

***THE GOLDEN
ASSE***

BOOK XI

By

**Lucius
Apuleius "*Africanus*"**

THE ELEVENTH BOOK

THE FORTY-SEVENTH CHAPTER

How Apuleius by Roses and prayer returned to his humane shape.

When midnight came that I had slept my first sleepe, I awaked with suddaine feare, and saw the Moone shining bright, as when shee is at the full, and seeming as though she leaped out of the Sea. Then thought I with my selfe, that was the most secret time, when the goddessse Ceres had most puissance and force, considering that all humane things be governed by her providence: and not onely all beasts private and tame, but also all wild and savage beasts be under her protection. And considering that all bodies in the heavens, the earth and the seas, be by her increasing motions increased, and by her diminishing motions diminished: as weary of all my cruell fortune and calamity, I found good hope and soveraigne remedy, though it were very late, to be delivered from all my misery, by invocation and prayer, to the excellent beauty of the Goddessse, whom I saw shining before mine eyes, wherefore shaking off mine Assie and drowsie sleepe, I arose with a joyfull face, and mooved by a great affection to purifie my selfe, I plunged my selfe seven times into the water of the Sea, which number of seven is conveniable and agreeable to holy and divine things, as the worthy and sage Philosopher Pythagoras hath declared. Then with a weeping countenance, I made this Orison to the puissant Goddessse, saying: O blessed Queene of heaven, whether thou be the Dame Ceres which art the originall and motherly nource of all fruitfull things in earth, who after the finding of thy daughter Proserpina, through the great joy which thou diddest presently conceive, madest barraine and unfruitfull ground to be plowed and sowne, and now thou inhabitest in the land of Eleusie; or whether thou be the celestiall Venus, who in the beginning of the world diddest couple together all kind of things with an ingendered love, by an eternall propagation of humane kind, art now worshipped within the Temples of the Ile Paphos, thou which art the sister of the God Phoebus, who nourishest so many people by the generation of beasts, and art now adored at the sacred places of Ephesus, thou which art horrible Proserpina, by reason of the deadly howlings

which thou yeeldest, that hast power to stoppe and put away the invasion of the hags and Ghoasts which appeare unto men, and to keepe them downe in the closures of the earth: thou which art worshipped in divers manners, and doest illuminate all the borders of the earth by thy feminine shape, thou which nourishest all the fruits of the world by thy vigor and force; with whatsoever name or fashion it is lawfull to call upon thee, I pray thee, to end my great travaile and misery, and deliver mee from the wretched fortune, which had so long time pursued me. Grant peace and rest if it please thee to my adversities, for I have endured too much labour and perill. Remoove from me my shape of mine Asse, and render to me my pristine estate, and if I have offended in any point of divine Majesty, let me rather dye then live, for I am full weary of my life. When I had ended this orison, and discovered my complaints to the Goddesse, I fortun'd to fall asleepe, and by and by appeared unto me a divine and venerable face, worshipped even of the Gods themselves. Then by little and little I seemed to see the whole figure of her body, mounting out of the sea and standing before mee, wherefore I purpose to describe her divine semblance, if the poverty of my humane speech will suffer me, or her divine power give me eloquence thereto. First shee had a great abundance of haire, dispersed and scattered about her neck, on the crowne of her head she bare many garlands enterlaced with floures, in the middle of her forehead was a compasse in fashion of a glasse, or resembling the light of the Moone, in one of her hands she bare serpents, in the other, blades of corne, her vestiment was of fine silke yeelding divers colours, sometime yellow, sometime rosie, sometime flamy, and sometime (which troubled my spirit sore) darke and obscure, covered with a blacke robe in manner of a shield, and pleated in most subtill fashion at the skirts of her garments, the welts appeared comely, whereas here and there the starres glimpsed, and in the middle of them was placed the Moone, which shone like a flame of fire, round about the robe was a coronet or garland made with flowers and fruits. In her right hand shee had a timbrell of brasse, which gave a pleasant sound, in her left hand shee bare a cup of gold, out of the mouth whereof the serpent Asp'is lifted up his head, with a swelling throat, her odoriferous feete were covered with shoes interlaced and wrought with victorious palme. Thus the divine shape breathing out the pleasant spice of fertill Arabia, disdained not with her divine voyce to utter these words unto me:

