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## Apologie

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*Emperours* they esteeme *Learning* and all *Vertue* to be the *Bare* and *plaine* of a *Common-wealth*: And yet (forsooth) these *Archidamuses* will seeme to countenance and entertaine *Musicks Professors*; But alas it is vpon *Colours* and *Pretext*, to make shew vnto the world that there is in them a *Musicall Genius*, and a religious disposition; they make this their vertue, to shadow such inhumane desires, for the better accomplishing of their priuate ends. And when their humours are to be besotted with the *Soule-ravishing* pleasure and content of melodious *Harmony*, they seeke either by dissembling *Commendations*, or grosse *Flattery*, or the like, (by any ordinary capacity quickly conceiued) to grieue and discontent those *outwardly*, who afford them delight, and contentment *inwardly*.

What pollicies are vs'd in the *Entertaining* of these *Professors*, in the *Retaining* of them, and in their small *Salaries* and *Pittances* (which they terme *Competencies*) I forbear at this time to disclose; But let such *Golden Sheepe*, who are better *Glad* then *Taught*, & wanting an ingenuous & generous disposition, are willing to prostitute themselves to *Dance* after euery mans *Pipe*, or to *Fiddle* at euery mans *Whistle*, be as they deserue; I could wish & aduice al *Students* of our *Art*, or any other noble *Science* and *Speculative Facultie* whatsoever, to account of *Such* as they account of *Them*, and to stand firme for the honour and estimation of *Learning*.

But to our former discourse: Most men respect *Parasutes* most, who soothlingly feede, and flatter them in their naturall affections, but reiect and despise those *Tell-truths* who discover their follies. Let *Common Prælife* and her *Complices* censure me as they please, building vpon a good foundation I am prepar'd; For 'tis neither *Vaine-glory*, nor *Ambition* that I ayme at, but onely the *Honour* of our *Art*, to vindicate *Her* from these *Solacismes*, and *Barbarismes*, wherewith she is now pestred. I loue and reuerence the vnderstanding *Artist* and naturall *Affecter*, as life; but detest the selfe-conceited pertinacious *Ayrist*, and politick *Fauourite* as death; & both shall be knowne by their affecting, or censuring of me.

It is an easie matter (saith one) to finde fault; & an ordinary matter (say I) tis to commit a fault, and there is no reason but faults (especially great ones as these are) should be corrected.

(1) *Gla: Ded:* (1) *Franchinus* obserued these errors in the *Common Prælife*, and  
*lib. 3 cap 8.* reiected them. *Clareanus*