

' On fable and its perspective by ye honourable Magister Esmond Weatherby, esquire.

Writing beeth that most abtract of mans artificer for it beeth like ye fowl both mute and invifible in that it bewitcheth th'imagination without e'en ye feelyng mufic of fpeeche for ye ear and though ye eye muft fee letterf it worketh not through ye sensible organf thus if a man hath hif mothertounge he may convert markef upon a paper into his legendary fantafie and fullfyll ye abfent writer abtract in fpace but also in tyme if the latter fcribe be dead and his curiouf meffages be but from Hades fhores.

Therefore wrytyng beeth ye true abtract art and talef beeth its highest form that dealeth with wakyng dream moft lyke to enchaunt perchance ye naif actor who forgetteth he doth but playe partef in a sly dreamerf wittye plaief and yet otherwife readeth alone like a fowl who believeth its own reverief though they be only ye phantafmagoria of Godf of ye Dead or e'en forfooth of the Unborn who cavort in his ftranger fancief.

'Tis literature when wrought into ye poesy of fictioun doth found ye myths that uphold nations much lyke ye legends of Troie or Arthour of ye Britaynes doe long after their tymely deaths as noble heroes.

Wordf beeth ye currencie of ye outwrit dream yet ye theatre they defcribe beginneth in ye private mynd of fome obfervatory philofoph of monkifh difpofition for ye means of hif very worke beeth not ye painterf pigmentf in light lyke ftained glaff nor yet ye musicianf noify notef in diverfe auditoria where ye latter do perform in public lyke thefpians no 'tif wordef and hif fubject Lyfe itfelf in fum in all of itf lykelye happenyngsf woven into one efpecial outlook or perspective that wee do call a booke and hwych feemeth moft like intervue into an ftraunge room that onlie ye wryter hath feen in an unforfeen set of imagef e'en lyke magickal miragef as though he were a wanderer in his own felfyfsh mynd who telleth onlie truth and doth not onlie telle a spell to chance kindred ftrangers whofoever happen upon hif odd fcriptures and them readeth for wordef that maketh a bookef fum are fomethyng lyke coinf ftricken in pryvate and counterfeitf of ye fashionable currencie and may earn a man more than painful obfcuritie if any herefy be thereby proven-for in a Puritan tyme imaginatioun be a mutinous fin to ye tyranny of iconoclafts of bigot mynd who do ever abound lyke Satans lawyers seekyng new unspoylt finners for to feed upon lyke hellyshe wolves for their fat fees for lawyers wryteth spells and not cunnyng parables.

Such silent personall imagef are that ye magus muft frame amidft ye continuouf thread of his profe lyke gaudy beadf that marketh way backe and froward as he leadeth hif readeref to the end of ye hyftoria where they awaken af if from wakyng daydream fuch as ye actorf of ftage muft or they bee mad lyke to drunkardf and onlie then may they lyke ye Old choofe whether they fpent Tyme well or

wafted it upon cheape aventure and thuf only ye dumb wordes of a writerefantafie can give us ye wholeft figure of lyfe for they may tell of the charactere thought with an honefty fuperiour to ye fpectacle of vulgar theatre and to ye fpeechless mime of painterly art where th' image is but a ftill fcene that frameth fpace with itf tiny tale like frozen fketch for th' image alone is mute yet a reader may read aloud ye wordf written in any booke that defcribe each or any image to those with ye tongue for tif wordef that frameth abftract things in letterf and thuf betray ye magick perspective of fiction.