Behold Lucius I am come, thy weeping and prayers hath mooved mee to succour thee. I am she that is the naturall mother of all things, mistresse and governesse of all the Elements, the initiall progeny of worlds, chiefe of powers divine, Queene of heaven! the principall of the Gods celestially, the light of the goddesses: at my will the planets of the ayre, the wholesome winds of the Seas, and the silences of hell be disposed; my name, my divinity is adored throughout all the world in divers manners, in variable customes and in many names, for the Phrygians call me the mother of the Gods: the Athenians, Minerva: the Cyprians, Venus: the Candians, Diana: the Sicilians Proserpina: the Eleusians, Ceres: some Juno, other Bellona, other Hecate: and principally the Aethiopians which dwell in the Orient, and the Aegyptians which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustomed to worship mee, doe call mee Queene Isis. Behold I am come to take pittie of thy fortune and tribulation, behold I am present to favour and ayd thee, leave off thy weeping and lamentation, put away all thy sorrow, for behold the healthfull day which is ordained by my providence, therefore be ready to attend to my commandement. This day which shall come after this night, is dedicated to my service, by an eternall religion, my Priests and Ministers doe accustomed after the tempests of the Sea, be ceased, to offer in my name a new ship as a first fruit of my Navigation. I command thee not to prophane or despise the sacrifice in any wise, for the great Priest shall carry this day following in procession by my exhortation, a Garland of Roses, next the timbrell of his right hand: follow thou my procession amongst the people, and when thou comest to the Priest make as though thou wouldest kisse his hand, but snatch at the Roses, whereby I will put away the skin and shape of an Asse, which kind of beast I have long time abhorred and despised, but above all things beware thou doubt not nor feare any of those things, as hard and difficill to bee brought to passe, for in the same houre that I am come to thee, I have commanded the Priest by a vision what he shall doe, and all the people by my commandement shall be compelled to give thee place and say nothing! Moreover, thinke not that amongst so faire and joyfull Ceremonies, and in so good a company that any person shall abhorre thy ill-favoured and deformed figure, or that any man shall be so hardy, as to blame and reprove thy suddaine restoration to humane shape, wherby they should gather or conceive any sinister

opinion: and know thou this of certaine, that the residue of thy life untill the houre of death shall be bound and subject to me! And think it not an injury to be alwayes serviceable towards me, since as by my meane and benefit thou shalt become a man: thou shalt live blessed in this world, thou shalt live glorious by my guide and protection, and when thou descendest to Hell, where thou shalt see me shine in that subterene place, shining (as thou seest me now) in the darkness of Acheron, and raining in the deepe profundity of Stix, thou shalt worship me, as one that hath bin favourable to thee, and if I perceive that thou art obedient to my commandement, addict to my religion, and merite my divine grace, know thou, that I will prolong thy dales above the time that the fates have appointed, and the celestial Planets ordeined.

When the divine Image had spoken these words, she vanished away! By and by when I awaked, I arose, haveing the members of my bodie mixed with feare, joy and sweate, and marvailed at the cleare presence of the puissant goddesse, and being sprinkled with the water of the sea, I recounted orderly her admonitions and divine commandements. Soone after, the darknes chased away, and the cleare and golden sunne arose, when as behold I saw the streets replenished with people going in a religious sort and in great triumph. All things seemed that day to be joyfull, as well all manner of beasts and houses, as also the very day it selfe seemed to rejoyce. For after the hore-frost, ensued the hot and temperat sun, whereby the little birds weening that the spring time had bin come, did chirp and sing in their steven melodiously: the mother of stars, the parent of times, and mistres of all the world: The fruitfull trees rejoyced at their fertility: The barren and sterill were contented at their shadow, rendering sweete and pleasant shrills! The seas were quiet from winds and tempests: the heaven had chaced away the clouds, and appeared faire and cleare with his proper light. Behold then more and more appeared the pomps and processions, attired in regall manner and singing joyfully: One was girded about the middle like a man of armes: Another bare and spare, and had a cloake and high-shoes like a hunter! another was attired in a robe of silke, and socks of gold, having his haire laid out, and dressed in forme of a woman! There was another ware legge-harnesse, and bare a target, a sallet, and a speare like a martial souldier: after him marched one attired in purple with vergers before him like a magistrate! after him followed

