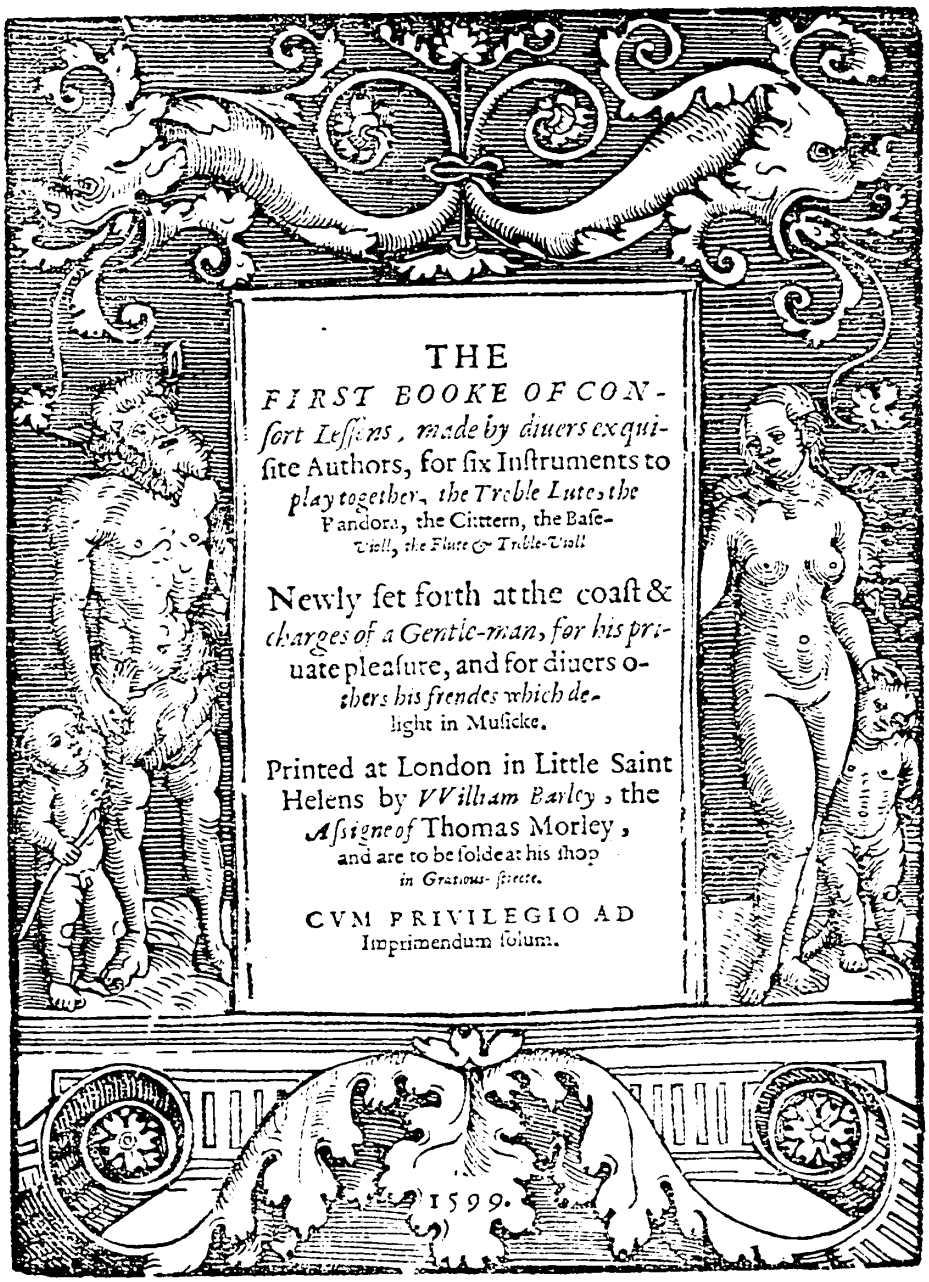

THE
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Newly set forth at the coast & *charges of a Gentle-man, for his priuate* pleasure, and for diuers o*thers his frendes which de*light in Musicke.

Printed at London in Little Saint Helens by *William Barley*, the *Assigne of* Thomas Morley, and are to be solde at his shop *in Gratious-street.*

CVM PRIVILEGIO AD Imprimendum solum.

1599.

TO
THE RIGHT HONORABLE, THE LORD *MAYOR OF THE CITTY OF LONDON, AND* TO THE RIGHT WORSHIPFVL ALDERMEN

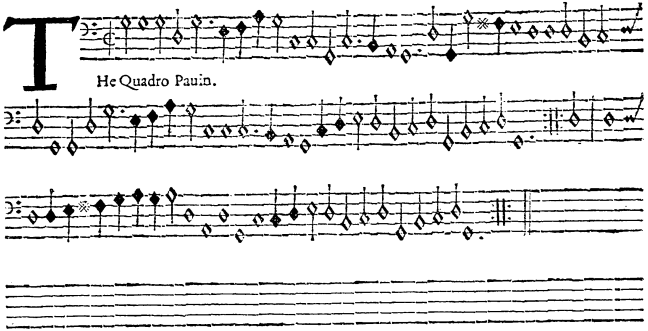
of the same, *Thomas Morley* Gent. of her Maieſties Chappell, *wiſheth long health and felicitie.*

Am bolde to preſent vnto your good Lordſhip, with the right worſhipfull Aldermen your aſsiſtants in the gouernment of this noble Citty, ſome few fruttes of perfection of the moſt perfect men in their quality, that in the cenſure of many which can well iudge in Muſicke, haue beene, and are at this day held very rare and excellent, both for their skill and practiſe: whoſe works that I might not abaſe in deuoting them to a meane patron, nor abuſe the workers in ioyning them diſcordes for their true deſcant, I choſe your Lordſhips vertue with the reſt, to grace their deſerts with your gracious fauours: and not to diſgrace my care and trauaile, which at the inſtant requeſt of my very good friend haue beene very carefull truly to ſet them out. The ſongs are not many, leaſt too great plenty ſhould breede a ſcarcenes of liking: they be not all of one kinde, becauſe mens fanſies ſeeke after variety: they bee not curious, for that men may by diligence make vſe of them: and the exquiſite Muſitian may adde in the handling of them to his greater commendation. They be ſet for diuers Inſtruments: to the ende that whoſe skill or liking regardeth not the one, may attempt ſome other. This pain is paſt, in hope to procure your Lordſhips pleaſure and recreation: and your Honorable acceptance ſhall be a ſufficient warrant that my time is well ſpent: for I deſire not to ſatisfie bablers, which are baſer then brute beaſts in reprouing excellencie, neuer attaine to the firſt degree of any commendable Science or myſterie. But as the ancient cuſtome is of this moſt honorable and renowned Cittie hath beene euer, to retaine and maintane excellent and expert Muſitians, to adorne your Honors fauors, Feaſts and ſolemne meetings: to thoſe your Lordſhips Waits, after the commending theſe my labors to your Honorable patronage: I recommend the ſame to your ſeruants carefull and skilfull handling: that the wants of exquiſite harmony apparent being left vnſupplied, for breuitie of Proportions, may be excuſed by their melodious additions, purpoſing hereafter to giue them more teſtimonie of my loue towards them. Thus as with my proteſted dutiful endeuor and obſequie I begun to your Honor and the right worſhipfull Brethren: ſo with my humble petitions to the Almightie for your proſperous preſeruations, I end.

Your Honors in all duty

and humility

THOMAS MORLEY.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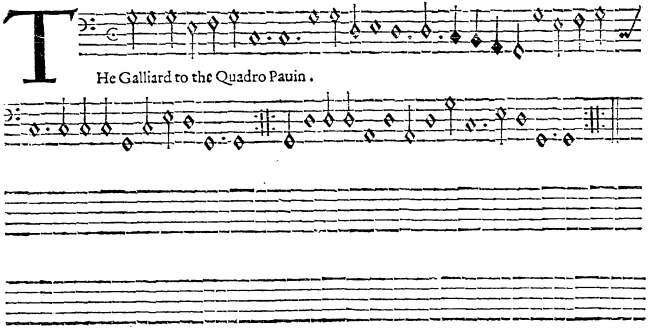
The Quadro Pauin.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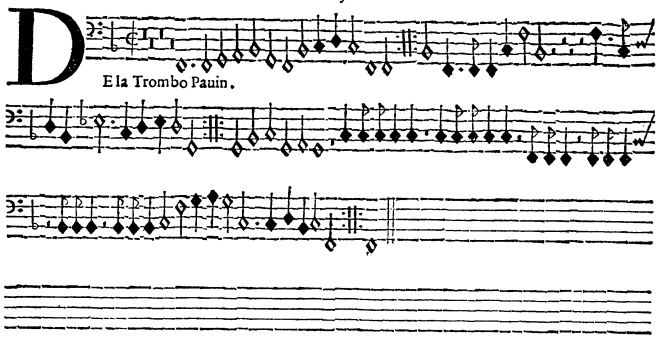
The Galliard to the Quadro Pauin.

3. D



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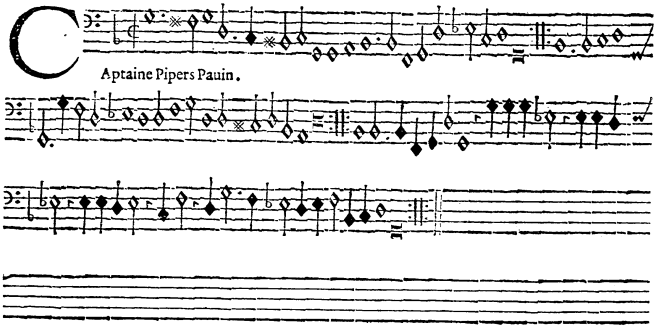

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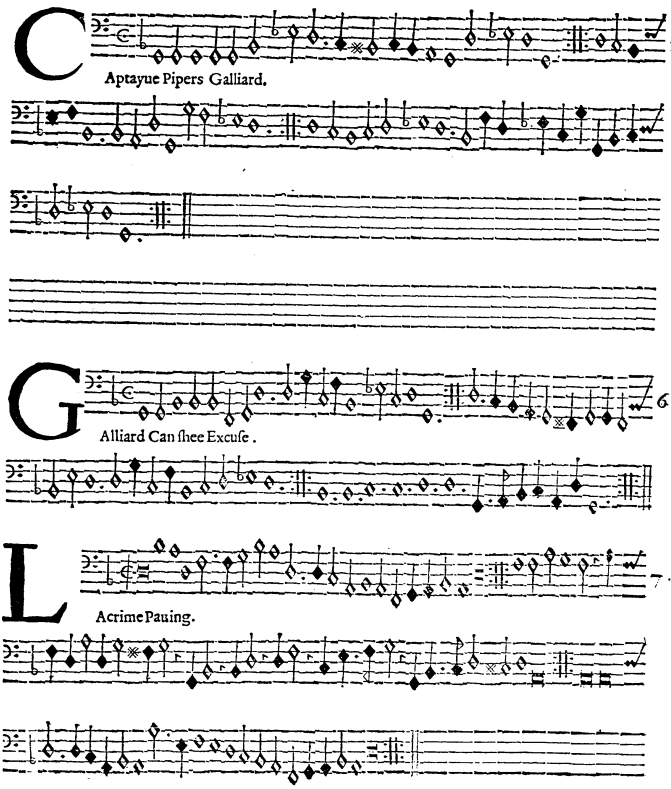
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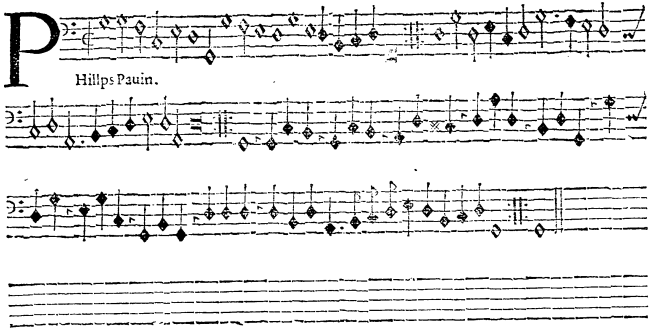
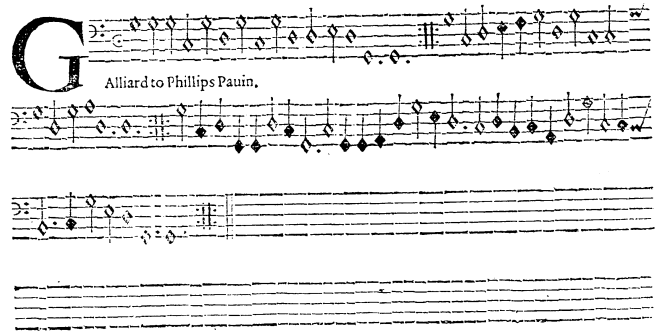
Aptayue Pipers Galliard.
6.
Alliard Can ſhee Excuſe .
7.
Acrime Pauing.

