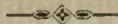


Bibliographical Memoranda;

In Illustration of

Early English Literature.

[By John F. Jay]



SOME THER BE THAT DO DEFEY,
ALL THAT IS NEWE, AND EUER DO CRYE
THE OLDE IS BETTER, AWAYE WYTH THE NEWE
BECAUSE IT IS FALSE AND THE OLDE IS TRUE.
LET THEM THYS BOKE READ AND BEHOLDE,
FOR IT PREFERRETH THE LEARNYNGE MOST OLDE.



Bristol :

M DCCC XVI.

TO

FRANCIS FREELING, ESQUIRE,

THE FOLLOWING PAGES

ARE MOST RESPECTFULLY INSCRIBED,

AS A TESTIMONY OF GRATITUDE

FOR ASSISTANCE DERIVED FROM

HIS VALUABLE AND ESTIMABLE LIBRARY:

AND FOR VARIOUS ACTS OF KINDNESS.

1566327

PREFACE.

“ The fashion for black letter reading has given a new cast to our modern compositions ; extended their subjects ; enlarged their phraseology ; varied and enriched their imagery ; and brought back their productions nearer to the vigorous simplicity of better days.”

“ Is there not something worthy of a noble and refined curiosity, in unfolding the mantle of Time, in opening the grave, and bidding the dead speak.”

MEN of superiour intellect and acquisition, by exciting in the public mind a tendency toward bibliographical studies, have encouraged the diffusion of a familiar acquaintance with, and a taste for, antiquarian literature: the editor's attachment to the relics of ancient genius and learning, to the memorials of past ages, and to the investigation of customs long since fallen into disuse, led him first to think of collecting these Memoranda ; and they have been carried through

the press from a desire to exercise the leisure of a laborious occupation in a pursuit congenial to such an attachment: that his readers may accord in an indulgent and favourable reception of the volume is more to be wished for than anticipated; but the severity of criticism may be softened, when it is known that the greater part was arranged for publication under great bodily suffering, during a long-continued period of indisposition and disease. To what extent the editor's intentions formed at the commencement of the work have been fulfilled? How far he is likely to be commended for his exertions? or, Whether he will receive commendation at all? are questions, that, however they are resolved, create in him no inquietude: and if the consciousness of having assisted in the progression of bibliographical knowledge is to be his only reward, it will afford a sufficient compensation for his endeavours.

But whatsoever the decision upon, perhaps, the trite remarks and opinions that incidentally appear, it must in candour be conceded that numerous pas-

sages are given from scarce books of unfrequent occurrence, whose subject matter cannot seem trifling or unimportant, but rather merits the eager attention of the antiquary and general reader, in the curious customs, and peculiarities, and also the circumstances of old history and biography receiving satisfactory explanation therefrom; And if, after what is elsewhere* so ably and judiciously urged, any one can look on such elucidatory knowledge as undeserving of the toil, and laborious effort expended in its revival, the editor would disdain a further attempt to convince him of his folly.

Faithfulness of transcription, and scrupulous adherence to the ancient orthography, in passages taken from old writers, may be depended upon; for, though a dissimilarity of opinion, and of practice, has long distinguished our literary antiquaries on this latter point, the editor could never yet perceive the propriety, or moral right of their mutilating, and pruning down to a modern standard, the venerable language of our forefathers.

* In the prefaces to *Censura Literaria*, *British Bibliographer*, and *Restituta*.

A few observations the editor would fain be indulged in subjoining upon a portion of what is thus presented to the publick censure.—In the department of Theological literature are contained, notices of some tracts, worthy of examination, by the early reformers Zwynge, Knox, and Coverdale; by Menewe and Rowlands:—a skilful analysis of Melchior Adam's life of the great founder of the Reformation, Martin Luther:—and a full account of Watson's *Quodlibets* (a publication now scarcely thought of, but justly entitled to consideration, the controversial question between the Jesuits and the Seminary priests meeting with copious illustration therein); with other articles of little inferiour interest.

Some pleasing specimens of versification are taken from poems by Lydgate, the Earl of Oxford, Raleigh, Davies of Hereford, Raynold, Heywood, Wither, Brathwayte, Stephens, Browne, and Richards; and the fifteenth article describing a metrical volume of exceeding rarity, if not the only existing copy, adds to our information of the productions

of Turbervile; a writer who has merited insertion in the body of english poetry, edited by Mr. Chalmers.

Elder's minute and picturesque description of the ceremonies attending the marriage of our first Queen Mary with Don Philip of Spain, is well calculated to gratify those who seek in historical narrative for a display of national manners; the analytic view of Bishop Carleton's praise-worthy volume, combining, as it does, so much masterly discussion; the consecutive extracts from Payne Fisher's song of triumph; and the detailed statement of the assassination of that unfortunate, though criminal favourite of the lovely Scottish queen, Rizzio, penned by one of the bloodstained conspirators, will certainly be perused to advantage.

The *World of Wonders* of the learned Stephens, and Camerarius' neglected volume, *The Living Library*, are of too much intrinsic value to induce any blame for the great space appropriated to them.

To those who search after rarities of ancient printing, the specification, in the ensuing pages, of three volumes, by Wynkyn de Worde, not included in the annals of Herbert, as corrected and amplified by Mr. Dibdin ; and of some minor black letter productions unregistered by the former industrious bibliographer, will not be without its value.

An inspection of the Catalogues issued by that eminent bookseller, Thomas Osborne, made known the curious circumstance of his possessing, for sale, (near sixty years ago) the identical and (as it is presumed) unique copy of Russell's Oration, (delivered on presenting the order of the Garter to Charles, Duke of Burgundy) believed to be printed by Caxton, and now in the Marquess of Blandford's fine Library: of this rare product of our first printer's press an account is comprised in *Typographical Antiquities by the Reverend T. F. Dibdin*, who thinks "it was wholly unknown to Lewis, Oldys, Ames and Herbert." But as the particular catalogue where this typographical curiosity, (in-

cluding some other articles of a miscellaneous nature, bound up with it) was inserted, bears the date of 1758, just one year previous to Ames' death, it is a probable conjecture that he, at least, being then actively engaged in the pursuit of additional materials for a new impression of his valuable, though imperfect, because incipient book, may have seen and rejected it as the offspring of some foreign press——From this source was obtained the titles of two tracts by Barnaby Rich, (see pages 144-5) neither being enumerated in Mr. Haslewood's list of his works.

The editor has now to perform the grateful duty of acknowledging those acts of kindness and assistance that have so essentially promoted the progress of his labours.

Mr. Freeling's valuable collection of old english poetry and early literature was proffered in aid of the present work, with an unreserved liberality, for which, and for the many advantages derived therefrom, the editor's thanks are most peculiarly due; but he feels how inadequate an acknowledgement

this is for the multiplied favours conferred on him by this gentleman, who, notwithstanding the arduous engagements of the high office, which he fills with so great and constant attention and benefit to the national interests, is ever evincing a zealous and active attachment to Literature.

The Reverend Francis Wrangham, of whose enlarged and cultivated mind, and amiable character, his literary writings are an ample testimony, is the communicator of three valuable papers to which his name is attached—and from him was also received the substance of four additional articles (64. 103-4-5) connected with the history of early typography; these and other friendly favours claim the editor's warmest acknowledgements.

To Mr. Gilchrist, of Stamford, he is highly indebted for three articles (49. 60. 69.) the value of which, those who justly appreciate his masterly contributions to *Censura Literaria*, will know how to estimate.

D^r. M^r. Crie, of Edinburgh, the acute biographer of the Scottish reformer Knox, obliged him with

the account of Andrew Melvin : from a manuscript volume of whose compositions an extract had been given in the previous number.

Two other articles (15. 27) were received from a correspondent.

For the remainder of the work, the papers signed J. and Y., and those without signature, the editor is alone responsible.

The impression of this volume has been strictly confined to one hundred copies, and of those, one being accidentally destroyed, ninety nine perfect copies only are made up.

J—N F—Y.

BRISTOL, Feb. 22, 1816.

*Correction of Article 105, (see page 394) upon
la mort d'Arthur, 1529.*

The table and first sheet of the text of this edition being folded in eights, it was believed on a first examination that the volume was so signatored throughout—but the correct arrangement is thus—“The first alphabet from *a* to *v* are eights and sixes alternately, except *v*, which, as the preceding sheet, is also eight leaves. Then A B C 6—D E F G H 8—I to V 6—X 4—Y 6—A to D 6—E 5—The tenth book (the *second* of Sir Tristram) ends about midway of I i—The number of leaves in the volume, exclusive of those which contain the index, is 311”—It may be mentioned that the colophon (p. 394) in reading “at y^e sygne of sonne” rightly follows the original.

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Bibliographical Memoranda.

I

ΗΡΩ-ΠΑΙΔΕΙΑ,—or *The Institution of a Young Nobleman, By James Cleland. At Oxford, Printed by Joseph Barnes, 1607. 4to. pp. 271. excl. of dedication, address, and table.*

The work is inscribed to “ Prince Charles, Duke of Yorke, and Albanie, second Sonne to our soveraign Lord, King James.” and each booke, of which there are six, is dedicated as follows; ‘ To the right honourable my Lord Hay.’ ‘ to the right worthy Mr. Adam Newton, Tuter to Prince Henrie’s excellencie; and to Mr. Thomas Mourray, Tuter to the Duke of Yorke.’ ‘ To the right hon. Geo.

Earle of Enze, sonne and heir to the Marquesse of Huntly.' 'To the right worshipfull and hopefull young Gentleman Sr. John Harington, sonn and heire to my hon. Lord Harington.' 'To the most vertuous and wel learned young Gentlemen, Mr. Francis Stewart, Master of Mourray; and to Mr. John Stewart, sonne to the Duke of Lennox his Grace.' 'To the right hon. Robert Earle of Essex and Ewe.'

This seems to be an excellent early treatise upon education; and a few lines, which I shall extract from pa. 15, entitle the authour to a place amongst our old versifiers.

Lucina! if thou be, as Poets write
 Goddess of Births, and Aide in womens woes:
 Propitious be, when they implore thy might
 In their life giuing, and Death threatning throws.

Ah! spare the Mother, spare the infant tender;
 Must she for giving life, her life forgoe?
 Must th' infant, life, scarce fully given, straight render.
 In greatest Neede, thy greater skill bestowe.

Who knows how great this litle babe may proue,
 Perchance some Monarchizing Alexander:
 Or some sage Nestor, who by Art and Love,
 May merit to be Countries great Commander:
 Lucina, therefore helpe, and so much fauor daigie
 That fruitful wombes may scape the graue, though not the
 paine.

2

The Dolefull Euen Song, or a True, Particular, and Impartiall narration of that fearefull and sudden calamity, which befell the Preacher Mr. Drury a Jesuite, and the greater part of his Auditory, by the downefall of the floore at an assembly in the Black Friers, on Sunday the 26 of Octob. last, in the after noone, together with the rehearsal of Master Drurie his Text, and the diuision thereof, as also an exact Catalogue of the names of such as perished by this lamentable accident: And a brieve application thereupon. Matth. 7. 1. Judge not, that yee bee not judged. London: Printed by John Haviland for William Barret, and Richard Whitaker, and are to be sold at the signe of the King's head. 1623. 4to. pp. Sign. K 4.

“Most certaine it is, and ouer manifest by lamentable euidence, that, when the said Jesuite had proceeded about halfe an houre in this his Sermon, there befell that Preacher and Auditorie the most vnexpected and suddaine calamitie, that hath beene heard of to come from the hand, not of Man, but God, in the midst of a sacred exercise, of what kinde or religion soeuer. The floare, whereone that assembly stood or sate, not sinking by degrees, but at one instant failing and falling, by the breaking asunder of a maine Sommer or Dormer of that

floare ; which became, together with the Joyces and Plancher thereto adioyned, with the people thereon, rushed downe with such violence, that the weight and fall thereof, brake in sunder another farre stronger and thicker Sommier of the Chamber situated directly vnderneath : and so both the ruined floares, with the people ouerlapped and crushed vnder, or betweene them, fell, (without any time of stay) vpon a lower third floare, being the floare of the said Lord Ambassadors withdrawing Chamber ; which was supported vnderneath with Archwork of stone, (yet visible in the Gate House there) and so became the bundarie or terme of that confused and dolefull heape of ruines, which otherwise had sunke yet deeper by the owne weight and height of the downfall : The distance from the highest floare, whence the people fell, to the lowest, where they lay, being about two and twentie foot in depth. Of the whole edifice the walls and roofe yet stand, and of the Gallery floare onely so much fell, as was directly ouer a Chamber of twenty foot square, called *Father Redyates* Chamber, and being the vsuall Massing roome for the English resorting thither.”—Sign. C 1.

“ Of those that fell, and escaped without any notable hurt, I heare of by name some persons of note, as Mistress Lucie Penruddock of a worthy family, who fell betweene two that then perished, the Lady Webb and her owne maid seruant, yet was herselfe preserued alieue by the happy situation of a chaire, which falling with her, rested hollow over her, and so became to hir a shelter, or penthouse to beare off other ruines, also the Lady Webbs daughter, though falling neere unto hir Mother, and Eleanor Saunders who was couered with others that fell vpon hir, yet by Gods mercy, recouered out of those bloody ruines.”—Sign. E.

“ Of these whom it pleased God thus to call out of this world, the number is most currently estimated to be betweene

90 and 100. If any man, out of affection to them, or curiosity, enquire more exactly, of the Coroner's Inquest, there shall he receiue answer that they, in their ioint Inquisition sat vpon only 63 persons, howsoever some of them before had told upon the place 91 dead corpses: whereof belike the rest were priuately carried away by their forward friends, whose passionate affection could not endure the least delay from possessing these liuelesse objects of their loue and grieffe." Sign. F.

A Catalogue of the Names of such Persons as were slaine by the fall of the roome wherein they were in the Black fryers at Master Drurie's Sermon, the 26 of Octob. 1623. Taken by information of the Coroners Jurie.

Master Drurie the Priest	John Halifax
Mr. Redyate the Priest	Mistris Ruggie in Holburne
Lady Webbe	John Worralls sonne in Holburne
Lady Blackstones daughter	Mr. Becket a cornish manne
Thomas Webbe her Man	Thomas Brisket, his wife and his sonne and maide in Mountague close
William Robinson Taylor	Mistris Summel } in Blackefryers
Robert Smith, Master Hicks man the Apothecarie	Marie her maide }
Mr. Dauison's daughter	Andrew Whites daughter in Holburne
Anthony Hall his Man	Mr. Staker Taylor in Salisbury Court
Anne Hobdin } lodging in Mr. Dauison's Marie Hobdin } son's house	Elizabeth Sommers in Graies Inne lane
John Galloway Vintener	Mr. Westwood
Mr. Peirson } in Robbinhood Court his wife } in Shoe lane two sonnes }	Iudeth Bellowes
Mistris Vudall	A man of Sir Lues Pemberton
Abigal her maide } in gunpowder two more in } alley her house }	Elizabeth Moore widow
John Netlan a Taylor	John Iames
Nathaniel Coales	Morris Beucresse Apothecarie
	Dauie Vaughan
	Anne Feild
	A pewterer in Fancy street
	Francis Man

Richard Fitzgarrat	Iane Turner
Robert Heifime	Mistresse Milbourne
One Medalfe	Frithwith Anne
Mr. Maufield	Mistris Elton
Mr. Simons	Mr. Walsteed
Dorothy Simons	Margaret Berrom
Thomas Simons a boy	Henry Becket
Robert Parker	Sarah Watsonne
Anne Dauison	Iohn Beuans
Anthonie Hall	Master Harris
Mistris Morton and her maide	Mistris Tompson
Francis Downes	Richard Fitguift
Edmund Shey	George Ceauستour
Iosilin Percy seruant to a Knight	Master Grimes
Iohn Tullye	Mr. Knuckle a Painter dwelling in Cambridgeshire
Robert Drury, Mr. Drury the Priests brother	Master Fowell, a Warwickshire Gent.
Thomas Draper	Master Gascoine
Iohn Sturges	Francis and Robert, both seruants to Master Saule
Thomas Elis	Iohn Lochey, a Scriueners sonne in Holburne
Michael Butler in Wood Street	One William seruant to Master Eirkum
Edmund Riuals	Iohn Brabant a Painter in Little- Brittaine
Edmund Welsh	A man seruant of Mr. Buckets a Painter in Aldersgate Street
Bartholomew Bauin	One Barbaret
Dauie an Irishman	Walter Ward
Richard Price	Richard Garret,
Thomas Wood	} enquired after, but not found.
Christopher Hobbs	
George Cranston	
Iohn Blitten	
Clarentia a maide	

About the same time was published “ *A word of Comfort, or discourse concerning the late lamentable Accident of the fall of a roome, at a Catholike*

Sermon in the Blackfriars at London, wherewith about fourscore persons were oppressed; written for the Comfort of Catholiks and Information of Protestants, By J. R. P. Printed Anno 1623."
4^o pp. 58.

J.

3

Additions to Ritson's *Bibliographia Poetica*.

Andrews Abraham, wrote "*The Huntyng of the Greene Lyon*" in Ashmole's *Theat. Chem. Britanic.* 1652.

Clowes William, has an anagram prefixed to Baker "*on Oils*," b. l. *Alde.* 1574. 8vo. also 12 lines in the epistle to the reader prefixed to "*Aproved Practice for all young Chirurgians*" b. l. 1588. 4^o and in an edition of the same work printed by Orwin for Man 1591, 4^o there are 8 lines after the dedication—16 lines in sign. 4 P; 4, 8 and 4 lines in sign. P 8, and 6 lines in sign. Q. In his "*Briefe and necessarie Treatise touching the cure of the disease called Morbus Gallicus.*" b. l. *Cadman* 1585. 4^o are 6 lines at the back of the title—52 lines at folio 42, called "*Certaine preceptes meete for young Chirurgians, gather-*

ed chiefly out of Guido de Cauliaco" and 44 lines
 "To all the trew Professors of Chirurgerie, William
 Clowes giueth Salutations."

Page 177, H. D. probably Henry Disle.

— 180, Darrel. May not this be the person who
 was engaged in a controversy with Harshnet; res-
 pecting which the two following works were pub-
 lished, and it may be, many more, as references are
 made in them, to others which I have not seen. "*John
 Darrel's Apologie, or Defence of the Possession of
 William Sommers a young man of the Towne of
 Nottingham,*" bl. lett. 4^o. n. d. and "*A detection
 of that sinful, shamfull, lying and ridiculous dis-
 cours of Samuel Harshnet entituled 'A discoverie
 of the fraudulent practices of John Darrel on the
 pretended countersayting of William Sommers,
 Kath. Wright, and Mary Couper,*" 4^o. 1600.

Gerard John, Chirurgion "to his friend Maister
 William Clowes" in six 7 line stanzas before Clowes'
 "*De Morbo Gallico,*" bl. lett. 1585. 4^o.

Goodrvs William, Gent. 'Maister in Chirur-
 gerie' has 4 stanzas in the same book at folio 61.

Hall Joseph, Bishop of Exeter, wrote com-
 mendatory verses before Holland's translation of
 Xenophon's *Cyropedia*, folio.

P. T. has nine stanzas of 6 lines each "to his

loving friend Master Clowes" before "*Aproued practice for all young Chirurgians.*" bl. lett. 1591 4^o.

Perkins Robert, Curate of Arteswicke, the author of a MS. of Poetry "a very curious and valuable collection written in 1588." See *Bibl. Brandiana.* p. 349.

Recorde Roberte, has 4 lines at the back of the title and 16 lines in the dedication, of his "*Urinal of Physicke.*" b. l. Reynold Wolfe 1547 8vo.

pa. 313. Robinson's '*Christmas recreations*' are in verse and were printed; a copy, unfortunately imperfect, appears in Smith and Son's *Catal.* of Glasgow, for 1810. The title runs thus:

"Robinson's Poems; certaine selected Histories for Christian Recreations, with their several moralizations. Brought into English verse, and are to be sung, with several Notes, composed by Richard Robinson, Citizen of London.

Imprinted at London for Henry Kirkham, and are to be sold at the little north dore of St. Paules, at the signe of the Black Boye.

The epistle dedicatorie is dated 1576.

Sanforde James, has 8 stanzas prefixed to Tur-

beruile's "*Plaine path to perfect vertue*" 1568, of which see presently.

Turberuile George; another publication of this authour is lately come to light, and is supposed to be unique; the title is "*A plaine path to perfect vertue deuised and found out by Mancinus, a Latine poet, and translated into English by G. Turberuile, Gentleman*"

* ad Virtutem Via.

Imprinted at London in Knightrider strete by Henry Bynneman for Leonard Maylard," 1568, 12 mo. black letter. extending to sheet H. dedicated "to the right honourable and hys singular good lady, Lady Anne, Countesse of Warwicke." the volume is in the possession of Mr. William Tyson, of Clifton, near Bristol, it is quite perfect, and was obtained by him at a book stall about five years ago for, I believe, three pence.

Turner William, wrote 6 lines at the backe of the title to his "*Comparison betwene the olde learnynge and the newe,*" 16mo. 1538, bl. lett.

Vere Edward, earl of Oxford; 18 lines 'from a MS. in the Bodleian Library' are given in the *Oxford Herald* for Aug: 11, 1810, beginning

* A word is wanting here; it is illegible, from accident, in my transcript.

If weomen could be fayre, etc.

and subscribed Finis q. Earll of Oxenforde.

pa. 403. It is not likely that Chatterton was indebted to Fuller for the anecdote of Chaucer, nor does it "rest upon the authority of that Ecclesiastical historian," for in Speght's *Life of Chaucer*, edition 1602 — reverse of b 3 — is a passage "It seemeth that Chaucer was of the inner Temple: for not many years since, Master Buckley did see a *Record* in the same house, where Geffrey Chaucer was fined two shillings for beating a Franciscane Frier in Fleetstreete." Now as we know that Chatterton was conversant with Speght, most probably he gained the anecdote from that source, and it is rather singular that Ritson should have been unacquainted with the existence of *this* authority.

Many other omissions might be noticed in Ritson, but I believe they have all, with the exception of the foregoing, been pointed out in the pages of the *Censura Literaria* and the *Bibliographer*.

J.

4

Certaine Tragical Discourses written out of Frenche and Latin by Geffray Fenton no lesse profitable then pleasaunte, and of like necessitye to all degrees that take pleasure in antiquities or forreine reportes — Mon heur viendra. Imprinted at London in Fleetstreet nere to sayncte Dunstans Churchc. By Thomas Marshe 1579, [1st edition 1567.] folios 8. 272. 4^o. B. L.

Dedicated 'To the right honourable and vertuous Lady the Lady Mary Sydney — at my chāber at Paris xxij Junii, 1567.' Followeth 'Sir John Conway knight to the readers in praise of the Translator 26 lines;' 'Amici cuiusdam ad authorem Carmen Hexametrum M. H. 15 lines;' 'George Turberville in prayse of the Translator of this book 28 lines' 'Peter Beverlay in prayse of the translator 9 6 line stanzas.'

Table.

A wonderfull vertue in a Gentleman of Sienna on the behalfe of his enemy, whom he deliuered frō death, and the other to returne his curtesy with equall friendship, presented him with his sister whom hee knewe he loued entierly.

The long and loyall loue betweene Livio and Gamilla, together with their lamentable death, the one dying of a passion of ioy the first night hee imbraced his Mistris in Bed, the other

passed also the same way, as ouercome with present sorrow for the death of him whom she loued no lesse then herselfe.

A Young Lady in Millan, after shee had long abused the vertue of her youth and honour of maryage with an vnlawfull haunt of diuers younge gentlemen, becoms an vnnatural murderer of the fruite of her wombe, for that shee was forsaken of hym who gat her with child.

An Albaneyse Captayne beyng at the poynt to die, killed his wife, because no man should enioy her beauty after his death.

Sondry perilles happening to a young gentlemā of Millan in the pursute of his lady.

The villany of an abbot, in seeking to seduce a mayde by force, and her vertue in defendinge her honour agaynst him, and his companions of treason.

The disordred lyfe of the Countesse of Celant, who liuing long in adultery, and after shee had procured diuers murders, receyued the hier of her wickednes by shamefull death.

Julia drowneth herselfe, for that her body was abused by force.

The impudent loue of the Lady of Ghabrie, with her procurer Tolonio, together with the detestable murders committed betweene them.

Lvchin is long in loue with a simple maide, whō hee woeth and cannot win by any passion hee indureth, at last necessity yeeldeth her into his hands, when he doth not onely refuse to abuse her body, but also takes order to sustaine her and supply her want no lesse amply then if shee had bene his owne sister.

The cruelty of a widow in enioyning her woer to penaunce of three yeres losse of his speech: the folishe loyalty in him, in performinge her commaundement, and the meane whereby hee was reuenged of her rigour.

Perillo suffreth much for the loue of Carmosina, and marying her in the ende, were both two stricken to death with a Thunderbolt the first night of their infortunate maryage.

A wōderfull cōstancy in Dom Diego, who for the respect, of Genivera La Blonde vndertoke a hard penaunce vpon the mounts Pyreney, where he led the lyfe of an Hermit till he was found out by chaunce of one of his friends, by whose helpe he recouered both fauour and maryage of his cruel mistris.

Y.

5

Ovid's Metamorphosis Englished by G. S [andys]
 Imprinted at London—1626—Cum privilegio—
 [in the center of an elegantly engraved title by
 Cecill] folio. pp. 331.

I notice this work for the purpose of correcting some very material errors, which a writer in *Censura Literaria* 5. 233., who signs M. P., and Mr. Ellis, in his *Specimens*, have fallen into — the former says “ My edition was published in London “ in 1640, and no notice is taken in it of any “ former edition ; and the dedication to the King “ alludes to troubles which did not exist in “ 1632.” The edition of 1640 now lies before me, and *does* notice a former impression — the preface [probably reprinted from the edition of Oxford

1632] commences “ Since it should be the principal end in publishing of Books, to informe the understanding, direct the will, and temper the affections ; in this *second edition*, &c. ;” and the allusion, to troubles which *did not exist* in 1632, is to be found verbatim in the dedication to the King, prefixed to the *first edition*.

The Editor of *Censura Lit.* corrects the error of M. P. in a note by saying ‘ The first edition seems to have been of the *First Five Books* in 1627, and again in 1632, this is given on the authority of Anthony a Wood ; but from the heading to this notice, it will be seen that the 1st edition, was a year earlier — 1626 — and it contains the *whole fifteen Books*, but without the very copious annotations that are in the edition of 1640, and I suppose also in the one of 1632.

Mr. Ellis, on the authority of Shiells, gives the date of 1627, to the 1st edition, and says it was accompanied by the first book of *Virgil's Æneid* ; The translation of *Virgil*, however, is *not in the* first edition, but it appears in that of 1640.

The copy of the 1626 edition, which I here notice, has, on a fly leaf, in a neatly written hand, the following piece of information, which would seem to identify its possession with the author.

Samuel my eldest sonne was borne on Friday morning aboute 2 or 3 o cloke the 7th day of May : 1624.

His godfathers vere { Sr William Sandys
S. Henry Rainsford

His godmother { The lady merey
Sandys.

Y.

6

Of the Interchangeable Course, or Variety of Things in the whole world; and the concurrence of Armes and Learning, through the first and famousest nations: from the beginning of Ciuility and memory of Man to this present. Moreover, whether it be true or no, that there can be nothing sayd which hath not bin said heretofore: and that we ought by our owne inuentions to augment the doctrine of the Auncientes; not contenting ourselues with Translations, Expositions, Corrections, and Abridge-ments of their writings. Written in French by Loys Le Roy called Regius; and translated into English by R. A[shley]. In est rebus omnibus quidam velut orbis, vt quem admodum Tempo-

rum vices, ita Morum vertantur ; nec omnia apud priores meliora : sed nostra etiam ætas multa Laudis, et Artium laudanda posteris tulit. Tacitus. At London Printed by Charles Yetsweirt, Esq. at his house in Fleete streete neere the Middle Temple Gate. 1594. Cvm Privilegio Regiæ Maiestatis — folio — 130 folios.

Dedicated ' To the right honorable my singlar Good Lord, Sir John Puckering Knight, Lord Keeper of the Great Seale of England.'—' The Summarie of this Worke' 4 p. follows, and then the work itself, which is full of curious matter, but does not afford a passage of sufficient brevity for the nature of the present work.

7

A World of Wonders : or an Introduction to a Treatise touching the Conformitie of ancient and moderne wonders : or a preparatiue Treatise to the apologie for Herodotus written in Latine by Henrie Stephen, and continued here by the Author himselfe. Translated out of the best corrected French copie. London Imprinted for Iohn Norton. 1607. fol. 358 pa.

A work which is well known in the original, and highly entertaining from the marvellous relations with which it abounds. It commences with a dedication to ‘ William Earle of Pembroke: Philip Earle of Montgomerie: Patrons of Learning: patterns of Honour:’ valuable from its personal allusions “ We are now fallen into that criticall age, wherein *Censores liberorum* are become *Censores librorum*; *Lectores, Lictores*: and euery mans works and writings (both prime inuentions, and second hand translations) are arraigned at the tribunall of each pedanticall Aristarches vnderstanding. For if a man follow the point orderly and well, he is curious: if he digresse neuer so little, he is friuolous: if the style be elaborate, it smelleth of the socket: if somewhat neglected and incult, it is good for nothing, but to be paper for his pocket! If the worke swell with quotations and carie a large margent, it is nothing but a rhapsodie. If it be naked, without all allegations, its plaine Dunstable, and a meere fopperie. If the author write in praise of any, they fine him for a flatterer: if of none, for a maligner. Our ancestors called Herodotus *Patrem Historiæ*: these censorious Sirs, *Patrem Fabularum*. They thought him worthy to be read at the games of Olympus: these men reade

him but as a *Canterburie tale*, to holde children from play, and old folkes from the chimney corner.” —“ Here your Lordships shall see the rusticities of former times, and the fashions of forrain countries : as also the *cheating cunniecatcher*, the quacksalving mountebanke, the kind cuckold, the rigging huswife, the *mercillesse murtherer*, the *gripping usurer*, the lawlesse Lawyer, the ignorant, couetous and fantastical Physitian.” “ I am in good hope that as your honourable Vnkle [Sir Philip Sydney] highly esteemed the author of this Apologie in regard of his excellent parts, and incomparable knowledge in the Greeke tongue, and kindly entertained him in his trauaile, and that at sundrie times : as first at *Heidelbergh*, after that at *Strasburgh*, and last of all at *Vienna in Austria* : and curteously accepted the two books which he dedicated unto him, the one* coming out of his presse, the other† onely from his pen, so you (who forerunne all as farre in curtesie as in pedigree) will as kindly entertaine this his poore Orphan newly come into a strange country, and having lately learned the language of the place.” This interesting address is subscribed R. C.

‘ The translator to the reader ’ is very curious

* Græc. Test. An. 1576. † Gnomolog. Græc. MS.

“ They may do well to looke a little nearer home, where Walsingham* (one of their owne writers) wil tell them that Friers in the raigne of King Richard the Second, were so famous (or rather infamous) for their lying, that it was held as good an argument to reason thus, *Hic est Frater, ergo mendax* : *He is a Fryer, ergo a lyar* : as *Hoc est album, ergo coloratū* : *This is white, therefore coloured* : and that they have not yet lost the whetstone, nor left their old wont, may appeare by those infinite leud lies which they haue published in their *Legends, Festiualls, Breuiaries, Specula Histor. Vita Patrum, Houres, Offices, Pies, Portifories, Portuises, &c.*—Then follows a statement of ridiculous miracles attributed to the Fathers, with references to the various Lives of the saints.

“ Touching the Translation, I have not much to say : for I do not professe myselfe a Translator, neither do I arrogate any extraordinary skil in the French tongue (I leaue both to the skilful Linguists of our moderne Languages, as stately *Sauile*, flourishing *Florio*, graue *Grimestone*, facile and painful *Holland*, &c.)”

The following notices of early writers are well worthy transcription from this singularly interesting

* Walsingh. in Rich. 2d. pa. 281.

Epistle, which I regret my limits preclude me from extracting entire.

“ The Queene of Nauarres *Heptameron*,* which she writ in imitation of Boccace his *Decameron*; A booke which (besides that it was penned by one of their owne profession, for Lady Margaret author thereof was the Duke of Angoulesmes daughter, sister to King Francis the first, aunt to King Henrie the second, and grandmother to King Henrie the fourth that now raigneth) is authorized by King Henrie the second, with a large priuiledge: and highly commended by your deuoutest Papists, and was so generally applauded at the Court in the raigne of King Francis the first, that such as spake against it were seuerely punished.”

“ For never did greedy wolfe so rauē for his prey, nor the cat so narrowly watch the mouse, as these false Friars haue done to prey upon the poore people. Witnes the *Romant of the Rose*, *Mapes his Goliath*, *Chaucer’s Jacke Vpland*, *Taxa Apostolica*, &c.”

Some extracts from the body of this work shall appear in a future number.

Y.

* A curious translation of a portion of this royal authoresses production is noticed in the *Bibliographer*, Vol.4 p. 366; it is dated 1597; the first edit. of the original was printed at Lyons, 1547.

8

Poem by John Rea.

[from his *Flora, Ceres, and Pomona*,* fol. 1665.]

*To the most Accomplish'd the
Lady Gerrard of Gerrards Bromley.*

Tis Flora calls, bright Beauty come,
Walk forth, and view Elizium;
Where happy Lovers, crown'd with flow'rs,
Do sit and sing in still green Bow'rs;
And many smiling Virgins stand,
Humbly expecting your command;
Here coy Adonis from his Bed
Will rise and raise his drooping head,
Warm'd and inspir'd by you, grow wise,
And fall no more Love's sacrifice,
Yield to your Beauties greater pow'r,
For you may pluck his Virgin Flour;
Self lov'd Narcissus, if he look
On your fair Eyes, will leave the Brook
And undeceived soon will rue
He ever any lov'd but you;
If to the Hyacinth you turn,
He smiles and quite forgets to mourn;
The inamour'd Heliotrope will run
To your bright Stars, and leave the Sun;
Our Lillies here do make no show,
They whiter on your bosom grow;

* In this work are two or three other poetical pieces by the Author, which as they possess much merit, and are not known, shall be given in a future article.

And Violets appear but stains,
Compared with your blewer veins :
Yet to invoke you, when they bow,
Propitious Heaven perfumes their vow :
The Cowslip Cups, by Heba fill'd
With Nectar, from the Gods distill'd,
Presented is unto your Taste,
That Beauties prime may ever last.
New bloun Buds, all scents excelling
As you pass by, invite your smelling ;
The crafty Flowrs well knowing this,
The onely sleight to steal a kiss ;
Mark how the glorious Tulips rise
In various Dress, to take your Eyes,
And how the fair'st and all the rest
Strive, which shall triumph on your Brest ;
But, heark ! methinks near yonder well,
I hear the voice of Philomel,
Seeming to challenge a dispute,
'Twixt her shril voice and your sweet Lute :
Alas ! poor Bird, thou wantest art,
One touch of yours will break her heart,
And as she falls, sing but one strain,
Twill peece her broken heart again ;
Thus your rich beauty and rare parts
Excel all flow'rs, exceed all arts ;
Live then sweet Lady, to inherit
Your fathers Fortune and his Spirit,
Your Mother's face, and vertuous mind,
Then die a Saint, and be enshrin'd.

Excerpta Hoeliana.

[Taken from *Howel's Familiar Letters*, 6th edition.
1688.]

No. 1. BEN JONSON.

“ I find that you have been oftentimes mad, you were mad when you write your *Fox*, and madder, when you writ your *Alchemist*; you were mad when you writ your *Catilin*, and stark mad when you writ *Sejanus*; but when you writ your *Epigrams*, and the *Magnetic Lady*, you were not so mad: Insomuch that I perceive there be degrees of madness in you. Excuse me that I am so free with you. The madness I mean is that divine fury, that heatening and heightning spirit which Ovid speaks of.” *Westmr.* 27 June, 1629. pa. 198.

2. FOX'S MARTYRS.*

“ Now the English, though as Saxons (by which name the Welsh and Irish call them to this day) they and their language is ancient; yet in reference to this Island, they are the modernst nation in Europe, both for habitation, speech, and denomination, which makes me smile at Mr. Fox his error in the very front of his Epistle before the *book of Martyrs*, where he calls Constantine the first Christian Emperor, the son of Helien an English woman, whereas she was purely british, and that there was no such nation upon Earth called English at that time, nor above 100 years after, till Hengist invaded this Island; and settling himself in it, the Saxons who came with him, took the appellation of Englishmen.” *Westmr.* 9 Aug. 1630. pa. 355.

* Dibdin has some curious matter in his *Bibliomania*, respecting the superiority of the old black letter edition of this work to the later impressions. It now bears a very high price.

3. SIR WALTER RALEIGH.*

“ And now Sir, let that glorious and gallant Cavalier *Sir Walter Rawleigh* (who lived long enough for his own honour, though not for his Country, as it was said of a Roman Consul) rest quietly in his Grave, and his Vertues live in his posterity, as I find they do strongly and very eminently in you: I have heard his enemies confess that he was one of the weightiest and wisest men that this Iland ever bred; Mr. *Nath. Carpenter*, a learned and judicious Author was not in the wrong when he gave this discreet character of him, Who hath not known or read of this Prodigy of Wit Sir Walter Rawleigh, a Man infortunate in nothing else but in the greatness of his wit and advancement, whose eminent worth was such, both in domestic Policy, forren Expeditions, and discoveries in Arts and literature both practic and contemplative, that it might seem at once to conquer Example and Imitation. *Fleet*, 5 May 1645. pa. 372.

4. BALZAC'S LETTERS.†

“ I return you your *Balzac* by this Bearer; and when I found those letters, wherein he is so familiar with his King, so flat, and those to Richelieu, so puff'd with prophane Hyperboles; and larded up and down with such gross flatteries, with others besides which he sends as Urinals up and down the World to look into his Water for discovery of the crazy condition of his Body, I forbore him further.” *Westmr.* 25 July 1625. pa. 2.

5. ADVENTURE AT ALICANT.

“ If you come to *Alicant* I pray commend me to Francisco

* The poems of this illustrious warrior have been lately collected, and printed at the private press of Lee Priory, in a most splendid quarto volume; the price at which some few copies have been sold is enormously great; a second edition, in small octavo, is now publishing.

† These Letters are now held in little esteem.

Marco my Landlord, he is a merry Droll, and good Company : One night when I was there, he sent his Boy with a Borracho of Leather under his Cloak for Wine, the Boy coming back about Ten o'clock, and passing by the Guard, one ask'd him whether he carried any weapons about him (for none must wear any weapons there after Ten at night) No, quoth the Boy, being pleasant, I have but a little Dagger ; The Watch came and search'd him, and finding the Borracho full of good Wine, drunk it all up, saying Sirrah, you know no man must carry any weapons so late ; but because we know whose Servant you are, theres the scabbard of your Dagger again ; and so threw him the empty Borracho." *Venice*, Aug. 21 1621. pa. 51.

6. KING JAMES THE FIRST.

" As I remember some years since, there was a very abusive Satyr in verse brought to our king ; and as the Passages were a reading before him, he often said, That if there were no more men in England, the Rogue should hang for it. At last being come to the conclusion, which was (after all his railing)

Now God preserve the King, the Queen, the Peers,
And grant the Author long may wear his ears.

This pleased his Majesty so well, that he broke into a Laughter, and said, by my Sol so thou shalt for me. Thou art a bitter, but thou art a Witty Knave." *Naples*, Oct. 8 1621. pa. 57.

7. QUEEN ANN WIFE OF JA. 1ST.

" Queen Ann is lately dead of a dropsie in Denmark house, which is held to be one of the fatall Events that followed the last fearful Comet that rose in the Tail of the Constellation of Virgo."*

* Judicial Astrology, and its attendant superstitions, were at this period so generally prevalent, that we must not be surprized at similar prejudices infecting the mind of Howell.

“ Queen Ann left a world of brave Jewels behind, but one *Piero*, an outlandish Man, who had the keeping of them, embeazled many, and is run away ; she left all she had to Prince Charles, whom she ever loved best of all her Children.” Mar. 20 1621. pa. 70.

8. DUKE OF ESPERNON.*

“ Having come lately to Paris, he treated with a Pander to procure him a Courtesan, and if she was a Damoisel (a Gentlewoman) he would give so much, and if a Citizen he would give so much. The Pander did his office, but brought him a Citizen clad in Damoisel’s Apparel, so she and her Marquerel were paid accordingly ; the next day after, some of his Familiars having understood hereof, began to be pleasant with the Duke and to jeer him, that he being a vieil Routier, an old try’d Soldier, should suffer himself to be so cozen’d as to pay for a Citizen, after the rate of a Gentlewoman : the little Duke grew half wild hereupon, and commenc’d an action of Fraud against the Pander, but what became of it I cannot tell you, but all Paris rung of it.” *Orleans*, Mar. 5 1622. pa. 98.

9. CAREW THE POET.†

“ I send you herewith a Letter from the Paragon of the Spanish Court, Donna *Anna Maria Manrique*, the Duke of Marquedas’s Sister, who respects you in a high degree[‡]; She told me this was the first letter she ever writ to man in her life, except the Duke her brother ; she was much sollicited to write to Mr. *Thomas Cary*, but she would not.” *Madrid*, pa. 138.

* The Duke of Espernon’s Life written by his Secretary, Girard, has been translated into English, by Cotton, the celebrated travestier of Virgil, and published in a folio volume 1670 ; It is an amusing book.

† A new and improved edition of this valuable old poet is in the press.

10. SIR JOHN AYRES.

“ I am sorry to hear of the trick that *Sir John Ayrs* put upon the Company by the Box of Hailshot, sign'd with the Ambassadour's seal, that he had sent so solemnly from *Constantinople*, which he made the World believe to be full of Chequins, and Turkey Gold.” *York*, May 1 1626. pa. 181.

11. HOWELL ELECTED INTO PARLIAMENT.

“ There are writs issued out for a Parliament, and the Town of *Richmond*, in *Richmondshire*, hath made choice of me for their Burgess, though Master *Christopher Wansford*, and other powerful Men, and more deserving than I, stood first.” March 2 1627. pa. 183.

12. OF A DRUNKARD.

“ I am sorry to have found Jack T. in that pickle, that he had so far transgress'd the Fannian Law, which allows a chirping cup to satiate, not to surfeit; to mirth, not to madness; and upon some extraordinary occasion of some rencounters, to give Nature a fillip, but not a knock, as Jack did: I am afraid he hath tane such a habit of it, that nothing but death will mend him, and I find that he is posting thither apace by this course. I have read of a King of Navar (*Charles le Mauvais*) who perished in strong waters, and of a Duke of Clarence that was drown'd in a Butt of Malmsey, but Jack T. I fear will dye in a Butt of Canary.” *York*, 5 July 1629. pa. 205.

13. THE EARL OF STRAFFORD.

“ My Lord Powis (who affects him not much) being told that the Heralds had fetchd his Pedigree from the Blood Royal, viz. From John of Gaunt, said *Dammy if ever he come to be King of England, I will turn Rebel*.” *London*, Dec. 3 1630. pa. 211.

14. ATT^r. GENL. NOY.

“ The old Steward of your Courts, Master Attorney General

Noy, is lately dead, nor could Tunbridge Waters do him any good; Though he had good matter in his Brain, he had, it seems, ill materials in his Body, for his heart was shrivelled like a leather pennypurse when he was dissected, nor were his Lungs sound." *Westmr.* Oct. 1 1635. pa. 241.

15. ACCOUNT OF AN EMBASSY TO DENMARK IN MS.

"I delivered my Lord of Linsey the Manuscript he lent your Lordship of his fathers Ambassie to Denmark; and herewith I present your Lordship with a compleat Diary, of your own late Legation, which hath cost me some oyl and labour." *Westmr.* June 19 1635. pa. 243.

16. HOWARD'S BANISHED VIRGIN* FROM THE ITALIAN.

"I received the manuscript you sent me, and being a little curious to compare it with the original, I find the Version to be very exact and faithful." *Lond.* Oct. 6 p. 248.

17. FRENCH VERSION OF HOWEL'S DODONA'S GROVE.

"I send herewith *Dodona's Grove* couchd in french, and in the newest french: for though the main version be mine, yet I got one of the Academie des beaux Esprits here to run it over,

* "*Donzella Desterrada, or the Banishd Virgin written originally in Italian, By Cavalier Gio. Francesco Biondi, Gentleman extraordinary of his Majesties Privy Chamber divided into three Bookes: and englished by J. H. of Graies Inne Gent. Printed at London by T. Cotes for Humphrey Mosley and are to be sold at his shoppe, at the three kings in Pauls Churchyarde.*" folio— 1635. pa. 290—dedicated to the Right Noble and most excellent Princesse the Lady Katherine, Dutchesse of Buckingham etc. and signed James Hayward, [though in Howell's Letters, written Howard] there are several Commendatory Verses, and amongst them one by Howell, the writing of which occasioned the above letter. The preface is remarkable for some of the strangest compound epithets that man ever invented, such as

'The Art (or rather divinely-inspired-gift-by-art-to-perfection-reduced) of Poesie."

'naturall-by-art-nearest-perfection-refin'd?

'decep-conceited-subtilly-grave-Italian.'

to correct and refine the Language, and reduce it to the most modern dialect. It took so here, that the new Academy of Wits have given a publick and far higher Elogium of it than it deserves. I was brought to the Cardinall at Ruelle, where I was a good while with him, in his private Garden, and it were a vanity in me to infer here what Propositions he made me." *Paris*, April 1 1641. pa. 267.

18. LORD HERBERT'S TREATISE 'DE VERITATE.'

" Divers of the Scientificall'st, and most famous Wits here have spoken of your Lordship with admiration, and of your great work *De Veritate*: and were those excellent notions and theoricall precepts, actually applyd to any particular Science, it would be an infinite advantage to the Commonwealth of Learning all the world over." *Paris*, Ap. 1 1641. p. 268.

19. LORD CHANCELLOR EGERTON.

" The City of London sticks constantly to the Parliament, and the Common Council sways much; insomuch, that I believe, if the Lord Chancellor Egerton were now living, he would not be so pleasant with them, as he was once to a new Recorder of London, whom he had invited to a Dinner to give him joy of his office; and having a great Wood cock Pye serv'd in about the end of the Repast, which had been sent him from Cheshire, He said, *Now Master Recorder, you are welcome to a Common Council.*" *Flect*, 2 Jany 1643. p. 273.

20. CAREW THE POET.

" I was invited yesternight, to a solemn supper, by B[en I[onson] where you were deeply remembered: there was good Company, excellent chear, choice Wines, and jovial welcome; one thing intervned, which almost spoiled the relish of the rest, that B[en] began to engross all the discourse, to vapour extreamly of himself, and by villifying others to magnifie his own Muse.

T[homas] C[arew] buz'd me in the ear, that though B[en]* had barrell'd up a great deal of knowledge ; yet, it seems, he had not read the *Ethiques*, which among other precepts of morality forbid self commendation, declaring it to be an illfavour'd solecism in good manners." *Westm.* 5 Ap. 1636. pa. 309.

21. DR. KING'S POEMS.

" You have much strengthened that knot of Love which hath been so long tied between us, by those choice Manuscripts you sent me lately, amongst which I find divers rare Pieces, but that which afforded me most entertainment in these Miscellanies, was Doctor *Henry Kings Poems*,† wherein I find not only Heat and Strength, but also an exact Concinnity and evenness of Fancy." *Westm.* 3 Feb. 1637. p. 311.

22. ANNE KING'S POEMS.

" It was my hap to be lately where Mrs. A. K. was, and having a paper of verses in her hand, I got it from her, they were an Epitaph and an Anagram of her own composure and writing, which took me so far, that the next morning before I was up, my rambling Fancy fell upon these Lines :

For the admitting of Mistress Ann King to be the Tenth Muse
Ladies of Helicon do not repine,
I add one more unto your number nine,

* The memory of old Ben has been rescued from a very wanton and unnecessary attack, with an acuteness of reasoning, which is most satisfactory and convincing, by Mr. Octavius Gilchrist, whose two pamphlets on the subject leave us to regret that we have not oftener been gratified with the result of his enquiries : this gentleman is now engaged upon an edition of *Old Plays*, in fifteen volumes, which will questionless deserve still further the thanks of the Student in early literature.

† It was some time ago confidently stated that the gentleman, who is mentioned in the last note, was occupied in preparing for the press a new edition of *Doctor King's Poems*—they well deserve republication, as the easy triflings of a man of learning.

To make it even, I among you bring
 No meaner than the daughter of a King :
 Fair Basil Ana,* quickly pass your voice,
 I know Apollo will approve the Choice ;
 And gladly her install; for I could name
 Some of less merit Goddesses became."

Westmr. 3 Feb. 1637. p. 311.

23. FLETCHER'S PURPLE ISLAND.†

" I much thank you for your visits, and other fair respects you shew me ; Specially that you have enlarg'd my Quarters 'mong these melancholy Walls, by sending me a whole Isle to walk in, I mean that delicate *Purple Island* I receiv'd from you, where I met with Apollo himself and all his daughters with other excellent Society : I stumble also there often upon myself, and grow better acquainted with what I have within me, and without me ; Insomuch, that you could not make choice of a fitter ground for a Prisoner as I am, to pass over, than of that purple Isle, that *Isle of Man* you sent me, which as the ingenious Author hath made it is a far more dainty soil, than that Scarlet Island which lies near the Baltic Sea." *Fleet*, 25 Aug. 1645. pa. 377.

24. THE TWO DOCTORS.

" There is a famous Tale of *Thomas Aquinas*, the Angelical Doctor, and of *Bonaventura* the Seraphical Doctor, of whom *Alexander Hales* (our Countryman and his Master) reports whether it appeared not in him that Adam had sinn'd :

* Βασιλ-Α Anna King.

† This beautiful poem, though deformed by a stupid and disgusting allegory, is fast retracing its original celebrity. I prefer, however, the minor poems of Phineas, of which, the present Lord Woodhouselee published about thirty years since an excellent edition.

Both these great Clerks being invited to Dinner by the French King, of purpose to observe their humours, and being brought to the Room where the Table was laid, the first fell a eating of Bread as hard as he could drive, at last breaking out of a brown study, he cryd out *Conclusum est contra Manichæos*; the other fell a gazing upon the Queen, and the king asking him how he liked her, he answer'd *Oh Sir, if an earthly Queen be so beautiful, what shall we think of the Queen of Heaven?* The latter was the better courtier of the two." pa. 406.

10

Oldys' Library and Manuscript Works.

The Collection of Books formed by this accurate and laborious antiquary, through whose exertions english literature and bibliography have been so essentially improved, was purchased by Thos. Davies, authour of the Life of Garrick; and offered for sale in a "A Catalogue of the Libraries of the late WILLIAM OLDYS, Esq., Norroy, King at Arms; (author of the Life of *Sir Walter Raleigh*), The Reverend Mr. *Emms*, of *Yarmouth*, and Mr. *William Rush*—which will begin to be sold—on Monday April 12.—By *Thomas Davies*."—the date of the year is not mentioned, but I believe it was in 1764.

The trifling prices which were asked for some

books that are now esteemed amongst the scarcest in the language, will amuse the Bibliomaniac of the present day, who, if his wishes tend toward the collection of early literature, not so much on the score of its rarity as from its utility, will assuredly lament that he did not live at a period when his taste and desires could have been so readily gratified.

The charge for that invaluable illustrated copy of *Langbaine*, must astonish those who are acquainted with the large sums which have been required for transcripts only of those important additions to our poetical biography.

- 227 Nicolson's historical Libraries, with a great number of MS. additions, references, &c. by the late William Oldys, Esq. very fair, 2l. 2s. 1736
- 230 Fuller's Worthies of England, with MS. corrections, additions, &c. by Mr. Oldys* [a price had originally been attached to this article, but is obliterated, apparently by the publisher]
- 268 Linschoten's Voyages to the East Indies,† with a great many cuts, black letter, 12s. 6d.
- 593 A Collection of scarce and valuable old Plays, most of them in small quarto, amounting in all to above 450, with a written Catalogue [no price]

* This copy was purchased at the sale of Geo. Steevens' Library by the late Mr. Malone, in whose collection, probably, it still remains.

† At the Roxburghe sale this sold for £10. 15s.

- 705 Virgil, translated into Scottish Meter, by Gavin Douglas,*
black letter, 5s. Lond. 1553
- 717 Complaints, containing sundry Poems of the World's Van-
nity, by Ed. Spenser, the Author's own edition, 2s. 6d. 1591
- 719 The Book which is called the Body of Polycye, black let-
ter, very fair, 5s. 1521
- 720 The Book of Falconrie and Hawking, with cuts, black
letter, 1611; The Noble Art of Hunting, with cuts,
black letter, 1611; very fair, 6s.
- 725 Cooper's Chronicle, black letter, neat, 3s. 1560
- 728 Milton's Paradise Lost, in 10 Books, first edition, very
fair, 5s. 1669
- 736 Whetstone's English Mirror, 1586; Crowley's Answer to
Powndes six Reasons, 1581; black letter, 3s.
- 738 Goulart's admirable and memorable History of the Times
englished by Grimeston, 2s. 1607
- 832 Enemy to unthryftinesse, a perfect Mirrour for Magis-
trates, by Whetstone, and 6 other Curious Tracts, 7s. 6d.
- 836 Lavaterus of Ghosts and Spirits walking by Night; of
straunge Noises, Crackes, &c. 1596, black letter; A
thousand notable Things of sundry Sortes by Lupton,
black letter, no date; and 3 others, 6s.
- 852 Hyperius' Practice of Preaching, translated by Ludham,
black letter, 1577; Tragical History of the Troubles
and Civill Warres of the Low Countries, black letter,
1581; 4s.
- 1511 Lives and Characters of the English Dramatick Poets,† by

* At the Roxb. sale for £7. 7s.

† Either this copy, or a transcript from it, is in the possession, I believe, of
Sir Eg. Brydges.

- Langbaine and Gildon, with MSS. additions by Oldys,
3s. 6d. 1699
- 1683 The British Librarian, 6 Numbers, in boards, 1s.6d. 1738
- 1684 The same Book bound, 2s.
- 2449 A manifest Detection of the most vyle and detestable Use
of Dice Play, black letter, sewed, 1s. 6d. 1552
- 2450 Vaughan's Golden Grove, 1s. 1600
- 2554 Wit and Drollery, 1s. 1682
- 2569 Stevenson's Norfolk Drollery,* 1s. 1673
- 2570 Shakespear's Poems, 1s. 1640
- 2572 Vilvain's Epitome of Essays, 1s. 6d. 1654
- 2573 Collop's Poesie Reviv'd, 1s. 1656
- 2574 Wit Resfor'd, 1s. 6d. 1658
- 2575 Wits' Recreation,† 1s. 1640
- 2579 Pallengenius' Zodiake of Life, englished by Googe, black
letter, 2s. 6d. 1565
- 2580 Dunston's Maggots, 1s. 6d. 1685
- 2581 The Muses Recreation, 1s. 1656
- 2633 Lingua; or the Combat of the Tongue, 1s. 6d. 1657
- 2634 Lilly's six Court Comedies, 2s. 1632.

* * The last twelve articles are in verse.

MR. OLDYS'S MANUSCRIPTS.

Folio.

- 3612 Catalogue of Books and Pamphlets relating to the City of
London: its Laws, Customs, Magistrates; its diver-
sions, public Buildings; its Misfortunes, viz. Plagues,
Fires, &c. and of every thing that has happened remark-

* About this period, many books were published, with a similar title, such
as Holborn Drollery, 1672. Songs of Love and Drollery, 1654. Grammatical
Drollery, 1682. Bristol Drollery, 1656. Sportive Wit, or the Lusty Drollery,
1656. all in verse.

† Roxbro' Sale, £4.8s.

able in London from 1521 to 1759, with some occasional remarks

Quarto.

- 3613 Of London Libraries:* with Anecdotes of Collectors of Books, Remarks on Booksellers, and on the first Publishers of Catalogues
- 3614 Epistolæ G. Morley ad Jan. Ulitium
- 3615 Catalogue of graved Prints, of our most eminent Countrymen, belonging to Mr. Oldys
- 3616 Orationes habitæ in N. C. 1655—English verses
- 3617 Memoirs relating to the family of Oldys
- 3618 Barcelona: or the Spanish Expedition under the Conduct of the Right Hon. the Earl of Peterborough; a Poem by Mr. Farquhar, never before published
- 3619 The Life of Augustus, digested into 59 Schemes, by James Robey

Octavo et Infra.

- 3620 The Apophthegms of the English Nation, containing above 500 memorable Sayings of noted Persons, being a Collection of extempore Wit, more copious than any hitherto published
- 3621 Description of all kinds of Fish
- 3622 The British Arborist, being a Natural, Philological, Theological, Poetical, Mythological, Medicinal, and Mechanical History of Trees, principally native to this Island, with some Select Exoticks, &c. not finished
- 3623 Description of Trees, Plants, &c.
- 3624 Collection of Poems written above 100 years since
- 3625 Trinarchodia: The several Reigns of Richard 2nd. Henry

* This must be a curious article; *Qu.* in whose possession it is?

- 4th. and Henry 5th. in Verse, supposed to be written
1650
- 3626 Collection of Poems by Mr. Oldys
- 3627 Mr. Oldys' Diary, containing several Observations relating
to Books, Characters, &c.
- 3628 Collection of Observations and Notes on various Subjects
- 3629 Memorandum Book, containing as above
- 3630 Table of Persons celebrated by the English Poets
- 3631 Catalogue of MS. written by Lord Clarendon
- 3632 Names of eminent English writers, and Places of their
Burial, &c.
- 3633 Description of Flowers, Plants, Roots, &c.
- *3633 ————— of all kinds of Birds—

So end the minutiae of this curious catalogue, which I have thought it not incurious to record, the more especially as Mr. Dibdin, whilst noticing the interleaved Langbaine, in his *Bibliomania*, does not seem to have been aware of its passing through the hands of the humble friend of Dr. Johnson.

J.

11

Robin Hood.

To the numerous instances which the industrious and accurate *Ritson* has adduced, from old writers, of the popularity of the ballads, &c. in which the

deeds of that celebrated outlaw, Robin Hood, are memorised, may be added the following.

“ Gyrd on the the swerd of the spirit which is gods worde, and take to the the shyld of fayth, whiche is not to beleue a *talce of Robyne Hode* or *Gestaus Romanorum*,* or of the chronicles, but to beleue gods worde that lasteth euer.” Tyndale’s *Obedyence of a Chrysten man*, fol. 158, *Imp. by Coplande*, 1561, 12^{mo}.

“ for such, as by a fine distinction they call Laity, they should spend their time in reading *Tales of Robin Hood*.” Fry’s *Clergy in their Colovrs*, pa. 5, Lond. 1650, 12^{mo}.

Y.

* They [the Carmelites] ben but iugulers, and iapers of kynde,
Lorels and lechures, and lemans holden,
Neyther in order ne out, but vnneth lybbeth,
And byjaped the folk, with gestes of Rome.

Peres the Ploughman’s Crede, B 2, Wolfe 1553.

I quote from the beautiful reprint of this valuable relic of antiquity, of which a very limited impression has just issued from the press of Mr. Bensley; Its precursor the *Visions* have also been lately edited and given to the public, by the Rev. T. D. Whitaker, and would have been a most valuable monument of the care and industry of their revivor, had he adopted one of the first duties of an editor, that of faithfulness to the text of his authour, and not have suffered his own squeamish taste to decide upon the omission of portions of a work, which from the restricted number of its impression, and the altogether repulsive nature of the work [i. e. to general readers], could only be intended for the perusal of antiquaries, a class of men not very likely to have their passions inflamed by a recital of what, in justice, they would have attributed to the difference of manners which pervaded a distant age. This castrator of venerable antiquity would have done well to have imitated the example of that elegant and admirable scholar, the lamented Tyrwbit; a man, I ween, who felt as much regard for the delicacy of modern manners, and deplored, as fully, the grossness of our earlier writers,

“ As ever did this learned *Puritan*”

but who, in a similar case, (the publication of Chaucer’s *Tales*) did not consider

12

*The rekenynge and declaracion of the fayth and belese of huldrike zwyngly, byshoppe of zuryk the chese town of helvitia, sent to Charles v that nowe is Emproure of Rome: holdyng a parlement or Counsayll at Ausbrough, with the Chese Lordes and lerned men of Germanye, The yere of our Lorde, M. D. xxx. In the moneth of July. Come ye to me all that labour, and are laden: and I shal refreshe you. Mathe xi. The veryte wyll haue the victory: presse ye it downe neuer so strongly. Translated and Imprynted at Zuryk in Marche. Anno do. MD. xliiii.**

himself justified in mangling and destroying the authenticity of that poet's language. But enough, it was never intended that these pages should become the vehicle of angry controversy, and I would not have said thus much, were it not for the anxious feeling with which I regard the introduction of the merciless tomahawk into the illustration of black letter literature.

* A few years lateër was printed '*An Anatomi, that is to say a parting in pcees of the Mass, which discovereth the horrible errors and the infinit abuses vnknewen to the people as wel of the Mass, as of the Mass Book, very profitable, yea most necessary for al Christian people with a Sermon of the Sacrament of thankes guyying in the end, which declareth whether Christ be bodyly in the Sacrament or not. By Chrystes humble Servant Anthoni de Adamo A. D. 1556. sm. 8vo. 250 folios.* This rare book is unaccompanied with either priuter's name or place, but from the shape and form of the letter, I should incline to the belief of ifs being the production of a *Genevese* press. It is perhaps the most severe and stinging argumentative volume of the many which that important era the Reformation produced. "And the worshipfull inquisitours, what els be they but antichristes Catchpoules creweller thē Neroes, so that it were better to fall into the hands of Turks and Moeres without comparison then into thers." *preface.*

Col. *Imprynted by me Rycharde wyer.* b. 1.
small oct. E 2.

“When I had chaūced vpon this Rekening of the fayth of this so excellently lerned & godly flok feder, euē the good heerdman that let his lyfe for his shepe, and had seen it not yet vnto this daye to be confuted, nor dampned of any christen lerned man, but as it was then openly exhbyted vnto the *Emprours* Maieste, and to his noble lerned Counsell, so stondesth it styll yet vntowched with any iuste contradiccion of holye scriptures: I coulde not but thynke this his fayth to be christen & catholyk wordthy for the glory of god, & profyt of his Church, to be translated into many tongues that many mought read it with frute, Vvherfore sith in *England* (as they say) be many hyghly lerned Byshopes and lawers in the speculatiue, but fewe in practik diuinite, sharpe in naturall, but dull in spiritual iugement; methought it conuenient, the boke to be translated into theyr mother tongue, that yet at the least the lerned in christ myght iuge therof, and saye theyr myndes.”—“Not longe ago it was heresy, and treason to, the scriptures to be had in englysshe,* and nowe (god be thanked) the *hole Byble* is prynted oft & turned & redde of many lay men, yea & that with priuilege.”—“But when the Pope had seen this godly Bisshoppes fayth and religion so to prospere, and preuaile; and his euangelyke doctrine so wyde to spreade, that neither his furious drōken champion *Eccius*, nor yet his fleckisshe slowe

“What then sayth *my lord of Caunterbury* to a prest yt wolde haue had the new testamēt gone forth in English (what saith he) woldest thou that y^e lay people shuld *wete what we doo.*” *Tyndale’s obedyence of a Chrysten man.* fol. 80. *Coplande* 1561. 12mo.

beaste *Coclous*, durste not once moue penne agaynst the maiestie of *Zwynglie* his moste eloquent heroicall style, rare erudiciō, and most excellent diuynē lernyng; then he hyered certayne *Lantsknyghtes* to kyll hym, which smyten thorow with a morispyke, said, My bodye haue ye slayne, but my soule, sley ye can not; Then his body quartered & brent on the morowe, his harte was founde vnperished in the ashes, of the whiche many a learned man is rysen, in whose bokes, sermones, and lessons, *Zwyngly* yet lyueth here in a blessed memoriall, and his soule lyueth in heauē in the glorious fruicion of the blessed Trinitie." *The Preface of the translatur to the reader.*

J.

13

The Blacksmith. A Sermon preached at White-Hall before the Kings most excellent Majestie, the young Prince, the Councell, &c. on Loe Sunday 1606. and by commaundment put to print. By W. S. Doct. in Diuinitie Chaplaine to his Majesty. London. Printed by Ed. Allde for Martin Clarke, 1606. sm. 8vo. pp. 56.

Malone in his *Chronological Order of Shakspeare's Plays* says 'every stroke at the Puritans, for whom King James had a hearty detestation, must have been very agreeable to him.' This pamphlet upon a text from 1 *Samuel*, 13 c. 19 v. is a

convincing proof that, in *his* presence, they could be vilified with impunity. And the ‘Doctor in Divinitie,’ whose wit is not so very sparkling as might be expected from the quaintness of the title, appears to have extended servility to its utmost, in the choice of subject for the edification of our Royal Solomon, as his debased courtiers, and, imitating them, this debased minister of Christ used to term that pedantic coxcomb. The book is rare, and somewhat curious, and that will excuse the occupying a small space with some extracts.

“I knew none I might bee bolder with then the Smith, and if Salomon a King of that greatness vouchsafed to write of the least of his fellow creatures, euen from the Cædar to the shrub: and our heauenly Salomon with his own hands to create the Smith and by his Spirit to treat, as here, so els wher of him: it shall not seem tedious or too base of *our gracious Salomon* to vouchsafe to heare, where his god hath vouchsafed to speak.”
p. 2.

“In this body of ours, it cannot bee denied but that there haue bin diuers diuisions and the diuisors haue bin specially three: the Papist, the Atheist, and the Puritane. The one impugning our doctrine, the other our manners, the third our discipline. The first moste perilous for the state Publike: the second, no lesse pernitiuous for priuate corruptions: the last most idley curious in pointes of least importance, concerning neither life nor learning; doctrine, nor manners; yet so obstinately urged as though they had sworne neuer to be satisfied,

though neuer so often and fully satisfied by the King himselfe, (exemplum sine exemplo) his Nobles, Byshops, Iudges, Clergie: by writing, printing, conference, and all meanes possible, or likely to giue satisfaction." p. 42.

“ And now that they [the Puritans] are thus dealt with by Law, we all expect that the like order, or rather much more sharpe and strict, bee taken, as for the Atheist, so specialle for the Papist; Else must we needes confess, Reduuiam curauimus, Capiti cum mederi debuissimus. But I hope they shall, ere it bee long, have just occasion to thinke and speake otherwise; when they shall see their Swordes, and Speares, and Smithes, their Armour and Armorers; their Priestes and Iesuites, and cunning Seducers, with all their Syren Songes, their Bookes, Pamphlets, and Printers, and all meanes and ministers thereto tending, cleane cut off by the Sworde of Iustice, and the lawes of the land. A most iust and necessarie weapon taken to keepe them frō hurting themselues and others, as children and mad men.

“ That it will be so, I make no doubt that it should be so, I seeke no other arguments against thē, then their owne practise against vs.—Howbeit wel we know & they must needs acknowledge (if their case and cause were equal) better kill then be killed.”* p. 48.

Y.