one with a maurell, a staffe, a paire of pantofles, and with a gray beard, signifying a philosopher: after him went one with line, betokening a fowler, another with hookes declaring a fisher: I saw there a meeke and tame beare, which in matron habite was carried on a stoole: An Ape with a bonet on his head, and covered with lawne, resembling a shepheard, and bearing a cup of gold in his hand: an Asse which had wings glewed to his backe, and went after an old man, whereby you would judge the one to be Pegasus, and the other Bellephoron. Amongst the pleasures and popular delectations, which wandered hither and thither, you might see the pompe of the goddesse triumphantly march forward: The woman attired in white vestiments, and rejoicing, in that they bare garlands and flowers upon their heads, bedspread the waies with hearbes, which they bare in their aprons, where this regall and devout procession should passe: Other caried glasses on their backes, to testifie obeisance to the goddess which came after. Other bare combs of Ivory, and declared by their gesture and motions of their armes, that they were ordained and readie to dresse the goddesse: Others dropped in the wayes as they went Balme and other pretious ointments: Then came a great number, as well of men as women, with Candels, torches, and other lights, doing honour to the celestiall goddesse: After that sounded the musical harmony of instruments: then came a faire companie of youth, apparelled in white vestiments, singing both meter and verse, with a comely grade which some studious Poet had made in honour of the Muses: In the meane season, arrived the blowers of trumpets, which were dedicated unto Serapes, and to the temple before them were officers and beadles, preparing roome for the goddess to passe. Then came the great company of men and women, which had taken divine orders, whose garments glistered all the streets over. The women had their haire annointed and their heads covered with linnen: but the men had their crownes shaven, which were the terrene stars of the goddesse, holding in their hand instruments of brasse, silver and gold, which rendered a pleasant sound.

The principall Priests which were apparelled with white surplesses hanging downe to the ground, bare the reliques of the puissant goddesse. One carried in his hand a light, not unlike to those which we used in our houses, saving that in the middle thereof appeared a bole which rendred a more bright flame. The

second attired like the other bare in his hand an Altar, which the goddesse her selfe named the succor of nations. The third held a tree of palme with leaves of gold, and the verge of Mercurie. The fourth shewed out a token of equitie by his left hand, which was deformed in every place, signifiing thereby more equitie then by the right hand. The same Priest carried a round vessell of gold, in forme of a cap. The fifth bare a van, wrought with springs of gold, and another carried a vessell for wine: By and by after the goddesse followed a foot as men do, and specially Mercurie, the messenger of the goddesse infernall and supernall, with his face sometime blacke, sometime faire, lifting up the head of the dogges Annubis, and bearing in his left hand, his verge, and in his right hand, the branches of a palme tree, after whom followed a cow with an upright gate, representing the figure of the great goddesse, and he that guided her, marched on with much gravity. Another carried after the secrets of their religion, closed in a coffer. There was one that bare on his stomacke a figure of his god, not formed like any beast, bird, savage thing or humane shape, but made by a new invention, whereby was signified that such a religion should not be discovered or revealed to any person. There was a vessel wrought with a round bottome, haveing on the one side, pictures figured like unto the manner of the Egyptians, and on the other side was an eare, whereupon stood the Serpent Aspis, holding out his scaly necke. Finally, came he which was appointed to my good fortun according to the promise of the goddesse. For the great Priest which bare the restoration of my human shape, by the commandement of the goddess, Approached more and more, bearing in his left hand the timbrill, and in the other a garland of Roses to give me, to the end I might be delivered from cruel fortune, which was alwaies mineemie, after the sufferance of so much calamitie and paine, and after the endurance of so manie perilles: Then I not returning hastilie, by reason of sodaine joye, lest I should disturbe the quiet procession with mine importunitie, but going softly through the prease of the people, which gave me place on every side, went after the Priest. The priest being admonished the night before, as I might well perceive stood still and holding out his hand, thrust out the garland of roses into my mouth, I (trembling) devoured with a great affection: And as soone as I had eaten them, I was not deceived of the promise made unto me. For my deforme and Assie face abated, and first the rugged haire of my body fell off, my thick skin waxed

