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THE
COMPLETE WORKS
OF
THOMAS NASHE.
i)

VOL. I.

MEMORIAL-INTRODUCTION—BIOGRAPHICAL.

ANATOMIE OF ABSURDITIE.

MARTIN MAR-PRELATE TRACTATES:

- i. A COUNTER-CUFFE TO MARTIN JUNIOR.
- ii. THE RETURNE OF THE RENOWNED CAVALIERRE PASQUILL.
- iii. THE MONTH'S MIND.
- iv. THE FIRST PARTE OF PASQUILS APOLOGIE.

1589—1590.



“ A fellow of infinite jest.
Hamlet (V. i. 204).

“ Jesters do oft prove prophets.”
Lear (V. iii. 71).

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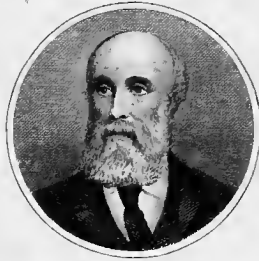
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BY THE

Rev. Alexander B. Grosvenor, LL.D., F.R.S.

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The Huth Library.

THE
COMPLETE WORKS
OF
THOMAS NASHE.

IN FOUR VOLUMES.

FOR THE FIRST TIME COLLECTED AND EDITED
WITH MEMORIAL-INTRODUCTION, NOTES AND ILLUSTRATIONS, ETC.

BY THE REV.

ALEXANDER B. GROSART, LL.D. (EDIN.), F.S.A. (SCOT.),
St. George's, Blackburn, Lancashire.

VOL. I.

MEMORIAL-INTRODUCTION—BIOGRAPHICAL.

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1589—1590.

PRINTED FOR PRIVATE CIRCULATION ONLY.

1883—84.

50 Copies.]

A. 90986



TO

LESLIE STEPHEN, ESQ.,

I DEDICATE—GRATEFULLY AND ADMIRINGLY—THIS FIRST
COLLECTIVE EDITION OF THE WORKS OF
THOMAS NASHE:—

STEPHEN! MY BOOKISH FRIEND, ACCEPT, I PRAY,
THE WHOLE WORKS OF 'TOM NASHE'—SO HE WAS NAMED
AS WITH A TOUCH OF LOVE, E'EN WHEN MEN BLAMED.
I'VE SOUGHT HIS BOOKS—RAREST—BY NIGHT AND DAY
FARTHER AND NEARER; NOR WILT THOU GAINSAY
THE QUEST WAS WORTH THE WHILE, NEITHER BE SHAMED
TO WELCOME THIS FREE LANCE—TOO LONG DEFAMED,
TOO LONG NEGLECTED. HOPEFULLY I LAY
ONE 'NEATH THY SEEING EYES, WHOSE ENGLISH TONGUE
IS RACY OF THE SOIL AND STRONG—WHOSE WIT
SARCASTIC, EDG'D, NOW FOOLED MEN AND NOW STUNG:
RIBALD, PERCHANCE, WITH HARVEY FOR HIS FOE.
OF SIDNEY, SPENSER, GREENE, WITH REVERENCE FIT
HE SPOKE, OF 'POORE KIT MARLOWE,' SOFT AND LOW.

ALEXANDER B. GROSART.





CONTENTS.

	PAGE
SONNET-DEDICATION TO LESLIE STEPHEN, ESQ.	v
PREFATORY NOTE	ix
MEMORIAL-INTRODUCTION--BIOGRAPHICAL	xi
ANATOMIE OF ABSURDITIE	1 ✓
MARTIN MAR-PRELATE TRACTATES--	
1. COUNTER-CUFFE TO MARTIN JUNIOR	73 ✓
2. THE RETURNE OF THE RENOWNED CAVALIERE PASQUILL	87
3. THE MONTH'S MIND	141
4. THE FIRST PARTE OF PASQUILS APOLOGIE	193

THERE'S NO DEARTH OF KINDNESS.

THERE'S no dearth of kindness in this world of ours ;
Only in our blindness, we gather thorns for flowers !
Outward, we are spurning—trampling one another !
While we are inly yearning at the name of " Brother ! "

There's no dearth of kindness or love among mankind,
But in darkling liveness hooded hearts grow blind !
Full of kindness tingling, soul is shut from soul,
When they might be mingling, in one kindred whole !

There's no dearth of kindness, tho' it be unspoken,
From the heart it buildeth rainbow-smiles in token —
That there be none so lowly, but have some angel-touch :
Yet nursing loves unholy, we live for self too much !

As the wild-rose bloweth, as runs the happy river,
Kindness freely floweth in the heart for ever.
But if men will hanker ever for golden dust,
Kingliest hearts will canker, brightest spirits rust.

There's no dearth of kindness, in this world of ours,
Only in our blindness we gather thorns for flowers !
O cherish God's best giving, falling from above !
Life were not worth living, were it not for Love.

GERALD MASSEY.



PREFATORY NOTE.



AS with ROBERT GREENE, and invariably, the text of THOMAS NASHE is reproduced herein in integrity—*i.e.*, without mutilation as without ‘improvements,’ modernisation, etc., etc. Because of the extent of Greene, it was deemed expedient to add the relative Notes and Illustrations to the successive volumes. Nashe being comparatively limited, the whole of the Notes and Illustrations will be found brought together at the close of Vol. IV.

The Memorial-Introduction is mainly Biographical: the Critical will appear in its own place in Vol. IV., when the Works are in it, completed. His relations to Greene and Harvey and Harvey’s to them, render the three series of the Works of Greene, Nashe and

Harvey, in the Huth Library, dependent and inter-dependent ; so much so that any one is incomplete without the other. This will still more fully appear in the Memorial-Introduction to Gabriel Harvey.

The original woodcut portrait of Gabriel Harvey in Nashe, like that of Thomas Nashe in Harvey's 'Trimming,' is *for the first time* a faithful reproduction. Those given by Mr. J. Payne Collier in his (so-called) reprints are mere caricatures. The title-page woodcut (repeated) in the present volume, is also faithful, and so others elsewhere. I must renew my right hearty thanks to ALFRED H. HUTH, Esq., British Museum, Bodleian and all others for their generous help in supplying rare original editions, etc.

Anything else requiring to be said is said in the Memorial-Introductions (Vol. I. and Vol. IV.) and in Notes and Illustrations.

ALEXANDER B. GROSART.

1st September, 1883.



MEMORIAL INTRODUCTION

(BIOGRAPHICAL).

(*In Vol. IV., Memorial-Introduction—Critical.*)



RESERVING for Vol. IV.—on completion of the Works, and so with all before the Reader for reference—the CRITICAL half of our (necessarily) little Memorial-Introduction—I wish mainly to record here such few outstanding biographic *data* as research has yielded. I say “(necessarily) little,” because, as in so many other Elizabethan and Elizabethan-Jacobean names, tantalizingly slight are the FACTS ascertainable at this ‘late day’ concerning our present Worthy. This is the more trying and disappointing in that during his (brief) life-time, few Englishmen were more in men’s mouths, few earned more

literally the classic 'pointing of the finger' as he moved along the public streets.

THOMAS NASHE—varyingly spelt in his own books 'Nash' and 'Nashe,' and elsewhere 'Nayshe'—was son of "Wyllyam Nayshe minester" at Lowestoft (Suffolk), and "Margaret his wife." Fortunately the Parish Register goes back to 1561. Under 'November [no day] 1567,' the following baptismal entry occurs:—

"1567. November. Thomas the fonn of Willyam Nayfhe minefter and Margaret his W[ife]."

This 'Margaret' was a second wife and a second 'Margaret'; for under the Burials of 1561-2 we find this:—

"Margaret, the wyffe of Willyam Nayfhe, minefter."

The Baptismal Register supplies these further entries of the Family:—

"1561-2. Feby. 6. Mary the d[aughter] of Willyam Nayfhe minefter.

1563. June 12. Nathaniell y^e sonn of Wyllyam Nayfhe minifter and Margret his wyfe.

1565. Aug. 17. Ifraell. *ibid.*

1567. Thomas [*ut supra*].

1570. May 26. Martha the d. of Willyam Nayfhe p'cher and Margaret his wife.

1572. April 13. Martha

1573. Decr. 6. Rebeca"

Thomas is thus seen to have been the third-born of his father's second marriage. There are the usual lights and shadows of family life.

'Nathaniell,' eldest son of the second marriage, was buried December 7th, 1565. 'Israell,' second son of the same, was married at Lowestoft 20th July, 1590. Martha, second daughter (first by second marriage), was buried 27th April, 1571, and the second Martha 14th August, 1572. Two daughters, the eldest (Mary, of first marriage) and the youngest (Rebeca, of second marriage), survived their childhood at least.*

Incidentally Nashe informs us that he was a native of Lowestoft, and so assures us that these Parish-registers belong to his House. In his "Lenten Stuffe" (1599) after the odd manner of the day that Authors had of assuming that such personal information could not be other than acceptable, he tells how he was a native of Lowestoft—in a manner tacitly mating it with Yarmouth itself—but that he was of the Nashes of Hertfordshire. Elsewhere the Reader will come upon other asides of this sort; and we may be perfectly certain that if not in the heraldic sense 'well-born' or of 'blue blood,' his relentless adversaries—as Gabriel Harvey and his brothers—would have eagerly retaliated upon his humiliation of them, had they been

* Peter Cunningham was the first to publish these entries from the Lowestoft Register, in *Shakespeare Society Papers*, vol. iii., p. 178

able to tell of blot or menialty. Perhaps there was a kind of furtive claim to 'gentle blood' in naming descent from Hertfordshire Nashes; but when one of his Publishers designated him "Gentleman" in one of his title-pages, he disowned it manfully and pleasantly.

There is some doubt as to the paternal Nashe's *status* in Lowestoft—*i.e.*, on what is to be understood by 'minister' on the one hand and 'preacher' on the other. He was never 'instituted' to the Vicarage. He is found officiating in 1559 in succession to a Thomas Downing; but in 1573 the name of a 'Mr. Wm. Bentlye' as 'vikar' is written at the bottom of pages in the Register. The probability is that the elder Nashe was a 'preaching curate.' The Bible Christian names of his children—Nathaniell, Israell, Thomas, Mary, Martha, Rebeca—suggest that he was of the Puritans. He survived his famous son, his burial being entered as on August 25th, 1603.

Whatever post he filled, the 'living' itself was but a poor one, and unless he had other resources (by his two marriages) there must have been 'straits' as his families multiplied.

We know nothing of Master Thomas's early

education, or school or schools. The first academic glimpse that we get of him is his matriculation in October 1582 (in his fifteenth or sixteenth year) "as a sizar of St. John's College" Cambridge.* In the singular tractate already quoted ("Lenten Stuffe") he tells us somewhat proudly and not less gratefully, of his residence at St. John's for "seven yere together, lacking a quarter." This statement is of the last importance in his Biography; for in my judgment it destroys a good deal of mis-statement and inference hazarded about him.

From his matriculation in 1582 "seven yere[s] together, lacking a quarter," advance us to 1589. There is not a tittle of reason to call in question his own public declaration. Hence his alleged or imagined 'expulsion' in 1587 is at least mis-dated, if not certainly a mistake. I can scarcely imagine a 'disgrace' or 'punishment' of Nashe unknown to Gabriel Harvey, or if known unpublished. It is all the more necessary, therefore, that Harvey's account should be pondered, confirming this my conclusion as it does. In his "Trimming of Thomas Nashe" he thus writes—and I give

* Cooper's *Athenæ Cantabrigiæ* ii. 306: at page 552 is added—
"He was admitted a Scholar of S. John's college on the lady Margaret's foundation 1584. Lowndes' *Bibl. Man.*, ed. Bohn, 1651."

the full text, that his bitter worst may be seen, a self-evident gallymawffry of gossip and invention:—

“ *A Grace in the behalfe of Thomas Nashe.*

“To all ballet-makers, pamphleters, presse hanter, boon pot poets, and such like, to whom these presents shall come, greeting. Whereas *Tho. Nashe* the bearer heereof, borne I know not where, educated sometime at *Cambridge*: where (being distracted of his wits) he fell into diuers misdemenors, which were the first steps that brought him to this poore estate. As namely in his fresh-time how he florished in all impudencie toward Schollers, and abuse to the Towns-femen; insomuch, that to this daye the Towne-men call euerie vntoward Scholler of whom there is great hope *a verie Nashe*. Then being Bachelor of Arte, which by great labour he got, to shew afterward that he was not vnworthie of it, had a hand in a Show called *Terminus & non terminus*, for which his partener in it was expelled the Colledge: but this foresaid *Nashe* played in it (as I suppose) the Varlet of Clubs; which he acted with such naturall affection, that all the spectators tooke him to be the verie fame. Then suspecting himselfe that he should be staid for *egregie dunsus*, and not attain to the next Degree, said he had

comment enough, and so forsooke *Cambridge*, being Batchelor of the third yere ” (G. 3).

It is to be specially noted and re-noted that here was *the* opportunity for ranging his adversary with his expelled ‘partener’ if he possibly could. As to the not going forward “to the next Degree” it was easy to indulge imagination with ‘egregie dunsus.’ No one knew the contrary better than he who so wrote.*

Still, that there was some collision with the authorities of the University and consequent unpleasantness, seems certain. There is a kindly allusion to the whole circumstances—unfortunately somewhat vague—in the “Letter of England to her Three Daughters” in “*Poli-manteia, or the meanes lawfull and unlawfull, to iudge of the Fall of a Common-wealth*” (1595).† It is anticipative of the Harvey controversy, but falls in most conveniently at this point:—

“*Cambridge*, make thy two childrē friēds: thou hast been vnkinde vnto the one to weane him before his time; & too fonde vpon the other to keepe him so long without preferment: the one is ancient,

* In connection with Harvey’s “Trimming of Thomas Nashe” I record here that I have discovered a hitherto unprinted contemporary poem so headed (Sloane MSS. 1489: Plut. xcvi. E). It is very amusing: and I intend to give it in my Memorial-Introduction to Harvey’s Works.

† See our reproduction in OCCASIONAL ISSUES, pp. 39, 40.

& of much reading, the other is young but full of wit : tell thē both thou bred thē, and brought thē vp : bid the ancient forbear to offer wrong ; tell the younger he shall suffer none : bid him that is free by law, think it a shame to be entangled in small matters : but tell the other, he must leaue to meditate reuenge for his aduerfarie (and let that suffice for al reuenge) (to learnings iniurie) liues vnregarded.”

Mr. C. H. Cooper, in his *Athenæ Cantabrigienses*, sheds no light on the matter. By “weane him before his time” probably reference was intended to the fact that whilst Nashe proceeded B.A. in 1585-6 he did not go forward to “M.A.” later—though not for Harvey’s ridiculous reason. But his own words ‘seven yere together, lacking a quarter,’ make it impossible that he could have been ‘expelled’ or absent in 1587. ‘Together’ is self-evidently a selected word to express the actual fact in view of such misrepresentation and idle rumours as Harvey published. The year ‘1589’ also harmonizes by the ‘lacking a quarter’ with his ‘commencing author’ in London, as will now appear. It was in 1589 he was first ‘in print.’ The occasion was a pleasing and noticeable one—viz. an Epistle “to the Gentlemen Students of both Universities” pre-

fixed by him to Robert Greene's *Menaphon*. According to the bibliographers, Greene's *Menaphon* is said to have been originally published in 1587, because of a not very definite allusion to it in 'Greene's *Euphues his Censure to Philautus*,' of the same date. Unfortunately no exemplar of *Menaphon* earlier than 1589 has been preserved, if ever it was printed in 1587. Be this as it may, I agree with Mr. C. H. Cooper (*Ath. Cant.* ii. 307) "it is almost certain that Nashe's preface was not written till 1589."

That in 1589 Nashe was "full of wit" (as noted in "Polimanteia") this Epistle alone would demonstrate. It will speak for itself; and must accordingly here find a place—being besides of singular literary interest.*

"TO THE GENTLEMEN STUDENTS OF BOTH
VNIUERSITIES.

"Curteous and wise, whose iudgements (not entangled with enuie) enlarge the deserts of the Learned by your liberall censures; vouchsafe to welcome your scholler-like Shepheard with such Vniuersitie entertainment, as either the nature of your bountie, or the custome of your common ciuilitie may affoord. To you he appeals that knew him *ab extrema pueritia*, whose *placet* he

* Greene's Works in HUTH LIBRARY, vol. vi., pp. 9—28.

accounts the *plaudite* of his paines ; thinking his daie labour was not altogether lauisht *sine linea*, if there be anie thing of all in it, that doth *olere atticum* in your estimate. I am not ignorant how eloquent our gowned age is growen of late ; so that euerie mœchanicall mate abhorres the english he was borne too, and plucks with a solemne periphraſis, his *vt vales* from the inkhorne ; which I impute not so much to the perfection of arts, as to the feruile imitation of vainglorious tragoedians, who contend not so feriouſlie to excell in action, as to embowell the clowdes in a ſpeech of compariſon ; thinking themſelues more than initiated in poets immortalitie, if they but once get *Boreas* by the beard, and the heauenlie bull by the deaw-lap. But herein I cannot so fully bequeath them to follie, as their idiote art-masters, that intrude thẽſelues to our eares as the alcumists of eloquence ; who (moũted on the ſtage of arrogance) think to outbraue better pens with the ſwelling bumbast of a bragging blanke verſe. Indeed it may be the ingrafted ouerflow of ſome kilcow conceipt ; that ouercloieith their imagination with a more than drunken reſolution, being not extemporall in the inuention of anie other meanes to vent their manhood, commits the digeſtion of their cholerick incumbrances, to the ſpacious volubilitie of a drumming decaſſyllabon. Mongſt this kinde of

men that repose eternity in the mouth of a player, I can but ingrosse some deepe read Grammarians, who hauing no more learning in their scull, than will serue to take vp a commoditie ; nor Arte in their brain, than was nourished in a seruing mans idleneffe, will take vpon them to be the ironically censors of all, when God and Poetrie doth know, they are the simplest of all. To leaue these to the mercie of their mother tongue, that feed on nought but the crummes that fal from the translators trencher, I come (sweet friend) to thy *Arcadian Menaphon* ; whose attire though not so statelie, yet comelie, dooth entitle thee aboue all other, to that *temperatum dicendi genus*, which *Tullie* in his *Orator* termeth true eloquence. Let other men (as they please) praise the mountaine that in seauen yeares brings foorth a mouse, or the Italionate pen, that of a packet of pilfries, affoordeth the presse a pamphlet or two in an age, and then in disguised arraie, vaunts *Ouids* and *Plutarchs* plumes as their owne ; but giue me the man, whose extemporall vaine in anie humor, will excell our greatest Art-masters deliberate thoughts ; whose inuention quicker than his ey, will challenge the proudest Rethoritian, to the contention of like perfection, with like expedition. What is he amongst Students so simple, that cannot bring forth (*tandem aliquando*) some or other thing singular, sleeping betwixt

euerie sentence? Was it not *Maros* xij. yeares toyle, that so famed his xij. *Æneidos*? Or *Peter Ramus* xvj. yeares paines, that so praised his pettie Logique? How is it then, our drowping wits should so wonder at an exquisite line, that was his masters day labour? Indeede I must needes say, the descending yeares from the Philosophers of *Athens*, haue not been supplied with such present Orators, as were able in anie English vaine to be eloquent of their owne, but either they must borrow inuention of *Ariosto*, and his Countrey-men, take vp choyce of words by exchange in *Tullies Tusculane*, and the Latine Historiographers store-houses; similitudes, nay whole sheetes and tractacts *verbatim*, from the plentie of *Plutarch* and *Plinie*; and to conclude, their whole methode of writing, from the libertie of Comical fictions, that haue succeeded to our Rethoritians, by a second imitation: so that, well may the Adage, *Nil dictum quod non dictum prius*, bee the most iudiciall estimate, of our latter Writers.

But the hunger of our vnfatiate humorists, beeing such as it is readie to swallowe all draffe without indifferencie, that insinuates it selfe to their senses vnder the name of delight, imployes oft times manie thred bare witts, to emptie their inuention of their Apish deuices, and talke most superficialle of Pollicie, as those that neuer ware

gowne in the Vniuersitie ; wherein they reuiue the olde faide Adage, *Sus Mineruam*, & caufe the wifer to quippe them with *Afinus ad Lyram*. Would Gentlemen & riper iudgements admit my motion of moderation in a matter of follie, I wold perfwade them to phicke their faculties of feeing & hearing, as the *Sabaens* doo their dulled fenfes with ſmelling ; who (as *Strabo* reporteth) ouer-cloyed with ſuch odoriferous fauours, as the naturall encrease of their Countrey (*Balfamum*, *Amomum*, with *Myrrhe* and *Frankencenſe*) ſends forth, reſreſh their noſthrills with the vnſauorie ſent of the pitchie ſlime, that *Euphrates* caſts vp, and the contagious fumes of *Goates beardes burnt* ; ſo woulde I haue them, being ſurfetted vnawares with the ſweete ſacietie of eloquence, which the lauiſh of our copious Language maie procure, to vſe the remedie of contraries ; and recreate their rebated witts, not as they did, with the ſenting of flyme or *Goates beardes burnt*, but with the ouer-feeing of that *ſublime dicendi genus*, which walkes abroad for waſt paper in each ſeruing mans pocket, and the otherwhile peruſing of our *Gothamiſts barbariſme* ; ſo ſhoulde the oppoſite comparifon of *Puritie*, expell the infection of abſurditie ; and their ouer-rackte *Rhethorique*, bee the *Ironicall recreation* of the Reader. But ſo farre discrepant is the idle vſage of our vnexperienſt punies from

this prescription, that a tale of Ihon a Brainfords will, and the vnluckie furmentie, wilbe as soon interteined into their libraries, as the best poeme that euer *Tasso* eternisht: which, being the effect of an vndescerning iudgment, makes droffe as valuable as gold, and losse as welcome as gain: the Glowworme mentioned in *Æsops* fables, namelie the apes follie, to be mistaken for fire: when as God wot poore soules, they haue nought but their toyle for their heate, their paines for their sweate, and (to bring it to our english prouerbe) their labour for their trauaile. Wherin I can but refemble them to the Panther, who is so greedie of mens excrements; that if they be hangd vp in a vessell higher than his reach, he sooner killeth himselfe with the ouer-stretching of his windlesse bodie, than he will cease from his intended enterprise. Oft haue I obserued what I now set downe; a secular wit that hath liued all daies of his life by what doo you lacke, to bee more iudiciall in matters of conceit, than our quadrant crepundios, that spit *ergo* in the mouth of euerie one they meete: yet those & these are so affectionate to dogged detracting, as the most. poysonous *Pasquil*, anie durtie mouthed *Martin*, or *Momus* euer composed, is gathered vp with greedinesse before it fall to the ground, and bought at the deereft, though they smell of the friplers lauander halfe a yeere

after : for I know not how the minde of the meanest is fedde with this follie, that they impute singularitie to him that flanders priuelie, and count it a great peece of arte in an inkhorne man, in anie tapsterlie tearmes whatsoeuer, to oppose his superiours to enuie. I will not denie but in scholler-like matters of controuersie, a quicker stile may passe as commendable ; and that a quippe to an asse is as good as a goad to an oxe : but when an irregular idiot, that was vp to the eares in diuinitie, before euer he met with *probabile* in the Vniuersitie, shall leaue *pro & contra* before he can scarcely pronounce it, and come to correct Common weales, that neuer heard of the name of Magistrate before he came to *Cambridge*, it is no meruaile if euery alehouse vaunt the table of the world turned vpside down ; since the childe beats his father, & the asse whippes his master. But least I might seeme with these night crows, *Nimis curiosus in aliena republica*, I'll turne backe to my first text, of studies of delight ; and talke a little in friendship with a few of our triuiall translators. It is a cōmon practise now a daies amongst a sort of shifting companions, that runne through euery arte and thriue by none, to leaue the trade of *Nouerint* whereto they were borne, and busie themselues with the indeuors of Art, that could scarce lie latinize their necke-verse if they should haue neede ; yet English *Seneca* read

by candle light. yeeldes manie good sentences, as *Bloud is a begger*, and so fourth: and if you intreate him faire in a frostie morning, he will affoord you whole *Hamlets*, I should say handfulls of tragical speaches. But ô grieve! *tempus edax rerum*, what's that will last alwaies? The sea exhaled by droppes will in continuance be drie, and *Seneca* let bloud line by line and page by page, at length must needes die to our stage: which makes his famisht followers to imitate the Kidde in *Æsop*, who enamored with the Foxes newfangles, forfooke all hopes of life to leape into a new occupation; and these men renouncing all possibilities of credit or estimation, to intermeddle with Italian translations: wherein how poorelie they haue plodded, (as those that are neither prouenzall men, nor are able to distinguish of Articles,) let all indifferent Gentlemen that haue trauailed in that tongue, discerne by their twopenie pamphlets: & no meruaile though their home-borne mediocritie be such in this matter; for what can be hoped of those, that thrust *Elisium* into hell, and haue not learned so long as they haue liued in the spheares, the iust measure of the Horizon without an hexameter. Sufficeth them to bodge up a blanke verse with ifs and ands, & other while for recreation after their candle stufte, hauing starched their beardes most curiouflie, to make a peripateticall

path into the inner parts of the Citie, & spend two or three howers in turning ouer French *Doudie*, where they attract more infection in one minute, than they can do eloquence all dayes of their life, by conuersing with anie Authors of like argument. But leaft in this declamatorie vaine, I should condemne all and commend none, I will propound to your learned imitation, thofe men of import, that haue laboured with credit in this laudable kinde of Translation; In the forefront of whom, I cannot but place that aged Father *Erafmus*, that inuefted moft of our Greeke Writers, in the roabes of the auncient *Romaines*; in whose traces *Philip Melanethon*, *Sadolet*, *Plantine*, and manie other reuerent *Germanes* infifting, haue reedified the ruines of our decayed Libraries, and merueilouflic enriched the Latine tongue with the expence of their toyle. Not long after, their emulation beeing tranfported into *England*, euerie priuate Scholler, *William Turner*, and who not; beganne to vaunt their fmattering of Latine, in English Impreffions. But amongft others in that Age, Sir *Thomas Eliots* elegance did feuer it felfe from all equalls, although Sir *Thomas Moore* with his Comicall wit, at that infant was not altogether idle: yet was not Knowledge fullie confirmed in hir Monarchie amongft vs, till that moft famous and fortunate Nurfe of all learning, Saint *Iohns* in *Cambridge*, that at that time

was as an Vniuersitie within it selfe: shining so farre about all other Houses, Halls, and Hospitalls whatsoeuer, that no Colledge in the Towne, was able to compare with the tythe of her Students; hauing (as I haue heard graue men of credite report) more candles light in it, euerie Winter Morning before fowre of the clocke, than the fowre of clocke bell gaue stroakes; till Shee (I saie) as a pittying Mother, put too her helping hande, and sent from her fruitfull wombe, sufficient Schollers, both to support her owne weale, as also to supplie all other inferiour foundations defects and namelie that royall erection of *Trinitie Colledge*, which the Vniuersitie Orator, in an Epistle to the Duke of *Somerſet*, aptelie tearmed *Colona diducta*, from the Suburbes of *Saint Iohns*. In which extraordinarie conception, *uno partu in rempublicam prodire*, the Exchequer of Eloquence Sir *Ihon Cheeke*, a man of men, supernaturally traded in all tongues, Sir *John Mason*, Doctor *Watson*, *Redman*, *Aſchame*, *Grindall*, *Leuer*, *Pilkington*: all which, haue either by their priuate readings, or publique workes, repurged the errors of Arts, expelde from their puritie, and set before our eyes, a more perfect Methode of Studie. But howe ill their preceptes haue prospered with our idle Age, that leaue the fountaines of sciences, to follow the riuers of Knowledge, their ouer-fraught Studies, with

trifling Compendiaries maie testifie: for I know not howe it comes to passe, by the doating practise of our Diuinitie dunces, that striue to make their Pupills pulpet men, before they are reconciled to *Priscian*: but those yeares, which shoulde bee employed in *Aristotle*, are expired in Epitomes: and well too, they maye haue so much Catechisme vacation, to rake vp a little refuse Philosophie. And heere could I enter into a large field of inuectiue, against our abiect abbreviations of Artes, were it not growen to a newe fashion amongst our Nation, to vaunt the pride of contraction in euerie manuarie action: in so much, that the *Pater noster*, which was woont to fill a sheete of paper, is written in the compasse of a pennie: whereupon one merelie affirmed, that prouerb to be deriued, *No pennie, no pater noster*; which their nice curtailing, puts me in mind of the custome of the *Scythians*, who if they be at any time distressed with famin, take in their girdles shorter, & swaddle themselues streighter, to the intent no *vacuum* beeing left in their intrayles, hunger should not so much tirannize ouer their stomacks: euen so these men opprest with a greater penurie of Art, do pound their capacitie in barren Compendiums, and bound their base humors, in the beggerly straites of a hungry Analyfis, least longing after that *infinitum* which

the pouertie of their conceite cannot compasse, they sooner yeeld vp their youth to destinie, than their heart to vnderstanding. How is it then, such bungling practitioners in principles, shuld euer profite the Common wealth by their negligent paines, who haue no more cunning in Logique or Dialogue Latine, than appertains to the literall construction of either; neuerthelesse it is daily apparant to our domesticall eyes, that there is none so forward to publish their imperfections, either in the trade of glose or translations, as those that are more vnlearned than ignorance, and lesse conceiuing than infants. Yet dare I not impute absurditie to all of that societie, though some of them haue set their names to their simplicitie. Who euer my priuate opinion condemneeth as faultie, Master *Gascoigne* is not to bee abridged of his deserued esteeme, who first beate the path to that perfection which our best Poets haue aspired too since his departure; whereto he did ascend by comparing the Italian with the English, as *Tullie* did *Græca cum Latinis*. Neither was Master *Turberuile* the worst of his time, although in translating he attributed too much to the necessitie of rime. And in this page of praise, I cannot omit aged *Arthur Golding*, for his industrious toile in Englishing *Ouids Metamorphosis*, besides manie other exquisite editions of Diuinitie, turned by him

out of the French tongue into our own. Master *Phaer* likewise is not to be forgot in regard of his famous *Virgil*, whose heauely verse had it not bin blemisht by his hautie thoughts *England* might haue long insulted in his wit, and *corrigit qui potest* haue been subscribed to his workes. But fortune the Mistres of change, with a pitying compassion, respecting Master *Stanihursts* praise, would that *Phaer* shoulde fall that hee might rise, whose heroi-call Poetrie infired, I should say inspired, with an hexameter furie, recalled to life, whateuer hissed barbarisme, hath bin buried this hundred yeare; and reuiued by his ragged quill, such carterlie varietie, as no hodge plowman in a countrie, but would haue held as the extremitie of clownerie; a patterne whereof, I will propound to your iudgements, as neere as I can, being parte of one of his descriptions of a tempest, which is thus

*Then did he make, heauens vault to rebounde, with
rounce robble hobble
Of ruffe raffe roaring, with thwick thwack thurlery
bouncing.*

Which strange language of the firmament neuer subiect before to our common phraze, makes vs that are not vsed to terminate heauens moueings, in the accents of any voice, esteeme of their triobulare interpreter, as of some Thraasonical huffe

snuffe, for so terrible was his stile, to all milde eares, as would haue affrighted our peaceable Poets, from intermedling hereafter, with that quarrelling kinde of verse ; had not sweete Master *France* by his excellent translation of Master *Thomas Watsons* sugred *Amintas*, animated their dulled spirits, to such high witted endeuors.

But I knowe not how their ouertimerous cowardise hath stoode in awe of enuie, that no man since him, durst imitate any of the worste of those Romane wonders in english, which makes me thinke, that either the louers of mediocritie are verie many, or that the number of good Poets, are very small : and in trueth (Master *Watson* except, whom I mentioned before) I knowe not almost any of late dayes that hath shewed himselfe singular in any speciall Latin Poëm, whose *Amintas*, and translated *Antigone* may march in equipage of honour, with any of our ancient Poets. I will not say but wee had a *Haddon* whose pen would haue challenged the Lawrell from *Homer*, together with *Carre*, that came as nere him, as *Virgil* to *Theocritus*. But *Tho. Newton* with his *Leyland* and *Gabriell Haruey*, with two or three other, is almost all the store, that is left vs at this hower. Epitaphers, and position Poets haue wee more than a good many, that swarme like Crowes to a dead carcas, but flie like Swallows in the VVinter, from any

continue subject of witte. The efficient whereof, I imagine to issue, from the vpstart discipline, of our reformatorie Churchmen, who account wit vanitie, and poetrie impietie ; whose error, although the necessitie of Philosophie might confute, which lies couched most closely vnder darke fables profounditie, yet I had rather referre it, as a disputatiue plea to diuines, than set it downe as a determinate position, in my vnexperienst opinion. But how euer their dissentious iudgements, should decree in their afternoone sessions of *an sit*, the priuat trueth of my discovered Creede in this controuersie is this, that as that beast, was thought scarce worthie to bee sacrificed to the Ægyptian *Epaphus*, who had not some or other blacke spotte on his skinne : so I deeme him farre vnworthie of the name of scholler, & so consequentlie, to sacrifice his endeuors to art, that is not a Poet, either in whole or in a parte ; and here, peradventure, some desperate quipper will canuaze my proposed comparison *plus ultra*, reconciling the allusion of the blacke spot, to the blacke pot ; which makes our Poets vndermeale Muses so mutinous, as euerie stanza they pen after dinner, is full poynted with a stabbe. Which their dagger drunkenesse, although it might be excused with *Tam Marti quam Mercurio*, yet will I couer it as well as I may, with that prouerbial *fœcundi calices*, that might wel

haue beene doore keeper to the kanne of *Silenus*, when nodding on his Assē trapt with iuie, hee made his moist noscloth, the pausing intermedium, twixt euerie nappe. Let frugale scholares, and fine fingerd nouices, take their drinke by the ounce, and their wine by the halfe-[pennie] worthes, but it is for a Poet, to examine the pottle pottes, and gage the bottome of whole gallons; *qui bene vult ποίειν, debet ante πίνειν*. A pot of blew burning ale, with a fierie flaming toft, is as good as *Pallas* with the nine Muses on *Pernassus* top: without the which, in vaine may they crie; ô thou my muse inspire mee with some pen, when they want certaine liquid sacrifice, to rouze her foorth her denne. Pardon me Gentlemen, though somewhat merely I glaunce at their imoderate follie, who affirme that no man can write with conceit, except he takes counsell of the cup: nor would I haue you thinke that *Theonino dente*, I arme my stile against all, since I doo knowe the moderation of manie Gentlemen of that studie, to be so farre from infamie, as their verse from equalitie: whose sufficiencie, were it as well seene into, by those of higher place, as it wanders abroad vnrewarded, in the mouthes of vngratefull monsters, no doubt but the remembrance of *Mæcenas* liberalitie extended to *Maro*, and men of like qualitie, would haue lefte no memorie to that

prouerb of pouertie, *Si nihil attuleris, ibis Homere foras*. Tut faies our English Italians, the finest witts our Climate sends foorth, are but drie braind doltes, in comparifon of other countries: whome if you interrupt with *redde rationem*, they will tell you of *Petrache*, *Taffo*, *Celiano*, with an infinite number of others; to whome if I should oppofe *Chaucer*, *Lidgate*, *Gower*, with fuch like, that liued vnder the tirranie of ignorance, I do not think their beft louers would bee much discontented, with the collation of contraries, if I should write ouer al their heads, Haile fellow well met. One thing I am fure of, that each of thefe three, haue vaunted their meeters, with as much admiration in English as euer the proudeft *Ariofto* did his verfe in Italian. What fhould I come to our court, where the other-while vacations of our grauer Nobilitie, are prodigall of more pompous wit, and choyce of words, than euer tragick *Taffo* could attain too: but as for pastorall Poëmes, I will not make the comparifon, leaft our countrimens credit fhould bee discountenanst by the contention, who although they cannot fare, with fuch inferior facilitie, yet I knowe would carrie the bucklers full eafilie, from all forreine brauers, if their *subiectum circa quod* fhould fauor of any thing haughtie: and fhould the challenge of deepe conceit, be intruded by any forreiner, to bring our english wits, to the tutch-

stone of / Arte, I would preferre diuine Master *Spencer*, the miracle of wit to bandie line for line for my life, in the honor of *England*, gainst *Spaine*, *France*, *Italy*, and all the worlde. Neither is he, the only swallow of our summer, (although *Apollo*, if his *Tripes* were vp again would pronounce him his *Socrates*) but he being forborne, there are extant about *London*, many most able men, to reuiue Poetrie, though it were executed ten thousand times, as in *Platos* so in Puritanes common wealth; as for example *Matthew Roydon*, *Thomas Atchelowe*, and *George Peele*, the first of whome, as hee hath shewed himselfe singular, in the immortall Epitaph of his beloued *Astrophel*, besides many other most absolute comicke inuentions (made more publique by euerie mans praise, than they can bee by my speache) so the second, hath more than once or twise manifested, his deepe witted schollership in places of credit; & for the last, thogh not the least of them all, I dare commend him to all that know him, as the chiefe supporter of pleafance nowe liuing, the *Atlas* of Poetrie, & *primus verborum Artifex*: whose first encrease, the Arraignement of *Paris*, might plead to your opinions, his pregnant dexteritie of wit, and manifold varietie of inuention; wherein (*me iudice*) hee goeth a step beyond all that write. Sundrie other sweete Gentlemen I know, that haue vaunted their pens in priuate

deuices, and trickt vp a companie of taffata fooles with their feathers, whose beautie if our Poets had not peecke with the supply of their periwigs, they might haue antickt it vntill this time vp and downe the countrey with the King of *Fairies*, and dinde euerie daie at the pease porredge ordinarie with *Delphrigus*. But *Toloffa* hath forgot that it was fometime factt, and beggers that euer they caried their fardles on footback: and in truth no meruaile, when as the deserued reputation of one *Rofcius*, is of force to enrich a rabble of counterfets; yet let subiects for all their insolence, dedicate a *De profundis* euerie morning to the preseruacion of their *Cæsar*, leaft their encreasing indignities returne them ere long to their iuggling / to mediocrity, and they bewaile in weeping blankes the wane of their Monarchie.

As Poetrie hath beene honoured in those her forenamed profeffours, so it hath not beene any whit disparaged by *William Warners* absolute *Albions*. And heere Authoritie hath made a full point: in whose reuerence insisting I cease to expose to your sport the picture of those Pamphleters and Poets, that make a patrimonie of *In speech*, and more than a younger brothers inheritance of their *Abcie*.

Reade fauourably, to encourage me in the firstlings of my folly, and perswade your selues, I will

persecute those idiots and their heirs vnto the third generation, that haue made Art bankerout of her ornaments, and sent Poetry a begging vp and downe the Countrey. It may be, my *Anatomie of Absurdities* may acquaint you ere long with my skill in furgery, wherein the diseases of Art more merrily discovered may make our maimed Poets put together their blankes vnto the building of an Hospitall.

If you chance to meete it in *Paules*, shaped in a new suite of similitudes, as if, like the eloquent apprentice of *Plutarch* it were propped at seuen yeares end in double apparell, thinke his Master hath fulfilled couenants, and onely cancelled the Indentures of dutie. If I please, I will thinke my ignorance indebted vnto you that applaud it: if not what rests, but that I be excluded from your curtesie, like *Apocrypha* from your Bibles?

How euer, yours euer.

Thomas Nash."

It may be as well to associate with this vigorous and vivacious Epistle, another of equally characteristic force written a couple of years onward—viz., before Sir Philip Sidney's 'Astrophel and Stella' of 1591. It is as follows: *—

* Given in both my editions of the Poems of Sidney.

“SOMEWHAT TO READE FOR THEM THAT LIST.

“*Tempus adus* [sic] *plausus aurea pompa venit*, so endes the Sceane of Idiots, and enter *Astrophel* in pompe. Gentlemen that haue seene a thousand lines of folly, drawn forth *ex vno puncto impudentiæ*, and two famous mountains to goe to the conception of one Mousè, that haue had your eares defned with the eccho of Fame’s brasen towres, when only they haue been toucht with a leaden pen, that haue seene *Pan* sitting in his bower of delights, and a number of *Midasses* to admire his miserable horne-pipes, let not your surfeted sight, new come frō such puppet play, think scorne to turn aside into this Theater of pleasure, for here you shal find a paper stage streud with pearle, an artificial heau’n to ouershadow the fair frame, and christal wals to encounter your curious eyes, while the tragi-commodity of loue is performed by starlight. The chiefe Actor here is *Melpomene*, whose dusky robes dipt in the ynke of teares, as yet seeme to drop when I view them neere. The Argument cruell chaffitie, the Prologue hope, the Epilogue dispaire, *videte quæso, et linguis animisque favete*. And here peradventure, my witles youth may be taxt with a margent note of presumption, for offering to put vp any motion of applause in the behalfe of so excellent a Poet (the least fillable of whose name

founded in the eares of iudgement, is able to giue the meanest line he writes a dowry of immortality), yet those that obserue how iewels oftentimes com to their hands that know not their value, and that the cockscornes of our days, like *Esop's* Cock, had rather haue a Barly kernell wrapt vp in a Ballet, then they wil dig for the welth of wit in any ground that they know not, I hope wil also hold me excused though I open the gate to his glory and inuite idle eares to the admiration of his melancholy.

‘Quid petitur sacris nisi tantum fama poetis?’

Which although it be oftentimes imprisoned in Ladyes casks, and the president bookes of such as cannot see without another man's spectacles, yet at length it breakes foorth in spight of his keepers, and vseth some priuate penne (in steed of a pick-lock) to procure his violent enlargement. The Sunne, for a time, may maske his golden head in a cloud; yet in the end the thicke vaile doth vanish, and his embellished blandishment appeares. Long hath *Astrophel* (England's Sunne) withheld the beames of his spirite from the common veiw of our darke sence, and night hath houered oure the gardens of the nine Sisters, while *ignis fatuus* and grosse fatty flames (such as commonly arise out of dunghilles) haue tooke occasion, in the midst of eclipse of his shining perfections, to wander a

broade with a wifpe of paper at their tailes like Hobgoblins, and leade men vp and downe in a circle of abfurditie a whole weeke, and neuer know where they are. But now that cloude of forrow is diffolued, which fierie Loue exhaled from his dewie haire, and affection hath vnburthened the labouring freames of her wombe, in the lowe cefterne of his Graue: the night hath resigned her iettie throne vnto *Lucifer*, and cleere daylight poffeffeth the skie that was dimmed; wherfore breake of your daunce, you Fayries and Elues, and from the fieldes with the torne carcafes of your Timbrils, for your kingdome is expired. Put out your rufh candles, you Poets and Rimers, and bequeath your crazed quaterzayns to the Chaunders; for loe, here he cometh that hath broek your legs. *Apollo* hath resigned his Iuory Harp vnto *Astrophel*, and he, like *Mercury*, muft lull you a fleep with his muficke. Sleepe *Argus*, fleep Ignorance, fleep Impudence, for *Mercury* hath *Io*, and onely *Io Pæan* belongeth to *Astrophel*. Deare *Astrophel*, that in the afhes of thy Loue, liueft againe like the *Phænix*; O might thy bodie (as thy name) liue againe likewise here amongft vs: but the earth, the mother of mortalitie, hath fnacht thee too foone into her chilled colde armes, and will not let thee by any meanes be drawne from her deadly imbrace; and thy diuine Soule, carried

on an Angel's wings to heauen, is installed in *Hermes'* place, sole *prolocutor* to the Gods. Therefore mayest thou neuer returne from the Elifian fieldes like *Orpheus*; therefore must we euer mourne for our *Orpheus*.