* This is justifying the commission of wrong, by its like; and is a doctrine so very detestable, as coming from the minister of him, whose command to his disciples, it was, to preach peace and goodwill toward all mankind, that James', listening to it with approbation would, (were not his character already sufficiently despicable and contemptible)

‘ damn him to everlasting fame.’

It appears from the dedication ‘ to the King’ of this Sermon, that ‘ it was the

14

BOCHAS' [BOCCACCIA] FALL OF PRINCES,

Translated by Lydgate,

MS. ON VELLUM, FOLIO.*

Regardless of the imagery and fancy, the unequalled description, and the exquisite knowledge of human passions and sentiment displayed by *Chaucer*; the beautiful apologues of *Gower*; the rich vein of satire pervading the *Visions of Langland*; the accurate and picturesque delineation of *Gawin Douglas*; and the tasteful allegory, the morality, and transcendent humour of *Dunbar*;† the half-witted censorer affects to despise ancient literature for its age, simplicity and dullness; Why will he not examine for himself the writers for whom he avows disesteem? Why wither the laurels of poets whom it is evident he could never have read? or could he be insensible to their varied excellencies? or indifferent to those who in a lateër age

Sung the chivalric strain

And pip'd the tender ditty?

commandement of our moste Reverend Metropolitane that I should put it in print.' The idea was a pleasant one enough, of 'cutting off the Papists by the sword of Iustice, to keepe them from hurting themselues.' The Inquisition has been defended with exactly the same argument,

If argument that can be called which argument is none?

and with much the same justice. How prone is human nature to fall into the commission of those crimes which, prejudice apart, it would, with fervency, reprobate.

* See Dibdin's *Ames*, vol. 2, 406.

† James the first of Scotland should not be omitted when mentioning his contemporaries. It is some reflection upon Scotland, jealous too as she is in general of the fame of her favourite children, that no edition has ever been published of the works of this greatest of royal authors, worthy of his, and of his countries reputation.

Admirable and unequalled indeed as are the five names that have just been named, and sufficient as they were to render memorable and illustrious the period in which they wrote, the detractor is always more willing to repose and felicitate himself, for example, in the utter want of poetical inspiration throughout the massive tomes of the *Monk of Bury*; and he may ridicule the occupation of a few pages with extracts from a writer, whom *Percy* and *Ritson* have made such contemptuous mention of, and so decisively condemned; but it may be urged in the language of the latter, on a different occasion, these pages are intended for the perusal “of those whom the artificial refinements of modern taste have not rendered totally insensible to the simplicity of old times; a description of readers, it is to be hoped, sufficiently numerous to justify a wish that they may never fall into the hands of any other.” I think that *Lydgate*, although his claim to the title of poet, need never again be mentioned, is very undeserving of the neglect, into which he has fallen, and the character of extreme worthlessness, which, in deference to great names, has been imputed to him; He is certainly valuable in assisting our enquiries with regard to the origin of our English tongue, and the obligations it received, in amplification, from our old versifiers: this merit indeed has been awarded to him by *Warton*, whose genius and taste unfitted him for the labour of a mere antiquary, a rummager of “cartloads of poetical rubbish,” and therefore the attention with which he devoted himself to the appreciation of *Lydgate's* rank, as an authour, is a sufficient excuse, if any were at all wanting, for further attempting to familiarize a knowlege of his works: still lateer Mr. *Ellis*, in his *Specimens*, has been very liberal in extracts from the *Troy Book*; and the *Fall of Princes* being much less

known, added to the circumstance of coming across an early MS. copy of it,* have been my inducements for copying a few of the *Legends*. I was not altogether uninfluenced by the consideration of its having been the origin of those historical poems which the sublime *Induction of Lord Sackville* has immortalized, and which collected under the title of the *Mirror for Magistrates*,† are again about to be accessible to a class of readers, which instigated by superior minds, is more and more disposed to anticipate with delight and satisfaction the revival of neglected and almost forgotten merit.

Y.

May 19, 1814.

The Legend of Robert, Duke of Normandy.

A worthy prince spoke of in many realme,
 Noble Robert, duke of Normondye,
 Chos to the crowne of Ierusalē,
 But for cause he did it deny,
 Fortun ay vnto him hid envye;
 The same Robert next in ordre was
 That came to pleyne his faule vnto Bochas.

For crystis feith, this myghty Chāpyon,
 This duke Robert armyd in plate and mayle,
 With manly Godfrey bullion,
 Agayn turkys saught a grete battaile,

* In the possession of Messrs. Wise and Son, booksellers, Bath:

† A new edition of these excellent histories is now going through the press, indebted to the care of Sir Eg. Brydges, and Mr. Haslewood.

For crystis feith, that it shuld auaille
 To susteen his lawe in there entent,
 To all the kynges of the occydent.

Off turkys, Sarsynes, was so grete a nombre
 Geyn cristis lawe gadride a puyssance,
 The feith of criste falsly to encombre ;
 But there were made hasty ordynance,
 The kyng of Englonde, normand, and fraunce,
 Fyrste to socour did his busy peyne*
 Godfrey Bollyon, that was duke of loveyn.

Which on sarsynes made a discomfiture,
 Mauge turkys for all there cruell myght,
 In which bataille, criste made hym to recouē
 The feelde, that day for to supporte his Right ;
 Where the seid Robert was founde soo good a knyght,
 That for his noblesse, by reporte of wrytyng,
 Of Jerusalem was namyd to be Kyng.

Assentid not to the eleccion,
 Because of newe that he did vndirstond
 His elder brothere, for shorte conclusyone,
 Icallid William, was deede in Englonde ;
 Knowyng hymself next heire to that londe,
 Forsooke Ierusalem, and lyke a manly knyght
 Came into Englonde for to claym his right.

* QY. The King of England, &c. laboured busily to be the first succour to
 Godfrey of Boleigne. In Chaucer's *Frankleine's Tale*, v. 2.

Ther was a knyght, that loved and did his *peine*
 To serve a Ladic in his beste wise.

And yit or he came, he hadd knowlechyng
 His yong brothir callid henry
 Had take vpon hym to be crowned kynge,
 Tolde his lordes and princes fynally
 He was next heire entrid rightfully,
 As in herytoure to succede in that realme,
 His brother beyng kyng of Jerusalem.

God wote the cause stood all in other wysse,
 The seid duke Robert of Normondy
 Purposed hym by merciall emprise,
 Frome his brother to take the regaly,
 Tooke his princes and his cheualrye,
 Thought he wolde, lyke a manly knyght,
 Aryue in englond, and reioise his right.

Both in o felde assembleie on a day,
 The brethyrū tweyn ecche w^t stronge party,
 To daveyne and make no deley,
 Eūicche with othire to holde champarty* ;
 But whan thes lordis the myscheff did asspy,
 They busyed hēme, and werve not rakles
 Atwen the brethire to refourme peas.

The seid Brethire ware fully condiscendid
 Vpon this poynt for shorte conclusion,
 As in the accorde was justly comprehendit,
 Henry to holde and haue poccusion
 Duryng his lyffe, of all this region,

* A partnership in power—see Tyrwhitt's *Glossary*.

And Robert shulde haue for his p̄ty
A some of geolde with all Normondy.

Thre thousand pounde put in remembraunce
Ecche yere to Robert sent fro this region,
Off which paymēt to make full assueraunce,
Was leyd hostages, as made is mencion ;
But yit of newe fell discension
Atwry* the Brethire of hatred and envy,
For certeyn castellis that stood in Normondy.

Which castellis longid of heritage
Vnto the kyngis juresdiccion,
Of which the duke toke his auantage
Maugre the kyng, and helde pocession,
Crowned astire to his confusion ;
And whanne the kyng this thing did asspy,
With stronge hond, came into Normandy.

Where the duke was leyde, the seege aboute
Mad ordinaunce, and recure his right ;
Gat the Castell, and tooke his brothir oute,
Emprysoned hym of verray force and myght,
Lefte him aloon out of manys sight
Fourtene yere, the cronycle wryt soo ;
Theire he died in myschyffe and in woo.

The Legend of Philip 1st, King of France.

Whanne Bochas had writt of Pacience,
And comendit the vertu of suffrance,

* Poisoning.

Philep la bele came to his prese nce,
 Fyrste of that name, crowned kyng of fraunce ;
 Gane compleyn his vnhappy chaunce,
 And on fortune of custume that cane wrye.
 Which was to hym cruell adsūsarie.

Woundid he was with a greuous sore,
 Gan his compleynte to Bochas determyne,
 How he was slayn of a wylde bore
 In a foreste, which callid is compaigne,
 Tolde he was disclaundrid all his lyffe
 Onys in flaundris, with many a worthy knight,
 Venquysshid of flemyng, and felly put to fleght.

Procedyng ferther, gan touche of his lynage,
 How in his tyme he had sonnes three,
 Lowys, Philep, Charlis yonge of age,
 The fourth Robert, a doughter also had he,
 Callid Isabell, Right excellent of beaute,
 Seide Robert, the story is well couth*
 Which that dyed in his tendre youthe.

To this story who so lyste, haue good rewarde
 The circūstaunce wysely to discernē ;
 His daughter Isabelle was weddit to Edward
 Carnarvane, the booke so doth us lere ;
 This yong Philip weddit in Naūne
 The kyngs doughter, a statly mariage,
 Callid Jane while she was tendre of age.

* Wellknown.

The same Phylip aftre crowned kyng
 Of nauerne, his fadir of assente,
 Fyue sonnes he had leuyng,
 Of which fyue, as in sentement,
 Thre in nombre by Ryght p̄tynent ;
 To the mater who so liste to looke,
 I end the processe of this same booke.

The eldest sone callid was lowys,
 To whome his fadre gaffe pcession
 Of Nauerne, because that he was wysse
 For to gouern that noble region ;
 Phylip his brodire, for his high renoun,
 Was aftirwarde, by juste enheritaunce,
 And rightfull title, crowned kyng of fraunce.

The third Brother was, by title of Right,
 Mad erle of marche, and namid was charlis,
 Eūyche of heme in the peplis sight
 Were famous holde, and passing of grete pris,
 And for they wer̄n Right manly and Right wyse,
 Phelyp and Charlis tooke in tendyr age
 The Erlys doughter of Burgoñ in mariage.

But as the story remembrith in certeyn,
 To their noblesse fortune had enuye,
 And by amanere of malice and disdeyn,
 Brought in by processe vpon the party
 Of their two wyvys frowarde auoutrie,
 Causing the deth of all thes wyffes thre,
 Whanne they moste floured in their felicite.

The Legend of Charles, Duke of Tarentum.

Aftir thes thre princes glorious
 To for Bochas to shewyn there entent,
 Amyghty duke, notable and right famous,
 Came to compleyn, Charlis of Tharent,
 Whiche in his tyme to florence wente,
 To make peace in his roiall estat,
 Twene guerffe and Gemelins standyng at debat.

The seid Charlys, borne of the bloode of fraunce,
 A manly knyghte the story cane deuuse,
 By whos vnhappa, frowarde, fatall chaūce
 In the werris twene floraūce and pyse,
 On horsbake sitting in knyghtly wysse,
 Hurte with an arowe, fele low don to gronde,
 Where by he caughte his laste fatall wounde.

A man of armys, beyng a soudyoure
 With the pysaunes, were it wronge ore right,
 Off false dysdeyn that day did his labour
 To trede on Charlis, in the peeplis sight,
 Whanne he lay gruffe,* wherfor he was mad knyght
 By their Capteyn, for a manere pride,
 Which gouernyd the sibe lynes syde.†

* When he lay groveling, or flat on the ground. See Tyrwhitt's *Glossary*.
 Chaucer's *Prioress's Tale*.

And *groff* he fell all platte upon the ground
Emare, in Ritson's *Romances*.

And layde her *gruf* upon a tre.

† I do not understand the sense of this line, the only word at all like *sibe*
 is in Chaucer, but there the meaning must be widely diferent,

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*A plaine Path to perfect Vertue: Devised and found out by Mancinus a Latine poet, and translated into English by G. Turberuile Gentleman. Ardua ad Virtutem via. Imprinted at London in Knightrider strete, by Henry Bynneman for Leonard Maylard. Anno 1568. Col. Imprinted at London in Knight Rider streate, by Henry Bynneman, for L. Maylard. Extends to H in eights, with one sheet of prefatory matter.**

All *Turberville's* works† are very rare: This volume seems to be unknown to our typographical antiquaries. It is not noticed by the Editor of the *Censura Literaria* in his new edition of the *Theatrum Poetarum Anglicanorum*, nor by Mr. *Ellis* in his *Specimens of Early English Poetry*; it was

Largesse that worthie was and wise
Helde by the honde a knight of prise
Was sibbe to Arthour of Breteigne.

Chaucer's *Romaunt of the Rose*, ed. 1598, rev. of fo. 121.

i. e. was related to Arthur.

* The Editor has been favoured with this article (by the possessor of the rare volume which it describes) since the slight notice in page 10; and he has added a few notes, which are marked with the initial E.

† The poetical works of *Turberville* are described by Mr. *Park* in the *Censura Lit.* and the titles of his other productions will be found in *Herbert*.—*Richard Jones* had a licence to print '*Aplayne pathway to perfect Reste,*' in 1570. It could scarcely have been the same as *Turberville's* work, but perhaps in imitation of his title. E.

unknown to *Ritson*, and has likewise escaped the extensive researches of *Mr. Park*; *Mr. Chalmers* also does not mention it in the life of *Turberville* in his recent edition of the poets. Most probably it is the 'better banquet' to which, in an epistle before his translation of *Ovid*, he promised to invite the reader, having been printed in the succeeding year.

This volume, as well as his *Epitaphs, Epigrams, &c.* is dedicated 'To the right Honorable and hys singular good Lady, Lady Anne, Coūtesse Warwicke,' 'Hauyng desire to publishe it under the protection of your name, for that I hope there will the moe peruse the Booke.' An address to the reader follows commencing with a notice of some other literary rarities.

‘ I Neither write the newes of poules*
of late set out to sale,
Nor Meting of the London Maides : †
for now that Fish is stale.

* *Henry Denham* had a licence in 1567, for printing *Newes out of Powles churcheyarde, a trappe for syr monye* [*Herbert* 2. 963]; In 1579, *Richard Jones*, in conjunction with *Charlewood*, purchased of *Denham*, the copy of this book; which has now perished; at least, I know not where to refer for the mention of its existence. E.

† Together with the work alluded to, in the last note, *Denham* had a licence for *A mery metynge of maydes in London*, purchased also of him, by *Jones* and *Charlewood*; [*Herbert* 2. 1053] *Jones* had a licence for printing it in 1593; [*Herbert* 2. 1054] and in May 1594, it was allowed to *Roberts*, by the Company of Stat. [*Herb.* 2. 1032]: this book has also suffered, in the silent operation

The date therof is fully out,
 no wonder lasteth long.
 I speake not this upon desire
 to doe that writer wrong.'

To which succeed verses by 'James Sandforde* in praise of the Translator;' as they possess some merit, and the productions of their author are few and little known, shall be here inserted.

' If warlike wightes for noble deedes earst don
 Haue in rewarde and guerdon duely won
 Immortall fame, renowne and glorie aye
 not to decaye :

What then shall such deserue that set in sight
 Things long time hid, in bringing darke to light?
 Shall they not reape of their good sowen seede,
 and have their meede ?

of time, or accident, extinction; for all the knowlege of it, which we possess, is derived from the brief notices here extracted from Herbert.—A bibliophilist, in turning over the numerous pages of this accurate registrar of typographical curiosities, must feel considerable regret, in the reflection, of how numberless are the volumes, which in the stream of time, have flitted their 'hour upon their stage', and then are seen no more. We have already observed how near the present volume of Turberville's was to destruction: and the fire of London has beyond all question deprived us of much of the valuable literature of past centuries. E.

* This authour though he wrote several books, is now obscurely known, from the great rarity of his writings; the lines, copied from Turberville's book, are smooth and creditable to his talent; and would induce the wish to know more of his works; I have never seen any of them, and can say nothing of their

In warre and peace Minerua beares the stroke,
 To Science all the dore she doth vnloke :
 Great is hir force in all the worlde wide
 on euery side.

Great force hath mightie Mars in fight and fielde,
 Much more Minerua hath, whose learned shielde,
 Doth fence in warre and peace the publick wealth,
 sauing hir health.

Who so learned Mineruas schoole frequent,
 And haue their youthfull yeares in studie spent
 Deserues immortall praise and fame to gaine
 for taken paine.

Then worthie of rewarde is Turberuyle
 Whose painfull penne hath thus to Englishe style
 Conuerted learned Mancinus Latine Muse
 for men to use.

Herein is briefly tolde what vertue is,
 What life we ought to leade, what leades amisse

merit: 1. *Amorous Tales and Sentences of the Greeke philosophers.* Bynneman for Maylard 1567. 8vo. 40 leaves. 2. *The Garden of Pleasure: conteyning most pleasante Tales, worthy deeds and witty sayings of noble Princes and learned Philosophers, Moralized. done out of Italian.* Bynneman 1573. 8vo. and reprinted in 1576 under the title of *Hours of recreation, or Afterdinneres*, 8vo. [Roxbro' Sale, £3. 3s.] with addition of 'Certaine Poems.' 3. *Henry Cornelius Agrippa, of the Vanitie & uncertaintie of Arts and Sciences Englished by James San. Gent.* Wykes 1569. 4to. Bynneman 1575. 4to. 4. *Mirroure of Madness.* [Cens. Lit. 8. 17] 1576. 8vo. E.

A worke of price hath Turberuile transposde
and here disclosde.

Therefore of God and man he well deserues :

For God hath Vertue made, and man it serues
To frame his life : commende the writers pen
thou Reader then.

An induction, commencing like our old chronicles, with the Creation, and deducing the origin of the cardinal virtues from the conduct necessarily observed by men at the early formation of Society, precedes the work, which is divided into four parts under the heads of Prudence, Justice, Fortitude, and Temperance ; and is concluded by the following lines of 'The Translater to the Booke.'

Farewell thou little booke
an other mans aud mine,
The Gods allowe thee blessed hap,
report without repine.
Well mayst thou liked be,
and so thou shalt I trust,
Of such as Vertue do imbrace :
as for the rest thou must
Appoint upon as foes.
I meane the sinfull sect,
That neither thee for Vertues sake,
nor Vertue will respect.

Was never man that wrote
of Vertue yet a whit
But Envie would with malice seeke
his travaile to requite.
But force thou not at all,
be bolde and never blushe:
For Glorie ever gaines the byrde
where Envie beates the bushe.
Sith thou of Vertue dost
and nothing else intreate,
I know thy foes are friends to Vice,
with wrath and yre replete.
With them thou hast to deale:
thou knowest the wonted sawe,
The Jade will kicke at him that rubbs
his backe if it be rawe.
Then sith thou prickst with pen
the galled backe, be sure
Thou shalt despite, insteade of loue
of wicked wights procure.
For trouth doth purchase hate,
and reapes that fruite for gaine
A bad reward for good desert.
But wotst thou what againe?
The better sort of men
will like thy purpose well,
And ring thy praise by good report
as loude as Larum bell.
If he that pende thee first,
and brought thee forth to light

Could finde in heart to hazarde thee
 to hands of fowle despite :
 Why should I more accompt
 to keepe thee under wing
 That onely phrase for phrase translate
 And versè to Metre bring ?
 Thou art no new devise,
 the weede wherin thou were
 Is somewhat altred, but I trust
 MANCINUS neede not feare
 Or stande in doubt of thee,
 he shall not loose his right :
 I would not go about to wrong
 a *Romane** if I might.
 But for desire to make
 MANCINUS better knowne,
 I toylde anewe the soyle that he
 with painefull plough had sowne.
 I trust he shall not loath
 our mother tong at all :
 MANCINUS is MANCINUS still
 I trust and ever shall.
 And thus to ende my tale
 I wish (thee little Booke)

* From the expression 'Romane' here applied to Mancinus, the original authour of the work, I conclude that he was the same with *Paulin Mancinus*, who was born at Rome ; a great lover of learning, and the founder of the *Academy of the Humourists*. He married *Vittoria Capoti*, and after her death became a priest. He was alive in 1600, and therefore the *Plaine path to perfect Vertue* if by *him* must have been written at an early age : the youngest of his Sons married a sister of Cardinal Mazarine.—This information is collected from *Bumaldi Bibl. Script.* through the medium of *Collier's Historic. Dict. E.*

To doe no worse than him that doth
upon thy Vertues looke.*

Clifton.

T.

* Anthony Wood says, that Turberville being secretary to Randolph the English minister to Russia ' he did at spare hours exercise his Muse, and wrote poems describing the places and manners of the country and people of Russia, an. 1569; written to Edw. Dancie, Edm. Spencer, &c. at London', [preserved in *Hackluyt's* invaluable collection of *Voyages*, &c.] Tanner and Berkenhout, following this authority, have attributed to Spenser the poet, the being so intimately acquainted with Turberville; Mr. Park will not allow that the lines themselves bear any evidence, that they were addressed to the authour of the *Faery Queen*; and there is no question but that he is right; although Mr. Chalmers, in his *Life of Turberville*, at the same time that he admits Mr. Park's reasoning, assists in perpetuating the error, by saying that the poem was sent to Edmund Spenser; The black letter edition of *Hackluyt* is now lying before me, and the poem under discussion is simply headed "To Spenser." Here is not only no christian name, but the spelling of that little which is given differs from that of our great poet, who used *s* instead of *c*. To whomsoever it was addressed, the commencement is very characteristic.

If I should now forget, or not remember thee,
Thou Spenser might'st a foule rebuke, and shame impute to mee.
For I to open shew did lone thee passing well,
And thou wert he at parture, whome I loathde to bid farewell.
And as I went thy friend, so I continue still,
No better prooffe thou canst then this desire of true good will.
I doe remember well when needes I should away,
And that the Poste would licence vs, no longer time to stay:
Thou wrongst me by the fist, and holding fast my hand,
Didst craue of me to send thee newes, and how I liked the land.

Mr. Chalmers says 'we have no account of his death' but 'our author was living in 1594,' I know not on what authority the latter part of this assertion is stated, but if true, it destroys a conjecture which I had formed, of his being the subject of the following, '*A Dittie of Mr. Turberuyle murdered, and John Morgan that murdered hym; with a letter of the said Morgan to his mother, and another to his sister Turberuyle.*' the copy of this was bought of Denham in 1579 by Jones and Charlewood [Herbert 2. 1053]. If we could ascertain that our poet had ever been married to a person of the name of Morgan, it would instantly identify him with the hero of this murderous tale. E.

Rare Tracts by Knox, Menewe, and Muscul.

A small volume of a very diminutive size, containing four tracts, in a black letter, and apparently foreign, type, has lately fallen in my way; and as they appear to be the productions of the same press, although neither of them has the name of place, printer, or date, I shall combine an account of the whole in one article.

Y.

1. *The copie | of a letter sent to | the ladye Mary
dowagire, | Regent of Scotland, by | John Knox,
in the | yeare. 1556. | Here is also a notable Ser-
mon, | made by the sayde John Knox, | wherin
is euidentlye pro | ued that the masse is | and
alwayes hath | ben abhomina | ble before | God
and Ido | latrye | Scrutamini scripturas. H.
folded in eights.*

“I doubt not but the rumors whiche came to youre eares of me haue ben suche: y^t if all reportes were trew, I were vnworthy to lyue on the earth—I am traduced as an heretyke, accused as a fals teacher, and seducer of the people; besides other opprobies which, affirmed by men of worldly honor and estimation, may easely kyndle the wrath of magistrates, when innocēcy is not knowen.” *Letter.*

The 'Notable Sermon,' it seems was preached on the fourth of April, 1550, "in presence of the counsell and congregation amōgest whome was the bisshop of Durham and hys doctors."

Amongst the multitudinous publications, which, at the dawn of the reformation, were issued forth, in opposition to the Mass, as one of the chief and most objectionable tenets of the Catholic faith; the works of this illustrious father of the Scottish church, are the most eminent, though now the most rare of all those fleeting and perishable tractates; One of them under the title of '*Hier foloweth the Coppie of the Ressonning which was betuix the Abbote of Crossraguel and John Knox in Mayboill, concerning the Masse. 4to. Lekpreuik, 1563,* has been lately rescued from almost extinction, by a limited facsimile reprint from the only copy known to exist in the Auchinlech Library.

The Letter to the Queen Dowager of Scotland, was in the Roxburghe collection, and, bound with some other tracts, sold for £2. 15s.; That library also contained his *Faythfull Admonition, Kalylow 1554, £2. 4s.*; *The Appellation of John Knox, Geneva 1558, £2. 6s.* and *The first blast of the Trumpet against the monstrous Regiment of Women, 1558, £4. 5s.*

2. *A plaine | subuersyon of tur- | nyng vp syde
down of all the argu | mentes, that the Popeca-
tholykes | can make for the maintenaunce of | au-
ricular confession, with a moste | wholsome doc-
tryne touchyng the | due obedience, that we owe
vn | to ciuill magistrates, made | dialogue wyse
betwene the | Prentyse and the Priest | by Gra-
cyous | Menewe | Psalme 31 | I sayd, I will con-
fesse my sines | vnto the Lorde: and so thou
for- | gaueste the wickednesse of | my people | F
folded in eights.*

The following passage marks this little composition as having been written during the reign of Mary, and the freedom of the reasoning sufficiently accounts for the work appearing without the authority of a printer's name.

“ Priest. I am glad that I haue met you nowe in so good a tyme yonge man : for I haue some what to saye to you.

Prentyse. What haue ye to saye to me, master persō : here I am ready to heare what soeuer ye wyl say.

Priest. How chaunce that ye are so disobedient at thys time to ye Quene's proceadynges : Dooe ye not knowe, that the scripture biddeth vs to obey ye higher powers : And hath not the Quenes maiesty, wyth her moste honorable counsayl, sent a commission and a most streight iniunction that al generally that are in the yeares of discretion, shoulde come to shrifte, or

auricular confession: Howe doeth it chaunce then that ye are so vnwyllyng to come and to fulfyl her graces commaundment.”

The ‘prentyse’ proceeds in combating ‘master person’ with a boldness and vigour of argument which were indeed unusual at this period; and the dialogue is curious from shewing us the early dawnings of an emancipation of the mind from kingly and papal subjection; but the time had not then arrived when the doctrines of divine right and non-resistance could be canvassed with freedom of sentiment; and consequently we find that ‘Gracious Menewe’ was rather inconsistent in practice, for after denying the power of ‘her Quenes Maiestie’ to sway the religious feelings of her subjects, it is acknowledged “in matters of *ciuill* cōstitutiōs, lawes, and ordeynaunces, that temporall rulers, gouernours, & magistrates make for the preseruacyon of the commen weale, wherevnto doubtlesse we ought to be obedyente, as long as they commaunde nothyng that is vngodlye, or forbydde nothyng, that God hath cōmaunded vs to doe.”

and still more strongly in answer to the

“*Priest.* I say stil that subiectes ought not to busy themselves about Princes matters, for as ye heard already if their lawes be naughte and wycked, then they their selues shall aunswere for it.

Prentise. In dede in thynges, that appertayne to ciuill lawes, constitutions, and ordeynaunces whyche magistrates be wonte

too make for the preseruatyon of the commenweale, we oughte to laye asyde all busye and curyous questenyng; for if their lawes be not accordyng to iustice and equite, or if by their wicked statuts their subiects be oppressed, they shall receaue acōdygne punishmēt at the righteous hand of God, yea, the blood of thē y^t shall perysh through their vnrighteousse lawes, shal be required at theyr handes.”

On the reverse of f 1. we have the curious appellation of ‘sir John lacke latin’, as designating a priest.

The work ends thus

Priest. Sith it wil be nōe otherwise, tel me, wil ye receaue ye sacramēt?

Prentyse. Master person, I haue now other busynes to doe.

Priest. Well! wel! I shall handell you well enoughe.

‡ Answere ye Pope catholykes.

3. *A confu | tacion of that Po- | pishe and Anti-
christian doctryne, | whiche mainteineth y^e minis-
tracy- | on and receiuing of the sacrament | vnder
one kind, made Dialoge- | wise betwene the
Prieste | and the Prentyse by | Gracyous Me- |
newe. | Math. 26. | Drinke ye all of this, for thys
is | my bloude whych is of the new | testamente,
that is shed for | you, for the remission | of
synnes. | F folded in eights.*

This is connected with the last tract by its closing

passage ; and the date is ascertained from the following excerpt.

Prentise. Truly all the plagues that doe dayly chaunce vnto vs as tumulte, sedicion, rebellions, inserrections, famyne and extreme hunger, derth and scarcenesse of al maner of thynges, with innumerable kyndes of newe diseases that dayly spryng vp among vs, oughte to bee imputed to none other thyng but to thys prophane mutilatyon, or manglyng of the sacramente.

Priest. And did not al these plags happen vnto vs when ye had the sacrament ministred vnder both kyndes: What tumultes and insurrectyons haue we had in that short tyme, that all thynges were as ye woulde haue them: what dearth and scarcenesse of victualles haue we had euer since: Whereunto shal we impute these thynges: Did not, besydes all thys, all the chiefe autors of your religion come to an ill ende: reckon *Anne Boleyne, Croëwel, the duke of somerset, ye duke of Northumberland, and the duke of Suffolke*, that I shoulde in the meane reason passe them ouer that haue been burnt as most shamefull heretykes.

Therefore, yong man, looke better to yourselfe, weigh & consyder these thinges better in your mind, and returne by tymes, least ye repente yourselfe at length of thys your stic-neckednesse."

It ends,

Priest. Truly, yonge man, I am sorye for you, I am afrayde that I shall bee fayne to put you vp to my Lorde: then are ye vndone.

Prentyse. Dooe as ye shall thynke beste, fare ye well, master person: God open your hearte.

4. *Of the | lawful and vnlaw | ful vsurie amōgest |*

*Christians, added by Wolf | gang Muscul unto
the | ende of his booke | vppon the | Psalmes |*
E folded in eights.

Usury is here discussed as a theological question, and it will not admit of an extract.

The five last pages are "An aduertismente of the translatoure T. L."

17

1. *Lyric Poems, made in imitation of the Italians, of which many are Translations from other Languages. Mart. Epigram. Dic mihi quid melius desidiosus agam? By Philip Ayres Esq. Licensed, R. L. S. London, Printed by J. M. for Jos. Knight, and F. Saunders, at the Blue Anchor in the Lower Walk of the New Exchange, 1687. [with an engraved frontispiece] 12^{mo}. pp. 190.*
2. *Emblems of Love,* in four Languages. dedica-*

* The Marquess of Blandford's Collection of Emblems, is celebrated for its extensive variety; Beloe in his *Anecdotes of Literature and Scarce Books*, speaks of it "as a most curious and valuable Collection. There is a scarce little volume of Emblems by that industrious compiler R. Burton, if indeed that name be not assumed, as there is some reason to conjecture; *Delights for the Ingenious in above Fifty Select and Choice Emblems, Divine and Moral, curiously engraven upon Copper Plates, with Fifty delightful Poems and Lots for the more lively illustration of each Emblem, collected by R. B. London, 1684.* The Poem by Charles 1st, 'Majesty in Misery,' which Percy has printed in his *Reliques*, with a portrait of that monarch, are prefixed; and at the end we find Shirley's admirable little piece, 'The Glories of our Birth and State.'

ted to the Ladys by Ph. Ayres, Esq. Printed for J. Osborn at the Golden Ball in Paternoster Row, London. 12^{mo}. n. d.

The first of these is inscribed 'to the Hon. Sir John Fenwick, Bart. Brig. Gen^l and L^t Col. of the 2nd Troop of his Maj. Guards of Horse'; the authour professes to have taken the greater part of his poems from Petrarch, Marino, Preti, Guarini, and Tassoni, amongst the Italians; Garcilaso de la Vega, Quevedo, and Gongora, Spanish; and Camoens.

A commendatory poem is prefixed, of 17 lines, 'to Philip Ayres, Esq. on his Poems' *C. Dartiquenave.*'*

At page 105, we have one of the choicest specimens of courtly sycophancy, and abandoned profligacy of panegyric, that can be imagined, as 'an Essay towards a character of his Sac. Maj. King James 2nd.'

I Paint the Prince, the World would surely crave,
 Could they the summ of all their wishes have,
 Pattern of Goodness, him on earth we see,
 Who know he bears the stamp of Deity.
 His mind by Nature fit for Sword, or Gown,
 And with *undoubted right enjoys his Crown;*

* * *

His mind, as head, with princely vertue crown'd,

* This must be the famous Epicure, whose name is generally spelt *Dartneuf*, and of whom there are so many facetious anecdotes extant; Pope has memorised his fondness for ham pie; but see Beloe's *Anecdotes*, Vol 1, pa. 60. I was favoured a few years ago with the perusal of the valuable MS. diary of Sir Hoveden Walker, an Admiral of Queen Anne's reign, now in the possession of one of his descendants, in which, there was some mention of this *Dartneuf*.

To him no Equal can on Earth be found ;

* * *

—— Leave to future Age a name :

Add ten times more, the royal image must

Fall short, of JAMES the GREAT, the GOOD, the JUST.*

At page 145, "To John Dryden, Esq.† Poet Laureat and Historiographer Royal his honoured friend."

One short poem only will bear transcription:

The nightingale that was drowned.

Upon a bough, hung trembling ore a spring,

Sate Philomel, to respite grief, and sing,

Tuning such various notes, there seem'd to nest

A Choir of little Songsters in her breast ;

Whilst Echo, at the close of ev'ry strain,

Return'd her musick, note for note again.

The Jealous Bird, who ne'er had rival known,

Not thinking these sweet points were all her own.

So fill'd with emulation was, that she

Expressd her utmost Art and Harmony ;

Till, as she eagerly for conquest tryd

Her shadow, in the stream below she spyd.

* The Marq. of Montrose, in his Epitaph on Charles 1st. commences ' Great, Good, and Just.' and the epithets are applied with the same truth and propriety.

* Booksellers shelves, especially their counters, being filled with nothing else but Intelligences, Addresses, *Absolom and Achitophels*, *Medals*, Prologues, Epilogues, with innumerable more of the like tendency." Epistle dedic. to Will. Lord Russell, prefixed to the *Perplex'd Prince*, London, pr. for R. Allen, no date 12mo.

Then heard the waters bubbling, but mistook,
 And thought the Nymphs were laughing in the Brook,
 She then enrag'd into the spring did fall,
 And in sad accents thus upbraids them all
 Not Tereus' self offer'd so great a wrong,
 Nymphs take my life, since you despise my song.

The Emblems, including the title page, are engraved on forty-five copper-plates, and the text is also engraved on one side only of forty-five leaves; the languages used are Latin, English, Italian and French, and four lines are devoted in each tongue to the different devices.

I extract what is called a Sonnet at the beginning,

Cupid to Chloe weeping.

See, while thou weep'st, fair Chloe, see
 The World in sympathy with thee;
 The cheerful Birds no longer sing;
 Each droops his head, and hangs his wing:
 The clouds have bent their bosom lower;
 And shed their sorrows in a shower:
 The Brooks beyond their limits flow:
 And louder murmurs speak their woe:
 The Nymphs and Swains adopt thy cares:
 They heave thy sighs, and weep thy tears:
 Fantastick Nymph! that grief should move
 Thy heart obdurate against love
 Strange tears! whose power can soften all
 But that dear Breast on which they fall.

June 6, 1814.

Y.

Long Meg of Westminster.

There hath lately been put forth, a re-print of that curious and interesting delineation of ancient manners, *The Life of Long Meg of Westminster*,* containing the Mad Merry Prankes she played in her Life Time, London, 4to. 1635: in the prefixed advertisement, the Editor ingeniously “inclines to the opinion that Long Meg, Gillian of Brainford, Dobson, and others of the same stamp, whose tricks have given rise to similar narrations, were REAL characters of notoriety.”—this deduction is strongly supported by a passage to be found in a little work, which is full of the most amusing common-place, Vaughan’s *Golden Groue*, 1608, 12mo. It seems not to have been known to the writer whom I have just alluded to; “It is said, that lōg Meg of Westminster kept alwaies 20 Courtizans in her house, whō by their pictures† she sold to all commers.”—sign. Q 3.

Y.

* Forming No. 3, of the *Miscellanea Antiqua Anglicana*, or a Select Collection of Rare and Curious Tracts, illustrative of the History, Literature, Manners and Biography of the British Nation: a work which may be recommended with great confidence.

+ There is a verse in an old ballad evidently alluding to this practice.

Some pictures unto him were brought,

For him to chuse his Miss,

The one was his own Mistress,

Said he ! I will have this.



19

Poetical Extracts.

The kind Shepherd.

Dear Dorinda, weep no more,
 No more my charming Creature grieve,
 My wandrings I will now give o're,
 And in the peaceful shades will live ;
 With thee, my Joys will live and love,
 Constant as Nature to its course,
 As constant as the Turtle Dove,
 Whose death can only Love divorce.

Thy sighs no more can Sylvio hear,
 Thy pretty Innocence has won
 Me all my passion to declare,
 Which can be due to you alone ;
 Joy of my mind, then let us haste,
 And joyn our hands as hearts are joyn'd ;
 No flying moments let us waste,
 In which we greater Joys may find.

From *The Loyal Garland*, 12^{mo}. 1686 [see Beloe's *Anecdotes of Literature and scarce Books*, Vol. 6. 90]. This curious and rare little poetical miscellany, in black letter, which contains pieces of very superior merit is generally considered as an unique volume in the collection of Francis Freeling, Esq. by whose liberal kindness, the Editor has been favoured with the use of it.

Advice to Virgins.

Let's use time whilst we may
 Snatch those Joys that hast away ;
 Earth her wonted Coat may cast,
 And renew her Beauties past ;
 But our Winter's come, in vain
 We sollicit Spring again,
 And when our Furrourhs Snow shall cover,
 Love may return, but not a Lover.*

From the same.

A Love Song.

Lye still, my dear, why dost thou rise,
 The light that shines comes from thine eyes ;
 The day breaks not, it is my heart
 To think that thee and I must part ;
 Oh stay ! oh stay ! oh stay !
 Or else our joys will dye,
 Or perish in their infancy.

Tis true, tis day, what if it be ?
 Wilt thou therefore rise from me ?
 Did we lie down because of night ?
 And shall we rise for fear of light ;
 Oh no ! since in darkness we came hither,
 With leave of light we'l lie together.

* When a faire Ladies face is pin'd
 And yellow spred, where red once shin'd,
 When beauty, youth, and all sweets leave her,
Love may returne, but Lover never.

Love! let me lie in thy sweet breast,
 More sweeter than the Phœnix nest;
 Love caus'd desire by thy sweet charms,
 Oh let me lie within Loves arms;
 Oh let! oh let thy blissful kisses cherish!
 Or else my instant joys will perish.

From the same.

What cunning can expresse
 The fauor of hir face,
 To whom in this distresse,
 I doe appeale for grace;
 A thousand Cupids flie
 About hir gentle eie.

From whence each throwes a dart,
 That kindleth soft sweete fier
 Within my sighing hart,
 Possessed by desier;
 No sweeter life I trie,
 Than in hir loue to die.

The Lillie in the field
 That glories in his white,
 For purenes now must yeelde,
 And render vp his right;
 Heau'n pictur'de in hir face,
 Doth promise ioy and grace.

Faire Cinthias siluer light,
 That beates on running streames,

Compares not with hir white,
 Whose haire are all sunbeames ;
 Hir vertues so doe shine,
 As daie vnto mine eine.

With this there is a Red
 Exceeds the damaske Rose,
 Which in hir cheekes is spred,
 Whence euery fauor groes ;
 In skie there is no starre,
 That she surmounts not farre.

When Phœbus from the bed
 Of Thetis doth arise,
 The morning blushing red
 In faire carnation wise ;
 He shewes it in hir face,
 As Queene of euery grace.

This pleasant Lillie white,
 This taint of roseat red,
 This Cinthias siluer light,
 This sweete fair Dea spread ;
 These sunbeames in mine eie,
 These beauties make me die.

E. O. [The Earl of Oxford.]

From "*The Phœnix Nest*," 1593. 4to. in the collection of Francis Freeling, Esq. [see Beloe's *Anecdotes of Literature and scarce Books*, 6. 248, and *Censura Literaria* 3. 35.]

The time when first I fell in Loue,
 Which now I must lament ;
 The yeere wherein I lost such time,
 To compasse my content.

The day wherein I sawe too late,
 The follies of a Louer ;
 The hower wherein I found such losse
 As care cannot recouer.

And last, the minute of mishap
 Which makes me thus to plaine,
 The dolefull fruits of Louers sutes,
 Which labor lose in vaine.

Doth make me solemnly protest,
 As I with paine doe proue,
 There is no time, yeere, day, nor howre,
 Nor minute, good to loue.

From the same.

Oh woods ! vnto your walks my bodie hies,
 To loose the traitrous bonds of ticing Loue,
 Where trees, where herbes, where flowres,
 Their natiue moisture powres,
 From fourth their tender stalks to helpe mine eies,
 Yet their vnited teares may nothing moue.

When I beheld the faire adorned tree,
 Which lightnings force and winters frost resists,

Then Daphnes ill betide,
 And Phebus lawles pride,
 Enforce me say euen such my sorrowes be,
 For selfe disdain in Phebes hart consists.

If I behold the flowres by morning teares,
 Looke louely sweete, ah ! then forlorne I crie ;
 Sweet showres for Memnon shed,
 All flowres by you are fed ;
 Whereas my pitious plaint that still appears,
 Yeelds vigor to hir scornes and makes me die.

When I regard the pretie greeffull burd,
 With tearfull (yet delightfull) notes complaine ;
 I yeeld a tenor with my teares,
 And whilst hir musicke wounds mine eares,
 Alas ! say I, why nill my notes affoord
 Such like remorse, who still beweepe my paine.

When I behold vpon the leaeles bow,
 The haples bird lament hir Loues depart,
 I drawe hir biding nigh,
 And sitting downe I sigh,
 And sighing, say, alas ! that birds auow
 A settled faith, where Phebe scornes my smart.

Thus wearie in my walks, and woefull too,
 I spend the day forespent with daily grieffe :
 Each obiect of distresse,
 My sorrow doth expresse :

I doate on that which doth my hart vndoe,
And honor hir that scornes to yeeld reliefe.

T. L [odge] Gent.

From the same.

For pittie pretie eies surcease
To giue me warre, and graunt me peace ;
Triumphant eies, why beare you Armes
Against a hart that thinks no harmes ;
A hart alreadie quite appalde,
A hart that yeelds, and is enthrald ;
Kill Rebels prowldly that resist,
Not those that in true faith persist,
And conquered serue your Deitie ;
Will you, alas ! commaund me die ?
Then die I yours, and death my crosse,
But vnto you pertains the losse.

T. L [odge] Gent.

From the same.

Sweete Violets (Loues paradise) that spread
Your gracious odours, which you couched beare,
 Within your palie faces,
Vpon the gentle wing of some calme breathing winde,
 That plaies amidst the plaine ;
If by the fauour of propicious stars you gaine
Such grace as in my Ladies bosome place to finde,
 Be proud to touch those places,
And whē hir warmth your moisture forth doth wear,
Whereby hir daintie parts are sweetly fed ;

Your honors of the flowrie meads I pray,
 You pretie daughters of the earth and Sun
 With milde and seemly breathing straight display
 My bitter sighes that haue my hart vndoon.

Vermilion Roses that with new daies rise,
 Display your Crimsen folds fresh looking faire
 Whose radiant bright disgraces
 The rich adorned raies of Roseat rising morne ;
 (Ah) if hir virgins hand
 Doe pluck your pure, ere Phæbus view the land,
 And vaile your gracious pomp in louely natures scorne,
 If chaunce my Mistres traces
 Fast by your flowres to take the Sommers aire,
 Then wofull blushing tempt hir glorious eies,
 To spread their teares Adonis death reporting,
 And tell Loues torments sorowing for hir frend ;
 Whose drops of blood within your leaus cōsorting
 Report faire Venus mones withouten end.

Then may remorse (in pitying of my smart)
 Drie vp my teares, and dwell within hir hart.

From the same.

“ Henry Parker, lord Morley is reported, by Bale, to have written in English, not onely comedys and tragedys, but many verseës, none of which are now known to be extant.” Ritson, *Bibliographia Poetica*, 1802 p. 291 ; but in Legh’s *Accedence of Armorie* 1597, pa. 52, is the following epitaph on *Sir Thomas*

West, baron of Grisley, Lord Lawarre, and of Cantelupe,
knight of the most honorable order of the garter, by *lorde Morley.*

Qu. if the same ?

Vertue, honestie, liberalitie, and grace,
And true religion, this seelie graue doth hold,
I do wish that all our great men would
In good follow this noble barons trace,
That from his wise hart did alwaies chace
Enuie and malice, and sought of young and olde,
Loue and fauour, that passeth stone and gold,
Vnto a worthie man a rich purchase ;
These waies he vsed, and obtained thereby,
Good fame of all men, as well far off, as nie ;
And now is ioyfull in that celestial sphere,
Where with saints he sings vncessantlie ;
Holie honor, praise, and glorie,
Giue to God, that gaue him such might,
To liue so nobly, and come to that delight.

Sweetest Bud of Beauty, may
No untimely Frost decay,
Th' early Glories which we trace
Blooming in thy matchless Face ;
But kindly opening like the Rose
Fresh Beauties every day disclose,
Such as by Nature are not shown
In all the Blossoms she has blown ;
And then what Conquest shall you make,
Who hearts already daily take,

Scorched in the morning with thy beams ;
 How shall we bear those sad extreams,
 Which must attend thy threatning Eyes,
 When thou shalt to thy Noon arise.

From "*The New Academy of Complements*"—a small collection of minor Poems, frequently reprinted towards the latter half of the seventeenth century : it was preceded by a similar work called '*The Academy of Complements*,' concerning which, see the notes to the late impression of *Arthur Wilson's Inconstant Ladie*, by Philip Bliss Esq. Oxford 1814.

How merrily looks the man that hath gold,
 He seemeth but twenty, tho' threescore year old :
 How nimble the Bee that flieth about,
 And gathereth Honey within, and without :
 But men without money,
 And Bees without honey,
 Are nothing better than droanes, droanes, &c.

From the same.

20

Poems Sacred and Satyricall by N. R. Gen : See the next Page. Printed for Humphry Blunden at the Castle in Cornhill, 1641. [This title is engraved at the bottom of an emblematical plate, in which are four figures, as explained in the note : * the central one is receiving a crown of laurel from an

* There is a reimpression of this plate, between pages 26 and 27, with sin-

angel, whose arm only is visible; the whole surmounted by an arch, on the entablature of which are two shields,* probably the arms of the author, and of him to whom the volume is dedicated.]

The reference to the next page is explained by the following printed title.

Poems Sacred and Satyricall, viz.

Prayers Paradise.

Teares Tryumph.

The World.

Mercies Miracle.

gular variations; in the one, the left hand figure is that of an hideous satyr; the centre, a knight encased in armour, with an helmet and nodding plume, a drawn sword and a shield; who rests his feet upon a recumbent female, in a loose dress; on the right is a female, on her head a globe, surmounted by a cross, in her right hand a sceptre, in her left a goblet—they are without any inscriptions, but underneath the laurel, above the head of the knight is inscribed *Consolatio*—in the second plate, below the satyr is inscribed *y^e Devil resisted*; the female on the right *y^e World crucified*, that under the knight, the dress of which is flowered instead of plain as in the first print, *the Flesh mortified*; the centre figure has above his plume *The Christian Souldier*, his shield has a motto on it *y^e shield of faith* and the wreath with which he is about to be crowned, *Consolation*: instead of the shields on the architrave, are, on the left a man kneeling with the word below of *Prayer*; on the right, one reading from an open book, *Meditation*: instead of the engraved title at the bottom of the plate are 8 lines.

O Crocodilian World whose shining gloss
Is gilded Emptyness, and painted dross:
Thy Fawns or frowns I matter not, not I;
Crucifie th' I must, Thy Sister Flesh must die.
And Soul destroying Devil whose malice tis,
T' accuse th' Brethren that seek to bliss:
Thy roaring Rage is nought; Stand off or I
Will make thee th' World's Captain, captively.

* That on the left, Argent, a plain cross Vert, an inverted sword proper in the dexter chief—the other, Argent, three fleur de lis proper, divided by a chevron, gules, a mullet for the third son in the precise middle chief.

<i>The Flesh.</i>	<i>Faith.</i>
<i>The Iesuite.</i>	<i>Hope.</i>
<i>The Devill.</i>	<i>Charity.</i>
<i>Mans Misery.</i>	<i>Midnights Meditation.</i>
<i>Sinnes Infirmitie.</i>	<i>Virtues Pyramid.</i>
<i>Sinnes Impudence.</i>	<i>Chastity and Lust.</i>
<i>The Penitent Sinner.</i>	<i>The Divine Dreame.</i>
<i>The Soules-sea-fight.</i>	<i>The Divine Eccho.</i>
<i>The single & Married Life.</i>	<i>Deaths Masqueing-Night.</i>

By Nathaniel Richards.

Printed at London by T. Paine, for H. Blunden at the Castle
in Cornehill. 1641.

A romance of chivalry, an heroic chronicle, or an unnoticed volume of poetry, is not of every day occurrence; the bibliographer must, for the larger portion of his time, content himself in exploring what is interesting in more accessible, tho' far less amusing, volumes: Theological tracts of the sixteenth century are those, amongst scarce books, which oftenest come across the notice of the literary antiquary; and as their examination seldom fails of elucidating either some disputed question of history or manners, some difficult conception of doctrine or sentiment, or some obscure and obsolete epithet or expression in the magic muse of the divine Shakspeare; it becomes a duty, though oftentimes a task of no very gratifying kind, to look through every volume of that age, of which the dilapidations of time and accident have induced a rarity and consequent estimation, that it would not otherwise be entitled to.

To the work now under consideration some of these remarks may be applied; others are of general inference.

It would be absurd to claim for it that superior degree of

merit, the character of which does not belong to it. The observation of Dr. Johnson that sacred subjects are unfit for the Muse, though, by many examples, weakened in its force, has never been, in the main, confuted: it is sufficient however for my present purpose, in illustrating the misapplication of talent such as Richards, I think, possessed, and when, with the fervour of religious enthusiasm, he thus exclaims,

O Divine Poesie! I lament thy state,
 To see thy beauty disproportionate,
 So poorely in esteeme, ther's few I see,
 Or none at all, take true delight in thee.
 This wanton World, farre sooner will approue,
 Joy in Pot-poets lousie rhyming love,
 Or wanton Ovid's straine, to itch the eare,
 And stirre the bloud to Lust.

The World, page 33.

It must be acknowledged, that though strictly just in his censure of prostituting the divine art of poetry, by exciting the inflammability of human weakness, he mistakes its genuine and most noble application, that of enforcing and invigorating the triumph of fancy and sentiment over the cold calculating discipline of the bigot; and leaving the discussion of Faith, Hope, and Charity, with their attendant points of doctrine and belief to their proper moments of meditation. There are minds so fettered by prejudice, and so lost to all the warmer feelings of the heart, as to descry the genius of Spenser, and Shakespeare, and Milton, as degraded. They despise the noblest ornaments of an admiring country, the glories of the soul-entrancing efforts of Imagination; and why? because forsooth the energies

of their noble natures were not wasted and dissipated in the versification of texts of scripture.

I can well imagine that the writer of this little volume, had he employed himself on any other than religious verse, would not have fallen into that obscurity which has been his fate. There is in many passages of his work, a satirical raciness of indignation at the follies of the age, so energetically, and withal so pithily expressed, as to betoken powers of composition, superior to what, on a perusal of the whole of his poems, one would be justified in attributing to him.

A diverticulo repetatur Fabula.

The volume, whatever our opinion of its merit may be, is one of the rarest works of the seventeenth century: and is of very uncommon occurrence. Sufficient is already known of its great value to justify an enlarged notice.

Touching the author, his name is registered by Gerard Langbaine, but as the writer of a different production* from the present, which was unknown to that industrious biographer, and equally so to those who in lateër times have had occasion to mention him: of the occurrences of his life, history would seem to be quite silent, for though I have looked into many volumes for the purpose of gleaning some information respect-

* "*Messalina* the Roman *Empress* her Tragedy, acted with general applause divers times, by the Company of his Majesty's Revels, and printed 8vo. Lond. 1640. This play is dedicated to the Right honourable John Cary, Viscount Rochford; and is ushered into the Light by six copies of Verses; two of which were writ by our dramattick Authours Daveuport and Rawlins; two by Actors in his play, Robinson and Jordan, and a fifth Latin copy by one Thomas Combes." Langbaine ed. 1691. p. 423.

ing him, yet my wishes and my endeavours have been alike fruitless.

At the back of the title is printed an acrostic on his own name, of 17 lines, very dull and prosaic.

A dedicatory epistle follows, 'To the Right Worthy and nobly disposed Thomas Soame Esquire, Alderman and one of the Burgesses of Parliament for the Honorable City of London;' the panegyric of which is handled with considerable dexterity.

Knees that ne'r bend at Heav'n's high will, can fall
 Prostrate in all obsequiousnes for place,
 Lofty preferment, and a Princes Grace,
 Then tongue and heart both jumpe in one agree,
 Minde nothing but his Earthly Majestie;
 Beg, kneele, implore, we fervently importune
 Pardon for some foule fact, some brittle fortune.
 This we can doe, we can with hot pursuite
 To compasse our vaine ends, ne'r cease sinnes suite;
 The trot, the amble, and the full cariere,
 No speede is wanting, nor no paines too deare
 To purchase sinnes Exchequer, riches store,
 Ambitious aymes, Times glory, Beauties whore.
 This too too many can, and in that way,
 Eager like hungry hounds, soone sent sinnes prey;
 But to the King of those Eternall fires
 That spangle Heav'n, lukewarme in their desires,
 Impudent in all vice, in basenesse bold,
 Christians halfe codd'l'd, neither hot nor cold,
 O Hell of Hells! Man to'th' Celestiall Race
 Do's seldom runne, but with a Iade like pace.

Prayers Paradise pa. 11.

The vile metaphor, taken from a boiled apple, in the above lines, spoils what would otherwise be a well sketch'd satire upon the eagerness to pay adoration to the powers of earthly mould.

In the opening of the 'World,' he lashes with severity the fondness for splendour of dress, which formed a principal feature in the court of Charles the first, though, perhaps, scarcely carried to the same extent as under the maiden reign of Elizabeth.

—————bewicht with carnall joy

Bundles of Baubles, imbecillitie,
 Biles of Apparell, Botch Nobilitie,
 Lordships, Ladyships, Fool'ries, and Fashions,
 Lust-panting Humours, ten thousand passions.
 Rich men, the more to blame, as this Age goes,
 Debarre Housekeeping to maintaine gay Cloathes.
 A rich Caroach, three hundred pound a Gowne.
 Thirty pound a smocke, or their wives will frowne,
 There is no living with them ; they must ride
 Where, when, and how they list in glitt'ring pride,
 Highflashing burning Braverie, blind eyes,
 Flint Hearts, dull Eares, deafe to the poore mans cries.
 Such is the dullnesse of mortalitie,
 And such the worlds cold Hospitalitie.

page 27.

A little further on, he enters into a defence of Sacred poetry.

As Prose ill read, abide too much missusing
 Or vertuous Verse, when Rogues have the perusing ;
 So fares it with the faire and flourishing line
 Of that sweet Heavenly straine, Poesie divine,

Basely neglected by the Monstre Crew
 Off Puff-Past-Muddie-Mindes, that pish, and mew,
 Make a wry Close-stoole-face, a squint-ey'd glance
 At vertuous verse, (whose sad mischance
 Is to goe unregarded) when the crime
 Of a Lascivious bastard Ballad-rime,
 (If baudy enough) though ner'e so unfit,
 Winns favour, profit, and the praise of wit.
 Reade with delight, and much, too much requir'd,
 Coppies sought after, greedily desir'd ;
 When perfect Poetrie, (Musicke to the soule,
 Truth's firm opposer, 'gainst crymes filthy foule)
 If read, most read for fashion, small delight,
 No comfort, no respect, but scornfull slight.
 And such is Vertues foe ; the Worlds proud minion,
 In whom ther's no true love, no perfect Vnion.

pa. 32.

Here indeed is much justness of remark, but it is too general, and like most generalization of sentiment is obviously misapplied. In truth there exists very trifling ground for complaint on the behalf of the most pious christian ; and if we seek for examples in the poets of the 17th Century, it will be seen that whilst the amatory works of Carew were limited in their circulation to four editions, and of Randolph to five, the pious breathings of Herbert were beyond precedent in their general reception and extension. It is not necessary to refer to the present age for similar instances, but they might easily be pointed out. Religious duties are a pleasure and delight, because they inspire the sublimest feelings, and inculcate the most heart-cheer-

ing exertions of charity and beneficence; Men of gigantic minds, the most enlightened of philosophers, and the greatest geniuses have been sincere christians, and have executed the offices of religion with fervour and energy; Milton and Newton, Locke and Boyle, Clarke and Law,* are names that beam lustre upon the doctrines by the profession of which themselves have been ennobled.

Yet neither of them considered christianity promoted or revelation assisted by cramping the energies of the mind, or by restricting the efforts of the imagination, or by dulling the powers of fancy.

never shall the Evil

Of that close Secretary to the Devill,
 That *Iesuite Garnet*, live forgot while I,
 Have Pen, or hand, to write his Tragedy,
 (That Myne of Murder, Mischiefes master-vice,
 Lodg'd in the Politicque skull of Avarice)
 His desp'rate soule was such, he durst to swimme
 A sea of Vice, berackt in ev'ry limme.
 All tortures suffer, rather than reveale
 The Treason, his Religion bids conceale.
 Witnessse thou ghost of Garnet, this is true,
 He that hang'd, drawne, and quarter'd, had his due.

* The venerable scholar here mentioned must not be confounded with William Law, the authour of nine volumes of controversial divinity; I allude to that clear headed and perspicuous writer upon the most intricate of all subjects, whose disquisitions upon space and duration give the most defined and distinct ideas of what, untill this great man appeared, baffled the acuteness and expression of Newton and Locke.

To him was knowne, the powder pitchie Treason,
 Never to be forgot, he knew the season
 When, where, and how, that suddaine bloudie blow,
 (Black Hell-bread, Thunder flaming overthrow,)
 Should have been given, knew the Times short space,
 When no soule should have time to pray for Grace,
 Or cry, God helpe; The Treason was so foule,
 The Traitors would have damn'd both body and soule,
 If in their power; and ev'ry soule i'th' Ayre
 Tost up, sent unprepar'd of heav'nly prayer,
 With all their sinnes; O horrid! horrid Act!
 All this the Iesuite knew; conceald the fact,
 And rather then disclose, least warning give,
 King, Prince, and Nobles, not a soul should live;
 Here was a Villaine! yet I've knowne in Spayne,
 The Traitor's death so moan'd, such credit gaine,
 (Though here he dyde, for Treason's just complaint)
 There Monster Iesuites, make a Martyrd Saint.

The Iesuite page 45.

As mighty Kings in glorious Masques delight,
 Death, (Times Grand Masquer) has his masqueing Night.
 In ev'ry Pallace, ev'ry Nooke Death ranges.

* *

With solemne pace unseene, Death dos advance
 His sable shaft, to lead the World a dance.

* *

Wher's then the mighty Monarch? wher's the glory
 Of all his Court? State, Masques, joyes transitory?

Beauties bright Earth-bred-star? whose sparkling eye
Shoots quivers of Love shafts at Rich Majestie.

* *

Wher's then the wanton glance, that seem'd to skip
From this great Lord to that great Ladies Lap?
The nymble, sprightly, cap'ring Courtier then
Forgotten lies.

* *

Wher's then the mighty Madams flareing Pride?
Oyles, Powders, Paintings? all are laid aside.
Gold glitt'ring Glory, Cloath of silver silke,
Forgetfull Feasts, their sinfull Baths of milke,
(When many a poore soul sterves, wanting the food
Of their superfluous outside) pamper'd blood.
Curles, Purles, Purfumes, Court complements, visites,
Hot-stirring Dishes, soule-bewitching Minuts,
All Pompe on Earth, ambitions mad desires,
Revells and Lust-burnt Midnights unchast fires.
All are husht then; Beggars and Kings, all must
Take a poore lodging in a bed of dust.
Death is a dreadfull Antimasque, 'twill fright
The world's grand Masquer in his full delight!
Figures and footings, practiz'd to in trance
Spectator's eyes, Deaths interposing Dance
Dissolves to darknesse, in a moments space
Ruines proud Pompe; makes pale th' aluing Face
Sparkling in Beauty; deads the hot desire
Of Naked Brests; Death tames Lusts raging fire,
Wounds without dread or dalliance; Death will strike
Sou'raignes and subjects, all are to him alike.

To Rich and Poore those that doe ill, or well,
 Death is the path, either to Heav'n, or Hell.
 Death's dread appearance evermore makes glad
 The good, but proves a terrour to the bad ;
 Disjoynts the ablest limbs ; Death trembles Pride,
 Extincts State Glories will not be denide :
 Death is an Archer, Man the marke to shoot at
 Fly where thou wilt, East, West, this way or that,
 Death followes like a shaddow, shoot he will,
 Drawes sure and home ; Death never failes to kill ;
 And yet, none truely mindes it ; though we know
 Time shall decay, we cannot feede nor goe,
 Nor promise life a minute ; men passe to bed,
 But ignorant are to rise, alive or dead.
 Death by a thousand accidents do's meet
 Health, Wealth, and Beauty, stabs 'em in the street.
 He that least dreames of death, some falling Tyle,
 Timber, or stone, doth suddenly beguile
 Him of his life ; yea oft, when Man refraines
 Aud seekes to shunne it, dashes out his braines.

* * * *

Death's Masqueing Night page 173 et seq.

Prefixed to this rare volume is a well executed portrait of the authour, who appears to be rather advanced in years; he is dressed in a plain doublet, his forehead decked with a laureat wreath, and just above CÆLUM CVPIO, placed as a motto to a coat of arms, likely to be his own.* Around the whole Sentite, svpera, non, Terrestria, Suspice, Cælum, Despice,

* The same as that mentioned in the latter part of the second note.

Mvndvm, Respice, Finem ; and at the bottom, Vera ac Viva Effigies Nathanaelis Richards Gen: T. R. sculp. the same plate, I should presume, as the impression before his Tragedy of Messalina, mentioned in Granger's *Biog. Hist.* and Beloe's *Anecdotes of Literature* ; this portrait must be, alone, worth several pounds in such admirable preservation as in the copy of the book now before me, for the use of which I am indebted to Francis Freeling, Esq. whose valuable stores of ancient literature, which are so worthy of his judgment and taste in selection, are communicated with a kindness that entitles him to a better tribute than this very imperfect acknowledgement.

Independently of the printed title and dedication, which forms 2 leaves, there are 178 pages, at the bottom of the last of which is Finis—then come 2 leaves, not paged, called “ Latine Verses englished by this Author, as they were erected in the Hangings in the Vpper House of Parliament.”

July 5, 1814.

21

Fasciculus Florum: or, A Nosegay of Flowers, translated out of the Gardens of severall Poets, and other Authors. some, word for word ; some, line for line : and some, in a fuller and larger manner, to the uttermost extent both of the sense and Meaning. London Printed by A. M. 1636. small 12mo. pp. 10. 229.

This little epigrammatic volume consists of eight hundred and fifty three selected specimens from

the greek and latin poets, including some from writers *in mediæ ævi*: accompanied with translations of each extract: it should however be noticed, and the circumstance is somewhat singular, that all the excerpts from the greek writers are not given in the original, or in a latin translation, but in a french version.

It commences with an address

“ To the great Patroness of the World, Good Acceptance,” the singularity of which is explained by the ensuing extract.

“ And for that a dedicatory Epistle is esteemed of many, no better than an Artificiall kind of begging, and a many of Friends encomiums, *in laudem Authoris*, seem but as so many severall constables hands, of so many sundry Parishes set to the Passport of some poor Pilgrim, for his better conveyeing home, with the Relief and charitable Alms of many well disposed people into his far country whither hee is bound. For the avoyding of all this needlesse deale of ado and loath to strike any Patron into a Palenese or sudden cold Sweat, I have adventured to thrust myself into the World under the shadow of thy wing most noble Lady.”

I cannot gather from the following passage whether it alludes to printing the volume for private distribution amongst his friends, or simply to his avoiding the disgraceful custom which was once prevalent of selling the honour, or rather under such circumstances the dishonour, of a dedication.

I rather incline to the former, as the title page does not mention any bookseller's name, or indicate in the slightest way where the volume was to be procured.

“ To thee therefore I am bold to present this my Nosegay of Flowers ; chusing much rather to hazard it to a generall Approbation *Gratis*, than to any Private respect comming toward it with a Grumbling Gratuitie in its hand.”

This epistle is followed by three poetical pieces “ to the reader,” one of which I extract.

Author ad librum suum

A Pipere & Scombris.

Go little Book abroad, thy self alone,
Like Sinon with thy hands behind thee bound,
To bear the broken Iests of every one ;
Whilst, (as the stag, embost before the Hound,)
Some with their Nayls, some with their tongues thee wound ;
But from meere Ignorants, from formall Fools,
Captious Opinionists in selfsoothing drownd,
From loathsome Lotions of Face-wringing-stools,
Fortune defend thee, and from Chandlers shops,
Pepper, and Sope, and slopping Mustard pots.

245

Si mihi quem cupio, cures, Mildreda remitti,
Tu bona, tu melior ; tu mihi sola soror :
Siu, male cessando, detines, vel trans mare mittas
Tu mala, tu pejor ; tu mihi nulla soror.

Mildred, if whom I wish, you send mee home again
 My good, my better ; my sole Sister be :
 But if o're Sea, you send or trifling, him detain,
 My bad, my worse ; no Sister you to mee.

These four Verses were made in Latin by Mistris Killigrey to her Sister Mildred (wife to the old Treasurer Cecil) to intreat her to cause her Husband to be kept from being sent Ambassador into France.

These two were old Sir Anthony Cooks Daughters, and were excellent Schollers in Latin and Greek, in Prose and Poetry.

794

Pulcherrima dissertatio Monialis et Juvenis.

Mon.

Me tibi tequè mihi, genus Ætas et decor æquant
 Cur non ergo pares, ambo in Amore sumus ?

Juve.

Non hac veste places : alijs nigra vestis ametur
 Quæ nigra sunt fugio ; candida sed peramo.

Mon.

Veste sed hac nigra, niveam tamen aspice Carne
 Quæ nigra sunt fugias ; candida membra petas.

Juve.

Nupsisti Christo, quem non offendere fas est
 Hoc velum sponsam te facit este dei.

Mon.

Deponam velum, deponam cætera quæq ;
 Intraloq ; torum, nuda Puella tuum.

Juve.

Slearcas velo, tamen altera non potes esse
 Vestibus ablaris, non mea culpa minor.

Mon.

Culpa quidem, sed non gravis, et sic esse fatebor
Est quoq; Peccatum, sed veniale totum tamen.

Juve.

Vxorem violare viri, grave crimen habetur
Sed gravius sponsam te violare dei.

Mon.

Vicisti nostrum sancta ratione furorem
Gaudeo quod verbis sim superata tuis.

*A most excellent discourse, between a young Nun and a
young Man.*

Mon.

