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PRINCETON, NEW JERSEY
THE ITALIAN CONVERT,
NEWES FROM ITALY
OF A SECOND MOSES
OR
THE LIFE OF GALEACIVS
CARACCIOLVS the Noble
Marquess of Vico, By Nicolo Balbani

Containing the story of his admirable conversion from Popery, and forsaking of a rich Marquessdome for the Gospels sake.

Written first in Italian, thence translated into lattin by reverend Beza, and for the benefit of our people put into English: and now published

BY

W. C. rasnow

In memorias sempiternas erit Inimis.

PSALME 112.
The just shall be had in an everlasting remembrance.

LONDON,
Printed by A. G. for M. S. and are to be sold at his house in Greene Arbour at the signe of the Bible. 1635.
THUS ALIAN CONVICTED PROVABLY OF THE LORD'S MOSIS
OF THE LAW OF PARTIES OF THE BIBLE

In this welcome work of the author,

It is treated of the Law of Moses,

Which is the foundation of all religion

And the source of all moral excellence.

For usuage of the same, the reader is

Instructed in the principles and practice

Of the law, and how to apply it to his

own case and the cases of others.

In short, a complete and convincing

exposition of the law of Moses.
TO THE RIGHT HONOURABLE, AND MY very good Lord, Edmund Lord Sheffield, Lord Lieutenant in the North, and Lord President of his highnes Counsel there, of the Noble order of the Garter: and to the Right Honourable and Religious Ladies, the Lady Dowglasse his Mother, and Lady Vrmla his Wife, and to all the vertuous off-spring of that Noble Race, Grace and Peace, &c.

Ive me leave (right Honourable) to put you all in one Epistle, whom God and nature have linked so well together? Nature in the nearest bond, and God in the holiest Religion. For a simple new-yeeres gift, I present you with as strange a story, as (out of the holy stories) was ever heard. Will your Honours have the whole in briefe, afore it be laid downe at large? Thus it is.

Galeacius Caracciolius, sonne and heire apparent to Calantonius, Marquise of Vicum in Naples, bred, borne, and brought up in Popery, a Courier to the Emperor Charles the fifth, nephew to the Pope Paul the fourth, being married to the Duke of Nucernes daughter, and having by her six goodly children; at a Sermon of Peter Martyrs was first touched, after by reading Scripture and other good meanes was fully converted; laboured with his Lady, but could not persuade her. Therefore that he might enjoy Christ, and serve him with a quiet conscience, he left the lands living, and honours of a Marquises dom, the comforts of his Lady and children, the pleasures of Italy, the credit with the Emperor, his kindled with the Pope, and forsaking all for the love of Jesus Christ, came to Geneva, and there lived a poor and mean life for forty years. And though his father, his Lady, his kinsmen; yet the Emperor and the Pope did all they could to reclaim him, yet continued he constant to the end, and lived and died the blessed servant of God, leaving behind him a rare example to all ages.

This (right honourable) is a briefe of the whole, and it is a story admirable and imitable if any other in this latter age of the world.

Some use to crave of great personages, not to respect the gift but the giver: but in this case I contrariwise intreat your honours, not to respect the giver but the gift: of the giver I say enough if I say nothing; but of the gift, I mean of noble Galeacius, I say
too little when I have said all I can. But this I must needs say: So religious, so noble, so vertuous was the man, so resolute, so holy, so heroicall was the fact, so strange the beginning, so admirable and extraordinary the perseverance, as if the story were not debased by the rudeneffe of my translation; I durst say, none so great but might reade it, nor so good but might follow it. I may say much rather than Iacob. Few
and will have my dayes beene: Yet in these few daies of mine something have I seene; more have I read, more have I heard; yet never saw I, heard I, or read I any example (all things laid together) more nearely seconding the example of Moses than this, of this most renowned Marquee Galacius. Moses was the adopted sonne of a Kings daughter: Galacius the natural sonne, and heir apparent to a Marquee: Moses, a Courtier, in the Courte of Pharaoh: Galacius in the Courte of the Emperour; Charles the fifth: Moses by adoption a kynge to a Queene: Galacius by marriage a kynge to a Duke: by braid, son to a Marquee, Nephew to a Pope: Moses in possibility of a Kingdome: he in possession of a Marquesdome: Moses in his youth brought up in the harte
of Egypt, Galacius noozled in the superstitiion of Poperie: Moses at last saw the truth, and embraced it, so did Galacius: Moses openly fell from the heathenisme of Egypt: so did Galacius from the superstitiion of Poperie. But all this is nothing to that which they both suffered for their conscience. What Moses suffered, Saint Paul tells us,
Moses when he was come to yeares refused to be called the sonne of Pharaohs daughter: and chose rather to suffer adversitie with the people of God, than to enjoy the pleasures of Egypt. Nay Moses had rather be a base brick-maker among the oppreft Israelites, being true Chriftians; than to be the sonne of a Kings daughter in the Court of Pharaoh amongst idolaters. In like case noble Galacius, when he was come to yeares and knowledge of Christ, refused to be
called sonne and heir to a Marquee, Cup-bearer to an Emperour, Nephew to a Pope; and chose rather to suffer affliction, persecution, banishment, loss of lands, livings, wife, children, honors and preferments, than to enjoy the sinfull pleasures of Egypt for a season: effecting the rebuke of Christ greater riches than the honours of a Marquesdome without Christ; and therefore seeing hee must either want Christ, or want them, hee disposed him selfe of all thefe to gain Christ.

If (right Honourable) the wife feeles of this world might have the enfluring of these two men and their actions, they would profoundly judge them a couple of impassionate and filthy followers, or else melancholike and brainie sick men, to refuse Marquesdomes and Kingdomes for trumpe of conscience: but no matter as long as the men are Saints in heaven, and their actions honoured of God and his Angels: admired of good men, and neglected of none, but those who as they will not follow them on earth, so are they sure never to follow them to heaven. So excellent was the fact of Moses, and so heroicall, that the Holy Ghost vouchsafes it remembrance both in the old and new Testament; that so the Church in all ages might know it and admire it: and doth Chronicle it in the Epistle to the Hebrews almost two thousand years after it was done. If God himselfe did so to Moses, shall not Gods Church be careful to commend to posterity this second Moses? whose love to Christ Iesus was so zealous, and so inflamed by the heavenly fire of Gods Spirit, that no earthly temptations could either quench or abate it; but to winne Christ, and to enjoy him in the liberty of his word and Sacraments he did petition the honours and pleasures of the Marquesdome of Vitium. Vitium one of the Paradises of Naples, Naples the Paradise of Italy: Italy of Europe: Europe of the earth: yet all these Paradises were nothing to him, in comparison of attaining the celestiall Paradise, there to live with Iesus Christ.

If any Papists (musing as they use, and measuring us by themselves) doe suspect the story to be some figned thing, devised to allure and intice the peoples minds; and to set a flourishe upon our Religion, as they by a thousand false and fained stories and miracles
The Epistle Dedicatory.

Noble Mar., and of his strange conversion, but the story itself, I first found it in the exquisite Library of the good Gent., M. Goe; one that honors learning in others, and cherishtit in himselfe: and having not once read it, but often perused it, I thought it great loss to our Church to want so rare a jewel, and therefore could not but take the benefit of some fome hours to put the same into our tongue, for the benefit of my brethren in this Realme, who want knowledge in Italian and Latin tongues. And now being translated, I humbly offer and consecrate it to my holy mother the Church of England, who may rejoice to see her Religion spreading itselfe so privily in the heart of Italy; and to see the Popes Nephew become her sonne. And next of all unto you (right honourable) to whom I am bound in so many bonds of duty, and to whom this story doth so finely appertaine. You (my honourable good Lord) may here see a Noble Gentleman of your own ranke in descent, birth, education, advancement like your selfe; to bee like you also in the love and liking of the same holy Religion. And you good Madam, may here conceive and judge by your selfe, how much more happy this Noble Marquess had bin, if his Lady Madam Victoria had bin like your selfe. I meane, if he had followed and accompanied her Lord in that his most holy and happy conversion. And you all right Honourable in this noble Marquess as in a crystal glasse, may behold your selves of whom I hope you will give me leave to speake (that which to the great glory of God you spare not to speake of yourselfe that you were once darknesse, but now are light in the Lord: blessed bee that God the father of light, whose glorious light hath thined into your hearts. Behold (right honourable) you are not alone; behold an Italian; behold a noble Marquess hath bin the yee, and troden the path before you: In him you may fee that Gods Religion is as well in Italy as in England: I meane that though the face of Italy be the face of Antichrist, yet in the heart there is a remnant of the Lord of hosts. You may see this Noble Marquess in this story now after his death, whom in his life time so many Noble Princes desired to see. His body lies in the bowells of the earth; but his foule lives in heaven in the bosome of Jesus Christ, and his religion in your hearts, and his name shall live for ever in this story. Accept it therefore (right honourable) & if for my sake you will vouchsafe to read it once over, I dare say that afterwards for your own sake you will read it over and over againe: which if you do you shall find it will stir up your pure minds, and inflame your hearts with a yet more earnest zeal to the truth; and will be an effectual means to increase your faith, your fear of God, your humility, patience, constancy, & all other holy virtues of regeneration. And for my part, I freely & truly profe I have bin of ravishment with admiration of this noble example to see an Italian, so excellent a christian, one so near the Pope, so near to Jesus Christ;
The Epistle Dedication.

and such blessed fruit to bloisme in the Popes owne garden; and to see a Noble man of Italy for sake that for Christ, for which, I feare, many amongst us would for sake Christ himselfe. And surely (I confesse truth) the serious consideration of this so late, so true, so strange an example, hath bin a put to my flournes, and wretched my dull spirits, and made me to esteeme more highly of Religion than I did before. I know it is an accustimation of my selfe, and a discloeting of my owne shame to confesse thus much; but it is a glory to God, an honour to Religion, a credit to the truth, and a praise to this noble Marquess, and therefore I will not hide it.

And why should I shame to confesse it? when that famous and renowned man of God, holy Calvin freely confesseth (as in the sequel of this story you shall hear) that this noble mans example did greatly confirme him in his Religion, and did revive and strengthen his faith, and cheere up all the holy graces of God in him. And surely (most worthy Lord, and honourable Ladies) this cannot but confirme and comfort you in your holy courtes, and as it were put a new life unto the graces of God in you, when you see, what, not the common people, but even such as were like your selves, have suffred for Religion; and when you see that not only the poore and bafer sort of men, but even the mighty and honourable (as your selves are) doth thinke themselves honoure by embracing Religion. Pardon my plainness, and too much boldnesse with your honours, and vouchsafe to accept it as proceeding from one who much tendereth you: salvations, and rejoyceth with many thousands more, to behold the mighty and gracious worke of God in you. Go forward right noble Lord, in the name of the Lord of hosts, still to honour that honourable place you hold, still to defeat the vain expectation of Gods enemies; and to satisfie the godly hopes and desires of holy men: still to discouer the Popery and all prophaneness: still by your personal diligence in frequenting holy exercises, to bring on that backward Citie: by your godly discipline in your family, to reforme or to condemne the disolution of Religion and disorder of the most great families in this Country: still to minister justice without delay; to cut up contentions, and fare the lawyers labour: still to relieve the fatherlesse and the widow, and helpe the poore against their oppressors: and which is all in all, still to supplant superstition popery, ignorance, and wilfull blindnesse; and to plant and disperse true Religion in that City, and these Northern countries. By all these means still shewing your selues an holy and zealous Phinehes (under the great Phinehes our most worthy Soveraigne) to execute Gods judgement, and to take vengeance on the Zimri and Cosib of our nation: namely, on Popery and prophaneness; the two great sinnes which have pulled downe Gods plagues on our land, and the due and zealous punishment whereof, will be the means to remove them.

But I wrong your Honours to trouble you with these my too many and too ragged lines: and I wrong this Noble Gentleman to cloath his golden story with this my rude and home-spun English tale: and I wrong you all to kepe you so long from being acquainted with this Noble Marquess, so like your selves; at whose meeting and acquaintance I am sure there will be so much rejoycing, and mutuall congratulating at the mighty and gracious worke of God in you all. The same God and mercifull father I humbly beseech end ever will, to accomplish his good woorke in you, as he did in that Noble Marquess: and as hee hath already made you so many waies blessed; blessed in your selves, blessed one in another, blessed in your conversions, blessed above many, in your many and religious children; so at last hee may make you most of all blessed in your ends; that so after this life, you may attaine the eternall glory of a better world, whither this Noble Marquess is gone before you.

Your honours in all Christian duty,

W.C.
To the Christian and courteous Reader.

Good Reader, conceive I pray thee, that this translation being made divers years agoe, and communicated to my private friends; I thought to have suppressed it from spreading further: but being pressed by importunity, and urged with unavoidable reasons, I have now yielded to let it passe in publike: the rather considering, that though at this day almost every houre yeelds a new booke, yet many ages afford scarce one example like to this. I have devised it into Chapters for thy better ease in reading and remembrance: and seeing I finde in other Authors often mention of this noble Marquess: and his heroicall fact: I have therefore not tied my selfe precisely to the words of the Latine story, but keeping the sense and scope, have sometime enlarged my selfe as the circumstance seemed to require, or as I had warrant and direction from other stories. Read it with an holy and an humble heart, and prayer to God, and account me thy Debtor, if thou thinke not thy labour well bestowed. And when thou findest ablestings, and reapest spiritual comfort hereby, then vouchsafe to remember me in thy prayers.

Thy brother in Christ,

VV.C.
Of the Linage, Birth, and Infancy of
Galeacius Caracciolius, the Noble
Marqueffe of Vico.

CHAP. I.

My purpose is to commit to writing the life of Galeacius Caracciolius: as
being a rare example of a most strange and seldom scene constancy, in
the defence of godliness and true Christian Religion.

He was borne at Naples, a renowned City in
Italy, in the moneth of January, in the yeare of
Christ 1517. His fathers name was Calanto-
nius, who was descended of the ancient and
noble house of the Carraccioli, in the Country
of Capua. This Calantonius, even in his youth,
was not onely well respected, but highly eftec-
med, and a familliar friend of that noble Prince
of Orange, who after the taking and sacking of
Rome, was placed in the roome of the Duke of Borben: yea his faithful,
noble and industry was so well approved to the Prince (as oftentimes a-
fore, so especially) at the siege of Naples, what time it was assaulted by
Loirechius, as that afterward, when the Emperor Charles the fifth of
that name, (who then was at Rome to receive the Imperriall Crowne, and
other ornaments of the Empire) did appoint the said Prince with cer-
taine forces, to goe and besiege the City of Florence: he thought it need-
full to take the said Calantonius with him, for his wisedome and grave
counsell. From whence when that service was ended, hee being sent
to Cesar himselfe, hee did so wisely demean himselfe in all his affaires,
and did so sufficiently satisfie the Emperour in all things, that he made
good in every point, that worthy testimony which the Prince had given
of
of him: whereupon he being at that time most honourably entertained
of the Emperour himselfe, was by him not onely advanced to the
state and title of a Marqueffe, but also equally joyned in commission
with the Viceroy of Naples (for his wisedome and experience in all
kinds of affairs) to bee assistant unto him, and fellow with him in sway-
ing the Scepter of that Kingdome, in which office and function he so
carried himselfe, as he wonne the good will of both small and great, as
well of the Nobles, as of the Commonalty: yea in such a measure as he was
deply invested in the favour of the Emperour Charles, and King Philip
his sonne. And so hee continued in this dignity till the last day of his
life, which was in the moneth of February, in the yeare 1562, he being
himselfe more than three score and ten yeares of age.

Such a father, and no worse had this Galeacius. As for his mother, she
was descended of the noble family of the Caraffi: & her own brother was
afterward "Pope of Rome. Which I affirmne not to that end as though
this in itselfe, was any true praise or honour to Galeacius, but that his
love to true Religion, and his constancy in defence thereof, (even against
such mighty ones) may appeare the more admirable to all that see him,
as it hereby did to all that knew him: Of which his love to true Religion
wee shall speake more anon.

Galeacius being twenty yeares old, and the onely sonne of his mo-
ther, who was now deceased; his father Calantonus being desirous to
continue his name, to preserve his house and posterity, and to maintain
his estate and patrimony: whose lands amounted to the summe of five
thousand pounds a yeare and upward; did therefore provide him a
Wife, a Virgin of noble birth, called Victoria: daughter to the Duke of
Nuceria, one of the principal Peeres of Italy: with whom hee had in
name of portion or dowrie sixe thousand five hundred pounds. He lived
with his wife Victoria unto the yeare 1551, at which time hee forsooke
house, family, and country for Religions sake: and in that yeare hee had
by his wife sixe children, (four sons and two daughters.) His eldest
and first sonne died at Panorma in the yeare 1577, leaving behind him one son
and one daughter: the sonne obtaining by inheritance the Marquefsdom
of Vicum, (amongst divers other things) married a wife of noble birth;
for his Grandfather Galeacius died. By whom, as I hear, hee hath
two children, to whom this Galeacius is great Grandfather.

Now all these particulars doe I thus set downe to this end, that the
perseverance of so great a man may appeare the better by all these cir-
cumstances, which is no lesse than a most glorious victory over so many
temptations.
CARACCIOLUS, Marquesse of Vico.

CHAP. II.

Of his preferment at Court, and the first occasion of his conversion.