soft and tender, the hooves of my feet changed into toes, my hands returned againe, my neck grew short, my head and mouth began round, my long eares were made little, my great and stonie teeth waxed lesse like the teeth of men, and my tayle which combed me most, appeared no where: then the people began to marvaile, and the religious honoured the goddesse, for so evident a miracle, they wondered at the visions which they saw in the night, and the facilitie of my reformation, whereby they rendered testimonie of so great a benefit which I received of the goddesse. When I saw my selfe in such estate, I stood still a good space and said nothing, for I could not tell what to say, nor what word I shoulde first speake, nor what thanks I should render to the goddesse, but the great Priest understanding all my fortune and miserie, by divine advertisement, commanded that one should give me garments to cover me: Howbeit as soone as I was transformed from an asse to my humane shape, I hid the privitie of my body with my hands as shame and necessity compelled mee. Then one of the company put off his upper robe and put it on my backe: which done, the Priest looked upon me, with a sweete and benigne voice, gan say in this sort: O my friend Lucius, after the endurance of so many labours, and the escape of so many tempests of fortune, thou art at length come to the port and haven of rest and mercy: neither did thy noble lineage, thy dignity, thy doctrine, or any thing prevaile, but that thou hast endured so many servil pleasures, by a little folly of thy youthfullnes, whereby thou hast had a sinister reward for thy unprosperous curiositie, but howsoever the blindnes of fortune tormented thee in divers dangers: so it is, that now unwares to her, thou art come to this present felicitie: let fortune go, and fume with fury in another place, let her finde some other matter to execute her cruelty, for fortune hath no puissance against them which serve and honour our goddesse. For what availed the theeves: the beasts savage: thy great servitude: the ill and dangerous waits: the long passages: the feare of death every day? Know thou, that now thou art safe, and under the protection of her, who by her cleare light doth lighten the other gods: wherefore rejoyce and take a convenable countenance to thy white habit, follow the pomp of this devout and honorable procession, to the end that such which be not devout to the Goddes, may see and acknowledge their errour. Behold Lucius, thou art delivered from so great miseries, by the providence of the goddesse Isis, rejoyce therefore and triumph of

the victory of fortune; to the end thou maist live more safe and sure, make thy selfe one of this holy order, dedicate thy minde to the Obsequy of our Religion, and take upon thee a a voluntary yoake of ministrie: And when thou beginnest to serve and honour the goddes, then thou shalt feele the fruit of thy liberty: After that the great Priest had prophesied in this manner, with often breathings, he made a conclusion of his words: Then I went amongst the company of die rest and followed the procession: everie one of the people knew me, and pointing at me with their fingers, said in this sort: Behold him who is this day transformed into a man by the puissance of the soveraigne goddesse, verily he is blessed and most blessed that hath merited so great grace from heaven, as by the innocencie of his former life, and as it were by a new regeneration is reserved to the obsequie of the goddesse. In the meane season by little and little we approached nigh unto the sea cost, even to that place where I lay the night before being an Asse. There after the images and reliques were orderly disposed, the great Priest compassed about with divers pictures according to the fashion of the Aegyptians, did dedicate and consecrate with certaine prayers a fair ship made very cunningly, and purified the same with a torch, an egge, and sulphur; the saile was of white linnen cloath, whereon was written certaine letters, which testified the navigation to be prosperous, the mast was of a great length, made of a Pine tree, round and very excellent with a shining top, the cabin was covered over with coverings of gold, and all the shippe was made of Citron tree very faire; then all the people as well religious as prophane tooke a great number of Vannes, replenished with odours and pleasant smells and threw them into the sea mingled with milke, untill the ship was filled up with large gifts and prosperous devotions, when as with a pleasant wind it launched out into the deep. But when they had lost the sight of the ship, every man caried againe that he brought, and went toward the temple in like pompe and order as they came to the sea side. When we were come to the temple, the great priest and those which were deputed to carrie the divine figures, but especially those which had long time bin worshippers of the religion, went into the secret chamber of the goddesse, where they put and placed the images according to their ordor. This done, one of the company which was a scribe or interpreter of letters, who in forme of a preacher stood up in a chaire before the place of the holy college, and began to reade out of a