In Beauty, Birth, and Age, sith we agree
Why should our Loves, not likewise equall be?

Juve.

Not I your habit, though some black approve,
Black things I loath, the white I dearly love.

Mon.

Vnder this Scole yet view my beauteous face,
The black let lie, my snow white limbs embrace.

Juve.

Your Christ, whom lawfull sin's t'offend, have wed
This veyle makes you the spouse of Gods owne Bed.

Mon.

For thy dear Love, Vaile, Smock, and all Ile strip
And then starke naked to thy Bed will skip.

Juve.

All be unvayl'd you will remain the same
Ne your uncloathing can abate my blame.

Mon.

'Tis no such fault, though faulty I confess
It is a sin but veniall nath'less.

Juve.

A man's wife to defile's a foule offence
But you (God's spouse) is double Impudence.

Mon.

Your sage discourse my lust hath stricken dumb
And with your words I joy to be orecome.

22

MICROBIBLION or the Bibles Epitome: in verse. digested according to the Alphabet, that the scriptures we reade may more happily be remembred, and things forgotten more easily recalled. By Simon Wastell sometimes of Queenes Colledge in Oxford.

Bonus Textualis, Bonus Theologus.

A good Diuine hee's counted still,
In scripture text that hath good skill.

Psal. 1. 2.

Blessed is he that delighteth and meditateth in the law of God day and night.
London, Printed for Robert Mylbourne, and are to be sold at his shop at the signe of the Greyhound in Paules Churchyard. 1629. 12mo.

The above may be called the *second* edition of a work which was first published as "*The true Christians daily delight; being a sum of every chapter of the Old and New Testament, set down*

*alphabetically in English verse,** Lond. 1623
12mo.

It is inscribed

“To the Right honorable his singular good Lord, Sir William Spencer Knight, Baron Spencer of Wormeleighton, and to his honorable Lady.”—“May it therefore please your Honor (as formerly it pleased your worthy Father my good Lord, now deceased) to patronise this little worke.”

This dedication which occupieth 4 pages, is followed by an address “To the Christian Reader,” 4 pages; then come these lines

In commendation of this Worke.

To keepe us blamelesse what excuse haue we
If ignorant in Gods commands we be?
Since, to informe vs, what his pleasure is,
So many helpes we haue that others misse:
And are not now compelled to goe seeke
The hard phraz'd Hebrew nor the copious Greeke,
For, God speakes English to vs, and assayes
To worke true knowledge in vs diuers wayes.

Some men interpret, some againe expound:
And this our Author here, a meanes hath found
To helpe the memorie: And not in vaine
If others adde endeauor to his paine.
Peruse it, Reader! And so mindfull be
Of that, whereof this Booke remembers thee;

* Between pages 384 and 7 of the 1629 edition is a second title page to the New Testament, which, with some trifling exceptions, agrees with the above.

That others in thy life, may copied finde,
 What thou art hereby taught to beare in minde.

*George Wither.**

At the back of this occur "The names of all the Bookes of the Bible, as they follow in order."

A single specimen will suffice.

An vpright man whose name was Job
 in land of Vr did dwell,
 Who for his pious patience
 all other did excell;
 Behold the holy care he had
 of all his children deare,

* The productions of this admirable poet have lately excited considerable interest; several portions of his *Juvenilia* are about to be reprinted, and Mr. Gutch, of Bristol, for near four years has been engaged in carrying through his press, in three volumes, a selection from the whole of his works. I cannot deny myself the gratification of extracting from a MS. letter, the opinion of Wither's talent, as expressed by a friend, whose fine taste for poetry, unalloyed by any antiquarian prejudices, was forcibly attracted by the very superior merit of an old poet, whose memory has had the hard fate of being reviled by men who were his inferiors in genius, and whose works have been most shamefully neglected, and suffered to remain in undeserved obscurity. "By mere accident I met with a considerable collection of George Wither's Works, 1632: Amongst them "The Mistresse of Philarete," which *Anthony Wood* says he never saw, and also "The Shepherds Huntinge," which the same Anthony acknowledges to display some "*Geny*;" this is a great deal for the Oxford antiquary, considering Wither was one of Cromwell's colonels and a Puritan.—I think that *all* his works display a great deal—there is much poetry—great eloquence—and tho' his subject be extended it is varied—The way is long to be sure, but it is not dreary. At one period it might have been thought he would never have been unnoticed by those who noticed any thing. How could Wither be omitted, and such a writer as *Savage* or *Brome* be mentioned in "The Lives of the Poets?" MS. letter. 27 March 1811.

His holinesse and wondrous wealth
are plainly set downe here ;
Cvrst Sathan came before the Lord,
when other Angells came,
And there for grosse hypocrisie
doth Job accuse and blame ;
Distrest he is, (by Gods good leaue)
and rob'd of all his wealth,
Which Sabeans and Chaldeans
did driue away by stealth ;
Exceeding losses in his goods
this good man did sustaine,
Yet was it greater grieffe to him,
when children all were slaine ;
Fvll patiently he beareth all,
and mourning thus doth say,
Blest be the Lord that hath both giuen
and taken things away :
God giueth Sathan leaue againe
good Job to tempt and try,
From top to toe with sores and boyles,
he plagues him greuously ;
His wife that should haue comforted
and cheered him in grieffe,
Of all his vexers (next the Deuill)
she seemes to be the chiefe.

The work is continued in this hobbling metre to
the 506th. page, where it concludes.

After which there should be, though they are found wanting in many copies, four leaves unpag'd, consisting of

1. A briefe Chronology. 1 page.

2. The old mans A. B. C.

Ye Saints on earth be of good cheere,
The darts of Death ye need not feare.—2 pages.

3. Vpon the image of Death in 9 stanzas.

Before my face the Picture hangs
That dayly should put me in mind,
Of those cold qualmes and bitter pang's,
That shortly I am like to find.
But yet alas, full little I,
Doe thinke hereon that I must dye.—2 pages.

4. Of Mans Mortalitie.

Like as the Damaske Rose you see.—2 pages.

This beautiful poem has been generally considered as the production of Quarles, and I think him more likely to have been the writer, than Wastell; it has been extracted from this valuable volume by Ellis in his Specimens.

5. Errata to be corrected.—1 page.

According to Anthony Wood, our authour was born in Westmoreland, of a family settled at Wastellhead, in that County; and entered a student of Queens College, about the year 1580: after taking a degree in Arts in about five years, he was, from his classical and poetical attainments, appointed

Master of the Free-school at Northampton, where he was living 1623: of the period of his death we have no account.

A very finely-conditioned and complete copy of this rare book, is in the possession of Francis Freeling, Esq.

July 11, 1814.

23

The Pageant of Popes—by Maister Bale—englished by J. S [tudley]. Warshhe 1574. 4to. [for the title at length and contents, see Herbert's *Cypographical Antiquities*, p. 863.] bl. let.

The translator of this work is better known from having been largely concerned in the english version of Seneca's Tragedies, of which valuable volume, there is an excellent analysis in the *Censura Literaria*; Studley has '*done into english*' a greater number (four) than any of his coadjutors: there are several metrical translations in the present volume, most of which are, unquestionless, by himself, though some of them, I suspect, are taken from Turberville's *Eclogues of Mantuan*.

Under 'The translatur to the Reader,' the vari-

ous ceremonies and implements attached to papal superstition are pithily catalogued :

“ How can that foundation stand which is made of earth and claye, dust and ashes, of fleshe, bloud and bones ; of Popes mitres, Cardinals hats, Monkes hoodes, Friers cooles, Nonnes veales, shauen crownes, paxes, beades, tapers and crosses, annoyntings and greazings, blessings, kisshings, images of mettall, woode, glasse and stone, holye oyle, holye creame, albes, vestments, palls, crapes, rotchets, surplices, tippets, coyfes, chrismes, mantel and the ringe, sensinges, pilgrimages, offrings, creeping to crosses, Wenefreds nedle, the bloude of Hailes, fasting dayes, holye dayes, imber dayes, crogiers, polaxes, dirges, exorsims, coniurings, masses, trentals, holye water, Purgatorye saints relicks, S. Fraūcis breeches, Limbo patrū, S. Iohn shorns bootes, the roode of Chester, our Lady of Walsingham, rotten-boones, shrines, and a thousand such apishe toyes, which daylye (as they themselues perceiue) do putrifye rotte and consume to nothing.”

The ensuing passage partakes more of vituperative malignity, than of either a love of truth or a sense of justice.

“ I may bouldly warrant them this preferment, that if an hundreth of the rankest helhounds that euer raigned vpon the earth might be mustred out of hell, fourescore and nineteene of them should be Popes, perhaps for the last & hundred place, either VVolsey or some other Cardinall would scuffle in among them.”

To the Reader. T. R. Gentleman.

The worthy wittes of elder yeares have traueled sea and land,
To seeke and search the wondrous works of natur's skilful hand ;

And mens delight hath euer bin most vgly things to yewe,
 To looke on Creatures out of kinde as Monsters olde and newe;
 If therefore thou as other men my friend affected bee,
 And dost desire vgly things and monsters strange to see,
 Then take the payne to seeke and searche within this little booke,
 And here thou shalt vpon so strang a mongrell monster looke,
 As neuer Nature bread on earth whose shape is in this wyse,
 As I shall partly portrature the same before thine eyes;
 It is a little beast that hath ten hornes, seuen heads, and crownets seuē,
 Who w^t his taile frō clouds to clouds swepes down y^e stars of heauen,
 Upon whose backe in princely pompe and glistring gold araye,
 And proudly pranckt in precious pearles, and clad in purple gaye,
 The stately strompet sittes that is the whore of Babilon,
 And in her hand a golden cuppe of fornication,
 Wherwith the world she poysond hath, which dronken with her wine,
 Hath falne downe flat vnto the beast as to a god deuine;
 Which forced kings to leaue their crownes and Keiser stoupe for awe,
 Whyle on his royall necke the beast hath layd his filthy pawe,
 Who hath the mighty monarkes made to holde his stirrope lowe,
 And caved them on humble knees to come to kisse his toe;
 Who forced great estates to stand barefooted in the streate,
 And proudly put the Crowne on head of Princes with his feete,
 And made the sonne and subiect both against their King and syre
 Oft to rebell, whose burning breath set all the world on fyre,
 Who hath blasphemd our glorious God w^t thousand mischiefs more;
 Loe to be brieve, such is the beast of whom I spake before,
 Which earst discoverd was by Bale among the rockes of Rome,
 And by the painfull penne of S. is into England come,
 That euery man may know the same and learne to shone the beast,
 Who while she lorked close did spye mankind by East and Weast;
 Accept therefore my friendes good will that thus his trauell spent,
 Praise God first, and him for payne that this vnto thee sent.

Luthprandus in his thirde booke and xii Chapter wryteth thus
 of the mother of John [the twelfth]. Marozia a shameles con-
 cubine and mother to Pope John, after the death of her husbād
 Gui, doth send messengers to his brother Hugh King of Italy a

Burgundian borne, to desire him to come to her, and to receive of her the noble cittye of Rome : which (she sayd withal) she could not do, vnlesse he would take her to be his wife. For which her incestious desire *Luthprandus* wrote thus against her in Verse.

Whye broyling thus vvith Venus brand Marozia doest thou raue ?
 Thunlavfull loue and vvilt thou of thy husbandes brother haue ?
 Dare bucksom dame Herodia tvo naturall brethren vved ?
 Lo! Ladye blinde, John Baptists lavve is quite out of thy hed,
 Who did forbid that brother vvith his brothers vvufe should mell ;
 And Moses lavve doth not allowve thy doing to be vvell,
 Who did commaunde the brother rayse vnto his brothers seede,
 If that the former by his vvufe had issue none in deede ;
 But that thy husbunde children hath by the can be declare,
 Tis so (saye you) but dronken loue doth nothinge it regarde ;
 Kinge Hughe, euen as an oxe to death for thy dsire is brought,
 Vvhose mind not for to gaine thy loue but rather Rome hath sought,
 What boteth it thou cursed dame this noble man to spoile ?
 For seeking thus by sinne to gaine a Queenely place a vvhile,
 Jehouah iudge doth make thee lesse both Rome and all the toile.

fol. 64 rev.

“ Pope *Martin* being moued with this *his* [i. e. Balth. Cossa lately deposed from the Popedom under the title of John 24th.] greate humilitye did make him Cardinall within a fewe dayes after and made him *bishop of Tusculan*, but within a fewe monthes after he ended his dolefull lyfe throughe sorrowe and grieve of minde Anno 1419, where his Phisition *Cosmus* that did euer loue him hartelye, caused him to be buryed in S. John Baptistes Church, with great solemnitie ; when this Epitaphe was made on him in Latine verse.

First Balthazer, and then the name of John I did obtaine,
 But being novve vnpoped I am Balthazer againe ;

Of late I vvas the vvelthiest vvight within the heauenly cope,
 But in one houre all I lost, deposed from being Pope ;
 VVhile I did sit on Peters chayre as soueraigne for a space,
 Then manye men vvith loovlye lookes vvere humbled to my face,
 The greedy plague of couetousnes so bleard mine eyes vvith gould,
 That for to staunch my hungrye minde all holy thinges I sould ;
 Alas! my loathed life hath staine and tainted very sore
 The spouse of Christ that neither spot nor vvrinkle had before ;
 For this my filthy trechery, Saint Peters councill pure
 VVould suffer mee in hauty trone no longer to endure,
 Then let all Popes by mee bevware that shall hereafter liue,
 Do not vvith mee for cursed bribes your holy matters giue.

folio 158 rev.

Verses made vpon Pope Alexanders death.

Fortasse nescis cuius hic tumulus sict
 Adsta viator, ni piget, &c.

Perhaps whose tombe this is (my freinde) ye do not know,
 Then pause awhile if that ye have no haste to go ;
 Though Alexanders name vpon the stone be grauen,
 Tis not that great but he y^t late was prelate shorne and shauen,
 Who thirsting after bloud deuourde so many a noble towne,
 Who tost and turnde the ruthfull states of kingdomes vpside downe ;
 Who to enrich his sonnes so manye nobles slew ;
 And wast the world with fire, and sword, and spoyling to him drew,
 Defying lawes of earth, and heauen, and God himselfe ere while,
 So that the sinful father did the daughters bed defile ;
 And could not from the bandes of wicked wedlock once refraine,
 And yet this pestilent prelate did in Rome tenne yeares remaine ;
 Now freind, remember Nero or else Caligula his vice,
 Or Heliogabals, enoughe ! the rest ye may surmise ;
 For shame I dare not utter all, away my freinde with this.

folio 173 rect.

July 20, 1814.

24

Ramus' Ciuill warres of France, englished by Timme.—Coldocke 1574 [see Herbert's *Typog. Antiq.* 919] black letter, 4to.

The different titles and contents of this curious historical work are so accurately detailed by the excellent bibliographer whom I have just referred to, that their repetition is unnecessary.

The whole of the following poem I have chosen to extract, because the author, although an eminent man in his day, and one to whom we are indebted for the preservation of many of Roger Ascham's Compositions, and also for a life of that celebrated writer, has been very unaccountably neglected.*

Edward Grant Schoolemaister of VWestminster to the Booke.

Who lists to lern the blustring broyles, and fräticke fumes of France,
 The troublous times in three kings raignes, that dolefully did chaūce :
 May here suruey a pefect platt, of pageants plaide in vewe,
 That will enforce eche Christian harte, most ruthfully to rue ;
 To see and heare the true discourse, of superstitious tymes,
 That shattered pure Religion, with spytefull cankred crimes,
 VVhere error blind and ignorance, true Christians did supresse,
 And armed all her lungish loutes, the godly to distresse :

* He is registred by Ritson, but not as the writer of *this* Commendatory poem ; Grant has also supplied some *latin* lines to the second part of these Commentaries,

To rage and fume against the Church, that lurking lay in feare,
 VVith spitefull hate and infamies, of those that did it teare.
 Christes faithfull spouse not suffered, through furious foes to shine,
 Through rancour lodgd in Princes heads, that did from truth decline.
 Gods chosen sheep and vassals true, raisd vp to doe his will,
 In puritie him for to serue, proud papistes sought to spill.
 Their throates to cut, their heades to poll, their corpes in fire to caste,
 That to Gods pure Religion, came flocking wondrous faste.
 Some choackt with gibbets, gabbet at, some murdred spitefully,
 Some stabbed in with goring blades, and daggers wilfully.
 And all for hating Romish rytes, and Belials bragging broode,
 For cleauing to the Christian church, that sore astonyed stode,
 Among the superstitious troupes, of Antichristian foes,
 Starke blinded with the Popes delights, (behedgd with wailful woes).
 Starte vp some chosen chieftaines stoute, of Christes disperpled band,
 That did defie such beggeries, in Fraunce that famous lande.
 VVhich few at first did more allure, vnto their sacred lawes,
 To serue the Lord in Hymnes and songs, according to his lawes.
 And secretly to pray and preache, to set foorth his dew prayse.
 In corners and in hidden holes (for feare) his trueth to rayse.
 Vntill the rage of hellish haggges, the common blinded crew,
 Dyd spye and spite their godly wayes, and many of them slew.
 Accused them as Lutherans, before the Peeres and Kings,
 (Of Luther that ruin'd the same) with fond inuented things.
 Hereof came sectes and taking partes, the people censt with rage,
 By myght mayntaynd, did spoyle the iust, the godly, and the sage.
 Edictes were made to staye such broyles. and Parliaments were held,
 To let the faithfull be at rest, but yet the enimie sweld:
 And daily raged more and more, till faithfull did encrease,
 And this reform'd Religion some noble minds did please.
 VVhom God raisde vp to ayde his flocke, his chosen sheep to garde,
 Against th' assault of waspishe wolues when their loud cryes he hard.
 For vvhose defence rose ciuill warres, and many a bloody day,
 The Popish crewe by force did seeke, Christes pacient sheepe to slay.
 To roote out this Religion (that planted) lurking lay.
 And feared not the skalding threatates, of th' antichristian route,
 But patiently abyde the crosse of Christ, with courage stout.

Though Antichrist the Popes proud grace, did rage and fume his fill,
 And all his cankred Cardinals did ioy their blood to spill.
 They dread not all the Guisian gardes, that fierce and mighty be,
 And persecutors of the trueth, that pyne and ponte, to see
 Such valiaunt Captaynes of Christes bande, that doe the truth defend.
 And vvith the gaging of their blood, their frendly ayd doe lend.
 A princely part here Conde playd a prince replet with grace,
 And all his house trew Souldiours stooode, the trueth still to embrace.
 Burgeus suffred losse of lyfe, and feared not the fier,
 For Gospels sake and truthes defence, a lew of his desire.
 Suruey his lyfe and trayning vp, his constant faythfull harte,
 His zeale, and stout confession, he playd a martyrs parte.
 Chatillon shrinke not here a whit, a chieftane of the troupe
 Of Gods dispersed faithfull flocke, that made their foes to stoupe.
 Three tymes for this rise ciuill warr, the papistes shewd their spight,
 The true and trustie protestants stood stoutly in the right.
 Their cause they manfully mayntaynd, Christ Iesus was their shield,
 Sometimes thei foyld their fretting foes, that gainst them rose in field.
 Some Nobles slayn, and valiant Knights cast downe before their time,
 And all in fence of Christ his cause, accused thus of crime.
 Some goard with svword, some choackt with rope, some battred down with guns,
 There many parēts were dispnild of their beloued sonnes.
 Their tonges cut out whē they shold dye, for feare that they shold speak
 And more entyse vnto their God, that alwayes aydes the weake.
 Oh Fraunce thou famous realm before, and eke most populous place,
 Thou art dispeopled, vvasted, tourne, thy ovvne doe thee deface.
 Thy Cities cract, the Townes bereft, thy men and nobles rackt,
 Thy faythful subiects burnt and slaine, thy welth and strength is sackt.
 Ah pity, pity for to heare, how altered is thy state,
 Through tyrannous popish, cruel carles, that Christ his truth did hate.
 The Lord hath iustly plagned thee, for so defacing his,
 VVho in the end will ayd his flocke, thou maist be sure of this.
 If euer land might loth her lucke, and lamed lowring state,
 Fraunce thou hast cause for to deplore, and waile thy cruell fate.
 One of thy owne, a pearle of thyne, by learned treaties loo,
 And true discourse, thy mangled state, lets all the world to kno.
 Thy Ramus here, thy Phœnix (France), thy worthy learned clarke,
 In volumes three conioind, displaies, thy broiles, that he did marke.

And like a good and natrall child, (lest things should be forgot)
 Hath painefully here pend thy brunts, that do thy glory blot.
 And like enough through cruell spite, for these his learned paines,
 Among the Popish crew of late, dasht out was Ramus braines.
 VVhose death ech scholler may bewaile, for learning had a fall,
 VVhen Ramus fell, replet with skill, thy chiefest clarke of all.
 VVhat chief in France some may object? ther liueth better still,
 If I haue mist, I pardon craue, I speake it for good will.
 That I did learned Ramus lend, for his sure grounded skill,
 In learnings lore: who for because he wrote in Latin stile,
 (VVhich only learned understand) well pew'rd with learnings file.
 Tymme truly hath disrobed him, of all his Romane tire,
 And decked him in English clothes, with zelous good desire,
 To profit all his countrie men, that they may see and vew,
 The stormie tempestes of the French, and partes of Popish crew.
 The whole three volnmes painfully, Tymme hath absolved here,
 And offers them vnto thy sight at last good Reader dere.
 VVhich doth conteine the Ciuill warres, or true Religions cause
 The spights of Papists that repind, against Gods sacred lawes.
 VVorthy the sight, worthy the vew, a mirror to beholde,
 Of Gods elect, of tirants fell, of Papistes proude and bolde,
 How God his chosen Church doth saue among her perillous foes,
 And cancred, cursed, currishe kind, that it oppresse with woes.
 Therefore good Reader here embrace, the founder of this frame,
 And honor Ramus painfull pen, the author of the same.
 Giue Tym that Tymme doth wel deserue, for Englishing this for thée
 VVhose paines do merit worthy praise, let praise then be his fee.
 And vvaile the wracke of frused France, and giue God hartie thanks,
 That hath preseru'd this Royall realme, frō such proud popish pranks.

At page 113 we meet with the ensuing lines.*

Charles a Tyrant King, of all kings that before him went,
 Most craftily by counsell gainst Christ, his force he bent,

* Not alluded to in Ritson's *Bibliographia Poetica*; neither is an acrostic, of 12 lines, written by Timme upon [Sir] Richard Baker; which occurs on the back of the title to the present volume, and yet Ritson ought to have been acquainted with the work through the medium of Herbert.

Till that his foolish madnesse, of children being espied,
In midst of all his mischiefe, most sodenly he died.

And thou O *Henrie* eke, by men that wicked were & nought,
VVast too much led, and therefore greedily hast sought
The blond of godly men, thereof to drinke thy fill,
But he that sittes aboue, restrainde thee of thy will.

For in thy witlesse mode, thy rashnes great thou didst declare,
& therefore woūd of deth by spere thou hadst ere thou wast ware :
And so thy bleding corps ēbrued the earth with blood,
Bicause to kill the Saints, to thee it seemde so good.

Frances that was his sonne (vnhappie childe) did so direct
His fete in his yll wayes, that Christes voice he did neglect :
He stopt his eares as deafe, when Christ to him did crie,
And therefore putrefacted eares did cause hī streight to die.

Be warnde therefore (O Kings) by these examples iust,
VVisedomes doctrine to receiue, or else to turne to dust.

25

Religious Mysteries, and The Hatcatcher.

“ Hither also may be referred, the lewd masking, which the Papists use in their Carnivals, or rather Bacchanals, at Shrouetide ; the women marching through the open streets, in mans apparell, and the men in womens ; as also the Iesuites exhibiting of heaven and hell, God and the Divell, the damned, and the elect, upon their stages.”*

“ It fell out in the year 1282, in a towne named Hammel, under the Duke of Brunswikes dominion, an odde mate com-

* Hakewill's Vanitie of the Eye, 24mo. Oxf. 1633. pa. 39.

ming thither under the habite of a Ratcatcher, and having done good service to the town, for which hee was but poorely rewarded; one day hee walkes through the street, playing on his tabour and pipe, by which meanes, a number of the children of the towne, flocking after him, followed him so far, till at length comming without the gates, he led them all into a little hillocke, where they all vanished together, & were never seen after to the number of 130. The relation I know cannot but seeme very strange & therefore will hardly passe for credible, but Wierus a German borne, & chiefe Physition to the Duke of Cleues, and (as his works shew) a professed enemy to monkish fables, constantly affirmes, out of his owne experience, that the act is at this day to bee seen registred in the records of the towne, and painted forth in the glasse window of the cathedrall Church, and besides that the street through which they passed beares his name of the accident, and their ancient publike instruments of law, as bonds and leases beare date, as well from the yeare of the departure of their children, as from the incarnation of Christ; which inducements mee thinks are able to make a man swallow a great difficultie.”*

PLANTAGENETS TRAGICALL STORY: *or the Death of King Edward the Fourth: with the unnaturall Voyage of Richard the Third, through the Red Sea of his Nephews innocent bloud, to his usurped Crowne. Metaphrased by T. W. Gent. Prospe-*

* Hakewill, p. 63.

rum Scelus virtus vocatur. Sen. London, Printed by M. F. for Richard Tomlins at the Sun and Bible neer Piccorner. 1649 small octavo. pp. 14. 127.

It hath often been questioned whether historical subjects do not prejudice and fetter the excursions of the muse? whether, in fact, the poetical mind engaged in depicting a real event does not feel its energies cramped, and weighed down, and dissipated in a mere narration? The ability and criticism displayed in this discussion have generally decided in the affirmative, and though many instances of great poetical talent and of genius have been adduced; yet historical poetry, as a whole, has been condemned and degraded, and the indolence of mankind towards obscure merit thus sanctioned by example, and justified by authority: the writer of this article does not think that the conclusions which have been drawn, are just—he feels a conviction that an inspired Bard would encounter no difficulty in endeavouring to mould a reign of English history into a poem which might deserve to be ranked amongst the noblest in any language; and be made susceptible of all the graces and imagery, the high-toned sentiment, the acute feeling, and noble-minded morality, by which the poetry of our Milton is distinguished. Where could be found a fitter character to invigorate the energy of a writer than Edward the third? where could we seek for more chivalric acts of magnanimity and forbearance, or for greater deeds of gallantry and devotedness than in the annals of that Heroic Monarch's reign? Should he fail, it could only be from the want of power to give effect to the glory and superiority in their contemplation bursting upon him. It is misplaced perhaps for me to instance a work not properly belonging to the

discussion of English literature, but that its existence sets at nought all the cavillings, and dislikes, and disappointments expressed at the application of verse to history, and uniting in itself all the genius and empassioned action pure and divine as the nation which gave it life; a poem that should be the earliest placed in the hands of the young, and the last, save that on which our future hopes must rest, to quit the study of the old. The *Pharsalia* has never been sufficiently read or admired, but I have not yet met with him who perusing it could deny its claim to the fulfillment of what the noblest efforts of the imagination in the mind of its authour had anticipated. I have said thus much in favour of a composition that formed my delight and satisfaction at a very early period of life, and which in my maturer years I esteem and reverence. Of the translations of this poem, Rowe's is too diffusive; May is closest to the expression of his original, but less spirited than the elder version of Sir Arthur Gorges, which is a very scarce volume.

If I have felt urged to offer these trifling remarks upon historical poetry, it has certainly not been from any sense of exalted superiority in the poems of which this article is descriptive, for it is below mediocrity, but being a book of uncommon occurrence is sufficient to warrant an extended notice.

It is inscribed in 16 lines

' *To the truly heroick Edward Benlowes, Esquire,*' the patron of Quarles and Fletcher, and himself the authour of a long poem, of very limited interest [see *Restituta* No 5].

" I you admire,
Whom soul-entrancing Calentures inspire,

Melting your braine in spritely Raptures, when
 Infectious is the breath of Mushroom men.
 Teach, Sir, those mole-ey'd Glow-worms how to scan
 Blest measures of the most accomplisht Man.

This precedes an address "*To the Reader*" of
 2 pages in prose, after which

*To the Reader of the ensuing Poeme, composed
 by his ingenious friend Captaine T. W. 72 lines*
 I. C. Art. Mag.

————— This Historian Rhyme

Is but the offall of his Second time,
 His very Recreation ; What would'st say,
 Might'st thou the works see of his serious day ?
 The world is not at leisure now to read
 The choice employments of his studious head.

* * *

By this time thou'rt inquisitive to know
 Who is this noble Author ; Hee is one
 That is a man in his Perfection ;
 Man in his All ; Hee's one that needs not be
 Beholden to a piece of poetry,
 To Beg's Acquaintance with the world ; his fame
 Cannot bee heightned by his Printed name,
 A souldier and a Scholler ; One that can
 Shew thee what 'tis to be a Gentleman.

—————

To the happy Author of these Poems. 20 lines S. N.

Nor time has wrinckled with his aged plow
 The smoothnesse yet of your unforrow'd brow ;
 Nor Ages winter snow'd upon your haire
 The hoary flakes of youth-consuming cares.

* * *

Scarce nineteen springs had fortify'd thy limbs
 When Mars thee call'd from Muses sweet-tun'd hymns.

*To the perfecter of Poetry and patterne of Gal-
 lantry his ever Honoured friend Captaine T. W.*
 16 lines I. S. Lincolnes Inne Gent.

So may you view the white-swelld sails advancing
 From Eastern Inds, o'th'stately Vessell dancing
 On Thetis lap secure ; eye-pleasing Calms
 Echo in Consort with Melodious Shalmes ;
 The eare-attracted Dolphin nimbly hyes,
 The sporting Porpuse meets him, Proteus flies
 O're Neptunes watry Bulwarks, gently greeting
 The Merchants pride, on English narrowes fleeting :
 The frolick Master spreads his Flagge abroad
 In Triumph for the now seen English road ;
 The Seamen now prepare their sev'rall Catches
 To satisfy with joy the blubberd Watches
 Of longing wives : The goblets swell with pride
 To poure a health unto each others Bride :
 But whilst they brag their loadstar shines most fair,
 Their cheated Hopes make Shipwrack on despair :

Proud Neptune swells with rage, who smil'd before,
 Haunted with Æolus Furies from the shoare ;
 From Gulphs to mountains the maz'd ship is hurrd,
 From thence again down to the deeps is worrd ;
 They cut the sayles, unlade, but all in vain,
 To stay the insolence o'th' boyling Main ;
 The pale complaining mariner kneeling lifts
 His hands, his eyes, employes his latest shifts,
 Still beating on his breast with crossed arms,
 In dolefull sound strikes drearie deaths Alarms.

First shall the Carpet Knight (that sents of Musk)
 (Drawing no Rap'er but his Ladies Busk)
 Kill armed Squadrons with her looking glasse ;
 And Ajax swound with magick of a face :
 First the advent'rous Seaman shall not fail
 To the Molucca's in a skiffe to sail,
 Or crosse the line in John Tredescants boate,
 Which he 'mongst Lambeth miracles doth quote ;
 First shall our wooden Castles find a way
 By North unto rich China, or Cathay ;
 That *fretum Davis* may no longer bound
 Our Maps ; (benumbed in the frozen Sound).
 'Fore Edwards tender plants (he left behind)
 Can spread under a planet so unkind
 As Gloster, who is chief ascendant now,
 Slaying and swaying with imperious brow.

Hastings, when about to be beheaded, is made to exclaim

Had I serv'd God with so sincere Religion,
As I have tendred to his damned Ambition,
I never at his hands should need t'have cry'd
Mercy! O mercy! and been thus deny'd.

Which is obviously an amplification, for the worse, of Cardinal Wolsey's far-famed lamentation.

The poem concludes with a recital of the murder of the young Princes in the Tower, detailed conformably to the statements of most of our historians, but the truth, or extent, of which has been much shaken by the arguments of Horace Walpole, and Malcolm Laing, who, it must at least be acknowledged, have absolved Richard the third of a portion, if not of all the crimes and atrocities which weakness, or prejudice, or hatred may have imputed to him: It was not to be expected that those supposed deeds of enormity and horror which the genius of Shakspeare had consecrated would be otherwise than adopted by this humble Metaphrasist: the crook backt tyrant therefore appears

With all his bloody honours thick upon him.

The following passage, curious inasmuch as it particularizes some of the juvenile games which were in vogue at that period, occurs in this part of the poem—

When sleep (the Plowmans friend, & ease of Kings)
Had dropt a silence from her drowsy wings
Upon the restless motions of the day,
Which (with his leaden mace arrested) lay
With senses all entomb'd; these Princely Boyes
Sporting awhile with pretty harmlesse Toyes,

As put-pin, draw-gloves, in his hair this ties
 Fast Knots, whilst that looks Babies in his eyes,
 At Handy-dandy, Hide-seek, Love me best,
 Till sleep came in, and stole them both to rest.

Pages 45 and 46 occurring between the first and second books, are occupied with a dedication "*To my truly Honoured Friend Mr. D. W.*"

SIR

I present you here with the offspring of a countrey Muse, and in a plain dresse sutable. It is more then two years since the birth of this Poem, which I bred up for no other Aym but my Chamber window, had not the strivings of some Friends wrested my will out of my hands : It now venters abroad to give you a Visit in your Privacy ; it is not waggish, but serious ; Be pleased to lodge it in a warm room, with a skreen from the cold blasts of the Sonnes of Censure : The best argument I can plead for a kind reception, is that it comes from

Sir

Your faithfull Servant

T. W.

Mr. Freeling has a copy of this book in his curious collection, but it appears to want the portrait Granger mentions as belonging to the volume.

August 5. 1814.

27

The Cold Yeare, 1614.

The following notice by Stow relative to the

subject of this tract is more descriptive than that quoted by the Editor, in the advertisement to the late reprint—

“ The 17 of January 1614, it began to freeze in ordinary manner, and the 23 of January it began to snow, and continued freezing and snowing many days ; and upon Sunday the twelfth of February it began to snow most extremely, and continued until the fourteenth of February at noon, and then it abated ; and from that time, for many days after, it continued freezing and snowing, much or little, until the sixth or seventh of March, by means whereof much cattle perished, as calves and lambs, deer and conies, &c. by reason the earth lay long covered with deep snow, to the great hurt of all manner of cattle, and many were forced to use new devices to fodder : this snow brought extreme danger to all travellers. After this snow thawed, there followed inundations great and violent, which did great spoils and damages.” Howes’ Abridgment of Stow’s Chronicle p. 544. edit. 8vo. 1618.

It may be worthy of observation that during this state of the weather King James journied from London to Cambridge for his amusement. His arrival is thus noticed.

“ The King made his entry there the 7th of this present, [March 1614] with as much solemnity and concourse of gallants and great men, as the hard weather and the extreme foul ways would permit.” Miscellaneous State Papers, from 1501 to 1726, 4^{to}. London 1778 vol. 1 p. 394.

T.

28

*The Essaies of Sr. Francis Bacon Knight, the
Kings
Attorney Generall,
His Religious Meditations.
Places of Perswasion and Disswasion.
Seene and allowed.*

Printed at London by I. D. for Elizabeth Iaggard, at the hand and Starre neere the middle Temple gate 1614. sm. 8vo. not paged extends to P 3.

This is the first edition of an additional volume of Essays by this eminent Philosopher, and are, of course, included in the late editions of his Opera Omnia; but I have not immediate access to a copy, at the present moment, to ascertain the fact. Be that as it may, I must indulge myself with a few extracts from these admirable compositions—

They are inscribed

‘To my louing Brother, *Sir Iohn Constable, knight.*’

“My last Essaies I dedicated to my deare Brother, Master *Anthony Bacon*, who is with God. looking amongst my papers this vacation, I found others of the same nature: which if I myselfe shall not suffer to be lost, it seemeth the World wil not ;

by the often printing of the former. Missing my Brother, I found you next, in respect of bond, both of neere alliance & of straight friendship and society, and particularly of communication in studies. Wherein I must acknowledge my selfe beholding to you: For as my businesse found rest in my contemplations; so my contemplations, ever found rest in your long conference and iudgement. So wishing you all good, I remaine,

Your louing Brother
and Friend

Fra. Bacon.

Of Nobility “It is a reuerende thing to see an ancient Castle or building not in decay: or to see a faire timber tree sound and perfect: How much more to behold an auncient Noble family, which hath stood against the waues and weathers of time. For new Nobility is but the act of power; but auncient Nobility is the act of time.”

Of Discourse “Certainly hee that hath a Satiricall vaine, as hee maketh others afraid of his wit, so hee had neede bee afraid of others memory.”

“Hee that questioneth much shall learne much, and content much; so specially if he apply his questions to the skill of the persons of whom hee asketh: For he shall giue them occasion to please themselues in speaking, and himselfe shall continually gather knowledge.”

“Speech of a mans selfe is not good often, and there is but one case wherein a man may commend himselfe with good grace, and that is in commending vertue in another, as wherevnto himselfe pretendeth.”

“Discretion of speech is more then eloquence; and to speake

agreeably to him with whom wee deale, is more then to speake in good words, or in good order."

Of Beauty "Beauty is as Summer Fruits, which are easie to corrupt, and cannot last: and for the most part, it makes a dissolute youth, & an age a little out of countenance: But yet certainly againe, if it light well, it maketh vertues shine, and vices blush."

Of Studies "Some Bookes are to be tasted, others to bee swallowed, and some few to bee chewed and digested. That is, some Bookes are to be read onely in partes; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Reading maketh a full man: Conference a ready man; and writing an exact man. And therefore if a man write little, hee had neede haue a great memory: if hee conferre little, hee had neede haue a present wit: and if hee read little, hee had neede haue much cunning to seeme to know that he doth not. Histories make men wise, Poets wittie, the Mathematickes subtile, Naturall Philosophie deepe, Morall Graue, Logickes and Rhetoricke able to contend."

Of the greatnesse of Kingdomes "A Prince or State that resteth vpon waged companies of forraine armes and not of his owne Natiues, may spread his feathers for a time, but hee will mew them soone after."

29

Characters
 VPON ESSAIES

MORALL, AND

Diuine,

WRITTEN

for those good Spirits,
that will take them
 in good part,

AND

make use of them to
 good purpose.

LONDON

Printed by *Edw. Griffin*, for *John Gwillim*,
 and are to be sold at his shop in
Britaines-Burse 1615.

sm. 8vo—D 6.

“ TO THE Honorable, and my much worthy honored, truly learned, and Iudicious Knight *Sr Francis Bacon*, his Maties Attourney Generall, Increase of honor, health, and eternall happinesse.

WORTHY Knight, I haue read of many Essaies, and a kinde of Charactering of them, by such, as when I lookt into the forme, or nature of their writing, I haue been of the conceit, that they were but Imitators of your breaking the Ice to their

inventions; which, how short they fall of your worth, I had rather thinke then speake, though Truth neede not blush at her blame.

* * *

I leaue these poore Trauells of my Spirit, to the perusing of your pleasing leasure, with the further fruites of my humble affection, to the happie employment of your honorable pleasure.

At your seruice
in all humblenesse

NICH. BRETON."

Sir Egerton Brydges, in his late beautiful reprint of this authour's *Longing of a Blessed Heart*, 1601, has with much discrimination assigned to him 'a delicate and copious, if not powerful, poetical genius;' there are indeed so many traits of talent discoverable in his compositions, that it is well we are enabled to refer the neglect of them rather to their extreme scarcity than to any indisposition in the public mind for acknowleging their merit. That this powerful cause will speedily be removed, may be inferred from the appearance of one of Breton's poems from the Lee Priory Press; which I gladly esteem as the precursor of others of this meritorious authour's productions.

After an address "To the Reader," which fol-

lows the dedicatory Epistle, are the ensuing commendatory verses

Ad Authorem.

He that shall read thy characters (Nic: Breton)
 And weigh them well ; must say they are well written.
 They taste the lampe : much reading, obseruation,
 Art, matter, wit, all worthy commendation.
 Some weaue their lines of such a slender thred,
 They will not last so long, as to be read.
 Thou hast so spunne, so weau'd ; thy words, thy lines
 They please vs most being viewd, a hundred times.

W. D.

In laudem operis.

Words are the pensils, whereby drawne we finde
 The picture of the inward man, the minde.
 Such thoughts, such words ; such words, such is the man.
 Say ; is this Spirit a Plebeyan ?
 That like the singing Larke doth mount so high,
 We cannot reach them with an earthly eye.

W. P.

While I Essay to character this Booke,
 And these charactered Essayes o'relooke :
 I herein finde few words, great worth inuolue :
 A Lipsean stile, terse Phrase : and so resolute,
 That as a Stone's best valu'd, and best prized,
 When best tis knowne : So this : when best revised.

I. B.

The *Essaye* which I shall extract forms as favour-

able an example of Breton's prose writings, as any I could give from the present volume.

Time.

“Time is a continuall Motion, which from the highest Moouer hath his operation in all the subjects of Nature according to their qualitie, or disposition : He is in proportion like a Circle, wherein, hee walketh with an euen passage to the point of his prefixed place : Hee attendeth none, and yet is a servant to all ; he is best employed by wisdom, and most abused by folly : He carrieth both the sworde and the scepter, for the vse both of Iustice, and Mercie : He is present in all Inuention, and can not be spared from Action : He is the Treasury of Graces in the Memory of the wise, and bringes them forth to the world, vpon Necessity of their vse : He openeth the windowes of Heauen to giue Light vnto the Earth, and spreades the cloake of the Night to couer the Rest of labor : He closeth the Eie of Nature, and waketh the spirit of Reason ; he trauelleth thorough the minde, and is visible but to the Eie of Vnderstanding : He is swifter then the winde, and yet as still as a Stone ; pretious in his right vse, but perilous in the contrarie : He is soone founde of the carefull Soule, and quickly mist in the want of his comfort, he is soone lost in the lacke of Emploiment, and not to be recouered without a world of Endeouour : he is the true mans peace, and the Theeues perdition, the good mans blessing, and the wicked mans curse : He is knowne to be, but his being vnkowne, but only in his being, in a being aboue knowledge : he is a Riddle not to be read, but in the circumstance of description, his name, better knowne then his nature, and hee that maketh best vse of him, hath the best vnderstanding of him : he

is like the study of the Philosophers stone, where a man may see wonders, and yet short of his Expectation : hee is at the Invention of warre, Armes the Souldier, Maintaines the quarrell, and makes the Peace : Hee is the Courtiers Play-fellow, and the Souldiers Schole-master ; the Lawyers Gainē, and the Merchantes Hope : His life is Motion, and his loue Action, his honor Patience, and his glory perfection : He masketh Modestie and blusheth Virginitie, honoreth Humilitie, and graceth Charitie : In Summe, finding it a world to walke thorough the wonder of his Worth, I will thus briefly deliuer what I finde truly of him : Hee is the Agent of the Liuing, and the Register of the dead, the direction of God, and a great Worke-master in the world.

30

The honorable ouerthrow of the Duke of Sauoyes Troopes of Soldiers neere Aiguebelle in Sauoye, the 19 of Iuly 1597. Also the ouerthrow of certaine companies of horse and foote of the enemies, at Ville franche a towne on the borders of Champaigne, the fourth of August 1597. Translated out of French by W. P. London, Printed by E. Alde, for Cuthbert Burbie, and are to be solde at his shop vnder the Royall Exchange. 4^{to}. bl. lett.

A copy of this tract, which is *not mentioned by Herbert*, containing three leaves, is in the possession of Mr. Freeling, but it appears to want the latter part, the *'ouerthrow of certaine companies.'*

31

From Stephen's World of Wonders,
LONDON, 1607.

PAGE 67.

And what would he say (trow we) of another profane practise,
yet more strange, viz. of such as apply the holy Scripture, and
sentences of the auncient Doctors to their bawdy and beastly
songs? as we see in these verses.

Austine instructing a deuouter Dame,
Sayer, Loue the soule is of our liuing soule,
And faith how euer firme and resolute,
Withouten loue, all bootlesse is and dead.
And Bernard writes a longsome homily
Blessing all hearts ybound with chaines of loue.
And Ambrose writes another not vnlike
Censuring all that do a mistris want,
Whereon Lyranus in his learned glosse
Sayer, more we loue, the nearer we aspire
To Heauens height. And he that inlie knew
His mistris secret thewes, could boldly say,
The man that loues, can neuer damned be;
And that Seraphique Doctor well defines,
Who loues not's worse then an hereticke;
And for loue is a pure celestially fire
That cannot be by other fires annoyd:
Wisely concludeth hence Saint Gregorie
That louers here do frie in Purgatorie:

PAGE 82.

For example, a French-man newly arriued at Venice (about thirteene yeares ago) lodging in an Inne called the Sturgeon, was told by an Italien (who lay in the same house) that it was not safe for a man in that country to shew his mony : and therefore counselled him that if at any time he did weigh his gold, or tell any mony, he should not do it openly as he was accustomed, but should locke himselfe in his chamber. The Frenchman taking this aduertisement as proceeding from a simple honest meaning, thanked him heartily, and therupon tooke acquaintance of him. The Italian (not long after) hauing espied fit oportunitie, came vnto him, and told him that if he wold change French crownes for Pistolets, he wold gladly exchange with him ; and whereas (quoth he) your crownes will go here but for single Pistolets, I will giue you something ouer and aboue in exchange. The Frenchman answering, that it was the least courtesie he could shew him : he desired him to remember what he told him the other day, concerning the close keeping of his mony ; wherefore (quoth he) I thinke it not amisse if we take a paire of oares, and carrying a pair of ballances with vs, row vp and downe the great channell, and there weigh our crownes. The French-man answered that he was ready to do what he thought good. The next day therefore they tooke a paire of oares, where when the Italian had weighed the French-mans crownes (the better to colour his knaury) he put them in his purse and pocketed them vp : and making as though he had bene seeking for his pistolets which he was to giue in exchange he caused the waterman (to whom he had formerly giuen the watchword) to land his boate. And because he landed in a place where there were many short and

narrow lanes on either side, the Frenchman lost my gentleman in a trice, neither hath he yet (I suppose) heard any newes of him, nor of his hundred crownes. Myself came to the Inne three or foure daies after that pageant was played. Another marking a French-man putting his purse into his bosome, and after taking a paire of oares to crosse the water (an ordinary thing at Venice) leaped in after him with such violence that he caused the boat to leane so much on the one side that the Frenchman fel into the water: where leaping in presently after, he pulled him into the boate againe yet not without pulling his purse out of his bosome by the way; which he did so nimbly that the partie perceiued it not till it was past recouery: and so the Italian departed with a thousand thanks and a purse to put them in. Another vsed more speed, for faining that a Scorpion was gotten into his backe, he intreated another Italian to looke if he could espie it; in the mean time iuggling his purse out of his pocket.

And here I may not omit a like tricke of conueyance which another Italian played with a French Gentleman newly come into Italy with Odet de Selue, Embassadour for the French King at Venice, for as he was in his Inne, looking vpon two cheating Italians playing at cards (who were partners as appeared afterward) one of them faining that he had lost all his mony, and had nothing left but certaine peeces of gold, at which his fellow refused to through, because they were not weight; he intreated the Frenchman to lend him a few crownes for them; who had no sooner drawne his purse, but they scattered all his mony; and marking on which side of the table it fell, blew out the candle. We might well admit into this societie a Sergeant of

Paris (whose goods had bene distrained and sold to the very straw of his bed) who going by a Goldsmiths shop, cast sand in his eyes, and hauing so done, put as much gold into his box as he thought good. But to returne to our cunning cut purses: how actiue and nimble (may we thinke) were they which cut fortie or fiftie before they could be descried? What say I fortie or fiftie? Nay I haue heard of one of this thecuish trade borne at Bourges, chiefe Clarke to an Attorney of the Parliament, called Dennis Gron, in whose trunko (after he had bin taken and conuicted of the fact) were found fourescore purses and about three thousand crownes in gold: who (doubtlesse) would haue obtained his pardon if his cause had bene tried by the lawes of the Lacedemonians which permitted theft (the better to inure their people to nimblenesse and actiuitie) so they were not taken in the fact: which (as Xenophon sheweth) stood with good reason for no man ought to follow a trade wherein he hath no skill. Now these bunglers who are taken with the manner, shew that they are not their crafts masters, in going no handsomlier to worke then a Beare when she picks muskles. Which a Duke of Burgundie well obserued (a man naturally giuen to this lurching legerdemaine, which he practised more of wantonnesse then for any want, as knowing himselfe to haue a notable filching facultie, and an answerable dexteritie in cleanly conueyance; the rather for that by this means he was better acquainted with such companions) espying one of these light fingerd gentlemen as he was iuggling away a siluer goblet at a great feast, and holding his peace for the present, sent for him shortly after, and told him roundly of it in this sort: Sirra, you may thank God that my steward saw you not pocket vp my plate; for I can assure he

would haue hanged you all but the head. What? will you follow a trade to which you were neuer bound prentise, and wherein you haue no skill? Well, you shall haue it vpon condition you wil giue ouer the occupation, and practise it no more vpon paine of death, sith you go so grosly to worke.

PAGE 85.

Could a man desire to heare of a more cunning conueyance then that which was played at Paris about sixteen years ago, by one who kept his countenance so well that he caused the owner of the feather bed which he was about to steale, viz. one Guerrier Proctor of the court of Parliament dwelling in S. Bennets cloister, to help him vp with it. But I wil here relate two felonious facts committed by a theefe, which are nothing inferior, but rather farre exceeding any of the former. A certaine good fellow being desirous to haue his neighbours cow, rose very early in the morning before day and coming to the house where the cow stood draue her out (making as though he had ran after her). His neighbour waking at the noise and looking through the window: neighbour (quoth the theefe) come and helpe me to take my cow which is runne into your yard, your doore being carelesly left open. His neighbour hauing holpen him, he perswaded him to go along with him to the market (for if he had staid at home his theft would haue bene discovered) and as they went together vpon the way, when the day began to dawne, the poore man knew his cow, and said neighbour this cow is much like mine. It is very true (quoth he) and therefore I go to sell her because our wiues contend about them eury night, not knowing which to take. Thus continuing their talke, they came to the market

place ; where the theefe fearing he should be descried, fained that he had some businesse in the towne, and thereupon desired his neighbour to sell her in the meane time as deare as he could, promising to giue him the wine. His neighbour therefore sold her and brought him the money, whereupon they went strait to the tauerne according to promise. Now after that they had made pretty good cheere, the thiefe conueyed himself away, leauing his neighbour in pawn for the shot. From thence he went to Paris, and being on a time in the market place, where many asses were tyed (as the custom is) to hookes fastened in the wall ; seeing all places taken vp, he made choice of the fairest asse, got vpon his backe, and riding through the market place, sold him very deare to a stranger : who finding no other roome emptie saue that whence the asse was taken, tyed him there againe. Whereupon when the true owner (from whom he was stolen) would haue loosed him, and led him away, there arose such a hot bickering betwixt him and the stranger who had bought him that they fell together by the eares. Now the theefe who had sold the asse being in the throng and seeing all this sport, and namely how the buyer was throwne downe and well beaten could not forbear saying, Curry me, currie me well this stealer of asses and spare him not. Which when the poore man, who was in that pitifull plight (desiring nothing more then to heare of him that had sold him the asse) heard, and knowing him by his voice he cried out Thats he, thats he that sold me the asse. Whereupō my gentleman was apprehended, and (all the foresaid knaueries being verified by his owne confession) was, executed as he well deserued.

PAGE 89.

A Scottish gentleman told me that when King James the fifth went over into France (which was Anno 1536) the Earles of Errol, Argile and Marre having feasted the Ladies of Saint Antonies streete, where they lodged; whilst the Earle of Argile was looking upon certaine gamesters that played after supper, there was a gallant as braue as a Peacock, who in sporting manner vntied about fife and twentie or thirtie Angels, and rose Nobles which being bended together and folded one in another, serued instead of golden buttons to the cuts of a night gowne, which the Earle had on, as the fashion was in those dayes. The Earle seeing him so sumptuously attired, and going about his businesse with such good grace, as one that meant no hurt, but onely to make some sport, suffered him to do his pleasure. But when this royster thought he had enough shewing that that which he had done was in good earnest, he went sliely away out of the hall. Whereupon the Earle (who had made as though he had knowne nothing whilst he was fiddling about his gowne) told the companie how the knaue had served him and withall shewed them eident signs thereof; which was not done without great laughter. Whereupon they (who were better acquainted with such sleights) gaue him a caueat to be more warie another time, seeing for the present there was no remedy, but patience.

I proceed to another good fellow, who was his crafts master as well as the former, at least had as good a grace in cunning conueyance. In the raigne of King Francis the first, a gentlemanlike thiefe as he was groping the Cardinall of Lorrains pocket, was seene by the King as he sat at Masse right ouer the Cardinall, where he perceiuing himselfe to be descried, beckened to the King to hold his peace, and he should see good sport. Whereupon the King suffered him to do his pleasure but shortly after

he vsed certaine speeches to the Cardinall, whereby he gaue him occasion to feele for his purse. The Cardinall missing his mony stood in a maze, wondering at this accident: which ministred to the king (who had seen the whole pageant) matter of merriment. But when he had taken his fill of laughter his pleasure was the mony should be restored to the Cardinal againe for he supposed the fellow had taken it of purpose to make sport. But he was deceiued; for whereas he imagined that he had bene some honest gentleman and of good note (seeing him so resolute and setting so good a face vpon the matter) he found afterwards he was a notable theefe indeed (disguised onely like a gentleman) who meant not to ieast, but counterfetting a iester, to go about his businesse in good earnest, as the former had done. Whereupon the Cardinall turned the iest upon the King: who (as his manner was) swore as he was a gentleman, that it was the first time that a theefe had made him his fellow.

PAGE 140.

During mine abode at Rome in the time of Pope de Monte called Iulius the third; an Italian meeting another in the streete, asked him when he meant to pay him that he owed him (which words I heard as I passed by) And I had not gone a dozen paces further, but I heard a great noise, and I was no sooner come to them but the partie that had demanded his money fell downe dead, the other hauing stabbed him with his dagger. At the very instant came the Marshalsmē (not mistrusting any such thing) who instead of executing martiall Law (as I expected) committed such a fact whereby there was no more difference betweene them and the murtherer, than betweene a theefe and a receiuer. For instead of apprehending him, and committing him to prison, they holpe him and made way for him to escape.

Which when I related to some of my acquaintance, they made me no other answer, but that it was an ordinarie thing.

(*To be continued.*)

32

Osborniana, N^o 1.

In that most amusing volume, the **BIBLIOMANIA**, Osborne's *Catalogues* have been mentioned, as forming, from the years 1738 to 1768, collections "truly valuable, for they consisted of the purchased libraries of the most eminent men of those times."

Looking through a series, nearly complete, I have extracted the following points of information, in some instances, with a view to the trifling prices then asked for books which are now wholly unattainable, in others for the purpose of imparting more important matter for reflection, in the identification of certain works, now considered as unique.

Osborne's Catalogue for 1750

FOLIO.

- 44 Sanctuarium sive Vitæ Sanctorum, 2-vol. *exemplar elegans, corio Turc. deaur.* 14l. 14s. *Mediolani, apud Bonin Monbrit, sine Anno*
- 443 Lyfe of S. Katherin of Senis, and the Revelations of Eliz. the Kings Daughter of Hungary, black letter, *very fair*, 1l. 1s. *printed by Caxton*

- 445 The Rubricks or Miroir of the World, black letter, *very fair*, 1l. 1s. *printed by Caxton, no date*
- 456 The prouffitable Boke for Mans Soul, which is called the chastysing of Goddes Chyldren, black letter, *very fair*, 15s. *printed by Caxton, no date*
- 459 Thymage or Mirroir of the Worlde, black letter, 1l. 1s. *printed by Caxton, 1480*
- 840 A very large Collection of Old Ballads,* *well preserved and bound in 2 vol. 1l. 1s.*
- 877 Gower de Confessione Amantis, black letter, 6s. 1532
- 878 The same, black letter, *neatly bound*, 7s. 6d. 1553
- 884 Salust's Batayle of Jugurth, translated by Barclay, 5s. *printed by Pynson*
- 885 Cathon, translated out of French, black letter, 1l. 1s. *printed by Caxton, 1483*
- 886 Boethius, translated by Chaucer, *fine copy*, 1l. 1s. *printed by Caxton, no date*
- 1020 Wood's Athenæ Oxon. 2 vols. LARGE PAPER, with several 100 MSs. Notes and additions by the late Mr. Humphrey Wanley† and Mr. Coxeter, *half bound, the leaves not cut*, 5l. 5s. 1721.
- 1062 Wood's Athenæ Oxon. with a great number of MSs. notes by Mr. Coxeter, 18s. 1691
- 1445 Historie of Jason, black letter, 1l. 1s. *printed by Caxton, no date*
- 1465 La Mer de Hystoires, 2 tom. IMPRIMEE SUR VELIN, avec

* *Qu.* If this was the Collection, successively in the West, Pearson, and Roxburghe Libraries.

† Mr. Bliss, in his valuable edition of this Biographer, mentions *Wood*, with Wanley's MS. corrections, &c. as being in the Royal Institution Library; probably this identical copy.

- 430 fig. *proprement peintes & orne avec d'or & autres belles couleurs, relie en Maroquin, doree sur la tranche*
21l. *sans place ou date*
- 1476 La grande Chronique de France, 2 tom. IMPRIMEE SUR VELIN, *avec toutes les lettres capital, proprement peintes & ornee avec d'or &c, 10l. 10s. Paris 1493*
- 2102 Tristan ou Histoire des Chevaliers de la Table Ronde, 2 tom. IMPRIMEE SUR VELIN, *avec 96 fig. illuminee 10l. 10s. sans place ou date*
- 2104 Les Champion des Dames, lettres Gothiques, avec fig. 10s. 6d. *sans place ou date*
- 2293 An historicall Poem of the unhappy Life and Death of Edward Carnarvon otherwise called Edw. 2^d. King of England,* 7s. 6d. MS.
- 2327 A Collection of Poems by Dr. Donne, Corbet, Carew, Maine, and Shirley, 7s. 6d. MS.
- 2346 Hockcliffes old Englis Poem, extracted from Egidius, entituled de Regimine Principis, the Author was a Disciple of Chaucer's, 2l. 2s.
- 2348 Lives of Amys and Amylion, in very old English verse. These two redoubted Knights built before they died an Abbey in Lombardy, and deceasing both in one day, were both buried in one grave, as the said Legend informs us; it is a long Poem of 26 pages, *written in double Columns; the Language may be three or four hundred Years old, and the Writing seems to be of the same Antiquity, 1l. 1s. MS.*
- 2365 A very fair and ancient Copy of Chaucer's Canterbury Tales the first leaf wanting. *This MS. is wrote on*

* See an Article in *Restituta*, Vol. 1.

Vellum, and by the Writing it shou'd be near as old as the Authors time, 2l. 2s.

Manuscripts.—QUARTO.

- 2412 Raymond Lully's Testament; containing his Practyck of Alkemy, in 4 Parts. *Tis a very fair and ancient Copy, with his Ditty at the end, in English and French.*

In his Conclusion of this Book, he says, that he made it "In the Chirche of Seynte Katerine nexte London, towards the Partie of the Castell afor the Thamyse, reiguyng the King Edward of Wodestok, by the Grace of God, King of England: In the hands of whom we putte in kepyng, by will of God, the present Testament, in the yere after the Incarnacion 1332, with all hys Volums, which have been named in the present Testament &c." 2l. 2s.

- 2449 Athanasius contra Gentilis, wrote upon Vellum, gilt on the leaves. *This did formerly belong to the great Lord Burghley, as appears by his arms on the cover, 3l. 3s.*

- 2457 Historia Trium Regum Coleniensis, wrote on Vellum in a fair Hand; it thus concludes, Ricardus Cabutt scripsit hunc Librum Anno etatis suæ xiiii. videlicet Anno secundo Regni Regis Henrici sexti, *neatly bound in morocco, with a gold border,* 1l. 11s. 6d.*

Theology.—QUARTO.

- 3656 Fruyte of Redemcyon, black letter, 2s. 6d. *printed by W. de Worde, 1517*
- 3657 Fruytfull Saynges of David, black letter, 3s. 6d. *printed by W. de Worde, 1509*
- 3746 Meditations of St. Bernard, black letter, 2s. *printed by Wynken de Worde, 1496*

Poetry.—QUARTO.

- 4202 The Schoole of Slovenrie, black letter, *neatly bound, 3s. 1605*

* The Manuscripts in this Catalogue occupy 29 pages.

- 4203 Spencer's Faerie Queene, with several MSs. observations
by Mr. Coxeter, 10s. 6d. 1590
- 4211 Warner's Albions England, 1s. 6d. 1602
- 4213 A Flourish upon Fancie, as gallant a Glose upon so trifling
a Text as ever was written, compiled by N. B. to
which is annexed many pretie pamphlets for pleasant
Heads to passe away idle Time withall, finely bound,
5s. 1577
- 4218 Thule, or Vertue's Historie, by F. R. 2s. 1598]
- 4220 The Shephord's Starre described by Tho: Bradshaw
1s. 6d. 1591
- 4223 The Poeticall Recreations of Alexander Craig, *Aberdene*,
1623—Madrigalles and Epigrams, by W. D.—Poems,
by W. D. *Edinb.* 1616—Pasquills Mistresse, or the
Worthie and Unworthie Woman, *finely bound*, 5s.
1600
- 4227 The Vision of Pierce Plowman, black letter, *very fair*,
1550—The Ploughman's Tale, by Sir Geffrey Chau-
cer, 5s. 1606
- 4230 Horace his Arte of Poetrie, Pistles and Satyrs, englisht
by Drant, black letter, 2s. 6d. 1567
- 4232 The Travayled Pylgrime bringing Newes from all Parties
of the Worlde, such like scarce harde of before, *with
cuts, finely bound*, 5s. 1569
- 4234 The notable History of Alfagus and Archelaus, black
letter, 2s. 1574
- 4237 The Orchard of Repentance, by G. Whistons,* black
letter, *sewed*, 1s. 6d.
- 4240 The Paradyse of dayntie Devises, contayning sundrie

* George Whetstone.

pithie Preceptes, learned Counsels and excellent Inventions, by M. Edwardes, black letter, *neatly bound*, 5s. 1580

4241 The thrie Tales of the thrie Priests of Peblis, *Edinb.* 1603—Ane godlie Dreame, compylit in Scottish Meeter by M. M. *ib.* 1603—The Boke of Nurture for Men Servautes, compyled by Rodes, black letter, 5s. *finely bound, no date*

4246 The Cherrie and the Slaye, composed in Scottis Meeter by Alexander Montgomerie, *finely bound*, 7s. 6d. *Edinb.* 1597

4257 A new Tragicall Comedie of Apius and Virginia, black letter, *finely bound*, 3s. 6d. 1575

4386 Norden's Topographicall and Historical Description of Cornwall, with cuts, printed upon Vellum, the size of a Folio, *and magnificently bound in red morocco, gilt leaves*. Note—This is the only Copy that was printed on Vellum, being the dedication book to the late Earl of Oxford, 5l. 5s.

4482 Rich's New Description of Ireland—Rich's Roome for a Gentleman, or the 2d Part of Faultes,* *finely bound*, 5s. 1609

4500 Harvey's Philadelphus, or a Defence of Brutes and the Brutans historie, black letter, *finely bound*, 3s. 1593

4507 Churchyarde's Worthiness of Wales, *finely bound with a border of gold on the sides*, 5s. 1587

4517 Riche's Report of a late Practice enterprized by a Papist

* This is not in Mr. Haslewood's *List of Rich's Productions*, see Introduction to *Englands Helicon*.

- with a yong Maiden in Wales, black letter, *finely bound*,* 2s. 6d. 1582
- 5586 Beware of Pick Purses, or a Caveat for Sick Folkes to take Heede of unlearned Phisitions and unskilfull Chirurgions, *finely bound*, 2s. 6d. 1605
- 5604 Caius' short Treatise upon Englishe dogges, drawne into Englishe by Ab. Fleming, black letter, *very fair and finely bound*, 3s. 6d. 1576
- 5605 Gyfford's Discourse of the subtill Practices of Divells by Witches, black letter, *sewed*, 2s. 1587
- 5954 Catalogue of the late Earl of Oxford's Library, as it was purchased (being the original), inlaid with Royal paper, in 6 vols. 4to. with the prices prefixed to each Book,† 10*l.* 10*s.*
- N. B. There never was any other Copy of this Catalogue with the Prices added to it.
- 6005 Treatise called Peruula, black letter, 5*s.* *printed at Westminster in Caxton's house by Wynkyn de Worde*
- 6058 Exornatorium Curatorum, *bound in blue Turkey, with a gold Border*, 5*s.* *Emprynted by Wynkyn de Worde*
- 6061 Delectable Demaundes and pleasaunt Questiones in Matters of Love with their Answers, black letter, 2*s.* 6*d.* 1566
- 6126 Will's Miserie and the Worlds Madnesse, black letter, 3*s.* 1569
- 6130 Disputation betweene a Hee Conny Catcher and a Shee Conny Catcher, whether a Theefe or a Whore is most hurtful to the Common Wealth, 1592. Martin Mark-

* Also omitted in Mr. Haslewood's *List*.

† This must be a curious article to a Bibliographer. *Quere.* In whose possession it now is?

all, Beadle of Bridewell's Defence and Answer to the Bellman of London, 1610. Diogenes' Lanthorne, 1624. Theeves falling out, true Men come by their goods, 1617, *neatly bound*, 5s.

OCTAVO.

- 8317 Lives and Characters of the English Dramatic Poets, by Jacob, interleaved with additions, and a great number of MSs. notes, by the ingenious Mr. Coxeter, 2 vols. 3l. 3s. 1719
- 8387 Turberville's Tragical Tales, black letter, *half bound*, 5s. 1576
- 9868 Wittic fayned Sayings of Men, Beastes, and Foules, black letter, *neatly bound*, *wants the title*, 2s.

Catalogue, Vol. I. for 1758.

FOLIO.

- 1230 Prynne's Records, 3 vols. *elegantly bound in russia leather*, &c. 1666, &c. Prynne's Parliamentary Writs, 4 vols. 4to. bound in two, *in russia leather*, 16l. 16s. 1659
- 1231 Prynne's Records,* 3 vols. LARGE PAPER, *magnificently bound in russia leather, gilt*, &c. 21l. 1666, &c.
- 2567 Boke of dyuyne doctryne, that is to saye of Goddes Tychynge, gyven by the persone of God the fadere, to the intellection of the glorious Vyrgyn Seynt Katheryn of Seene, black letter, *very fair*, 1l. 1s. *prynted by Wynkyn de Warde*, 1519
- 3774 Lyff of the good King Agesilaus, wretten by the famous Clerke Plutarcke in the Greke Tounge, and traunsla-

* See Mr. Dibdin's *Director*, under the head *Bibliographiana*.

tyd out of the Greke into Latyn by Anthony Tudartyn, and drawn out off Latyn into Englysshe by me Henry lord Morley, and dedycated unto the Right Honourable Baron the Lorde Cromwell, Lord Privy Seale : with a Comparison adjoynded of the Lyf and Actions of our late famous Kinge Henrie the Eighth. MS. wrote in his Lordships own Handwriting as appears by Letter to the Lord Zouch, President of the Queenes Counsaill in the Marches of Wales, wrote by William Kenrick, one of the Clerkes of that Court in 1602, 10s. 6d.

