting
together, Pamphirus, Polyga-
mus, and Glycion.

What do you mean with
your glass eyes, you wizard?
Come nearer, Eusebius.

Hail, Eusebius, much
longed for.

May it be well with you,
very good man.

In one salutation, Hail
ye all. What God, or chance
more lucky than a God, has
joined us at this time? For
no one of us has seen the
other now for forty years, I
think. Mercury could not have
brought us together better with
his rod.

What are you doing here?
We are sitting.
I see; but for what cause?

We are waiting for a
coach, to carry us to Antwerp.
Eu. Ad mērcātūm?
Po. Scilicet; sēd spectatōrēs māgīs quam nēgōtāōrēs, quānguām īlīs est āllūd nēgōtī.
Eu. Nōbīs ēt est iēr ēōdēm. Vērum quid obstat, quo mīnūs ēātīs?
Po. Nondum convēnīt cum aurīgis.
Eu. Difficile gēnus hōminum; sēd visnē ēt impōnāmūs īlīs?
Po. Libērēt si licērēt.

Eu. Sīmulēmūs nōs vellē aēbre simūl pēditūs.
Po. Crēdant cētūs cancrōs vōlātūros, quam nōs tam grandēs confectūrōs hoc itēr pēditūs.
Gl. Vūtīs rēctūm ac vērūm consilium?
Po. Maxīmē?
Gl. Iīli pōliōnt; quo dūtiūs sāctūnt Yd, hoc plus pēricūliē ērit, nēcūbē dējiciōnt nōs īn lutum.

Po. Opōrtēt vēnīās ādmōdām dīlēcūlō, si vēlis sōbriōm aurīgam.

Convēnīt, what is understood to convēnīt?
Po. Glycion sūādēt rēctē.


Eu. Ac vidēor mīhi rēḥūbēscēre.

Po. Quōt ānnōs sup-pūtātis, ex quo convīxi-mus Lūtētēs?


Po. Tum videbamur ōmnēs ēaquālēs.

Eu. Itā ērāmūs fer-me; aut siērāt quid discrēmi-nitē, ērāt pērhūsēllūm.


EU. Prōfēctō sic rēs hābēt. Quid rēī in causā?


Eu. Oh! annī non cēssant, quāntāmvis hōmi-nēs cēssēnt.

Po. Dic bōnā fīdē, Glycīon, quōt ānnōs nūmē-rās?

Gl. Plūrēs quam du-cātōs.

Po. Quōt, tāndēm?

Gl. Sexagīntā sex.

Po. Sed quībūs āritē-būs rēmōrātus es sēnēctū-tēm? Nam nēquē canītī-

Glycion advises right.

I have agreed. Let us mount. Oh! now I intend to live, INDEED! since it has been my fortune to see companions formerly very dear to me, after so long an interval.

And I seem to myself to be growing young again.

How many years do you count since we lived together at Paris?

I think not fewer than forty-two.

Then we seemed all equal in age.

So we were almost; or if there was any thing of difference, it was very little.

But now how great is the inequality? For Glycian has nothing of old age, and Polygamus might seem his grandfather.

 Truly so the thing is.

What is the cause?

What? Either the one has loitered and stopped in the race, or the other has outrun him.

Oh! Years do not loiter, how much sooner men may loiter.

Tell me in good earnest, Glycian, how many years do you reckon?

More than ducats.

How many, I pray?

Sixty six.

But by what arts have you delayed old age? For neither hoariness, nor a wrinkled
es, nēquē rugōsā cuīs ādēst. Oculī vigēnt, sērēs dentūm urīnque nītēt, cōlōr est vīvidus, corpūs succēlēntūm.

Gl. Dicām mēs arītes, modo tu narrēs nōbies vīcīssām tūōs arītes, quibus accēlērāstī sēnēcitēs.

Po. Rēcīpio mē facitur, quo contūlīsti tē, rēlictā Lūtētīa?

Gl. Rēctā īn pātrīam.

Commōrātūs illic fēre annum, cēplī despicēre de ēlīgēndo gēnērē vitā: Rēm quam ego crēdo, hābēre non lēvē mōmentām ād fēlicitātēm. Circumspīciēbām quid succēdērēt cuiquam, quid sēcūs.

Po. Mīrōr suisse tibi tantum mentē, cum nēhil fuērit nūgātius te Lūtētīa.

Gl. Tum atas fēre-bāt; ēt tāmēn, o bōnē, non gessi omnēm rem hic mēō mārtē.

Po. Mīrābār.

Gl. Priūsquam aggregēder quidquam ādit quendam ē civēbus, grandem natu, prōdēnsiēsimūm longō usu rērum, et probātissīmum testīmiōniōtūtūs civītātēs, ac mēō jūdiciō, fēlīcissīmūm ītām.

Eu. Sāpiēbās.

Gl. Usūs hūjüs consiliō, duxi uxōrem.

Po. Pulchrē dōtātām?

skin is yet come upon you. Your eyes are brisk, the row of teeth on each side is neat, your colour is lively, and your body full of blood.

I will tell you my arts, provided you tell us in turn your arts, by which you have hastened on old age.

I undertake that I will do it. Tell us then, whither did you betake yourself after you left Paris?

Directly into my own country. Having said there almost a year, I began to consider about choosing a way of life: a thing which, I believe has no small weight towards happiness. I considered what succeeded with any one, and what did otherwise.

I wonder that you had so much sense, whereas no one was more trifling than you at Paris.

Then my age allowed it; and yet, O good sir, I did not manage the whole affair here by my own exertion.

I wondered at that.

Before I would attempt any thing I went to one of the citizens, elderly, very wise by long experience of the world, and very well approved by the testimony of the whole city, and in my judgment a very happy man too.

You were in the right.

Having followed his advice, I married a wife.

