

The Renowned

HISTORY

OF THE

SEVEN CHAMPIONS

OF

CHRISTENDOM.

VIZ.

St. George of England,		St. Dennis of France,
St. James of Spain,		St. Anthony of Italy,
St. Andrew of Scotland,		and
St. David of Wales,		St. Patrick of Ireland.

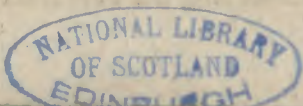
EPITOMIZED.

Shewing their valiant exploits both by Sea and Land; their combating with Giants, Monsters, Lions and Dragons Their Tilts and Tournaments in honour of their Mistresses: Their overcoming Magicians and Necromancers, and putting an end to their direful Enchantments: Their Knighthood, Chivalry and magnificent prowess, against the enemies of Christ, and in honour of Christendom, in Europe, Asia, and Africa. To which is added, the true manner of their Deaths, and how they came to be entitled,

The SEVEN SAINTS of CHRISTENDOM,

GLASGOW:

Printed for GEORGE CALDWELL, Book-
seller in Paisley. 1784.



The Renowned HISTORY
OF THE
SEVEN CHAMPIONS, &

C H A P. I.

The birth of St. George; how he was stolen away from his nurses, and how he delivered himself and the other Champions from the Cave of Kalyb the Enchantress.

AFTER that this our Island (first inhabited by Brute) began to flourish with arts and arms, the famous city of Coventry lived the renowned Albert, Lord High Steward of England, that took to wife a lady of matchless beauty and virtues, who having been long barren, at last conceived with child, but nightly dreams so tormented her mind (that she was conceived of a dragon which should cause her death as she never ceas'd, but caus'd her lord by art to learn what should be the meaning thereof, who condescending to her desires; accompanied only with one knight repaired to Kalyb, the lady of the woods, from whom he received this mysterious Oracle:

Sir knight return home to thy lady,
Who hath brought forth a worthy baby,
A champion bold, of courage stout,
Whose fame shall ring the world throughout.

Having received this answer, they soon returned, but ere he came home, his lady by losing her own life, brought another life into the world, being delivered of a son, upon whose breast was figured a dragon, on his right hand a blood red cross, and on his left leg a golden garter: his name was given him George, and three nurses provided to look to him; notwithstanding which, he was stolen away by the enchantress Kalyb; which when his father upon his return found, for very grief he left his habitation, and ended his life in a strange country.

In the mean time, St. George grew in strength and beauty, whose noble deportment (being now grown to man's estate) so fired the heart of the enchantress with lust, that with all the seducement imaginable she sought to accomplish her desires, and to gain his affections, revealed to him of what lineage he was, and also gave him the command of her cave by the gift of a silver wand, which she put in his hand, leading him to a rock to behold some trophies of her sorceries, but she entring in before him, he struck the rock with his wand, which presently closed, and in it this miserable woman, where she ended her wretched life.

St. George then like a gallant knight, released from thralldom six worthy champions, whom this enchantress Kalyb had a long time kept prisoners: viz. St. Dennis of France, St. James of Spain, St. Anthony of Italy, St. Andrew of Scotland, St. Patrick of Ireland, and St. David of Wales; he with them mounting their steeds, and girding on their swords, which also they found in the cave, departed forth to seek out adventures, travelling till they came to a spacious plain, in the midst whereof stood a brazen pillar that had seven several ways leading to it, which invited these seven champions to take each of them a diverse path. Were we will leave six of them to their different progresses, and relate in the first place the adventures of our English knight, as you may read in the chapter following.

C H A P. II.

How St. George killed the burning Dragon in Egypt, redeemed Sabine the king's daughter from death. But he was betrayed by Almidor the black king of Morra and sent unto the Sultan of Persia, where he remained seven years in prison.

THE valiant St. George having left the other champions, as you have heard, after some months travel, arrived within the Egyptians territories, which country was at that time annoyed with a burning dragon, whose hunger, if it were not every day appeased with the body of a true virgin, he would breathe forth such a stench from his nostrils, as infected the whole country with a horrible plague, which for four and twenty years together continued, till there was not one virgin left but the king's daughter only, and she ready next day to be offered up in sacrifice to him, if the dragon in the mean time was not destroyed; wherefore the king her father proclaimed, that whosoever would combat with the dragon and preserve his daughter's life, in renown thereof should have a daughter to wife, and the crown of Egypt after his decease; which was made known to St. George by a hermit that country; whereupon he resolved to undertake this adventure, and lodging with the hermit that night, the next morning mounting his steed, he took his journey to a valley, whither the king's daughter was led by sage matrons to be made a prey to the dragon's jaws, whom our English knight accosting returned her back to her father, promised to kill that enemy of Egypt's health, or lose his life in the encounter, so like a bold adventurous knight, rode to the place where the dragon had his residence.