Fayne would a seconde spring of passion heere spend it selfe on his sweet remembrance: but Religion, that rebuketh prophane lamentation, drinks in the riuers of those dispaireful teares, which languorous ruth hath outwelled, and bids me looke back to the house of honor, where frō one and the selfe same root of renowne, I shal find many goodly branches deriued, and such as, with the spreading increase of their vertues, may somewhat ouershadow the Griefe of his los. Amongst the which fayre sifter of *Phæbus*, and eloquent secretary to the Muses, most rare Countesse of *Pembroke*, thou art not to be omitted, whom Artes doe adore as a second *Minerua*, and our Poets extoll as the Patroneffe of their inuention; for in thee the *Lesbian Sappho* with her lirick Harpe is disgraced, and the Laurel Garlande which thy Brother so brauely aduaunst on his Launce, is still kept greene in the Temple of *Pallas*. Thou only sacrificest thy soule to contemplation, thou only entertainest emptie-handed *Homer*, and keepest the springs of *Castalia* from being dried vp. Learning, wisedom, beautie, and

all other ornaments of Nobilitie whatfoeuer, seeke to approue themselues in thy sight, and get a further seale of felicity from the smiles of thy fauour:

‘O Joue digna viro ni Joue nata fores.’ [sic.]

I feare I shall be counted a mercenary flatterer, for mixing my thoughts with such figuratiue admiration, but generall report that surpasseth my praise, condemneth my rhetoricke of dulnesse for so colde a commendation. Indeede, to say the truth, my stile is somewhat heauie-gated, and cannot daunce, trip, and goe so liuely, with oh my loue, ah my loue, all my loues gone, as other Sheepheads that haue beene fooles in the Morris time out of minde; nor hath my prose any skill to imitate the Almond leape verse, or fit tabring fiew yeres together nothing but to bee, to hee, on a paper drum. Onely I can keepe pace with Grauefend barge, and care not if I haue water enough, to lande my ship of fooles with the Tearme (the tyde I shoulde say). Now euery man is not of that minde; for some, to goe the lighter away, will take in their fraught of spangled feathers, golden Peebles, Straw, Reedes, Bulrushes, or any thing, and then they beare out their sayles as proudly, as if they were balisted with Bulbiefes. Others are so hardly bested for loading that they are faine to retaile the cinders of *Troy*, and the shiuers of broken trunchions, to fill vp their boate that else should goe empty: and

if they haue but a pound weight of good Merchandife, it fhall be placed at the poope, or pluckt in a thoufand peeces to credit their carriage. For my part, euery man as he likes, *meus cuiusque is est quisque*. 'Tis as good to goe in cut-fingred pumps as corke shooes, if one wore Cornifh diamonds on his toes. To explain it by a more familiar example, an Affe is no great ftatesman in the beaftes commonwealth, though he weare his eares *vpfeuant muffe*, after the Mufcouy fafhion, and hange the lip like a Capcafe halfe open, or looke as demurely as a fixpenny browne loafe, for he hath fome imperfections that do keepe him frō the cōmon Council: yet of many he is deemed a very vertuous mēber, and one of the honefteft fort of men that are; So that our opinion (as *Sextus Empedocus* affirmeth) giues the name of good or ill to euery thing. Out of whofe works (latelie tranflated into Englifh, for the benefit of vnlearned writers) a man might collect a whole booke of this argument, which no doubt woulde proue a worthy commonwealth matter, and far better than wit's waxe karnell: much good worfhip haue the Author.

Such is this golden age wherein we liue, and fo replenifht with golden affes of all fortes, that if learning had loft it felfe in a Groue of Genealogies, wee neede doe no more but fette an olde Goofe ouer halfe a dozen pottle pots (which are as it

were the eggs of invention), and we shall have such a breed of books within a little while after, as will fill all the world with the wild fowls of good wits; I can tell you this is a harder thing than making gold of quicksilver, and will trouble you more than the morrall of *Æsops* Glow-worme hath troubled our English Apes, who striving to warme themselves with the flame of the philosopher's stone, have spent all their wealth in buying bellows to blowe this false fyre. Gentlemen, I feare I have too much presumed on your idle leysure, and bene too bold, to stand talking all this while in an other man's doore; but now I will leaue you to suruey the pleasures of *Paphos*, and offer your smiles on the Altars of *Venus*.

Yours in all desire to please,

THO. NASHE."

Comparing these Epistles with many others contemporary, one is struck with their terseness and matterfulness. It goes without saying that in his first fresh youth he had formed his own style for himself, in vivid contrast with the flaccid and long-drawn-out Epistles-dedicatory that then abounded. The fact that 'Epistles' were thus sought from him by leading Publishers and held saleable, testifies also to the mark he had thus early made.

It is possible that his "Anatomie of Absurditie"—his first substantive and independent book—which was also published in 1589, preceded the *Menaphon* 'Epistle,' and so led to the request for that 'Epistle.' The 'Anatomie' he reveals was an 'embrion of his youth' originating in a love-experience with a 'fair one' who had proved false and 'jilted' him some two years before (*i.e.* 1587). He doubtless had composed and written it out while at the University and brought it with him to town. From his relations to and admiration of Robert Greene, and contrariwise his detestation of Stubbes as a grim Puritan, the title of the "Anatomie of Absurditie" was more likely fetched from Greene's "*Anatomie of Flatterie*" (1583?) or from his "*Arbasto or Anatomie of Fortune*" (1584), than from the "*Anatomie of Abuses*" (1584).

The "Anatomie of Absurditie" in Yankee phrase is a 'live' book. But none the less it has all its Author's characteristic vertues and vices. Strong, it is occasionally vulgar, cleverly sarcastic but too often mere burlesque, sparkling with wit but in good sooth 'artificial' and forced, not unfrequently. There is premature and unwholesome knowledge of the world shown in it, and a good deal of the audacity,

or, as he himself in another application called, 'presumption' of youth. Nevertheless, and with other abatements, the "Anatomie of Absurditie" proclaimed the advent of an original thinker, a keen observer, a wide and varied reader, and a man of a caustic tongue, most willing to wound and not at all afraid to strike.

It is hardly what we would have expected to find him next, and speedily, plunged in what is now historically known as the Martin Marprelate controversy. As already accentuated, his father was most probably of Puritan leanings and likings. And yet his son took his stand, loudly and strenuously and with rare gusto and *abandon*, against the Puritans and for "the Bishops" (such bishops!) and other High Churchmen.

It is to be regretted that the story of the Martin Marprelate controversy has been so inadequately and poorly told hitherto. Anything more mechanical or more babyishly superstitious and uncritical, than Maskell's well-known (so-called) "History" (1845) is scarcely conceivable. It affronts one's manhood at this time o' day to have monitions on the criminality and awful responsibility of innocent John Petheram in having reprinted the Marprelate tractates ;

whilst one cannot keep one's risible muscles in gravity, to find this pseudo-'criminality' based on the (alleged) fact that the largest proportion of copies went to the United States of America, "a people" [forsooth!] among whom the Catholic Church [not Roman Catholic but the 'Church of England,' be it remembered, seeing that it was not for a goodly number of years subsequent the author became a 'pervert' to Popery] barely claims to be the City upon a hill, but is oppressed from within and from without; where there is no attempt at discipline, and scarcely certainty even upon the most important doctrines: in their hands, I say, we are gratuitously placing weapons of which they know not the fatal power," etc., etc., etc., etc., etc. (pp. 9—11)—than which words never has there been written a more ignorant or a more wicked libel.

Almost equally to be regretted is it that bibliographers, and others copying after them, have been inexact and uncritical in their ascriptions of authorship of these famous tractates. On both sides the authorship is hap-hazardly and unauthentically given. With reference to THOMAS NASHE, the *Athenæ Cantabrigiænsis* is perhaps the most inexcusably blameworthy. With exceptional carelessness, all manner of

impossible things are assigned to him by Mr. C. H. Cooper—things that a mere glance at the actual books would have prevented being so assigned. Thus, the *Athenæ* leads off with “Antimartinus, sive monitio cuiusdam Londinensis ad adolescentes vtriusque academiæ, contra Martin Marprelat : 1589 (*Anon.*)” This, though (1) Nashe expressly tells us that he had written nothing in Latin, and (2) the whole style and sentiment are unlike his. Then “An Almond for a Parrat or Cuthbert Curry-knaues Almes” (1589?), “Pappe with an Hatchet” (1589), and “Plaine Percivall the Peace-maker of England” (n.d.), and “Mar-Martin” in Verse (n.d.), are all enrolled as by him. Elsewhere (in Vol. IV., ‘Memorial-Introduction—Critical’) I shall discuss the entire matter. Here and now, suffice it to state that the “Almond for a Parrat”—as even Maskell long since pointed out—is out and out of a different stamp from anything of Nashe’s, of a “higher strain” than he ever reached, and, like “Pappe with an Hatchet,” belongs to Lyly—Nashe’s praise of the “Pappe” might have put any one on his guard; that “Plaine Percivall the Peacemaker” is *for* not *against* the Puritans, and belongs to Richard Harvey—as Nashe himself angrily recorded; and that “Mar

Martin" bears throughout that it came from a Scot, not an Englishman.

The abstraction of these four Marprelate books from Thomas Nashe still leaves him the main 'Defender' as against Penry and Barrow and the rest. The withdrawal specifically of "An Almond for a Parrat" dissipates the myth that Nashe had travelled to Italy ("Bergamo and Venice"—as (hastily) assumed by Cooper, Collier, and writers after them.

I do not affirm (absolutely) that there can be no doubt of Nashe's authorship of those given to him in this collection of his Works; but no one (*meo iudicio*) who has familiarized himself with so as to master his style—peculiarly self-authenticating—will hesitate to recognize "the Roman hand" in them all.

Conceding that there was no little provocation by the 'Martinists,' and that they of choice set the example of rough and ready outspokenness, I must for one nevertheless condemn out and out two things in Thomas Nashe's part in the Marprelate Controversy:—

(*a*) His 'fine nose' for the carrion of anecdote. This is the worse in that he constantly and truculently threatens disclosures against the Puritans that never came, and announced other books, not one scrap of which ever was

written or (probably) meant to be written. His terrorism was a kind of literary black-mail—hoped for but never got.

(*b*) His malignant and vehement denunciation of the 'Martinists' in their opposition to the remainders of Popery left in the 'Reformed' Church of England, as guilty of 'high treason.' His exaltation of Elizabeth's prerogative, his dexterous excitation of her explosive wrath, his insinuation of plots and further significances, I cannot find words strong enough to brand.

More of both of these hereafter, and with proofs. The whole of the Martin Marprelate tractates are brought together in the present volume. Therefore it is only necessary to produce now their (abbreviated) titles at this point:—

(*a*) A Countercuffe given to Martin Iunior . . . 1589.

(*b*) The Months Minde . . . 1589.

(*c*) The Returne of the renowned Cavaliere Pasquill of England . . . 1589.

(*d*) The First Parte of Pasquils Apologie . . . 1590.

'Pasquil' was everywhere (contemporaneously) accepted as the pseudonym for Thomas Nashe; and it is an indirect testimony to his popularity that when he was gone, it was found

a name to conjure with by NICHOLAS BRETON—to recall only him.

I am afraid that the invective larded with scurrility, the ridicule perpetually passing into scandal, the sly hinting at revelations behind that might be looked for, rather than love of the cause or appreciation of principles involved, gave piquancy to "Pasquil's" successive books. In the wittiest wicked and wickedly witty "Month's Minde," Nashe takes it for granted that Martin Marprelate and Martinism alike were—dead and buried; whilst to coarseness he chooses with dexterous waggery to make-believe that T. C. was not only defeated but disembowelled and scattered in gobbets over the field. It was all 'make-believe.' The Satirist lived to discover that the Controversy was neither dead, nor like to be; and as for T. C. he had a strange trick of never owning defeat and of resurrection. The professed scorn of 'the illustrious and great-brained THOMAS CARTWRIGHT by Thomas Nashe, in our full knowledge of the former, is extremely ludicrous, as his retailing of utterly unauthenticated gossip about him raises our gorge even to-day.

In his Martin Marprelate tractates, summarily, Thomas Nashe shows uncommon intellectual force, sinewy argumentative faculty, extra-

ordinary alertness in piercing a weak spot in his adversary, riotous animal spirits, and the quaintest of proofs that Holy Scripture was familiar to him, and theology. The *morale* is low, with streaks of vileness and ribaldry one cannot well characterize. Peradventure the poor fellow, in his need rather than greed, wrote what men would buy.

We pass now to another Controversy, which, although almost purely personal as between the two antagonists—Nashe and Gabriel Harvey—bulks even more largely than the Martin Marprelate controversy does, in the former's life. When one to-day comes across so many of one's acquaintances (at least) while travelling abroad, the old proverbial saying comes to one's lips, "The world is not so very large after all." Similarly it shows how small London and England were in the sixteenth century, that a literary squabble between two not at all pre-eminent men, (notorious rather than famous) filled so large a space before the people of the time, until at last Authority had to step in and close the unseemly strife.

The origin and progress of the Quarrel were in brief thus :*—In 1592 Robert Greene in his

* See 'Memorial-Introduction--Critical' in Vol. IV. for quotations and illustrations.

“Quip for an Upstart Courtier” had incidentally, almost accidentally, described Gabriel Harvey and his two brothers as sons of a Ropemaker at Saffron Walden—as beyond all dispute they were. Because of this jest or gibe or provocative hint, the pedant Gabriel Harvey—whose dignity and family pride were hurt preposterously—assailed poor Greene most abusively, off-hand in his “Foure Letters and certaine Sonnets: Especially touching Robert Greene and other parties by him abused,” the offender having in the brief interval died. Nashe came to the rescue of the dishonoured memory of his deceased friend, by following up the mischievous fun of his “Wonderfull, strange and miraculous Astrologicall Prognostication” (1591)—in his “Strange Newes of the intercepting certaine Letters, and a Convoy of Verses, as they were going Priuilie to victuall the Low Countries”—also published in 1592. Harvey continued the contest in his “Pierces Supererogation or a New Prayse of the old Asse. A Preparatiue to certaine larger Discourses, intituled Nashes S. Fame,” 1593. Nashe in an elaborate Epistle before his “Christes Teares ouer Ierusalem. Whereunto is annexed a comparatiue admonition to London. 1593”—stirred by the solemnity and incongruousness

of his new subject with angry controversy—offered amends and reconciliation. As matter of fact he had before in his Epistle to *Menaphon* classed Harvey among the scholars of England, so that it was no new departure to give the new recognition. He went beyond this: professed himself—and I think sincerely—sick of the whole thing. With such a proud insolent nature as his it cost Thomas Nashe a good deal to so write. Unluckily for all concerned, Gabriel Harvey spurned the friendly approach of his adversary, ignorant alike of his own unequal powers to conduct such a quarrel with such an antagonist and of the terrible tongue he was thereby stinging to its uttermost vengeance of mockery and insult. Harvey put out his “New Letter of Notable Contents,” 1593. He stands in suspicion of Nashe’s alleged wish for reconciliation, and scolds anew as a shrew might. In a new Epistle to a new edition of “Christes Teares” Nashe withdraws with considerable dignity his former Apology, plainly intimating that it had been offered in response to private advances and professed regrets from Harvey. *Certes* in this Epistle the Doctor got as good (or as bad) as he gave. The hide must have been pachydermatous indeed if it did not wince under the

flagellation.* Thus matters rested until 1596, in which year Nashe hearing of Harvey's boastfulness of having conquered and silenced him, put out his "Haue with you to Saffron Walden, or Gabriell Harueys Hunt is up. Containing a full Answere to the eldest sonne of the Halter-Maker 1596." For brain-power, for prodigality and ebulliency of wild wit, for splendid *fight*, for ridicule deepening into scorn, scorn rippling into laughter, for overwhelming absurdity of argument, and for biting, scathing words, this satiric book stands alone in the literature of its kind. Whatever we may think of its license and

* It seems only righteous to place here Nashe's placable words to Harvey in the original Epistle to the Reader:—"Nothing is there nowe so much in my vowes, as to be at peace with all men, and make submissiue amends where I have most displeased. Not basely feare-blasted, or constraintively ouer-ruled, but purely pacifycatorie suppliant for reconciliation and pardon doe I sue, to the principallest of them, gainst whom I profest vtter enmity. Euen of Maister Doctor *Haruey*, I hartily desire the like, whose fame and reputation (though through some precedent iniurious pronocations, and feruent incitements of young heads) I rashly assailed; yet now better adised, and of his perfections more cōfirmedly perswaded, vnfainedly I entreate of the whole world, from my penne his worths may receiue no impeachment. All acknowledgements of abundant Schollarship, courteous well gouerned behaiour, and ripe experienst iudgement, doe I attribute vnto him. Onely with his milde gentle moderation heervnto hath he wonne me. Take my innectiue against him, in that abiect nature that you would doe the rayling of a Sophister in the Schooles, or a scolding Lawyer at the barre, which none but fooles will wrest to defame. As the Tyle of the Booke is Christs Teares, so be this Epistle the Teares of my penne."

animus, it is impossible to deny that Harvey's re-assault warranted the severest punishment. "Haue with you to Saffron Walden" was burlesquely dedicated to Richard Litchfield, barber of Trinity College, Cambridge. Harvey took clumsy advantage of this, and replied rather than answered in his "Trimming of Thomas Nashe Gentleman, by the high-tituled Don Richardo de Medico campo, Barber Chirurgeon to Trinitie Colledge in Cambridge, 1597." At this point, the several books were called in and both combatants commanded to cease.* We may conclude that Nashe at any rate would only sullenly acquiesce. To-day the main value and interest of the Harvey-Nashe books lie in their many allusions to contemporary names, books and circumstances. We also owe to their respective last productions in the preposterous strife, their respective portraits—with touch of caricature, perchance, yet probably authentic likenesses. In my Memoir of Harvey I shall enter more into detail on these books: here and now one cannot too much admire the chivalry (if it be somewhat over-patronizing) with which Nashe hastened to the

* In 1599 it was ordered "that all Nashes bookes, and Dr. Haruey's bookes be taken wheresoeuer they may be found, and that none of the same bookes be euer printed hereafter." *Ath. Cantab.* ii. 306.

defence of Greene; and on the other hand, nothing is more discreditable or detestable than the way in which Harvey gloats over the tragical incidents of Greene's last illness and death. The pathos of his confessions found no answering chord in the Pedant's muscular heart. Isaac D'Israeli's words are not too strong,—“Gabriel, indeed, after the death of Robert Greene, the crony of Nashe, sitting like a vampeyre on his grave, sucked blood from his corpse.”*

A subsidiary occurrence falls next to be chronicled, to wit, Nashe's being put into prison. In 1597 he was engaged in writing a Play entitled “The Isle of Dogs” for the Lord-Admiral's Players then under the directorship of Philip Henslowe. We get sorrowful glimpses of the circumstances in Henslowe's Diary: *e.g.* Nashe's poverty obliged him to draw money on account—“Lent the 14 may 1597, to Jubie, vppon a notte from Nashe, twentie shellinges more, for the Jylle of dogges, w^{ch} he is wrytinge for the company.” The Play when produced roused the anger of the Queen's Privy Council, who withdrew their licence from the Theatre, and, as stated, flung Nashe into jail. Henslowe again writes—“Pd this 23 of

* *Calamities of Authors*, “Literary-Ridicule.”

aguste, 1597, to harey Porter, to carye to T. Nashe, nowe at this time in the Flete, for wrytinge of the eylle of Dogges, ten shellinges, to be paid agen to me when he canne." Nashe repeatedly alludes to this unlucky Play—which has not come down to us—and from his statements it would appear that he had only a subordinate part in the composition of it.* The Restraint on the Lord Admiral's company was removed on the 27th of August, and in all likelihood Nashe was liberated at the same time. The 'imprisonment' would be held for no disgrace. By this time, through his Martin Marprelate and Harvey controversy books, he had come to the front among his contemporary writers. Besides his "Pierce Pennilesse His Supplication to the Deuill" (1592) and his "Vnfortunate Traveller, or the Life of Iacke Wilton" (1594), and "Terrors of the Night" (1594), and his "Dido" in association with Christopher Marlowe (1594), had greatly extended his renown. It goes to one's heart to-day to read his plaintive description of his hard struggle for "daily bread" and the disappoint-

* See Mem.-Introd.—Critical, in Vol. IV. Cooper's higgledy-piggledy list of Nashe's Works (*Ath. Cant.* ii. 308) assigns the following to him: "Royall Exchange to such worshipful Gentlemen as resorte there, 4to, 1597." Nobody has ever seen it: probably a mutilated title of one of the Marprelate books, or other, e.g. Greene's *Royal Exchange*?

ment of idle hopes from great men, of this scholar 'on the town.' From scattered allusions it would seem that Nashe did a good deal of anonymous hack-work, such as writing entertainments for private performance in noblemen's houses, love-verses 'to order,' and the like. By a freak of fortune I am able here to print for the first time a copy of verses for the 'sport' of Valentines. It is as follows :—

“THE CHOOSING OF VALENTINES.

“BY THOS. NASH.

(MS. Inner Temple Library, No. 538, Vol. 43.)

[T was the merie moneth of februarie,
 When young men in their iollie roguerie
 Rose earlie in the morne 'fore breake of daie
 With whom they may conforthe in Summer sheene
 And daunce the hardegeies on our towne greene.
 As Ales at Easter or at Pentecofte
 Perambulate the fields that flourish most,
 And goe to some village abbordering neere,
 To taste the cream and cakes and such good cheere,
 Or see a playe of straunge moralitie
 Shewen by bachelrie of *Manning-tree*
 Where to the countrie franklins flocks-meale
 fwarme
 And John and Joan com ymaveling arme in arme,

Euen on the hallowes of that blessed Saint
 That doth true louers with those ioyes acquaint.
 I went poore pilgrim to my Ladie's shrine
 To see if she w^d be my Valentine."

This is no great piece of literary *flotsam* ; but it may be taken as representative of many such trifles thrown off by their needy and versatile Author.

A very much more interesting one is a letter addressed to Sir Robert Cotton, which was first noticed and printed by Mr. J. Payne Collier. *Ad interim*—i.e. until Memorial-Introduction—Critical in Vol. IV.—I give it from his "English Dramatic Poetry and Annals of the Stage" (1879), together with his introduction to it and some of his notes (eheu! that we must receive anything from Mr. Collier as 'suspect') :—"It is not easy to fix the exact date of the literary curiosity we have now, for the first time, to put in print. It is a letter without date, and in the present state of the original without signature ; but it was the production of the celebrated Thomas Nash, the satirist and dramatist ; and it once, no doubt, had his name at the bottom of it, though now (with the exception of the top of the letter N which is still visible) worn away, in consequence of the binding of the volume of

MSS. in which it is inserted, being too short for this and the other communication it contains. Some person has written 'T. Nashe' at the corner of the letter, perhaps to preserve the name before it became quite illegible. It seems never to have had a date, but the temporary allusions in it are numerous, and perhaps the latest is the mention of the publication of the *Metamorphosis of Ajax*, by Sir John (then Mr.) Harington, which took place after August 1596. . . . It is to be regretted, that part of the letter is too gross to allow it to be quoted entire: it must however be recollected, that in this portion of his epistle, Nash is alluding to one of the coarsest works that ever appeared in our language. The reader will lose nothing in point of information by the omission of such passages; and the rest of the letter runs thus:—

'SIR,—This tedious dead vacation is to me as unfortunate as a terme at Hertford or St. Albons to poore country clients, or Jack Cade's rebellion to the lawyers, wherein they hanged up the Chief Justice. In towne I stayd (being earnestly invited elsewhere) upon had-I-wist hopes of an after harvest I expected by writing for the stage, and for the preffe; when now the players, as if they had writt another *Christs Tears*, are piteously

persecuted by the L. Maior and the Aldermen ; and however in their old Lords tyme they thought their state settled, it is now so uncertayne they cannot build upon it : and for the printers, there is such gaping amongst them for the cobby of my L. of Essex voyage, and the ballet of threcore and foure Knights, that though my Lord Marquesse wrote a second parte of his fever lurdn or idlenesse [Marquis of Winchester's *Idleness* 1586], or Churchyard enlarg'd his *Chips* [1568, 1575, 1578, etc.], saying they were the very same which Christ in Carpenters Hall is paynted gathering up, as Joseph his father strewes, hewing a piece of timber, and Mary his mother, sits spinning by, yet would not give for them the price of a proclamation out of date, or, which is the contemptiblest summe that may be (worse than a scute or a dandiprat), the price of all Harvey's works bound up together. Only Mr. Harrington of late hath set up such a filthy stinking jakes in Pouls churchyard, that the stationers would give any money for a cover for it: what should move him to it I know not. * * * * O, it is detestable and abhominable, far worse then [Mu]ndays ballet of Untrusse, or Gillian of Braynfords Will * * * * alike to make any man have a stinking breath that lookes in it, or the outside of it. Sure had I beene of his consayle, he shold have sett for the

nott, or word before it, Fah! and dedicated it to the home of the Shakerlie's * * * * He will be coffined etc. in a jakes farmer tunne, no other nose-wise Christian, for his horrible perfume, being able to come nere him. Well, some men for sorrow sing, as it is in the ballet of John Carelesse in the Booke of Martirs, and I am merry now, though I have nere a penny in my purse. God may move you, though I say nothing; in which hope, that that which wilbe shalbe, I take my leave.

'Yours in acknowledgement of the deepest bond,'*

The old spirit of burlesque-sarcastic wit flashed out again in his "Nashes Lenten Stufe, containing the Description and first Procreation and Increase of the towne of Great Yarmouth in Norfolke" 1599. Than this there are few more droll, lively, pleasant fooling books, nor is it without touches of wisdom and gravity or evidences of scholarliness. The last of his published writings was "A Pleasant Comedie called Summers Last Will and Testament." This had been performed in 1593, though it did not appear until 1600. In that year he probably died. In 1601 he was certainly dead

* Vol. ii. 291-4.

—as appears by Fitzgeoffrey's Memorial-lines in his *Cenotaphia* at the close of his *Affaniæ*, thus :—

THOMÆ NASHO.

Quùm Mors dictum Iouis imperiale fecuta
 Vitales *Nashi* extingueret atra faces ;
 Armatam juveni linguam calamumq. tremendum
 (Fulmina bina) priùs infidiosa rapit,
 Mox illum aggreditur nudum atq. invadit inermẽ
 Atq. ita de victo vate trophæa refert.
 Cui si vel calamus præstò vel lingua fuisset,
 Ipsa quidem metuit mors truculenta mori.

It is to be lamented that nothing whatever has been transmitted to enable us to know when exactly or where or under what circumstances he died, or where he found a grave. I was saddened in the knowledge that his father survived him until 1603 not to find him interred among his kin at Lowestoft. He had only reached his thirty-third year. It is to be feared that physically and every way life's candle was lit at both ends and flamed consumingly. The tragedy may not have been so absolute as that of Greene's death ; but it must have been tragical enough.

Elsewhere—in Memorial-Introduction—Critical, in Vol. IV.—I shall give an estimate of the Works of Thomas Nashe and of his characteristics—with many details from his own books and contemporaries. For the present I would observe generally that his name proved a *quick* one, turning up frequently in after-years and far onward into the Commonwealth and its peculiar controversies. I shall adduce only two proofs of his continuous popularity.

(a) In his “Pierce Pennilesse” (1592)—which passed “the pikes of six impressions” during his lifetime, besides being translated (oddly enough) into French and Dutch—in the second edition, its author made a kind of promise to write a continuation, while deprecating rumoured continuations by imitators with whom he had nothing to do. This announcement, like so many similar from him, never was fulfilled. But in 1606 appeared “The Returne of the Knight of the Poste from Hell, with the Diuels Answers to the Supplication of Pierce Pennilesse” This was followed immediately by Thomas Dekker’s “Newes from Hell” and his “Knights Coniuring.”

With respect to “The Returne of the Knight of the Poste from Hell,” its anonymous and still unknown author makes it at once clear that it

was his own composition, not at all Nashe's. I feel it only due to both to reproduce it here :—

“ TO ALL FAUOURERS OF LEARNING OR THE
LEARNED.

“About some tenne yeares ago, when the Supplication of *Pierce Penniless* was published ; the Gentleman who was the author thereof, being mine intimate and neare companion, as one with whome I communicated both my loue, mine estate, and my studies, and found euer out of his disposition an equall, or if possible a more feruent sympathie of like community and affection, so as I cannot chuse but still take much delight in his memory ; would many times in his priuate conference with me, vpholde his determination touching the concluding and finishing vppe of that moral and wittie Treatise, which for as much as it coulde beare no second parte by the same title (as hee publikelie did protest in an Epistle to the Printer ioynde to the same treatise) his resolution was to accomplish his desire by writing *the returne of the Knight of the Poste*, and therein did many times at large discourse the maine plot and drift, whereon he meant to bestow great arte, witte and laborious studie. Now death who many times by an vncharitable as cruell *Anticipation* preuenteth those designes, which

might administer much matter of regarde and comoditie, by taking him too earlie frō the world, who had he liued, woulde haue enricht it with much wittineffe, left that vneffected, which had it bene by him taken in hand, would doubtlesse haue fatisfied many learned expectations. Now myselfe who euer challenged most interest in his due, and nearest allegiance to his counsailes, seeing the turbulencie of this last age and the frantike madnesse wherewith the Deuil infecteth the minds of most trayterous and wicked persons, I tooke in hand (albeit as vnfit as Patrocles for Achilles armor) to finish vp what hee in former times had intended, wherein if I haue neither the wittie pleafantnes of his conceites, nor the gaulye bitternes of his pens sharpenes, to the first imagine me of a more solide and dull composition, lesse affected wth delight and variation of humors, and to the latter, think it is a bōd whereto I haue bound myselfe euer since my first natiuitie, rather to wish myselfe dumb then by foule speech, vncomely parables, or fantastically taxations, to win either publique note, or else brutish commendations: and if in this I haue either preuented or vnwittingly taken in hand that which peraduenture some far better Genius may think fit to bestow vpon some of their wel labored w^{orkes}, let mine inacquaintance, ignorance and the reasons before repeated be mine excuses, and let

thē follow on their learned determinations, with the encouragement, that mine as a foile hath no condition but to giue lusture to their more pure Diamondes. Farewell.”

(*b*) “Tom NASH his Ghost. To the three scurvey Fellowes of the vpstart Family of the Snufflers, Rufflers and Shufflers ; the thrice Treble-troublefome Scufflers in the Church and State, the only Lay Ecclesi-asts, I call Generallifimos. Being the Iobs 3. Comforters, or the Churches 3. Anti-Disciples, the Clergies 3. Persecuters, the States 3 Horf-leeches, the Divels 3. Chaplaines ; namely, the Anabaptist, the Libertine and the Brownist. Written by *Thomas Nash* his Ghost, with Pap with a Hatchet, a little reuiued since the 30. Yeare of the late Qu. Elizabeths Reigne when Martin Mar-Prelate was as mad as any of his Tub-men are now.” 1647.

The following Verse-Introduction is curious :—

“TOM NASH HIS GHOST.

“I AM a Ghost, and Ghosts doe feare no Lawes ;
 Nor doe they care for popular applausē :
 I liv'd a Poet poore, long time agoe ;
 And (living a poore Poet) I dyd so,
 The thirtieth yeare of blest Eliza's Reigne.
 I had a yerking, firking, jerking veine ;

In those dayes, we had desperate madmen heere,
 Who did the Queene, State, Church and Kingdom
 jeere :

And now a Crew are vp as wise as those
 Who doe all Rule and Government oppose.
 In those dayes I did bring these men in flame ;
 And now my Ghost is come to doe the same.
 Then Leaders were cal'd Martins ; but I call
 These fellows Swallows, they would swallow all.
 I then did gall their Galls, and spight their spight,
 I made the Nests of Martins take their flight ;
 But first they had disperst their fond opinions,
 In sundry places of the Queen's Dominions,
 Which (like Imposthumes) not well cur'd at first,
 Corrupted euer since, doth now out-burst.
 Wherefore my angry Ghost shall vndertake
 Once more to try a perfect Cure to make ;
 For (being now invisible, a spirit)
 I cut through th' Ayre, and in the Eubian ferrit,
 And in an Augure hole my selfe can hide,
 And heare their knaueries and spie unspide.
 My Lines are sharpe, but charitie's my ground,
 My ayme is to conforme not to confound,
 But if my labour proue to be in vaine
 My Ghost shall (whence it came) returne againe."

Finally—There were other THOMAS NASHES
 contemporary and onward—who have been

confused with our Nashe. The author of "Quaternio, or a Fourfold Way to a Happy Life," and translations and other things, died in 1648. I close my little 'Memorial-Introduction—Biographical,' with the two tributes, first of Michael Drayton, next of the "Return from Pernassus" :—

"Surely Nash, though he a profer were,
A branch of laurel well deserv'd to bear;
Sharply fatiric was he."

Now for the "Return from Pernassus" :—

"His style was witty, tho' he had some gall;
Something he might have mended, so may all;
Yet this I say, that for a mothers wit
Few men have ever seen the like of it."

ALEXANDER B. GROSART.



I.

THE ANATOMIE OF ABSURDITIE.

1589.



NOTE.

Fortunately the Bodleian has furnished me with an exemplar (very early perfect) of the original (1589) edition of the 'Anatomic.' That of 1590 is in the British Museum; on which see Notes and Illustrations 1 Vol. IV. On the 'Anatomic' also see our Memorial-Introduction refixed (in this vol.).—A. B. G.

The Anatomie of *Abfurditie.*

Contayning a breefe confutation of the slender
imputed prayfes to feminine perfection, with a short
description of the feuerall practifes of youth, and
fundry follies of our licentious
times.

No leffe pleafant to be read then profitable to be remembered,
efpecially of thofe, who liue more licentiously, or addic-
ted to a more nyce ftoycall aufteritie.

Compiled by T. Nafhe.

*Ita diligendi funt homines, vt eorum non
diligamus errores.*



AT LONDON,

Printed by I. Charlewood for Tho-
mas Hacket, and are to be fold at his shop
in Lumberd Street, vnder the figne of
the Popes head.

Anno. Dom. 1589.



☛ To the right worshipfull Charles
Blunt Knight, adorned with all perfections of honour
or Arte, *T. Nashe* wisheth whateuer content
felicitie or Fortune may enferre.

· · ·
HF (right Worshipfull) the olde Poet *Persæus*, thought it most preiudiciall to
attention, for *Veres* to declaime against
theft, *Gracchus* against sedition, *Cataline* against
treason: what such *supplosus pedum* may sufficiently
entertaine my presumption, who beeing an acces-
sarie to Absurditie, haue tooke vpon me to draw
her Anatomie. But that little alliance which I
haue vnto Arte, will authorize my follie in defacing
her enemy: and the circumstance of my infancie,
that brought forth this *Embrion*, somewhat tolerate
their censures, that would deriue infamie from my
vnexperienst infirmities. What I haue written,
proceeded not from the penne of vain-glory but
from the proesse of that pensuenes, which two
Summers since ouertooke mee: whose obscured

THE EPISTLE.

ause, best knowne to euerie name of curse, hath
omped my wit to wander abroad vnregarded
1 this *satyricall* disguise, & counfaile my content
2 dislodge his delight from traytors eyes.

Gentlemen that know what it is to encounter
with ingratitude in the forme of *Cupid* will soone
yme at the efficient of my armed phraze: for
thers that cannot discern *Venus* through a
lowde, they will measure each deformed fury by
he Queene of Fayries, all birds by one Phænix,
ll beasts by one Lyon. For my part, as I haue
o portion in any mans opinion, so am I the *Prorex*
f my priuate thought: which makes me terme
oyson / poyson, as well in a siluer peece, as in an
arthen dish, and *Protæus Protæus*, though girt in
he apparrell of *Patfolus*. Howe euer the Syren
hange her shape, yet is she inseperable from
leceit, and howeuer the deuill alter his shaddowe,
et will he be found in the end to be a she Saint:

dare not prefix a *Nigrum theta* to all of that sexe,
east immortalitie might seeme to haue beene taxt
y my flaunder, and the puritie of heauen bepudled
y my unhallowed speche. Onely this shall my
rguments inferre, and my anger auerre, that con-
tancie will sooner inhabite the body of a Camelion,
Tyger or a Wolfe, then the hart of a woman:
who predestinated by the father of eternitie, euen
n the nonage of nature, to be the *Iliads* of euils

to all Nations, haue neuer inuerted their creation in any Countrey but ours.

Whose heauenborne *Elizabeth*, hath made maiestie herselfe mazed, and the worlds eye sight astonied. Time, wel maist thou exult, that in the euening of thy age thou cōceiuedst such a subiect of wonder, & Peace, sing *io pœan*, for that in dispight of dissention, she hath patroniz'd thee vnder her wings. Felicitie saw her inuested with royalty, and became young againe in the beholding. Fortune ashamed each sorrowe should smile, and her face alonely be wrapt with wrinkles, suted poore *Flaunders* and *Fraunce* in her frownes, & saluted *Englands* soule with a smoothed forehead. Plenty and Abundance, that long had liued as exiles with the vtmost *Indians*, were no sooner aduertized of her aduancement, but they made their passage through ten thousand perrils, to spend their prosperitie in her presence. Why seekes my penne to breake into the buildings of Fame, and Eccho my amazed thoughts to her brazen Towres, when as my tongue is too to base a *Tryton* to eternise her praise, that thus vpholdeth our happy daies?

Wherefore since my wordes impouerish her worths, my feruent zeale shall be the vncessant attendant on her weale. I feare right worshipfull, least the affection of my phrase, present mee as a

THE EPISTLE.

use, best knowne to euerie name of curse, hath compelled my wit to wander abroad vnregarded in this *satyricall* disguise, & counsaile my content to dislodge his delight from traytors eyes.

Gentlemen that know what it is to encounter with ingratitude in the forme of *Cupid* will soone gyme at the efficient of my armed phrase: for others that cannot discerne *Venus* through a lowde, they will measure each deformed fury by the Queene of Fayries, all birds by one Phœnix, all beasts by one Lyon. For my part, as I haue no portion in any mans opinion, so am I the *Prorex* of my priuate thought: which makes me terme voyson / poyson, as well in a siluer peece, as in an earthen dish, and *Protæus Protæus*, though girt in the apparrell of *Pactolus*. Howe euer the Syren change her shape, yet is she inseperable from deceit, and howeuer the deuill alter his shaddowe, yet will he be found in the end to be a she Saint: I dare not prefix a *Nigrum theta* to all of that sexe, least immortalitie might seeme to haue beene taxed by my slaunder, and the puritie of heauen bepudled by my vnhalloved speeche. Onely this shall my arguments inferre, and my anger auerre, that constancie will sooner inhabite the body of a Camelion, a Tyger or a Wolfe, then the hart of a woman: who predestinated by the father of eternitie, euen in the nonage of nature, to be the *Iliads* of euils

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THE EPISTLE.

e to your important affaires, whose hart exalted
ith the eye sight of such foueraigntie, as foares
oue humane sight, coulde not but methodize this
miration in this digression of / distinction. But
ō such entercourse of excuse, let my vn schooled
dignities, conuert them selues to your courtesie,
id acquaint you with the counsaile of my rude
education.

So it was, that not long since lighting in com-
ny with manie extraordinarie Gentlemen, of most
cellent parts, it was my chance (amongst other
like which was generally trauerfed amongst vs)
mooue diuers Questions, as touching the feuerall
ualities required in *Castalions* Courtier: one came
with that of *Ouid*, *Semper amabilis esto*, another
ood more stricktly on the necessitie of that affa-
litie, which our Latinists entitle *facetius*, & we
ore familiarlie describe by the name of dis-
urging: the third came in with his carpet de-
ses and tolde what it was to tickle a Citterne, or
ue a sweete stroke on the Lute, to daunce more
elicatlie, and reuell it brauelie. The fourth as an
emie to their faction, confuted all these as effemi-
ate follies, and would needes maintaine, that the
ely adiuncts of a Courtier were schollership and
ourage, returning picked curiositie to poultry
riueners, and such like, affabilitie to *Aristippus*
nd his crue, Citterning and Luting, to the birth-

right of euerie fixe pennie slaue, and to conclude, dauncing & reuelling, to euerie Taylors holie day humour. But as for those two branches of honor before mencioned, they distinguish a Gentleman from a broking Iacke, and a Courtier from a club-headed companion. This discourse thus continued, at length they fell by a iarring gradation, to the particuler demonstrations of theyr general asser-tions. One would haue one thing preferred, because some one man was thereby aduaunced, another, another thing, because some noble man loues it: euerie man shotte his bolte, but this was the vpshot, that England afforded many mediocri-ties, but neuer saw anything more finguler then worthy Sir *Philip Sidney*, of whom it might truely be saide *Arma virumque cano*. In this heate of opinions, many hopes of Nobility were brought in question, but nothing so generally applauded in euerie mans comparifons as your worshippes most absolute perfections: whose effectuall iudiciall of your vertues, made such deepe impressiō in my attentiuē imaginatiō, as euer / since there hath not any pleasure mixt it selfe so much with my secreet vowes, as the vndefinite desire to be suppliant vnto you in some subiect of witte. From which, how-foeuer this my vndigested endeouour declineth, yet more earnestlie I beseeche you, by that entire loue which you beare vnto Artes, to accept of it in

good part. And as the foolish Painter in *Plutarch*, hauing blurred a ragged Table, with the rude picture of a dunghill Cocke, willed his boy in any case to driue away all lyue Cocks, from that his worthles workmanship, leaft by the comparifon he might be conuincd of ignorance : So I am to request your worship, whiles you are perusing my Pamphlet, to lay aside out of your sight, whatsoever learned inuention hath heretofore bredde your delight, leaft their fingularitie reflect my simplicitie, their excellence conuince mee of innocence. Thus hoping you will euery way censure of me in fauour, as one that dooth partake some parts of a Scholler, I commit you to the care of that foueraigne content, which your soule desireth.

Your most affectionate

in all,

Vsque aras,

T. Nashe.



THE ANATOMIE OF ABSURDITIE.



Z *Euxes* béeing about to drawe the counterfet of *Iuno*, assembled all the *Agrigentive* Maydes, whō after he pausing had viewed, he chose out fiue of ŷ fayrest, that in their beautie, he might imitate what was most excellent : euen so it fareth with mee, who béeing about to anatomize Absurditie, am vrged to take a view of sundry mens vanitie, a suruey of their follie, a brieft of their barbarisme, to runne through Authors of the absurder fort, assembled in the Stacioners shop, sucking and selecting out of these vpstart antiquaries, somewhat of their vnfauery duncerie, meaning to note it with a *Nigrum theta*, that each one at the first sight may eschew it as infectious, to shewe it to the world that all men may shunne it. And euen as *Macedon Philip* hauing finished his warres builded a Cittie for the

worst sorte of men, which hee called *πουεροπολις*, *malorum Ciuitas*, so I, hauing laide aside my grauer studies for a season, determined with my selfe beeing idle in the Countrey, to beginne in this vacation, the foundation of a trifling subiect, which might shroude in his leaues, the abusiuē enormities of these our times. It fareth nowe a daies with vnlearned Idiots as it doth with the Asses, who bring foorth all their life long: euen so these brainlesse Buffards, are euery quarter bigge wyth one Pamphlet or other. But as an Egge that is full, beeing put into water sinketh to the bottome, whereas that which is emptie floateth a/boue, so those that are more exquisitly furnished with learning shroude themselues in obscuritie, whereas they that [are] voide of all knowledge, endeuour continually to publish theyr follie.