8.



Hillps Pauin.

9.



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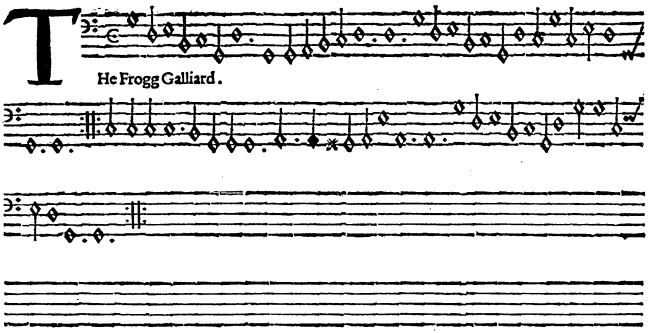
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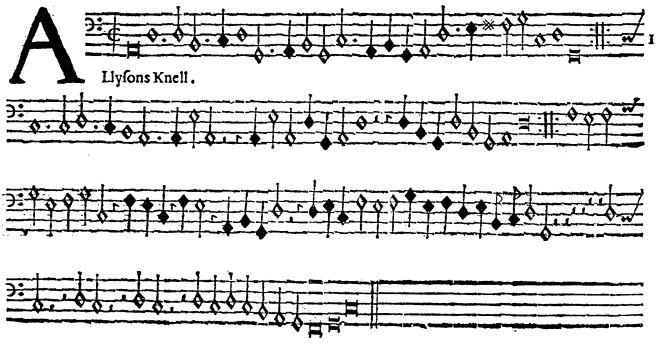
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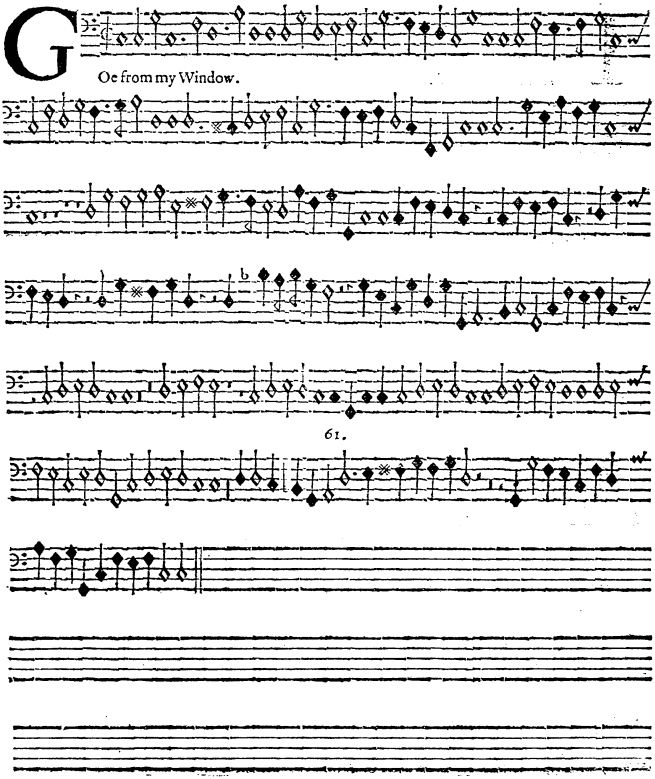
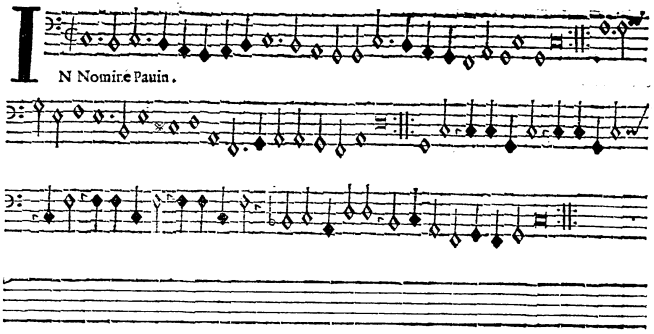
Llyſons Knell.

12.





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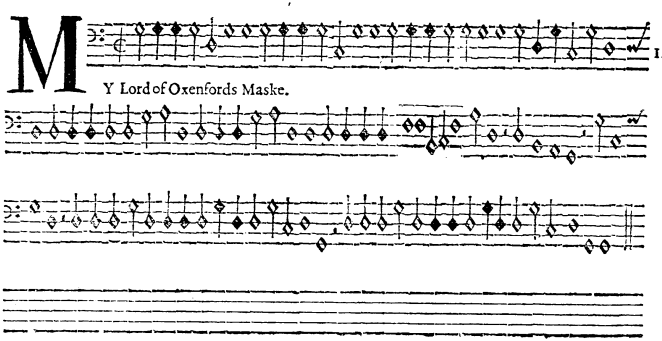
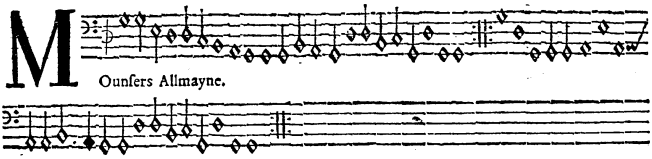


MY Lord of Oxenfords Maske.

15. 
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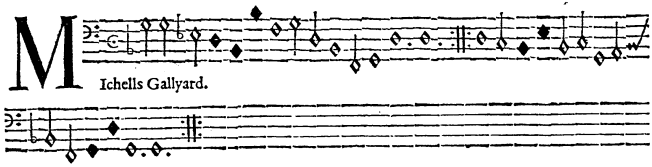
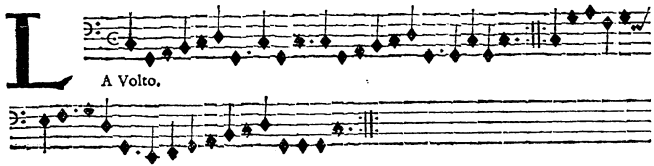
16. 
Ichells Gallyard.

17. 
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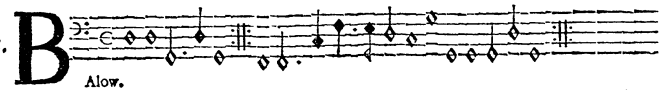
18. 
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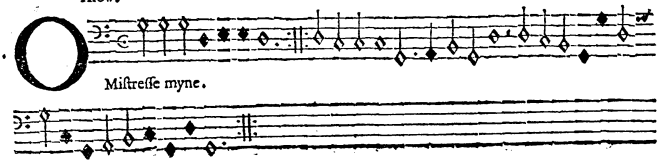
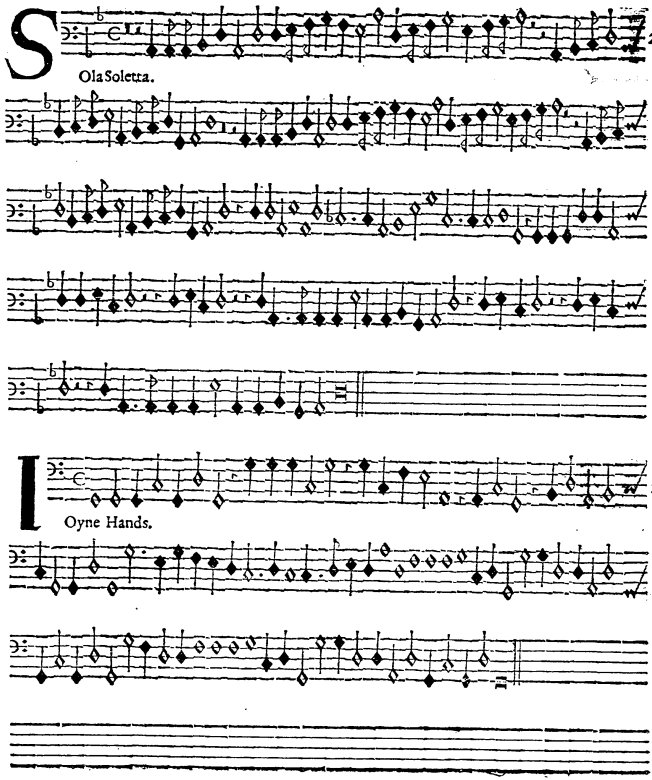
19. 
Mistresse myne.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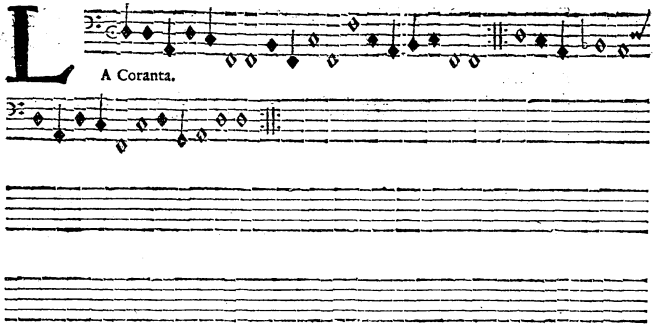
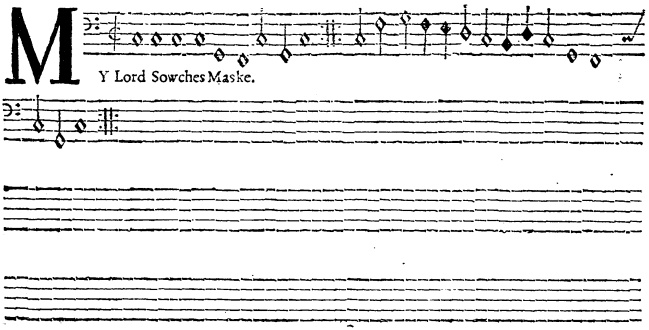
Ola Soletta.
21.
Oyne Hands.

22. 

23. 

The Table.

THe Quadro Pauin. 1.
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Captaine Pipers Pauin. 4.
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Michills Galliard. 16.
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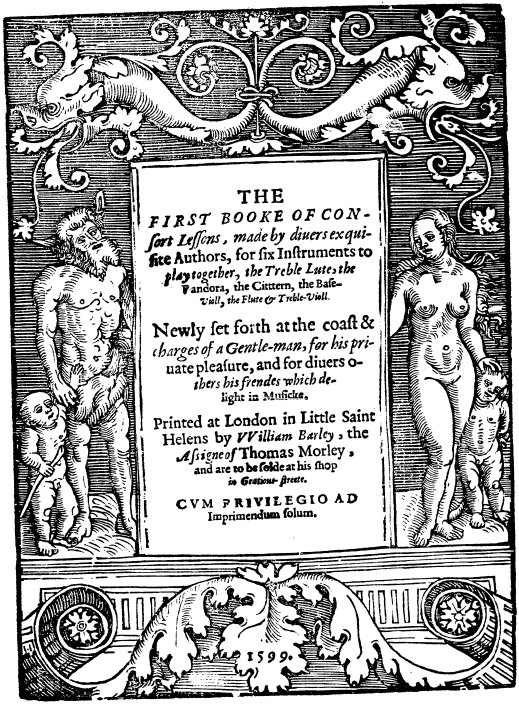
Ioyne Hands. 21.
La Coranta. 22.
The Lord Sowches Maske. 23.

FINIS.



