

Georgius Macropedius, *Hecastus* (1539) [the edition given here is that of 1552; the translation that of the 1539 edition]. Translation © C.C. Love, Toronto, 1992.

<p>HECASTUS Macropedii, Fabula non minus pia quam iucunda, in qua facinorosus quisque mortalium subitaria morte praeoccupatus tamquam in speculo quodam contemplari poterit, quemadmodum per Christum post veram suorum criminum paenitudinem ad beatam adeoque laetam mortem perveniat.</p> <p>Ultraiecti. Harmannus Borculous excudebat.</p>	<p>HECASTUS</p>
<p>MODESTISSIMO IUXTA AC DOCTISSIMO VIRO DOMINO Godofrido Montano Endhoviensi Decano dignissimo, Georgius Macropedius S. D.</p> <p>Quandoquidem tibi, vir ornatissime, iamdudum nostra placere ludicra, domino et fratre nostro Arnolde communi amico referente, cognovi, etiam tibi serium quiddam lucubrationum nostrarum dicare statui. Ad quod me pariter non modo proborum parentum tuorum amica familiaritas et in nostros collata beneficia, verum etiam tua fratrumque tuorum (cum sub nostris in re litteraria militaretis castris) proba indoles et honesta conversatio plurimum exstimulavit. Accipe igitur hanc <i>Hecastum</i> fabulam nostram pietate honestam, anni praecedentis aestate non sine magno spectantium plausu a nostris tirunculis actam et iam tandem hortantibus amicis editam. Et si quidem eam probaveris (id quod futurum spero), candidis communica et a Zoilorum dentibus (modo citra contentionem fieri possit) subinde vindica; sin autem ὡς τὸν ἐπὶ φακῆ μῦθον improbaveris aut tuo nomine indignam iudicaveris, sic temeritatis me argue, ut nihilominus amicum erga te animum tametsi in vili munusculo modestus agnoscas.</p> <p>Vale, vir gravissime, et me tui amantissimum iudica. Ex Traiecto, pridie Calendas Aprilis. Anno a Christo nato 1539.</p>	<p>George Macropedius sends greetings to the most unassuming and learned gentleman, Godfrey of the Mountain of Endhovia, the most worthy Dean.</p> <p>Most cultured Sir, since for a long time I have heard that my plays please you (D. and brother Arnold, our mutual friend, keep telling me this), I have decided to dedicate to you a serious work of my nightly studies. To this action I have been driven on equally not only by the friendly intimacy of your worthy parents and their kindnesses heaped on us, but also by the virtuous and honest conversation of you and your brothers (since you have carried on the fight in things literary close to our camp). Accept therefore this our play, respectable in its piety, which was acted last summer by our students and greatly applauded by the spectators, and now at last, at the urging of friends, has been published. If you should approve of it (I hope this will happen), please communicate your approval of it to the pure of heart and so immediately liberate it from the fangs of the censorious (provided that can be done without controversy). But if you disapprove it "as a story worth only a bean" or judge this play unworthy of your name, censure me in such a way that you recognize that my heart is no less friendly to you, although shown in such a worthless little gift. Farewell, most eminent Sir, and judge that I have very great affection for you. From Utrecht on the thirty-first of March, in the year of our Lord, 1539.</p>
<p>Ad candidum lectorem in <i>Hecastum</i> praefatio.</p> <p>Cum, ni fallor, ante annos abhinc decem <i>Hecastum</i> nostram edidissem et paulo post prelo mandassem, fuere multi quibus (fabulae scopo recte considerato) per omnia placuit, fuere quibus in ea nonnulla offenderunt, fuere quoque quibus omnino displicuit, ob hoc praecipue, quod erroribus quibusdam nostri temporis connivere et suffragari videretur. Imprimis illi, quod citra paenitentiae opera (satisfactionem dicimus) et ecclesiae sacramenta, per solam in Christum fidem et cordis contritionem, condonationem</p>	

criminum docere vel asserere videretur et quod quisque certo se fore servandum credere teneretur. Id quod nequaquam nec mente concepi nec umquam docere volui, licet quibusdam fortassis fabulae scopum non exacte considerantibus prima (quod aiunt) fronte sic videri potuerit. Si enim rei scopum, quem in argumento indicabam, penitus observassent, secus fortassis iudicaturi fuissent.

Volui siquidem praecipue in fabula ostendere, quo pacto post scelera postque flagitia subitanea morte occupatus seu praeventus quispiam, cum ad extrema pervenerit nec canonicae paenitentiae locus vel tempus reliquum sit, ne pusillanimitate et desperatione fractus pereat, tractandus sit. Cuiusmodi homini (pro mea quidem sententia) cum iam iam moriturus sit, non carnis afflictio, non alia paenitentiae opera, sed μετάνοια seu detestatio peccati et plena fiducia iam fide in Christum pro nobis mortuum proponenda et inculcanda sunt.

Profecto longe aliter hominem quemlibet sanum et extra mortis imminentis periculum (si res postularet) post sceleratam vitam quantumvis resipiscentem et dolentem tracturus essem, quod ad absolutam peccatoris conversionem et reconciliationem non tantum cordis contritio vel peccatorum detestatio, verum etiam sacramentalis confessio, sacerdotis absolutio, gemitus, luctus, ieiunium, carnis maceratio, eleemosynae et id genus alia tum paenitentiae tum pietatis opera proximo exhibenda requirantur.

Oro praeterea pium lectorem, ne in quibusdam fabulae locis suspicionem fortassis aliquam moturis existimet me velle affirmare vel sentire, quod hominem quemlibet christianum necessario credere oporteat in numero salvandorum se esse aut de sua salute certum esse, cum multae scripturae nos doceant nihil tutius esse quam sub spe semper timere. Nihilominus si certus erat Paulus quod neque mors neque vita neque creatura aliqua se cum aliis piis et fidelibus separare posset a caritate Dei patris, quae est in Christo Iesu domino nostro, ut colligit ex precedentibus ad Romanos caput 8 et manifestius eodem capite 'Ipse spiritus testimonium reddit spiritui nostro, quod sumus filii Dei' cum ceteris quae prosequitur; si divus Petrus certa promissione credentes dicit gavisuros laetitia enarrabili, etc.; si Ioannes in evangelio dicit 'Qui verbum meum audit et credit ei qui me misit, habet vitam aeternam et in iudicium non venit, sed transit de morte in vitam', et manifestius in epistola 'Carissimi nunc filii Dei sumus, et nondum apparuit quid erimus. Scimus autem ...' etc.; si (inquam) hi suo tempore adhuc in carne viventes de sua et aliorum salute certi fuerunt, absurdum erit si etiam hac nostra tempestate pie credamus subinde nonnullos per divinam revelationem seu spiritus testimonio certo cognoscere se filios Dei esse et hinc migrare securos?

Quis praeterea (si historiis credimus) innumeros

<p>Offenderet, despondet animum. Ad ultimum Virtute fultus et Fide, post sacrifici Monita salutis postque paenitentiam, Vitaeque restitutus est et gratiae. Dein morte sancta spiritali gaudio Se affecit et suos probosque reddidit.</p>	<p>companions on the journey, he is in despair. At last, relying on Virtue and Faith, after the priest's counsellings for salvation and after repentance, he is restored to life and to grace. Then, in a sanctified death, he is moved with spiritual joy and gives up his family and his virtuous friends.</p>
<p>PROLOGUS in Hecastum.</p> <p>Quotquot theatro nostro adestis, tum viri Tum feminae, novam sacramque fabulam Vobis hilariter offero, cui nihil Inest pudendi sceleris aut lasciviae. At [5] Quemadmodum Unusquilibet vel Hecastus hic (Qui candide vobis modo exhibebitur) Post gloriam, luxum et voluptates suas Subito subinde ab omnibus desertus ad Mortem feratur horridam, videbitis. [10] Videbitis nihilominus, quemadmodum (cum paenitentiae operibus seu fructibus Essent negata nece imminente tempora) Post criminum confessionem praevidiam, Post lacrimas cordisque paenitudinem [15] Non aliter ac pius latro in cruce pensilis Per unicam in Christum fidem Deo patri Gravissime offenso rediit in gratiam Et ab angelis de paenitente ovantibus Subvectus est ad sempiterna gaudia. [20] Sciat tamen spectator omnis candidus, Multo quod aliter hunc vel alium quemlibet Sano et vigenti corpore in proscaenium Produceret, flagitia post enormia Manifesta seu latentia, auctor fabulae [25] Quam sorte praevenit hunc virum subitaria, Quod ad absolutam paenitentiam sciat Pluria requiri quam fidem ipsam catholicam, Confessionem et absolutionem eam, Virtute quae fit clavium Petro datarum [30] Ecclesiaeque, per ministros publicos. Cuiusmodi est eleemosyna, ieiunium, Orationes lacrimaeque et id genus Alia pia opera, tum in Deum, tum in proximum. Verum sibi persuasit hunc vel quemlibet [35] Morte subita praeoccupatum sic fore Tractandum et exhortandum et hoc solacio Fidei levandum, ne (quod absit), dum nimis Exaggeretur quam meretur pro suis Excessibus correctio, moriens sibi [40] Male conscius satisque facere non valens, Spe destituta animum miser despondeat Barathrumque desperationis incidat. Certe humilium contrita corda neutiquam Spernit Deus, sero licet resipuerint. [45] Quae vera, numquam sera paenitentia est. Neque singularem (ut nuncupant) fidem in Deum, Verum catholicam et universalem probat</p>	<p>THE PROLOGUE</p> <p>To all of you present in our theatre, both men and women, I cheerfully offer a new sacred play, in which there is nothing of shameful crime or wantonness. But you shall see how any person, whoever he is, in the same way as Hecastus here (who shall be shown to you candidly), after boasting, debauchery and other pleasures, may suddenly be deserted by everyone and carried off to a frightful death.</p>

<p>Ab apostolis et orthodoxis proditam, Qua non modo esse Deum et creasse haec omnia [50] Et in unitate trinitatem credimus, Christum natum, passum et in cruce mortuum Dieque tertia excitatum a mortuis, Sed et in Deum qua credimus et in filium (Quem perditis nobis necandum tradidit), [55] Toti fide atque amore in ipsum tendimus Ipsique nos nostram et salutem maxime Totaque cum fiducia committimus. Nec voluit auctor quemlibet debere se Certo beandum credere, quod tutius [60] Nihil sit ac spei timorem adiungere. Verumtamen quis dubitet innumeros adhuc Posse emori tutos sineque periculo, Ut martyrum Christum confitentium Quondam greges, quorumque menti Spiritus [65] Testatus est Dei quod essent filii? Haec me volebat proloqui Macropedius, Ne qui favere eum putent erroribus, Ecclesiae quod ab unitate catholicae Et ab orthodoxis discrepare anathema sit. [70] Praeterea et hoc paucis monebo, si cui In aliquibus minus pudice visa sit Vel adultera introducta vel meretricula, Nihil est in hac quod oculos pudicos laeserit. Videbitis gestus honestos undique [75] Actusque graviter exhiberi comicos. Non hic amator virginum, non leno, non Scortum impudicum vel quod offendat probos. State igitur absque turbidis clamoribus. Valete! Hecastum, cuius hinc libertum agam et [80] Oeconomon, huc prodire mox videbitis.</p>	<p>You will see modest actions and comic acts seriously shown. Not here the seducer of virgins nor the pimp nor the shameless harlot nor anything which would offend the eyes of the devout, provided the spectator present is pure in heart. Stand therefore without boisterous shouts. Farewell. You will soon see Hecastus, whose steward, Oeconomus, I am playing in this play, coming out onto the stage.</p>
<p>CHORUS. Versu Sapphico.</p> <p>Foede peccator, resipisce tandem, Iudicis mulctas citus anteverte, Hora ne tradat cita mortis orco Te cruciandum.</p> <p>[85] Quid tibi gazam, moriture, condis? Quid voluptates, moriture, anhelas? Quid vel affectas, moriture, honores Interituros?</p> <p>Dum viges sanis vegetisque membris [90] Et frui dulce est scelere exsecrando, Macera carnem, peritura sperne Et resipisce,</p> <p>Sera ne non sit metanoea vera, Nempe procedens baratri pavore, [95] Prorsus aut nulla, hanc merito negante Iudice iusto.</p>	
<p>ACTUS I. SCAENA I.</p>	<p>Act I, Scene i</p>

<p>Iambici trimetri. HECASTUS solus.</p> <p>Nemo omnium mortalium felicior Me vivit usquam gentium, quod nesciam Si quidlibet meam ad beatitudinem [100] Queat addier. Formosa coniunx, filii Acres, venustae filiae, ampla familia est. Varia supellex ornata aedeis splendida, Thesaurus auro, argento et electro tumet, Arcaeque perticaeque veste plurima [105] Ex purpura vel coccino aut holoserico Conferta sunt; laeti greges in pascuis Uberrimis, agri feraces, commodi Reditus sed et possessiones plurimae Et quicquid ad felicitatem conferat, [110] Iuveni valenti ac sospiti simul affluit. Age igitur, anima, frui rebus propriis! Ede, bibe, epulare cum bonis sodalibus Et amiculis. Nec terreant te, qui tibi Diem futuri examinis praenuntiant, [115] Qui faucibus crepantibus tibi praedicant, Quod exigenda ratio sit de singulis Quae possides vel prodigis, quemadmodum Expenderis. Nugas agunt qui haec blacterant. Nam quilibet (ut humana ratio iudicat) [120] Rerum suarum dominus, haud oeconomus est. Nunc igitur huc mea evocata uxorcula De vespera cena, deinde vesperi De crastina volupe apparanda iussero. Hinc Daemonem amicum adiero et hunc diem [125] Iocis, fritillo ac poculis sepeliero. Prodi, uxor, aedibus, quod aliqua serio (Priusquam amicum adeam) tibi mandanda sint.</p>	<p>HECASTUS alone</p> <p>There is no man living happier than I am, because I do not know if anything could be added to my happiness. My wife is beautiful; my sons are spirited; my daughters charming; my household is a large one. Furniture of various types adorns my luxurious home. My treasure house is bulging with gold, silver and amber; my chests and my hanging rods are loaded with many garments of purple, of scarlet, all of silk. My joyful flocks feed in very rich pastures; my lands are fertile; my revenues are favourable; but especially my many possessions and all that conduces to my happiness flow upon me as a healthy and prosperous man in the prime of his life.</p> <p>Come, therefore, my soul, enjoy your own possessions. Eat, drink, feast with your good companions and friends, and don't be terrified by those who foretell to you that the day of judgement is coming and who with croaking throats predict to you that an account must be given of everything you possess or squander, and how you spent it. Those who bleat out such warnings are dealing in trifles. For it's common sense that everyone is the master of his own possessions and not the steward of them.</p> <p>Now, therefore, my little wife has been called to talk about this evening's dinner; then this evening I shall give my orders about tomorrow's dinner that must be prepared to give pleasure. From here I shall go to visit my friend, Daemones, and I shall bury this day in jesting, dice and drinking. Wife, come out of the house because, before I go to visit my friends, there are some orders that must be given to you with great care.</p>
<p>ACTUS I. SCAENA II. Trimetri ut superiores. EPI., HECASTUS, PAN.</p> <p>Mi vir, quid evocas me ad aestum et aëra? Quin intus ea quae erant iubenda, dixeras? [130] HEC. Ut delicata, ut tenera facta es, mea rosa! Quin palla vel calyptra operuit has genas? EPI. Etiamne rides? HEC. Egone? EPI. Tu nae. Iam iocis Et ineptis missis, anime, dic seria. HEC. Cura apparari vesperum convivium [135] Et delicatum et splendidum: sint frixa, sint Elixa, sint assata, sint liquata, sint Quaecunque sint in copia. Nam vesperi Nobis viri primarii cum uxoribus Laetissime excipiendi, honeste ac blanditer [140] Tractandi erunt. EPI. Convivium, mi vir, recens? Convivae, Hecaste, denuo? Calent adhuc</p>	<p>Act I, Scene ii EPI., HECASTUS, PANOCNUS</p> <p>Husband, why do you call me outside into this hot air? Why did you not give the necessary orders inside? HEC. How delicious and tender you have become, my rose. Why has your robe or your veil covered up those cheeks of yours? EPI. You're laughing at me? HEC. Me? EPI. Yes, you are. Now leave out the jokes and the foolery, my soul, and speak seriously. HEC. See to it that a luxurious and sumptuous feast is prepared for this evening. Let there be an abundant supply of roasts, and of boiled, broiled and stewed dishes. For tonight the leading citizens and their wives are to be most joyfully welcomed by us and treated with honour and graciousness. EPI. A fresh</p>

<p>Verua, calent foci calentque chytropodes; Et denuo, mi Hecaste, convivae et recens Convivium? HEC. Si quid calet, iam ferveat. [145] Parentur omnia denuo. EPI. Hesterno die Quae cocta, nondum absumpta sunt. Suffecerint Quattuor viris totidemque eorum uxoribus, Ut puto. HEC. Putas? Abi, coquantur omnia Recentia. EPI. Licet. Qui, putas, esuri erunt? [150] HEC. Cognati, amici, contribules. Ceterum, Uxor, tua nil interest praescire quos Adduxero. Cura apparentur quae gulae et Vetri satisfiant. EPI. Licet. Tribusne adhuc Si coxero, satis arbitraris? HEC. Ut hoc genus [155] Muliercularum illiberale est et tenax! Novem decemve adduxero, ut te Iuppiter, Mala sciscitatrix, perduat. EPI. Ne irascere, at Memineris ut nobis sacerdotes crebro In contione publica denuntiant, [160] Quod de omnibusque et singulis quae prodigi hic Absumimus, largimur aut expendimus, Coram supremo iudice in novissimo Die exigenda est ratio. HEC. Te iam scilicet Terret dies novissimus. Quos tu mihi [165] Narras dies novissimos? Nugantur ii, Qui istaec ferunt. Quo ex arculis nostris sibi aes Emulgeant, hi nos subinde territant. An non licet mihi meo pro arbitrio Quae propria sunt expendere aut partis frui? [170] In parricidas, in latrones, in canes Verpos, in ethnicos et id genus impios Discussio haec desaeviet. Baptisma nos Christusque nos servabit, aut si quid sit in Nobis mali, post lacrimis piabimus. [175] Neque nos sumus virtutis omnino vacui. Quod namque abundat, erogamus interim Pauperibus, orphanis, peregrinis. Sacras Aedes sacris diebus ingredimur, Deo Precem dominicam fundimus, fidem quoque [180] Nulla impiorum dogmatōn aspergine Foedam tenemus integram. Vade, stolidi, Et coquito quae coquenda sunt. Novissimus Quidem dies nunc longe abest: venturus est Post multa tandem saecula. Age fruamur his [185] Praesentibus, dum aetas favet, tempus iuvat Fataque sinunt. I, mea rosa, istaec expedi. Ego Daemonem accedo amicum proximum, Cum quo iocis, facetiis et lusibus Tempus teram usque ad vesperam. EPI. Vade igitur et [190] (Quia imperare non queo tibi nec volo) Regredere quaeso tempori. HEC. Heus. EPI. Quid nunc? HEC. Volo, Si quispiam me quaeritet, ne facile me Prodatis aut sinatis evocarier, Quod hunc diem genio dicavi liberum. [195] Sequere, Panocne. PAN. Hem. HEC. Tu familiae praecipe.</p>	<p>feast, husband? Guests again, Hecastus? Why, the spits are still warm, the hearths are hot, and so are the braziers. Dear Hecastus, are you going to invite guests for another feast? HEC. If anything is hot, let it continue to simmer. Everything must be prepared again. EPI. The food that was cooked yesterday has not yet been used up. It would be enough for four men and their wives, I think. HEC. You think, do you? Away with you and let all the food cooked be fresh food. EPI. Okay. Who you think will eat it? HEC. Our relatives, friends, associates. For the rest, wife, it's none of your business to know ahead of time whom I shall bring home to dinner. You see to it that dishes are prepared to satisfy their appetites and their stomachs. EPI. Okay. Will it be enough if I cook for three more? HEC. How stingy and stubborn is the race of women. I shall bring nine or ten. By God, may your wicked ways destroy you, you interrogator. EPI. Don't be angry, but remember that the priests have been warning us frequently in the public assembly that on the day of judgement an account must be given before the supreme judge of all the things, one by one, which we here are so prodigally wasting, so lavishly dispensing and consuming. HEC. I suppose the day of judgement is terrifying you now. What days of judgement are you talking to me about? Those who recount such stories are talking nonsense. They alarm us continually in order that they may milk for themselves the treasures from our chests. Surely it is lawful for me to spend what is mine according to my own wish or to enjoy what I have produced? It is at parricides, robbers, the circumcised dogs, the heathen and scoundrels of that kind that such harangues rage. Our baptism and Christ will keep us safe. Or if there is any evil in us, we will atone for it afterwards with our tears. And we are not altogether without virtue, for when there is anything in abundance, we sometimes disburse it to the poor, the orphans and foreigners. We attend the holy temples on holy days. We pour out to God the Lord's Prayer. We also keep our faith pure, undefiled by any sprinkling of impious dogmas. Go, stupid, and cook what must be cooked; the day of judgement is at this time far away; it will come at last after many centuries. Come, let us enjoy the present, while our youth favours us, the time pleases us and the fates allow. Go, my rose, prepare the dishes I ordered. I am going to Daemones, my closest friend, with whom I shall pass the time till evening in jesting, pleasantries and games. EPI. Go, then, and (because I cannot give you orders and do not wish to do so) please return in good time. HEC. O, one more thing. EPI. What now? HEC. If anyone asks for me, I don't</p>
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<p>EPI. Curabitur. Vir hic admodum fit prodigus, Qui ne quidem blandis logis nec asperis Compescitur. Nisi aliquid ego largissimis Illius usque impendiis detraxero, [200] Cito res domestica tota dilabetur. Heus, Heus, Daetre, ades! Decem viris vel feminis Coqui volebat; alteram partem cate His sumptibus detraxero. Foculis novis Vetera recocta (modo integra) inserenda sunt. [205] Heus, Daetre. -----</p>	<p>want you to betray me easily or allow me to be called, because I have decreed that this day be free for enjoyment. Come with me, Panocnus.</p> <p>PAN. Yes, sir. HEC. You, Epicuria, give the orders for the household. EPI. It shall be done. This husband of mine is becoming quite a spendthrift and is not calmed down either by gentle or harsh words. Unless I continually hold back something from these very extravagant expenditures, all our family possessions will melt away. Daetrus, are you there? Come here. He wanted food to be cooked for ten men or women; I shall shrewdly hold back half of these costs. On the new fires the old food must be recooked (provided it is wholesome) and it must all be brought in together. Daetrus, where are you?</p>
<p>ACTUS I. SCAENA III. Trimetri. DAETRUS, EPI.</p> <p>----- Daetrus hic. Quid, era, factum voles? EPI. Cape sportulam atque hos aureos solidos duos. Ex omnibus quae per macellum veneunt, Quantum satist decem viris, eme optima. DAE. Papae! Decem iam denuo? EPI. Denuo decem. [210] DAET. Si addas adhuc solidos duos, vix emero. EPI. Abi, frutex, non emeris? DAET. Non emero, Ut veneunt iam obsonia. At si me audias, Probe admodum tibi consulam. Quae adhuc super Sunt reliquiae veteres, novis, ut recalcant, [215] Interserantur callide. Parcatur huic Dimidio emendi impendio. EPI. Recte mones, Si industrie fieri queat. DAET. Tam industrie, Ut nec vel ipsa sentias quae feceris. Sine me meo periculo hanc cudere fabam. [220] EPI. Sino. Vide, ne in aliquo honori deroges. Mercare quod putas fore necessarium. Ego interim curabo cum famulatio Quod ad voluptatem atque splendorem attinet. DAET. Vadam. Tenacitas mehercle mulieri [225] Sordesque natura insita; haud ullo queunt Respectu honoris vellier. Satius mihi Fuit igitur obsequi atque idem suggerere quod Certe videbam velle eam sibi suggeri, Quod hinc mihi concilio pacem et gratiam. [230] Prospicio Daemonis fores aperirier. Proripio me, ne forte erus me hic opprimat.</p>	<p>Act I, Scene iii DAETRUS, EPI.</p> <p>DAE. Daetrus is here. What do you want me to do, ma'am? EPI. Take this basket and these two golden coins and, from all things sold throughout the meat market, buy the best--as much as will be enough for ten men. DAE. Wonderful. Ten again today? EPI. Ten again. DAE. If you add two more gold coins, I shall scarcely be able to buy enough. EPI. Away with you, you hayseed. You say you will not buy the food? DAE. I shall not be able to buy it--not at today's prices for food. But if you listen to me. I'll give you quite honest advice. You should reheat and shrewdly place with the new food the old leftovers which are still around. By this means you'd save half the cost of buying new food. EPI. Good advice, if it can be done carefully. DAE. So carefully that you won't know yourself what has been done. Allow me at my own peril to risk my skin for this. EPI. I allow it. See to it that you do not modify this in any point of honour. Buy what you think will be necessary. I in the meantime will take care of what is important for pleasure and for sumptuousness. DAE. I will go. By God, toughness and stinginess are implanted by nature in a woman and cannot be plucked out by any consideration of honour. It was therefore better for me to obey and likewise to suggest what I certainly saw that she wished to be suggested to her. By this I win peace and thanks from her for myself. I see Daemones' door opening. I'll tear myself away, lest perchance my master catch me here.</p>
<p>ACTUS I. SCAENA IV. Tetrametri.</p>	<p>Act I, Scene iv HECASTUS, DAEMONES, PANOCNUS</p>