Delightfully portioned?
Gl. Mēdiōcrī dūtē:
čēsēs it mīhi plānē
ex ānimē sēntēntā.
Po. Quōt annōs nātūs
ērās tūm?
Gl. Fermē vīginti
dūōs.
Po. O fēlicēm tē!
Gl. Non dēbēo toīūm
hoc fortūne; nēquid ērrēs.
Po. Qui sic?
Gl. Dīcām; ălī dili-
gūnt prīsquam dēlīgānt;
ego dēlīgi jūdīciō prīs-
quām dīligērēm; ēt tāmēn
duxi hanc māgis ād pōstē-
rītātem, quam ād vōlūtā-
tem. Vīxi cum ēō suavissi-
mē non plūrēs octō ānōs.
Po. Rēliquit orbūm?
Gl. Imo duo filīi, tō-
tēdēmque filiē sūpērsūnt.
Po. Vīvēnē prīvātus,
ān fūnģēris māgistrātu?
Gl. Est mīhi publicum
mūnūs. Mājōrā pōtrānt
contingēre, vērum dēlīgi
hoc mīhi, quōd hābērēt tān-
tūm dignitātīs, Ŀt vindī-
cūret mē ā contēntūtū, ca-
tērūm minimē obnōxiōm
mōlestiē nēgōtīs. Itā nēc
est quōd quisquam objiciat
mē vīvēre mīhi. Ėt est
ūndē dēm opērām āmīcīs
quōqē nōmūnquām: cont-
tentus hoc, amēli nihil mā-
gis s vērēm gessi māgis-
trātum sic, Ŀt dignītās
accrēvērīc illī ex mē. Ego
dūcē hoc pulchritūs, quam
sūmērē mútuō dignitātem
ex splendōre mūnēris.

With a moderate fortune:
That thing fell out to me truly
according to my heart's desire.
How many years old were
you then?
Almost twenty two.

O happy you!
I do not owe all this to
fortune; do not mistake.
How so?
I will tell you; others
love before they choose; I
chose with judgment before I
loved; and yet I married her
more for issue than for plea-
sure, I lived with her very
comfortably not more than
eight years.

Did she leave you childless?
Nay two sons, and as many
daughters survive her.

Do you live a private per-
son, or do you bear an office?
I have a public office.

Higher offices might have
fallen to me, but I chose this for
myself; because it had so much
honour, that it would secure me
from contempt, but not at all
liable to troublesome business.
So there is no reason that any
one may object that I am liv-
ing for myself. And I have
it in my power to give assist-
ance to my friends too some-
times: content with this, I have
coveted no more: but I managed
my office so, that dignity accu-
red to it from me. I reckon this
more honourable than to borrow
dignity from the splendour of
an office.

N
Eu. Nihil veritus.
Gl. Sic consenuit intemnos cives, charus omnibus.
Eu. Isthuc est difficilimum, cum dictum sit non abs re, cum qui habet neminem inimicum, nec haberet quenquam amicum; et invidiament esse semper comitem felicitatis.
Gl. Invidiat solis coemitari insigne felicitatem. Medici critus est tantum. Et hoc fuisti mihi perpetuum viduum, ne compararem mihi quid commodi ex incommode aliorum. Ingeesi memet nullis negotiis, sed praeципue continui me ab his, quae non poeterant suscepit sine offensae multorum. Itaque si amicus erit juvandus, benefacito illi sic, ut parem nullum inimicum mihi habe de causa. Et si quid similitudines fuderit altercandae, aut lenientururgiatio, aut extinguo officis, aut pater intermori dissimulatio. Abstineo semper ad contentio: ne quae si incidierit, malo facere jacutam ret quam amicitia. In catenis ago quendam Milionem, arreideo omnibus; saluto et resaluto benigniter. Reptigno nullius animo. Daminoninstitutum aut factum nullus: pretioso me neminis; quod velim taceoni, credo nemen; non

Nothing is more just.
Thus I have grown old among my citizens, dear to all.

That is a very difficult thing, seeing it has been said not without reason, that he who has no one his enemy, has not any one his friend; and that envy is always the companion of happiness.

Envy uses to accompany extraordinary happiness. Mediocrity is safe. And this was my constant care, not to procure to myself any advantage by the disadvantages of others. I thrust myself into no public offices, but have especially kept myself from these, which could not be undertaken without the offence of many. Wherefore if a friend will require to be assisted, I befriend him so, that I procure no enmity to myself on this account. And if any difference has arisen on any hand, I either soften it by clearing myself, or put an end to it by kindness, or suffer it to die away by taking no notice. I abstain always from contention; which if it happen, I had rather suffer the loss of estate than friendship. In other things I act a Milto, I smile upon all men; I salute and re-salute kindly. I oppose no man's inclination. I condemn the usage or action of no man. I prefer myself before no person: what I would have concealed, I trust to no body; I examine not into other men's
scrutó véliórum arcánā, et si forté nōvi quid, nūn- 
quām effusio. Aut tāceō de his qui non sunt prae-
sentēs, aut lōquor āmōcē 
ac civilitāt. Magnā pars simūltātūm intīr hōminēs 
nāscitur ex intemperrāntā 
linguā. Nec excīto nēc 
ālo āūēnās simūltātēs. 
Sēd utīnucēquē òphōrūni-
tōs dātur aut exitūno, 
aut mitīgo. His rāgiōni-
bus hactēnūs vitāvi invi-
diām, et āūē bēnevōlenti-
am mēorum civīum. 
Pa. Non sensisti ca-
libātum grāvem? 
Gl. Nīhil ānuquām qui-
dēm accīdīt nīhi īn vitā 
ācērbius mortē uxorēs: ac 
optāssēm vēhēmēnter, il-
lām consēnēscēre īnā mē-
cūm, ēt frūī communēbus 
līberēs; sēd quāndo vīsūm 
est āūērē sūpērēs, jūdicā-
vē sic expēdīre māgīs utri-
quē; nēquē pūtāvi causam 
cur discrētārēm mēīnānī 
lucum, prāserīm cum īs 
nīhil prōdēssēt deśūnēce. 