4223 Howard's dutifull Defence of the lawful Regiment of Women, divided into three Books, a MS. neatly wrote, dedicated to Q. Elizabeth, ruled with red lines, *bound in velvet, with Sir Robert Cecill's armes curiously emblazoned in their proper colours*, 1l. 1s.

4248 Maunsell's Catalogue of English Books, *sewed*, 5s. 1595

4566 Meliadus de Leounoys, en Lettres Gothiques, 10s. 6d.

Par. 1528

4567 Le Thoison D'Or, en Lettres Gothiques, 15s. *ib.* 1530

QUARTO.

5082 Ludus Scacchiæ, Chesse Play, *sewed*, 2s. 6d. 1597

5658 Propositio Clariss. Oratoris Magistri Johannis Russel Decretorum doctoris ac ad tunc Ambassiatoris Regis Edwardi Dei Gratia Regis Angliæ, et Franc. ad Karolum ducem Burgundiæ super susceptione ordinis Garterii*
 ——— Officium in festo Visitationis beate Virginis, edita Jussu & autoritate Jussu Sixti Papæ IV. Rom. 1480. cum aliis Tractatus antiq. MSs. script. circa Siculo 15. 3l. 3s.

* There can be no question of this being the identical *Cartonic* volume now in The Marquess of Blandford's magnificent Library. See Mr. Dibdin's *Typog. Antiq.* Vol. 1.

- 5852 Life of Sir Tho. More, by his Grandson Tho. More, 2s.
 5965 Robinson's auncient Order, Societie and Unitie Laudable
 of Prince Arthure and his Knightly Armory of the
 round Table, 7s. 6d.

N. B. This book was formerly in possession of Peter Le Neve, Norroy, King at Arms, who made this memorandum. Mr. Tho. Hearn, saith in one of his Prefaces to Leland, that neither Mr. Anstis, Garter, or himself, ever saw this Book.*

- 6642 Higgins of unfortunate Princes, 4s. 1619

Poetry.—QUARTO.

- 10122 Doomes Day, a Poem by Sir W. Alexander, *sewed*,
 1s. 6d. 1614
 10126 Edwardes's Paradise of dainty Devises, black letter,
 2s. 6d. 1596
 10130 Fig for Fortune, a Poem, by A. Copley, *sewed*, 1s. 6d.
 1596
 10132 Gascoigne's Flowers, Herbs, Weeds, and Fruit of War,
 with his other Works, black letter, 10s. 6d. 1587
 10152 Lamentations of Amyntas for the Death of Phillis, en-
 glished by Abra. Fraunce, 1587. Passionate Century
 of Love, by Watson, black letter. Warner's Albions
 England, black letter, 5s.
 10155 Lloyd's Poem on the Nine Worthies, with cuts, *sewed*,
 2s. 1584
 10190 St. Peters Complaint, with other Poems, by Southwell,
sewed, 1s. 6d. 1615

Osborne and Shipton's Catalogue,

Vol. 2, for 1758.

FOLIO.

- 18741 Paradoxe in Prayse of Kyng Richard the thirde, or the

* See *British Bibliographer*.

life and raigne of Richarde the thirde, Kinge of Englande, or an Apologie in prayse of the sayde King Richard the thirde. *MS.* 7s. 6d.

QUARTO.

1497 Droomme of Domesday, wherein the Fraielties and Miseries of Mans Life are lively set forth, &c. translated by G. Gascoine, black letter, 2s. 1576

2728 Life and Death of Lewis Gaufredy, Priest and Sorcerer, black letter, *neatly bound*, 5s. 1612

OCTAVO.

2582 Deplorable Life and Death of King Edward 2nd. a Poem, 1688. Hubert's History of Joseph a Poem, 1631, &c. &c. 3s. 6d.

2642 Disputation concerning the controversit Headdis of Religion, halden in the Realme of Scotlande the zeir 1580, betwix the pretendit Ministers of the deformed Kirk in Scotland and Nichel Burne, 7s. 6d. 1581

N. B. There is a very remarkable Copy of smutty verses at p. 104.

5568 Lives of the Saints, a very ancient Manuscript, supposed by the character to be wrote about the 15th Century, 5s.

33

A Booke of Fishing with Hooke and Line, and of all other instruments thereunto belonging. Another of sundrie Engines and Traps, to take Polcats, Buzzards, Rats, Mice, and all other kinds of Vermine and Beasts whatsoever, most profitable for all Warriners, and such as delight

in this kind of sport and pastime. Made by L. M. [an emblematical wood-cut] London, Printed by Iohn Wolfe, and are to bee sold by Edward White, dwelling at the little North dore of Paules at the signe of the Gun. 1600. black letter, quarto.

From an extensive and valuable *Catalogue of Books on Angling*, arranged by Dr. Ellis, and printed in the *British Bibliographer*, Vol. ii. 353, it appears that this work, by Leonard Mascall, was the second publication on that subject, being preceded only by *The Book of St. Albans*: Although there were four editions, sufficiently indicating its popularity, the work, in a clean and perfect state, is of very rare occurrence: A copy of the third edition I possess through the kindness of a much-valued friend, but it is unfortunately imperfect; I shall, however, give from the portion that remains, a few scattered notices, which may be interesting.

What times best to angle.

“ Here shall yee vnderstand what time of the day is best to angle, from the beginning of May, vnto the moneth of September, fish will bite. The best angling to take fish, *is early in the morning, from foure of the clocke vntill it be eight-a-clock, other be meetly, but not so good as in the morning: also the*

euenings be indifferent good to angle, if it be somewhat calme withall, or els not good, the wind blowing from the South or West."

The Carpe.

"The first bringer of them into England (as I haue been credibly enformed) was Maister Mascoll,* of Plumsted in Sussex, who also brought first the planting of the Pippin in England."

The Otter.

"Which Otter Wele must bee made of good round Oziars of the Hasell rodde or Gore rodde, for those are the best.—These Otter Weles are made at Twyford, bysides Reading, There bee two of the Gootheriches whiche liues much by making of such, and other weles. Also the Otter Wele is made at Dorney, by Windsor, of one called Twiner."

"There is a kind of fish in Holland, in the fennes besides Peterborrow, which they call a poult, they bee like in making and greatnesse to the Whiting, but of the colour of the Loch: they come forth of the fenne brookes, into the riuers nigh thereabout, as in Wansworth riuier there are many of them. They stirre not all the summer, but in winter when it is most coldest weather. There they are taken at Milles in Welles, and at wayers likewise."

* "Mr. Mascall, a Sussex Gentleman, having the Honour of first bringing them [The Carp] hither, about the year 1524, Ann. Reg. 15 Hen. VIII. Dr. Heylin informs us, that

Reformation, Turkey, Carps, Hops, and Beer

Came all into England in the same year.

And as Sussex had the first, so does it at this time abound with more Carps than any other County." *The Gentleman Fisher, or the Whole Art of Angling.* 1727. pa. 40.

*To breed Millars-thumbes and Loches, in shallow brookes
or riuers.*

“ Like as there is a shallow riuer running from Barcamstede to Chester, and so to Chaue : also by Croyden and other places, wherein they might breede of the said fish great store, if they were so giuen. The like riuer runnes in Hampshire bysides Altum, encreasing by diuerse springes, and runnes shallow in many places, and by a certaine parish there called _____, the Parson thereof hath told mee, hee hath had so many of the said Culles and Loches, to his tithe weekely, that they haue found him sufficient to eate Fridayes and Sater dayes, whereof hee was called the Parson of Culles.”

Sept. 29, 1814.

34

Witt's Recreations refined : Augmented with Ingenious Conceites for the wittie, and Merrie Medicines for the Melancholie. 1667. small Octavo: sign. 2 D.

The contents of this scarce volume are

Epigrams. 710.

Epitaphs. 163.

Fancies and Fantastickes, not numbered.

500. *A Conceit.*

As Sextus once was opening of a Nut,
With a sharp knife, his finger deeply cut,

What sign is this, quoth he, can any tell?
 'Tis sign, quoth one, y'have cut your finger well:
 Not so, saith he, for now my finger's sore,
 And I am sure, that it was well before.

507. *On a Madman.*

One ask'd a Mad-man, if a wife he had?
 A wife, quoth he, I never was so mad.

573. *A Parson and a Thief.*

A lusty Parson riding on the way,
 Was by a Thief commanded for to stay;
 The Parson drew his sword, for well he durst,
 And quickly put his foe unto the worst.
 Sir (quoth the Thief) I by your habit see
 You are a Church-man, and debate should flee;
 You know 'tis written in the sacred word
 Iesus to Peter said, *Put up thy sword*:
 True (quoth the Parson) but withall then hear,
 Saint Peter first had cut off Malchus ear.

658. *On Pru and Galla.*

Why are Pru's teeth so white, and Galla's black?
 The reason is soon known:
 Pru buyes new teeth as often as she lacks,
 But Galla wears her own.

26th Sept. 1814.

On old English Poets.

BY HENRY PEACHAM.*

These interesting notices of early poetical authors have not, I believe, been extracted into any modern production; and though the volume from whence they are taken is by no means scarce, or difficult to be procured, yet that very circumstance may operate, and doubtless has operated, against due attention being given to its curious contents: there are a variety of personal anecdotes of the author contained therein, which I have minuted down for a future article.

Sir Ieoffrey
Chaucer.

Of English Poets of our owne Nation, esteeme Sir Jeoffrey Chaucer the father; although the stile for the antiquity, may distast you, yet as vnder a bitter and rough rinde, there lyeth a delicate kernell of conceit and sweete inuention. What Examples, Similitudes, Times, Places, and aboue all, Persons with their speeches, and attributes, doe as in his *Canterbury-tales*, (like these threds of gold, the rich Arras) beautifie his worke quite thorough? And albeit diuers of his works, are but meere-ly translations out of Latine and French, yet he hath handled them so artificially, that thereby he hath made them his owne, as his *Troilus* and *Cresseid*. The *Romane of the Rose* was the

* From his *Compleat Gentleman*, edit. 1627, 4to. page 94.

Inuention of Iehan de Mehunes, a French Poet, whereof he translated but onely the one halfe : his *Canterbury-tales* without question were his owne inuention, all circumstances being wholly English. He was a good Diuine, and saw in those times, without his spectacles, as may appeare by the *Plough-man*, and the *Parsons tale* : withall an excellent Mathematician, as plainly appeareth by his *Discourse of the Astrolabe* to his little sonne Lewes. In briefe, account him among the best of your English books in your library.

Gower beeing very gracious with King Henry the 4. in his time Gower. carried the name of the onely Poet, but his verses to say truth, were poore and plaine, yet full of good and graue Morallitie : but while he affected altogether the French phrase and words, made himself too obscure to his Reader ; beside his inuention commeth farre short of the promise of his Titles. Hee publisheth onely (that I know of) three bookes, which at S. Marie Oueries in Southwarke vpon his monument lately repaired by some good Benefactor, lie vnder his head ; which are, *Vox clamantis*, *Speculum Meditantis*, and *Confessio Amantis*. He was a Knight, as also was Chaucer.

After him succeeded Lydgate, a Monke of Burie, who wrote Lydgate. that bitter Satyre of *Piers Plow-men*. He spent most part of his time in translating the workes of others hauing no great inuention of his owne. He wrote for those times a tollerable and smooth verse.

Then followed Harding, and after him Skelton, a Poet Harding, Skelton. Lau-reate, for what desert I could neuer heare ; if you desire to see his vaine and learning, an Epitaph vpon King Henry the seauenth, at West-minster will discouer it.

In the latter end of King Henry the 8. for their excellent Henrie Earle of Surrey. facultie in Poesie were famous, the right noble Henry Earle of

Sir Thomas
Wyat.

Surrey (whose Songs and Sonnets yet extant, are of sweete conceipt) ; and the learned, but vnfortunate, Sir Thomas Wyat.

North-
mimmes in
Herfordshire
neere to S.
Albaues.

In the time of Edward the sixth liued Sternhold, whom King Henry his father, a little before had made groome of his Chamber, for turning of certaine of Dauids Psalmes into verse : and merrie John Heywood, who wrote his Epigrammes, as also Sir Thomas More his *Vtopia*, in the parish wherein I was borne : where either of them dwelt, and had faire possessions.

About Queene Maries time, flourished Doctor Phaer who in part translated *Virgils Æneids*, after finished by Arthur Golding.

In the time of our late Queene Elizabeth, which was truly a golden Age (for such a world of refined wits, and excellent spirits is produced, whose like are hardly to be hoped for, in any succeeding Age) aboue others, who honoured Poesie with their pennes and practise (to omit her Maiestie, who had a singular gift herein) were Edward Earle of Oxford, the Lord Buckhurst, Henry Lord Paget ; our *Phœnix*, the noble Sir Philip Sidney, M. Edward Dyer, M. Edmund Spencer, M. Samuel Daniel, with sundry others ; whom (together with those admirable wits yet liuing, and so well knowne) not out of Enuie, but to auoide tediousnesse, I ouerpasse. Thus much of Poetrie.

36

A HERRINGS TAYLE : contayning a Poeticall fiction of diuers matters worthie the reading.

[Wood-cut-printers device]. At LONDON, Printed for Matthew Lownes. 1598. 4to. 18 leaves.

A very clean and beautiful copy of this interest-

ing and rare poetical tract (interesting, notwithstanding its singular obscurity) is in the collection of Francis Freeling, Esq.; to whom, on so many other occasions, the Editor has been under obligations, in the course of the foregoing pages: there can be no question, I think, but that it must allude to some dispute between two eminent characters of Elizabeth's reign, and we may infer that the allegory was well understood by their contemporaries: now, however, when after the lapse of two centuries, the bickerings and animosities of private life, are consigned to oblivion; the subject matter of this 'taylor,' if to such an origin it may be referred, is an enquiry of curiosity, although little likely to prove satisfactory.

What connection there could have been betwixt the title and the body of the Poem, it is still more difficult to conjecture.

The 'taylor' itself, is sufficiently explained in the two opening lines.

I Sing the strange adventures of the hardie Snayle,
Who durst (vnlkely match) the weathercock assayle:
A bold attempt, at first by fortune flattered
With boote, but at the last to bale abandoned.
Helpe, sportfull Muse! to tune my gander-keaking quill,
And with inck blotles of sad mérriments it fill,

With drum of clapped wings, and with the shrilly blast
 Of his throte trumpet, Chaunticleere, now third and last,
 Had sounded a discharge vnto the welkin watch,
 To leaue their stand, and giue their shot, and quench their match.
 And dame Aurora now faithfull Ambassadorsse
 Of the new borne day, and of the nights decease,
 The purple violets, and crimson roses, culd
 In Paradise, had from her fragrant chaplet puld,
 And strowde before Dan Phœbus feete, and now gan hee
 With peacock-priding rayes, th' awaked worlds glee,
 To climbe the Easterne hils, and with light skips to play
 Betweene the wrinckles of the furrow-faced sea
 When rested *Lymazon*, thrusteth his fenceles head
 Out at his dooreles house, and with eye measured,
 How farre he climed had, how farre he had to clime,

* * * *

So *Lymazon* goes on, and climes the haughtie towre,
 Haught more than that which Cesars ashes did embowre :
 Or those of Pharaohs, who with ambitious strife
 By their death houses deem'd to ouerliue their life.
 This apizing in shape and hew, the spiry fire,
 Like stying doth to his like element aspire :
 And for this cause was built,
 Fame sayes, when Vther to the fayre Igeras bed,
 Made way on Carkasse of her husband slaughtered :
 The causer of the fact, not partner of the guilt,
 Washt with her teares the blood by others hand yspilt,
 And sought with price of borrowd merits to enrich
 Her either make, who did, and suffered too much :
 Tyntagill was the place where she exchanged loues,
 Tyntagill was the place where to both their behoues

She reares a stately house which lowly Munks may haunt
For their soules *requiem*, sad spels to chat and chaunt :

The Snail proceeds on his journey, and upon
attaining the summit of the tower, a desperate conflict ensues betwixt him and *Alectreue*mos, the weathercock ; in which, after divers turns of fortune, the former is declared the victor. In the course of this dire encounter the following beautiful description occurs.

A lowly vale, Tempe yclipt, in Greece there lies,
Twixt Ossa and Olympus hils, which stately rise,
And with their beetle browes that farre prospect denye,
Which their auoyding sides proffer the rouing eye :
All in a vesture of greene grasse apparelled,
With guard of roses and sweet flowers embrodered,
And entersowed trees (like ouches) yeeld a grace,
Whose waste the climing Iuie and woodbine embrace :
But they scorne proffred loue, and with outspreaded armes
Protect the nursling herbes from Phæbus firie harmes :
Vpon their fingers perch the bushie burgesses,
A little quire, but well their tune they couth expresse,
And in consorting layes with sweet according note,
The God of Natures praise they carolled by rote.

An allusion to Spenser and Sydney, those glorious and illustrious ornaments of the maiden reign, will be interesting to the lover of their "silver'd muse."

But neither can I tell, ne can I stay to tell,
This pallace architecture, where perfections dwell ;

Who list such know, let him *Muses despencier* reede,
 Or thee, whom England sole did since the Conquest breed
 To conquer ignorance, Sydney like whom endite,
 Euen Plato would, as Ioue (they say) like Plato write.

What might be viewed from the lofty pinnacle,
 unto which the ambition of *Lymazon* had directed
 itself, is described in some pithy moralizations:
 from whence I extract a few lines.

They see the water beurage giue to the drie land,
 And land to water seat supplie with quitting hand,
 Without channell or banke, both louely enterlaste,
 Earth borne by th' Ocean, Ocean by the earth embraste.
 They see the earth somewhere to swolne mountains vp blowne,
 Somwhere leueld to plaines, somewhere to vales down throwne:
 The mountaines loftie heads with bushie lockes curled,
 The plaines gowned with grasse, valleys with herbes purled.
 They see the forrests thick by sauedge beasts possest,
 Cattel, people the fields, incomes the vermine nest,
 And ouer all, as Lord of all, they see mankinde
 Forgetfull of his heauenly post, to clay combinde:
 They see old folke knock with their staffe at gate of graue
 But though forward their pace, froward their face they haue:
 They see young folke dancing a round to pipe of time,
 Whiles at their back steales in the iust reward of crime,
 And with his dart strikes one, he falls, the other feare
 And stand a space amazde: some out the carkasse beare,
 And they begin afresh, and so continue on,
 Till one by one thus fetcht, the dancers all be gon.

These are continued to some length, and are
 concluded thus:

Lastly, he sees Hunters cancell their bookes of count,
 Because th' expences their receipts so farre surmount.
 to which may appositely be added a reference to
 Sir John Harington's *Apology*, appended to his *Me-*
tamorphosis of Ajax, ed. 1814. pa. 35.

“ Oh, sir, you keep hawks and hounds, and hunting horses ;
 it may be some mad fellow will say, you must stand in the bath
 up to your chin, for spending five hundred pounds to catch hares
 and partridges, that might be taken for five pounds.”

See also *Tales, and quicke answeres, very mery,*
and pleasant to rede, lately reprinted, in a limited
 impression, under the title of *Shakspeare's Jest*
Book, 1814. pa. 57.

But he that thus surueied with controlling eye
 Each others actions abroad, could not espie
 His owne at home by farre more vaine, who left his bowre,
 His blessed bowre, vublist himselfe, to scale this towre :
 For where, prince of his will, he in the garden rainde
 Aud sences him delights his sences entertainde,
 Whilst curious eye made choice for his as daintie nose,
 Of purple robed violet, of blushing Rose,
 Of snow white Flowre-de-luce, of golden Marygold,
 Or rather marry-Sunne, and nose the place did hold,
 Of taster for his mouth, of cheere heart Rosemary,
 Deere Time, drowsie Lettuce, and mayden Piony,
 And morning dew, sweat of the precious starres, he dranke,
 And through the shadie greene leaued arbours ietted cranke.

The Poem ends with these lines :

Then downe he falles like dart from th' Eagles masters hand,
 Whose firie wings bears vengeance to th' offending land,

And with him fall his enuie, hate and surquedrie
 His hopes, his plots, his prankes, his ioy and iollitie.
 But who did fixe a naile in Fortunes rolling wheele,
 Whereon he headlong downe past helpe began to reel,
 And how he sau'd the game, thus driuen to his trumps,
 Let others write, my pen is worne to the stumps.

37

The Faithfull Surveyour: teaching how to Measure all manner of Ground exactly, by the Chain onely; also thereby to take Distances of a mile space, and the Situation of any Building. Shewing likewise the making and use of a new Instrument, called a Pandoron; which supplies the use of the Plain-Table, Theodelite, Quadrant, Quadrat, Circumferentor, and any other observing Instrument. As also divers Secrets for conveying and cleansing of Water, flowing and draining of Grounds, quenching Houses on fire, &c. With an Appendix unfolding errors in Board and Timber-measure, with directions for making a Carpenter's-Rule. By George Atwell, late Teacher of the Mathematicks in Cambridge. Cambridge, Printed for William Nealund at the Crown, in Duck-lane. 1662. quarto, pp. 14. 143.

The Author to his Book.

Go, little Book, and travel through the land:
 None will refuse to take thee in their hand.
 Fear neither Momus mouth, nor Zoilus quill:
 Assuredly, there's none, can do thee ill.
 Both simple, gentle; Barons, Lords, and Knights;
 Will take thee for their chiefest of delights

Thou teachest them to measure all their ground ;

Which, certainly, will save them many a pound.

In all 20 lines, in conclusion, he says

But thou shalt live, when I am dead, and rotten.

G. A.

Followed by Commendatory verses by *John Hutchinson*, Trin. Coll. *I. Charles*, T. C. Philomath. *D. Jenner*. A. B. Trin. Coll. *H. Rich*, A. B. Coll. Gon. & Caii.

38

The History of Prince Erastus Son to the Emperour Dioclesian and those famous Philosophers called the Seven Wise Masters of Rome. Being a full account of all that was ever written of that Antient, Famous, Pleasant, and excellent History ; written Originally in Italian, then Translated into French, and now rendred English by F. K. With the Illustration of Pictures to every Story. London, Printed by Anne Johnson, for Fra. Kirkman, and are to be sold at his Shop in Fan-Church Street over against the Sign of the Robin Hood near Algate. 1674. octavo, pp. 8. 369.

The Preface.

Reader,

About 18 Moneths agoe I did write and publish, *The Famous History of Don Bellianis of Greecc ;* or The Honour of Chi-*

* *The Famous and Delectable History of Don Bellianis of Greecc, or the Honour of Chivalry ;* in three parts, quarto [price 2s. 6d. according to an advertisement at the end of the book].

valry, in three Parts; in my Preface to the Reader I gave an account of most of the Histories that are printed and published in our English Tongue, I did recommend them in general to thy reading, but I was more particular in my recommendations of one entitled, *The Seven Wise Masters*, for I placed it in the Front naming it the first of all others. *It being of so great esteem in Ireland, that next to the Horn-book and knowledge of Letters, Children are in general put to read in it*, and I know that only by that Book severall have Learned to read well, so great is the pleasure that young and old take in reading thereof.

Since my writing that Book, I chanced to meet with an old Book entitled, *The History of Prince Erastus** in French, and upon reading some part of it, I found it to be not only *The History of Erastus*, but also of *The Seven Wise Masters of Rome*; and to containe all these Stories that are in the former Book of *the Seven Wise Masters*; I compared them one with an other and saw that though the several Stories were alike, yet my French book was much the better, being larger and containing more variety of Stories then the English one, which was not only very short in the substance but also so old in the language that it was hardly good sence: I therefore thought it might be worth my while to Translate and print this French book; wherefore I fell to work and have now perfected it to my great cost and trouble, my cost hath been extraordinary in the Pictures,† for I have bestowed more on this book then are in any book of this bigness in English; so that the Reader may read every particular of all the Histories in Picture; and indeed Picture is not only conve-

* See Ellis' *Specimens of Metrical Romances*, Weber's *Metrical Romances*, and *Restituta* Vol. 1.

† They are, however, worthless scrapings, and the book is wretchedly printed.

nient, but necessary in all Histories of this nature, there is so great affinity between them, that Picture is said to be Dumb or silent History, & History to be speaking Picture, there being a Poetical Art to be used in both, *Pictoribus atque Poetis*. This book being thus chargable to me, I hope the Reader will consider me in the price.* If the former were so well accepted, I doubt not but this will be as well received; for as it exceeds that in price, so I do assure thee it exceeds that in worth, & thou hast now all that was ever written on this subject in any language whatsoever, for I have not only Translated the French book, but also compared it with the Originall in Italian, and added to that all that hath been written in English.

We have several books of this nature in English, viz. Novels, but they are all translations, and though more neat and modeish yet come far short in worth and substance to this; none is in any respect so like this as one of my own composition, it is called *The Unlucky Citizen*;† and in every respect much like this, for in this of *Erastus* is an Unlucky or Unfortunate Prince, (I may well Tearn him so, that for several days together, expecting when he should be led to the Gallows and executed for a fact which he was Innocent of;) so in that is an Unlucky or Unfortunate man as you may at large read in that Story, and both this book and that are Stored with variety of Examples and Histories, and both alike ordred. In the conclusion of this book the Maligne influences of the Stars being past, our Unlucky or Unfortunate Prince, is cleered from the crime for which he

* The publication price was 3s. bound, as I gather from the last leaf of the volume,

† *The Unlucky Citizen experimentally described in the various misfortunes of an Unlucky Londoner*; calculated for the Meridian of this City, but may serve by way of advice to all the Commonality of England: intermixed with several choice Novels. octavo.

was accused, and is Justified to all the world; being thereby in a very good and happy condition: and our Unlucky or Unfortunate Citizen hath good hopes that the Maligne influence of his Stars are over, and that his condition will be for the future prosperous and succesful, or at the least more serene then formerly, however *Fiat Dei Voluntas*. Although this book of *Prince Erastus* is as compleatly finished as you can expect it; yet that of *the Unlucky Citizen* is not, for I intend suddenly to prosecute the Story not only of my many misfortunes, but to furnish it with more variety of Novels or Examples; neither shall it be wanting of Precepts as well as Presidents, and such as shall be Profitable, and of good and generall use for Readers of any quality; so that I question not, but it will be worthy thy Perusal.

Although the present *History of Erastus* is Stored with variety of Novels, yet they are most to one purpose, to demonstrate and shew the Wit, Cunning, and wickedness of Lascivious Women; you have many examples to prove this, and that I may give you a relishing tast of what is in the Book, give me leave to relate one in the Preface. [too long to be extracted, especially as it is a well-known Story, the same as that forming the Novel of *The Cimmerian Matron*, which will be noticed in a future Article.]

And now Reader let this Story suffice as the first Dish of meat you are to have at this banquet, which I hope will please your pallet; wherefore I pray fall too and much good may it do you.

Yours, *Fra. Kirkman*.*

* His portrait fronts the title page, and is inscribed *F. K. Cittizen of London, Aetat: 41. 1673.*

The Living Librarie, or Meditations and Observations Historical, Natvral, Moral, Political, and Poetical. Written in Latin by P. Camerarius, Consellour to the Free State of Noremburg: and done into English by John Molle, Esquire.

Horace.

Hee, of all others, fittest is to write,
That intermingleth Profit with Delight.

London, Printed by Adam Islip, 1621. [central of an elegant wood-cut device] folio, pp. 10. 403. 3.

Dedicated “To the Right Honorable and Reverend Father in God John Lo. Bishop of Lincolne Elect, Lord Keeper of the great Seale of England,” by Ryc. Baddeley. 4 pages

“Hence am I induced, *Gratitudinis ergò*, thus to present your Lo. with another mans book, hauing nothing of any worth of mine owne. A Parent it had, in his time famous for his knowledge and industrie in good letters; *sed iamdudū abijt ille ad plures*. Being yet tender, exposed to the wide world, & arrining in this Island; it happened on a true Philoxenus,* who intertained it, then forlorne, taught it our language, and new-suted it after this English garb.—For myselfe I can onely say, that this Gentleman leauing his dearest Countrie, committed this orphan as a *fidei commissum* vnto me; himselfe alwaies intending to make it a free-denizen here, after a certaine season.

*MR. JOHN MOLLE.

Nine yeares therefore being now expired (the prescribed time of a Bookes apprenticeship) it is desirous to adventure abroad."

"To the Reader touching the Occasion, Subject, and vse of these Historiall Meditations," 3 pages, from whence it appears that this translation was made from a French version, and not from the Latin text.

"The Authors Vote, or Dedication of this Booke" 1 page.

This is a most interesting and valuable volume, hitherto but little noticed; it is full of curious relations, and of marvellous and romantic tales, illustrating the popular belief of the age in which it was composed.

The first extract will excite attention from being connected with an illustrious ornament of a glorious period, glorious, both as relating to our History, and our Literature.

Sir Philip Sydney.

Sir Philip Sydney, sonne to the Lord Deputie of Ireland, a most worthie knight, discended of the noble house of the Earles of Warwicke, and called by William Camden, "The great hope of men, the liuely picture of vertue, the delights of learned men, who is euery day bewailed for hauing bin taken out of this world very young:" (for fighting in a battell neere vnto Zutphen in Guelderland, he receiued a hurt; the which although it was not very great, yet because there was not such care had of it as was fit, he died thereof soone after the yeare 1586.) He being sent Embassador by the most excellent Queene of England, to the Emperors maiestie, as one day he talked priuatly with me & some others, he entertained vs with very memorable discourses. And as we fell vpon the speech, Whether it were true (as the

Ancients say, and the Moderne beleue) that England cannot indure wolues, either bred in the country, or brought thither out of other places; and whether the same proceed of some hidden propertie and naturall antipathie, as we see some other countries cannot endure rats, mice, serpents, or other venemous beastes: he deliuered vnto vs the true reason thereof, in good and proper termes, the which, because it is not (for ought I know) spoken of any where else, I haue thought good to deliuer in this chapter. “ It is a meere tale (*said Sidney*) that the reason why our kingdome of England hath no wolues, proceedeth of some naturall and knowne propertie: for in diuers places of the countrey there are of them to bee seene in parks of great lords, who send for them out of Ireland and other places, to make a shew of them as of some rare beast: but it is forbidden vpon grieuous penalties to let them escape out of their enclosure. And as touching that England hath been cleane rid of them a long time since, and is so still at this day, the wisdom of our kings hath effected that. For it is well knowne, that this rauenuous and cruell beast was in times past as common in England, as in Germanie and other neighbour countries, and did much harme to sheepe, which England aboundeth with, and of the great flocks whereof there be great reuenues made euery yeare: as appeareth by the good and great store of clothes that are made of their wooll, and that are so much spoken of among all nations. Now albeit that England is had in estimation for her dogs, which are strong and of a noble kind, and which being armed with their collars according to their custome, are not afraid of a whole herd of wolues, but doe brauely set vpon them, and if they kill them not, yet doe they giue them the chase: Notwithstanding, for all that euer could be done, this trecherous beast hath sometimes done much hurt to flockes of sheepe, both by night and by day, as well in their stalles, as abroad. Therefore there was an Or-

dinance made by the king a great while since, that such persons as not of set purpose, but vnwittingly had committed an offence deseruing any grieuous punishment (saue the forfeiture of their liues) should be thus punished: namely, That they should stand banisht and discredited vntill they had brought the tongues and heads of some wolues by them slaine, in a greater or lesse number, according to the sentence of the Iudges. This amends was imposed vpon them, and this tribute they payed for their heads. Which law hauing lasted a long space of time, the wickednesse of men, and the number of guilties always increasing, the fugitiues betooke themselues to seeke so narrowly for wolues and for their young, that in the end there were more hunters than wolues: whereby it came, that there was neither brake, bush, nor any couert but was void of such harmefull beasts: so as at length the race of them was vtterly extinguished. And for that England is of all sides enuironed with the sea, saue where it bordereth vpon Scotland, and it was very sharply forbidden to bring or to fetch wolues from any other countries, that might store England againe with the vermin of which it had bene deliuered: there was neuer any feare of them since, so as after that time the kingdome was rid of them, whereupon ensued the rest and safetie of the cattell. And so now flocks of sheepe and other beasts feed in quiet without sheepeerd, both day and night, here and there, both vpon hils, and in plaine fields. For which cause, the penaltie also inuented for the destruction of wolues (for as much as there are no more of them to be found, either in the mountaines, or in forrests, or in dennes) hath been abolished. For in latter ages, the Banditoes hunting in vaine after that which cannot be found, are forced to abide all their life in exile, which to them is a kind of death. Touching Scotland, it cannot be denied but it hath some wolues: but because it ioyneth to England by a little necke of land which is hemd in of each side

with a continual ebbing and flowing of the Ocean, and with some deepe riuers that discharge themselues into the sea, and that this little between-space of land being the boulder of the two kingdoms, is kept by mightie garrisons in certaine strong places, where be great store of dogs: it is not to be feared that the wolues will hazard to passe out of Scotland into England, and we haue no opinion of any such thing."

This discourse of Sidneys accompanied with other memorable speeches touching Ireland, where his father gouerned; and of Saint Patricks Hole, much esteemed when time was (at this day little set by) was verie pleasing to the companie that sate at table with him, and no man would make any question thereof, especially when we saw it approued by Hubert Languet, a man of most exquisit iudgment, and exceeding wel trauelled in the knowledge of things, and in the affairs of the world.

Zyto.

Wenceslaus sonne to the Emperour Charles the fourth, marrying Sophia the duke of Bauarias daughter, when the mariage was to bee solemnized, the duke knowing that his sonne in law delighted much in such ridiculous shewes and coniuring trickes, sent to Prague for a waggon-load of Coniurers. And as he that was thought the skilfullest in that science studied how he might worke some rare illusions, such as were not vsually seene, by charming the eyes of the spectators: Wenceslaus Magician called *Zyto* (who had sneaked into the crowd, and looked on among the rest) suddenly presents himselfe, hauing his mouth (as it seemed) clouen of both sides, and all open to his very ears: and afterwards comming among them, he takes the Dukes chiefe Coniurer, and swallows him vp with all that he had about him, sauing his shooes, because they seemed all durtie, and therefore he spit them a great way from him: which when he had done,

and being not able to digest such a great morsell, he goes and empties himselfe in a great fat that stood full of water, voids the man downeward, brings him in againe well wet, and shewes him to the companie, who laught their bellie full at the pleasant ieast: but the other companions seeing this, would play no more. Hauing reckoned vp a many such other illusions, he addeth for conclusion, that this coosiner Zyto, in the presence of a great many, was caried away aliuie both bodie and soule by the deuill: which so moued Wenceslaus, that from thence forward he applied himselfe to the meditation of serious and sacred things.

Dr. Faustus.

Now Faustus iugling part which hee plaied was this: Meeting one day at a table with some who had heard much of his craftie conueyances, and tricks of liegerdemaine, he was earnestly intreated to shew them some sport. And being ouercome in the end by the importunitie of his pot-companions that were well warm'd in the head, he promised to shew them whatsoeuer they would haue. They with one generall consent require him to bring into the place a Vine loaden with ripe grapes, and readie to bee gathered: For they thought that because it was in the moneth of December, Faustus could not shew them that which was not. He condiscended to them, promising that foorthwith, before euer they stirred from the table, they should see the Vine they desired; but vpon this condition, That they should not speake a word, nor offer to rise from their places, but should all tarie till he bade them cut the grapes: and that whosoever should doe otherwise, was in danger to loose his life. They hauing all promised to obey him, Faustus by his enchantments and magicall spels foorthwith so charmed the eyes and fantasies of these drunken reuellers, that they saw (as it seemed to them)

a marueilous goodly vine, and vpon the same so many bunches of grapes (extraordinarily great and long) as there were men sitting then at the table. Enflamed with the daintinesse of such a rare thing, and being very drie with much drinking, euery man takes his knife in hand, looking when Faustus would giue the word, and bid them cut the clusters. But hee hauing held them for a while in suspence about this vaine peece of witcherie, behold, all the Vine and the bunches of grapes were in the turne of a hand vanished quite away, and euery one of these drunken companions thinking he had had a cluster of grapes in his hand readie to cut off, was seene to hold his owne nose with one hand, and the sharpe knife with the other, to cut that off: so that if any of them had forgotten the Enchanters lesson, and beene too forward neuer so little, instead of cutting a bunch of grapes, he had whipt off his own nose.

Revenge.

One day as I went from Rome with my companie, and past through the Marquisat of Ancona, we were to goe through a citie called Terni, seated in a very pleasant and fruitfull valley, betweene the armes of a riuer called the Nar. As wee entred into the citie, wee saw ouer the gate a certaine tablet vpon a high tower, to which were tied (as it seemed to vs at first) a great many Bats or Reere-mise. We thinking it a strange sight, and not knowing what it meant, being set vp in so eminent a place, one of the citie whom we asked, told vs of a certaine thing that had hapned some yeares before. There were (quoth he) in this citie, two noble, rich, and mightie houses, which of a very long time caried an vnreconcilable hatred the one against the other, in so much as the malice passed from the father to the sonne, as it were by inheritance; by occasion whereof many of both houses were slaine and murdered. At last, the one house not able to

stay the fire of their violent wrath, resolved to stand no more about murdering one or two of the aduerse house by surprise and treason, but to run vpon them all at once, and not to leaue one bodie thereof aliuē. They of this bloodie familie gathered together out of the countrey adioyning (vnder some other pretence) many of their seruants which met in the citie, where they ioyned them to their Brauos (which are swaggerers, Assassins, and hacksters, such as many Italians that haue quarrels keep in pay, to employ them in the execution of their reuenges) and secretly armed them, enioyning them to bee alwayes readie to doe some notable exploit whensoeuer they should be called vpon. Soon after, taking hold of occasion, they march about midnight with their people to the gouernors house, who mistrusted nothing, seaze of his person being a man of authoritie and power, and (leauing guards in the same house vntill they should haue executed their purpose) goe on silently towards the house of their enemies, and disposing their troups at euery street end, about ten of them goe on to the same house (the Gouvernour being betweene them) as if they had been the Archers of his guard, whom they compelled to command that speedie opening might be made him, as if he had some seruice of importance to dispatch within their house: and withall they held a poinyard at his throat, threatning to kill him if he said not that which they had put into his mouth. He, amazed at the death which hee saw present before his eyes, caused all the doores to be opened, a thing which they within made no refusall of, seeing the Gouvernour there: which being done, those ten call their complices not farre off, put the Gouvernour into safe keeping, enter into the house, and there most cruelly murder man, woman, and child, nay they spare not so much as the horses in the stable. That done, they make the Gouvernour set open the citie gates, and so depart and disperse themselues into diuers secret places

here and there among their friends. The wisest of them fled to the next Sea-ports, and got them away far off: but as for those that kept any thing neere, they were so diligently searcht for, that they were found and drawne out of their holes by the Iustices, greatly mooued (as good cause there was) with such a horrible massacre: so these wicked offenders were put to death with most grievous punishments, and after, their hands and their feet being cut off, were nailed to the tablet which you saw (quoth he) as ye entred the gate, on the top of the tower, set vp for a shew to terrifie the cruell, and to serue for a lesson to posteritie: The Sun hauing broiled those limbs so fastened and set vp, maketh trauellers think (that know nothing of this horrible tragedie) that they be Reere-mise. We hauing heard this pitifull discourse, with detestation of such a furious and cruell desire of reuenge, kept on our way.

Drunkenness.

A friend of mine told me not long since, how at the mariage of a Dutch gentleman not farre from Noremberg, there had been a prise and a reward propounded to the waiters at the feast that should drinke most wine. Many hauing laid about them courageously with blowes of glasses, at the last there was one that caried away the prise, who in a few houres had swallowed downe eigheteene measures of Noremberg, which amount to the sixth part of a pipe of wine, and more.

Poetical Extracts from the Living Librarie.
1621

George Buchanan's Praise of the Horse.

The high Creator hath all other beasts ordaind
 For some especiall vse, trauell, or exercise :
 But the braue Horse doth fit himselfe for all assayes ;
 He drawes the Cart and Waine, the Coach and Litter leads,
 The Packe and Saddle beares, and on the ridgie field
 The Plough and Harrow trailes with their sharp yron teeth.
 His Master he doth beare, whither he (swimming) crosse
 Some bridge-lesse riuer, or must leape a broad deepe ditch,
 Or runne a rugged way, or rowse the haughtie Stag.
 He coruets and carreeres, windes, turnes, and backe retires,
 Leapes, bounds, rebounds, and makes a thousand liuely friskes ;
 Then runnes he out at length, and yeeldeth many sports
 To him that softly trots, or gallops him amaine.
 If warre arise, to warre he goes, and shewes his force ;
 His nostrils fuming smoake, his neying lowd and cleere,
 Are sound aduertisements of his braue martiall heart.
 His generous breast to wounds and danger he presents :
 And when he feeles the shocke, he brauely layes about.
 His master being pleasd, himselfe is most content ;
 But dull and ill apaid, his master being sad :
 It being all his care to please his master well.
 And (in a word) wise Eld doth say, That Horse and Man
 Doe both one bodie make ; and that in ages past,
 Of these two there were borne in the Thessalian chase,
 Halfe horses and halfe men, the hardie Centaures race.

James Micyllus on the Dog.

Of any beast, none is more faithfull found,
 Nor yeelds more pastime in house, plaine, or woods,
 Nor keeps his masters person, or his goods
 With greater care, than doth the dog or hound.

Commaund : he thee obeyes most readily.

Strike him : he whines and fals down at thy feet.

Call him : he leaues his game and comes to thee

With wagging taile, offring his seruice meeke.

In Summers heat he followes by thy pace :

In Winters cold he neuer leaueth thee :

In mountaines wild he by thee close doth trace ;

In all thy feares and dangers true is he.

Thy friends he loues ; and in thy presence liues

By day : by night he watcheth faithfully

That thou in peace mayst sleep : he neuer giues

Good entertainment to thineemie.

Course, hunt, in hills, in valleyes, or in plaines ;

Hee ioyes to runne and stretch out euery lim :

To please but thee, he spareth for no paines :

His hurt (for thee) is greatest good to him.

Sometimes he doth present thee with a Hare,

Sometimes he hunts the Stag, the Fox, the Boare,

Another time he baits the Bull and Beare,

And all to make thee sport, and for no more.

If so thou wilt, a Collar he will weare ;

And when thou list to take it off againe,

Vnto thy feet hee coucheth downe most faire,

As if thy will were all his good and gaine.

In fields abroad he lookes vnto thy flockes,

Keeping them safe from Wolues and other beast

And oftentimes hee beares away the knocks
 Of some odde thiefe that many a fold infests.
 And as he is the faithfull bodies guard,
 So is he good within a fort or hold
 Against a quicke surprise, to watch and ward ;
 And all his hire is bread mustie and old.
 Canst thou then such a creature hate and spurne ?
 Or barre him from such poore and simple food ?
 Being so fit and faithfull for thy turne,
 As no beast else can doe thee halfe such good ?

Claudian on a Country Life.

Thrice happie, he, that in his countrey farme
 Hath past his life : who weares his hoarie head
 In that same house where he was borne and bred,
 Exempt from feare, or any fierce alarme.
 The broiles of aduerse hap he neuer knew,
 Nor Lawiers griping, nor the Souldiers scar,
 Nor crossing of the seas to regions far ;
 And wrack of ships to him is strange and new.
 He liues remote from popular affrights.
 He sucks the aire that wholsome blood doth bring.
 By fruits and flowres of th' Autumne and the spring :
 He counts the yeare with all his daies and nights.
 He in one field doth see the goodly Sun
 Both rise and set, the hie and hautie trees,
 In forrests thick, and long, and large, he sees
 Come on so forward since his age begun.
 Verona neere, to him is far iwis,
 As far as is the Indian sea so cleere :
 And if of Como Lake he hap to heare,
 He thinks the famous red sea named is.

A Consuls name amateth him no whit,
 Nor doth he reck of hie and loftie place :
 Let who so listeth into Asia passe,
 He rather will at home in quiet sit.
 Not broken, but of age lustie and strong,
 He sees his grandsire haile and sound of breath :
 And neither louing life, nor dreading death,
 Betimes prepareth for his iourney long.

Pate, non dolet.

Martial.

When Arria to her Husband gaue the knife
 That made the wound whereby she lost her life :
 This wound (deere Pætus) grieues me not (quoth she)
 But that which thou must giue thy selfe grieues me.

The Emperor Adrian to his Soul.

Minion Soule, poore wanton thing !
 The bodies guest, my dearest darling !
 To what places art thou going
 Naked, miserable, trembling,
 Reauing mee of all the ioy
 Which by thee I did enioy ?

ZEPHERIA.

Ogni di viene la sera.

Mysus et Hæmonia iuuenis qui cuspide vulnus
senserat, hac ipsa cuspide sensit opem.

[Propertius.]

AT LONDON,

Printed by the Widdowe Orwin, for N[ich.]
L[ing] and John Busbie. 1594.*
[quarto, pp. 44]

This tract has already been noticed in *Censura Literaria*, vol. vi. but so very briefly, as to justify some further account of its contents: prefixed to the poem, which, as there mentioned, is divided into 40 canzonets, are 33 lines, in english, headed *Alli veri figlioli delle Muse*; the following extract from it, may refer, I think to *Daniel's Sonnets*,† published under the title of *Delia*, and to the poetical appellation, usually given to *Sir Philip Sydney*.

Report throughout our westerne Isle doth ring,
The sweete tun'd accents of your *Delian sonnetrie*

* * *

Oh theame befitting high mus'd *Astrophil*
He to your siluerie songs lent sweetest touch,
Your songs the immortall spirit of your quill—

* In the collection of Fra. Freeling, Esq.

† *Delia*: containning certayne sonnets; with the complaint of *Rosamond*. 1592, 4to. two years only before the appearance of *Zepheria*, so that they were probably much read about this period.

Canzon. 8.

Illuminating Lamps, ye Orbs chrystal light,
 Transparant mirrolds, globes deuining beautie
 How haue I ioyd to wanton in your light?
 (Though was I slayne by your artillerie.)
 Ye blithsome starres, (like *Ledas* louely twins,
 When cleare they twinckle in the firmament,
 Promise esperance to the Sea-mens wandrings)
 So haue your shine made ripe mine hearts content :
 Or as the light which Cestyen *Hero* show'd
 Arme-finnd *Leander* to direct in waues,
 When through the raging *Hellespont* he row'd,
 Steering to Loues port : so by thine eyes cleere rayes
 Blest were my wayes : but since no light was found,
 Thy poor *Leander* in the deepe is drown'd.

42

*Pasquils Palinodia, and his progresse to the Tu-
 uerne, where after the suruey of the Sellar, you
 are presented with a pleasant pynte of Poeticall
 Sherry.*

Nulla placere diu, &c. *Horace.*

[wood-cut as described in *Censura Literaria.*]

LONDON: Printed by Thomas Snodham, and
 are to be sold by Francis Parke at his shop
 in Lincolnes-Inne gate, in Chauncerie Lane.
 1619.* quarto, not paged—ext. to sheet D in fours.

* In *Cens. Liter.* vol. vi. another edition is mentioned, of a later date; the present is in the collection of Fra. Freeling, Esq.

From the address of “*The Printer to the Reader,*” it seems that this poem was published against the author’s consent, and without his being known “*Who the Author is I know not,* and therefore on his behalfe I will be silent:**”

So it fell out, my Muse grew passing merry,

*

*

And gan to sing, like to a *Iouiall drinker,*
In praise of Sack, and tun’d it to the *Tinker.*

Come hither learned Sisters,

Parnassus

and leaue your forked Mountaine

I will you tell where is a Well

Castalius

doth far exceed your Fountaine,

Of which, if any Poet,

doe taste in some good measure,

It straight doth fill both his head and quill,

with ditties full of pleasure,

And makes him sing giue me *Sacke, old Sacke* boyes,

to make the Muses merry,

The life of mirth, and the ioy of the earth,

Is a cup of good olde Sherry.

It is the Riuer Lethe,

where men forget their crosses,

* And thou, my natiue towne, which was of old,
(When as thy Bonfiers burn’d, and May-poles stood,
And when thy Wassall-cups were vncontrol’d,)
The sommer-Bower of peace and neighborhood. B 4.

And by this drinke they neuer thinke,
 of pouerty and losses,
 It giues a man fresh courage,
 if well he sup this Nectar,
 And cowards soft, it lifts aloft,
 and makes them stout as Hector,
 Then let vs drinke *old Sacke, old Sacke* boyes,
 which makes vs stout and merry.
The life, &c.

No care comes neere this fountaine,
 where ioy and mirth surpasses,
 And the God of drink stands vp to the brink,
 all arm'd in Venice glasses,
 And calls vpon good Fellowes,
 that are both wise and merry,
 That about this spring, they wold dance and sing,
 and drinke a cup of Sherry.
 Then let vs drinke *old Sacke, old Sacke* boyes
 which makes vs wise and merry,
*And about this spring, let vs dance and sing,
 and drinke a cup of Sherry.**

Thus sung my Muse, and thus the stormes were laid,
 And she grew debonaire and fairely calme.
 When any Muse with rage is ouer-swaid,
 Let Poets learne it is a soueraigne blame,
 To wet their pipes with good facetious Sherry,
 Which makes them iocond & most sweetly merry,

* There are twelve stanzas of this ballad, but I have only extracted three of them.

And thus I brought her home, wher now she rests,
The feast is done, y'are welcome all my guests.

Aliquando insanire iucundissimum est.

Finis.

Thus concludes '*Pasquils Palinodia.*'

43

*The Cimmerian Matron, to which is added, the
Mysteries and Miracles of Love. By P. M.
Gent. SAVOY, Herringman, 1668. pp. 77 &
dedication. 8vo.*

It was intended that this article should have followed that of *Prince Erastus*, (see page 163) to which it forms a curious illustration: The Novel given by Kirkman in his preface, is the same as *The Cimmerian Matron*, in an abridged state.

There are some curious allusions in the dedicatory Epistle, which seem worth preserving: It is addressed

To the Author of the Ephesian Matron.

In the first place, you had no reason to think Love to be so juvenile and sooty an Argument, that you could not handle it without contracting stains upon your Reputation. For, that Erotic passion is allowed by all learned men to be a species of Melancholy, and in that name your very Profession gave you a just title to enquire into the origine, nature, causes, signes,

symptomes, &c. thereof—*Mr. Burton* wrote copiously and learnedly of Love melancholy; and *Dr. Tailer*, who thought it no diminution of his Gravity, to recount (if I remember well, in his *Art of living and dying virtuously*) the very same story of the Ephesian Matron, as an instance of Human Frailty.

“ To return to my tracing of the Story itself. *Jan. Dousa*, in his notes upon this Chapter of *Petronius*, tells us, that the very same Novel was put into elegant Latin verse by one *Romulus*, an antique Grammarian: that long after that it was copiously written in the German language, and thence translated again into Latin, by *Fr. Modius*, a Civilian, who changed the persons, new molded the story, and published it under this title: *Ludus septem sapientum de Astrei, regii adolescentis, educatione, periculis*, &c. and that about the year of Christ 1100. it was rendred in French Rithm, by *Hebertus*, a Clerk. To these I could have added others also, through whose hands our Matron passed, had I not wanted the latest edition of *Petronius*, by *Gabbema*, who has been diligent in deriving her pedigree; and to whom I am compelled to refer you. Meanwhile it is well known, even to the vulgar of our nation, that she hath found a place in the Book of the *Seven Wise Masters*;* and is the chief Person in the Comedy called the *Widdows Tears*.†

“ Well then, to let you see how far I dare to hazard my own fame, to preserve yours, behold a second Matron, whose Amorous Adventure very nearly resembles that of the kind Ephesian ——— Having found the Novel in the *Comus sive Phagesiposia Cimmeria* of that witty and erudite Noble Italian *Erycius Puteanus*;‡ and out of his elegant Latin translated into

* It is at page 258 of *The History of Prince Erastus*.

† *The Widow's Tears*, by *George Chapman*, 4to. 1612.

‡ See *Todd's* notes to his edition of *Milton*.

plain English; I now bring it as a Handmaid to wait upon the Ephesian, at least, if you think it worthy of that honour.—”

44

Hobbs' Letter on Howard's Brittish Princes, 1669.

TO THE
H O N O U R A B L E
EDWARD HOWARD, *Esq.*
ON HIS INTENDED IMPRESSION OF HIS
POEM
OF THE
BRITISH PRINCES.

SIR,

“ My Judgement in Poetry hath, you know, been once already Censured by very good Wits, for commending *Gondibert*; but yet they have not, I think, disabled my testimony. For, What Authority is there in Wit? A Jester may have it; a Man in drink may have it, and be fluent over night, and wise and dry in the morning. What is it? or, Who can tell whether it be better to have it, or be without it, especially if it be a pointed Wit? I will take my liberty to praise what I like, as well as they do to reprehend what they do not like. Your Poem, Sir, contains a well and judiciously contrived Story, full of admirable and Heroic actions, set forth in noble and perspicuous language, such as becomes the dignity of the persons you introduce, which two things of themselves are the height of Poetry. I know, that variety of story, true, or feigned, is the thing wherewith the Reader is entertain'd most delightfully: And this also, to the smallness of the Vollume is not wanting. Yours is but one small piece, whereas the Poets that are with

us, so much admir'd, have taken larger Subjects. But, let an English reader, in *Homer* or *Virgil* in English, by whomsoever translated, read one piece by it self, no greater than yours, I may make a question whether he will be less pleased with yours than his: I know you do not equal your Poem to either of theirs, the bulk of a Work does not distinguish the Art of the Workman: besides, 'tis a vertue in a Poet to advance the honour of his remotest Ancestors, especially when it has not been done before. What, though you out-goe the limits of certain History? Do Painters, when they Paint the Face of the Earth, leave a blanck beyond what they know? Do not they fill up the space with strange Rocks, Monsters, and other Gallantry, to fix their work in the memory of Men by the delight of fancy? So will your Reader from this Poem think honourably of their original, which is a kind of Piety. *Ajax* was a man of very great stature, and *Teucer* a very little person, yet he was brother to *Ajax* both in blood and Chivalry. I commend your Poem for judgment, not for bulk; and am assured it will be wellcome to the World with its own confidence; though if it come forth armed with Verses and Epistles I cannot tell what to think of it. For, the great Wits will think themselves threatned, and rebel. Unusual Fortifications upon the borders carry with them a suspition of Hostility. And Poets will think such Letters of Commendation a kind of confederacy and league, tending to usurp upon their liberty. I need say no more, but rest,

Sir,

Your Honors most humble
and obedient Servant,

THOMAS HOBES.

Chatsworth, Nov. the 6th, 1668.

45

Poem by A. Melvin. MS.

Extracted from a small quarto volume of *MS. Latin Poetry*, containing 40 pages, to which the above name is prefixed as that of the Authour.

Its date is nearly ascertained from two poems addressed to James Ist. ; and his son Charles as Prince of Wales ; consequently after the death of Prince Henry.

1. Augustissimo Potentissimoq. Monarchæ Iacobo D. G. Magn. Britan. ffran. et Hybern. Regi, Fidei defensori.
2. Illustriss^{mo} Celsissimoq. Carolo Walliæ et Iuuentutis Principi.

To the Right Hon. the lo. Chancellor

My Lord, a Diamond to mee you sent,
 And I to you a Blackamoore present ;
 Gifts speake the giuers, for as those refractions
 Shining & sharpe poynt out yo^r rare perfections ;
 So by the other y^u may read in mee,
 Whome Schollers habite & obscurity
 Hath soyl'd wth black, the color of my state,
 Till yo^r bright gift my darknes did abate,
 Onely (my noble Lord) shutt not the doore
 Agaynst this meane & humble blackamoore ;
 Perhaps some other subiect I had tryed,
 But that my inke was factious for that side.

This was addressed to *The Chancellor*, accompanied by a Latin poem, which is subjoined in the

MS., *Æthiopissa ambit Cestum diuersi coloris virū*. Perhaps it may have been sent to *Lord Bacon*, in return for a copy of his *Essays*, the volume of which is indeed *a Diamond, shining and sharp, and pointing out his rare perfections*.

Of the authour, *Melvin*, I do not trace, in our literary collections, any notice, or mention of his name.

December 6, 1814.

46

Unpublished Psalms by Carew.

Lord Clarendon, in the *Memoirs of his Life*, speaks of the eminent persons with whom he was acquainted, and expresses himself, of Carew, in language honourable to his friendship and his judgment. He closes his animated character of our excellent old Poet thus, “But his glory was, that after fifty years of his life, spent with less severity or exactness than it ought to have been, he died with the greatest remorse for that licence, and with the greatest manifestation of Christianity that his best friends could desire.” The evidence of this illustrious historian and statesman is decisive; but we happen to possess a corroborative proof of the reformation in moral character of Carew, towards the close of his days, in the existence of *Eight Psalms*, viz. 1. 2. 51. 113. 114. 137. 91. 104, translated, or rather paraphrased, by him, and now preserved in *Ashmole’s Museum*, A 38.* Fo. 99.—They shall be inserted in the forthcoming edi-

* In the same volume, fo. 69, is *Mr. Carew to his friend*,

Like to the hand that hath been usd to playe.

This is an unpublished Poem; the volume also contains two of Carew’s pieces, printed in the editions of his works. [See the next Article.]

tion of our Poet's works, which has been for more than four years in preparation for the press, and will, it is to be hoped, when it appears, present the correct text of a valuable authour, and *Memoirs* somewhat improved, beyond any existing *Life*, by the addition of new and important facts.

Psalme the first (for a transcript of which, the Editor is obliged to Philip Bliss, Esq., unto whom the readers of our ancient literature are so much indebted for his important additions to Anthony Wood) is subjoined.

1

Happie the man that dothe not walke
 In wicked counsells, nor hath lent
 His glad eare to the rayling talke
 Of skorners, nor his prompt steeps* bent
 To wicked pathes where sinners went.

2

But to those saffer tracts confinde,
 Which God's law-giueing finger made,
 Neuer withdrawes his weried mynde
 From practize of that holye trade,
 By noone-dayes sunne, or midnights shade.

3

Like the fayre plante whom neighbouring floods
 Refresh, whose leafe feeles no decayes ;
 That not alone wth fluttering buds,
 But earely† fruitts his Lord's hope payes ;
 So shall he thriue in all his wayes.

* steps. † early.

4

Butt the loose sinner shall not share
 Soe fixt a state ; like the light dust
 That vpp and downe the emptye ayre
 The wylde wynd driues, wth various gust ;
 Soe shall crosse fortunes toss the vnjust.

5

Therefore, att the last judgement day,
 The trembling sinnefull soule shall hyde
 His confused face, nor shall he stay
 Whear the elected troopes abyde ;
 But shall be chased farr from their side.

6

For the clere pathes of righteous men
 To the all-seeing lord are knowne ;
 But the darke maze and dismall den,
 Whear sinners wander vpp and downe,
 Shall by his hand be overthrowne.

47

Unpublished Poems by Carew.

In the *Specimens of Early English Poetry*, by George Ellis, Esq. is given a Poem by *Thomas Carew*, not contained in any edition of his works, from a *Miscellaneous Collection of Poems in MS.* in the Library of the late Edmond Malone, Esq.

This latter gentleman, on *June 18, 1810*, thus writes to me.

“The Manuscript, to which you allude, is not now in my possession: if I ever recover it, I will examine it with a view to the productions of that writer.” [Carew]

The same letter says that

“In the British Museum, there are some old transcripts of various of Carew’s Poems; and if the poetical treasures of that repository be carefully examined, I believe some *unpublished Songs* of his may be found.”

Can any reader of this work furnish the editor with information on either of these points? residing at a distance from the metropolis, and visiting it but occasionally, by short snatches and at long intervals only, can he avail himself of an examination into the accumulated collections of old Poetry in the British Museum; and without some previous knowlege, he could scarcely hope under such circumstances to succeed in the object of his enquiry. He will therefore, with great thankfulness, receive communications from those, who having it in their power, may be also disposed to aid him in ascertaining where any Poems of Carew yet exist in an unpublished state, and if in a *Public Library*, in what volumes they are contained.

Dec. 5, 1814.

Extracts from Peacham's Compleat Gentle-
man. 1627. Quarto.

1. *The ingenuous reply of Colonell Edmunds.*

I remember when I was in the Low Countries, and liued with Sir *Iohn Ogle* at Vtrecht, the reply of that valiant Gentleman Colonell *Edmond*s, to a Countreyman of his newly come out of Scotland, went Currant: who desiring entertainment of him, told him; My Lord, his Father, and such Knights and Gentlemen, his Couzins and Kinsmen, were in good health. Quoth Colonell *Edmond*s, Gentlemen, (to his friends by) beleue not one word hee sayes; My Father is but a poore Baker of Edenbourg, and workes hard for his liuing, whom this knaue would make a Lord, to currie fauour with me, and make yee beleue I am a great man borne.—Page 5.

2. *Comedy of Pedantius.*

Hence it comes to passe, that in many places, especially in *Italy*, of all professions that of *Pedanteria* is held in basest repute; the Schoolemaster almost in euery Comedy being brought vpon the Stage, to parallell the *Zani*, or *Pantaloun*. He made vs good Sport in that excellent Comedy of *Pedantius*,* acted in our Trinite Colledge in Cambridge: and if I bee not deceiued, in *Priscianus Vapulans*, and many of our English playes.—Pa. 27.

3. *A Schoolmaster.*

I had I remember my selfe (neere *S. Albanes* in *Hertford*-

* *Pedantius*, a Comedy in Latin, was entered on the books of the Stationers' Company Feb. 9, 1630.

shire where I was borne) a Master, who by no entreatie would teach any Scholler he had, farther then his Father had learned before him; as if he had onely learned but to reade English, the sonne, though he went with him seauen yeares, should go no further; his reason was, they would then prooue saucy rogues, and controule their Fathers; yet these are they that oftentimes haue our hopefull Gentry vnder their charge and tuition, to bring them vp in science and ciuilitie.—*Pa.* 27.

4. *Cæsar.*

Cæsar “may be read in English excellently translated and illustrated by that learned and truely honourable Gentleman, Sir Clement Edmondess* Knight, Clarke of his Maiesties most honourable Priuie Counsell, my worthy friend: though many excellent workes of Cæsars, as his *Epistles*, his *Astronomy*, &c. through the iniquitie of enuious Time, are vtterly lost and perished.—*Pa.* 46.

5. *Tacitus.*

Tacitus “doth in part speake most pure and excellent English, by the industrie of that most learned and iudicious Gentleman;† whose long labour and infinite charge in a farre greater worke, haue wonne him the loue of the most learned, and drawne not onely the eie of Greece, but all Europe to his admiration.

But there being, as Lipsius saith, *Suus cuiq. linguæ genius*: Let me aduise you of this by the way, that no Translation whatsoeuer will affect you, like the Authors own and proper language.—*Pa.* 47.

6. *Camden—Selden.*

But while I wander in forraigne Historie, let me warne you,

* Folio, 1600. 1695.

† Sir Henry Saville, the editor of Saint Chrysostom.

ne sis peregrinus domi: that you be not a stranger in the Historie of your owne Countrey, which is a common fault imputed to our English Trauellers in forreine Countries; who curious in the obseruation and search of the most memorable things and monuments of other places, can say (as a great Peere of France told me) nothing of their owne, our Countrey of England being no whit inferior to any other in the world, for matter of Antiquitie, and rarities of euery kinde worthy remarke and admiration. Herein I must worthily and onely preferre vnto you the glorie of our Nation M. Camden, as well for his iudgement and diligence, as the purity and sweete fluence of his Latine style: and with him the rising Starre of good letters and Antiquitie, M. John Selden, of the Inner Temple. As for Giraldus, Geoffrey, Higden Ranulph of Chester, Walsingham a Monke of S. Albanes with the rest, they did *cum sæculo cæcutire*, and tooke vpon credite many a time more then they could well answer; that I may omit Polydore Virgil an Italian, who did our Nation that deplorable iniurie, in the time of K. Henry the eight, for that his owne Historie might passe for currant, hee burned and ebezeled the best and most ancient Records and Monuments of our Abbeies, Priors, and Cathedrall Churches, vnder colour (hauing a large Commission vnder the Great Seale) of making search for all such monuments, manusc. records, Legier bookes, &c. as might make for his purpose; yet for all this he hath the ill lucke to write nothing wel, saue the life of Henry the seauenth wherein hee had reason to take a little more paines then ordinarie, the booke being dedicated to Henry the eight his sonne.—*Pa.* 51.

7. More—Sidney—Bacon—Hooker—Hayward—Daniel.

Make choice of those Authors in Prose, who speake the best and purest English. I would commend vnto you (though from

more Antiquitie) the *Life of King Richard the third*, written by Sir Thomas Moore; the *Arcadia* of the Noble Sir Philip Sidney, whom Du Bartas makes one of the foure Columnes of our Language; the *Essayes* and other peeces of the excellent Master of Eloquence, my Lord of S. Albanes, who possesseth not onely Eloquence, but all good Learning, as hereditarie both by Father and Mother. You haue then M. Hooker his *Policie*; *Henrie the fourth*, well written by Sir Iohn Hayward; that *first part* of our English Kings by M. Samuel Daniel. There are many others I know, but these will tast you best, as proceeding from no vulgar iudgements: the last Earle of Northampton in his ordinary stile of writing was not to be mended.—*Pa.* 53.

8. *Sir Bevis—Howleglas—Nash.*

Imagine not that hereby I would binde you from reading all other bookes, since there is no booke so bad, euen *Sir Bevis* himselfe, *Owleglasse*, or *Nashes herring*, but some commodity may be gotten by it.—*Pa.* 54.

9. *Binding of Books.*

Lastly, haue a care of keeping your bookes handsome and wellbound, not casting away ouer much in their gilding, or stringing for ostentation sake, like the prayerbookes of girles and gallants, which are carryed to Church but for their out-sides. Yet for your owne vse spare them not for noting or enterlining (if they be printed) for it is not likely you meane to be a gainer by them, when you haue done with them; neither suffer them through negligence to mold and be moath eaten, or want their strings and couers.

King Alphonsus about to lay the foundation of a Castle at Naples, called for *Vitruvius* his booke of Architecture; the

booke was brought in very bad case, all dustie and without couers ; which the King observing said, Hee that must couer vs all, must not goe vncovered himselfe ; Then commanded the booke to bee fairely bound and brought vnto him. So say I, suffer them not to lie neglected, who must make you regarded ; and goe in torne coates, who must apparell your minde with the ornaments of Knowledge, aboue the robes and riches of the most magnificent Princes.—*Pa.* 55.

10. *Buchanan—Skelton.*

Of Latine Poets of our times—Buchanan is esteemed the chiefe—as appeareth by that Master peece his Psalmes ; as farre beyond those of B. Rhenanus, as the stanzas of Petrarch the rimes of *Skelton.*—*Pa.* 91.