This horrible dragon, whose monstrous proportions would have afrighted any knight but only St. George, as soon as she beheld him, wallowed from her hideous den, and gave him a fierce assault with her wi-

and tail, who nimbly avoiding her fury gave her such a thrust with his spear, that it shivered into five hundred pieces; the dragon coming on afresh, smote him such a deadly blow as felled both horse and man to the ground; when again rising and stepping a little backwards, he went under the protection of an orange tree, which was of such virtue, that no venomous thing dare approach unto it, where this valiant knight a while rested him, and refreshing himself with the juice of one of the oranges, he again entered combat with the dragon, after many fierce assaults with an eager courage closed with her, and thrust his sword up to the hilt in her belly, being penetrable in no other place, from whence issued such abundance of purple gore as turned the grass into vermilion colour, and then redoubling his blows, gave her such another thrust under the wing with his sword, as pierced her heart, liver, and bone, and made her yield her life to the force of the conquering champion, who returned thanks to heaven for his victory: with his good sword, which was called *Ascaion*, he cut off the dragon's head, and pitching it on the truncheon of his spear, rode towards the court, expecting for his good service to be most royally entertained.

At that time *Almidor*, the black king of Morocco, was in earnest suit with king *Ptolomy*, for to have his daughter *Sabrine* in marriage, and having notice of *St. George's* victory, fearing he would become his rival, he intended to rub him of his honour, and to that purpose hired twelve Egyptian knights, who set upon *St. George* as he was coming to court; but the valiant champion so behaved himself, that in a little space he made their lives pay for their treachery; which *Almidor* perceiving, when he could do no otherwise ran to the court, crying, *Victoria! Victoria!* The enemy of Egypt is overthrown.

This being made known to king *Ptolomy*, *St. George* was most royally received by him, but far more courteously by his beautiful daughter *Sabrine*, who then set her affections so deeply on him, as length of time

would not wear it out, which she could not forbear to express unto him, and once at such a time, as she was overheard by this black-moor king, whose love she had decided in respect of the English knight's, proffering to forsake her parents and idol gods, and to travel with him wheresoever Fortune would guide their steps, all which was by Almidor made known to king Ptolemy, who thereupon consulting together, framed a letter to the Sultan of Persia, in which was contained his sentence of death, and he made the messenger to carry his own condemnation, which he very innocently undertook to do; and coming to Persia, near Sultran's palace observing their monstrous idolatry, he could no longer hold, but threw down their images of Mâhomet and Apollo, and slew those who offered to withstand him; insomuch that the rumour thereof being noised at the court, great forces were sent against him, whom he opposed in single self, and slew many of them to the Stygian river; but multitudes overcoming valour, his numerous enemies so wearying his arm, that his never daunted courage was forced to yield, and let his weapon fall to the ground.

There was he taken and carried before the Sultan, to whom he delivered Ptolemy's letter, who thereupon much enraged, commanded St. George, to be laid in a deep dungeon, vowing he should never return thence out unless it were to execution; where now we must leave our English champion, to relate the deeds of the other six. And first what befel St. Dennis of France

C H A P. III.

How St. Dennis was transformed into a hart by enchantment of mulberries, and how he recovered his shape, and put an end to the enchantment of Eglantine the king's daughter Thebessaly.

SAINTE Dennis, the worthy champion of France, after he parted from the other six champions, and the brazen pillar, travelled till he came into the d

Seven Champions of Christendom.

part country of Theffaly, inhabited only by wild beasts, where being almost famished with hunger, chanced to feed upon the berries of a mulberry tree, which being enchanted by magick art, in an instant transformed his body into the likeness of an hart (only his natural reason remained) in which condition he remained a long time, bewailing his misfortune, till one day, shading himself under the leaves of that luckless tree he heard a hollow voice from the trunk thereof breathe forth these words, "Worthy champion of France, know that this tree proceeds from fair Eglantine, the king's daughter of Theffaly, who for my pride was transformed into this mulberry tree; seven years thou must continue in the shape of an hart, when thou shalt be restored by eating of roses, which being done, cut down this tree, and thereby shall the enchantment be ended."