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Am bolde to present vnto your good Lordship, with the right worshipfull Aldermen your assistants in the gouernment of this noble Citty, some few fruites of perfection of the most perfect men in their quality, that in the censure of many which can well iudge in Musicke, haue beene, and are at this day held very rare and excellent both for their skill and practise: whose works that I might not abase in deuoting them to a meane patron, nor abuse the workers in ioyning them discordes for their true descant, I chose your Lordships vertue with the rest, to grace their deserts with your gracious fauours: and not to disgrace my care and trauaile, which at the instant requeste of my very good friend haue beene very carefull truly to set them out. The songs are not many, least too great plenty should breede a scarcenes of liking: they be not all of one kinde, because mens fanzies seeke after variety: they bee not curious, for that men may by diligence make vse of them: and the exquisite Musitian may adde in the handling of them to his greater commendation. They be set for diuers Instruments: to the ende that whose skill or liking regardeth not the one, may attempt some other. This pain is past, in hope to procure your Lordships pleasure and recreation: and your Honorable acceptance shall be a sufficient warrant that my time is well spent: for I desire not to satisfie bablers, which are baser then brute beasts in reprouing excellencie, neuer attaine to the first degree of any commendable Science or misterie. But as the ancient custome is of this most honorable and renowned Cittie hath beene euer, to retaine and maintane excellent and expert Musitians, to adorne your Honors fauors, Feasts and solemne meetings: to those your Lordships Waits, after the commending these my labors to your Honorable patronage: I recommend the same to your seruants carefull and skilfull handling: that the wants of exquisite harmony apparent being left vnsupplied, for breuitie of Proportions, may be excused by their melodious additions, purposing hereafter to giue them more testimonie of my loue towards them. Thus as with my protested dutiful endeuor and obsequie I begun to your Honor and the right worshipfull Brethren: so with my humble petitions to the Almightie for your prosperous preseruations, I end.

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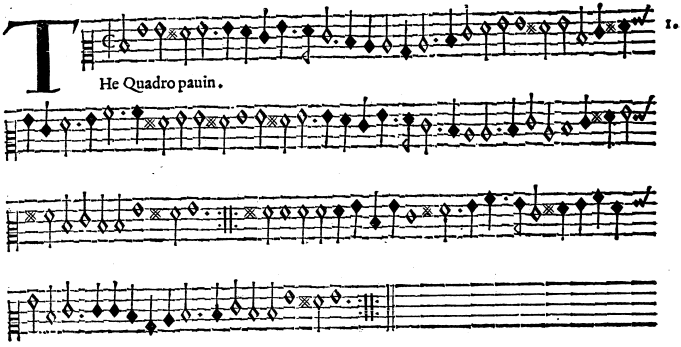
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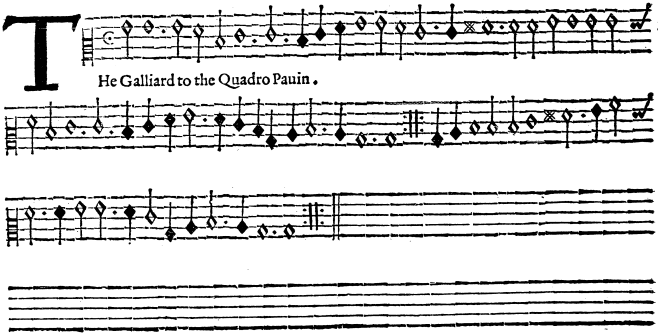
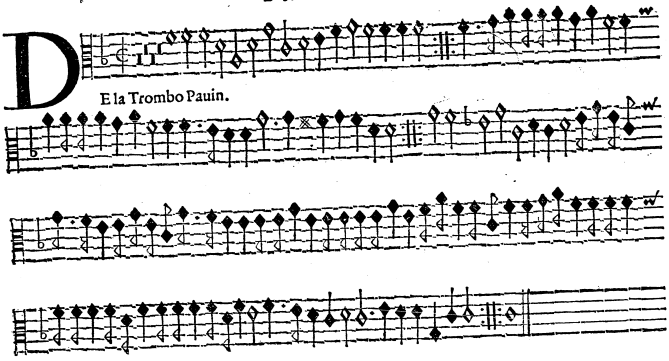
The Quadro pauin.


2.
The Galliard to the Quadro Pauin.

3. D

E la Trombo Pauin.



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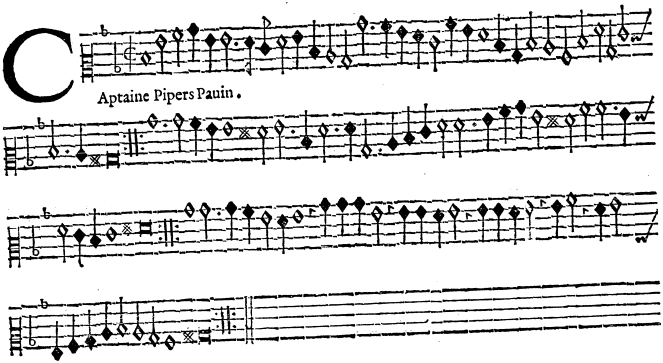

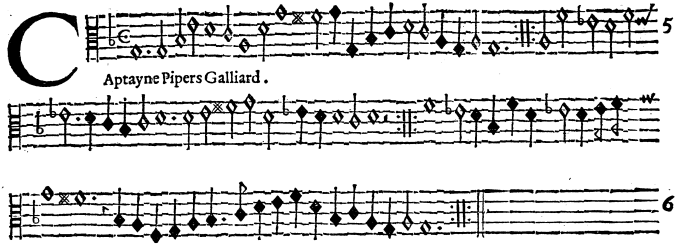

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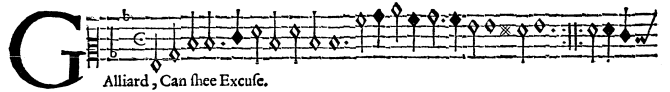
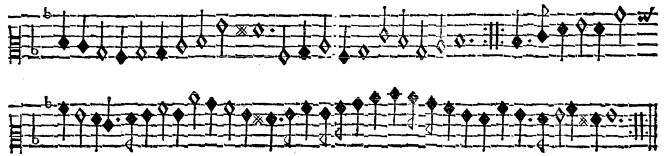
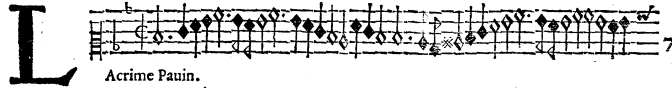


Alliard, Can ſhee Excuſe.





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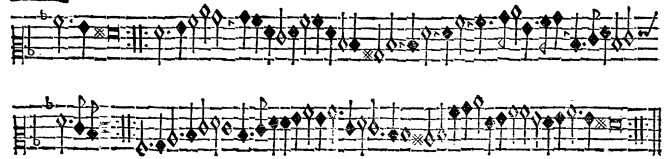

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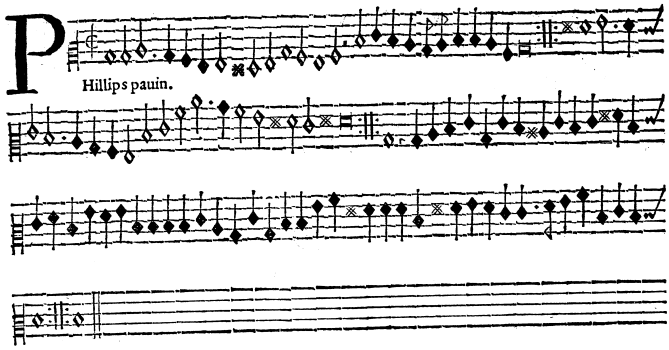

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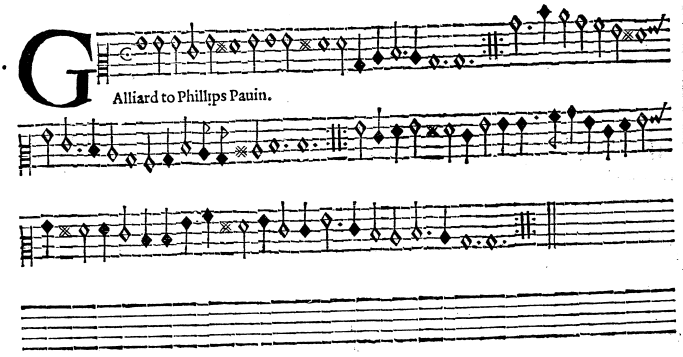
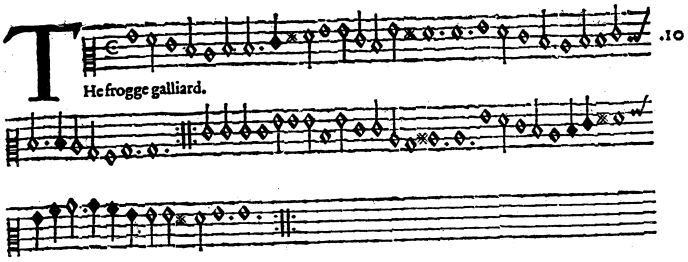


Alliard to Phillips Pauin.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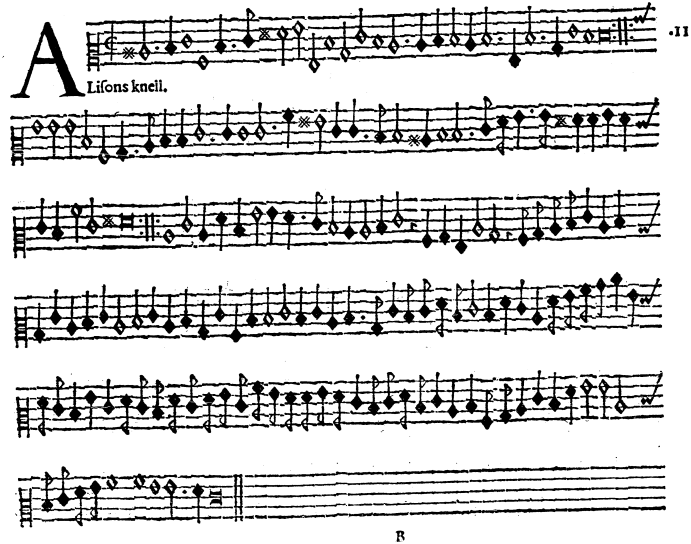
The frogge galliard.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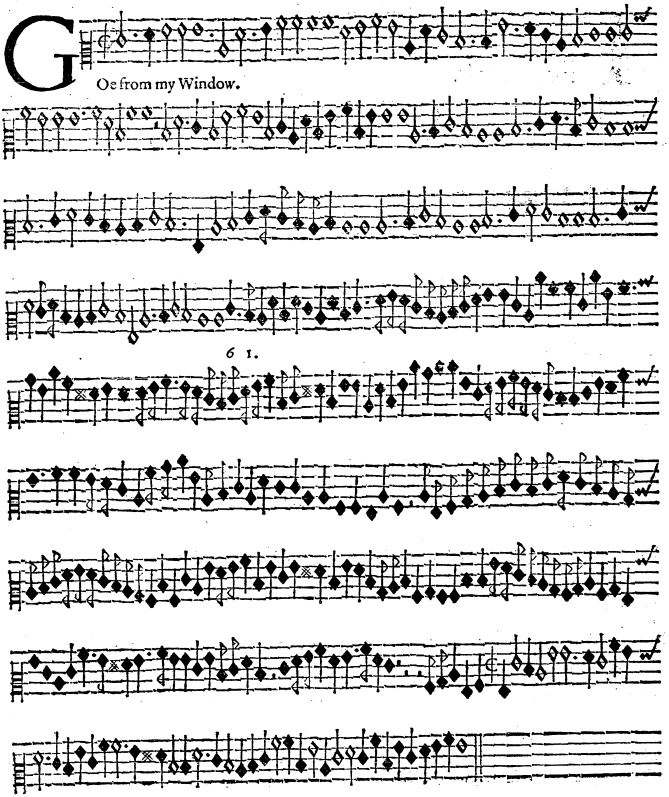
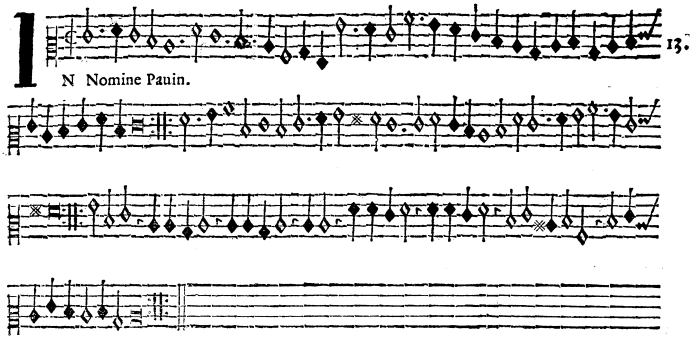
A Lifons kneil.