Left he wryteth amongft his familie or readeth hif worke aloud to ye fame he wryteth and if read allone and never knoweth who doth handel hif wordye currencie nor what impressiounf it earneth af hif tale wander widely through ye worlde firftly in fpaces and if it live in tyme as it chaungeth into ye ftraunge fhapes of outlandifh tounguef af once it waxed from private thought to publick wordef wrytten in contraft on severall pale fheetes for fuch paper is but analogie of ye plain field of a virile mynd ready to fow wordy feedes in anotheres fyeld that be fertyle as a wyf or yongling who receiveth goodly wifdom. Into ye booke one muft pry for 'twill not open of itfelf and if but a fignificant machinery and if thou firft understandeft its tounge then itf thoughtf may at leaft be read if not underftood albeit all talef writ are Fictious, yea, not mere truth whether one lyketh itf philosophie or no for fom thingf be nightmarer that muft be fhed af a wrytere may shed hif and thuf let not thy head be but a handy midden for each image in ye mynd is a fcene in some hyftoria fome of which may be obfcene fo doe thou beware what thou thuf readeft whether it be found or good or droppeth bad fpells into thy confcience that doe dog thy mynd for there is ye font of fin fince 'tif either neat Wifdom or Beauty or if yet bothe thou fhouldft seek in bookef left thou alfo wafte thy lyfes tyme on empty dreamf that burn thy barren lyfe lyke bryttle wycke that fnappeth as ye moth fhroveleth upon bright flame as our famous Daedaluf did by ye funne.

Full well let uf not forget that ye wrytere may bee remote in ye future lyke unborn perfons and thuf underftand wee ye nature of ye prophetef who trumpet that their fagaf be from very God and thuf their fancief be merely unfulfylled tyme that must engulf mankynd lyke a doomfday from fome unforfeen undreamt horizon of Chronof-thereby literature doth more than to divert ye diftant reader for ye thinker who writeth is af oft ye loneley man who maketh a path a plot a mappe through fiendifh woodf into which he and mayhap hif brethren have been led by Satanf wicked abductorf fo that within ye tymely frame of a tale ye adventurefome reader may awaken with anfweref he may earn lyke keyf into an armourie of knowledge that openeth meaningful dooref into truth both plain and neceffarie or complex and metaphyfical whichever bee his wont or abilitie.

Ye myopia of sad fensationall pictures ye fentimentalitie of perfuafive musickf that may voyce ye Godf or mobf are needful not in that art the which reacheth not mere eye or ear but ye invifible conceivable foul whose fubject is lyfe in fum and thuf literature is ye onlie fiction meet for ye true

fophist who doth embodye both poefy and wifdom in its amufynge hyftories ye better to infruct men with parable and analogie that philofophie that muft end in policy while ye journey therethrough delight th'imagination of ye innermoft foul and itf Cyclopien common fenfe eye whose fource if ye infinite Immortal that lyveth through uf af we doe through it af Leonardo alfo wryteth in hif excellent booke.

Were there lower artf we woulde call them thofe of ye glutton and ye perfumier two fenfes literature lacketh lyke all concretes for its art beeth abftract while ye foul need onlie be prefent to attend itf ancient hieroglyphf for all oure letterf are elderlie offffpring of Tyme lyke their musickal foundf we doe plaie in our fpeeches and at hymns and daunce or do finge allone by fearfulle graveyardes.

While mathematiker and astrologift doe boast their artef be ye higheft onlie literature and the art of fictioun beeth ye tactic of philofophie for its fubject beeth Man and not mere mechanisme of of Nature,whereaf we leave God to ye dogma of Holy Mother church and in our talef doe wed both to fhow ye wholeft likeneff of Mannes Lyfe and thuf teach as it amuses both as it prankest its fhrewd fancief for this beeth fecular fpiritualitie neareft to fane philofophie and not for pious Puritan or rank Libertine.

While fictioun be onlie legends ye fame if ye bard be popular becometh kindred to national mythos and there doe I reft my caf fo not to overthrow my kynd reader who hath fo far journeyed ye while though shall I end with thif onlie Hystorie is saga more or lesse trewe but fictioun be forcast and fo it bee prophecie as yet unproven by freelans plaiyers who hear or read ye same lyke spells of hyreling wizards who thus may fulfill them lest lightning ftrike ye worldes stage and burn them all up. EW. Mai 1592.'