At the end of which prefixed time, his horse, who had a long time left him, brought two roses in his teeth, which St. Dennis took and ate, and immediately fell into a deep sleep, and upon his awaking, he found himself returned again to his former shape, for which he returned thanks to God, and curiously decked and trimmed his horse for his worthy service. Then taking his sword in hand, proceeded to finish the enchantment, and with one blow cut in sunder the tree, from which issued a most beautiful damsel, of such an angelical love, as fired the French champion's heart with affection to her, and after some parleys of love past betwixt them, they plighted their faiths to each other, and then travelled together to her father's court, who received them with unspeakable joy and comfort; where we will leave this champion of France to relate what happened to St. James the champion of Spain.

C H A P. IV.

How St. James the champion of Spain, killed a wild boar in India: how for the Christian religion he should have been shot to death: and how he stole away the king's daughter.

THE renowned Spanish champion, in his progress in seeking out adventures, after many worthy acts by him achieved, came to the magnificent city of Jerusalem, just at such a time as Nebuzarad the king thereof was going out on a royal hunting, having made proclamation, That whosoever slew the first wild beast in the forest, should have in reward a corslet of steel worth a thousand shekels of silver.

Thirst of honour, and hope of gain, the two spur that prick men forward to worthy enterprizes, caused St. James to join himself with this honourable company, yea, to outgo them in noble resolutions; for scouring over the plain before the hunters, he came into a spacious forest, where his valour quickly had an object to work upon, being a mighty wild boar lying before his mossy den, of such a wonderful bigness and proportion, as is almost incredible to declare; but the magnanimous champion St. James, notwithstanding, courageously set upon him, dealing such blows with his keen falchion, that ere the rest of the company came in, he overcame that monstrous boar, cutting off his head, and presenting it to the king of Jerusalem, who accordingly gave him the reward promised; but having intelligence immediately, that he was a Spanish christian, his mind was altered, that immediately he condemned him to die; yet for his good service in killing the boar, gave him leave to chuse his own death. St. James seeing it would be no other wise, desired to be bound to a pine tree, and after an hour's respite to make his peace with heaven, to be shot to death by a true virgin.

But when the same came to be put in execution, no

one maid could be found that would undertake it: whereupon the king commanded that lots should be cast, which fell upon his own daughter, the beauteous Celestine, whose heart was already fired with the love of the heroick champion; and therefore on her bare knees, earnestly begged his life of her father, which with much ado was granted, but he for ever banished the land, and departing a little space, out of the love he bore to Celestine, who had preserved his life, he ventured again, discolouring his face and hands, and remaining dumb that he might not be known, at last got an opportunity to discover himself, and obtaining her consent to go along with him in the dead time of the night, mounted her on his steed (which he shod backward to prevent pursuit) and after many dangers narrowly escaped, at last they happily arrived in Spain.

C H A P. V.

The Adventures of St. Anthony, St. Andrew, and St. Patrick, the champions of Italy, Scotland, and Ireland.

THE noble champion St. Anthony of Italy having (after leaving the other six champions) travelled over many hills and dales, woods and forests, came at last into the country of Thrace, where upon the top of an high mountain stood an impregnable castle, wherein lived a terrible giant, named Blanderon, that had over the principle gate of his castle these verses written:

What champion to this castle doth repair;
Here lives a giant bold within this place,
Who pris'ners keeps seven Virgins chaste and fair,
Daughters unto the noble king of Thrace,
All those who with this giant fierce will fight,
Shall have a Virgin's prayers day and night.

Thirst of glory and honourable renown, so fired the breast of the noble champion, that he thundered at the

gate with the pommel of his sword as loud as Cyclops when they forged the armour of Achilles; the giant being roused at this terrible noise, came running out of the gate with a great oak tree flourishing about his head, intending with one blow to crush in pieces the bones of St. Anthony for disturbing him of his repose; but the nimble knight so avoided his strokes by skipping continually out of his reach, that the giant in short space grew weary with brandishing so unweildy a weapon, which when St. Anthony perceived he lightly leaped to him, and with one blow brought the giant upon his knees, which being seconded with another of mighty force bereaved the giant of his life sending his soul into the dark regions, there to inhabit with grim Pluto, then thanking God for his victory, he entered the castle, where he was kindly entertained by Rosalinde, one of the Thracian king's daughters; she shewed him all the rarities of the castle, and amongst the rest, six silver swans swimming on a great pond of water, which were the other six daughters of the king of Thrace, whose chastities the lustful giant attempting to violate, the kinder destinies (in commiseration of them) transformed them into milk-white swans, to signify their chastities were without spot and blemish.