12.





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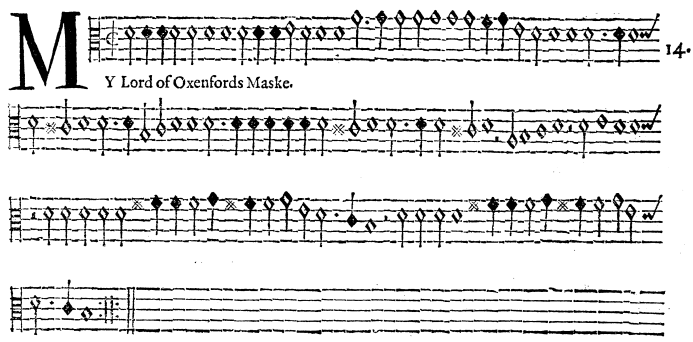
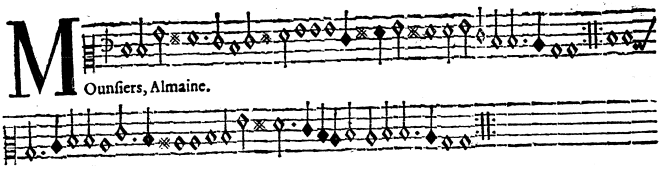
IN Nomine Pauin.



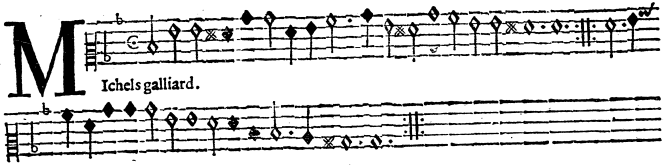
14.

MY Lord of Oxenfords Maske.

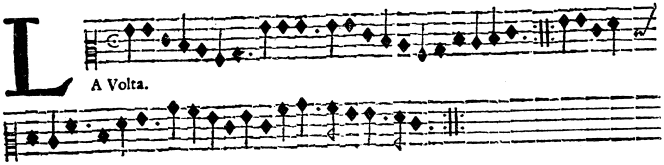
15. Ounſiers, Almaine.



16. Ichels galliard.



17. A Volta.



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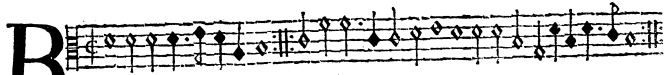
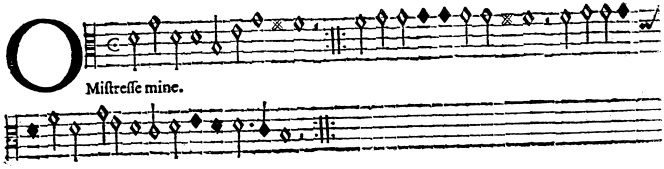
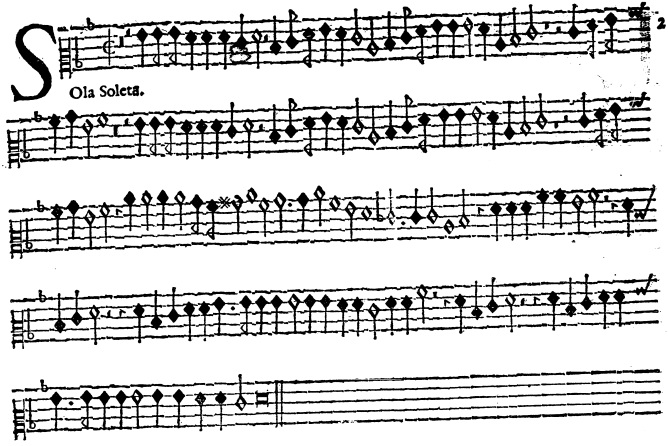
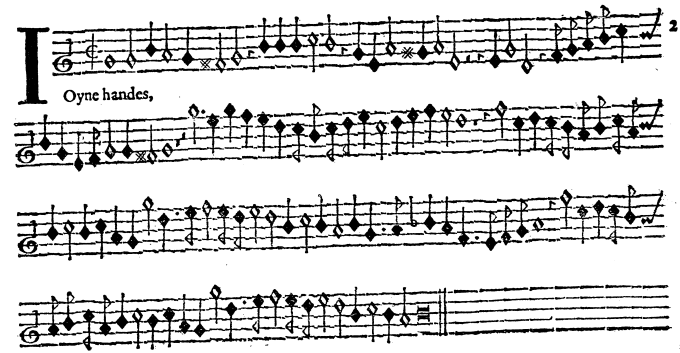


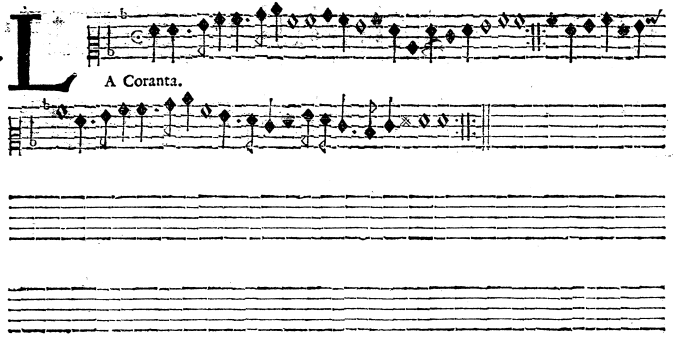
19. Miſtreſſe mine.




20.
Ola Soleta.

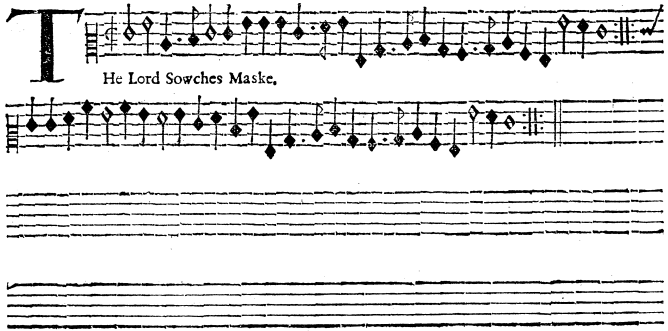

21.
Oyne handes,

22.



A Coranta.

23.



The Lord Sowches Maske.

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FINIS.

Duas autem cœnæ dominicæ partes, tam sanguinis quã corporis mysterium etiam lascivi traditas, cõstat ex ipso Gregorio, qui cum eos qui cum Gentibus concubuissent abstinere à sacris mysterijs iussit: tamen si quis, inquit, suæ coniugi non cupidine voluptatis captus, sed solummodo liberorum ereandorum gratia vtitur, iste profecto de ingressa ecclesiæ, seu de sumenda corporis sanguinisq; dominici mysterio, suo est relinquendus iudicio, lib. 12. cap. 10. in responsis ad Augustini interrogationes.

De Angelis etiam noua quædã & prioribus sæculis incognita dogmata, promulgauit ista ætas. Scilicet preces nostras non sine Angelorũ institutione à Deo exaudiri, ex psal. 21. Annunciabitur domino generatio Venture. Quod Cassiodorus exponit ab Angelis. Item in lib. Tobiæ. Ego obtuli memoriã orationis vestræ ante Dominum. Quod etsi ministerij illorum fuerit, nõ tamen esse necessitatis ex eo eumeitur: scit enim, ait dominus, quid vobis necessarium sit, antequam ab eo petatis. Matt. cap. 6. Opinio & illa noua Gregorij fuit: Quod Angeli sanctificati creditur in filio, in lib. 1. Reg. cap. 2.

Gregorius plurima recensit miracula in libris suis, ac præsertim in Dialogis, quæ palam confirmant superstitionem fiduciam in sanctos, Idolatriam, invocationem mortuorum, & alios errores manifestè pugnantes cum Verbo Dei. Ideoq; & peculiares libros scripsit de miraculis patrum, quorum plerq; aut falsa sunt aut q; fabulosa

induſtriaq; euenerit. Ad Auguſtinum autem binas dedit literas, in vnis ſignificat ſe illi Pallium ad Miſſarum ſolemnia, vaſa ſacra, altarium veſtimẽta, eccleſiarum ornamenta, ſacerdotalia, atq; clericalia induméta, reliquias ſanctorum, codices cõplures, deniq; ſingula quæ ad cultum diuinum & eccleſiæ miniſterium illo ſuperſtitioſo tempore ſomniabant neceſſaria, miniſſe. Simul etiam admonet, quemadmodum ipſe per Angliam epiſcopos debeat ordinare.

Vide infra in Roberto Archiepiſcopo.

In alteris verò hortatur, vt ab animi elatione caueat, nec de virtutibus ſuis glorietur, neue miracula per ſe ædita aſcribat ſibi, ſed Anglis in ſalutem à Deo donata exiſtimet. Poſtremò de Anglicanæ recèns à ſe inſtitutæ eccleſiæ adminiſtratione, ad ſingula Auguſtini interrogata, ſingula reſponſa dedit. Præterea Melito in Angliam ad Auguſtinum proficiſcenti vtiliter præcipiens, de non diruendis fanis, quæ ab Anglis quondam infidelibus dæmonibus conſecrabãtur, ita ſcribit: vt deletis & eiectis Idolis, fana ipſa conſeruarentur, & ad Chriſtianæ eccleſiæ ritus, cultumq; diuinum a gentilitijs profanationibus per aquæ benedictæ aſperſionem, altarium conſtructionem, & reliquiarum collocatione veneretionemq; expiarentur. Tantis inutilium ceremoniarum myſterijs iacta ab Auguſtino Gregorij iuſſu Anglicanæ eccleſiæ fundamenta permiſta fuere.

Verùm Auguſtinus Anglorum iam Apoſtolus conſecratus, Apoſtolatus ſui ſedem Dorouerniæ in Ethelberti regia in perpetuum poſiturus, aliud fanũ quod a Romanis antiquitus ibi condebatur, rege id concedente, ſanctiſaluatoris & Domini noſtri Ieſu Chriſti nomine inſigniuit: eiuſq; fuaſu Ethelbertus Monaſteriũ inſigne D. Petro & Paulo dedicatum, in quo tam regum quàm Archiepiſcoporũ Dorouernenſium mortuorum corpora inhumari, & ſepulturæ chriſtianæ tradi poſſunt, extra ciuitatem ad orientem extruxit, idq; donis poſſeſſionibuſq; multis locupletauit. Namq; ante Cuthberti, de quo mox dicendum eſt, Archiepiſcopi tempora, mortuorum cadauera extra ciuitatis Cantuarienſis ſepta humari conſueuerunt: ſed non ab Auguſtino, ſed ab eius ſucceſſore (vt dicemus) Laurentio, conſecrabatur iſtud nobile Monaſterium. Ethelberto autem tãtus religionis ardor, eiuſq; amplificãdæ deſiderium inceſſit, vt præter hæc & alia religioſa loca tam Dorouerniæ quàm Londini (vt dicemus) cõdita, ipſam

Lib. eccl. cant. lib. Roff.

ceſſũ rurſus vendicauit atq; repetit. Cui etiã Gregorius eadem de re denuò ſcripſit, & expreſſe affirmauit, ſi quis epiſcopus vocatur vniuerſalis, vniuerſa Eccleſia corruit. lib. 6. indict. 15. epiſt. 24. et 28. Paulò

inde ac in Britannia ante Anglorum & Saxonum aduẽtum. Sed gens Francorum ex Frãconia Germaniæ prouincia, duce Clodione Gallias primò ingreſſi ſunt.