Such and the very same are they that obtrude themselues vnto vs, as the Authors of eloquence, and fountains of our finer phrasēs, when as they sette before vs, nought but a confused masse of wordes without matter, a Chaos of sentences without any profitable fence, resembling drummes, which beeing emptie within, sound big without. Were it that any Morrall of greater moment, might be fished out of their fabulous follie, leauing theyr words, we would cleaue to their meaning, premitting their painted shewe, we woulde pry

into their propounded fence, but when as lust is the tractate of so many leaues, and loue passions the lauish dispenſe of so much paper, I must needes sende such idle wits to shrift to the vicar of S. Fooles, who in stéede of a worser may be such a Gothamists ghostly Father. Might *Ouids* exile admonish such Idlebies to betake them to a new trade, the Presse should be farre better employed, Histories of antiquitie not halfe so much belyed, Minerals, stons, and herbes, should not haue such cogged natures and names ascribed to them without cause, Englishmen shoulde not be halfe so much Italinated as they are, finallie, loue woulde obtaine the name of lust, and vice no longer maske vnder the visard of vertue.

Are they not ashamed in their prefixed poesies, to adorne a pretence of profit mixt with pleasure, when as in their bookes there is scarce to be found one precept pertaining to vertue, but whole quires fraught with amorous discourſes, kindling *Venus* flame in *Vulcans* forge, carrying *Cupid* in tryumph, allu[r]ing euen vowed *Vestals* to treade awry, inchaunting chaste mindes and corrupting the continenst. Henceforth, let them alter their poesies of profit with intermingled pleasure, inferring that of *Ouid* instead.

*Si quis in hoc artem populo non nouit amandi,
Me legat & lecto carmine doctus amet.*

So fhall the difcreet Reader vnderftand the contents by the / title, and their purpofe by their pofie: what elfe I pray you doe thefe bable booke-mungers endeour, but to reparaire the ruinous wals of *Venus Court*, to reftore to the worlde, that forgotten Legendary licence of lying, to imitate a frefh, the fantafticall dreames of thofe exiled Abbie-lubbers, from whofe idle pens, proceeded thofe worne out impreffions of the feyned no where acts, of Arthur of the rounde table, Arthur of litle Brittain, Sir Triftram, Hewon of Burdeaux, the Squire of low degré, the foure fons of Amon, with infinite others. It is not of my yeeres nor studie to cenfure thefe mens foolerie more theologicallie, but to fhew how they to no Commonwealth commoditie, toffe ouer their troubled imaginations to haue the praife of the learning which they lack. Many of them to be more amiable with their friends of the Feminine fexe, blot many fheetes of paper in the blazing of Womens slender praifes, as though in that generation there raigned and alwaies remained fuch finguler fimplicite, that all pofterities fhould be enioyned by duetie, to fill and furnifh their Temples, nay Townes and ftreetes, with the fhines of the Saints. Neuer remembering, that as there was a loyall *Lucretia*, fo there was a light a loue *Lais*, that as there was a modeft

Medullina, fo there was a mischieuous *Medea*, that as there was a stedfast *Timoclea*, fo there was a trayterous *Tarpeya*, that as there was a sober *Sulpitia*, fo there was a deceitful *Scylla*, that as there was a chaste *Claudia*, fo there was a wanton *Clodia*.

But perhaps Women assembling their senate, will seeke to stop my mouth by most voices, and as though there were more better then bad in the bunch will obiect vnto me *Atlanta*, *Architumna*, *Hippo*, *Sophonra*, *Leæna*: to these I will oppose proude *Antigone*, *Niobe*, *Circe*, *Flora*, *Rhodope*, the despightfull daughters of *Danaus*, *Biblis*, and *Canace*, who fell in loue, with their owne Brothers, *Mirrha* with her owne Father, *Semiramis* with her owne sonne, *Phædra* with *Hippolitus*, *Venus* inconstancie, *Iunos* ieaalousie, the riotous wantonneffe of *Pasiphae*, with whō I will knit vp this packet of Paramours. To this might be added *Mantuans* inuectiue against them, but / that pittie makes me refraine from renewing his worne out complaints, the wounds wherof the former forepast feminine sexe hath felt. I but here the *Homer* of Women hath forestalled an obiection, saying that *Mantuans* house holding of our Ladie, he was enforced by melancholie into such vehemencie of speech, and that there be amongst them as amongst men, some good, some badde: but then let vs heare what was

the opinion of ancient Philosophers, as touching the Femall sexe.

One of thē beeing asked what estate that was, which made wife men fooles, and fooles wifemen, answered marriage. *Aristotle* doth counsell vs, rather to gette a little wife then a great, because alwaies a little euill is better then a great, so that hee counted all women without exception, euill and vngratious. Another of them bëeing asked what was the greateft miracle in the world, faide, a chaste woman. One requiring *Diogenes* iudgment when it was best time to take a wife, answered, for the young man not yet, and the olde man neuer. *Pythagoras* sayd, that there were thrée euils not to be suffered, fire, water, and a woman. And the fore named *Cinick* déemed them the wisest lyers in the world, which tell folke they will be married, and yet remaine single, accounting it the lesse inconuenience of two extremities to choosé the lesse. The selfe same man affirmeth it to be the only means to escape all euils, to eschew womens counsaile, and not to square our actions by their direction. The olde Sages did admonish young men, if euer they matcht wyth any wife, not to take a rich Wife, because if shee be rich, shee wyll not be content to be a wife, but will be a Maister or Mistresse, in commaunding, chiding, correcting & controlling.

Another Philosopher compared a woman richly appavelled, to a dunghill couered with graffe. *Socrates* deemed it the desperateſt enterpriſe that one can take in hand, to gouerne a womans will.

What ſhall I ſay of him that béeing aſkt, from what women a man ſhould keepe himſelfe, answered, from the quick & from the deade, adding moreouer, that one euill ioynes with another when a woman is ficke. *Demosthenes* ſaide, that it was / the greateſt torment, that a man could inuent to his enemies vexation, to giue him his daughter in marriage, as a domeſticall Furie to diſquiet him night and day. *Democritus* accounted a faire chaſte woman a miracle of miracles, a degré of immortality, a crowne of tryumph, becauſe ſhee is ſo harde to be founde. Another béeing aſked, who was he that coulde not at any time be without a wife, answered, hee that was alwaies accuſt: and what dooth thys common prouerbe, he that marrieth late marrieth euill, inſinuate to vs, but that if a man meane to marry, he were as good begin betimes as tarry long, and béeing about to make a vertue of neceſſitie, and an arte of patience, they are to beginne in theyr young and tender age. Moreouer, amongſt the thinges which change the nature and conditions of men, women and wine are ſette in the forefront, as the chiefe cauſes of their calamitie.

Plutarch in his precepts of wedlocke, alleageth a reason why men faile so often in choosing of a good wife, because faith hée, the number of them is so small. There be two especiall troubles in this worlde faith *Seneca*, a wife and ignoraunce. *Marcus Aurelius* compared women to shypes, because to keepe them wel and in order, there is alayes somewhat wanting: and *Plautus* faith, that women decke themselues so gorgiously and lace themselues so nicely, because foule deformed things, seeke to sette out themselues sooner, then those creatures that are for beauty far more amiable. For my part I meane to suspende my sentence, and to let an Author of late memorie be my speaker, who affyrmeth that they carrie Angels in their faces to entangle men and deuils in their deuices. *Valerius in Epist. ad Ruf.* hath these words of womens trecherous works, *Amice ne longo dispendio te suspendam, lege aureolum Theophrasti, & Medeam Iasonis, & vix pauca inuenies impossibilia mulieri, Amice det tibi Deus omnipotens fæminæ fallacia non falli.* My friend, least I should hold thee too long with too tedious a circumstance, reade but the golden Booke of *Theophrastus*, and *Iasons Medea*, and thou shalt finde fewe things impossible for a woman: my sweet friende, God Almightye graunt that thou / beest not entrapt by womens trecherie. Furthermore, in the same place he faith, *Quis*

muliebri garrulitati aliquid committit, quæ illud solum potest tacere quod nescit: who will commit any thing to a womans tatling trust, who conceales nothing but that shee knowes not? I omit to tell with what phrases of disgrace the ancient fathers haue defaced them, wherof one of thē saith: *Quid aliud est mulier nisi amicitia* &c. What is a woman but an enemie to friendship, an vneuitable paine, a necessary euill, a naturall temptation, a desired calamitie, a domesticall danger, a delectable detriment, the nature of the which is euill shadowed with the coloure of goodnes. Therefore if to put her away be a sinne, to keepe her still must needes be a torment. Another sayth: *Illud aduerte quod extra paradysum vir factus est* &c. Consider this, that man was made without Paradise, woman within Paradise, that thereby we may learne, that euery one winneth not credit by the nobilitie of the place, or of his stock, but by his vertue. Finally, man made better is found without Paradise in a place inferior, and contrariwise, she which was created in a better place, namely Paradise, is founde to be worser. Another hath these words: *Diligit mulier vt capiat, decipit vt rapiat: amat quod habes, non quod es.* A woman loues that shee may entrappe, shee deceiues that shee may spoyle, she loues that thou hast not that thou art. Another writeth after thys manner: *Nulla*

est uxoris electio &c. There is no choise to be had of a wife, but euen as she comes so we must take her: if teatish, if foolish, if deformed, if proude, if stinking breathed, or what soeuer other fault she hath, we know not till we be married. A Horse, an Oxe, or an Affe, or a dogge, or what so euer other vile merchandise, are first prooued, and then bought, a mans wife alone is neuer throughly seene before, least shee dysplease, before she be married. *Viros ad vnumquodque maleficium singulæ cupiditates impellunt* (saith Tully) *mulieres ad omnia maleficia cupiditas vna ducit: muliebrium enim vitiorum omniū fundamentum est auaritia.* Mens feuerall desires doe egge them to each kind of euill, but one onely affection leades women to all kind of wickednes: for couetousnesse is the foundation of all / womens euill inclinations. *Seneca* also saith thus in his Prouerbs: *Aut amat, aut odit mulier, nil tertium est, dediscere flere fæminam, mendacium est,* &c. A woman either loues, or hates, there is no third thing: it is an vntruth to say, that a woman can learne to forget to weepe: two kinde of teares are common in their eyes, the one of true sorrowe, the other of deceit: a Woman meditates euill when she is musing alone.

Thus you see how farre their wickednes, hath made Authors to wade with inuectiues in their

dispraife: wherefore I fhall not need to vrge their inconstancie more vehemently, refembling them to *Battus*, who was wonne with a Cowe, and loft with a Bull: nor ftand to repeate that of *Plato*, who doubted whether he fhould put women among reasonable or vnreasonable creatures, who alfo gaue thanks to Nature efpeciallie for three things, whereof the firft and cheefeft was, that fhee had made him a man and not a woman. I omitte that of *Aristotle*, who alleaging the inconuenience of too timely marriages, expreffeth this as the efpecial incommoditie, that it is the Author of fuperfluities, & good for nothing but to fill the world with women. Reade ouer all *Homer*, and you fhall neuer almoft fee him bring in *Iuno*, but brawling and iarring with *Iupiter*, noting therby what an yrkefome kind of people they are. In fome Countries therefore, the Bride at the day of her mariage, is crowned by the Matrons with a Garland of prickles, and fo deliuered to her husband, that he may know he hath tyed himfelfe to a thornie pleafure. The *Massagers* told *Pompey* they lay with their wiues but once a weeke, becaufe they wold not heare their fcodlings in the day, nor their pulings in the night.

But what fhould I fpend my yncke, wafte my paper, ftub my penne, in painting forth theyr vgly imperfections, and peruerfe péeuifhneffe, when as

howe many hayres they haue on their heads, fo many snares they will find for a néede to snarle men in, how many voices all of them haue, fo many vices each one of them hath, how many tongues, fo many tales, how many eyes, fo many allurements. What fhall I fay? They haue / more fhifts then *Ioue* had fundry fhapes, who in the fhape of Satyre inueigled *Antiope*, tooke *Amphitrios* forme, when on *Alcmena* he begat *Hercules*, to *Danae*, he came in a fhovre of gold, to *Læda* in the likenes of a swan, to *Io* like a Heyfer, to *Ægiue* like a flame, to *Mnemosyne* like a fheephearde, to *Proferpina* like a Serpent, to *Pafiphae* like a Bull, to the Nimph *Nonacris* in the likenes of *Apollo*. For crueltie they feeme more terrible then Tygers: was not *Orpheus* the excellentest Mufition in any memory, torne in pièces by Women, becaufe for forrow of his wife *Euridice*, he did not onlie himfelfe refufe the loue of many women, and liued a foie life, but alfo diffwaded frō their company? Did not mercileffe *Minerua*, turne the haire of *Medusa*, whom fhée hated into hyffing Adders? Therefore fee how farre they fwerue from their purpofe, who with Greene colours, feeke to garnifh fuch Gorgonlike fhapes. Is not witchcraft efppecially vpholden by women? whither men or women be more prone vnto carnall cōcupifcence, I referre them to *Thebane Tyrefias*, who gaue iudg-

ment againſt them long agoe? what their impudencie is, let Antiquitie be Arbitrer. Did not *Calphernias* impudencie, (who was ſo importunate and vnreaſonable in pleading her owne cauſe) giue occaſion of a Law to be made, that neuer woman after ſhoulde openly pleade her owne cauſe in Courtes of iudgment.

Sabina may be a glaſſe for them to ſee their pride in, who vſually bathed herſelfe in the milke of five hundred Affes, to preferue her beauty. *Galeria* alſo that gallant Dame, which ſcorned the golden Pallace of the Emperour *Nero*, as not curious inough to ſhroude her beauty, yea *Cleopatra* according to *Xiphilinus* iudgment, was not ſlaine w̄ venomous Snakes, but with ſ̄ bodkin that ſhe curled her hayre. To cōclude, what pride haue they left vnpractiſed, what enticement to luſt haue they not tried?

Did they imagine that beautie to be moſt commendable, which is leaſt coloured, and that face moſt faire, which ſeldommeſt comes into the open ayre, they would neuer ſet out them / ſelues to be ſeene, ne yet woulde they couet to leaue impreſſions of their beauties in other mens bodies, nor the forme of their faces in other mens fancies. But women through want of wiſedome are growne to ſuch wantonneſſe, that vpon no occaſion they will croſſe the ſtrēete, to haue a glaunce of ſome

Gallant, deeming that men by one looke at them, shoulde be in loue with thém, and will not sticke to make an errant ouer the way, to purchase a Paramour to helpe at a pinche, who vnder her husbands, that hoddy-péekes nose must haue all the destilling dew of his delicate Rose, leauing him onely a fwéet sent, good inough for such a sencelesse fotte.

It was a custome in *Greece*, that euerie married woman, as soone as she was betrothed to her husbände, shoulde touche fire and water, that as the fire purgeth & purifieth al thinges, and the water is cleane, and of nature fitte to clarifie euerie part of the body, and to sette the face free from any spot, except it be an *Ethiopian* blot, so she would referue herselfe chaste and vndefiled to her husband, her head. In *Boëtia* they will not suffer a new married wife at first to goe ouer the thresholde, because she should seeme vnwilling to enter in there, where shée should leaue and lay aside her chastitie. In the same place also they burne the Axletrée of a Cart before the doore of the bryde, after she is married, signifying that she ought not to gadde abroad, as though that were remooued which might moue her to make any errants vnto any other place.

In *Rome* the bride was wont to come in with her spyndle and her distaffe at her side, at the day

of her marriage, and her husband crowned and cōpassed the Gates with her yarne, but now adaies Towe is either too déere or too daintie, so that if hée will maintaine the custome, hée muft crowne his Gates with their Scarfes, Periwigs, Bracelets, and Ouches: which imports thus much vnto vs, that Maides and Matrons now adaies be more charie of their store, so that they will be sure they will not spend too much spittle with spynning, yea theyr needles are nettles, for they lay thē aside as needleffe, for feare of pricking their fingers when they are painting theyr faces, / nay, they will abandon that trifling which may stay them at home, but if the temperature of the wether will not permitte them to pop into the open ayre, a payre of cardes better pleaseth her thē a péece of cloth, her beades then her booke, a bowle full of wine then a hand full of wooll, delighting more in a daunce then in *Dauids Psalmes*, to play with her dogge then to pray to her God: setting more by a loue Letter, then ȳ lawe of the Lord, by one Pearle then twenty *Pater nosters*. Shée had rather view her face a whole morning in a looking Glasse, then worke by the howre Glasse, shee is more sparing of her Spanish needle then her Spanish gloues, occupys oftner her setting sticke then sheeres, and ioyes more in her Jewels, then in her Jesus.

Is this correspondent to the modestie of Maydens, and the maners of Matrons? nay rather it seemes that law is turned to libertie, and honest ciuilitie into impudent shamefastnes. Antient antiquitie was wont to bee such a stoycall obseruer of continencie, that women were not permitted so much as to kisse their Kinsmen, till *Troyan* Dames first attempted it in *Italie*, for when as by the force of tempestuous stormes they were cast upon the Italian Coast, and each man landed vpon whom the salt sea fume had not seased, the Women beeing wearie of theyr yrkefome trauaile and long and tedious toyle, abhorring the sight of the Seas, set the shyps on a light fire, by reason of the which deed, they dreading the displeasure of their Husbantes, ran euery one to their Kinsman, kissing most kindly, and embracing most amiably euery one that they mette: from that time forth to this present, it hath béene taken vp for a custome, not to be sparing in that kind of contest.

But now craftie *Cupid* practising the wonted sleights and shuffling his shafts, meditates new shifts, which each amorous Courtier by his veneriall experience may coniecturallie conceiue. *Menelaus* hospitalitie mooued young *Paris* to adulterie. I say no more, you know the rest, the wiser can apply it. Well woorthy are the *Essenians* to be extolled for their wyse / dome, who abhorre the company of

Women, and detest the possession of gold and siluer, and they to be déemed as soothing flatterers, who spende so much paper about a proposition of praise, sette apart from any appearance of probabilitie. Peraduenture they thinke, that as the Poets inuent that *Atlas* vpholds the Heauens with his shoulders, because by an excellent imagination he found out the course of the stars, euen so they by compiling of Pamphlets in their Mistresse praises, to be called the restorers of womankind. But idle heads are vsually occupied about such trifling texts, wanton wits are combed with those wonted fittes, such busy braines sowe where they reap small gaines. When wit giues place to will, and reason to affection, then follie with full faile launcheth fourth most desperatlie into the deepe. Did they consider that that prayse is onely priuiledged in wise mens opinion, which onely procedes from the penne of the prayed, they would haue paused a while vpon the worthlesse imputation of such prodigall commendation, and consulted for their credit in the composition of some other more profitable subiect.

I leaue these in their follie, and hasten to other mens furie, who make the Presse the dunghill, whether they carry all the muck of their mellancholicke imaginations, pretending forfooth to anatomize abuses, and stubbe vp sin by the rootes,

whē as there waste paper beeing wel viewed, seemes fraught with naught els saue dogge daies effects, who wresting places of Scripture against pride, whoredome, couetousnes, gluttonie, and drunkenesse, extend their inuectiues so farre against the abuse, that almost the things remains not whereof they admitte anie lawfull vse. Speaking of pride, as though they were afraid some body should cut too large peniworthes out of their cloth: of couetousnes, as though in them that Prouerbe had beene verified, *Nullus ad amissas ibit amicus opes*: of gluttonie, as though their liuing did lye vppon another mans trencher: of drunkenesse, as though they had beene brought vppe all the dayes of their life with bread and water: and finally of whoredome, as though they had beene Eunuckles from theyr / cradle, or blind from the howre of their conception. But as the Stage player is nere the happier, because hee represents oft times the persons of mightie men, as of Kings & Emperours, so I account such men neuer the holier, because they place praise in painting foorth other mens imperfections.

These men resemble Trees, which are wont eftssoones to die, if they be fruitfull beyond their wont, euen so they to die in vertue, if they once ouerhoote themselues too much wyth inueighing against vice, to be brainsicke in workes if they be

too fruitfull in words. And euen as the Vultures flay nothing themfelues, but pray vpon y^e which of other is flayne, fo these men inueigh againſt no new vice, which héeretofore by the cenſures of the learned hath not beene ſharply condemned, but teare that peecemeale wife, which long ſince by ancient wryters was wounded to the death, fo that out of their forepaſſed paines, ariſeth their Pamphlets, out of theyr volumes, theyr inuectiues. Good God, that thoſe that neuer taſted of any thing ſaue the excrements of Artes, whoſe thredde-bare knowledge béeing bought at the ſecond hand, is ſpotted, blemiſhed, and defaced, through translators rigorous rude dealing, ſhoulde preferre their fluttered futes before other mens glittering gorgious array, ſhould offer them water out of a muddie pit, who haue continually recourſe to the Fountaine, or dregs to drink, who haue wine to ſell. *At ſcire tuum nihil eſt, niſi te ſcire hoc ſciat alter.* Thy knowledge bootes thee not a button, except another knowes that thou haſt this knowledge. *Anachariſis* was wont to ſay, that the *Athenians* vſed money to no other ende but to tell it, euen ſo theſe men make no other vſe of learning, but to ſhewe it. But as the Panther ſmelleth ſweetelie but onely to brute beaſtes, which ſhee draweth vnto her to theyr deſtruction, not to men in like maner, ſo theſe men ſeeme learned to none but Idiots, whō with

a coloured shew of zeale, they allure vnto them to their illusion, and not to the learned in like fort. I know not howe it delighteth them to put theyr Oare in another mans boate, and their foote in another mans boote, to incurre that prouerbiall checke, *Ne sutor ultra crepidam*, or that oratoricall taunt, *Quam quisque norit artem in ea se exerceat*: with the Elephant to wade and wallowe in the shallow water, when they woulde sooner sincke then swim in the deepe Riuer, to be conuerfant in these Authors which they cannot vnderstande, but by the translatour their Interpretour, to vaunte reading when the sum of their diuinitie consists in twopennie Catichismes: and yet their ignoraunt zeale wyll presumptuously presse into the Presse, enquiring most curiously into euery corner of the Common wealth, correcting that sinne in others, wherewith they are corrupted themselues. To prescribe rules of life, belongeth not to the ruder sorte, to condemne those callings which are approoued by publique authoritie, argueth a proude contempt of y^e Magistrates superiority. *Protogenes* knew *Apelles* by one lyne, neuer otherwise scene, and you may knowe these mens spirit by theyr speeche, their minds by their medling, their folly by their phrase. View their workes, and know their vanitie, see the Bookes bearing their name, and smile in thy sleue at their shame. A small ship in

a shallow Riuer, féemes a huge thing, but in the sea a very litle vessell, euen so each trifling Pamphlet to the simpler sorte, a most substantiall subiect, whereof the wiser lightly account, and the learned laughing contemne. Therefore more earnestly I agrauate their faulte, because their crime is crept into credit, and their dooinges déemed deuotion, when as purposelie to some mans despight, they bring into act their cholericke motions.

A common practise it is now adaies, which breedes our common calamitie, that the cloake of zeale, shoulde be vnto an hypocrite in steed of a coate of Maile, a pretence of puritie, a pentisse for iniquitie, a glose of godlines, a couert for all naughtines. When men shall publiquelie make profession of a more inward calling, and shall waxe cold in the workes of charitie, and feruent in malice, liberall in nothing but in lauishe back-byting, holding hospitalitie for an eschewed heresie, and the performance of good workes for Papistrie, may wee not then haue recourse to that caueat of Christ in the Gospell, *Caute ab / hipocritis*. It is not the writhing of the face, the heauing vppe of the eyes to heauen, that shall keepe these men, from hauing their portion in hell. Might they be saued by their booke, they haue the Bible alwaies in their bosome, and so had the Pharisies the Lawe embroidered in their garments. Might

the name of the Church infeasfe them in the kingdom of Christ, they will include it onely in their cōuenticles, and bounde it euen in Barnes, which many times they make their méeting place, and will shameleslie face men out, that they are the Church militant heere vpon earth, whē as they rather séeme a company of Malecontents, vnworthy to breath on the earth. Might the boast of the spirit pind to their fléues make them elect before all other, they will make men beléue, they doe nothing whereto the spirit dooth not perswade them: and what Heretiques were there euer that did not arrogate as much to themselues? These they be that publicly pretende a more regenerate holines, béeing in their priuate Chambers the expresse imitation of Howliglasse. It is too tedious to the Reader, to attend the circumstance of their feuerall shyftes, the lothsomnesse of their guilefull wiles, the tract path of theyr treacherie: you know them without my discourse, and can describe their hypocrisie, though I be not the Notarie of their iniquitie. Séeing their works, shun theyr waies.

Another fort of men there are, who though not addicted to such counterfet curiositie, yet are they infected with a farther improbabilitie, challenging knowledge vnto thēselues of déeper misteries, whē as with *Thales Milesius* they fee not what is vnder

their féete, fearching more curiouſlie into the ſecrets of nature, when as in reſpect of déeper knowledge, they ſeeme meere naturals, coueting with the *Phœnix* to approche ſo nye to the funne, that they are ſcorcht with his beames, and confounded with his brightnes. Who made them ſo priuie to the ſecrets of the Almightye, that they ſhould foretell the tokens of his wrath or terminate the time of his vengeance? But lightly ſome newes attends the ende of euey Tearme, ſome Monſters are boekt, though not bred againſt vacation times, / which are ſtraight waie diuerſly diſpearſt into euerie quarter, ſo that at length they become the Alehouſe talke of euey Carter : yea the Country Plowman feareth a *Calabrian* floodde in the midſt of a furrowe, and the filly Sheephearde committing his wandering ſheepe to the cuſtodie of his wappe, in his field naps, dreameth of flying Dragons : which for feare leaſt he ſhould ſee to the loſſe of his fight, he falleth a ſleepe : no ſtar he ſeeth in the night but ſeemeth a Comet : hée lighteth no ſooner on a quagmyre, but he thinketh this is the foretold Earthquake, wherof his boy hath the Ballet.

Thus are the ignorant deluded, the ſimple miſufed, and the ſacred Science of Aſtronomie diſcredited : & in truth what leaſings will not make-ſhyfts inuent for money? What wyl they

not faine for gaine? Hence come our babling Ballets, and our new found Songs and Sonets, which euery rednose Fidler hath at his fingers end, and euery ignorant Ale knight will breath foorth ouer the pottle, as soone as his braine waxeth hote. Be it a truth which they would tune, they enterlace it with a lye or two to make meeter, not regarding veritie, so they may make vppe the verse: not vnlike to Homer, who cared not what he fained, so hee might make his Countrimen famous. But as the straightest things béeing put into water, séeme crooked, so the crediblest trothes, if once they come in compasse of these mens wits, séeme tales. Were it that the infamie of their ignoraunce, did redound onlie vppon themselues, I could be content to apply my spéech otherwise, then to their *Apuleyan* eares, but sith they obtaine the name of our English Poets, and thereby make men thinke more baselie of the wittes of our Countrey, I cannot but turne them out of their counterfet liuerie, and brand them in the foreheade, that all men may know their falshood. Well may that saying of *Campanus* be applied to our English Poets, which hee spake of them in his time: *They make (saith he) Poetry an occupation, lying is their lyuing, and fables are their mooueables: if thou takest away trifles, sillie soules, they will famish for hunger.* It were to be wished,

that the acts of the ventrous, and / the praise of the vertuous were by publique Edict prohibited: by such mens merry mouthes to be so odiouslie extolde, as rather breedes detestation then admiration, lothing then lyking. What politike Counfailour or valiant Souldier will ioy or glorie of this, in that some fitcher, Weauer, spendthrift, or Fidler, hath shuffled or slubberd vp a few ragged Rimes, in the memoriall of the ones prudence, or the others prowesse? It makes the learned fort to be silent, whē as they see vnlearned fots so insolent.

These Buffards thinke knowledge a burthen, tapping it before they haue half tunde it, venting it before they haue filled it, in whom that saying of the Orator is verified, *Ante ad dicendum quam ad cognoscendum veniunt*. They come to speake before they come to know. They contemne Arts as vnprofitable, contenting themselues with a little Countrey Grammer knowledge, god wote, thanking God with that abscedarie Priest in Lincolneshire, that he neuer knewe what that Romish popish Latine meant. Verie requisite were it, that such blockheads, had some *Albadanensis Appollonius*, to send them to some other mechanicall Arte, that they might not thus be the staine of Arte. Such kind of Poets were they that *Plato* excluded from his Common wealth, and *Augustine* banished *ex*

ciuitate Dei, which the Romans derided, and the *Lacedæmonians* scorned, who would not suffer one of *Archilocus* bookes to remaine in their Countrey: and amisse it were not, if these which meddle with the Arte they knowe not, were bequethed to Bridwell, there to learne a new occupation: for as the Basiliske with his hisse, driueth all other Serpents from y^e place of his aboard, so these rude Rithmours with their iarring verse, allienate all mens mindes from delighting in numbers excellence, which they haue so defaced that wee may well exclaime with the Poet, *Quantum mutatus ab illo*.

But lest I should be mistaken as anemie to Poetrie, or at least not taken as a friend to that studie, I haue thought good to make them priuie to my mind, by expressing my meaning. I account of Poetrie, as of a more hidden & diuine kinde / of Philosophy, enwrapped in blinde Fables and darke stories, wherin the principles of more excellent Arts and morrall precepts of manners, illustrated with diuers examples of other Kingdomes and Countries are contained: for amongst the *Grecians* there were Poets, before there were any Philosophers, who embraced entirely the studie of wisedome, as *Cicero* testifieth in his *Tusculanes*: whereas he saith, that of all sorts of men, Poets are most ancient, who to the intent they might

allure men with a greater longing to learning, haue followed two things, sweetnes of verſe, and variety of inuention, knowing that delight doth prick men forward to the attaining of knowledge, and that true things are rather admirde if they be included in ſome wittie fiction, like to Pearles that delight more if they be deeper ſette in golde. Wherefore ſeeing Poetry is the very ſame with Philoſophy, the fables of Poets muſt of neceſſitie be fraught with wiſedome & knowledge, as framed of thoſe men, which haue ſpent all their time and ſtudies, in the one and in the other. For euen as in Vines, the Grapes that are fayreſt and ſweeteſt, are couched vnder the branches that are broadest and biggeſt, euen ſo in Poems, the thinges that are moſt profitable, are ſhrouded vnder the Fables that are moſt obſcure: neither is there almoſt any poetically fygment, wherein there is not ſome thing comprehended, taken out either of Hiſtories, or out of the Phiſicks or Ethicks, wher vpon *Erasmus Rotterdamus* very wittilie termes Poetry, a daintie diſh ſeaſoned with delights of euery kind of diſcipline. Nowe whether ryming be Poetry, I referre to the iudgment of the learned: yea let the indifferent Reader diuine, what deepe miſterie can be placed vnder plodding méeter. Who is it, that reading Beuis of Hampton, can forbear laughing, if he

marke what scambling shyft he makes to ende his verfes a like. I will propound three or foure payre by the way for the Readers recreation.

*The Porter said, by my snout,
It was Sir Beuis that I let out.*

or this,

*He / smote his sonne on the breast,
That he neuer after spoke with Clark nor Priest.*

or this,

*This almes by my crowne,
Giues she for Beuis of South-hamptoune.*

or this,

*Some lost a nose, some a lip,
And the King of Scots hath a ship.*

But I let these passe as worne out absurdities, meaning not at this instant to vrge (as I might) the like instance of Authors of our time, least in laying fourth their nakednesse, I might seeme to haue discovered my mallice, imitating *Aiax* who obiecing more irefully vnto *Vlyfles* flattery, detected himselfe of follie.

As these men offend in the impudent publishing of witles vanitie, so others ouershooote theselues as much another waie, in fencelesse stoicall austeritie, accounting Poetrie impietie, and witte follie. It is an old Question, and it hath beene often pro-

pounded, whether it were better to haue moderate affections, or no affections? The *Stoicks* said none. The *Peripatitians* answered to haue temperate affections: and in this respect I am a professed *Peripatitian*, mixing profit with pleasure, and precepts of doctrine with delightfull inuention. Yet these men condemne them of lasciuiousnes, vanitie, and curiositie, who vnder fayned Stories include many profitable morrall precepts, describing the outrage of vnbridled youth, hauing the reine in their owne hands: the fruits of idlenes, the ofspring of lust, and how auailable good educations are vnto vertue. In which their precifer censure, they resemble thẽ that cast away the nutte for mislike of the shell, & are like to those which loath the fruite for the leaues, accounting the one fower, because y other is bitter. It may be some dreaming dunce whose bald affected eloquence making his function odious, better besẽeming a priuie then a pulpit, a mifterming Clowne in a Comedy, then a chosen man in the Ministerie, will cry out that / it bréedes a scabbe to the conscience, to peruse such Pamphlets, béeing indeed the display of their duncerie, and bréeding a mislike of such tedious dolts barbarisme, by the view of their rethoricall inuention. Such trifling studies say they infect the minde and corrupt the manners, as though the minde were only conuersant in such toies, or shold

continuallie stay where the thoughts by chaunce doo stray. The Sunne beames touching the earth, remaine still from whence they came, so a wyfe mans mind, although sometimes by chance it wandereth here and there, yet it hath recourse in stayed yeeres to that it ought. But graunt the matter to be fabulous, is it therefore friuolous? Is there not vnder Fables, euen as vnder the shaddowe of greene and flourishing leaues, most pleasant fruite hidden in secrete, and a further meaning closely comprised? Did not *Virgill* vnder the couert of a Fable, expresse that diuine misterie, which is the subiect of his sixt Eglogue.

Iam noua progenis cælo demittis alto.

I could fend you to *Ouid*, who expresth the generall Deluge, which was the olde worldes ouerthrowe, in the Fable of *Deucalion* and *Pirra*: vnder which, vndoubtedly it is manifest, (although diuers Authors are of cōtrarie opinion) he meaneth *Noes* floode, in so much as there is a place in *Lucian* in his booke *De Siria Dea*, by the which it appeareth, that by *Deucalions* Deluge, is vnderstoode, not (as some will) that Enundation, whereby in times past, *Greece* and *Italie* was ouerflowne, and the Ile *Atlanta* destroyed, but that vniuersall flood which was in the time of *Noe*. For thus *Lucian* writeth in that place, that it was receiued for a cōmon

opinion among the *Grecians*, that this generation of men that nowe is, hath not been from the beginning, but that it which first was, wholly perished, and this second sort of men which now are, be of a newe creation, growing into such a multitude by *Deucalion* and *Pirrhás* meanes. As touching the men of the first worlde, thus much (saith he) is committed to memorie, that when as they began to be puffed vpp with pride of their prosperitie, they enterprised all iniquitie, priuiledged by impunitie, neither regarding the obseruation of oath, nor the violation of hospitalitie, neither fauouring the fatherlesse, nor succouring the helplese: wherevpon in lieu of their crueltie, they were plagued with this calamitie, the springs brake forth and ouerflowed their bounded banks, y^e watrie cloudes with passing showres vncessantlie, sending down their vnreasonable moysture, augmented the rage of the Ocean, so that whole fieldes and mountains could not satisfie his vsurping furie, but Citties wyth their suburbs, Townes with their stréetes, Churches with their porches, were nowe the walke of the waues, the dennes of the Dolphin, and the sporting places of the huge Leuiathan: men might haue fisht where they sold fish, had they not by the suddaine breaking forth of the showres been made a pray vnto fish: the child in the cradle could not be saued by the embracings of the dying

mother, the aged Cripple removing his wearie steps by stils, was faine to vse them in steed of Oares, till at length his dismaied gray haire despairing of the fight of any shoare, gaue place to death, and was swallowed vppe in the deepe, and so the bellie of the Whale became his graue.

The earth after this sort béeing excluded from the number of the Elements, there was no memorie left of mankinde in this watry worlde, but onely in *Deucalions* Arke, who in regarde of his prudence and pietie, was referued to this seconde generation: who hauing made a great Arke wherin he put his wife and children, tooke two beastes of euery kind as wel Lions as Serpents, Hawkes as Partriches, Wolues as Lambes, Foxes as Geese: amongst which there was such mutuall concord, that as they were harmeleffe towards him, so they were hurtlesse one towards another: al which failed with him till the waters ceafed.

Hetherto *Lucian* an Heathen Poet. *Plutarch* also recordeth in his Treatise *De industria animalium*, that a Doue béeing sent out of *Deucalions* Arke, shewed the waters ceasing. By these proofes it is euident, that by *Deucalions* Deluge is vnderstoode *Noes* flood, because the very like thinges are sette downe in *Genesis*, of brute Beastes receiued by *Noe* into the Arke, / and the Doue sent forth by him also. I trust these probabilities béeing duely

pondered, there is no man so distrustful to doubt, that deeper diuinitie is included in Poets inuentions, and therefore not to be reiected, as though they were voide of all learning and wisedome.

I woulde not haue any man imagine that in praying of Poetry, I endeouour to approoue *Virgils* vnchast *Priapus*, or *Ouids* obscenitie: I commend their witte, not their wantonnes, their learning, not their lust: yet euen as the Bée out of the bitterest flowers, and sharpest thistles gathers honey, so out of the filthiest Fables, may profitable knowledge be sucked and selected. Neuerthelesse tender youth ought to bée restrained for a time from the reading of such ribauldrie, least chewing ouer wantonlie the eares of this Summer Corne, they be choaked with the haune before they can come at the karnell.

Hunters being readie to goe to their Game, suffer not their dogges to taste or smell of anything by the way, no carrion especially, but referue thē wholly to their approaching disport, euen so youth béeing readie to vndertake more waightier studies, ought in no case be permitted to looke aside to lasciuious toyes, least the pleasure of the one, should bréed a loathing of the profit of the other. I would there were not any, as there be many, who in Poets and Historiographers, reade no more then serueth to the feeding of their filthy lust, applying

those things to the pampering of their priuate *Venus*, which were purposely published to the suppressing of that common wandering *Cupid*. These be the Spyderys which sucke poyson out of the hony combe, and corruption out of the holiest thinges, herein resembling those that are troubled with a Feuer, in whome diuers things haue diuers effects, that is to say of hote things they waxe cold, of cold things hote, or of Tygers, which by the sound of melodious Instruments are driuen into madnesse, by which men are wont to expell melancholie. He that wil seeke for a Pearle, must first learne to know it when he sees it, least he neglect it when hee findes it, or make a nought worth pee/ble his Jewell: and they that couet to picke more precious knowledge out of Poets amorous *Elegies*, must haue a discerning knowledge, before they can aspire to the perfectiõ of their desired knowledge, least the obtaining of trifles be the repentant end of their trauell.

Who so snatcheth vp follies too gréedilie, making an occupation of recreation, and delight his day labour, may happes proue a wittome whiles he fisheth for finer witte, and a Foole while hee findes him selfe laughing pastime at other mens follies, not vnlike to him who drinking Wine immoderately, besides that hee many times swallowes downe dregs, at length prooues starke drunke.

There is no extremitie either in actiue or contemplatiue life, more outragious thē the exceffiue studies of delight, wherwith young Students are so befotted, that they forsake founder Artes, to followe smoother eloquence, not vnlike to him that had rather haue a newe painted boxe, though there be nothing but a halter in it, then an olde bard hutch with treafure inualuable, or *Æsops* Cocke, which parted with a Pearle for a Barlie kurnell. Euen as a man is inclined, so his studies are bended, if to vaine-glorie, to eloquence: if to profounde knowledge, to *Aristotle*: if lasciuious, good in some English deuise of verse, to conclude, a passing potman, a passing Poet.

I might haue fitted mens feuerall affectiōs with their sundry studies, but that I am afraide there be many ashamed of their studies, which I will not repeate least some shold blush when as they reade their reproche.

It is a thing of no paines or experience, to ayme at the practises of the proude, the secret inclinations of the couetous, the imaginations of \ddot{y} incestuous, the hooded hypocrisie of those that pretend puritie, which things béeing practised in youth, become trades of profite in age. An vsuall thing it is, that the flower of our yeeres should be the fountaine of follie, which by the conduit pype of continuall customs conuenience, causeth the gray headed to carry

corruption, their soules infectiō vnto their / graues. When the endeouour of youth shal proue naught els but the exercife of all abufes, is it like that a mans after life shall be without blemish?

There is almost no man now a daies, who doth not in hys secrete thought estimate vice after his vilenes, yet securitie hath so blinded many, that loosing the habit of vertue, they couet to restraine wifedome onely to their wicked waies, concluding that in the imitation of their actions, consists the hygh way to happines, because their humor is such, condemning that state of life which is an enemy to their vicious appetites. It is impossible for these men, either by hearing or reading, to profit in integritie of life, whiles in the one and in the other, they will regarde no more then auaieth to their aduantage. The couetous careth for no more Scripture, then that which priuiledgeth him to prouide for his familie, the proude sort are conuersant continually in this Text, *They that are in Kinges Courts weare soft rayment*; and Theeues reade with delight how the *Egyptians* in *Egypt*, were by *ŷ Israelites* robbed of theyr Jewels. Thus euery one maketh that sacred preferuatiue, a pernicious poison vnto his sinfull soule, nourishing his vanitie with sacred verities, increasing his damnation, by the ordeyned meanes to saluation.

If men in their youthes best lust, and in the

prime of prosperitie, would but cast their eye on the one side to future alterations, and thinke of a further felicitie, beholding aduersitie on the other side cladde with follies repentant Robes, compassed about with contempt in steed of a gyrdle, guarded with feends, not accompanied with friends, hauing for momentarie pleasure endlesse paine, death without date for a dyssolute life repented too late, they would then so behaue them selues heere vpon earth, as they might haue a Sauour in heauen.

Pausanius King of the *Lacedemonians*, bydding *Simonides* to a sumptuous banquet, instantly intreated him to speake some thing notable which fauoured of learning: why then (quoth he) remember thou art a man. Which saying *Pausanius* scornfully despised: afterward beeing in pryson in *Chalciæco* was almost / famished ere hee died, where remembring *Simonides* speech, with a loude lamentable voice, he cried, O my friende of *Cæos*, would God I had regarded thy words.

Good counsaile is neuer remembred nor respected, till men haue giuen their farewell to felicitie, and haue béene ouerwhelmed in the extremitie of aduersitie. Young men thinke it a disgrace to youth, to embrace the studies of age, counting their fathers fooles whiles they striue to make them wise, casting that away at a cast at dice, which cost theyr daddes a yeares toyle, spending that in their

Veluets, which was rakt vppe in a Ruffette coate: fo that their reuenewes rackt, and their rents raifed to the vttermoft, is scarce inough to maintaine ones ruffing pride, which was wont to be manie poore mens reliefe. Thefe young Gallants hauing leudly ſpent their patrimonie, fall to begging of poore mens houfes ouer theyr heads, as the laſt refuge of their ryot, remoouing the auncient bounds of lands to ſupport their decayed port, rather coueting to encloſe that which was wont to be common, then they wold want to maintaine their priuate prodigalitie.

The Temple of *Terminus Deus* amongſt the *Romans*, who was ſuppoſed to haue the preheminnence ouer the boundes of lands, had euer a hole in the rooſe, for as much as they thought it vnlawfull for the bounds of landes to be couered, and that rich men might learne to know their landes from poore mens grounds. A ſtrange thing it is, that theſe men cannot learne to thriue before all be gone, and that they in the midſt of their plentie, ſhould be more needy, then thoſe that ſauing their day labour, are nought but pouertie. But as the Brooke *Achelous* carrieth whole trées and huge ſtones w̄ hidious roaring noyſe downe his ſtreames, ſo the Court is as it were a deuouring Gulfe of gold, and the conſumption of coyne. It fareth with thē as it did with *Calchas* that cunning Sooth-

fayer, who died for forrowe because *Mopsus* surpast him in science, so if they see any excell them in brauerie, in whose steps at euery inche they are not able to treade, they hange the heade as they were halfe dead.