11. *The iust praise of Maurice Landgraeue of Hessen.*

But aboue others, who carryeth away the Palme for excellency, not onely in Musicke, but in whatsoeuer is to be wished in a braue Prince, is the yet liuing *Maurice Landgraeue of Hessen*, of whose owne composition I haue seen eight or ten seuerall sets of Motets, and solemne Musicke, set purposely for his owne Chappell ; where for the great honour of some Festiuall, and many times for his recreation onely, he is his own Organist. Besides, he readily speaketh ten or twelue seuerall languages : he is so vniuersall a Scholler, that conning (as he doth often) to his Vniuersitie of *Marpurge*, what questions soeuer he meeteth with set vp, (as the manner is in the Germane and our Vniuersities) hee will *ex tempore*, dispute an houre or two (euen in Bootes and Spurres) vpon them, with their best Professors. I passe ouer his rare skill in Chirurgerie, he being generally accounted the best Bonesetter in the Country. Who haue seene his estate, his hospitality, his rich furnished Armorie, his braue Stable of

great Horses, his curtesie to all strangers, being men of Qualitie and good parts, let them speake the rest.—*Pa.* 99.

12. *M. William Byrd.*

For Motets and Musicke of pietie and deuotion, as well for the honour of our Nation, as the merit of the man, I preferre about all other our Phœnix, *M. William Byrd*, whom in that kind, I know not whether any may equall. I am sure none excell, euen by the iudgment of France and Italy, who are very sparing in the commendation of strangers, in regard of that conceipt they hold of themselues. His *Cantiones Sacræ*, as also his *Gradualia*, are meere Angelicall and Diuine; and being of himselve naturally disposed to Grauitie and Piëtie, his veine is not so much for light Madrigals or Canzonets, yet his *Virginella* and some others in his first Set, cannot be mended by the best Italian of them all.—*Pa.* 100.

13. *Morley—Phillips.*

Alphonso Ferabosco the father, while he liued, for iudgment and depth of skill, (as also his sonne yet liuing) was inferior vnto none: what he did was most elaborate and profound, and pleasing enough in Aire, though Master Thomas Morley censureth him otherwise. That of his, *I saw my lady weeping*, and the *Nightingale* (vpon which Dittie Master *Bird* and he in a friendly æmulation, exercised their inuention) cannot be bettered for sweetnesse of Aire, or depth of iudgement.

I bring you now mine owne Master, *Horatio Vecchi* of Modena; beside goodnesse of Aire most pleasing of all other for his conceipt and varietie, wherewith all his workes are singularly beautified, as well his Madrigals of fīue and sixe, as those his Canzonets, printed at Norimberge: wherē for tryall, sing his *Viuo in fuoco amoroso Lucretia mia*, where vpon *Io*

catenato moro, with excellent iudgement, hee driueth a Crotchet thorough many Minims, causing it to resemble a chaine with the Linkes. Againe, in *S' io potessi raccor'i mei Sospiri*, the breaking of the word *Sospiri* with Crotchet & Crotchet, rest into sighes: and that *fa mi tu Canzone*, &c. To make one sleepe at noone, with sundry other of like conceipt, and pleasant inuention.

Nor must I here forget our rare Countrey-man, *Peter Phillips*, Organist to their Altezza's at Bruxels, now one of the greatest Masters of Musicke in Europe. Hee hath sent vs ouer many excellent Songs, as well Motets as Madrigals; he affecteth altogether the Italian veine.—*Pa.* 102.

14. *Douland—Morley*, &c.

I willingly, to auoide tediousnesse, forbear to speake of the worth and excellencie of the rest of our English Composers, Master Doctor *Douland*, *Thomas Morley*, *M. Alphonso*, *M. Wilbie*, *M. Kirbie*, *M. Wilkes*, *Michael East*, *M. Bateson*, *M. Deering*, with sundry others, inferior to none in the world (how much soeuer the Italian attributes to himselfe) for depth of skill and richnesse of conceipt.—*P.* 103.

15. *Bacon—Peacham*.

Nor can I ouerpasse the ingenuitie and excellencie of many Nobles and Gentlemen of our owne nation herein,* of whom I know many; but none in my opinion, who deserueth more respect and admiration for his skill and practise herein then Master *Nathaniel Bacon* of *Broome* in *Suffolke* (younger sonne to the most Honourable and bountifull minded Sir *Nicholas Bacon*, Knight, and eldest Barronet), not inferiour in my iudgement to our skilfullest Masters, But certainly I know not what fauourable aspect of Heauen that right noble and ancient family which

* Drawing.

produceth like delicate fruits from one Stemme so many excellent in seuerall qualities, that no one name or family in *England* can say the like.

Painting is quality I loue (I confesse) and admire in others because euer naturall from a child, I haue beene addicted to the practise hercof; yet when I was young I haue beene cruelly beaten by ill and ignorant schoole-masters, when I haue beene taking, in white and black, the countenance of some one or other (which I could do at thirteene and fourteene yeares of age: beside the mappe of any towne according to Geometrical proportion, as I did of Cambridge when I was of Trinitie Colledge, and a Iunior Sophister,) yet could they neuer beate it out of me. I remember one Master I had (and yet liuing not farre from S. Albanes) took me one time drawing out with my pen that peare-tree and boyes throwing at it, at the end of the Latin Grammar: which he perceiuing in a rage strooke mee with the great end of the rodde, and rent my paper, swearing it was the onely way to teach me to robbe Orchards; beside, that I was placed with him to be made a scholler and not a painter, which I was very likely to doe; whē I well remember he construed vnto me the beginning of the first Ode in Horace, *Edite*, set ye forth, Mæcenas, the sports, *atavis Regibus* of our ancient king: but leauing my ingenious Master, to our purpose.—*Pa.* 106.

16. *Goltzius.*

For a bold touch, variety of posture, curious and true shadow, imitate *Goltzius*, his prints are commonly to be had in Popes-head-alley. Himselfe was liuing at my last being in the low Countries at Harlē; but by reason of the losse of one of his eyes, he hath giuen ouer a Hinge in copper, and altogether exerciseth his pencill in oyle.—*Pa.* 109.

17. *Holbein—Pass.*

Hans Holben was likewise an excellent Master, hee liued in the time of King Henry the eight, and was employed by him against the comming of the Emperour Charles the 5. into England. I haue seene many peeces of his in oile, and once of his owne draught with a penne a most curious chimney-peece K. Henry had bespoken for his new built pallace at Bridewell.

Of later times and in our age the workes of *Shadan*, *Wierix*, and my honest louing friend *Crispin de Pas* of Vtrecht are of most price, these cut to the life, a thing practised but of late yeares: their pieces wil best instruct you in the countenance, for the naturall shadowes thereof, the cast and forme of the eie, the touch of the mouth, the true fall, turning & curling of the haire, for ruffles, Armor, &c.—*Pa.* 109.

18. *Vasari.*

If you would reade the liues at large of the most excellent Painters, as well Ancient as Modern, I refer you vnto the two volumes of *Vasari*, well written in Italian (which I haue not seene) as being hard to come by; yet in the Libraries of two my especiall and worthy friends, M. Doctor *Mountford*, late Prebend of *Pauls*, and M. *Inigo Jones*, Surueyer of his Maiesties workes for building, and *Caluin Mander* in high Dutch; vnto whom I am beholden, for the greater part of what I haue heere written, of some of their liues.—*Pa.* 137.

49

A thankfull remembrance of God's Mercie, by G. C.
4to. 1625. 2nd Edition.

The above is the first of two titles to a volume,

once exceedingly popular, written by doctor *George Carleton, Bishop of Chichester*. The title page deserves remark, being very skilfully engraved (possibly designed) by the justly celebrated *Crispin Pass*; nor should we omit to notice a fine portrait of the author, from fear that the mention should lead some simpleton of a Collector,—‘a very respectable name, till it was very vilely sorted,’—to pilfer from the book its appropriate embellishment. If Granger could have foreseen what a miserable and mischievous race his labours would have generated, there can be little doubt but the amiable author would have cast his volumes into the fire: entertaining as they are, it would have been well if they had never seen the light. Carleton filled too large and public a space in the reign of James the first for the circumstances of his life to be obscured from our knowledge. The modesty of a contemporary, perhaps, restrained the pen of Bishop Godwin, but the deficiency is amply remedied in Wood’s invaluable volumes; and, if any thing further can at this distance of time be added, we may confidently look for it in the reprint of the *Athenæ Oxonienses*, publishing, under the conduct of Mr. *Philip Bliss*, with correspondent industry.

To refresh the memory, it may be as well to say,—George Carleton was born ‘at Norham’s castled

steep,' of which his father was keeper, and was educated under Bernard Gilpin, 'the Apostle of the North.' From school he went under the guidance of his early preceptor to Oxford, where in 1579 he took the degree of M. A. and became successively Bishop of Landaff and of Chichester. His appointment as one of the English Commissioners to the Synod at *Dort*, and still more the eulogium of Camden, prove the estimation in which his abilities were held by the most competent judges among his contemporaries. Having given to the world various professional volumes of which a catalogue will be found in the *Athenæ*, this learned prelate died, at an advanced age, in 1637.

The volume before us, which confirms, amply confirms Wood's observation, that Carleton "was a bitter enemy to the Papists," consists of a great variety of examples "of God's mercie" in ouerthrowing the repeated endeavours of the Romanists to subvert the Protestant Religion; and as these examples are selected from events of which the author was for the most part a living witness they come with an authority which gives them historical interest.) The dedication to *Charles* (before the death of his father) is signed "your highnesses ancient chaplain,"—an office not hitherto assigned to him by his biographers,—and plainly hints to the future monarch what is expected from him with regard to the Papists. It had been well to have admonished the prince on the subject of another religious party to which, it is said, the learned prelate was attached, and which ultimately brought the unhappy dedicatee to the scaffold and the block.

The author, deducing his examples from Elizabeth's reign, gives a short summary, in the first chapter, of the principal events of the first ten years of her rule; contrasting the prudent demeanor of Paul the 4th and Pius the 4th with the injudicious and impotent Bull of excommunication promulgated by the successor of the latter against the British Queen.

In the 2d chapter is a tolerably temperate account of the Duke of Norfolk's amour with Mary of Scotland, with a relation of the rebellion of the Earls of Northumberland and Westmoreland,—drawn from the *Life of Pius the 5th by Jerome Catena*. The zeal of our reverend Prelate does not allow him, however, to consider the difference between the hopes entertained by the Pope and the Spaniards, from the marriage of the Duke of Norfolk with Mary and his looked-for concurrence in their views in case of that event. The capture and decapitation of Northumberland is related with some feeling: Then follows the moral,—“this is the fruit of Poperie”! The mad frolic of Leonard Dacres is thus excused; “he was drunk with the cup of Rome; for who would run such courses but drunken men? it may teach others to beware of those that bring such poisoned and intoxicating cups from Rome.”

The third chapter gives but a glimpse of the future rebellion in Ireland;—and

The fourth imperfectly details the wild projects of Thomas Stukeley, whose freaks had already been dramatised in “*the Battle of Alcazar*,” 4to 1594 (a favourite tragedy of Ancient Pistol's) and whose history has been recently related in more sober prose by Mr. D'Israeli in his *Curiosities of Literature*.

Desmond's rebellion and death in 1580, is detailed with much earnestness in the 5th chapter;

And the controversies of Campian and Parsons with Whitaker and Charke in the 6th; the mixed characters of politician and

disputist which the latter exhibited invite the author to a comparison between the purposes of the ancient colleges, which were seminaries for learning, and the then modern establishments at Doway and Rhemes in which the doctrines of rebellion were taught instead of the precepts of religion. Campian, it will be remembered, was racked and put to death; his talents and courage were, however, worthy of a better cause. Finding violent measures fail, Elizabeth tried the more lenient punishment of banishment, and expelled seventy priests from the kingdom,—“the chief of these was Jasper Haywood, the sonne of Haywood the Epigrammatist, who of all the Jesuits first entered England.” Ballard and Babington’s conspiracy is detailed with much minuteness, and with the addition of some circumstances not generally related. Gliding smoothly over the execution of Mary Queen of Scots,—the Bishop was writing to her grandson,—the author comes to the “ignominious *prodition* of William Stanly and Rowland Yorke.” His account of these traitors is closely copied from Camden (*Ed. Hearne*, Vol. ii. 552) who contrasts *their* infamy with the glory of their contemporaries Cavendish and Drake. Rowland Yorke is remarkable, beyond his treasons, for the introduction of the small sword into England;—but let us hear the good Bishop:

“This Yorke was a Londoner, a man of loose conversation, and actions, and desperate. He was famous among the *cutters* of his time, for bringing in a new kind of fight, to run the point of a rapier into a man’s body; this manner of fight he brought first into England, with great admiration of his audaciousnesse. When in England before that time the use was with little bucklers, and with broad swords to strike, and not to thrust, and it was accounted *unmanly* to strike *under the girdle*.”

We hope the poet’s reputation will ‘moult no feather,’ when we mention, what has been carelessly overlooked, that George Gascoigne was once the companion of Rowland Yorke.

We have only reached to the middle of the volume,—but it would be almost impertinent to copy the Prelate’s account of

the defeat of the Spanish armada, Tyrone's Rebellion, and even the Gunpowder Plot, though the latter is recorded with much minuteness, attributing, according to the usual custom, the discovery of the mysterious threat in the letter to Lord Mount-eagle to the sagacity of James.

The nature of the volume may be pretty well appreciated from what has been already said ;—‘one need not eat the whole of a goose to know whether it be sweet.’ Every chapter, almost every page, has its moral ; and we should imperfectly describe the tendency of the book if we were not to add, that the secret, if not the avowed, purpose of the author was to dissuade the Prince to whom it is dedicated from marrying the Infanta of Spain.

O. G.

50

A POSTE
WITH A PAC-
-KET OF MAD
LETTERS.

[Wood cut of a man on horseback, riding at full speed, blowing a horn ; a packet of letters fastened to his side,* and above, this motto, *For Love, For Life.*]

* This device is alluded to, with a trifling variation, in a scarce little

LONDON,

Printed for *John Marriot*.

[No date,* black letter, quarto, pp. 4. 104.]

The work commences with the following address,

To the Reader.

Gentle if you be, be you so, gentle Reader; you shall understand, that I know not when, there came a *Poste*, I know not whence, was going I know not whither, and carried I know not what: But in his way, I know not how, it was his hap, with lack of heed, to let fall a Packet of Idle papers, the superscription whereof being only to him that finds it, being my fortune to light on it, seeing no greater style in the direction, fell to opening of the inclosure, in which I found divers Letters written, to whom, or from whom, I could not learne. Now for the contents of the circumstances, when you have read them, iudge of them, and as you like them, regard them: And for myselfe; hearing you liked well of this first Part, *I have adventured a second,† which here I present you with, both in one;* but fearing to be too tedious in this Letter, lest you like the worst of those which follow, I rest as I haue reason.

Yours, N. B.

These initials are elucidated by the subscription

volume, *Certain Elegies done by sundrie excellent Wits. Satyricall Epigrams, in two bookes; with the thirde booke of Humours; intituled Notes from Blacke-Fryers.* 1620.

Posts lately set forth, bearing (their back at)

Letters of all sorts; an intolerable packet.

See *British Bibliographer*, ii. 123, where it is noticed by Mr. Park, who says 'The *Poste* with a packet of Letters, is ascribed to Breton'.

* About 1618-9, probably; see last note.

† This looks as if there had been a previous and separate publication of the first part.

of the short preface, *To the Reader*, before the second part (above alluded to), which is printed on sign. H 2, *Your friend Nicholas Breton*.

Some ludicrous allusions to a popular antiquity, whose illustration has been pursued with accuracy and industry by the editors of our national dramatist, occur at page 58,

“ In the parish of Saint Asse, at the signe of the Hobbihorse, Maid Marrian and the Foole fell together by the eares with the Piper : so that had not the good-man of the Pewter Candlesticke set in for the Moris-dance, the May-game had bene quite spoyled : but when the game had gone round, and their braines were well warmed, their legges grew so nimble, that their heeles went higher than their heads : but in all this cold sweate, while lusty guts and his best beloued were casting Sheepes-eyes at a Cods head, Hue and Cry came suddenly thorow the streete. *The Foxe hath killed a tame Goose* : at the sudden noise whereof the multitude were so scared, that all the Moris dancers were divided, and the Foole ran home to your towne.”

In the following page, an old song, by Christopher Marlowe, of exquisite and rare simplicity is thus mentioned ;

“ You shall heare some strange musicke about our Medow plot, and at the least you shall heare the old song that *you were wont to like well of*, sung by the black browes with the cherrie-cheeke, vnder the signe of the pide Cow : *Come liue with me and be my loue* : you know the rest, and so I rest.”

This collection of letters has escaped the knowledge of the biographers of our Poet, and of those

intelligent and active investigators of bibliographical lore, who have noticed his other writings; Ritson, in his *Bibliographia Poetica*, has given a list of Breton's works, both in prose and verse, but it is not registered there; Mr. Park, in the *British Bibliographer*, imperfectly alludes to the title, in a remark upon a passage extracted by him from a satirical poem*.

The death of Breton is supposed to have taken place in 1624; a monument with an inscription to that effect being preserved in *Norton church, Northamptonshire*; and transcribed into *Bridges' history of that County*: There is a letter, however, printed at *page 69*, of this collection, and signed, *N. B.* (initials, clearly, I think, referable to the authour; and shewing, in their adoption, a wish to be understood as pouring forth the overflowing feelings of *his own mind*) which mentions some striking and important particulars of his history that vary considerably from the statements of the epitaph: if the inference therefore which I wish to draw from this letter be admitted, it will then be sufficiently obvious that we must seek elsewhere for the record of his death.

That part touching more immediately upon the

* See the first note to this article.

circumstances alluded to is subjoined, accompanied, in a note, by the Norton church inscription.

“ Oh God my heart aketh & blame it not : and my Spirit mourneth, and reprove it not : for though patience be a vertue that maketh men diuine, yet there is but one Christ, and men are no Angels : and let me tel the truth, the miserie of my life is intolerable in the sense of nature : for, compare the afflictions of the most patient, with the causes of my passions, and prouide a world of pitie to behold the map of my miseries : hath one man beene wealthy *and become poore ? so am I* : hath another suffered wrong ? so doe I : another buried his Parents, *Children*, and deare friends ? *so haue I* : another trauelled farre in hope of gaine, and returned with losse ? so haue I : another beene wounded in the warres, fared hard, laine in a cold bed many a bitter storme, and beene at many a hard banquet ? all these haue I : another imprisoned ? so haue I : another long bin sicke ? so haue I : *another plagued with an vnquiet wife ? so am I* : another indebted, to his hearts grief, and faine would pay and cannot ? so am I : in sum, any of these crosses are able to kill the heart of a kind spirit, and all these lie at once so heavy vpon my heart, as nothing but the hand of God can remoue.”*

It must be borne in mind that this letter, which is continued to some length in a strain of ardent and forcible piety, could have preceded the date of

* “ Here lieth the body of Nicholas Breton, esqr. ; sonne of Captaine John Breton of Tamworth esqr. in the countie of Stafford. He was also captaine of a foot company in the Low Countries under the commaund of the right honourable Robert Dudley earle of Leicester. He married Anne daughter of Sir Edward Legh of Rushall in the countie of Stafford, *a wife of rare vertue and pietie*. He had by her five sons and four daughters (viz.) Edward, Christopher, John, Gerard, William, Anne, Howard, Frances, Lettis. He purchased this lordship of Norton, & departed from the troubles of this life to eternal happiness, the 22 day of June anno domini 1624.”

the epitaph by about five years only; in that time it is scarcely probable that he who had 'become poore' should have acquired wealth enough to purchase the lordship of Norton: that having buried his children, he should have left five sons and four daughters, or that his 'vnquiet wife' should attain 'rare vertue and pietie.'

In addition it may be urged in support of their being distinct persons that the epitaph, though sufficiently explanatory of the life and actions of the person whom it commemorates, does not in the most distant degree hint at his having been an authour, which I think it certainly would have done, had he been the prolific writer of that name—This conclusion is satisfactory to me.

I find a notice also of two publications, not in Ritson's list, of a lateer date than 1624. 1. *The figures of 3. 4. 5. 6 & 7 by N. Breton and others*, 1626.* 2. *Fantasticks, serving for a perpetual prognostication, bl. lett. in prose.* 1626.

It is singular that the epitaph of a second Nicholas Breton, who died on the 4th June 1658, has been discovered;† this has scarcely any claim to be considered as our poet's, whose first publica-

* See *Wesl's Catal.* pa. 59.

† Phillips' *Theatrum Poetarum*, new edit. by Brydges, pa. 321.

tion was in 1575,* a period of eighty-three years previous to its date;—we are, therefore, still without any particulars either of the eventful and extended life, or the demise of this industrious and meritorious author, the productions of whom, as far as their rarity has enabled me to examine them, seem uniformly intended to further the cause of virtue and morality, and in many instances breathe a spirit of christian exhortation, well calculated to stem the vices of the age in which he lived.†

His pure and correct genius in Lyrical composition is fully evidenced by some admirable pastorals, preserved in that once rare and almost unattainable, but now accessible collection, ENGLAND'S HELICON.

Mr. *Freeling* has gratified me with the use of a fine copy of this very rare and curious volume, on which are founded the foregoing remarks.

* Ritson's *Bib. Poetica*, pa. 138.

† Some of the letters in this volume are dated, and upon those dates it is necessary to make an observation; the earliest appears to be *Salop* 12 June, 1629 (page 75) and the latest, *London*, 23 Sept. 1634 (page 95); there is one also (at page 65) *From my lodging in the little Colledge*, this tenth of August, 1633. Thine more then spoken of, N. B. The occurrence of these, on an early inspection of the volume, had made me suppose its publication to be of a lateer date: As it is referred to, however, in a work, printed 1620, see the first note, these dates must have been affixed at random.

51

Amanda, a Sacrifice to an Unknown Goddess, or a Free-will Offering of a loving Heart to a Sweet-Heart. By N. H. of Trinity Colledge in Cambridge.

————— Unus & alter

Forsitan hæc spernet juvenis——

—— Sed quisquis es accipe chartas,

Scribe———

LONDON, Printed by T. R. and E. M. for Humphrey Tuckey, at the signe of the black Spread-Eagle, near St. Dunstons Church 1653. 8vo. pp. 88.

At page 89, a second title

Miscellanea Poetica: Carmina exequialia, Epigrammata & diversi generis Poëmata colligata in Manipulum; cui Annectuntur Epistolæ, Rosamondæ Henrico, et Henrici Rosamondæ, Quas clarissimus olim Poëta nostras Michael Draiton Armiger Nostratibus dedit; Carminibus Latinus redditæ; Quarum quæ secunda est Ovidiano planè stylo nobilitatur ab Elegantissimo & Honoratissimo Iuvene, D^{no} Edcardo Montacutio

Dic quis Patrocius, quis nunc erit?——

Nostamen hæc agimus, tenuique in pulvere sulcos

Ducimus.——

LONDINI: Excusum Anno Dom. 1653. ends at pa. 191.

The authour of these very indifferent amatory verses signs his name to the dedication, *N. Hookes*; he was also, in part, the writer of *Certain Elegies done by sundrie excellent Wits, &c.* 1620. 12mo. [see *British Bibliographer*, ii. 121.]

The dedicatory Epistle “To the Honourable Edward Morn-tage, Sonne and Heire Apparent to the Honours, Estate and

“Vertues of the Right Honourable Edward Lord Mountague, “Baron of Boughton” fills nine pages, and is written in a strain of panegyric defying the rules of delicacy, and shunning those of decency.

“ * * Besides, *Amanda* is more tempting than ordinary, and (as much as her sexe admits) like yourselfe, good and beautiful; I mean not the issue of my fancie, for then I should not only basely fall in love with my own offspring, but commit a Solæcism, worse than that of Incest, in the comparison of things, which make no more approach to an equality of strength, than Taplash, and the best Nectar of the Grape; It is *Amanda* my Dear *Mistris*, that bright Lamp of beauty and goodness, which vies perfections with the best constellated Goddesses, that ever was deified by the most amorous Enthusiast, and beyond all, with the admirable Idea of your person. She it is, in whom I love and worship your picture, in whose likeness I adore you. * * Had I *Vandike's* pencil, I durst not give a draught of your person, I must of necessity forbear that to keep the best and most chaste *Madams* from longing. * * * Neither is your *Honour* nor *Estate* (though you stand richly possess'd of both) equivalent to your *Beautie*, nor the incomparable *Fabrick* of your body (from which a *Tytian* might learn proportion) sufficiently answerable to the Complexion of your Soul, which the best *Princesse*, might securely take for her *tutelar genius*, and the most religious Zealot for his *good Angel*. * * I know none a more Competent Judge in Poesie than yourself. You have surveyed more ground in the sweet *Tempe* of the *Muses*, and to better purpose, than many who have walkt *Parnassus*, as often as Duke *Humphreys* spider-catchers do *Pauts*, only to tell steps, and take the height of a cobweb fancie. You might better have writ man at fifteen, than not a few (and those of no mean thoughts) who have half doubled your age.*”

What could this ‘competent Judge in Poesie’ have thought of a volume filled with such wretched conceits as the ensuing :

I’le tell thee, my *Amanda*, whence it is,
It rain’d so much to day, the reason’s this,
The *Sunne* espi’d thy beauty, look’t upon’t,
And *Heaven* sneez’d with looking too much on’t.

The second part of the Work is inscribed

Ornatissimo viro.

M^{RO}. ALEXANDRO AKEHVST,

S. S. & Individuæ Trin. Col. Cantab.
Vice-Præsuli Dignissimo.

In *Amboynæ* homicidia *Belgica*.

Barbara quæ semper bellis & sanguine gaudet,

Quàm bene tota fuit *Belgia* dicta *Leo* ?

Sæviit *Amboynæ* quæ tam crudelis in *Anglos*

Non *Leo*, cum catulis sæva *Leæna* fuis :

Belgia jejunam superat feritate *Leænam*,

Nempe magis sæva est, sed generosa minús.

There are commendatory verses from M. P. *Midd. Temp. Gent.* ; R. Moyle, *Trin. Col. Soc.* ; C. Ireton, of *Trin. Col. Cambr.* ; Tho. Adams, *Trin. Coll. D.* ; J. A. *Gent.*

52

Divine Poems, in three Parts :

viz. { *Poeticall Applications,*
Iobs Adversity,
Poeticall Prayers.

with *Mans Looking-Glasse*. by *Arthur Nasmyth*.
Psal. 150. Let every thing that hath breath
praise the Lord. In magnis voluisse sat est.
EDINBURGH, Printed for *James Miller*, and are
to be sold at his Shop in the Cowgate, at the
sign of *S. John the Divine*, at the foot of the
Colledge-wynd. 1665.

At page 25. *The Christians Example; or Job's
Adversity*. By *Arthur Nasmyth*. &c. &c. 1665.

At page 79. *Poetical Prayers mingled with Spirit-
Ejaculations. By Arthur Nasmyth. &c. &c. 1665.*

At page 88—the work ends.

These Divine *Poems* as the authour very facetiously styles his production, and *Poeticall Applications* are any thing but applications to Poetry: eighty-eight pages have scarcely ever been filled with matter of such utter worthlessness: the piety and christian feeling that excited the writer to employ himself in putting them together calls forth, however, our pity for his failure, rather than contempt at so wretched a misapplication of time—It might have been well if the authour *only* had been condemned to peruse *his own Poetry*, but for the bibliographer, who, in search of matter for the gratification of his reader, is compelled to wade through such trash, there is indeed some claim to compassion.

An Uncle, and unjustly to proceed
Pardon me, Laban, for I think't a deed
Not too too naturall for Laban to haue done,
And unto Jacob too, his sisters son:
Sure Jacobs seven years pains ow'd more dutie
Then to restrain him from thy Rachels beautie.

* * *

Laban's deceit was couer'd till the day,
But how amaz'd was Jacob, when he lay

With soft ey'd Leah : Iacob had not sought her,
 For Rachel should been there, his younger daughter.
 Her should he had, for she's the seven years hire,
 Its Labans younger Iacob did desire.

And we can assure you, gentle reader, that these are the twelve best lines in the volume, which, however, it must be confessed, is of some *rarity*, and this quality has the precedence of *merit*, in the estimation of many a modern *Bibliomane*.

It is dedicated *in verse* to Iames Earl of Southesk, Lord Carnegy of Kinnard and Lewchers; and commended *in verse* by T. W. 8 lines, & D. A. 12 lines.

For the loan of a fine copy, I am indebted to Francis Freeling, Esquire.

53

*Sacred Poems, or Briefe Meditations, of the day
 in generall and of all the dayes in the weeke.*

Psalme 90. 12. Teach us (O Lord) so to number our dayes,
 that we may apply our hearts unto wisdom.

*London, Printed for E. Griffin. 1641. small 8vo.
 pp. 72.*

By EDWARD BROWNE; and inscribed in a metrical address of three pages to Sir *Iames Cambell*, concerning whom we shall presently speak.

Then comes, occupying one page, An Acrostic

Proem ' *To his kind and loving Master and vertuous Lady James and Rachell Cambell.*' in verse

' *Presentatio Gratificationis 25 die Martii 1640*' one page, containing a very candid acknowledgement of his obligations to *Du Bartas*, an acknowledgement indeed not made without sufficient reason, more than half of this small volume being marked with 'a Prick,' by which is meant inverted Commas, and as we find on comparison with Joshua Sylvester's translation, edit. 1611, is taken *literatim* from that work.

My light grew dimme, my oyle was wasted all
 But Divine Bartas helped me in part:
 For out of his Nonesuch and holy weeke
 I was faine many flowers for to seek:
 Which I inserted in my weekly dayes,
 And *by a Prick* you'll know my Sacred Pelfe.

This is followed by *A Prayer to God* in verse, one page.

How frail and Brittle is the life of man!
 He that lives longest liveth but a span:
 Our pretious time so vainely we doe spend,
 That as a day it commeth to an end.
 The morning of our life is childish youth,
 The noonetime is our manhood at full growth;
 The ev'ning of our Life is froward Age,
 And thus we walke on in our Pilgrimage.

The dawning of our life we waste like Boyes,
In foolish vanities and idle toyes ;
The middle of our age, our strength, and might
Wee should enforce to serve God day and night ;
That so at last when this lifes day shall cease,
Wee in the Earths cold Bed may sleepe in peace :
Thus fatall Sisters three take daily paine
To spin, to weave, and cut mans life in twaine ;
Kind hearted Clotho spins mans life to strength ;
Discreete Lachesis weaves its bredth and length :
And cruell Atropos with her sharpe knife
Doth cut the thred of his Age loathed life ;
Loe thus this life is but a Summer flower,
Springs up, spreads bravely, and sheds in an houre.

This passage is not marked as an insertion from Du Bartas, and may therefore be considered as original.

Our authour in various publications has acquainted us with many particulars of his life (and these are the limit to our information ; for in the obscurity of his fame scarcely any notice has been taken of him by other writers) : They are mostly related with a spirit of candour and apparent truth that incline us to think favourably of the humble individual who, unassisted by fortune, and struggling with the disadvantages of a dependent situation, was yet able to rescue his name from the forgetfulness of posterity, and to leave behind him works which possess, it must be admitted, their share of merit.

He was born about the year 1610, as we gather from a passage in *Sacred Poems*, pa. 9.

—I am young, and in a healthfull case;
I have not yet arrived to high noone,
For I in yeeres am scarsly *thirty one*.

An agreeable *näiveté* pervades the narrative of his courtship with the hoped-for successor of his 'dearly beloved Alice Tim'; and the whole is too curious not to be given entire.

“ I presume it is not unknowne y^t my late Master (S^r Iames Cambell) tooke me a poore youth out of Christ's Hospitall in 1624 & bound me apprentice unto him for 12 years: & having serv^d 9 thereof, perceiving I was brought up to no manuell trade nor never like to be I did obtaine to bee his Clerke as hee was a Justice of Peace, and at expiration of my apprenticeship perceiving I was dearely beloved of *Alice Tim*, his maid servant, as well to try his goodnes being a rich man without children, as for the love I did likewise beare towards her; I joyned myselve in the state of Matrimony. But three yeares after that, God finding me unworthie of a living Associate, left me as I am still, a Widower with two small children. Then having found the troubles depending on such a state except God send contentation; we^{ch} is a flower that growes not in every garden, I resolved not to marry without my M^{rs} consent, as formerly I had, whereupon about a quarter of a yeere after my wives decease, being solicited by some (& knowing y^e frailty of my owne nature) to marry, I made choise of one *Rachel* the only daughter of *Edw^d Bright*, Sir Iames [Cambell] his mothers brothers sonne, who dyed one yeere before my wife, & left them not very rich (as I was informed) wherefore God having blessed me under my said M^r with 1 or 200 pounds in money & goods, be-

sides my 2 children, whereof I received from him eleaven pounds for 2 yeeres 3 quarters Salery, I thought myselfe worthy of as good a mate as she: For in consanguinity (as neere as Sr *James* was to her) I had Dr *Housen* late Bishop of Durham, Deputy *Stranguage* of St Sepulchres, & Warden *Loane* the Ironmonger besides others of worth and credit. And at the first motion it was approved & kindly accepted of with many welcomes: And I thought I should have had the consent of Sr *Iames* thereunto & therefore made him acquainted therewith, as in my MSS. appeareth, w^{ch} because they were somewhat Satyricall did offend him. Yet still in my thoughts I retained the love of the Damosell but not for her beauty or riches. And in this fantastick humour I lived a compleate yeere, till she told mee she would not take a Widower with Children.—I was but 1 q^r of a yeere in the Grammar Schoole under Mast^r *Vicars* of Xts Hospital, & there learned no farther than my *Accidence*—*Patheticall Apology*.

His patron, Sir *Iames Cambell*, Knt M. P. and Alderman of London, died January 5, 1641, soon after the publication of this volume: there is a neat engraving of his monument, in the possession of an eminent collector, with an inscription

In Memoriam

Prudentissimi Senatoris

Iacobi Cambell, Militis, &c.

For prudent iustice and true Piety
 Here lyes a Patern: pray observe him well;
 And for true Love without Hypocrisy
 He was a Mirror; In his soule did dwell
 True Faith, the Mother of the Graces three,
 Of Justice, Holynes, and Charity:

So though his Corps seemeth herein to ly,
His Virtues rare shall live and never dy.

He left our poet a legacy of £20: Browne believed that it would have been £200, but for the illservices of his fellow servant Abraham Taylor; After the death of Sir Iames, he petitioned for an Accomptant's place, or the reversion of Clerk to the Ironmonger's Company to which he belonged, or to teach writing, reading, and arithmetic in a Charity School. [*Time well-spent*, 26.]

Browne's *Heliconian* aspirations appear to have been well received by his contemporary rivals in the divine art, for he tells us, *Vindication for Book-making*, p. 2.

“That his poetical labours were approved by the Laureat Poet Mr. *Francis Quarles*, by GEO: WITHER, by *John Vicars*, by *Henry Peacham*, &c, & that [*John Tayler*] the Water Poet lent his assistance over the waters of Contempt and Disdaine to the Cape of Good Hope, where his little pinnace lay at anchor till a gentle gale of prosperous winde sh^d drive her to the desired haven of Content.”—

The approbation of these men was in truth an object of anxious solicitude that might well be boasted of by Browne; and if, on examination of his productions he should appear to be unentitled to any extravagant encomium; yet it will be sufficient to ensure for him some degree of attention and respect that his merits were borne testimony to by a

POET so highly gifted with intellectual superiority, and of such distinguished genius as *George Wither*.

Edward Browne was also the authour of:

1. *A description of an Annuall World, or briefe Meditations upon all the Holidiaies in the yeere*, in prose 1641; published as an accompaniment to *Sacred Poems*.
2. *A Starre, Sunne, Moone, and Meteor*, in verse.
3. *A Patterne of Justice and Mercy*. 12mo. 1642. This contains a whole length portrait of the Authour and his two children, engraved by Marshall; each holds a volume with a *Star, Sun, and Moon*, on the open page.
4. *Time well spent, or Opus Iræ, et Labor Benevolentia*, in 7 bookes, viz.

1. A Warning Piece for England

2. A Compendious Retraction

3. A lamentable Complaint

4. A pathetical Apology

5. A potent Vindication

6. A Paradox

7. The Authors disaster for Bookmaking with his Ship
in division

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54

The Passion of Dido for Æneas, as it is incomparably expressed in the Fourth Book of Virgil. Translated

By { Edmund Waller
&
Sidney Godolphin } Esqrs

——— Vbi quid datur off
Illudo chartis : hoc est mediocribus illis
Ex vitiiis unum——— Horat. 1 sat. 4.

London Printed for Humphrey Moseley at the Prince's Armes in St Paul's Church-yard. 1658. 16mo. 41 leaves.

Title and Argument, five leaves.

Godolphin's portion..twenty three leaves.

Waller's portion.....thirteen leaves.

“ This fourth Book describing only hir passion, deep sense of his ingratitude, and hir death, has been alwayes esteemed the best piece of the best of Poets ; has been translated into all Languages, and *in our days* at least *ten times* by severall pens into english. It is freely left to the Reader, which he will preferre.”

“ This was done (all but a very little) by that incomparable person as well for virtue as wit, Mr. *Sidney Godolphin* only for his own diversion, and with lesse care, then so exact a judgment as his would have used, if he had intended it should have ever been made publick.” *The Argument.*

The morning come, early at light's first ray
The gallant youth rise with the chearfull day :
Sharp Javelins in their hands, their Coursers by
They walke amidst the hounds impatient cry ;
Neerer the gates the Tyrian Peers attend,
And waite the Queen now ready to descend.

Her prouder Steed as fill'd with high disdain
 Stamps the dull Earth, and chavves the frothy Reine.
 Mounted at last, her golden Quiver on,
 Ty'd up with gold, her Hair which gold-like shone;
 Her purple garment, claspt with gold, in head
 Of her fair troop, the brighter Queen doth lead:
 With these the Trojans, and their great Chief close
 As one fair stream into another flows.
 He like Apollo in his light and heat
 When he returns unto his Native seat
 Of Delos, and fresh verdure doth restore
 Forsaking Xanthus and the Lycian shore:
 Thus he on Cynthus tops, his own retreat
 Securely walkes, thus welcome, and thus great
 The Dryopeans and the Cretans by,
 So doth his quiver clash: not lesse than he
 Æneas shines, like beauty's in his face,
 And in his motions like attractive grace.

Godolphin.

Waller's portion commences with

All this her weeping Sister does repeat
 To the sterne man, whom nothing could intreat.
 Lost here her prayrs and fruitlesse were her tears,
 Fate and great Love had stop't his gentle Eares.
 As when loud winds a well-grown oak would rend
 Up by the roots, this way and that they bend
 His reeling Trunk, and with a boisterous sound
 Scatter his leaves and strew them on the ground:
 He fixed stands, as deep his root doth ly
 Down to the Center as his top is high.
 No lesse on every side the Hero prest
 Feels Love and pittie shake his noble brest.

And down his cheeks though fruitlesse tears do roul
 Unmov'd remains the purpose of his soul.

And ends,

Then Juno looking with a pittying ey
 Upon so sad and lasting misery,
 Since deepest wounds can no free passage give
 To self-destroyers who refuse to live ;
 Sent Iris down to cut the fatall hayr,
 Which done, her whole life vanisht into ayr.

55

Osborniana. N^o 2.

Osborne's Catalogue for 1760.

FOLIO.

- 2250 Isocrates's Orations translated into English by Sadler,
 MSS.—A Discourse of the Privilege and Practice of
 the High Court of Parlement, MSS.—Copy of the
 Censure passed by the Lords upon the Bishop of Lin-
 colne in July 1637. MSS. 17. 1s. [in Catal. 1768.
 7s. 6d.]

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 1560

A volume of poetry by William Baldwin, author of the *Myr-
 rour for Magistrates*. See *British Bibliographer*, vol. ii. 97.

OCTAVO.

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Catalogue for 1762.

FOLIO.

- 672 Registrum Magistri Joannis Blanchardi Archidiaconici Wigornie de Cartis Literis et aliis Evidentiis concernentibus Manerium suum de Bereford S. Martini juxta Wyltoun in Comitatu Wiltes. *MSS. membr. perantiqua mira pulchra. scripta et bene conservata*, 10l. 10s.
- 752 A very Ancient Manuscript on Vellum, well preserved, believed to be the original Court Roll of the Manors of Stanforde, Ashfeilde, Eccles, Stifhey, &c. in Norfolk, Temp. Henry VIII. and Queen Elizabeth, the Estate of Sir N. Bacon, 10l. 10s. [In Catalogue 1768. 3l. 3s.]
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Catalogue for 1763.

QUARTO.

4758 Warner Pan his Syrinx, *sewed*, 1s. 6d.

OCTAVO.

7787 Willan's Astrea; or True Loves Myrrou, a Pastoral,
1s. 6d. 1651.*Catalogue for 1766.*

OCTAVO.

14296 Stanley's Poems—Platonic Discourse on Love—Aurora
Ismenia, and the Prince, by Don Peroz, 5s. 1650.*Catalogue [of Thomas Osborne, lately deceased] for 1768.*

FOLIO.

384 Wicker Chair, a Burlesque Poem, in Blankverse. MS. 2s. 6d.

Poetical Extracts.

Mercuries Song.

Sirinx, one of Dian's traine,
 Hunting with her on the plaine,
 Arm'd alike with shafts and bow;
 Each from other would you know?
 Which from which could not be told,
 Saue ones was horne, the others gold.

Pan he sees, himselfe makes fine
 In his Cap he pricks a Pine:
 Now growes carelesse of his heard
 Sits by brookes to prune his beard,
 Meets her and hath minde to wooe,
 Much he speakes and more would doe.

Still he profers, she denies ;
 He pursues (for Syrinx flies.)
 Past her knees her coats vp flew,
 He would faine see something new :
 By the leg and thigh he guest
 (It seemes) the vertue of the rest.

This addes wings vnto his pace,
 The goale for which he is in chace.
 She addes feathers to her speed ;
 Now it was no more than need.
 Almost caught, Alas ! she cries,
 Some chaste God my shape disguise.

Lædon heares, and girts her round,
 Spies a reed that makes sweet sound :
 Such is Syrinx. Wondring Pan
 Puts it to his mouth anon :
 Yet Syrinx thou art myne he said,
 And so of her his first pipe made.

From Pleasant Dialogues and Drammas, with sundry emblems, as also certaine Elegies, Epitaphs and Epithalamions, with other fancies. By Tho. Heywood, 1637. 12mo. [see Ellis' Specimens of Early English Poets, and British Bibliographer, vol. i. 450.]

After many a louing greeting,
 Mars and Venus point a meeting ;
 And that Vulcan might not haue
 Least note thereof, they chuse a Caue
 Obscure and darke, to which they trust,
 Intending there to sate their lust.

But when themselues most safe they thinke,
 The rising Sun pries through a chinke,
 Sees all, and what he sees discouers
 To Vulcan, touching these two Louers.

Th' intraged Smith taking foule scorne
 To be affronted with the horne,
 Provides for them a subtill ginne,
 In hope to take them both therein.
 His plot prevail'd, and now being fiery
 In iust reuenge, by strict inquiry,
 To finde where these by custome met,
 He by his art contriues a net
 More fine than is the Spiders thred,
 And yet of wire; which he so spred
 About the place, all things compact
 So well he tooke them in the act:
 And then doth all the Gods invite,
 Who came at once to view that sight.
 Some jeer'd, some pittie'd their disgrace,
 One wisht himselfe in Mars his place;
 Yet for all this, the churlish Sir
 So kept them that they could not stir,
 Mars chafes and threats, and strugling keeps:
 But Venus blushes first, then weeps.
 And when the gods could laugh no more,
 Then Vulcan freed them, not before.

From the same.

From Boethius.

Better the Bee on flowers doth feed,
 Having first tasted on a weed.
 The starres of greater lustre show,
 After the North wind leaves to blow.

When *Lucifer* hath chac't hence night,
The blushing morning shoves more bright.

From the same.

A Song.

Pack clouds away, and welcome day,
With night we banish sorrow :
Sweet ayre blow soft, mount Larkes aloft,
To give my Loue good morrow.
Wings from the wind to please her mind,
Notes from the Larke Ile borrow :
Bird prune thy wing, Nightingale sing,
To give my Love good morrow,
To give my Love good morrow,
Notes from them both Ile borrow.

Wake from thy nest Robin redbrest,
Sing birds in ev'ry furrow :
And from each Bill let musick shrill
Give my faire love good morrow,
Blackbird and Thrush, in every bush,
Stare, Linet and Cocksparrow :
You pretty Elves, amongst yourselves,
Sing my faire love good morrow.
To give my love good morrow,
Sing Birds in every furrow.

From the same.

Ex Angelo Politiano

Epigram

In Pamphilum.

Thou sendst me wine, O Pamphilus!
I had enough at first.

Wilt send me what shall better please ?

Then prethee send me thirst.

From the same.

Some write of th' Ile of Hesperides,
 Where golden fruit in greatest plentie grew,
 A prettie fiction, and no doubt did please
 The Authour selfe, although it were not true.
 If by our dayes we measure those of old,
 (For now men loue if but to dreame of gold)
 No more a fiction, now no more a toy ;
 Vaughan hath made that true, which they but faignd ;
 By Vaughan's Art it is that we enioy
 That, which but onely they in show obtain'd.
 A Golden groue, an harbour of delight,
 Against the stormes of Fortunes weaker might.
 What gracious gift can *Sophia* now bestow
 On Vaughan worthie his industrious paine,
 Vnlesse of boughes, which in his Groue doth growe,
 With goldē wreaths she crown his learned braine ?
 Fortune cannot reward desert of wit,
 But honour, onely she doth nourish it.

Thomas Michelbourne.

From Vaughan's *Golden groue*, 1608, 12mo.

My deer sweet DANIEL, sharp-concepted, brief,
 Ciuill, sententious, for pure accents chief :
 And our new Nase, [DRAYTON] that so passionates
 Th' heroike sighes of loue-sick Potentates :
 From Syluester's *Du Bartus*, pa. 216, ed. 4to. 1611.

And world-mourn'd Sidney, warbling to the Thames
 His swan-like tunes, so courts her coy proud streams ;
 That (all with childe with Fame) his fame they bear,
 To Thetis lap, and Thetis, every where.

From the same, pa. 332.

57

VENI; VIDI; VICI. The Triumphs of The Most Excellent and Illustrious, Oliver Cromwell, &c. Set forth in a Panegyricke. Written Originally in Latine, and faithfully done into English Heroicall Verse, by T: M: Jun. Esq. Whereto is added An Elegy upon the death of the late Lord Deputy of Ireland, the much lamented, Henry Ireton, &c. London, Printed for John Tey, at the White Lion in the Strand, near the New Exchange, 1652—12mo. pp. 20. 93. 23.

Following the title is a dedication by Tho. Manley Junior to Oliver Cromwell.—

“ *To my Honoured Friend Mr. Thomas Manly, on his accurate Translation, &c.*” where we are told that

Ages to come had never known the use
 Of wilie War, had Fisher's Buskind Muse
 Been silent.

* * *

But if such thanks to him be due, what praise
 What Heccatombs of Beev's what Groves of Bayes
 Shall we designe thy worth, who mak'st his Song
 To vail it's Bonnet to our English tongue.

in all 22 lines. *Samuel Sheppard.*

This is succeeded by a long dedication of the

original Authour's (to John Lord Bradshaw, Lord High President, and to the Councill of State, all whose names are particularised, though it is quite unnecessary to repeat them here;) in which is an allusion to our great Poet.

“ But if your enemies are yet so stubborn that they will not be convinced thereby, let them peruse that excellent peece with a little seriousness that cleerly declares the Prerogative of Kings, and evidently defends the Priviledges and liberty of the People.”—

Then go to Fame, paint out old Times best story,
 We can no less then Romane Trophies glory;
 Admire our *Cromwell*, fading Englands fort,
 A sconsce whereto the Britaines may resort,
 Not Italy to Fabius, nor Greece
 So much doth beare to her Themistocles,
 Nor Carthage proud to her known Haraill,
 As we to our renowned Generall:
 Nor Trojan Hector, nor Æneas just,
 Penelopes Vlysses neither must,
 Or Priam Equall him: though Fame their glory boast
 Upon the confines of each several coast.

Page 10.

Nor Ivy dare I put among the boughes
 Of conquering Cypress circling round your brow,
 Why should I speak the rest? why should I blaze
 The civill battailes of our troubled dayes?
 To count the conquered foes, the nobles slain,
 This is a labor, this a work of pain;
 Whose many funeralls and herses stand,
 So many Trophies of thy conquering hand.

Marston, and famous *York* will Pillars raise;
 With large inscriptions for thy greater praise;
Naisby Triumphall Arches will compile,
 Excelling far the Pyramides of Nile,
 Though to the wandring stars th' advance their head,
 And in Fames book are the worlds wonders read.

Page 12.

Speak (if old griefs 'tis lawfull to renew)
 You that the confines of (once) *Gladsmore* knew,
 Relate those slaughters; when stout *Lambert* fought
 The great *Montgomery*, and to nothing brought
 Both his and *Nairnyes* troopes; I say relate
 When his small force on *Hamilton* did waite,
 And in a hasty, yet well order'd fight,
 Great bragging *Kerr* and's fellows put to flight.
Lambert, what more should I of thee set down?
 That art thy Countreys both and *Yorkes* renown
 Who draw'st the English with the cords of Love,
 But mak'st the Scots thy swords sharp edges prove,
 While careless of thy blood, thou dost encrease
 And to the English would'st establish Peace.
 Who can recount the foes slain by thy hand?
 What arms have been reduc'd by thy command?
 For *Maro's* quill these things are onely fit,
 They onely suite with *Homers* sharper wit.
 Great *Fleetwood!* of our present age the glory,
 Of future times the trust and faithful story,
 It is not fit, nor can our humble string
 The worthy prayses of thy actions sing.
 For why? such plenty cloyes, and I grow dry
 Like *Tantalus* in midst of waters high.

Nor can I speak enough of what was done
 By thy fam'd vertues gallant *Harrison* ;
 That by thy growing merits doest augment,
 Thy Countrey's honor : neither art thou spent
 With stollen titles studying how to rise,
 But lying vainer honors dost despise,
 Knowing that *granted* truth, that thou shalt get
 More noble glory, to be good then great.
Whaley, who truly can thy praise set forth ?
 Most noble *Deane*, what can describe thy worth,
 Potent at sea and land, whose ready skill
 Is fortunately met with active will ?
 Or who, brave *Okey*, can thy deeds rehearse
 As they deserve in a sublimer verse ?
 Nor can I famous *Lytcot* pass thee by,
 Or let *Monkes* actions in oblivion ly,
 Vnder the first of whom myself begun
 In martiall pathes a ready course to run.
 First when the Scots on English riches prey'd,
 Next when our troopes the Irish did invade,
 No more, it is enough, I must not pass
 Th' appointed limits of my hour-glass.
 To you, brave Souldiers, I this little sing,
 Summing great acts in compass of a ring ;
 The time perchance may come, (if once my Muse
 Can take the boldness confidence to use)
 That I may write such fields, such deedes, such wars,
 More largely, by the help of favouring stars,
 And to discover in a graver strain,
 The many Triumphs of your Irish gain.

He thus speaks of the battle of Dumbar

For if we weigh the English few weak hands,
 And note the foes so great, so many bands ;
 Marius himself gave not so great a blow,
 Vnto the Cimbrians in their ouerthrow ;
 Nor was that famed Persian defeat,
 At Marathon so cruell or so great,
 When stout Miltiades the fight made good,
 Even till the field was buried in blood.

Thus happy *Cromwell*, daring greatest things,
 Ads wounds to wounds, slaughters to slaughters brings ;
 Leaving the road, his sword new wayes did hew
 Through that base people, till a conquest grew.
 Let fame forget each ancient Roman wighte,
 And not Fabritius or Serranus cite :
 Flaminius cease or Fabius to read,
 That by delays his slaved Countrey freed ;
 Speak not of Pompey, nor the deeds enhance
 Of Cæsar, that to heaven their fame advance.
 Neither let Greece in all her height of pride,
 Brag of her Heroes, that were Deify'd,
 Nor her Vlysses of so sharp a wit,
 Nor Jason that the golden fleece did get.
 For why ? the Vertues of our Generall
 Equall the Trophies of these worthies all.
 What said I equall ? heaven will witness bear,
 Our Mars his fame exceeds their want as far
 As the tall Cypress, that so high doth grow,
 O're-tops the Ivy that but creepes below.
 For if we may speak truth, but one great deed,
 The ancient Heroes famous oft decreed ;

One Hector made Achilles fam'd, and one
 Darius rais'd the name of Macedon.
 But one Heraclian vict'ry did create
 Pyrrhus not onely great but fortunate.
 To Hanniball one Cannæ gave a name,
 Scipio from him did raise a latter fame.
 One Mithridates heighten'd Pompey's praise.
 Whose fall did Julius Cæsars Trophies raise ;
 So the Lernæan Lake one Hydra bred,
 In the Arcadian woods one wild boar fed,
 On the Nemean rock one Lyon was,
 One Geryon for Three bodies did surpass,
 But one Antæus of Gigantick frame,
 Whom thou Alcides with thy club didst tame.
 But Cromwell's greater yet, whose frequent blowes
 Thousand Gigantike monsters overthrowes,
 Taming proud Nobles with a fatall stroke,
 Bringing their necks under a servile yoke :
 Revenger of Scotch Tyranny, who will,
 On the poor people better laws distill.
 At last, report had carried neer and far,
 The news of this, the slaughter of Dumbar,
 And the Kirk-party overthrown relates.
 Thus forced by their neighbors evill fates,
 And the quick fall of many castles strong,
 To *Istrome*, *Craeford*, *Godward* that belong,
 To reckon which would to a volume mount,
 And 'tis unfit at present to recount :

Page 25.

'Twould be too great a Task ; my skill surmount,
 All the atcheivements of your hands to count.

Can I so many great Commanders name ?
 No! my weak Muse can never know the same.
 Mongst whom came *Gray of Grooby*, like the Sun
 His shining Vertue has the rest outgone ;
 That is his Countreys Father and delight,
 And a true guardian of oppressed right ;
 Whose faith in all the heat of war was try'de,
 Yet without moving constant did abide ;
 Whose constancy was lessen'd by no harms,
 Was neither shaken, nor remov'd by storms,
 But like an anchor in this sea of blood,
 To stay the wavering people firmly stood.

* * *

What gratefull thanks do we acknowledge due
Goddard renowned for thy skill to you ?
 Which brought back *Cromwel* from the gates of death
 And when he gasp'd as dying, gave new breath.

Page 75.

What hitherto is done, Great *Cromwell* lies
 Upon Thy altars as a sacrifice.
 Now it becomes the Coll'nels names to shew,
 (And but to shew them) and to tell those few
 That fell in service, since you first did stand
 As chiefe Commander in the Brittish Land.
 Of noble *Sydney*, *Bingham*, *Heynes* I'd speake,
 But straight-lac'd time doth my intentions breake.
 Who knows not *Barksteads* Regiments report,
 The Citizens and Cities happy Fort,
 For who declining were, or wholly broke,
 Fearing their state, themselves to thee betooke,

And turning Souldiers under thee, they reach
 To that whereto their Trade would never stretch.
 Thus to thy men thou'rt good, and they in thee,
 And thou in them hast a felicity ;
 And at the supreme Parliaments desire,
 While you brave Captaine do at home retire
 Yourselfe from war, with a more watchfull eye
 Th' Army abroad you with Recruits supply.
 And as the Sea, into whose bosome go
 A thousand Rivers, doth more fiercely flow,
 Grown great with many waters, and expands
 Her raging waves o're all the neighbour sands :
 Such is thy Regiment, which though you draine,
 With faller numbers still it swels againe ;
 Now sending forces to the Irish coasts,
 Anon transfunding into Scotland hosts.
Cobbet, what narrow verse can thee inclose ?
 Or who can *Talbots* worthy praise compose ?
 Who did his knowing skill in war foresheew,
 When the Kings Troopes of horse he overthrew ;
 Innobled by thy birth, and in the field,
 By thy true valour, thou to none dost yeild.
 Nor can my Quill, O *Hasilrige*, set forth
 Thy so excelling, so deserving worth.
 Nor may I famous *Constable* report
 Thy Acts in briefe (least striving to be short
 I grow obscure) and in the middle breake
 His gotten fame, while I so little speake.
 I pass by *Mackworth*, and it grieves me sore
 That at the present I may speake no more.
 As of his perseverance in the right
 And wonted faith, which neither threats could fright }
 Nor Kingly proffers win to baser flight.

Berry and *Goffe*, and famous *Coxe* I pass,
 And many other names which aske a place,
 Which I perchance may in a scrole set down,
 With famous *Moyle*, our judge of high renown,
 That smiling fortune may my next part crowne.

Brave *Hacker*, that hast from the first drawn blood,
 Immovable by art most firmly stood,
 Both Horse and Foot, and Drums thy praise proclame,
 And fierce *Bellona* doth extoll thy name.
 Nor will I mention old and ancient acts,
 But I will trace thee in those newer tracts,
 Thy latter deeds which Scotland will attest,
 And *Worcester* felt thy scourging hand and brest ;
 (And which was first) i'th battell of *Dumbarre*
 The enemy found thy armes were fit for war.
 Nor can I ought of *Gravener* repeat,
 In whom all gifts of mind and body meet ;
 Whose bloody hand, where ere it went, did shew
 With how much strength it could lay on a blow.
 Of *Bradshaw* nought, whose Ancestors have been
 In the Lancastrian fields some ages seene,
 Of old deducted from the Saxon Race.
 Neither for *Brookes*, nor *Crexton* have I place,
 Nor have I time to set out *Chesters* worth,
 Or tell how many Troopes they have set forth.
 Or say what *Essex* did : nor can I looke
 On *Matthewes*, *Honney-wood*, or famous *Cooke*,
 Nothing of *Kenricke*, *Gibbons*, may be said,
 Both which in Kentish fertile fields were bred.

My index would to a vast volume swell,
 If I on every severall head should dwell ;
 If *Twisletons*, or honour'd *Birches* fame

I with Fames shriller trumpet should proclame;
 I will not speake the gallantry of *Pride*,
 Nor many others, which I pass beside:
 As *Tomlinson* and *Alred* known of all,
 Nor *Downing* the scout-master Generall.
Beaumont, nor *Bennet*, whom I only name,
 Commanded briefeness doth exact the same,
 By whose victorious armes the English gain'd
 A glimpse of concord, Tyranny restrain'd;
 By these encreased Liberty they have
 Restor'd unto them from the very grave.

Whither doth my rash errour lead? do I
 Only to Souldiers yield these praises high?
 I do revoke those speeches, I recall
 My slipping tongue from that unwilling fall;
 For pious Zeale, the pulpits sacred Lawes,
 And our own pray'rs stood bull-warkes of our cause.
 Some Ministers examples I'll unfold,
 Whose godly precepts, and monitions bold,
 Strengthened our war-prepared troopes with might,
 And made them oft victorious in fight.
 For Armes and Armies of no value be,
 Where not conjoyned with true piety,
 And helped with an awfull reverence
 Of the divine all-ruling Providence:
 Hence noble *Deale* and *Lockyer* you became
 The Pulpits honour, and the Preachers fame.
 And *Stapleton* in's predecessors great,
 While with diviner vertues he's repleat,
 Doth grace the Pulpit on occasion fit,
 With the rich dowries of thy ripest wit.
 That honour in our Armies you have got,
 What help your wisdom and your learning brought

Unto our forts the good event doth shew,
 And the got triumphs, which from thence did grow.
 And *Peters* (though thou scarce wert known before,
 Though thy report had hardly reacht our shore.)
 Thy vertuous courage, and thy zeale compile
 Their own record, worthy the highest stile ;
 Whether the ministeriall function You,
 Or publike civill charges looke into.
 Is there a man that in his place doth know
 A quicker wit, a readier hand to show.
 Who in the Pulpit is so oft and free,
 Declaring Heavenly Oracles as He ?
 Nor doth he teach like them, who credit win
 By soothing up their Auditors in sin :
 But mindfull of the Gospell which you teach,
 And of that saving health whereof you preach.
 You soare more neere to heaven, and with the word
 Pierce neerer to the heart than with a sword ;
 Only to preach at home, contents not Thee,
 The Utmost limits of the world you see :
 And to the savage Indians where you came
 The Gospell of salvation you proclame ;
 Shining a happy star to guide aright
 Those barbarous peoples feet into the light.
 Nor can my little leysure spare to sing
 From what most noble Ancestors you spring,
 Nor what great deeds their hononr made to swell,
 Thy noble Lignage let thy *Cornewall* tell,
 And shew your late increased coat of armes,
 How beautifi'd from *Hamiltonian* harmes.
 Thy wondrous zeale the godly doth befriend,
 A hand, to all that want or aske, you lend,

In thy admired virtue quick and wise,
 Who on the common Altars sacrifice.
 You to th' Afflicted, like Achates, prove,
 To them, like Atlas, whom sad terrors move ;
 The falling English in the heate of war
 Were kept upright by thy upholding care.
Nazeby, Wales, Ireland, Cornwall, Worcester too,
 Sooner or late have felt what you can do ;
 Thy frequent toile, thy dangers, thy great heart
 Broke by no threatnings let those men impart,
 Who verst in war and Martiall bloody strife,
 Know what belong to a right-ruled life.
 Thy travels both in body and in mind
 Let their relation be to them assign'd.
 These common things, *Peters*, I solely own
 Thy selfe and deeds, being both to me unknown.
 Pardon, I pray, I only mention this,
 That the Priests worth the English may confess ;
 And that the peoples safety doth not stand
 Fortifi'd only by the souldiers hand.

Page 80.

At the end of the Poem, we are presented with
 what is called

AN ANIMADVERSION.

It was not my purpose to write an elaborate History, but
 onely in brief in a Panegyrick, to point at the triumphall victo-
 ries of our most excellent Generall. Neither be troubled,
 Reader, that tying myself to such brevity, I have either slen-
 derly or not at all, touched every single Action, or Actor, by
 name, especially those truly worthy, and Honourable Men,

Monke and Overton, whose famous acts rather challenge a volume then the narrow scantling of a Page. Neverthelesse I shall neither forget these nor those, when (God assisting and by the favour of the Councell of State) I shall set forth in their lively Colours the whole series of all things done, (as far as Poesy can) to adorn a second book, taking its beginning from the rendition of *S. Johnstown*. In the mean while, Gentle Reader,

If ought you know that may more worthy be,
Impart them, but if not, use these with me.

An ode of twelve pages

TO THE
*Most Excellent, The Lord Ge-
nerall of Great Brittain,*
OLIVER CROMWEL

* * *

The World will soon confess without abuse
Tis the eighth wonder which she can produce :
And you (great Sir) of honours full and dayes
To thy eternall praise
Added at length
To the nine former Heroes, make the TENTH.

To the
Most accomplished Gentleman
EDMOND LUDLOW
*The most Noble Deputy-Governour
of Ireland, when he set forward on his journey
thither, An ode wishing health.*

Six pages.

What a child you shew'd
Of valour that thy younger yeares afford :

While you ne'r had been abroad
 Only at Blanford how you did excell
 Among three restlers ! how you shewd your skill
 In turning bals ; What man did better know
 To throw the Bar, or give a stronger blow ;
 With such like trophies you did thinke no scorne
 The first yeares of your active youth t'adorne ;
 But when a downy cheeke makes you put on
 An age more virile, straight these toies are gone ;
 You wish to heare the Trumpet which doth raise
 The Horses courage to the Riders praise,
 You lov'd to bound and curvet, hence it came
 That in your youth you did begin your fame,
 By your great vertue, when as yet your force
 Was ty'd within a Century of Horse.

Of the Elegy to Ireton, occupying *four pages* and concluding the volume, Manley appears to be the author and not translator from Fisher. It is a wretched, dull and prosaic composition : he commences with wondering how ' such a Patron of our Liberty' can

Without a grand Eclipse or Comet dye.
 but consoles himself with hoping that ' The Sun' will be ' a mourner at his honoured grave' ; he complains that ' The Muses fountaine is too dry' and cannot fill his ' Quill with fit Encomiums' and wishes that ' Aganippe could be brought into the Cisternes of his braine.'

That his *braine* was *void* at the time no one will

deny, and so let his Elegy be consigned to its deserved contempt.

The character of *Payne Fisher*, the original Authour of this laudatory Poem is justly and appropriately drawn by Anthony Wood, and to his inestimable volumes, the reader is referred.

58

THE
 MASSACRE
 of Money.

*Terunteo seu vitiosa nuce
 non emitur.*

[Wood-cut Device of Fortune with a motto round the oval
 SVCH AS I MAKE SVCH WILL I TAKE.]

LONDON

Printed by Thomas Creede, for Thomas Bushell. 1602.

Small quarto ——— twenty three leaves.

This poem is inscribed 'To the Worshipfull, vertuous, and most worthy gentlemen, M. *William*, and M. *Frauncis Bedles*, health, and their hearts content.'

“ Although your worthinesse may seeme in all mens iudgements to merit a more polisht stile, or better contriued plot, then you are likely to finde here : yet that my affection may be somewhat answerable to your great deseruings, I make bold to tender you this youngling Poesie : which for the worth is not equiualent to your dignitie, yet being the first fruites of my labours, I trust will be accepted of you ; which if I finde, when my riper yeares shall attaine to better knowledge, I will endeauour to make my proceedings answere more fully to your merits. Till then let this slender worke be a true signall of the dutious affection I beare you, which to augment, I will endeauour continually.

*Your approued friend
and seruant :*

T. A.”

Proemium.

Thou silent nurse, of still securitie,
That do'st in hollow closets shut mine eyes,
Mother of darkenesse. Queene of secrecie,
Pleasing grim labour with restes liberties.

*Nox terræ
umbra.*

Thou that death-like enfeeblest euery sence,
The shadow of this earth's circumference.

Bereauē my pen of all amazing feare,
Turne disturbance forth to mutinies,
Let me be hold in this darke Hemisphære
A thought conceiued dreame to canonize.

*Musis amica
requies.*

And whiles pale Cinthia courts her Paramour,
Muse, sing my dreamed Monceys Massacre.

Dread *Pallas* teach me to anatomize
The hidden inside of close errors maske :
Let me descry the ranke absurdities,
That Folly sets her schollers for a taske.

*Regnat stulti-
tia cæca.*

Folly, blind Folly, is inthronized,
And for a Queene by fooles authorized.

Ye foule dissembling frye of flatterers,
 Couer your faces from my speedie glance,
 Ye fawning Gaathoe's, ye damn'd pilferers,
 I will vnmaske your hooded countenance.
 Ye gold-intombing hellish vsurers,
 Foresee yours, and your moneys massacres.

*Auari mori-
 entur amissa
 pecunia.*

I am in labour, and the time expect
 To be deliuered of a wau'ring dreame,
 Good fortune as a midwife I respect,
 Fauour a nurse to cherish my young theame.
 True iudgement in the schooles of equitie,
 Weigh my compendious toyle and industrie.

*Iudicium re-
 rum probatio.*

If *Nicene's* daughter, Curiositie,
 Offer to view these youngling lines of mine,
 Be bolde to tell her that her critique eye
 Had need weare spectacles, ere she can signe.
 The clowdie accents whose birth then was found,
 When *Negro* night enuironed this round.

*Nox omnia
 condit.*

If *Aristarchus* from his withered lippe,
 Let fall a drop of *Aqua-fortis* hotte,
 Or if in Satyres oyle his penne he dippe,
 And in the margeant paint an enuious spotte.
 Tell him (my Muse) if he could see his face
 He would descry mine offred, his disgrace.