Hos primùm cum Rhenũ tranſire vellent prohibebãt Burgundi, Vandali, & Heluetij a Stilicone Romano Honorij Imperatoris ſocero ad id incitati. Poſtea verò Honorio mortuo Frãci auctis copijs cum Ætio Gallie ſub Valentiniano Imperatore Proconſule, de tranſitu ſæpè cõtendebãt. In quibus prælijs etſi ſuperiores ſemper fuerunt, tandemq; inuitis Romanis traiecerunt Franci, Clodio tamen eorũ dux mortuus eſt. Hunc ſequentes eius filius Merouæus Francos certis ſedibus in Gallia diſtribuit & locauit. Cum quibus indies auctis cum Ætius congredi nõ anderet, fœdus pepigit. Quod eò fuit firmius, quia Atilas Hunnorũ rex magnis copijs Galliã vbiq; depopulabatur. Namq; Merouæus et Ætius vt eum opprimerent, copias coniunxerunt, eumq; in prælio fuderunt. Hac ſuperatis Hunnis victoria, Merouij magis quàm Ætij virtuti aſcripta eſt. ideoquè libens illi Gallia ceſſit. Ita Merouæus ex hac victoria cum ſuis Frãcis tota Gallia potitus eſt. A quo poſt

cessum

B.iij.

cus iniuriam, ne poenitentiam quidem ob delicti atrocitatem remissam. Verùm omissa ista etsi a prioribus cæcis sæculis credita fabula, Augustinus cum res iam sibi ex voto succesisset, ad Etherium Arelatēsem in Gallia Episcopum, cuius operam in eo, vt diximus, adiuuando Gregorius per literas postulasset, reuertitur. Ei iam institutam in Anglia christianam ecclesiam, adductāq; ad fidem totam cum rege Ethelberto gentem Cantianam indicat, quam vt regere pontificali authoritate possit, ordinari ab eo non solùm Episcopus, sed (quod excelsius ipse putabat) Anglorum Apostolus designari voluit. Id cum factum esset Cantuariam reuertitur, eamq; ciuitatem christianæ religionis in Anglia primariam & Metropolim, suiquè Apostolatus siue Archiepiscopatus sedem, tanquam ad æternitatem sibi posteriſq; consecrauit. Tum rex Ethelbertus vt inaugurato iam Pontifici ecclesiam gerere incipienti gratificaret, domum primùm in Dorouernensi ciuitate quam Stablegate adhuc appellant, concessit: eamquè prædijs possessionibusq; amplis locupletauit. Et Augustinus Angliæ pontificatu susceptо, misit Romam Laurentium presbyterum, atq; Petrum Monachum, qui pontifici Romano Gregorio regem Ethelbertum cum suis subditis christiana fide religionēq; institutum, & se Anglorum Archiepiscopum ab Arelatensi Archiepiscopo ordinatum esse, nunciarent. Insuper & de quibusdam ad illius ecclesiæ Anglicanæ statum atquè conditionem spectantibus consuluit, & quæ signa ac miracula edidisset, quibus allectus ad suscipiendam in Christo fidem populus Anglicanus fuit, certiorem eum fecit. Laurentius atq; Petrus cum hæc Gregorio nunciassent, acceptis ab eo tam ad regem Ethelbertum, quàm ad Augustinum literis atque nuncijs in Angliam reuertuntur. Munera etiam atquè dona ad Ethelbertum a Gregorio ferunt. Et in literis quidē Gregorius & regi & sibi gratulatur. Regi quòd ad veri Dei, sui-

Beda.

potentis Dei dona sint, vt in eis aliquid nostrū non sit, cur nos quasi pro meritis aternam retributionem quæramus? Sin autem ita nostra sint, vt Dei non sint, cur ex eis Deo gratias agimus?

De Missis earumq; solemnijs Gregorius sæpe facit mentionem: vt ter missas die domini natali esse factas, testatur Greg. in homil. natiuitatis. 8.

De quibusdam autem ase in Missa immutatis ritibus atq; ceremonijs abunde narrat lib. 7. epist. 63. indict. 2. in qua dicit multos suis dispositionibus mormurasse. Et palam confitetur se aliosq; ritus in Cœna Domini cumulantes, ab Apostolorum consuetudine discessisse. Inquit enim, Mos Apostolorum fuit, vt ad ipsam solummodo orationem oblationis hostiam consecrarent. Et mox de Canone quē precem appellat at q; reuocat sic ait. Et valde mihi inconueniens visum est, vt precem quam scholastici eus composuerat, super oblationem diceremus, & ipsam traditionem quam redemptor noster composuit non dicere-mus.

Viuorum in missarum solemnijs mentionem facere solebant. Ita Gregorius Constantio Mediolanensi episcopo scribit, vt Iohannis Rauennatensis Episcopi faciat in suis missis mentionē. lib.

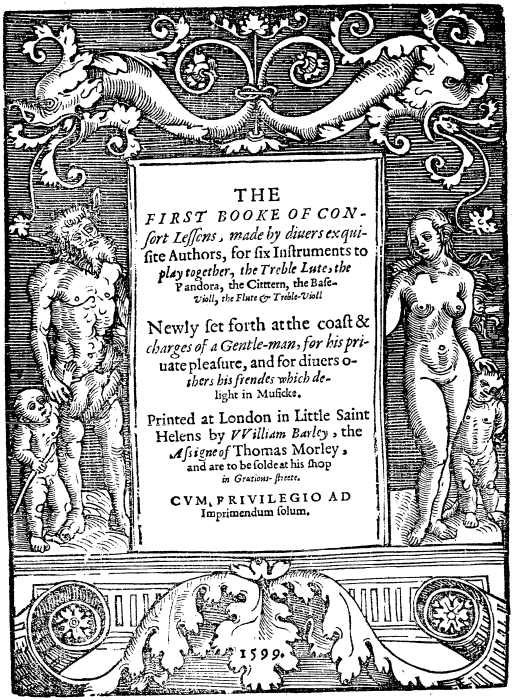
incursiones in vsque desijt, nono ex i solentis barbaricis cibus consilato & p. misso sermone, Sab Ennead. 8. lib. 5.

Circa initium pō ficatus Gregorij Si ui patrijs sedibus grediuntur, & cir Cimmerium Bosph rum primò consider mox hinc bipartī digressi, pars vna dextram deflexit se tentrionem versus scissaquè est in duo populos, quorum h Bohemi dicti sunt, ve liqui Poloni. Alter verò pars transmisso Istro, secūdum Sauū amnem Dalmatiam vsq; sedes tenuerunt & sese in Croaciam & Histriam diffuderunt, nihil mutato nomine. Ita Dalmatia in Sclauoniā mutata est, & Bohemia ac Polonia, tunc primùm appellabantur. Cæterum hæ tres gētes vna propemodum hodie vtuntur lingua indubitato suæ originis argumento. Sabel. Ennead. 8. lib. 2. & Albertus Krantzius lib. 2. cap. 1.

Constat etiā in Gallijs ferè passim Christianam Religionem viguisse ante Francos

rum

oblatum reperiatur. Ac viuo Iohanne sopita aliquamdiu iacuit ista controuersia: eo verò mortuo Cyriacus eius in Constantinopolitana Ecclesia successor vniuersalis Episcopi titulū ab Orientali synodo cō-


THE
FIRST BOOKE OF CONsort Lessons, made by diuers exquisite Authors, for six Instruments to play together, the Treble Lute, the Pandora, the Cittern, the Base-Viol, the Flute & Treble-Viol
Newly set forth at the coast & charges of a Gentle-man, for his priuate pleasure, and for diuers others his frendes which delight in Musicke.
Printed at London in Little Saint Helens by William Barley, the Assigne of Thomas Morley, and are to be solde at his shop in Gratious-streete.
CVM PRIVILEGIO AD Imprimendum solum.
1599.

TO

THE RIGHT HONORABLE, SIR STEPHEN *SOME KNIGHT, LORD MAYOR OF THE CITTY OF* LONDON AND TO THE RIGHT WORSHIPFVL THE Aldermen of the ſame, *Thomas Morley* Gent. of her Maieſties Chappell, *wiſheth long health and felicitie.*

Am bolde to preſent vnto your good Lordſhip, with the right worſhipfull Aldermen your aſſiſtants in the gouernment of this noble Citty, ſome few frutes of perfection of the moſt perfect men in their quality, that in the cenſure of many which can well iudge in Muſicke, haue beene, and are at this day held very rare and excellent, both for their skill and practiſe: whoſe works that I might not abaſe in deuoting them to a meane patron, nor abuſe the workers in ioyning them diſcordes for their true deſcant, I choſe your Lordſhips vertue with the reſt, to grace their deſerts with your gracious fauours: and not to diſgrace my care and trauaile, which at the inſtant requeſt of my very good friend haue beene very careſull truly to ſet them out. The ſongs are not many, leaſt too great plenty ſhould breede a ſcarcenes of liking: they be not all of one kinde, becauſe mens fanſies ſeeke after variety: they bee not curious, for that men may by diligence make vſe of them: and the exquiſite Muſitian may adde in the handling of them to his greater commendation. They be ſet for diuers Inſtruments: to the ende that whoſe skill or liking regardeth not the one, may attempt ſome other. This pain is paſt, in hope to procure your Lordſhips pleaſure and recreation: and your Honorable acceptance ſhall be a ſufficient warrant that my time is well ſpent: for I deſire not to ſatisfie bablers, which are baſer then brute beaſts in reprouing excellencie, neuer attaine to the firſt degree of any commendable Science or miſterie. But as the ancient cuſtome is of this moſt honorable and renowned Cittie hath beene euer, to retaine and maintane excellent and expert Muſitians, to adorne your Honors fauors, Feaſts and ſolemne meetings: to thoſe your Lordſhips Waits, after the commending theſe my labors to your Honorable patronage: I recommend the ſame to your ſeruants careſull and skilfull handling: that the wants of exquiſite harmony apparent being left vnſupplied, for breuitie of Proportions, may be excuſed by their melodious additions, purpoſing hereafter to giue them more teſtimonie of my loue towards them. Thus as with my proteſted dutiful endeuor and obſequie I begun to your Honor and the right worſhipfull Brethren: ſo with my humble petitions to the Almightie for your proſperous preſeruations, I end.

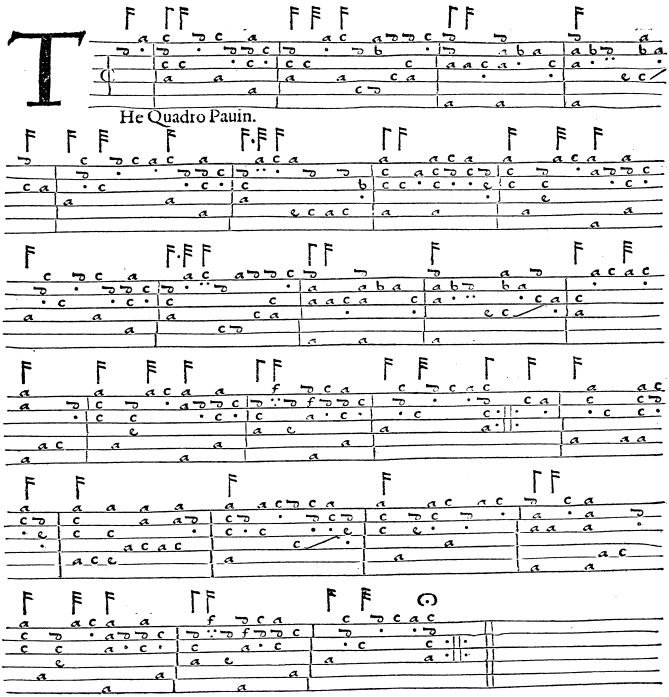
Your Honors in all duty

and humility

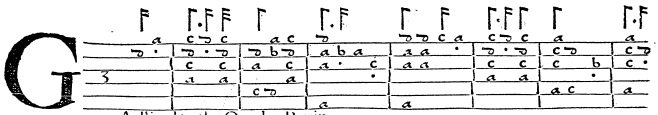
THOMAS MORLEY.

For the Pandora.

1.



For the Pandora.



2.