booke, and to interpret to the great prince, the senate, and to all the noble order of chivalry, and generally to all the Romane people, and to all such as be under the jurisdiction of Rome, these words following (Laois Aphesus) which signified the end of their divin service and that it was lawfull for every man to depart, whereat all the people gave a great showt, and replenished with much joy, bare all kind of hearbs and garlands of flowers home to their houses, kissing and imbracing the steps where the goddesse passed: howbeit I could not doe as the rest, for my mind would not suffer me to depart one foot away, so attentiv was I to behold the beauty of the goddesse, with remembrance of the great miserie I had endured.

THE FORTY-EIGHTH CHAPTER

How the parents and friends of Apuleius heard news that he was alive and in health.

In the mean season newes was carried into my countrey (as swift as the flight of birds, or as the blast of windes) of the grace and benefit which I received of the goddesse, and of my fortune worthy to be had in memory. Then my parents friends and servants of our house understanding that I was not dead, as they were falsely informed, came towards me with great diligence to see me, as a man raised from death to life: and I which never thought to see them againe, was as joyfull as they, accepting and taking in good part their honest gifts and oblations that they gave, to the intent I might buy such things as was necessarie for my body: for after I had made relation unto them of all my pristine miserie, and present joyes, I went before the face of the goddesse and hired me a house within the cloister of the temple to the end I might continually be ready to the service of the goddesse, and ordinarily frequent the company of the priests, whereby I would wholly become devout to the goddesse, and an inseparable worshipper of her divine name: It fortun'd that the goddesse appeared to me oftentimes in the night perswading and commanding me to take the order of her religion, but I, though I was indued with a desirous good will, yet the feare of the same withheld me considering her obeysance was hard and difficile, the chastitie of the Priests intolerable, and the life fraile and subject to manie inconveniences. Being thus in doubt, I refrained my selfe from all those things as seemed impossible.

On a night the great priest appeared unto me, presenting his lap full of treasure, and when I demanded what it signified, he answered, that it was sent me from the countrey of Thessaly, and that a servant of mine named Candidus was arived likewise: when I was awake, I mused in my selfe what this vision should pretend, considering I had never any servant called by that name: but what soever it did signifie, this I verely thought, that it was a foreshew of gaine and prosperous chance: while I was thus astonied I went to the temple, and taried there till the opening of the gates, then I went in and began to pray before the face of the goddesse, the Priest prepared and set the divine things of every Altar, and pulled out the

fountaine and holy vessell with solempne supplication. Then they began to sing the mattens of the morning, testifying thereby the houre of the prime. By and by behold arived my servant which I had left in the country, when Fotis by errour made me an Asse, bringing with him my horse, recovered by her through certaine signes and tokens which I had upon my backe. Then I perceived the interpretation of my dreame, by reason that beside the promise of gaine, my white horse was restored to me, which was signified by the argument of my servant Candidus.