The Marquess Calantonius seeing so good hope of the continuance of his house and posterity, desiring not to preserve only, but to increase and augment the dignity of his house, purposed therefore that his sonne Galeactus should seek further honour and follow the Court. Wherefore making offer of him to the Emperour Charles, hee was most kindly entertained into the Emperours house and service, and soone after was made the Emperours Gentleman-servant. In which place and office within short time, hee both wonne the favour of the Nobility, and the rest of the Court, and grew to bee of speciall account even with the Emperour himselfe: for all mens opinion and judgement of him was that there was not one to bee compared with him, for innocency of life, elegancy of manners, sound judgement, and knowledge of many things. Thus Galeactus was in all mens opinions, in the high way to all honour and estimation: for the Prince whom hee served was most mighty, and the Monarch of the biggest part of the Christian world. But all this was little: for God, the King of Kings, of his singular mercy and grace did purpose to call him to farre greater dignity and to more certaine and durable riches. And this so great and rare a worke did the Lord bring to passe, by strange and speciall meanes. So it was that in those dayes a certaine Spaniard, a noble man, did sojourn at Naples, who had to name Johannes Valdeius: this Gentleman being come to some knowledge of the truth of the Gospel, and especially of the doctrine of justification; used often to conferre with, and to instruct divers other noble men his companions and familiars, in points of Religion, confuting the false opinions of our owne inherent justification, and of the merits of good workes, and so consequently detecting the vanity of many Popish points, and the fondnesse of their superstitions: by which meanes hee so prevailed, or rather the Lord by him, that divers of these Noble Gentlemen began to crepe out of popish darkenesse, and to perceive some light of the truth: Amongst these, was there one Johannes Francisco Cesarta, a Noble Gentleman and kinsman to this our Galeactus.

Of this Gentleman first of all did Galeactus heare divers things in conference, which seemed to him much contrary to the course of the vaine world.
The life of Galeacius

world; yea much to crosse even his age and estate, and course of life; as
namely of the true means of our justification, of the excellency and
power of God's Word, of the vanity of the most of Popish superstitions,
&c. For Galeacius esteemed and used this Gentleman as his familiar
friend, both being near of his blood, and especially for that he was a
Gentleman of very good parts. Now although the speeches of this
Gentleman did not at the first to farre prevaile with him, as to make
him forsake the vanities of this life; notwithstanding it was not alto-
ther in vaine: for that God which had ordained him to be a special instru-
ment of his glory, would not suffer so good seed to perish, though it
seemed for a time to bee cast even amongst thorns: neither will it bee
beside the purpose to set downe particularly the meanes which it pleased
God to use for the working of this strange conversion: amongst which
this was one.

Chap. III.

Of the meanes of his further Sanctification.

At that time Peter Martyr Vermilions a Florentine, was a publike
Preacher and Reader at Naples. This man was a Canon regular
(as they call them) a man since then of great name, for his singular kno-
ledge in Christian Religion, his godly manners and behaviours, and for
his sweet and copious teaching; for he afterward casting away his
monkes cowle, and renouncing the superstitions of Poperie, hee shone
so brightly in Gods Church, that hee dispersed and strangely drove
away the darkneffe and mists of Popery. Galeacius was once content
at Caserta his motion to bee drawne to heare Peter Martyrs Sermon;
yet not so much for any desire hee had to learne, as moved and tickled
with a curious humour, to heare so famous a man as then Martyr was
accounted. At that time Peter Martyr was in hand with Pauls first E-
pistle to the Corinthisians, and as hee was shewing the weaknesses and
deceitfullnesse of the judgement of mans reason in spirittuall things, as
likewise the power and efficacie of the Word of God, in those men in
whom the Lord worketh by his spirit; amongst other things hee used
this similitude or comparison: If a man walking in a large place, see a farre
off men and women dancing together, and heare no sound of instrument,
hee will judge them mad, or at least foolish; but if hee come neerer them,
and perceive their order, and heare their musicke, and mark their mea-
sures and their courses, hee will then bee of another minde, and not on-
ly take delight in seeing them, but feel a desire in himselfe to beare
them.
them company and dance with them. Even the same (said Mary) besides many men, who when they behold in others a sudden and great change of their looks, apparel, behaviour, and whole course of life, at the first sight they impute it to melancholy, or some other foolish humour; but if they looke more narrowly into the matter, and begin to perceive the harmony and sweet content of God's spirit, and his Word in them, (by the joynt power of which two, this change was made and wrought, which afore they accounted folly,) then they change their opinion of them, and first of all begin to like them, and that change in them, and afterward seele in themselves a motion and desire to imitate them, and to bee of the number of such men, who forsaking the world and his vanities, doe thinke that they ought to reforme their lives by the rule of the Gospel, that so they may come to true and found holinesse. This comparison by the grace of God's Spirit wrought so wonderfully with Galeason (as himselfe hath oftens told his friends) that from that hour hee resolved with himselfe, more carefully to restraine his affections from following the world and his pleasures, as before they did, and so to seek his mind and about seeking out the truth of Religion, and the way to true happiness. To this purpose he began to reade the Scriptures every day, being perswaded, that truth of Religion and soundnesse of wisdome was to bee drawne out of that fountaine, and that the high way to heaven was thence to bee sought. And further, all his acquaintance and familiarity did hee turne into such company, as out of whose life and conferences hee was perswaded he might reap the fruit of godlinesse, and pure Religion. And thus farre in this short time had the Lord wrought with him by that Sermon: as first, to consider with himselfe seriously whether hee were right or no: secondly to take up an exercise continually of reading Scripture: thirdly, to change his former company, and make choice of better. And this was done in the yeare 1541, and in the foure and twentieth yeare of his age.

**Chap. III.**

Of the strange censures the world gave of his conversion, and how the better for rejoiced at it.

But when this sudden alteration of this noble and young Galeason was seene and perceived in Naples, it can bee scarce set downe how greatly it amazed his old companions, which as yet cleaved to the world, and to the affections of the flesh: many of them able to render no cause of it, could not tell what to say of it; some judged it but a melancholike passion;
passion; others thought it plain follie, and feared he would become simple and doting, and that his wit began by some meanes to be empaired. Thus every one gave his verdict and censure of him, but all wondred, and doubted what it would turn to. But the better sorte of men and such as feared God, and had their mind enlightened with some knowledge of religion, as they wondred no lesse to see so great a change in so great a man, so likewise they were surprized with exceeding joy to see it: for they were perswaded that God had some great and extraordinary worke in it; that a young Gallant, a noble man of such wealth, and honour as he was, living in such delight and pleasures, in so general a corruption of life, both in court and country; but especially this age, nobility, wealth and honour being joyned with the wanton deliciousnesse of the courtly life: I say, that such a man should be endued with the spirit of holinesse, and so farre affected with Repentance, as that he should contemne all those in respect of heaven; they esteemed of it (as it was indeed) a rare matter and seldom-see ne in the world: and therefore they greatly rejoyned at it, and praised the Lord on his behalf.

Amongst those men that thus rejoyned at his conversion, was one Marcus Antonius Flaminius, a scholar of great name, and an excellent Poet, as his paraphrase on the Psalmes, and other very good Poems doe sufficiently testify. Galeacius about this time received a letter from this Flaminius, wherein he did congratulate, and rejoyned with him, for the grace and gift of God, which was bestowed on him in his conversion. This letter I thought good to insert into the body of this story, (as being worthy of note) to the end that it might bee a witness in times to come, of the good opinion which such men had conceived of him, who knew the foundation of true Justification, though they were yet possest with other errors, as about the Sacraments, and of the Masse, &c. which alas as yet they were not able to discern; as after by the greater grace of God this Galeacius did. The copy of the letter is this.

Chap. V.

Marcus Antonius Flaminius, a great scholar in Italie, writeth to Galeacius, and congratulateth with him, for his holy and happy change.

To the Right honourable Galeacius Caracciulus.

Right noble Lord, when I consider seriously these words of Paul, Brethren you see your calling, that not many noble, nor many wise, according
according to the flesh, not many mighty are called, but God hath chosen the
foolish things of this world to confound the wise, and weak things to confound
the mighty, and base things in the world, and things not accounted of; and
things that are not, to bring to nought things that are. When I say, I consider
of these words, so often I admire at that rare blessing of God, which he hath
vouchsafed to you a noble and mighty man: namely, that he should grace
you with that true and incomparable Nobility, which is attained by true
faith in Christ Jesus, and a holy life. As much greater as this blessing is, so
much the more holy & sincere ought your life to be; and so much the more
uprightly are you to walk with your God; lest that your thorns (that is,
riches, pleasures, and honours) should choke the seed of the Gospel,
which is sowne in you. For this I am sure of, that God hath begun some
great works in you, which he will finish to the glory of his owne name
and will bring to passe; that as herefore you had care so to live a Noble
man amongst Noble men, that you might observe the decorum and
maintain the dignity of nobility: so hereafter that you may employ
your whole selfe in this, that you may defend and uphold the honour and
dignity of the children of God; whose duty it is to aim at the perfection
of their father with all endeavours; and in their life upon the earth to
resemble that holy and heavenly life, which they shall lead in the
world to come. Call to minde continually (my good Lord) in all your
words and deeds, that we are graced with this honour to bee made the
honours of God by Jesus Christ: for that meditation will by the helpe of
the holy Ghost, worke this care in us, that we never commit any thing
unworthy of that holy name of Christ, by which we are called. And
yet alas, such is our estate, as that if we doe endeavour to please Christ, we
are sure to displease men, and must bee content to contente the vaine
glory of the world, that we may enjoy heavenly and eternal glory with
God; for it is impossible (as Christ faith) for him to believe in God,
which seekes the honour and praise of men. I mean of the men of this
world, which as the kingly Prophet faith, are lighter and vainer than
vanity itselfe. And therefore their judgement is little worth, and least to
be esteemed: but rather the judgement of God, who seeth not all our
actions onely, but even our most hidden thoughts and purposes. Which
being so were it not folly and madness to displease such a God, to
please so foule a world? It were a shamefull thing if a wife should endea-
avour to please other men, rather than her husband. How much more
then unworthy is it if our soules should rather ayme to please the vaine
world, than their most holy spouse Christ Jesus? If the only sonne of
God was content, not onely to be reviled, yea, and scourged; but even
do die upon the crosse as a cursed malefactor, and all for us: why
should
The life of Galeacius

should not wee much more beare patiently the taunts and mockes, yea even the flanders of Gods enemies? Let us therefore arraye our selves as it were with a holy pride, and (in a sort) scorne and laugh at their mockes; and putting upon us mercy and pitty as the feeling members of Christ, let us bewail so great blindness in them, and let us intreat the Lord for them, to pull them out of that palpable darkenesse into his true and marvellous light, left Satan bind them to himselfe in his everlasting pretenti-ship; and to being his bondslaves, and hired sworne servants of his blacke guard, doe send them out to persecute Jesu Christ in his members. Which when they have done all they can, and all that the devill their Master can reach them, though the devill himselfe should burst with malice, and they for anger grinde their teeth; yet shall it all tend to the magnifying of Gods glory, which they labour to obscure, and to the furtherance of their salvation whom they so disdained: yea to the increase of their glory in a better world, whom in this world they thought worthy of nothing, but of all disgrace. And surely (my most honourable Lord) be it that is possesed with the certaintie of this faith, will without doubt make open warre with the corrupt affections of his owne nature, and with all the world, yea even with the devill himselfe; and will not doubt but in time even to overcome them all. Therefore let us humble our selves to our God and Father everlasting, that hee would increase that faith in us, and bring forth in us those most blessed and sweet fruits of faith in our hearts and lives, which he useth to worke in them whom he hath elected: that so our faith being fruitless of good works, may appear to be not a figned, but a true faith: not a dead, but a living faith: not a humane, but a divine worke in us: that so it may be to us an infallible pledge of our salvation to come. Let us labour to shew ourselves the legitimate and undoubted children of God, in seeking above all things, that his most holy name may bee sanctified in our selves and others; and in imitating his admirable love and gentleness, which makes his Sunne to shine on good and bad. Let us worship his heavenly Majesty in spirit and truth: and let us yeeld up the temple of our hearts to Christ Jesus, as an acceptable sacrifice unto him: yea let us shew our selves members of the heavenly high Priest Christ Jesus, in sacrificing to God our owne bodies, and in crucifying the flesh with the affections and the lusts thereof; that since being dead in us, the spirit of God may create in us a spiritual life, whereby Christ Jesus may live in us. Let us die to sinne, and die to our selves, and to the world, that wee may live_blessedly to God and Christ Jesus: yea let us acknowledge and shew by our lives, that wee were once dead; but now are raised to the life of grace, by the power of Christ Jesus. Let our conversation be heavenly, though wee live
live on the earth: let us begin that life here which we hope to lead in heaven: let the image of God shine bright in us: let us disgrace and weare out the old image of sinne and Satan, and labour to renew the Image of Christ Jesus, that all that see us may acknowledge Gods Image in us. Which holy image of grace, as it is beautifull and glorious in all Gods Saints; so in you (my good Lord) it shall be so much more glorious, in as much as you goe before others in birth, Nobility, honour, and high place. O what a pleasant sight is it to all true Christian men: yea to the Angels; yea how acceptable to the Lord himselfe, to behold a man of your place and estate, so farre to forget the world and deny himselfe: so deeply to consider the frailty of his owne nature, and the vanity of all temporall things, as to say with Christ, I am a worme and no man: and to cry out with David, turnes thy face to me and have mercy upon me, for I am desolate and poore; O happy and true rich man, which hath attained to this spiritual and heavenly poverty, and can give a farewell to himselfe, and the world, and all things that he hath for Christ's sake, and can freely renounce and for sack carnall reason, humane learning, company and counsell of friends, wealth, honours, lordships, pleasures of all sorts, delight of the court, high places and preferments, dignities and offices; yea favour of Princes; yea his owne selfe! How welcome shall he bee to Christ, which can deny all those for Christ's sake? Such a one may go for a fool in the world; but he shall bee of the Almighties counsell: such a man knoweth that felicity consists not in any thing that this world can afford, and therefore in the middest of all his wealth and abundance, he crieth out to God as though he had nothing, even out of the feeling of his heart; Give us this day our daily Bread. Such a man preferreth the rebuke of Christ before the honour of the world, and the afflictions of Christ's religion, before the pleasures of the world: and because he despiseth all things in respect of Christ, and his righteousnesse, and is possessest and grounded with God's spirit: therefore he singes with true joy of heart with the kingly Prophet; The Lord is my Shepherd, therefore I can want nothing neither will I fear hunger or any outward thing, hee feeds mee in greene pastures, & leads mee forth beside the water of comfort. This man distrusts himselfe and all the creatures in the world, that he may trust and cleave only unto God: neither aimes he at any pleasure, any wise dome, any honour, any riches, any credit or estimation: but such as comes from God himselfe: and therefore hee possesseth with the same Prophet, I have none in heaven but thee alone, and none in the earth doe I desire but thee: my flesh consumeth with longing after thee, and show Lord art my heritage and portion for ever. Hee that spake thus was a wealthy and mighty King yet suffered he not the eyes of his mind to be blinded or dazzled with the glittering
glittering glory of riches, pleasures, or honour, or ought else that a Kingdome could give: for he knew well that they all came of God, and were held under God, and must all be used to his glory, and, that hee that gave them hath farre better things to give his children. And therefore that King and Prophet makes his heavenly proclamacion before all his people; Blessed are thou O Lord God our Fader for ever and ever: thine O Lord is greatness, and power, and glory, and victory: all that is in heaven and earth is thine, thine is the kingdome Lord, and thon excellest as head over all: riches and honour come of thee, and thou art Lord of all: in thy hand is power, and strength, honour, and dignite, and kingdomes are in thy disposition: therefore wee give thee thanks O God, and wee extol thy great and glorious name. But who am I, and what is my people, that we should promise such things to thee? For we are strangers before thee, and sojourners as all our fathers were; our dayes are like a shadow upon the earth, and here is no abiding.

See how David cannot content himselfe in abasing himselfe, and extolling the Lord: and in how many words his affections utter themselves. This was Davids meditation, and lett this bee your looking-glasse; and into the looking-glasse of this meditation looke once a day, and pray daily, that God would still open your eyes to behold your owne vilenesse; and his incomprehensible power and love to you, that with King David you may humble your selfe under the mighty hand of his Majestie, and acknowledge all power and glory to belong to God alone, that so you may bee made partaker of those heavenly graces which God bestoweth not on the proud and lofty, but on the humble and meek. Remember that ordinance of the eternall God, that faith: Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches, but let him that glorieth, glory in this: in that he understands and knowes mee, that I am the Lord which doth mercy and justice on earth: for these things please me, saith the Lord. (Therefore my good Lord) if you lift to boast, boast not at the world doth, that you are rich, or that you are of Noble birth, or that you are in favour with the Emperour and other Princes, or that you are heir apparent of a rich Marqueis-dome, or that you have married so noble a Woman: leave this kinde of boasting to them, who have their minds glued to the world, and therefore have no better things to boast on: whose portion being here in this life, they can looke for nothing in heaven. But rather rejoice you in that you are entred into the kingdome of grace: glory in this that the King of kings hath had mercy on you, and hath drawn you out of the misty darknesse of errors, hath given you to feel his endlesse love and mercy in Christ, hath made you of the childe
of wrath, his owne sonne; of a servant to sinne and the devill, an heire of heaven; and of a bondslave to hell, a free denifion of the heavenly Jerusalem; and glory in this, that even Christ Jesus himselfe is given you and made your owne, and with him all things else. So that as Paul faith, All are yours, whether the world, or life, or death, things present or things to come, all are yours in and by Christ, who is the onely felicity of our soules; and therefore whofeever have him, have with him all things else. This is the true glory and the sound boastsing of Chriftianity: for hereby is God mercy extolled, and mans pride trodden under foote, by which a man trusting too much to himselfe, rebelleth against God. This glorious boastsing makes us humble even in our highest honours: modest and meeke in prosperity: patient and quiet in adversity: in troubles strong and courageous: gentle towards all men; joyfull in hope: fervent in prayer; full of the love of God, but empty of all love of our selves or ought in the world: ye it makes us Chrifts true breadmen, and his sworne servants, and makes us yeeld our selves wholly to imitate and follow Chrift, and to esteeme all things else as fraile and vaine; yea dung and drosse that we may winne him.