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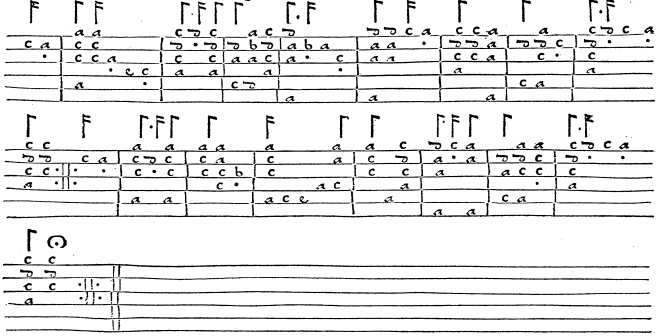

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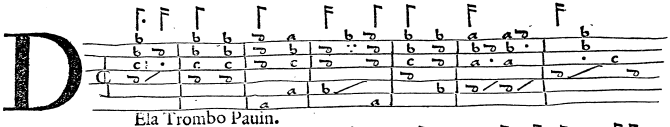
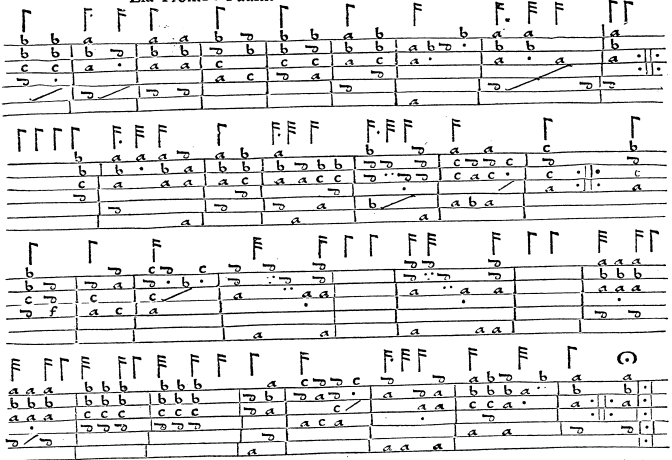


Ela Trombo Pauin.



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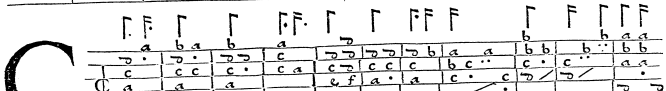
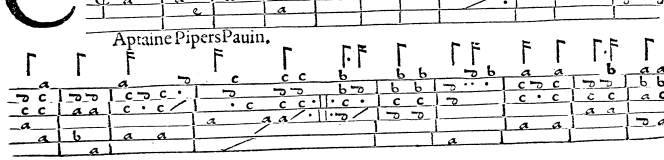
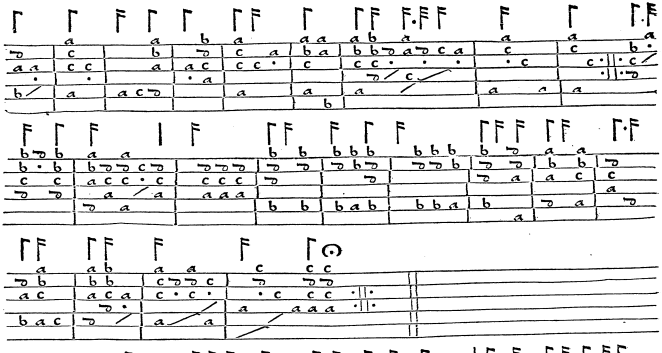


Aptaine Pipers Pauin.



For the Pandora.



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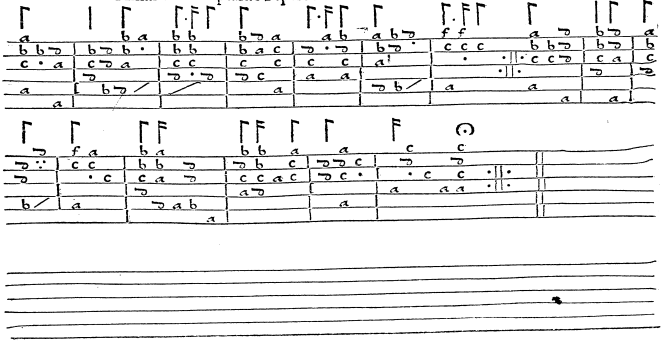
Alliard to Captaine Pipers Pauin.



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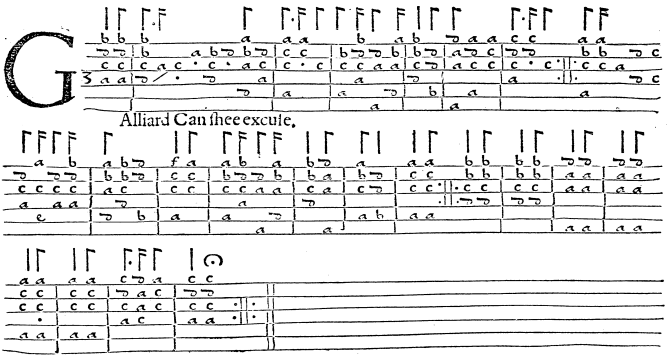

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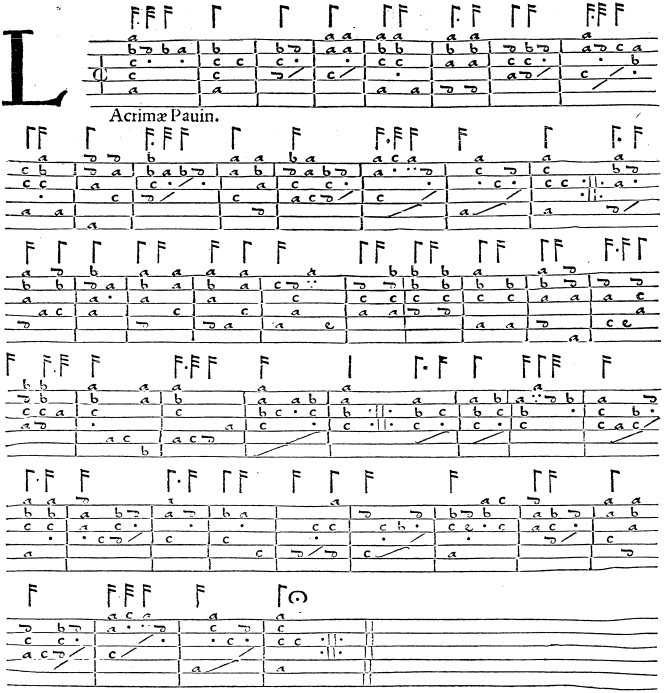

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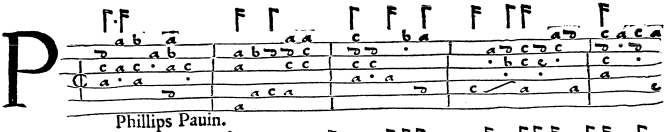

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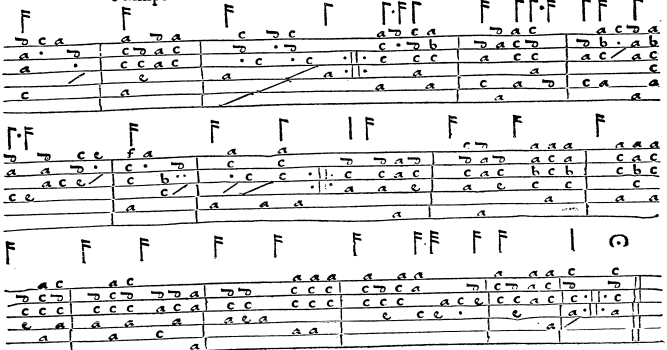
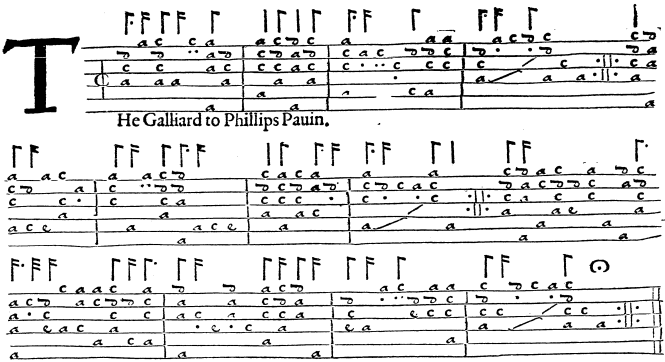


For the Pandora.



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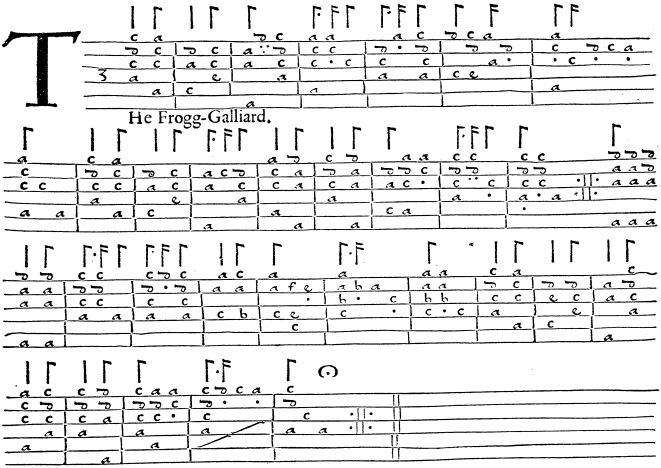
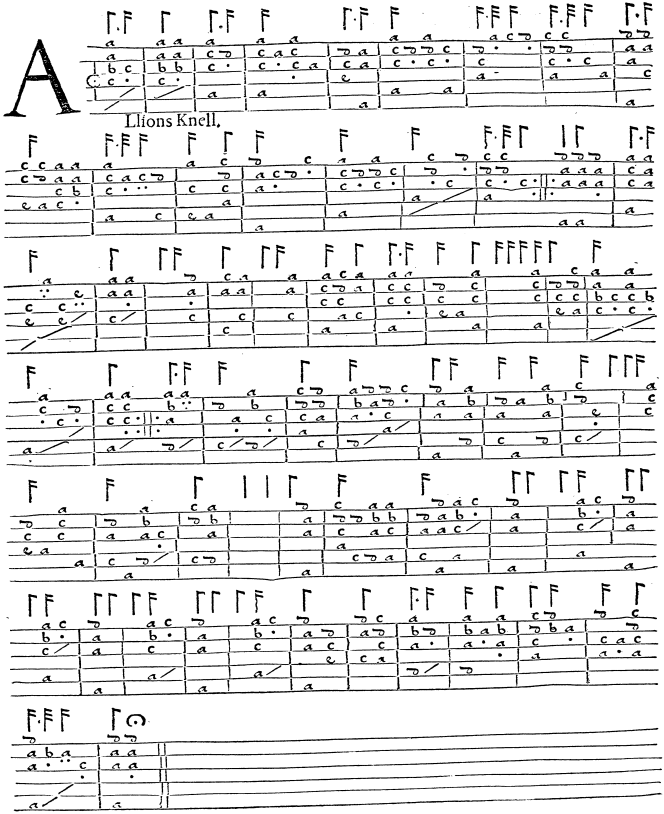


He Frogg-Galliard.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For the Pandora.