Po. Nunquamnē lībi-
do incēssūt rēpētēndi mā-
trimōnīi, prāserīm cum 
īstūd cēssūsēt fēliciter? 
Gl. Libīdo incēssūt, 
sēd duxērām uxōrem cau-
sā līberōrum; non duxi 
rūsūs causā līberōrum. 

Po. At est misērūm 
cūbārē sōlūm tōtūs nōctēs.

secrets, and if by chance I know any thing, I never blab it. I either hold my tongue about those who are not present, or I speak kindly and civility of them. A great part of the quarrels among men arises from the imtemperance of the tongue. I neither excite nor promote other men's quarrels. But wheresoever an opportunity is given, I either put an end to them or soften them. By these means hitherto I have avoided displeasure, and preserved the goodwill of my fellow-citizens.

Did not you find a single life troublesome?

Nothing ever indeed happened to me in life more sorrowful than the death of my wife: and I could have wished earnestly, that she might grow old along with me, and enjoy our common children; but since it seemed otherwise to the Powers above, I judged it so to be better for both: neither did I think there was any cause why I should torment myself with vain mourning, especially since that could do no good to the deceased.

Did a desire never seize you to marry again, especially since it had fallen out luckily?

A desire seized me; but I had married a wife for the sake of children at that time. I did not marry again on account of those children.

But it is distressing for you to lie alone whole nights.
Gl. Nihil est difficilè vûlênti. Tum cõgîtâ quan-
tâs commoditâtè rhcellâ-
tâs hâbêât. Quîdâm dé-
cêrfunt ex omnî rë, si quid incômmodî inêst: quâlîs illê Crates vidêtur fuîssê, cûjûs titûlô fertûr épigrâm mâ-
lâ vîta. Instûd prôvèrbî-
ûm plâmët his, "ôpîmûm non nasci." Metrodôrûs arrièdêt mîhi mâgis, dêcêr-
pêna undequaquê, si quid inêst bônî. Nam sic vîtiâ fit dûlcîor. Et ëgo in-
dûxi ânimûm sic, üt ôdê-
îrîm vêl expêtam nihîl vê-
hêmëmië. Itâ fit, üt, si quîd bônî contîngâtî, non effèrîr aut insôlescâm, si quid dêcêdâtî, non admo-
dûm crûciëor.

Po. Nâx tu és philô-
sophûs sâplëntîor Thalës-
ipsô, si quîdëm prôlès is-
tûd.

Gl. Si quîd ægrîtûdî-
nîs ëbôrtûm est ânimô, üt vîta mortôlûm fert multî hûjûsmôli, êjêcîo ex ân-
mô prôtûnûs, sîvê stî Irâ ex offênsa, sîvê quîd ällûd faciûm indîgnë.

Po. At sunt quædâm in-
jûria que movënû sto-
mâchûm vêl plàcidissîmi:
ët tâlës sunt frûquentêr of-
sensë fâmûlôrim.

Gl. Pâtîr rûnil rêsî-
dûrë en ântmô; si quêsam
mûdëri, mûdêor: sin mi-
nûs, cõgîto sic, quid prô-

Nothing is difficult to him
that is willing. Then consider
how great advantages a single
life has. Some take the in-
convenience of everything, if any inconvenience be in it; such a person that Crates
seems to have been, under
whose name goes an epigram,
collecting the evils of life. That
proverb pleases them, "it is
best not to be born." Metrodo-
rus pleases me more, culting
from every thing the good, if
it have any good in it. For
so life becomes more pleasant.
And I have brought my mind
to that, that I hate or desire
nothing violently. So it comes
to pass, that, if any good hap-
sens to me, I am not elated
or insolent; if any thing is lost,
I am not much troubled.

Truly you are a philoso-
pher wiser than Thales himself,
if indeed you can do that.

If any trouble arises in
my mind, as the life of mortals
produces a great many things
of this kind, I cast it out of my
mind immediately, whether it be
anger from any offence, or any
thing else done unworthily.

But there are some inju-
rîes which would raise resent-
ment even in the most mild
person: and such are fre-
quently the offences of ser-
vants.

I suffer nothing to settle
in my mind: If I can cure it,
I do cure it: but if not, I think
thus, what will it avail me to
dērīt mē rīngī, rē hābē-
tāra nihilī mēliūs? Quīd
multis? Pāttrō ut rātiō
impērēt hoc ā mē mox,
quōd tēmpūs paulo post
impērēt ā mē. Certē
est nullūs dōlōr ānimī
tātūs quem pāttrār īre
cūbi-
tūm mēcūm.

Eu. Nihīl mīrūm si
tu non sēnēscēs, qui sī tā-
li ānimō.

Gl. Atque ādeo nē
rētičēam quīd āpiūd āmi-
cōs, cāvi cum prīmīs nē
commitērēm quīd fāgi-
ți, quōd pōssēt essē prō-
brō vēl mīhī vēl mēīs lībē-
rīs; nām nihīl ēst irriēqui-
cēius ānimō conscīō sībī
māli. Quōd si quīd cūlpē
ēst ādmissūm, non ēo cū-
bītum prītūsquām rēcon-
cēliāro mē Dēō. "Convēni-
rē bēnē cuī Dēō ēst fōns
vēra tranquilliūs:" nam
hōmīnēq non pōssunt nō-
cēre his magnōphēri, qui
vīvunt sīc.

Eu. Num, quāndo mē-
tūs mōrtēs crūciāt īt?