*Vultus index
 animi.*

But whosoe'r from his impartiall eie,
 Will cast sweete lookes on these laborious lines,
 Weighing my accents with iust equitie,
 And so speake of them as in them he findes,
 Him as a faoutour honour still will I,
 And to his praise, ere bend my poesie.

*Imparcum
 iudicium rec-
 tissimum.*

The poem commences thus :

Before the heauen had put on heau'ns face,
 Or *Neptune's* waues a chanel'd sea had found,
 Before earth knew her now abiding place,
 Or ayre had residence about the ground,

*Mundus non
æternus.*

Or fire assum'd the highest place of all
To make her brightnesse more maiesticall.

Before the Sunne knew his ecliptique line,
Or the round balles of fire their wheeling speares,
Before the forked Moone began to shine,
Or any Comet in the ayre appeares ;

*Externa species
rei decus.*

A clotter'd Chaos, and confused mould,
Was all this glorious all, which we behold.

But natures nature, God omnipotent,
Bestow'd a formall shape on all this frame,
Making each thing, erst shapelesse, competent,
Creating man to celebrate his fame.

Aurea ætas.

Then did the *golden* age replenate with treasures,
Bring in the Cornucopia of pleasures.

After particularizing the qualities of the *golden*
age, the authour proceeds to those of the *silver*,
brazen, and *iron* ages.

Euen then when *Auarice* had spred her wings,
And couetous desire was waxen fligge,
A company of ruder vuderlings,
In the deepe entralls of the earth gan digge :

*Placet mira-
bele cuiquam.*

Whē (as amazed they stood) vnto their sight
Appear'd a woman all in siluer dight.

This is *Pecunia* ; and *Auarus*, *Liberalis*, and
Prodigus, who are amongst this 'company of dig-
gers,' each prefers his claim to possess her ; the
greater part of the poem is occupied in the discussion

of their respective merits ; the lady's decision is in favour of *Auarus*, upon which

Inraged *Prodigus* blushing to see
A clowne preferd before his dignitie,
Burning in wrath——

Drew the reuenger of all giuen disgrace,
His sword, and ranne it at *Auarus* face.

*Quo tandem
iracundia.*

Running, I knowe not what celestiall power
Stopp'd the successe of his aduenturous case ;
Three Goddesses (their shapes did tell me so)
Preuent *Auarus* ill-occasion'd woe.

*An Iupiter
aspicit Irum.*

These are *Fortune*, *Vice*, and *Virtue*, betwixt whom ensues a sharp dispute upon their superiority ; the two former combine in argumentativeness, and challenge *Virtue* to meet ' with an army in the feild'

Where both shal try their powers in the warre.

Proude Impe (quoth Vertue) these audacious words
Argue in thee a most presumptuous spirite,

Wherefore ere Vertue stoope to be a slaue,
Shee'le die in field, and there expect a graue.

*Nescit virtus
seruitudinem.*

The fittest place for warre let me assigne,
(The weaker combatant may choose his ground)
I know thou deem'st the conquest euen now thine,
Thy hundreth souldiers to my one is found,
Then for pure pittie let me point the place,
When I am to receiue mine owne disgrace.

Ne angulo fiat.

There is an Iland bordering by *France*,
 By auncient yore y-cleped *Albion*;
 Worthy of selfe, whom worthy Peeres aduance,
 Vnto the name of Honours mansion.

Insula fœlix.

A royall seate of *Iouiall* Monarchie,
 Full of vnconquer'd rule to soueraigntie.

Time-honour'd *Albion* hauing lost this name,
 Is by the name of England famoused:
William the conqu'rour first wonne the same,
 Rude then, and sauage, scarce inhabited.

Hic virtus.

His royall issue haue enlarg'd the land,
 And made it famous by their conqu'ring hand.

Thither repaire to bring thy troopes with thee,
 There will we try the fortune of the day:
 To whom great *Ioue* assigns the victorie,
 The conquered to them shall stoope and say,
 Since heau'ns Creator, thee the victor made,
 I haue my corpes at thy feete captiue laide.

*Victoria cer-
 ta est.*

The assistance of *Ioue* is secured to *Virtue*,
 through the interception 'by *Maya's* sonne' of *Fortune's*
 supplications to the God of thunder, and on
 the day of contest, "*Vertue* hasteth vnto *Vice's*
 campe, taking all her seruants prisoners."

Ioue gaue strait charge to haue them closely kept,
 For breaking forth to such vile outrages:
Pecunia now to *Vertue's* lappe y-lept,
 Begging for pardon for her stubbornnesse.

*Vltionem
 nescit Arete.*

Vertue forgau her, and forthwith disburs'd her,
 To *Liberalis* charge, who straightwaies purs'd her.

Vice they imprison'd, oh would they had slaine her,
 For she corrupted strait the Iaylors hart ;
 Indeed what closest prison could detaine her,
 Who with such witching passions acts her part ?

She crept abroad, though with a mortall wound,
 But in short space recouer'd and was found.

*Vitium repit
 fancium.*

Ioue now departing, Vertue did command,
 In England to set vp her chiefest rest ;
 She should find fauour at *Eliza's* hand,
 With whom faire wisdome builded had his nest.

The Gods ascend to heauen, Vertue departs,
 T'our more then mortall Queene, ruler of harts.

*Virtus habet
 Elizabetham*

Fortune now frets to see herselfe throwne downe,
 And Vertue lifted to such dignitie,
 Truth at the last attained due renowne,
 Pecunia is disposed thriftily.

England thou art Pleasures presenting stage,
The perfect patterne of the golden age.

*Anglia a tatem
 habet auream.*

Neuer be date of this felicitie,
 Neuer be alteration of this ioy.
 Neuer, ah neuer faile thy dignitie.
 Neuer let *Fortune* crosse thee with annoy.

Neuer let Vertue by Vice suffer death.
 Neuer be absent our *Elizabeth*.

*Te sospite
 Anglia sospes-*

Euer for euer Englands *Beta* bee,
 Feared of Forraines, honour'd of thine owne,
 Euer let treason stoope to sou'raignitie.
 Euer let Vice by Truth be ouerthrowne.

*Vital Regi-
na.*

Euer graunt Heauens Creator, of our Queene,
Wee still may say she is, not she hath beene.
And so ends *The Massacre of Money.*

59

Some Account of Andrew Melvin.

At page 188 is inserted a Poem by this authour ; the editor has since been favoured with the following particulars of his life.

Andrew Melvin, or Melville was a learned Scotsman, who flourished in the latter part of the sixteenth, and beginning of the seventeenth Century. After finishing the ordinary course of education at the University of St. Andrews, he went abroad, and studied at Paris and Geneva. Returning to his native country about 1574, he was admitted Principal or Provost of the University of Glasgow. Having presided several years over that seminary he was translated to St. Andrews, and made Principal and Professor of Divinity in the New College there, in which situation he continued upwards of 20 Years. In addition to his academical labours, Melville took an active part in the ecclesiastical transactions of his time, and was considered as the principal instrument in establishing the Presbyterian form of Church government in Scotland. Before he could accomplish this he was obliged to leave the country, and like his predecessor Knox, (whom he appears to have resembled in certain traits of his character) lived sometime in England ; but returning on a favourable opportunity, he renewed his exertions with complete success. When James Ist. after his accession to the crown of England, resolved to introduce Episcopacy into his native

Kingdom, the design was vigorously opposed by Melville. Dreading his influence, James in 1606, sent for him and certain of his brethren, to London. Soon after his arrival there Melville was committed to the Tower, for some satirical verses which he had composed on the Altar in the Royal Chapel, to which the Scots ministers had been conducted in the view of impressing their minds with the solemnity of the Episcopal service. After remaining a number of years in confinement, the Duke of Bulloin procured his release from the Tower upon condition of his banishing himself from Britain, and placed him in the protestant University of Sedan in France. He died at Sedan about 1622, at an advanced age.

Melville was the pupil and the admirer of his celebrated countryman Buchanan. He was acquainted, and maintained a correspondence, with the first literary characters of his age, Scaliger, Beza, Mornay du Plessis, and the two great ornaments of England, Sir Philp Sydney, and Lord Bacon. He excelled in the knowledge of Greek, and of the Oriental tongues. But he is chiefly known as an author by his Latin poems. A number of these are contained in *Delitiæ Poetarum Scotorum*, and in *Poetarum Scotorum Musæ Sacræ*. The writer of this article has seen the original editions of his *Stephaniskion*, his *Natalia Principis*, and his *Musæ*. Should any of the readers of the *Bibliographical Memoranda* have met with any other of Melvins works, or observed any reference to him in scarce books, they will confer a particular favour by transmitting notices of these to the Editor.

T— M'C—e.

Edinburgh, Jan : 30. 1815.

*A most excellent Treatise, containing the way
to seek {Heaven's glory}
to fly {Earth's vanity}
to feare {Hell's Horror}*

*With Godly Prayers and the Bell-Man's Summons
The 3rd. Ed.* by S(amuel) R(owlands) 12mo. 1639.*

This is the second of two titles, either of which might have alone served the purpose of a sign at the door; the former is however too elaborate to be overlooked, it being very neatly engraved (the artist's name needlessly concealed) and divided into various compartments; the sides graphically describing the effects and consequences of intemperance, gluttony and other vices. At the Top is the eye of Heaven encircled by the Sun and Moon, and angels sounding trumpets; at the bottom is depicted the mouth of Hell pouring forth its winged and sable inhabitants, wheeling amid flames

in many an airy gyre.

In the upper part of the centre are two figures, the one holding a coronet, the other a burning heart, both supporting a scroll, on which is inscribed

“Heavens glory, seek it.
Earth's vanity, fly it.
Hell's Horror, feare it.”

Below these, is a very neat representation of a Square illumined by the Moon, in which is seen The Bell-man, accompanied by his dog, with his lanthorn in one hand, ringing a bell with the other, having his Bill, a sort of Pole-axe, the usual com-

* The first edition was in 4to. 1628. *Editor.*

panion of watchmen in the elder James's reign, hanging over his shoulder.

Of the author of this "most excellent Treatise,"* it may justly be regarded as extraordinary, that no account is discoverable (at least as far as my researches have extended);—and though his pamphlets† almost rival in number those of Greene and Prynne their prefaces, those fruitful sources of information, throw no light upon the life or circumstances of the author. From the present and other of his volumes that I have read, (and those not a few) I judge he was an Ecclesiastic by profession; and, inferring his zeal in the pulpit from his labours through the press, it should seem that he was an active servant of the church. The present volume which is a mixture of bad poetry and better prose is (as the titles indicate) divided into three parts, each part being subdivided into sections. The prose of *Samuel Rowlands* must not be compared with that of the great ecclesiastics his contemporaries,—with that of Hooker, and Hammond, and Taylor, and many others; there is however, a warmth and fervour in it which, while it proves the sincerity of his feelings, sometimes rises to one of the lower degrees of eloquence. The reader of the present day would be little moved with long extracts from a book of old devotion.—but the following extract which is a fair specimen of the author's general manner, will not be found tedious.

' Faire and beautiful in thy delights are thou O Jerusalem our mother, none of those things are suffered in thee that are suffered here. There is great diversity between thy things and the things that we doe continually see in this life. In thee is never scene neither darkness nor night, neither yet any change

* A slight notice of this book has already appeared in the *British Bibliographer*.—Editor.

† The most intrinsically curious of his productions is probably *The Letting of Humors Blood in the Head Vaine*, 1611; this, under the care of *Walter Scott*, esq., has lately been reprinted in a very limited impression, at Edinburgh.—Editor.

of time. The light that shineth in thee cometh neither of lampes nor of sunne and moone, nor yet of bright glittering starres, but God that proceedeth of God, and the light that cometh of light, is he that giveth clearness unto thee. Even the very king of kings himself keepeth continual residence in the middest of thee, compassed about with his officers and servants. There doe the Angels in their orders and quires sing a most sweet and melodious harmony. There is celebrated a perpetual solemnity and feast with every one of them that cometh thither, after his departure out of this pilgrimage. There be the order of prophets,—there is the famous company of the Apostles,—there is the invincible army of Martyrs,—there is the most reverent assembly of confessors—there are the true and perfect religious” &c.

“The common calls, cries, and sounds, of the Bell-man,” with which this little volume concludes, suffice to prove that there has been no change in the quality of that venerable person’s verses from the reign of Charles the first down to that of George the third. Shreds of morality put into verse, scraps of sermons done into rhyme.—These are among the shortest and the best.

For Sunday.

Let labour passe, let prayer be
This day the chiefest worke for thee,
Thyself and servants, more and lesse,
This day must let all labour passe.

* * * * *

Like to the seamans is our life
Tost by the waves of sinful strife
Finding no ground whereon to stand
Uncertain Death is still at hand :
If then our lives so vainlesse be
Then all the world is vanitie.

finis, quod, S. T.

O. G.

*A True Chronologie of the Times of the Persian Monarchie,
and after to the destruction of Ierusalem by the Romanes.
Wherein by the Way briefly is handled the day of Christ his
birth: with a declaration of the Angel Gabriels message to*

Daniel in the end of his 9. chap. against the friuolous conceits of Matthew Beroald.

Written by Edward Livelie, Reader of the holie tongue in Cambridge.

AT LONDON,

Printed by Felix Kingston for Thomas Man, John Porter, and Rafe Iacson. 1597.

16mo. folded in eights, extends to R—pp. 258—followed by *A Cronologicall Table of the Greeke Olympiads from the first restoring of them by Iphitus, to the destruction of Ierusalem by the Romaines: with the yeares of the citie of Rome, of the Persian Monarchie, of Christ his birth, so many as fell within that space, referred thereunto for the better vnderstanding of the account of Daniels weekes.*—commencing with sign. S., and ending with Cc.—on the last page, *a list of errors*—this latter portion is unpagcd.

The above heading is sufficiently explanatory of the subject matter of this volume: it must have been an effort of considerable learning and talent—the pages are crowded with references to the sacred and profane classical writers, and to the scholiasts and editors of the sixteenth century—the Hebrew and Greek authours are cited in their original language, and the critical sagacity displayed throughout evinces “Master Livelies knowledge of former times.”

The following is not unamusing, and is a quaint relation of a story that has elsewhere been recorded.

“A Christian Prince not long agoe standing mvch vpon his parentage, by this kinde of men was seduced. A trifling Courtier perceiuing his humor, made him beleeeue that his petigree in ancient race of royall blood, might be fetched from *Noa his*

Arke : wherewith being greatly delighted, forthwith he laid all busines aside, and gaue himselfe wholly to the searche of this thing so earnestly, that hee suffered none to interrupt him who-soeuer, no not Embassadors themselues, which were sent to him about most waightie affaires. Many meruailed heereat, but none durst speake their minde : till at the length his Cooke, whō he vsed sometime instead of a foole, told him that the thing which hee went about, was nothing for his honor : for now saith he, I worship your Maiestie as a God ; but if we goe once to *Nou's Arke*, wee must there yourselfe and I both be a kinne. This saying of his foolish Cooke cast him in a dumpe, and stayed the heat of his earnest studdy, and brought him to a better minde, from his vaine error in deceiueable times, farre beyond the compasse of truth."—Page 31.

“ I haue heard it reported of one Dr. *Medcalfe*, who sometime was master of Saint *Iohns* Colledge in Cambridge, a man of no great learning himselfe : but for care and earnest endeuour euery way to aduance learning, giuing place to none. Whereby it maye bee thought that that famous Colledge hath by his meanes the better prospered and flourished euer since, with so great a companie of excellent Diuines and skilfull men in other knowledge. I haue (I say) heard it reported of him, that hauing on a certain day at supper with him some of the chiefe Seniors of the Colledge, he sent for two Sophisters to dispute before them. The one tooke vpon him to proue that his fellowes blacke gowne was greene ; requiring this only first to be granted vnto him, that if there were any greene gowne in that chamber, it was on his backe. Which was not thought vnreasonable ; because it was euident, that there was none else had any. This then being once granted he framed the rest of his prooffe in this maner. That (saith he) poynting to a greene carpet on the table, there is

a greene in this chamber all our eyes witesse : and that there is a gowne in it, your owne vpper garment on your backes proueth : whereof it followeth, that here amōgst vs in this chamber there is a greene gowne. Doctor *Medcalfe* hearing this was greatly delighted, and affirmed in good sadnesse that it was a good reason : & withall asked the iudgement of the Seniors there present : who smiling, commended the Schollers wit.”—Page 196.

Gentle Reader : if thou also art ‘greatly delighted’ with this ‘good reason,’ give laud unto Maister Livelie.’

62

Theatrum Mundi.

The Theatre or rule of the world, wherein may be seene the running race & course of euery mans life, as touching miserie and felicitie, wherein be contained wonderfull examples and learned deuises, to the ouerthrow of vice and exalting of vertue. Wherevnto is added a learned and pithie worke of the excellency of man, written in the French and Latine tongues by Peter Boaistuau, Englished by Iohn Alday, & by him perused, corrected, and amended, the olde translation being corrupted.

Imprinted at London by Thomas East, for John Wyght. 1581. small 8vo. 24 leaves unpagd, and pp. 272.

“A very curious and rare little book.*—I suspect that Burton, the author of the Anatomy of Melancholy, was intimately acquainted with Boaistuau’s book, as translated by Alday—I take this opportunity of recommending his curious book to the antiquarian reader, and to assure him that

* Dibdin’s edition of More’s Utopia, vol. i. 101.

the translation of Alday conveys all the spirit and interest of the original.”*

Some additional notice of a work so recommended cannot but be relished by the lovers of black letter literature: the infrequency of its occurrence for sale (maugre the triplication of editions) authorises the space that is devoted to it.

Ritson has mentioned that there are some pieces of poetry interspersed; they are

1. In praise of the booke, 36 lines—before the Table.
2. Tymon’s Epitaph, 4 lines—page 5.
3. Tiberius’ drunken Nurse, from Euripides, 6 lines—page 59.
4. Complaint of Job, 10 lines—page 60.
5. A complaint of the pore husbandmen, 12 4 line stanzas—page 77.

‘ Vnto the right excellent & reuerend Lord & Prelate, my Lord Iames of Beton Archbishop of Glasco, and Embassadour of Scotland in Fraunce. Peter Boaistuan wisheth health & perpetuall felicitie.’ *five pages.*

The Printer to the Reader. *six pages.*

Peter Boaystuan to the Reader health. *seven pages.*

I In praise of the booke.

Lo heere the braunches fresh and greene
 lo heere deere friend the race,
 Lo heere the path is to be seene
 through which mankinde doth trace
 The finall scope, the totall end,
 the wandring steps, wherein

* Dibdin’s edition of More’s Utopia, vol. ii. 143.

Humanum genus seemes to tend,
 his pagent to begin.
 Most like a Theater, a game
 or gameplace if ye will,
 Which royally doth beare the fame
 approude by learned skill.
 Through blisse, through ioy, through smiling fate,
 commixt with care and woe,
 Now plast aloft in princely state,
 and straight brought downe as lowe,
 By hap, mishap, or haplesse haps :
 compared to a shade
 Or flowre of the field, which claps,
 or heate doth cause to fade.
 For as the youthfull wights assay
 their parts on stage a while,
 And lauish tongues from day to day
 with time doth them beguile,
 So that at last their pompe and pride
 their filed speache hath end
 None otherwise away to slide
 our crooked lims do bend.
 The chiefest lampe or glistring Starre
 whereof described plaine,
 Surmounting others all full farre,
 heerein thou maist attaine.
 And thus with *Tullies* worke I fine,
 placing this learned booke
 Condecorate with Muses nine
 a Glasse whereon to looke.

Finis.

The Table of the principall matters. *twenty one pages.*

At this stage of the work occurs, on a separate leaf, a whole length wood-cut portrait of *Wight* the publisher, in an oval, encircled with an inscription. WELCOM. THE. WIGHT: THAT. BRINGETH. SVCH. LIGHT.

The Rev. Mr. Dibdin thinks that "there are passages in Burton's 'Love Melancholy' which bear a very strong resemblance to many" in the following extract—

"Others after that they had studied all that euer they coule therein, and not finding the spring and originall of this so furious an euill, haue said that Loue was one, I knowe not what, that came I knowe not how, and burned I know not how, a thing very certain and true, for he that doth consider the gests, fashions of doing, countenaunces, furies, and Eclipses of these poore passioned, he woulde confesse, that hee neuer sawe a more straunger Metamorphosie or spectacle more ridiculous: sodainly you shall see them drowned in teares, making the ayre to sounde with their cryes, sighes, plaints, murmurings and imprecations: another time you shall see them cold, frozen, and in a traunce, their faces pale and changed: other times, if that they haue had any good looke, or other gentle intertainment of the thing that they loue, you shall see them gaye, cheereful and plesant, so that you woulde iudge that they were changed into some other forme: sometimes they loue to be solytarie and seeke secrete places to speake and reason with themselues: and sometime ye shall see them passe fiue or sixe times a daye through a streete, for to spie whether that they may haue anye looke of the eye of her whom they loue: and in the meane time the poore Pages and Varlets haue their legges brused with rubbing, run-

ning, theyr armes broken with rubbing, spungiug, brushing, trimming, and making cleane the Gentleman. And if that he chaunce to haue any sparke of ielousie, then they beginne to mount into the highest degree of rage, and the pacients are in extreame perill, the force & violence of the malady striueth against the nature, it is a Catharre that burneth them, there is no liue nor sensible part within them but that is griued, and then if they bee fearefull, they become franticke and bolde, there is neither Arte, inuention, crafte or conspiracie, but that commeth out: they become madde, and playe the Lycantropes, and goe all the night like raging wolues. And although the malady of it selfe is fonde and fantasticall inoughe, yet according to the humour that shee meeteth, shee worketh meruailous effects, for if the Louer be poore, there is no office of humanitie, but that he sheweth it, euen to sacrifice, and to put himselfe in perille if neede shall require. If he be riche, his purse (as the Greekes tearme it) is tyed with a Leeke blade: though he be couetous, he becommeth then prodigall, there is no bagge that he will spare to emptie, so great is the power of this poyson, the which hath moued Plautus to saye, that Loue was the first inuenter of beggerie. If the Louer be learned and that his spirites be any thing weakued, you shall see him fain a sea of teares, a lake of miseries, to double his plaints, accuse the heauen, make an Anatomie of his heart, freese the Summer, burne the winter, worship, playe the Idolater, wonder to fayne Paradise, to forge Hell, couërfayte Sisiphus, playe Tantalus, fayne Titius, with a thousand other toyes. And if they be minded to exalt that which they loue, then what is hir haire but golden lockes; hir browes, arches: her eyes, christall: hir lookes, shiuing: hir mouth, Coral: hir teethe, Pearles of Orient: hir breathe, Baulme, Amber and Muske: hir throte of snowe, hir necke of milke: the apples or dugges that she hath on hir breast, balles

or apples of Aleblaster. And generally all the rest of the body is no other but a prodygalitie and treasure of heuen and of a nature, which she hath reserued to please, or agree in all perfections to the thing that they loue."—

Other editions were printed by *H. D. for Tho. Hacket*, no date, and by *Bynneman*, 1574.

63

Satyrical Essayes Characters and others. or Accurate and quick Descriptions, fitted to the life of their Subiects.

Aspice & hæc : si fortè aliquid decoctius audis.
Inde vaporata Lector mihi ferueat aure : *Iuuen.*
Plagosus minimè Plagiarius.

JOHN STEPHENS.

London, Printed by Nicholas Okes, and are to be sold by Roger Barnes, at his Shop in Saint Dunstanes Churchyard.
1615. 16mo. pp. 16. 321.

Dedicated 'To the Worthy and Worshipfull, my honored Friend, Mr. *Thomas Turner*, Esquire, &c.—your Truely Affectionate *I. S.*' *two pages.*

'To the People,' *two pages.*

'The Contents.' THREE ESSAYES of Cowardlinesse [IN VERSE, *thirty three pages*]. Essays of High Birth, of Disinheritance, of Poetry, and of Discontents.

TWO BOOKES OF CHARACTERS. *The first Booke.* An Impudent Censurer. A compleat Man. A good Husband. A contented Man. A good Emperour. A worthy Poet. An honest Lawyer. A Detractor. An Humorist. A Coxcombe. A

Ranke Obseruer. A Parish Polititian. A Spend-thrift. A Vbi-
 quitarie. A Gamester. A Novice. An Epicure. A Churle. An
 Atheist. A Lyar. A Drunkard. A Begging Scholler.

The Second Booke. A Iaylor. An Informer. A base Merce-
 nary Poet. A common Player. A Warrener. A Huntsman. A
 Fawlcner. A Farmer. An Hostesse. A Tapster. A Law-
 yers Clarke. A meere Attorney. A craftie Scriuener. A
 Welsh Client. A Countrey Bridegroom. A Countrey Bride.
 My Mistresse. A Gossip. An Old Woman. A Witch. A
 Pandar.

A Caution.

Be once advis'd and thou shalt never take
 A Mercenarie, though a famous man,
 To proue the labours, which thy Muses make ;
 Each line although he doth directly scan.

Directly ? no ; he cannot so suruay,
 Except with resolution to persist :
 But, if a while you do forbear to pay,
 His resolutions he doth all vntwist :

And (like a crafty Lawyer) though he frame
 A formall iudgement to recouer cost,
 Yet brings a writ of error in the same :
 So (by himselfe) his iudgements worth is lost.

Doth he not then his credit much deface ?
 No : that you would beleeue, he doth beseech
 (If so his iudgement takes no common place)
 His meaning held no concord with his speech.

Doth he recouer credit then, or saue
 Opinion kept perhaps aboue desert ?
 Impossible : for like a cheating Knaue,
 Protested faith to shame he doth convert.

Friends oft be sparing : Poets of the Towne,
 Value their iudgement ; high aboue the rate ;

Both may devise to bring the Censure downe,
Yet both can never change a volumes fate.

Then rather let this worke commended be
By those (unknowne) who know capacitie :
So shall each sentence that they do rehearse,
Prefixe a iust and laudatory verse.

A Friends Inuitation: no Flatterers Encomion, 50 lines, signed *Antho. Croftes*, the same person unto whom is dedicated *The Husband a Poeme expressed in a compleat man*, 1614. sm. 8vo [see *Restituta* ii. 256.]

This volume is registered in the bibliographical list, annexed to Mr. Bliss' excellent edition of Bishop Earle's *Microcosmography*; but it is seldom to be met with in a clean and perfect state: there are few works more interesting in the curious illustration they afford to a view of ancient manners, than the numerous character-writers, of the reigns of Elizabeth and James: *Stephens* possesses his portion of merit, and claims an extended notice, from the little probability there is, that his scarce volume will ever be reprinted.

Essay 2. *Of Cowardlinesse.*

Many aspiring fellowes you may see,
Who, after they and fortune doe agree,
Come (by briefe windings) to be men elect;
Through priuate means, heauen knowes how indirect,
To flourish quickly and aduance their head,
As if they tooke possessions from the dead:

When all the Heralds neuer could deuise,
 From whence the fathers kindred might arise.
 Though many cal them Nephew, Brothers son,
 (Because a thriftie garment they haue spun)
 Who (else) with publick shame had bin disgrac'd,
 And all the titles of their loue defac'd :
 But now they flourish, and with worship swell,
 Whose poore beginnings euery Groome can tell.
 As if a new-found Whittington's rare Cat
 Came to extoll their birth-rights about that
 Which nature once intended : These be men
 Who thinke not of a Hundred yeelding Ten :
 They turne base copper into perfect gold :
 Counterfeit couzning wares be wisely sold.
 Men be perswaded well of prosperous fate,
 Giuing much credite to a crafty pate,
 But if these Cowards durst discouer all,
 Both how they did their high estates install,
 How they began to make a league with hell,
 Or how they did in damned plots excell,
 Their very liues alone, if they were dead,
 Would make an other work for Hollingshead,
 Alas they dare not ; these be cowards right,
 For whose abortiue deeds the blackest night
 Is neuer black enough, nor can conceale
 Their shame, which lewd posterities reueale.

*

*

Before I speake, let no good Lawyer blame
 My loue to him, though I bad vices name.
 Another sort of Law-professors come
 Within this Catalogue to craue a roome :
 They who depend vpon a Iudges looke
 More then the poynts of Littleton, or Brooke.

They who procure a great mans happy smile,
 By Coaches, Colts, and other courses vile :
 Who keepe one speciall Court, and blind-fold wise
 Tread (Mill-horse like) the circuit of Assise :
 They who be fitter to maintaine the sport,
 Of Christmasse reuels at an Inne of Court :
 Fitter to feed delitious Ladies eares
 Or flatteringly remoue their patrons feares :
 Fitter to follow the forgotten trades,
 Or make a reading of the knave of Spades :
 To make a libell, or neate ruffles allow ;
 And some times very fit to driue the Plow.

*

*

Some worthlesse Poets also, haue the vice
 To write their labours as they cast at dice :
 If (by aduventure) some strange happy chance,
 Smiles on their borrowed workes of ignorance,
 They can bewray their theuish names, and giue
 Notice to all, how they eterniz'd liue.
 But if (presuming on their sickly strength)
 They write, and do betray their selues at length :
 Then, oh they came into the publicke presse
 Against their wils ; they dare not then confesse
 Who wrongs the world with such base Poetry :
 Nay, their owne eldest sonnes they will deny :

*

*

Essay 3. *Of Cowardlinesse.*

No more ; no more ; saith my honest friend,
 Be politicke ; or study to commend
 The time, and timelings, least you doe bestow
 More copious tearmes then license dare allow.
 Contente thy selfe (Cordatus) I will blame
 No reuerend Church-man, neither will I name

One lewd professor, who pollutes the grace
 Of such a formall and respected place :
 I will not name their liuings, nor their liues,
 Much lesse their bondage to their hansom wiues :
 As if they durst not shew the times disease,
 Because indeed they dare not them displease.
 I will not wrong their holinesse : and why ?
 In holinesse true zeale you may descry.

*

*

Go tell a Churchman he hath lost his voyce,
 Or aske him why he doth in strife reioyce :
 And he will answer ; Lawyers do not speake
 So much to purpose, as the Pulpits Creake,
 Although they do receiue fees doubled twice ;
 Which far exceed my single Benefice.
 Go tell a Lawyer he relyes on chance,
 Because he doth affect dull ignorance :
 And he the worst objection soone auerts
 By telling how the times neglect deserts.
 Go tell a Magistrate of morning bribes,
 And he, to shallow meanes, the same ascribes.
 But then demand of Honour why she failes,
 In giuing that which euery way auailles
 To nourish her beloued sonnes ? And shee
 Will answere, They profuse, insatiate be.
 Aske shifting Ruffians why they do forget,
 To hasten payment and discharge their debt,
 Or why they do sufficient men dislike ?
 And they will answere, Greate ones do the like.
 Go tell a Gamester he hath cheated long
 Or unto many offred shamefull wrong,
 And he will answere, that himselfe before
 Was often cheated twenty times and more.

64

Five hundred points of good husbandry united to as many of good huswiferie, &c. &c.—set forth by Thomas Tusser gentelman, &c.

Imprinted at London in Flete street within Temple barre, at the signe of the Hand and Starre, by Rychard Tottell anno 1576 Cum priuilegio [Inclosed in a broad wood-cut border of a Male & Female Supporter, each accompanied by a Boy] Contents, 66 leaves to R iiii.—and the Points of Huswifrie, with the same date, 34 leaves—an Index on the last Page—No Colophon. Black Letter.

Such are the title and contents of an edition of Tusser's valuable work, not hitherto noticed by Bibliographers. It is in the possession of that accomplished scholar and poet, the Rev. *Francis Wrangham*, of Hunmanby.

65

The Wisdome of the Ancients, written in Latine by the Right Honourable Sir Francis Bacon Knight, Baron of Verulam, and Lord Chancellor of England.

Done into English by Sir Arthur Gorges Knight.

Scutum inuincibile fides.

London, Imprinted by Iohn Bill, 1619. 24^{mo}. pp. 23. 175.

This accomplished chevalier was the authour of a very spirited and harmonious version of the *Pharsalia* of *Lucan*, from which some extracts, with a notice of the volume, and such brief particulars of his life as are known, were inserted in the *British Bibliographer*, vol. i. 452: the present diminutive volume is presumed to possess some slight degree of rarity, for it has not been mentioned by any of those who have spoken of his productions: Those minds unto whom is endeared the remembrance of the bright ornaments of the maiden reign, Spenser and Raleigh, will feel respect for Gorges, who was their intimate friend and chosen associate; this is satisfactorily ascertained from the beautiful elegy of *Daphnaida*, composed by the former upon the death of Lady Gorges, which is an union of beautiful and touching images, expressed in most harmonious verse, as well as an honourable testimony of esteem for the character of the widowed and forlorn *Alcyon*; and from the admirable sonnet prefixed by the latter to the translation of *Lucan*, beginning

Had *Lucan* hid the truth to please the time.

We may briefly mention that he partook of the

dangers, and should therefore share in the glory of the illustrious voyage to Cadiz [see Hackluyt's *Collection*, and Cayley's *Life of Raleigh*]; and that old Churchyard, in his *Challenge* alludes to

“ A book of a sumptuous shew in Shrouetide, by sir *Walter Rawley*, sir *Robert Carey*, mr. *Chidley*, and M. ARTHUR GORGE, in which book was the whole seruice of my L. of Lester mencioned, that he and his traine did in Flaunders, and the gentlemen pencioners proued to be a great peece of honor to the Court: all which booke was in as good verse as euer I made: an honourable knight dwelling in the black friers can witness the same, because i read it vnto him?”

*To the High and Illustrious Princesse,
The Lady Elizabeth of Great Brittain,
Duchesse of Bauiere, Countesse Palatine of Rheine,
and chiefe
Electresse of the Empire*

MADAM,

Among many the wortheie Chancellors of this famous Isle, there is obserued in Sir *Thomas More*, and Sir *Francis Bacon* an admirable sympathy of wit and humour: witness those graue monuments of inuention & learning, wherewith the world is so plentifully enricht by them both. I will instance onely in the conceaued *Vtopia* of the one, and the reuealed *Sapientia Veterum* of the other; Whereof the first (vnder a meere Idea of perfect state government) contains an exact discouerie of the vanities and disorders of reall Countries: And the second (out of the foulds of Poeticall fables) laies open those deepe Philosophicall mysteries, which had beene so long lockt vp in the Casket of Antiquity; so that it is hard to iudge to whether of these two wortheies, Policy and Morality is more behoulding. I make no question therefore but this obseruation (touching the parallel of their spirits) shal passe so currant to succeeding ages, that it will be said of the as in former times pronounced of Xenophon & Plato, *Fuere aequales*.

And for this Booke that I humbly present to your Highnes, which so eminently expresseth its owne perfection, in me it would seem no lesse a vanity to giue it attributes of glory and praise, then if I should lend spectacles to

Lynx, or an eye to *Argus*, knowing it needles to wast guilding on pure Gould, which is euer best valued by its owne true touch & luster. But to descend to my selfe, that doe now lay before your Princely censure the Translation of these excellent and iudicious discourses, so barely wrapt vp in my harsh English phrase, that were by the Author so richly attired in a sweet Latine stile: I must therein flie to the sanctuary of your gracious acceptance. In which hope securing my doubts, doe with all reuerence kisse your Princely hands: Remaining euer readie to approue myselfe

Your Highnesse
most dutifull and most
deuoted Seruant

Arthur Gorges.

To the Booke.

Rich mine of Art: Minnion of Mercury;
True Truch-man of the mind of Mystery.
Inuentions storehouse; Nymph of Helicon:
Deepe Moralist of Times tradition:
Vnto this Paragon of Brutus race
Present thy seruice, and with cheereful grace
Say (if Pythagoras beleeu'd may bee)
The soule of ancient Wisedome liues in thee.

The original work of Lord Bacon's is too well known to admit of any extracts from this translation.
March 28th 1815.

A new booke of destillatyon of waters, called the Treasure of EVONYMVS, containing the wonderful hid secrets of nature, touching the most apt formes to prepare & destill Medicines, for the conseruation of helth: as Quintessence, Aurum Potabile, Hyppocras, Aromaticall wynes, Balmes, oyles, Perfumes, garnishing waters, & other manifold excellent confections. Whereunto are ioyned the forms of sondry apt Furnaces, and vessels required in this art. Translated (with

great dilligence, & labour) out of Latin, by Peter Morwyng felowe of Magdaline Colledge in Oxforde.

Whereunto is added a profitable Table or Index for the better finding of al such waters as serue us wel for medicines, us also for the principal matters or other, conteyned in the booke.

Imprinted at London by John Day, dwelling ouer Aldersgate, beneath Saynt Martines.

Cum priuilegio Regiæ Maiestatis.

Colophon.

Imprinted at London by John Day, dwelling ouer Aldersgate beneath S. Martins.

the fyrst of June.

1565

Cum priuilegio Regiæ Maiestatis.

Black Letter. 10 leaves—pp. 408—Index and wood-cut shield. 8 leaves.

John Day to the Christian Reader, two pages. “And because thauthor (whose name I spare to manifest, for feare of enuious detracters) do in many places of this his work, send the Reader vnto *Philippe Vlstadius & Brunswick*: therfore I wil with expedition (if this my labors shalbe thankefullye accepted,) also publish them, sparing neither laboure, diligence, or charges for theyr perfection, and also thy necessary vse.—At London. the 2. of May. 1559.”

The preface of the author to the Reader, ten pages. “At *Padway in Italy* in our time was founde a most aunciente monument, namelye an earthen pot, hauing written vpon it this Hexasticon,

Plutoni, &c.

This sacred to God Pluto (theues) ware that ye touch not,
Unknown is it to you all, this that is hid in a pot.

For the elements hath ishut vp digested with much paine,
 In this smal vessel the great Olibius certayne,
 Plenty with thy frutefull horn as a gard be thou presente,
 Leaste the price pearish of this liquor most excellent.

Within this pot was another litle pot with the inscription of these verses.

Abite hinc pessimi fures, etc.

Away frō hēce ye mighty theues, trudge els where & go by
 What seek ye with your spying eies, why do ye pore & pry,
 Hence with your hatted Mercury, and with his rod also.
 This gift is sacred by the greatst vnto the greatest Ploto.

Again, within this little pot was founde a light yet burning betweene two Phials, the one of Golde, the other of Siluer, ful of a certayne most pure liquor, by the vertue wherof they beleue that this lighte hadde burnte manye a yeare."

67

From Stephen's World of Wonders.

LONDON, 1607.

Page 149.

But to come to moderne examples, and first to begin with fratricidie, we had in the yeare 1545 a very memorable (but a lamentable) example of one John Diazius* a Spaniard borne in Cuence in the kingdome of Toledo, whom I knew at Paris, where all godly and learned men had him in as good account as any stranger that set foote in France these many yeares, being for his faire conditions and sweet behauiour as it were another Abel. But let us heare how he met with his Cain. After that he had made good proficiency in the study of Diuinity, and attained to

* Edward White had a licence for printing "in 1577, A faithfull relaçon of a most horrible murder comitted by Alphonse Diazius, a Spaniard, on the bodie of his brother Ihon Diazius."

the knowledge of the Hebrew toong, he could find no relish in the Romish religion ; whereas before he had bene plunged in it vp to the hard eares, after the Spanish fashion (I always except the Marranes :) which change so displeased his brother Alphonsus, who was then at Rome (where he had bin a pettifogging sumner in the spirituall Court for diuers yeares) that after he had intelligence thereof, he could neuer rest nor be at quiet with himselfe. For hauing sought him at Ratisbone, and finding him not he went to Newbrough a citie in Germany, vnder the dominion of the Count Palatine of Rhene, where after he had communed with him a long time, perceiuing that it was not possible to draw or diuert him from his opinions, neither by menaces nor promises, nor any other remonstrances, he made semblance as though himselfe had bene caught by his brothers reasons, and won to the bent of his bow, purposing by this subtill deuce to draw him along with him to Trent (where the councill was then holden) and from thence to Rome, and so to Naples, telling him that he might beuefite himselfe much better in those parts then in Germany. Which counsell of his, though John Diazius approued and liked well, in such sort that he was halfe perswaded to follow his carnall motion : Notwithstanding being loth to do any thing without the aduice of those religious and learned men appointed for the conference at Ratisbone (of which number Martin Bucer was one) he acquainted them therewith ; who hauing Alphonsus in iealousie, and doubting that it was but the copie of his countenance and that he did but counterfet a conuert, to the end he might peruert his brother, they al with one consent vtterly disswaded him from it. Alphonsus being thus frustrated of his hope, intreated him to beare him companie onely to Auspurge : from which also being disswaded by them, he determined to leaue him, hauing one onely man with him, who afterwards serued him in stead of an executioner as

by and by we shall heare. Hauing then exhorted him to continue constant in the profession of the truth, and shewed him all tokens of brotherly love, kindly taking leaue of him, and forcing a peece of mony vpon him, he left him at Newbourgh, and tooke his iourney to Auspurge from whence returning backe againe to Newbourgh the next morning, and leauing his horses at the towns end with a good fellow (whom he kept for the purpose) he came to the house where his brother lodged about the breake of day; where his man knocked at the gate, and enquired of a boy that came to the doore for one John Diazius, saying that he had a letter for him from his brother Alphonsus. Whereof he had no sooner intelligence, but he leapt out of his bed from a friend of his, and casting his night-gowne about him, went out of the chamber into a withdrawing roome wither he had appointed the messenger to come; his brother Alphonsus staying in the meane time at the staires foote. The messenger being entred in deliuered his letter: where as he was reading it at the window (for it was not yet cleare day) he standing behind him, strooke him into the right temple with a hatchet which he had vnder his cloake: the violence of which blow was such that it gaue him no leasure to tell who had hurt him. The bloody butcher then fearing lest the body now ready to breathe forth the soule, should make a noise as it fell to the floore, layd it downe softly on the ground and leauing the hatchet deepe in his head returned to Alphonsus his master expecting him at the staires foot as hath bene said. Diazius his freend (who was all this while in bed) suspecting that all was not well, rose vp to see where he was, and what he did. And he was no sooner come into the withdrawing roome, but he heard the spurres of the murtherers at the staires foot: and because he knew not whether they came vp or went downe he made the doore fast at the staires head. But (alas) it was too late, as he knew shortly

after by that pitiful spectacle which presented itselfe to his view, not without horror and fearfull astonishment, as you may well imagine. But as soone as he could recouer himselfe, he drew neare to the corps lying vpon the ground, folding his hands and lifting vp his eies to heauen as though he were praying. Thē pulling the hatchet out of his head he perceiued that he had some life in him; in which estate he continued the space of an houre: so that when he heard any man call vpon God, he made some little signe with his eyes. This done he called to those of the house, to the end that they might be witnesses of this so pitifull a spectacle. Now what punishment was inflicted vpon these wicked murtherers, it is vncertaine, albeit most are of opinion that they escaped scotfree, for that the Emperour Charles the sixth at the Popes intreatie writ in their behalfe, that their inditement might be deferred for a time, and that he with his brother Ferdinando (vnder whose iurisdiction they were taken) would haue the hearing of the matter themselues. How euer it were constant report goeth, that certaine Spaniards at Inspruck were not ashamed to say that there was no euil in this murther, and that he which murdered an heriticke, was ipso facto absolved by the Pope. Let us now heare another like vnto this in substance, though much differing in circumstance: I say like to it in substance, in that one brother murdered another but much differing especially in one circumstance, which may haply make it seem as strange as any murther committed these many hundred yeares. By this circumstance I vnderstand the non-age of a Cain murdering his innocent brother Abel. For I heard it reported, that about the yeare 1547. a child in a village of France neare Dammartin in Guole, who was but fve or at the most sixe yeares of age conceiued such hatred against his brother because he had the greater peece of bread, that he stabbed him forthwith with a knife which he had in his

hand, & slue him. In which story we may as in a crystall behold the wicked seeds of sinne, which naturally breed and (as it were) spawne in our hearts, not only in our non-age or infancie, but as soone as we are crept out of the shell and bewrayeth itselfe when we come to haue the least vse of reason."

Page 153.

And haue we not examples (on the other side) of parricides, that is, of children murthuring their parents? Yes (God knowes) and that euen in France itselfe which had lamentable experience hereof not long ago. For Anno 1565. Septemb. 28. this accursed enemy of mankind had such power and command ouer a young man dwelling in Chastillon sur Loing (a gracelesse griffe vnworthy to grow vpon such a stocke) that he caused him to take vnto him the heart not of a man but of a beast, nay worse then of any brute and sauage beast in committing so cruell and so vnnaturall a fact. And for as muche as the Lord of the said place (a man for his vertues, especially his wisdom, admired at this day and beloued of all men) hath thought good to publish this storie in print: I hope it wil not be taken amisse, if treading in his steps, I here make a short abstract and abridgement thereof. The storie is this. Iohn Guy the sonne of Eme Guy a capper in Chastillon sur Loing, had bene a very loose leud boy, and a notable vagabond euen from a child: in which dissolute courses he had bene fleshed and animated by the ouer-great indulgence of his father. Now it happened vpon a Saturday (the day before specified) that swaggering abroade and keeping reuel rout (as his maner was) he came not home till very late in the euening: whereupon his father was exceedingly incensed against him, and told him, that seeing he continued his reuelling in this sort, there was no remedie he must thrust him out of doores. Whereunto he answerd

very boldly and saucily, that he was readie to be gone if he had his apparell. These speeches thus passed ouer his father went to bed. Howbeit he was no sooner layd, but he was inforced by menacing threats to commaund him silence, considering his round replies in that fierce and furious manner. In the end, seeing all was in vaine and that his menaces nothing auailed; being no longer able to endure his long and proud replies, he rose in great anger to correct him for his saucinesse. Now when he perceiued his father comming towards him in that maner, with intent to beate him, he caught hold of his sword which hung in the chamber, and therewith ran him through in a trice, so that he sunke downe presently crying out that he was slaine. The neighbours amazed at the crie, came rushing in, and the Iustice shortly after, where they found the poore man lying all along in the place, expecting nothing but present death, which arrested him not long after; and his sonne standing by him dressing himselfe (his sword lying by him all on a goare bloud) who notwithstanding that his father moued with compassion, and forgetting his vnnaturall dealing and crueltie towards him, had willed him to saue himself, saying, Saue thy selfe, Saue thyselfe my son I forgiue thee this my death; and that his mother also had perswaded him thereunto yet God in his iust iudgement so held him backe by the reines of his Prouidence, that he had not the power to stirre a foote. Being then demaunded of the Iustice, what had moued him to kill his father in that vnnaturall and barbarous manner; he answered that he neuer meant to kill him, but that he might thanke his own heate and hastinesse, in running so desperately vpon his sword which he held in his hand onely for his owne defence. This is the historie as touching the fact.

Page 301.

The Albe and surprise white, do note
 A life withouten staine or spot.
 The horned Myter represents
 Full knowledge in both Testaments.
 The gloues that bene all new and white
 Handling the Sacraments aright.
 The Crosiers staffe most plainly shewes
 Reducing of their strayed ewes.
 The crosse, bookes, scripture, do portend
 Of mens desires the doubtfull end.
 Behold what trust and deepe deuises
 These prelates haue in their disguises.

Page 328.

There be things three do well agree
 The Church, the Court, and destinie ;
 For none will ought to other leaue
 The Church from liue and dead doth reauē ;
 The Court takes both the right and wrong ;
 And death takes both the weake and strong.

Page 328.

The cleargie falsly sings the Tenors straine,
 The Peers ylike the Countertenor sing :
 The Commons toyle the Tenors note sustaine,
 Vnlesse the Countertenor ayd do bring.

Page 329.

Since that Decrees had wings ygot
 And dice vpon the boord were brought,
 Since Monkes did faire on horseback trot,

And souldiers were with mailes yfraught,
The world hath bene too bad for naught.

Page 329.

When those good sirs that serue the Parish cure
Forbid repairing to their offering,
And charge that no man crownes or pence shall bring,
Vpon the paine of some deepe forfeiture :
And when all theeues forraine or neighbring nigh
On lofty gallow trees shall hang on high,
Then shal you see (ô who so long can bide ?)
The good dayes coming of the blessed tide.

Page 331.

The Carmelite and Jacobine
And their brethen Cordeliers
When they haue tipled in the wine
Till it come out in teares :
Say straight, that's for the soules, &c.

Page 357.

Liset mounted on his moyle,
As he went along the way,
Came where an hog on burning lay.
His mule began straight to recoile,
As if she did the fact detest,
Or fear'd to hurt her fellow beast.
So long, so farre she backward fled,
That Liset spurd her till she bled.
Yet still perforce she drew him backe.
Vntill he tooke another tracke.

Thou measell wretch, with sauce-fleume face
 Of this our age the iust disgrace :
 Thy beast cannot abide an hog should bren
 And yet thou taks't no ruth on liuing men.

At page 219 of this curious volume, occurs an additional title, *The Second part of the Preparative Treatise to the Apologie for Herodotus*. London Printed for John Norton, 1607, and inscribed To the Hon. Knight Sir Robert Rich, and to the worthy gentleman Maister Henry Rich his brother: Sonnes to the right hon. the Lord Rich.

68

The Christen State of Matrimonye. The orygenall of holy wedlok: whan, where, how, and of whom it was instituted and ordeyned: what it is: how it ought to proceade: what be the occasions, frute and commodities therof. Contrary wyse, how shamefull and horrible a thinge whordome and advoutry is: How one oughte also to chose hym a mete and convenient spouse to kepe and increace the mutuall love, trouth and dextie of wedloke: and how married folkes shulde bring up their children in the feare of god. Translated by Myles Coverdale. 12mo. fo. lxxviii. and a Table of Contents.

Of the small black letter tract, of which the above is the full title, the last leaf of the Index is wanting, and the date therefore (as deducible from this particular copy) unknown. But, if the crimes and sins of a hyper-civilised nation were within the

reach of moral expostulation, the daily papers, which blazon almost continuously the prevalence of *wickedness in high places*, and the records of Doctors' Commons, would but too forcibly demand a republication of it's antiquated precepts. Not that even the special profligacy here alluded to is, necessarily, confined to ages of extraordinary refinement: for thus writes

The autor to the Christen Readers.

' Amonge other grevous synnes and shameles blasphemies, which in this last evell and perelous tyme have sore increased (halas therfore) and prevayled into a great nombre. This is not the leest, I meane advourtye with shameles whordome, and all maner of unclennesse in vayne wordes and unchaist workes. All this now commeth, because that such vyces beare nomore theyr owne right names, and therfore doth no man esteme them as they are in them selves and in the sight off God. The bloody murthurer (I nede not here to speake of a rougher name) is called a good bold man of his handes. The usurer is named a good honest man. To be droncken, is to be mery, to commytte whordome, is called as much as to exercise the worke of man, and to do as yong folkes that can not lifte them selves up unto heaven. Many there be, that boast them selves of advourtye, yee many make but a jeast, mockage, and sporte therof. To cast out unclenly wordes, and to synge vayne songes off ribawdry, is called good pastyme. yee in many places (the more pite) it is come so farre, that these and such like vyces are counted no synne, nether is ther any thyng rekened for synne in a maner save onely to talke of god and his trueth.

' For no man is despised, reproved and resisted for quareling,

usury, whordome, swearing, lyeng, dronckennesse, glotony, vayne songes, wordes, talkynges and gestures. But yf a man speake of god, and reprove such conuersation for a vayne and ungodly lvyng, or do synge of god, or medle with such songes as are made of the gracious work of the holy gossell, agaynst falshode, ypocrisy, ydolatrie and vyce. He maye not be suffred, he shall soone be despysed as one that slaundreth honest folkes, and medleth with new straunge thynges. Wherefore seyng that such vyces have lost their own right names: and shame is become honestie, we hath this frute therof, that the unclennesse of shamefull whordome and advowtrye, is now become altogether comen and shamelesse in the world. For though some now onely of an evell custome, some thorow the ignoraunce of gods worde, resorte after ungracious company and foolish pastyme, yet for the most parte do they folow whordome and advowtrye in ydillnesse even of a shamefull wicked purpose.

‘ They also that lyve in wedloke, and comytte nether whordome nor advowtrye, lyve yet so miserably in other poyntes, that thorow their conversation nether god is praysed, nor themselves set in quyetnesse of conscience, nether are other men edified ther bye. Here of springeth now an horrible blasphemye in the whole congregacion of all estates and lifes. For the children that are brought up in such abhominacions, and have sene nothinge but vyce (whan they also come to mariage and comen offices) lyve as they have lerned, sene, and are accustomed, even fleshly, shamefully, vaynely, rudely, unfrendly, unmanerly, unchristenly, and plante none other thing save onely that which they have of them selves. This commeth also, because that wedloke is not kepte as it ought to be, and because it proceedeth evell, even without god, and agaynst the lawe of equitye.

‘ Many knowe not who dyd institute and ordeyne holy wed-

loke nor what wedloke is nether for what intent it ought to be embraced. Many haue respecte onely unto goodes, that they maye be riche, or come in to great frendshippe and make an hand. Many take wedloke upon them as another comen custome, because that (after the course of the world, they wyll do as other folkes.

‘ Trueth it is, that in many places there is earnest preaching agaynst such abhominacion and vyce, but the worde of preaching prospereth not on every syde. For all domynions, cities, countrees and people will not geve place to the holsome doctryne of the gospels. For as much also as that which is written, endureth longer and goeth further than it that is spoken, therefore haue I gathered this boke concernyng holy wedloke, and sent it out in wryting : specially to the confusion, dyminishing and waistinge of all the for sayde unclennesse : to the honoure, prayse, commendacion and plantinge of true clenness, for the good instruction of symple maried people : to the intent also that wedloke maye well proceade and be kepte, and that nothinge be done amysse thorow ignoraunce or evel custome or for fault of doctryne. To the intent also that all vertue and honestie maye prevayle, and that men may walke soberly according to the commaundement of the lorde. For this is the will and commaundement of the lord (as Paul saieth) even that we shulde be holy, that we shulde refrayne from whordome or unclennesse, that every one of us know how to kepe his vessell in holynesse and honour, not in the lust of concupiscence as do the heithen which know not god. For this intent is all oure enterpryse, that true chastite and clenlynesse maye be describied unto every man, and that filthye condicions maye be avoyded. God graunt his grace therto. Amen.’

That among the twenty-five Chapters, of which it consists, one (the twelfth) should be directed a-

gainst the Pope, might perhaps naturally be expected not only from the prohibition against Marriage laid upon the Catholic clergy, but more particularly as the Translator Myles Coverdale (subsequently Bishop of Exeter) rocked the very cradle of the reformation by translating the whole Bible into English in 1535.

The Fifteenth Chapter too, on the choosing a proper consort, is very sensible and methodical; distributes the riches of man under three heads—of the mind, the body, and temporal substance: observing of the first,

That “there is little good to be looked for, whereas is ungodlynnesse and despysinge of gods worde”; and of the last “the hiest nobilite and most worthy commendacion is to be noble in vertues, in good workes, maners and condicions. Whosodoth come also of noble parentes, is the more to be reputed. But to be a gentle borne, and to use himselfe ungently is even as much as to shame himselfe and his. There haue bene found many which came of a lowe birth, but they garnished their kynred so with vertues and noble actes, that they and their stocke attayned to great prosperite. There are many this daye that come of famous houses and noble parentes, but they leane too much to theyr birth; yee they are wilfull mynded, and thynke that (because of their nobilite) they maye do what they list, and that their doynge becommeth them well, and yet are they so noble (that is, they so excell) in all vyce and abhominacion, that they bring them selves to dishonoure, and to contempte and hatred of all men.”—“But specially and afore all other thinges,” he adds, “we must faithfully with ferventnesse and stedfast

belefe (without ceassyng) make oure intercession and prayer unto god, to whom all hertes are open and knowne, that he will not suffre us to go amyse, but (as a father) helpe and gyde us to a right mariage, in the which we maye lyve honestly and prosperously (even as we ought) to his honoure. For it is god onely that provydeth the mariage, that hath the hertes in his hande, and that geveth the will, as it is saide in the chapters afore.”

The Reader, however, may not be displeased to see the titles of the different chapters.

1. *The begynninge and first origenall of holy wedlock; whan, where, how, and by whom it was ordeyned and instituted.* i
2. *What wedlok is.* — — — — — iiii
3. *The declaracion of wedloke thus discrybed.* — — — — — v
4. *The right couplyng together of Christen folkes in mariage.* vi
5. *To a right mariage, must children also have the consent of their parentes.* — — — — — vii
6. *The parentes ought not to constrayne theyr children to matrimonye, nether to mary them afore thyr tyme.* — — — — — x
7. *Such degrees of consanguynite and affinite as are forbydden and inhibited.* — — — — — xi
8. *Whether these degrees were onely forboden the Jewes, and not us and all other.* — — — — — xviii
9. *Of the just consent of bothe the partyes into wedlok, and how mariage ought to be fre and not compelled therto.* xx
10. *The occasions of wedlok; why and wherfore it shulde be contracted.* — — — — — xxii
11. *The ende, frutes and commendacion of holy wedlok: how blessed, honourable, and good a thinge it is.* — — — — — xxv
12. *That the pope, in forbyddinge the spiritualite to mary, hath done agaynst God, agaynst honestie, and agaynst right.* — — — — — xxvii

13. *How shamefull, vycious, and abhominable, the synne of whordome is.* — — — xxxi
14. *How shamefull and wicked a thing advowtrye is, and how it hath of olde tyme bene punished hitherto.*
15. *How one that intendeth to mary, shulde chose a mete, honcst, and vertous mate.* — — — xli
16. *Of the weddinge.* — — — xlviii
17. *Of the first cohabitacion (or dwelling together) and love of maryed folkes.* — — — lii
18. *Howe the love, faithfulnessse, and dutic of married folkes maye be kepte and increased.* — — — lvi
19. *Of convenient carefulnes, and just keping of the house lyke cristen folke.* — — — lxiii
20. *Howe married persones shall behave them selves not onely in workes of mercye, but also in the crosse and adversyte, and with theyr servauntes.* — — — lxvii
21. *How chyl dren shuld be well and godly brought up.* lxviii
22. *Chyldren where unto they be apte, let them lerne that science or handy craft.* — — — lxxi
23. *On women's aparel.* — — — lxxiii

“Cyprian sayeth that wemen, albe it they be ryche, yet therefore ought they not to use the more ponpe and pryde, but to knowe those onely to be riche which are earnest in goodly workes and helpynge the poore. A shamefull and blasphemous thyng it is, to weare sylver, golde, velvets, and sylkes, and to suffer the poore to want clothes and fode. Yee she that prouedly decketh her selfe, destroyeth hyr own soule, and geveth other folkes occasyon of destruccyon. For she stereth up evell affeccyons and lustes in them that beholde hyr; yee suche one is poyson and swearde to them that see her. Nether may suche gorgyouse flaringe prowde wemen be judgéd godly nor honest.”

24. *How daughters and maydens must be kept.* — lxxv

25. *Of divorce.* — — — — — lxxvi

FRS. WRANGHAM.

69

The Life and death of Dr. Martin Luther, the passages whereof have bin taken out of his owne and other Godly and most learned mens writings, who lived in his time.

London. Printed by I. L. for Iohn Stafford, and are to be sould at his shop in Chancery Lane, ouer against the Rolles. 1641. 4to.

This is a translation by Thomas Hayne, an eminent grammarian, of Melchior Adam's life of the great reformer; and as the volume contains many anecdotes not generally known, and the book (from whatever cause) is seldom met with, it may be worth while to give some extracts from it.

The translator's example was not necessary to shew us how readily the mind receives impressions advantageous to favourite subjects, and even sometimes admires the friend for qualities foreign to his nature. Critical knowledge in the Hebrew language was not among Luther's various learning; nor was temperance in controversy the habit of his mind; but, in his epistle dedicatory, Hayne tells us "in regard that Luther studied and read, as Professor, Philosophie of divers kinds, was versed in

the fathers, and in Aquinas, Scotus, Occam, and other schoolmen, and attained to the Greek and *Hebrew tongues*; he was thereby enabled *rightly, and soundly, and gravely*, and not ignorantly, rashly, or humourously to judge of these studies, and of their use in theologic." Hayne goes on, "it was also very commendable in him, that he disliked railing discourse &c.";—what would his opponents Tetzal and Eckius say to this, or even his friend *desiderius Erasmus*? Gentleness was not the characteristic feature of Martin Luther's mind, nor could his great objects have been obtained by the *suaviter in modo*. Melchior Adam has described him better, so to him let us proceed.

Luther was born at Isleben (in Upper Saxony) an: dom: 1483, Nov: 10th, at 9 o'clock at night on St. Martin's day; and *was thence called Martin*. The father of George Æmilius first put him to school, as Luther himself asserts. Afterwards he was educated at Magdeburg, thence he removed to Isenach, where his mother was born, and afterwards to Erfurth, where in 1503, or 1505, he became Master of Arts, and lectured in philosophy. He entered, in 1504, into the college of Augustine Monks at Erfurth. "It is said that in this college Luther in his younger years fell into a most violent disease, in so much that there was no hope of life;

and that an ancient Priest came to him, and with these words comforted him. *Sir, be of good courage for your disease is not mortal : God will raise you up to be a man who shall afford comfort to many others.* At the first, the monks handled him somewhat harshly, whilst he performed the office of the *Custos*, and was compelled to cleanse the unclean places : as also to walk up and down the city with a bagge or wallett. But upon the request of the universitie, of which he had been a member, he was eased of that Burden."

In the year 1507 he put on the priests' hood : the first mass which he celebrated was May 2nd. He went in 1510 to Rome, where the manner in which he saw Mass celebrated seems to have disgusted him with the ceremony. In 1512 he was made doctor in divinity, at the charge of his future friend Frederike Elector of Saxony ; nor was it long before his penetrating and sanguine mind, interpreting scripture for itself, gave symptoms of those changes which he was eventually fated to perfect. It was not, however, till 1516, when Tecelius brought indulgences to be sold in Saxony and Misnia that Luther's opposition to the rites and authority of St. Peter's chair broke openly forth. The progress and consequences of this opposition are so well known and felt, that it would be impertinent on

this occasion to detail them ; the circumstances are, however, related by Melchior Adam with much minuteness, and if old books were reprinted *to be read*, the present volume might for its interest claim precedence over many that have been recently revived. Some of the insulated particulars are strikingly illustrative of Luther's sturdy character. Among other things, when Eckius opposed Luther's conclusions with obilisces, or marks of disgrace, Luther opposed to them his astericks or marks of approbation.

When the Elector of Saxony requested to hear the judgment of Erasmus concerning Luther, and wondered that so great and extreme hatred should be raised by some Monks and the Pope against Luther, whose life and carriage he conceived to be commendable and his doctrines not impious ; Erasmus answered that, his highness need not wonder at that for *Luther had*, in his disputations, *dealt against the Monks bellies, and the Pope's crown.*

When Margaret, aunt of the Emperor Charles the 5th. demanded of the elders of Louvain what sort of man Luther was ? and being told *he* was an unlearned Monk,—she answered, “why then see that all you learned men, being a great multitude, write against that one unlearned fellow : and doubtless the world will give more credit to many of you

being learned than to him being but one and unlearned."

The Emperor summoned Luther in March 1521, to attend the court at Wormes, giving his assurance of safe conduct; many, however, dissuaded the reformer from attending, instancing the fate of Huss and Sanavarola. Luther, however, disregarded their advice, and exclaimed, "if there be as many devils at Wormes as there are tiles on the houses, still I will go!"—It is said that the Duke of Bavaria's jester met Luther, at his entrance into the city, with a cross, the custom at funerals, and sang with a loud voice, *welcome comest thou hither, and much desired of us, who sat in darkness.*

In 1521 he retired to a house seated in the midst of a wood near Isenach, where, taking upon himself the name of *Junker George*, he lived in disguise and obscurity for ten months; and

In those woods, exempt from publick haunt,
Found tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

He too, like the banished lords in the forest of Arden, indulged in field sports, though the death of the "native burghers" grieved him not a little. What then,—

Did he not moralize this spectacle?
O, yes, into a thousand similes.

His moralizations, if not so poetical as those of "the Melancholy Jaques," are sufficiently characteristic of Luther to merit transcription. "I was a hunting two days, to see that lordly but bitter—sweet sport. The sport is meet for such as have nothing else to do. There did I contemplate as a divine amidst their nets and dogs. Nor did the outward appearance of the game more delight me than what I conceived by it move me to pitie and griefe. For what could this sport signifie and resemble, but by the dogs wicked Popish divines; and by the nets the cunning tricks and wiles by which they seek to catch harmlesse Christians, as hunters those silly animals. This was a most evident mysterie of the pursuing of plain hearted and faithfull souls. Yet was there a more cruell mysterie presented to me; when by my meanes, we kept a young hare alive, and put her into my coates sleeve, and so left her. In the meane time the dogs finding it broke one of her legs, and taking her by the throat as she was in the sleeve stopt her wind. Thus it is with Satan and the Pope, who cruelly destroy poor souls without regard of my paines to save them. I was by this time weary of this sport, and thought *that* more pleasing where beares, wolves, boares, foxes and such like savage creatures are strook dead with darts and arrows.

It comforted me again (for I took it as a mysterie & resemblance of salvation) that Hares and harmless creatures are taken by men, and not by Beares, Wolves and ravenous Hawkes who resemble Popish Bishops and Divines: because by these may be signified a devouring by Hell,—by those an eating of them as food from Heaven.”—This extract is singularly characteristic of Luther’s ardent mind,—which did not long

“ brook these unfrequented woods,”

but urged him back into the theatre of action; and, without the knowledge of his friends, he suddenly quitted this seclusion, which he called his *Palinos*, and returned to Wittenberg. In 1524, he threw off his monk’s hood,—and the year following, “to grieve the world of Papists and the devil,” he unexpectedly married Catherine de Bora, a nun, by whom he had several children, Henry the 8th of England styled Luther’s marriage with a Nun “incestuous,” and in his controversy with the reformer said that Luther could not have committed a sin of a higher nature. So much for the conscience of this lustful and sanguinary tyrant; who obtained the title of “Defender of the faith” for writing *against* Luther; and whose successors *retain* the appellation for their maintenance of Luther’s doctrines.—The reformer in 1539, wrote a book “con-

cerning Defence lawful &c," in the preface to which he says, "The Pope, by calling a councell doth play with the church of Christ as *they* do with a dog who offer him a crust of bread on the point of a knife, and when the dog taketh it, knock him on the nose with the handle thereof to make such as see it laugh." To be sure, as Dryden expresses it, there is much "horse-play in this raillery."—The night before he died (17th feb. 1546) he deliberately gave it as his judgement "that we *should* know each other after death." His person is thus described by Melchior Adam. "He was of an indifferent stature, of strong body, of so lion-like a quicknesse of his eyes that some could not endure to looke directly upon him, when he intentively beheld them. They say that one of mild spirit, who could not endure in private to talk with Luther, was courteously used by Luther; yet was so pierced with the quicknesse of his eyes that being amazed he knew no course better than to run from him. His voice was milde but not very clear, whereupon, when on a time there was mention at table about Paul's voice, which was not very perfect and full, Luther said *I, also, have a lowe speeche and pronounciation*; to whom Melancthon answered, *But this small voice is heard far and neere.*"

Hayne's translation is accompanied with poetical

compliments by Quarles and Vicars; there is also prefixed a well executed portrait of Luther, engraved by Holtman; which strongly resembles a picture of the great reformer in the Burghley collection, attributed,—who shall say on what authority?—to Kranach.