After some short repose to refresh himself, St. Anthony with Rosalinde posted to the Thracian court where they were kindly entertained; but the king hearing of his daughters transformation, with great grief departed to the castle, resolving there to spend his days with invoking his country gods, to restore his daughters to their shapes: whereupon St. Anthony not willing to spend his days in ease and luxury, resolved privately to depart from thence, which being made known to Rosalinde, she also secretly departed with him.

In the mean time, the famous champion St. Andrew of Scotland, having passed through many dangers in a vale of waiking spirits, came wandering also into this country of Thrace, fortune guiding his steps to the

same castle wherein the Thracian king was worshipping his heathen gods, which he perceiving, and knowing the cause of his great idolatry, St. Andrew like a true christian champion, taught him the worship of the living God; which, when they had rightly performed on a sudden the milk-white swans were changed into the shape of beautiful ladies, to the great joy of all present; for St. Andrew having knowledge it was St. Anthony that had slain the giant Blanderon, and how he was departed with the lady Rosalinde, he secretly stole away from the Thracian king, to seek St. Anthony whom he greatly longed to see, and the king's daughters understanding he was gone, travelled after him, whose sudden departure caused great sorrow throughout all Thrace.

The six ladies having travelled many a weary mile, in a fruitless search after St. Andrew, came at last to an uninhabited wilderness, save only with beasts and savage monsters, where they were surprized by thirty bloody satyrs, that hauled them by the hair of their hands, regardless of their shouts and loud sounding outcries, intending to have ravished them of their virgin honours, but heaven, (that always favours the virtuous) had so ordered it, that St. Patrick, that magnanimous Irish champion, after many heroic actions by him performed, was at the same instant also in the desert place, who beholding the inhumanity of those savage creatures courageously set upon them, and put them to flight, delivering thereby those most excellent princesses from death, or what they accounted worse than death, the spoiling of their virginities; who after some pause of time, being a little come to themselves, related to St. Patrick the occasion of their journey, with an account of the achievements both of St. Anthony and St. Andrew, as you heard before in the beginning of this chapter, St. Patrick comforting them the best he could; like a noble knight undertook to be their conductor in their undertakings, having himself also a mind to behold those magnanimous knights who formerly had been his champions of the

of Kalyb, in which journey we will for a while leave them to relate the actions of the seventh and last champion, St. David of Wales.

C H A P. VI.

How St. David the champion of Wales by art of magick slept seven years in the enchanted garden of Ormondine the Necromancer, and how St. George escaped out of prison in Persia, and redeemed the champion of Wales from his enchantment.

WE come next to speak of that magnanimous hero, St. David of Wales, whose valiant exploits and heroic performances were nothing inferior to the rest of the six champions; making the name of Christendom famous in those nations that acknowledge no true God, especially his actions in the Tartarian court are not to be passed over in silence, where his prowess gained him the honour to become the Emperor's champion. But upon a solemn feast day, whereupon were kept royal tilts and tournaments in honour of the Emperor's birth, it was St. David's unlucky fortune to kill the count Palatine, being heir apparant to the Tartarian crown, at which the Emperor was so incensed that he would have slain him presently, but that in honour he could not do it; whereupon he bethought himself of a cleanly conveyance, which was to the enchanted garden upon the confines of that country, kept by a famous necromancer, named Ormondine, binding him by the oath of knighthood, to bring him from thence the necromancer's head; all which St. David promised faithfully to perform, and with an undaunted courage went to the place, where at the entrance it was a rock of stone, in which was inclosed a most rich sword, nothing appeared outwardly but the hilt; about the pummel thereof in letters of gold was thus engraven:

This sword cannot be pull'd forth,
But by a knight from out of the north:

Seven Champions of Christendom.

St. David verily imagining himself to be this knight of the north, courageously assailed to pull it forth; but no sooner was his hand on the hilt, but his senses were oppress'd with a somniferous sleep, that it was impossible for him to awake until the enchantment was finished, which afterwards was performed by St. George whose exploits we now come to relate.