Right honoured and my good Lord, you see that I am so willingly employed in this service of writing to your honour, and in conferring with you of heavenly matters, that I have forgot myselfe, or rather your honour in being so sedious, which in the beginning I purposed not. I am privie to my selfe and of my owne ignorance; and guilty of mine owne insufficiency, as being fitter to be a scholer than a teacher; and to heare and learne my selfe, rather than to teach others; and therefore I crave pardon of your honour. Farewell. The most reverend Embafladour de- fireth in his heart he had occasion to testify indeed, that true good will which in his soule he beares you: In the mean time he salutes you, and doth the illustrious Princesse of Pifcaria her highnesse; and all other the honourable personages which are with mee: all which rejoice for this good worke of God in you, and in all kindnesse doe kiffe your hands; and they do all earnestly intreat the Lord for you, that he that hath begun so great a worke in you, would accomplifh the fame to the end; and the richer you are in temporall goods, in lands, and lordships, that hee would make you fo much the more poore in spirit; that so your spirituall poverty, may doe that which your worldly riches and honour cannot: namely, bring you at last to the eternall and never fading riches of the world to come. Amen: Farewell. From Viterbium.

Your honours most humbly addicted,
and most loving brother in Christ,
M. Anton. Flaminius.

M.Anton.Flaminius.
The Life of Galeacius

Chap. VI.

Of the many temptations the Devil used to pull him backe, as by his father, his wife, and by noble men of his acquaintance.

By this and other holy means Galeacius was confirmed in the doctrine of the truth, and went forward constantly in the course of God's calling, and the way of godliness. But the more courageously hee went on, the more fiercely the Devil raged against him by his temptations, endeavouring thereby to hinder him in that happy course: yea and if it were possible to drive him backe againe, which course hee commonly takes against those, who have propounded to themselves to tame the rebellion of the flesh, and to relinquish the vanities of the world. And first of all, this zealous course of his in Religion procured him an infinite number of mockes, and made him subject to most vile flanders; yea made him incurre the hatred of a great number, but especially did he therein displeafe and vex his father, as one that was not onely of a contrarie religion, but one who onely intended the honour of his house, and the advancing of his posterity, which in respect of Religion Galeacius cared not for at all: and therefore he did often sharply chide him, and charged him with his fatherly authority, to put away those melancholly conceits (as he re armed them.) No doubt but this was most grievous to him, who alwaies was most submisile and obedient to his father. But another grievance did more inwardly afflict him, which was in respect of his wife Victoria, Who though shee was alwaies a most kind and dutifull wife, as also very wise, yet she would by no means yeeld to this motion and change of Religion; because shee thought and feared it would breed infamie and reproch, to her selfe and her husbande; and therefore was continually working on him by all means and devises she could: labouring to move him by tears and complaints, and by all kinds of intreaty, that a wife could use to her husband: and withall sometimes urging him with such vaine and fond reasons as commonly women of that Religion are furnished withall. What vexation this was, and what an impediment to his conversion, such may judge easie, who are cumbered with husbands or wives of a contrarie religion. And no little griefe and temptation was it to him, besides all these that the most part of the noble men in and about Naples (being either of his blood, or kindred, or his familliar friends) used continually to resort unto him, to follow their old and ordinary sports and pleasures. Alas how hard a thing was it to shake off all these on a sudden, and to take upon
him a direct contrary course of life to that hee had led with them afore; which he must needs doe if he would goe on as hee had begun? And further, it was no little vexation to his soule to live in the Court, when his office and place called him thereunto: for there hee might heare of anything rather than of Religion: and not a word by any means of Gods Word, but talk enough of common and worldly preferments and pleasures, and devising of means for the most cruel handling and dispatching out of the way all such as should depart from the Romish faith. Any Christian heart may easily conceive how deeply those temptations and hinderances vexed his righteous soule in this his course towards God: insomuch as a thousand to one, they had turned him backe againe; and doubtlesse they had done. So indeed, had not God assisteth him with special grace.

Chap. VII.

How he escaped the snares of the Arrian Anabaptists, and after of the Waldeians: and of his resolution to leave his country, honours, and livings, to enjoy the liberty of God's Religion.

But above all these, Satan had one assault strongest of all, whereby he attempted to seduce him from the true and sincere Religion of God. About that time the Realme of Naples was sore pestred with Arrians and Anabaptists: who daily broched their heresies amongst the common people, colouring them over with glorious shewes. These fellows perceiving Galacins not fully settled as yet in Religion, nor yet sufficiently grounded in the Scripture, tried all means they could to intangle him in their errors and blasphemous fancies; wherein the mighty work of God was admirable towards him: for hee being a youth a gentleman, but a meane scholar, and little studied, and but lately entred into the Schoole of Christian Religion; who would have thought that ever he could have resisted and escaped the snares of those heretikes, many of them being great and grounded scholars, and thoroughly studied in the Scripture? Nor withstanding, by the sincere simplicity and plainenesse of Gods truth, and the inspiration of the holy Ghost, hee not onely restored the fondnesse of their heresies but even untied the knots, and brake their nets, and delivered himselfe, and mightily confuted them: yea such was the working of God, as being sometime in their meetings, hee was strongly confirmed in the doctrine of the truth by seeing and hearing them. Thus by Gods mercy he escaped and was conqueror in this fight.
But the devil had not so done with him, for another and more dangerous battell presently followed. The Waldeians of whom wee spake before, were at that time in Naples in good number. With them did Galæcius daily converse, their courses of life and study being not farre unlike. These Disciples of Waldeius knew as yet no more in Religion but the point of Justification: and disliked and eschewed some abuses in Popery; and nevertheless still frequented Popish Churches; heard Masses, and were present ordinarily at vile Idolatries. Galæcius for a time conversed with these men, and followed their way: which course doubtlesse would have spoiled him, as it did a great sort of them; who afterwards being taken and committed for the truth, were easily brought to recant their Religion, because they wanted the chiefes and the most excellent points, nor were not sufficiently seduced: and yet afterwards againe, not daring to forsake their hold in Justification; and therefore coming to it againe, were taken as relapers and backsliders, and put to extreme torments and cruel death. In the like danger had Galæcius beene, but that the good providence of God otherwise disposed, and better provided for him: for his office and place that hee bare in the Emperours Court, called him into Germany, and so withdrew him from his companions the Waldeians: for the Lord had a greater worke to worke in him than the Waldeians were able to teach him: for there in Germany hee learned (that hee never knew before) that the knowledge of the truth of Justification was not sufficient for salvation; whilst in the mean time a man vittingly defiled himself with Idolatry, which the Scripture calls spiritual whoredome: and of no man did hee receave more sound and comfortable instruction than of Peter Martyr, of whom we spake afore, whom God had lately called out of Italy and confirmed him in the truth. This Martyr instructed Galæcius soundly, in the way of the truth, and made it plain unto him, by private conferences as well as publicke reading: for hee was at that time publicke professor of Divinity at Strasbourgh in Germany. Galæcius furnished with those holy instructions, returned to Naples, and presently resorting to his companions, the Waldeians, amongst other points, conferred with them about the eschewing of Idolatry, and deliver'd his judgement therein. But they not enduring scarce to heare it, presently forsooke him, for they would by no meanes entertaine that doctrine, which they knew was sure to bring upon them afflictions, persecutions, losse of goods and honours, or else would cause them to forsoke country, house, and land, wife, and childe, and so every way threatened a miserable estate to the professor thereof. Now this their forsaking of him, and telling him of the danger of this profession was another strong temptati-
on to keepe him wrapped in their Idolatry, and to make him content himselfe with their imperfect and peeced Religion. But GOD which had in his eternall election predetermine him, that hee should be a singular example of constancy to the edification of many, and the confutation and condemnation of lukewarme professeurs ; gave him that excellent resolution, and that heavenly courage, as he escaped at last conquerour over all those temptations and assaults of Satan ; and nothing could suffice or content him but the pure Religion, and also the profession of it: and therefore seeing no hope of reformation in Naples, nor any hope to have the Waldesians joyne with him, and seeing plainly that hee could not serve God in that country ; hee resolved undoubtedly that hee would forake the Countrey, and seeke for Christ and his Religion wheresoever hee might find them; and that hee would rather forake father, wife, children, goods, and lands, offices and preferments to win Christ, than to enjoy them all and want Christ Jesus.

Chap. VIII.

Of the grievous combats betwixt the flesh and the spirit, when he resolved of his departure.

Now here by the way it may not be omitted, what kind of cogitations he hath often said came into his mind, as he was deliberating about this great matter. For first of all, as often as he looked on his father, which he did almost every hour, whom hee dearly loved him, and whom againe he respected in all duty and reverence : so often doubtlesse he was striken at the heart with unspeakable griefe to thinke of his departure; his minde no doubt often thinking thus: What, and must I needs forake my deere and loving father, and cannot I else have God my Father? O miserable and unhappy Father of my body, which must stand in comparison with the Father of my soule! And must I needs faile in duty to him, if I performe my duty to God? O miserable old man! for what deeper wound can pierce him, than thus to be deprived of the onely staffe and comfort of his old age! Alas shall I thus leave him in such a sea of troubles; and shall I bee the onely means to strike into his heart the deepest wound of griefe that yet ever pierced him in all his life? This my departure is sure to make my selfe the obloquy of the world: yea, to breede reproch and shame to the Marquesse my father, and to my whole flocke and kindred.
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How is it possible that the good old man can overcome or induce so great a griefe, but rather he must needs be swallowed up of it, and so with woe and misery end his life? Shall I then be the cause of death to my father, who would if need had been redeemed my life with his owne death? alas what a misery is this! like to be either to me, or him, or us both? yet must I care lesse for bringing his gray head with sorrow unto the grave, than for calling my own poure soule with horror into hel. And no lesse inwardly was he grieved in respect of his noble wife Victoria: for having no hope that she would renounce Popery, and goe with him, therefore he durst not make knowne unto her the purpose of his departure; but rather resolved for Christs sake to leave her and all, and to follow Christ. Shee was now as she was himselfe in the prime of youth, a Lady of great birth, faire, wise and modest; but her love and loyalty to her husband surpassed all. How was it possible patiently to leave such a wife, to that his perplexed mind discoursed on this fashion when he lookt on her: And shall I so, yea so suddenly, and so unkindly leave and forsake my wife, my most deere and loving wife, the onely joy of my heart in this world, my companion and partner in all my griefe and labour: the augmenter of my joy, the lescher of my woe? And shall I leave her, not for a time (as heretofore I did when the Emperours service called me from her) but for ever, never againe to enjoy her: yea it may be never to see her? And shall I deprive my selfe of her, and thereby deprive my selfe of all others also, and of all the comfort of the conjugal life and married estate? And shall I so leave her desolate and alone in that estate and age whereof she is? Alas poore Lady, what shall she doe, what shall become of her? and of her little ones when I am gone? How many doeleful daies without comfort, many waking nights without sleepe, shall she passe over? What will she doe but weep and waife, and pine away with griefe? And as he cast these things in his mind, he thought he even saw his wife, how she tooke on with her selfe, sighing and sobbing and weeping: yea howling and crying, and running after him with these pithful out-cries: Ah my deere Lord, and sweet husband whither will you goe? and will you leave mee miserable woman, comforlesse and succesourlesse? What shall become of me when you are gone: what can honours, pomps, riches, gold, silver, jewels, friends, company, all delights and pleasures in the earth; what can they all doe to my comfort when I want you? And what joy can I have in my children with out you, but rather my griefe to be declused to looke on them? And how can I or the world bee persuaded that you care for them, and for my selfe? Is this the love that thou haft so often boasted of? Ah, miserable love which hath this issue! either never didst thou love mee, else never
had true love so strange an end as this of yours hath. And yet which is
worse than all this, you never shewed mee the cause of this your strange
departure; had I knowne cause, it would never have grieved mee half so
much: But now that the cause is not knowne, what will the world
judge, but that the fault is in mee? at least if they cannot condemne mee
for it; yet how reprochfull will it bee to mee, when every bale compание
dare lay it in my dish, and point at mee with their fingers when I
go by, and say, this is that fond woman, who married him with whom
she could not live, and whom her husband disdained to live with-
all? This is that simple fool, who is desolate having a husband; and a
widow, her husband yet being alive. Either shall I bee counted wicked,
which have caused thee to leave mee; or foolish, miserable, and un-
happy, who chose so fondly, as to take, him whom I could not bee sure of
when I had him. In a word, I shall bee deprived of thee: yea of all pos-
sibility of having any other, and so having a husband, I shall live in all
misery altogether without a husband. These two cogitations of his fa-
ther and his wife greatly tormented him, and the more because hee la-
boured to keepe close this fire, which burned and boiled in his heart:
namely, to conceale his departure, left by being knowne it might have
beene hindred, which hee would not for a world.

Yet there was a third and speciall care that pinched him, and that
was for his children, which were fixe in all; goodly and towardly
children, and worthy of so noble parents: the more grieve was it, in that
they were so young, as that they could not yet conceive what it was to
want a father; the eldest was scarce fifteen, and the youngest scarce
foyres yeares old: hee loved them with most tender and fatherly affec-
tion, and was againe loved and honoured of them. It is wonderful to
thinke, how when his wife the Lady did give into his armes his youngest
child to play withall (as oftentimes Wives use to doe) how it were
possible for him, and what a doe he had with himselfe to contenue from
floods of tears; especially because his eyes seeing them, and his hands
holding them, and his heart taking delight and pleasure in them, his
minde could not but discouer on this manner: And shall I within these
few daies utterly forake these sweet babes, and leave them to the wide
and wicked world, as though they had never beene my children, nor I their father? Yea happy had I bin if I had either never
had them, or having them might enjoy them: To bee a father is a com-
fort, but a father of no children, and yet to have children, that is a mis-
ery. And you poore Orphans, what shall become of you when I am gone
your hap is hard, even to be fatherlesse, your father yet living; and what,
can your great birth now helpe you? for by my departure you shall lobe
all your honour, all your living and wealth, and all dignity whatsoever which otherwise you had been sure of: may my departure shall not one-
ly deprive you of all this, but lay you open to all infamy, reproach, and slander, and bring upon you all kinds of misery; and thus miserable man that I am, shall the time be cursed that ever they had meet to their father. And what can your woefull mother doe when shee looketh on
you, but weep and wring her hands, her grieues still increasing as shee
looks upon you? Yet thus must I leave you all confounded together in
heapes of grieues, weeping and wailing one with another, and I in the
meane time weeping and wailing for you all. Many other grieues, temptations and hinderances assaulted him, though they were not so weighty
as these formerly named, yet which might have beene able to have hindered any mans departure, being in his case; as to leave the company of
so many gallant noblemen and gentlemen, his kindred and acquaintance;
to lose to honourable an office and place as hee bare in the Emperours
Court; to leave for ever his native sole the delicate Italy; to deprive
himselfe and his posterity of the noble title and rich living of a Marques-
dome; to undertake a most long and tedious journey; to cast himselfe
into exile, poverty, shame, and many other miseries without hope of re-
coverie for ever; to change his former pleasant life into all hardnesse, and
to give a farewell to all the delicacies of Italy, wherein hee was brought
up; to leave that goodly garden of his father the Marqueses, which once
should bee his owne; the goodliest garden almost in all Italy or
all Christendome; which was furnished with plants of all sorts, and
these not only of all such as grow in Italy, but even such as were to bee
got out of all other Countries: this garden and Orchard was so exquisite
both this way, and in divers other sorts of elegancies, that a great num-
ber of men of all qualities resorted daily out of all countries to see
it. But this and all other the pleasures and delicacies of this present life
could do nothing with him to remove him from his purpose; but hee
renounced them all, and resolved to leave them all, to follow Christ: so
strong and admirable was the constancy of this noble Gentleman.

CHAP.
CHAP. IX.

How after all the temptations which flesh and blood laid in his way to hinder his departure, he consulted with the Lord, and from him received grace to overcome them all.