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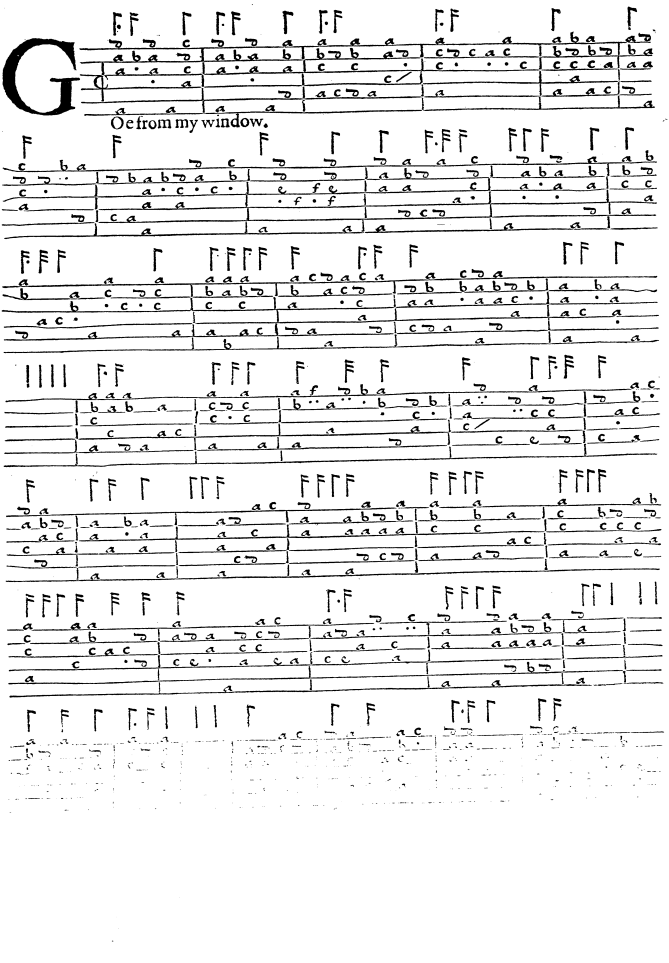

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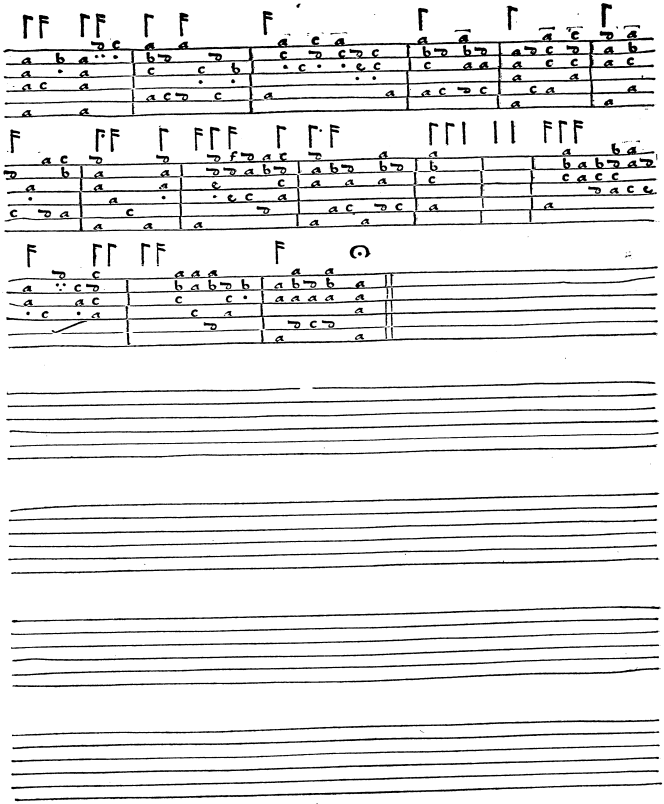

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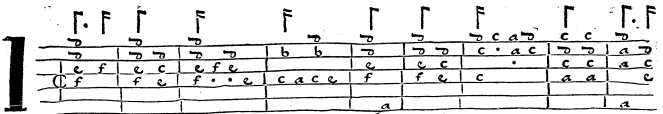

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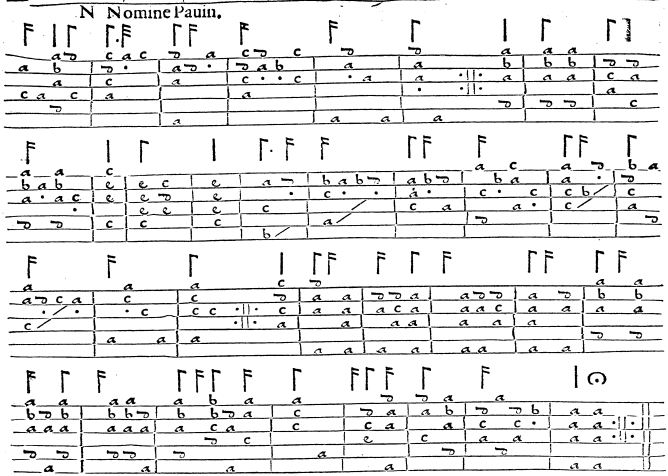

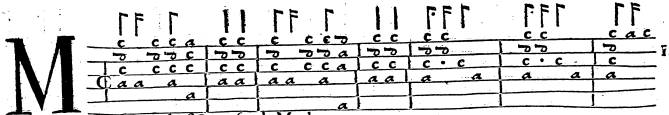

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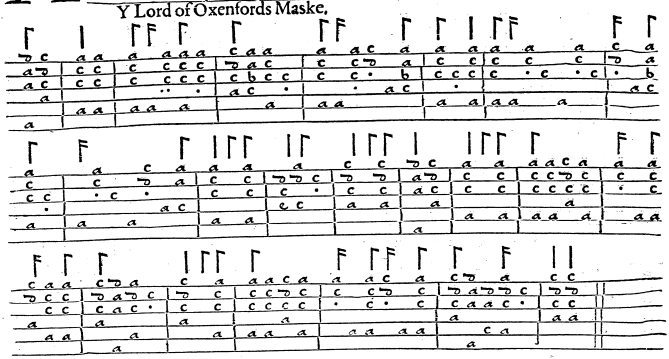
My Lord of Oxenfords Maske.



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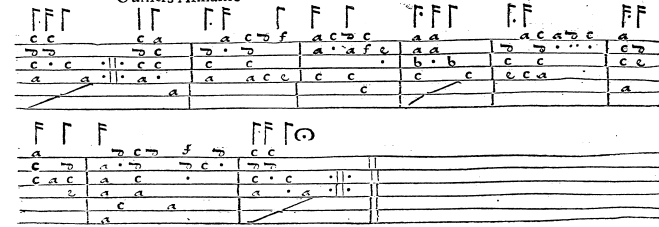
Ounfers Almaine.



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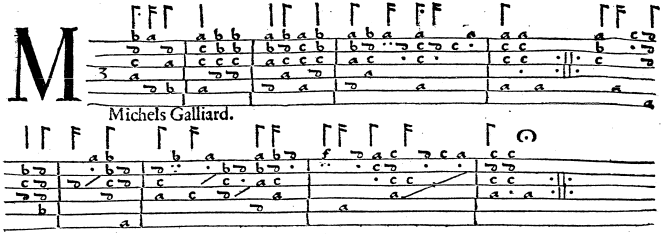

Michels Galliard.

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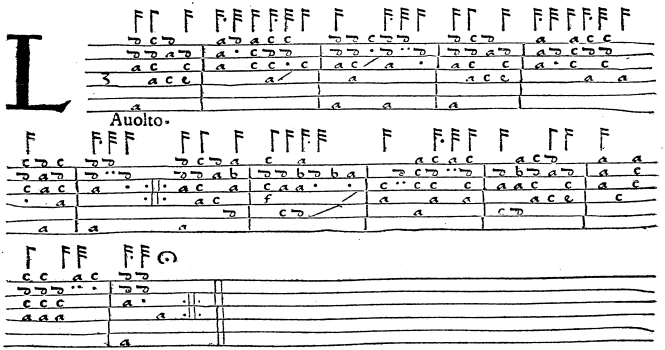
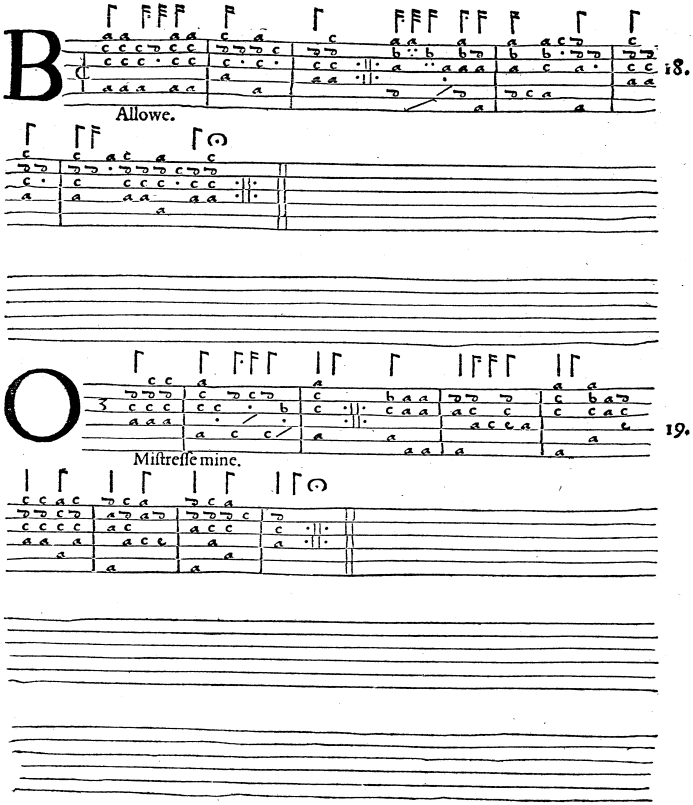


Auolto.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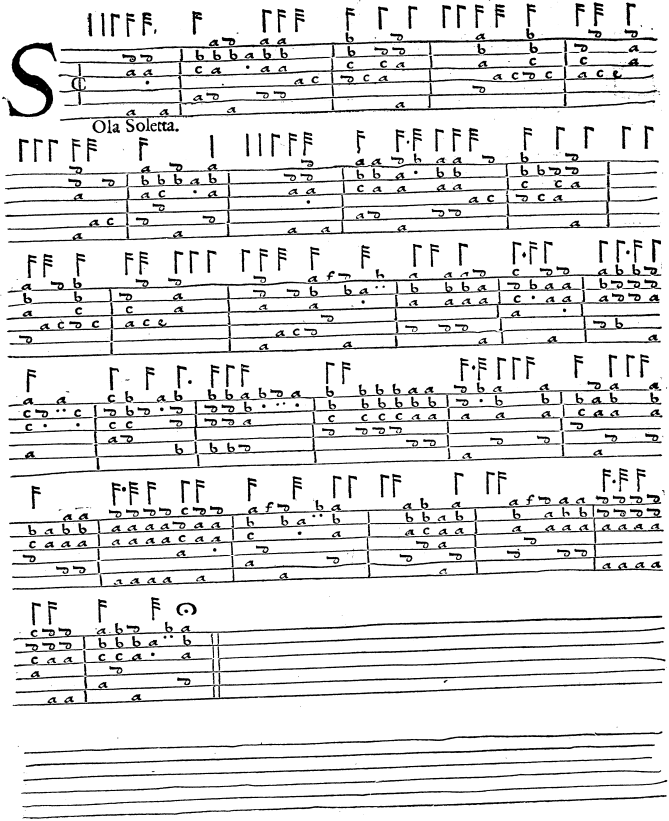

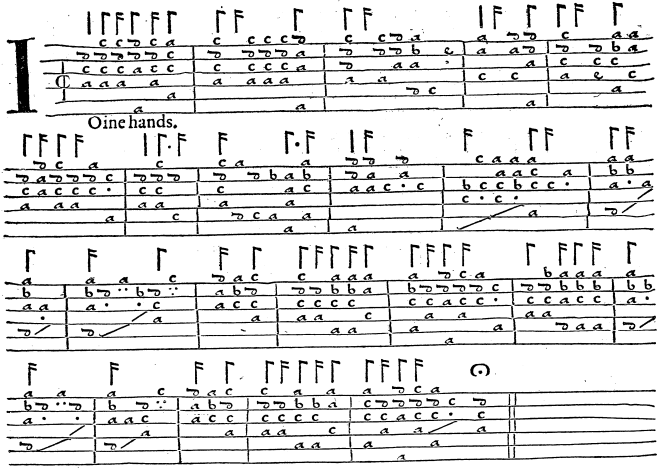

21.