Seven times had the world's bright eye run his annual course through the twelve signs of the Zodiac, since Sr. George was confined in that nasty Persian prison, by the treachery of the king of Morocco; when by chance tumbling upon a bar of iron, he made such use of it, that with continual labour he digg'd himself a passage through the ground; till in the dead time of the night he ascended just in the middle of the Sultan's court: time and place thus favouring his designs, he ceased not to lend his assisting arms, to work out the rest; for hearing some grooms in the Sultan's stable, preparing their horses ready to go on hunting the next day, he took the bar of iron, and killed them all; which being done, he took the strongest gelding, and richest caparisons, wherewith he bravely furnished himself; then with a chalk-stone upon a black marble pillar, he thus wrote,

Sultan farewell, for George is fled,

Thy steed is lost, thy grooms are dead.

So setting forward towards the gates, he thus salutes the porter, "Porter open the gates with speed, for George of England is escaped out of prison, and hath murdered all the Sultan's grooms, which has alarmed the whole court." The porter, ignorant of what had happened, opened the gate for St. George, who with a nimble pace never rested till he came within the confines of Greece, beyond the reach of the Persian horsemen, who in vain pursued after. But now hunger again oppress'd him as sharp as imprisonment did before, so that for several days his horse and he fared alike, being forced to eat the grass of the field,

and to drink the water of the running streates; at last he espied a castle not far off, whither he directed his weary steps, desiring of a lady who stood looking over the walls, a meal of meat to relieve almost a famished knight; but she with a curst frown bid him begone, or else his life must pay for his presumption, her lord being a mighty giant, that with crushed bones did recompense the sawciness of such intruders. Now, saith St. George, by the honour of my knighthood here will I obtain my dinner, or else become food for crows by his accursed hand. The lady abashed at these words gave information, to the giant, who immediately came forth, of such a monstrous and deformed propotion, that he would have daunted a courageous knight, though strong and lustful for an encounter; yet George (though much enfeebled by hunger) with a magnanimous resolution set upon him, and notwithstanding the giant was armed with a mighty bar of iron, the Christian champion dealt him such blows, that in fine the giant was forced to surrender up his life, and the command of the castle into the hands of St. George.

St. George having now finished his work, went in to the castle to receive his wages, viz. his dinner which he had earned, but for fear the lady should mingle poison in his food, he made her first to taste of every dish, and having stayed some time to refresh himself and his horse, he left the castle in keeping of the lady, and went on in pursuit of his travels, passing through the rest of Greece and Phrygia, until he came into the confines of Tartary unto the enchanted garden of Ormondine, where he espied a sword enclosed in the enchanted rock, when he no sooner put his hand into the hilt, he drew it out with much ease, when immediately the heavens were overcast with a thick darkness, and the earth shook and rumbled like mighty peals of thunder, the winds blew so impetuously that strong oaks were rent in pieces by the same, and then the enchanted garden vanished away, and the champion of Wales awaked out of his sleep, where he had

lain for seven years. The necromancer, after he had briefly declared his forepast life to St. George, gave a most terrible groan and died; whose head, with the enchanted sword, the English champion gave to St. David, to carry to the Tartarian court, according to his promise, whilst he himself travelled towards Barbary, where our muse will now attend him.

C H A P. VII.

How St. George arrived at Tripoly in Barbary, from whence he stole away Sabine the king of Egypt's daughter from the black moor king, and how she was known to be a pure virgin by the means of two lions.

THE noble St. George having, after many weary steps got to the kingdom of Barbary, he thought it vain to attempt upon Almidor by force of arms, seeing he was attended by so many worthy knights, and yet desiring above all things to have a sight of his beloved Sabine, for whose sake he had endured so long imprisonment; therefore he resolved to patch out the lion's skin with the fox's tail, and gain by policy what he could not gain by force; to this end he exchanged his horse, armour, and furniture with a palmer for his gown, staff and scrip, and so accoutred went directly to the court, where he beheld a number of palmers, waiting in the gate for alms, which the queen herself in person daily bestowed, in remembrance of the English champion; in distributing of which, when she espied this strange palmer, remembering how he resembled the princely countenance of St. George, she took him by the hand and led him aside from all the company, where he soon made himself known to her, who wept for joy of finding him whom she never expected to see again; and after some short discourse of her health and welfare, she related to him how her father had forced her to marry Almidor against her will, yet though outwardly she was linked to him, yet none but St. George enjoyed her

heart, for whose love she had hitherto continued a pure virgin, by virtue of a golden chain steeped in tyger's blood, which she wore seven times doubled about her neck. Then delivered she to him, his horse and sword with which he had formerly encountered the burning dragon. And now my George, quoth she, nothing remains but to free me from the power of my forced husband, which opportunity invites us unto; he being with the whole court rode out a hunting. St. George willingly condescended to her motion, sealing the same with as sweet a kiss as ever Leander bestowed on Hero; and having gotten the good will of an eunuch to go along with them; storing themselves with provisions, being gallantly mounted, they posted away with all the speed they could make, passing through diverse woods, desert and unknown places, to escape the pursuit of those which the black-moor king would send after them.