But it may be asked, whereupon was grounded so great unmoveable necessity of this purpose, or whence came it? If we ask the world and common judgement, they will answer, that doubtless melancholike humours prevailing in him, spoiled the man of his judgement and natural affections, and impaired common sense and reason; and thence proceeded this obstinate and desperate purpose, as the world judgeth of it. But if a man lift up his eyes higher and behold the matter more seriously, he might have manifestly seen that it came to passe by the mercifull blessing and strong hand of God, who from all eternity had predestinate him, that he should stand so unmoveable against all temptations and continue in one tenour stedly and steadfast, until he had made void all the attempts of Satan, and removed all the stumbling blockes which his flesh and blood and carnall reason could cast in the way; for the which purpose the spirit of God enabled him to reason with himselfe on this sort; Thou Lord art hee who drew and deliveredst me out of the thicke and misty darkness of ignorance, and haft enlightened my minde with the light of thy holy spirit, and with the heavenly knowledge of thy truth: thou haft made knowne to mee the way of salvation, and haft ransomed mee to thy selfe by the bloud of thy Sonne. Now therefore good Lord and holy Father, I am wholly thine, and consecrated to thy glory; and as I am thine, I will follow thee, and obey thee, and walk in the way of thy will whethersoever thou shalt call me. Not my father, nor my wife, nor my children, nor my honours, nor my lands, nor my riches, nor all my delicacies and pleasures shall hold or hinder mee one houre from following thee. I denie myselfe O Lord, and I deny this whole world for thee and thy sake: O Lord thou knowest mee, and the readiness of my minde to waite upon thee; and how that my heart is inflamed with the fire of thy love: yet thou seest againe how many enemies compasse mee, how many hinderances lye in my way, and how many temptations and impediments lie upon me, so that I am scarce able to move or lift up my head unto thee: O Lord I am now in the depths of those troubles, out of which the holy Prophet David once cried to thee as I do now; O Lord have mercy on mee and deliver mee from my enemies. And although Satan and my owne
owne flesh doth affright me in this my purpose, whilest they set before
my eyes, the cross, and the infamy, and the poverty, and so many mis-
eries, which I am like in this my new profession to undergo: notwith-
standing O Lord, I lift up my selfe in the contemplation and beholding
of thy infinite Majesty; and therein I see and confesse that that cross, and
affliction is blessed and glorious, which makes mee like and conforma-
table to Christ my head; and that infamy to bee honourable which
sets mee in the way to true honour; and that poverty to bee desired,
which depreving a man of some temporal goods, will reward him
with an heavenly inheritance, then which, there is nothing more pre-
ious: I mean, O Lord, with thy own selfe, and thy glory O everlasting
God, and that by thy onely Sonne Iesus Christ; that so I enjoying thy
glorious presence, may live for ever with thee in that heavenly society:
O blessed and happy these miseries which pull me out of the worlds va-
nities, and sinkes of sinne; that I may be made heir of an everlasting glo-
ry. Welcome therefore the cross of Christ, I will take it up O Lord,
and will follow thee. With these and such like holy meditations and o-
ther holy means, he overcame at last the attempts of Satan, all his own
natural and carnall affections: yea and the world it selfe, and verified
that in himselfe which Paul affirmeth of Gods true elect, that they that
are Christs have crucified the flesh with the affections and the lustes: that
is, have crucified their soules for Christ, who crucified himselfe for them.
O Satan, Gods enemy and his childrens, how vain were all thy attempts,
and how light all thy assaults? In vaine dost thou set upon thoes for
whom Christ yestayed to die, and suffer on the cross: upon which
cross he brake thy head and thy power, and so trampled over thee,
that now thou shalt not be able to touch the least haire of the head of any
of thoes for whom he died. And as for Galactus, hee bad builded his
house on the rocke, and founded it so sure; that no wind, no raine, nay
no floods of griefes, nor tempests of troubles, nor whilewind of tempe-
tations could once remove him: and so he continued resolute as a Chri-
tian soouldier and conquerour; fully minded to leave his countrey at the
next opportunity he could take: his mind I cannot tell whether more ra-
ished with joy one way, or more perplexed with griefe another way;
but betwixt joy and griefe he still continued his purpose, untill at last his
spiritual joy overcomming his natural and carnall griefe, he fully con-
cluded that in despight of the devill and all impediments in the world,
he will surely goe.
CHAP. X.

How he performed his herosical resolution, leaving all for Christ, and going to Geneva.

Hereupon making knowne his mind but to a few, and those his most familiar friends, and of whom he hoped well for religion; he wrought upon them so farre, as that they promised and vowed that they would accompany him in this voluntary and Christian banishment, that so they might enjoy the true liberty and peace of conscience in the true Church of God. But how deep and unsearchable the judgements of God are, the event afterward shewed: for divers of them (though not all) who for a time seemed to be endued and led with a moist earnest zele of God's glory in this action; when they came to the borders of Italy, and considered what they forsooke, and to what they now took themselves: first began to looke backe againe to Italy; afterwards went backe againe indeed, and so turned againe to the vomit of their pleasures. But this ingratitude to the Lord for so great a favour offered them, the Lord pursued with a just revenge: for purposing to serve God in their pleasures, and in the midst of Popery, they were after taken by the Spanish inquisition; and so publikely recanting and abjuring Christian Religion, they were afterward subject to all misery and infamy; neither trusted nor loved of the one side nor the other. This fearfull dissention and backsliding of theirs, doubtlesse was most grievous to Galeasius; and verely the divell hoped hereby yet once again to have diverted him from his intended course, in making him be forsaken of those by whose company and society he hoped to have been greatly comforted in this discomfortable voyage. But notwithstanding all this, Galeasius continued resolute in his purpose, and at last finding opportunity, attempted his departure, and made fit for it; yet made no shew of any such matter; but rather coloured and concealed his intent, lest the authority of his father might any way hinder his so godly a purpose: and so gathering together some thousand markes of his mothers goods which she had left him; on the one and twentieth of March, 1551. In the yeere of his age the four and thirtieth, he departed from Naples in manner as he was wont to doe afore, making it knowne that he purposed to go into Germany to the Emperour; who at that time held his court at Auffurpe: and thither indeed he went accordingly: and stayed & vna in his place and office till the five and twentieth of May in the same yeare: Upon which day leaving the Court and the Emperours
Emperours service, and his honourable office which there hee bare; and taking his laft and everlafting farewell at the Court, and all worldly delights, (and yet departing in ordinary fort as afore, and in purpose to goe into the Low Countries, as some thought) he took his journey straight toward Geneva, and thither came by Gods good hand the eight of June, and there refted his weary body, and refted his much more wearyd conscience, with a full joyfull heart: yea with the greatest joy that ever came to him in all his life, but only at the time of his conversion.

CHAP. XI.

Of his arrival at Geneva, and his entertainement there: and especially his acquaintance and friendship with Calvins.

In the City of Geneva (though there was a Church of Italians who likewise were come hither for the Gospell) yet hee found not one whom he knew, save one Laflantius Ragonius, a noble man of Siena in Italy: this Gentleman had been one of his familiar acquaintance when they were at home, and now was Preacher of Gods word to the Church and Congregation of the Italians, who were then at Geneva. Now when he saw that the mercy of God had granted him to arrive at this quiet and happy haven, where he might with liberty of conscience serve God, free from the corruptions of the world, and the abominable superstitions and Idolatry of Antichrist; presently hee joined himselfe in friendship, and yeelded himselfe to the instruction of Master John Calvins, the chief Minister and preacher of that Church. Calvin being a man of depe insight and exquisite judgement, perceiving him to bee a man of good knowledge and experience, of a moderate and quiet spirit, of an innocent and upright life, and endued with true and sincere godlineffe; did therefore most kindly and lovingly entertaine him into his fellowship: for the good man of God in his Wise-dome foresaw that such a man as this, would doubtlesse become a speciall instrument of Gods glory, and a means of the confirmation of many (but especially of Italians) in the knowledge and love of Religion: this holy love and Christian friendship thus begun, was so strongly grounded betwixt this noble Marqueffe and renowned Calvin, that it continued till the yeare 1564, which was the laft yeare of Calvines pilgrimage in the earth, and the entrance into his heavenly rest. The Church and people of Geneva can testifye of their true and constant friendship; but it needes not: for there is extant at this day a speciall testimony thereof, even from
from Calvin's own Preface, wherein he dedicates his Commentary upon the Epistle to the Corinthians, which I thought good here to set downe word by word, that thereby it may appear how greatly Calvin esteemed of him.

Chap. XI.

Calvin's Epistle to Galeacius, congratulating his holy and happy conversion.

To the Noble Gentleman, and as well Honourable for his excellent vertues, as for his high descent and linage, Galeacius Caracciolus, the onely sonne and heire apparent to the Marquess of Vicum: John Calvin sendeth greeting in our Lord.

With that when I first put out this Commentary, I had either not knowne at all, or at least more throughly knowne that man, whose name I am now constrained to blot out of this my Epistle: Yet I feare not at all, lest he shoule either upbraid mee with inconstancy, or complain of injury offered him, in taking that from him which afore I bestowed on him; because it was his owne seeking, both to estrange himselfe from mee, and from all society with our Church wherefore he may thanke himselfe and take the blame on his owne necke; for, for my owne part I am unwillingly drawneth thus farre to change my accustomed manner, as to race out any mans name out of my writing. And I bewaile that the man hath thrown himselfe downe from that seat of fame wherein I had placed him: namely, in the forefront of my booke, where my desire was hee should have stood, thereby to have beene made famous to the world. But the fault is not in mee, for as then I held him worthy, so since then he hath made himselfe unworthy: and therefore let him bee as he is, and lie for mee buried in oblivion: and so for the good will I once bare to him, I pere to speake any more of him. And as for you (right honourable Sir,) I might seeke excuse why I put you now in his roome, but that I am to sufficiently perswaded of your great good will and true love to me, the truth whereof can be testified by so many witnesses.
witnesses in our Church. And that I make one with more, I wish from my heart that I had knowne you as well ten yeares agoe, for then I should have had no cause to have altered the dedication of my book, as now I do. And as for the publike estate of the Church, it is well that it shall not onely lose nothing by forgetting that man, whose name I now blot out, but by your comming into his stead, shall receive a farre greater gaine, and a sufficient recompence. For though I know you desire not the publike applause of the world, but rest contented in the testimmoy of God's spirit in your conscience: (neither is it my purpose to publish your praiyes to the world) notwithstanding, I thinke it my duty to make knowne to the reader some things concerning you, and whereof my selfe and this Church and city are daily eye witnessses: and ye not so much for your praiyes, as for the benefit and instruction of the readers. And this is it that I would all men should know and make ye of; that a Gentleman, a Lord, so well and highly borne, flourishing in wealth and honoure, blessed with a noble and vertuous and loving wife, and many goodly children, living in all peace and quietnesse at home and abroad, wanting nothing that nature could desire, and every way blessed of God for all things of this life, should willingly and of his owne accord leave all those, and forsake his country, a rich and fruitfull and pleasant foile; so goodly a patrimony and inheritance, so stately a house, seated so commodiously and so stately, to cast of all domestical delight and joy which he might have had into good a father, wife, children, kindred, affinity, and acquainance, all that for this onely, that he might come and serve Christ Jesus in the hard and unpleasant warfarr of Christianity, and should deprive himselfe of so many alluring delights of nature, and to content himselfe with that slender measure of all things which the distressed estate of our Church is able to afford, and from all the superfluities of a courtly and Lordly life, here amongst us to betake himselfe to an easie rate and frugal kind of life, evens as though he were no better then one of us: and yet though I foreseate all this to others, as I let it not passe without ye of to my selfe. For if I do set out your virtues in this my Epistle, as on the top of a towre for all men to see them; that so they may conforme themselves to the imitation of them: it should be shame for my selfe not to be much secretly and inwardly touched with a love of them, who am continually an eye witnessse of them, and daily behold them, not in an Epistle, but in the cleare glasse of your owne life: and therefore because that I finde in experience how much your example prevails in me, for the strengthening of my faith, and the increase of godlynesse in me (yea and all other holy men who dwell in the city,) doe acknowledge as well as I, that this your example hath beene greatly to their
Caracciolus, Marquess of Vico.

their edification in all grace) I thought it therefore a necessary duty to imitate this rare example of yours to the world; that so the profit and benefit of us might inlarge itself, and spread out of this city into all the Churches of God; for otherwise it were a needless labour to make known to the further parts of Christendom, the virtues of such a man, whose nature and disposition is so out of love with pride, and so far removed from all ostentation: Now if it shall please God that many others (who dwelling farre off, have not hitherto heard of you;) shall by the strangeness of this your example address themselves to the imitation of it, and leave their pleasant nests, where to the world hath set them so fast; I shall think my selfe bountifully rewarded for these my pains: for out of question it should be common and usual amongst Christians, not only to leave livings and lordships, and castles and townes, and offices and promotions, when the case so stands that a man may not enjoy both Christ and them: but even willingly and cheerfully to despise and shake off whatsoever under the Sunne (though it be never so deere and precious, so pleasant and comfortable) in respect and comparison of Christ. But such is the strangeness and sluggishnesse of the most of us, that we doe but coldly and formally profess the Gospel: but not one of a hundred, if hee have but some little land, or piece of a Lordship, that will forsake and despise it for the Gospel's sake: yea not one of many, but very hardly is drawne to renounce even the least gaine or pleasure, to follow Christ without it: so farre are they from denying themselves, and laying downe their lives for the defence of it. I wish these men would looke at you, and observe what it is you have forsaken for love of Christ; and especially I wish that all men who have taken upon them already the profession of Religion, would labour to resemble you in the denial of yourselves, (which indeed is the chiefest of all heavenly vertues:) for you can very sufficiently tell it with me, as I can with you, how little joy we take in these men's companyes; whose lives make it manifest, that though they have left their countries, yet they have brought hither with them the same affections and dispositions which they had at home: which if they had also renounced, as well as they did their countries: then had they indeed beene true deniers of themselves, and beene partaker with you of that true praise; whereas, alas, you have but few compartners. But because I had rather the Reader should gather the truth and strangeness of this your example, than should goe about in words to express it; I will therefore spare further speech, and turne my selfe to God in prayer, desiring his mercy, that as hee hath indued you hitherto with an heroicall courage
and spirituall boldnesse: so he would furnish you with an invincible constancy to endure to the end: for I am not ignorant how strangely the Lord hath exercised you hertofore, and what dangerous pikes you have passed ere you came to this: by which former experience your spirituall wisdom is able to conclude, that a hard and toilome warfare doth still remaine and wait for you; and what needeth there is to have the hand of God from heaven raught out to assist us, you have sufficiently learned in your former conflicts, as I am sure you will joyn with me in prayer, for the gift of perseverance to us both: and for my part I will not cease to beseech Iesus Christ our King and God (to whom all power was given of his father, and in whom are kept all the treasures of spirituall blessings) that he would still preserve you safe in soule and body, and arm you against all temptations to come, and that still hee would proceed to triumph in you over the devill and all his vile and wicked faction, to the magnifying of His owne gory, and the enlarging of his kingdom in your selfe, and others of his children. 9 Call. Feb. 1556. at Geneva.

Your honours most assured in the Lord,

Ioh n Calvine.

Chap. XIII.

Newes of his departure to Geneva came to Naples, and the Emperours Court: and how the old Marquess his father and other his friends were affected with the Newes.

And thus (to returne againe to our story) Galeacius settled himselfe downe at Geneva as at a joyfull resting place. But when the newes of his sudden and strange departure; and so wilfull an exile came to Naples, and were made knowne in the Emperours Court: it would scarce be beleived or thought, how strangely it affected and moved all that heard it. All men wondered at it, and the most could not be perswaded it was so; but when it was certainly knowne and out of doubt, it was strange to see, how every man gave his verdict of the matter: some one way, some another, as the course of men in such cases is. But above all, it so abashed and astonisshed his owne friends and family, that nothing was heard or scene amongst them, but cries and lamentations, most bitter teares and pittifull complaints. And surely we have beholden
the state of that family: how miserably it seemed at that time to bee distressed: a man would have thought it even a lively patterne and picture of all woe and misery. But none was more inwardly pinched than the Marquesse his father, whose age and experience being great, seemed to assure him of nothing to follow hereupon but infancy and reproach, yea the utter undoing and subversion of his whole estate and family; notwithstanding, passing over that fit of sorrow as soone and as easily as hee could, the wretched and careful old man beganne to bethinke himselfe by what means hee might prevent so miserable a ruine and fall, which seemed to hang over him and his. One thing amongst other came into his minde, which also had once caused many grievous temptations to Galeacim, and had much troubled his minde afore his departure. It was this.

**Chap. XIV.**

The first meanes used by his father the old Marquesse to recall him home againe: hee sent a kinsman of his whom hee knew his sonne dearly loved, to perswade him to returne, but hee could not prevail.