Howe / farre are these fondlings frō imitating *Crates* the Philosopher, who to the intent that he might more quietly studie Philosophy, threw all his goods into the sea, saying, hence from me, you vngratious appetites, I had rather drowne you, then you should drowne me. By this that hath béene alreadie sette down, it may plainly appeare, that where pride beareth sway, hospitalitie decaies: nay this kind of men, will neuer be saued by their workes, in so much as the poore alwaies myffe, as often as they seeke to them for almes, yea they seeme onely to be borne for themselues, and not to benefite any els: who with the woers of *Penelope*, will by their Porters, prohibite the poore from hauing accessse vnto their porches, terming thē the marrers of mirth, and procurers of sadnes: but what ende doo they propoude to themselues in their prodigall expences, but the féeding of their Mistris fancie, and ȳ fostering of their lawlesse lusts? shrouding vnder their Purple roabes and embroydered apparrell, a hart spotted with all abuses: wherefore they may be aptlie resembled to ȳ *Ægyptian* Temples, which without are goodly

and great, their walls arising vnto a huge height, with statelie Marble turrets, but if you goe in and looke about you, you shall finde for a God, either a Storke, a Goate, a Cat, or an Ape. Did they consider that not *vestis sed virtus hominem euehit*, they would reiect all superfluitie as finfull, and betake themselues to a more temperate moderation in each degree of exceffe.

When as the outward garment, not the inwarde vertue must be faine to commend a man, it is all one, as if a man should loue the Snake for his gray coloured skin, or poyson because it is in a siluer peece, or pilgrim salue because it is in a painted boxe. It is learning and knowledge which are the onely ornaments of a man, which furnisheth the tongue with wisedome, and the hart with vnderstanding, which maketh the children of the needy poore to become noble Péeres, and men of obscure parentage to be equall with Princes in possessions: with whō if you talke of lineall discents, they will lay before you the pence, being able to fetch their petigree from no ancient house / except it be from some olde Hogstie, deriuing their kindred frō the Coffer, not from the Conquest: neither can they vaunt any notable seruice of their auncity in the field, but can tel you how their Grandfire vsed to sette his folde: neither doo I speak this to the disgracing derision of vertuous Nobilitie, which I

reuerence in each respect, but onely endeuour summarilie to shewe, what goodlie buildings Fortune doth raise on vertues slender foundations. I am not ignoraunt, that many times the couetous ignorant, scrapeth that from the tayle of the Plowe, which maketh all his after posteritie thinke scorne to looke on the plough, they ouerseeing that by a seruant, on which theyr father was as Tilsman attendant, béeing translated by his toyle from the Parrish good man Webbe in the Countrey, to a pertly Gentleman in the Court, bestowing more at one time on the Herralde for Armes, then his Father all his life tyme gaue in almes. No matter though such vantage vpstarts, which haue as little vertue as antiquitie to honest their posterity, become the scoffe of a Scholler, and the stale of a Courtier, which will make them if they faile heereafter in Nobilitie of byrth, to seeke it by learning.

In times past, ignorance in each sexe was so odious, that women as well as men, were well seene in all liberall Sciences: was not *Gracchus* who was counted a most excellent Orator, instructed by his Mother *Cornelia* in eloquence? what should I speake of *Aripithis*, the King of *Scithias* Son, whom his mother *Istrina* likewise instructed in the elements of the Gréeke tongue. But least in prayeing of learning in so learned an age, I should bring manifest truethe into question, and so swarue from

the Logicians prescriptions, or by dilating on so affluent an argument, might séeme to gather stones on the sea shoare, I will cease to prosecute the praise of it, and will propound vnto you the speciall plague that is imminent vnto it.

Science hath no enimie but the ignoraunt, who contemne it as vile, because their grosse capacitie perceiues nothing in it diuine. Such an ignorant was *Valentinianus* the Emperour, who was a professed enimie to all excellent Artes, or *Licinius*, who/ likewise termed learning, the plague and poison of the weale publique. Such couetous ignorance doth créepe amōgst the cormorants of our age, who as the *Chamelion* which is fed with the ayre, stands alwaies with his mouth wide open, so these men which liue vpō almes, haue alwaies their mouthes open to aske, and hauing felt the sweetnes of Abby Landes, they gape after Colledge liuing, desiring to enrich themselues as much with the siluer of the one, as their auncestors got by the gold of the other: much like to him that hauing bathed his hands in the blood of wilde beastes, procéedeth to the slaughter of men, the one no more satisfied with money, then the other with murder. If such goodly buildings were againe to arise by the common cost, a man may easily gesse, how backward they would be in giuing, who are no so forward in detracting. Can Common weale flourish where

learning deciaies? fhall not felicitie haue a fall when as knowledge failes? yea, peace muft néedes perrish from amongft vs, when as we rather feeke to choke then cherrish, to famish then féede the Nurfes of it, depriuing them of all outward ornaments (as much as in vs lyeth) who are the onlie ornaments of our state: but I hope their néedie enmitie fhall returne to them in vaine, and not proue the procurement of our common plague and paine, that the more they oppugne our prosperitie, the greater fhallbe our welfare, like to the Trées in whom those partes are ftronger that are opposite to the North, then those which bend towarde the South or West winde.

I will not stand to amplifie their discredit, which endeuour to turne our day into night, and our light into darknesse, nor yet will compare them to those that are called *Agrippæ*, who beeing preposterously borne with their féete forward, are faide to enter into the world with ill fortune, and to the great myschiefe of mankind, as *Marcus Agrippa*, and *Nero*: onlie this I will wish, that béeing dead, the learned may giue them such Epitaphes of disgrace, as they deserue, and that the Chronicles may record their reproch vnto all ages. Amen say all they that are friends to the Muses. /

How can we hope for anie further exhibition

when as we ſee men repine at that we haue alreadie? It fareth with finer wits, as it doth with the pearle, which is affirmed to be in the head of the Toade: the one béeing of excéeding vertue is incloſed with poiſon, the other of no leſſe value, cōpaſt about with pouerty. Learning now adaies gets no liuing if it comes empty handed. Promotion which was wont to be ȳ frée propounded palme of paines, is by many mens lamentable praſtiſe, become a purchaſe. When as wits of more towardnes ſhal haue ſpent ſome time in the Vniuerſitie, and haue as it were taſted the elements of Arte, and laide the foundation of knowledge, if by the death of ſome friend they ſhould be withdrawne frō theyr ſtudies, as yet altogether raw, and ſo conſequently vnfitte for any calling in the Common wealth, where ſhould they finde a friend to be vnto them in ſteed of a father, or one to perfit that which their deceaſed parents begun: nay they may well betake themſelues to ſome trade of Huſbandry, for any maintenance they gette in the way of almes at the Vniuerſitie, or els take vppon them to teach, béeing more fitte to be taught, and perch into the pulpit, their knowledge béeing yet vnperfit, verie zealouſlie preaching, béeing as yet ſcarce grounded in religious principles. How can thoſe men call home the loſt ſheepe that are gone aſtray, comming into the Miniſtery before

their wits be staid. This gréene fruite, béeing gathered before it be ripe, is rotten before it be mellow, and infected with Scismes, before they haue learned to bridle their affections, affecting innouations as newfangled, and enterprising alterations wherby the Church is mangled.

But some may obiect, that I goe beyond my Anatomie, in touching these abusiue enormities. I answer, that I discourse of these matters as they are become the follies of our time, and the faults of our age, wishing the redresse of such rashes, and suppression of the forenamed rauenous rable, these abuses béeing as intollerable as the worst, and therefore to be condemned with the first. I trust there is no man so simple, who can discern wisdom from folly, and knowledge from ignorance, but / his mother wit wil afford him so much vnderstanding, that there is necessary vse of learning in euery calling, bringing praise to them that possesse it, and shame to them that want it, without the which no externall ornament is any whit auailable to aduancement, but féemeth rather a disgracing deformitie, hauing dislike his attendant. Reiect then pride, to embrace it to your profit, neglect vain-glory, and striue to attaine to the knowledge of Arts, the pathway to honor. Let the liues of the Philosophers be the direction of youthes imitation, who ware no more clothes then wold

keepe away cold, and eate no more meate then would expell hunger, yea many of them the more to keepe downe their bodies, being placed in the midft of plentie, haue contented themfelues with a thin hungry diet, the cōpanion of scarcitie. *Diogenes* chofe rather to lick difhes at *Athens*, then to liue daintily with *Alexander*. *Plato* had rather bid *Dyonifius* adiew, then he would be driuen from his philofophicall dyet. *Porus* that peereleffe *Indian* Prince, contented himfelfe with bread and water as his accuftomed cheere. *Agesilaus* King of the *Lacedæmonians*, paffing through y^e Countrey of *Thafus*, being louingly met by the nobles, and entirely welcommed by the common forte into the Countrey, with diuerfitie of dainties, and brauery of banquets, would not tafte any thing faue Breade and Water, notwithstanding earneft entreatie to the contrarie: but their importunitie increafing, to put by all fufpition of ingratitude, he willed his flauers and footmen to take their repaft with their prouifion, faying, that abftinencie and temperancie, not varietie of viandes and delicacie, befēemeth him that is placed in Chayre of authoritie. *Constantius* kept him felfe fo hungerly, that many times hēe would craue a cruft of breade of a poore woman to expell hunger. The Priests of *Ægipt* abftained from flefh & wine. The *Persians* were fatif-fied with breade, falt, and water. In *Rhodes* he was reputed a groffe

braind man, which fed on any thing but fishe. So warily in times past hath temperate moderation béene obserued in all Nations, that by *Zaleucus* law, he was put to death, which dranke wine without the Phisi / tions aduice. The Matrons and Ladies of *Rome*, were exprefly prohibeted the taste of it, in deed by this counsaile squaring their decreés, that wine is the efficient of heate, heate of lust, lust of murder. *Eg. Mæcenius* slew his owne Wife, (as *Plinie* recordeth) for that shee loued wine too much, and was by *Romulus* Law faued from death: in which place of *Plinie* it is also specified, that a certaine Matron of *Rome*, was adiudged to die, because shée closelie kept the key of a Celler of wine. *Censoriall Cato*, was so curious in y^e obseruation of this ordinaunce, that hée customably caused certaine men to kysse the women, to know whether they breath smelled of wine: in whose time, no man whatsoeuer, whether he were Consul, Senator, Tribune, or Dictator, might drinke any Wine, before he was thirtie and fiue yeres of age. I doo not alleage these examples, to the end I might condēne the moderate vse of wine as vnlawfull, but to shew by the comparifon, how farre we excéede them in excesse, whose banquets are furnisht with such wastfull superfluities.

It is a common complaint, that more perrish with the surfet then with the sworde, which many

haue followed so farre, that to the recouering remedie of this surfeting maladie, they haue restrained a healthfull diet to two or thrée dishes: déeming our digestion would be better, if our dishes were fewer. Which opinion, although Sir *Thomas Eliot* a man of famous memory, in his booke called the Castle of health, in some politique respects doth séeme to fauour, yet I doo think in his priuate iudgment, hée did acknowledge the diuersitie of meates, not to be so incommodious as he there pretendes. But that I may aunswere what they vrge, first say they, what say you to brute Beastes, who béeing nourished but with one kinde of meate, and onely after one manner, are farre more healthfull and sounde of body then men, that diet themselues with fundry dishes? to this I answer, that either of these assertions are vntrue, for neither doo they vse onely one kind of nourishment, neither are diseases more distant from thẽ, then from vs. The first is prooued by the choyse of Pastures wherein they graze, where/ there is grasse both bitter and fauorie, soure & swéete, some nourishing colde, some nourishing hote iuyce. Is then the substance of their meate simple, who feede vppon boughes and weedes, besides so many fundry kinde of field hearbes, no lesse diuers in nutriment then in name? To prooue that diseases are no lesse incident to beastes

then to men, I will sticke to *Homers* authoritie, who reporteth the pestilence to be begun by brute beastes. To shew how great the infirmities are of other creatures, the short life of some of them may sufficientlie serue, except you haue recourse to those recorded Fables of Crowes and Rauens, who commonly seafe vppon all kinde of carrion, pick vp each sort of new sowne feede, and are at hoste with euery kind of fruite in the Orchard. Secondly, they adde, that there was neuer Phisition so confidently carelesse of his Patient, that he would prescribe the vse of diuers meates at once, to him that is distressed with a Feuer, wherby, (say they) it may be gathered, that one kinde of meate is more auailable to a speedie digestion then many, because that Phisitions prescribe but one kinde of meate to them, whose digestion is weakest.

This obiection is thus taken away, first there is not the same proportion to be obserued in diet, in sicknes, & in health. Secondly, in as much as they are wont to set before them, onely one sort of meate, it is not because it is more easie of digestion, but least the sight of much meat should breede in $\frac{y}{y}$ weake stomacks a lothing of it. Thirdly they object, that the nourishment of diuers meates is no lesse noysome, then the drinking of diuers kinds of Wines is daungerous.

Euery one knowes that he that wafheth his braines with diuers kinds of wines, is the next doore to a drunken man, and he like (ſay they) to be endangered by diſeaſes, who affecteth variety in his diet. Here doe I denie the coherence of the cōpariſon, for what is hēe that by eating ouer-much, doth incurre the like inconuenience that he dooth, that drinketh much, hēe that hath ouerloded his ſtomacke with fundry meates, is pained a little perhaps in his bellie, hēe that hath ouercharged his braine with wyne, is no better / then a mad man for the time, which the rather ſeemes to me, becauſe the groſenes of ſ̄ meate remaining in one place, expecteth the adminiſtration of diſgeſtion, and béeing thorowly conſumed, is ſuddenly voided, but Wine béeing by nature lighter, aſcendeth higher, and tickleth the braine placed in the top, with the inflammation of a hot fume, and therefore diuerſitie of wines at once, is ſhunned of them that are wiſe, leaſt the matter which is readie to poſſeſſe the head on a ſuddaine in a moment ouerturne the ſeate of reaſon, which daunger in the diuerſitie of meates, no reaſon can be rendred why we ſhoulde dread. But they will perhaps ſay, that the diuerſitie of iuyce, framed of the diuerſitie of meates, agrees not with our bodies, as though our bodies were not compounded of qualities, as of hote and cold, dry and moiſt: but he which

feedeth onely on one kinde of meat, fendeth forth but the iuyce of one qualitie: the Spring is hote and moift, the Summer dry and hote, Autume dry and cold, Winter both moift and cold together, fo alfo the elements which are our beginnings, what reason is it then that our bodies should be refrained to one kind of meat? Thus then we fee that diuerfitie is not fo incōmodious, but one kind of meate may be as daungerous, for gluttony may as well be committed by one dish as twentie. May not a man as foone surfet by eating a whole sheepe with *Phago*, or an Oxe with *Milo*, as by the sipping taste of fundry dainties?

But why stand I so long about meates, as though our life were nought but a banquet? or why am I so large in disputing of the diet of our bodies, as though thereby wee shoulde purchase quiet to our soules? what is this but to imitate the foolish tender mother, which had rather her childe should be well fed then well taught? Wherefore to make vse of my Anatomie as well to my selfe as to others, I will prescribe as neere as I can, such a rule for Students, that therby squaring their actions, they shall not be easily attached of any notable absurditie.

There be threé things which are wont to flack young Students endeouour, Negligence, want of Wifedome, and For/tune. Negligence, when as

we either altogether pretermitt, or more lightly passe ouer, the thing we ought feriouſlie to ponder. Want of Wiſedome, when we obſerue no method in reading. Fortune is in the euent of chaunce, either naturally hapning, or when as by pouerty or ſome infirmitie, or natural dulnes we are withdrawne from our ſtudies, and alienated from our intended enterpriſe, by the imagination of the rareneſſe of learned men: but as touching theſe thrée, for the firſt, that is to ſay, negligent ſloth, he is to be warned: for the ſecond, he is to be inſtructed: for the thirde, he is to be helped. Let his reading be temperate, whereunto wiſedome, not wearines, muſt preſcribe an end, for as immoderate faſt, exceſſiue abſtinance, and inordinate watchings, are argued of intemperance, perrifhing with their immoderate uſe, ſo that theſe things neuer after can be performed as they ought in any meaſure: ſo the intemperate ſtudie of reading, incurreth reprehention, and that which is laudable in his kinde, is blameworthy by the abuſe. Reading, two waies is lothſome to the mind, and troubleſome to the ſpirit, both by the qualitie, namely if it be more obſcure, and alſo by ſ quantity if it be more tedious, in either of which we ought to uſe great moderation, leaſt that which is ordained to the refreshing of our wittes, be abuſed to the dulling of our ſences. We reade

many things, leaft by letting them paffe, we fhould fée me to defpife them, fome things we reade, leaft we fhould fée me to be ignorant in them, other things we reade, not that we may embrace them, but efchew them. Our learning ought to be our liues amendment, and the fruites of our priuate ftudie, ought to appeare in our publique behaiour.

Reade that fitting, which may be thy meditation walking, fhunne as well rude manners as rude phrafe, and falfe dealing as much as falfe Latine, & choofe him to be thy teacher, whome thou maift more admire when thou féeft then when thou heareft. *Quid faciendum fit, a faciente discendum est.* Learne of all men willingly that which thou knoweft not, becaufe humility may make that common to thee, which nature hath made proper to euery one. Thou fhalt be wifer then all, if thou wilt learne / of all. Heed what *Chriftippus* faith in his prouerbs, that which thou knoweft not, peradventure thy Affe can tell thee. If thou be defirous to attaine to the truth of a thing, firft learn determinate conclufions before thou dealeft with doubtful controuerfies: he fhall neuer enter into the reafon of the trueth, who beginneth to be taught by difcuffing of doubts. Thinke not common things vnworthy of thy knowledge of which thou art ignorant: thofe thinges are not to be contemned as little, without the which great things

cannot stand. Post not rashlie from one thing to another, least thou maist seeme to have seene many things, and learned fewe. *Nil assequitur qui omnia sequitur.* I am not ignorant, that farre more ardent is the desire of knowing vnknowne thinges, then of repeating knowne things: this we see happen in Stage players, in Orators: in al things, men hast vnto nouelties, and runne to see new things, so that whatsoeuer is not vsuall, of the multitude is admired, yet must Students wisely prefer renowned antiquitie before newe found toyes, one line of *Alexanders* Maister, before the large inuectiue *Scolia* of the *Parisian* Kings Professour.

Many there be that are out of looue with the obscuritie wherein they liue, that to win credit to their name, they care not by what discredit they encrease others shame, and least by the contention, their vaunted victory might be destitute of all glorie, they encounter with them on whose shoulders al Artes doe leane, as on *Atlas* the heauens: thinking that men shoulde thus imagine, that none except he knewe himselfe sufficientlie furnished, with the exquisite knowledge of all excellent Arts, d[are] vndertake such a taske, as though any were more readie to correct *Appelles*, then the rude Cobler, to contend with *Appollo*, then contemptible *Pan*. But these vpstart reformers of Arts, respect not so much the indagation of the truth, as the ayme of their

pride, and coueting to haue newe opinions passe vnder their names, they spende whole yeeres in shaping of sects. Which their pudled opinions are no sooner published, but straight way some proude spirited princocks, desirous to differ from the common sort, gets him a liuerie Coate of their cloth, and / slaues it in their seruile futes, enlarging the wilful errors of their arrogancie. Nothing is so great an enemie to a sounde iudgment, as the pride of a péeuish conceit, which causeth a man both in life and beliefe, either to snatch vppe or hatch new fangles. This one thing also deceiueth many, forsooth they wyll séeme wise before their time, that nowe they both beginne to counterfet that which they are not, and to be ashamed of that which they are: and therein they are most distant from wisdom, wherein they thinke themselues to be thought wyse. Others there be that thinke so well of themselues, that no word can so much as scape by chaunce, but they thinke it worthy of a pen-mans paines, and striuing to speake nought but prouerbs, they make their bald eloquence a common by word, cockering themselues in their owne conceits, till they be scorned as cockscornes. These they be that knowing not howe to speake, haue not learned to hold their peace, teaching manie times the thinges they vnderstand not, and perswading what they knowe not, becomming the Maisters of the igno-

rant before they be the Schollers of the learned. There is no such discredit of Arte, as an ignorant Artificer, men of meaner iudgement, measuring oft times the excellencie of the one, by the ignorance of the other. But as hée that censureth the dignitie of Poetry by *Cherillus* paultry paines, the maiestie of Rethorick by the rudenesse of a stutting *Hortensius*, the subtiltie of Logique by the rayling of *Ramus*, might iudge the one a foole in writing he knewe not what, the other tipsie by his stammering, the third the sonne of *Zantippe* by his scolding; so he that estimats Artes by the infolence of Idiots, who professe that wherein they are Infants, may déeme the Vniuersitie nought but the nurse of follie, and the knowledge of Artes, nought but the imitation of the Stage. This I speake to shew what an obloquie, these impudent incipients in Arts, are vnto Art.

Amongst all the ornaments of Artes, Rethorick is to be had in highest reputation, without the which all the rest are naked, and she onely garnished: yet some there be who woulde seperate / Arts from Eloquence, whose [opinion we] oppugne, because it abhorres from common experience. Who doth not know ý in all tongues taske eloquence is odious if it be affected, and that attention is altogether wanting, where it is reiected. A man may baule till his voice be hoarse, exhort with teares till

his tongue ake, and his eies be drie, repeate that hee woulde perfwade, til his ftalenes dooth ſecretlie call for a Cloake bagge, and yet moue no more then if he had béen all that while mute, if his ſpéech be not ſeaſoned with eloquence, and adorned with elocutions aſſiſtance. Nothing is more odious to the Auditor, then the artleſſe tongue of a tedious dolt, which dulleth the delight of hearing, and ſlacketh the deſire of remembring, and I know not how it comes to paſſe, but many are ſo delighted to heare themſelues, that they are a cumber to the eares of all other: pleaſing their Auditors in nothing more then in ſ̄y pauſe of a ful point, when as by their humming and hawking reſp̄it, they haue leiſure to geſture the miſlike of his rudenes. To the eſchewing therefore of the lothing hatred of them that heare them, I would wiſh them to learne to ſpeake many things in few, neither to ſpeake all things, which to theyr purpoſe they may ſpeake, leaſt thoſe things be leſſe profitably ſpoken which they ought to ſpeakē: neither would I haue them ouerſhoote themſelues with an imitation of breuitie, ſo that ſtriuing to be very ſhort, they ſhould prooue very long, namelie, when as they endeuor to ſpeake many things bréefelie. Perfwade one point throughlie, rather then teach many things ſcatteringly, that which we thinke let vs ſpeake, and that which we ſpeake let vs thinke, let our ſpeeche accord with our

life. Endeavour to adde vnto Arte Experience: experience is more profitable voide of arte, then arte which hath not experience. Of it selfe arte is vnprofitable without experience, and experience rash without arte. In reading, thou must with warie regard learne as wel to discern thy losse as thy gaine, thy hurt as good, leaft being wonne to haue a fauourable like of Poets wanton lines, thou be excited vnto the imitation of their lust. It is very vnseemely that nobler wits shoulde be discredited with baser studies, / and those whō high and mightie callings doo expect, shold be hindered by the inticements of pleasure and vanitie. Young men are not so much delighted with solide substances, as with painted shadowes, following rather those things which are goodly to the vew, then profitable to the vse, neither doo they loue so much those things that are dooing, as those things that are founding, reioycing more to be strowed with flowers then nourished with frute. How many be there that seeke truth, not in truth, but in vanitie, and find that they sought not according to trueth, but according to vanitie, and that which is most miserable, in the words of life, they toile for the merchandise of death. Hence commeth it to passe, that many make toyes their onelie studie, storing of trifles, when as they neglect most precious treasures: and hauing left the Fountaines of

truth, they folow the Riuers of opinions. I can but pittie their folly, who are fo curious in fables, and excruciate themfelues about impertinent questions, as about *Homers* Country, parentage, and Sepulcher, whether *Homer* or *Hesiodus* were older, whether *Achilles* or *Patroclus* more ancient, in what apparrell *Anacharsis* the *Scithian* slept, whether *Lucan* is to be reckoned amongst the Poets or Historiographers, in what Moneth in the yere *Virgill* died, with infinite other, as touching the Letters of the *Hiacinth*, the Chestnut tree, the children of *Niobe*, the trées where *Latona* brought forth *Diana*, in all which idle interrogatories, they haue left vnto vs not thinges found, but things to be sought, and peradventure they had founde necessary things, if they had not sought superfluous thinges. Innumerable such vnnecessary questions, according to Philosophy are made as touching the soule, as whence it is, what maner of one it is, when it doth begin to be, how long it may bee, whether it passeth not from his first mansion els where, and so alter his abiding, or shift into other formes of brute Beastes, whether one soule serueth no more but once and one, what it shall doo, when as by vs it shall cease to doe anything, howe it shall vse his libertie, when as it is escaped out of this dungion, or whether it be forgetfull of former things? what do al these

things / auaille vnto vertue? Wherefore, euen as he that enterpriseth to faile ouer the endlesse Ocean, whiles he cannot passe any further, is constrained to returne by the way he came, so these men beginning to found the infinite depth of these misteries, in ignorance, are faine to cease in ignorance: let thē therefore refraine from such folly, and not seeke that which is not to be found, leaft they find not that which is to be found. *Socrates* who reduced all Philosophy vnto the manners, sayd, that thys was the greatest wisdome, to distinguish good & euill thinges. Vnto which discerning distinction, is required deliberatiue meditation, in so much as in it, consists our liues virtuous direction. Neither is it to liue well one daies worke, but the continuall exercise of our whole life, being the best effect that euer knowledge did afford. When as wee duely consider, whether euery way leadeth, or wisely ponder with ourselues to what end we refer each one of our actions, and exact of our straying thoughts a more seuerer account of their wandering course, we shall find no victory so great, as the subduing of vice, nothing so hard as to liue well, no such vnestimable iewel, as an honest conuersation: let him that is inclined but to one extreame, secretly try by himselfe, with what facilitie or difficulty he may suppress it in himselfe, and his owne practise will teache him, that he is led cap-

tue by his owne inclinations, and ouercome by his wicked cogitations. If thē so difficult a thing in accomplishment, seemes one sins suppression, howe laborious woulde be the reformation, of an altogether euill conuerfation. Since then the onely ende of knowledge, ought to be to learne to liue well, let vs propound this vse and end vnto our selues, least after so many yeres paines, we misse of the marke whereat our parents in our education aynd. Turning ouer Histories, and reading the liues of excellent Orators and famous Philosophers, let vs with *Themistocles*, set before our eyes one of the excellentest to imitate, in whose example insisting, our industry may be doubled, to the adequation of his praise.

I know the learned wil laugh me to scorne, for setting down such Rams horne rules of direction, and euen nowe I begin to bethinke / me of *Mulcasters Positions*, which makes my penne heere pause as it were at a full point: which pause hath changd my opinion, and makes me rather refer you to Aschame the antienter of the two: whose prayfes, seeing Maister Grant hath so gloriously garnished, I will referre you to his workes, and more especially to his Schoolemaster, where he hath most learnedly censured both our Latine and Greeke Authors. As for lighter studies, seeing they are but the exercife of youth to keepe them

from idlenes, and the preparation of the minde to more weightie meditations, let vs take heede, leaft whiles we seeke to make them the furthering helps of our finall profession, they proue not the hindering harmes of our intended vocation, that we dwell not so long in Poetry, that wee become Pagans, or that we make not such proceedinges in Aristotle that we proue proficientes in Atheisme. Let not learning, which ought to be the Leuell, whereby such as liue ill, ought to square theyr crooked waies, be the occasion vnto thē of farther corruption, who haue already sucked infection, leaft their knowledge way them downe into hell, when as the ignorant goe the direct way to heauen.

And thus I ende my Anatomie, leaft I might seeme to haue beene too tedious to the Reader in enlarging a Theame of Absurditie, desiring of the learned pardon, and of Women patience, which may encourage me heereafter, to endeuour in some other matter of more moment, as well to be answerable to the expectation of the one, as to make amends to the other. In the meane time I bidde them both farewell.

FINIS.



II.

THE MARTIN-MARPRELATE
TRACTATES.

I. A COUNTERCUFFE GIVEN TO MARTIN IUNIOR.

1589.



NOTE.

For the 'Countercuffe' I am indebted to the British Museum (C. 37, d. 48). Another exemplar is in the Huth Library. It is a small quarto of four leaves, unpagged. The same device of the title-page—reproduced by us in exact fac-simile—is also found in those of 'The Returne of the renowned Cavaliero' (1589) and of the 'First Parte of Pafquils Apologie' (1590). See Memorial-Introduction on the 'Marprelate' Controversy.—A. B. G.

A
 Countercuffe giuen to Martin Iu-
*nior: by the venturous, hardie, and
 renowned Pasquill of England,
 Caualliero.*

Not of olde Martins making, which newlie knighted
 the Saints in Heauen, with rise vp Sir Peter and Sir Paule; But
 lately dubd for his feruice at home in the defence of his
 Country, and for the cleane breaking of his
 staffe vppon Martins
 face.



PRINTED,
 Betweene the skye and the gronde,
 VVithin a myle of an Oake, and not many fieldes
 of, from the vnpriviledged Presse of the
 Aff-ignes of *Martin*

Junior.

Anno. Dom. 1589.



☞ PASQVILL OF ENG-
LAND TO MARTIN
JVNIOR.

Valiant *Martin*, if euer the earth carried
anie Gyants, as fabulous antiquitie hath
auouched, which entred into wars and
conspiracies against God, thy father *Marprelat*
was a whelpe of that race; who to reuiue the
memory of his auncesters almost forgotten, hath
broken into heauen with his blasphemies. If the
monster be deade, I meruaile not, for hee was but
an error of Nature, not long liued: hatched in the
heat of the finnes of *England*, and sent into these
peaceable Seas of ours, to play like a Dolphin before
a tempest. The heads this *Hydra* lost in a famous
place of late, where euerie newe Bugge no sooner
puts out his hornes, but is beaten downe; the
Anotomie latelie taken of him, the blood and the
humors that were taken from him, by launcing
and worming him at *London* vpon the common
Stage; The maine buffets that are giuen him in

euery corner of this Realme, are euident tokens, that beeing thorow soust in so many showres, hee had no other refuge but to runne into a hole, and die as he liued, belching.

Turkie hath very good cause to bewaile his death, for theyr Religion like an ancient building, worne with extremity of age, riuies, & threatens ruine on euery side, if it be not supported by newe proppes. One of the best meanes the deuill inuented to holde that vppe, was the helpe of thy Father, to pull downe all other Religions vnder heauen. His Conclusions and thy Epilogue, are two as fitte fwordes, as *Mahomet* himselfe could desire to kill a Christian. But because thy Father wained with the Moone / for want of strength, when he left thee his *Theses* without life or limme, I woulde wishe thee to put them in Moode and Figure for his sake. *Pasquill* hath vndertaken to write a very famous worke, Entituled **THE OWLES ALMANACKE**: wherein the night labours and byrth of your Religion is sette downe: the ascent and descent of the Starres that fauour it, is truelie calculated: the aspects of the Planets raining ouer it, are expressed, with a iollie coniecture drawne from the iudgment of the Theame, what end your Religion is like to haue. Now because hee hath referued a blanke Paper at the end of the worke, for the fowre seasons of

the yere (as commonly Calculators doe) he is determined to keepe that in his hand, till your Syllogifmes be made, that he may fill vppe his Booke, with the difeafes and remedies of your Arguments, in what quarter of the yeere fo euer they fall.

Pasquill hath taken vp your Gloue, and defires you to charge your weapon at him like a man. If you play with him, as your father and your felfe haue doone with the Bifhops heretofore, if you barke like a Curre and bite behind, he will haue a tricke with his heele to ftrike out your teeth. Whilst you confult with your Topicks to ground your reafons fure, *Pasquill* wyll come vppon you with another venewe. For he came latelie ouerfea into *Kent*, frō thence he cut ouer into *Effex* at *Grauefende*, and hearing fome tidings of *Hartfordshire*, becaufe hee cannot ride far without a bayte, he made much hafte as hee could to *S. Albanes*, where he ftaid one whole Sabaoth at the Christopher, and hauing there peftered a newe paire of Writing-tables with profitable Notes for that quarter, he fette fōwarde the Munday following to *North-hamptonshire*, fmyling and glauncing as he turnd his Horfe about to bidde the Congregation of Saint *Michaels* adiewe.

To be brefe with your worshipfultie, *Pasquill* hath pofted very diligently ouer all the Realme, to

gather some fruitfull Volume of THE LIUES OF THE SAINTS, which Mauger your five hundred fauorites shall be printed. There shall you read of that reuerend Elder of your Church, who / being credited with the stocke of the poore, pertaining to the Bride-well house of *Canterburie* to sette men a work, was compelled to keepe it to himselfe, because no poore folkes of the household of Faith could be found in all that Cittie. There shall you see the life and learning of a Pastor of your Church, which expounding the Articles of our Beliefe in *Deuon-shire*, when he came to handle the descending into Hell, wrote a Latine letter to a neighbour Minister of his to craue his aduise, and rapt it out lustilie, *si tu non vis venire mihi, ego volo venire tibi*: and so by the leakes that remaine in his Latine, made more worke for the Tinker, than euer your Father made for the Cooper. I will leape ouer one of your Brother Preachers in *North-hampton-shire*, which is as good a Hound for his sent to smell a feast as euer man sawe. *Pasquill* met him betweene *Bifield* and *Fawseley*, with a little Hatte like a sawcer vppon hys crowne, a Filch-man in his hande, a swapping Ale-dagger at his back, containing by estimation, some two or three poundes of yron in the hyltes and chape, and a Bandooge by his side, to commaund fortie foote

of ground wherefoeuer he goes, that neuer a Begger come neere him to craue an Almes. O how my Palfrey fetcht me vppe the Curuetto, and daunced the Goates iumpe, when I ranne the ring round about him to retriue him: it should seeme by the manages my beast made, that hee knewe his Maister had a speciall peece of seruice in hande. You shall haue a goodly bande of these men in the volume of the Saints. *Pasquill* is nowe gone ouer-sea to commit it to the Presse and it is his pleasure (because it is the first opening of his shop) to giue you a taste of his Wares before you buy them, like a franck Merchant.

In the mean season, sweet *Martin Iunior*, play thou the knaue kindly as thou hast begun, and wexe as olde in iniquitie as thy father. Downe with learning and Vniuersities. I can bring you a Free mason out of *Kent*, that gaue ouer his occupation twentie yeeres agoe. He wil make a good Deacon for your purpose: I haue taken some tryall of his gifts; hee preacheth very pretilie ouer a Ioynd-stoole. These Bishops are somewhat too well grounded / for greene-heades; so long as they keepe their place and power, it is impossible for thee to cast the Religion of this Land into a newe Molde euery newe Moone. The whole state of the Lande perceiues it

well enough, that to deliuer vppe the Prelacie to *Martin*, is a Canker more daungerous to the Church and Realme, than it was for the *Athenians* to deliuer theyr Orators to *Phillip* of *Macedon* their vtteremie: or thā it is for the sheepe to betray their shepheards to the Woolfe. These staid Fathers, through their long studie, practise, and experience in the Church of God, as skilful Phisitions, acquainted with the beating of euerie pulse that beates out of order: they are able to discerne at the first touch, from what kinde of Heresie, euerie one of these new Feuers that trouble vs had his beginning. Therefore, as the high way to hasten the ende of the sicke, when you thinke to profit by their death, is eyther to counsell them to despise the Phisition, and cast both the Goblet and Potion against the walles: or els to deliuer them into the handes of an ignorant Leache, which by ministring euerie Sowers receipt to reforme the state of the bodie, plyeth them with purgatiue vppon purgatiue, till hee weakeneth the stomacke, and rots both the Liuer and the Longes; so the readie course to poison her Maiesties louing people, is to discredit the Phisitions of their foules vnto them, and to suffer euerie *Martin* and Mounte-bancke to practise on them.

By these meanes shall you see Religion haled with violence into her graue; the goodly frame of

this Common-weale shall fall, and Banck-rouptes and Atheists pocket vppe the peeces. But our comfort is, that the wisdom of her most excellent Maieftie is knowne to be greater, then to be traird from so high a feate to so base a lure, as euery *Martiniſt* caſteth out vnto her. Her ſacred Maieftie knowes, that it behoueth all Princes to haue a watchfull regarde vnto their eſtate, which is to be preferued as well by dooing of nothing that may endamage them, as by ſeeking of any thing conuenient for them.

Neuer bragge in this quarrell of your five hundred Brethren of credit and abilitie, *Paſquill* hath excellent Ferrets to followe them / in their owne Boroughs: and he can tell you that there is a common kinde of affection, which men of this age carrie to ſuch as you, whilſt they haue any ſeruiſe to put you to, like vnto them that hauing ſomewhat to doe with a confection of poyſon, reioyce when they finde it, yet they hate the malice of it, and throw it out of the doores when their turne is ſerued. Neither doubt I, but that the ſame reckoning in the ende wyll be made of you, which your fauourers commonly make of theyr olde ſhoes, when they are paſt wearing ; they barter thē awaie for neue Broomes, or carrie them forth to the dunghill and leaue them there.

I coulde tell you manie ſtrange ſtratagemes of

your best Friendes, but *Pasquill* is a Trauailer, and he knowes that Writers and Printers in these daies, are like to men placed at the Persian Banquets, if they rowle they[r] eye neuer so little at one side, there stands an Eunuch before them with his hart full of ieaousie, and his Bowe readie bent to shoote them through, because they looke farther then the Lawes of the Countrey suffer them. Neuerthelesse, because your faction is suddainlie growne stale like an Oyster, and gapes so wide, that euey Fishwife at Billinf-gate sees into you, either wee must wilfullie winke, and put out our eyes, or els wee cannot choose but discouer a number of your deformities. *Pasquills* experience in thys generation teacheth him, that many of your Bowlsterers, may be compared to Bookes that are gilded & trimlie couered: they sette a faire face of Religion vppon your cause, but when they are opened, they are full of Tragedies, eyther *Thyestes* eating vppe the flesh of his owne Children, or cursed *Oedipus*, in bed with his owne Mother.

Can you nowe Mastr. *Martin*, perswade your selfe you shal haue a pride in your Pistle making, when you vaunte of thys brotherhood, and deceiue the world with such drugs as please your owne taste. If your fore-head be so harde that you can indeede, forwards and spare not,

Pasquill is readie to pull your Feathers. You shall shortly haue a Gloffe and a Commentarie vpon your Epilogue, with certaine Hayes, Iigges, Rimes, Rounde / layes, and Madrigals, feruing for Epitaphes to your Fathers Hearse, to make the world laughe out the long Winters nights, which verie shortly will steale vpon vs.

In the meane season, becaufe the Winde and the Tide will staie for no man, and I was iust at the making heereof as merrie as your selfe, and taking Shippe to bring that braue Catalogue of the Saints to light ; I bid your Masterdome farewell till *Michaelmas* Tearme, commending your worshippe to the line and the leading of your owne spirite. From *Grauesende* Barge the eight of *August*, the first and last yeere of *Martinisme*, which like the vntimelie fruite of his Master-ships Mother, dieth before it sees the funne, and withereth as the Graffe vpon the house toppe before the Mower be able to fill his hande with it.

To come to the close,
 In Rime or in Prose,
 In spight of thy nose,
 Thine for these seauen yeeres :
Pasquill of Englande.



III.

MARTIN-MARPRELATE
TRACTATES.

II. THE RETURNE OF THE RENOWNED
CAUALIERO PASQUILL, ETC.

1589.



NOTE.

For the 'Retourne' I am again indebted to the Huth Library. It is a small quarto of 16 leaves, unpagged. Wood-cut on title-page as in 'Countercuffe.' The exemplar was formerly Dr. Farmer's. See our Memorial-Introduction.—A. B. G.

THE
 Returne of the renowned Caualliero
 Pasquill of England, from the other fide the Seas,
 and his meeting with Marforius at London vpon
 the Royall Exchange.

*

*Where they encounter with a little household talke of Mar-
 tin and Martinisme, discovering the scabbe that is bredde in
 England: and conferring together about the speedie
 disperfing of the golden Legende of the
 lives of the Saints.*

*



*If my breath be so hote that I burne
 my mouth, suppose I was Printed by
 Pepper Allie.*

Anno. Dom. 1589.



PASQVILS RETVRNE TO ENGLAND.

Pasquill and Marforius.



PASQVILL. Thou art the man MARFORIUS, I looked for, though I little thought to meete thee so suddainly vpon the Exchange. MARFORIUS. Euer since you tooke shipping at Grauesende, I haue had the disease of a Marchants wife, so loue sicke in your absence, that myne eye was neuer pulde from the Wethercocke, and longing like a Woman for your returne, I neuer sawe gale of wind blow merrilie out of the East, nor heard any Ship shoote off her Ordnance in the Them, but I ranne presently to the water side, to discouer your comming in; I wonder how I missed you? PASQVILL. Neuer maruaile at that, I haue learned to maske it: while some of *Martins* good freendes stood watching for me at Lambith bridge, I came to an Anker in Sandwich

Hauen. But of fellowship tell me, howe hath my *Countercuffe* beene intreated? MARFO. It requireth a Summers day and a Winters night to tell you all. It was verie welcome to the Court, thankfullie receiued in both Vniuerfities, the Citties of the Land doe giue you good speeches: as for the Countrey, after the plainest manner, with hart and good will, they are ready to greeete you with a Cake and a cup of Ale in euery Parrish. This onely is the thing that greeueth them, they know not what *Pasquill* is. They desire in all places of the Realme /to be acquainted with you, because they woulde bring you intelligence thicke and threefolde, to further your volume of the liues of the Saints. PASQ. I thinke I shall prooue a state man, my packets come in so fast alreadie, that I beginne to swell in Bookes as bigge as *Surius*. If any desire to knowe what I am, tell them that I was once a Barbour in Rome, (as some report) and euery chayre in my shop was a tongue full of newes. Whatfoeuer was doone in England, Fraunce, Germanie, Spaine, Italie, and other Countries, was brought to me. The high and secrete matters of Lordes, Ladies, Kinges, Emperours, Princes, Popes, and Monarchs of the world, did ring euery day as shrill as a Bason about my doores. In memory whereof, as *Mercurie* turnd *Battus* to a stone for bewraying his theft, it is

thought that one Pope or other, mistrusting the slipprines of my toūge, blest me into a stone to stoppe my mouth. Others affirme, that the Cittie of Rome, to requite me with honour when I dyed, erected mee a little monument of stone, with a body, heade, and hands thicke and short, answerable to my stature, and set it vp in the open streete, where I assure you I haue stood manie yeeres in the rayne: my face is so tande with the Sunne, and my hyde so hardened with the wether, that I neither blush when I byte any man, nor feele it when any man byteth me. MARFO. I wonder howe you were able to continue there? PASO. To heare euery mans talk that passed by, was better then meate and drinke to me. In steed of apparrell, in Summer I wore nothing but paper liueries, which manie great men bestowed vpon me to their great cost: in Winter, I care for no cold, because I am a stone. MAR. I beseeche you Syr tell me, how came you into England? PAS. Beeing once somewhat busie with Signor *Iacomo*, about a pretie wench kept at *Frescata* for the Pope his Fathers tooth, *Gregorie* the thirteenth, *terque quaterque*, shooke his white bearde at me with such a terrible looke, that I was a feard hee would haue smytte my head into Tyber with a Thunderbolt. Neuerthelesse, the olde man being of a mylde disposition, and very mercifull, I receiued

a pardon for that fault. At the laſt, hearing the Schollers / of the Engliſh Seminarie merrie, as they returned from their Vineyarde, and full of fine tauntingſ when they talked of the Sects and opinions ſprong vppe in Englande, I ſtole out of Rome by night, to make tryall my ſelfe of the trueth of theyr reports.