Having travelled thus for some few days together, at last the beautiful Sabine began to faint with hunger, which made St. George to leave her under the shade of a broad spreading oak, accompanied with the eunuch, whilst he went out in pursuit of some prey, to satisfy their craving appetite; so it was his fortune to kill a deer, which having cut out with his keen edged sword he brought a haunch thereof along with him, to present unto his beloved lady: but a sad accident happened in his absence, for two hungry lions ranging about for prey, came directly to the oaken tree, where these two weary travellers were reposing themselves, who with an angry mood seized upon the eunuch, and soon buried him in their hungry entrails, then tore they his steed in pieces, Sabine all the while beholding it, expecting herself to be the next morsel to allay their hunger; but quite contrary to her expectation with fawning gestures they came unto her, and laid their heads in her tender lap, and their quietly fell fast asleep, at which time St. George returned, who standing a while in amaze what to do, at last he threw down his venison, and with his trusty sword

Ascolon, soon dispatched both the lions. Now Sabine, saith he, I have sufficient proof of thy true virginity, the nature of these beasts being such, that they will bow their heads to none but such as have kept their chastities inviolate. Therefore divine Paragon, nature's wonder and love's abstract, doubt not but thy fame should resound for love and chastity so far as Phoebus darts his golden rays.

Then dressed he the venison for her which he had brought, and having refreshed themselves they set forward on their wonted travels, till they came into the country of Greece, where they soon had news of great tilts and tournaments suddenly to be held at the Emperor's court, in honour of his royal nuptials with the Emperor of China's daughter; the same whereof had summoned thither all the most approved and magnanimous heroes both in Europe, Asia and Africa, to try their manhood, and by noble exercise of arms to mount up into honour's throne, among the rest the seven champions of Christendom arrived there unknown to each other, of whose valiant acts to their country's honour we come now to declare.

C H A P. VIII.

How the seven Champions performed valiant exploits in the Grecian court; where having intelligence of the great preparations that were made by the Pagans, every Champion returned to his own country for forces to withstand them.

INfinite was the number of the knights assembled in the Grecian court, to adventure their chance in fortune's lottery for the purchasing of renown, but the seven champions attained to such favour with the Grecian Emperor, that he appointed them to be his own peculiar champions against all comers, each his several day, seven days together the appointed time for holding the justs. To relate all their several adventures, how they foiled each one that came against

them, would take too much time for our intended brevity; let it suffice to know, that their prowess was highly admired by the Emperor, as (in reward of the valour) he bestowed upon them a golden tree with seven branches, in the dividing whereof they came to be known unto each other, which so rejoiced their hearts, that they accounted that day as fortunate unto them as when first they were delivered from the thraldom of the enchantress Kalyb. But they had not long enjoyed the fruition of each others company when they arrived at the Emperor's court; an hundred heralds from an hundred several countries, which by the command of their princes proclaimed war against a Christendom, in these words:

“ We the most puissant Monarchs of Asia, and Africa, do by a general consent of us all, proclaim open war, fire and sword, with utter destruction to all the countries and kingdoms of Christendom, in a just revenge against them for the injuries sustained by their seven champions, desiring all the followers of Mahomet, Termagant and Apollo, in this our determination to join with us and take our parts.”

The Grecian Emperor being also a Pagan, associated with them, giving commandment to muster up the greatest forces his land could afford. All which when the seven champions understood, to prevent the bloody purposes, after due consideration had among themselves, each one with his betrothed lady departed home into his own country, there to raise forces to withstand the common enemy: St. George into England, St. Dennis into France, St. James into Spain, St. Anthony into Italy, St. Andrew into Scotland, St. Patrick into Ireland, and St. David into Wales; the prospect of whose delightful habitations they had never beheld in many years before; where they were more royally entertained according unto their own heart's desire, each several prince in his common cause contributing the utmost assistance he could make, appointing the bay of Portugal for their great rendezvous; and all with one general consent, nominating St. George

to be their general, whose valiant exploits and honourable performance, shall be discoursed of in the chapter follow.

C H A P. IX.

How the seven champions of Christendom arrived with all their troops in the bay of Portugal, where St. George made an oration to his soldiers. The dissention in the Pagan army; with other things that happened.