This done I retired to the service of the goddesse in hope of greater benefits, considering I had received a signe and token, whereby my courage increased every day more and more to take upon me the orders and sacraments of the temple: insomuch that I oftentimes communed with the Priest, desiring him greatly to give me the degree of the religion, but he which was a man of gravitie, and well renowned in the order of priesthood, deferred my affection from day to day, with comfort and better hope, as parents commonly bridle the desires of their children, when they attempt or indeavour any unprofitable thing, saying, that the day when any one should be admitted into their order is appointed by the goddesse, the Priest which should minister the sacrifice is chosen by her providence, and the necessary charges of the ceremonies is allotted by her commandement, all which things he willed me to attend with marvailous patience, and that I should beware either of too much hastinesse, or too great slacknesse, considering that there was like danger, if being called I should delay: or not called I should be hasty: moreover he said that there was none of his company either of so desperate a mind, or so rash and hardy, as to enterprise any thing without the commandement of the goddesse, whereby he should commit a deadly offence, considering that it was in her power to damne and save all persons, and if any were at the point of death, and in the way to damnation, so that he were capable to receive the secrets of the goddesse, it was in her power by divine providence to reduce him to the path of health, as by a certaine kind of regeneration: Finally he said that I must attend the celestiall precept, although it was evident and plaine, that the goddesse had already vouchsafed to call and appoint me to her ministry, and to will me refraine from prophane and unlawfull meates, as those Priests which were already received, to the end I might come more

apt and cleane to the knowledge of the secrets of religion. Then was I obedient unto these words, and attentive with meek quietnesse, and probable taciturnity, I daily served at the temple: in the end the wholesome gentlenesse of the goddesse did nothing deceive me, for in the night she appeared to me in a vision, shewing that the day was come which I had wished for so long, she told me what provision and charges I should be at, and how that she had appointed her principallest Priest Mythra to be minister with me in my sacrifices.

When I heard these divine commandements, I greatly rejoyced: and arose before day to speake with the great Priest, whom I fortun'd to espie comming out of his chamber: Then I saluted him, and thought with my selfe to aske and demand his counsell with a bold courage, but as soone as he perceived me, he began first to say: O Lucius now know I well that thou art most happy and blessed, whom the divine goddesse doth so greatly accept with mercy, why dost thou delay? Behold the day which thou desiredst when as thou shalt receive at my hands the order of religion, and know the most pure secrets of the gods, whereupon the old man tooke me by the hand, and lead me to the gate of the great temple, where at the first entrie he made a solempne celebration, and after morning sacrifice ended, brought out of the secret place of the temple books, partly written with unknown characters, and partly painted with figures of beasts declaring briefly every sentence, with tops and tailes, turning in fashion of a wheele, which were strange and impossible to be read of the prophane people: There he interpreted to me such things as were necessary to the use and preparation of mine order. This done, I gave charge to certaine of my companions to buy liberally, whatsoever was needfull and convenient, then he brought me to the next bains accompanied with all the religious sort, and demanding pardon of the goddesse, washed me and purified my body, according to custome. After this, when noone approached, he brought me backe againe to the temple, presented me before the face of the goddesse, giving a charge of certaine secret things unlawfull to be uttered, and commanding me, and generally all the rest, to fast by the space of ten continuall daies, without eating of any beast, or drinking any wine, which thing I observed with a marvellous continencie. Then behold the day approached, when as the sacrifice should be done, and when night came there arrived on every coast,

a great multitude of Priests, who according to their order offered me many presents and gifts: then was all the Laity and prophane people commanded to depart, and when they had put on my back a linnen robe, they brought me to the most secret and sacred place of all the temple. You would peradventure demand (you studious reader) what was said and done there, verely I would tell you if it were lawfull for me to tell, you should know if it were convenient for you to heare, but both thy eares, and my tongue shall incur the like paine of rash curiositie: Howbeit, I will content thy mind for this present time, which peradventure is somewhat religious and given to some devotion, listen therefore and beleeve it to be true: Thou shalt understand that I approached neere unto Hell, even to the gates of Proserpina, and after that, I was ravished throughout all the Element, I returned to my proper place: About midnight I saw the Sun shine, I saw likewise the gods celestiall and gods infernall, before whom I presented my selfe, and worshipped them: Behold now have I told thee, which although thou hast heard, yet it is necessarie thou conceale it; this have I declared without offence, for the understanding of the prophane.