Galeacim had a cosen-german, whom alwaies hee esteemed and loved as his brother: this Gentleman so tenderly loved of Galeacim, did the Marquesse send to Geneva to his sonne, with commission and letters full of authority, full of protestations, full of pitiful complaints, full of cryings and intreatings that hee would come home againe; and thereby cheere up his old father, and make happy againe his unhappy wife; bee a comfort to his distressed children, a reioycing to his kinsfolkes, and to the whole city of Naples, and save his whole house, and posterity from that extreme ruine, which otherwise it would be sure to fall into. Thus this Gentleman was disetched away and hastled to Geneva, with great hope for their ancient and faithful love to have prevailed with Galeacim. Where by the way wee are to remember that Galeacim did alwaies so love him, that the gentleman was not so sorrowfull for his departure: but Galeacim was much more sorrowfull that he could not winne him to have gone with him, in this holy pilgrimage for religions sake? but he so much feared to have beene hindered himselfe, that hee durst not deale with this gentleman his dearest couse nor with his wife, to perswade them to have gone with him. The gentleman comming to Geneva inquired after Galeacim. At that time Galeacim dwelt in an ordinary and meane house.
which hee had taken to his owne use, having no more attendance, but
only two servants: the gentleman at last found him out, and presented
himselfe into his sight: It had beene a pitifull spectacle to have seene the
meeting of those two gentlemen: their first meeting and embracings
were nothing at all, but sighes and sobes, and tears, and unutterable figues
of griefe: such unspeakeable sorrow did their naturall affections
breed in them, that for divers houres they could not speake a word one
to other: but at last the gentleman, burning in desire to injoy againe his
dearest Galenius, burst forth into speeches, and mixing teares and sobes
with every word, delivered his letters, till he could come to more libert-
y of speech: and at last having obtained of his affections leave to speake
he added to his letters, exhortations, strong perfwafions, earnest interea-
ties, and withall plenty of teares, that hee would have respect to the o-
verthrow of his house, the griefe of his old father, the desperate estate
of his wife and children, the continuall complaints made by all his friends
and kinsfolks: all which notwithstanding were not to past cure, but that
yet they might bee remedied by his returne againe. This was the sub-
stance of his message. Galenius taking not long time to advise himselfe in
this which the world would thynke so waftight a cause, addressed him im-
mediately this answere in breife: that he perceived very well all to be true
that he saide; but as for his departure it was not done rashly, nor upon any
fond conceit, but upon mature deliberation, that the Lord was the author
of the action, that Gods grace was the cause moving him, and the means
whereby hee brought it to passe which grace of God, hee said, had open-
ed his eyes, and enlightened his mind with the knowledge of the
truth and made him see and diserne the colenages, and superstitions, and
Idolatry of Popery, which by an impious and sacrilegious distribution
devideth the glory of God (which is incommunicable) and imparteth
the same with fained and filthy Idols: he likewise told him that he well
foresaw all the infamies and miseries which would ensue upon this his
conversion: and all danger and damage which thereby his house and
children were likely to incurre. But hee said, that seeing one of those
must needs bee chosen, either to stay at home with a conscience burde-
ned with a heavy heape of errors and superstitions piled together by the
fiynge of satans art, and every moment to fiyne against the Majesty of
God to many thousand waies; or else to leave his house, his goods his
family, his country, yea the world and all the glory of it, and thereby
purchase liberty of conscience to serve the Lord according to his word:
that therefore hee retould of the two evils to chuse the less, & of the two
good to choose the greater, and rather to flint his cityes at all these, then the
fight of them should hinder him from yielding to the call & voice of his
Saviour
Saviour Christ: who saith, That a man is not worthy to see his disciple, who leaveth not father and mother, and children, and brethren, and sisters; yea and his owne life, in comparison of him. And this hee said was the cause, why he did forfake parents, and wife, and children, and all his friends, and had renounced all his wealth and dignities: because hee could not enjoy both Christ and them. And as for them all, he was for-rige that either they would not come to him, or that he might not more safely live with them, thereby to comfort them. But as for himselfe, he said, he had riches, and honour, and joy enough: yea all sufficient happiness, as long as (with these two servants and his little cottage) he might live in the true Church of God, and might purely serve him, and might enjoy Gods word and sacraments, not being mixed and defiled with the superstitious devices of mans brain; and as long as hee might live in the company of godly men; and have time and liberty to meditate by himselfe and conferre with them of the great blessings which in his conversion his good God had vouchsafed to him: that so hee might with true contentation and perfect peace of conscience, aime and aspire at that immortal glory which Christ hath prepared for all his children: yea he concluded, that his want was abundance, his poverty pleasant, and his mean estate honourable in his eyes, as long as he endured them for these conditions.

This his answer was as hardly entertained of his kinsman, as it was unlooked for afore it came: but seeing he could not reply with any reason, nor answer him with any shew of argument; and perceived it hard, or rather impossible to remove the man one jot from his resolution, for that he had grounded it, not on any reason or will of man, but upon the holy word of God, and his powerfull and unresistable calling; therefore with a sorrowfull heart he held his tongue, bitterly complaining within himselfe of his so hard hap, and uncomfortable success; and so resolved to returne home againe; heartily wishing that he had never taken that journey in hand: and so at last he went indeed and tooke his leave of his beloved Gaius, but not without plenty of tears on both sides, with many a wofull crie and pitifull farewell. And no marvell: for besides the greatnesse of blood, their kinnesse in manners and daily conversation together had linked them in a sure bond of friendship: but there wanted in one of them the surest linkes in that chaine, that is, Religion, and so it could not hold: and therefore the world pulling one of them from Christ, and Christ pulling the other of them from the world: so these two friends left each other, being in feare never to see one the other againe.

CHAP.
CHAP. XV.

Of his consul returne to Naples without sucesse and how Galeacius was proclaimed traitour for his departure.

And thus at last he came home to Naples with heavie cheare. Whose approach being heard of, there was running on all sides to heare good newes: but when he had delivred his message; alas how all their sorrow was redoubled upon them; and how his father, wife, children, and all his friends were overwhelmed with griefe: and the rather, because as at the same time an edict was published, wherein Galeacius was proclaimed guilty of high treason: and therefore all his gods coming to him by his mother, were confiscate, and himselfe, and all his posterity utterly cut off and excluded from all right of succession in his fathers Marquefsdome; which thing (above all other) grievously affected the old Marquesse, and grieved the good old man at the very heart; the advancing and honouring of his posterity being the onely thing he aimed at all his life. Whereupon he betought himselfe so old as he was to make a journey to Cæsar the Emperour, and thereby if it were possible to prevent this mischief; purposing to make but this suit to his Majesty, that his sonses departure from the Roman Church, might not prejudice nor hinder the succession and honour of his children and posterity, but that he himselfe might onely bear the punishment of his owne fault.

CHAP. XVI.

Of the second meanes used to recall him: his father sent for him to come and meet him at Verona; but all he could doe by himselfe or others whom he set on, prevailed nothing at all.

And whilste he was resoluing of this purpose, he betought him of another remedy and meanes, whereby he hoped to remewe his sons mind from his purpose, and withdraw him from the company of these hereticks of Geneva, as hee and the world accounted of them. Therefore in haste he dispatched away a messenger with letters to his son, commanding him by the authority of a father to meet him at a certaine day appointed at the city of Verona in the dominion of the Venetians; at which time he promised to flay for him, as he went toward Germany to the Emperour: and for his sonses more security, he procured a safe conduct from the Duke and Seignory of Venice; that his sonne might goe
goe and come without danger of life or liberty. Galeacius receiving the letters, and being resolved by his owne conscience, and them to whom he imparted the matter, that he might not any way with good conscience disobey so reasonable a request and lawfull a commandement of his father, answered that he would goe; although he feared that by this meeting, and take of his father and him, his fathers minde would but bee more vehemently exasperate against him: for hee firmly resolved afore he went, that all the threatening, entreaties, counsels, and temptations that his father could devise: should not flirre him one inch from that course of Religion, whereby he had begun to serve the Lord. With this purpose he departed Geneva, Aprilis 19. 1553, furnished with heavenly fortitude, assisted with the prayers of the Church, and armed with constancie, and with the sword of Gods word; whereby hee hoped to sustaine and beat backe all the darts of temptations whereby he knew he should be assaulted. Comming to Verona, there he found the Marquesse his father, who receivd and used him kindly, though he could not but manifest in his countenance the inward anger and griefe of his heart. After a few salutations, the father began with all his cunning to deal with him about his returne home againe, laying open to the full that perpetual infamy, which was sure to fall on his house and posterity, unless that Galeacius did prevent so great a mischief: which (faith he) thou easily mayst doe, and if right thou oughtst to doe: and I know thou wilt doe, if there be in thee but one spark of natural affection to father, wife, or children. Galeacius the sonne with such reverence as was due to his father, answered with all submission, that his body and estate is his fathers, but his conscience is the Lords: and tells him he can by no meanes returne home, but he should make shipwracke of a good conscience: he proves it to him by good reasons; and such as his father could not resist; and therefore humble he treats his father, that seeing his desire is only to obey the Lord, and save his soule; that therefore he would not urge him to respect more the good estate of his children, than the glory of God, and his owne soules health. The Marquesse perceivd hee laboured in vain to remove his sonne from his resolution, which he judged to bee nothing but a perverfe stubbornesse against the Catholike Religion as he thought: and therefore with griefe of minde ceased that suit; and imparted to him the cause of his journey to the Emperour; strictly enjoyning him that he should not returne to Geneva, but abide in Italy till he had obtained his suit at the Emperours hand, and was returned out of Germany, which thing Galeacius promised and performed: for hee abode in Italy untill August: at what time he had notice that his father had prevailed in his suit before the Emperour. During which time,
one Hieronymus Praetorius, a notable Philosopher, Physitian, and Poet (being procured and set on by the Marquesse) dealt with Galeacus with all his might and eloquence, to persuade him to yield to his father; adding within, that that new sect (as he termed) was false and deceitful, and not worthy to be believed. Galeacus heard all he could say, and answered him point by point: and finally, by the pure simplicity of the word of God, he satisfied him (though he was both wise and learned) that he willingly held his tongue; and at last friendly entreated him, that he would not be angry for that his importunity and boldness was with him.

CHAP. XVII.

Of his return to Geneva, where he founded and settled a form of discipline in the Italian Church.

Thus Galeacus hearing of his father's success, returned with a joyful heart towards Geneva; for that he saw his father delivered from the scourge of that infamy, which the confiscation of his goods, and forfeiture of his lands, might have brought upon his family: and therefore he hoped he would be the less moved against him. Whereupon feeling himselfe downe againe at Geneva, and devising how to spend his time in doing good: he began to consider seriously of settling the discipline in the Church of the Italians, which was then at Geneva (for thither had a great number of Italians transported themselves, and their families for religion sake, flying the tyranny of the unholy inquisition) And about that time it fell out fitly that Calvin going Embassador from Geneva to Basel in cases of Religion and other matters; entreated Galeacus to bear him company: whereunto he willingly condescended. At Basel he found an Italian called Celsus, whose right name was Maximilian, and was descended of the noble house of the Earles of Martingo in Italy; this man had got a great name in Italy amongst the Papists for his eloquence and speech; and lately by the mercy of God was escaped out of the mire of Popish superstitions. Galeacus, right glad of him, persuaded him to break off the purpose that he had for England, and goe, to Geneva with him, where he might live in the fellowship of a great number of his countrymen Italians and enjoy the benefit of the company, conference and familiarity of many worthy men, but especially the most sweet acquaintance of that great Calvin, and all those with the liberty of a good conscience. The good gentleman yielded, and so they coming to Geneva by their industry and good means (together with the help and direction of Calvin in all things) that form of discipline was establi-
established in the Italian Church, which at this day standeth and flourishes in the same Church, and remaineth recorded in a booke for that purpose: and Maximilian the Earle, of whom we spake afore, was the first Pastor elect of that church, and undertooke the charge, purely to expound the word of God, and to administer the Sacraments. Christ led behind him, and to watch over that flocke and people: certaine Elders were joyned as assistant to him, to whom was committed the care of the Church, to looke to the puritie of doctrine and life in all estates; the principal of the Elders was Galeaicus himselfe unto whom the honour is due of bringing to passe so worthy an enterprise, and the rather for that by his authority, diligence, and watchfull care, he preserved the same in good and sure estate all his life time; and after him it hath continued, being derived to others, to the great good and profit of many soules. And thus hee passed this yeare 1554. with joy and comfort.

CHAP. XVIII.

The third temptation to draw him away: liberty of conscience offered him by his uncle, Pope Paul the fourth: which after many temptations of flesh and blood to the contrary, as the last by the assistance of Gods grace hee refused.

Next succeeded in order the yeare 1555. wherein Satan assaulted him with new stratagems & devices: for that yeare his uncle which was Paulus quartus, his mothers brother attained the seat of the Papacy of Rome, whereby the Marquesse his father conceived good hope, by this meane either to draw his sonne home againe, or at least to procure him liberty of conscience, and leave to live in some citie of Italie, where hee might enjoy the society of his wife and children, and they of him. Whereupon having occasion of business to travel that way, he sent letters to his sonne to Geneva, commanding him to meet him, at Mantua in Italy, and for his easier despatch he sent him provision of money for the journey. Galeaicus obeying againe his fathers will, took his journey from Geneva, and came to Mantua the fifteenth of June, where he was entertained by his father with more than ordinary kindnesse, and in more loving manner than heretofore was accustomed. And at last he opened his minde unto him, the substance and effect whereof was: that he had obtained of his uncle, who now was Pope, a dispensation for him; whereby liberty was granted him, to live in any citie within the jurisdiction of the Venetians, wherefover hee would without any molestation to bee offered him about
about his Religion or conscience. His father tells him that if he do this, this will be a greater solace to his old age, than his departure and absence hath beene grief unto him: besides all this, the good old man most earnestly intreated him (though hee was the father and spake to the sonne) that hee would gratifie him, in this his request: and added many beseechings, who in any lawfull thing might by his authority have commanded him: and every word that he spake was so seasoned, as comming from the affection of a father; and at last with many strong reasons perswaded him, not to reject this extraordinary a favour offered him by the Pope in so speciall and rare clemencie, whereby hee might without hurt of his conscience live more commodiously then ever afore, and be restored to his former honour, and place, and estate: and recover the former love and estimation of all his friends: yea and of many strangers, who hearing of this his obedience to his father, would love him for it, unto which obedience to me (faith the father to his sonne) thou art bound both by the bond of nature, and by the law and word of God, which thou so much talkest of and urgest to me: therefore, faith he, if there be in thee either sparke of natural affection, or any Religion and conscience of thy duty, thou wilt yeeld unto me in this, especially seeing thou mayest doe it without hurt or endangering of thy conscience and Religion. This taleke and request of the Marqucffe diversly affected Galeacius: for the thing he requested and the reasons he urged seemed to bee such, as hee could with no good reason contradict them; and yet hee durst not presently entertaine the motion; besides, that the presence authoritie, and reverent regard of his father, the vehemency and affection of his minde, and especially the natural bond and obligation, wherein the sonne stands tied to the father in things lawfull and indifferent (especially when by that obedience no violence is offered to a good conscience) all these did greatly move him. Also naturall and carnall reason for their parts, assault him no lesse violently with such kind of arguments, as for the most part prevail with all men. For his father offered him yearly revenues, competent and fit for his estate, the solace of his children, and society of his wife: which two things hee desired above all other things in the world. So that to this motion and request of his father the Marqucffe, Galeacius knew not well what to answer on the sudden, but fuddely for a time muting and doubfull what to say; and the rather, for that he then wanted his speciall friend, faithfull Calvino, with whom hee might consult in so weighty a cause. It seemed to him impious and ungodly, not to yeeld to his father in so lawfull and reasonable a request; and hee saw no way how hee might deny it, but must needs incurre and undergoe his fathers
extrem displeasure: and yet how he might yeld to it with safety of conscience he much doubted: for he feared that more danger to his profession and Religion, and consequently more hurt to his soule might hereupon insue than hee could perceive: so that hee stood altogether unresolved in his owne reason what to doe; therefore in this extremity hee denied himselfe, and renounced his owne wit, and in humble and fervent prayer betooke himselfe in this difficultie to the blessing and direction of his God and Saviour, the author and true fountain of wisdom and constancie: humbly craving of the Lord to affift him with his holy spirit, that in this extremitie hee might advice and resolve of the best and safest course, for God, glory, and his owne found comfort. (O how truely sung that sweet psalme of Israel King David, when hee said, How happy and blessed are they that feare God, for God will teach them the way they shoule walke!) Galenacus found it most true in his owne experience; for upon this his submission and prayer, the Lord from heaven resolved him in this sorte, That seeing the Pope did (Anti-christ-like) directly oppose himselfe to Chrift, and his Religion and Church; that therefore hee might by no meanes sue for, or accept any favour at his hand, nor bee by any meanes beholding to him at all. Because what shew of service seuer was done to him by the enemie of Christ, seemed to be taken from Christ himselfe. Further, Gods spirit persuaded him it carried too great a shew of Apostacie, or backsliding; to forsake the companie of godly professors, and the fellowship of Christs Church; and to live amongst Idolaters in the midst of all abominations. The same spirit of God set before his eyes that scandal and offence, which this fact of his would breed in the minde of the faithfull: which would thinke that hee had taken his farewell at Religion, and would now shakke hands, and renew his acquaintance with his old friend the world: that hee had lightly esteemed the spiritual blessings and heavenly jewels, of graces, which God distributeth daily in his Church; and would now betake himselfe againe to the old affections of his flesh. The same spirit resolved him, that thus to forsake the ordinarie meanes, and deprive himselfe of the true use of the word and Sacraments, and to live in a place where was nothing but Idolatry, was to tempt God in the highest degree. God likewise opened his eyes, that hee perceived the sleights of Satan by this his fathers drift: namely, to entangle him againe in the net of worldly cares, to wrappe his minde in the faires of Italian pleasures; and so to dazzle his eyes with the honours, and pleasures, and sensual delights, which once hee had beene brought up in, that his religion might decay by little and little, and that all godliness...
might by the heat of these new pleasures, fall and melt away like as waxe before the fire: and lastly, the Lord upon his prayer granted him, the wildome of his holy spirit, to answer all his fathers objections, and confute all his arguments. And amongst many other, he earnestly entreated his father that hee would not doe that unto him, which afterward hee would repent that ever he had done: namely, that hee would not be a means to make him a prey to the Papists; which he had confirmed for a law, and ratified it by many examples, that promise, faith, nor oath is to be kept with any man whom they call heretickes. Whereupon said he, It is better for me, and more joy to you, to live as I doe with this poore estate then with hope of better to endanger my life, and so our whole posterity. By these, and such like persuasions, it pleased God so to work upon the Marquess, that he was overcome in this suit, where in he supposed to have prevailed; and therefore he yielded against his will: and so, with a sorrowful heart he returned to Naples. And as he went, he certified the Pope of the obtaining of his sonne, and so the father and the uncle bewailed together their ill successse.

CHAP. XIX.

Of his acquaintance with Franciscus Portus, and the religious Dutches of Ferrara in his returne home to Geneva.