Gl. Nihīlō māgiā quām
dīēs nātivitātis mācērāt.
Scio mōrtėndūm.* Istā sē-
xītūduō fortūsās ēdīmat
mīhī altquōt dīēs vīta, cer-
tē pōssēt adjicēre nihīl.
Itāque commītto hanc tō-
tām cūrām Dēō. Ipsi cū-
ro nihīl ātūd quām ut
vīvām bēnē, suāvītērquē.

* Mōriēndum, resolved

be vexed, the thing being like-
ly to be nothing the better ?
What need is there of many
words? I suffer reason to ob-
tain this from me presently,
which time a little after would
obtain from me: however there
is no trouble of mind so great
which I would suffer to go to
bed with me.

It is no wonder if you
do not grow old, who are a
man of such a disposition.

And accordingly that I
may not conceal any thing a-
mong my friends, I have been
cautious especially not to com-
mit any crime, which might be
a scandal either to myself or my
children; for nothing is more
restless than a mind conscious
to itself of that which is
bad. But if any fault has
been committed, I do not go
to bed, before I reconcile my-
self to God. "To agree well
with God is the source of
true tranquillity." For men can-
not hurt those much, who live
so.

Whether, at any time, does
the fear of death torment you?

No more than the day of
my birth troubles me. I know
that I must die. That trouble
perhaps would take away from
me some days of my life, surely
it could add nothing. Where-
fore I commit this whole care
to God. I mind nothing else
than to live well, and pleasant-
ly.

N 2
But I should grow old with weariness, if I would live so many years in the same city, though it should happen to me to live at Rome.

The change of place, indeed, has some pleasure; but as travelling into foreign countries gives knowledge, perhaps, it also has very much danger. I seem to myself to pass over the whole world more safely in a map, and not to see a little more in histories, than if I should move about twenty whole years, after the example of Ulysses, over all lands and seas. I have a little estate, which is distant not more than two thousand paces from the city. There I become a countryman of a citizen sometimes. And being refreshed there, I return a new guest into the city; nor do I salute and am saluted otherwise than if I had sailed back from the islands lately discovered.

Do not you assist your health by medicines?

I have nothing to do with doctors. I have neither opened a vein at any time, nor swallowed pills, nor drunk potions. If any languor arises, I remove the evil by a moderation of diet, or living in the country.

Have you nothing to do with studies?

I have; for in these is the chief recreation of my life.
But I recreate, I do not torment myself with them. For I study either for pleasure, or for the convenience of life, and not for ostentation. After meat I am either entertained with learned stories, or employ a reader. Nor do I ever apply to books above an hour. Then I rise, and taking up my violin, I either play whilst I am walking a little in my chamber, or I run over by myself what I have read; and if a companion be at hand, I relate it to him; by and by I return to my book.

Tell me, in good truth, do you perceive no inconveniences of old age, which are reported to be very many?

My sleep is somewhat worse, nor is my memory equally retentive, unless I fix any thing in it. I have discharged my promise, I have related to you my magical arts, whereby I keep up my youth. Now let Polygamus relate with the like faithfulness, how he contracted so much old age.

Truly I will conceal nothing from such faithful companions. You will tell it likewise to those that will not speak of it.

When I lived at Paris, you yourselves know how far I was from disliking Epicurus.

Indeed we do remember, but we thought that you would relinquish these practices along with your youth at Paris.
adāmāram ills, ābdūxi ūnām mēcum dōmūm, ē-amqù grāvidām.

Eu. Injacīnas ædēs?

Po. Rectā; sēd men-
tītūs ēam essē conjugēm
cūjūdām āmīcī mēi, qui
ventūrūs essēt mōx.

Eu. Credītī patriē
īd?

Po. Imo ofṣīcit rēm
intra quattuōrum. Mōx
suērē savā ēurgīā. Nēc
tāmēn tempērābām inté-
rīm ab convītēs, āb ālēā,
ceterīsque mālis artīūs.
Quid multūs? Cum pātēr
non sācērēs finēm objur-
gāndī, nēgāns sē vellē ēle-
rē tālēs gallīnas dōmī; et
sūbindē minītās abdicā-
tūnēm, vērī sōlūm, et de-
migrāvi 浼o cúm mēa
gallīnā. Eā gēnūt mihi
āligūt pullōs.

Gl. Undē rēs suppē-
tēbāt?

Po. Mātēr dābāt nōn-
nihil fūrīm, ac prātērēa
plus sātīs ēris āliēni con-
flētūm est.

Eu. Rēpērbēbāntur tam
faūi ēt crēdērēnt ēbī?

Po. Sunt qui crēdānt
nullīs libēntūs.

Eu. Quid tāndēm?

Po. Tāndēm cūm pā-
tēr sērō pārārēt abdicāti-
onēm, āmīcī intercēs-
runt, et compūtērunt hoc
bellūm his lēgībūs, ēt dū-
cērēm uxorēm nostrātēm,
et répūdīārēm Gallām.

love for there, I carried one
with me home, and her preg-
nant.

Into your father’s house?
Directly; but pretending
that she was the wife of a cer-
tain friend of mine, who would
come by and by for her.

Did your father believe it?

Nay he smelt out the mat-
ter within four days. Presently
there was cruel scolding. Nor
yet did I abstain in the mean
time from feasts, from dice,
and other wicked practices.
What need is there of many
words? When my father would
not make an end of scolding,
denying that he would keep such
hens at his house, and now and
then threatening the disowning
of me, I ran away, and removed
to another place with my hen.
She brought me some chickens.

From whom had you the
means?

My mother gave me some-
thing by stealth, and besides
more than enough of debt was
contracted.

Were there any found so
foolish as to trust you?

There are those who trust
none more willingly.

What at last happened
to you?