When morning came, and that the solemnities were finished, I came forth sanctified with xii. Stoles and in a religious habit, whereof I am not forbidden to speake, considering that many persons saw me at that time: there I was commanded to stand upon a seate of wood, which stood in the middle of the temple, before the figure and remembrance of the goddesse; my vestiment was of fine linnen, covered and embroidered with flowers. I had a pretious Cope upon my shoulders hanging downe to the ground, whereon were beasts wrought of divers colours as Indian dragons, and Hiperborian Griphons, whom in forme of birds, the other world doth ingender; the Priests commonly call such a habit, a celestiall Stole: in my right hand I carried a light torch, and a garland of flowers upon my head, with Palme leaves sprouting out on every side: I was adorned like unto the Sun, and made in fashion of an Image, in such sort that all the people compassed about to behold me: then they began to solemnize the feast of the nativitie, and the new procession with sumptuous bankets and delicate meates: the third day was likewise celebrated with like ceremonies with a religious dinner, and with all the consummation of the order: when I had continued there a good space, I conceived a marvailous great

pleasure and consolation in beholding ordinarily the Image of the goddess, who at length admonished me to depart homeward, not without rendring of thanks, which although it were not sufficient, yet they were according to my power. Howbeit I could unneth be perswaded to depart, before I had fallen prostrate before the face of the goddess, and wiped her steps with my face, whereby I began so greatly to weepe and sigh that my words were interrupted, and as devouring my prayer, I began to say in this sort: O holy and blessed dame, the perpetuall comfort of humane kind, who by thy bounty and grace nourishest all the world, and hearest a great affection to the adversities of the miserable, as a loving mother thou takest no rest, neither art thou idle at any time in giving thy benefits, and succoring all men, as well on land as sea; thou art she that puttest away all stormes and dangers from mans life by thy right hand, whereby likewise thou restrainest the fatall dispositions, appeasest the great tempests of fortune and keepest backe the course of the stars: the gods supernall doe honour thee: the gods infernall have thee in reverence: thou environest all the world, thou givest light to the Sunne, thou governest the world, thou treadest downe the power of hell: By thy meane the times returne, the Planets rejoyce, the Elements serve: at thy commandment the winds do blow, the clouds increase, the seeds prosper, and the fruits prevaile, the birds of the aire, the beasts of the hill, the serpents of the den, and the fishes of the sea, do tremble at thy majesty, but my spirit is not able to give thee sufficient praise, my patrimonie is unable to satisfie thy sacrifice, my voice hath no power to utter that which I thinke, no if I had a thousand mouths and so many tongues: Howbeit as a good religious person, and according to my estate, I will alwaies keepe thee in remembrance and close thee within my breast. When I had ended mine orison, I went to embrace the great Priest Mythra my spirituall father, and to demand his pardon, considering I was unable to recompence the good which he had done to me: after great greeting and thanks I departed from him to visit my parents and friends; and within a while after by the exhortation of the goddess. I made up my packet, and tooke shipping toward the Citie of Rome, where with a prosperous winde I arrived about the xii. day of December. And the greatest desire that I had there, was daily to make my praier to the soveraigne goddess Isis, who by reason of the place where her temple was builded, was called Campensis, and continually adored of the people of Rome. Her minister and

worshipper was I, howbeit I was a stranger to her Church, and unknowne to her religion there.