When I came to England, for the good will I carried to my olde occupation, I entred at London into *Sprignols* ſhop, where the firſt newes I heard among two or three Gentlemen as they were a trimming, was, of a *Martinift*, a Broker, not farre from thence, which with a face of Religion, hauing gottē other mens goods into his hands, was but new run away. With this tidings, I grew very inquiſitiue to knowe what *Martin* was? A knaue quoth one: a theefe quoth another: hee teacheth the Courte a Religion to robbe the Church. And ſome of the Cittie that fauour him, apt Schollers to take ſuch an eaſie leſſon, beginne to practiſe their cunning vppon their neighbors. Hauing gotten this thred by the end, I neuer left winding till I came to the paper that made the bottome. I frequented the Churches of the Pruritane Preachers, that leape into the Pulpit with a Pitchfork, to teach men, before they haue either learning, iudgment, or wit enough to teach boyes.

MARF. I pray you, Syr, why doe you call them

Pruritanes? PAS. *A pruritu.* They haue an itch in their eares, that would be clawed with new points of doctrine, neuer dreamed of; and an itch in their fingers, that would be noyted with the golden *Ænulatam* of the Church. I knowe they are commonly called Puritans, and not amiffe: that tytle is one of the marks they beare about them. They haue a marke in the heade, they are selfe conceited, *they take themselues to be pure*, when they are filthy in Gods fight: They haue a mark in the eye, theyr lookes are haughtie: They haue a marke in the mouth, a verie blacke tooth, they are *A generation that cursse theyr father.* MAR. How now Caualliero, are you come to Scripture? PAS. Dooft thou thinke, *Marforious*, that *Pasquill* hauing stoode so many yeeres in the strectes of Rome, heard so many famous Clarks, especially father *Sware*, the Spaniarde, / and the sifted Greeke witte of Father *Augustine*, and hauing spent so much time in priuate reading the best Bookes that might stirre vppe my deuotion, I would skippe ouer the Booke of all Bookes, the holy Bible? No, no, I haue that volume in my hands, when many a *Martinist* hugges a drabbe in his armes, as you shall perceiue by the liues of the Saints. I tarrie but for one packet of information from Effex side, and that worke shall come out of the Presse like a bride from her chamber, spangled

Three
marks of a
Puritan.
1. PROV.
30. 22. 2. 3.

and trapt, with a full caparizon of the ornaments of this present age. MAR. The Owles Almanack is expected at your hands as well as that. PAS. That is a peece of seruice not to be neglected in his time. I haue there set down all the vpstart Religions in this Lande. The Anabaptists: the Familie of Loue: the seauen capitall hæresies for which some haue beene executed of late yeeres in Suffolke: the diuerfities of Puritans and *Martinists*, wyth a number more which you shall heare of when that Booke is Printed. A lamentable spectacle it will be to see so many faces in one hoode. But GOD knoweth (before whom I stande) I desire not to cast it out as a blocke in the waies of men, for any to stumble at, or to stand at defiance with all Religion: but as a Sea-marke to discouer the quick-sands of newe Religions.

I haue heard that *Bernardin Ochin*, a man of great learning, whom I knew in Rome to be the first founder of the order of the Capuchines, beeing once tucht with the finger of Gods sprite, beganne to detest the superstitions of the Church of Rome, and fledde to Geneua. The same man had a desire also to visite England, & during the time of his remaining here, he found so many blind Sects and Religions within the Land, that hee turned backe like a dogge to his owne vomit, and in some sort hee fell into the biace of Rome againe. Vnhappie

man, that beeing once lightned, looked backe to that Scicilian Ætna, that spues vppe smoake and sulphure into the worlde, to put out the eyes of men: Vnhappie Englande, that by the diuerfities of opinions in Religion, fette so many handes .on hys shoulders to thrust him downe, that was so ready with a turne to /ouerturne. Howe these newe pampred factions at this day, haue shaken the harts of many of her Maiesties louing people, and made them Chamelion like, capable of any fayth saue the right, I leaue it to them that looke into it. MAR. Take heede what you say, it is a common reporte that the faction of *Martinisme* hath mightie freends. PAS. Thats a bragge *Marforious*: yet if there be any such, I shall finde them in the ende, and against the next Parliament, I wyll picke out a time to pepper them. Though they were as high as the mast, as sure as the tackling, as profitable as the freight, and as necessary as the sayles, when the shyppe is in danger, ouerboord with all. What meaning soeuer some men haue in it, I am assured, that it can neither stand with policie nor with Religion, to nourish any faction in ciuill matters, much lesse in matters belonging to the Church. *Quid prodest si vos continent vna domus, et separet diuersa voluntas?* What auaieth it, (saith one). for men to be shrowded vnder one

DIVISION.

rooffe, if they be not of one hart? One fecret faction in a Realme dooth more hurt, then any generall plague or open warre.

The pestilence and the fworde are two heauie fcourges in Gods hand, that deuowre many thousands of men in little time, yet they reach no farther then the bodie, but a faction deuowrs more, and sweepes away both body and foule together. Though the Iewes at the siege of Ierufalem, were pressed by theyr enemies without the walles, and punished wyth such a mortalitie within, that the carkases of the deade did dunge the grounde, yet they neuer went to the wall, till they grew to be factions, & fell to taking one another by the Throate. Giue me leaue a little *Marforius* to shyft my sayles and come towardes Italie. They that were wise prophecied long before of the state of Rome, that it should neuer decay but by deuision. Which came to passe. For when the factions of *Sylla* and *Marius*, *Cæsar* and *Pompey*, *Anthonie* and *Lepidus* broke foorth, the florishing Cittie beganne to cast her leafe. The great Empire of great *Alexander*, like a flame of fire in a heape of flaxe, when it was at the highest, did shed it selfe suddainly in the ayre, and came / to nothing by the diffentiōs of those that succeeded him. The proud necke of the

One of these factions was the faction of the zealous reformers.

Græcians, for all their wisedome, was after the like manner brought vnder the Persians and Macedonians. If wee rolle our eyes at one side into the bosome of our neighbour Fraunce, wee shall perceiue, that although it were many times inuaded in the skyrts of the Countrey by the Romans, yet it remained inuincible, till *Cæsar* tooke holde of the discords within the Realme. My heade is full of water, and my cheekes be wette, when I thinke vpon Constantinople, whose particular iarres, layde her gates open to the Turke, vnder whose captiuitie she groneth to this day.

A faction in a Kingdome may well be compared to a spark of fire: it catcheth holde at the first in some obscure corner, in a Note. Shoppe, in a Stable, or in a ricke of Strawe, where it lyeth couert a little time, but by little and little it gathers strength, tyll it reare it selfe vp to great houses, Pallaces, & Princes Courtes, and at last it rageth and ouerruns whole Citties & Countries, without quenching, before they be vtterly ouerthrowne. In the time of *Iustinian* the Emperour, about the credite and aduancement of two colours, Blewe and Greene, there grewe in Constantinople, two mightie factions, which made such a head the one against the other, that in one day it cost many thousandes of men their liues, and the Emperour

himselfe was brought in great hazard, both of his Empire and his owne person. Vpon as light an occasion in the Dukedome of Florence, for the two collours of Blacke and Whyte, very pestilent quarrels began there, and the factions of the *Bianchi* and the *Neri*, breaking forth like a lightning out of the Clowdes, scourde & waisted the Country where they went. These were but litle Sparks in the rushes, that euery man treadeth on, and very tryfles at the first, yet you see howe foule a Cockatrice may be hatcht of so small an egge. If I should rippe vp the stomacks of some in Englande, when wee consider the brawles, the garboyles, the tragicall exclamations for Church apparrell, may we not say that Englande is false into that fantastick faction of Florence, for Black & White? Where had this brable his first beginning but /in some obscure corner, in the tippe of the tongue of some blind Parlor-preacher in the lande, in shoppes, in stalles, in the Tynkers budget, the Taylors sheares, and the shepheardes Tarboxe? I doubt not *Marforious*, but it will wither where it sprang, and ende where it beganne, in shame and ignoraunce. Thou knowest, that the surest proppe of all Princes, is to promote true Religion, and to keepe it inuiolable when it is established, for this is the well tempred Morter that buildeth vp all

Note.
Gentle
Martin.

estates. *He that honors me, (saith God) I will honor him.* But this chopping & changing of the Religion of the land (which was acquitted or accusations in the time of the famous K. *Edward* the sixt, and nowe aduanced by the happy raigne of the Queenes most excellent Maiefty, & approued by the wisdom both spirituall & temporall of the whole Realme, & confirmed by a generall consent in the high Courte of Parliament) is nothing els, but to picke out the Morter by little and little, that at the next pufhe, *Martin* and his companions, might ouerthrow the state, and make the Emperiall crowne of her Maieftie kisse the ground.

Where there is a diuision fostred, there can be no continuance of the present state: GOD himfelfe hath taught it vs (Math. 12.). *Martins* cheefe practise, in the Prouinces of Englande where I haue wandered, is, to perswade the simple, that her Maieftie layeth such a logge vpon their consciences, as they ought not beare, wherevpon they presume to make a shrewde scruple of their obedience, and begin to bound like a Colt that woulde cast his ryder. Hath God powred so many blessings vpon the Church of Englande, by the very often, and very miraculous preferuations of her sacred Maiefties royall person, and thereby giuen testimonies out of Heauen to the Religion of the Lande, and dares *Martin* attempt to make

a doubt both of it, and her? Credit me, *Marforious*, this burſting the finew of peoples obedience to their naturall Prince, cannot be doone, but for a miſchiuous intent, what viſor ſoeuer they ſette vppon it. I would faine knowe what ſhould be the reaſon, that ſo manie hundreds of thouſands in this Realme, haue hetherto humbled themſelues at the feete of one perſon? can it be becauſe ſhee is mightier then all they, ſhe beeing but one, and they many millions: ſhe a woman, and they men? Is it any terror thinke you, of the big bodied Holberders that garde her Maieſtie? No *Marforius*, if there were not ſome wonderful matter that withheld them alſo, euen they might be giuen ouer to a reprobate ſence, to bende euery man the point of his Holberde at her. If we ſearch it till the worlds end, we ſhall find no other cauſe of this ſweet harmonie of peoples harts, that remaine faithful and flexible to the ſhaking of her princely finger, but only this, the Religion of the Land. Whē *Martin* ſhal be ſuffered to diſplace God, that nowe dwelles in the boſome of her Maieſties louing people, & buz ſlaunders of Religion into their eares, whereby they may conceiue, that her highnes by the maintenance of the Goſpell, hath ſhutte vppe their ſaluation in cloſe priſon, and that it moues God in his wrath to draw the ſword againſt her and the Realme (as *Martin* himſelfe

auoucheth) what other consequent may we looke for, but that euery Puritane transported with the heate & ignorance of his zeale, will be as readie as a Papist, to lift vp his hand against her: which mischief I beseech God to returne into their bowels.

Howe odious and how dangerous innouations of Religion are, Secretarie *Machiauell*, a pollitick not much affected to any Religion, discloseth by the example of Fryer *Sauanaroll*. He was a man like *Martin*, sprung vp in such a time as *Martin*, when Spayne, Fraunce, Rome, Arragon, and the Emperour, entred a league to make warre altogether vpon the Venetians. *Sauanarola* boasted of Reuelations, & secret conferences, held betweene the holy Ghost and him: *Martin* brags hee is a speciall man, rayfed vp on a suddaine by the spirit of God, for the good of Englande, as if GOD had beene a stranger to vs all this while. *Sauanarola* made a bragging proffer, which he neuer performed, that he would passe through the fire, for the confirmation of his doctrine: *Martin* hath vaunted he wyll seale his opinion with his hart bloode, but you may see by the starting holes he seeketh, that hee neuer meant to keepe hys promise. / *Sauanarola* brought himselfe and his followers to confusion at last; and so will *Martin*. I muse howe any state man can abide to heare

of innouations in Religion where the trueth is preached? There is but one God, which cannot be deuided; if he could, he were not God. All his graces tende to a gathering together of Gods people in a vnitie of Faith (1. Cor. 2. 12) not to a scattering into diuers Faithes, wherein the principall grace of a *Martinist* consisteth. Looke vnto the Heathen; the accusers of *Socrates*, made choyse of this accusation aboue all others, as a matter very worthy of death in him: that he was a fellow that fought to fet a newe stampe of his own vpon their Religion. One of the first Lawes that *Romulus* layd, as a ribbe of yron into his gouernment, was, *Deos peregrinos ne colunto.*

Take a patterne if you wyll, from priuate Families. What a pittifull thing is it to see two Religions in one house? where the Father and the Sonne, the Husbände & the Wife, the Maister and the Seruant, are of diuers Faithes: the ioyntes of that house begin to gape, and the fall of that house is to be feared. The diuersitie of opinions in so high a degree as is Religion, cannot choose but diminish the loue and respect, that the one of them should carrie vnto the other. The sonne will be carelesse of his duetie to his Father, whom hee takes to be a reprobate; the Father will make but slender reckoning of the Son, that beleeuēs not as he beleuēs. The Wife will giue little reuerence to

that Husband, whom she imagineth to be damned; the Husband will be rough and rigorous to such a Wife as obeyes not him. The Seruant wyl neuer giue due honor to hys Maister, when he iudgeth him to be the bondslaue of the deuill. The Maister will as hardly protect that seruaunt, whose hart he perceiues not to be with him.

As then the gouernment of Common-weales, was first drawne from the gouernment of priuate houses, so that which is the ruine of priuate houses, growes in time to be the ruine of Common weales. I haue taken a little paine to visite diuers of the Courtes, Benches, sessions, that are held in thys Lande in her Maiesties name, by vertue of her authoritie, but I/neuer saw so bolde, so open, so barbarous contempt of magistracie, in any other part of the whole worlde, as I haue seene heere. Such canuaces made, such staes set, such traynes layde, such platformes drawne by the factions, to bring their Superiours into contempt; and yet they prooue so ridiculous in euerie step they tread, that I am ready to stand on my nose when I trace them out.

I was once in Antwerpe, when great sute was made to the Masters of the English house, (by a Gentleman then employed in the Queenes affaires) for the entertaining a Preacher among them, both to teach and to minister the Sacraments there vnto them.

The request was soone graunted, & *Trauars*, a fellow that delighteth in obliquitie, was the man that was brought thither: when he came, he had neither taken the order of the Ministerie, nor any lycence to preache, according to the gouernment of the Church of Englande, but ranne into a corner among the French to receiue it there. At last, one of the Ministers of those Churches, came with him to the company, and made a sollemne protestation before thē all, that hee found Maſt *Trauars* a fitte man for the deuiding of the worde, and deliuey of the Sacraments. *Hac oratione finita*, sweete Maister *Trauars*, *quem oneris causa nomino*, for I beare him on my backe till my tale be ended, at the first iumpe read a statute in Scotland (for Church gouernment) to the naturall Subiects of the Queene of Englande, and tolde them hee woulde followe that. I would gladlie be resolued in this place, whether *Trauars* did not begin verie pretilie to play the Pope, in taking vppon him to discharge her Maieſties Subiects of the allegiance they owe to their naturall Prince, and in stealing away from the crowne of England, as many English harts as would harken to him, to translate them at his pleasure to a forraine power? As he layde his foundation in diffention, when hee began to be a builder in Gods house, so hath his worke vnto this day prospered; the whole frame I per-

ceiue is fallen vppon him. They that were discrete, ventured courageously to sette a Leauer at him, and neuer gaue ouer till he was remooued.

The /Chronicles of Englande, and the dailie inclofures of Commons in this Lande, teache vs sufficiently, how inclinable the simpler fort of the people are to rowtes, ryots, commotions, insurrections, & plaine rebellions when they grow brainficke, or any newe toy taketh them in the head: they neede no *Trauars* or *Martin* to increase their giddines. It should seeme that the graund Pryor of Fraunce, (a man now dead) had gotten some taste of their disposition, whē in a Sonet that he made for his own pleasure, to paint out the natures of all Nations, he toucht the pryde, the wantones, the mutabilitie, and the mutinies of the Spaniard, the Italian, the French, and the Scotchman, and to the shame of this Nation, he giues the Englishe a dash ouer the face with a black coale, and sayth: *Traistre Anglois*, the English man is a Traytor. This is the grounde, the Popes and the King of Spayne, these many yeeres haue chosē to themselves to worke vpon, and vsed the English in nothing more, then in matters of high treason. Therefore I would wish the whole Realme to iudge vprightlie, who deserues best to be bolstred and vpheld in these dangerous times, either they that haue religiously & constantly preached obe-

dience, to her Maiesties louing people, or they that with a maske of Religion discharge them of their obedience?

MAR. Speake softly, *Caualliero*, I perceiue two or three lay their heads at one side, like a Shyp vnder sayle, and beginne to cast about you: I doubt they haue ouer-heard you. This Exchange is vaulted and hollow, and hath such an Eccho, as multiplies euery word that is spoken by Arithmaticke, and makes a thousand of one, and ympes so many feathers vnto euery tale, that it flies with all speede into euery corner of the Realme.

PAS. All the better for me; when I lacke matter to talke of, I may refort hether to take vp a little newes at interest.

MAR. I maruaile *Caualliero*, that you presse not the *Martinists* with much Scripture: they are great quoters of cōmon places if you marke them. PAS. Therin they are like to a stale Curtizan, that finding herself to be worne out of credite, borroweth the gesture of a sober Matron, which makes her to euery one that knowes her, the more abhominable; for the common sorte whistle at her for her pride, and the grauer sort spyt at her for her impudencie. Howe whorishlie Scriptures are alleaged by them, I will discouer (by Gods helpe) in another new worke which I haue in hand, and intituled it, *The May-game of Martinisme*. Verie

deffie fet out, into Pompes, Pagents, Motions, Maskes, Scutchions, Emblems, Impreafes, ftrange trickes, and deuifes, betweene the Ape and the Owle, the like was neuer yet feene in Paris-garden. *Penry* the welchman is the foregallant of the Morrice, with the treble belles, shot through the wit with a Woodcocks bill: I woulde not for the fayreft horne-beaft in all his Countrey, that the Church of England were a cup of Metheglin, and came in his way when he is ouer-heated: euery Bifhopricke woulde prooue but a draught, when the Mazer is at his nofe. *Martin* himfelfe is the Mayd-marian, trimlie drest vppe in a caft gowne, and a Kercher of Dame *Lawfons*, his face handfomlie muffled with a Diaper-napkin to couer his beard, and a great Nofegay in his hande, of the principaleft flowers I could gather out of all hys works. *Wiggenton* daunces round about him in a Cotten-coate, to court him with a Leatherne pudding, and a wooden Ladle. *Paget* marfhalleth the way, with a couple of great clubbes, one on his foote, another in his hand, & he cryes to the people with a loude voice, *Beware of the Man whom God hath markt.* I can not yet find any fo fitte to come lagging behind, with a budget on his necke, to gather the deuotion of the lookers on, as the ftocke-keeper of the Bridewel-houfe of Canterburie; he muft carie the purfe, to defray

their charges, and then hee may be fure to ferue himfelfe.

MAR. Peace, *Caualliero*, your tongue will be flitte if you take not heede: I haue heard fome fay, you fhould wringe for this yeare if the Queene were dead. PAS. Tufhe, thou art but a crauin *Marforius*, if thou feare that; hadft thou but one droppe of that water in thine eye, which the feruaunt of *Elisha* the Prophet had, when he difcouered fo many Chariots of fire about his Mafter, thou fhouldeft fee the Prayers of the Church / of Englande, flie vppe into heauen for her Maieftie, and return againe with Oliue-branches in their mouthes (like the Dooue that was fent out of the Arke) to bring tydings of peace and long life vnto her highneffe. Thofe wonderfull preferuations of her royall perfon, which the eyes of this Lande euery day behold, are eident tokens, that GOD hath a worke for her to doe; there is a nayle to be knockt into Siferaes head, before ſhe be called from the earth. But whẽ extremitie of age ſhall ende her daies, I am of the minde of many thouſandes in this Land. MAR. What is that? PAS. Hee ſhall doe me a pleaſure that cuts my throate. MAR. I perceiue your abode in Englande, hath made you participate with the nature of an Engliſhman; where you fette downe your reſte, you are very reſolute, and it appeareth by your conceit,

you were able to range a faire battaile of Scriptures to charge your enemies, if you were driuen to lead your forces out.

PAS. It grieues me *Marforius*, to beholde, that by reason of this newe faction, crept into the harts of the most vnlearned of all the Ministerie, the Preachers of England begin to strike and agree like the Clocks of England, that neuer meete iumpe on a point together. Whereby eyther the hearers of these contentions, should say, as the Auditors of the Philosophers dyd, in times past, that the trueth is buried in a pitte where it cannot be founde: or els be perswaded at the last, that GOD hath mockt them, and left the way of saluation vnto men, as vncertaine: as the way of *Hanniball* in the Alpes. It is very strange, that the Gospell hauing benee planted in this Lande by these reuerend Bishops that are gone to GOD, men that watered theyr labours with their owne bloode, Christ seeing this pernicious impugning of all that, which by his Saints and holy Martirs he hath left vs, he should now be compelled to come ouer our shinnes with the same rebuke that he gaue to *Phillip* and the rest of his Disciples. *Haue I benee so long with you, and haue you not knowne me?* (Iohn 14. 9.) Hath Christ beene so long, so freelie, so learnedly, so zealously preached in

this Land, and muſt wee nowe on a ſuddaine, (as if God had ſhewed vs a iuggling caſt) / grope for him againe in a Puritans budget, ſtuft full of rayling & reuiling Pamphlets? I am ſure the Apoſtle teacheth me, that the wiſedome which is of God, is *Pure* and *Peaceable* (IAME[S] 3. 17): if it be pure, it cannot communicate with that tarte taſte of the deuils tongue, which is a ſlanderer by his occupation. If it be peaceable, it is without faction, & neuer runs into the dāgerous gainſaying of *Core*, whoſe finne could not chooſe but be verie great, becauſe the puniſhment thereof was verie great. But I feele by the pulſe of a Puritane when I touch him, that his diſeaſe is the very Apoplexie of the Donatiſtes, *Quod volumus ſanctum eſt*. Whatſoeuer they like is Apoſtolicall, be it neuer ſo bad, & what they miſlike is Diabolicall, be it neuer ſo good.

I ſhall neuer forget that Man of GOD, Maſter *John Foxe*, who though hee neuer fought Benifice nor Biſhopricke in the Lande, yet whē ſome of the faction came vnto him with a Scottiſh Miniſter, and brought him certaine Articles of Religion, (coyned in a Mint among themſelues) deſiring him to ſette his hand vnto them, the teares rolling downe plentifully vpon his face, he reiected them all with a ſharpe reproofe. Another time when *Paget* fawned vpon him,

full of play like a wanton whelp whose worme was not taken out of his tongue, the good Father encountered him in London in an open streete with this greeting, *God send thee a right mind to thy crooked gate.* A good Prayer beleue me for this dogged generation, that is euer barking against the Moone, and as men that are troubled with sore eyes, they thinke any light or Religion better & wholesomer then that they haue, because they want learning to dyscerne and iudge of that they haue. Yet they think I warrant you to carrie all away with censorial lookes, with gogling the eye, with lifting up the hande, with vehement speeches, when the Wine which they broach vnto the people, is the very poyson of Dragons, and the gall of Aspes, prest from a bitter grape that neuer came out of Gods Vintage.

Aquitanicus Prosper found this to be the cause of all contention in the Schooles of Philosophers and Rethoritians *Seipsis ducibus utebantur.* Euery one that had a whirligig in his braine, would / haue his own conceit to goe currant for as good paiment as any infallible grounde of Arte: And I perceiue the priuie trayne that giues fire vnto all this Gunshot, that hath beene so latelie discharged at God, & good men in the Church of England, is an ouerweening that *Martin* hath

of himfelfe, when he would haue that to be the meaning of the holy Ghoft, that his mafterfhip imagins. It pleafeth his worship, in his Proem to his cokifh conclufions, to make himfelfe merry with the Bifhop of Winchefter for faying, *I am not of opinion, that Vna femper debet esse æconomia Ecclefiæ*, yet prefently he fetcheth his feas himfelfe, and leapes very boldly ouer heade and eares, when hee auoucheth, that *Chrift, his Apostles and holy Martirs, are of opinion, that the gouernment of the Churche, shoulde alwaies and in all places be one* &c without setting downe any one testimonie of Chrift, or Apostle, or holy Martir in that behalfe. Good Byfhop, his opinion must be refused, and *Martins* opinion must be receiued: euery Goose of mast. *Martin* must go for a Swan, and whatfoeuer he fpeakes must be Canonically.

MAR. But for all that, though *Martin* forgot himfelfe suddainlie in that streine, beeing fomwhat eager of his Game, when hee toft the learned Fathers opinion like a ball with the Rackit, and made full account to bandie the whole Bifhoprick away, yet in other places he quoates Scripture.

PAS. Hee coateth Scriptures indeede, for he is light of foote, & ouer-runs them *Marforius* in euery place. *Qui in Euangelio quod vultus creditis, vobis potius quam Euangelio creditis.* They that

beleue what foeuer they luft in holy Scriptures, are a generation that giue more credite to themfelues than to the Scriptures: therefore it were good (faith a godly Father) for fuch people, to tell the worlde planely, that they make no reckoning at all of any Scriptures. And I affure thee, if that man may be taken for a fugitiue and a Rebell, that runnes to the enemie and forfakes his Prince, thofe fimple creatures may worthilie be denounced to be runnegates from God and from her Maieftie, that forfake this fweete gouernment, vnder which they haue many yeeres enioyed the true preaching of the Gofpell, to befpeake them a new / fafhion of Religion at *Martins* fhoppe. Yet is there nothing fo familiar in their mouthes, as *Templum Domini*; and *Verbum Domini*, the Temple of the Lorde, and the worde of the Lord: they take the word by the nofe with a paire of Pinchers, & leade it whether foeuer it pleafeth them. But there wil be a day of account, when GOD, (by whose finger the worde was written) fhall reuenge the forcible entries they haue made into his poffeffions, & punifh euery forrow they haue plowed vpon his backe. They are the very Spawnes of the fifh *Sepia*, where the ftream is cleere, and the Scriptures euidentlie dyfcouer them, they vomit vp yncke to trouble the waters, and labour to

bring Religion to this paffe, that as *Appio* the Gramarian reports of himselfe, he called forth *Homer* out of his graue, onely to ask him what Countriman he was, and who was his Father? So now we must either burne all the Bookes and famous Libraries in the worlde, and take *Martins* assertions for vndoubted *Maximes*, or els fetch vp the Apostles by coniuration, to demaund of them whether we be right or no?

As I came through Fraunce, *Marforius*, I was desirous to ryde from the one ende to the other of *Clara Vallis*, where I found the laft will and Testament of *S. Bernard*, standing in this forme

S. Bernards
wil stand-
ing at this
day vpon
hys Tombe.
vpon his Tombe. *Tria vobis fratres, obseruanda relinquo, quæ vt potui obseruavi. Primo. Nemini scandalum feci, si quando incidit sedavi vt potui. Secundo. Minus semper sensui meo quam alterius credidi. Tertio. Læsus de lædente nunquam vindictam petii. Ecce charitatem, humilitatem, patientiam, vobis relinquo.*

Bretheren (saith he) *there be three thinges that I bequeath vnto you to be obserued, which as well as I could I haue obserued my self. First, I neuer gaue scandale vnto any person: if I did, I pacified the matter to my power. Secondlie, I stood vpon mine owne conceite lesse then I did vpon other mens. Thirdly, when I was wronged, I neuer sought reuenge. Beholde, Charitie, Humilitie, and Patience*

I bequeath vnto you. This good Father shall ryse vppe in iudgment to condemne *Martin*. Had he bene fearefull of giuing anie Scandale vnto the worlde, his vncharitable Pamphlets had neuer seene the Sunne; Had hee giuen lesse credit to his owne censures / and opinions, than to the censures and opinions of better men, so many good Scriptures had neuer been wrested, so many flowers in Gods Garden had neuer been defaced. Had he been ready to suffer wrong without wringing of reuenge out of Gods hand, he would neuer haue thundred & lightned at so many rare men, whose learning and vertue is a pricke in his eye, and a strong watch that intercepts euery passage vnto his Hierarchie. Let him swell while he burst, with the worde in his mouth, so long as hee breaketh the rule of Charitie, and cares not whom he strike, so the edge of his tuske may haue a lighting place: wee may easily see what is within him. *Infelix lolium & steriles dominantur auenæ.* Scripture is often on the typ of his tongue, but Cockle is the graine wee reape with him. It is the propertie of *Martin* & his followers, to measure Gods mouth, by theyr owne mouth, as you shal see in the May-game that I haue promised you: for there you shall haue a number of strange Notes vpon the Text, some of them gathered from *William Dike* at

S. Albanes, in his clarklie Pariphrases vppon S. *Luke* and S. *Iohn* ; some haue beene brought me from other places, & some I gathered my selfe, in an assemblie of the brotherhood at Ashford, in Kent. I went thether with a student of Cambridge to a sollemne exercise, and comming in the habite of Schollers, we pressed somewhat boldly into their companie to dine with them, assuring our selues to finde some new seruice at theyr table. When the dinner was doone, one of them read a Chapter, euery man keeping his place still ; the roome was full of Artificers, men and women, that sate rounde about vppon stooles and benches to harken to it. The Chapter was, the 1 Cor. 3, which being read, the Reader began first to vtter his conceit vpon the Text, in short Notes : then it came to his next neighbours course, and so in order Glosses went a begging, and Expositions ranne a pace through the table, till they came to me, whom they desired to open my mouth among the rest : I vtterly refused to vndertake the taske ; notwithstanding I was so wonderfully vrged, that I coulde not any way shift thē off, and somewhat I spake among them. When I came to the ende / of my cariere, my companion was requested to pricke it for company with his freendes. I needed no Minstril to make me merrie, my hart tickled

of it selfe, when it came to his turn, because I knew him to be a Gentleman well studied in Philosophie, but he had not yet medled with Diuinitie. He chose the thirteenth verse of the Chapter to discourse vpon. Where the Apostle saith, Euery mans worke shall be tryed by fire. But to see how brauely hee trotted ouer all the Meteors bredde in the highest Region of the ayre, to see how louingly hee made the fence of the Apostle, and *Ouids* picture of *Phætons* firing of the world to kisse before they parted, and then howe souldier-like hee made an ende of his manage with a double rest, was sport enough for vs to beguile the way, as we trauailed backe againe from thence to Canterburie.

I haue brought many a propper note out of that meeting, for euery mans spirit at the table, had two bowts with the Apostle before hee left him, and one whilst another spake, had a breathing time giuen him to whisper with the holy Ghost, to know what should be put into his head to vtter, against it came about to his course againe.

MAR. Trust mee. *Caualliero*, I take this to be the odde[ft] peece of worke of all that hetherto you haue spent your time in: I trauaile like a woman with child, till this be out. But haue you not heard *Cooper* at *Paules* chayne, and the rest of the men that are commended to your eares

by *Martin Senior*? PAS. I haue followed them also, and I finde them fitte to preach vpon Bellowes, and Bagpipes, and blowne Bladders; they are so full of ventositie, that I cannot come at their matter for winde and words. MAR. What say you to *Dike* of S. Albanes, how like you him? PAS. *He is an Assse, he is an Assse*, quoth a learned Gentleman of Lyncolnes-Inne, that went thether to heare him at the last Affises, and found him so bald, so bare, and yet so bold to flie into heauen with a fewe sicke feathers, that *Mouit Cornicula risum*. Thys generation hath a little smacke of one of the plagues of Ægipt, they skippe very lustily into priuate houses, and fill our eares full of croking like the Frogges of Ægipt. MAR. What shoulde be the cause of these new sect-maisters? PAS. This mischief hath many fountaines, which I will reduce for thy sake into a little compasse. One cause I finde to be meere ignoraunce. Gods Church is compared to an Armie, well ordered and sette in good aray (Cant. 6. 9). In an Armie you haue manie Commaunders, Corporals, Sergeants, Lieutenants, Captains, and Coronels, yet not all of equall authoritie, but all vnder the direction of one Generall, for the better leading in and out of the whole forces: and in Gods Church, as it hath grown great, companies cōming daily in vnto it

out of euery tongue, and Tribe, and Countrey, and Nation, fo all Ecclesiasticall and Christian Histories, and Antiquities teache vs, that there hath beene a diuersitie of learned and skilfull leaders, some higher, some lower then others in theyr places, and all vnder the controlment of one Generall, Christ himselfe for the greater terror of Hereticks & enemies of the Church and for the grace, the beautie, and order of euerie Cornette and Ensigne in the same, which is a thing glorious in Gods eye, because he is the GOD of order. But the *Martinists* (fillie wretches) ignorant and vnlearned men, vnfitte for any eminent charge in the Church themselues, seeke to drawe euery place in this Campe royall to an equalitie with theselues. A preposterous humor noted in the Ecclesiasticall Histories, diuers that were sette beside the cushion when Bishoprickes were a dealing, sought to make Bishops equall with euery Minister. In this daungerous attempt, I finde the three plagues that GOD threatneth for peoples finnes, to be powred out at this day vpon the Church of England. Firft. *The sworde is vpon the right eye, and the right hand*: what soeuer is right in the Church of England, is wounded by the *Martinists*, a crooked generation, that loues to swym side-long with the Crabbe. Secondly. *Like people, like Priest* begins now to be verified: the

Preachers of the faction, (like Puppets in a motion) begin to snappe and to turne, and to speake, what, and when, and howfoeuer the people will, at whose tables they are fed, like Geese in the Capitol, to gaggle at euery man that is against them. Thirdly. / *Beautie* and *Bandes*: the two staues that God vses like a Sheeheard to guide his people, are knapt in funder. *Beautie* is burst; for our order is turned into cōfution: *Bandes* are burst also, for our vnitie is fallen into diffention. The maine poste whereuppon the Bucklers, the Armour, the imaginarie Trophes of the faction, is hanged vppe for the simple to gaze and wonder at, is onely this, *The Church of England hath committed fornication with the Church of Rome; and tript out her foote like a strumpet, to euery deuise of mans braine that hath passed by her.*

Heerein I see the Churches case, is *Susannaes* case: this accusation of incontinencie is framed against her, by such as haue fought to be incontinent with her themselues. Had *Susanna* prostituted her body to the Elders, her credit had neuer beene called into Question by her accusers: had the Church of England, giuen vppe the keyes of her Coffers, to bawdes, beggers, and Banckroupts, the reuerend Elders of *Martinisme*, had neuer put vppe any Billes of endightment against her the last Parliament. But as the storie saith, that *Daniell*

was rayfed by GOD to acquite her, and to conuince euery scatterer of falfe reports, I thinke before I end, Signor *Pasquill* of Englande, wyll prooue the man, that muft fette a gagge in the mouth of *Martin* the great, and cut vp an Anatomie of all his knauerie. Me thought *Vetus Comædia* beganne to pricke him at London in the right vaine, when ſhee brought foorth *Diuinitie* wyth a ſcratcht face, holding of her hart as if ſhe were ficke, becauſe *Martin* would haue foxed her, but myſſing of his purpoſe, he left the print of his nayles vppon her cheekes, and poyſoned her with a vomit which he miniſtred vnto her, to make her caſt vppe her dignities and promotions.

Thys indeede is the marke that *Martin* ſhootes at, whereby you may ſee that one cauſe of *Martinisme*, is a collop that dropt out of *Mydas* noſe, a deſire of gold. This is the roote of all the miſchife, by this many men are faſt lockt in the deuils ſnares, many foules are thruſt through with many forrowes. Thys beeing the ground maſter *Martin* hath made his choiſe of, when he caſtes his accounts, and ſurueighes howe little witte and howe little / might hee hath to goe through with his building, like a furious beaſt wrapt in the cordes where hee cannot ſtirre, after many a vayne plunge which he giues to breake away, when he ſees his labour loſt, tranſported with a rage, he roares and

he fomes, and fets himfelfe downe in the Scorners Chayre.

Though Babies and fooles ftagger, and ftande amazed to beholde their newe pranckes, yet almoft the meaneft in Gods Schoole knowes, it is no ftange thing, that the Church fholde be vexed with fuch enemies. In the time of holy *Dauid* the King, the Church was affaulted by a kinde of people, whofe mouthes were as Quiuors, and theyr tongues as Shafts, that did fhoot very fecretly at the beft men. Vnto this kinde of people, holy men of God haue giuen fundry tytles, and thereby, as it were, clapt many Brandes vppon their backes, to make them knowne to be rotten Sheepe of the deuils foulde. They are termed to be *Bulles of Bafhan*, *Foxes*, *Serpents*, *Vipers*, *Woolues*, *Spyders*, *Theeues*, *Firie-ouens*, *False-ioyes*: & a great many names more of like honor, they haue wonne in the field, and borne away the prize in euery age.

A yeere would scarce fuffer me to difcouer them all at large. Yet that I may touch at euery Coaft which I haue defcried, they are called *Bulles*, becaufe they doffe out theyr hornes againft the truth; *Foxes*, becaufe theyr confpiracies, and incontinencies, theyr vnchafte and difordred life, fhewes them to be tied together by the tayles like *Sampsons* Foxes, but their heads be loofe, they shake off theyr

obedience to their naturall Prince: *Serpents*, because they glide vpon their bellies: *No sin* among some of them, *from the nauell downward: Vipers*, to giue light and estimation vnto themfelues, they teare open the bowels of theyr owne Damme, and liue by the death of her that bred them: *Woolues*, In outwarde appearaunce, they are like to the dogge, and make a shewe to the world they would keepe the Sheepe, but all theyr desire is to kill the Sheepe: *Spyders*, because they sucke out theyr mallice from very good hearbes, and spynne with great studie an vnprofitable webbe, good for nothing but to catch Flyes: *Theeues*, they breake in by night into Gods / house, and would spoyle though it were with the bloode of the Saints: *Firie-ouens*, they haue a scorching breathe, and when they are drawn, they deliuer a batch for the deuils tooth. And to wind vp their vertues in a word or two, they are *False-ioyes*, their substance is brittle, and their Bookes be Glasse: giue thē but a filop, they run to powder. What grounde they haue gotten by their practises among the witleffe, I neede not tell you, seeing *Martin Senior* is so forward to tell you himselfe, that he hath a hundred thousand in the Lande, readie to lift vppe a new Presbitery with priuate hands. Though I know that he lyeth loudlie, yet it were not amisse *Magna componere paruis*, and to looke

to his fingers, that he be not as readie when hee fpyes his time, to lift vp a newe Prince.

After GOD had once brought his Church out of Egypt, by the hand of *Moses*, there wanted neither Iebufite, nor enemy a long time to flye in her face, and to hinder her passage to the Land of promise; And since God led his Church in this Land out of the bondage of Rome, by the conduct of her excellent Maiestie, there neuer yet wanted Papist, Atheist, Brownist, Barowist, Martinist, Anabaptist, nor Familie of Loue to bid them battaile, that their course to Gods Kingdome might be stopt. But in all their attempts it fareth with them, as it dooth with the Wrestler within the Lyftes, he winnes now and then, not because he is strong or impossible to be ouer-come, but because the match that he deales withall is weake; *Martin* hath made some head, in some parts of her Maiesties Dominions, not because his worshippe is inuincible, but because hee hath closde with the clowted shoe, and got a little credite by mens infirmites.

MAR. By your leaue, *Caualliero*, they say *Martin* hath great vpholders. PAS. It may be so, some few that are as readie as himselfe, to rob the Church: though hee stand in theyr bosoms like the Graffe upon the house (PSAL. 34) to scape the Clergies sickles, *Pasquill* will haue a hooke to pull him down. In the mean season, his state is as the

Grasse vpon the house, they that are wise and religious doe passe by him, but they neuer blesse him, as / men doe the croppes vpon the ground. Curfes I haue read and heard of many that haue followed their humors, that haue affected any pillage of the Church. When *Symon* the mutinous (vpon a particular grudge hee bare to *Onias* the High Priest) had informed *Seleucus* the King of Asia, of the Churches Treasure, the King sent *Heliodorus* his Treasurer to seaze it to the Crowne (2 MAC. 3): *Heliodorus* came like a Foxe, to visite and reforme the disorders of Cælofyria and Phænice. When the high Priest perceiued, ^{Martins} _{Vifor.} that reformation was his errande, but Golde he sought, the graue countenance of *Onias* was striken down, and the people beholding their Father heaue, ranne some to the Temple, some to the Cittie-gates, some stood in their windowes looking out, some gadded vppe and downe the freetes, like *Bacchus* Froes, franticke for the time, and all ioyntly lifted vp their hands, their eyes, and their voyce to heauen, for the defence of the Church Treasure. *Heliodorus* was no sooner entred the Treasurie to take the spoyle, but there appeared to him a terrible man in Complet Armour of Golde, mounted on a barbed Horse, which ranne fiercely at the Kings Treasurer, and trampled him vnder foote. Therewithall appeared also, two men

of excellent strength and beautie, whypping and beating him with so many stripes, that he was carried out of the place speechlesse, and without any hope of life at all.

But because *Martin* will say the Bookes of the Machabees are Apocrypha, and *Sprignols* man told me (as he trimd me the other day) that there is a new Barber in London, about to shaue the Bible, wherein he finds somwhat that he would haue cleane discarded, I will deale with such Scriptures, as preuent them of all euasions. How dangerous it is to gelde the Church goods, the end of *Ananias* and *Saphira* (ACTS 5) shal witnes for me, for though their death was the punishment of their sinne in lying, yet I trust *Martin* will graunt me, that they were drawne to that sin by the cord of Sacriledge. And if a greedie desire of wythholding that from the Church which theselues had giuen, was of force to open such a windowe to the deuill, as they were presently giuen ouer as a pray to the iawes of hell, to lye and diffem / ble with the holie Ghost, howe many foule sinnes and howe many greuous plagues are to be feared in this Lande, which alreadie hang at the ende of the lyne of *Martinisme*, and would speedilie be puld vpon our heads, if wee should but beginne to take that from the Church, which we neuer gaue? It may be, Mastr. *Martin* will flappe mee in the mouth with

his politique reason, that it is good for the Realme, to maintaine their warres by the Church reuenewes, because forraine inuasions are dayly looked for. But to meete with his wifedome at the halfe sworde, I remember that Ægipt in the time of *Ioseph* the Patriarche, felt so extreame a famine, that the fift parte of the Lande was sold to relieue the Lande (GENE. 47. 22, 26.) yet the Patriarche in all this care he had, both of the Countrey and the King, to succour the one, & enrich the Coffers of the other, neuer attempted any sale of the Land of the Priestes, nor once diminished the same. If the holy Patriarch in so great extremitie, neuer ventured to alienate the possessions of Idolatrous Priestes, though it were to the releefe of a whole Kingdome, with what face dares any politique in the worlde, curtoll the maintenance of the Church of God, and vntile the houses that by religious Princes haue been consecrated to Gods seruice?

Let vs see the good that ensueth of their dances, & let England be warned by the presidents of other Nations. *Celce* the Constable of *Gertrund* King of Burgonie, hauing vnder the authoritie of the King his Maister, enriched himselfe with the goods of the Church, was one day in the Church at his deuotion, and as he heard the Prophet reade, that proclaimes a woe vnto them that ioyne

house to house, and land to lande, he gaue a shriek fuddainlie in the congregation, and cryed out, this is spoken to me, this curse is vppon me, and vpon my posteritie, and afterward died miserably. In Fraunce, *Lewes* the sixt, surnamed the great, was once a protector of the priuiledges of the Church, for perceiuing that the Counte *de Clerimont*, the Lord *de Roussi*, the Lord *de Mengu*, the Lorde *de Beuuieu*, and others, had rifled the Bishoprickes and Churches within the Realme, he carried Armes in the defence of the Church against them, / and compelled them to restore theyr robberies to the Church againe. The same King *Lewes* the great, vrged wyth extreame necessitie in his age, beganne at the last, to pull the Church himselfe. But *S. Bernard*, (one of the Lampes of the Church of GOD in those dayes) sollicited the King with diuers Letters, exhorting him fatherlie to giue ouer that course: at the last, perceiuing that neither entreatie nor reproofe was able to withdraw him, he began to darte out the thunderbolts of the Church, and to threaten him, that he shold shortly feele the iudgment of GOD vppon him; which fuddainlie came to passe, for by the suddaine death of the young Prince his eldest Sonne, the staffe of his age was broken.