At last, when my father in
earnest, was preparing to disin-
herit me, friends interceded, and
made up this difference upon
these terms, that I should mar-
ry a woman of our own country,
and divorce the French woman.
COLLOQUIUM SENILE.

Was she your wife?

Words of the future time had passed before us; but a squabble of the present time had been added to them.

How was it lawful for you then to part from her?

Afterwards it was known that my Frenchwoman had a husband, a Frenchman, from whom she had withdrawn herself long before.

Have you therefore a wife now?

No, I have not any besides the present, being the eighth.

The eighth! You were not called Polygamus without augury. Perhaps they all died barren.

Nay every one left some young ones in my house.

I had rather have as many hens, that would lay eggs for me at home. Are you not weary of marrying so often?

I am so weary of it, that if this eighth wife should die to-day, I would marry a ninth the next day after to-morrow. Nay, this vexes me, that it is not lawful for me to have two or three wives at the same time, when one cock has so many hens.

Truly I do not wonder if you are not fat, and that you have contracted so much of old age: for nothing hastens old age so much as excessive and unreasonable drinking clubs, extravagant love of
COLOQUIUM SENILE.

women, and immoderate wantonness. But who maintains your family?

A small estate came to me by the death of my parents; and I work diligently with my hands.

Have you deserted, then, from letters?

Altogether from horses, as they say, to asses; of a man of seven arts I have become a tradesman of only one trade.

Poor man!

I never lived a single man above ten days, and always a new married wife expelled my old sorrow. You have the sum of my life in good truth. And I wish Pamphirus would tell us too the story of his life, who bears his age well enough. For, unless I am mistaken, he is elder than I by two or three years.

I will tell you indeed, if you are at leisure to hear such a dream.

Nay it will be a pleasure to hear it.

When I had returned home, immediately my aged father began to urge me to embrace some way of life, where-by something of increase might be added to our estate: and after long consultation, merchandise pleased me.

I wonder that this kind of life pleased you best.

I was naturally excessively fond to know new things,
COLLOQUIUM SENILE.

vīs, varīas rēgiōnes, urbēs, linguās, āc mōrēs hōmi- nūm. Nēgōiatio vidēbā- tūr maxīmē appōsītā ad id: ex quībūs rēbūs ēt prūdenītā nāscītur.

Po. Sēd miserā, vidē- līceī, quae sēt ēmēnda, ple- rūmquē, māgnīs mālis.


Eu. Succēsit?
Pa. Ima prūsoquām rēdīrēm dōmūm, ēt sore, ēt ūserā pērīt.

Eu. Nausfrāgīō fōr- tāsse.


Eu. In quō māri oc- currīt īstē scōpūlūs? Aut quōd nōmēn ēhābēt?

Eu. O tē stūltūm!
Pa. Ima pātēr stultī- ōr, quī crēdērēt tāntām sūmmām ādōlēscēntī.

various countries, cities, lan-
guages, and manners of men. 

Merchandise seemed the best 
adapted to that purpose; from 
which things and skill it origi-
nates.

But miserable skill, 
namely, that is to be pur-
chased, generally, with great 
misfortune.

So it is. Wherefore my 
father paid me a pretty large 
portion of his estate, that I 
might begin merchandise. And 
at the same time a wife with a 
great fortune was courted, but 
of that beauty, which might re-
commend her even without a 
fortune.

Did it succeed?

Nay, before I returned 
home, both the principal 
and interest were lost.

By shipwreck, perhaps.

Evidently by shipwreck, 
for we struck upon a rock more 
dangerous than any Malea.

In what sea appears that 
rock? or what name has it?

I cannot tell the sea; but 
the rock is infamous for the 
ruins of many. In Latin it is 
called Alēa; how you Greeks 
would name it I know not.

O you foolish man!

Nay, my father was more 
foolish, who trusted so great a 
sum to a young man.
Gl. Quid factum est deinde?
Pa. Nihil est factum, sed capi cogitare de suspicendi.

Pa. Sec interim miser exi, ab uxor. Nam parentes puella solum atque cognoverunt hac ussitca, renunciatur affinitatem: et amabam perditissime.

Gl. Miserrim me tui. Sed interim quid consili tenetatum est?
Pa. Id quod solut in desideratus rebus. Paterrar abdicabit, res perierat, uxor perierat. Quid plura? Delibera ba serto mectum, an suspenderem me, an conjicerem memet aliquo in monasterium.

Pa. Imo quod visum est mihi tum crudelitius, adeo totius displiquebam mihi.
Gl. Atquie complurès deiciunt se, et vivant suavitatis.
Pa. Corraso viatico,

What was done then?

Nothing was done, but I began to think of hanging myself.

Was your father so implacable? For a dispute can be made up, and pardon is granted everywhere to a person who makes the first trial; much more was it due to one who makes every trial.

In the mean time, poor wretch, I was disappointed of my wife. For the parents of the girl, as soon as they came to know these omens of my conduct, renounced affinity with me; and I loved her most desperately.

I pity you: but in the mean time what course was tried?

That which is usual in desperate cases. My father discarded me, my substance was gone, my wife was gone. What need is there of more words? I deliberated seriously with myself, whether I should hang myself, or put myself somewhere into a monastery.

A cruel resolution. I know which you chose, the milder kind of death.

Nay what seemed to me at that time a more cruel, so entirely was I displeased at myself.

But a great many put themselves in there, that they may live more comfortably.

Having scraped together
subdüxi mē sūrtūm prōcūl ā patriā.

Gl. Quō tāndēm?
Pa. In Hibērnām.
Ilīc factūs sum canonicūs ex hōrūm gēnērē, qui sunt līnē extūmē, lānēi īntūmē.