<p>HECASTUS, DAEMONES, PAN.</p> <p>Hoc est quod intus dixeram tibi, Daemones. Sistamus hic Cum poculis fritillum, ut alea et orbibus lusoriis Moveamus ultro taedia. DAE. Hem, sistamus. At quis legibus [235] Certabimus? HEC. Victo hauriendus cyathus est. DAE. Immo magis Victo hauriendus cantharus cyathusque victori cadat. HEC. Adhuc placet, non admodum terret capax me cantharus. Puer, ades et his infunde vina poculis, dein domum Te proripe atque satage, ne quid imparatum offendero. [240] Cave deinde, si petat me quispiam, ne me indices. PAN. Non indicabo, sed tibi quis usque cyathissabit et In ceteris minister erit? HEC. Iners inertis non eget. Abi, piger, manum laboribus applica. Nos nostra enim Curabimus nobisque cyathissabimus. Redi! PAN. Hem? HEC. Mane. [245] Primum omnium dic coniugi nos adfuturos vesperi. PAN. Dicam. HEC. Philopono dic, paret vino hauriendo dolium Dulcissimum. PAN. Licet. HEC. Inde toti familiae ut sese excolant, Chorum instruant laetique nos cum carmine excipiant, quod hunc Diem atque noctem subsequam genio dicare statuimus. [250] PAN. Facesso. Numquid aliud est, quod exsequendum praecipis? HEC. Nihil. PAN. Valetate sospites. HEC. Iam nostra agamus ludicra. DAE. Agamus. En bis unio. HEC. Bis senio. DAE. En bis binio. HEC. Bis quinio. DAE. En bis ternio. HEC. Bis quaternio. DAE. Bis quaternio. Victoria haec mihi cesserit. HEC. Bis ternio. DAE. En bis quinio. [255] HEC. Bis binio. Descensus usque noster est. DAE. Bis senio. Ascensus hic spondet mihi victoriam. HEC. Bis unio. Profecto prodigiosus hic iactus fuit. DAE. Fuit quidem, Sed iam vicissitudinem hanc mutavero. Te verbero. En ternio et quaternio. HEC. Me verberas, et ventulus [260] Me verberare visus est sub dextro hoc hypochondrio. DAE. Quid somnias? HEC. Non somnio, sed intro eamus, obsecro. DAE. Eamus. Ast uterque prius exhauriat sibi poculum. HEC. Praebibe; sequar. DAE. Bibi. Sequere, nam poculo hoc plagae tuae Medebere. HEC. Id quod faxit Aesculapius. DAE. Faxit. Bibe! [265] HEC. Bibi, sed haudum sentio. Cedamus intro, Daemones,</p>	<p>HEC. This is what I told you about inside, Daemones. Let's stop here and with our drinks set up the dice-box, to remove boredom afar off with dice and gambling. DAE. Yes, let's stop here. But by what rules shall we play? HEC. A small cup must be drained by the loser. DAE. No. Rather a large tankard must be drained by the loser and a small cup by the winner. HEC. That still pleases me. A large tankard full does not frighten me. Boy, come here. Fill these cups with wine, then take yourself off home and get busy; don't let me find anything unprepared. Then be careful, if anyone asks for me, not to mention where I am. PAN. I won't mention it; but who will fill up your cups continually and serve you in other ways? HEC. The inactive man does not need another inactive man around. Go off, you lazy fellow; apply your hand to your work; we can take care of our business and will pour our own drinks. Go back home. PAN. Yes, sir. HEC. Wait a minute. First of all, tell my wife that we shall be home this evening. PAN. I'll tell her. HEC. Tell Philoponus to prepare the sweetest jar for the drawing of the wine. PAN. Very well. HEC. Then tell the whole household to dress themselves carefully and to form a chorus and to welcome us joyfully with a song, because we have decided to dedicate this day and the night that follows to enjoyment. PAN. I'll do it. Is there nothing else you order me to carry out? HEC. Nothing. PAN. Goodbye. Take care; keep safe. HEC. Now, let's get on with our sport. DAE. Let's go. Look, two aces. HEC. Two sixes. DAE. Two twos. HEC. Two fives. AE. Two threes. HEC. Two fours. DAE. Two fours. My winning streak will soon stop. HEC. Two threes. DAE. Look, two fives. HEC. Two twos. Mine is the low. DAE. Two sixes. This high promises me victory. HEC. Two aces. This throw was certainly a wonder. DAE. It was indeed, but now I shall change the luck. I beat you. Look, a three and a four. HEC. You are beating me, and this gas in my stomach seems to have beaten me. DAE. What are you babbling about? HEC. I'm not babbling, but let's go inside. DAE. Let's go, but first each of us should drain his cup. HEC. Drink first. I'll follow. DAE. I've drunk mine up. Follow me and you'll cure your bad luck with drinking. HEC. It's what Aesculapius did. DAE. He did. Drink up,</p>
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<p>Extraque ventum haec coepta terminemus alacrius. DAE. Placet, Nam corpori aegro aquilo intulit persaepe multa pericula.</p>	<p>now. HEC. I've drunk it up but I don't feel anything yet. Let's go inside, Daemones, and, out of the wind, finish the game we started with more spirit. DAE. Agreed. For the north wind has often brought many perils to a body to make it sick.</p>
<p>CHORUS. Iambici dimetri. Ex capite secundo Sapientiae Salomonis.</p> <p>Nihil, sodales, tandem erit Caro nostra quam exstinctus cinis, [270] Et mollis instar aëris Sese resolvat spiritus.</p> <p>Ut nubili vestigium Haec vita nostra transiet, Ut nebula dissolvenda, quae [275] Radiis liquet solaribus.</p> <p>Perinde ut umbrae transitus Vitae suavis tempus est, Operisque nostri ac nominis Cum tempore erit oblivium.</p> <p>[280] Igitur, sodales, commodis Fruamur his praesentibus, Veluti iuventa celeriter Imbuti Iaccho et balsamo.</p> <p>Non temporis flos transeat, [285] Vernis coronemur caput Per omne pratium et compitum Rosis, priusquam marceant.</p> <p>Nullus sit exsors gaudii, Laetitiae ubique symbola [290] Linquamus, haec quod una sit Pars atque sors mortalibus.</p>	<p>CHORUS (from Chapter 2, The Wisdom of Solomon).</p> <p>Friends, in the end our flesh shall be nothing but burnt-out ashes and like the soft air our breath shall dissolve.</p> <p>Like the track of a cloud this life of ours shall pass, like a mist that must be dissipated, which melts in the rays of the sun.</p> <p>Just like the passing of a shadow is the time of our sweet life and of our work, and with time our names shall be forgotten.</p> <p>Therefore, friends, let us enjoy these present favourable conditions, such as our youth, with all speed, steeped in wine and fragrance.</p> <p>Let not the flower of time pass; let us crown our heads with the spring roses that are blooming in every meadow and at every crossroad before they wither away.</p> <p>Let no one be deprived of joy. Let us leave our mark of joyousness everywhere, because this is mortals' only portion and destiny.</p>
<p>ACTUS II. SCAENA I. Trimetri. OEC. solus.</p> <p>Grandi malo servi putant se obnoxios, Cum imperia sedulo exsequuntur erilia. Id quod mihi quoque tunc persuaseram fore, [295] Cum servitutis colla subderem iugo. Verum secus modo iudico. Nam tum (licet Operans et obsequens) eram multo omnium Liberrimus, curam omnem in alios transferens. Libertus ubi iam factus sum, cura undique [300] Rerum omnium domesticarum me opprimit. Si quid vel intus vel foris vernaculi Neglexerint, mihi imputatur, quasi geram Curam universam. Accedit his quod nec mihi Oboediunt nec gnaviter suis student</p>	<p>Act II, Scene i OEC. alone</p> <p>OEC.. Slaves think that they are subject to great evil, even when they are carrying out their master's commands carefully. I also had persuaded myself that this would be the situation when I bowed my neck to the yoke of slavery. But just now I judge it to be otherwise. For then, though working and obeying, I was the most free of all, passing on all my worry to others. Now, when I have been made a freedman, on every side the care of all the domestic chores weighs me down. If the house slaves neglect any duty inside or outside, I get the blame, as if I were in charge of every job. In addition, they do not obey me and do not carry out their duties seriously. For they chatter or play around or annoy everyone in the forum and</p>

<p>[305] <i>Negotiis. Nam aut garriunt aut lusitant Aut in foro omnibus obstrepunt, sua neglegunt. Videbo quid Daetrum moretur, quominus Ferat coquenda coquatque edenda vesperi. Vos fulcra, mensas, gausape et mantilia, [310] Orbes, quadras vasaque parate, ut iusseram. Audistin' haec? Parate cuncta, ut iusseram! Non audient me, suspicor, sed, ut abiero, Ad fabulandum aut feriandum confluent. Recta tamen vadam in macellum, uti videam [315] Quid hactenus Daetrum moratum est. Si quidem Occurrerit, viae laborem ademerit.</i></p>	<p>neglect their own work. I must see what is delaying Daetrus from bringing home the food to be cooked and from cooking what is to be eaten this evening. All of you, as I ordered, get ready the couches, the tables, the felt coverlets, the tablecloths, the round side-tables, the square dining tables and the vessels. Do you hear this? Prepare everything as I ordered. I suspect they will not listen to me, but as I leave will move together to gab and be idle. Nevertheless, I shall go straight to the market, to see what has delayed Daetrus up to now. If he meets me, of course, he will save me the trouble of the walk.</p>
<p>ACTUS II. SCAENA II. Tetrametri. PANOCNUS, PHI., OEC. cum DAETRO.</p> <p>Quantumlibet festinet era, quantumlibet Apeleutherus, Res neutiquam processerit nisi Daetrus adsit, qui coquat Quae edenda sunt. Quid discus absque edulio? PHI. βούς λοκρικὸς. [320] PAN. Tantisper ergo moremur hic, dum redeat is qui amissus est Dumque ille abest, cui labor et omnis opera inutilis est. PHI. Placet. Miranda sunt profecto, quae de nostro ero memoras mihi. Nam quamquam is hactenus fuit rerum omnium profusior Et ad voluptatem gulae atque Veneris indulgentior, [325] Numquam tamen tam futilem festivitatem prodidit. Timeo hercle ne res tam insolita siet viro malo omini. PAN. Merito quidem; nam saepe post Phoebi micantis caumata Sequi solent tonitrua, extremumque risus luctus est. Memini quibus mors imminabat ocus, quod gaudio [330] Intemperato se nimis resolverent. PHI. Id ominis Dii boni avertant! Utut se habebit hoc negotium, Videbitur. Nos interim curemus ea, quae iusserat Per singula exacte exsequi, si non velimus ulmei Rebus quibuslibet imparatis reddier. Mensam ampliter [335] Primum instruamus, lectulos sternamus atque pocula Munde eluamus, inde frondibus atrium virentibus, Herbis quoque redolentibus adornemus atque (ut iusserat) Chorum ex ephebis et puellis ordinemus consonum, Ne sit, quod oculos introgressi offendat aut bilem excitet. [340] PAN. Mones probe. At iam tandem adest Daetrus gravis cupediis, Qui utrique nostrum aliam laboris sordidi ansam porriget. Comitatur Oeconomus, cui cura est rei domesticae. Is Iurgabitur, scio, et arguet nos otii aut socordiae.</p>	<p>Act II, Scene ii PANOCNUS, PHI., OEC. with DAETRUS</p> <p>Let our mistress rush around as much as our emancipated friend; nothing will go forward at all unless Daetrus is here to cook what is to be eaten. What is a dish without food? PHI. A Locrian ox. PAN. Let's stay here then in the meantime till Daetrus, who has been sent off, returns. As long as he is away all our labour and work is useless. PHI. Agreed. The things you are telling me about our master are remarkable, for though up to now he has been extravagant in all things and has rather indulged in the pleasures of food and women, nevertheless he has never shown such an outpouring of festive gaiety. By God, I'm afraid lest such an unusual course may be a bad omen for the man. PAN. Indeed, you're justly afraid, for often, after the heat of the blazing sun, claps of thunder are wont to follow, and the end of laughter is grief. I remember that some for whom death was rapidly approaching relaxed with pleasures that were too intemperate. PHI. May the gods avert that omen. How this business will work out will be seen eventually. In the meantime, let us take care to carry out exactly, one by one, the orders given to us, if we do not want to be delivered to the blows of the elm for any things not prepared. First, let us set the table splendidly; let's strew the rugs on the couches and wash clean the cups, and then decorate the entrance hall with green leaves and sweet smelling herbs and, as ordered, arrange a harmonious chorus of boys and girls, so that, when he comes in, there is nothing to offend his eyes or rouse his anger. PAN. Good advice. But now at last Daetrus is back, laden down with delicacies. He provides for each of us some occasion for dirty work. Oeconomus, who is in charge of the household matters, is with him. He, I know, will natter at us and accuse us of idleness and negligence. PHI. Fellow slave, you should not feel annoyed at toil or dirty work. For the faithful servant applies himself to all his duties. Henceforth, let me answer his chiding. OEC.. Why are you playing the fool here out</p>

<p>PHI. Syndule, non te pigeat operis aut laboris sordidi, [345] Nam se omnibus servus fidelis applicat laboribus. Porro huius ego pro iurgio respondeam. OEC. Quid hic foris Nugamini? Nihil est in aedibus quod exigatis? PHI. Est, Sed hactenus Daetrum morati ipsum sequemur praevium. DAET. Sequimur impigri. Est enim quod utrique committam. PHI. Licet [350] Te sequimur. PAN. Anne dixeram? PHI. Praedixeras. Sed obsecro, Quem principem virum eminus videmus huc gravissimis Properare gressibus? Moremur; haud enim mediocris est Vir dignitatis, quisquis est. Id quod suis tum vestibus Tum gestibus, tum maxime qua praeditust heroica [355] Maturitate in moribus plane indicat, prae se ferens Ingens decus et auctoritatem regiam. PAN. Videtur hic Legatus esse Caesaris regisve magni nominis, Quod haec severitas et haec maturitas nulli siet Nostratum. Cedamus intro; nam pudet tantum virum [360] Excipere; nam nos appetit. PHI. Siste, pudor absit rusticus. Quid digne ero respondeas, fugisse si resciverit? Non nos quidem hic momorderit; si quid loquendum, ego eloquar.</p>	<p>of doors? Is there nothing in the house to do? PHI. There is, but, up to now, following your previous orders, we have been waiting for Daetrus himself. OEC.. Follow my orders diligently, for there is something I am entrusting to both of you. PHI. Yes, sir. We obey you. PAN. Didn't I tell you? PHI. You did, but I ask you, who is that princely man we see afar off, hurrying here with measured tread? Let's wait, for, whoever he is, he is not a man of low rank. He clearly shows this in his style, both in his clothes and his actions and most of all by the heroic stature with which he is endowed, and he brings with him great dignity and royal authority. PAN. He seems to be the envoy of Caesar or of some king of great renown, because his gravity and such a stature belong to none of our people. Let's go inside. I'm shy about receiving such a man, for he is approaching us. PHI. Stop. Let your rustic shyness be gone. What fitting reply would you give to our master, if he found out you had run away? He certainly won't bite us. I'll speak out, if anything has to be spoken.</p>
<p>ACTUS II. SCAENA III. Tetrametri. NOMODIDASCALUS, PHI., PAN.</p> <p>Iamdudum in his mundi infimis convallibus praedivitem Homuncionem habitare multi praedicunt, quem rex deum [365] Hominumque maximus iubet citarier, quem singuli et Henecastum et Unumquemlibet compellunt. Hunc primulum Legatione functus opto convenire serio. PHI. Erum petit. PAN. Verum. NOM. Heus, boni iuvenes, mihi aedes divites Quas Hisecastus habitat, ultro ostendite! PHI. His in aedibus [370] Habet Hisecastus ipse erus noster, domine venerande, quem Omnes Hecastum nuncupant. NOM. Idem est. Vocetur huc foras. PHI. Dudum exiit, mi heros, domo necdum reversus est. Eram Si poscis, ipsa adest. NOM. Vocetur haec. PHI. Panocne, eram evoca. PAN. Vocavero. NOM. Quo abiit erus? PHI. Ad amiculum animi gratia, [375] Ut poculis vel lusibus iocisve tempus exigat.</p>	<p>Act II, Scene iii NOMODIDASCALUS, PHI., PANOCNUS</p> <p>For a long time many have been proclaiming that a very rich little man has been living in these lowest parts of the world. The greatest King of gods and men orders me to summon this man, whom all address as their leading citizen and as Henecastus and Everyman. In discharging this mission, I now want to meet this man for a serious talk. PHI. He's looking for the master. PAN. True. NOM. Hello, my good men, show me, if you please, the rich house which Hisecastus lives in. PHI. This is the house in which our master, Hisecastus, lives, venerable Lord, and everyone calls him Hecastus. NOM. It's the same man. Let him be called out of doors.</p> <p>PHI. My master left home a long time ago and has not yet returned. My mistress is here, if you'd like to see her. NOM. Let her be called. PHI. Panocnus, call our mistress. PAN. I'll call her. NOM. Where has your master gone? PHI. To a dear friend for his pleasure, to pass his time in drinking and games and sportiveness. NOM. Must he waste his time in games? Must he</p>

<p>NOM. Tempus terendum lusibus? Tempus terendum poculis? Quo nihil habet preciosius, quo nihil habet iucundius, Quo debuit vitam priorem lacrimis foedissimam Piare et ad vitae futurae gaudia aspirare, cum [380] Nil morte sit ei certius, nil mortis hora incertius? At quid moratur uxor? Aut quin huc vocata proruit? An despicit summi mandata regis haec, quae perfero? PHI. Iamdudum in amplos apparatus vesperae cenae, arbitror, Distracta subito non quit explicare se vel comere. [385] NOM. O dirae et exsecrandae opes mortalium, ad quid non solent Mentis suorum cogere? PHI. Eccam eram sua cum ancillula. Heros, vale; nam est quod agam in aedibus. NOM. Adolescentule, vale.</p>	<p>waste his time in drinking? Has he nothing more valuable to do than this? Has he nothing more agreeable to do than this, at a time when he ought to be atoning for his former very vile life with tears and to be aspiring to the joys of a future life, since nothing is more certain for him than death, nothing more uncertain than the hour of his death? But why is his wife so slow? Or does she despise these orders I bring from the highest King? PHI. For some time I think she has been weakened by the copious preparations for the banquet this evening. She cannot suddenly extricate herself or waste what she has done. NOM. O dreadful and cursed riches of mortals, to what ends will riches not usually force the minds of their owners? PHI. Look, here is my mistress with her maid. Goodbye, my lord, for there is work for me to do in the house. NOM. Goodbye, young man.</p>
<p>ACTUS II. SCAENA IV. Trimetri. EPI., NOMODIDASCALUS, PU.</p> <p>Papae, quis hic? Salve, vir inclite. NOM. Salva sis, Muliercula. EPI. Mene quaeris an virum meum? [390] NOM. Primum omnium tuum maritum, deinde te Quoque admonendum censui. Sed ille ubi est? EPI. Ecastor istuc nescio. Solus abiit. NOM. Videto quid respondeas. Os namque quod Mentitur, occidit animam. EPI. Egone mentiar? [395] Ne quaeso suspicetur id dominus meus. NOM. Videlicet, servi tui novere quod Tu nescias? Mitte igitur ocus qui eum Adducat! Est enim mihi res seria, Iussum quoque necessarium regis mei [400] Ter maximi, quae et indicare me quidem Quam primum oportet, ast eum mox exsequi, Modo rationem suae salutis habuerit. EPI. Me miseram, ut hoc sermone me quoque territas. NOM. Hic terror est maioris initium, nisi [405] Nos audiat. Voca virum! EPI. Timeo admodum, Ne non velit vocari. NOM. Nolit, velit, Ducatur huc! EPI. Puella, vade et evoca Nostra ex familia quempiam PU. Evocavero. EPI. Quem mittam in aedeis Daemonis, si fors queat [410] Post pocula inde educier. PU. Vocavero. Aliudne dici praecipis? EPI. Nihil aliud. At cum vocato regredere, ut dicam tibi (Si forte causa postulet) qui vesperi Sint ordinanda fercula in convivio. [415] PU. Facesso. EPI. Abi. NOM. Quid tanta modo pro vespere Est cura tibi convivio, cum nescias Num habitura sis tuo cum marito vesperem? EPI. Quid audio? Iuvenes sumus, sani sumus Lustrumque nondum septimum transegimus; [420] Qui mors subita nos opprimat? Quaeso, melius</p>	<p>Act II, Scene iv EPI., NOMODIDASCALUS, GIRL</p> <p>Well! who is this man? Welcome, distinguished gentleman. NOM. May you keep safe, my dear lady. EPI. Are you looking for me or for my husband? NOM. First of all, I thought your husband should be warned and after that you also. But where is he? EPI. By God, this I do not know. He went off alone. NOM. Take care what you reply. For a mouth that lies kills a soul. EPI. I tell a lie? I beseech you, my lord, not to think that. NOM. Evidently your servants know what you do not know. Therefore send someone quickly to bring him home. For I have serious business with him. Also I must show him as soon as possible the unavoidable decree of my thrice greatest King, which Hecastus must obey, if he has regard for his salvation.</p> <p>EPI. Poor me, how you terrify me also with this talk. NOM. Such terror is the beginning of greater terror unless he listens to me. Summon your husband. EPI. I'm very much afraid that he will not wish to be summoned. NOM. Whether he wishes it or not, let him be brought here. EPI. Girl, go and call one of our servants. GIRL. I will. EPI. I will send him to the house of Daemones, to see if perchance he can be brought here from that house after his drinking. GIRL. I will call. Do you order anything else to be said? EPI. Nothing else. But come back here with the servant called, that I may tell you (if perchance the case demands it) how the serving dishes are to be arranged at the dinner this evening. GIRL. Yes, ma'am. EPI. Off you go. NOM. Why are you taking so much care over this evening's dinner, when you do not know whether you will have an evening with your husband?</p>

<p>Mihi ominare, ne quibus terroribus A poculis et ferculis nos distrahas. NOM. Si mihi vacaret his tibi de singulis, Muliercula, respondere, non quam stulta sis [425] Modo sed et quam insanias, attenderes. Sed nunc adest puer vocatus; praecipe Ei marito quod velis referrier. Tantisper hic manebo dum peregeris.</p>	<p>EPI. What do I hear? We are young and healthy; we have not finished our thirty-fifth year. Why should sudden death attack us? I beg you give me a better omen, lest by such fears you distract me from my cups and my dishes.</p> <p>NOM. If you had time to reply to me about these things one by one, woman, you would direct your attention not only to how foolish you are but also to how senseless you are. But now the boy you called is here; order him to tell your husband what you wish. I will remain over here in the meantime, while you go through with this.</p>
<p>ACTUS II. SCAENA V. Tetrametri. PAN. EPI. PU.</p> <p>Prodire me foras iubebas, era? Quid exigi voles? [430] EPI. Reverte in aedeis Daemonis quam potueris celerrime Et revoca erum. PAN. Non audeam tentare, quod iubes; nam erus Interminatus est mihi iam serio, ne se hoc die Aut evocarem aut proderem. EPI. Novi, sed imminet modo Necessitas ultima: velit, nolit, statim accersendus est. [435] Dices virum primum ter maximique Caesaris Legatum adesse in aedibus, qui iussa perfert seria Sine remora denuntianda, et inquires quod mortis et Salutis ultimae discrimina imminet si neglegat. PAN. Legatum adesse dixero, cuius necesse est iussibus [440] Mox serio respondeat. EPI. Sic dixeris. PAN. Sic dixeris. EPI. Alii vide ne dixeris. PAN. Non dixeris. EPI. Vade interim. Puella, sterne mensam in edito domus triclinio, Ut hospitem excipiamus hunc cum honore summo et gaudio. PU. Operam dabo quo splendide sint appaata quaelibet. [445] EPI. Niteant parietes byssinis, hyacinthinis, holosericisque tapetibus. PU. Faxo libens. EPI. Fac, mensa et auro splendeat Radiante gemmatisque poculis. PU. Licet. EPI. Loca singula Styrace, ture et galbano suffita sint. PU. Suffita erunt. EPI. At celeriter. PU. Celerrime. EPI. Iam comiterque et callide [450] Mihi loquendum cum viro hoc donec maritus exeat, Si forte venari queam, viro meo quid nuntiet. Ipsusque adit me denuo. -----</p>	<p>Act II, Scene v PANOCNUS, EPI., GIRL</p> <p>You order me to come outside, mistress? What do you want to be done? EPI. Return to the house of Daemones as quickly as you can and call your master back home.</p> <p>PAN. I should not dare to try what you order, for my master forbade me with serious threats just now not to call him back home and not to disclose his whereabouts today. EPI. I know, but now the utmost necessity threatens him and, whether he wishes it or not, he must be summoned immediately. You will tell him that a gentleman of the highest rank and an ambassador of the thrice greatest Prince is present in our house, that he brings some serious orders which must be delivered without delay, and you will say that the dangers of death and of his ultimate salvation hang over him, if he take no heed. PAN. I will tell him that an ambassador has arrived to whose orders he must soon seriously reply. EPI. So you shall say. PAN. That's what I will say. EPI. See to it that you do not say this to anyone else. PAN. I will not. EPI. Meanwhile, girl, go and set up a table in the raised dining room of the house, that we may receive our guest here with the greatest honour and joy. GIRL. I will see to it that all furnishings are shining. EPI. Let the walls gleam with hyacinth-coloured cotton and silk tapestries. GIRL. I will do that willingly. EPI. See to it also that the table shines with radiant gold and jewelled cups. GIRL. It shall be done. EPI. Let every place be sweetened with fragrant balsam, incense and aromatic resins. GIRL. They shall be sweetened. EPI. But quickly. GIRL. Very quickly. EPI. Now I must talk to this gentleman affably and cunningly until my husband returns, to see if I can perhaps hunt out what he will be telling my husband. Ah, he is once more approaching me.</p>
<p>ACTUS II. SCAENA VI. Tetrametri. NOMODIDASCALUS, EPI., PUER.</p>	<p>Act II, Scene vi NOMODIDASCALUS, EPI., BOY</p>