But in the meaner time Galeacius, after hee had accompanied his sorrowfull father somewhat on the way, returned with a full glad heart; and came to the city of Ferrara: where he was joyfully received of Franciscus Portus, a noble and renowned man for learning, and who afterward taught publickly at Geneva many yeeres, and read the Greeke Lecture with great profit to the audience, and praise to himselfe. This Portus brought Galeacius into acquaintance with the noble Dutches of Ferrara, who entertained him honourably, and after much conference had with him of the alteration of his religion, of the successse of his long voyages, and tedious journeys, of the Church of Geneva, of Calvin, and of many chiefe points of Christian Religion; she humbly besought him, and left him to his journey: but not without sentence that shee could afford him; and namely for one, to relieve the length and tediousnesse of the way, she lent him her owne chariot; and thus Galeacius was conveyed in the chariot of so great a princesse as farre as to the towe of Francolium: from whence having a pleasant ride downe to the river of Po, or Padus, he came by water into Venice: where taking ship and crossing the sea, he went thorow Switzerland to Geneva, and
thither came the fourteenth of October in the same year; the whole congregation, and especially his chief friends, rejoicing with joy unspeakable, for the safety of his returne. And thus this cruel tempter, thus bringing over-blowne and now quieted, and Satan seeing her prevailed not by any of those forcible assaults; yet thought to try him with onemore, and therefore came upon him a fresh, like as a second fire of an age stronger than the first: and by this Satan feared not but to give him the overthrow, and to bring him home againe into Italy; and thus it was.

CHAP. XX.

The fourth assaile that Satan used to bring him backe againe, was by his wife, who by her letters won him to come and meet her in Italy, which he yielded unto, and gave her meeting.

His wife Victoria buried in long love and hearty affection toward her husband Galeacus, so that it cannot be uttered how vehemently shee desired his company: whereupon shee never ceased witting to him, and in treating him to returne againe to her and his children. But when shee saw her womanly arguments and vain scribbling did no good, at last shee in all earnest manner desired him to meete her in some City within the territory of the Venetians, not farre from the kingdom of Naples. To this motion Galeacus yielded: and thus the husband and wife promis'd to meet; but the ends that they atayned were divers. Shee hoped by her flattery and faire speeches, her teares and lamentations, to winne her husband home againe: on the other side he was much more busie in devising how he might persuade her to deliver herselfe out of the flith of Popery, and come and dwell with him. With these resolutions they both going forward, shee came to Vico, to her father in law the Marquess. Hee came from Geneva to Lefina, a city in Dalmatia. This Lefina is distant from Vico an hundred Italian miles by water; and thence shiue against Vico; and the sea called the Venetian gulf lyeth betwixt them. Galeacus here abode and expected his wife: but at that time shee came not as shee had promised, and hee expected. Yet hee could never learne the cause of her staying at that time, nor what it was that moved her so to disappoint him; yet though she came not herself: she sent two of her eldest sons to their father; whose sight was most welcome, and their company most comfortable to Galeacus: but one way it grieved him the more; because the sight and company...
pany especially hee had taken so long a journey: therefore sending them
foone after home againe, he went away sorrowfull to Geneva. Where
hee had rested but a few daies, but another packet of letters came pos-
ing from his wife, beseeching him not to thinke much at her former
negligence, and to vouchsafe once againe to come to the same place;
where, without all faile, she would most gladly attend him, and solemn-
ly vowed with large protestations shee would not disappoint him. The
request was very unsonable, and it was a hard case for Galeacius thus
to spend his time, and weary his minde and body in so long and dan-
gerous journeyes, and to so little purpose as his letter hee had. Notwith-
standing, one thing moved him to yield even to this motion alle; name-
ly, a persuasion that he had, that when he first forsooke his country, hee
did not fully discharge his duty, in labouring to winne his wife to have
gone along with him; by explaining to her the chief heads of Chris-
tian doctrine, whereby hee might possibly have received some cresse,
and so have taken some liking of true Religion; desiring therefore now
if it were possible to make amends for his former negligence, he yeelded
to giue. And so obtaining for his better security in going and returning
a paupers or safe-conduct from the high Court of Rhaenia; hee depa-
ted from Geneva the seventh of March, in the yeare 1558, and came to
Lasina in Dalmatia, over against Vicum: where hee had intelligence
that the Marquesse his father, his wife, his children, and his uncles sonne
( of whom wee heard before ) were already come to Vicum, with
purpose to have bene by that time at Lasina with Galeacius; but they
could nor, by reason that a manner of Venice had broken promise
with them, and disappoointed them: by reason whereof, and of other
danger of the sea, they could not as yet take shipping, nor durst ven-
ture over the water. Whereupon Galeacius not enduring patiently so
long delays, resolved to goe himselfe over to Vicum. Such was his faith
in the Lord, and his love to his friends, that hee expected not the emi-
nent danger: but constantly relied on the Lords protection; knowing
that no fleshly affections drove him to this journey: but a sincere zeale
to God's honour, and the rules health of his kindred, and the discharg-
ing of his owne duty unto them; whereunto he was perswaded that hee
had a speciall callings.
Chap. XXI.

Of his arrival at Vico, his father's chief house, and his entertainment there: and what means were used to seduce him: and how his wife refused not only to goe with him, but even to lie with him, because he was an heretike: being thereto, as she said commanded by her Confessor.

And so arriving by God's mercy, on the coast of Italy, not farre from Urceum, he gave intelligence of his approch to his father the Marquess; who presently sent his children to mee the father: and all his retinue to attend him into the castle; at whose entrance, it cannot be expressed how great joy was in all that house and noble family; and how all the Nobles and Gentlemen of his kindred and acquaintance rejoiced at his returne; and began to cheer his hearts with a new hope which hitherto had beene cast downe and oppress'd with griefe and dispaire. But above all other his wife (Madam Victoria) surpassed in joy and new conceived delight; hoping she had now recovered her most deere Lord and beloved husband, the onely comfort and the sweet solace of her life. All (but Galeacus) exceedingely rejoiced at this meeting here; though indeede: greatly loved his natural affection, to enjoy the company of his friends, so many, so neere, and so deere unto him; yet his joy was tempered and allayed with a certaine doubting fear which ranne in his mind night and day. For the wise Gentleman well foresaw, that the fruition of that pleasant was but to last a while, and soone would have an end: for the end of his comming was not that which they imagined: and every day new matters ranne in his head; the consideration whereof did not a little trouble him. Hee had often since discoursed unto his friends, that all those dayes he lived in continuall fear, to bee suddenly apprehended, and cast into some filthy prison; where hee should spend his dayes in languishing and lamentations, without any solace of his friends: yee and be utterly debarred of the comfortable reading of God's holy word, but returne to the matter. At his first arrivall hee was entertained with much joy on all sides, and many cheerfull countenances and kinde welcomes. But alas, within a few dayes all this mirth and joy was turned into tears and lamentation; and unmeasurable griefe: for when once hee had opened to his father the Marquiss his constant purpose to persever in the truth of that Religion hee had began to professe, and that...
that hee would rather die in the defence of it, then be drawne from it; then alas, what singing, what crying, yea what dolefull lamentation did it move in them all! But then let the Christian reader judge what a troubled spirit and wofull heart that good man had in this so fearefull a combat betwixt the grace of God and his natural affections, and what a torment it was unto him, to see them all so neere and deere unto him, labour to withdraw him from God; and to see his constancy in Religion so to grieve them, which was the joy of his owne heart. Yet taking up with himselfe as well as nature could, and comforting himselfe in his God, he afterward dealt with his wife in all loving and yet earnest manner that shee would follow him her husband, and delay no longer, time, but come and live with him according as the law of God and nature required: which if shee would doe, hee promised her liberty of her conscience and Religion, to live as she would. But for his owne part, he told her aforehand, as she should after finde; namely, that hee was firmly resolved to live and dye in that Religion, which (by the hand of God leading him) hee had undertaken; and for the which he had forsaken country, kindred, and all those excellent and comfortable blessings of his life, which God had given him. Here I leave it to the reader, but especially to the hearts of such women, as being wives, doe truely love their husbands, to judge with what joys and heart-breaking the silly Gentlewomen heard these words of her husband, whom shee now saw past all hope to be perswaded to stay with her; which she desired above all worldly things. Yet it appeares it was but in meere carnall and worldly respects, as the consequent shewed: for though shee loved him and desired his company never so much; yet being a wife, worldly, wilfull, and indeed a right Papist, shee answered him plainly (though with many teares) that she would never goe with him to Geneva, nor to any other place, where was any other Religion, but that of Rome; and that she would not live with him, as long as hee was intangled with those heresies (as shee called them) whereby it appeares that shee was a carnal politike Papist. Shee loved him, but where? in Italy; and there would live with him, but not at Geneva: and why? for in Italy he might advance her to the fate of a Marchionesette; in Geneva he could not: there shee might live with him a life full of all delights, but in Geneva a hard, base, and obscure life, and subject to many outward dangers and miseries. In which respects it was that shee was so instante upon him to stay with her. But the conclusion was, her desire was to injoy him and Italy both: but rather then shee should leave Italy and the deficiencies thereof, shee chose plainly to fortake him; and to withdraw the duty of a wife from him. For it may in no case bee omitted (which afterward bee imparted to
to some his interest and most inward friends) that shee even then and there denied him that duty which a wife is bound to yeeld to her husband by the law of God and nature: that is, shee would by no meanes give him due benevolence, nor content to lie with him as man and wife: and gave this reason; that she was expressly forbidden of her Confessor, under paine of excommunication, because shee was an heretike. Wherebehold Popish Religion what it is, that can separate man and wife for disparity in Religion; and can discharge men and women from those duties of marriage with which God hath charged them. How this monstrous unkindnesse and unwomanly answer pierced his heart, let any Christian man judge, whom God hath honoured to bee an husband. Yet he overcame and even devoured all these tormenting griefes, and beare them with an invincible constancy and quietnesse of minde. Yet hee purposed not to beare so great an injury for ever, but to redresse and helpe it if it were possible: and therefore hee further proceeded with her, and openly and plainly denounced to her, that unless she would yeeld him that matrimoniall duty, which by Gods law shee ought; namely to eate, and lie, and live with him; it would bee a caufe to make him sue out a divorce against her, and so procure a finall separation; which if she were the caufe of, shee might thanke or rather blame her self, who withdrew her necke from the yoke of duty towards him which marriage required and which he for his part saide, he would never have done to her, though her Religion was so farre differing from his. Yet notwithstanding hee said, that the first refusing him, hee had then just caufe to refuse her, who had first by refusing all that duty refused her selfe as it were, and denied herself to bee his wife. And so hee concluded with her, that unless shee would be his wife, he would no longer be her husband. This protestation no doubt, amazed and troubled her not a little, and vexed the women minde; especially for that he was and had alwaies beene such a husband to her, so good and kinde, and every way so well deserving, that shee loved him as her owne eyes (therfore more was shee to blame, that she esteemed him not as the light of her eyes:) but though this troubled her sore yet it moved her not to her duty; so good a scholar was she in this Popish learning, that she would rather incur her husbands, yea Gods displeasure than her Confessors; and rather breake their commandments to holy and just, than his, which was so ungodly, and so unreasonable: and it also lesse prevailed with her because shee imagined he would not so doe (though he spake so) but onely did it to fear her, and so in feare hereof to make her yeeld unto him.
When therefore the good gentleman saw all things so farre a-misse, that even his wife was against him of all other, and gave him a deeper wound than all other his friends; denying him that society and fellowship which the bond of marriage yeldeth, and seeing that the time pasted without any good doing, but rather to the increasing of grieffe on all sides; hee therefore resolved to depart, and so calling his wife Vittoria againe, hee iterated unto her his former protestation; and so bade her take it as his last warning. The dolefull day of his departing being come, he held on his purpose, and so entred into the chamber of his father the Marquess to doe his duty unto him, and to take his leave: Who seeing his son thus past all hope of recovery, quenching his fatherly affection in fury and raging madness, like a franticke or desperate man, reviled him in most despightfull terms; and at last gives him his farwell with many a heavy and bitter curse. This so strange and extraordinary persecution, did this good gentleman suffer for Christ's sake; and it is marvaile that it did not cause him to looke backe againe, and turne his course. But it was Gods doing that his father should use these extreme and violent curses, rather then to goe about to winne him by allurements and gentle persuasions: for hee hath ofteen used to tell his friends, that this monstrous inhumanity and unnaturalnesse of his father did rather confirmme and settle his minde; his nature being rather to be led than drawne, and rather to bee wonne by friendlynesse and faire meane, than to bee urged by extremities. But God would have his servant to bee tried by both meane: namely, the allurements of his wife and the menacings of his father. Thus God would purge him in the fire of all kinde of temptations. And thus by the power of Gods grace having passed thorow this fire, behold a hotter is to bee ventured on. Departing his fathers chamber, with that burden of curses (which the Lord turned into blessings) he came into the great chamber, and so into the hall; where hee found his wife, his children, his uncles sonne (afore spoken of) divers noble gentlemen his kinsfolke, and
Some his ancient familiaris and domestick friends: all fraught with grieve, and making heavy cheer; nothing was heard but sighes, and sobbes, and cries; nothing was seen but tears and wringing of hands: his wife embracing him, and taking him about the necke, beseeched him in most loving and most pitifull manner, that he would have care of himselfe of her, and of all his children, and whole house; and not so willingly to cast them all away. His young children all upon their knees, with armes streched out, and hands holden up, and faces swolne with tears, cried unto him to have pittie on them his owne bowels; and not to make them fatherlesse before the time. His cofen and other kinmen with heavy countenances and warty eyes looked ruthfully on him; and though for grieve they were not able to speake one word to him; yet every looke, and every countenance, and every gesture was a loud cry, and a strong intreaty, that he would stay, and not leave so ancient and noble a house in such woefull and desolate case. No words can suffice to express the grieve of that dolefull company, nor that lamentable departure that there was to be scene. Unutterable was the grieve on their side, and unspeakable was the torment and temptation which the noble gentlewoman felt in this agony, when she must either leave Christ Jesus or leave all these for him. But amongst and above all, there was one most lamentable sight, which would even have wrung tears from a heart of stone. Amongst all his children she had one daughter, a toawardly and goodly young gentlewoman of twelve yeares old, who crying out a maine and wallowing in tears, fell downe, and catching fast hold about his thigges and knees, held him so hard as she could by no means shake her off: and the affection of a father wrought so with him, as she could not offer with violence to hurt her; she laboured to bee looste, but shee held fatter; shee went a way, but shee trailed after, crying to him not to bee so cruel to her his childe; who came into the world by him; This so wonderfully wrought with his nature, she being a man of most loving and kinde affection; that she hath often reported shee thought that all his bowels rowed about within him and that his heart would have burst presently, and there instantly have died, his childe so having him fast about the legges. But notwithstanding all this, he being armed with a supernaturall and heavenly fortitude, hee brake thorow all these temptations, and treading under foot whatsoever might hinder him from Christ, he escaped out of this perilous battell a glorious conquerer; and so leaving that sorrowfull house and dolorous company, he came with speed to the shore where presently taking shipping, he caused them to hoist up sailles towards Lesina with a turmoiled and distressed minde, one way, surcharged with
sorrow to remember the manner of his departure; another way surprized with joy to remember that he had escaped. And even as a shippe in a tempestuous sea, the boisterous waves tossing it up and downe is throwne about, sometime touching the cloudes, sometime plunged into the depth: So no doubt the noble minde of this young Marquesse was no lesst disstacted with contrary cogitations; being as it were in a labyrinthis of distempered affections: sometimes he could not but remember that lamentable estate wherein he left his father, wife, and children: he often imagined he was still amongst them; he thought he heard them cry and call upon him; hee thought he still felt his little deere daughter clapping him about the legs and trailing after him; neither could he containe but brake out into teares; neither could hee for his life but often looke backe at that princely house, with all those goodly orchards, gardens, granges, fields, and territories: to all which he was heir apparent; yet all which he saw he must leave for Christ's sake. But one thing pierced his heart to see his wife, and children, and other his alliance standing on the shoare; who when they could not speake to him, looked at him; and when they could not see him ceased not to looke after the shippe as long as it was in sight: neither could he refraine but with a woefull countenance looke at them againe as long as hee could discerne them; and withall he called to minde the bitter words and heavy farwell which the Marquesse his father gave him at his departure: all which cogitations running in his head, did doubtlesse wring from his sorrowfull heart many a deepe sigh and heavy groane, and many a bitter teare from his warie eyes: and yet notwithstanding all these, the spirituall strength and courage of his minde was constant and invincible. And even as a good Pilot in a raging sea, when clouds and darkenesse, thunder and lightning, storms and tempest runne together, and tosse the shippe from wave to wave, as lightly as a ball from hand to hand; yet for all that he sits still at the helme, with undanted courage and marks his compasse; and by his courage and skill together keepes on his right and stedfast course thorow all the rage of sea and weather: even so this our thrice noble Galeaeus taking hold of the holy and heavenly anchor; namely, a lively faith in Christ, and a stedfast hope in God, he surmounts the clouds, and fixeth those anchor-holds in heaven, and looking stedfastly with a spirituall eye, at the true load-starre: namely, Christ Iesus and the hope of eternall happinesse; he directeth his course towards the same with an heroicall spirit, and heavenly resolution thorow the tempestuous waves of those searefull temptations: and the ship that carrie his body, did not so far transport him from delicate Italy towards Dalmatia, as the ship of hea-
venly constancy and love of God withdrew his mind and meditation from all natural respects and worldly delights and made it mount aloft in holy contemplation. And thus the presence and grace of God's spirit, having overcome the power of natural affections; he began to cheer up himself after this tempest: and first of all, bending the knees of his heart to the eternal Father in heaven; he yielded his Majesty most hearty thanks, for that he had furnished his soul with such a portion of his grace, as to withstand and conquer Satan in such a perilous bastell: and for that he had delivered him from the danger of Papish thrall, from the inquisition, and from that perpetuall imprisonment both of conscience and body which the Popish Church would have brought him unto, had he not thus escaped their hands. Hee likewise praised God unfainedly, that he vouchsafed to give him time, opportunity, and grace to discharge that duty to his wife the young Marchioness, which at his first departure he had omitted, and which oftentimes he had with great griefe bewailed, and that hee had enabled him to omit nothing which might have perswaded her to have left Sodome, and to have undertaken with him this blessed pilgrimage towards the heavenly Jerusalem. The remembrance of these things much refreshed his troubled minde. It also much contented and satisfied his conscience, that upon that monitrous and undutifull behaviour of his wife towards him (spoken of before) he had made that protestation which hee did: namely, that he would use the lawfull meanes to bee divorced from her, who had first of all divorced and cut off her selfe from him; by denying that duty of love, which the wife may not deny to the husband, nor the husband to the wife: he perswaded himselfe that this protestation would work well with her, and make her more conformable to her duty, when she had advisedly thought of it.