MAR. You haue made Signor *Caualliero* a sad discourse, yet I feare all this will not faue the

Bifhopricke of Elie, from fhyuering it felfe into many peeces. PAS. What remedie *Marforius*? Though I be but a ftone, I am not fo fenceleffe to prefume like a *Martinift*, to teach her excellent Maiefty how to weare a Crowne. Her highneffe beeing fo richlie furnished, with fo rare and high graces from aboue, and knowing which way to hold the Scepter of the defenders of the fayth, better by her owne experience, than by the wife-dome that is euery day powred into her bofome by the counfels of others, for *Pasquill* to come in nowe with any aduice for her, were to caft (God wot) one little droppe of water into the Sea. Therefore whatfoeuer I haue alreadie fpoken in this behalfe, or fhall vtter hereafter, whē *Martin* or his Maifter prouokes me to fingle Combat, I couch it heere with all duetie and humilitie at her Maiefties facred feete.

I knowe the humor of a *Martinift* to be fuch, as *Dauid* defcribed long agoe, *Our tongues are our owne, who is Lord ouer vs?* (PSAL. 12. 14). An ambitious defire to fitte in the doores of euery mouth, to be feene and talked of, hath made them furfet, & fhaken them with many cold fittes of the Fenes of *Eutydinus*. Hee was a wrangling Logician, that had rather fay any thing, then feeme to be conquered in difputation, which made him as a man mad and impudent, to maintaine

by argument, that *his dog was his father, | and the father of all the world* ; he grew so peruerse and so flipperie in his conclusions, that he proued as quick as an Eele in euery quirke: the harder he was griped, the sooner he flypt out of euery hand. But *Pasquill* is made of another temper, hee acknowledgeth the least Magistrate in the Land to be Lord of his tongue, & the Lawes of this Countrey, to be the curbe that God & her Maiestie haue made for vnrule mouths, lest her people should gore one another like brute beastes. *Pasquill* offereth his back to *S. Bernards* discipline ; far from the contentions of *Martin* and *Eutydinus*, he giueth lesse credit and authoritie to his owne wit, than to the least of those that he findes to be men of more learning and iudgment then himselfe.

Martin cries out (as if he had already poysoned the springs head, where the whole Realme should fetch water) *Let the Court alone* ; he saith he knoweth what a wonderful working the hope of gaine and of gold hath in that place, yet *Pasquill* is resolued, that her excellent Maiestie (as hetherto she hath doone) will continue still her princelie fauour to the Priuiledges of the Church of England, & giue the blessing to it that *Moses* gaue to the Priest-hood of the Tribe of *Leui*, & pray for them (*Devt. 33. 8*). First, *That the Vrim and*

Thummim may be among them, wiledom and knowledge for the peoples good, and that when they offer vnto the Lord, The worke of their hands may be accepted. Next, that God in his mercy would *Blesse their substaunce, and smyte theyr enemies quite through the loynes, that they may neuer rise againe.*

MAR. Inough *Caualliero*, the Clock strikes eleuen, and the Marchants come in to the Exchange apace: I think it were best to talk no longer here. And seeing *Martins* matters begin to be whuft, it were good in my iudgment to suppressse your volume of *The liues of the Saints*. PAS. Nay *Marforius*, I must haue three courses of the Launce with *Th. Cartwright*, before I leaue. Hath *Martin* made him his God, and thinketh he to escape my fingers? I will be with him to bring from the very first rocking of his cradle, to the last pennie that he payde for purchafing. What? shall I neuer take the faction without hypocrisie? wold a man think this companion were persecuted by / the Church of Englande, that in the heate of persecution is so braue a purchaser? Goe toe brother *Thomas*, tell your neighbors about you, *Rogers* of *Bifelde*, *Fen* of *Country*, and the rest, that I keepe a Register of all the Puritane purchasers in the Realme, & I meane to be Clarke of their Audit for these seauen yeres: my Paten[t] is already sealed. MAR. Seeing you will forwards

with the workes you haue taken in hand, giue me some direction for the priuie disperſing them when they come out. PAS. I would haue thee principally, to drop ſome of thē down at *Penrie* the Welch-mans haunt. MAR. Where is that? PAS. Tut, I perceiue you know nothing. At the ſigne of the ſiluer forke and the toſted cheefe, where the Painter to bewray both his abuſe of the Scriptures, and his malice againſt the Church, hath drawne him his worde with a Text-pen, *Zelus domus tuæ comedit me.* A ſpeech holy *Dauid* did uſe, when the zeale of the Church did eate vpp the Court, and a ſpeech now deſcribing the ſpirit of *Penrie*, that woulde faine turne the Church of the Lande to a toſted cheefe, that the zeale of the Court might eate vp her. MAR. You ſaide in the ende of your *Countercuſſe*, that you wold ſend vs a Commentarie vpon *Martin Iunior*, I forgot tell now to aſke you what is become of that? PAS. I fell that night into a traunce, wherein mee thought I ſaw a verie golden wit performe that matter, with ſo keene a tooth, and ſuch a pleaſant grace, that I gaue ouer to him, and farthered the liues of the Saints as much as my leyfure would giue me leaue. And credit me, when I came to the life of the myncing Dame of *Rocheſter* with the golden locks, whoſe concept was ſo quicke, that ſhe caught a childe whilſt her

husband was from her, as her clappe was so suddaine, that no body knowes how it came, or how it went, for since she was deliuered (passe and repasse) the child was neuer heard of: so my penne was as swyft as the post-horse of the Towne, I ran a great deale of ground in a little time about her causes. But who commeth yonder *Marforius*, can you tell me?

MAR. By her gate and her Garland I know her well, it is *Vetus Comædia*. She hath been so long in the Country, that she is / somewhat altred: this is she that called in a counsell of Phisitians about *Martin*, and found by the sharpnes of his humour, when they had opened the vaine that feedes his head, that hee would spit out his lunges within one yere. And I promise you she prophesied very truly of him: you may see by the Bookes that he set forth last, that his strength is spent. PAS. I haue a tale to tell her in her eare, of the flye practise that was vsed in restraining of her. In the meane season *Marforius*, I take my leaue of thee, charging thee vpon all our old acquaintance, and vpon my blessing, to set vp this bill at London stone. Let it be doone sollemnly with Drom and Trumpet, and looke you aduance my collours on the top of the steeple right ouer against it, that euery one of my Souldiers may keepe his quarter.

PASQVILS PROTESTATION
VPPON LONDON STONE.

I Caualliero Pasquill, the writer of this simple hand, a young man, of the age of some few hundred yeeres, lately knighted in Englande, with a beetle and a bucking tub, to beat a little reason about Martins head, doe make this my Protestation vnto the world, that if any man, woman, or childe, haue any thing to say against Martin the great, or any of his abettors, of what state or calling soeuer they be, noble or ignoble, from the very Court-gates to the Coblers stall, if it please them these dark Winter-nights, to sticke vppon their papers vpon London-stone, I will there giue my attendance to receiue them, from the day of the date heereof, to the full terme and reuolution of seuen yeeres next ensuing. Dated 20. Octobris. Anno Millimo, Quillimo, Trillimo, Per me venturous Pasquill the Caualliero.

MAR. *Brauamente Signor.* This deuice (I perswade me) will haue his working, assure yourfelfe I wil put it in execution. Is there any thing els you would haue me doe? PAS. Yes, if I thought you were at leysure: you haue been very busie I perceiue about *Martins* death, and though he liue yet, it may be you prophecie of his end. Yesternight late, olde *Martins* Protestation in Octauo was brought vnto mee: I see by the volume / hee

languisheth euery day more and more, the pride of his flesh is so much falne, that you may tell euery bone in hys body now. I pray thee *Marforius*, after the *Soldatescha bravura* of displaying my Banners vpon London-stone, send this Pistle to *Martin* by the next Poste.

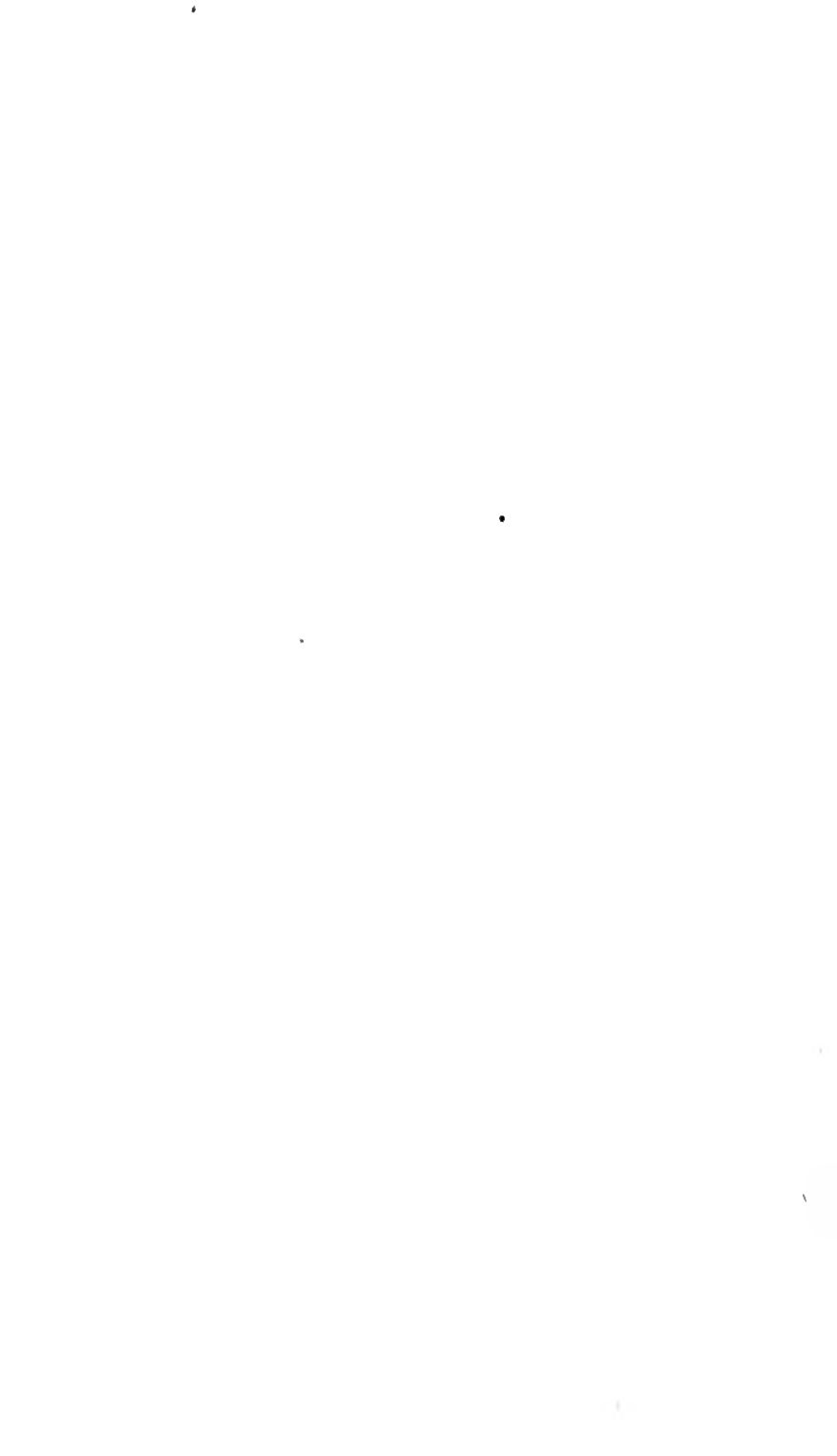
Caualliero Pasquill of England, to Martin the great, wisheth more wit and learning, and a better minde.

May it please your Masterdom to vnderstand, that by the last Butterflie you sent abroad, you tell me a tale of a dry Sommer, and protest that you seek not to staunch the hote thyrst of any couetous Courtier, with the Bishoprickes of the Land, but to share thē amongst the Ministerie. Fie, fie, doe not you know that a lyer must haue no shetle memory? If you looke eyther to your former works, where you vrge the spoyle of the Church for the maintenaunce of wars, or to your son Martin Senior, a man that hath slept in his fathers bosome and knowes your minde, in exhorting his yonger brother, to resigne the care of Church reuenues to the Court, you shal find your selfe takē with an ouerture. Pasquill is not so blii.¹ but he sees Martin to be a man, that goes two manner of waies: and peradventure he followed your last packe of Bookes to the verie Gates where

they were carried in. A chip of ill chance, you haue loft your iugling stick, your conueighance is fuch, that you fhatter, and carrie not halfe fo cleane as your freends would haue you. You fay this quarrell will neuer be determined but by blood. All the better fay I, Pasquill will be the first that wyll lay down his life vpon the cause. God hath hardned my face against the faces of men. I haue already made vp my reckoning of euery danger that may ensue. It is neither losse of liuing nor life, nor so blind a bob as BLIND ASSE, that will fcare a Caualliero from this honorable fight he hath vndertaken. The wise & learned (to whose iudgmēts I appeale) shall censure vs both. To meet with your affixes at euery post & place of cōcourse, by Gods helpe, I will hang such a payre of pendants at both your eares, before it be long, that whosoever beholds you, shal say, *Don Diego di Martin*, hath an idle braine. You brag you haue giuen M. D. Bancroft such a shiue ouer the shoulders, as the credite of hys Chaplenhip shall not recover. Though the learning and honestie of the man doe very much credit him, with all that are eyther learned or honest of themselues, yet seeing you come to his Chaplinship, I cannot forbear you, but tell you plaine, that halfe a looke of his honourable Maister, shall giue him more credit in England in one day, then Martin or all his

crew ſhal be able to robbe him of while the world ſtands, though they ſwell at him with enuie like a neſt of foule Toades, till their bodies ſplyt, and powre out theyr bowels vppon the earth. I haue many other things to lay to your charge, which I purpoſe to wink at, vntill your Dialogue be ended: but then Syr, becauſe you tell me you are yet vnmarried, I wyll take downe your breeches for altogether.

Caualliero Paſquill. |



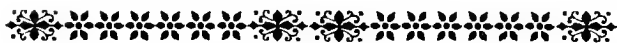


IV.

MARTIN-MARPRELATE
TRACTATES.

III. MARTIN'S MONTHS MINDE.

1589.



NOTE

For 'Martins Months Minde' I am indebted to the Huth Library, where it is bound up with a number of contemporary tractates formerly belonging to Abp. Sancroft, who has himself drawn up the contents of the volume. It is one of the rarest of the Series. See our Memorial-Introduction on it. It is a small quarto of 32 leaves (unpaged)—A 2—H 3.—A. B. G.



MARTINS
Months minde,

THAT IS,

*A certaine report, and true description of the
Death, and Funerals, of olde Martin Marre-
prelate, the great makebate of England,
and father of the Façtions.*

*Contayning the cause of his death, the manner
of his buriall, and the right copies both of his
Will, and of such Epitaphs, as by fundrie
his dearest friends, and other of his
well willers, were framed
for him.*

*Martin the Ape, the dronke, and the madde,
The three Martins are, whose workes we haue had.
If Martin the fourth come, after Martins so euill,
Nor man, nor beast comes, but Martin the deuill.*



The Epistle De-
dicatorie to Pasquine of
England.

Friend Pasquine, most hartie Commendations.
For I cannot but both hartelie commend
mee to you, & commend you also. The
Cuffe you latelie gaue to Martin the yonker,
in stead of his gloue, was so smartlie giuen, Pasquines
Countercuffe.
and sate so close to his eare; as I must needes praise
both your courage, and cunning in cuffing. And for
that both he, and his good brother, shall not want
Cuffes to keepe themselues warme withall this winter:
I haue giuen them both, now one Cuffe more: which
albeit in truth bee but a whirret; yet am I clasping
my fist as fast as I can, to giue them one paire of
Cuffes more, that shall bee so soundlie set on, as I doubt
not shall make them stagger.

Martins sonnes saie Martin is dead; I know it to
be no fable: and haue sent you here the true tran-
script of all that worthie & memorable historie, con-
taining, his Sicknes, last Will, Death, Anatomie,

Buriall, and / Epitaphs, with all other Implements

^{1.} belonging thereunto. Herein I haue made
Old Martins
Months minde. them but a little merie, as they doo vs,
 and bobde them with their owne bable, which I know
 must please them (for they are verie pleasurable
 Gentlemen as their father was). In the next that

^{2.} shall bee verie shortlie (which I terme
The suing of
yong Martins
liuerie. The Suing of Martin Senior his liuerie)
 wee shall giue them a Cuffe shall make
 their eares tingle: but in the third which shall be

^{3.} Martins models, (for he is in the building
Martins
modell. vaine as his father was) containing the
 mischiefes of Martinisme both to the Church and
 state; we shall reach them a rappe, as they will
 neuer claue of, except they scratt off the skinne from
 the verie bones, til they come to the Crowes and Pies,
 to help them: and will prooue in good earnest, what
 themselues report of themselues, which is better than
 the best Iurie (prophecyng with Caiphas) that they
 are the verie botches and blaines of both those bodies.

In the meane space (Pasquine) remember your
 promise. It growes fast towards Ianuarie: it were

Pasquins
Almanack. time your Almanacke were out; and for
 that it seemeth you haue some skill in
 Astrologie, (if it maie be) by your calculation, let
 vs haue a glimpse at the least, of the fooles phisnomies.
 Thus much maie wee coniecture, without any figure
 that they are some yong Diuells, and that their

purpose is to make some hot worke with vs, (and therefore no maruell that they haue been so firie heretofore) that haue chofen a Saltpeter man for their foreman, and a gunne powder house (an Martip makes gun powder. hell on earth) for their printing shop.

But | I hope they shall not want Matches to findge them with their owne fire, and to blowe vp their powder and all about their eares.

But *especiallie* (Pasquine) for that they are so busie with other mens doings, and themselues onelie, The Mirroure of all modestie, honestie, curtesie, humilitie, patience, and all sanctitie, remember your *Legende in anie wise.* The liues of such Pasquins Legend. *Sainets* must needes be a singular peece of worke, and edife much; *especiallie* against the seuen deadlie finnes which they neuer transgresse. Pride, for they despise all but themselues. Lecherie, for three at a clappe, their heaths can yeeld Martins neuer transgresse the 7 deadlie sinnes. them. Sloath, for though they bee seldome idle, yet they are neuer well occupied.

Gluttonie, for they would deuoure all. Couetousnes, for they are neuer satisfied. Wrath, for they doo nothing but quarrell. Enuie, for they cannot abide anie to haue ought, but themselues. But *especiallie* for the foure *Cardinall vertues*: Fortitude, for they hide their heads. Iustice, for Their foure Cardinall vertues. they would take from euerie man his owne.

Wifedome, or els I report me to their wittie

conceits. And Temperance, for they govern their passions passingly well. But for the three Theological vertues they excell, of all that ^{Their three Theological vertues.} euer I heard of. Faith, for I doubt me whether they be of anie. Hope, which is to see the ouerthrowe of all. And Charitie, for they detest and damne all but themselues. And though they were at the first, and bee still, passing impudent, and neither feare nor shame to saie anie thing, hiding their heades, and being out of the reach of all controlement /: (for Qui semel impudentiæ fines tranfierit, eum bene & knauiter, oportet esse impudentem) yet (Pasquine) since they are now become contemptible, amongst the most and best, let vs trample on them as the dirt of the streete; being in verie deed the drosse and dregges of the Common wealth. And so longing to heare from you, as you shall from me againe, (God willing) verie shortlie, I bid you farewell.

Your fast friend, and

fellowe in Armes,

Mar-phoreus. /



To the discreet and *indifferent Reader.*

IT is a world to see this world (*good reader*). Neuer deeper dangers in hand, nor lesse aduisedlie regarded. Neuer sleighter toys in Martins vnseasonable contentions. head, nor more feriously followed.

Neuer greater Tragedies tendred abroad, nor lighter *Comedies* trauerfed at home. Neuer so many meanes of discorde from others, nor euer so little concord among our felues. The people neuer greater benefites, nor more vnthankfull; neuer more quietnes, nor more vnquiet. The Prince neuer more gracious, the subiects for a great part neuer so vngracious. And to be short, neuer better lawes, nor wiser Magistrates; yet neuer such libertie in speaking, impu / dencie in writing, nor mischiefe in working, both priuatelie against particuler persons (and those of the best) for their defacing, and publiquelie for the vndermining of the Church, and ouerthrowe of the common wealth as now. The *Authors* hereof, though they shot at both at once, (whereof the one was and is

vſed but as the vnderground worke to blowe vp
 the other whereupon it ſtands, which
Martins cunning and craftie proceeding in his affaires. in the *ſueing of Martins liuerie* ſhortlie
 ſhall be made manifeſt:) and deſired to
 ſee the cleauing of the pinne, withall
 the expedition that might poſſible be (wherein
 God be thanked their haſte was more than their
 good ſpeede): yet proceeded they therein cunninglie
 by degrees, as the Foxe did with the Lyon: firſt
 peering at him a farre of; then looking on him,
 but behinde a buſh, till at the laſt, finding his
 roring to bee without biting, he preſumed to iett
 cheeke by iole with him: Or as that varlet did,
 that by oft ſtriking at the picture painted on a
 board, that could not controule him; aduen/ured
 in the end to ſtrike through and murder the man
 himſelfe.

For firſt of all, ſome of them, which were the
The foure formes of old Martins ſchool. Petties and Punies of that ſchoole,
 whereof old *Martin* was the maſter;
 though then he was but as ſome blinde
 and obſcure pariſh Clarke that taught in the
The firſt forme. Belfrie, not preſuming, as hee doth
 nowe, to preſſe into the Church, (that
 place in reſpect of the appurtenances being fitter
Admonishers. for him) began but rawly with their
 little a, b, c. And though their feſcue
 euen then pointed at Capitall letters: yet for that

time, the farthest lesson they tooke fourth was but *Title point* in the end; neither could they come so farre as *Est amen*, because God for beginning, was no part of their *Crosse rowe*. Who like quaint Querristers (for they loue Musick as the Ape the whippe) first entred with their *Solfaing* notes, but not one in rule, (for they loue that neither in word nor deede) and raught onely at the ragges; which yet made some iagges in the feameles coate. And like the *Saint Nicolas Clarkes* / on Salsburie plaine (I vse the similitude, for that *Martin* loues *Sarum* so well) stept out before vs in the high waie, and “bidde *vs stand*.” And these could “*not abide rounde heads to weare square cappes*,” that yet could In the admonition to the Parliament. brooke a round trencher (especiallie at another mans square table): nor “a *standing collar*” answerable to the neck, that would weare bow-cases, and whole butterie hatches themselues vpon their backes. “*Nor a woman to weare a kercher*” but an inch beneath the chinne, that would weare themselues hattes of the Babilonian blocke, a foote in length at least about their heads. “*No crosse in the browe at Baptisme*,” but neuer so many, at any time in the bagge. “*No bells*,” but Libells, and lables of their own. “*No Homelies read*,” but their own “*Hom[e]-lies*” preached. “*No praying*” either for women labouring with child, or thanks-

giuing for “*women deliuered.*” “*No more pray-
ing against thunder and lightning,*” than against
 “*sparrowe blasting.*” * They would
 * Their own
 godlie
 speaches. correct *Magnificat*, / not knowing *Quid
 significat*. They could not like of any
 “*Benedictus*” for they were (and yet are still) in
 their *Maledictus* and *Malefactus* altogether, neither
 could they then, or yet can they skill of any thing
 else. But these men were but bench whistlers,
 and shot but at short butts, and but for points
 after an halfepenie the dosen, for that they would
 not fit out, but bee counted gamesters, and bee
 thought to bee able to shoote in a long bowe,
 though but a bolte ; or in a Crosse bowe, though
 neuer so small a *quarrell*. Yet these were good
 fellowes ; for they craued but halfe, for that they
 thought some had too much ; (as the manner of
 such make shifts is to do): and they had some
 reason for it, for *Oxonium petit æqualia* is an olde
 sawe, and *Soluat ecclesia*, was a faire and gentle text
 for that purpose.

Next after these, followed another crue, some-
 what more than a good deale quicker
 The second
 forme.
 Pistlers. than these, who being past their A, b, c,
 fought to put together (and thought
 withall to put vs / altogether by the eares) and
 began their crooked descant, consisting onelie of
 discords; and these like lustie cutters, drawing out

and brandishing their blades and threatning vs with "*stripes*" yea to make our "*verie* Old Martin in his Epistle. *heartes*" to ake if we would not yeelde,

aduentured to lay holde fast on our purses, and like strong theeues in deed proffered to robbe vs of all our monnie. And the Captaine Cuffe of this bouncing band, was the old Sheepbiter, the auncient Gentleman this our young masters Father: who then was lept from the Bellfree, vp into the Chauncel of the Church. (O that the bell rope had not staide him by the waie) and vnder tooke the trauerfing of greater matters. He not content to plucke of the clothes, pricks at the bodies. He will pull the "*Archbishops*" and "*Bishops*" out of their doores by the eares. Hee will

downe with their houses, though the Old Martin thorow out al his works. Gentlemans anceftors neuer built them.

Hee will tumble downe the Churches, for barnes and stables will ferue his deuotion well inough. Hee must haue their Mannors and / lands, to make himselfe, and his beggarlie bratts and shifting hang bies, Squires and Gentlemen. Hee will sweepe away all both the fish, and the frie at one draught, with his netts; and as it were drie vp our verie riuers with the breath of his mouth; and carie whole Countries before him; and snatch vp houses and woods, and dales, and hills, and people, and all, into his budget: so as none

fhall dwell with him vpon the earth. Naie he goeth farther, and fetting his face againft the heauens he makes a mock of the *Saints* of God;

Old Martin in his Epistle. yea the mother of *Christ*, (with his fingle fold *Sirs*) & the Scriptures themfelues, he beafflie abufeth to his luck fcorners ieffes.

This man, like a madde dogge runneth at euerie man without regarde, and with foming mouth, and

In his Pistle tacking on a blind iest of a Benefice, to a text of S. Peter. venemous teeth, biteth not by the shinnes, but the verie throat, he careth not whome; not onelie thofe, whome hee counteth his enemies (the worft better than the beft

of his hey gobetts) but thofe alfo, whome hee faeth vntruelie men call *Puritans*, / and himfelfe, accounteth his halfe faced friends, hee fnarleth at; and termeth Traitors, for that they firft fet them

Martin Iunior in Thes. on work, (as hee *pittifullie complaining*, fheweth vnto vs), and now are afhamed of them (as they well may) and will not gallop with them fo faft as they doo vpon the fpurre, and without the bridle beyond all honeftie and difcretion. Nay his owne pufellowes (whome

Martin Senior in his Pistle in the margent. indeed himfelfe beft knoweth, and with whome he may be boldeft) he coteth with his owne liuerie, and calleth

“*saucie knaues*”: which me thinks, fits clofe to their backs, without pleite or wrinkle, and fitteth

them so well, as no Tailour in England could doe it better. And yet he reuealeth the faults of others so whotlie, and reuileth them so bitterlie, as if that name at no hand appertained to him, or any of his. The right offspring of him, that is termed *Sathanas*, the accuser of his brethren, and a verie limme of him, that is called *Fur & homicida*, a theefe and a murderer, for he commeth not but to steale, and kill; and his marks / are no dead marks, but liuings, and liues; and his arrowes all are forkers, and made for mischiefe, though fethered yet (as hereafter you shall heare) with woodcocks whing.

After him, as if hell had been broken loofe; out runnes another rabble, of the same house and famelie, in the *collaterall* line of leudnes, *Browne*, *Barowe*, and *Greenewood*, that verie three headed *Cerberus* the dogge of hell: and these being of the former confort for taking of our purse (for that wee should not bee able to see belike to make *Hue* and crie after the theeues) would haue vs whoodwinckt, and therefore being verie asses themselues, would needs haue our *Vniuersities*, the onelie meanes of our knowledge downe. And so might they also the better afterwards, scatter what heresies soeuer they should deuise, (for that

Martinistes
saucie knaues
by Martins
owne
testimonie.

The third
forme.
Barbarians.

See D. Somes
answere to
their positions.

is their onelie occupation) as it were in that palpable darkenes, and beastly barbarisme, without controlment. These men, must needs (and so doo) dislike of all degrees; worthie themselues to proceede / by no degrees, but roundels. The Clergie, they will not afforde so much as an hole to rest in; vnworthie themselues to haue any hole (saue the pillorie) to put their heads in. The "*Prince*" may not medle, (saie they) in matters of religion. Neither must "*the people tarie for the Prince, or Parliament in Church matters:*" (neither should the hangman for such ribalds). "*Churches, they will haue none. Sacraments, they care for none. Ministers,*" they neede none. They make all, and doo all; and are all themselues. "*All set praier, are babling and blasphemie,*" and such praier only as themselues make *Ex trumperie*, is the onelie pure & perfect praying. As for the *Lords praier*, that is but a toye, and a "*plaine mocking of the Lord*" to saie it. Yea that it is better for a man to lie with his "*Fathers Wife*" (*Quære* by the waie whether that also be not an article of their religion); "*than to resorte to the Church, or come into the congregation, to publique praier.*" *Lucian the Atheist*, / was neuer so irreligious; nor euer *Iulian the runnagate* so blasphemous. And these comming out as it were with their three mans song, would confound all, and make a blacke *Sanctus* of the

matter: shooting out their venemous shafts, with mischeeuous heads, sharpened vpon *Martins* most malicious whetstone. For that they haue issued from *Martins* schoole, and are *fellowes in feelde* with them, and fight together, against both the Church & State, in one and the selfe same quarrell, shall euidentlie bee proued in *Martins* liuerie. These are the verie *Locustes*, that came from the smoake of the bottomeles pitte, to darken the Sunne, and the aire, with faces like men but teeth like *Lions*, and tailes like *Scorpions*, to sting men, being not men infatuate, but beasts intoxicate, or rather verie diuels incarnate, sent out to deceiue and disturbe the world.

And now last of all (and would GOD it were so) our steppes mee their *Abaddon*, a badde one indeede and the verie worst of all, *Martin* /
 Senior for sooth, the olde *Martins* sonne and heire (worshipt might hee be) and
 together with him, a brother of his, one *Martin*
Iunior, a pretie stripling, (as he termes himselfe; and pretie striplings indeede would they bee, if they were cleane stript, and well whipt, and trimlie trust vp withall), as verie varlets both; (they shall pardon me, if for themselues, I borrowe their owne phrase): as euer was their Father, or great Grandfather, or any of that leud linage before them, and these mens *Cater Cosins*, on the furer side.

The fourth
 forme.
 Seditious.

And these, to fill vp the iniquitie of their forefathers, disdainefullie scorne the Maiestie of Princes

Martin Iu.
in Thes.

and set light of them: and the one of them, abusing that most reuerend name, to the rascall his father, one of the verie scumme of the people; calleth him "*a man of a kingelie nature*"; and not onelie that, but in plaine and flat

Martin Sen.
in cens.

termes, maketh a iest of *Princes* and "*the troubling of the State, and offending of her Maiestie,*" hee turneth of with a frumping, *forsooth*, as though it were / a toie to thinke of it.

Pag. 3.

And the other scoffeth at hir Maiesties authoritie, "*scorneth hir displeasure, iesteth at praying, for hir, reuileth her lawes, threatneth her Magistrates;*" nay "*hir Maiestie her selfe; musters her subiects; sturreth vp Clergie men, Gentlemen, and people*":

Pag. 23.

Censur.

pag. 22.

These things shall evidently be proued in

Martins

liuerie. He

braggeth that

hee hath

100000. disci-

ples in the

realme, and

those the

strength and

sinewes of

the land.

and plainelie with open mouth and full cheekes, bloweth vp the trumpet to rebellion; and as it were with banner displaid (though lurking in his denne) dooth enter the felde, and giueth the defiance, except hee haue his fourth; and pretending his Pistle, bendeth his Pistoll at vs. Naie further, (that plainelie prou-

eth him to bee a righte limme of *Antechrist*) hee rufheth into mens consciences, and fitts him downe in the feate of Gods secrets, and tell[s] vs, that

“such an one shall haue a fearefull ende,” for that
 forfooth, he resisteth their shamefull beginnings.
 “It shal be the bane to such a one both in this life,
 (as if he had a purpose to kil him) and in the life
 to come,” as if hee had the / power to Martin Sen.
in cens.
 damne him. And what is the offence?

To moderate and marshall such miscreants as
 himselfe, and his mates are? An heynous matter.
 I meruaile then what shall become of *Master
 Recorder of London*, that euerie moneth, dispatcheth
 manie lesse hurtful, and some much more honest,
 than the most of these are. Nay the Lorde “*hath
 no parte in such a one*”; whose grace (I vse that
 phrase in despite of both the *Martins* and al the
Martinists) hath more grace, than all the rabble
 of such *Rakehells*, and *moste miserable*, and *desperate
 kaitiues*. I doo returne, but their owne verie
 words, that themselues lent vnto those Martin the
Iu. in conclus.
 that minde not to borrowe them, nor to
 be in their debt. And these lustie youthes, not
 contented with the pen, threaten vs the penknife:
 nor being satisfied with our purse, hackle at our
 throate. And these are (as *Martin the more*
 speaketh more truelie than himselfe is aware of
 touching himself and his yoke fellowes) “*most
 rebellious, and disobedient to all good
 procee | dings: Traitors and enemies to her
 Maiestie: They will ouerthrowe the states*”: Martin Senior
his owne
words of
himselpe and
his fellowes

cens. pag. 6. and shall sufficientlie be proued in his *Linerie*.
 The substance and end of Martins lessons.

to the which they shall adde thus much (to make it a perfect and a most true period) they shewe in their writings, that they saie in their hearts, there is *no God*. For (to leaue further stirring of this stinking sinke) it is now come to this passe, that if these men may haue their swaie, (but wee hope first they shall haue their swing) we shall haue left vs, I will not saie, *No cap, no coats, no monie, no house, no liuing, but* (better no life) no learning, no Magistrats, no Prince, no Church, *no Sacrament, no praier, no nor God*, for vs to worship, or feare at all. These men, would I call (as I well might) *Monsters*; faue that in these mischeeuous daies, wherein our *Europa*, is become an *Africa*, in bringing dailie foorth newe monsters, I can account them but ordinarie *Vermin*. But verie fitlie haue they taken their name of *Marring*; that professe nothing else but *marring*: both the names of men, / and quiet of the common wealth, and peace of the Church, and liuings of the Church, and Churches themselues: and the rewards of learning, and places of learning, and degrees of learning, and learning it selfe: and the lawes of the land, and the authoritie of the Prince, and last of all (for what can be lefte after the Diuell himselfe) sacraments, Ministers, praiers, yea the Lordes praier; and so set their brafen faces

againſt heauen, and bend their forces againſt the Lord himſelfe. For they are not onelie now come to ſhoote at rouers, and ſeeke out at euerie bowte a newe marke; but begin as faſt as they can, (leauing the obſcurer hobbs that firſt they began with,) to ſhoote a maine for the vꝑſhot, at the faireſt markes of all. They are now in hande to ſhuffle the Cardes (as ill as they will ſeeme to loue them) and to confounde all, to amende their badde games, hauing neuer a good Carde in their handes, and leauing the auncient game of England / (*Trumpe*) where euerie coate and fute are ſorted in their degree, are running to their *Ruffe* where the greateſt forte of the fute carrieth away the game: and to their *Mawe*, where the five fingers is a carde of great ſtrength, and though the King and the *Queene* bee in the decke; yet the knaue muſt commande all and beare the ſwaie. And that thou maiſt knowe them to bee good Dicers, too; when their Dice are ſo cunninglie coggd: though they caſt *Sinnes* for the moſte parte, yet they maie in the end with a triꝑſie Tray, carrie all awaie ſmoothe; and come once to the ſweepſtake, and make a bare boorde, and howe they meane than to proceede (if they *paſſe*) ſhall bee a *Mumchaunce* for mee; that are like (as wiſer heads no doubt doo ſee) to hazard all. For then

Martins
Cards.Martins
Dice.

the Dice are like to rule all; bee the cafter neuer fo cunning, and his heape neuer fo great before him. Which point perhappes they will carrie the / cleanlier, couering it with this cloke that (as they pretend in other matters of leffe moment by them) to reduce all to the precise forme of the Primitiue Church; fo for this matter especiallie, they being as it were our newe *Apostels* (and verie *Apostolique* are their writings no doubt, and their piffles fauoureth much of the phrafe of the *Apostles* epiftles) all must be fold, and brought to their feete; that they may set their feete, on the higheft head. For this generation is like the Iuie, that from the roote groweth vp, and roundeth it selfe, as it were for pure loue, about the Elme, and neuer leaueth to creepe vp, till it hath aduanced it self to the higheft of all, and suckt out the sappe cleane, and dried it vp. The greene leaues make a faire and a glorious shewe, but in the end, when it hath clunged close, and climbed aloft, it marreth al both top and trunke.

Thus haue I shewed thee (gentle Reader) a short sight of *Martins* schoole, the degrees of his formes, the summe of his lessons, and the drifte, / both of the master and schollers: and for so much as, the olde *Martin* is dead, (as streight thou shalt heare) were it not that we are bound rather, for the quiet of the Church, and safetie of the state,

as well to wish the vtter extirpation of al such vntractable and seditious scisme sowers, as to worke withall, by all orderlie meanes we may, to effect the same in time conuenient, before it bee growne to so great a head, as will trouble the wisest heads, and the highest head perhaps, to help it: wee might otherwise praie, with the old woman of *Siracusa* for the good health and wellfare, of these two yong *Slipps* his sonnes, least after ^{Martin must} them come out vnto vs, the great diuell ^{be prayed for.} their grand master *Beelzebub* himselfe, whose next fore runner, out of all doubt this race of *Martins* is.

And these are the yonkers that wee now vnder-take; the olde *Martins* reuerend sonne and heire, and his worshipfull Brother; who being ^{The Martins} both but newelie come to their Fathers ^{are allmost} lands and goods, (I meane his good and ^{become} gracious / conditions, for it was all he had to leaue ^{banckrupts.} them, sauing one patche of ground, and an vn-couered cottage, which anon you shall heare of) lay on such loades, and spend al their leudnes so fast: as shorthlie, I feare mee, they must be faine both, to pawne one of their best ioynts, to the bankers of Newgate, to borrow some more.

The trimme man their Father yet, together with his ribauldry, had some wit (though knauish)

and woulde make some foolish women, and pot companions to laugh, when sitting on their Alebenches, they would tipple, and reade it, seruing them in steede of a blinde Minstrell; when they could get none, to fiddle them foorth a fitte of mirth.

Old Martin a wittier foole than his Sonnes. But these two dull Affes, besides their extreame want of honestie and good manners, (wherein they iumpe both with their gracious Father), haue no wit in the world. Their iests bee so stinking stale; as you must holde your nose while you reade them, or els they will goe neare to turne your stomack: as *who then, / I coulde a tolde te tat. Good Neames and Nunkaes. And Kankerburie.* With *Ka. Iohn O Bridges.* (And great meruaile it is they should be so vnfaurie, hauing a false peter man to be their factor.) But the whole litter of fooles, and kennell of foolerie, you shall haue rules for this yeare in their liuery. So that now, *Rofcius* pleades in the senate house; Affes play vpon harpes; the Stage is brought into the Church; and vices make plaies of Churche matters: and with all (which worfe is) *Gracchus* moueth sedition amongst the common people; *Cethegus* seeketh to depose the Senate; & *Cateline* with his crue; endeour secretly to fire the citie. And this is the short summe of

Martins schoole. I meddle not here with the *Anabaptists*, *Famely louists*, *Machiauellists*, nor *Atheists*; neither doo I mention them in *Martins formes*; not for that they are strangers vnto his schoole; but becaufe in trueth they are so generallie scattered, thoroughout euerie forme: as all his formes are / ful of them, and therefore can make no one forme of themselves. And this also, with manie other as materiall points, shall in the next at large be proued.

These fellowes, haue heretofore been answered to their chiefest matters (which God knoweth were both fewe and friuolous) by men of the best forte, (an vnfit match for these of the basest baggagerie) both grauelie, and learnedly. But as the Ape, the more sagelie you looke on him, the more he grinneeth; and the foole, the more substantiallie you reason with him, the lesse he vnderstandeth: so these Panions, scorning all modestie, and reiecting al reason, delight in nothing, but in their most miserable vaine of iesting and foolerie.

It is therefore thought the best way (for experience and time tries al things) and some wise men were before of that Iudgement, and the wise man himself dooth so aduise vs, and *Martin* the foole himselfe is of the

The transcendent of
Martins
formes.

Martin
answereth
nothing but
with whoopes
and haloes.

The best way
of answering
Martin.

same opinion; to answer the fooles, according to their foolishnes. For I haue here at this time onelie / plaied with their foolish coxcombe; purposing in my next, to decipher their knauish head also: and when they shall put off their fooles coate, and leaue snapping of their wodden dagger, and betake them selues to a soberer kinde of reasoning, (which will bee verie hard for such vices to doo) to accept of their glorious gloue. Till then; wee will returne them the Cuffe, in stead of the gloue, and hiss the fooles from off the stage, as the readiest meanes to out-face them; though (besides that they hide their heads) they be most impudent, and cannot blush. For what face soeuer they set on the matter, these ligges and Rimes, haue nipt the father in the head & kild him cleane, seeing that hee is ouertaken in his owne *foolerie*. And this hath made the yong youthes his sonnes, to chafe and fret aboue measure, especiallie with the Plaiers, (their betters in all respects, both in wit, and honestie) whom sauing their *liueries* (for indeede they are hir Maiesties men, and these not so much as hir good subiects) they call *Rogues*, for playing / their enterludes, and Asses for traouelling *all daie for a pennie*; not remembring that both they & their Father, playing the fooles without any

Martin the
vice con-
demneth the
Plaiers, Eigu-
lus, sigulum.

The Martins
right rogues.

liuerie, are roges indeed, by the lawes of the land; and that for nothing, now two yeares together; are the veriest Asses of all the rest.

And yet shalt thou finde (good Reader) in this iesting with him, (but especiallie in the next) that the foole is bobbd withall in good earnest, and that he is proued a plaine ^{Martin an Hermaphrodite.} *Hermaphrodite*, that is both a foolish knaue, and a knauish foole also; and the veriest foole in the world, if he be not as very a knaue withall, may soone see, to what passe, both religion, & the state would shortlie come, if *Mad Martin*, & his mates marrings, and his sonnes shiftings, might by such as are of might, (which the GOD of all might forefend) bee made account of.

These iests, that now we deale withal, are partlie the old mans monuments, but especiallie the elder sonnes *censure*, and the yongers *Theses*. / The first occasion indeed, ^{The occasion of this worthe work. The death of Martin the great. Mar. the 1u. in Thes. in the conclus.} grew of this latter, published by the dawling *Martin Iunior*, by meanes (as himselfe faith) of "*certaine maimed, and imperfekt Articles*," which he found "*dropt out of some mans* (belike the hangmans) *budget*," (whereof you shall heare more in the next) wherein hee imagineth his Father (whose articles they were) to be dead; & that the elder faith also "*he cā not gaineſay*"; which is the grounde work and

foundation, of our building, here for this time. What hee omitted I haue supplied ; touching the cause of his death, and manner of his buriall; for that I would be lothe so memorable matters should be buried with him, (which is but an Introduction to other matters that shortly shall followe, & fit some what neerer them ;

His liuerie & Modells. vpon the truth whereof thou maist much better build I wis, then vpon their fond & phrænetical fancies ; whereupon they would haue thee, (if thou were so wise) to found thy faith.