S. T.

70

The Forest, or collection of Historyes no lesse profitable then pleasant and necessary, doone out of French into English by Thomas Fortescue. Aut utile, aut inundum, aut utrumq. Seen and allowed. Imprinted at London by John Day, dwelling over Aldersgate. 1576. Quarto. b. l.

The Epistle dedicatory ‘*To the worshipful Iohn Fortescue Esquire Maister of the Queenes Maiesties great Garderobe?*—four pages—in which the translator says this work was “written in three sundry tungs, in the Spanish first, by Petrus Messia a Gentleman of Siuile, and thence doon into the Italian, and last into the French by Claudius Gruget late Citizen of Paris.”

To the gentle Reader. three pages.

An advertisement written by the Translator to his Booke. 72 lines in verse, three pages.

The collection of Historyes. 152 folios.

A Table of all the matters contained in this Book. 3 folios.

71

Poem by George Wither.

[from *Smith's General History of Virginia, New England, and the Summer Isles, folio, 1627.*]

*To his friend Captaine Smith vpon his description
of New-England.*

Sir; your Relations I haue read : which shew,
 Ther's reason I should honour them and you :
 And if their meaning I haue vnderstood,
 I dare to censure thus : Your Proiect's good ;
 And may (if follow'd) doubtlesse quit the paine,
 With honour, pleasure and a trebble gaine ;
 Beside the benefit that shall arise
 To make more happy our Posterities.
 For would we daigne to spare, though 'twere no more
 Then what ore-fils and surfets vs in store,
 To order Nature's fruitfulnessse awhile
 In that rude Garden, you New England stile ;
 With présent good, ther's hope in after-daies
 Thence to repaire what Time and Pride decaies
 In this rich Kingdome. And the spacious West
 Being still more with English blood possest,
 The proud Iberians shall not rule those Seas,
 To checke our ships from sailing where they please ;

Nor future times make any forraine power
 Become so great to force a bound to Our.
 Much good my minde foretels would follow hence
 With little labour, and with lesse expence.
 Thriue therefore thy Designe, who ere enuy :
 England may ioy in England's Colony,
 Virginia seeke her Virgin sisters good,
 Be blessed in such happy neighbourhood :
 Or, whatsoere Fate pleaseth to permit,
 Be thou still honour'd for first mouing it.

George Wither, è societate Lincol.

72

ON THE WORD *vilipend*.

“ Even Dryden, who speaks with proper respect for Corneille, *vilipends* Racine.” *Letter to Lord Holland* by the Rt. Hon. C. J. Fox, contained in the preface to *A History of the early part of the Reign of James the second*.

The noble editor observes that his illustrious uncle “ often used this word in ridicule of pedantic expressions.” But had Lord Holland known that it was a genuine english archaism, and sanctioned in its use by Chaucer, he would probably have admitted the application as a term of ridicule to be unappropriate.—That it was in use at a lateër period is evidenced by the following extract “ To conclude, the King is wronged if but *vilipended* in thy thought.” *The Death of Charles the first lamented with the Restauration of Charles the second Congratulated*. 1660, page 101.

Stephens' Satyrical Essays.

[Continued from page 272.]

Lastly, it is apparent by the Tower-rowles, that (during the raigne of Edward the fourth) one Thomas Burdet an Englishman, being somewhat innocently condemned to death (about captious tearmes ignorantly vttered) in his way to death espied his eldest sonne, whom (before) hee disinherited: him therefore hee penitently receiued; and hauing now confessed seriously, that hee felt Gods wrath vpon him onely to punish that vn-naturall sinne: Hee humbly beg'd forgiuenesse of God and of his sonne. p. 99.

The deepest Poets haue neglected verse, I meane the polish- ed forme of verse: but I would sooner loue such workes in prose; and heartily intreate such writers, euen for their own dispatch sake, and the readers also, to abandon Poetry, except they can avoyd that crabbed stile and forme, which weakens any readers appetite and apprehension. p. 111.

He [a Lyar] is more confident (if hee could bee vncased) in the rare exploits of Rosaclere, and Delphebo, Amadis de Gaule, or Parismus, then the most holy Text of Scripture. p. 220

Some swimming-headed Clarke, who after he hath spent much time in idle Sonnets, is driuen to seeke the tune of Siluer, to make vp his Consort. p. 240.

Hee [a Lawyers Clarke] woes with bawdery in text; and with Iests, or speeches stolne from Playes, or from the common- helping Arcadia. p. 276.

The Mirror of Minds: or Barclay's Icon animorum. englished by Tho. May, Esq. London,

Printed by I. B. for Thomas Walkley, and are to be sold at his Shop, neere White Hall. 1633. sm. 12mo. pp. 10. 380.

The *Argenis* of Barclay was translated also by May, a writer of whom it can with great justice be said that the estimation in which his productions are held is far inferior to what their merit would claim. They should be collected into an uniform edition, although it is not likely, even in this reprinting age, that such a measure would meet encouragement. The present work is inscribed *To the right honourable, Richard, Lord Weston, Lord high Treasurer of England, Knight of the most noble Order, &c.*—four pages—and as a favourable and picturesque example of its composition, I extract the following.

“Greenwich is an ancient seat of the Brittain Kings, her situation is by the Thames side, foure miles from London. A hill there is that ouer-tops the Palace and at a moderate distance of height, takes a faire suruey both of the towne, and riuier. You ascend to the top of it, by other little hills; vpon the summit of the high hill, is a flat of great circuit.

“In a morning, by chance, I ascended thither; no man was neere mee, to disturbe the recreation of my thoughts, which wandred about with delicious freedome. But the wonderful pleasure of the place had almost sooner rauished my minde,

then filled mine eyes with the fairest prospect, not onely in Britaine (but it may bee) in all Europe. A spacious plaine commanding from above the lesser hills, and those hills, enuironing round that lofty plaine, did neither suddenly debarre the prospect, nor suffer the sight to be too much dispersed through the empty ayre; the riuer Thames filling the adioyning fields with a most pleasant fruitfulnessse: and at the foot of the hill, the waues returning in manner of a ring, haue almost made an Iland of it. All along the channell, were ships of all kinds, both for warre and traffique; those, that were neere, I might wholly discern; those that were farther off, or partly hidden, by interposition of rising bankes, appeared to mine eyes by their masts and sayleyards like a naked wood iu the winter time. The whole coast is most sweetly verdant, and the profit of pasture has exempted it from tillage; nor hardly, is there ground any where more abundantly fruitfull for grazing of Cattell. The lands of priuate men after the manner of their country, were fenced with ditches, whose bankes were adorned with rowes of trees: especially the high waies on each side were planted with poplars, that the whole valleyes to him, that surueyed them, from the top of the hill, appeared like continued gardens and walkes of pleasure. But the greatest delight is that so faire a verdancy is almost distinguished into diuers colours: the places, which are farthest distant shadowed by the face of the sky doe seeme of an azure hewe; those which are nearer, and fuller of trees more thick leaued, are of darker colour; the grasse on the ground presenting a thinner, but brighter greene: but the most beautifull object, is London it selfe, esteemed among the fairest of the Cities of Europe, a City of innumerable houses, yet scarcely able to containe her people. For at the other side of the Riuer Thames, it is farre extended, and adioyneth it selfe to the neighboring towns, so that the buildings are continued for foure miles toge-

ther. In all this space not onely priuate houses, but faire Churches of perspicuous height, do euery where display their beauty ; and the middle of the City (like the swelling or bosse of a buckler) is raised by the structure of their greatest Temple.

“ Whilst I was carried away with this sudden delight, I began to recall my minde, and thus to consider with my selfe : What should it be that thus vnawares had rauished mee ? Why should this prospect so wonderfully please ? What hidden force or reason, had thus wrought vpon my miude ? Was it the City of London ? the course of the river ? the mountaines ? or the prospect of the fields, and woods ? None of all these ; but so faire a variety, and the industry (as it were) of Nature displaying her riches.

“ I began then to thinke with my selfe, that there was nothing in the world so exactly beautifull, but at last would glut and weary the beholder, vnless after that manner (as this place was) it were beautified with contrarieties, and change of endowments, to refresh continually the wearied beholder with vnexpected nouelties. And, because the world was to be framed in perfection of beauty, Nature was not forgetful of so great an art. Some countryes shee hath lifted to the tops of mountaines : others, shee hath thrust downe into the valleys ; Some, shee hath scorched with immoderate heat : others, shee condemneeth to extremity of winter ; the residue, shee ordained (though not equally temperate.

The Copie of a letter sent in to Scotlande, of the ariuell and landynge, and moste noble marryage of the moste Illustre Prynce Philippe, Prynce of Spaine, to the most excellente Princes Marye Quene of England, solemnised in the Citie of

*Winchester: and howe he was receyued and installed at Wind-
sore, and of his triumphyng entries in the noble Citie of Lon-
don.*

*Wherunto, is added a brefe ouerture or openyng of the lega-
cion of the most reuerende futher in God Lorde Cardinall
Poole from the Sea apostolyke of Rome. with the substaunce
of his oracyon to the kyng and Quenes Magestie, for the re-
concilement of the Realme of Englande to the vnitie of the
Catholyke churche.*

*With the very cotype also of the Supplycacion exhibited to their
highnesses by the three Estates assembled in the parlamente.
Wherin they representing the whole body of the Realme and
dominions of the same, haue submitted theselues to the Popes
Holynesse.*

*Colophon. Imprinted at London in Fletestrete at the signe of
the Sunne ouer agaynst the Conduit by John Waylande. Cum
priuilegio per septenium. 16mo. folded in eights. A—F.
6 sheets—black letter.*

This minute detail of an important occurrence in english history will interest the reader. To reason upon the consequences that might have resulted to the state, if this marriage had been productive of issue would form a wide field of speculative enquiry. Happily, however, as it may be presumed, for the interests of this country it did not divert the succession to the Crown from Elizabeth, under whose influence literature was fostered, and the arts encouraged.

Some few short verses in this tract, the trans-

lations of various mottos that were affixed to the pageants, exhibited during the passage of the royal bride through the City, entitle Elder to a place amongst our early versifiers.

The lines said to be written by Lord Darnley, afterwards the unfortunate husband of Queen Mary, of Scotland, it would seem are lost, as no relique of his muse is now known, save a poem preserved in *Ancient Scottish Poems from the Bannatyne M S. published by Lord Hailes*—Ritson does not notice his name in the copious list of verse writers which he has rescued from obscurity

To the ryghte reuerende & his very especial good lord, lord Robert Stuarde Bishoppe of Cathenes, and p̄uest of Dūbritane Colledge in Scotland, John Elder his humble orator, wisheth health, and prosperous felicitie.

“Although I haue ben minded diuers times (my very good lord) for to haue writte to your Lordship, such newes as haue occurred here, in time of peace, or els where: yet neuertheles, by reason of vnnaturall warres betwixt both these Realmes of Englande & Scotlande, at whiche tyme I woulde not presume to wryte to forē places and partly, because I could mete with none, which had accesse to the place where you remained, I haue therefore been letted from so doing hetherto from tyme to tyme. And whereas I haue good occasion ministred now to write, by reason of suche most noble newes as are in England at this presēt, I wil so briefly as I maye aduertis you of the same. Therefore your Lordship shall vnderstande, That Phillip by the grace of god king of England, Fraunce, Naples, Hierusalem, and Irelande, and sonne to the most fortunate and

most victorious Monarche Charles the fiftē of that name, nowe Emperour of rome, arriued to the coast of Englande, with a nauy of vii score saile, and landed at Southhāpton in Hamshire, within ten mile of the Citie of Winchester on friday the. xx. day of July last at. iii. of the clocke at afternone. At whiche towne, the Quenes maiestie being seuen mile from thens, the Lordes of the Counsel & diuerse other Noble men, moste louyngly welcomed him: wherein the meane season my lord the Erll of Arundel, lord Steward of Englande, put a very riche garter about his left legge. And there to recreat him selfe after the Sea, with suche noble men as came with him, he continued friday, satterday, and Sundaye. Thā the next mūday which was the. xxiii of juli, his highnes came to the Citie of Winchester at. vi. of the clocke at nighte, the noble men of Englande and his nobles riding, one with an other before him, in good order through the Citie, euery one placed according to his vocation and office, he riding on a faire white horse in a riche coate embrodred with gold, his doublet, hosen, and hat suite like, with a white fether in his hat, very faire. And after he lighted, he came the hie way towards the weast dore of the cathedrall churchē—Here he was received by “the Bishop of winchester, now lord Chaūceller of England, & .v. other Bishops mitred, coped, and staued” and after praying and kneeling at the altar, was conveyed to the Deans house, adjoyning the Bishop’s palace where the Queen remained. “Thys nighte, after he had sopped, at x. of the clocke (as I am crediblye informed) he was brought by the Counsell, a priuie waye, to the quene. Where her grace verye louyngly, yea and most ioyfullye receyued him. And after that thei had talked together half an hour they kissed and departed———So the nexte Tuesdaye at three of the clocke he went to the Quene frō the Deanes house a fote, where euery body mighte see him.

The Lorde Stewarde, The Erle of Darbey, the Erle of Penbroke, with diuers other lordes and noble menne, as well Englishe as others, wēt before him, he going alone in a cloke of blacke cloth enbroidred with siluer, & a paire of white hose.——Then wedinsdaye being Sāct James daie, and the xxv. of July——they were maried by my lord the bishop of winchester, lord chauncellour of Inglande——The Quenes mariage rīg was a plaī hoope of gold without any stone in it. For that was as it is said her pleasure, because maydens were so maried in olde tymes——And thus shortly to conclude there was for certaine daies after this moste noble mariage, suche triumphing, bankating, singing, masking, and daunsing, as was neuer in Englande here tofore, by the reporte of all men. Wherefore, to see the kinges magestie and the Quene sitting vnder the cloth of estate, in the hall where they dyned, and also in the chābre of presence at dansing tyme, where both their magesties dansed, and also to behould the dukes and noble men of Spaine daūse with the faire ladyes and moste beautifull nimphes of England, it should seme to him that neuer see suche, to be an other worlde.

“ And after that their maiesties had thus remayned in the Citie of winchestre ten daies——they remoued frō thens on tuesdaye the last of juli, and riding through the Citie in a very princelye order, they wente to Basing. xv. mile frō winchestre where at my lord Treasurer of Englandes house they lay that night, and the next day folowīg. where was suche noble Chere prouided for them, and both their nobilities, as I haue not sene the like for the time, in my dayes. The next thursday being the seconde of August, they departed from thens, and rode to Reding, wher after they had lyne but that nyghte, they came to Windesore the next friday, at. vi. of ye clocke at nyghte,”——Here, after Philip was reinvested with the order of the garter,

and installed, they proceeded to the Castle, and remained there several days; they then proceeded to Richmond “where being aduertysed that all suche triumphes and pageants as wer deuised in Londō agaynst their cumming thither were finished & ended, they came frō thens by water on friday the xvii. of August, & lāded at S. Marie Oueres staires on Southwarke side. Where euery corner being so straight kept as no man could passe, come, or go, but those which were appointed to attende their lāding, they passed through my Lorde Chauncellers house at Suffolke place which was prepared for their lying that night—— their moste excellent Maiesties made their moste noble and Triumphinge entres into the noble Citie of London, furth of Southwarke place, the next satterdaye, whiche was the. xviii of August, at. ii. of the clocke at after none”—— After the display of various pageants and diversions, accompanying their passage through the city, they came “towardses S. Paules Church. Where also a fellow came slipping vpō a corde as an arrow out of a bow, from Paules steple to the grounde, & lighted with his heade forwarde on a great sorte of fether beds: and after he clame vp the corde againe, and done certaine feates.”—— On arriving at Yorke place ‘otherwyse called the whyte hall’ they alighted, and remained there several days “where in the meane season two princely presentes came to their Magesties. The one from the Emperour which is. xii. pieces of Arras worke, so richelie wrought with Golde, Siluer and silke, as none in the worlde may excell them. In which peces be so excellentlye wroughte, and sette out all the Emperoures maiesties procedinges & victories againste the Turkes, as Apelles were not able (if he were aliuē) to mende any parcell thereof with his pensell. And the other present from the Quene of Polonia, which is a paire of Regalles, so curioslye made of golde and siluer, and so set with precious stones, as

lyke or none suche haue bene seldome sene. And after they had thus remained at the white hall certaine daies (as I haue said) and hadde bene in Westminster Colledge——thei departed to Hāptō Courte, where they continued vntill thys Parliment.

“ Further, youre Lordshippe shall vndrestande that the xviii daye of the sayed moneth [November], The Righte Reuerende Father in God, Lorde Cardinall Poole, accompanied wyth my Lorde Paget, my lord Clynton, & syr Anthony Browne knight, late created Lorde Montague, and dyuers other noble menne, came from Grauesende to the white hall, in one of the kynges barges. Where the kynges maiestie beinge aduertysed that he hadde shot London brydge, his highnes with the swerde of honoure borne before hym, came downe and receaued him verry amiably, as he landed at the common landyng brydge of the Courte. And from thence they bothe passed vp to the Chambre of presence, where the Quenes maiestie was sittinge vnder the clothe of estate, whose highnes also receaued him very ioyfully——This Cardinall is an Englyshemā borne, of whome (I am sure) your lordshyp hath hearde, & discended of the bloude Roiall of Englande. For his mother was doughter to George Duke of Clarence, which was brother to Edward y^e fourth of that name, kinge of Englande. Whyche Cardinall hathe bene an exile out of England these. xxi. yeres. The cause whereof was, that he woulde not assente to kyng Henry the eight in the matter of diuorse from his most lawfull wife Quene Katherin mother to the quene that nowe is. And that he would not admitte the sayd king to beare the title of Supreme head of the Church of Englande, whiche by a newe example he hadde lately (as it is now sayd) usurped.

“ This opinion did not onely purchase exile to thys Cardinal himselfe, but also was the death of the vertuose lady the Countes of Salysbery his mother, y^e lorde Montegle hys brother,

and the Marques of Exester his cousin, with manye other noble menne being suspect as adherentes to him in the same opinion.

“Surely thys cruelty was great, but that whyche exceded all the rest : thys olde lady being at least lx. and. x. yeares of age, cosin to the king, and beyng (as it is saied) most innocent and gittles, was without iudgement or processe of the lawe drawn by the hore heres to y^e blocke, not knowyng any cause why to dye.”

“Then the fyrste Sundaye in Aduent followinge, my lorde Cardinall came at tenne of the clocke from Lambeth by water, and landed at Poles wharfe. And cūmyng from thence to Poles Church with a crosse, ii. pyllers, & two pollaxes of syluer borne before hym, he was there receaued by my Lorde Chaunceller, wyth procession——my Lorde Chaunceller entered Pole’s crosse, and after that the people ceased, that so much as a whispering could not be hearde emongest them.——hys Lordeshyp proceded, and tooke to hys theam these wordes of the Epystle of that daye written by Sayncte Paule the holye Apostle in the xiii. chapter to the Romaines Fratres scientes, etc.——

In thys same selfe sermon he declared also, how. xix. yeares agoe, at that tyme when the insurreccion was in the north of England in defence of religion, that kyng Henry the eight was minded to haue geuen ouer the Supremacy to the Popes Holines, but the leat therof was then because he thoughte it would be sayed it shoulde haue been done for feare.

“He declared also how the said king sente him and Syr Henry Kneuet Knyghte to the Emperoure, exhorting his Imperial maiesty to be intercessour for him to the Pope to receyue the supremacye : but it tooke none effect because the time was not. He declared further, howe in kinge Edwardes dayes, the counsell were once mynded to haue the Pope restored to y^e Supre-

macy, but the let therof was in those daies, because as it was supposed it would haue ben sayd that the Realme could not be defended duryng the kynges minoritie without the Popes assistance.—————

“ Other newes I haue none, but those newes, which most Joiffully reioyseth all Englande, That the Quenes magestie is conceaued with Childe, whom our Lord long preserue, and send hir highnes a gracyous delyueraunce. And also that in Christmasse holydayes, the Prynce of Piemont arryued in Englande, and shortly after hym the prynce of Orège whiche are very pryncely intreated with the king, and Quenes Magesties. And because I thought youre lordeship woulde bee somewhat desirous to knowe the stature and shape of this noble prince the kynges magestie of Englande that nowe is, whō you haue not yet sene, I thought it not much amyse to descrybe hys person by wryting that your mynde may conceaue that which your iye hath not seen. As for the quenes moste excellent Magesties person whose person you haue so often tymes sene, I shall not greatly nede to depacte vnto you : Understande therefore, that touchyng his high, I can wel compare hym to John Hume, my lord of Jedwardes kinsman. Of visage, he is well fauored, with a brod forehead, & gray iyes, streight Nosed, and manly countenaūce. From the forehead to the point of hys chynne, hys face groweth smal: his pace is pricely, and gate so straight and vpright, as he leseth no ince of his higthe, with a yeallowe head, and a yeallowe berde. And thus to conclude, he is so wel proporcioned of bodi, arme, legge and euery other Limme to the same, as nature cannot worke a more parfite paterne. And as I haue learned, of the age of xxviii yeares. Whose maiesty I iudge to bee of a stoute stomake, pregnaunt witted, and of most ientel nature.

“ I haue also sent your lordship certaine verses and adages

written with the hande of the Lorde Henry Stuarde, lorde Dernlyey, your nephew, which he wrot this time twelue moneth : I beinge with him then at Temple Newsome in Yorkshire. And what praise your Lordship may thinke him worthie, for this his towardnes in wrighting, beinge yet not fully. ix yeares of age, The like praise is he worthye (surelye) in his towardnes in the latin toūge and the frenche, and in sundrye other vertuous qualities : whom also, God and nature hath endued with a good wit, ientilnes, beutie, and fauour. So yf it may please God to lend him long life, he shall proue a witty, vertuous, and an actiue well learned gentle man. Whose noble parentes are my singuler good patrons————

“From the Citie of London this new yeares day and the first of y^e kalenders of January 1555.

*By youre Reuerende Lordships
humble Oratour,*

John Elder.

This letter ends on the recto of F vi, and the remainder of the work (four pages) is occupied by “The copy of the Quenes Magesties letters Patentees” granting for seven years ‘ful power, licence, auctoritie, and priuilege vnto our welbeloued Subiecte John Waylande, Citizen and Scriuenour of London—to printe al and euery such vsuall Primers or Manuel of praiers—Wytnes ourselfe at Westminster the foure and twentieth daye of October, in the fyrst yeare of oure reigne”————



76

A Table of the principal Matters contained in Mr. Addison's Remarks on several parts of Italy, &c. in the years 1701—1702—1703.

4 leaves, demy octavo.

Price two pence

Such is the heading to a trifling *jeu d'esprit*, that followed the publication of the first edition of Addison's Travels in 1705, and with a copy of which, in the possession of Mr. Henry Mills, it has been bound up.—As a literary curiosity, I give a few examples of its harmless attacks.

- Five different Plants grew within a Yard of one another. *The author may have seen 20 do so at Oxford.* — p. 2.
- The author finds a Harbour very welcome after having escaped a great Danger at Sea. (*Who wou'd not?*) — p. 7.
- Fine Churches look wonderful beautiful. *Where do they not?*
— — — — — p. 14
- A Haven is a probable Place to find the Beak of a Ship in. *Much more than Salisbury Plain.* — — — p. 14
- Intermingled between. *No Tautology, because Inter is Latin, and Between English.* — — — p. 57
- A Mountain that has Wine growing on the sides of it. *Extraordinary good.* — — — p. 131
- Subterraneous vaults. *Not above ground* — — — p. 164
- The other side of Naples looks towards Vesuvio. *What side?*
— — — — — p. 217

It ends—

The Author had the good Luck to be at Florence when there was an Opera acted, which was the eighth he had seen in Italy. *Is he sure it was the eighth* ——— p. 408
Cum multis aliis, quæ nunc perscribere longum est.

(Price Two Pence)

77

Verses by Sir Walter Raleigh. M. S.

The following lines are copied from a small volume* in the hand writing of Sir Walter Raleigh, (found at *Fardel* in *Devonshire*, the seat of his father :) now in the possession of James Midgley, Esq. of Rochdale.

DEATH.

Death is a minute full of deadly sorrow,
Then liue to day, as thou mayst die to morrow.

Worldlinge beware, for loe, Death sculs behiend thee,
And as she leaues thee, soe shall Iudgment fiend thee.

EARNEST PRAYER.

I well record a holy father sayes,
He teacheth to deny that faintly prayes:
The sute surceaseth when desire fayles,
But who so prayes with *Feruency* preuayles.

* Of a small square size, near 300 pages, and consisting of a concordance to the Holy Scriptures, with some spiritual meditations in prose.

other can be met with to supply the deficiency it would be difficult, perhaps impossible, to point out. What may have rendered it a desirable acquisition to a class of collectors, designated by the emphatic appellation of *Grangerites*, is the occurrence, above the imprint, of a rude wood-cut engraving, intended for the portraiture of Weston, and Mrs. Turner; Happily, in the copy lying before me, it has escaped their all-destroying ravages.

The barbarous and atrocious poisoning of Sir Thomas Overbury, (for the commission of which, the principal, and most guilty, conspirators, instead of undergoing the infliction of some severe punishment, escaped almost with impunity, through the weakness, to call it by no harsher name, of James the first,) was the cause of several fugitive and temporary tracts, by the wits and pamphleteers of those days, being written; many of them have now no doubt silently sunk into oblivion.—The present deserves little other notice than its rarity will entitle it to; that indeed is sufficient introduction to the attention of our thorough-bred antiquarian readers.

The *Bloody downfall*, &c. fills seventeen pages, and is composed of moral reflections upon the three vices pointed out for reprobation, without any more particular allusion to the murder of Overbury than the following :

“ Oh! was not this Woman created for a deep sorrow to her Alliance, a great greefe vnto her Country, and a foule staine vnto her owne reputation? Is it not also a lamentable example, for a Gentleman of good birth and calling, placed in dignity, in high office and charge for his Country, to giue way by consent to a bloody stratagem, and for feare of the displeasures of Greatnes intangles himselfe in the snares of reproch? will not this also be a continuall remembrance to his posterity, and a barre of disgrace branding the Coat Armes of his house, to haue the common course of iustice passe vppon him in the eye of the multitude.”—————

Mistris Turners Teares, in thirty four 4 line stanzas, occupying eight pages succeed; from these lachrymal effusions, one specimen may suffice.

If euer Teares fell from a Wretches eyes,
I am that Creature: waues on waues do rise,
So fast, and swel so high they drowne my soule
In her owne Crimes as numberlesse as foule!

Oh had my Cradle beene my sodaine Graue,
In Peace my Soule had slept, which is a slaue
Now both to sinne and shame: I had not then
Been of God hated and so scornd of Men.

Vnhappy was the Wombe that lent me breath,
Would it had bin the Charnell house of Death,
Had I bin stifled there, then had my flight
To Heau'n bin like a Doues with wings more white.

A Prayer made by Mistris Turner, the night before her suffering Death, in prose, follows, and

and the volume is finished by *Master Westons Teares*, upon the last page, also in prose.—

79

A Relation of the death of David Rizzi, chief favorite to Mary Stuart Queen of Scotland: who was killed in the apartment of the said Queen on the 9th of March 1565. Written by the Lord Ruthven, one of the principal Persons concerned in that Action. Published from an Original Manuscript. Together with an account of David Rizzi faithfully translated from Geo. Buchanan's History of Scotland. London. Printed for A. Baldwin in Warwick lane 1699. 8vo. pp. 51.

Unaccompanied by any preface, or statement from what source this 'original manuscript' was procured, it cannot be easy to decide upon its authenticity, but we may passingly observe that most of the particulars related are coincident with the narrative of the classical historian of Scotland, Doctor Robertson; who has remarked that "the Lord Ruthven, who had been confined to his bed for three months by a very dangerous distemper, and who was still so feeble that he could scarce walk, or bear the weight of his own armour, was intrusted with the executive part."

This tract opens "In the first, the Lord Ruthven of Scotland, a man of forty and six years, was visited by the hand of God with great trouble and sickness, having two infirmities, the one called the Inflammation of the Liver, and the other the Consump-

tion of the Reius and Kidneys, where through he kept his Bed continually by the space of three months, and was under the care of Physicians, as of the Queens French Doctor, Dr Preston, and Thomas Thompson, apothecary; and was so feebled and weakned through the Sickness and Medicines, that scarcely he might walk twice the length of his Chamber unsitting down.”—

The murder is thus related:

“Then the said Earl of Morton, Lord Ruthen, and Lord Lindsey, with their complices, passed up to the Queen’s utter Chamber; and the said Lord Ruthen passed in through the King’s Chamber, and up through the privy way to the Queen’s Chamber, as the King had learned him, and through the Chamber to the Cabinet, where he found the Queen’s Majesty sitting at her Supper at the middes of a little Table, the Lady Argile sitting at one end, and *Davie* at the head of the Table, with his Cap on his head, the King speaking with the Queen’s Majesty and his hand about her waste.—Then her Majesty rose on her feet and stood before *Davie*, he holding her Majesty by the plates of the Gown, leaning back over in the window, his whiniard drawn in his hand. Arthur Erskin and the Abbot of Holyroodhouse, the Laird of Crech Master of the Household, with the French Apothecary, and one of the Grooms of the Chamber, began to lay hands upon the said Lord Ruthen, none of the King’s party being present. Then the said Lord pulled out his Whiniard, and freed himself while more came in, and said to them, Lay not hands upon me, for I will not be handled; and at the incomming of others into the Cabinet, the said Lord Ruthen put up his Whiniard. And with the rushing in of men, the Board fell to the wallwards, with Meat and Candles being thereon; and the Lady of Argile took up one of the Candles in her hand; and in the same instant the said Lord Ruthen took the Queen in his arms, and put her into the King’s arms, beseeching

her Majesty not to be afraid; for there was no man there that would do her Majesty's body more harm than their own Hearts; and assured her Majesty, all that was done was the King's own deed and action. Then the remanent Gentlemen being in the Cabinet, took Davie out of the window; and after that they had him out in the Queen's Chamber, the said Lord Ruthen followed, and bad take him down the privy way to the King's Chamber; And the said Lord returned to the Cabinet again, believing that the said Davie had been had down to the King's Chamber, as said is; but the press of the people hurl'd him forth to the utter Chamber, where there was a great number standing, who were so vehemently moved against the said Davie, that they would not abide any longer, but slew him at the Queen's far door in the utter Chamber"————

Since the foregoing extracts were copied, the tract itself has been printed, as forming a portion of *Miscellanea Antiqua Anglicana*, No. 6: It is not there stated that the Relation had already been published, being apparently derived from some manuscript copy of modern date.

80

The burnynge of Paules Church in London in the yeare of oure Lord 1561 and the iiiii day of June by lyghtnyng, at three of the clocke, at after noone, which continued terrible and helpelesse unto nyght. () Were these greater sinners, than the rest? No: I saye vnto you except ye repent, ye shall all lykewyse peryshe. Luc. 13. Imprinted at London by Willyam Seres, dwellyng at the West Ende of Powles, at the Sygne of the Hedge-hog. (*)*

The object of this 8vo. of 136 leaves (unpaged) is, to confute a small tract of four leaves prefixed to the volume, under the title of an 'Addicion with an Appologie to the causes of burnynge of Paules Church, the which causes were uttred at Paules Crosse by the reverend Bysshop of Duresme the viii. of June 1561'; and "written and cast in the stretes of West Chester." The last 24 leaves are occupied with 'Certaine questions propounded by him, whiche are fullye although shortly aunswered.' viz.

1. *Whiche is the Catholycke Church?*
2. *Who is an hereticke?* and, 3. *Who is a schismaticke?* answered jointly.
4. *Whether be Priests in schisme, that haue subscribed to the religion nowe used in Englande?*
5. *Whether be Priests in schisme, that minister the Communion and other sacramentes accordinge to the booke of commen prayer now set forth?*
6. *Whether be they in schisme, that minister no sacrament, but onely in stede of diuine seruyce read chapters and Psalmes, &c. afore the people?*
7. *Whether is it lawefull for Priestes that saye the Communion also to celebrate masse?*
8. *Whether it be lawfull for Priestes to say Masse, which saye no Communion, but only read Psalmes and chapters to the people in steade of seruyce?*
9. *Whether is thys to bee called a wicked time, that suche here-sye and schisme does reigne?* The three last answered jointly.

10. *Whether it is lawfull for the laite to receyue the communion as is now used ?*
11. *Whether the people compelled wyth fear for losse of worldlye goods or temporall punishement, maye receyue the communion as breade and wine, not consentinge to it in the hart ?*
12. *How shoulde the people do, that can not have the sacrament ministred to theym accordinge to the ordinaunce of Chrystes Church ?* The two last answered jointly.
13. *Whether is not every one as wel the priestes as laite bounde to obey the Queene and her lawes ? Conclusion.*

The Writer of 'the Confutacion' has noted in the margin of the prefixed Tract, to which he replies, 14 places of objection; but the three last he considers collectively, under his twelfth rejoinder.

"The *First* (he observes) is concerning thautority and government geven to Bishops over Gods Church: wherin his wordes are not so untrue, as they conteyne a false doctryne and meaning in them. Yf ye thinke that I to boldly enter to judge his meaning, confer these wordes ('Committinge the rule and government of hys Church to the Byshops &c.')

with such as folowe in his owne writing (wherin untruly he claimes those privileges to his Bishops, which neyther he nor they are able to justifie) and there at large ye shall easlye perceiue what he meanes by these fewe woordes here. But I will followe him where awaye he leades me, and because he does here but brieflye touche it I shall likewise shortly passe over it, and more throughly search it, where he does more at large presse it. In the beginninge of their late reuyved tyrannye, and afore they had obtained their long desired autoritie to rayne over kinges and princes, it was my chaunce to talke with one of their stoutest Champions and of those that he calles the godly Bishops

in prison. Among sundry things that were to be redressed in talke as he thoughte, he toke this selfe same matter first and said, it was not fitte for any temporal officer to sit as judge on any priest or spirituall manne, specially in any spirituall matter. For the same cause began Tho. Beket to rebell against his Prince: not sufferinge his Priestes to be punyshed for their murders and robberyes, and now like good childer they followe his steppes. I asked Whye? for the lawes were then as they be nowe: and both verry well that Justyces in their Sessyons and Assises might and shoulde enquire who than offended the ciuill lawes and the order of religion establyshed, whether he were Priest or other: he aunswered that in the xx of the Actes of Thappostles it was plaine that God had set the Bishops to governe the Church. I saide that was another kind of government that Saint Paule there grauntes to Byshops, and differs from that which kynges or Princes claime and ought to have. No, sais he, marke the woordes, and it is *ad regendum ecclesiam, et regere regum est*; therefore Byshops have autoritie to rule as kynges. No said I, if ye wil be judged by the worde; the Greke worde must be judge in this case. For in Greke it was first written and spoken, and there wil appeare an other kind of gouernement, far diuers from that whyche belonges to Princes, the Greke worde in that place is *ποιμανειν*, which signifies, to fede, as the sheperde fedes his sheepe, and yet not without all government or authority, but only such a simple kinde of rule and autoritye as shepherdes haue over their flocke. If ye wil conferre one place of the Scripture with another where this word is red or found (which is the best kinde of interpretinge the Scripture rightlye, as S. Austin teaches) and see what kind of government it signifies there, than this place shall more easely be understand. Fede the flocke that is among you, sais Saint Peter. Fede my shepe, sais our saviour Christ to Peter;

where, and in other like places also, the same Greke worde that is comenly translated in the Actes *regere* to rule, is put and signifies as ye se to feede, &c.”

2. There (at Hierusalem) Saint James beyng Byshoppe, and there sayd Masse.

“ Alas poore Masse that hais no better a ground work to be bylte on than false lies and so unlearned a Proctour to speake for it. I pray you who helpt Saint James at Masse, who allowed hys Corporas, Superaltares, Chalice, Vestimentes, &c. who was deacon and subdeacon to reade the Epistle and Gospel, who sang to the Sacring and served the pax : for I am as sure it was a solemyne feast, and that these thinges were done, as he is that S. James saide Masse. He that tolde you the one, &c. &c.” In this strain of sarcastic interrogation, he proceeds at some length ; and then observes,

“ Than Saint James usynge the Latin Masse as they say he did, he shoulde haue prayed to himselfe, and worshipped himselfe being alive ; which I thinke whan they advise themselves better, they will not graunt to be true, nor meete to be done : and wyth suche wicked foolyshnes I trust they wyll not burden Saint James withall. Furthermore it skils much what language Saint James used : for our holy Byshops think it not mete that their holy relyques shoulde be uttered in our Englyshe tunge. Saint Paule sais (1 Cor. xiv.) he had rather speake five wordes that he understandes, and to teache other, than tenne thousande in a straunge tongue : oure prelates saye, nay. None will prepare himselfe to warre, except he understand what the trumpet blowes : no more can any learne his duty to God, if he understand not the thinge that is taught, and the language. Oure prelates saye, that blinde ignoraunce is the mother of devocion : but Christ sayes : Ye erre because ye know not the Scripture. Than ignoraunce is the cause of errour. By like God eyther

understandes not Englyshe, or els he is partiall, and loves not our Englyshe tounge so well as the latin : and yet to speake or understande dyvers languages is the gifte of the holye ghost." &c. &c. : after which follows much interesting historical illustration.

“3. In Englande where the faith of Chryste and true religion was planted aboute the yeare of our lorde c.lxxxii. Elutherius pope, sending Legates to Lucius than kinge of Englande, which converted this Realme to the faith, and establyshed true religion in Englande, whiche continued cc yeares.

4. After that againe this lande beyng inhabited wyth Saxons beyng panims, saint Gregorye pope of Rome aboute the yeare of our Lorde God Dxcv. sent Saint Austin and his company, who by their doctryne and vertuous living planted the fayth, and so established a true religion in Englande : the whych fayth and religion ever whan the people have declined from it, they have felt great calamities as well by the hand of God as by the conquest of the Danes, and after by the Normannes : and sythe the conquest from time to time.

5. Now whether the people of thys Reame be declyned from the steppes of Saint Austin and other blessed fathers and saintes, whych hadde Masse and vii Sacramentes in the Churche, and God was honoured night and daye in the churche wyth devyne servyce, I thynke there is no man so simple but he may easelye perceyve, except malyce have blynded hys hearte. As in Saint Paules Churche in London, by the decrees of blessed Fathers everye nyght at mydnyght, they hadde mattyns, all the fore none Masses in the Churche, wyth other devyne servyce and continuall prayer, and in the Steple antimes and prayers were had certayne tymes.

6. First searche whether the faith and religion nowe used was taught wyth the blessed Fathers in Christes Churche in tymes paste, ye shall prove by no recorde of autoritye or

Chronicle that this manner of seruyce nowe used in the Church was ever harde tell of afore Luther's time*, whyche is not xl yeare agoe : therefore it is to be rejected, and putte awaye as a newe fangled doctryne and schismaticall, therefore come backe agayne into the olde blessed fathers stepe.

7. Also where the said Preacher does recite certain abuses of the said Church as talkinge, bynge and selling, feightinge and brawlinge (although these be verye evill and worthie muche rebuke) yet there be worse abuses in blaspheming God in lying Sermons, pollutinge the Temple with Schismaticall service, destroyinge and pullynge downe holy aulters, that were set up by good blessed men, and there the sacryfice of the blessed Masse ministred according to the order of Christes catholycke church. Yea where the alter of the holye ghost stode, the newe Bishoppes have sette their tales uppon; and there sit in judgement of suche as be Catholycke and live in the feare of God. Some they deprive from their livinges, some they commit to prison, excepte they wil forsake the Catholicke faith, and embrace a fayth and religion that hais no foundation layd by generall Counsell, nor blessed fathers in times past but invented by Heretikes that do not agre one with another, nor them selves.

8. There is none more disobedient then the newe Byshoppes and Preachers now a dayes, whyche disobeye the universall Church of Christ, the whych Church who soever wyll not obey, oure savour in the Gospell commaundes us to take theym as infydelles. As where the universall Church of Chryst commaundes Masse and seven Sacramentes as necessary for our salvacion, they call it abomination, with their blasphemous mouthes :

* Upon this subject consult the next ensuing Tract by Logie, 'Raine from the Clouds, &c.' also Bernard's Treatise on 'Where was your Religion before Luther?' with Archbishop Abbot's masterly Essay (now scarce) upon the Perpetual Visibility of the True Church.

Where the Church commaunder to faste, they commaund to eat. Where the Church commaunds contynual prayer of the Clergy, they cal it supersticyon and blynd ignorance: Where the Church commaundes the clergie to live in chastitye, they commaunde and exhort the Clergy to mariage: Where the Church and all lawes civyll and Canon, yea the lawes of the Realme do prohibit maryage of Pryestes, they alowe maryage of Pryestes, obeyinge no lawe, but folowe their owne carnall lustes. Yea where the Queene hays geven strayte commaundement to abstayne from fleshe in Lent, and other dayes commaunded by the Church, the newe Preachers and Protestants have eaten flesh openly to the great sclaunder of other.

9. They have invented a newe waye to make Bishoppes and Priestes, and a maner of service and ministracion that Saint Austin never kewe, Saint Edmond, Lanfranc, S. Anselme, nor never one Bishop of Cantorb. saving only Cranmer, who forsoke his professyon, as Apostata, so that they must nedes condemne all the Bishoppes in Cantor. but Cranmer and he that now is: all the Byshoppes of Yorke saving Holgate, and he that nowe is, althoughe Saint Wilfride, S. Willyam have bene taken for Saintes, and were Byshoppes in Yorke. In Coventre and Lichfyelde S. Chad was Byshop and many blessed Byshops, and he that now is Bishop can fynde not anye one that ever was made as he is, nor of his religion. Therefore he must prove all Bisshops of Lichfelde were deceyved, walked in blindnes and ignoraunce, or else he that nowe is must nedes be deceyved and be in blyndnes: In Duresme have bene many good fathers: but he that now is Bishop can not fynde any one predecessour in that see that was of his relygion, and made bishop after such sort as he was; so that he that nowe is muste take in hande to condemne all the Bisshops afore him that they were in ignorance and blindnes or they wil come to hys condemnation at the daye

of judgement. And this in all Bishoprickes in England, some can find one, and some none that ever was of their religion. What arrogancy may be thought in those men, that will take in hande to condemne so many blessed fathers al to be in blindnes!

“Here this proud papist triumphes as though nothinge could be said to the contrary. &c.”

10. Seynge they reforme religion so well as they saye, it were mete, as they forsake the religion that their predecessours used, as masse, matins, ministracion of sacraments, that they shuld also forsake houses, parks, lands, and renews that their predecessours hadde, and go from place to place for gods sake and preach.

11. In Chrystes Church hays ever bene a succession of Byshops from the apostles time to this daye, in everye see. Tertullian sayes: yf in any see there be a Byshop that walkes not in hys fathers steppes, he is to be counted a bastard, and no true inheritour in Christes Church. Saint Ciprian does say: they that be made Byshops out of the order of the Churche, and not by tradicion and ordinaunce of the Apostles, coming by succession from time to time, are not bishops by the will of God but theves and murtherers. And

12. Where the sayde Preacher does affyrme greater matters than the burnyng of Paules to have chaunced in the time of supersticion and ignoraunce, as the church of Paules was brent in the first yeare of Steven and the steple of Paules sette on fyre by lightning in the tyme of kynge Henrye the vi. They that count that to be the time of supersticyon and ignoraunce, whan god was served devoutly nyght and day, the people lyved in the feare of God every one in his own vocation wythout reasonyng and contention of matters of relygion, but referred all such thynges to learned menne in generall counsels and unyversities there to be disputed: then was the commaundements of god

and vertue expressed in lvyng, now all is in talke, and nothing in living: than was prayer, now is praytyng: than was vertue, now is vice: than was bilyng up of Churches, houses of religion and Hospitals; where prayer was had night and day, hospitality kept, and the poore releved, now is pullyng downe and destroyinge such houses where god should be served, hospitality kept, and the poore releved. By meanes wherof gods glory is destroyed, and the comen wealth impoverysed, than was plenty of all thinges, nowe is scarcenes. Therefore *operibus credite*.

The author ends with a parody of his popish adversary's concluding prayer, applying to the Romish doctrines what the other had imprecated against those of the Reformed Church: "Returne to the steppes of the good fathers the Prophets and Apostles, framinge your selves to folowe their doctrine: be not caried away with straunge and diverse doctrine of Popes, &c. &c."

FRS. WRANGHAM.

81

CUM BONO DEO.

Raine from the Clouds, upon a Choicke Angel: or a returned Answer, to that common Quæritur of our Adversaries, 'Where was your Church before Luther?' digested into severall Meditations, according to the difference of Points. Extorted off the Author, for stilling the uncessant, an no lesse clamorous coassation of some Patmicke Frogges, against the lawfulness of our Calling. Matt. xxi. vers. 23, &c. And when Hee was

come into the Temple, the chiefe Priests, and Elders of the People, came unto Him, as He was teaching, and sayd; By what authoritie doest Thou these things? And who gave Thee this authoritie. Aberdene, Imprinted by Edward Raban, Dwelling upon the Market-place, at the Townes Armes, 1624. Cum privilegio.

This thin quarto of 77 pages is dedicated "To the Right Worshipfull, and trvely religiovs, Sr Alexander Gordon Of Clunie, Knight, Grace, Mercie, and Peace, &c." by Andrew Logie, Arch-deane of Aberdene; who says, "Right Worshipfull, I have dared, out of the temporalitie (as wee learne now abusivelie to speake) to emprunt your worship's name to this little vnpolished piece of mine vnworthie workmanship."—"Certes, I have not subserued here my humor in this my Dedication, neither yet *sub manu demùm hiè mihi natum consilium*, as the triviall adage hath: But to speak saddlie, and no lesse sincerelie, without the least assentation, as which proves not much compatible with my naturall, if I durst glose my selfe, not without right putation and due pondering of the matter, have I recourced with these my barelie and nakedlie delineated, and vnfilled up as yet lineaments, to the *Sour* of your worships name."—"This one thing intreating, what is wanting heere in the effect or worke it selfe, your worship would bee pleased, out of that your Persian mynde to arcesse and repeat it from the workmans præpondering affection; and here withall most heartilie wishing your worship the comble of all true happiness, here and hence, &c. &c."

The Meletemata are preceded by three copies of commendatory verses:

AUTHORI.

Dissidium sine dissidio, sine lite malignâ
 Cui lis et bello qui sine bella gerit,
 Militat ille DEO verè: velut umbra vagantur,
 Qui secùs hic vires exseruère suas.
 Ista LOGI tua laus. Nam dum Te ostendis in armis,
 Oppugnatque novam Te duce Roma vetus,
 Dumque (ævi fatum!) velut unda supervenit undam
 Schismata schisma parit, vulnera vulnus alit,
 Usque sacram puris manibus Tutendis olivam,
 Usque Tibi CHRISTI tessera, PACIS AMOR.
 At nunc ô strages! ô funera! sanguine templi
 Non aditus, verum ipsa immaudere adyta.

D. WEDDERBURNUS.

IN LAUDEM AUTHORIS.

Sæpius externis pugnas LOGIÆUS in oris,
 Prævalidis rationum armis, *Romana* subegit
 Arma ducesque ipsos: Patriis quoque victor in oris
 Exultat calcatque hostes ratione, sagaci!
 Ingenio, verboque sacro, flammantis Olympi
 Quod pater ipse dedit. Telo hoc* *Archangelus* ipse
 Confusus pereat, *Romanorumque* phalanges,
 Pontificemque premet gladio hoc penetrante, ruinam
 Dogmatibus falsis feret hoc LOGIÆUS; hic omnes
 Expediet nodos, quoscunque vel *Italu* tellus
 Opposuit veris verbi præconibus olim.

TO THE AUTHOR.

Brave LOGIE, so continue to beate downe,
 By Scripture, Fathers, Reason, what is hatched

* Hoc enim nomine se insigniri vult *Georgius Leslæus*, Romano-Catholicus qui Meletemata hæc doctissima authori extorsit. *Margin.*

Against the Trueth, by Doctors of new Rome :
 And show, that much of Vntrueth is but patched,
 Which they maintaine. So Trueth shall Thee up-holde.
 And make Thy foes to quaille, but Thee more bolde.

Amoris ergo posuit Cargillus.

Of the Twenty acute Meletemata, which he correctly denominates λογικα, *quibus asseritur Vocatio nostrorum ab Adversariorum vel sycophantiis quibuscunque*, part of the general Preface is conceived in the following latinised and quaint phraseology.

“ There came to mine hands another straying leafe, with the loynes trussed, carrying or bearing this inscription; *Who want lawfull calling, are Robbers, according to the warrands following*, &c. secunded and excepted by a farrage of rudelie consarninated, and confusedlie amassed passages of Scripture: needleslie to prove the necessitie of calling; as which is not so much as contraverted amongst us.

“ Truelie wee admit this Leslæan, as lesse indeede lying* position, *vel ultro*; as who acknowledge in common, *Quod nemo debeat αὐτοκλητος*, or, *αυταιρετος Ministerium invadere*: That none must take this honour to himselfe, but hee who is called as Aaron. Where in the verie entrie wee would headilie distinguish betwixt these two, To deferre our travels to the Church; and, To obtrude them on the Church, and intrude ourselves into the Church: for the first may be lawfull in cases through the iniquitie of tyme, *Vbi non virtus aut meritum, sed favor creat presbyterum*: but this last remaineth still unlawfull. It holdeth alwayes true, that in a minister there is required as *δυναμις* or

* The reader will not fail to remark the concetto of *Leslæan* and *lesse lying*.

facultie to teach; (for γραμματεὺς must not be ἀρχιγραμμαῖος, but διδασκαλὸς would bee διδασκλικός :) so ἐξουσία or *potestas*, as they speake in schooles; hee must bee instructed with commission." &c. &c.

To prove the liberality of this presbyterian writer, I conclude with an extract from his xvii. meletema on ordination.

"I forbear heere to meddle with that idle difference so hotlie and contentiouslie tossed and agitated amongst us to day, whether a Bishop bee greater than a Presbyter, *Institutione Dominicá*, or *dispositione Ecclesiasticá*; whereas it were farre safer, *privatas hac similtates deponere, quò melius reipub. Christianæ in communi possemus consulere*; yea, and where *frustra contentionum funem ducimus*: as who may agree in the matter, without great prejudice to the trueth, scilicet, that the order is but one and the same, admitting alwayes a disparitie or difference of degree *εὐ ταγμαῖα*: and this not absolute or simple, but relative or respective *ad ταγμα*, according to the different measure of graces and gifts in the Lords worke-meu, and sutable to CHRISTS institution, who gave some to bee Apostles, and some Evangelists, and so foorth. Nay, according to that seeming, at least subinsinuated and implied difference or disparitie amongst the Apostles, where some are called *οἱ ὑπερλίαν Ἀποστολοι*, besides some other names to this same purpose, importing, at least bewraying a distinction."

FRS. WRANGHAM.

in the Kingdome of Denmarke, the 28. of Nouember 1587. Treating by considerations Poligraphicall, Theologicall, Thalmudicall & Cabalisticall. Seene & allowed. At London Printed by Edward Alde, dwelling in the fore-streete without Cripple-gate, at the signe of the golden Cup. 1589

Quarto—nine leaves.

This pamphlet is not registered in *Herbert*; but he says, p. 1241, that *Alde* in 1588, had a license to print it.

It is dedicated ‘*To the right reuerend and honorable my very good Lord, the Lord Archbishop of Dublin, Lord Chancellour of Ireland, one of her Maiesties Counsell of estate within that Realme.*’

The subject matter of this discourse is too compact to admit either of extract, or abridgement.

83

A Discourse vpon the declaration, published by the Lord de la Noue.

Discours sur la declaration faicte par le Sicur de la Noue.

[Wood-cut ornamented *fleur de lis*, with motto *Vbique Floret*]

London Printed by Iohn Woolfe 1589.

Quarto—eight leaves.

Herbert, p. 1176, under the date of 1589, mentions “The Declaration of the Lord de la Noue vpon his taking armes for the iust defence of the Townes of Sedan and Jametz, &c. truly translated by A. M. [*Qu. Anthony Munday*] 12 leaves. See *Oldys’s Catal.* No. 520. Licensed. Quarto.”

The Discourse is printed in double columns; the english text in black letter, and the french with the roman character.

A curious passage, in which the writer is speaking of the Prince of Parma, suggests the remembrance of the Bastard Faulconbridge, in *King John*.

“ And indeede if euer his spring of Indian golde should drie vppe, we shoulde eidentlye see that hee is the verie asse, that made the other beastes afrayde, when he had gotten on the Lions skinne, but when they behelde his long eares, they entreated him as he deserued.”—p. 10.

84

The Hermites Song.

[FROM DOLARNY'S PRIMEROSE*, OR THE FIRST PART OF
THE PASSIONATE HERMIT, LONDON, 1606. 4to.]

Ye hilles and dales,
Ye rockes and vales,
Beare wisse of my moane :
Ye water nimphes,
And pretty Imphes,
Come sigh with mee and groane.
Come ye Satyres, and ye Fawnes,
Come ye from the pleasant Lawnes :

* i. e. *Raynolds' First Flower*, see *British Bibliographer*, for an account of this scarce volume, by Mr. Haslewood. MR. FREELING possesses an eminently beautiful copy.

From the groues, and shady trees,
 On whose green leaues the humming bees,
 Their thyes do fill
 At their owne will,
 And whereon still,
 With flittring wings, poore Progne flees.

Ye Fairy elues,
 Come ye your selues,
 From out each hellow caue :
 And *Coridon*,
 Come thou alone,
 Thy presence I do craue :
 For thy pipe comfortingly,
 Equalleth my harmony.
 Mournfull *Amyntas*, now and thee
 Are best to beare me company :
 For with consort,
 We may report,
 Our Loues extort,
 With wofull straines of melody.

Ye Siluans all,
 Both great and small,
 Come listen to my greefe ;
 Ye kids and lambs,
 Come with your dams,
 And bring me some releefe :
 Thou maide of Comes, come to me,
 With aide in this my miserie,
 And lead me once *Aeneas*-like,
 Vnto that vgly *Stigian* dike.

That I may mixe,
 And yet perfixe,
 Mine eye on Stix,
 Where *Cerberus* liueth, that fowle tyke.

If that wearie
Charons ferrie
 Will no ways take mee in :
 Vndoubting harmes,
 With these mine armes,
 Ile venture for to swymme ;
 For sometimes his coaleblacke boate,
 Rides not in that road afloate,
 If so, I will in no wise stay,
 Although vnto mine owne decay
 In vnfeareing poar's,
 With arming oar's,
 From off the shoars,
 Ile quicklye post from thence away.

For if that I,
 Should chance to die,
 And in that Lake to wander :
 Yet should I gayne,
 On Lofty straine,
 About loue-drown'd Leander.*
 But if that well I should passe,
 Vgly *Charon's* muddie place,

* *Raynolds* applies this epithet again in the course of the poem—
 His tort'red body seemes to feele more want,
 Then for his Hero, did loue-drown'd Leander.

And happily to land me there,
 Within that faire celestiall sphere,
 Then with small payne,
 I should attaine,
 Elizian plaine ;
 Where my loue sits crown'd in a chayre.

finis.

85

GUYDONIUS.

The Carde of Fancie,

Wherain the Folly of these Carpet Knights is decyphered, which guyding their course by the compasse of Cupid, either dash their Ship against most daungerous Rockes, or els attaine the haven with pain & peril.

Wherin also is described in the person of Guydonius a cruell combat betweene Nature and Necessitie.

By Robt. Greene Master of Arts in Cambridge.

At London for William Ponsonby, 1584.

A beautiful copy of this rare volume is in the valuable collection of Francis Freeling, esquire ; it presents an earlier date than any edition before noticed. IN THE KING'S LIBRARY is that of 1608, registered in Beloe's *Anecdotes*, vol. ii. ; and Mr. Haslewood, in his corrected list of Greene's publications, in *Censura Literaria*, mentions one of 1593.

Nov. 28, 1815.

86

On the word *bowgyt*.

In a curious old poem, called *The Chaunt of Richard Sheale*, preserved in the *British Bibliographer*, Vol. iv. 100, are the following lines—

And sum hath been robde in ther yns, as I haue hard men tell,
The chamberlayne or ostelare when the haue a *bowgyt* spyede,
May gyve knowleg to fals knavis, whiche way ther gest wyll ryde,

Upon the word in italics, the contributor remarks it “is usually interpreted large or bulky. Its sense in this line is not apparent.”

At page 396, of the same volume, the editor says “An intelligent friend suggests, that for *bowgyt* we should read *bowgty*, i. e. booty.”

The original reading is correct, and is from the old french, *bougette*, a budget or pouch, see Cotgrave’s valuable dictionary; the word is used by Skelton, *Phillip sparowe*, ed. 1568.

I haue enrold
A thousande newe and old
Of these hystoryous tales
To fil *bougets* and males.

i. e. *budgets* and *portmanteaus*.

So also in *Thystory of Arthur of Lytle Brytayne*, by Lord Berners

“They met a messenger hauynge by semyngre grete haste, wyth a janelyn in his hande, & scochen of armes on his breste, and a *boget* wyth *leteers* hangynge at his sadel bow.” cap. xxv.

87

WITS

Theater of the little
World*Breue iter ad bonum per exempla, longum
per præcepta.**Printed by I. R. for N. L. & are
to be sold at the West doore of
Paules. 1599.*SIXTEENS. Title and dedication, four pages—
269 folios; and Table 12 pages—
Errata. 1 leaf.

Edited by John Bodenham, the compiler of *Politeuphuia, or Wits' Commonwealth*, 1598; of *England's Helicon*, 1600; and of *Belvedere, or the Garden of the Muses*, 1600.

“To my most esteemed and approued louing friend, Maister I. B. I wish all happiness. This history or Theater of the little World, *Svo Iure*, first challengeth your friendly patronage, by whose motion I vndertooke it, and for whose loue I am willing to vndergoe the heauy burden of censure. I must confesse that it might haue been written with more maturitie, & deliberation, but in respect of my promise I haue made this hast, how happy I know not, yet good enough I hope, if you vouchsafe your kinde approbation: which with your iudgement I holde ominous, and as vnder which, *Politeuphuia* was so gracious.”

Sir S. E. Brydges, in the new edition of *England's Helicon*, gives the preceding year as the date of this volume, but I have accurately followed the title of a copy in the possession of Francis Freeling, Esq.

SS

The Travailes of the three English Brothers.

SIR THOMAS	}	SHIRLEY.
SIR ANTHONY		
MR. ROBERT		

As it is now play'd by her Maiesties Seruants.
Printed at London for Iohn Wright, and are to
bee sold at his shoppe neere Christ-Church gate.
 1607. 4to. H. folded in fours. 32 leaves.

No list of *Dramatis Personæ* precedes the action of this rude drama, unless a leaf has escaped in the present copy, which I do not think is the case, as the one following the title is regularly signed A 2. Collected from the piece itself they form a goodly company.

Chorus. Sir Thomas Shirley the elder and his three sons. gouernor of Casbin. The Sophy. Cushan Hallibeck. Callimath. The great Turke. A Basha. The Sophies neece and her maide. The Emperor of Russia. The Pope and his Cardinals. Zariph the Jewe. *Will Kempe*. an Italian Harleken. The English

Agent. a Hermit. the king of Spaine. with Persians. Turks. Russians. Venetians. Sailors &c.

The *Chorus*, or *Prologue*, is repeatedly introduced to account for the anachronisms of time and situation; and to fill up the hiatuses of the story, by explaining those incidents that are not in representation.

Prologue, attired like fame, commences the play, and thus compares the authour's labours.

Who giues a foule vnto his Cooke to dresse :
Likewise expects to haue a foule againe,
Though in the Cookes laborious workmanship
Much may be deminisht, som-what added,
The losse of fethers and the gaine of sauce :
Yet in the back surrender of this dish,
It is (and may be trulie cald) the same :
Such are our acts: should our tedious muse,
Pace the perticulers of our traouellers,
Fiuë daies would breake the limmits of our Sceanes,
But to expresse the shaddowes : therefore we,
(Leauing the fethers and some needelesse stuffe)
Present you with the fairest of our feast.

Perhaps the most amusing portion of this play will be found in that scene where the celebrated comedian Kempe [see Ritson's Bibliog. Poetica] is introduced: and it affords some illustration of a minor species of dramatic entertainment, now much in vogue amongst 'big babies,' with the modern improvements of horses, dogs, elephants, &c.

Enter Seruant.

Ser. Sir heres an Englishman desires accesse to you.

Sir Ant. An Englishman whats his name.

Ser. He calls himselfe Kempe. *Enter Kempe.*

Sir Ant. Kemp, bid him come in, welcome honest Will, and how doth all thy fellowes in England.

Kemp. Why like good fellowes when they haue no money, liue vpon credit.

Sir Ant. And what good new Plays haue you.

Kemp. Many idle toyes, but the old play that Adam and Eue acted in bare action vnder the figge tree* drawes most of the Gentlemen.

Sir Ant. Iesting Will.

Kemp. In good earnest it doth sir.

Sir Ant. I partly credit thee, but what Play of note haue you.

Kemp. Many of name, some of note, especially one, the name was called Englands Ioy,† Marry hee was no Poet that wrote it, he drew more Connies in a purse-nette, then euer were taken at any draught about London.

Enter Seruant.

Seru. Sir, heres an Italian Harlaken come to offer a play to your Lordship.

Sir Ant. We willingly accept it, heark Kempe :

* This must have been one of the old Chester Whitsun Plays, written in the 14th Century, of which there are MSS. in the Harleian Collection: they were revived in the year 1600, and "in one of these Adam and Eue are exhibited on the stage naked, and conversing about their nakedness. This very pertinently introduces the next scene, in which they have coverings of fig leaves. So extraordinary a spectacle was beheld by a numerous assembly of both sexes with great composure." *Biographia Dramatica.*

† "England's Joy. A Play. Acted at the Swan, but probably never printed. See Dodsley's Collection of Old Plays, vol. x. p. 172. vol. xii. p. 426, edit. 1780." *Reed.*

Because I like thy iesture and thy mirth,
Let me request thee play a part with them.

Kem. I am somewhat hard of study and like your honor, but if they will invent any extemporall merriment, ile put out the small sackage of witte I ha' left, in venture with them.

S. Ant. They shall not deny't, Signior Harleken he is content: I pray thee question him. *Whisper.*

Kemp. Now Signior, how many are you in companie?

Harl. None but my wife and my selfe sir.

Kemp. Your wife, why hearke you, wil your wife do tricks in publike.

Harl. My wife can play

Kemp. The houest woman, I make no question, but how if we cast a whore's part or a courtisan

Harl. Oh my wife is excellent at that, she's practisd it euer since I married her, tis her onely practise.

Kemp. But by your leaue, and she were my wife, I had rather keepe her out of practise a great deale.

Sir Anth. Yet since tis the custome of the countrie,
Prithe make one, conclude vpon the proiect:
We neither looke for schollership nor Arte.

But harmlesse mirth, for thats thy vsuall part. *Exit.*

Kemp. You shall finde me no turnecoate, but the proiect come, and then to casting of the parts.

Harl. Marry sir, first we will haue an old Pantaloune.

Kemp. Some ieaalous Coxcombe.

Harl. Right, and that part will I play.

Kemp. The ieaalous Coxcombe.

Harl. I ha plaid that part euer since

Kemp. Your wife plaid the Curtizan.

Harl. True, and a great while afore, then I must haue a peasant to my man, and he must keepe my wife.

Kemp. Your man, and a peasant, keepe your wife, I haue

knowne a Gentleman keepe a peasants wife : but 'tis not vsuall for a peasant to keepe his maisters wife.

Harl. Oh tis common in our countrey.

Kē. And ile maintaine the custome of the coutry. *Offer to kisse his wife.*

Harl. What do you meane sir ?

Kemp. Why to rehearse my part on your wiues lips : we are fellowes, and amongst friends and fellowes you knowe all things are common.

Harl. But shee shall bee no common thing, if I can keepe her seuerall : then sir wee must haue an Amorado that must make me cornuto.

Kemp. Oh for loue sake let me play that part.

Harl. No yee must play my mans parte, and keepe my wife.

Kemp. Right, and who so fit to make a man a Cuckold, as hee that keepes his wife.

Harl. You shall not play that part.

Kemp. What say you to my boy ?

Harl. I, he may play it and you will.

Kemp. But he cannot make you iealous enough ?

Harl. Tush I warrant you, I can be iealous for nothing.

Kemp. You should not be a true Italian else.

Harl. Then we must haue a Magnifico that must take vp the matter betwixt me and my wife.

Kemp. Any thing of yours, but Ile take vp nothing of your wiues.

Harl. I wish not you should, but come, now am I your Maister.

Kemp. Right, and I your seruant.

Harl. Lead the way then.

Kemp. No, I ha more manners then so : in our countrie 'tis the custome of the Maister to go In before his wife, and the nan to follow the maister.

Harl. In—

Kemp. To his Mistresse.

Harl. Yee are in the right—

Kemp. Way to Cuckhold's-hauen, Saint Luke bee your
speede. *Exeunt.*

According to Reed, this play was written by John Daye, assisted by W. Rowley, and George Wilkins; and is mentioned in the books of the Stationers' Company as having been performed at the Curtain Theatre.

89

A Decacordon of ten Quodlibeticall Questions concerning Religion and State: Whercin the Author framing himselfe a Quilibet to euery Quodlibet, decides an hundred crosse Interrogatorie doubts, about the generall contentions betwixt the Seminarie Priests and Iesuits at this present.

Eccles. vii.

*Noli amare mendacium aduersus fratrem tuum, neque in amicum
similiter facias.*

*Do not loue a lye against thy brother, neither do the like against
thy friend.*

[wood-cut device, An Eagle surmounting the helmet of
Mercury]

*Newly imprinted. 1602. Quarto. 6 leaves: 362
pages; on the last page, a table of Errata.*

The authour of this polemical volume declares himself in the following passage at the conclusion of the work; the purposes of which, it also, in part explains.—

“ Meanwhile pardon me for Gods loue, if I haue offended any but a Iesuit or a Puritane, which two (though I would not offend willingly) yet will I neuer craue pardon of for any thing I haue written on the catholike Romane Churches behalfe: to whose censure I WILLIAM WATSON secular priest doe humbly submit my selfe and this worke, with the other tenne volumes* which I haue ready for the presse concerning these matters. For I must needes be I, that is, a vowed enemy to a Iesuites and Puritanes course in all true catholike zeale and English loyalty, so long as they remaine they, that is, the most infest enemies to the catholike church and Christian commonwealth.”—p. 361.