AT the appointed time the Christian champions, with each one a well approved army, met in the bay of Portugal, the number of which conjoined together; was about five hundred thousand; unto whom St. George, their appointed general, made this following oration.

“ Fellow soldiers and kind country men, whose
“ valour the world admires and dreads, we are now
“ going into the field of honour and to the work of
“ manhood; the time is now at hand we have long
“ looked and prayed for, and your work the noblest
“ in the world; pour forth therefore your utmost
“ forces, that ages to come may know what the lance,
“ the ax, the sword and the bow can do in the hand
“ of the valiant; fear not the numerous force of our
“ enemies, whose number is rather a burden than an
“ advantage unto them: but know your cause is the
“ best, the defence of the Christian religion, and your
“ native countries, which will oppose all their vast
“ numbers. Whosoever therefore desire riches, ho-
“ nours and rewards, know that they are all to be
“ gotten by the overthrow of those miscreants, who
“ will fly before your valour, as flocks of sheep be-
“ fore the greedy wolf.”

This soldier-like oration put such courage into the breasts of the soldiers, that with a general voice they cried out, *To arms, to arms with the magnanimous champion St. George of England.* In which gallant resolution we will leave them for a while, to relate

what happened in the armies of the Pagans, who like grasshoppers overspreading a country, met in the land of Hungary in such multitudes, that had not God frustrated their intentions, the Christian army had been but a morsel, scarce sufficient for them for one meal; but the Almighty-laughed their actions to scorn, and by his invincible power confounded them in their own practices; for being about to elect a general, each nation was obstinate to have their king the person that would command in chief; and so eager were they in these resolutions, that from words they fell to blows which ended at last in a most desperate fight against each other, till the ground was changed from a verdant green to a purple hue, and each place strewn with the carcases of dead bodies. Here might you see a head new lopt of from the shoulders, with a gasping mouth, complaining as it were for its separation from the rest of its body: there lay an arm with a hand grasping of a sword, as if it would fight yet in its body's defence. In another place you might behold one who would run away for danger, but that his legs are so entangled in his fellows guts he cannot stir: here lay the brains of one, there another with his mouth and jaws cut away, so that he could not complain of his own misfortunes. In fine, such horror and destruction was amongst them, as would make the heart of an enemy to relent. Those that remained of this bloody encounter withdrew themselves into their own countries, cursing the time that ever they undertook so unlucky an enterprize, and confessing it was in vain for them to attempt any thing against the Christians God.

It was not long ere the news of this bloody encounter came to the ears of St. George, and the rest of the Christian champions; who having received the intelligence, soon raised their armies and marched directly to Barbary against the bloody king of Morocco to chastise his treachery committed against the most renowned English champion.

C H A P. X.

The terrible battle between the Christians and Moors in Barbary, the great overthrow of the Pagans, and how Almidor the black king of Morocco, was boiled to death in a brazen cauldron of lead and brimstone.

THE Christian army under the conduct of the magnanimous English champion St. George, being arrived in Barbary, and with their victorious arms turned all into ruin wheresoever they came; the noise thereof made Almidor's guilty conscience to quake, and thereupon he raised a mighty host to withstand them, with great courage fell upon the Christians, so that between them ensued a most terrible battle, each side striving to outdo the other in victorious exploits; the Christians in revenge of Almidor's treachery and to purchase renown; the Moors in defence of their country, their wives and children. Three days together did this bloody conflict hold, the night scarce giving them time to breath in, but before the sun began his diurnal race, they returned their strength to a more eager encounter; horror, bloodshed and amazement was on their side, and death rode triumphant through the whole host; but the valiant St. George (whose courage was never wanting at all essays) being minded to put an end to the fight, singled out the Morocco king, betwixt whom and the English champion was a long and dangerous encounter; but Almidor not able to withstand the mighty puissance of St. George was forced to yield himself to his mercy, and became his prisoner, which the Moors seeing, presently would have fled to the chief city, but the Christians intercepting them, made amongst them such a slaughter, that not one of a hundred escaped to tell the sad disaster of their misfortunes.

The Christian army then marched directly to Tripoly, carrying along with them the wicked Almidor, to whom (notwithstanding his evil deserts) upon a promise of forsaking his heathen gods, and to turn to

be a Christian, mercy was proffered, which refused with direful execrations against the Christian religion; he was boiled to death in a brazen cauldron filled with lead and brimstone; at the sight of whose death, well Pagans as Christians with a loud voice cried out Long live St. George, the victorious champion of England, who by his valiant prowess hath freed Barbary from their miserable thralldom.