CHAP. XXIII.

Of his journey home againe by Venice, and thorow Rusia, and Switzerland: and his safe arrivall at Geneva: and of the great joy he brought to the Church by his safe returne.

Reviving his troubled spirits with these cogitations, hee arrived at Lasina in Dalmatia, which is the countrey over against Italy; from whence hee passed in a very quiet passage, and came safe to Venice where he found many faithfull servants of God, and good Christians; who having heard aforesaid he was gone to Vicum, were exceedingly afraid.
afraid for that imminent and inevitable danger they saw he was in, either
to have his conscience a slave to popish vanity, or his person a prisoner to
popish cruelty; therefore they ceased not to pray for him night and day:
and yet for all that they feared greatly what would become of him.
But when now at last they saw him returne, both found in conscience and
safe in person; and such a glorious conquerer over Satan, and over so
many strong temptations with which the world and natural affections
had assailed him: their fear was turned into comfort, their sorrow in-
to joy, and they all glorified the Lord for him. And so after mutuall
comfort given and received, hee departed from Venice, and travelled
thorow Rhatia and Switzerland; where he visited the Churches of the
Protestants, and comforted them greatly with his presence, and by tell-
ing them what great things the Lord had done for him: and so by the
good hand of his God upon him, hee came in safety to Geneva the
fourth of October in the yeare 1558. His safe arrivall brought exceeding
joy to the whole Church there; but especially to the Italian Con-
gregation: for his long absence had brought them into some suspense
and doubt, not of any alteration of his Religion, but of some cruel and
false measures to have been offred him by the deceitfull Papists. But
when they saw him safely returned, untouched in conscience, and unhurt in his person; and that he had pass'd so many pikes of temptations
which they knew had beene pitch'd against him; they gave great thanks
to the Lord for him. But when hee had discoursed unto them particu-
larly the whole course of the proceedings: first, what a strong battery of
temptations and assaults the devill and the world had plant'd against
him, then how manfully he fought and withstood, and at last overcame
them all; they fell into admiration of so rare constancy, and thought
him worthy of all honour, to whom it is given (as the Apostle faith) to
suffer so much for Christ and for Religion's sake: and in all earnest
manner they magnified the singular grace and mercy of God towards
him, and towards the whole Church in him; which had not suffer'd
his servant (this noble Galacien) to be seduced out of the way of that
holy calling whereunto the Lord had called him; and who had delivered
him from so subtle a traine, laid by the policy of the enemy Satan, to
have intercepted his soule and conscience, by overturning him in the race
of his Religion: and they all acknowledged that this noble and godly
Gentleman found it verified in himselfe, which the kingly Prophet saith
in the Psalme: Because he hath trusted in me, therefore I will set him
free: I will bee with him in his troubles, I will deliver him, and crown
him with honour, and in another place, hee that trusteth in the Lord shall
never be confounded. And thus the Church received a double benefit by
him
him: for first, his practice was an example unto them all of a most extraordinary and heavenly constancy in the love and profession of true Religion: secondly, the mercifull dealing of the Lord with him, was a notable confirmation of their faith, and an encouragement to them to persevere and stand to the truth, with assurance that the Lord himselfe would stand by them.

**Chap. XXIII.**

Certaine yeeres after his returne to Geneva, hee begins to feele in himselfe a necessity of marriage: hee delivers his case to Calvin, who refused to consent: the matter is referred to the Churches of Switzerland, and by them he is resolved that he is free from his first wife, and may marry againe.

And thus with unspeakeable contentment in his owne conscience, and with publike joy and thanksgiving of the whole Church, he setted himselfe at Geneva in his former private and quiet life. Where after a few yeares he began to find in himselfe some reasons which persuaded him to thinke it needfull for him to live in the state of marriage: and therefore having thus long waited and expected a more wise and dutifull answer from his wife; and perceiving by her not answering, that she did persist in that monstrous and unnatural wilfulness, which her blinded Papish mind had formerly undertaken by the perswasion of her blinde and Papish guides; he therefore purposed to take such course for his remedy, as by the law of God and his Church should in that case seeme allowable: namely, to be divorced from her; who for her part had broken the bond and untied the knot of matrimonie. And first of all he impressed his minde and purpose to Mr. Calvin, and craved his godly and whole somme counsell in a case of so great importance. His counsell was first of all, that it was more convenient & lesse scandalous to the enemists of Religion, if he could abstaine. But the Gentleman replied, that the case was so with him, as he could not abstaine, and gave him many weightie reasons which drew him to marriage; and withall participated unto him some secret reasons: for which he affirmed it was altogether necessary for him to marry. Holy Calvin as he was a manendued from God with sharpnesse of judgement, and a wise and discerning spirit: so he foresaw plainly that many would speake evil of the fact, others would take offence at it, some would plainly condemne it, and speake evil of Religion for it; and the rather because (as he truly said)
very few did rightly conceive the full truth in the doctrine of divorce; but fewest of all would or could know the whole circumstance of this particular fact. He likewise wisely considered that the like president was seldom seen, especially in the Italian Church, whereof this gentleman was a principal member, and of special account, both for his nobility, birth, and descent, and for his zealous love to Religion. All which considerations, with divers other, made reverend Calvin not too easily to subscribe to this purpose and motion of Galeacius. Notwithstanding, when the gentleman urged him out of the word of God and good conscience: with arguments which he saw & confessed he could not sufficiently answer; therefore left he should burden & trouble the conscience of so good a man, which allted for himselfe, that he was driven by necessity to that course; he yeelded thus farre to him, that if he would repair unto the learned and reverend Divine Peter Martyr, and ask his opinion, and the opinions of all the learned and chief Divines of Rhetia and Switzerland; and desire them seriously to consider of it (as in a matter of such moment, and of so great consequence, it was requisite) and then set downe their judgements in the matter, and the reasons moving them thereunto; he promised that he would also subscribe unto them, and most willingly yeeld unto him, what liberty soever they did allow him: always provided, that he also should submit himselfe unto their censure, and stand to the triall of their judgements in this case. Galeacius most willingly yeelded hereunto, as who desired nothing, but that which the Lord by his word, and by the voice of his Church, should allow unto him; and so taking the course that Calvin had advised him, he caused letters to be drawne and sent to Zurich, Berne, and other the Churches of Switzerland; opening the whole circumstance of the matter, and expounding the case truely and fully; and humbly craved the judgement of the Church in a case of conscience so great and doubtfull. The chief Preachers and most learned Divines yeelded to his honest and godly request, and assembled about it: the matter was much and long debated, and argued at large on both sides: and after mature deliberations, and sufficient consultation had; it was concluded and agreed on by them all with one consent, that hee might with safe conscience depart from that wife, which had first of all on her owne part broken the bond, and dissolved the marriage knot: and for the proofs of this their opinion, many causes and reasons were alleged and laid downe out of the Scriptures, Fathers, Councils, and out of the Civill law; which is the law almost of all countries in Christendome. All which (both their conclusions and their reasons) were put in writing, and are registered and safely recorded; and are kept to this day ready to be shewed to whomsoever
and wlienever need shall so require: for it was thought good by the
Church so to doe; both for that the case was extraordinary, and would
be sinistly spoken of, and cenfured by many: who knew not sufficiency-
ly how it stood: and especially for the preventing of any slander or ca-
vill, which the enemies might object aganist our Religion.

CHAP. XXV.

By publick sentence of the Church and judgment of the law, he is
divovsed from his former wife: and after a time hee mar-
rries a French Gentlewoman, a widow of about
forty years of age, himselfe then being
about threes and forty.

Galeacinus having thus laid his foundation, proceeded further;
but still with the consent of the Church, and observing the due
forme of Law, and the ordinary course of Justice in such cases, he craved
publickly of the Magistrate that he might bee divorced, that is, that hee
might be pronounced to be free and discharged from that wife, who had
already cut off her selfe from him. The Magistrate considering the truth
and circumstance of the case, together with the judgement of the Di-
vines, whereunto also was agreeable the judgement of the Law, granted
unto him, as by his advocates it was required; and so in publick Court,
and by sentence definite, and irrevocable, he was divorced, and was pro-
nounced to be free, and discharged of his former wife Victoria; and that
it was lawfull for him and in his choice to live unmarried, or to marry
as hee himselfe would. After which liberty obtained, hee imparted
the matter to his friends, and applying himselfe to thinke of another
wife, he asked their advices in this point also. And herein hee took that
course, which generally men in the world take not: for in his choice he
respected not so much wealth, birth, nor beauty, but onely to finde a fit
companion of his life, and such a one, as with whom hee might lead
that which remained of his life, in a comfortable contentment, in tran-
quility of minde and peace of conscience, that so hee might the more
cheerfully serve the Lord, and waite for the comming of Jesus Christ.
Which course of his is more to be noted, especialy in so great a man, and
so honourably discended; and the rather to choose and control the car-
nali and worldly courses, which men for the most part and women al-
so observe in their marriages; respecting those things first, which should
be last, and that last or not at all which should be first and above all.
Galeacinus continuing this his purpose, and looking about for his choice,
the providence of God (which doth never fail his children, especially in so great matters) did offer unto him a fit opportunity. For so it was that at the same time, a certaine gentle woman of France, a widow came from Geneva to Geneva; for true Religions sake, which she loved and professed, and for the love of it left her country, and came thither for liberty of her conscience. She was a matronly, and a grave woman, and well reported of for her modesty, honesty, fear of God, and for manifold good qualities: her name was Anna Fremeria, and was about forty years of age. All which circumstances Galacius well observing, thought her a fit and convenient wife for him: and so with the consent & liking of other his good friends, he took her to wife, and married her the sixteenth day of January 1560, and in the three and fortyeth year of his age; and they lived together many years after with much comfort one of another, and in an excellent agreement, being both of the same Religion, and of one mind; always drawing in one yoke, and bearing one burden; dividing it betwixt them; whether it was joy or sorrow: so that the unquietnesse of life past, was now recompenced with a life full of all contentment; and so loving her, and being truly loved of her, they spent their days in all mutual comfort, solacing themselves in their quiet and private life; and joying in the mutual faithfulness and loyalty which one performed to another. Loe thus shall the man be blessed that feareth the Lord.

CHAP. XXVI.

Of his course of life after his marriage: his frugality.

Now being married, he laboured to deliver and disburden himselfe of worldly cares; and therefore he prescribed to himselfe a sparing and frugal course of life; resolving to keep himselfe within the compass of his revenue, which although it was as much againe as it was afore, by his wives dowrie: yet by many other hindrances was farre lesse than heretofore it had bene. And first for his household his care was to have it as little as might be, and therefore for his service and attendance, he only kept two maidservants: and for himselfe, he ledde his life in great Sobriety, and in very meanest estate, yet always free from fordid basenesse, and always keeping a seemely decorum; never wanting any thing that was necessary, nor having much that was superfluous. His attire was plaine and homely, but always comely, clean and handsome: and hee that in his owne countrey might have bene Lord of so many tenants, and commander of so many servants, did now walke the streets of Geneva alone, often not having the attendance of one man: yea hee would not disdain to come himselfe into the market, nor thinke...
thine sense, to provide himselfe of necessaries: and sometime would buy and carry home fruittes, herbs, roots, and such other things. And this course of life, together with liberty of true Religion, he esteemed greater happiness, then the Marquessome of Vico. And although by this course of life he could scarce be discerned from an ordinary man, and from the common sort of people: notwithstanding in his countenance appeared that gravity, in his gestures, behaviours, and in his whole body shone that comely majesty; as any wife man to have seen him, and well considered him; would have presently judged, that he came of noble race; and that he had beene fit for the greatest employments of the world: which also was so much the greater, because that with his excellency of birth and person, and perfection of all gentlemanly behaviours was joined true godliness, and the fear of God, which of itself is of such force as it is able even to honour him, who wanteth these worldly ornaments and outward perfections. How much therefore did it magnifie him who had it in so great a measure, and accompanied with so many true complements of gentry and honour? By all which it came to pass that so many parts of the chiefest excellencies meeting in that one man, made him to shine above other the members of the Church, even as the moon amongst the stars. So that the Italian Church, though but little of itself, yet by the virtues and worthinesse of this one noble gentleman, seemed to be compared with the whole Church of Geneva. And as he was a credit and honour unto that Church, so was he againe most honourably esteemed of that Church: yea, not onely of that Church, but of the whole Church and state of Geneva: for not one Senator nor Magistrate of the city; not one of the Preachers and Ministers of the Church was to be found, which had not alwaies in their mouths, the commendation of noble Galeacius: yea he was honoured and highly esteemed of by them, all, and it was hard to say whether he was more loved or admired amongst them. In a word, he was loved of all men, looked at of all men, spoken of by all men, magnified and exalted, yea wondered at of all men: and though he knew not many himselfe, yet all men laboured to know him. No publicke meeting was, appointed, no solemnne feast was made, whereunto this our Galeacius was, not solemnly called: yea every man was desirous of him, and happy was he that might have his company: yea he thought their meetings graced, and their houses honoured with his presence; and in all assemblies the chiefest and highest room was offered him: yea was thrust upon him, though he nothing at all respected it. And although he refused the name and title of Marquess; because, he said, the Emperour had cut off his sucession, and deprived him of that honour because of his Religion: notwithstanding, 
do what he could, he was called by no other name all his life long, and
that not by some few his friends and favourites, but by all fortes of men,
even strangers themselves, and such as were not of his Religion. For all
men thinking that he had injury to be deprived of his lawful succession;
therefore though they could not give him the living and estate, yet they
gave him all they could, that is, the name and title. Such were his no-
ble and gentlemanly qualities (besides his Christian virtues) that they
wonne the love and liking of all men; and caused them to honour him
farre above that he desired or cared for: yea every one laboured to shew
any service or to performe any duty of love and kindness towards him;
any strangers themselves were desirous to see him, and were drawne into
an admiration of him: insomuch as whensoever any of the nobility or
Princes of Chrystendome, especially of Italy, did travell to see forreigne
nations; and for the most part taking Geneva in their way (which place
generally all travellers have a great desire to see) they would by no
means omit to see and visit Galeacius. Thus did Francis and Alphon-
sus the young Dukes of Ferrara Ottavio the Prince of Seleucia; and
thus did Fernez sued the Duke of Parma, and divers other: who in their
travell comming by Geneva entertained him in all the complements of
courtesy and of honour, no lesse then if he had beene at Naples in his for-
mer glorie; or if he had still been a courtier in the Emperours Court, as
heretofore he had been. In a word, no noble man, no Ambassadour, no
great Schollar, no man of note, of any forreigne nation came that way,
but presently they used means to have a sight of this noble Marquefle;
and for the most part desired to have some company and conference with
him: So that he was restored unto continually by men of all fortes;
as though he had not been a private man, keeping a meane estate and
dwelling in a little house; but rather as though he had been a great
Prince in the Court, or one neere in place to the Emperor himselfe.
But though all men desired his acquaintance and company, and he againe
was not curious in that point, but courteous to all as occasion was of-
fered: yet for the most part, his most familiar conversation was with the
men of his owne nation: namely, with his country men the Italians, of
whom there was a flourishing Church at Geneva at the same time; and
which also flourished the better by his means, as heretofore hath been
declared. Amongst whom though he behaved himselfe, it is doubtfull
whether more civilly, or more humbly; yet for all that he was honoured
of them all, and used more like a Lord than a private man: which al-
though he in every respect deserved, yet by no means desired. And so
besides all his worthy and excellent parts, his humble minde and friend-
yly conversation made him more honourable. And to speake but

truth of him, out of all question he was not only a good Christian, but (which is not always seen in a perfect and an absolute man: yea a man can hardly name any of those good parts and amiable qualities which for the most part do winne a man love in the world, which were not to be found in this noble gentleman. For besides his noble birth and princely education, his Religion and true fear of God, he was also humbly minded, affable, courteous, and friendly to all men: he was wise, discreet, of good conceit, and of an excellent speech and discourse. It would have delighted a man to have heard him speake; for as his memory was exceeding good, so his natural eloquence, his smooth style, his easie, quiet and seemly delivery, made his speech to be greatly commended of all that heard him. A man would have wondered to see how many even of the best sort would have laboured to have beene in his company, and as it were have catched up, and eaten his words from his mouth, when it pleased him to discourse of some of those exploits and adventures, which had fallen within the compasse of his owne knowledge: as of the Emperor Charles the fift his voyage into Provence, and of his warres and warres which he waged in Gelderland, against the Duke of Cleve, and of many other great aires and speciall imployments. Neither was he only a fit companion for gentlemen and men of estate, but such was the mildness of his nature and disposition, that he was also kinde and courteous to men of lower place, and most of all to the poore, amongst whom, if they were godly and honest he would conversate familiarly, as with his equals, or with men of greater place. He was also of a free and liberall heart, no poore or distressed man did ever require his assistance, or crave his helpe, but presently he would reache unto them his helping hand, and relieue them by all means he could, yea the want of his former wealth and loss of his Marquisedome, did never grieve him, but when he had not wherewithall to exercise his charity, towards the poore soules of God: it was his joy and delight to be lending and giving to those that wanted, and in that respect onely he often wished himselfe as great a man in Genova as he was in Italy: but to his power and ability his good works did farre exceed the proud and Pharisaical papits, who glory in their workes, and will be saved by them. Prisoners and men in danger did often feel his bountie; he omitted not to visitt his sicke brethren, and that most diligently: such as were poore he relieved; yea the richest and learnedst of all, did think themselves in their sickenees happy to have him with them; his presence and company, but especially his talke and Christian exhortations were so comfortable unto them. His ordinary exercises were these; every day he repaired to the Church and heard divine service, and missed not to bee present at prayers with
with the congregation, especially he never omitted to heare the Sermons and the word preached; which hee did alwaies with wonderfull devotion and reverence to the word of God; for he judged and esteemed the true happiness of a man, and the only sweete and pleasant life consisted in living holily, in walking in God's wayes, in meeting with Sarans temptations, in bridling the corruptions of his nature, and in serving God truly and sincerely without hypocrisie unto all which steps of happiness hee thought he could never attaine, but by the preaching of the word; whereunto he also adioyncd a daily course of reading the Scripture: thus labouring out of the Scriptures to lay the foundations of his owne salvation, which hee applied to the profit and comfort, not of himselfe alone, but of many others with him.