<p>----- Mulier, quid est quod inutili Iubes labore distrahi totam familiam in aedibus, Ut putridam carnem oppleas enutriasque vermibus? [455] Si habeas quibus vitam tuam serves et hoc corpusculum Moderate operias, aliud his regionibus nil postules. Nam is cuius hac legatione fungimur, ditissimus est, Qui in propria mensa suis paravit immortalia Sua fercula atque pocula, utpote omnibus sese hac brevi [460] Vita pie colentibus et amantibus. Quid denique in His lacrimarum vallibus congeritis aes, vestes, opes, Captatis ampliter voluptates, honores, commoda, Cras morte certo certius morituri et omnia haec velut Nihilum relicturi? EPI. Id quidem cognoscimus, vir optime. [465] Sed (obsecro) quid adeo mortem interminaris iuvenibus Sano atque vegeto corpore? An non plurimis annis adhuc Vitam poterimus prorogare et ultro caelis perfrui? NOM. O si scias, quam haec stulta sit praesumptio: modo trepida Resipisceres, hunc fastum et hunc luxum ut lutum contemneres [470] Iramque flendo iudicis caelestis antevorteres. EPI. Qui stulta? Non propitius est Deus optimus? Qui et in ultima Hora diei in vineam properantibus post otium Magnum dabit parvi laboris praemium? NOM. Si vera sit, Numquam profecto est sera paenitentia. At tu qui scias, [475] Homo bulla inanis et levis, quod horam ad undecimam queas Perducier? Nam qui spondit paenitenti gratiam, Is negligenti non spondit crastinum. Quin etsi ad id Aetatis ultimae senex perveneris, qui nunc scias, Quod te in suam paterfamilias vineam missurus est? [480] Quandoquidem donum Dei, perfecta paenitentia, haudivit Res propriae virtutis est. Tuque interim sprete Dei Patientia longa secundum cor tuum non paenitens Tibi in supremum examen iram congeris. EPI. Tu territas Me nequam mediocriter dirae necis vocabulo. [485] Verumtamen difficile mihi persuadeas, haec omnia Quae possidemus ampliter, fore deserenda adeo temere Et stulte et inconsulte, ut illis non fruamur libere. Qua vel sua clementia Fortuna vel dii boni Nobis suo favore contulere abundantissime. At [490] Iam sermo suspendendus est; tandem maritus advenit. NOM. Ut video, non resipueris donec tibi Letum sua Vitam sagitta transigat. Vade igitur et fac quod tuae Censes saluti commodum. EPI. Vadam et videbo quid mei</p>	<p>Woman, why do you order all the servants in your house to be distracted with this useless work, in order to stuff your rotten flesh and to nourish it with worms? If you have enough to preserve your life and to cover this body moderately, you should ask nothing else in these areas. For he whose mission I am carrying out is very rich and he has prepared on his own table immortal dishes and cups for his own people, namely, those who in this brief life worship him piously and love him. Finally, why in these vales of tears do you pile up money, garments, riches? Why do you strive to have pleasures of the flesh, honours, profits abundantly, when tomorrow, more certain than certainty itself, you shall die in death and leave all these possessions as if they were nothing? EPI. Excellent sir, we indeed know that, but I beg you to tell me why you are threatening us so--we are young and have healthy and vigorous bodies. NOM. O, if you were to know how foolish is this presumption, you would now come to your senses in fear; you would despise this pride and extravagance as dirt, and by your tears you would turn aside the anger of the heavenly judge. EPI. How am I foolish? Is not our best God kind? Will he not give a great reward for little work to those who, even in the last hour of the day, hurry into the vineyard after a life of indifference? NOM. If that were true, repentance would assuredly never be too late. But how do you know that you can be brought through at the eleventh hour, for man is an empty and light bubble. He who has promised grace to the penitent does not guarantee a tomorrow for the negligent. Nay, if you were to come as an old person to the time of your last years, how would you know that he would send you into his father's vineyard? Since perfect penitence is a gift of God, it is not a thing of one's own virtue, and you, in the meantime, scorning the long patience of God, not repenting in your own heart, will build up wrath against yourself at the final judgement. EPI. You do not frighten me even moderately by this talk of dire death. And you will have difficulty in persuading me that all these possessions we use so extravagantly should be carried out of doors rashly and foolishly and without consultation, that we may not enjoy freely those possessions which either fortune by her kindness or the good gods by their favour have conferred on us so abundantly. But now our talk must be stopped; at last my husband arrives. NOM. As I see you will not be sensible until death ends your life with his arrow, go and do what you have decided is advantageous to you. EPI. I will go and see what my servants have prepared for the feasts and for the dining room, and I should like you to be present with my husband this evening. NOM. I must confront him now. Boy, bring the document and the books of the divine law. BOY. Certainly, master.</p>
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<p>Convivio et triclinio apparaverint. Te quoque velim [495] Marito adesse vesperi. NOM. Is mihi modo conveniendus est. Profer, puer, diploma divinaeque legis codices. PU. Hem tibi, domine, diploma divinaeque legis codices.</p>	<p>Here is the document and here the books of the divine law.</p>
<p>ACTUS II. SCAENA VII. Tetrametri. HECASTUS, PANOCNUS, NOM.</p> <p>Quem sese homo dicebat esse, qui iubebat me sibi Assistere? PAN. Insignem virum magnique regis nuntium. [500] HEC. Se nobilem, se divitem, se purpuratum aut splendidum Auro exhibebat nuntius? PAN. Non admodum. Verumtamen Ea est viro in sermone, vultu moribusque auctoritas, Maturitas probitasque, ut (absit verbulo indignatio) Te rusticum, te barbarum censerem et hominem sordidum. [505] HEC. Nugare. Si pannosus est, si pauper et ignobilis, Non regius legatus est neque huc bonis avibus venit. Ubi reliquisti virum? PAN. Cum uxore nostris pro aedibus. En tibi hominem! Vide et experire, ipsus quis est vel quantus est. HEC. Pol tam gravem non credidi. Relucet ex facie viri [510] Reverenda morum dignitas et honore digna sanctitas. PAN. Haec dixeris, cum hominem loquentem audiveris. HEC. Salus tibi Sit, quisquis es, venerande vir. Men' quaeritas? NOM. Tibi quoque salus Vitaque functo mors bona et vitae futurae gloria. Tun' ipse es qui vulgo Hecastus diceris? HEC. Hecastus sum ego. [515] NOM. Rex regum et imperator omnium per orbem maximus Me misit ad te nuntium iussitque te absque mora suis Assistere tribunalibus deque omnibus quibus usus es Vel abusus et quae sub polo per fas nefasque possides, Sibi rationem reddere. Et ne existimes rem frigidam [520] Et hanc meam legationem subdolam aut minus ratam: En litteras chirographumque, quo suam ad praesentiam Te tanta maiestas citat. HEC. Quid Caesari mecum fuit Commune, ut accepti datique subito iustum calculum Suum ad tribunal exigat? Quid? Num imperator me sibi [525] Servum, colonum, debitorem aut oeconomon existimat, Ut referam ei omnem calculum de singulis? An non licet Mihi de meis et quod volo et quantum volo, quando volo et Quibus volo et quemadmodum volo, meo pro arbitrio</p>	<p>Act II, Scene vii HECASTUS, PANOCNUS, NOMODIDASCALUS</p> <p>Who did you say he is--that man who bid me to appear before him? PAN. An outstanding man and the messenger of a great king. HEC. Did this messenger show that he is noble, rich? Was he dressed in purple and shining with gold? PAN. Not at all, but there is in the man's speech, in his looks and his manners an authority, maturity and honour, that (may my words not rouse your indignation) I should judge you to be a rustic and a barbarian and a low fellow compared with him. HEC. You are talking nonsense. If he is ragged, poor and of low birth, he is not a royal ambassador and he does not come here with good omens. Where did you leave the man? PAN. With your wife in front of our house. Look, there he is. Look at him and try to find out who he is and how important he is. HEC. By God, I did not believe he'd be so dignified. There shines from his face a grandeur of character that must be respected and a sanctity worthy of honour. PAN. You will say this even more when you hear him speak. HEC. Greetings to you, revered sir. You were looking for me? NOM. Greetings to you also; a good death after you have finished your life, and glory in your future life. Are you the man who is commonly called Hecastus? HEC. Yes, I am Hecastus. NOM. The King of Kings and the greatest Emperor of all the world has sent me as a messenger to you and has ordered that you attend his judgement seat without delay and give an account to him of all the things you have used or misused and which on earth you possess, rightly or wrongly. And lest you should think this a chilling business and that my mission is a trick and not valid, look, here are a letter and a bond written in his own hand, by which his great Majesty summons you to his presence. HEC. What did the Prince have in common with me that he should suddenly demand an account of what has been received by me and given to me? What? Surely the emperor does not think that I am his slave, his farmer, his debtor or his steward, that I should give a reckoning of everything one by one? Surely I am allowed at my own whim to spend from my belongings what I want and how much I want when I want, and give to whom I want and in what way I want? NOM. First of all, read this letter and use your brains. If after that you hesitate at all, I will explain things more clearly to you.</p>

<p>Impendere? NOM. Has lege litteras primum omnium atque intellege. [530] Si postea quid haesitas, tibi clarius praecepero. HEC. Proh Iuppiter, cuiusmodi haec scriptura et haec elementa sunt? Nostrae profecto non habent formam stilumve curiae. Quasi hi characteres Dei digito exarati sint, ita Grandem mihi timoris horrorem ingerunt. NOM. Quid mussitas? [535] Cito perlege citiusque responde, ut sciam, quid sit mihi Renuntiandum Iudici. HEC. Tuam fidem! Est in litteris Reverenda quaedam antiquitas, punctis figurisque haud parum a Nostra litura discrepans, ut neque legere verbum queam Miser nec intellegere quae exarata sunt. At sunt mihi [540] Duo filii, quorum alter humanis diu versatus est In litteris. Morare dum sensum mihi horum versuum Is explicet. NOM. Vocetur. HEC. Heus, vocato Philomatheam meum Gnatum, ut statim compareat. Post alterum curabis, ut Legatus hic dignissime excipiat hospitesque ceteri. [545] PAN. Et filium tuum, ere, vocabo et alterum curabitur. Numquid aliud me vis? HEC. Nihil nisi ut ipsus actutum advolet. Dicesque quamprimum illius me opera indigere. PAN. Dixero. HEC. Me et cura et anxietas et horror artuum simul obruunt. Dolet latus, cor palpitat, quasi febribus concussa sint [550] Carnes et ossa contremunt. Super omnia haec legatus hic Me et iussa regis maximi torquent pavore maximo; Et ad ipsa quid respondeam, ignoro omnium miserimus. Heu me, vicissitudo quanta subito rerum est omnium. Sed ecce Philomathes adest, gnatus meus iuvenior; hic [555] Mihi, spero post has litteras lectas feret solacium.</p>	<p>HEC. By God, of what sort is this writing and these letters? Our law courts certainly do not use this form and this manner of writing. These characters, looking as if they have been set down by the hand of God, produce in me a great chill of fear. NOM. Why are you muttering? Quickly read it through and reply even more quickly, so that I may know what I must report back to your judge. HEC. I ask you to believe me, there is in the letter a certain reverend antiquity differing not a little from our writing in punctuation and forms, so that I, poor wretch that I am, cannot read a word of it and cannot understand what has been set down. But I have two sons, one of whom has been versed in literature for a long time; wait until he explains the meaning of these lines to me. NOM. Let him be called. HEC. Ho, there. Call my son, Philomathes, to appear here immediately. After that you shall look for my other son, so that this ambassador may be received with all dignity--and also the other guests. PAN. I will call your son, Philomathes, and will look for your other son. Do you want me for anything else? HEC. Nothing, except that Philomathes should rush here rapidly; tell him that I need his help as soon as possible. PAN. I will tell him. HEC. Care and anxiety and shivering limbs overwhelm me. My side hurts me, my heart is palpitating, as if they had been stricken by fevers; my flesh and my bones tremble. Above all, this envoy and the orders of the greatest King torment me with a very great fear. And I do not know, most miserable of all men that I am, what I should answer to these commands. Alas, how great a change in all things there is suddenly for me. But look, here is Philomathes, my younger son; he, I hope, will bring me comfort after he has read the letter.</p>
<p>ACTUS II. SCAENA VIII. Trimetri. PHILOMATHES, HEC.</p> <p>Subito legentem Hippocraten puer meus Me devocat. Quis hic? Pater quid tristis est? Salve, pater. Quid tristis es? Quid et manum Lateri apprimis? HEC. Me subitus invasit dolor [560] Sub dextro hoc hypochondrio. PHI. Linguam exsere! HEC. Hem. PHI. Cedo manum. HEC. Hem manum. PHI. Pleuritis est, Morbus profecto neglegendus nemini, Nisi forte cui vitae salus invisita sit. Is namque praecipiti gradu adducit neci,</p>	<p>Act II, Scene viii PHILOMATHES, HECASTUS</p> <p>My boy calls me unexpectedly as I'm reading Hippocrates. Who is this? My father. Why is he sad? Hello, father. Why are you so sad? Why also are you pressing your hand to your side? HEC. A sudden pain has come upon me in this right side. PHI. Put out your tongue. HEC. Umm. PHI. Give me your hand. HEC. Umm. My hand. PHI. It is pleurisy. Certainly, no one should neglect this illness unless perchance he hates a healthy life. For</p>

<p>[565] Nisi eam reppulerit initio medicans manus. Fidito, pater. Lecto Galeno facile te Servavero. Sola hacne causa subito me Modo devocari iusseras? HEC. Non hac quidem, Fili, sed alia, quae premit pectus meum [570] Multo magis. Vidistin' hunc virum gravem? PHI. Quin viderim? HEC. Magni imperatoris (ut ait Et ut indicat maturitas) legatus est. Qui me suis verbis gravibus et litteris Eius tribunali ocus sisti iubet [575] Et omnium quae nostra sunt, rationem ibi Ut nacta sunt vel distributa, reddere. PHI. Ne cesseris. In ius vocandus est pater, An imperator omnibus nostris bonis Praescribet ultro calculum? HEC. Audi cetera. [580] Venerandae adhuc antiquitatis obtulit Diplomata, brevibus quidem illita versibus, Sed litteris tam insignibus uti non manu Mortalis hominis, at Dei scripta putes. Tantum ingerunt horroris intuentibus. [585] Quas dum neque intellegere queo neque legere, Te devocavi ex edito museolo, Ut verba, sensum et ordinem cum expresseris, Sciam quid alto principi respondeam. PHI. Diplomata sua mihi vir ipse displicet [590] Videatque nostro in orbe doctos et sophos. HEC. O utinam in hac re, gnate, patri commodes Pro maximis tibi traditis impendiis. PHI. Et quicquid ad philosophiae artes attinet Omnesque leges tum profanas tum sacras [595] Omnemque linguam haud barbaram novi probe. Quid proposuerit, quod facile non solvero? Sed in viro est (dum attentius considero) Non saecularis dignitas (ut credidi) Fastusve regius, sed horror ac stupor [600] Cultus Dei et caelestis amplitudinis. HEC. Hoc dixeris, cum ipsum loquentem audiveris.</p>	<p>this disease leads by a quick step to death, unless a healing hand drives it back at the beginning. Trust me, father, I have read Galen and will save you easily. Is it for this reason only you ordered me now to be called here so suddenly? HEC. Not for this reason, son, but for another which oppresses my heart much more. Do you see this dignified gentleman? PHI. How could I fail to have seen him? HEC. He is the envoy of the great Prince (as he says, and as his stature shows). He bids me with weighty words to give an account of all the possessions that are mine and how they have been gained and distributed. PHI. Tell me more. Is my father to be summoned to court or is the Prince on his side claiming a reckoning of all our goods? HEC. Listen to the rest. He has offered documents of quite venerable antiquity, covered indeed with handwriting so extraordinary that you would think the documents were written not by the hand of man but by the hand of God. They bring great dread upon those who see them. These I can neither understand nor read. I have called you down from your seat of the Muses, so that when you have deciphered the words and the sense and the order, I may know what I should reply to the high Prince. PHI. Let the envoy of the Prince himself unfold his documents for me, and let him see that in our part of the world there are learned and wise men. HEC. O, would that you would accommodate your father in this, my son, in return for the great amounts of money I've handed over to you. PHI. Whatever pertains to the arts of philosophy I know well: all the profane laws and the sacred ones and every language that is not barbarous. What has he proposed that I shall not easily solve? But in this man, when I consider him more closely, there is not secular dignity (as I believed), nor royal pride, but the dread and the wonder and the worship of a God of heavenly grandeur. HEC. You will say this even more, when you have heard him speak.</p>
<p>ACTUS II. SCAENA IX. Trimetri. NOMODIDASCALUS, HECASTUS, PHILOMATHES, PUER. Hic est, Hecaste, qui tibi regis mei Mandata legat et explicet? HEC. Is est. NOM. Cape, lege. Plus aequo in hoc loco moratus sum; expedi. [605] HEC. Quid stipes hic elinguis es? Qui non legis? PHI. Horror, pater, me invadit, anxietas quoque Non mediocris. Nam elementa quamquam barbara Miram Dei potentiam prae se ferunt. Humaniores litteras scio, barbaras [610] Neque legere neque intellegere, pater, queo. HEC. Egone miser, qui post tot auri impendia</p>	<p>Act II, Scene ix NOMODIDASCALUS, HECASTUS, PHILOMATHES, BOY Is this the one who should read and explain the mandate of my King to you, Hecastus? HEC. He is. NOM. Take it; read it; I have delayed longer than is right in this place. Explain it. HEC. Son, why do you stand here speechless? Why don't you read it? PHI. Horror overcomes me, father, and also very great anxiety. For although these letters are in the vernacular, they carry the miraculous power of God in them. I know the languages of Greece and Rome; the vernacular languages I can neither read nor</p>