Gl. Hībērnāstī igrūtur āpūd Hibērnūs?
Gl. Quad offēndēt tē āpūd illōs?
Pa. Nīhil, nātā quōd illūd institūtūm vīdēbāitur mītiūs mīhi, quām quī prō mēritūs ējūs crāt dīgnōs non ūnō sūspēndō.
Eu. Quīd fēcīstī īn Scōtīā?
Pa. Ilīc ex līnē o fāctūs sūm pellēcēs āpūd Caarthūsīōs.
Eu. Hōmīnīs plānē mōrtūos mūndō.
Pa. Itā vīsūm ēst mīhi cūm audīrēm illōs cānnēntēs.
Gl. Quad! mōrtūi cānnūnt ētiām? Quōt mēnsēs ēgīstī āpūd illōs Scōtūs?
Pa. Prōpēmōdūm sex.
Gl. O constāntiām!
Eu. Quīd offēndēt il-
lūc?
Pa. Quā vītā vīsā est mīhi sēgnis ēt dēllīcā-
tā; dēndē rēpērē mūltōs ilīc cērēbrī non ādmōdum money for my journey, I withdrew myself privately to a great distance from my country.

Whither I pray?

To Ireland. There I was made a canon of their kind, who are linen without, and woolen within.

Did you winter then amongst the Irish?

I did not. But having been present with them two months, I sailed for Scotland.

What offended you among them?

Nothing, but that the constitution seemed more mild to me than it would seem to a person, who for his faults was worthy not of a single hanging.

What did you do in Scotland?

There of a linen man I became a leathern among the Carthusians.

Men plainly dead to the world.

So it appeared to me when I heard them singing.

What! do the dead sing too? how many months did you spend with those Scots?

Almost six.

O what steadiness!

What offended you there?

Because their life seemed to me lazy and nice; then I found many there of a brain not very sound, because of
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sānī, ōb sōlītūdinēm; ūt arbitrōr. Mīhi ērāt pārūm cēbrēri; vērebār nē tōtūm pērērēt.

Po. Quō devolāsti deīndē?

Pa. In Gallīam. Rēpērī illīc quōsdām tōtūs pullāōs, ex īnstitūtō dīvī Benedictīi, qui testāntūr cōlōrē vēstīs sē lūgerē īn hoc mundō; ēt īntēr hōs, qui prō summā vēstī sērēnt cīlicitūm sīmīlē rētī.

Gl. O grāvēm macērātiōnēm cōrpūris?

Pa. Hīc ēgī undēctīm mēnēs.

Eu. Quīd obstītīt quō mīnūs mānērēs illīc pērpetūo?


Eu. Quīd offēndēbāt hīc?

Pa. Nīhīl āmōdēm; nām rēpērī hōs sōdāēs cōmmōdōs sāttīs. Sēd Grēcium prōvērīūm mōvēbāt mē. Itāquē dēcrē-tūm ērāt aut non essē mō-nāchūm, aut essē mōnāchūm īnṣīgnītīr. Accē-pērēm essē quōsdām Bri-

THEIR solitary living, as I imagine. I had but little brain; and I was afraid lest it should all be lost.

Whither did you fly after that?

Into France. I found there some all in black, of the order of St. Benedict, who testify by the colour of their coat, that they mourn in this world; and among these I found some, who for their upper garment wore hair-cloth like a net.

O grievous mortification of the body!

Here I spent eleven months.

What hindered you from staying there always?

Because there I found more ceremonies than real piet-y. Besides I had heard that there were some much more holy than these whom Bernard had reclaimed to a more severe discipline, the black garment being changed into a white: with these I lived ten months.

What offended you here?

Nothing very much; for I found these as companions good enough. But the Greek proverb moved me. Wherefore I was resolved either not to be a monk, or to be a monk of note. I had heard that there were some Brigidenians, that is, PRIESTS OF THE ORDER OF
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ST. BRIDGET, men truly celestial. I betook myself to these.

How many months did you spend there?

The space of two days, nor that indeed entire.

Did this kind of life displease you so much?

They do not admit any, but one, who would bind himself immediately to the profession. But I was not yet so mad that I would put myself easily into a noose, which I could never be permitted to shake off. And as often as I heard the nuns singing, my wife snatched from me afflicted my mind.

What did you do then?

My mind was inflamed with the love of holiness. At last as I was walking about, I lighted upon some carrying a cross before them. This badge pleased me immediately, but the variety retarded my choice. Some were carrying a white one, some a red, some a green, some a parti-coloured, some a single, and some a double one. I, that I might not leave anything untried, wore almost all the kinds. But I found by the thing itself, that it is quite another thing to carry about a cross on a gown or a tunic, than on the heart. At last being weary with inquiring, I thought thus with myself, that I may attain to all holiness at once, I will go to the Holy Land, and return home loaded with holiness.
Whether did you take a journey thither?
Yes.
Whence had you money for the journey?
I wonder that it comes into your mind now at last to ask me, and that you did not ask that long before. But you know the proverb, any country maintains an artist.

What art did you carry about with you?
The chiromantic.
Where had you learned it?

What does that signify?
Under what master?
That who teaches every thing, the belly. I foretold things past, present, and to come.

And did you know these?
Nothing less; but I guessed boldly, and that safely, that is, my fee being received first.

Could so ridiculous a calling maintain you?
It could, and indeed with two servants; so many foolish men and foolish women are every where. Yet when I went to Jerusalem, I joined myself to the company of a certain great man, very rich, who being seventy years old, denied that he would die, with a contented mind, unless he should have gone to Jerusalem first.

And had he left a wife behind at home?
PA. Atque sex liberos etiam.

EU. O seneum impie plum! Atque rediisti illic sanctus?

PA. Vis fatiar verum? Aliquinque deterior quam iveram.

EU. Sic, ut audio, amor religiosis est excussum.

PA. Imo magis incanduit. Itaque, reverus in Italiam, addixi me militiae.