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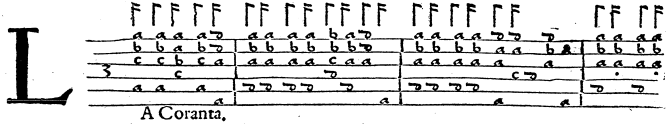
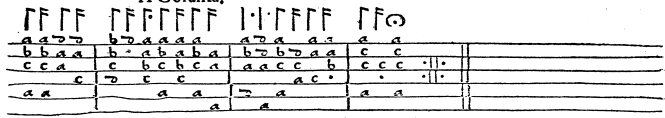


A Coranta,



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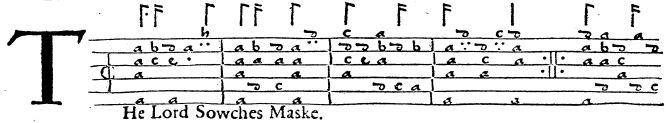
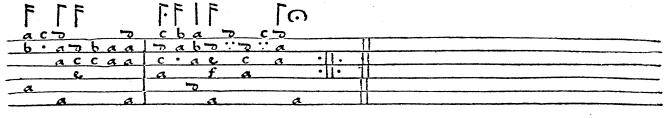


He Lord Sowches Maske.



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FINIS.

gesso oportunam permisit. Is locus ratum [illegible] quoddam erat extra ciuitatis menia ad orientem positum, & in honorem sancti Martini antiquitus extructum, cum adhuc Romani Britanniam ante Saxonum Anglorumq; incursionē incolerent. Ibi Regina Berta cū Episcopo suo Lybhardo Christianis sacris interesse consueuit. Itaquè in eo loco Augustini suorumq; sociorum assiduitate & diligentia indies auctus eorum numerus fuit, qui Christo nomen dederunt, crediderunt, atque baptizati sunt.

Bed. lib. 1. cap. 5.

Itaquè huc Angli iam Christiani, sacra peragēdi, psallendi missas (non eas quidem, vt postea, priuatas, sed in quibus populus perinde atque clerus cœnæ Dominicæ integræ particeps fuit) celebrādi causa quotidiè confertimq; confluxerunt. Numerus fidelium ita indies creuit, vt ipse tandem Rex Ethelbertus cum vniuerso suo populo Christo lucrifactus sit. Atquè conuerso iam Rege suoq; populo, Augustinus operam dat, vt hostili & infido Saxonum in Britanniam incursu christianas prius ecclesias prostratas restauraret, nouas ædificaret, profanatas ac pollutas consecraret. Deinde Ethelberti regis iam conuersi, omniq; studio ad propagandam religionem propensi authoritate, venit verbum diuinum nunciaturus Roffam, siue Roffecestriam, alterā Cantij ciuitatem. Ibi ciues Idololatræ, quibus hoc primum Augustini de verbo dei nuncium ingratū, stultum, ac insipidum visum est, multis eum contumelijs conuicijsq; insectati sunt: & rhaiarum (quod piscium quoddam genus est) caudis in vestes eius proiectis ac illitis, vulgi ludibrio palam exposuerunt. Quibus ita succensuit, vt cum concitatam eiusmodi iniurijs iram cohibere non poterat, diuinam in eos vindictam dicitur poposcisse, & ita a Deo exauditum fuisse, vt Roffenses, & qui cum illis tum in ciuitate sua fuerunt vicini Cantij, caudas protinus vt quadrupedes gestarent, eorumquè etiam liberi caudati nascerentur: donec extructo ad alterā Rof-

men nullus vnquam prædecessorū suorū tam prophano vocabulo vti voluerit. lib. 4. epist. 36. In quo nonnulli falsum de Calcedonensi cōcilio Gregoriū affirmare aiunt, cū in eo nihil tale pontifici Romano ob-

ctos, quando & maiores nostri septem modis peccata nobis dimitti posse dixerunt: primò per Baptismum, secūdò per passionem martyrij, tertiò per eleemosynam, quartò per hoc quo remittimus peccata fratribus nostris, quintò cum cōuerterit quis peccatorem ab errore viæ suæ, sextò per abundātiam charitatis, septimò per pœnitentiā. Et Andreas Hierosolymitanus in sermone de Aue Maria. Operaquæ soli Deo conueniunt Mariæ tribuit contra verbum Dei. De lege etiam inaudita atq; noua fuit Gregorij sentētia, quòd inquit. Ante mediatoris aduentum nequaquam spiritualiter sed carnaliter lex tenebatur, in 6. cap. Iob. lib. 7. cap. 4.

Liberum quoq; arbitrium ad humanas vires referebant, vt Olympiodorus in 3. cap. Ecclesiast. Spiritualis inquit, natiuitas & interitus pēdet ex nobis. Et Ennodius in Epist. ad Constantinum. Debemus, inquit, gratiæ quòd vocamur, nostræ tamen electionis est, quòd beneficia demonstrata sectemur. Et Greg. 41. cap. Iob. lib. 33. cap. 21.

Idcirco, inquit, nequaquā cœlestis patriæ præmia æterna percipiunt, quia ea nunc dum promereri poterant, ex libero arbitrio contempserunt. Quòd videlicet liberum

ræ filius pedestres ordines duxit. Atquè Heraclius primū Phocæ copias fudit: quod cum in vrbe nunciatum esset, Photinus Phocæ quàm maximè infestus ob stuprum illatum coniugi cum magna multitudine in Regiam Imperialē irruit, ac Phocā tyrānū solio in quo sedebat, extraxit: tū ministris eius domesticis perplexis atque dissipatis, purpuream vestem ademit, pullamquè iniecit. Ac mox vinctū ad Heraclium adduxit, qui infinitis conuicijs exagitato, calcibus ei insultauit. Ad extremū manus & pedes amputari, & impuræ illius libidinis membra pudenda, quibus permultorum vxoribus vim ac stuprum intulisset, viuo exscindi, & caput ferro a corpore secari iussit. Atquè hos persimiles vitæ calamitosos exitus eorum vterque tulit, qui vnum Episcopum cœteris omnibus præficere studuerūt, Romaquè miserè exultat in eo, quòd tam tyrānicis auspicijs in cœteras ecclesias imperium nactasit. Hæc

hac articula se torquent glossographi et Commentatores Canonistæ, causa 2. quæst. 5. cap. Mentam glossa in verbo Arbitrio, ibidē vbi affirmant Papam nimium Papaliter disposasse, quod non solum laico, sed mulierculæ Episcopum purgandum tradidisset.

Tunica Domini inconsutilis inuenta in ciuitate Zaphar, & adducta Therosolymas. Sigebert. Abb. Vsp. Nauel. Aimon lib. 3. cap. 78.

Doctrina christiana inclinatio huius ætatis multùm à priorum retro ætatum disciplina ad superstitionem & opiniones pene singulares atq; prauas defluxit.

Primum bonis operibus nimium tribuerūt & Cassiodorus, psal. 40 Eleemosyna, inquit, proprie fit purgatio peccatorum. Nec minus multis operibus, sed etiam alienis obtentam gratiā scribunt. Emmodius in epist. ad Fasiſtum.

Confido, inquit, desuper à benignitate etiam me ad optatæ gratiæ copiam perueniturum, si Abraha meritis, Loth Sanctorum turbis asciscitur: sic qui caruere propriis, propinquorum ad cella perduci meruere Virtutibus. Ex hoc in probo dogmate Papatiis indulgentiarum scrinium, & in sequentibus ætatibus ostedemus, prodijt.

Ipse Gregorius in hac operum opinione hallucinatus est: Quoties, inquit, post culpam elemosynas facimus, quasi pro prauis actibus pretium damus, in 15. cap. Iob. lib. 12. cap. 23. & Olimpiodorus inquit: Cura & propriis operibus, tuaq; prolitate seuerum Genturum iudicem tibi placabilem redde, atque demulceas in

chiepiſcopum literas, in quibus eum rogat, vt Auguſtinum omnibus humanitatis officijs amplecteretur, & in hoc Euangelico ad Anglos nũcio ac negotio, opera cõſilioq; iuuaret. Itaquè recollectis confirmatiſq; Gregorij impulſu omnium animis ad intermiſſum iter redintegrandum ſe accingũt. Et quoniam Anglorum oratio incognita Romanis prorſus fuit, barbaraq; viſa eſt, & interpretum operam negotium deſiderabat, Galliſq; ſiue Fracis propter vicinitatem cum illis intereſſit ſemper commercium: adſciſcit ſibi ex his aliquot Auguſtinus, qui interpretum munere fungerentur: omnibuſq; ad hoc iter neceſſarijs comparatis, conſcenſa naui ſecundis ventis in Angliam rectà contendunt: et ad Inſulam modico freto à Cantio ſeparatam, quæ veteri retento nomine adhuc Tanatos nuncupatur, nauẽm appellunt. Ibi cum in littus eſſent egreſſi, Auguſtinus quem Gregorius Põtifex huic rei gerendæ præfecerat, nonnullos ſuos comites cum interpretibus Gallis ad Ethelbertum Cantiorum Regem miſit. Hij cum his quæ ab Auguſtino in mandatis accepiſſent ad Regem admiſſi, narrant, veniſſe aliquot à Romano Pontifice nuncios, qui ad illum & vniuerſum populum Anglicanum lætabile attuliſſent atquè ſalutare nuncium: quod ſi accipere, eiq; obtemperare velint, æterna in cœlis vita cum Deo viuo veroq; potirentur. Rex benignè accepta & audita iſta legatione, ſuis illico imperat vt nouis hijs hoſpitibus, ea quibus indigerent lautè ſuppeditarentur: ſtatuitq; illis diem, quo in Tanatum venturus Pontificis legatum de tam grato nuncio perorantem audiret. Eo die venit, Auguſtinum cum ſuis ad ſe euocat, & ob nuncij nouitatem ne præſtigijs illuderetur veritus, totum cum ſuis & Auguſtini interpretibus colloquium auditurus ſub dio palam conſedit. Ibi Auguſtini interpretes non aliud quàm chriſtianam religionẽ, quæ Romæ ſub Pontifice Gregorio floruit, & in Gallia, Scotia, Wallia, finitimiſq; vndiquè gentibus recepta fuit: Ethelberto Regi, vniuerſoq; ſuo comitatui denunciant. Qui quanquàm primò aſſenſus nõ ſit, tamen a Chriſti nomine eiuſquè cultu non penitus abhorruit. Reſpondit enim ſe de chriſtiana quam nunciarunt ſibi fide, coniugis ſuæ neceſſitudine antea cognouiſſe. Namquè Bertã Francorũ Regis filiã ritu atquè fide chriſtianã ea lege in matrimonium a parentibus accepit, vt Chriſtum Dominum vſitatis ac receptis in Francia ritibus aſſiduè coleret, & Lybhardum Epiſcopum ad diuina

naſtaſio Epiſcopo ciues plurimos trucidasse runt, vrbemquè ſub ſuam ditionem redigere tentarunt. Ac ſingulæ penè vrbes ac prouinciæ aut vi ereptæ ſunt, aut ſua ſponte imperio detractare & deficere cœperunt. Phocas omnibus iam odio et cõtemptus, ita gulæ, ebrietati, libidini, & cruditati deditus erat, Romanorum ſaltem captauit gratiam, dũ in ea de primatus ſede atquè dignitate inter Romanum et Cõſtantinopolitanum epiſcopos controuerſia, ſecundum Romanã eccleſiam pronunciauit. Verùm ſibi omnium odio flagranti parum tam calida aſſectatione, ambitioneq; ſubuenit. Namquè Priſcus quitãi in militibus præfectus, cum in ſummã eſſet cum militibus ciuibuſquè gratia, elã in eum ſingulos cõmouit. Quẽ Phocas veritus, oblata in matrimonium filia ſua Domẽtia generum ſuum ad ſtabiliendum Imperium facere voluit: ſed a tã barbaro tyrãno Priſcus abhorruit, eoquè magis quòd Narſem optimum Ducẽ paulò ante combuſſiſſet. Sed coacta cum eſſet matrimony coãctio, Priſcus nihilominus habito ſecreto cũ Senatorij ordinis viris cõſilio, ad Heraclii Africã cũ exercitu adminiſtrãtem ſcripſit, vt Romanũ imperiũ tan-

Ad Mauritiũ quoque Imperator. dicit, id eſſe contra ſtatuta Euangelica atquè canonũ decreta. Et alibi narrat. Quod licèt Calcedonenſis ſynodus Romano Pontifici nomen vniuerſalis Epiſcopi obtulerit, tamen