<p>Nil eruditionis in te nactus sum? An non in hoc te litteris mandaveram, Ut, sicubi res postularet, tu meas [615] Causas viris coram probis defenderes? Et ecce nunc in hoc meo discrimine Stas mutus absque mente, voce et sensibus. Lege vel abi in malam crucem, ignavissime! NOM. Ne caede gnatum innoxium. Nam tu magis [620] Taxandus es, qui tantum eidem litteras Tradi volebas, quae aut forent rebus tuis Perutiles aut ampliter gnati tui Tum gloriae tum dignitati consulant, Dei optimi et propriae salutis neglegens. [625] Porro ex Deo omne pendet hoc negotium Totumque divinum est quod hic tractabitur. HEC. Quid audio? Non dixeras exordio Summi imperatoris te adesse nuntium? NOM. Et esse dixi et sum quidem παντοκράτορος [630] Et imperatoris minister maximi. An non Deus rex regum et omnium ubilibet Dominantium? Hic suo tribunali iubet Te assistere, ut simul exigaris omnium Quae gesseris rationem et artum calculum. [635] De idololatria, infidelitate deque falso Iureiurando, dolo, periurio, Fastu, gula, luxu, libidine, aecidia, Furto, philargyria, rapina, caedibus, Livore, bile et id genus facinoribus, [640] Quibus Deum patrem optimum et ter maximum Negare minime veritus es, sed omnibus Tum animi tui tum corporis pulcherrimis His dotibus cum argento et auro plurimo Abusus es. Quorum omnium te, homo, Deus [645] Non principem aut dominum, sed oeconomum sibi Constituerat, quo ea non tuae libidini Sed commodis et gloriae domini tui Expenderes, nunc petitur aequus calculus. HEC. Tot atque tantis me procellis obruis, [650] Ut mente desperationi proximus Deficere me putem. Sed ista qua mihi Minaris actuum omnium discussio, Post longa creditur futura tempora. Quis interim interdixerit fruisi iis [655] Quae vel labore parta sunt vel annuens Mihi vel patri Fortuna large tradidit? NOM. Homo bulla inanis, exigis quis vetuerit? Divina virtus celeriter te eliserit, Te extruserit, te eraserit, te extinxerit. [660] Divina enim animadversio, etsi pluribus Sit differenda serius, tibi imminet Et occupabit neglegentem ocissime. Quapropter expende ocius, quid his super Respondeas. HEC. Vehementer urges, nec tamen [665] Tempus locumve examinis certo ordinas. NOM. Nunc imminere diximus tempus locumque</p>	<p>understand. HEC. Poor me. After so much expenditure of money, I have gained no learning in you. Didn't I entrust you to literature in this hope, that if ever the case demanded, you would defend my causes before honest men? And look how in this time of danger you stand mute without mind, voice, senses or even legal advice. Well, go to the devil, you lazy lout.</p> <p>NOM. Do not beat your innocent son, for you should rather be berated, since you were willing that an education should be given to this same son, only that it might be very useful to your business or might take care of both the glory and the rank of your son. Besides, this whole business depends on God and the whole matter that shall be investigated is in the hands of God.</p> <p>HEC. What do I hear? You had not said at the beginning that you were here as the messenger of the highest Prince. NOM. I said that I was, and I am indeed, the minister of the all-powerful and greatest Prince. Surely God is the King of Kings and of all rulers everywhere. He has ordered you to appear at his court, so that at the same time you may be asked for an account and a strict reckoning of all that you have done, of your idolatry, infidelity, false oaths, deceit, perjury, pride, gluttony, debauchery, lust, sloth, theft, love of money, rape, slaughter, malice, anger and crimes of that type, by which you have not feared to deny God the Father, best and thrice greatest, but have abused all these most beautiful endowments of your mind and of your body with silver and very much gold. Of all these things, man, God had made you not the chief or master but a steward for him, so that you might use these things not for your own desires but for the benefit and glory of your Lord; now a just reckoning is demanded.</p> <p>HEC. You overwhelm me with so many great storms that I am near to desperation and am losing my mind. But that discussion of all my transactions, with which you are threatening me, I believe shall come in the future after a long time. Who in the meantime shall forbid me to use those goods which have been gained by work or which an approving fortune has so generously passed down to me or to my father? NOM. Do you, a man, an empty bubble, ask who shall forbid it? The divine power shall quickly dash you to pieces, drive you out, erase you, extinguish you; for divine punishment, even if for many others it must be delayed till later, threatens you now and shall seize</p>
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<p>Diximus dudum, atque adhuc recalcitras. HEC. At qua via gradiendum erit? NOM. Te rapuerint Hinc ultro qui accusaverint, Dei angeli, [670] Tum daemones, tum propria conscientia. Et ipse te tunc, ut modo, accusavero. HEC. Cui iudici? NOM. Inflexibili et horribili Deo, Cuius tremunt vultum inferi superi quoque. HEC. Non advocato causa et epitropis potest [675] Committier? NOM. Coram ipse oportet adsies. HEC. Nullaene igitur indutiae? NOM. Nullae. HEC. Hei mihi. Prosintne opes? NOM. Minime. HEC. Precesne? NOM. Neutiquam. HEC. Heu heu miser, quid natus sum? Quot undique Me subito circumdant mala? NOM. Haec ante omnia et [680] Te praevidere et te cavere, cum diem Tibi otio terere liberet, oportuit. Nunc ergo dic, quid Iudici renunties. Neque enim licet posthac morari quidpiam. HEC. Angustiae graves mihi sunt undique. [685] Ignoro quidnam fecero, quandoquidem Durum aggredi et periculosum renuere. Cum nullus igitur sit legere qui possiet, Hoc ipse lege diploma, quo certo sciam Quid me citanti iudici respondeam. [690] NOM. Onus hoc subire tuo haud gravabor nomine. פֶּן יִסְרֹף לְקַת אֲנִי id est: Numeravit hos Vitae tuae dies Deus verissimus Et ponderavit minus habentes maximus; Divisit itaque te e solo iustissimus. [695] En prior. Et altera haec, quam clarius יַצַּת תִּבְכְּלוּ quod est: Homo, Domui tuae dispone, quia morieris et Non vixeris. Hic est tonantis nuntius. [700] HEC. Ergone moriar? NOM. Certius quidem nihil. HEC. Qui moriar annum vix agens tricesimum? NOM. Moriere nec posthac habebis crastinum. HEC. Egone moriar, opibus qui abundo plurimis? Cui sunt amici, proximi, uxor, liberi? [705] NOM. Vide quid hi te iuverint. Moriendum erit. Quid nunc remandas iudici? Dic sine mora. HEC. Heu me! Velim nolim, omnium miserrimus Petam supremum Iudicem. NOM. Sequere ilico. Tu quoque, puer, cape sarcinam. Migremus. PU. Hem.</p>	<p>you very speedily in your negligence. Therefore ponder quickly what further answers you will make to these facts. HEC. You press this vehemently, but you do not arrange for certain a time or place for the trial. NOM. We have said that the time and place is near. We have said it for a long time and you are still obstinately defiant. HEC. But by what route must we go? NOM. Those who have accused you--the angels of God--will snatch you up from this place to the other side; then the servants of the devil, then your own conscience, and then I myself shall accuse you, as I am doing now. HEC. Before what judge? NOM. An inflexible and fearsome God, at whose face those below and those above also tremble. HEC. Can the case not be given to a lawyer or to trustees? NOM. You yourself must be present in person. HEC. Is there then no remand? NOM. None. HEC. Alas. Does my wealth bring me no benefit? NOM. None at all. HEC. My prayers? NOM. In no way. HEC. Alas, alas, poor me, why was I born? How many evils suddenly surround me on every side! NOM. You should have foreseen all these things long ago and should have been on guard, when it pleased you to pass time in idleness. Now tell me what message you will send back to your judge. For you may not delay after this. HEC. Grave difficulties are on every side of me. I do not know what I should do, since it is hard to go against him and dangerous to refuse. Sir, you yourself please read this document that I may know for certain what I should reply to the judge who is summoning me. NOM. I shall not take it amiss to undertake this task in your name. The Hebrew words say that the very true God has numbered these days of your life. And the very great God has weighed those who have less. And so the most just God has removed you from your seat of power. That is the first part. And the second part is an explanation that you may understand more clearly, that you, man, should look to your house, because you shall die and shall not live. This is the message of the Thunderer. HEC. Am I then to die? NOM. Nothing is more sure. HEC. Why should I die when I've scarcely reached my thirtieth year? NOM. You shall die and after this you shall not have a tomorrow. HEC. Am I to die who am endowed with so much wealth? Who have friends, neighbours, a wife, children? NOM. See what help they will give you. You must die. What message do you now send for the judge? Speak without delay. HEC. Alas. Whether I wish it or not, I, the most miserable of all men, am to go to the supreme judge.</p>
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	NOM. Follow me instantly. You also, boy, take up his pack. Let us depart. BOY. Hem. Very well.
<p>ACTUS II. SCAENA X. Trimetri. HECASTUS solus.</p> <p>[710] O Mors, quam amara est mentio tui viro Sano, cui tranquilla rerum est omnium Possessio libetque adhuc capere cibum. O anima mea, solis relicto lumine, Uxore blanda, liberis caris, bonis [715] Amplis, amicis integris et hoc Tuo suavi corpore, rapiere nunc Per atram et ignotam viam necis horridae ad Summi tribunal iudicis, cui ne quidem Unum ad decem milia referre potueris; [720] Ubi nec opibus, quia dives est, nec gratia, Quia iustus est, sed nec dolo, quia sapiens, Nec pragmatius, iudex quod ipse et testis est, Agendum erit. Quid obsecro tandem spei Nobis duobus unicis, nisi quod salus [725] Speranda nulla est perditis? O si modo Ex omnibus vel unum amicum offenderem, Qui se meis comitem exhiberet passibus, Qui usque ad tribunal iudicis causam meam Pro viribus defenderet: vir is quidem [730] Non mediocre afferret mihi solacium. Talis mihi intus aut foris prensandus est.</p>	<p>Act II, Scene x HECASTUS alone</p> <p>O death, how bitter is the mention of you to a healthy man, whose possession of all things is free from worry and who wishes to enjoy his daily food. Since there is no one who may choose otherwise, oh my soul, you will leave the light of the sun, your charming wife, your dear children, your abundant goods, your honest friends and this your sweet body, and you will be dragged along the dark and unknown way of horrifying death to the court of the highest judge, to whom you will be able to report not even one in ten thousand of your actions. There the case must be pleaded without the use of wealth, because he is rich, without favour, because he is just, but also without deceit, because he is wise, and without lawyers, because he is both judge and witness. What hope is there, I ask you, oh my soul, for us two alone, except that the desperate must not hope for salvation? O, if only I could find even one friend from all my friends, who would be a companion to all my steps, who would defend my case with all his might even at the court of the judge; such a man indeed would bring me no slight comfort. Such a one I must find from inside or outside.</p>
<p>CHORUS. Dimetri. Ex Ecclesiastico, Psalmis et Apocalypsi.</p> <p>O Mors, quam amara est memoria Tui viro sano, cui Tranquilla rerum est copia [735] Libetque adhuc epularier.</p> <p>O saeva mors, o dira sors Homini scelesto et impio, Cui soluto a corpore Mors imminet pessima.</p> <p>[740] Mors quamquam acerba corporis, Tamen ipsa momentanea est; At spiritus mors perpes est Adeoque multo acerbior.</p> <p>Mors prior amicum separat [745] Ab amiculis mortalibus, Secunda mors hominem a Deo Vivente in aevum disgregat.</p> <p>Quia quamdiu Deus Deus, Tam diu erit impius impius;</p>	<p>CHORUS (from Ecclesiasticus, Psalms and the Apocalypse).</p> <p>O death, how bitter is the memory of you to a healthy man, whose wealth is held in peace and who still wishes to continue his entertaining.</p> <p>O savage death! O fate dreadful to a wicked and impious man, whom a very bad death will threaten as he is freed from his body!</p> <p>Although the death of the body is bitter, it is nevertheless of the moment only. But the death of the soul is never ending and so is much more bitter.</p> <p>Death first separates a friend from his mortal friends; secondly, death separates man from God, who lives for ever.</p> <p>Because as long as God is God, so long is the wicked man wicked. He shall be in hell as long as God reigns</p>

<p>[750] Tantisper hic in tartaro, Quantisper ille in gloria.</p>	<p>in glory</p>
<p>ACTUS III. SCAENA I. Trimetri. HECASTUS solus.</p> <p>Quam is est beatus qui ita probe vitam suam Instituit, ut morte ingruente neutiquam Timeat, sed audeat ultro adire iudicem. [755] Id ex mea infelicitate maxima heu Sero nimis considero. Nam cor meum Tot opprimunt curae ut quid expediat mihi Primum omnium tentare, prorsus nesciam. Vitam meam dum pristinam considero, [760] Plus terret orco dira conscientia. Si in posterum emendationem spondeam, Morbus premit, mors imminet, Deus quoque Iratus instat arbiter; cuius quidem Solutus tribunal mox adire exhorreo [765] Et nescio si ex omnibus sit quispiam Amiculis qui me velit comitari. Tentare tamen id est necesse maxime, Quod solus hunc ausim adire iudicem. Se primus ingerit cum amicis Daemones: [770] Is primum mihi modo conveniendus est.</p>	<p>Act III, Scene i HECASTUS alone</p> <p>How blessed is that man who regulates his life so excellently that at the onset of death he has no fear, but of his own accord dares to meet his judge; alas, this is what I am considering too late, to my very great unhappiness. For so many worries oppress my heart, that I do not know precisely what is expedient for me to try first of all. When I think of my former life, a dreadful conscience frightens me more than hell. If I were to promise to improve my ways in the future--ouch, my disease grows worse; death is imminent; God also hounds me as an angry judge. Indeed, I shudder at the thought that I must soon approach his court alone. And I do not know if, of all my friends, there is any one who would be willing to accompany me. Yet it is very necessary to try to find one, because I should not dare to face this judge alone. Daemones is the first to force himself upon me with his friends. He is the first who must now be faced by me.</p>
<p>ACTUS III. SCAENA II. Trimetri. DAEMONES cum duobus AMICIS, HECASTIS.</p> <p>Eamus et videamus ut Hecastus vetus Valeat amicus. AM.1 Eamus. AM.2 Eccum is obviust. DAE. Ut est, Hecaste? Non adhuc sapiunt tibi Vina vetera? Ecquid tristis es? Qui sese habet [775] Lateris dolor? HEC. Quid vina, amice Daemones, Mihi suggeris? Dolor ingravescit plurimum, Verum aliud est quod urget hoc vehementius, In quo tuum atque ceterorum plurimum Consilium et auxilium invoco. DAE. Sis bono animo. [780] Nihil est enim quod viribus, quod opibus et Prudentia tibi non queamus benevoli Impendere. Heus, proponere causam; nostrum erit Succurrere. HEC. Imperator et rex maximus Suo tribunali iubet me assistere [785] Et de omnibus factis, logis, rebus quoque Mihi creditis rationem ad unguem reddere. At solus apparere summo iudici Quandoquidem non audeam, vos deprecor Pro nostra amica et vetere consuetudine, [790] Ut vel simul cuncti vel unusquilibet Mecum profectus ad tribunal iudicis Pro me advocatus vel patronus adsiet. DAE. Confide; nam pro viribus te quisque ibi Iuvabimus. Sed quando proficiscendum erit, [795] Vel quo modo, vel quo, vel ad quem iudicem? HEC. Heu me, sine remora vel ante vesperem Sub horrido vitae et necis discrimine</p>	<p>Act III, Scene ii DAEMONES with two friends, HECASTUS</p> <p>Let's go and see how our old friend Hecastus is doing. FR 1. Let's go. FR 2. But look, here he comes to meet us. DAE. How are things, Hecastus? Don't the vintage wines still appeal to your taste? Why are you gloomy? What is the pain that grips you in your side? HEC. Daemones, my friend, why do you bring wines to me? A pain does weigh very heavily on me, but it is something else that presses on me more violently than the pain. In this I call on you and the rest of my many friends for counsel and help. DAE. Be of good courage. For there is nothing which by our powers, wealth and prudence we your well-wishers cannot willingly pay for you. Come, tell us your case; it shall be for us to help. HEC. The Prince and very great King orders me to attend his court and to give an account to the last item of all my deeds, my words and also of all the possessions entrusted to me. But since I dare not face the highest judge alone, I plead with you that for the sake of our friendly and long-standing companionship you all together, or any one of you, set out with me for the court of our judge and be my advocate or my defence counsel.</p> <p>DAE. Trust us, for each of us will help you there according to his ability. Put your trust in us. When</p>

<p>In regionem tenebricosam et inviam Migrandum erit, sistendum et alto iudici. [800] DAE. Praegrandis est, Hecaste, res quam praedicas, Nostris quoque impar viribus. Si in proximo Vico vel urbe proxima absque periculo Coramque noto iudice haec quam nos rogas Res foret agenda, relinquerem te neutiquam; [805] Sed iam mihi id (quid hi queant, nescio) tibi Praestare non est integrum. AM.1 Mihi quoque Non modo vacat, quod et aliis condixerim. AM.2 Nec mihi per occupationes plurimas. HEC. Haec est amicitiae fides? Haec gratia? [810] Sic destituitis in miseria quem quidem Tantum celebrabatis olim in gloria? DAE. Sic mandat hoc Fortuna nobis tempore. Verum probe tibi atque amice consulam: En Syngenes reliquique sanguine proximi [815] Ultro tibi sese ingerunt: causam explica. Nihil est quod ii tibi negaverint. Vale! HEC. Ut hoc amici frigidum solacium.</p>	<p>must we set forth? In what manner? To what place? To what judge? HEC. Alas for me, without delay or before the evening, up to the fearful place that separates life from death, into the dark and pathless region we must go and stand before the high judge. DAE. This task, Hecastus, is very much larger than you indicated; it is also beyond our strength. If it were in the next village or even the nearest city, without danger and before a well- known judge, this request you make of us would be granted. But now it is not in my power to stand by you. (What the others can do I do not know.) FR 1. I also am not free at present, because I have engaged myself to others. FR 2. Nor can I go with you, because of my very many business deals. HEC. Is this my trust in your friendship? Is this the thanks? Do you thus desert me in my time of trouble, the one whom you once celebrated so heartily in his time of glory? DAE. At this time it is what fortune decrees for us. But I will take counsel for you honestly and as a friend. Look, you have kinsmen and relations. They will willingly support you. Explain your case to them. There is nothing they would refuse you. Goodbye. HEC. How cold is the comfort of my friend.</p>
<p>ACTUS III. SCAENA III. Trimetri. SYNGENES cum duobus COGNATIS, HEC. Quid turbae in aedibus tuis, Hecaste mi? Quid uxor atque liberi illacrimant domi? [820] Quonam repente regio iussu foras Citatus es? HEC. Proh proh dolor, cognate mi, ad Summi tribunal iudicis vocatus et Parere iussus sum, nec est qui iudicem Mecum profectus mitiget, causam meam [825] Defendat aut mihi consulat, si non modo Sit quidpiam a vobis mihi solacii. SYN. Cognate, non te deseremus: fidito. CO.1 Non deseram te. CO.2 Hecaste, non te deseram. Tametsi ad Indos me vel ultra duxeris, [830] Per saxa et ignes perque solitudines, Per maria ab Herculis columnis extimis Cimmerium adusque Bosporum et Maeotidem, Tibi comes ero individuus et te protegam. Sed quonam eundum et quando, nobis dicito. [835] HEC. Statim in horridum mortis ferar periculum et Sistar severo iudici, cui ne quidem Unum queam pro mille adortus reddere. SYN. Vices tuas (ita me iuvent pii Ioves) Doleo, sed haec mihi causa paret acerbior [840] Quam possiet per nos tibi tractarier, Ut nulla nos mortis pericula terreant. Quapropter oro aequanimiter nos audias, Tuae salutis consulere quia cupimus.</p>	<p>Act III, Scene iii KINSMAN and two other cousins, HECASTUS My dear Hecastus, why is there such a crowd in your house? Why are your wife and children weeping at home? How is it that you have suddenly been summoned abroad by royal decree? HEC. O, O, cousin dear, I have been summoned before the court of the highest judge and have been ordered to appear, and there is no one who will set out with me and pacify the judge, defend my case or take counsel for me, unless you should now offer me some comfort. SYN. Cousin, we will not desert you. Put your trust in us. CO 1. I will not abandon you. CO 2. I won't desert you either, Hecastus. But tell us where we must go and when. HEC. I am to be taken immediately into the fearful danger of death and set before the stern judge, and when I am in his presence, I cannot even pay back one for a thousand. SYN. I grieve for your misfortunes (so help me, ye holy gods), but this case appears to me too harsh for us to handle for you, so that none of the dangers of death may terrify you. Therefore, I pray you to listen to us calmly, because we desire to take counsel for</p>

<p>Tibi sunt opes amplissimae, tibi famuli [845] Fidissimi, tibi liberique acerrimi. Auri tui argentique vim cape maximam Assumptisque famulis atque liberis tuis Securus aggredere severum indicem; Si quid tui nati haud queant defendere, [850] Tua (cui omnia oboediunt) pecunia Facillime redemeris. Nos coniugem Tuam atque rem domesticam, ut tibi proximi, Tuebimur. CO.1 Tuebimur. CO.2 Tuebimur. SYN. Nihilominus ubi te paratum scierimus, [855] Adusque portam prosequemur ampliter. CO.1 Te prosequemur. CO.2 Prosequemur insimul Te summo honore et ampliter. HEC. Me miserum, ut est Vana et caduca sanguinis fiducia! Sic adiuvatis proximum? SYN. Cognate, (si [860] Vis) hoc boni consule quod offerimus. Vale! HEC. Heu, Parcere meis quidem volebam liberis, Sed ab omnibus desertus hos cogar quoque Mihi obsequentes atque comites reddere. Eccos meum ob malum madentes lacrimis.</p>	<p>your salvation. You have abundant wealth, most faithful servants and very active children. Pick out a very large sum of silver and gold, take your servants and your children and, free from worry, approach the stern judge; if your children cannot defend you in any way, you may be redeemed very easily by your money (to which all things yield). We will take care of your wife and your domestic affairs, as we are very close to you.</p> <p>CO 1. We will take care of her. CO 2. We will take care of her. SYN. In addition, when we know that you are ready, we will escort you in style up to the gate. CO 1. Yes, we will escort you. CO 2. We will escort you at the same time with the highest honours and in style. HEC. Ah, me. Empty and fleeting are the ties of blood. Is it thus you help your nearest kin? SYN. Cousin (if you wish), think about this good we offer. Goodbye. HEC. I wished to spare my children but, abandoned by all, I shall be forced to make them yield to my wishes and go as my companions. Here they are, weeping tears through my misfortune.</p>
<p>ACTUS III. SCAENA IV. Trimetri. PHILOCRATES, PHILOMATHES, HECASTUS,</p> <p>[865] Tametsi uterque modo ex ephebis cessimus, Non queo tamen, cum exaudiam patrem anxium, Quin lacrimar. PHIM. Quamvis et ipse sine patre Amodo potissim vivere, tamen me quoque Affectus idem permovens lacrimas ciet. [870] HEC. Adeste, filii mei carissimi, Adeste patri dubio in hoc negotio. PHIC. Si quid pater possimus auxilii tibi aut Consilii uterque impendere, haud nos credito Tibi defuturos. Quicquid armis bellicis, [875] Virtute corporis vel animo strenuo Possim, pater, non tibi gravabor exhibere. PHIM. Ad me quod attinet, pater, quicquid scio Vel in sacris vel in profanis legibus Vel in arte disserendi utraque vel integra [880] Philosophia, tibi iure totum vindica, Ut interim sileam, quod et totum tibi Me debeam. Id natura suadet, praecipit Lex atque ratio postulat. HEC. Bene dicitis, Gnati mei, et me sublevatis paululum. [885] Quando a propinquis igitur atque amiculis Omnibus ad unum deseror, tum iudicis Meme exigit censura inevitabilis Nec solus audeam mihi male conscius Petere pavendum iudicem, vos obsecro, [890] Quibus imperare assueveram, ut conficere iter Mecum velitis atque adire iudicem. PHIC. Quis iste iudex est, pater, quem nuncupas?</p>	<p>Act III, Scene iv PHILOCRATES, PHILOMATHES, HECASTUS</p> <p>Although each of us has now passed from the days of youth, I cannot nevertheless help weeping when I listen to my worried father. PHIM. Although I am from now on able to live without my father's help, nevertheless the same emotion stirs me and moves me to tears. HEC. Come here, my very dear sons. Be here with your father in this dubious business. PHIC. If we can be of help to you, father, in any way, or if either of us can pay for any advice, believe us, we shall not fail you. Whatever I can do with the sword and strength of body or with an active mind, I shall not hesitate to do for you. PHIM. As far as it relates to me, father, whatever I know either in the sacred or secular laws or in the art of distinguishing between them or in my total philosophy, take it all by right for yourself. That in the meantime I remain silent is because I owe myself completely to you. Nature persuades me of this; the law teaches it; reason demands it. HEC. You speak well, my sons, and you comfort me a little. Since, then, I am being deserted by my relations and friends--all of them to the last one--at a time when the inevitable verdict of the judge demands me, and since with my bad conscience I dare not go alone to the fearful judge, I beg you, to whom I have been accustomed to give orders, that you be willing to finish this journey with me and approach the judge.</p>

HEC. Caeli imperator atque terrae maximus.
 PHIC. Horrendus hic. Quis audeat eum accedere?
 [895] Nihilominus qua quove eundum ad principem?
 HEC. Per mortem in horridam et inviam regionem, ubi
 Pro singulis dictis meis et actibus
 Posthac recipiam praemia. PHIC. Apage sis, pater.
 Moriturus es? HEC. Moriar. PHIC. Hodie? HEC. Hoc, fili,
 die.
 [900] PHIC. Qui scis, pater? HEC. Legatus aeterni Dei
 Indixit hoc mortem mihi diplomate.
 PHIM. Quin, mi pater, dilationes postulas?
 Quin superiorem iudicem appellaveras?
 HEC. Nullam sinit dilationem aequissimus,
 [905] Nullam quoque appellationem maximus.
 Quapropter oro et obsecro, gnati mei, ut
 Vestro parenti adsitis in discrimine
 Causamque nostram vestra ope et patrocinio
 Reddatis ex aegerrima meliusculam.
 [910] PHIC. Si cum hostibus, pater, tuis armis iubes
 Aut viribus confligere, in Philocrate
 Nullus timor, formido nulla per Herculem
 Bellive detrectatio; sed horrida
 Tecum subire mortis in discrimina,
 [915] Quod animus et natura abhorret, abnego.
 Si quid tamen frater meus tibi Philomathes
 Facere amplius sciat, velit vel possiet,
 Per me licet. PHIM. Prompta est voluntas, mi pater,
 Tibi commodare plurimum scientia et
 [920] Industria, verumtamen pericula
 Mortis subire non queo nec debeo,
 Hoc maxime quod nesciam si te queam
 Iuvare coram iudice aut defendere.
 Idcirco consilio meo fretus, pater,
 [925] Adhibe tibi mancipia et aeris plurimum,
 Quibus imperes liberrime, ut, si quispiam
 Tibi inferat violentiam, famuli adsient
 Causamque reddat (nisi queas defendere)
 Mitem vel excusabilem pecunia,
 [930] Qua nil solet mage flectere animos iudicum.
 PHIC. Iuxta meam sententiam locutus est
 Frater. Decet magis obici periculo
 Tua mancipia quam liberos, ne his perditis
 Nullus siet qui hereditatem dividat.
 [935] HEC. Sic, filii, sic deseritis et fallitis
 Ultro patrem vobis benignum et obvium?
 Qui vos genuit et enutrivit et extulit,
 Sic spernitis? PHIC. Non spernimus. PHIM. Non
 spernimus.
 Sed improbum iussum probe abnuimus. Vale! HEC. Heu,
 [940] Quid iam spei mihi reliquum? Si filii
 Linqunt patrem, quid reliqua tandem familia?
 Tentabo si quid imperando extorqueam.
 Ocius adeste, singuli vernaculi,
 Egredimini. -----

PHIC. Who is that judge, father, to whom you are referring? HEC. The greatest Prince of heaven and earth.

PHIC. He is to be feared. Who would dare approach him? Nevertheless, by what way or to what place must we go to this Prince? HEC. Through death into the fearsome and pathless region, where for each of my words and deeds I now shall receive the consequences. PHIC. Away with you, father. You are about to die? HEC. I shall die. PHIC. Today? HEC. This day, son.

PHIC. How do you know, father? HEC. The ambassador of the eternal God has made known my death to me by this document. PHIM. Why do you not ask for some deferment, father? Why have you not appealed to the higher judge? HEC. No deferment and no appeal is allowed by our most fair and very great judge. Therefore I pray and beseech you, my sons, to be with your father in his hour of danger and by your help and pleading make my case a little better than its present very weak state.

PHIC. Father, if you order me to take my sword against your enemies with all my strength, in Philocrates there would be no fear, no dread, by God, or any shrinking from war, but to go with you into the dangers of death, a course from which the mind and nature shrink, I refuse. But if my brother, Philomathes, knows how to do anything more, if he wishes or if he can, he is at liberty to do it.

PHIM. My will is ready, father, to help you as much as possible by my knowledge and industry, but I cannot undergo the perils of death for you and I ought not to do so, especially because I do not know whether I could help you or defend you in the presence of this judge. Therefore rely on my advice, father: take your servants and much treasure, which you may order them to provide very freely, so that if anyone brings violence against you, the members of your household may defend you and make your case (unless you can defend it) a mild one and one which may be paid for by a fine of money. Usually nothing influences the minds of judges more than money.

PHIC. My brother has spoken and has agreed with my opinion. It is more suitable that your servants should be thrown into danger than your children, lest with the children lost there should be no one to divide up your legacy. HEC. Is it thus, my sons, is it thus you desert your father and cheat him too, your father who has been so kind and easy with you, who fathered you, nourished you and put you in good positions? Is it thus you scorn him?