Besides all this, for the love hee beare unto the Church, and the desire hee had to doe all good hee could; hee tooke upon him the office of an Elder in the Church, the duty whereof hee supplied daily, carefully observing and inquiring into the manners and lives and professors; allowing and encouraging the good, and confounding the offenders, which hee did with great care and conscience left that scandals and offences might arise in the Church, whereby either the quiet and good estate of the Church at home might be disturbed, or the enemies might have any occasion to slander the profession of Religion. Neither stayed hee here, but beside this public-like care and labour, hee also was daily well occupied in more private matters: for where ever hee saw, observed, or heard of any discontents, suits in Law, or controversyes amongst Christian neighbours, hee was exceeding carefull to end and compass them; and for that end, as hee had a ripe wit and a good conceit and deepe insight, so hee would employ them all to the finding out the truth and state of the cause: and having found it, he would use all his authority, yea he would make himselfe beholden to men, on condition they would yield one to another, and live in peace. In a word, his whole course of life favoured of grace, and did shew him to be a sanctified man; yet doubtles he thought himselfe borne not for himselfe, but for God and for the Church; and hee thought no time so well spent, nor any business so well dispatched, as that wherein not for any gaine, or pleasure to himselfe was thought or obtained, but only Gods glory advanced, his Church edified, religion maintainence, and the good woorke of Gods grace confirmed in himselfe and others.
Chap. XXVII.

Being aged he falleth into a long and languishing sickness.

And thus he lived at Geneva many yeares, full of joy and quietness, comforts and contentment; farre from all worldly ambition, and as it were forgetting what he was, and what he was born to in this world only respecting what he was to inherit in the world to come; and as he had begun to be continued in a loathing and detestation of all popish superstition, and impieties. But with this great quietness of mind and conscience there wanted not some outward and corporall vexations: for after his long peace, new affections, and storms came upon him, whereby the Almighty would yet better trie him, and make his faith, his hope, his patience and perseverance to shine more gloriously; that so afterward he might receive a more excellent reward, and a more glorious crown. For first of all, he fell sick of a grievous, doublefull and dangerous disease, which had bred upon him by aboundance of rheume, whereby he became so short winded that he could hardly draw his breath; by force of such weaknesses he was exceedingly tormented night and day: for the good gentleman was constrained oftentimes to sit up whole nights together, and was fain to be removed from room to room, and from one place to another, to see if by any means he might take some sleepe; which by the vehemency of this disease was almost quite gone from him. This disease had givorne upon him by reason of his many and long and foreign journeys, which he had taken by sea and by land for his conscience sake; and of the great distempers and alterations of the state of his body, which for his soules sake he had undergone.

Chap. XXVIII.

A new temptation assaults him: a Jesuite is sent from his friends in Italy to reclaim him, by offering him great summes of mony, and to make his younger sonne a Cardinal; but he valiantly scorneth it all, and sends him home backe with shame.

But this languishing sickness did not so much affliet his weak and aged body, as Satan laboured by another device, and a new temptation to trouble and vex his righteous soule. For it came to pass that about the same time, when this diseasfe had seized upon him, there...
came to Geneva out of Italy a nephew of his, the natural son of his own sister, with letters to him from his former wife Victoria the Marchioness, as also from his eldest son the young Marquess: unto which letters this young Gentleman being also a scholler, added many words of his own and little purpose; labouring to persuade and allure him with much and vain babbling, that now at the last he would acknowledge his error, and return home againe to his own country to his former Religion, and to his ancient inheritance, that goodly Marquessome. The principall cause both of their writing, and his comming so farre was this; because that if hee would now at last returne againe, hereby he said that out of all doubt he might advance his younger sonne Charles, either to the princely State of a Cardinal, or at least to be some great Bishop. For, faith hee, whereas your sonne is now admitted into holy orders, and is for his great friends and alliance, and for his speciall towardinesse) impossibility of so great preferment, your pertinacy and obstinate perseverance, in following and defending a new found and upstart Religion; and condemned (as he said) by all the great estates of Italy, is the very hinderance of your sons preferment. These kinde of newes how highly they offended the holy and Christian soule of this thrice noble Galenus, who from his heart abhorred, and in his soul detested those vaine and ungodly and prophane dignities in the popish Church; I leave it to be judged by the Christian reader, and therefore having with much griefe of minde hard thus much of this unfavoury and unpleasant message, and not able longer to forbeare, he first of all took the letters, and before his face that brought them, threw them into the fire; and then briefly, but gravely, wisely, and zealously he shaped him his answer by word of mouth; thinking so bad and base a message unworthy the time and labour of writing. And first of all hee told him, that there could not have come to him more heavie and unwelcome newes of his sonne than these: that hee was so blinde a Papist, that for the hope of this worldly advancement hee would venture the ruine and subversion of his soule. And bad him tell his sonne that he would hinder him in that ungodly course by all means he could; and he said, hee knew not whether he more grieved him to see the vanity of his sons proceeding, then it rejoiced him that it lay in his power any ways to hinder him in the same: Yea, faith he, know thou, and let that my seduced sonne know, that you could have used scarce any argument unto mee so forcible to make mee perswist in my Religion, and to detest Popery as this; that in so doing I may hinder my sonne from the abominable dignities of the Popish Church: and therefore faith he, returne my sonne this answer; that in stead of helping him to these prefermens
ments. I will pray for ever to the Lord for him, who is the father of his soul and mine, that he would open his eyes to see the truth, and that he may have grace after the example of me, his father, to see the horrible superstitious idolatries and impieties of popery, and seeing them to abhor and despise them, and renouncing the vanities of all worldly pomp and honour, to direct his footsteps to the Lord, and embrace his holy truth, and yield his soul and conscience obedient to the heavenly calling, and so become the servant and child of the most high God: whereby he may aspire and attain to the true and highest dignity; which is to enjoy the favour and comfortable presence of God, and his holy grace; to love God, and to be loved of him; and so at last to be advanced to that heavenly and eternal glory which is prepared for them, who in this world doe forsake themselves and their own desires, that they may in true holiness serve the Lord. With these and such like holy speeches he answered the dishonour and dishonest demand of this carnall papist. But for all that this importunate and unreasonable Jesuite (for he was of that sect) ceased not to be troublesome to this noble gentleman; still urging him with fond and frivolous reasons, and pressing him with ridiculous arguments: as this especially for one; he promised him a huge sum of money, if he would return home: which faith he, lies ready at Lions for you, and the brokers and exchangers there are prepared to pay it. And he further assured him that if he would come againe into Italy, they had procured him liberty of his conscience and Religion at Turin: and there also (he said) he should finde a great sum of money ready for him. But when this importunate fellow prattled to press the good conscience of this resolute Gentleman with such base arguments, and began to weigh Religion in a pair of gold weights; then the noble heart of this holy Christian could not be shewn it self removed, & therefore in a holy zeal and ardent love of his Saviour Christ Jesus, he cryed out, Let their money perish with them who esteem all the gold in the world worth one dayes society with Jesus Christ, and his holy spirit: and cursed faith he, be that religion for ever, which shall wed men to the world, & divorce them from God. Gohome therefore faith noble Galeazus, take away thy silver againe, and make much of that dross of the earth, together with your dregs of popery, lock them up together in the chest of your hearts. And as for me, know it, that my Lord and Saviour Christ hath made me enamored of faire more precious jewels and durable riches: but the heavenly constancy of this holy man, drove this frantick papist from his bias into an extream choler for he according to the nature of his Popes holy religion, thought that when all arguments had failed, yet money would have won him, and therefore seeing him so highly to esteem, and so disdainfully to contemne so great offers, he thought it very strange; and therefore seeing all
his labour lost, and his best hold proves so weak, he fell from money to mere madness; and forgetting himselfe, and his duty, brake out into ill words, and reprochfull terms: But when the Magistrate was informed of it, and saw that this arrogant Papist durst so farre abuse the patience of so honourable a man, therefore by their authority, they forbade him the Citie (as the manner of that place is in such cases) and so this newes bringer had his passe-port to be packing, and to goe home and count his silver, and there to bragge of his good successe; for he now could say by good experience, that so much money as was enough to lead an hundred popish friers to and fro whether a man would, like Beares by the nose, could not touch the conscience of one Protestant, much lesse make him a papist.

CHAP. XXIX.

Being delivered from the importunity of the Iesuites: not long after, came a Monke, nimble witted and learned, a kinsman of his owne, who had a strong conceit that he could have reclaimed him: but he came too late, the Marqueſle being dead before he came.

And thus it pleased God to deliver this sicke gentleman from this troublesome temper, and this messenger of Satan which came to have buffeted him; but he buffeted him, yea and vanquished him, and Satan in him; and he might report at home, that he found the Marqueſle sicke in bodie, but whole in minde, yea that he never saw in all his life so resolute a conscience, and so courageous a minde in so weak a body. And thus the Lord doubtleſſe did in mercy to him, that being free from this disquiet companion, he might with more comfort and lesse griefe, beare the burden of his sickeſſe, which now grew upon him more and more, and left him not till it made him leave the world, and till it had translated him from this his pilgrimage to his eternal rest; and till it had made him of a poore Marqueſle upon earth, a glorious King in heaven. Whole death as it was wonderfully lamented of the whole Church for the unrecoverable losſe they had of him: so it was a mercifull blessing, and a welcome messenger of God to him: for it freed and delivered him from many temtations which the devil had raised against him; for within a short time after his death, there came to Geneva a certaine Monke, a good scholar, a gentleman by birth, and neare a kinte Galacrim; who being put up with monkish pride, and a conceit of his owne ability for such an enterprise, thought so farre to have prevailed with Galacrim by his nimble wit and eloquent tongue, as to have persuaded him.
him now at the last, either to have relinquished his Religion: or at least to have left Geneva and to have returned into Italy (where his uncle had been lately Pope) that so by his presence and countenance, and the helpe of his great friends (which he had both in the Popes and the Emperours Court): his children might bee in more possibility of those high dignities and great places in the world, which they and their other friends aimed at: and for the attainment whereof, nothing so much hindeared them as their fathers Religion, and course of life. But he returned home a proud foole as he came, and ashamed of his proud and insolent spirit; which persuadde him by his vaine babbling he could have overcome him whom he found when he came to Geneva to have overcome the world, and all spiritual enemies, and now to be triumphing in the glory of heaven. And so leaving him and all other his popish and carnall kindred, grasping their teeth for anger to see his admirable constancy; let us returne againe to our sicke gentleman, whose end now hastings on, will also haften an end to this strange story.

Chap. XXX.

His long and languishing sickness grew and increased upon him in such measure, as his paine was most grievous; but he bare it all with an heroicall and heavenly courage: so that it might manifestly appear that even the Lord from heaven did lend him strength; and as the torments and pangs of the disease increased, so his faith and patience and all heavenly vertues shone in him more and more: so that it was most true of him which the Apostle saith, as the outward man perisheth, so the inward man is renewed dayly. His body pined away, but his minde and soule grew from strength to strength: and as a by-stander feeleth not the paines of him that is tormented or racked before his eyes: so his soule and minde stood as it were a farre off from him, beholding the paines and vexations of the body, and being untouched it selfe, did as it were laugh at Satan, sinne, death, and damnation; who by all their joynt power could do no more, but onely to vexe and racke this poore carcase with bodily diseases, but were not able to touch the soule, to vexe the minde, or wound the conscience. If any man ask the reason why his minde or conscience were so quiet in this so great torment of the body: the reason was; for that his minde was imployed in holy meditations, as of the singular love of God his father unto him in Christ Jesus, whereby he attred him-selfe undoubtedly of salvation, of the manifold holy graces, wherewith God had adorned him: by the force whereof he said, he had borne off so many buffets of Satan, had passed so many pikes of troubles, and come
away conqueror into so many fearfull sights, as had opposed themselves against him in his conversion. These gifts and graces of God he weighed with the crosses of his sickness, and found them farre heavier; and hee compared these momentany and light afflictions, with that exceeding and eternall weight of glory, which he said, he knew was laid up for him in heaven. These and such like meditations cheered up his spirit more than the force of his sickness could appal him.

But above all things he felt unspeakeable comfort and sweetness in his prayers to the Lord; which he powred out most fervently, and with a zealous and faithfull heart: and would often say, that in the midst of his prayers, his soule seemed to him to be even ravished out of himselfe, and to taste of the blessed joyes of heaven. So that the saying of the blessed Apostle was verified in him. As the sufferings of Christ abounded in us, so consolation by Christ abounded much more. In his sickness hee wanted no helpe of the Physicians, for they came to him out of all parts of the city, and willingly did they all doe their diligence about his body; whose soule they knew had Christ Jesus to be the Physician for it. His friends also continually visited him, who were of the chiefe men in the citie; and they were all welcome to him rich and poore: and it is hard to say whether he received more comfort by them, or they more spiritual edification by him; his speeches and behaviours were so full of patience, and so well seasoned with all grace. All his friends performed to him what duty soever was in their power, but especiallly his worthy wife did then show her selfe most loving and loyall, for she was never from about him, and saw that he wanted nothing which the world could yeld for the recovery of his health. But all was in vaine, for the time of his dissolution was at hand, and he had in none the royall race of a most holy Christian life; and now nothing remained but an blessed death.

He might say as the Apostle did with much joy of heart. I have run my race, I have finished my course. I have kept the faults from henceforth laid up for mee a crowne of righteousness, which Christ the righteous judge will give to me; and to all such as wait for his appearing.

After few dayes the violence of his sickness was such, as it overcame all power of physicke: so that it was manifest, that that blessed houre approached, wherein the Lord had appointed to accomplish his owne good worke in him; therefore hee quitted himselfe from all care of his body, and from all worldly cogitations; he renounced the world and all in it; he gave his farewell of his wife, & all his Christian friends; and said he should leade them the way to heaven. He fixed all his thoughts upon his soule, and soule and all on the Lord in heaven; and cried to Christ Jesus, that as he had fought him all his life, so he would now receive him and
and acknowledge him for his owne. And thus all his friends rate about him, and as the Preachers and Minister, were occupied in holy prayers and reading of the holy Scriptures, and applying to him the heavenly consolations of God's word, in the performance of these exercises he ended his dayes, wherein he had taken delight all his life long; and as he rejoyned in them in his life, so it pleased the Lord that he should have them at his death. And so in the midst of all his friends, in the presence of the Ministers, even in the sight of them all, he peaceably and quietly yielded up his spirit, and rendred his soule into the hands of his mercifull God and faithfull Creator, of whom he had received it; who immediately by the ministry of his holy Angels receiving it at his hands, and washing it pure in the blood of Jesus Christ, crowned it with the crowne of eternall and heavenly happiness. And thus this holy man was translated from a noble man on earth, to bee a noble Saint in heaven: and of a Marquess on earth in base name and titles he was advanced to be a glorious and triumphing King in heaven: where hee now reignes in glory with that God whom hee so faithfully served on earth. That God and mercifull Father grant that all we that reade this admirable storie, may be allured to take upon us the same most holy profession, that this thrice noble Marquess did; and may renounce and cast off whatsoever in this world we see doth hinder us from the holy fellowship of Christ Jesus; and strengthen us that we may be faithfull to the end: that so wee may obtaine the crowne of life in that glory, where this noble Galescimus and all the heavenly host of God Saints do wait for us. Amen. This was his life, this was his end: let thy life be like his, and thy heart walke in the same way; then shall thy soule die like his, death, and thy latter end shall bee like his.

O, Lord how glorious art thou in thy Saints!

FINIS.