EU. Itanque veniabitis religiounem in bellum? Quo quid potest esse scelerautiis?

PA. Erat sancta militiae.

EU. Fortassis in Turcis?

PA. Imo quoddam sanctius, ut praedicabant tum.

EU. Quidnam?

PA. Iulius secundus belligerrabat adversus Gallos. Porro experiens multorum rerum etiam commendabat militiam mihi.

EU. Multorum, sed malorum.

PA. Ita comperti post. Et tamem vixi durius hic quam in monasteriis.

EU. Quid tum postea?

PA. Jam animum capit vacillare, utrum redidi.

Ave, and six children too.

O old man impiously pious! And did you return thence holy?

Would you have me confess the truth? I returned somewhat worse than I had gone.

Thus, as I hear, your love of religion was expelled.

Nay, it was more inflamed. Wherefore, returning into Italy, I applied myself to war.

Aye, did you hunt for religion in war? Than which what can be more wicked?

But it was a holy war.

Perhaps against the Turks?

Nay, something more holy, as they said then.

What?

Iulius the second waged war against the French. Moreover the experience of many things likewise recommended war to me.

Of many, undoubtedly, but wicked things.

So I found afterwards. And yet I lived with more difficulty here than in the monasteries.

What then did you do afterwards?

Now my mind began to waver, whether I would return O 2
rēm ād nēgōtiātōnem īntermissām, ān pērsēquē-rēr rēligōnēm fūgiēntēm. Intērēm vēnīt īn mēntēm ēssē cōnjungī.

Eu. Quōd? ēt essēs simūl ēt nēgōtiātōr ēt mōnāchūs?
Pa. Quīdī? Nīthil rēligōsīlus ārdīnībūs mēndicāntium; ēt tāmēn nīthil similīus nēgōtiātiōnī; vēlītānt pēr omnēs tērrās ēt māriā; vidēnt mūlā, audīunt mūlā, penētrānt īn omnēs dōmōs, plēbeīorūm, nōbīlīrum, ātquē rēgūm.
Eu. At non cauō-nāntūr.
Eu. Quōd gēnūs ex his dēlegītī?
Pa. Expōrtūs sūm omnēs fōrmās.
Eu. Nullā plācēt?
Pa. Imo omnēs pēr-plācērunt, si licūssēt nēgōtiāri stātūm. Vērum pērpendēbām sudāndūm mīhi diū īn chōrō prīfūs-quām nēgōtiātio crēdērē-tūr mīhi. Jamquē capi cōgitāre dē vēnāndā abbatīa, Sēd prīmūm hic Dī-anā non fāvēt omnibus, ēt vēnātio est sepē longā. Itāque octō annīs consūmp-tīs īn hunc mōdūm, cum mōs pātrīs essēs nūnītūtā, réversūs dōmūm, ex to merchandise which had been relinquished, or pursue religion flying from me. In the mean time it came into my mind that they might be joined together.

What? that you might be at the same time both a merchant and a monk?

Why not? Nothing is more religious than the orders of the mendicants; and yet nothing is more like merchandise; they rove through all lands and seas; they see many things, they hear many things, they enter into all houses, those of plebeians, noblemen, and kings.

But they do not keep public houses.

Yes, they do, and oftentimes more successfully than we.

What sort of these did you choose?

I tried all sorts.

Did none please you?

Nay they all had pleased me very well, if I could have traded immediately. But I considered that I must sweat a long time in the company, before the business of traffic would be trusted to me. And now I began to think of hunting after an abbot's place. But in the first place here Diana does not favour all men, and the hunting is often long. Therefore eight years being spent after this manner, when the death of my father had been
consiliō mātrīs duxi uōd-rēm, et rēdīt ād vētērēm nēgōtātīōnēm.

Gl. Dic mīhi, cūm sūmērēs sūbindē nōvām vēstēm, āc trānsfōrmārērēs vēlūt ēn āliūd ānēmāl, qui pōtūtītī sērvāre dēcō-rūm?

Pa. Quī minūs quām hi, qui ēn ēdam fābulā āgūnt vārīs pērsōnās?

Eu. Dic nōbīs bōnā fīdū, qui expērtūs ēs nul-lūm non gēnūs vitāc, quēd prōbās maximē omnīum?

Pa. Omnīā non con-grāunt omnībus: nūllām ārrīdēt mīhi māgīs quām hoc quōd sēcūtūs sūm.

Eu. Tāmēn nēgōtātio hābēt multā incōmmōdā.


Eu. Imo tōiām fābulām, si vīdētur, nām non hābēt mutīs āctūs.

Gl. Erit māgnōphērē grātūm.

Eu. Ubi rēdītāsēm ēn pātriām, dēlītōrēvē āpūd ēm ānnūm quōdnnām gē-nūs vitāc vēlēm amplēctī: sīmūlquē explicāvī mēp-sūm, ād quōd gēnūs ēdam propēnūs aut īdōnēus, announced, having returned home, by the advice of my mo-
ther, I married a wife, and re-
tured to the old employment.

Tell me, when you took
now and then a new garment,
and were changed, as it were,
to into another creature, how could
you preserve decorum?

HOW SHOULD I PRESERVE IT
less than these, who in the same
play act various characters?

Do you tell us now in good
truth, who have tried every
kind of life, which do you ap-
prove most of all?

All things do not agree
with all men: None pleases me
more than this which I have
followed.

Yet merchandise has many
inconveniences.

So it is. But seeing no
kind of life is void of all incon-
veniences, I mind this province
which I have got. But now
Eusebius remains, who will not
think it hard to unfold some
scene of his life.

Nay the whole play, if it
seems good, for it has not ma-
ny acts.

It will be very pleasing to
us.