PHIC. We do not scorn you. PHIM. We do not scorn

	<p>you, but we properly refuse to carry out an immoral order. HEC. Alas. Goodbye. What hope is now left for me? If my sons abandon their father, what can I expect of the rest of the family? I will try to extort it from them by orders. All my servants, come here quickly. We are going out on a journey.</p>
<p>ACTUS III. SCAENA V. Trimetri. PHILIPONUS, HECASTUS, PAN.</p> <p>----- Tu nos vocaveras, ere? [945] HEC. Vocaveram non vos modo sed etiam alios Famulos meos. PHI. Quid exsequi nos praecipis? HEC. Producite huc Plutum meum, meas opes Et quicquid est pretiosum in aedibus foras! PAN. Producimus. HEC. Sine remora! PHI. Absque ulla mora. [950] HEC. Possem invocare coniugem cum ancillis Blandasque amulas meas, quarum haud secus Ac coniugis suavi consuetudine Hucusque fructus sum, satis genio meo et Veneri obsequens, et quae me amabant plurimum. [955] Vereor tamen ne forte sit frustraneum. Quid audeant hic mulieres pavidissimae, Ubi trepidat et fortissimus? Si liberi Non audiunt, quid audiat me uxor procax? Quis intus est garritus? Ecquis exiet? [960] Ipsa uxor est habetque quod fert aegrius.</p>	<p>Act III, Scene v PHI., HECASTUS, PANOCNUS</p> <p>You called us, master? HEC. I called not only you but also my other servants. PHI. What orders are you giving us to follow? HEC. Bring out here my treasure, my riches and whatever is precious in the house--bring it out of doors. PAN. We are bringing it out. HEC. Without delay. PHI. Without any delay. HEC. I could call on my wife, her young maidservants and on my enticing lady-friends, whose sweet company hitherto I have enjoyed no less than my wife's, as I catered to my appetites and my desires, and they loved me very much; yet I am afraid lest perchance such a plan would fall to pieces. Why should these very panicky women dare to go where even the bravest man trembles? If my children do not listen to me, why would my saucy wife listen to me? What is that chatter that is coming to us? Who will come out? It is my wife herself, and there is something vexing her mind.</p>
<p>ACTUS III. SCAENA VI. Trimetri. EPI. HECASTUS, ANCILLAE duae.</p> <p>Quid est, marite, quod foras Plutum iubes Ex abditis domus locis producir? An morbus ad dementia te corripit? HEC. Sine me, uxor, hoc die opibus hisce perfrui, [965] Qui crastino fortasse et his et gloria et Vita carebo et omnibus, mortis quoque Tremebundus ad regionem iturus horridam. EPI. Papae, marite, quid hoc quod occipis loqui? Tu mene utroque filio, famulatio [970] Et omnibus bonis relictis profugies? An non putem dementia hanc sententiam? HEC. Tace, mulier, ut audias quod nequitiam Insaniam. Vidistin' hunc paulo prius Virum honore dignum et moribus gravissimum? [975] EPI. Vidi. Isque me mirum in modum perterrituit, Mortem subinde et acre iudicium Dei Aequissimi mihi memorans. HEC. Hic iam rato Magni Dei chirographo atque diplomate Mortem mihi indicit et ad horridum statim [980] Citat tribunal iudicis, cui ne quidem Unum queo pro milibus reddere. Itaque, Coniux mea, oro et obsecro, etsi non queas</p>	<p>Act III, Scene vi EPI., HECASTUS, TWO SERVING GIRLS</p> <p>Husband, why are you ordering your treasure to be brought out of doors from the secret recesses of our house? Has some illness seized you and driven you to madness? HEC. Allow me, wife, to enjoy my treasures today, since perhaps tomorrow I shall be without these, without glory, without life and everything, and shall also be going trembling to the fearsome realm of death. EPI. Come, come, husband. What's this you are beginning to tell me? Will you leave me and both your sons, your household and all your goods and run away? Surely I am to think this is the opinion of a madman. HEC. Be silent, woman, that you may hear that I am in no way insane. A short time ago did you see that gentleman, worthy of honour and most dignified in his manners? EPI. Yes, I saw him, and in a strange way he terrified me, reminding me of death repeatedly and the keen judgement of the most just God. HEC. He has now shown me of my death in this handwritten document approved by the great God, and he summons me</p>

<p>Causam meam defendere, ut commortua Mecum profecta sis mihi solacio. [985] EPI. Eheu marite Hecaste, mors tibi imminet? HEC. Mors. EPI. Nulla prorsus tibi datur dilatio? HEC. Nulla. EPI. Ergo mortem obibis hoc die? HEC. Hoc die. Pauloque post ipsam videbis me aggredi. EPI. Me miseram, ut est amara mors. Solum necis [990] Me territat vocabulum. Tibi consule, Mi vir. Profecto non tibi ausim congredi. Aurum cape atque argentum et omne famulitium. Mors territat me, deprecor mortem. HEC. Vel has Quaeso puellas linque mihi solacio. [995] AN.1 Ne rogo sinas nos, domina, morti tradier! AN.2 Ne morte nos, domina, sinas occumbere! EPI. Servi tui tibi sint, vir, obsecro comites; Sine mihi meas servarier pedissequas. HEC. Ut usque miser! Huc mancipia Plutum adferant. [1000] EPI. Mox efferent. Confidito; vim maximam Pecuniae panumque pauperibus tuae Pro animae salute impartiar. Mi vir, vale. HEC. O languidum solacium, si quid mihi Male mortuo dispertias. -----</p>	<p>immediately to the fearsome court of the judge to whom I cannot even pay back one for thousands; and so, my wife, I beg and beseech you, even if you could not defend my case, that you would die with me and set forth with me for my comfort.</p> <p>EPI. Alas, my husband Hecastus, is death near for you? HEC. Yes. EPI. Is deferment absolutely denied to you? HEC. No deferment at all. EPI. Then you will meet your death today? HEC. Today and in a short time you will see death itself approaching me. EPI. O me, how bitter is death. The word alone, "death," terrifies me. My dear husband, take counsel for yourself. I should not dare to go forth with you. Take the gold and silver and all the household servants. Death terrifies me. I pray to avert it. HEC. I beseech you then, leave these girls to comfort me. GIRL 1. Do not allow us to be handed over to death, mistress. GIRL 2. Do not allow us, I beg you, mistress, to be handed over to death. EPI. Husband, I beg you let your menservants be your companions; allow me to keep my maidservants. HEC. How unhappy I still am. Let my servants bring my treasure here. EPI. They will soon bring it. Have faith. I will share among the poor a very large amount of money and of food for the salvation of your soul. Goodbye, my dear husband. HEC. O feeble comfort, if you will not share anything with me when I am not yet dead.</p>
<p>ACTUS III. SCAENA VII. Trimetri. PHI., PANOCNUS, PLUTUS, HEC.</p> <p>----- Manum admove. [1005] Ut stas piger! PAN. Quod crassus et gravis admodum est. PLU. Quid inquietor? Quo feror? PHI. Te erus vocat. Hic Plutus est, ere. HEC. Sistite, ut paucis loquar. Heus, Plute, dormis? PLU. Itane tractus dormiam? Compacta pridem membra mea tot tractibus [1010] Disiecta sunt, lassata sunt, soluta sunt, Ut vix sibi usquam ex integro cohaereant. HEC. Mecum profectus hoc die causam meam Iuves oportet apud pavendum iudicem. PLU. Qui caecus et crassus queam proficiscier? [1015] Res quaslibet tibi domi expedivero. HEC. In alteram regionem oportet exeas. Exi, stupide! PLU. Non exeo, etsi distrahas. HEC. O Plute, mors mihi imminet. Servi mei, Si non velis ultro, vel invitum quidem [1020] Te transferent. PLU. Non transferent. Prius quidem Artus et ilia ruperint quam transferant. In morte nemini opitulor usquam gentium, Quin magis ad alienum dominum transeo. HEC. Tentabo num te mihi rebellem cogere</p>	<p>Act III, Scene vii PHI., PANOCNUS, WEALTH, HECASTUS</p> <p>Put your hand to the work. How lazily you stand by, Wealth. PAN. Because he is quite fat and heavy.</p> <p>WEALTH. Why am I being disturbed? Where am I being carried? PHI. The master calls you. Here is Wealth, sir. HEC. Put him down that I may say a few words to him. Ho, there, Wealth, are you sleeping? WEALTH. Sleeping, when so dragged around? For a long time now my limbs have been flattened and dislocated, fatigued and separated by so many pullings about, that scarcely anywhere do they stick together in one piece. HEC. You must set out with me this day and help my case at the court of the dread judge. WEALTH. How can I, who am blind and fat, go on a journey? I will put in order anything you like at your home. HEC. You must travel to another place. Come forth, stupid. WEALTH. I'm not going with you even if you drag me along. HEC. Wealth, death is near for me; if you do not wish to go of your own accord, my servants will carry you across against your will. WEALTH. They shall not carry me across the border. Indeed, before they carry me across, they will have to</p>

<p>[1025] Possim et foras producere. Introducite Vectesque validos comparate ocissime, Quis contumax hinc transferatur longius. Ego iam sequar. PHI. Paremus. HEC. Heu miserum virum, Ut omne longe abest mihi solacium. [1030] Nunc ingravescit corporis et animi dolor, Nunc instat hora novissima, et nolim velim Properandum erit solusque iter vastissimum Heu derelictus ab omnibus confecero, Solumque terribili me oportet iudici [1035] Assistere atque ibi rationem reddere, Nisi fors queam Plutum foras producere. Nunc ingrediar aedes meas, ut singulis Rite ordinatis et habitu mutato huic Accingar itineri omnium tristissimo.</p>	<p>break my limbs and my flanks. To no one anywhere do I bring help at the time of death. Nay, more than that, I always cross over to another owner. HEC. I will try to force this rebel to go abroad with me. Bring him inside and quickly prepare strong carrying poles, by which this insolent fellow may be carried further. I will soon follow you. PHI. We obey. HEC. Alas, unhappy man that I am. How distant is any comfort from me. Now the pain of body and mind grows worse; now my last hour is pressing upon me and, willy nilly, I shall have to hurry along and, abandoned by all, alas, make that very vast journey alone, and alone I must stand before the dread judge and there give my reckoning, unless I could perchance bring Wealth out of doors. Now I will go inside my house, so that when all things have been duly ordered and my robes changed, I may gird myself for this saddest journey of all.</p>
<p>CHORUS. Trochaici dimetri.</p> <p>[1040] Defluentis instar undae Universi cum dolore Procreati et educati Morte ad ima labimur.</p> <p>Ergo quid vires opesve, [1045] Quid voluptas, quidve honores Proderunt post fata, quando his Omnibus privabimur?</p> <p>Delicatus tum putrescet, Fastuosus proteretur [1050] Disque nudus obruetur Pulvere, esca vermibus.</p> <p>Corrigamus ergo nostram Moribus vitam probatis, Ne (quod absit) temporalem [1055] Mors perennis aggravet.</p>	<p>CHORUS.</p> <p>Like the ebbing wave, all of us men, created and brought up in sorrow, slip away at the end in death.</p> <p>Therefore, what do strength or riches, pleasures or honours profit us after death, when we shall be deprived of all these things?</p> <p>The wanton shall then grow rotten; the proud shall be trampled under foot; and the rich man shall be buried naked in the dust, as food for the worms.</p> <p>Let us therefore examine our ways and amend our lives, lest (God forbid) an everlasting death follow heavily on our short-lived lives.</p>
<p>ACTUS IV. SCAENA I. Trimetri. HECASTUS, SERVI duo, FAMILIA, PROXIMI, AMICI.</p> <p>Ut iusseram, lento gradu praecedite Meumque Plutum ferte cauti et commode Ne offensus ex incommodo mihi obstrepat. Cum dixero vale ultimum et domesticis [1060] Et proximis et amiculis, mox subsequar. SE. Proficiscemur. Sed quem itineris ducem habebimus? HEC. Dux ne utiquam defecerit: procedite. Iam, uxor, vale, longum valetate, liberi, Valete, viscera mea! Iam nos separat [1065] Amara mors. EPI. Coniux vale dulcissime! Iam more turturis relicta compari Vidua sedebo in aedibus. FI. Vale, pater</p>	<p>Act IV, Scene i HECASTUS, TWO SERVANTS, FAMILY, NEIGHBOURS, FRIENDS</p> <p>Go ahead slowly as I ordered you and carry Wealth quite carefully, lest, vexed at the inconvenience, he roar at me. When I have said my last farewell to my servants, and to my neighbours and to my friends, I shall soon follow you.</p>

<p>Piissime. An sic nos relinques orphanos? Sic separat nos dira mors? Vale, pater! [1070] HEC. Valet proximi, valet amiculi! PRO. Nos itane, Hecaste, deseres? Longum vale. HEC. Desertus ita vos desero. PRO. Comitabimur Te ad usque portam. HEC. Onerosum id est solacium. AM. Concedimus. HEC. Sed deseretis denuo. [1075] Hui, quis tumultus quaeve turba perstrepens Sonat eminus? Iam ingens pavor mentem meam Et horror artus occupat. -----</p>	<p>Now a great panic seizes my mind and a chill settles on my limbs.</p>
<p>ACTUS IV. SCAENA II. Trimetri. SERVI duo, HECASTUS, AMICI, PROXIMI, MORS.</p> <p>----- Mors, Mors adest A tergo, Hecaste! HEC. Atat! AM. Quid est quod loquimini? Num mortem adesse dicitis? SE. Mors ipsa adest, [1080] Horrenda imago, larva abominabilis, Figura tam exsecranda ut atrum daemona Putetis obvium. PRO. An fuga est consultior? SE. Si sapitis. AM. En! PRO. Papae! SE. Fuge ere, nam te petit. HEC. Quo fugero? Et si fugero, haud effugero. Heu, [1085] Perii miser. MO. Scelerate, sta, sta, perfide! Quid hactenus summi tribunal iudicis Accedere es moratus? HEC. Indutias mihi Concede, formidanda Mors. MO. Nihil moror. HEC. Obsecro, vel usque in crastinum. MO. Haud in crastinum. [1090] HEC. Vel ad horulam. MO. Vix annuo. Post horulam Revertar huc et te vel invitum traham. Examinandum ad iudicem te pertraham Et ad inferos obnoxium te detraham. HEC. Proh Iuppiter, iam cor meum tanto est mihi [1095] Horrore mortis anxium, tantus quoque Viscera mea aestus concoquit ut (eheu dolor) Nec mente nec corpore queam subsistere. Et praeter haec foedissimorum criminum Me terret affligitque conscientia. [1100] Iudex superne iratus horrendum intonat, Inferni et ater mihi dehiscit tartarus, Vallant quoque undique me cruenti spiritus. Neque ullus est ex omnibus caris meis, Qui verbulum solacii mihi suggerat. [1105] Quid restat itaque mihi miserrimo nisi Vitae et salutis una desperatio? Attendite et videte quaeso singuli Qui praeteritis, num dolor quisquam meae Sit calamitati comparandus maximae.</p>	<p>Act IV, Scene ii TWO SERVANTS, HECASTUS, FRIENDS, NEIGHBOURS, DEATH</p> <p>Death, Death is here. Behind Hecastus. HEC. Oh-h-h. FR. What's that you are saying? Surely you are not saying that Death is present? SER. Death himself is here, his feared image, his detestable spectre, a shape so accursed that you would think you were meeting a black devil. NEB. Is flight more prudent? SER. If you are wise. FR. Look. NEB. Lord help us. SER. Run, master; he's making for you. HEC. Where shall I run to? And if I run away, I shall not escape. Unhappy me, I am finished. DEATH. Criminal. Stand still, stand still, you coward. Why have you so far delayed coming to the court of the highest judge? HEC. O dread Death, grant me a truce. DEATH. I grant no delay. HEC. I beseech you; wait until tomorrow. DEATH. No. Not till tomorrow. HEC. Then just one little hour. DEATH. With difficulty I grant this. After one hour I shall return here, and I shall drag you away even if you are unwilling; I shall deprive you of your life and drag you to the judge, and, if you are guilty, I shall drag you down to Hell. HEC. By God, now my heart is tortured with much fear of death, as if boiling water were cooking my flesh, so that, alas, ouch, my pain! I cannot make a stand in mind or body. And besides this, the knowledge of my most foul sins terrifies and tortures me; the judge thunders above terrifyingly and the black regions of Hell open for me; also on every side bloody spirits surround me. And there is no one of all my dear friends who offers me a little word of comfort. So what remains for me in my misery, except only despair of life and salvation?</p> <p>All of you who are passing by, come here and see, I beg you, whether any grief is to be compared to this,</p>

<p>[1110] O vetus amica nobilis, Virtus mea, Quam te gradu lento obviam video eminus! Nisi tu adiuves, nihil salutis residuum est Miserrimo. Heu, defectus aegritudine et Horrore mortis imminentis concido.</p>	<p>my very great calamity. O old friend, my noble Virtue, how slowly I see you afar off coming to meet me; if you do not help me, no salvation remains for miserable me. Alas, weakened by illness and in fear of imminent death, I fall down.</p>
<p>ACTUS IV. SCAENA III. Trimetri. VIRTUS, HEC.</p> <p>[1115] Hic est amicus pristinus? Hic Hecastus est, Qui me, priusquam deliciae, opes, stemmata Mores bonos mutaverant, et coluit et Veneratus est? Accedam eum, quamquam male De me merentem, pristinae memor viri [1120] Erga me amicitiae atque consuetudinis. Hecaste, salvus es! HEC. Salute nil mihi est, Virtus mea, magis opus sub hoc discrimine, Verum levare ad te quidem lumina mea Pudor vetat et ingratitude non sinit. [1125] VIR. Quod ingruit discrimen et quibus indiges? HEC. Iam me rapiet amara Mors, neque ullus est Ex omnibus notis meis qui me suo Consilio et auxilio iuvet; et utinam mihi hoc Tu una licet indignissimo adsis tempore [1130] Ferasque suppetias, deinde iudicem Causae meae mecum profecta mitiges. VIR. Quanta vides, Hecaste, macritudine Confecta sim oblitaque situ, quod tu hactenus Aliique cultum iure nobis debitum [1135] Neglexeritis. Et qui potero sic sordida et Languidula ducere te ad supernum iudicem Causamque (ut ipse fatere) pessimam tibi Defendere? HEC. O Virtus mea, fateor equidem, Tuis beneficiis quod indignissima [1140] Tunc reddidi, cum aetas vigeat lubrica, Florebat et fortunula. At si tu modo Me deseras, actum est salute de mea. Iam namque desperatione perditum ut Orci cibum me excipiet hiscens tartarus. [1145] VIR. Urgent me, Hecaste, preces tuae moventque me Lacrimae tuae, sed neutiquam valeam tibi Prodesse sola, tametsi et incolumis siem. Nae iustus arbiter secus tibi placandus est Quam existimas, nec sola tibi suffecero. [1150] Nihilominus te (ad me quidem quod attinet) Non derelinquam nec tibi abfutura sum. Iubebis interim te ab his vernaculis Reponi in aedibus atque sacrificum tibi Virum pium doctumque mox accersier, [1155] Qui unum tibi auctorem salutis praedicet Viamque, per quam iturus es, plane indicet. Ego interim Fidei loquar sororculae Tentaveroque, num valeat inducier Te invisere; id quod si annuerit ipsamque tu [1160] Receperis, tuae salutis spem fore</p>	<p>Act IV, Scene iii VIRTUE, HECASTUS</p> <p>Is this my old friend? Is this Hecastus who worshipped and venerated me (before luxury, wealth, the garlands of pleasure had changed his good character)? I will approach him, although he deserves ill from me, since I remember his former friendship towards me and his companionship. Hecastus, salvation to you.</p> <p>HEC. My dear Virtue, in this time of crisis nothing is needed more by me than salvation. But my shame forbids me to raise even my eyes to you, and my ingratitude to you does not allow it. VIR. What crisis has fallen upon you, and what do you need? HEC. Soon bitter Death will snatch me away, and no one of all the people I know will aid me with counsel and help; if only you alone would be by my side at this time, most unworthy though I am, and would bring succour and then, by going with me, soften the judge of my case. VIR. You see, Hecastus, to what thinness I have wasted away and how I have been defiled by my situation, because you and others up to now have neglected the worship rightly owed to me. And how shall I be able, dirty and enfeebled as I am, to lead you to the heavenly judge and defend for you your case, which (as you yourself confess) is a very bad one. HEC. O my friend Virtue, I indeed confess that for your kindness I made a most unworthy return, since the lewd time of my life was flourishing and my fortune thrived. But if you now abandon me, it's all over with me for my salvation, for now gaping Hell will seize me, lost in my desperation, as the food of Hell.</p> <p>VIR. Hecastus, your prayers impel me and your tears move me, but I have no strength to help you alone, even if I were in good condition. The just judge must be appeased by you differently than you think, and I alone shall not suffice for you. Nevertheless, I will not abandon you (as far as it relates to me indeed) and I will not be absent from you. Meanwhile, give orders to your servants to place you back in your house, and that the priest, a godly learned man, be immediately summoned for you. Let him explain to you the one author of salvation, and let him indicate to you the way through which you will go. I in the meantime will speak to my little sister, Faith, and see if she could be persuaded to visit you; if she agrees to this, and you</p>

<p>Confidito. HEC. O Virtus mea et meum unicum Solacium, ferme reducti ab inferis Vitam meam. Laetus moriar, ubi id egeris. VIR. Fidite, vale. Post paululum revertar huc. [1165] HEC. Revertere! O quanto est in hac quam in ceteris Plus gratiae maiorque fidei integritas Quam caecus infelixque (dum felicia Cuncta reputabam) aspicere dedignatus sum. En ultro venit et, ab omnibus cum deseror [1170] Mortalibus, spem praesidiaque suggerit. Iamne aliquis egredietur ex famulis meis Qui me ferat sub tecta quique calicem aquae Suffrigidae mihi porrigat? Me miserum, ut est Mutata sors! Qui magna dudum iusseram, [1175] Iam minima cogor postulare nec impetro. Si qua pietatis viscera, famuli mei, Succurrite atque in aedibus reponite.</p>	<p>will receive her, I feel confident that there will be hope for your salvation.</p> <p>HEC. O my Virtue and my one comfort, you have almost brought back my life from Hell. I will gladly die when you have done this.</p> <p>VIR. Goodbye. Have faith that I shall return.</p> <p>HEC. Return. O, how much more grace there is in this one than in all the rest, and greater purity in her faith. How blind and unfortunate I was (while I thought all things were fortunate). I disdained to look for Virtue; lo, she came of her own accord and, while I am abandoned by all mortals, she supplies hope and protection. Now, is there one of my household who will come out and carry me into the house and give me a cup of cold water? Unhappy me! How my lot has changed. I, who not long ago gave out my orders, am now forced to request the smallest of things, and I do not get my wishes granted. My servants, if you have any compassion in you, help me and put me back in the house.</p>
<p>ACTUS IV. SCAENA IV. Trimetri. PHI., PANOCNUS, HEC.</p> <p>Vocem tuam gementis audivimus, ere, Maesti tuamque calamitatem non sine [1180] Dolore lacrimisque conspicimus. HEC. Quid est, Pueri mei, quod me relicto perfidi Fugistis? Hoccine est opus famulantium? Hoccine proborum? Hoccine et ero fidelium? PHI. Tanto fuimus horrore Mortis territi, [1185] Ut non modo deficeret animus anxius, Sed et genua, membra quoque, cuncta labascerent. Ignosce quaesumus atque praecipe quid voles Curarier. Nam mortis extra angustias Nil iusseris quod difficile causabimur. [1190] HEC. Facile remitto. Ceterum satagite quo Primum omnium domo inferar, dein haustu aquae Amplissimo pectus meum refrigerem, Quod tantus aestus, tanta quoque sitis coquit Ut ne quidem Hebrus ipsa queat extinguere. [1195] Post indicate liberis, qui sese habet Res nostra, ut ad me uterque sese recipiat, Ut, si quidem morbo meo minus queant Mederier, doctum virum quam ocissime Piumque pastorem advocent, si quo modo [1200] Animae meae verbo queat mederier. PHI. Fiet. Tu abi quaesitum eriles filios; Ego solus aedibus suis erum ingeram. PAN. Non commode solus queas. Te iuvero. Ex Penetralibus curabo adesse liberos, [1205] Qui Morte dudum territi cum amiculis Causa animi in horto obambulant.</p>	<p>Act IV, Scene iv PHI., PANOCNUS, HECASTUS</p> <p>We heard your voice, master--the voice of a sad person groaning, and we look at your calamity with grief and tears.</p> <p>HEC. Why, my lads, did you leave me and so treacherously run away? Is this the action of my servants? Is this the action of honest men? Is this the action of those faithful to their master?</p> <p>PHI. We were terrified by the great fear of death, so that not only did our troubled minds fail us, but also our knees, limbs and every part of us were ready to fall. Pardon us, we beseech you, and tell us what you want to be provided. Except for the straits of death you could order nothing too difficult for us to plead as an excuse.</p> <p>HEC. I easily forgive you. For the rest, content me first of all by carrying me into the house and then by cooling my chest with a very large draught of water, because such a raging thirst cooks so much of me that not even Hebrus could extinguish it. Afterwards, tell my children how my situation is, so that each of them may return to me and so that, if indeed they cannot find a remedy for my disease, they may call as quickly as possible a learned man and also a godly pastor, to see if by some words he may be able to find a remedy for my soul.</p> <p>PHI. It shall be done. You go off to find the master's sons. I alone will carry the master inside the house.</p> <p>PAN. You could not do it quite alone. I'll help you. I will see to it that your children come to you from the</p>