Hereupon the Morocco peers with bended knees came to St. George, proffering unto him the imperial crown of Barbary, and promised to be christned in the Christian faith; all which was presently performed by placing the crown upon his head, and abolishing Mahometanism with all the superstitious rites of the false prophet: whereupon a great alteration suddenly ensued Pagan temples were pulled down, and a Christian church erected; instead of a tyrannical government good and wholesome laws were ordained; peace and plenty flourished every where, and a general rejoicing was throughout the whole kingdom.

But the heroic champions, not minding to spend their time in the idle bower of peace, and to let their armour hang rusting on the wall; when so much action was to be done in the world; they therefore summoned their soldiers to re-assume their courage, and put themselves in an equipage for war. St. George leaving the government of the land in his absence to four of the principal peers of Morocco; the whole army marched directly to Egypt against king Ptolomy, who had confederated with Almidor for sending St. George into Persia.

C H A P. XI.

How the Christians arrived in Egypt, and what happened to them there. The tragedy of the Earl of Coventry. How the Egyptian king broke his neck, and how St. George redeemed his lady from being burned to death on a stake.

THE seven champions of Christendom, with their victorious armies, being arrived in Egypt, the

supposed presently to have met armed troops to withstand them; but contrary to their expectation, they found both cities, towns and villages uninhabited: they were in error of their coming striking such an amazement to the inhabitants, that they hid themselves in the most obscure places they could find: wherefore they marched to king Ptolomy's court, intending first to burn that, and then afterwards the rest of the city into cinders. But whilst they were in these thoughts, and being come near thereto, they were met by Ptolomy and his chiefeft peers, all in mourning, bearing broken weapons, shivered lances, and torn ancients, with many thousands of women and children wearing cypress leaves about their heads, all with one voice crying for mercy, and to spare their country from utter ruin, King Ptolomy the foremost of them all, addressing himself to the Christian champions, in these words,
MOST noble knights and renowned champions, whose names are enrolled in the book of fame, let my gray hairs move you to pity, and my bended knees that ever bowed to any till now, cause compassion in you: but if no mercy be reserved for me, let me plead for pity for my poor commons, who are altogether ignorant of the injuries offered to the English champion, occasioned by the treachery of that wicked Almidor working upon my easy nature: O let me fall a sacrifice for their safety, and stain not your hands in their guiltless blood, but spare them and us and we shall not only become your servants, but forsake the belief of our false prophets, and henceforth believe in the Christians God.

This sorrowful lamentation and request of king Ptolomy, made the heart of the English champion to relent, so that he not only granted mercy to the whole land, but also life to king Ptolomy upon the conditions before promised; which gracious grant was so welcome both to king and commons, that all on a sudden the people returned from their lurking places to their former habitations. Bonfires were made in every place, the bells rang day and night, and so much banquetting,

dancing and masquing was used, as exceeded that which the Trojans made, when Paris returned from Greece with the conquest of the Spartan Queen.

But this sun-shine weather was soon overshadowed with a cloud of sorrow; for in the interim of all this joy there arrived at the court an English knight who thus delivered himself to St. George.

RENOWNED champion of England, if ever you expect to see your beloved lady again, make all the haste you can unto her, who is adjudged to be burned to death at a stake, for murdering the Earl of Coventry; and by gifts, entreaties, and allurements sought to bereave her of her honour, and by lustful acts to stain her name with infamy, which your virtuous lady always withstood; but at last he finding her alone, and renewing his suit, with threatenings of force upon her denial; and with kind words lulled him asleep, and then sheathed his own poinard in his breast, which on a sudden tore away him of life; for which fact she is condemned to die the death aforesaid. Yet this favour granted her, that if within two years space a champion be found that for her sake will venture his life, if he overcome her challenger, her life shall be saved, but if not, then she must die.

These words struck a wonderful astonishment and sorrow to all that heard them, especially to king Ptolemy who in a desperate mood cast himself from the top of an high pinnacle and broke his neck. Whereupon St. George was immediately proclaimed, and then after crowned king of Egypt; and then leaving his Christian champions, he went into England, where he combated with the Baron of Chelmer, that was champion against the lady Sabine, whom he overcame in battle, to the great joy of the English knight and his beloved Sabine, with whom he afterwards spent the rest of his life in much joy and felicity.

F I N I S.