When I had returned in-
to my own country, I delibe-
rated with myself a year what
kind of life I would embrace.
And at the same time I ex-
amined myself, for what kind
I was inclined or fit. In the
COLOQUIUM SENILE.

Intērīm præbēndā est òb-lātā, quām vocānt, sātīs ἀπήμι προβέντūs. Accē-
fi.

Gl. Hoc gēnīs vitæ vūlgo mālē audit.
Eu. Videitur mīhi ex-
spītāndīm sātīs, út hu-
māne rēs sūnt. An pu-
tātis essē mēdiōcrēm fe-
licitātēm, tōt ēmmōdā
dāri sūbītō vēlūt ē cālī,
dignitātēm. hōnestās xēdēs,
bēnēquē īnstrucūs, sātīs
āmpīōs ānnūs rēgnūs,
hōnorificum sōdālitūm,
deinde tēmpīum,ūbī, si li-
bēātī, vācēs rēligiōnī?

Pa Illic luxūs offēn-
dēbāt mē, ēt infāmīā con-
cubinārum, tūm quōd plē-
ritūgē ejūs gēnēris αὐρήν
lītrōs.
Eu. Ego non spēcto quōd āliē āgūnt, sēd quōd
est āgendūm mīhi;  ét ād-
jūnō me mēliōritūs, si
non hōsūm rēddērē āliēs
mēliōrēs.
Po. Vīxiētī pērpētūd
īn īstō gēnērē?
Eu. Pērpētūd, nīsē
quōd ēgī quātuōr ānnōs
prīmūm Pātiāvīt.
Po. Quāmōbrēm?
Eu. Partītūs sūm hōs
ānnōs tīd, út dārēm sē-
quānnūm stūdīō mēdi-
nē. rēlīquām tēmīūs thē-
olōgē.
Po. Cur ŭd?
Eu. Quō mēliūs mō-

mean time a prebend was of-
Fered me, as they call it, of a
pretty rich income. I accept-
ed it.

This sort of life commonly
goes under a bad name.

It seems to me desirable
enough, as human affairs are.
Do you think it is a small
happiness, that so many ad-
vantages should be given a man
on a sudden as it were from hea-
ven, honour, a handsome house
and well furnished, sufficiently
large yearly incomes, honoura-
ble company, and then a church,
where, if you have a mind,
you may attend upon divine
worship?

There luxury offended me,
and the infamy of concubines,
and also that most men of that
way hate learning.

I do not mind what
others do, but what is to be
done by myself; and I join my-
self to better people, if I can-
not make others better.

Have you lived always in
that way?
Always, only that I spent
four years first at Patavium.

What for?
I divided those years so,
that I gave a year and a half
to the study of physic, the rest
of my time to divinity.

Why did you do that?
That I might the better

Pa. Utīnām licērēt discērē, quid cātērī nōstrī sōdāles āgānt, quībūscūm vīxīmūs fāmiliāritērē.

Eu. Possūm cōmmē-
mūrārē quaeām dē nōn-
nūlīs; sēd vīēdo nōs non abēssē procul ā civitātī; quārē, sē vīēitur, convēnē-
ēmus īn idēm divērsōrē-
ūm. Ibi pēr dīscūm con-
fērmūs de cātērēs affā-
tīm.

Hugurio, aurīgā. Undē nāctūs ēs tām misē-
rām sārcīnam, luscē?

Henricus, aurīgā. Imō, quo dēfērēs istsūd lū-
pānār, ganeō?

Hug. Dēbūērās ef-
fūndērē istsōs frīgītēs sē-
nēs alicūbī īn urtīcētūm, ēt cáleścērēnt.

Hen. Imō tū cūrā istūm grēgēm, ēt prācēpitēs alicūbī īn prōfundām lāmām, ēt rēfrigērēntūr, nām cáleō plus sātis.

Hug. Non sōlēo prē-
cēptērē mēām sārcīnām. manage both mind and body, and sometimes assist my friends. For I preach also sometimes according to my knowledge. So thus far I have lived quietly enough, content with one living, and not ambitiously seeking after any thing besides, and would refuse it, even if it should be offered to me.

I wish we could learn what the rest of our companions are doing, with whom we have lived familiarly.

I can relate some things about some of them; but I see that we are not far from the city; wherefore, if it seems proper, we will meet at the same inn. There at our leisure we will converse about other things fully.

Hug, a coachman. Where have you gotten so miserable a luggage, you blinkard?

Henry, another coachman. Nay, whither are you carrying that bawdy company, you rake?

Hug. You should have thrown out those frigid old fellows somewhere into a bed of nettles, that they might be warmed. Nay, do you take care of that company, to overset them somewhere into a deep bog, that they may be cooled, for they are more warm than enough.

Hug. I do not use to over-

Hug. Nēc īnjūriā: omnēs dōmitēbānt, ēt ad dum dēbānt multēm pōndēris currūī mēō.


Hug. Tāmen non sōlēs dēlēctārī lātībās.

Hen. Sēd hī sūnt bōnī sēnicūlī.

Hug. Qui sēls?

Hen. Quīā bīōt pēr ēōs īlēr pēr vīām inpignētēr bōnām ērēvīērēm.

Hug. Ha, ha, he. Sūnt bōnī tībī.

Hen. You don’t! But I saw that you lately had thrown down six Carthusians into the dirt in such a manner, that they came out black, instead of white. You in the mean time laughed, as if the thing had been well done.

Hug. And not without reason: they were all sleeping, and added much weight to my coach.

Hen. But my old men have lightened my coach admirably, chattering continually during the whole journey. I never saw better.

Hug. Yet you are not accustomed to be pleased with such passengers.

Hen. But these are kind old gentlemen.

Hug. How do you know?

Because I drank by means of them thrice on the road remarkably good ale.

Ha, ha, he. So they are kind to you.

FINIS.