When the yeare was ended, and the goddesse warned me againe to receive this new order and consecration, I marvailed greatly what it should signifie, and what should happen, considering that I was a sacred. person already, but it fortun'd that while I partly reasoned with my selfe, and partly examining the thing with the Priests and Bishops, there came a new and marvailous thought in my mind, that is to say, I was onely religious to the goddesse Isis, but not sacred to the religion of great Osiris the soveraigne father of all the goddesses, between whom, although there was a religious unities and concord, yet there was a great difference of order and ceremony. And because it was necessary that I should likewise be a minister unto Osiris, there was no long delay: for in the night after, appeared unto me one of that order, covered with linnen robes, holding in his hands speares wrapped in Ivie, and other things not convenient to declare, which then he left in my chamber, and sitting in my seate, recited to me such things as were necessary for the sumptuous banquet of mine entrie. And to the end I might know him againe, he shewed me how the ankle of his left foote was somewhat maimed, which caused him a little to halt.

After that I manifestly knew the will of the God Osiris, when mattins was ended, I went from one to another, to find him out which had the halting marke on his foote, according as I learned by my vision; at length I found it true: for I perceived one of the company of the Priests who had not onely the token of his foote, but the stature and habite of his body, resembling in every point as he appeared in the night: he was called Asinius Marcellus, a name not much disagreeing from my transformation. By and by I went to him, which knew well enough all the matter, as being monished by like precept in the night: for the night before as he dressed the flowers and garlands about the head of the god Osiris, he understood by the mouth of the image which told the predestinations of all men, how he had sent a poore man of Madura, to whom he should minister his sacraments, to the end hee should receive a reward by divine providence, and the other glory, for his vertuous studies. When I saw my selfe this deputed unto religion, my desire was stopped by reason of povertie, for I had spent a great part of my goods in travell

and peregrination, but most of all in the Citie of Rome, whereby my low estate withdrew me a great while.

In the end being oft times stirred forward, not without great trouble of mind, I was constrained to sell my robe for a little money: howbeit sufficient for all my affaires. Then the Priest spake unto me saying, How is it that for a little pleasure thou art not afraid to sell thy vestiments, and entring into so great ceremonies, fearest to fall into povertie? Prepare thy selfe, and abstaine from all animall meats, as beasts and fish. In the meane season I frequented the sacrifices of Serapis, which were done in the night, which thing gave me great comfort to my peregrination, and ministred unto me more plentiful living, considering I gained some money in haunting the court, by reason of my Latin tongue.

Immediately after I was eftsoones called and admonished by the god Osiris, to receive a third order of religion. Then I was greatly astonied, because I could not tell what this new vision signified, or what the intent of the celestiall god was, doubting least the former Priests had given me ill counsell, and fearing that they had not faithfully instructed me: being in this manner as it were incensed the god Osiris appeared to me the night following, and giving me admonition said, There is no occasion why thou shouldest be afraid with so often order of religion, as though there were somewhat omitted, but that thou shouldest rather rejoyce, since as it hath pleased the gods to call thee three times, when as there was never yet any person that atchieved to the order but once: wherefore thou maist thinke thy selfe happy for so great benefits. And know thou that the religion which thou must now receive, is right necessary, if thou meane to persever in the worshipping of the goddesse, and to make solempnity on the festivall day with the blessed habite, which thing shalt be a glory and renowne to thee.

After this sort, the divine majesty perswaded me in my sleepe, whereupon by and by I went towards the Priest, and declared all that which I had seene, then I fasted ten dayes according to the custome, and of mine owne proper will I abstained longer then I was commanded: and verely I did nothing repent of the paine which I had taken, and of the charges which I was at, considering that the divine providence had given me such an order, that I gained

much money in pleading of causes: Finally after a few dayes, the great god Osiris appeared to me in the night, not disguised in any other forme, but in his owne essence, commanding me that I should be an Advocate in the court, and not feare the slander and envie of ill persons, which beare me stomacke and grudge by reason of my doctrine, which I had gotten by much labour: moreover, he would not that I should be any longer of the number of his Priests, but he allotted me to be one of the Decurions and Senatours: and after he appointed me a place within the ancient pallace, which was erected in the time of Silla, where I executed my office in great joy with a shaven Crowne.

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