To conclude ; marke *Martins* life, and his proceedings ; and thou wilt saie, his death, and funerals were answerable vnto it. And since he is dead : let him bee buried also, in thy conceit, and so let his vaine works, together with his remembrance, lie still (as he dooth) and rott as carrion. And as for these yong *Martins*, both the one, and the other, and all the broode of such beastlie bratts ; assure thy self, they are not long liued : that in the noses of all, that are not stufte to much with the Posie of preiudice, but can smell any thing in the worlde : do even now, stinke about the ground aliue. Farewell, And if thou wilt fare well indeede : *Beware of Martin.* /



¶ A true report of
the death and buriall of
Martin Mar-prelate.

Incipit foeliciter.



ood newes to England. *Olde Martin*
the *Marre-all* is dead and buried.
Hee telleth you the tale that
knoweth it to bee true. I pray
GOD neuer worfe newes come
either to *Court*, or *Countrie*, and all *good people*
say, Amen.

You long (I know) to heare the cause, and
manner of his death, whose life and doings were
so infamous; and many (I doubt not) will thinke,
(and probable too) that it should bee in reason
some strange, and violent death, that is befallne
him, that was so monstrous and immoderate in
all his proceedings; and that either in the fire,
water, or ayre, that so troubled the earth while
he liued vpon it. The verie truth I will tell

you (for pitie it were to belie the dead) from point to point, without altering / so much as a pinnes point, as neere as my memorie will giue me leaue; and therefore listen.

Many are the reports scattered abroad of both (as commonly in such great accidents is accustomed) and all false. Some say hee was taken by the Spaniards, and burnt in the *Groyne*, and they that report so, say that hee brought the cause thereof from hence with him, not for religion, but some other causes that now I omit. Some, that he was hanged by his owne companie at *Lisbone* for a mutinie, which was verie likelie to haue been true also, that euer was giuen to factions and mutinies, while he liued here. Some, that comming thence, hauing before ouerdronke himselfe with the hot wines of these Countries (which he could not but loue wel, being so feldome sober for the most part as he was) he died of a surfet, and was throwne ouer boord, & so was double drowned, both within and without. Some, that riding in his visitation, his horse stumpled, and he brake his necke: which other some say, was in some other fort, as that hee wandring to that purpose in the manner of a *Gipson*, for that he would not bee knowne, was taken, and trustt vp for a roge, and that onelie knowne to his companions. Indeede, I denie

not, anie one of these happes were likelie enough to haue befallne him, and not without his iust deferts : and most men say, it was well enough, which way soeuer of these hee ended, and worfe (if worfe might bee). Howbeit, it was not that so well, as they do ween for, / (being perhappes referued for his two sonnes hereafter) but neither better nor worfe than I will tell you.

Martin Iunior his tonne, who knoweth the truth as no man better, yet loath to haue it published, for that it toucheth his, and his friends credite verie neerlie ; seeketh to shadowe it, with other *some-saies* : and that you may knowe him to be no bastard, (though perhappes yet base begotten, for euen at this *Age* he doubteth who *was his Father*, and therefore must we take him to bee *terræ filius*) not so much as one word true. (Martin Iu. in conclus.).

Some saie (quoth he) *that he died at the Groyne in seruice of her Maiestie and his Countrie.* But what faith *Martin Senior* his sonne and Martin Senior in censure. *heire, and this mans brother to that ?* *He die at the Groyne : nay heele be hanged, ere he die there.* Loe *Martin Iunior*, your bigger brother (besides the reuerend remembrance of his deare Father) giues ye the flat lie ; for that he died not there. And no maruaile. For he neuer liued in the seruice of her Maiestie, and therefore

who wil beleeeue he died in it? He neuer carried so good a mind to his *Prince and Countrie*, faithfullie to fight for it, that would so spitefullie write against it, and seeke so wickedlie to vndermine it; whose ouerthrowe he fought (in his kinde) at home as hotlie, with his shot of inke & paper, as the master of the *Groyne* did abroad, with his of powder and pellet. And therefore say no more so (*Pettie Martin*) no man will beleeeue it: neither haue *Those others* you talke / of (*The man in the moone* belike, and the carter of Charles waine) *any iust Motiues, inducing them to be of that minde.* Indeede there died many an honefter man, and much more profitable members of the Common wealth (the greater though our grief yet their glorie that valiantlie triumphed ouer their cowardlie enemies, and constantly rendred their liues in their *Princes & countries seruice*, which none of you all will euer either liue or dye in); and if *Martin* your father & you two *Martins* his sonnes, and your mates, had excused them; it had been a great good turne, both for the *Prince and countrie*; especially there, where one hostile State might haue plaied vpon another, and so a good riddance made of both together.

After this, as knowing himselfe how ridiculous a supposse that is, he requireth in scorne, of his

Martin Iu.
in Thes. in
the conclus.

Nunkaes the B. B. (see how like the old Ape this young Monkey pattereth) *whether they haue not clofelie murdered the Gentleman in some of their Prisons and strangled him,* knowing him to haue kept himselfe farre enough from their fingers, as these youthes themselves minding to be neither valiant *Martins* (though they like lustie *Martins* talke so much of venturing their liues in the quarrel, & vaunt themselves to bee *the best subieets of the Realme,* not constant confessors, though they bragge so much of the goodnes of their *cause,* which they glorioullie guild with the *flaunting* phrase of *sinceritie,* and *damne others* to the deepe pit of hell for not aduancing it) doo, and wil doo, I warrant them, (and they / be not caught in the snatch against their will) for feare of a *Lambathisme*; which of all things in the world they cannot abide.

Martin Iu.
in Thes.

I Martin dares
not land in
his likenes at
Lambeth
staiers.

Howbeit pretie youth, I must needs confesse the Tippet you talke of (as il as he loues them) was verie due vnto thē (though a much meaner man, than any of those might haue fitted his neck withall) and you his sonne & your faire brother withall, as good a gentleman as he, may liue to enioy it, and that as your right by course of lawe, being a portion of the inheritance, that your father left vnto you. But it

seemeth your father was not borne vnto it, for that he died not possessed of it (*the more is the pittie*) but purchafed it since, belike by his owne penie.

Or haue you not giuen him (quoth *Martin* *the Medium*) an Italian figge? no no
 Martin Iu. in Thes. *Matt.* That's a Machiuillian tricke; and some of your mates are better acquainted with it. Marie for al forts of Figges I will not sweare, let them enquire it; for *Martin* was a great surfeter.

Or haue you not choaked him with a fat Prebend or two? Much les good Sir, that were a death for an honest man; neither is there any one of all your crue, that would not be glad to die that death: but it will not be, except you will be enfald in a hempen whood, (for you loue neither filke nor miniuer) and of that condition (yong *Martin*) I dare assure thee fowre; and thy elder brother (as reason is) double the number, for double fees. But / to leaue thy flim flam tales, and loytering lies (that canst doo no other if a man should hang thee) the trueth is this; which my little *Martin* knoweth as well as I, and you that are old *Martins* friends, report it of my word; for it is as true as steele.

After that old *Martin*, hauing taken a most

desperate cause in hand, as the troubling of the state, and overthrowe of the Church, (both which attempts at once, *Alexander the Copper Smith*, that did *Paule so much harme*, would neuer haue aduentured; nor *Herostratus*, that burned *Dianas* temple, by many degrees came neere vnto) and being therefore (and well worthie) fundrie waies verie curstlie handled; as first drie beaten, & therby his bones broken, then whipt that made him winse, then wormd and launced, that he tooke verie grievoufflie, to be made a *Maygame* vpon the *Stage*, and so bangd, both with prose and rime on euerie side, as he knewe not which way to turne himselfe, and at length cleane *Marre-martin*.
Marde: the grieffe whereof vext him out of all crie; and that if he were taken, it was to be feared he should be made a Bishop (of the fields) which name he neuer loued, and to weare a tippet, that he euer detested; but especiallie being drawne so drie (so as he could say no more,) whereby his radicall moisture *Martin In. in conclus.*
 began to faile him, and his vitall powers in such sort to decaie, as he saw that he could not long continue; but especiallie, that his labours being so great, tooke none effect, but was / termed, by some a *Vice*, by some a *Viper*, by some a *Scismaticque*, by some a *Traitor*: and that euerie stage Plaier

The true manner of old Martins death.

T. C. A whip for an Ape. The Theater.

made a iest of him, and put him cleane out of countenance, yea his owne familiars disdained to acknowledge him, and so had both friends and foes, both good & bad, euen the whole realme (saue a few of his faction) that cried out shame vpon him (hauing besides of olde as manie defeases as an horse both H Hs and P Pss that had time out of minde posselt him, albeit he bare it out long with a lustie courage): the old gentleman began at the length, (being discouraged in his courses) to droope (as forrowe and shame tameth both man and beaft) and to mislike himselfe (for he termeth himselfe *vnwise*, that is to say, a *Noddie* *for medling with it*) and through meere mellancholie fell into a feauer (*lurdaine*) whereby hee grewe so costiuie, *as nothing came from him in three or foure moneths space*. And so hauing taken his bedde, he sent for his Phisitions, (whereof hee had some choyce) that knewe verie well the constitution of his bodie, (though not so fit to see into a water) who albeit at the first touch of the pulse, that went verie disfordredly, perceiued that he was past cure: yet loath to loose so profitable a member to their commencing common wealth, they ministred to him a potion, (*for pilles he could swallow downe none*) whereby as it falleth out

This Period Martin is long, but it containeth great store of necessarie matter, and therefore yon must beare with it.

Martin lu. in Thes. In the Proeme. In conclus.

Martin costiuie.

Martins Phisitions.

with such as are long bownd, he voyded certaine vncertaine and *imperfect Articles for a farewell to Booke making*: but afterwards (when they perceiued that the force thereof wrought so stronglie vpon him, as that it *purged away all the conscience, wit, and honestie* he had) and that *Purgarentur ea, quæ purgari non oportuit* (a deadlie figne, grounded vpon an vndoubted *maxime* of their Phisick) they came vnto him, & with teares in their eyes, told him that there was no way with him but one; and therefore wisht him to set his worldlie affaires in order, that no controuerfie might growe amongst his, after he was gone.

Wherewith *Martin*, fetching a deepe sigh; *Nay* (*quoth he*) do what I will, I may not hope for that; vnlikelie it is, that I should make peace after my death, that did naught els but make bate while I was aliue.

And withall, calling his sonnes (these two scape-thrifts) to him, who like a couple of good and vertuous Babes stood grinning all the while, as glad they should enioye their fathers Patrimonie, and bee chiefe *Martins* them selues: and wringing the elder by the hande, with another great sigh, said to them as followeth.

Oh my sonnes: I see my doings, and my

course misliked of many, both the good, and the bad; though also I haue fauourers of both sorts (marie verie fewe of the good indeede). *The Bishops and their traine, though they stumble at the cause; yet especially mislike my manner of writing. Those whom foolishly men call Puritanes, like the matter I haue handled; but the forme they cannot brooke: so that herein, I haue them both for mine aduersaries. And vnwise I was, I confesse, to vndertake the matter. And not onelie that, but (which much more grieueth mee) I perceiue that euerie stage plaier, if he play the foole but two houres together, hath somewhat for his labour: and I that haue taken as great paines, as the veriest foole of them, haue trauailed with my toyes, now these two yeares, and gained nothing, faue that I haue gotten many thousand eye witnesses of my witles and pitifull conceites, and am euerie where noted for an ignominious foole and disguised Ass.*

I had thought that my works sauiced with those iests would haue had both speedier acesse to the greater States, and better successe with the common people; for the humors of men in these daies, especiallie those that are in any place are giuen thereto.

Martins
oratiō at his
death to his
two sonnes.

Martin Iu. in
Thes. In the
Proēme.
His fathers
own words.

The causes
of old Martins
sicknes,
sorrow, and
shame.

Martin Iu. in
conclus.
Martin senior
in worke for C.
The great
states behold
ing to Mar.

But sure I was deceiued: The one, that think their graue heads cannot be moued to weightie matters but by iests. are wise, and like of no such foole-
 ries: & the other, now wearie of our
 state mirth, that for a penie, may haue
 farre better by oddes at the Theater and Curtaine,
 and any blind playing house euerie day.

These things, with other which I wil keepe
 to my selfe, that more neerely touch my conceite
 (for my conscience alas is purged and gone) to
 tell you the plaine trueth, haue broken my heart,
 and I am now no man of this world; Martin feared a shrewd turne.
 which I must tell you in counsell, I take
 in good part, for that in verie deed,
 I feared a worfe turne: that if you my sonnes
 take not the better heed, may happe befall you.

And though I can scarce speake any more:
 yet will I straine my selfe, to vse a fewe words
 vnto you / (for that none but you & our friends
 be here) which receiue from me with good
 regard, as you tender the stuffing of your doublet
 collar, being your fathers last farewell; that may
 doo you good, if you haue the wit, or grace
 (which I much doubt) to marke them well.

Three things there are (my sonnes) that were
 my bane, and whereby (which griueth
 me most of al) I did greatest hurt Three causes of Martins death.
 to the cause I vndertooke, and most
 griuoullie offended, both God, and the world.

The first was my *foolerie*; vnfit (in truth) for the matter I handled. For though

i.
Foolerie. I knowe iesting is lawfull *euen in the greatest matters, and that the Lord is the author both of mirth and grauitie*, yet after

Martin senior
in work for C. that some of our companions had dealt fagelie in the cause, and gained good credite with some of some sort; in lept I (like a wood-cocke I must confesse) with twatling tales of *Sir Iefries Aletub; and of Ganmer Gurtons needle; and of beefe and brues; and rubbing of boules; and cushins, and liuerie coates; and leaden shooing hornes, and wooden daggers, and coxecombes, and such like trumperies; with my fond phrases of Parsons, Fukars, and Currats, Confocation house, Paltripolitanes: so, ho, how, ha; ha, he; Tse, Tse, Tse: whoop and hallowe: fleering, leering, jeering; and such paltrie peering* (that I am now ashamed to talke of) *in my Epistle: and in my worke for Cooper, Py, hy, he, hold my cloake some bodie: I will so bumseage him; and the foolish tales of the King of Maie at Hansteede; and | the boy with the red cappe there: and such other twittle twattles;* that indeede I had learned in Alehouses, and at the Theater of Lanam and his fellowes; and in one houre ouerthrewe, what the wiser fort had been working, and with heaue and shooue, had reared vp and

The quint-
essence of
Martins wit.

set on end, many yeares before. And therefore my sonnes beware of that. The woodden dagger may not bee worne at the backe, where *S. Paules* sword, hangs by the side : neither can he well finde fault with the *corner cap* ; that weareth the furd night cappe on his head, as I did. These gambols (my sonnes) are imple-
 ments for the Stage, and besecme letters, and Plaiers, but are not fit for *Church plotters, nor common wealth casters*, such as wee are : which I must now confesse was one of my foule errors. And therefore (my good sonnes) auoide it, as you tender the seruice you haue in hand ; and hope one day, to sit aloft in your long wished for Consistorie, amongst your lay Lordings, which your father hath lost for euer, through his foolerie.

Martin mard
all with his
foolerie.

Martins ward-
rop, a wood-
den dagger &
furd night
cap.

The next meanes of my miserie, was my *Ribaudrie*. An homelie terme (speciallic of my selfe) but it is now no time to dissemble ; and I wil conceale nothing, that may tend to your instruction ; whom I would faine bring to some wit & grace, if it might be, which I could neuer yet doo. And herein I must confesse, I called them, *Asses* and *Dunces* that I knewe farre better schollers than my selfe. I noted small faults in them, as

^{2.}
Ribaudrie.

Old Martin
throughout
all his workes.

bowling and / by my faith, and such other trifles : and knew farre greater in my selfe, and my purest brethren. Wherein, my part (I confesse) had been, first priuatelie to haue warned them : whereas now, I haue both broken the rule of the Gospell, and giuen the enemies cause to speake euill of the Gospell, which I cannot denie, they foundly preach. I haue most intemperatly, railed againt them, with most shamefull and vnseemlie termes, as *Swinish, and Antichristian rable, proude, popish, presumptuous, prophane, paltrie, pestilent, and pernicious Prelates, wainscot faces, Doltes, Affes, Beastes, Patches, knaues, kait[i]ues, lewd swaggies, ambitious wretches,* and many other like most filthie phrases, which now griueth me to the very heart to thinke of, fitter (I confesse) for *Bedlem*, than for our pretended puritie. Wherein, I haue not spared (the more knaue I) (and with that he strake himselfe on the breast) such as her Maiestie hath made speciall choise of, for her Counsell ; whereby also, I hindered our cause more at that time, than I did foresee : and therein to be plaine, I shewed my selfe the greatest Assie of all. Againe (which worfe was) manie of them I slandered againt mine owne knowledge ; & thought it enough, if I might but deuise

Martin Sen.
in his Pistle.

The flower of
Martins sweet
phrases.

Martin now
seeth himselfe
in his owne
glasse.

A Macheutlian
tricke of the
Martinists yet

againſt them the vileſt things of the world, to bring them in hatred with the credulous multitude: (a diueliſh tricke, my ſonnes, which I learned in Machi[a]uell, but take heede of it, for it asketh vengeance). As ſome to be Papiſts, whom I knew to be ſound Proteſtants: ſome to fauour the Spaniards, who I knewe deteſted them: Some to bee traitors, who my conſcience tolde me were good ſubieſts: yea (if I ſhould ſpeake the truth and ſhame the diuell) farre better than my ſelfe: whereby what I loſt, you may conſider of; but gained naught els, ſaue that, which commonlie liers doo; which was, when I ſpake the trueth, no man would beleue me, no not the verieſt kennell raker, nor vileſt rascal that was in a countrie, except hee were of our crue; of which fort indeede, wee haue no ſmall ſtore. But ſonnes, let theſe fewe words ſerue herein: for I am wearie of this rehearfall, that hath been the verie knife to cut my throte: and therefore (and you bee wiſe) ſee that no ſuch ſharpe ſtuffe, doo paſſe your weefel. And the beſt (when all is done) is to mend our ſelues; that the Lord knoweth haue the greateſt need thereof, euen of all others, the beſt of vs, be they neuer ſo bad.

in practise.
Old Martin in
his Piſtle, &c.

The greateſt
part of Mar-
tins thousand
are ſuch.

Martin Ju.
in Theſ.
In the proëme
old Martins
owne words.

The third, and last meanes that hath brought me to my last end, was worst of all ;
3. Blasphemie. and that was (woe is mee therefore) my *Blasphemie*. For beeing once entered into the *vicelike* vaine of *foolerie* ; and making no respect of men : I was caried most wickedlie, like a wretch as I was, in a scorne against the *Sainets* of GOD, the Scripture of GOD, and GOD himselve. I called my owne mates, *Sainets* ; and his *Sainets*
In his holy Pistle. *Sirs* : wherein I spared, neither *Dauid*, nor *Peter*, nor *Paule*, no nor the blessed mother of Christ her selfe : oh / vile varlet that I was, (and therewith he whimpered and put finger in the eye, which was some signe of grace) whom the Spirit of God himselve said, speaking within
Martin mocks the Sainets. Preferreth his owne Sainets. her, *that all generations should still call blessed*. For she is blessed, and a glorious Sainct : and I a shamefull wretch, and most miserable miscreant. Yea the Scriptures themselues, I made a mocke of : for to a text of *S. Peter*, I tacked on a blind iest, of the *Bishop of Rochesters benefice* : and made a fooles motley of it, like a prophane & blasphemous kaitife as I
Iesteth with the Scriptures. In his Lucian-like Pistle. was : whereby I mooued all sorts of people, that professed any religion, to detest & condemne me for a most manifest *Atheist* : of which humour, I feare, many of our hottest fauorites be.

But let that rest: and let them looke to it themselves, and others, whom it concernes: and to end with you, of whom I haue greatest care (being the liuelie image of my selfe whom I must leaue behinde me that may continue the memorie of our house): this is the short and the long, and the somme of all. Auoide these three rockes, whereon your father hath made his shipwracke: *Foolerie*, *Ribaudrie*, and *Blasphemie*. Be quiet at home; wee haue troubles enough abroad. It is no time now to play the fooles: wise mens heads are occupied Wise men indeed care for no fooles. about great matters, & they haue better meanes to make them merie. And touching the matter you strue for, take heede what you do: you shoot at Church liuings; you hope to haue the spoyle. See what hath / come Martins mark. by it in *Scotland*: For see what will become of it here; forget not the last partition. *Omnia in aduersum spestantia, nulla retrorsum.* Remember the shredde that fall into the Tailors hell, neuer come backe to couer your backe. (I meane the clawes of our rauinous brethren.) If you play the goose, and lend them a fether to fether their shaft withall, they will shoot you through: and then will you creake out Martin plaies the goose. too late, as he did, *Hei mihi quod pro-prijs pennis pereo.* And so will your sonnes both,

like a couple of goofecaps, (if you looke not to it) as your father did, with your own goose quil. Let thē once cut a helme for their hatchet, but of a braunch of you, and they will cut downe all the wood handsmooth : for the which you can blame nothing, but the foolish handle. The Ægle, watcheth for Iacke dawes, till he haue
Martin like
Iacke dawes. broken the shell, that he maie runne away with the kernell. So as, though they perfwade you to chatter like Pies, yet they wil make right Iacke dawes of you. They will praise you, as the *Fox* did the foolish *Crow* : and call you faire birds, as white as the driuen snowe, and make you open your mouth to sing, after their pipe, that they may deceiue you of the meate, you haue in your mouth. And when they once haue it, they wil then fay to you, *Nec vocem (stulte) nec mentem habes.* That is, (*Martin*) you have plaid the foole for us, and
A true Peri-
phrasis of
Martin. you shall haue a fooles reward : that is, a flap with a foxe taile : and then shall you be as verie dogbolts, as now the other are dunces, with / them. They will commend you to the skies, as the *Woolfe* did the *Conie*, and the *Ramme* ; and fay to you, O you are no rauenuous beasts ; you content your selues with grasse ; you eate no flesh ; you feed, and clothe others : but at the last, he will eate you both (quoth *Reinold*

the Foxe, who is mine author). For his two
 fonnes are; *Emptie bellie*, and *Neuer be full*, and
 him selfe is called *Deuoure all*. To
 conclude, (for it is now no time to Martin the
 Father and his
 two yonglings.
 fiddle out fables, though it bee the
 fitteft learning for your capacities). The beastes
 you hunt withall, muft haue all. And this will
 bee the end of all, after your hot hunting; *Socij
 hoc audito abierunt triftes non aufi mutire contra
 lupos*. And fo I wil end: for thefe are the
 things, that haue ended me.

And therewithal, lifting vp himfelfe on his
 pillowe, he commanded the elder *Martin*, to go
 into his studie, and to fetch his Will,
 that lay fealed in his defke, and bound A fit Label
 for a
 Libeller.
 faft with an hempen ftring: which when
 he had brought, he commanded to be broken vp,
 & to be read in their hearing; which was as
 followeth.

After he had begun with the vfuall file; next
 touching his bodie, (for it should feeme Martins
 Will.
 he had forgotten his foule: for the
 partie that heard it told me, he heard no word of
 it) he would, should not be buried in any *Church*,
 (efpeciallie *Cathedrall*, which euer he The place of
 his buriall.
 detefted) *Chappell*, nor *Churchyard*; for
 that they had been prophaned with fuperftition:
 but in fome barne, outhoufe or field, (yea rather /

then faile dunghill) where their prime prophecy-
ings had been vsed; without bell, pompe, or any
solemnitie; faue that his friends should mourne for
him in gownes, and whoods, of a bright yellowe;

the whoods made of a straunge fashion, for no
The manner of his buriall. ordinary thing contented him (belike
Mourning with a crest after *Hoydens cut*) and
Apparel. Minstrells going before him; wherein
Martins hee would haue a Hornpipe at any hand,
Musicke.

because he loued that instrument aboue measure:
the rest he referred to their discretion; but a
Rebuke, and a Shame, in my opinion, were the fittest
fiddles for him. Minister he would haue none to
burie him, but his sonne, or some one of his lay
brethren, to tumble him into the pit. He would
not be laid East, and West, (for hee euer went

His manner of lying. against the haire) but North, and South:
I think because *ab Aquilone omne malum*;
and the South wind euer brings corruption with it:

Graue. tombe he would haue none, (for feare
belike that his disciples finding the
monumēt, would commit some Idolatrie to it) nor

Inscription. *Epitaph* vpon his graue, but on some
post, or tree, not farre from it, he would
haue onelie engrauen;

M. M. M.

Whereby his sonnes say, he meant;

Memoriæ Martini magni.

But I thinke rather, this ;

Monstrum Mundi Martinus.

This / being thus prouided for, afterwards en-
fued his bequestes, in manner and forme following.

Imprimis, I giue and bequeath, to *Martin Senior*,
my eldest sonne, and *Martin Iunior*, my younger
sonne, ioyntlie, al my knauerie, full and
whole, together with my Ribaudrie,
with my two Manners, of lying, and
slandering, annexed thereunto, to be
equallie diuided betwixt them: and for
want of heires of their bodies, vnlaw-
fullie begotten (or els in this land they are not
inheritable) to my heires at large, of the house of
Martinisme: requiring them to vse it more wifelie,
and in other cafes than I did.

Item, all my foolerie I bequeath to my good
friend Lanam; and his consort, of whom I first
had it: which though it bee now out-
worne and stale, and farre inferiour to
his, yet to him it belongeth of right,
and may serue (perhappes) for yong beginners,
if it be newe varnished.

Item, my scolding and rayling, I bequeath to
my deare Sister, Dame Lawson, and
to her good goffips, of the houshold
of *Martinisme*, & to their heires female for
euer.

Martins
Legacies.

1.
His Knauerie
and Ribaudry
His two
Manners of
lying and
slandering.

2.
His Foolerie.
Lanam look
to your
Legacie.

3.
His scolding
and rayling.

Item, to my zealous brother Wig, I bequeath the Vicarege of *S. Fooles*; And for that I could neuer abide non residents, he shall bee resident therein, during his life; the Patronage thereof, alwaies referued to my two Sonnes. Prouided alwaie, that none shall have it but a *Martiniſt*; and he not to be admit/ed by any Biſhop, but by the lay *Martiniſts* of the ſame Pariſh: wherein I will haue no difference to be made, betwixt the verieſt foole, and wiſeſt man; but all men ſhall haue their voyces indifferentlie; becauſe it is a matter that concerneth al, and euerie one particulerlie, of that familie.

Item, I bequeath to my deare coſen *Pag.* my cradle, ſuadling cloutes, and caſt linnen; for that I heare, he is like to prooue a father of manie children, whom I doubt not one day he will make all *Martiniſts*.

Item, I bequeath to Greenwood, Browne, and Barrow, my good friends, my parrock of ground, lying on the North ſide of London, and abutting vppon three high waies, wherevpon ſtandeth a Cottage, built triangle wiſe, with the appurtenances; onelie for the terme of their three liues; referuing the reuerſion thereof, to my two ſonnes, and the heires of their bodies as before, and for want

4.
His Vicarege
of S. Fooles.
A good
prouiſo.

5.
His Cradle.

6.
His houſe
by London.

Inheritance
to the
Martinists.

thereof, to my heires at large, of the familie of *Martinists* for euer.

Item, I bequeath to my lay brethren, my works of Machiuell, with my marginall notes, and scholies therevpon; wishing them to peruse, and mark them well, being the verie Thalmud, and Alcoran of all our *Martinisme*.

^{7.}
His workes of
Machiuell.

Item, I bequeath to all the friends and fauourers of that faction, for a gentle remembrance, a Ring; wherein shall be engrauen, on the inside; *Nitimur inuetitum*: and on the outside, *Stultorum plena sunt omnia*; wherein I will haue Waldgraue the Printer, and Cliffe the godlie Cobler, especiallie to bee remembered.

^{8.}
Rings for
remembrance.

Item, I bequeath all my plots, and modells, that I haue drawne, of Churches, & Common weales, (a matter of great importance) to the number of twelue, for euerie moneth of the yeare one, both for the one and the other, to our chiefe builders, (you knowe their names) to dispose of at their pleasure.

^{9.}
His plots
and modells.

Item, touching my Wardrop, I bequeath al my apparell, equallie to bee distributed betwixt my two sonnes: prouided, that my eldest sonne shall haue my best sute; as Coate, whood, Coxecombe, and bable, and all the rest futable thereunto.

^{10.}
His
Wardrop.

Last of all, I giue and bequeath my affections

to Bridewell ; my fenfes to Bedlem ; my condition
 to Newgate ; my heart to the beastes
^{11.}
 His Entralls. my bowells to the birds ; and my bodie a
 the difcretion of my ouerseers : that is, (I fay
 neither in Church, Churchyard, nor Chappell o
 ease, nor any place appoynted by order, for tha
 purpose.

The rest of all my goods, and Chattels, no
 before bequeathed, especiallie my im
^{12.}
 His goods. perfect works, and wast papers, I giu
 and bequeath to my two *Martins*, whom ioynthly
 I make my exequutors, and I appoynt my especial
 good friends *Prichard* and *Penrie* to bee mine
^{His}
 ouerseers. ouerseers ; and to each of them an Ad
 uoufon : To the former of small *Witam*
 and to the other of little *Brainford*, now in the
 possession / of *Pag.* and *Wig.* for he hath a plu
 ralitie : referuing the Patronages, and with the
 conditions as aboue.

And for that I knowe the *Ciuiilians* are not my
 friends ; for in my foolerie I called them
^{The prouing}
^{of his Will.} *See-villaines*, (which was foolishlie done
 of me, for they might see vs, as well as others ;
 and that I shal hardlie haue any thing proued a
 their hands ; and my will being a prerogatiue case
 for that my doings are disperfed ouer the whole
 land, will hardlie passe with such expedition, as is
 conuenient : let my exequutors performe the lega-

cies, & let them proue it, or disproue it, at their pleafure. For you may liue to fee the day, (if you handle your matters wifelie) which day I hoped my felfe to fee, when all willes fhall depend of your willes, and come to be proued in your Confiftorie.

Witnesses P. T. B. E. M. F. G. K.

Witnesses.

Copia vera.

This being done; it was not halfe an houre, but he began to faint: and turning about on his left fide, hee belked twife: and as my friend *Pasquin* reporteth verie truelie, the third time he belked out his breath. The Phifitians, for that they doubted of his difeafe, though they knewe he wanted no imperfections, would needes haue him cut vp, where they found a wonderfull corrupt carcafe.

Martins
death.

His
Anatomic.

His Heart, great, yet hollowe; (as before manie geffed) efpeciallie to the peace of the Church, and quiet of the State. His Lungs, huge and made to prate. His Spleen large, that made him fo gamefome. His Gall, wonderfullie ouerflowen with choller, that made him fo teftie, & waiward withall. His Stomacke, full of groffe and falt humors, that procured him that fame *Caninum appetitum*, that he had, and vnquenchable defire, to deuoure all. His Entrailes

His Heart.

Lungs.
Spleene.
Gall.
Stomacke.
Entrailes.
Tongue.

full of filth, notwithstanding he had vttered so much before (marie of late daies indeede, as you heard, he voided nothing). I passe ouer the rest, whereof there was not one good part, but all disordered (as hee shewed himselfe alieue) and cleane rotten. I had forgotten his Tongue, which was wonderfullie swolne in his mouth ; I thinke by reason of his blasphemie.

But when they came to open the Head, (a
 Head. straunge case) they found no crumme
 of braine within it. Wherefore hauing
 bestowed his bowells in a ditch, (for they might
 not carie them farther from the place) and filled
 Spicing. vp his hungrie bellie (that could neuer
 be full, while he was alieue) with coale
 dust ; for spice they would not bestowe, (his
 carrion being not worth it) and sawe dust they
 could haue none : / They wrapt him in a blanket,
 (like a dogge to bee canuafde) for that all others
 are lapped in sheetes, (and he loued euer
 Shrude. to be singuler) and so threwe him
 vnder board.

The next night after (for the horrible stinke
 thereof, because his bodie was so cor-
 His Buriall. rupt) and for that he durst not in his
 life time bee seene by day, being a night bird ;
 they carried him forth in the darke ; and by
 reason he died excommunicate, and they might not

therefore burie him in Christian buriall, and his will was not to come there in anie wise ; they brought him vnawares to a dunghill, taking it for a tumpe, since a Tombe ^{Mar. grave} might not be had, and there cast him in.

And so, if any man will knowe where *Martin* lies ; let him vnderstand, that he is endunged in the field of *Confusion* : enditched in the pit of *Perdition* : and cast ouer with the dirt of *Derision* : and there lieth he ; and so I leaue him, with this *Catastrophe*.

*Sic pereant omnes
Martini & Martinistæ.*

And this is the very truth of old *Martins death*, which if the young *Martins*, or any *Martinist* of them all denie ; I cast him here my Mitten vpon the quarrell.

The / true Copie of such Epitaphs
as were made by old *Martins* fa-
uorites, and others for him.

*Tell out thou earth, and ye two lights of heauen ;
Ye Graces three, and Elements foure on hie :
Ye senses fve, fixe song noates ; Sciences seauen,
Eight parts of speach, and Muses nine mourne by :
Weepe our tenne Tribes, with seētē tenne times
eleuen :
Ring out thy Noone, (O twelue a Clocke) and crie.*

*But chiefly waile our orders foure and twentie,
Martin is dead, our Master deere and deintie.*

Grege Martiniſtarum.

*Now Martin's dead, the tipe of all our hope :
And that our building leanes, and has a ſlope :
If men might hang, when they haue luſt thereto,
I knowe for my part, what I would ſtreight doo.*

q. Pen.

*Art dead Old Martin? farewell then our ſchooles,
Martins thy ſonnes, are but two paltrie fooles.*

q. Pri.

*Adieu both naule and bristles, now for euer ;
The ſhoe and ſoale (ah woe is me) muſt ſeuer.
Bewaile mine Aule, thy ſharpeſt point is gone.
My bristles broke, and I am left alone.
Farewell old ſhoes, thombe ſtall, and clouting lether,
Martin is done, and we vndone together.*

q. Cliffe the godlie Cobler.

*Away | with ſilke, for I will mourne in ſack,
Martin is dead, our newe ſeēt goes to wrack.
Come goſſips mine, put finger in the eie ;
He, made vs laugh, but now muſt make vs crie.*

q. Dame Law.

*My hope once was my old ſhoes ſhould be ſticht,
My thumbes ygilt, thai were before bepitcht,*

*Now Martins gon, and laid full deepe in ground ;
My gentries loft before it could be found.*

q. Newman the Cobler.

Sundrie other Epitaphs his friends haue made for him, but they runne secretlie amongst them, & none may see them, but such as are of that famelie. But these that folow are framed by some frends of theirs that are yet vnknowne, but wish to be better acquainted with them.

*Yee Martin beasts, bewaile this wofull hap ;
Both Martin Apes, and dronken Martins all ;
Martin your mast, alas hath caught a clap,
And Martinisme, with him, is like to fall.*

q. R. M.

*Farewell old Martin, and three Ms with thee ;
Mirth, Madnesse, Mischiefe, in the highest degree.*

q. R. C.

*Thou didst reprooue me, for my doggs of late ;
Thy selfe being worse, than any Curre I keepe.
My dogges bite none, but where they iustlie hate :
Thou those, that neuer hurt thee, bitst most deepe.
But | hadst thou liu'd, my doggs had hunted thee,
Now thou art dead, all carrion they aoo flee.*

q. D. K.

*Lament you fooles, ye vices make your moane,
 Yee Ribaulds, railers, and yee lying lads :
 Yee Scismatiques, and Seētaries, each one :
 Yee Malcontents, and eke ye mutinous fwads :
 Yee Machiuelifts, Atheifts, and each mischieuous head
 Bewaile, for Martin your great Captaine's dead.*

q. N. N.

*Ha, he, tse, tse, py, hy, see fortunes wheeles,
 So how, Mad Martin hath turnde vp his heeles.*

q. N. L.

*London lament, the East, that sticks on sand :
 The West, that stands before the statelie hall :
 The North, the boure, thats bound with triple band.
 The South, where some at Watring catch a fall,
 Newgate, and Bedlem, Clinke, and Bridewell bray,
 And ye Crowes crie, for yee haue lost your praye.*

q. R. R.

You saie, that Martin at the Groyne was mard :

It was not so, as I for trueth haue hard.

But whether so, or no, it is all one ;

A great good turne so bad a beast is gone.

q. W. T.

Martin the great, what ? rayler, foole, or lier ?

*Is dead. How ? Dround, or burnt, or hangt
 was he ?*

*No, these are kept for his eld'st scurvie squire
And yonger brat ; as you may shortlie see.*

q. T. L.

*Mar / tin denide that Christ went downe to hell ;
Yet he himselfe is thether now descended.
Then did he more, than Christ (belike) could well :
But all this doubt shall in this sort be ended :
Christ did descend, and did returne thence too,
Which he cannot, and therefore lesse can doo.*

S. I.

The lamentation of the
Salt-peeter man.

*Martin I would, long since, thou hadst been dead,
And thy two sonnes faire buried close by thee :
Then had I not by thy faire words been led
To this foule place, that now is happened me :
But were I out ; ere shackles I would shake,
Of all your bones gunpowder would I make.*

The Authors.

Epitaph.

Hic iacet, vt pinus,
Nec Cæsar, nec Ninus,
Nec magnus Godwinus,
Nec Petrus, nec Linus,
Nec plus, nec minus,

Quam clandestinus,
 Miser ille Martinus,
 Videte finguli.

O / vos Martinistæ
 Et vos Brounistæ,
 Et Famililouistæ,
 Et Anabaptistæ,
 Et omnes sectistæ,
 Et Machiuelistæ,
 Et Atheistæ,
 Quorum dux fuit iste,
 Lugete finguli.

At gens Anglorum,
 Præsertim verorum,
 Nec non, qui morum,
 Estis bonorum,
 Inimici horum,
 Vt est decorum,
 Per omne forum,
 In sæcula sæculorum,
 Gaudete finguli.

FINIS.

Qd. MARPHOREVS.

The / conclusion to the two *young Martins*.

And now pretie youthes, that your Father's funerals are ended, we shal haue some nugifriulous leasure to talke with you ; which shall bee, Martin shall not want Antagonists. doubt you not, with speed conuenient.

For as there want not desperate Dicks amongst you, to write, and (if opportunity serued) no doubt to work any thing, be it neuer so mischieuous : so are there, you shall well knowe it, some *Scæuolas* that haue vowed by all lawfull meanes, to remoue, such proude and pestilent *Porfennaes*, as you, and your mates are, from the desperate seege of our walls. In the meane space, that you may continue your fathers sweet memorie, and good credit, amongst vs ; play still the desperate and shameles Swadds as you haue begonn ; for you couch your Coddheads ; and your paper cannot blush, nor your selues neither, if you durst shew your faces, being past grace.

Onely, one pretie grace you haue, (speciallie you *Sir Martin the More K.*) that if any Martins chiefe grace. man anger you (as some did of late, and more doubt you not, will a little better) your Asses heeles, are vp streight, and you winse, as if you had a swarme of Bees Martin learns to climbe gibbets. behinde you, and you skip vp streight to the top of some gibbett ; where indeed you may

be bold (being all tenements belonging to your chiefe mansion house) and in the name of another, you play the parte of your owne proper person, which is (as your other brother tels you) as if you should be taken by the Constable, for cutting of a purse ; you would by and by crie out, and saie to him ; O Sir your nose fitts not right on your / face, which, albeit, it be a pretie theeuish grace ;

Two foolish
tricks of
Martin.

yet you vse that so like a foole to, as it looseth the grace, that (for want of better grace) otherwise it might haue had. For first, like *Wil Sommers*, when you knowe not who bobd you, you strike him that first comes in your foolish head. You are so afraide of *Sarum*, that you ween (like a woodcock) euerie thing that girds you comes from thence, for that there first began your bane. And then like a Noddie, because one

The whip for
the ass.

saith *that your workes should passe the waie of all wast writings*, you giue him his owne worde againe, and make him *Groome* of a close stoole, which office if he had (but he leaueth it to such cleanlie mates as your nowne good selfe) the fees I dare say for him, (*Martin*) should be yours. And because hee tells you of the gallowes, that both you deserue, & cannot but befall you : you come in with the same againe ; which shewes you to be but a doltish dunce, and make vs a speach fitting your owne selfe.

But Sirra, see you learne your lesson perfectlie, and haue it without booke *ad unguem*, when it may stand you in steede, that when you come to your climbing, that is vp *Newgate*, vp *Hurdle*, vp *Holborne*, vp *Tiburne*, vp *cart*: (as if you follow your rebellious vaine, that shall bee proued, you are like shortlie to doo, if you happen vppon your *Salt-peter mans* and your two *fugitiue printers* good luck) and to take real, and actuall possession, not of the single gibbet, but of the *triple trestle*, your vndoubted inheritance, that your father left you, which yee referue (as reason is) for your selfe, and your friends as your onelie Prerogatiue, you may pronounce it perfectlie, to the edifying of your brethren, and make a better end / than you haue done a beginning.

A friendly
admonition
to Martin
Senior.
Martin
climbing.

Martins
Prerogative.

In the meane space wee haue provided you (in steede of a single) a triple *Epitaph*, to bee engrauen, not on your graue (for you will neuer come to the worship, to haue so much as a ditch, or a dunghill, as your Father had to lye in) but in the three postes, of your place Paramount, in worship of the Father, and his two sonnes, which is as followeth.

Martin
Seniors
Epitaph.

*Who markes the scope whereto
vile Martins words doo tend:*

*Will saie a rope of right,
must be at last his end.*

Vpon the first
post.

*Here swingeth he,
One of the three,
Well knowne to be,
rebellious mates.
But this leud swad,
His match nere had,
No not his dad,
for foe to states.*

The / fecond poste.

*His heart, in mutinie,
His tongue in blasphemie,
His life in villanie,
was his desire.
By nature an Atheist,
By arte a Machiuelist,
In summe a Sathanist,
loe here his hire.*

The third poste.

*Ye birds of the Skie,
Both Crowe, and pie,
Come, and drawe nie,
behold a feast.*

*Tiburne your host,
On his triple post,
Hath made a rost,
and kild a beast.*

And fo (gentle *Martin*) much good doo it you :
you fee your fare for this time, and you are
hartelie welcome. Take this in good parte, the
next course shall be provided for your owne
tooth, and glutt you better.

Farwell Pasquin, and dispatch.

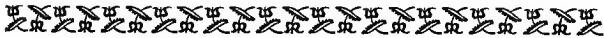
FINIS.



MARTIN MARPRELATE
TRACTATES.

IV. THE FIRST PARTE OF PASQUILS APOLOGIE.

1590.



NOTE.

For '*The First Parte of Pasquils Apologie*' (1590) I am indebted to the Huth Library. It is extremely rare. It consists of 16 sm. 4to leaves, with blank leaf before and after—the former marked 'Aj' (Aj—Ei). See Memorial-Introduction prefixed to the present volume on this and other tractates of the Controversy.—G.

THE
First parte of Pasquils Apo-
logie.