<p>PHI. Recte. Leva igitur commode, ne viscera Quassata motu non ferant. HEC. Ite placide.</p>	<p>inside rooms. Those who have been frightened of death for a long time are walking with your friends in the garden for the sake of your peace of mind. PHI. Right. Lift him properly, so that his innards are not shaken and do not suffer from the movement. HEC. Come now, gently.</p>
<p>CHORUS. Carminum trochaico.</p> <p>Morte iustus si occupetur, [1210] Neutiquam tristabitur, Mente sed feret ipsam alacri, Quod refrigerabitur.</p> <p>Nam beati scriptitantur, In Deo qui obdormiunt, [1215] Hinc quod omnibus quiescant A suis laboribus.</p> <p>Mors profecto ea pretiosa In Dei conspectu erit, Quam beato fine sancti [1220] Sponte alacres oppetunt.</p> <p>Ergo mortem non atrocem Nec pavendam iudico, Quod beatae porta vitae Sit pie viventibus.</p>	<p>CHORUS.</p> <p>If the just man be seized by death, he will in no wise be saddened, but will accept death itself with a glad mind, because he will be calm.</p> <p>For the blessed are often reported to be those who fall asleep in God and hence rest from all labours.</p> <p>The death which the holy in a blessed end seek eagerly of their own accord will certainly be precious in the sight of God.</p> <p>Therefore I judge that death is not hideous nor to be feared, because it is the gate to a blessed life for those who live a godly life.</p>
<p>ACTUS V. SCAENA I. Trimetri. PHILOCRATES, PANOCNUS, PHILOMATHES.</p> <p>[1225] Panocne, ades, si fors tua indiguerimus Opera, ne inertia tua tuaque acedia Plus noceat intus quam foris negotium. PAN. In me quidem, ere, mora nulla. Dum vis, utere. PHIM. Actum, Philocrate, de patris salute, uti [1230] Plane recenti ex lotio praeiudico. Nam caerulea si tendit ad nigredinem Urina, mortem proximam denuntiat. Sero meam medentis admisit manum. PHIC. Si sic se habet res, mox hic ablegandus est. [1235] Heus tu! PAN. Quid est? PHIC. In vicum abito proximum, PAN. Abibo. PHIC. Et inde sacrificum huc Hieronymum Quam potueris celerrime deducito, Sacra synaxi qui patrem, sed et oleo (ut Decet) sacrato muniat. PAN. Deducam. PHIC. Abi. [1240] PHIM. Vide, moram ne feceris; mortem patri In foribus esse dixeris. PAN. Sic dixerero. PHIM. Heus tu! PAN. Quid est? PHIM. Arcamque mortuariam Sume opera eadem ab arculario. PAN. Licet. PHIM. Praeter suum morem citus proficiscitur, [1245] Ut ratio temporis exigit. Nam mors patri Certo imminet. Verum mihi nondum excidit,</p>	<p>Act V, Scene i PHILOCRATES, PANOCNUS, PHILOMATHES</p> <p>Panocnus, come here in case we need you to work, lest your laziness and idleness do more harm within than your activity outside. PAN. Master, there is no slackness in me, if you wish to use me. PHIM. It's all over with my father's life, as I judge clearly from his last urine, for if the urine goes from a dark colour to black, it tells that death is very near. Lately he has admitted that my hand is that of a healer. Ho there.</p> <p>PHIC. If that is the case, he must soon be removed. Ho there, Panocnus, come here. PAN. What is it? PHIC. Go to the nearby village. PAN. I will go. PHIM. And, as quickly as you can, bring back the priest, Hieronymus, to support my father with the sacred eucharist and, as is fitting, with the consecrated supreme unction. PAN. I'll bring him here. PHIM. Off you go. PHIC. See that you don't delay and that you say that death is in my father's house. PAN. I'll tell him. PHIM. Ho, you, Panocnus. PAN. What is it now? PHIM. As part of this same job, bring a coffin from the coffin maker. PAN. Very good. PHIM. Contrary to his usual manner, he is quick to go off, as the business of the</p>

<p>Paulo quod ante dixeris, mi Philocrates, De hereditariis bonis contraque fas Contraque leges civicas. Non te sinam [1250] Bonis frui potioribus, nisi iure me Superaveris. PHIC. Egon' tuis praerancidis Sive abrogatis attinebor legibus? Clipeum, machaeram et lanceam mihi vindico Pro legibus. Quod militarem ad balteum ex [1255] More attinet, gladii tuebor legibus. PHIM. Si viribus, non iure agas, tu viceris. Verum suos et iura habebunt praesides. Secus loqueris, cum tibi diem dixero Coramque iudice repetundarum egero. [1260] PHIC. Abi in malam rem, postume! An mecum putas Hereditarias quod ex aequo patris Possessiones divides, qui me iunior Et natu et ordine vilior? Per Herculem, Te hoc ense malim confodere quam cedere. [1265] PHIM. Nec ego tibi latum (quod aiunt) culmulum Cessurus sum nec ensibus me territas. At modo silendum honore pro domestico. Praesto est enim quem patri adesse volumus, Probus vir et Dei sacerdos maximi: [1270] Praecedat hic. PHIC. Salve! Sequamur intro, ne (ut Fieri solet) pauperibus elargier Et exteris, plus quam sat est, persuadeat. PHIM. Id cautum oportet maxime. Novimus enim Quam tum sibi, tum ceteris quibus favent, [1275] Legata larga extorqueat id hominum genus, Cum morte ditem terminandum viderint. Eamus. Aliae en appropinquant (nescio Quae) feminae, recta petentes hunc locum; Vultusque honestas dignitatem nuntiat.</p>	<p>time demands. For death is certainly near for father. But I have not yet forgotten what you said a little before, Philocrates, both against right and against the civic laws about our inheritance. I shall not allow you to enjoy a greater part of the inheritance, unless you have first defeated me by law. PHIC. Shall I be held back by your disgusting or repealed laws? My shield, sword and lance I offer in place of the laws. Whatever belongs by custom to the belt of knighthood, I will protect by the laws of the sword.</p> <p>PHIM. If you transact the business by strength and not by law, you will prevail. But human rights also have their defenders. You will speak differently when I set a day for you and plead before the judge for the return of the money. PHIC. Go to the devil, younger brother. Do you think that you are going to divide my father's inheritance equally with me? You are junior to me by birth and lower in rank. God, I'd prefer to bury this sword in you before I yielded to that. PHIM. And I am not about to yield the wide ridge- pole to you, as the saying goes. You do not terrify me with your weapons. But now we must be silent for the honour of our house. For an honest man, the priest of the greatest God, whom we wished to be present for our father, is at hand and is coming here. PHIC. Greetings. Let us follow him inside, lest, as is often done, he persuade father to distribute to the poor and to outsiders more than he should. PHIM. We must take very great care against that, for we know that this tribe of men extort large legacies both for themselves and for others whom they favour, when they have seen that the rich man is about to end in death. Let us go now; look, some women (I don't know who they are) are approaching, making straight for this place, and the beauty of their looks tells of their high rank.</p>
<p>ACTUS V. SCAENA II. Trimetri. VIRTUS, FIDES.</p> <p>[1280] Vir ipse de quo dixeram, soror mea, (Quod poscat id tua caritas nunc dicier) Probis quidem natalibus progenitus est, Probe educatus, recte et institutus est, Mecumque castam habere consuetudinem, [1285] Probitatem amare vitiaque exsecrarier. Verum puer ubi lubricam adolescentiae Aetatem attigit, sensim incipit labascere, Admittere vitia et mei obliviscier. Quid immoror multis tibi que molesta sum? [1290] Is tandem in omne flagitium praeceps ruit. Hunc destitutum viribus, sed et omnium Mortalium solacio, miserata sum, Memor favoris pristini atque animum indidi</p>	<p>Act V, Scene ii VIRTUE, FAITH</p> <p>Here is the man I told you about, sister dear. (Your love demands that this now be said.) Hecastus was indeed born of honest parents; he was well brought up and correctly trained and with me had a chaste companionship; he loved honesty and cursed vices. But when the boy reached the slippery age of adolescence he gradually began to slip away, to admit the vices and to forget me. Why do I delay you with more details? And why am I troublesome to you? He at last rushed headlong into every shameful act. This man, now deprived of his strength and also of the comfort of all mortals, I have pitied, remembering his former good will, and I have put heart into him and hope of the greatest salvation, if I can turn you to the</p>

<p>Et spem salutis maximae, si te queam ad [1295] Clementiam (quae solita servare impium) Inflectere. Ergo, Fides soror carissima, Per viscera misericordiae Dei obsecro, Ut huic misello apud supernum Iudicem Opem feras, cuius merita vel nulla sunt [1300] Vel minima sunt, quo honor Dei cum gloria Multiplicetur ampliter, sed et ovicula, Pro qua suum pastor profudit sanguinem, Per te ad salutis tramitem reducta non Pereat, sed habeat vitam in aevum et gloriam. [1305] Si quid mea imbecillitas in rem tuam Facere queat, promptam et paratam inveneris. Fl. Queas, soror, quod absque te otiosa sit Opera mea, ne dicam subinde mortua. Verum quid hic prodesse possim perfido, [1310] Qui me quoque olim ut inutilem reiecit et In luxu, honoribus opibusque fisus est? Nec possum ei fore adminiculo, nisi Deus Paterque luminum suam per gratiam Me denuo iam supplicii restituerit. [1315] Ad Christum enim nemo venit nisi quem pater Caelestis ultro traxerit. Sit quispiam Qui evangelium ei praedicet, videlicet Per Christum Iesum missionem criminum, Fortasse clementissimus pater homini [1320] Me denuo donaverit; quoniam quidem Fides ab auditu, sed auditus Dei Per verbum in animum funditur. VIR. Sic censeo. Et sic agendum hortata sum, quin et modo Istuc sacerdos doctor agit in aedibus. [1325] Veni igitur, ingrediamur intro, te obsecro, Soror, antequam nos antevortat aut Satan Antiquus hostis Morsve praesentissima, Ut, si tui sit usus, adsis proxima. Fl. Pium est, soror, quod me rogas. Praei, sequar. [1330] Nam taeter huc sese ingerit modo spiritus.</p>	<p>clemency by which you are wont to save the wicked. Therefore, most dear sister, by the flesh of God I beseech you for pity that you may bring help before the heavenly judge to this poor wretch, whose deserts are none or are very small, so that the honour of our God may be amply multiplied with his glory, but also that this sheep, for whom the shepherd shed his blood, may be brought through you to the path of salvation and may not perish but have everlasting life and glory. If my weakness can help in any way towards this case, you will find me ready and prepared.</p> <p>FAITH. You could help me, sister, because without you my work is unprofitable, not to say almost dead. But how could I help the treacherous fellow here, who also once upon a time rejected me as useless and put his trust in debauchery, honours and wealth? I cannot support him unless God, the Father of light, through his grace restore me to him now that he is a suppliant again. For no one comes to Christ unless the Heavenly Father has attracted him there of his own free will. Let there be someone to preach the gospel to him clearly, the remission of our sins through Christ Jesus; then perhaps the most merciful Father will again send me as a gift to the man, since indeed Faith is poured into the heart by the hearing, but the hearing of God comes through the Word.</p> <p>VIR. I agree. And thus I have urged this be done; nay, even now the learned priest is doing that in the house. Come, therefore. Let us go inside, I beseech you, sister, before either Satan, our old enemy, or ever-ready Death gets there first, so that if there be any need of you, you may be present near me.</p> <p>FAITH. What you ask me to do is good, sister. Go ahead. I will follow. For here now that foul spirit has brought himself.</p>
<p>ACTUS V. SCAENA III. Trimetri. SATAN solus.</p> <p>Causam meam scripturus absolutius Adversum Hecastum hic paululum desedero, Ne, si quid insit falsitatis maximis Facinoribus, res tota veniat in gravem [1335] Foedamque controversiam. Abstinete vos, Quotquot theatro adestis, a petulantia, Nisi si velitis et hos cachinnos scribier. Primum omnium superbus est et arrogans, Superbus est et arrogans, et arrogans, [1340] Tum in aedibus, tum in aedibus; tum in vestibus, Tum in vestibus. Iam reliqua tacitus scripsero,</p>	<p>Act V, Scene iii SATAN alone</p> <p>My case against Hecastus I am about to write down quite fully. I'll sit down here for a little while lest, if any falsity be present in my account of his very great crimes, the whole case may turn into a weighty and disgusting argument. All you in the theatre, stop your impudence, unless you wish me to write down your jeers also. First of all, he is proud and arrogant [he writes], "proud and arrogant" and arrogant both in the house, "both in the house" and also in his dress, "also in his dress." Now the rest I will write silently lest chatterboxes hear me and give away my case.</p>

<p>Loquaculi ne exaudiant et deferant.</p> <p>ACTUS V. SCAENA IV. Trimetri. HIERONYMUS sacerdos, HECASTUS, FIDES, VIRTUS.</p> <p>Confessione iam tuorum criminum Tandem absoluta, etiam sacerdotis manu [1345] absolvendus et, mi Hecaste, muniendus es Sacra synaxi et unctione mystica, Nisi te in fide Christi haesitantem invenero. Credisne pro tua salute et omnium Mortalium venisse filium Dei [1350] Iesum in orbem perditum, verum Deum Verumque partum virginis? HEC. Sic inquam, Sic me quoque legere memini. HIE. Credisne eum Vixisse cum mortalibus sine crimine Tandemque suffixum cruci atque mortuum? [1355] HEC. Sic inquam, quin et sepultum hunc asserunt. HIE. Respondeas pro te volo. Anne tu quoque Credis quod alii scriptitant et dicitant De Christo Iesu filio Dei unico? HEC. Qui credere renuam viris gravissimis, [1360] Scriptis suis qui haec prodidere fidelibus? Quis ambigat narasse vera Sallustium? Quis Livium? Quis Caesarem? Quis ceteros? HIE. Credisne mortuum et sepultum, tertio Die resurrexisse vivum a mortuis? [1365] HEC. Et id adstruunt evangelistae singuli Dieque quadragesimo palam suis Cum gloria assumptum fuisse ad aethera et Patris sedere ad dexteram. Quis haesitet Posse omnia Deum, si velit, παντοκράτορα. [1370] HIE. Secede, nondum adhuc tibi locus est, Fides. HEC. An non fides est credere? HIE. Fidei actus est Credere quidem, valiturus haud tamen tibi, Ni ex vivida et vera fide processerit. Nam et daemones credunt tremuntque perfidi. [1375] HEC. Quae vivida igitur est fides quam praedicas? HIE. Paulatim eam (si intenderis) docebo te. Credis, quod omnia quae patravit filius Dei unicus, tibi redimendo gesserit? Tibi natus est, tibi vixerit, tibi mortuus [1380] Sit, tibi sepultus et tibi surrexerit Mortemque tibi devicerit? HEC. Miserrimum Me praedicas. Quanto magis enim haec replicas, Tanto magis mihi dolorem exaggeras Barathroque desperationis admoves, [1385] Qui his omnibus per sordidam vitam meam Me reddidi indignissimum. Nam scio equidem, Quod non sibi (qui iustus est) verum suis Cultoribus cunctisque peccatoribus, Qui veritate ab agnita se sceleribus [1390] Non denuo immersere pestilentibus Foedissimisque, haec fecerit. HIE. Iam ades, Fides.</p>	<p>Act V, Scene iv HIERONYMUS the priest, HECASTUS</p> <p>Your confession has at last absolved you of all your sins, Hecastus. Now you must be strengthened by the holy eucharist and the mystical unction, unless I find you hesitant in your faith in Christ. Do you believe that, to save you and all mortals, Jesus, the son of God, the true God and the true offspring of a virgin, came to this lost world?</p> <p>HEC. So they say. So also I remember reading. HIE. Do you believe that he lived without sin among mortals, that at the end he was crucified and was dead?</p> <p>HEC. So they say. Nay, they also declare that he was buried. HIE. I want you to reply for yourself whether you also believe what others write and say about Christ Jesus, the only son of God. HEC. How could I refuse to believe the most weighty authorities, who have handed down these truths to the faithful in their writings? Who doubts that Sallust wrote the truth? Or Livy? Or Caesar or the others? HIE. Do you believe that he was dead and buried and on the third day arose alive from the dead? HEC. Each of the evangelists confirms this, and that on the fortieth day openly in their presence he was taken up with glory to heaven and sits at the right hand of his father. Who would doubt that all things are possible, if he wishes, for God the "tout puissant"? HIE. Go away. Not yet is there a place for faith in you. HEC. Is it not faith to believe? HIE. It is indeed an act of faith to believe; yet nevertheless it will not be efficacious for you, unless your belief shall come from a living and true faith. For devils also believe and traitors tremble. HEC. What is that living faith you are preaching to me? HIE. I will teach it to you gradually, if you exert yourself for it. Do you believe that all the deeds which the only son of God brought to pass he did to redeem you? For you he was born? For you he lived? For you he died? For you he was buried and for you resurrected? And for you he conquered death? HEC. You show me that I am a most miserable person. For the more you unfold these teachings, the more you pile grief on me and move me to the depths of despair. For I through my filthy life have made myself most unworthy of all these favours. For I indeed know that he did this not for himself (who is just) but for his worshippers and for all sinners who, when they have recognized the truth, have not immersed themselves again in unwholesome, most foul and</p>
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<p>Nam conscia sceleris in Deum admissi, metu Et paenitudine mens viri iam tangitur. Fl. Haec tria quidem, cognitio nempe criminis, [1395] Horror gehennae et paenitentia, laeta sunt Verae salutis omnium primordia. Iam perge, ut in Deum excites fiduciam! HIE. Credisne sanctam ecclesiam et omnium Fidelium communionem? HEC. Maxime. [1400] HIE. Carnis quoque resurrectionem? HEC. Maxime. HIE. Et vitam in aevum gloriosam? HEC. Maxime. HIE. Quid igitur articulum unicum qui insertus est, Remissionem criminum, aegre creduis? Putas, Hecaste, quod is pater qui te semel [1405] A morte, cui te addixerat, per unicum Gnatum suum redemit, omnibus tuis Tibi remissis criminibus haud possiet Tibi denuo laxare quamvis maxima Tua scelera et primae saluti reddere, [1410] Cui subest, cum voluerit, posse omnia? HEC. Potest quidem qui omnia potest; potest quidem, Mi domine, condonare si velit, sed haec Obstat mihi scelerum meorum enormitas, Quae iram tremendi iudicis mihi provocat. [1415] Potest quidem; sed qui velit qui iustus est? Heu quod reliqui te improbe, Virtus mea, Sine qua salutis nil mihi spero reliquum. VIR. Non frangat haec te res, siquidem in Deum fide Neglecta virtus est tibi recuperabilis. [1420] Te doceat hoc pastor tuus verbo Dei. HIE. Virtus quidem semper Deo accepta est, tamen Non sine fide nec absque misericordiae Fiducia. Mi Hecaste, non credis Deum Ut maximum sic optimum? Num maior est [1425] Illi potentia, Hecaste, quam clementia? Cur velle non speras tibi misererier, Quem posse praedicat tibi remittere? Credisne tam remissionem criminum Quam Christum et ortum et passum et in cruce mortuum? [1430] Non haec perinde ac illa pars fidei tuae? Christusne ob hoc natus, cruentus, mortuus, Ut criminum remissionem creduas? Neque hoc modo est credendum ei quod possiet, Sed et quod omnibus sibi fidentibus [1435] Velit remittere, immo quod servaverit? Si corde enim credas quod ore fateris, ut Quod pater Iesum a mortuis revocaverit, Servaberis nec imminet periculum; Quod nil queas iam nisi dolere et credere. [1440] HEC. Pie mones et lacrimas mihi excutis Durissimo. Sed qui velit qui iustus est? Permittat impunita tanta flagitia? O si mihi persuadeas, Hieronyme, Erga me ita benevolentiam Dei mei [1445] Quemadmodum omnipotentiam persuadeas,</p>	<p>most grievous sins.</p> <p>HIE. Be present, Faith, for the mind of this man is now touched by fear and repentance through the consciousness of sin committed against God.</p> <p>FAITH. These three things indeed--recognition of sin, dread of Hell and repentance--are certainly joyful beginnings of true salvation for all. Now proceed, that you may build up his trust towards God.</p> <p>HIE. Do you believe in the Holy Church and in the communion of all the faithful? HEC. Very much.</p> <p>HIE. Do you also believe in the resurrection of the body?</p> <p>HEC. Certainly. HIE. And in the glorious life everlasting?</p> <p>HEC. Very greatly. HIE. Why, then, do you have difficulty believing in the first article of faith introduced here, the remission of sins? Do you think, Hecastus, that he, the Father, who once through his only son redeemed you from death, to which he had delivered you, could not relieve you again from all your sins and, however great your sins, restore you to your first state of health, and that he, whose subject you are, when he so wills, can do all things?</p> <p>HEC. He who can do all things can do that, indeed, my lord; he can forgive me if he so wishes, but the enormity of my sins stands in the way and calls forth against me the anger of the dread judge. Indeed he can forgive me, but who would wish it who is just? Alas that I deserted you so wickedly, my Virtue, without whom I have no hope that any salvation is left for me.</p> <p>VIR. Let not this situation break you down, Hecastus, for though your faith has been neglected, your virtue can be recovered. Let your pastor teach you this through the word of God. HIE. Virtue has always been accepted by God, but not without faith and not without trust in mercy. My dear Hecastus, do you not believe that as God is the greatest so he is the best? Surely, Hecastus, his power is not greater than his mercy. Why do you not hope that he will be willing to pity you, he whom you assert can forgive you your sins? Do you believe in the remission of sins as much as you believe that Christ was born and suffered and died on the cross? Are not these beliefs, just as those, part of your faith? Was Christ born, was he defiled with blood, did he die for this, that you might believe in the remission of sins? And must it not be believed in this way that it is not only possible for him, but that he wishes to forgive their sins to all who believe in him, nay, that he has forgiven them? For if you believe in your heart what you confess with your lips, that the Father recalled Jesus from the dead, you will be saved and no danger will threaten you.</p> <p>HEC. You give me godly advice and you shake out</p>
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<p>Aequanimius (quamvis amaram et horridam) Mortem imminenter exciperem et alacrius Profectioni accingerer. HIE. Iam asta, Fides. Ostendero tibi Deoque propitio [1450] Persuasero. Quomodo velit qui iustus est, Obieceras. Per Christum Iesum filium Suum unicum, respondeo, quem in hoc pater Demisit orbi perditio, quo ostenderet Magnum suum erga nos favorem et gratiam. [1455] Usque adeo namque diligebat perditos Ut filium suum unigenitum mitteret, Quo omnis qui in illum creduat, non occidat Sed vita in aevum gaudeat. Posuit enim Qui iustus est, iniquitates omnium [1460] Nostrum innocenti in filio, quo mortuus Unus pro hominibus omnibus, mortem aboleat In singulis. Quod ergo ego, quod tu quoque et Quod singuli vel qui ante nos fuere vel Sunt vel futuri sunt, Deo peccavimus, [1465] Id omne in uno filio in cruce mortuo Abolbitur, si lapsi in hunc crediderimus, Omnem si in hunc fiduciam posuerimus. Nam sic tulit nostrum omne delictum suo In corpore, ut iam nulla sit damnatio [1470] Nobis reliqua qui Christo Iesu nitimur, Nec habeat in iustis pater quod puniat, Pro quibus in horridam necem illum tradidit. Fuge ergo, Hecaste, ad Christum Iesum et spem tuam Fiduciamque totam in illum colloca, [1475] Per quem tuorum criminum (si credis his) Mox assequere remissionem et gratiam. HEC. Certon' mihi istuc adstruis, Hieronymus? HIE. Certissime; nil haesites, Hecaste. Nam Verbum Dei haudquaquam potest fieri irritum. [1480] HEC. O mi Deus, videor renatus denuo. Tribuat tibi Deus vicissitudinem, Mi Hieronymus, quia, nisi tuo fretus forem Ex institutionibus solacio, Paulo minus habitaret anima mea dolens [1485] Apud inferos. Mi domine Iesu, credo te Meae salutis gratia in cruce mortuum et Sanguine tuo meum solvisse debitum. Tu solus es meae salutis ancora. Respice me, pater mitissime, in faciem obsecro [1490] Christi tui, spinis vide caput obsitum, Fossas manus, fossos pedes, membra lacera, Vide vulnera, vide profluentem sanguinem, Nec iudices cui redimendo perditio Oppignerasti in morte vitam filii. [1495] Tu scis, pater, quam tibi libens rependerem Milia talentorum decem quae debeo, Modo revaleram humanaque fragilitas sinat. Fido tamen quod per necem Christi tui Mihi remittes universum debitum. [1500] HIE. Ne dubita, Hecaste, per hanc fidem absolvendus es</p>	<p>tears from me, the most hardened sinner. But how would he, who is just, wish it? Would he allow so many crimes to go unpunished? O, if only you could persuade me, Hieronymus, of the kindness of my God towards me just as you could persuade me of his omnipotence, I should accept my imminent death with more equanimity (although it is bitter and dreadful), and I should gird myself with more alacrity for my departure. HIE. Now stand by, Faith. I will show you and, if God is propitious, I will persuade you. You have raised the objection: how would God, who is just, wish to forgive you? I reply: through Jesus Christ his only Son, whom the Father sent down to this lost world, that he might show his great favour and grace towards us, for he so loved sinners that he sent his only begotten Son that all who believed in him should not perish but enjoy everlasting life. For he who is just placed the sins of all of us on his innocent Son, so that by his own death for all men, he might abolish death in every single case. Therefore, whatever sins you and I also and each and every one of those who lived before us or are living now or will live in the future--the sins we all have committed against God will be remitted, if, after we have fallen into sin, we shall believe in him and if we shall put all our trust in him. For thus he carried all our offences in his body, so that there might be no damnation left for us who rely on Jesus Christ. Now would the Father think it just to punish those for whom he sent his son to that dreadful death? Flee, therefore, Hecastus, to Christ Jesus and put your hope and all your trust in him, through whom (if you believe in these things) you will soon gain remission of your sins and his grace.</p> <p>HEC. Are you sure that you can build me up to that point, Hieronymus? HIE. Most certainly. Do not hesitate, Hecastus, for the word of God cannot in any way be undone. HEC. O my God, I seem to be born a second time. God attributes this change to you, my dear Hieronymus, because if I had not relied on the comfort you gave me from your ordinances, in a short time my grieving soul would be living in pain among the dead. My Lord Jesus, I believe that you for my salvation died on the cross and with your blood paid my debt. You alone are my life, my trust; you alone are the anchor of my salvation. Look, father most gentle, at the face of your Christ, I beg you. See his head covered with thorns, his hands pierced, his feet pierced, his limbs torn; see the blood flowing forth, and do not judge the lost one for whose redemption you pledged the life of your son to death.</p>
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<p>Ab omnibus quibus obligaris debitis. Dominus tuas iniquitates transtulit. HEC. Credo. Sed est quod adhuc parit mihi scrupulum: Mors horrida atque aspectus atri daemonis, [1505] Quis terribilius (inquiunt) nil hominibus Post paululum quos adfuturos arbitror. HIE. Aderunt profecto, at eis Fidem atque Ἀρετὴν tuam Individuas comites tuas opposuero, Quae in omnibus periculis te munient. [1510] Si languida est Virtus, Fides validissima Ipsam tibi suffulciet. Virtus Fidesque, Adeste huic vobisque fidentem amodo Adversus hostes obstrepentes protegite. Abeo. Vale! Revertar, ut te muniam. [1515] HEC. Valeto, doctor optime. Actutum redi. Adeste nunc, Virtus mea et Fides mea, Liceatque paulum mihi vos alloqui. FI. Adsumus et a Satane te tuebimur.</p>	<p>HIE. Do not doubt, Hecastus; through this faith you are now freed from all the debts by which you are bound. God will transfer your iniquities. HEC. I believe. But there is still one thing that produces anxiety in me: dread Death and the look of the black Devil. They say that there is nothing more terrifying to men than these; I think they will be present soon. HIE. Certainly they will be here, but against them I will station Faith and your Virtue, to be your inseparable companions who will protect you in all perils. If your Virtue is enfeebled, a very strong Faith will support her for you. Virtue and Faith, stand beside this man and protect him, who from now on puts his trust in you against his obstreperous enemies. I am going now. Goodbye. I will return to protect you. HEC. Goodbye, best doctor. Return quickly. Stand by me, my Virtue and my Faith. Let me talk a little to you.</p>
<p>ACTUS V. SCAENA V. Trimetri. MORS, SA.</p> <p>Satan, quid agis? SA. Ago quod mihi conduxerit. [1520] Quoadusque te morabor, improba bestia? Dum tu pararis, annus est. MO. Quid obfui? SA. Quid obfui, inquis, belua? Viden' sacrilegum, Qui hinc exiit? Cuius timeo, susurrio, Haec (te morante) elapsa praeda nunc meis [1525] Est dentibus. Tu ingrata prorsus es meis Beneficiis, quae per me in orbe amplissima Imperia dilataveris, nam te Deus Ab initio non condidit. Succurrat hoc, Quod me invidente homini sato, ubi iam lapsus est, [1530] Tu primum in orbem ingressa sis et hactenus Grassata in omnes, pauculos post nauseam Mihi glutientos admoves. Atque o utinam De te queam me ulciscier. MO. Tu me, Satan, Ingratitudinis arguis, cum et ipse sis [1535] Ingratior me multo et impudentior. Quotquot tibi voranda milia defero, Minus tibi immemori obtulisse iudicor. Ut interim non exprobrem, quod ne quidem Unum bolum deglutias quem non tibi [1540] Praemanderim. Verum tuo insaturabili Quod pauciores ingeramus rictui, Non imputandum nostrae erat socordiae,</p>	<p>Act V, Scene v DEATH, SATAN</p> <p>What are you doing? SA. I am doing what will be of profit to me. How long shall I wait for you, vile beast? While you have been making preparations, a year has gone by. DE. What injury have I done? SA. "What injury have I done," you say, beast? Do you see that impious man who has just gone out of here? Because of your delay, I fear by his whispering that this prey of mine has now escaped from my jaws. You are certainly ungrateful for my kindnesses to you, since through me you have extended your rule far and wide over the world, for in the beginning God did not create you. This occurred later, because I envied the man God created; when he fell from grace, you went out into the world first, and so far you have raged against all; now you warn me that I may devour only a few after my vomiting. Would that I could take vengeance on you. DE. You accuse me of ingratitude, Satan, when you yourself are much more ungrateful and more shameless than I. However many thousands I bring to you to devour, I am judged guilty of bringing forward fewer, because you are so forgetful; in the meantime I may not cast in your teeth that you do not gulp down even one mouthful that I have not procured beforehand for you. But that</p>