Some curious passages occur in an early stage of the work referring to a few of the numerous writings of the once eminent *Father Robert Parsons*; these I extract, and have subjoined a few notes of illustration from the invaluable pages of *Anthony Wood*:

“ It is no more (nor so much offence) to reade any of these,

* “ Of this matter (whether the Iesuits be to be preferred before Secular Priests or not) I haue written a peculiar treatisc, which is one of the 10 volumes or bookes which I meane to set out against these new masters the Iesuits, and their (especially father Parsons) errors, as time, place, approbation, and other occasions shall permit, perswade, & allow me, wherein I haue made an historicall discourse or chronicle of the conuersion of all countries to the Christian faith, the beginning, progresse, and fall (of such and so many as are gone) of euery religious order.” pa. 49.

then to reade *Greenecoate** (*alias Leicesters common wealth*) or *Philopator*†, or the booke of Succession‡, or the Appendix to it, or the Ward-word to sir Francis Hastings watchword§ : al of which are of F. Parsons doing, and knowne to be all or the most part of them, most seditious, slanderous, traiterous, and infamous libels :—The like is the booke of the Scribe, the Epistle to the Queenes Maiestic, the closekept booke of Oeconomicall government, the late manuscript of discoverie of secrets written, directly against two great Counsellours, the one dead, and the other yet aliue, with Sundrie other secret libels, all made by the Iesuits faction.” p. 11.

“ Onely one Fa. Parsons hath written sundrie bookes (for I account not of Fa. Southwell||, as whereof to make any ostentation of learning) and all those of one practise or other in exasperating either against her Maiestic directly, as his *Philopator*, or against the whole State in generall, as his *Dolemane* : or against all the bloud royall in common, as his *Appendix* : or against the whole commonwealth, as his *Machiauell* of œconomickes, or booke of Spanish Councils against England, or against this or that Peere of this land in particular, as his *Greenecoate* or *Scribe*. And as for his booke of *Resolution*¶

* “ The first edition, and perhaps the second, was printed beyond the seas, and most of the copies being sent into England bound, with the outside of the leaves coloured with green, the book was commonly called *Father Persons's Green Coat*.” Wood, edit. 4to. vol. ii. col. 75. Parsons, however, is believed not to have been the authour.

† *Responsio ad Elizabethæ Reginæ Edictum contra Catholicos*. Rom. 1593. 8vo. published under the name of And. Philopater. Wood ii. 70.

‡ *A Conference about the next succession of the Crown of England, in two parts*, 1593-4. 8vo A full account of this book, and of its subject, will be found in *Censura Literaria*.

§ *A temperate Wardword to the turbulent and seditious Watchword of Sir F. Hastings, Knight*. 1599. 4to.

|| The authour of *St. Peters Complaint*.

¶ *A Christian Directory or Exercise guiding Men to eternal Salvation*, commonly called *The Resolution*—best edition Lovain 1598. Wood ii. 70.

which gets him all the praise, he hath or can deserue, yet alacke, alacke, it is easie to lay fine threeds together, when they are gathered to a mans hand : and as easie to translate a work almost verbatim out of peece meale copies into his mother language." p. 71.

The question of Succession to the throne of England, during the life of Elizabeth agitated the hopes and excited the fears of the different parties, who, religious and political, then struggled for superiority, and forms, as indeed might be supposed, an ample portion of the discussion in these Quodlibets: the active share which Parsons had in promoting, both by his personal services and writings, the views of the Society of Jesuits on this important point, meets with sharp reproof from this secular priest: the historical notices connected therewith seem sufficiently interesting to be extracted.

" And a very like canuasse is all the whole discourse of Fa. Parsons in Doleman, conferred with his practise about the bequest of the English Crowne, now extolling Scotlands title to the skies, and then abusing it in the presence of Spaine. To day all wholly for the house of Austria : to morrow as forward for the house of Parma : Now fawning vpon Derby to bring Earle Ferdinand to destruction : and then vpon Essex to stirre vp Earle Robert to rebellion : and still in the meane by enter-course of parlee with anie, who either by their greatnesse may compost with his ambition, or whom he by his platforme may couple withall, to bring this whole Isle to a popular confusion." p. 104.

Parsons “working in the meane while notwithstanding vnderhand with the late Earle of Essex, to be the king of Spaines close Pensioner for furthering of the inuasion: & yet againe at the same time dealt so, as it should haue beene bewraied to the late Lord Treasurer Cicill: and thus the cogging mate neuer deales with any of this lande: but it is to worke their greater, heauier, and more speedy ruine.” p. 189.

“Some [favour] the Scots king: others the house of Derby: others that of Huntington, others of Hartford, and others the Lady Arbella, &c.” p. 208.

“As for the house of Arundell, Westmerland, and Northumberland, how he [Parsons] and his associates haue tampered with them all the world knoweth, especially the first, against which notwithstanding he hath written most bitterly in Philopater and other bookes, affirming the infortunate Howard of Norfolk, to haue been one and the chiefe cause of the overthrow both of the Church and common wealth, yet with whom he, and his hath had (I will not say haue *videant ipsi*) more inward & close dealing for aduancement to the crowne by marriage of Lady Arbella, &c. and other means then with any other house & familie within the land.—looke where any of the blood royall ly most; there and in those places are the Iesuits most frequent, and their faction is hottest: so in Londou, in Derbyshire, and (whiles Earle Ferdinando liued) in Lancashire, though God be thanked, there are not so many of that faction there now as earst haue been.” p. 212.

Wood, in his account of Verstegan, the ingenious antiquary, concludes “thus much of Rich. Verstegan, alias Rowland, of whom *Will. Watson*, “priest, will give you a sharp character [in his “*Quodlibets*]:” this sharp character is too singular to be omitted.

“ That base fellow Verstegen, who hauing no more gentlemans blood in his body then in a ceupers son, nor scant so much of such a breed may the couper be, yet tooke vpon him to cotize our English nobles and gentles there [at Bruxels], affirming that there were not past three or fower in those coastes of all our nation that were of any noble or generous blood, coate armour, and ancestrie, *scil.* the Earle of Westmerland, the Lord Dacres, and as I remember, the next was himselfe or sir William Stanley, I know not whether: but either sir knight or sir knaue was in the thirde place.” p. 257.

It appears that Verstegan’s father was a cooper, and honest Anthony properly remarks “ nor is this “ any discredit, Wolfgangius Musculus his father “ being of that trade.” Our cooper’s son took ample revenge for this railing; in a subsequent writing he calls Watson “ an apostata unworthy of priesthood, “ one who hath made shipwracke of his soule, a “ bastard, a dissard, a lier, a base companion, an “ outcast of the world, hatefull to God and man, “ &c.” [*Kennett apud Wood* ii. 395.] These angry disputants had forgotten perhaps that no language could more betray the deficiency of argument and judgment than this impotent and unworthy abuse.

To the promptings of party zeal and controversial asperity, rather than to any belief in its truth, may safely be attributed the insertion of what we consider a base insinuation of expressions said to have been used by an amiable and praiseworthy poet.

“ Father Southwell at Wisbiche did confesse in the hearing of diuers priestes there prisoners that though the [Spanish] invaders might: yet would they [the Iesnites] not spare one catholike in England, more then a protestant, nor so much as they would spare the puritanes—The reason whereof may be this in their barbarous policie: *scil.* least vnder that pretence (if shew of religion might saue their liues) all for the time becoming wholly catholikes, would be too many and too strong a partie to remaine on liue, and readie vpon euerie the least occasion offered, to rise in armes and take the crowne off, from the invaders head. p. 177.

Southwell's disposition was too mild in its nature, and we must not therefore suspect on such partial evidence that he would ally himself to sentiments of so infamous a description. If he was guilty of aberrations in acting under the direction of a Society, whose members intermeddled too much in worldly and ambitious projects, and thought but little of the 'kingdom to come'; yet he too sufficiently expiated his errors by a death, in the sufferings of which, and the painful tortures that preceded it, we see depicted the ferocious feeling of the age, when religion was made the fallacious pretext for the commission of atrocious crime.

But to dwell no longer on this melancholy instance of hot and intemperate zeal; to turn for a moment

‘ from grave to gay’

we give a few allusions to early writers.

“So blowne abroad by misinformation, detraction and slander, augmented like Scoggins wiues crowe, from one to twenty.” p. 77.

“Then boores, pesants, carters and plowmen might well in-treate *Peers Penillesse* to make a *supplication* for them to the *diuell*.” p. 139.

“You might haue left such scoggerie as Parsons hath set out in Greenecoate, to Tarleton, Nashe, or else to some Puritane Martin Mar-prelate, or other like companions.” p. 266.

“There is one who hath written a booke of the Bathes in England: and as I remember (for it is long since I saw the booke) the author of it, the rather to extol the first finder out of the said Bathes, that therby he might prooue him to be an ancient gentleman, doth set dowue his petigree, and neuer leaueth it (I assure you) vntill he come to these words: which was the sonne of Seth, which was the sonne of Adam.” p. 288.

“Buchanan that archtraytor of Scotland—this sacrilegious traytor to sacred maiestie euer blasphemous—this Scottish blood-sucker, and enimie to all regal soueraignty.” p. 298.

The ensuing extract presents a lively description of the comforts enjoyed in “olden time”, so superior to what other countries afforded:

“It is no maruell though the Iesuites be so egar of England as they are, and that they hazard body, soule, and all they haue or can be able to make to haue it wholly theirs. For considering the poore lodgings, scarcity of victuals, and vncomfortable trauell in other countries, as in Spaine, constrained to carie their meat with them, otherwise to fast for three or foure daies space. In Scotland but poore lodging (God wot) and little better then Spaine affoordeth: In Fraunce & Flaunders not that ciuill order for bed or boord as England yeeldeth, and in

all other nations compare their diet, their lodging, their intertaine with the English, and certainly you shall finde a stately difference, no where to be in all this realme, vnlesse vpon the wasts or borders (and scant there). but you shall haue lodging and intertaine fit for any noble or state, within ten miles of that place where euer it be you are in: yea the common Innes on Londō way through Watling streete, or the fower forced waies on euery side, east, west, north and south, being fit & furnished to giue better intertaine to any prince in Christendome, then most nobles are in other nations." p. 269.

And again :

"The retinew of our English nobles is comparable in pompe and shew of honor, with princes courtes in forraigne countries: our gentles are their nobles equals, in seruice & offices belonging to noble bloods, & generous harts. Yea many knights and esquires in England, are able to dispend more then sundry Lords, Barons, Vicounts, and Earles in other countries. And our Frankelings, Gentlemen vntrially, or substantiall Yeomen may be compared with the greatest Gentles in other nations, as their fellowes for intertainment: either respecting the multitude of seruants, seruice and attendance giuen to guests at their table, or in their chamber, or the great good cheere with varietie of dishes, and those well and clenly dressed and serued in, with great and many ciuill ceremonies, or conueniences either of lodgings within, or walks without their houses, or other commodities attendant on pompe and post, that either may yeeld content, delight, or recreation to their friends. yea in sundry farmers houses in England you shall finde better intertainment then the most part of ordinary Nobles in most kingdomes of the world is able to affoord." p. 270.

In a work of this kind, and when to hold a

different creed sanctioned the adoption of the vilest calumnies and the most scurrilous language, Parsons could not expect to escape without his full share of opprobium. We consequently find that this 'secular priest' has raked up every source of attack, to destroy the character, and lessen the reputation of his opponent. Malicious hatred, and not a due sense of religious feeling, could alone have given rise to the overflowing bile accumulated in the ensuing citations.

“ In expectation of the same preferment, [to the dignity of Cardinal] and for what causes else is to himselfe best knowne, & are not much material: this good father [Parsons] went to Rome on pilgrimage, (you may please to imagine out of Spaine very deuoutly, or rather directly) in the yeare 1597. Where he no sooner arriued, but presently he was visited or rather courted with two Cardinals at his lodging, to wit, Cardinall Baronius, and the other a Spaniard. This extraordinary curtesie and honor done vnto the poore man, gaue present occasion of some speech in the city, that out of all doubt father Parsons should be made a Cardinall. But the conceit begun thus in Rome, ended there also with a merry iest. For father Parsous being counselled by the Phisitians to keepe his stomacke warme, sent his brother for scarlet to make him a stomacher, who of likelihood so soone as euer he heard the name of scarlet, he was possessed vpon the sudden with so affectionate an opinion of his brothers aduancement, that forgetting his intent to haue onely a stomacher, he procured two Marchants to carry in a whole wagon loaden with diuerse peeces of scarlet, to his brothers lodging for making of his Cardinals robes, giuing it out by

the way to all his acquaintance both going and coming, that his brother forthwith should be made a Cardinall.

When this surly father saw such packes of scarlet brought vnto him, no maruell though he greatly wondred at it: but finding his brothers error, he was in a great chafe, and mightily confounded, as easily seeing what sport it would be to those that should heare of it. Whereupon in all hast he dismissed the sayd Merchants, as secretly as he could out at a backe doore: how be it it was so open and notorious a iest, as it could not be concealed, but caused indeed many to laugh at him. Amongst the rest one little fauored of this good father hearing of it, came to his lodging in merriment, to congratulate his new aduancement. But as soone as father Parsons knew the purpose of his coming: yea (quoth he) doth he know it: then will it bee in England within this fortnight. And thus much for seeking aduancement." p. 120.

"Who that had seen and knowne him [Parsons] in Oxford and his dealings there, how seditious, wanton & factious this leud bastards conuersation was; how for his libelling and other misdemeanour he was thrust out of Balyoll Colledge (and not for religion as he vainely vaunts, doctor Bagshaw being then fellow of the same Colledge, and his stiffe aduersarie in the matters obiected against him, which I verily thinke is cause of a greater hatred in all the Iesuits against the said doctor now, as an accident proper to that societie to be reuengefull to death: How he became so infamous there, being thē master of Arts, that they hissed him out with whoubs and hoo-bubs, & rung him thence with bells: how after his expulsiō thence or relinquishing by compulsion that place and Colledge, he deeply protested vpon occasion of speech to one Iames Clark his old schoolfellow then abiding in the inner Temple, that he neither then was, neither euer meant to be a papist, &c. &c." p. 217.

See this subject of Parsons' expulsion from college copiously treated of in the new edition of Wood's *Athenæ Oxon.* v. ii. col. 65. 6. 7.

“For we may not imagine that Father Parsons was ignorant of his owne base estate, as being a sacrilegious bastard in the worst sense, *scil.* a spurias begotten by the Parson of the Parish where he was borne, vpon the bodie of a very base queane—this good Fa. Parsons, alias Cowbacke—” p. 109.

“Parsons the bastarde of Stockersey beyond Cosinage in Sommersetshire—he is of a furious, passionate, hot, chollerike, exorbitant working humour, busie headed, and full of ambition, enuie, pride, rancour, malice, and reuenge: whereunto through his latter Machiullian practises may be added, that he is a most diabolicall, vnnaturall, and barbarous butcherly fellowe vnworthy the name, nay cursed be the howre wherein he had the name of a priest, nay of an irreligious parson, nay of a temporall, lay man Iesuite, nay of a Catholike, nay of a Christian, nay of a humane creature; but of a beast or a deuill: a violater of all lawes: a contemner of all authority, a staine of humanity, an impostume of all corruption, a corrupter of all honestie, and a *Monopole* of all mischief—————a very reuerend priest comming ouer of late told me, that he neuer heard a meaner sermon made beyond the seas, then he had heard of father Parsons, and that his words and writings for edifying or giuing any good instruction and ghostly counsell, were as barren, bare, and far from his former abilities on that behalfe, as if he had been before father Robert Parsons the Iesuit, and now poore [George Parsons the waiward foole his brother.— O monster of mankinde fitter for hell, then middle earth.— thou giuest occasion for diuers, to thinke thou art not a meere man, but some Fairies brat, or begotten by an Incubus or aerish spirit, vpon the body of a base woman.—” pp. 236. 7. 8.

Wood remarks that this story of Parsons' birth, was written *scurrilously* of him ; that he was born at Nether Stowey near Bridgewater, an. 1546. and his mother was a known grave matron : I do not think that the authority of Archbishop Abbot, in opposition to this statement of the Oxford biographer, is of much consequence, although relied on by Mr. Bliss in his new edition of the *Athenæ Oxon.*

Having extended this article to a length, that some readers may doubtless think undeserved, but which will need no excuse to the enquirers into our neglected biography ; I add what trifling particulars I have been able to collect of the authour (*William Watson*) of these Quodlibets, mostly gathered from his own pages, premising that though Anthony Wood must have perused the volume, as he has referred to it in his life of Parsons, and cited in many instances its language ; yet he afterwards enumerates it among the works of Parsons, but the error is properly corrected in a note to the late excellent edition of those important biographical collections.

He was " borne far in the north, (and yet neither " of a white liuer, nor melancholy complexion) ;" [p. 360.] probably either a native of Scotland, or of its confines ; as he alludes in another passage to

his residence in that kingdom ; and it would seem that he wished for the succession of James the 6th. to the throne of England : He was imprisoned in the Marshalsea, in the year 1586, for professing the Catholic religion [p. 20] ; and prefixed an Epistle to a little pamphlet, intituled *Important Considerations, &c.*" [pp. 277. 334.]

This volume contains only *nine* quodlibets, and ' *An appendix to the Quodlibets* ' : he apologizes for the omission of the tenth, promised in the title, and " craue[s] pardon at this time from proceeding " any further herein, as minded (God willing) to " set out a whole Booke of this last Quodlibet, a " *second part* by itselſe at time conuenient." [p. 334.]

When this 'time conuenient' arrived, or whether this second part ever appeared, we know not : most readers will be satisfied that three hundred and sixty pages filled with controversial asperity, did not need any addition.

Though the work was chiefly written to complain of, and expose the treasonable practices of the Jesuits ; our authours after-life shews that though he despised the traitors, he yet loved the treason, being himself convicted of similar offences, for which he suffered death.

" In King James his time, *Watson* and *Clarke* Papist Priests

entred a strange conspiracy to surprize the King (ere he was crowned) and Prince Henry, to keep them in the Tower, or conuay them to Douer Castle, and seize vpō their treasures til they had obtained their purpose, to wit, to get their pardons, *alteration of Religion*, remouall of some Counsellors, and some other proiects executed. In this practise were inuolued Henry Brooke L. Cobham, Thomas L. Gray of Wilton, Sir Walter Raleigh, Sir Griffin Markham, Sir Edward Parham,* George Brooke, Bartholomew Brooksby, and Anthony Copley†: who were all apprehended, committed, and condemned, saue Sir Edward Parham who onely was acquitted by the Jury, Watson, Clark, and Brook executed; the rest pardoned their liues, a foolish conspiracy hauing neither strength to act the businesse, nor heads to carry it.”—Anthony Cade’s *Iustification of the Chvrch of England*, lib. 2. p. 102. London, 4to. 1630.

“*Watson* himselfe, a secular priest, who had set forth the said *Important Considerations*, with a flourishing Epistle before, as also the *Quodlibets*, &c. to cleare the secular priests from all treasons & euil practises) became himselfe a Traitor, and a Ringleader of diuers others in the beginning of King *James* his raigue: for which he and *Clarke* his fellow were executed.” *Ibid*, *Appendix*, sign. Hh 7.

* *Davies*, of Hereford, addressed an Epigram to Sir Edward Parham in his *Scourge of Follie*, pa. 99. Epig. 208.

You might except against me iustly, if I should
Neglect to mention you my friends among,
When as your Worthes so deere, so manifold,
Incite my Pen to place you in the Throng
Of those for worth I honour: No, it shall
Shedd yneck vpon your Name that still shall shine,
And, varnish it with praise, the Summe of all
Wee giue to Persons humane or diuine:

For, if Minds generous so praised bee,
I iustly may with that praise pollish Thee.

† *Copley* is mentioned in *Ritson’s Bibliographia Poetica*.

Though *Raleigh* in the former of these citations, is implicated in the serious attempt of conspiring to re-establish the Romish faith, and has elsewhere been suspected of infidelity; there appears to be no evidence to support either charge. Other motives probably led to his being engaged in *Cobham's* plot, and no intent to weaken the Protestant ascendancy: The pure and vigorous morality of his acknowledged compositions, the softened tone of pious and religious feeling of the little manuscript volume mentioned in a former article, and the correctness of his general conduct through life and at his death, tend to remove the suspicion that he disbelieved the doctrines of christianity.

November 5th. 1815.

90

The History of Astrea. The first part. In Twelve Bookes: Newly Translated out of French. London Printed by N. Okes for Iohn Pyper. 1620. quarto.

Title, one leaf; Dedication, one leaf; Table, one leaf; Ten Bookes, pp. 373; The 11 & 12th Bookes, pp. 64.

“ To the Right Honovrable Philip, Lord Herbrt, (sic) Baron of Sherland, Earle of Mountgomery, and Knight of the most

noble Order of the Garter &c. And to the right noble and vertuous Lady, the Lady Susan, Countesse of Mountgomery.

“Astrea finding so good entertainment in her owne Countrey, as having passed the Presse in the 3 principall Cities of France, namely Paris, Roan, and Lyons, is now encouraged to crosse the Seas, and to try what welcome she shall meete with here in England.”

JOHN PYPER.

Mr. Dunlop, in his amusing *History of Fiction*, says that “in imitation of Montemayor and Cervantes, whose romances had been so popular in the peninsula, Honore D’Urfé, a French nobleman, wrote his *ASTRÉE*, a work, which under the disguise of pastoral incidents and characters, exhibits the singular history of his own family, and the amours at the Court of Henry the Great.”

The interwoven narrative of this pastoral romance will appear tedious and uninteresting to modern readers; but our authour’s contemporaries, to judge from the eagerness with which it was perused, imitated, and translated, regarded it with satisfaction; and in their estimation, it was arrayed with the seductive blandishments of genius: Indeed in later times, sufficient admiration has accompanied *D’urfé*, for Rousseau speaks of the delight with which *he* hung over the *Astrea*; but *we* no longer discover the attractions it once possessed, unless they can be traced in that o’erflowing sentiment which other readers than Rousseau may have mistaken for the pure and artless expression of the human Soul, when under the magic influence of that passion, which *Durfé* has swelled into unnatural expansion.

This translation contains only a portion of the original ; enough, however, to satisfy the most enthusiastic lover of romance.

Heliconian aspirations are scattered rather numerously throughout its pages, and from these a few specimens are selected.

We know not who was the translator ; the name of John Pyper, subscribed to the dedicatory epistle, appears to have been that of the Stationer, or Bookseller, and therefore he could not have been the *Pyper* of those harmonious strains that follow.

A SONNET.

Since we must needs pull vp that deep-set roote,
Which Loue, in seeing you, plants in my brest:
And which Desire, with so great longing thirst,
Hath with so great care nurc'd to so small boote.

Since it must be that Time which saw it borne,
Must triumph in the end as Conquerour:
Attempt we brauely freed from Sorrowes power,
Let vs at one blow cut both flowre and thorne.

Chase we all these desires, those fires put out,
Breake we those lines knotted with many boughes,
And of ourselues let vs take free farewell.

So shall we vanquish Loue, that vntamed Lord,
And wisely do out of our owne accord,*
That whereto Time at last will vs compell.

A MADRIGALL ON THE COLDNESSE OF AMARILLIS.

Her heart of yce, her eye all fire,
 And mine directly contrary ;
 I freeze without, but inwardly
 I scorch with flame of my desire :
 Alas ! that Loue hath chosen to possesse
 My hearte, and th'eies of my faire shepheardesse.
 Gods grant ! that once it may be well reuerst,
 I, in mine eyes, she haue it in her brest.

A SONNET ON ABSENCE.

Riuer of Lignon, whose eternall streame,
 Through gracious forrests runs, watring her brest,
 Waue upon waue driuing, and tak'st no rest,
 Vntill thou entrest to thy fathers realme :

Seest thou not how Allier snatcheth from thee
 Thy faire, like wrongfull lawes of mighty strong,
 And from thy bankes their honour beares along,
 To driue thee to iust plaints for remedy ?

Against this Rauisher call to thine ayde,
 Those, that for her departure all dismaid,
 Pay teares, that thou maist see thy channell swell.

Dare onely that those eyes and hearts of ours
 May powre out for thy helpe, thousands of showres,
 That shall not drie, till thou beest venged well.

A SONNET

ON THE SWEETNESSE OF LOUE.

When speakes my shepheardesse, or rather when she sings,
 Or with her eies sweets glance to mine she daz'ling brings,

Loue seemes to talke in her, and with her gracious sounds
Rauishes vs by th'eare, with charmes our sight confounds.

Not as you see him, when he cruelly torments
The hearts that are possest with passions violent,
But then when like a child full wantonly he moues,
Plaies on his mothers lap, and formes a thousand loues.

Nor when he sports himselfe with those the Paphean maids,
Nor when on graces lap himselfe to rest he laid,
You could see him so pleas'd as neere my shepheardesse.
But when he hurteth so, may we him Loue confesse?
He is so when he playes, and makes his place of rest
In Carlis bosome sweete, as on his mothers brest.

A SONNET.

Wherefore if you loue me,
Feare you the world should know?
Then honest Amity,
What can make fairer shew?

The spirits vertuous,
It each to other tyes,
And far from humane hearts,
Expelleth vanities.

But if your choice be such
That you displeas'd are
And that you thinke me vile,
Vnworthy such a share:

Disdainefull beauty, that
Liest hid from all mens eyes,

And neuer mad'st appeare,
That in thee pittie lies :

Yet Dido did not scorne
A wanderer by sea.
Paris a shepheard yong,
Wonne loue from Oenone.

Diane found some grieffe,
For her Endimion
Loue not regards the state,
Or pompe of any one.

The sheepehooke with the mace
Of Kings he equall makes :
And in the purest Loue,
All his Contentment takes.

It may be mentioned that the *Astrea* was again translated at a lateer period, and forms a ponderous and unreadable work in three folio volumes.

91

Informations, or a Protestation, and a Treatise from Scotland, seconded with D. Reignoldes his letter to Sir Francis Knollis, and Sir Francis Knollis his speach in Parliament. all suggesting the usurpation of Papal Bishops.

1 Cor. 12. 5.

There are diversities of Administrations but one Lord.

Math. 15. 13.

Every plant, which my heavenly Father hath not planted, shall be rooted out.

Imprinted. 1608.

small octavo. 3 leaves. 94 pp.

The title only of this puritan tract is given in *Restituta*, vol. i.

Its contents are

1. *The Printer to the Reader*, 4 pages. from which may be gathered that it was printed abroad.

“Whereas it hath pleased God to hide me (as he did Jeremy and Baruch) on this side the seas, notwithstanding the Archbishop of Canterbury sent over two men to seeke me (of whom I hard after they were gone hence.)”—“As for the Letter, and Speach mentioned in the Titlepage of this booke, I ioyne them with the other, because they (likewise) informe the Church of the usurpation of Papal Bishops.”

2. *A Protestation offered to the Parliament at S. Iohnstone* 1 Iulij 1606. 14 pages.

3. *A Treatise of Kirke Governement*. 58 pages.

4. *Doctor Reignolds his letter to Sir Frawncis Knollis, concerning Doctor Bancrofts Sermon at Paules crosse*. 9 Feb: 1588. *In the Parliament time*. 15 pages, and dated 19. Sept: 1598.

“Touching Martine [Mar Prelate], if any man behaue himselfe otherwayes than in discretion and charitie he ought, let the blame be layd where the fault is, I defend him not; but if by the way, he utter a truth, mingled with whatsoever else, it is not reason that that which is of God, should be cōdemned for that which is of man.”

5. *Sir Francis Knollis his Speach in Parliament, related by himselfe to the late worthy Lo: Treasurer Sir William Cicil*. 6 pages.

“But the Bishops doe crie out saying, That Cartwright, and his fellowes would haue no Governement, &c. So (belike) the Bishops care for no govermēt, but for worldly, and forcible government over their brethren, the which Christ neuer gaue to his Disciples, nor Apostles.”

6. *The Printer to the Reader*. 5 lines & 1 page.

I have stated the several portions of this tract, because there is some confusion respecting it in

Athenæ Oxonienses; where under the account of Sir Francis Knollis, he is said to be the authour of the whole, and the title is erroneously given as *A Treatise against the Usurpation of Papal Bishops*; Wood adds "Some attribute it to Io. Rainolds the famous divine." In the life of the latter in the same work, No. 4 is properly mentioned, but only as an edition of 1641, 4to.

92

A Defence of the Censure, gyven vpon two Bookes of william Charke and Meredith Hanmer mynysters, whiche they wrote against M. Edmond Campian preest, of the societie of Iesus, and against his offer of disputation: Taken in hand since the deathe of the sayd M. Campian, and broken of agayne before it could be ended, vpon the causes sett downe in an epistle to M. Charke in the begynninge.

Sap. 3.

The sovyles of the iust are in the hande of God, and the torment of deathe shall not touche them: they seemed to the eyes of foolishe men to dye, but neuerthelesse they rest in peace.

An. 1582. *Cum priuilegio.* oct. pp. 40. 173. 3.

Enumerated among the works of Robert Parsons, by Anthony Wood; it was preceded by *A Brief Censure vpon the two Bookes*, &c. 1581; they occasioned the publication of several answers, replies, rejoinders, &c. the titles of which are pre-

served in the Athenæ and other bibliographical works.

The back of the title is filled up by "The corrector of the prynt to the gentle reader."

"The setter forth of this booke vnto William Charke Minister." occupying 11 pages, follows, in which it is said—

"How difficult a thynge yt is in England at this daye, for a Catholique man to write any booke: where neither libertie, nor rest, nor librarie, nor conference, nor beinge is permitted hym." —yourselfe (M. Charke) as a conquerour of your aduersarie, [Campian] folowed hym in person to the place of hys martyrdom, wyth bygge lookes, sterne countenāce, prowde woordes, and mercyles behauour."—"You watche, spye, search, examine, and persecute euery where. You attache, dryue awaye, putt in pryson, rent on racke, put to death those whiche speake, or wryte, or stande in defence of trueth against you. You leaue no Innes, tauernes, fieldes, stables, barnes, douecotes, or palaces vnsearched for vs. And how then is it possible to answere you by wryting? Or what maruayle is there, yf we offer you some tymes halfe a booke for the whole?"

Then "The answer to M. Charke's Preface," 26 pages.

"The contentes of the former epistle and answere." 1 page.

Parsons, though sensibly alive to the injustice of the Protestants, in their persecuting spirit, and harsh treatment of Campian and his companions, was ready to applaud similar persecution and harsh-

ness in the Romish church; such is the bigotry to which human nature is prone; and so specious is the fallacy to which controversialists surrender up their judgment.

The extreme lengths to which difference of religious opinion can carry a writer, could not have been more fully exemplified than in those theological controversies of the sixteenth century, that the reformation of the Church gave rise to: mildness and urbanity, or even the language of truth, formed none of the requisites of the disputant. Servetus would not have been so cruelly destroyed if the early reformers had practically enforced the doctrines they professed to preach; and we owe, it is probable, most of the benefits which the Reformation has handed down to us, more to the consequences of the lustful rage of a bloody and remorseless tyrant, than to either religious feeling or spiritual influence.

The present volume sufficiently accounts for the retributive calumnies under which Parsons himself suffered: it is full of audacious mendacity, imputing to Luther, Beza, Calvin, and other of the reformists, participation in the foulest crimes, such indeed as cannot be named in Christian society; and displays the lamentable influence of that distempered mind which the spirit of intolerance engenders.

The most interesting parts of the volume are the *lives of Calvin and Beza*, abridged from *Ierome hermes Bolseke, doctor of phisik*; these should be extracted entire, but would occupy more space than could be afforded.

The ensuing passage forms an addition to the list of Elderton's works in Ritson, and in the new edition of Wood.

“ You might haue done vvell to haue consulted with Elderton's ryme (Intituled *Gentle girckes for Iesuites to become true Israelytes.* margin.) whoe proueth that they can not be called Iesuites, for that they cannot rayse the deade, cure the lame, restore the blynde, nor walke vvppon the vvater as Iesus dyd. Whyche proueth also, that they can not be called Christianes: for that Christ dyd the same things, and they can not: Nor yet old Eldertou (I thinke) hymselfe.” p. 30.

Thomas Churchyard.

The following personal history of old Churchyard, occurs in his *Worthiness of Wales*.

Another man whose name was Cookes for troth
 Like Hozier was, in all good deeds of grace:
 This Cookes did giue, great lands and liuings both,
 For to maintaine, a Chauntrie in that place
 A yerely dole, and monthly almes likewise
 He ordaynd there, which now the poore doe mis:

His wife and he, within that Chappell lyes,
 Where yet full plaine, the Chauntrie standing is :
 The margin has a note appended to this " On
 " the righthand Cookes lyes. This man was my
 " mothers father."

94

Old Christmas Carol.

WITH AN ENGRAVED PLATE.

The plate here introduced was engraved as an illustration to a small volume of old poetry, printed two years ago* : It is inserted for the purpose of giving an explanation of some words that were not understood at the time when the curious old poem, from which the lines are extracted, was printed in the volume alluded to : for these elucidations, the editor is indebted to the kindness of Philip Bliss, esquire, of St. John's college, Oxford.

- line 17. I bade the aske for *grace*, I wolde†.
 21. Vnkynde thou arte mā me to *dysproue*‡.
 23. thy on fote wgre ful ney *grane*.
 35. hit is ful *sweet* to suffre payne§.
 42. for onys axynge mercy he gotte hym *grase*.
 69. Withstondyng off any *syth wysenes*||.

It may be added concerning the volume in which this Carol

* *Pieces of Ancient Poetry, from Unpublished Manuscripts and Scarce Books*—Bristol, 1814. quarto.

† i. e. and I would grant it.

‡ disbelieve.

§ This, and its following line, are pointed wrong in the printed copy. It should rather be

hit is ful swet to suffre payne
 To sawe a saule euer lastyngly ;

|| I give this correction with some hesitation.

N. 1

Confide fith y' synnes but for zons
for thatt cause of redempcion
Syt' may is yr y' fader's possessyon
I hade yo' aske for g'oe I wolde
Vnkynde v' acto ma' me to d'eff'ne
vnyss v' on fote weep ful nry g'oe
G'it is ful swote to suffre p'dyne
for onys d'ying' may goe to the g'oe
w' standyng off any y'gnysses

N. 2

A treatise entytuled the treasure
of a good mynde: familiarly
written to a frinde by
Ry: Denys esquyor:

My frinde

[Faint, illegible handwriting, likely bleed-through from the reverse side of the page.]

[Faint, illegible handwriting, likely bleed-through from the reverse side of the page.]

occurs, that of the second piece in page 7, Sir Philip Sidney is the authour, see *England's Parnassus*, 1600, where it is printed; the poem at page 25, was written by Robert, Earl of Essex, see Park's edition of Orford's *Royal and Noble Authours*; the one at page 33, commencing with CARE, by Henry Constable, see *Eng. Parnassus*; and that at page 34, by Thomas Randolph, contained in the editions of his works.

95

Boccacio, *Il Decamerone*,
Haldarfer, 1471.

Of this transcendant volume, the Rev. Wm. Beloe, in his *Anecdotes*, Vol. vi. p. 425, remarks:

“ How it should possibly happen that only two copies should be known to exist of this book, is a circumstance which has hitherto eluded all the sagacity and diligence of enquirers. *I have heard, but not upon sufficient authority, that these two copies were struck off* and sent for the inspection and examination of certain learned persons, *the press being kept standing in the interval*. In this interval, however, a fire is said to have destroyed the press, and all the materials for the edition.”

In modern times, and with modern improvements, to print an *octavo* volume, saying nothing, as in this instance, of a *large folio*, it is necessary after composing, and working off, one, or two sheets, to distribute the types for re-composition; and this process is continued until the volume is completed: I believe that *no* printer's stock of

types would be extensive enough to enable him to print a volume*, so as to admit of the whole being in composition at one period; and is it likely that the printing offices of the fifteenth century were more amply supplied than those of the present day? A rational and obvious cause for the scarcity of this matchless volume, is to be found in the freedom with which the vices and loose manners of the ecclesiastics of the authour's time are treated, and which we may be certain excited the industry of the friars, monks and priests of Italy, in suppressing the admirable exposition of their enormities, presented in the pages of the *Decameron*; and there can be no doubt but that this *prima edizione*† was put down by the rigorous and powerful interference of the Church of Rome: the copies alluded to, by some fortunate chance, perhaps, escaped this inquisitorial impertinence.

Since writing the above, I see that four copies

* Of course *stereotype* printing must be excepted from the effect of this observation.

† An early french translation has this title "*Lecameron, autrement dit, les Cent nouvelles: composees en langue latine par Jehane bocace: et mises en francoys par Laurens de premier fait, ou les vend a Paris en la grand salle de palais, au premier pillier par Charles langelier, 1512.*" in octavo, and printed upon paper of remarkable stoutness, in the Gothic character: the first edition was in folio, Paris, 1485; see Warton, *H. E. P.* vol ii, p. 121, who calls the translator *Jean de Premierfait*; and in the same volume sign. ii. rev. justly remarks that *Latin* means *Italian* (from that language being anciently called *Il volgare Latino*) in the expression *composees en langue Latine*.

are specified in the *Bibliotheca Spenceriana*; and future days may witness the reappearance of more.

96

The Protector Cromwell.
Col. Henry Marten.

The political news-writers during the commonwealth were fond of multiplying allusions to The Protector's Mother having been concerned in a brew-house: Some of these have been extracted in *Cromwelliana*, an useful and valuable compilation; two others may amuse the reader, taken from a scarce tract.

Numb. 10.

Mercurius Melancholicus:

*or Newses from Westminster, and other Parts. from Saturday
Octob. 30. to Novemb. 6. 1647.*

To the beguiled multitude.

Doth Englishmen want eyesalve yet,
They cannot see their graves
A digging, by dwelve, or a dozen
Of arrant Fooles and Knaves?

The first a beastly Drunkard is
The second loves a Whore.
The third and fourth Catchpoles are,
The fifth a swinish Boare.

The sixth a Thiefe, the seventh a Cheate.
The eighth a crafty Broker.

The ninth a pickthanke ever was.

The tenth is a Promoter.

Th' eleventh a cogging, lying Kuave.

The twelfth a rogish Pander.

These are twelve Princes that divide

The Crownes of Alexander.

Printed in the Yeere, 1647.

4 leaves 4to. pages 55 to 62.

“As for Crumwell, he's as short breath'd as a Mill-horse, if mercy prevent him from a stab, let him acknowledge it; he's many graines too light; full of drosse, fit for purging; a Brewer's Horse will be ere long with him of more value then a Royall Steed; if this be a misery, let his inspired Rabbies untrusse the Aenigma.” page 61.

“As for Crumwell, they intend to have him whipt through the Malt-Market, with a bag of Hops tyed to his taile.”—page 62.

The same No. contains an allusion to Col. *Henry Marten*, who underwent so long a captivity in Chepstow Castle, after the accession of Charles the second.

“Do you not know one Collonel *Martyn* (for I will not spare a man of 'em that's guilty, but pensell them forth in their naturall colours, and present them naked to the too long deluded Kingdom) he is a very zealous brother I can tell you, a pretty bird, but somewhat different in condition from our Summer Martyns; they build in publique, he in private; they nest in Churches, he in houses: and ever since the *Rainsburgers* entred Southwarke, is much taken with the *Bankeside*, and mightily enamoured of the old Sporte, called Bayting the white Beare, you know my meaning.” pa. 58.

I add, for the sake of juxta-position, a notice of the same character from another of those hebdomadal works, so very numerous published during the civil dissensions of this period; and they may be said to have induced such a general spirit of enquiry into the principles of government, and of civil and religious liberty, as to contribute materially towards the preservation of those invaluable privileges so nobly contended for, and secured to us, in the revolution of 1688.

“Nay, the very Church Bells have much adoe to escape them; for Harry Martyn hath moved againe and againe, that the Bells in all the Churches of the Kingdome may be taken downe, and melted for the service of the State: But what’s the reason, it is either because the noise of ’em disturbs his private Devotions in St. Martins Lane, where he fastens now and anon upon the lips and hips of Mrs. A. (I will not name her outright, because he said not long agoe she was an honest Whore) or it was rather for that superstitious inscription so usually found about all Bells, viz. *Feare God, Honour the King*. And without doubt, if the latter part of that verse had been added which is, *And meddle not with those that are given to change*: The Bells should never have rung change more.” *Mercurius Elencticus*. Numb. 2 [page 9 to 16] from Friday the 5. of Novemb. til Friday, Novemb. 12. 1647. page 14.

states that *some* of the copies of Stanley's Poems, were printed upon "a very beautiful fine paper, and others on an inferior kind." A similar circumstance occurs with respect to the *first* edition of Carew's *Poems*. 1640, *two* copies are now lying before me, one of them is on much stouter paper than the other, making the volume of nearly twice the thickness. It is proper that these *minutiæ*, though of very minor consideration, should be noticed, as they assist in forming a general history of Printing and bibliography.

Nov. 28. 1815.

98

Poetical Extracts.

From DAVIES' SCOURGE OF FOLLY, *oct. n. d.* (circa
1611)

OF CÆSARS LOUE TO POETS.

The Romaine Publius and Laberius

(Two Poets whome great Cæsar fauored)

Their skill that Cæsar held most serious,

Though by most Cæsars now disfauored.

Why should not Poetry please those great Kesars ?

It is because those Kesars, are not Cæsars.

TO THE NO LESSE INGENIOUS THAN INGENUOUS MR. IOHN
DUN.

Dvnnè is the Mouse (they say) and thou art Dunne :

But no dunne Mouse thou art ; yet art thou one

That (like a Mouse) in steepe highwaies dost runne,

To finde foode for thy Muse to prey vpon.

Whose pallat is so dainty in her taste,
 That she distasts the least vnsauory Bit :
 But that's vnlike a Mowse ; for he will wast,
 All in his way ; and oft himselfe with it,
 Not much vnlike some Poets of our Times
 That spoile good paper with their byting Pen,
 Like this of mine ; but yet my doggrell Rimes
 Do byte, at none but Monsters like to men :
 And that (I know) thy Pen hath rightly donne,
 Which doing right, makes bright the Name of Dunne.

TO MY MUCH ESTEEMED MR. INEGO IONES, OUR ENGLISH
 ZEUXIS, AND VITRUVIUS.

I once did sup with thee, deere Inego,
 For nothing : then, to me, thou art not soe,
 Yet deere thou art to me for thy deere Worth ;
 Which I by Speaking-picture, would paint forth,
 If my small Pen thy Pencill equall could :
 Then, take not what I can, but what I would :
 If not, take this, (as I began with thee)
 Though thou be deere, Thou art not so to mee.

TO MY BELOUED RIGHT-WELL-DESERUING FRIEND MR. IOHN
 SPEED.

Sith thou art Speed, and my good friend withall,
 With speed Ile tell thee thou art prodigall
 Of thy good giufts ; and giust them still for nought
 But for meere fame ; which comes where least it's sought
 But thou deseru'st a far more worthie Fee ;
 In part of paiment, then, take these of mee.

From CONTARENO'S COMMONWEALTH AND GOVERNMENT OF VENICE, TRANSLATED BY LEWKENOR. 1599.

4to.

Lo here describ'd though but in little roome
 Faire *Venice*, like a spouse in *Neptunes* armes,
 For freedome *Emulus* to ancient *Rome*,
 Famous for councill much, & much for armes,
 Whose story earst written with Tuscau quill,
 Lay to the English wits as halfe concealed,
 Till *Lewkners* learned trauell, and his skill
 In well grac'd stile, and phrase hath it reuealed :
Venice be proud that thus augments thy fame,
England be kind enrich with such a booke,
 Both giue the honor to that worthy Dame *;
 For whom this taske the writer vndertooke.

JOHN HARRINGTON.†

99

*Henrie Smith's Sermons, printed by Tho. Orwin
 for Thomas Man, 8vo. 1592.*

Herbert has registered this, ii. 1247, but omits to notice that it has a *second* title, between pages 576. 7 *A Looking Glasse for Drvnkards with Prayers written by the same author. By Henry*

* The Lady Ann Countess of Warwick.

† Other commendatory verses by Edm. Spencer [Edm. Spencer] I. Ashley, Manr. Kiffen, and Henry Elmes are mentioned in Ritson, but this by Harrington is omitted.

Smith [an eagle, *Semper eadem*, and the initials C. B. for C. Burby] *London printed by I. Charlwood, for Cuthbert Burby, 1592.* No mention of it occurs under Charlwood's name in *Typographical Antiquities*. The whole comprizes 1013 pages. These Sermons were printed in a thick quarto volume, about the middle of the seventeenth century.

100

Three Prayers: One for the Morning, another for the Evening, the thirde for a Sicke Man. Whereunto is annexed a godly letter to a sicke freind: and a comfortable speech of a Preacher upon his death bed. Anno 1591. [A figure of Mercy, with a lamb over her neck; *Periit et Inventa est.*]

Printed at London for Thomas Man, dwelling in Pater Noster Row at the signe of the Talbot. 1592. octavo, twenty four pages.

These prayers by Henry Smith, are not inserted in Herbert.

101

A Strappado for the Diuell. Epigrams and Satyres alluding to the times, with diuers measures

*of no lesse Delight. At London printed by
I.[ohn] B.[eale] for Richard Redmer. 1615.
small octavo—one sheet unpagéd—pp. 234.*

A modern writer whose accurate judgment in criticism and lively perceptions, are expressed with flowing and eloquent language, has well observed that the peculiar character of Milton's juvenile poems is to be traced, not to the artificial models, or temporary manners of the age, but rather to the influential associations of his own commanding genius—In looking through the multitudinous writers who flourished about the same time, and for years previous, we no where find that unvarying gracefulness of expression, and continuous elevation of sentiment which distinguishes the *Comus* and those other pieces of exquisite and immortal verse bestowed at so early a period of life upon an ungrateful and unsatisfied world. Who is equally free from the defects of that unnatural style, matured under the reign of the pedant Stuart? from the conceits, the gross language, the cold and artificial fancy, and the false antithesis so repressive of mental genius—Sackville had ceased to appal, and yet delight with the fearful and picturesque sublimities that emanated from his mighty spirit—Spenser's wild imagination was no longer in the full play of its vigorous creation—the lyrics of charming simplicity of Marlowe and Breton were as 'remembrances of yesterday.'—Those poets who for near half a century illuminated the literature of a golden age, the giddy and inconstant multitude, ever in the pursuit of novelty, now exchanged for the subtilities of Donne, and the historical dullness of Drayton; and a new school of verse was quickly formed, partaking but little of the influence of poetry. This bad taste has been thus briefly touched upon, to preface a short notice of Richard

Brathwayte, a poet of considerable imagination, and felicitous expression, and uniting some of the qualities of genius; but every where, throughout his numerous, and in many respects, meritorious writings, failing in taste, and imbued with the defects of the period alluded to. A few examples, selected from the rare volume, whose title forms the heading to this article, will forcibly exemplify the correctness of these observations.

I that knew not what's now common,
 To throw sheep-eyes at a woman: p. 79
 Delicious Amber is the breath which flowes
 From those perfumed conduits of thy nose. p. 82.
 Thy lippes (*two gates*) where loue makes entrie in. p. 82
 When Flora with her mantle tucked vp,
 Gathred the dewie flow'rs--p. 87.
 —— a noble Squire,

By an intendment (as he thought vpon't)
 Put poore Admetus nose quite out of ioynt. p. 91.
 He bodd this simple swaineling. p. 91
 So skilfull was this lad in Minstrelsie
 No Lasse that heard him could her water hold. p. 94.

I have preferred these instances of vulgar phraseology in two short poems, (*His Frankes Anatomie*, and *The Wooer*) because they occur in the midst of very poetical language, descriptive of beautiful sentiment and imagery. But these inequalities exist in almost every old poet, though they must subtract from the delight which the sensible reader would wish to feel unmixed in the perusal of their works: and to this cause solely may be ascribed their not becoming popular in proportion to their great merits, without a degree of expurgation that could not be performed with satisfaction.

Brathwayte, however, will amply repay the labour of a perusal; interesting notices of ancient customs and manners recommend him to the notice of the antiquary, and his poetical merits will not be estimated as slight, or undeserving by the active and ardent student in general literature—Much attention

has lately been paid to his productions by the revivers of our ancient lore, in *Archaica*, the *Lee Priory* publications, and *Restituta*.

*An Embleme which the Author composed in
honour of his Mistris, to whom he rests
euer deuoted.*

*Allusiuely shadowing her name in the
title of the Embleme, which
hee enstiles :*

HIS FRANKES ANATOMIE.

Franke thy name doth promise much,
If thy nature were but such :
But alas ! what difference growe
'Twixt those two, I onely know ?
I alas that to thy bewtie
Am deuoted in all dewtie ;
I that once inuented layes,
Singing them in Shepheards praise,
I that once from loue was free
Till I fell in loue with thee :
I that neuer yet began
'Trade, to hold my mistris fan ;
I that neuer yet could knowe,
Whether loue was high or lowe :
I that neuer loued was,
Nor could court a looking glasse :
I that neuer knew loues lawe,
Nor lou'd longer then I sawe ;
I that knew not what's now common,
To throw sheep eyes at a woman ;
I that neuer yet could proue,
Or make shew of heartie loue :

I that neuer broke my sleepe,
 Nor did know what charmes did keepe
 Louers eyes : now can tell
 What would please a louer well :
 Shall I tell thee ? Yes I will
 And being tolde : or saue, or kill.
 It would please him t' haue the hap,
 But to sleepe in's Mistris lap :
 Or to haue his Mistris faire
 With her hand to stroke his haire.
 Or to play at foot-S^t. with him,
 Or at barley breake to breathe him :
 Or to walke a turne or two,
 Or to kisse, or coll, or woe :
 Or in some retired groue,
 But to parly with his Loue.

* * *

Purest of *Ophyr Gold*, let me prepare
 First for the choice description of thy hayre,
 Which like the finest thrids of purple seeme
 Clere to outstrip those of the *Paphian Queen* ;
 Whose tender tresses were so neatly wrought,
 As *Cholcos* fleece seem'd to be thither brought.

* * * *

Thy blush (pure blush) Embleme of Chastitie
 Blushing, yet guiltlesse of ought done by thee
 Portends a maidens honest spotlesse heart,
 Hauing thy blush by Nature not by Art.

* * *

Thy foote the curioust module of the rest,
 For Art and Nature there be both exprest :

Art in the motion, Nature in the frame,
Where action works, and motion moues the same.

Long extracts from this volume have appeared in *Restituta*; it is a very interesting, and generally estimable, as well as rare, book, and I could wish for more space to devote to its contents.

102

Loves Labyrinth: or the true Louers knot: Including the disastrous fals of two star crost Louers Pyramvs and Thysbe. A Subject heere-tofore handled, but now with much more proprietic of passion, and varietie of inuention, continued: BY RICHARD BRATHWAYTE. Res est solliciti plena timoris amor. At London printed by I. B. for Richard Redmer, and are to be sold at the West dore of Paules at the Starre. 1615.

This always forms a part of the volume mentioned in the last article, the paging is seperate, but the signatures are continuous.

The story of Pyramus and Thisbe, had been, as the title observes, 'heeretofore handled' in

The boke of Perymus and Thesbye, 1562, entered on the registers of the Stationers' Company.

Pyramus and Thisbe, a poem, by D. Gale, 4to. 1597
and one or other of these did not escape the ridi-

cule of Shakspeare, who, in his *Midsummer Nights' Dream*, has with 'infinite jest' applied their incidents.

The superior 'propriete of passion and varietie of inuention' of Brathwayte failed however in redeeming the subject from the recollections prompted by the facetious sensibilities of Master Bottom and his companions.

103

[SYNONIMA magistri JOHANNIS DE GARLANDIA: cum expositione magistri GALFRIDI anglici nuperime correcta et LONDONIJS impressa etc.]

COLOPHON.

Explicit liber synonymorum magistri Johānis de Garlandia una cū expositione magistri Galfridi Anglici noviter impressus Londoniis per wynādum de worde, in parrochia sancte Brigide in vico Anglice nūcupato (the Fletestrete) sub intersignio Solis commorātem. Anno dñi. M. CCCCC. xviii. decimo autem die Februarii

Signatures to I inclusive, folded in fours. Unpaged.

That this edition is of considerable rarity, is presumable in its having escaped the notice of Mr. Dibdin, who describes in his *Typographical Antiquities*, some of earlier date, 1500. 5. 10. A copy is in the collection of the Rev. Francis Wrangham,

of Hunmanby, (to whose friendly communication I am indebted for its knowlege) commencing on A ii, and wanting therefore the title, which, in the other impressions, is under the cut of a school-master and his three boys, an usual ornament to the grammatical works printed by Wynkyn De Worde.

W. de Worde's tripartite device (*Dibdin.* No. 6) is on the reverse of the last leaf.

104

[MULTORUM VOCABULORUM EQUIUCORUM interpretatio magistri JOHANNIS DE GARLANDIA Grammatico et latini cupido permaxima necessaria.]

COLOPHON.

Liber equivocorum* quorūdam vocabulorum* secū-
dum ordinem alphabeti: una cum interpretatiōe
Anglice lingue explicit. Adjūcto carmine de san-
cta eucharistia: et de virgine christum crucifixum
in gremio suo deslente. Impressus Londoniis ꝑ
wynandū de worde in vico vulgariter nūcupato
(the fletestrete) ad signum solis commorantem.
Anno domini Millesimo qngētesimo. xviii. die.
xx. mensis Februarii.

Signatures Aa to Kk inclusive, folded in fours, but the last sheet has two additional leaves. Unpaged.

* These terminations printed in *italic* are represented in the original by a contraction, for which the printer has no character.

This edition of the *Equivoca* is also unmentioned by Mr. Dibdin (he specifies {four, 1499. 1505. 10. 17). The present copy is bound up with the *Synonima*, (of the last article) and as it was printed in the same year, with the signatures double alphabeted, they doubtless issued from the press of W. de Worde, as accompaniments of each other. Mr. Wrangham's copy of *this* has also been deprived of the title leaf, probably for the sake of the cut, and it commences on Aa ii.

The three last pages are occupied with

Carmen ad sanctam eucharistiam

Fausti poete laureati ac regii. Ad sanctam eucharistiam Carmen.

[Eighteen lines in elegiac verse.]

Ejusdem de virgine christum crucifixum
in gremio suo deslente Carmen.

[Forty six lines.]

Finis.

Editions of both the *Synonima* et *Equivoca* were printed by Pynson, and are detailed in the second volume of the *Typographical Antiquities*.

105

la mort d'arthur.

COLOPHON.

Thus endeth this noble and ioyous boke entytled la mort d'arthur, notwithstandinge it treateth of the byrthe, lyfe and actes of the sayd kyng Arthur, and of his noble knyghtes of the rounde table, theyr meruaylous enquestes and aduentures, the achpeupnge of the holy Sancgreall. And in y^e ende the dolorous deth and departynge out of this worlde of them all, whiche boke was reduced into Englysshe by the moost well dysposed knyght afore named. Imprinted at London in Flete strete at y^e sygne of sonne, by Wynkyn de Worde. In the yere of our lord god. M.CCCC. xxix. the xviii. daye of November.

The kindness, and valuable friendship of the Rev. Francis Wrangham enable me to notify the existence of a volume, whose rarity and value will be readily admitted; an edition of the Romance of Arthur, *printed by W. de Worde*, that has escaped the knowlege and investigation of the whole of our bibliographers.

Of the first edition, put forth by the care of the venerable father of english typography a satisfac-

tory and copious description is given by the Rev. T. F. Dibdin (*Typog. Antiq.* i. 241.)

Herbert was in possession of an imperfect copy of the second impression, (by W. de Worde 1498) and accordingly registered it in his *Antiquities*; Mr. Dibdin regrets that Herbert's account of the volume was not 'more particular', but not 'having seen a copy of this edition, specified in any catalogue extant', he was compelled to copy the brief notice of his predecessor (ii. 80). Herbert's copy was subsequently discovered in the library of the late Duke of Roxburghe, and at the memorable sale of that collection, it was transferred, (for 3*l.* 10*s.*) with many other rarities of inestimable value, to the magnificent repository of literary treasures, preserved at Spencer house. It is unnecessary to add that an ample and minute account of this estimable volume was inserted in the *Bibliotheca Spenceriana* (iv. 403), and to which I shall have occasion to make future reference.

The third edition has been usually ascribed to Copland (folio, without date). Whether such edition should henceforth take precedence of Wynkyn de Worde's, dated 1529, (now first noticed) or not, may perhaps be ascertained from the forthcoming third volume of the *Typographical Antiquities*.

The one printed by Thomas East, without date, (heretofore termed the fourth) was in the Roxburghe coll. 6356, and sold for 27l. 6s.

Respecting the sixth in quarto, 1634, see an excellent and animated article in the *British Bibliographer*, i. 43. this too was in the Roxb. coll. 6357, and produced at the sale 12l. 12s.

Mr. Dibdin, speaking of W. de Worde's *first* edition, observes "It is not a little extraordinary that, of this impression, and of the previous one executed by Caxton in 1485, only one copy of each is known to exist."—The one I am about to introduce to the knowlege of my readers is of equal rarity, for, excepting that in Mr. Wrangham's possession, where can a copy be referred to? The early popularity of Arthur and his chivalry must have been most widely extended indeed to cause such an havoc amongst the copies of the different impressions, for Copland's, I believe, is known in an imperfect one only: East's is of uncommon occurrence, and the quarto of 1634, which we may suppose to have fashioned the mind of our great Milton to

—— "What resounds

In fable or romance of Uther's son.

is of considerable scarcity.

But I withhold the attention of the reader no

longer from a bibliographical notice of this newly-discovered production of honest Wynkyn's fruitful press, which is given in the language of Mr. Wrangham's communication, and I have subjoined within crotchets what occurred to me on comparing it with the account of de Worde's *previous* edition in *Bibl. Spenc.*

“ My copy of the Morte d' Arthur, folded in eights, after
 “ nine leaves of index, i. e. the whole of signature bbb, and
 “ the last leaf of aaa (the first seven leaves, being deficient)-
 “ begins with signature a. Each of the xxi bokes, I should
 “ premise, is preceded by a wood cut (of the whole breadth,
 “ and about half the depth, of the page) and an ornamented
 “ Initial. The cuts indicate about a Chinese degree of skill in
 “ perspective, and exact the whole force of the reader's imagi-
 “ nation to convert the gentlemen into heroes, or the ladies
 “ into angels. The same pothook, according to its position,
 “ represents a bird or a bush—and Sir Christopher Wren him-
 “ self would be puzzled with their churches, as much as Vau-
 “ ban with their fortresses. [Some of these cuts Mr. Dibdin
 has had copied in fac-simile, and they are in truth of most
 rude workmanship.] It is printed in columns.—The opening
 “ is as follows :

here begynneth the fyrst boke of the *moost noble and
 worthy prince* kyng Arthur sometyme kyng of *grete
 Brytayne now called* Englande *whiche treateth* of his
 noble actes and feates of armes *and chyvalrye* and of his
 noble knyghtes *of the table roude* and *this volume* is de-
 vyded into xxi. bokes.

[The words printed in italic letter are not in the same prefix, in the edition of 1498, see *Bibl. Spenc.* iv. 404.]

How Utherpendragon sente for the duke of Cornewayle and Igrayne his wyfe, and of theyr sodayn departyng agayne. *Captm. i.*

[This also varies from the 1498 ed.]

It befell in the days of y^e noble Utherpendragon whā he was kyng of Englande, and so regned, there was a myghty and a noble duke in Cornewayle that helde longe tyme warre agaynst hym. And y^e duke was named the duke of Tyntagyll, and so by meanes kyng Uther sente for this duke, charginge hym to brynge his wyfe w^h hym for she was called a ryghte fayre lady, and a passyng wyse, and Igrayne was her name &c.

[Mr. Dibdin thinks the embellishment to this first book “difficult of solution”—“there are three distinct groups; each group consisting only of two figures. In the foreground, with a castle behind, stands a crowned male figure, with ermined robes, embracing a female. To the left, a sort of tender parley between a lady and her knight seems to be going on. In the back ground, on an eminence, a man and woman are riding upon one horse, the former turning his head back towards the latter.” (*Bib. Sp.* iv. 404.) These groups appear to me to admit of easy elucidation. The *first* evidently relates to the declaration of love made by Uther to the beautiful Igrayne: The *second* represents the communication she made to the duke her husband, of the impure passion which the monarch felt for her, and had dared to disclose; and the *third* shows what the title to the first chapter calls ‘their sodayn departyng agayne’, caused by an endeavour to avoid the dangers unto which they were subject by a longer continuance at Uther’s court.]

“The books are of very unequal length, the *xiii.* boke consisting only of four or five leaves, and the *xv.* of only

“ three, while the x. (which is also called the seconde booke of
 “ syr Trystram, and which is preceded by three wood cuts, or
 “ a page and a half of ornament—beginning also with a fresh
 “ signature a—the preceding nine books having filled signa-
 “ tures to v inclusive—contains 64 leaves, or signatures a b c d
 “ e f g h complete.

“ At the end of the xx. boke, occurs

And hereafter foloweth the. xxi. boke, whiche is the last booke of this present volume. In which all those that dyspose them to eschewe ydelnesse whiche is mother of all vyces, redyng historyall maters some wylling to rede in devoute medytacions, of the humanyte and passyon of our sauour Jesu chryst. some in lyues and paynfull martyrdomes of holy sayntes. some in moralysacyon and poetycall storyes. and some in knyghtly and victoryous dedes of noble prynces conquerours, as of this volume of this noble conqueroure kyng Arthur, sometyme kyng of englande may openly knowe the lamentable deth of hym and the noblest chyvalrye of the worlde knyghtes of the rounde table, caused by syr Mordred his sone and the subiectes of his realme.

“ The last column in the volume, which includes the signatures of the whole alphabet, and as far as **Æ** **U**, is

U Here is the ende of the hole booke of kyng Arthur and of his noble knyghtes of the rounde table, that whā they were hole togyder, there was euer an hondred and. xl. Also here is the ende of the deth of kyng Arthur. I praye you all gentylnen and gentylwomen that rede this booke of kyng Arthur and his knyghtes from the begynnynge to the endyge, pray for me whyle I am alyue that god sende me good delyueraunce. And whan I am dead, I praye you all praye for my soule. For the

translacyon of this boke was synysshed the. ix. yere of the regne of kyng Edwarde y^e fourth by syr Thomas Maleore knyght, as Jesu helpe hym for his grete myght, as he is the servaūt of Jesu bothe daye and nyght.

[This is immediately succeeded by the colophon already given at the head of this article ; it materially differs from the colophon of Caxton's edit. of which W. de Worde's, 1498, is, according to Mr. Dibdin, a copy. (*Bibl. Spenc.* iv. 408).]

“ It has a very ornamented architectural archlike device occupying nearly the whole of the reverse of this last printed page.

106

Complementum Fortunatarum Insularum, sive Galathea Vaticanans. Being part of an Epithalamium upon the auspicious Match of the most Puissant and most Serene Charles II., and the most illustrious Catharina Infanta of Portugal ; with a description of the Fortunate Islands. Written originally in French, by P. D. C. Gent. and since translated by him in Latin and English. With the translations also of the Description of S. James's Park, and the late Fight at S. Lucar, by Mr. Ed. Waller. The Panegyrick of Charles 2nd., by Mr. Dreyden ; and other Pieces relating to the present times. London, printed by W. G. 1662.

This rare volume is a thin octavo, dedicated to the Right Hon. James Boteler, Earl of Ossery. On a folded leaf at the commencement, are portraits of Charles and Catherine, with curious inscriptions ; these are not mentioned by Granger—

A fine copy is now in the collection of the Right Honourable Thomas Grenville, M. P.

107

Irenodia Cantabrigiensis ob Paciferum Serenissimi Regis Caroli è Scotia reditum mensi Novembri, 1641—1641. quarto.

It may be noticed that in this poetical tract, there are two Saxon pieces by Abraham Wheloc and Will. Retchford—also seven in English.

Corrections and Additions.

Page 37. *Trinarchodia*. This same MS. was lately in the collection of Messrs. Longman & Co., see their *Bibliotheca Anglo Poetica*, 1815; and has been described in *Restituta*, vol. iv.

—42. *W. S.* These initials are those of "William Smyth, master of Clare Hall, chaplain to qu. Elizabeth, vice chanc. of the said University, an. 1603, chaplain to K. James, and at length provost of King's coll. to which he was elected 22 Aug. 1612. He died 26 March 1615, and became a considerable benefactor to the said College". WOOD, *Fasti Oxon.* part 1. 202, edit. 4to.

—46. Warton speaks of his poem *The Troy Boke* as "replete with descriptions of rural beauty, formed by a selection of very poetical and picturesque circumstances, and clothed in the most perspicuous and musical num-

bers. The colouring of our poets mornings is often remarkably rich and splendid." *H. E. P.* ii. 85—Ritson, with less candour and discrimination, asserts that "there are scarcely three lines together of pure and accurate metre" in his productions, and that they "are neither worth collecting, nor even worthy of preservation." *Bibliog. Poet.* 88.

- Page 114. *T. W. Gent.* Supposed to be either Capt. Thomas Whichcot (or by some Thomas Weever)
- 121. This portrait is by Marshall, with six lines in verse underneath.
- 126. Breton's *Characters upon Essaies* are since printed in *Archaica*.
- 127. There have issued from the *private* press at Lee Priory *Melancholike Humours*, 4to. and *Praise of Vertuous Ladies*, small 8vo.; The *Heliconia* contains, by Breton, *A smale Handfull of Fragrant Flowers*, and *A Floorish upon Fancie*: and *Archaica*, the little volume before mentioned, and *The Good and The Bad*—Other works of this ingenious old authour are extracted from in *Restituta*
- 180. *Zepheria*, and Daniel's *Delia*, are thus noticed in a curious tract, called *Polimanteia*, 1595; see *British Bibliographer*, i. 282. 5—"Then should not ZEPHERIA, Cephalus and Procris, (workes I dispraise not) like watermē plucke euery passinger by the sleeue—" "Oxford thou maist extoll thy courte-deare-verse happie Daniell, whose sweete refined muse, in contracted shape, were sufficient amongst men, to gaine pardon of the sinne to Rosemond, pittie to distressed Cleopatra, and euerliuine praise to her louing DELIA."
- 206. Mr. Bliss in the notes to his excellent reprint of

Bishop Earle's *Microcosmography*, mentions an edition, dated 1633, of this scarce work of Breton's, with a dedication to Maximilian Dallison, of Hawlin, Kent.

Page 266. A second edition, with additions, of Stephens' *Satyricall Essayes and Characters* appeared in the same year (1615), in which the authour styles himself Iohn Stephens the younger of Lincolne's Inne: this received a fresh title in 1631, *New Essayes and Characters, with a new Satyre in defence of the Common Lawe, and Lawyers: mixt with reproofe against their enemy Ignoramus. &c. Lond. 1631.* Stephens wrote also a play, which is condemned by Langbaine, *Cynthia's Revenge, or Mæanders Extasie* 1613. 4to. Mr. Bliss suspects that he was concerned in the publication of Sir Thomas Overbury's *Wife*, as some of the characters are written by him.

— 274. Sir Arthur Gorges wrote also "*A larger Relation of the said Iland Voyage—collected in the Queenes Ship called the Wast Spite, wherein he [Gorges] was then Captaine.*" Purchas, iv, 1938. This has not been noticed before.

— 303. *vilipend.* It is Trevisa, not Chaucer, who uses this ancient word.

— 342. This edition of *Guydonius*, I see, has been noticed by Mr. Bliss in Wood's *Athen. Ox.*; He particularizes four, of the dates, 1584. 7. 93. 1608.

finis.



J. F.

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