<p>Quoniam leo qui exsiliit ex Iudae tribu, Is regna nostra plurimum turbavit et [1545] Utrique nostrum maximam cladem intulit. Nam mors mihi tibi que morsus factus est. Saevire in animas solita simul et corpora, Vix modo sinor saevire nuda in corpora. Quos tu quoque impellere solebas ad tua [1550] Nullo vetante tartara, hos si Christus hic Defenderit, te invito ad aethera transvehet. SA. Verum est, soror; cessent querelae inutiles, Rem nostram agamus, ut hactenus consuevimus: Iuvenibus insidiamur et silicerniis, [1555] Nullum sinamus (si queamus) omnium Hinc evolare nec migrare ad aethera Et in hoc scelesto id exigamus primum. Praeibo, tuque me sequeris postea. Nam cum illo erit mihi longa controversia. [1560] MO. Vade; interim hic mihi stimulus acuendus est.</p>	<p>we are bringing in fewer humans for your insatiable maw must not be put down to our idleness, seeing that it is the lion sprung from the tribe of Judah which has upset our realm the most and has brought the greatest disaster upon each of us. For he is killing me and he is swallowing you up. I have been accustomed to rage at the same time against souls and bodies; now I am scarcely allowed to rage against naked bodies. Those whom you also used to drive as your victims to your Hell with no one saying nay, this Christ, if he will defend them, will transfer even against your will to Heaven.</p> <p>SA. It's true, sister. Let our useless quarrels cease. Let us do our business, as we've so far been accustomed to do. Let us set traps for the young and old fools. Let us, if we can, allow none of all these people to escape from this place and migrate to Heaven. And let us make our demand first of all in the case of this villain. I will go ahead; you follow afterwards. For he will not argue long with me.</p> <p>DE. Go ahead. In the meantime I must sharpen this goad.</p>
<p>ACTUS V. SCAENA VI. Trimetri. HECASTUS, FIDES, SATAN, VIRTUS.</p> <p>Solaris atque roboras me, mea Fides. Putasne, mortuus homo rursus vivet et In hac mea videbo carne Deum meum? FI. Videbis oculis his die novissimo, [1565] De putri et arido excitatus pulvere. Canente enim tuba resurgent mortui Corruptione liberi. Nil haesita. HEC. Non haesito. Quid igitur obstat quo minus Mori audeam et carnem sinam hanc putrescere? [1570] FI. Nihil. HEC. Nihil timendus hostis <est mihi> Taeterrimus, quem adesse iam praesagio? Nihil ipsa Mors cunctis pavenda, ut inquit, Mortalibus? FI. Paveant ii qui sine fide Post scelera postque flagitia hinc tandem emigrant. [1575] Tu fidito! Nam his hostibus me opposuero et Te protegam. HEC. Hui, monstrum horridum. Obvia, Fides! FI. Contra crucem nullum valet periculum. Signo hoc vetabo hostemque propulsabo. Tu Fidito. Quid adstas hic, cruenta bestia? [1580] Hem, sta foris. Nihil hic tibi negotii. SA. Nihil est quidem tecum mihi negotii, o Perfida, sed iste scelestus est meus. FI. Tuus? Quo iure? SA. Quo? Legum Dei transgressor est Meisque paruit hactenus, quemadmodum [1585] His codicillis veteribus, novis quoque Probabo. FI. Lege. SA. Primum omnium superbus est Et arrogans, tum in aedibus tum in vestibus.</p>	<p>Act V, Scene vi HECASTUS, FAITH, SATAN, VIRTUE</p> <p>You console me and strengthen me, my dear Faith. Do you think that a dead man will live again and that I shall see my God in this bodily state? FAITH. You will see God with these eyes on the last day, being raised up from rot and dry dust. For when the trumpet sounds, the dead shall arise free from corruption. Do not doubt it. HEC. I do not doubt it. What then prevents me from daring to die and allowing my flesh to grow rotten? FAITH. Nothing. HEC. Must the most foul enemy, whom I sense is now nearby, in no way be feared? Nor Death itself which they say must be feared by all mortals? FAITH. Let those tremble with fear, who after their sins and shameful acts at last leave this place without faith. You have faith. For I shall confront these enemies and shall protect you. HEC. O horrible monster! Stand in his way, Faith. FAITH. Against the cross no peril has strength. By this sign I will stop your enemy and drive him forth. You keep your faith. (Turns to SA.) Why are you standing here, you bloody beast? Go on, stand outside. There is no business here for you. SA. Indeed, I have no business with you, Traitor, but that villain is mine. FAITH. Yours? By what right? SA. By what right? He has transgressed the laws of God and up to now obeyed my laws, as by these ancient codicils and also by recent ones I shall prove.</p>

<p>Laemargus est, scortator est, adulter est, Oppressor est, detractor est, derisor est, [1590] Odiosus est et invidus, donat nihil, Orat nihil, ieiunat aut vigilat nihil, Nihil boni unquam gessit, at semper mali Quam plurimum. Haec praecipua capita criminum Sunt; cetera articulatus sub ultimo [1595] Examine et coram supremo iudice Citavero. Haec meum hunc fore satis arguunt. VIR. Satis arguunt, mendax Satan, hunc fore tuum, Qui veritatis admodum parum obicis, At falsitatis plurimum? SA. Qui plurimum? VIR. [1600] Nihil boni unquam gessit (ut tantum tibi Respondeam, pseudographe) in pueritia Vel prima in adolescentia, quando nihil Praeter Deum et probitatis exercitia in hoc Deprendere potueras? Quid? An nihil interim? [1605] An non vel hoc in tempore est virtus viro In voto et in opere, modo vita sit comes? Num opus bonum dolere, flere et credere In Christum Iesum, ut nunc vides? SA. Tacebitis- Ne, virulentae et perfidae? Negare non [1610] Audebitis quin ipse haec admiserit. Loquatur ipse. Num tua haec facinora sunt? Nonne haec patrasti scelera? Quid submurmuras? Quod conscientia dictat, eloquere palam. HEC. Heu, Fides mea, omnia teste conscientia haec [1615] Mea facta sunt. Actum est salute de mea Nisi tu adiuves. FI. Fide et sile, refellam enim Tibi cuncta quae obiecit vel obicere queat Coram superno iudice. HEC. O utinam queas. FI. Fide et sile, in spe namque et in silentio [1620] Tua fortitudo erit. HEC. Silebo. FI. Heus tu, Satan, Omnem tuam calumniam probat irritam, Quia iustus est neque talis est qualem arguis. SA. Non est? Negare non potest, quin omnia Multoque plura his scelera patrauerit. [1625] Pseudographum me neutiquam probaveris. FI. Probabo. Nam si talis aliquando fuit, Nunc iustus est. SA. Qui iustus est? Quo iure? Quo Iudice? Quibus meritis? Quibus pretiis? Quibus- Ve paenitentiae operibus? FI. Simul omnibus [1630] Respondeo. Habet hic advocatum apud patrem Et iudicem supremum, Iesum filium Illius et iustissimum et piissimum. Huius quidem iustitiam et omnia merita Sua arbitratur, sed iustum existimat. [1635] Fidens Dei verbo quod is beatus est Cui quae patrauit scelera, non Deus imputat. SA. Quid illi et huic commune ais? FI. Multum quidem Modum per omnem. Iure namque duplici Regnum patris sui Iesus hic sibi vindicat: [1640] Primum quod haeres est, deinde quod etiam Merito suo, sanguine suo morteque sua (Cum iustus esset et neci prorsus nihil Deberet), hoc iure optimo potitus est.</p>	<p>FAITH. Read on. SA. First of all, he is proud and arrogant both in his house and in his dress. He is a glutton; he's a fornicator; he's an adulterer; he's an oppressor; he's a detractor; he's a scoffer; he is full of hate and envy. He does not give to charity or pray or fast or keep a vigil. He has never done anything good but always as much evil as possible. These are the outstanding headings of his sins. I will cite the rest more clearly at the last judgement before the supreme judge; these prove well enough that he will be mine.</p> <p>VIR. They prove well enough that you are a liar, Satan, when you say that this man is yours, you who offer very little truth and very much falsehood. SA. How much falsehood? VIR. To reply only to your forged document: did he never do any good in his boyhood or in his early adolescence? At that time you could have found in him nothing except God and the practice of righteousness. Why, is there nothing in the interval since then? Is there not, even at this time, virtue in the man, in his prayers and in his works, now that Virtue is his companion? Surely it is a good work to grieve, to weep, and to believe in Christ Jesus, as you now see he does? SA. Will you not be silent, you poisonous traitresses? Surely you will not dare deny that he himself has admitted these sins? Let him speak for himself. Are these sins yours, Hecastus? You have not won a victory over these sins, have you? Why are you muttering? Speak openly what your conscience dictates.</p> <p>HEC. Alas, my Faith, if my conscience is the witness, all these sins have been committed by me. It's all over with salvation for me, unless you help me. FAITH. Have trust and say nothing. For I will refute all the charges he has set out, or can make, before the heavenly judge. HEC. Oh, that you could. FAITH. Have trust and say nothing, for in hope and in silence lies your strength. HEC. I will keep quiet. FAITH. Ho, you, Satan. He proves all your calumny is invalid, because he is a just man and is not the sort of man you say he is. SA. He's not? He cannot deny that he committed all the sins I mentioned and many more than these. You will in no way prove that I am a forger.</p> <p>FAITH. I will prove it. For if he was at one time such a man as you say, he is now just.</p> <p>SA. How is he just? By what law? In front of what judge? By what merits? By what precious gifts? By what works of penance? FAITH. I will answer all these together. He has an advocate before the Father and the heavenly judge, Jesus his son, both the most just and the most godly of persons. He indeed weighs Hecastus' justice and all his merits, and estimates that he is a just man.</p> <p>SA. What do you say that Christ and this man have in</p>
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<p>lure altero suam sibi cum patre suo [1645] Haereditatem vindicat, verum altero Hecaston hunc, quia pius est, iustificat et Per gratiam sibi cohaerem facit. SA. Ergone Deus iniustus est, qui scelera tot Et tanta non ulciscitur? FI. Plane ultus est [1650] Et graviter ipsa in filio, quem pro omnibus Peccantibus acerbissimae morti crucis Contradidit, quo omnes qui illum credunt, Non occidant, sed vita in aevum gaudeant. Hic credit, ergo iustus in fide sua [1655] Te invito in aevum cum Deo victurus est. SA. Victurus est? Non dixeris in ultima Discussione iudicis, ubi singula Et dicta et acta et cogitata exactius Obtrusero. FI. Ne glorieris; nam pari [1660] Quo nunc, tua argumenta tunc refellere Dilemmate. SA. Hei conatus est meus irritus. Vah πίστις exsecranda, quantum obes mihi Tua ἀπιστία. O si te potessim ulcisci et his Te dentibus velut hanc schedam discerpere. [1665] FI. Funeste, abi, descende in atra tartara! Nam mox Hecastus ad astra scandet lucida. SA. Propulsus hinc videbo, si ne aliis queam Imponere, ubi prototypon hoc reposuerim Tuto in diem novissimum. Iam Mors adest [1670] Passura mecum mox repulsam, ut arbitrator, Non disparem. Nam sacrilegus hic e pyxide Sua, uti solet, aegro vitae edulia porriget Aditumque leto neuti quam laetum sinet. Latebo in hac cavernula, quo conspicer, [1675] Morti quid adventus ferat serotinus.</p>	<p>common? FAITH. Much indeed in every way, for by a twofold right this Jesus claims for himself the kingdom of his Father. First, because he is the heir, then also by his merit, by his blood and by his death (although he was just and certainly owed nothing to death), by the very best right that he was betrayed. By the one right he claims his inheritance with his father, but by the other right he acts justly to Hecastus here, because Hecastus is a good man, and he through grace makes Hecastus co-heir with himself.</p> <p>SA. Is God then unjust, who does not take vengeance for so many great sins? FAITH. Clearly, he has taken vengeance and that harshly in his son, whom he handed over for all sinners to the most bitter death on the cross, whereby all who believe in him shall not die but enjoy life everlasting. Hecastus believes this; therefore being upright in his faith, against your will, he shall live with God for ever.</p> <p>SA. He is going to live? You have said nothing about the final examination of the judge, where I shall lay stress more accurately on his words and deeds and thoughts one by one. FAITH. Do not boast, for with equal logic, just as now, so then I shall refute your arguments.</p> <p>SA. Ah, me, my attempt is frustrated. Bah, execrable Faith, how strongly you oppose me with your faith. O, if only I could take my vengeance on you and tear you to pieces with these teeth of mine, as I tear this sheet of paper.</p> <p>FAITH. Be off, death bringer. Go down to black Hell, for soon Hecastus will be climbing to the shining stars.</p> <p>SA. Driven forth from this place, I will see if I can impose upon others, as soon as I have this document of mine somewhere in safety till the last day. Now Death is near and, as I think, she will suffer a similar defeat as I did. For this cursed fellow, this priest, is providing the sick man with the food of life from his eucharist casket. He will in no way allow him a joyful approach to Hell. I will hide in this small cave, that I may see what this late arrival brings for death.</p>
<p>ACTUS V. SCAENA VII. Trimetri. PHILOMATHES, HIERONYMUS cum ACOLYTO.</p> <p>Mortem imminere debili praesagio Ex pulsu et atro lotio. Quid sacrificus Moratur, ut patri prius synaxin et Sacram unctionem porrigat? Sed eccum eum [1680] Cum acolyto bonae spei adolescentulo! HIE. Salve, Philomathe PHI. Salvus es. HIE. Qui sese habet Pater aeger? Anne spes aliqua salutis est? PHI. Nulla est, ut atrum hoc lotium atque languidus</p>	<p>Act V, Scene vii PHILOMATHES, HIERONYMUS</p> <p>I predict that death is near from his weak pulse and black urine. Why does the priest delay to give to my father first the eucharist and then the holy oil? But look, here he is with an acolyte, a youth of good hope.</p> <p>HIE. Greetings, Philomathes. PHI. Greetings to you. HIE. How is your sick father doing? Is there any hope of recovery? PHI. None, as his black urine and the weak beat of his arteries show. Come inside the</p>

<p>Arteriarum pulsus indicant. Subi [1685] Tectis celeriter, ne probro nobis siet Si non sacris munitus hinc decesserit! Profecto enim Mors ipsa praesentissima est Et horror illius mea artua concutit. HIE. Sequere. -----</p>	<p>house quickly, lest it bring shame to us, if he should depart hence without being fortified with the sacraments. For certainly Death herself is very close and the horror of death makes my limbs shake. HIE. Follow me. PHI. Go ahead.</p>
<p>SCAENA INTERIECTITIA. Versu trimetro. PHILOMATHES, ACOLYTUS. ----- Praei, sequar. Heus puer, cum te sciam [1690] Bonae indolis, quin linquis hunc Hieronymum Bardum rudemque sacrificum? Quin applicas Te litteris humanioribus ac iis Horariis preculis chorique ineptiis Sive λιτανείαις rancidis, quas audio [1695] Cum sacrifico te murmurare sedulo? ACO. Non te puto, domine medice, ex animi tui Istaec loqui sententia. PHI. Pol maxime. ACO. Sine ergo singulatim ad ea respondeam. PHI. Respondeas per me licet. ACO. Primum omnium [1700] Pium volebas ut sacrificum, quod rudis Foret atque bardus, linquerem; sed ei magis Ego obsequendum censeo, qui me sua Pietate vitia fugere, Christo fidere et Deum timere verbo et exemplo docet, [1705] Ac litteratoribus iis scholaribus, De me licet bene meritis, qui gnaviter Mihi tradidere grammatica, dialectica et Rhetorica, ceterum nihil. PHI. Sed illa quae Tibi sacrificus nunc suggerit, per Herculem [1710] Ad opes, voluptatem atque gloriam nihil Conduxerint. ACO. Verum ad salutem plurimum. Nihilominus quem tu rudem ac bardum vocas, Latum (quod aiunt) culmulum haud tibi cesserit, Modo auferas tuos Ioves ter maximos, [1715] Apollines et Hercules ac id genus Tua verba sesquipedalia, ampullas tuas, Phaleras tuas, fucos tuos, quae puritas Orationis propriae non exigit. Quantum licuit et res poposcit, litteris [1720] Operam dedi politioribus, sed ut Vidi quod ad veram salutem neutiquam Sine pietate erga Deum conduceretur, Vale dixi eis, quod inane sit stultumque sit Iis consenescere et immori. PHI. Loqueris probe [1725] Mentique consentanea, et consentiam Nisi antiphonae, hymni precesque ceterae Tam insalsa sint et barbara, ut mihi nauseam Cantata pariant atque doctis sordeant. ACO. Et ego quidem nonnulla cupiam salsius, [1730] Latinius conciniusque prodita, Verum sub iis (ut tibi videntur) sordibus Ego simplicem pietatem honoro, veneror atque Exosculor, quam nec soloecus nec aliqua Inconcinnitas nec barbarismus sordidat,</p>	

<p>[1735] Quam et ipsa honestat lingua mihi vernacula. PHI. Nisi mors patri nunc imminens sensus meos Modo distrahat, quam in rebus his caecutias Ostenderem. Hui quam video larvam huc eminus Vibrantem acutum spiculum. ACO. Quam? Haec atra Mors. [1740] PHI. Atat. ACO. Anne medicum litteratum terreat Mors? PHI. Maxime: moritur enim doctissimus Perinde ut indoctissimus. ACO. Consultiusne Sit igitur studere pietati uniceae Qua mortem in aevum non timebo, quam tuis [1745] Humanitatis universis litteris, Quae neutiquam te horrore mortis liberant? Sic fugis? PHI. Atat. -----</p>	
<p>ACTUS V. SCAENA VIII. Trimetri. MORS, FIDES.</p> <p>----- Sat distuli. Iam tempus est Ut spiculum in hunc Hecastum acutum torqueam, Cui hactenus, quamquam Satan aegerrime [1750] Tulit, data est dilatio. At iam sentiat Quam rigida nostra imperia sunt. Aequo pede has Ditissimi pulsabo et aedeis pauperum. Hecaste, Hecaste, aperi fenestram! Mors adest. FI. Quis pulsat improbe has foreis? Tu belua? [1755] Tu omnem familiam territas? MO. Ego pulsito, Ego territo omnes pro mea libidine. FI. Tyrannidis, non iuris haec praesumptio. MO. Hoc iure dominor omnibus viventibus, Nedum hominibus, quorum modo hunc, modo alterum [1760] (Non aliter atque pastor oviculas suas) Deglutio. FI. Atqui istuc lupi, haud pastoris est. Scioque futurum quod ruet regni tui Pars altera. Violenta nulla diutina. MO. Numquam futurum suspicor. Sed alteram [1765] Quam tu mihi partem auferendam suggeris? FI. Regni tui partes duas experti erant Quoscumque Adam praevaricator severat, Utrasque diras atque formidabiles Gemina tyrannide, nempe mortem duplicem, [1770] Et corporum primam et secundam spiritus, Praesentis illam et hanc futuri saeculi. Mortem secundam filius Dei abstulit, Dum saeviente te quidem in cruce mortuus Vivusque te invita regressus ab inferis [1775] Mors tua fuit. Tum aeternitatem sustulit Tuae tyrannidis omnibus, qui partem habent In prima ἀναστάσει. MO. Qua anastasi putas? FI. Qua quemadmodum de te triumphans filius Per gloriam patris sui surrexit, ut [1780] Ita per fidem ipsi suscitati a mortuis Operibus in novitate vitae obambulent. Hanc partem habens Hecastus hic, quamquam aeger est, Minas tuas deridet et stimulos tuos. MO. Deridet? At iam sentiet quam temere ea</p>	<p>Act V, Scene viii DEATH, FAITH</p> <p>I have put it off enough. Now is the time to twist the sharp dart into Hecastus here. Up to now a reprieve has been given to him, even though Satan took it very hard. But now let him feel how rigid are our rules. I shall knock with equal speed at these halls of the rich man as I shall at the hovels of the poor. Hecastus, Hecastus, open your window. Death is here. FAITH. Who is knocking so impudently at these doors? Is it you, monster? Are you trying to frighten the whole household? DE. I shall continue to knock. I frighten all men for my own pleasure. FAITH. This is the arrogance of tyranny, not the way of the law. DE. By this law I have dominion over all living things, not only over men, and I gulp down now this, now that, just as a shepherd with his sheep. FAITH. Yet that is the characteristic of a wolf, not of a shepherd. And I know that in the future your kingdom's second part, violent and not lasting, shall fall to ruin. DE. I never think of the future. But what second part of my realm are you suggesting is to be taken away from me? FAITH. The descendants of Adam the prevaricator found by experience that there were two parts to your kingdom, both dreadful and fearful. First, by a double tyranny, forsooth a double death, first there came the death of bodies, and secondly came the death of the soul. The first is of the present time and the second of a future age. The son of God took away this second death; while you were raging, he died on the cross and, against your will, returned alive from Hell and was your death. At that time he lifted the eternity of your tyranny from all who have a part in the first resurrection. DE. By what resurrection do you mean? FAITH. That through which the Son, triumphing over you through the glory of his father, rose again from the dead; in the same way as those, aroused from the dead through their faith in him, walk in newness of life. Having this part from Christ, Hecastus here, sick</p>

<p>[1785] Deriserit. FI. Deridet, et scitissime, Mortem quod hanc vitae sciat portam fore, Cupiens resolvi ergastulo et Christo frui, Certo futurum praesciens corpusculum hoc, Licet putrescat maxime, novissimo [1790] Tamen die resuscitandum ad gloriam. Ubi tunc erit stimulus tuus? Ubi tunc erit Victoria tua et arrogantia? Anne tunc, Qua nunc videre in corpora haec grassarier, Destructa erit regni tui pars altera? [1795] Nonne in tua victoria absorbeberis? Ingredere nunc et omnibus nervis tuis Grassare in hunc. Non obfuisse videberis, Sed profuisse plurimum cui gloriae et Vitae perennis tramitem patefeceris. [1800] MO. Videbo mox quid possiem. Quam plurimos Video interim qui magna de se iactitant, At posteaquam ad proelium pervenerint, Conterriti dilationes postulant. FI. Qui audacia suisque freti viribus [1805] Tibi congregari voluere, talia perpeti Non ambigo. Verumtamen quicum Fides Pugnaverit, tua non pavebit spicula. MO. Tun' ergo congressura mecum in proelium? FI. Congrediar, atque cliens minas per me tuas [1810] Irriserit. MO. Me obtundis his sermonibus. Si sic agatur, invocandus est Satan.</p>	<p>though he is, laughs at your threats and your darts. DE. He laughs at them, does he? Well, soon he will feel how thoughtlessly he has laughed at them. FAITH. He laughs at them and very sensibly, because he knows that his death will be his gate to life. He desires to be freed from his dungeon and to enjoy Christ, knowing surely that this body, though it may rot away very greatly, nevertheless will be raised up again to glory on the last day. Where then will be your sting? Where then your victory and arrogance? Surely then that second part of your kingdom, in which now you are seen to rage against these earthly bodies, shall be destroyed. Will you not be swallowed up in this victory over you? Come inside now and with all your strength rage against this man. You will be seen not to injure him but to bring him great profit, for you will open up for him the path of glory and of everlasting life.</p> <p>DE. I shall soon see what I can do. How many I see at one time or another who make great boasts about themselves, but after they have arrived at the battle they are terrified and ask for postponements. FAITH. Those who, relying on their own boldness and strength, wished to meet you, I do not doubt suffered such changes, but he who has Faith fighting alongside him will not fear your darts. DE. Will you then go to battle against me? FAITH. I will go to battle against you, and my follower with my help shall laugh at your threats. DE. You crush me with your speeches. If it is to be done thus, Satan must be called.</p>
<p>ACTUS V. SCAENA IX. Trimetri. HIERONYMUS, HECASTUS, FIDES, VIRTUS.</p> <p>Audisti, Hecaste, quemadmodum pro te Fides Certaverit. Munitus insuper es sacris Mysteriis. Cave expavescas hostium [1815] Horum timorem enervium, sed ab angelis Confide te carnis solutum vinculis Mox evehendum in alta refrigeria. HEC. Sic Fido, domine, laetusque Mortem aspexero Tantoque itineri alacriter me accinxero, [1820] Sciens me Iesum habere coram iudice Summo et patronum et advocatum strenuum. Sed te obsecro, Fides mea et Virtus mea, Ne deseratis me ultimo in discrimine. FI. Non deseram vel hinc euntem vel patris [1825] Summi tribunal iudicis cum accesseris. VIR. Nec ego Fide suffulta modo te deseram. HEC. Euge, adsit huc cruenta Mors et ut eximat Me ergastulo, sua vibret in me spicula! FI. Praesente sis animo: ipsa Mors nunc ingruit.</p>	<p>Act V, Scene ix HIERONYMUS, HECASTUS, FAITH, VIRTUE</p> <p>You have heard, Hecastus, how Faith has fought for you, and how you have been strengthened, moreover, by the sacred mysteries. Take care not to be greatly afraid of the terrorizing of these weak enemies, but have trust that, freed from the bonds of the flesh, you will soon be carried by the angels into the cooling heights. HEC. Such is my trust, sir, and I shall meet my death joyfully and shall gird myself eagerly for such a great journey, knowing that I have Jesus as both my patron and strong advocate before the high judge; but, my dear Faith and my dear Virtue, I beg you not to abandon me in this last critical moment. FAITH. I will not desert you either as you go hence or when you shall approach the court of the Father, the highest judge. VIR. And I, supported by Faith, shall not now abandon you. HEC. Good. Let bloody Death come here and hurl his darts into me to free me from my prison. FAITH. Keep your present courage. Death herself is now rushing in upon you.</p>

<p>ACTUS V. SCAENA X. Trimetri. MORS, FIDES, HECASTUS, SA.</p> <p>[1830] Ubi est homo tanta tumens superbia, Ut audeat minas meas et spicula Animo volenti interritoque excipere? FI. Adest, Nec est superbia haec vel arrogantia, Sed in Deum fidei bonae constantia. [1835] En tibi hominem. MO. Moriturus es. HEC. Et id expeto. FI. Responde ei voce ut vales, nihil haesitans! HEC. Nihil haesito, sed languido vox deficit. FI. Sic inquires: fera bestia sitibunda Mors, Non timeo te aut ictus tuos. HEC. Non timeo te aut [1840] Ictus tuos. FI. Nil metuo acutam cuspidem. HEC. Nil metuo acutam cuspidem. MO. Nihil? HEC. Nihil. MO. Quo fretus auxilio? HEC. Fide. MO. Hei! FI. Sed gaudeo Nunc emori. HEC. Sed gaudeo nunc emori. FI. Et Cum Christo in aevum vivere. MO. Hem, tabesco iam. HEC. Et [1845] Cum Christo in aevum vivere. MO. Haud consto mihi. FI. Corpus meum licet modo imputrescat in Sterquilinio. HEC. Corpus meum licet modo Putrescat in sterquilinio. FI. Fido die Novissimo resuscitandum ad gloriam. HEC. Euge, [1850] Ad gloriam. FI. Quapropter in manus tuas, Domine Deus, commendo spiritum meum. HEC. Quapropter in manus tuas, domine Deus, Commendo spiritum meum. FI. Grassare nunc, Cruenta Mors, pallescat os, genae cadant, [1855] Oculi haereant cutisque lurida squaleat, Singultiat flatus in anhelo pectore, Animamque promptam ardente tandem spiculo, Quo ictu vales, vitae perenni separa! De te, velis nolis, triumphat spiritus. [1860] MO. Morere, caro! FI. Euge, quietum ad Abrahae sinum Ab angelis deducta mens nobis quoque Comitantibus sursum evolat. MO. Fides, Fides Malefida, quam mihi et Satanae incommodas! Confusa sum. SA. Victi sumus; fugiamus hinc.</p>	<p>Act V, Scene x DEATH, FAITH, HECASTUS, SATAN</p> <p>Where is this man of such arrogance that he dares to accept my threats and darts with a willing and unfrightened heart? FAITH. Here he is. And this is not pride or arrogance, but is the firmness of a good faith in God. Look at the man for yourself. DE. You are about to die. HEC. I long for death. FAITH. Answer him with a voice to show your strength; hesitate in no way. HEC. I have no doubts, but my voice fails through weakness. FAITH. You will speak thus: savage beast, thirsty Death, I do not fear you or your blows. HEC. I do not fear you or your blows. FAITH. I am not afraid of your sharp spear. HEC. I am not afraid of your sharp spear. DE. Not at all? HEC. Not at all. DE. On what help are you relying? HEC. On Faith. DE. Ho. FAITH. But I am glad that I am now dying. HEC. But I am glad that I am now dying. FAITH. And am living for ever with Christ. DE. Hem. Now I am growing weak. HEC. And am living for ever with Christ. DE. I am not standing up for myself. FAITH. Though my body may now rot away in the dung pit. HEC. Though my body may now rot away in the dung pit. FAITH. I believe that on the last day I shall be restored to glory. HEC. Good. To glory. FAITH. Therefore into your hands, O Lord God, I commend my spirit. HEC. Therefore into your hands, O Lord God, I commend my spirit. FAITH. Rage now, bloody Death, let his face grow pale, his knees fail, his eyes stick, his wan skin stiffen, and let his breathing snort in his panting chest, and at last with your burning dart, with as strong a blow as possible, separate the ready soul for its everlasting life. The spirit triumphs over you whether you like it or not.</p> <p>DEThe body is dead. FAITH. Good. The soul has been taken by the angels to Abraham's bosom and with us as its companions let it fly away on high. DE. Faith, unfaithful Faith, how much you injure Satan and me. I have been routed. SA. We have been conquered; let us fly hence.</p>
<p>ACTUS V. SCAENA XI. Trimetri. PHI., COGNATI, AMICI, EPI. uxor cum FAMILIA.</p> <p>[1865] Heu, heu tribules, flete Hecastum mortuum! CO. Quid ais? Hecastus mortuus? AM. Quid clamitas? PHI. Hecastus est mortuus et huic saligno mox Loculo inferendus est. AM. Hecastus mortuus? Eheu, mi Hecaste, doleo quod te amisimus,</p>	<p>Act V, Scene xi PHI., RELATIVES, FRIENDS, EPI. with the family</p> <p>Alas, alas, tribesmen, weep for Hecastus who is dead. REL. What are you saying? Is Hecastus dead? FRI. Why the noise? PHI.. Hecastus is dead and soon is to be taken to the place of the willows. FRI. Is Hecastus dead? Alas, my dear Hecastus, I'm sorry that we have</p>

<p>[1870] Virum integrum et in omnibus amicum strenuum. CO. Quis contineat a lacrimis tanto viro, Tam nobili, tam divite et iuventa florido Suis adempto! AM. Et morte tam subitanea. Ubi uxor est? Ubi liberi? PHI. Maeroribus [1875] Se macerant in aedibus miserrime. Eccos: simul familia tota proruit Suffusa lacrimis. Valet! CO. Pro dolor. Tibi dent Dii, cognata nostra Epicuria, et Gnatis tuis in his dolendis casibus [1880] Laetam vicissitudinem. EPI. Heu viduata sum Viro optimo infelix mulier. Heu me, viro Meo optimo viduata sum. AM. Nos quoque viro Fidissimo. Iam quique pullis vestibus Studebimus operiri, quo post die ab- [1885] Hinc tertio digne exsequamur funera. CO. Dignissime exsequias viro apparabimus, Non aureo parcemus uni aut alteri. Atque utinam eum queamus huc reducere Mille aureis et has redimere lacrimas! [1890] PHIC. Dulcis mihi affectus patris lacrimas ciet. PHIM. Quidni excitet? Totus quidem videor mihi In lacrimas resolvier. EPI. Pro, pro dolor, Quis det meis oculis perennes lacrimas Aut sempiterna flumina, ut cordis mei [1895] Ter maximos queam dolores proderere! AN.1 Heu, Te ploro, Hecaste, mortuum. AN.2 Heu, quis non fleat Te, amice Hecaste, mortuum? Quis non fleat? EPI. O amica lumina, labra blanda, amabiles Genae, ut modo tenebricosa, pallida, squalida! [1900] Ut cuncta membra corporis flaccientia! Heu Dolor, dolor, quin' ipsa pro te mortua? Sic separas carissimos, amara Mors!</p>	<p>lost you, a man of integrity and a vigorous friend in all things. REL. Who could refrain from tears when such a great man, so noble, so rich, and in the bloom of youth is taken from his friends? FRI. And by a death so sudden. Where is his wife? Where are his children? PHI.. With lamentations they are wearing themselves out within the house most unhappily. Look, here they come. Together all the members of the household are rushing forth, pouring out their tears. Goodbye now. REL. O my, the grief. May the gods grant you, our cousin Epicuria, and your children some joyful issue in these grievous misfortunes. EPI.. Alas, unlucky woman that I am, I have been bereft of the best man. Alas, woe is me. I have been bereft of my best man. FRI. We also have lost a very faithful friend, and now we shall busy ourselves to be ready with black clothes, so that the day after tomorrow we may worthily follow the funeral procession. REL. We shall prepare funeral rites for this man in the most dignified way. We shall not spare to spend one or two gold pieces. And would that we could bring him back by a thousand gold pieces and take away these tears. PHIC. Sweet affection for my father stirs my tears. PHIM. What would not move them? Indeed I myself seem to be dissolving into tears. EPI.. O, O, my grief. Let someone give to my eyes everlasting tears or eternal rivers, that I may be able to bring forth the thrice great griefs of my heart. FR 1. Alas, I weep for your death, Hecastus. FR 2. Alas, who would not weep for you now you are dead, my friend Hecastus? Who would not weep? EPI.. O friendly eyes, smooth lips, lovable cheeks, how are they so soon dark, pale and squalid? How are all the limbs of your body now so withered? Alas, grief, grief. Why did I not die for you myself? Is it thus you separate our dearest ones from us, bitter Death?</p>
<p>ACTUS V. SCAENA XII, INTERIECTITIA. Trimetri. ANCILLAE duae, FAMULI duo, EPI. Era, ingredere, defectio ne spiratus Te turbet et turbetur omnis familia, [1905] Neu cum marito et te fleamus mortuam. EPI. Heu. AN.1 Heus famuli, eram reducite a cadavere, Dolore ne deficiat aut lapsam solo Contingat ocius emori et fiat dolor Posterior hic nobis priore dirior. [1910] Sustollite. FA. Hem. AN.2 Nos lugeamus mortuum. Heus socia, Hecastum lugeamus. AN.1 Sic decet; Plangamus atque maesta palmis pectora, Quod era labescat et languore concidat; Et amabat hic dum viveret nos plurimum. [1915] Quid, Hecaste mi, mi Hecaste, quid?</p>	

<p>Heu heu dolor! AN.2 Proh proh dolor! AN.1 Quid est, amice, quod relictis omnibus Caris tibi toto iaces sic corpore Prostratus? An futurus esca vermibus? [1920] Egone queam inducier ut istuc creduam? Qui creduam? Tute hoc sinas? Num tu sines Hoc delicatum, amabile et pulcherrimum Corpus tuum corrumpier, putrescere Terebrarierque vermibus? Sed proh dolor, [1925] Dum a capite ad imas usque plantas lumina Mea flecto, nil prae se ferunt membra omnia Nisi Mortis horrendae abominandam imaginem. Heu dulciculi oculi, rosea labra, rubentes genae, Ut subito in horrorem nigrum transistis et mutamini. [1930] Heu pectus ante eburneum, nunc luridum; Heu venter ante turgidus, nunc flaccidus; Heu tibiae ante candidae, nunc lividae; Heu cuncta quondam vegeta, nunc prae se ferunt Mortis pavendae imaginem. Heu dum intus nihil [1935] Animi viget, proh stupida sunt haec artua Putrique tabo proxima. Heu dolor dolor, Heus socia, Hecastum lugeamus mortuum et Plangamus ultra maesta palmis pectora! AN.2 Decet, heu dolor. AN.1 Proh proh dolor. [1940] AN.2 Proh proh dolor. AN.1 Proh proh dolor. AN.2 Proh proh dolor. AN.1 Quid, Hecaste, te Quaeso impulit mortem aggredi subitaneam? Annon adhuc tibi flos iuventae blandus et Vernans erat roborque corporis integrum? [1945] Non pulchra coniunx? Non suaves liberi? Non fidi amici proximique sanguine? Annon abundant tibi cuncta affatim Opes, voluptas atque mundi gloria? Quid ergo in has te mortis aerumnas graveis, [1950] Hecaste, praecipitasti, in aevum neutiquam Rediturum, ad haec cibum futurum vermibus? Respirat uxor seque cruciat denuo; Cum familiaque flent amici et proximi; Solus sacerdos absque fletu tetricus. [1955] Heus socia, Hecastum lugeamus mortuum.</p>	
<p>ACTUS V. SCAENA XIII. Trimetri. HIERONYMUS, GREX.</p> <p>Quis planctus iste inordinatus, mulier, est? Quis, liberi et reliqui viri, quis planctus hic? Id scire vos de dormientibus volo, Vos (inquo) quos Christiana roborat [1960] Merito fides, ut non perinde ac ceteri, Vitae quibus spes nulla, contristemini. A mortuis si credimus quod filius Dei excitatus est, per illum nos quoque Praemortui de pulvere excitabimur, [1965] Quandoquidem dominus Iesus in die Novissimo descendet in tuba Dei e Caelestibus, dein resurgent mortui.</p>	<p>Act V, Scene xii HIERONYMUS, MOURNERS</p> <p>What is that excessive wailing, woman? You, his children and other men, what, oh what, is this wailing? I want you to know this about those who are sleeping, you (I say) whom the Christian faith deservedly strengthens, so that you may not be saddened in the same way as the rest who have no hope of life. If we believe that the Son of God was raised from the dead, through Him we also when dead shall be raised from the dust, since the Lord Jesus on the last day shall descend with the sound of God's trumpets from the heavens and then the dead shall rise again. For the heavenly trumpet shall</p>

<p>Nam tuba canet caelestis et qui dormiunt, Corpore resurgent integro. Nihil igitur [1970] Tristemini vestro de Hecastu sub fide Hac Christiana mortuo, sed hoc magis Laetamini, quod absolutus corporis Molestiis in pace Christi dormiat, In regeneratione reddendus quidem ad [1975] Vitam omnibus Christi in fide morientibus! EPI. Ergone vita residua est morientibus? HIE. Residua, non iustis modo, sed et omnibus Qui post peracta scelera redeunt ad Deum Per paenitentiam. LIBERI. Ergo post furta et stupra [1980] Sperabimus vitam beatam cum Diis? HIE. Sperabitis fide atque paenitentia. CO. Sperabimusne et nos? HIE. Item sperabitis. AM. Nos itidem? HIE. Identidem. Neque est acceptio Personae apud Deum, sed omni in gente: qui [1985] Timet Deum et operatur ea quae iusta sunt, Acceptus est ei. Hinc simul respiscite Et corrigite quod in Deum peccastis, ut, Cum venerit iudex die novissimo, Non ad necem, sed ad perennis gloriae [1990] Vitam resuscitari mereamini. Ad quod nihil lacrimae hae valent nec luctus hic Nec pulla vestis nec cucullus prominens, Sed lacrimae, confessio, ieiunia Et vitae honestae melior institutio. [1995] PHIM. Recte mones, vir omnium piissime. Linquamus omnem hunc apparatus splendidum, Linquamus cuncta in usum pauperum, Linquamus omnem luctum inanem et lacrimas Moresque nostros corrigamus pristinos. [2000] Si multo amoeniora vitae munia Post hanc calamitatem morantur in fide, Spe et caritate mortuos, quid residuum est Nisi ut hunc diem cum patre agamus mortuo Laetissimum? Non in cibis et poculis [2005] Graviores natura quam poposcerit, Nec tympanis et organis, sed maximas Deo exhibendo gratias. Viro pio Congaudeamus intimis affectibus Et absque pompa inutili exsequias pias [2010] Patri paremus mortuo. GREX. Optime mones. Congratulemur mortuo et domino Deo Dignas agamus gratias. HIE. Sic expedit. PHIC. Assentior. Procede, Daetre, ex aedibus Tantisper huc, dum quod volo, ex te scisciter. [2015] Procedat atque Oeconomus huc. OEC. Oeconomus hic. DAET. Et Daetrus hic. Iam sciscitare quod velis, Breviter, quod haud abesse licet opsoniis. PHIC. Quid? Adhucne plene cocta sunt opsonia? DAET. Iam cocta sunt, verubusque detrahenda sunt. [2020] Iube ingredi cito quos velis accumbere. PHIC. Iubebo. Abi, fac singula expedita sint. DAET. Curabitur. PHIC. Tu, Oeconomy, paululum foris</p>	<p>sound, and those who sleep shall rise again with their bodies made whole. Therefore, in no way be sad for Hecastus, who has died in this Christian faith, but rather rejoice in this, that he has been freed from the troubles of the body and sleeps in the peace of Christ, and he is to be restored in his rebirth to the life reserved for all who died in the faith of Christ.</p> <p>EPI. Is there then life left for those who are dying? HIE. Yes, life remaining not only for the just but also for all who after the commission of sins return to God through repentance. CHILDREN. Therefore after the crimes and the defilements shall we hope for a blessed life with the gods? HIE. You will hope for it in your faith and repentance. REL. Shall we also have hope? HIE. You likewise shall have hope. FR. We in the same way? HIES. In the same way. And there is no acceptance of any person before God except for the ones in every nation who fear God and do those things which are just; they are the ones accepted by him. Hence, at once, be wise and correct the sins you have committed against God, so that when on the last day the judge shall come, you will deserve not to be led to death but to be raised up to the life of everlasting glory. To win this state, these tears have no validity, nor this mourning nor black dress, nor a projecting cowl; but the setting in order of an honest life is better.</p> <p>PHIM. You advise us rightly, most holy of all men. Let us leave all these sumptuous preparations. Let us leave all our empty grief and tears, and let us correct our former ways. If, after this calamity, much more pleasant duties of a new life await those who died in faith, hope and charity, what is left except to spend this day with our dead father most joyfully? Not in eating and hearty drinking, which nature will demand, nor in drums and musical instruments, but in giving our greatest thanks to God. Let us rejoice together for this godly man from the depths of our hearts, and without useless pomp let us prepare holy rites for our dead father.</p> <p>MO. Your advice is very good. Let us give congratulations to the dead man and worthy thanks to our Lord God. HIE. It is expedient to act in this way. PHIC. I agree. Come out of the house, Daetrus, for a while, until I find out from you what I want to know. And let Oeconomus come here. OEC. Oeconomus is here.</p>
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<p>Morabere, ut dicas vale spectantibus. OEC. Curabitur. PHIC. Cognati et alii amici, [2025] Quos mane pater ad vesperum convivium Vocaverat, nobiscum ad ipsum ingredimini, Ut, quod gulae paratum erat, sumamus hoc Frugaliter non absque honesto gaudio. GREX. Sequimur; praei. OEC. Vos, qui advolastis impigri ad [2030] Nostra haec theatra, tum viri tum feminae, Adite nunc vestras domos sine remora. Nam Hecastus hic quem morte caesum exhibuimus, Non ante tertium diem tumulandus est. Valete cuncti et, si placuimus, plaudite!</p> <p>FINIS.</p>	<p>DAET. And Daetrus is here. Now find out what you want quickly, because I should not be absent from my victuals. PHIC. What? Haven't the victuals been fully cooked yet? DAET. They have now been cooked and taken down from the spits. Bid those you wish to invite to dinner to go inside quickly. PHIC. I will tell them. You go off now. See to it that all things are ready. DAET. It shall be seen to. PHIC. You, Oeconomus, wait outside for a while, to say goodbye to the spectators. OEC. It shall be looked after. PHIC. Relatives and other friends, whom my father had this morning summoned to this evening's dinner, go inside with us to him, so that what had been prepared for a gluttonous party, we may partake of with frugality and with honest joy. MO. We follow. You go first. OEC. You who have winged your way so enthusiastically to our theatre, both men and women, go to your homes now without delay. For Hecastus here, whom we have shown cut down in death, is not to be buried until the day after tomorrow. Goodbye, all of you. If we have pleased you, give us a clap. THE END</p>
<p>Harmannus Borculous excudebat anno 52. Cum gratia et privilegio ad quadrennium, ut liquet in litteris eidem a Caesarea Maiestate concessis. Datum Bruxellae. Anno Domini 1552. Die octava Aprilis. De la Torre.</p>	