Wherin he renders a reason to his friendes
of his long silence: and gallops the field with the
Treatise of Reformation lately written
by a fugitiue, *John
Penrie.*



Printed where I was, and where I will bee
readie by the helpe of God and my Muse, to send
you the May-game of Martinisme for an interme-
dium, betweene the first and seconde
part of the Apologie.

Anno. Dom. 1590.



THE FIRST PART
OF PASQVILS APO-
LOGIE.

IF it be vanitie and vexation of hart, for a man to toyle in hys life to gather treasure, when he knowes not whither he be wise or foolish that shall inherite it : we may thinke the sweat of our spirits to be somewhat friuolous, which write & print, when we cannot tell whether they will prooue sober or franticke to whom we leaue the possession of our labours. It is nowe almost a full yeere, since I first entred into the lystes against the Faction, promising other Bookes which I keepe in yet, because the opening of them, is such an opening of waters, as will fill the eares of the world with a fearefull roaring. Were I but a dogge, wise men would suffer me to bay in the defence of mine own maister, but being a liuely

stone, squared and layd into Gods building, by the hands of many excellent workmen in the Church of England, when I see the theefe, and the sente of Church-robbers is in my nostrils, shall I not lay out my throate to keepe them off?

I know, that since the beginning of all these broyles in our Church of England, not onely the L. Archb. of Canterburie in his learned works, but many other reuerende / religious, and worthy men, both at Paules-crosse, and the Pulpits in Cittie and Country, haue with great skill and sobrietie, toucht euery string of the holy scriptures, and warbled sweetlie, to cast out the foule spirit of the Faction, with Dauids harpe : but their madnesse on the contrarie part hath so encreased, that their attempt is still to naye our best men to the wall with the speare of flander.

By these euent you may easily perceiue what successe they are like to haue, that deale with so leaden and sandie braines: he that hazards his time and cost to teach them, aduentures to waken the drowfie out of a dreame, their heads fall downe the lower for the lifting vp, and they defile vs with dust when they shake themselues.

I could for my part be well contented, to throwe my selfe at their feete with teares, and entreatie, to stop their course: that the weake (for whom Iesus Christ hath dyed,) may not see

vs runne one at another like furious Bulles, foming and casting out those reproches, which heereafter we shall neuer be able to wipe awaie; and when we should ioyne to encounter the common enemy, the first view of each other, wil enforce vs to braule againe. But seeing sobrietie will doe no good, let them be well assured, that if I catch such a brimsé in my pen as I caught the last August, I will neuer leaue flynging about with them, so long as I finde anie ground to beare me. Contention is a coale, the more it is blowne by dysputation, the more it kindleth: I must spit in theyr faces to put it out.

Euer since the last Michelmas Tearme, many thousands of my freendes haue looked for me, whom I am loath to enforce to loose their longing: and though in silence I gloate through the fingers at other matters, yet am I not carelesse of the quarrell nowe in hand. The peace of Ierusalem, which the faithfull are bound to pray for, is the onely thing that hath brought me to thys long and / quiet pause; wherein I haue set the example of Daud before mine eyes, seeking with my hart a surcease of Armes, euen of those that hated peace, and prepared themselues to battaile when I spake vnto them. The case so standing, I trust I am worthy to be held excused, if I muster and

traîne my men a newe, that the enemies of God, and the state wherein I liue, may be stopt of theyr passage and driuen backe, or vtterly foyled in the field and ouerthrown.

My labour in this peece of seruice will be the lesse, because the byshop of my soule, my L. Archb. of Cant. strooke off the head of the serpent long agone: it is nothing but the tayle that moueth now. Some small rubs, as I heare, haue been cast in my way to hinder my comming forth, but they shall not profit. It is reported, that a student at the Lawe, hath vndertaken to be a stickler betweene vs all: his booke is not in print, and I came a day short of the fight of the coppie of it. For any thing I heare, he quencheth the strife with a pinte of water and a pottle of fire. I little thought his leysure would haue suffered him, to haue any more then a common kinde of knowledge, in matters so farre remoued from the course of his studie, place, and calling.

They that are most conuersant in the Scriptures, finde the booke to be shut with many seales: it is not for euery finger to breake them vp; the word is a treasure kept vnder many locks, which are not to be opened with euerie key. He onely that hath the key of Dauid, hath graunted out a commission to the lippes of his Priestes, to come within it. So that if I doubt of any matter there,

I may not knocke for it at the Chamber-dore of a common Counfeller, but haue recourse vnto them, whom God himfelfe appointed to teach Iacob before any Inne of courte was reard. I can tell him that *M. Bucer*, *Peter Martyr*, and that auncient *Entellus* of the Church of England the B. of Sarisburie, haue trauerft our Church with / as graue a gate as he, and founde nothing in it to stumble at. Therefore what I fay to him, I fay to the reft of our Reformers, whofe tongues are fo bufie to licke out the moates of their bretherens eyes, if they haue any wifedome in theyr veffels, let them be carefull howe they lende it out, leaft that when the fuddaine fhoute of the comming of the Bridegroomme fhall be giuen, and euerie virgin would be glad to trime his owne Lampe, there be not enough for them and others.

Some other things there are that made me looke backe, and meafure the rafe I had runne alreadie, before I bid any man the bace againe. To this I was ftirred vp, by the diflike that fome had of the ierke which I gaue to Fryer *Sauanarol*: ô quoth one, he was the firft that inuented our Religion; this fellow feemes to haue a Pope in his bellie as bigge as *Alexander*, he would make you beleue, that our Church hath borrowed the light of her Torche at a Fryers Taper, which is far otherwife.

Our Religion in England is no newe excrement of the braine of man, but drawne out of the fountaine of all trueth, God himfelfe, who fpake in olde time to our fathers, to *Adam*, to *Enoch*, to *Noah*, to *Abraham*, and fo downward, to the Patriarches & Prophets that were all vnder the clowde, and fawe the promife a farre of, which was in the latter daies made manifelt to vs in Iefus Chrif. Our fayth and Religion, is the fayth and Religion of our father *Abraham*, fulfilling the prophecie of *Zacharie* who told vs before, that all nations fhould take holde of the fkyrte of a Iewe, and fay, we wyll goe with thee, we haue heard that God is with thee. Confidering what was the hope of our fathers, and the hope of vs, what was preached to them, & what to vs, our Religion may fay with the Sonne of God, *I came out of the mouth of the moft Higheft.*

I tooke another nybling like a Minew about *Bezoes Icones*, where you fhall finde commendation is giuen to *Sauanarol*, / and the fifhe that was ftrooken with *Bezas* hooke, is *Perceuell the plaine*, / but becaufe his hande fo fhooke when he carried his coppie to the Preffe, that he croft his accusation out againe, I will sheath euery weapon I had drawne in my defence. Onelie I will giue the Readers to vnderftand, that the commendations which eyther M. *Foxe*, or M. *Beza*, do giue

to *Sauanarol*, are to be attributed to the best parts that were in him, that is, to the glimmering he had of the face of God in so darke a time, wherein he inueighed against the pride of the Court of Rome, a matter that *Petrarche* the poetically Priest touched as well as he; I can shewe you euen by the Sermons that spunne him a halter to stop his breath, he was no Protestant. For in some of them he taught the popish distinction of veniall and mortall sinne, in some he preached merit, in some the reall presence in the sacrifice of the Masse, and in the ende of his sixt sermon made in *Florence*, vpon the finishing of *Noahs* Arke, consider what he sayth. *Io vi voglio riuelare vno secreto : che infino a qui, non ho voluto dirlo : perche non ho haunto tanta certezza, come ho haunto da diece hore in qua, ciascuno di voi credo che conoscesce el conte Giouanni della Mirandola, che stana qui in Firenze : et e morto, pochi giorni sono. Diconi che l' anima sua per le orationi di frati & anche per alcune sue buone opere che fece in questa vita, et per altre orationi, e nel purgatorio. Orate pro eo &c. I wil tel you (saith he) a secrete, which to this day I haue refused to vtter, because I had no great certaintie of the matter vntill within these ten howres. I think euery one of you knew the Countie *Iohn Mirandola*, which liued*

here in *Florence*, and died within these few days. I tell you that his soule, by vertue of the prayers of the Friars and of some good works he did whilst he liued, together wyth some other prayers, is now in Purgatorie, pray for him.

See heere how many blaines breake out of the Fryer in a little space. A reuelation concerning merit, purgatorie, / and prayer for the dead. Therefore as S. *Ierom* commendeth *Origen* for his memorie, labour, and sharp fight into many places of holy scripture, yet reprobeth him for his errors: so I thinke well with M. *Foxe* and M. *Beza* of that which was good in Fryer *Sauanaroll*, though I compared him with *Martin* for hys factious head, pleading in Florence as *Martin* did in England, for a newe gouernment, at such a time as Armes and inuasion clattered about their eares. It may be I am of some better sence then you take me for, and finding a *Machiauellian* tricke in this plot of innouation, I was the more willing to lay *Sauanarols* example before your eyes, that hauing recourse vnto *Machiauell* in whom it is recorded, you might see *Machiauels* iudgment vpon the same. His opinion is, that when such a peaze may be drawne through the noses of the people as to beare a change, the Maisters of the Faction are most happie: they may doe what they lust without controlment.

I heard a byrd sing more then I meane to fay, but riddle me, riddle me, what was he that told a very freend of his, he would owe neuer a pennie in England in one halfe yeere? His liuing considered, though it were fayre, the sale of all he possessed would hardly doe it; the time was so busie when he spake it, that no such largeffe could be looked for at the hands of her Ma. who had requited euery penni-woorth of duetie with many a pounce of fauour long before: no fingring of Spanissh coyne mought be mistrusted: & the Philosophers stone to turne mettles into gold, is yet to seeke; I cannot deuise which way so rounde summes could be so readilie compast, but by the spoyle of Bishopricks, Deaneries, and Cathedral Churches, which very shortly after were stoutly pushed at. Credit me, hee spake somewhat neerer the point then himselfe was ware of, for if his soule be gone the way of the iust, his debt is already canceld. Let him goe, let him goe, I could tell you mysteries, / but there is a whole Chamber full of sentences in the land, the very painting of the walles is wisedome, whence I learned this lesson, *Acerbum est ab eo lædi, de quo non poteris tuto queri*: it is a shrewde matter to be wrunge by him, against whom a man cannot with anie safetie open his mouth to make complaint. Sure I am that by practises and pollicies, the garment of Christ

is torne in peeces, and the Church is ouertaken with ſuch a flawe, that it is high time euey fugitiue of the faction were hurled with *Jonas* into the Sea. They thunder their ſentence out of the clowdes, and contrarie to the rule of Gods Apoſtle, they take vpon them to iudge men before the time. Whoſoeuer readeth the Epiſtle and treatiſe of *Iohn Penrie* concerning Reformation, ſhal diſcouer thys ſwelling and ſawcie humour in him againſt her Maieſties right honourable priuie Counſell.

I remember the wiſedome of the land in a graue Oration deliuered in the Starre-chamber, compared our Nobilitie and men of marke, to the flowers that ſtand about the Princes Crowne, garniſhing & giuing a grace vnto it: to deface any one of them, is an open iniurie offered to the Crowne it ſelfe. Howe *Penrie* or any Puritane, that reacheth at the ornaments of the Crowne, can be faithfull or dutifull to her Maieſtie, I leaue it to the iudgement euen of the meaneſt that is but indued wyth common ſence. I will let paſſe the graue teſtimonie of ſo graue a Counſeller, and ſet the axe of the word to the roote of this withered tree.

The great commaunder of the world, hath appointed certaine boundes and land marks vnto our lips. Exo. 22. 28. *Thou ſhalt not raile vpon the Iudges, nor ſpeake euill of the Ruler of thy people.* You may reſolue vpon this, that there is no time

of the Moone fette for vs to open the Maister vaine. To charge her Ma. right honourable priuie Counsell with infolencie, iniustice, murder in the highest degree, yea more, the very killing and crucifying / of Christ afresh, is nothing els but to remoue the Land-marks and lymits by God prescribed, that neuer a subiect heereafter might know his duetie. I warrant you the cunning Pap-maker knewe what he did, when he made choyte of no other spoone than a hatchet for such a mouth, no other lace then a halter for such a neck. Yet is *Penrie* become a man of law, he can frame an Inditement out of the Psalmes, against such as sit & taunte at theyr bretheren in euerie corner, when the plea may be turned vpon himselfe, in that none haue giuen theyr mouth vnto euill so much as he. Let me deale with him for it by interrogatories. Who had the ouersight of the Libell at Fawslie? *John* of Wales: Who was corrected to the Presse at Couentrie? *John* of Wales: Who wrote the last treatise of Reformation so full of flanders, but *John* of Wales? Is it so brother *John*, can you byte and whine? then heare thy selfe indited againe by *Pasquill*. Thou hast railed vpon the Iudges, and spoken euill of the Rulers of thy people: thou hast ascended aboute the clowdes and made thy selfe like to the most High.

What sentence shall we looke for against him now? I must set the trumpet of *Esay* to my mouth, and deliuer him nothing but points of warre. Thou that hast sette thy throne about the starres, shalt be brought downe vnto the graue, the Princes shall sleepe in glorie, euery one in his own house, but thou shalt be troden as a carcase vnder feete, & euery one that beholdeth thee shall say, is thys the iollie fellow that shooke kingdoms?

Hauing giuen many hisses of the old serpent against his betters, in the Epistle to the treatise, in the treatise it selfe he begins to rolle vp his head within his scales, and would fayne proue that Puritans be no Traytors. Wyll you see his reason? Because in the treasonable attempts against her Ma. these 31 yeeres, no one Puritane can be shewed, saith he, to haue had any part in them. Is thys the best prooffe he can affoorde vs? I am so sicke in the stomacke / when I reade it, that if some of my freends did not hold my head, I shold cast euery minute of an houre: Hath the Toade no poyson before he spits it, and the Scorpion no sting in his tayle before hee thrusts it out? Be there no more Traytors in England then be taken? And is it such a matter as cannot be found, that euer anie Puritane became a Traytor? Without doubt he speakes like an Iland man, that imagins there be no more beastes abroade, then fuche as graze vpon

the Mountains of Wales at home. You that are Oxford men, enquire whether *Walpoole* were not a Puritane when he forfooke you? and you that haue trouailed, aunswere for me, whether he be not now a Iefuite, in the Italian Colledge of Iefuites at Rome? a sworne seruauant to the Pope and counfel of Trent: reade the oath in the end of the booke you that haue the Counfel, and then resolue me whether no one instance may be giuen of any Puritane, that in all these thirtie one yeeres hath become a Traytor? I could reckon vp vnto him nowe, what excellent hope the English Cardinall conceiueth of a Puritane; he that hath such a dubble quartane of curiositie before he comes amongst them, will prooue passing trecherous, and passing superstitious as soone as he is burnt with the funne of the Alpes.

But giue me leaue a little, to search what treason may be laid to Puritanes at home. Popish traytors hold, that they may excommunicate their King, if he hinder the building of theyr Church, and he being excommunicate, they say they are discharged of theyr obedience. If such a priuie Fistuloe doe not eate into the hearts of Puritans at home, I refer you to the Phisitians that dyscouered thys mischiefe before I was able to espie it. You shall finde such a matter in the Appendix to the first treatise of the Aunswer to the Abstract (Pag.

194. 195.). They pitch themfelues vpon a Law of Tenures for vaffals & Lords, and would draw it out like a wier from fubiects to Princes, /from which they are roundly beaten by a learned Ciuilian in the land. Aboue all other, reade the defence of the Aunfwer to the Admonition, in the whole Treatife of the Princes right in matters Ecclefiaticall, beginning Pag. 694. My L. Archb. of Cant. hath fo brufed the Faction, and cut them in the fcutt, that they haue lyen groning and panting, breathing and bleeding euer fince; many as blinde a Chirurgion as *Penrie*, endeuouring to clofe vp their woundes hath made them wider, and left them all defperate vpon their death bed. Con- fidering how weake his Purgation is, let vs examine his Reformation, and try whether that be any ftronger.

The firft petition he makes, is for a preaching Minifterie: he comes in very late with this re- queft, we haue thys alreadie. Thoufands of able Minifters in the Church of England, number for number, no kingdome vnder heauen can fhew the like. Neuertheleffe, becaufe the reading of the word hath his place in our Church as well as preaching, it is vineger to his teeth, and maketh him very fawcie with his g. of Cant. He c[h]al- lengeth the Archb. for affirming reading to be preaching, wherein my Reformer doth nothing but

slay the Iugler : he packs vnder-boord, and shewes not how farre forth the Archb. hath affirmed it. Preaching, saith the reuerend father, is taken two waies in the holie Scriptures. Generally, as it signifies euery kind of instruction by the word. Acts 15. 21. Where it is said, that Moses is preached in the Citties euery Sabbath, when *Moses* is read in the Citties euery Sabbath. Particularly, strictly, and vsuallie, preaching is taken for expounding the scriptures, and applying the playster vnto the sore. He neyther sayth that reading is expounding, nor that reading is preaching, in respect of him that readeth, but in respect of Gods spyrite, which watereth the word, and makes it fruitfull to conuersion in vs when it is read. For prooffe whereof the testimonies of S. *Cyprian* and Ma. *Foxe* are there produced, / together with the example of S. *Augustine*, who was conuerted by reading the latter end of the 12 chap. to the Romains. *Cyprian* saith, that God himselfe speakes vnto vs when the scriptures are read ; and Ma. *Foxe* gyueth in his euidence of many that in the infancie of our Church, were brought out of darknes into light by reading, and hearing the newe Testament in the English tongue.

Penrie speakes not one word of all this, because he was built but for a Flie-boate, to take and leaue ; when the skyrmish is too hote for him to tarrie, he

may fette vp his fayles and runne away. It is wonder to see with how terrible an out-cry he takes his heeles, charging the Archb. to be a deceiuer, to haue his right eye blinded, and to deferue to be condemned for an Heretick. Tantara, tantara, is he fled indeede? let me fende a Sakar after him. Is the holy Ghost a deceiuer, that faith *Moses* is preached when *Moses* is read? Is the right eye and vnderstanding of God put out, because he commaunds the message of *Jeremie* to be fet downe in writing, and to be read vnto his people? (Cap. 36.). Are Christ and the Apostle to be condemnd Hæreticks, because the one stode vp in the Synagogue on the Sabbath days to read, (Lvke 4. 16) the other chargeth *Timothie* to giue attendance to reading till he com? (1. Tim. 4. 13). Was the reading of the word when there went no preaching with it, no better then Swines blood before the Maieftie of GOD? Howe commeth it to passe then that God would haue it so? and why doth he attribute an effect of preaching vnto reading, Jere. 36. 2, affirming that by this meanes the people may heare and repent, and he may forgiue them their iniquities?

I wyll thresh at his shoulders before I leaue him, let him make his complaint to his Maister *Cartwright*, and let him dresse him, if he please, when I haue done with him. It is not his emptie reply

of emptie feeders, darke eyes, ill work-men to hasten the harueft, that fhall ftop my / mouth. I looke for fcholasticall grafpes, and aunfwers to fo graue and weightie arguments ; he may not thinke to beguile mine appetite as women do their children that cry for meate, when they giue them a balle to play withall. As a man comparing the ioy of heauen with the painfulnes of feare, cannot fay there is feare in heauen (Revel. 15. 3. 4.) : yet as feare is taken for a reuerence, and admiration of the works, the wonders, the iuftice, the trueth, and maieftie of God, it is no hard manner of fpeech at all, to fay there is feare in heauen, feare in the holy Angels, feare in the bofoms of the blessed: fo if you compare the expofition and application that are in preaching, as preaching is ftrictly taken, with the barneffe of reading, in refpect of the perfon that readeth, you cannot fay there is preaching in reading, nor that reading is preaching, without derogation vnto preaching: yet as preaching is taken in holy Scriptures for euey kinde of instruction by the word, the fpeech may be fwallowed with eafe enough, to fay there is preaching in reading, and reading is preaching, as the Aunfwer to the Admonition teacheth you.

Though they grinne with the mouth, grinde with the teeth, ftampe with the feete, and take ftones with the Iewes to hurle at me, this truth

shall be defended against them all. Neuerthelesse, I will not be their vpholder which lye sleeping and snorting in their charges, vnapt or vnable to stand in the breach, or to run between the wrath of God and the people when the plague approacheth, for I wish with my heart that euery Parrish had a Watch-man, who with the tongue of the learned might call vpon them: but this is such a matter as cannot by all the Bishops in the land be brought to passe. For suppose that all they who cannot preach could be remoued, where will you finde sufficient men for so manie places as would be voide? If you goe to our Vniuersities, they cannot afford you one for twentie, which matter / T. C. saw well enough, when he had no other shift to aunswer this, but to say he looked for help from the Innes of Court. No doubt manie excellent learned wits, and religious mindes, are nursed there, and suppose the Gentleman whose vnprinted booke I spake of, could find in his hart to make such an honorable change of life, as to forsake the barre to pleade for GOD, I doubt how many hundreds would follow him.

The Church of the Lande beeing still vnfurnisht, what shall we doe? I know what morsels *Penrie* would haue before he gapes, he will cry, let them be restored that are put to silence. If we should yeeld so much vnto him, (though the number of

them also would not fill vp the emptie places) yet they must be examined by the Apostles rule of cutting and deuiding the word a right; and not one of them should be admitted, that hath not a steddie hand to cleaue iust where the ioynt is: where would they stande trowe you, which in stead of sound doctrine to feede our soules, haue giuen vs the wine of giddines to turne our braines? I wil not trouble them at this time with their triall by the touch-stone of *Contradicentes redarguere*, for then I should find them so ill appointed, that they must be throwne ouer the Pulpit as thicke as hoppes. Therefore *Penrie* began to gather his wits vnto him, when he limited his Petition to certaine bounds: he would haue able men in euerie Congregation within England, as farre as possibly they might be provided. Heere his wit is at the fullest, and presentlie it beginneth to wane againe: fore-seeing the matter, though possible with God, impossible with vs, it is verie boldly doone of him, before he knowes the waie of his own spirit, to iudge the spirite of another man, and pronounce condemnation to a Bishop, before the Tribunall seate of God, where he must stand to receiue sentence vpon himselfe.

What a watch had *S. Ierom* before his mouth when writing / against an erroneous Bishop (which neither all Warwicke, nor all Wales, shall euer be

able to prooue by the Archb. of Canterburie): with great humilitie and humblenes of spirit, he sayd, that if the honour of the Priest-hoode, and reuerence of the very name of a Bishop did not with-hold him, and but that he called to minde the Apostles aunswer, *I knew not that he was high Priest*: he confesseth with what out-cryes and heate of tearmes he could finde in his heart to inueigh against him. If so learned a Father as *S. Jerom*, to whom *Cartwright* and *Penrie* may goe to schoole, had such a respect to the place & person of the Bishop of Ierusalem, euen then when he was suspected of the hæresies of *Origen* and *Arrius*, & refused personally to appeare in a Counsell to cleere himselfe, what a reuerend regard ought euerie one of vs to haue of the Bishops of Iesus Christ, which are and haue beene the very hands, whereby God hath deliuered his truth vnto vs? He that receiueth and honors them, receiues and honors not them so much as him, whose Bishops vndoubtedly they are. Heerein neighbour *Cartwright* I challenge you of a daungerous *Angina* in your throate: how durst you presume to make so lowde a lie as to say the B. of Sausburie *D. Iuell*, cals the doctrine of the holy Ghost wantonnes? (Pag. 91. sect. 1.) You would make vs beleue, that if humanitie stayed you not, you could breake vpppe his graue and bite him beeing

dead, whom you durst not looke in the face whilst he liued. That Bishop hath a great many learned sonnes, first taught by him in his house, afterwards maintained by his purse in the vniuersitie: they are all of the nature of the Elephant, the more they see the blood of their Maister shed, the more their courage increaseth, and they breake with the greater force into the battaile. They haue all vowed to hale thee out of thy trenches by the head and eares: *Pasquill* is the meanest of them.

Moreouer brother *Penrie*, I challenge you, and the whole /rabble of your confederates, for all your malepart, 'murderous, and bloodie rayling, against the Archb. of Canterburie, one of her Maiesties right honourable priuie Counsell, against whom it appeareth your tongues are bent, to shoote still in secrete, and not to cease tyll sathans quiuor be spent, and no venim left, for any Hereticke to vse that shall come after you.

Affure your selfe, the more you reuile him, the greater will his honour be: the world sees it wel enough, and such as are not able to reade his works, may iustly imagine by the course you take, that whom you cannot conquere by learned writings, you goe about to kyll with words. What is this, I pray you, but to fall groueling to the earth in the questions and controuerfies scand betweene vs, and

beeing downe, to vse the laſt refuge, to kicke and ſpurre.

As for the reuerende Biſhops of our ſoules, they know it better then I can tell them, that this is the waie, through which the Apoſtles of God were led, through good report and euill, as deceiuers and yet true ; They are no better then the Prophets, which dwelt as it were in a neſt of Hornets ; They are not ſo good as their Ma. Chriſt, they muſt feele the ſcourge of euill tongues as he hath doone. And though in this dogged generation and age of ours, wherein both Prelats & Princes are depraued, they liue euery day in danger to haue theyr ſkinnes torne, yet God for his Churches ſake ſprinckled ouer all the kingdomes of the world, ſhall giue them a bodie of braſſe to withſtande the enimie, and make them a patterne to other Nations.

The ſecond venue the Welch-man hath beſtowed vpon vs, is a wipe ouer the ſhinnes of the *Non Reſidents*, which me thinkes might very well be returned to the brother-hood of the faction in Warwick-ſhire, of which I haue ſeene more then I meane to name, mounted vpon their dubble Geldings, with theyr Wiues behinde them, / ryding and iaunſling from place to place, to feaſte among the Gentlemen of the Shyre, and retyre to theyr charge when the whole weeke is waſted in pleaſure,

to preache to Gods people vpon a full stomach. These be the fellowes that cannot away with a virgin Priest. Goe to, goe to, but for Cholericke diseazes this scorching wether, I could point you out one by one, with a wette finger. Yet because that by the length of other mens frailties euery man may take the measure of himselfe, I will carrie my mouth in my hart, and let them passe, and though there be a pad in the straw that must be rousde, I haue taken out this lesson from the Wife; there is a time for speech, and a time for silence.

I will not flie from the cause to the person of men, but grapple with the Reformer hand to hand. He giues vs a voley of scriptures against *Non Residents*, not one of them proouing the matter he takes vpon him. The places shall be singled out, that you may see howe his wits wandred one from another, when he quouted them. Rom. 10. v. 14. The Apostle sayth, we cannot call vpon God without a Preacher. I graunt it. Nowe because we cannot worshippe him, before we haue learned howe to worship him, shall we say we cannot doe it when we haue beene taught it, except we haue a Preacher continuallie present with vs? I denie it. Tis to reason thus, Mystresse *Penrie* cannot call vpon GOD without the presence of a Preacher, ergo, she cannot pray in her bed without the presence of a Preacher. He

coucheth that in the Scriptures which the Scriptures neuer meant.

To the next, to the next, more facts to the Myll. 1 Cor. 9. v. 16. Paule confeffeth he muſt of neceſſitie preach the Goſpell, woe is him if he doe it not. And 1 Cor. 4. v. 2. The Miniſter muſt be faithful. *Tranſeat*, for this concludeth nothing, but a neceſſitie of teaching before learning, and in them that teach, a right cutte of the worde, without gigges or fancies of hæreticall and newe / opinions. Thys tieth not a Preacher to one place continuallie. Forwarde Sir *John*, you muſt change your arguments. 1 Theſ. 2. v. 10. The Theſſalonians were witneſſes of Pauls behaiour among them. And 2 Theſ. 3. 10. He deſires to ſee their face. Giue me thy hande, this makes for me. When he was among them, then he was Reſident, when he did long perſonally to be with them againe to teach them farther, then he was abſent. ô Paule art thou guiltie of the blood of the Theſſalonians? if not, woe be to that wretched mouth of Wales.

Theſe places are too ſhort in the waſte to ſerue hys turne, he will be with vs to bring anone I doubt not. 1 Peter 5. v. 2. The Miniſter muſt feede his flocke willingly. What of this? ergo he muſt neuer be away. Hoe Ball hoe, I perceiue the fellowe is bird eyed, he ſtartes and ſnuffes at

euery shadow. Is his braine so bitten with the frost, that no better prooffe will bud out of it? Yes I warrant you, either we goe to the wall nowe or neuer. Acts 20. v. 18. 19. 20. Paule tels the Church of Ephesus, that he had beene among them at all seasons, and taught through euerie house. *All seasons*, and *Euerie house*. How like you this? A rodde for the Graumer boy, he dooth nothing but wrangle about words. What a stir haue we heere with *All* and *Euerie*? The word *All*, is taken somtimes in the Scriptures for all forts, or all maner, as Luk. 11. v. 42. The Scribes and Pharisies are faide to tythe *omne olus*, that is, all forts, and all manner of hearbes, Minte, Cummin, Anise, and the rest. Sometimes the word *All* in the Scriptures is taken for *Manie*. Rom. 5. v. 8. By the transgression of one, all are damned (as the Apostle there teacheth vs) but by the benefit of one, all are saued, that is, *Manie*: for so he expoundeth himselfe in the next verse folowing, where he saith: that as by the first man *Adam*, there be many flaine, so by Christ there be many saued. To the poynt now, Paul was among the Ephesians at all seasons, not that he was neuer absent from / them, for howe coulde he then haue preached in Macedonia and other places after he had preached at Ephesus? It falleth out answerable to this distinction, that his conuersation among

them at all seasons, was all sorts of seasons, all manner of seasons, early, and late, & many seasons. In his absence from Ephesus, it may be that he lost some of his sheepe among the Ephesians, as he did among the Galathians, yet when he comes to Ephesus to see them, (determining to goe from thence to Ierusalem, concerning his former absence past, and his latter absence to ensue,) he washeth his hands from the blood of them all, and saith he is guiltie of none of them, in respect he had deliuered them all the counsels of God before. People may not looke to lay all vpon the Parsons shoulders, but they must search, and haue recourse vnto the Scriptures, which are able to make the man of God perfect.

By the end I haue giuen the Welch-man to his *All*, he may stich vp his *Euerie* when it pleaseth him. Iohn 1. v. 9. The Euangelist declareth Christ to be the true light, which lighteth *euerie* man that commeth into the world. Hath euery man that is borne the light of Christ? happie were it then with Turkes, Infidels, Atheists, and happie were it then with *Penrie*, for he should see, how vnto this day he hath reeled vp and downe like a drunken man, hauing no Scriptures at all to stay himselfe vpon.

When the Apostle saith he taught the Ephesians through *euerie* house, he makes a difference be-

tweene his publique preaching and priuate counsell, whereby when any were sicke, or weake, or occasion required to giue them priuate exhortation, he went vnto them to binde vppe the broken, and bring them into the folde, not that he did thys euerie day, or that he set his foote ouer euerie threshold that was in Ephesus? And thys is performed by our Ministers, which in visiting the sicke and / breeding of peace betweene man and man, haue occasion sometime to goe from house to house.

Heere the Reformer beeing falne into the nette, and fearing it wold be some bodies chaunce to take him vp, tumbling and strugling to gette away, he curseth all those that goe about to aunswere him, neyther confidering that the curse which is causeles shall not come, nor remembring the Apostles counsell, who exhorteth vs all to blesse, and not to curse, because we are the heyres of blessing. Thys is but a stone, throwne vp with furie into the ayre, and is likelie to fall vppon his owne pate. *Motus in autorem redit.*

To be aunswered by distinctions, that Chawlke may not beare the price of Cheese, nor copper be currant to goe for paiment, he thinks to fore-stall or to dyscourage vs, by terming it a scornefull reiecting of godly examples, and a matter altogether childish and vnlearned. Wherein you may behold, what violence he offereth to the holie Ghost, to the

Apostle Paule, and to S. *Augustine*. Is the holi Ghost a scorner? Is Paule childish? Is *Augustin* that famous piller of the Church vnlearned? Th distinction wherewith I haue shaken off his prooffe i taught me by the holy Ghost and the Apostle in th places cited, and by S. *Augustine*, *Enchirid.* cap. 13 *De correptione & Gratia.* cap. 14, and 4. *Cont. Iul.* cap. 8

Other excellent points I could presse and pincl him with to the like purpose, were I not contented to strike the winge, and come downe to his capacity, whom I pittie to see so bare a schoole-man He hath no way now to slyppe out of my hands but to take sentrie in the Hospital of Warwick, with this or some such like shift of descant; That Paule was an Apostle, who had the whole felde of the world to tyl: Apostles are now ceased in the Church, and euerie Minister is tied to a particuler plow-lande, from which he may not be absent, as Paule / was, from the places where he had planted. He perceiueth not in all this, that I haue his leg in a string still: though I suffer him to flye to make me sport, I can pull him in againe when I lust. Indeede, the immediate calling of the Apostles, theyr working of myracles, theyr commission to quarter out the world is ceased, but in respect of preaching the word, in any place of the dominion wherein the Preacher liueth, though he haue a particuler plow-land of his owne, Apostles

ceafe not, but continue ftill in the Church, & fhall doe vntil the comming of Iefus Chrift. Ephes. 4. 11. The place is plaine. *He gaue fome to be Apoftles :* for howe long I pray you? *vnto the meafure of the age of the fulnes of Chrift.* Let them take heede how they deale with this authoritie, for thys beeing a place vppon which they haue built theyr Prefbiterie, if they pull but one ftrow out of the neft, al their egges are broken.

How lawfull a matter it is for a Minifter to be from his particuler plow-lande, when it tendeth to the commoditie of the fame, by his conference abroad with better learned then himfelfe, or when it redowndes to the benefit of the whole Church of the kingdome wherein he liueth, or when he is called forth by the authoritie of his superiours, is fo foundly prooued, in the defence of the Aunfwere to the Admonition, by my L. Archb. of Cant. that I reioyce to trace after him aloofe, with reuerence and honour vnto his fteppe. To be fhort on thys poynt, and fhut it vp, that I may the better withdrawe the Welch-man from seeking any fuccour of T. C. concerning the two points alreadie handled, I wyll fhewe you three pretie brawles betweene them, and fo leaue them clofe together by the eares.*

* In margin : "Cartwright and Penrie both at buffets. Pag. 126, line 14."

John Penrie in his treatise of Reformation, sayth preaching is the onely ordinary meanes to worke fayth in the peoples harts. *Tho. Cartwright* sayth, it is the most ordinarie meane, and most excellent, therein, confessing a lesse / ordinarie, and lesse excellent meane then preaching is. Againe, *John Penrie*, tyeth the Minister to a continuall feeding, vntill his Maister come, that his Maister may find hym so dooing (Mat. 24. 45, 46). Wherein he considereth not, that the Pastor eyther preaching sometymes in another place out of his charge, continewes feeding, or conferring with the learned prouideth foode to be giuen to his fellow seruants in due time, and there-withall, hauing put out his talents to vse, and encreased them, shal at the last enter into his Maisters ioy. T. C. looseth the corde *Pag. 49, see. vlt.*) and lets it out a great deale farther, for he holdes, that a Pastor may be absent from his Parish vppon occasion of necessarie worldly busines: it may be he meaneth about purchasing, as he hath doone.

Last of all, *John Penrie*, to snatch vp the cord again, and tye him shorter, telleth vs that a Minister may put no substitute in his roome, and so consequently cannot be absent. His prooffe for it, is in Ezechiell (44. 8). Where the Priestes are reproofed for appointing others to take the charge of the Sanctuarie vnder them : a common faulte of

his to alleage Scripture before he vnderstandeth it. That place is not vnderstoode of euerie Substitue, but of vncircumcised Substitutes. T. C. seeing well enough though he say nothing, that litle help could be gathered out of this place, teacheth vs, that a Pastor may prouide another in his absence if he be an able man. In these three assertions, where the one of them dasheth out the others teeth, T. C. is the wariest of the two, for he treads nicelie, as one that daunceth vpon a lyne, mistrusting euerie foote an ouer-turn : the Welch-man leapes bluntlie into the bryars with a leafe on his shinne, caring not much whether head or heeles goe formost.

The last poynt of Reformation to which the treatise leadeth me, is a desire the Reformer hath, that the Bishoppes of the land should be throwne downe, and the Iewes Synedrion set vp. And why? because from the beginning / of the new Testament to the latter end of it, there is not a word spoken of a Lord Archbishop, nor a Lord Bishop. Will he neuer leaue to play the lubber? what a lazie, lowtish kind of argument is this, to reason *ab autoritate negatiue*? it is condemned and hyssed out of all Schooles of learning : had it bene a matter of saluation, I could haue borne with him to heare him reason negatiuelie from the authoritie of holy scriptures, and all Schooles of Phylosophers shoulde haue vailed the bonet vnto

God ; the case standing as it dooth, I cannot but draw my mouth awrie. Not satisfied wyth the flippe he hath giuen the Vniuersities and Lawes of learning, he is as bolde with the Scriptures and schoole of Angels.

Bishops, sayth he, pollute the Church two wayes: the one is by theyr dealing in ciuill matters, the other, by theyr superioritie ouer inferiour Ministers. I might iustly scorne to looke vpon so foule a vomit, were I not perswaded, that the poyson beeing tasted before, the drinke I must giue you, will be the better welcom. His proofes for these two points are these. Math. 10. 24, 25. The Disciple is not aboue his Maister. &c. Which lesson our Sauour giueth his disciples, to encourage them to beare the persecution, hatred, nyppes taunting, and euill speeches of the wicked, according to the patterne he had giuen thē, inferring vpon it, that if they called the Maister of the house Belzebub, much more they would doe so to the seruauant, and they must looke for the lyke intreatie. You see there is no such matter as the Reformer would force vpon vs. But you may imagine what a terrible fitte he is in, by his tossing and turning from place to place to recouer rest, though it torment him much the more.

From the tenth of S. Mathew, he thrustes himselfe into the 18. of S. Iohn v. 36. *My kingdome*

faith our Sauour) *is not of this world, if it were,*
 y seruants would fight / for me. There was an
 cufation framed againft our Sauour to put him
 death, the maine poynt whereof was this, that
 : affected the Scepter, and fought innouation and
 range of the present ftate : whereupon Pilats
 interrogatorie miniftred vnto him was, Art thou
 e king of the Iewes? Chriftes aunfwere vnto
 m cleeres him of it. They might fee by his
 proceedings that he had no fuch pretence, for
 en he would haue fought it by Armes and
 uafion, as they that hunt for kingdoms doe. No
 oyles nor commotion beeing made by him, or by
 s followers, they might perceiue he was wrong-
 lly accused, to feeke any fubuerfion of the ftate.
 his is *Caluins* iudgment vpon that place. Had
 : founde it to make againft mingling of Ecclefie-
 ticall and ciuil authoritie in one perfon, I dare
 ouch he wold haue bent the nofe of this Canon
 pon vs presentlie.

But when Chriftie faith there, *His kingdome is not
 this world,* he takes it to be fpoken in refpect of
 e tranfitorineffe of worldly kingdoms, that muft
 offe ouer the ftage with all theyr pompe, and
 come to a winding vp at laft, when his kingdome
 all haue no end.

They that abufed thys place, to prooue out of it,
 at the caufe of Religion ought not to be defended

by fword, though it be by fword inuaded, had a little more tincture from hence to lay vppon theyr opinion, than *Penrie* can haue, yet both are from the meaning of the texte. The other quotation of Iohn 6. v. 15. helps him as little as this. Christes hyding himfelfe out of the way when the people went about to make him king, was because he came to suffer, not to reigne: and to shew them theyr error, who thought it was in theyr power to make a king, the setting vp of Princes, pertaining not vnto them, but vnto God. To gather from thence, that a Minister may not deal in ciuill causes is to reason as I heard an Ironmonger did in a Pulpit the last Summer. *Moses* refused to be the sonne of *Pharaohs* daughter, ergo a Min / ister may not meddle in ciuill cafes. Bounse, thers a gunne gone off, doe not the Bishops quake at thys? ô that I could drawe him out of his hole, to print me the poynts which he hath preached: the spirite of the Prophets being subiect to the Prophets, and his spirite and doctrine examined by the spirite and doctrine of the Church of England, you should see me so clapper-claw him for it, that he should haue no ioy to runne into Reformation, before he be better learned. The pearle of the word, must not be weighed in those scales that men commonly vse to weigh their yron, it is a nicer work.

Now me thinkes the Reformer should smell ere

goe any further, that the rest of his reasons haue
 ken water, and are rotten before they come to
 ore. I see not one of his prooues that will abide
 the hammer, they are so beaten to powder by the
 examples of the old and new Testament. In the
 old you shall finde, that *Melchisedeck*, *Aron*, *Eli*,
 and *Samuel*, were both Priests & Iudges: they
 both offered Sacrifices, and sate vpon ciuill causes.
 In the newe Testament, Christ who refused to be
 made King of the Iewes, tooke vpon him to ouer-
 throw the tables of the money changers, and whipt
 the buiers and sellers out of the Temple. Paule
 so requested Timothie as a Iudge, to receiue no
 accusation against an Elder, but vnder two or three
 witnesses.

Thys authoritie beeing receiued from the Prince,
 vnder whom we liue, and being exercised in the
 Church vnder her, The B. of Sarisburie iudgeth
 to become Ecclesiasticall, in that it serueth to the
 furtheraunce of the Church. The matter hauing
 bene so well debated, and resolued vpon by so
 reuerend learned men, as with great studie and
 auuaile haue run the race before vs, to teache
 those that come after howe to vse our weapons; I
 wonder how these feeble snayles, creeping but yester-
 daie out of shoppes and Graumer-schooles, dare
 trust out theyr feeble hornes, against so tough and
 mighty aduersaries. Moreouer it is very strange

to consider howe many gashes the Faction haue giuen vnto themselues, in denying this iurisdiction vnto our Ministerie, and seeking it vnto theyr owne, wherein they will haue some of theyr Elders to be gouerning and preaching Elders, to handle the word and the sword together; and whereas our Bishops receiue their authoritie from her Maiestie, exercising it in her name and vnder her, *Tho. Cartwright* would haue his authoritie to be aboue her, in the ruling of the Church, and her Maiestie to be fitted vnto him, and to his Alder-men, as the hangings to the house.

Looke what a pittifull Megrin it is, that troubleth them on this poynt, the like God wot maketh theyr braines to crow in the superioritie of Bishoppes aboue theyr bretheren. Are all Ministers I beseech you of equall authoritie? Howe then commaundeth Paule *Titus* and *Timothie*, and they obey him in the matters he giueth them in charge? Is he that is directed and commaunded, equall with him that directeth and commaundeth? Theyr crosse-blowe of *Fellowe labourers*, will not faue theyr ribbes, if they be no better Fencers.

The Archb. and inferior Minister are both equal, in respect of theyr fight in the Lordes battailes, as the Generall of the fieelde and the common Souldiours are, but not in respect of ordering and disposing of the fight, when euery

ouldiour is appointed to his place. Thys equalitie beeing hatched by *Aerius*, it is well brooued by Ma. Doctor *Bancroft* in his Sermon at Paules croffe, both out of *Epiphanius* and *S. Augustine*, to haue beene condemned for an ærefie, with the consent of the whole Church.

When S. *Ierom* heares of such a matter, he wonders at it. For the Bishop of Ierusalem seeing requested to appeare in Counsell, and refusing it, sent one *Isidorus* a Priest in his steade:

Bishoppe was looked for, a Priest came, who to ouer the Bishops absence, had nothing to alleage / out that it was all one, and the authoritie of the one, as great as the other, because he was a man of God that sent, and a man of God that came. *Vihil interest inter Præbyterum et Episcopum, eadem dignitas mittentis et missi: hoc satis imperite, in portu t dicitur naufragium* (Ep. ad Pamach). What, with S. *Ierom*, is there no difference betweene a Priest and a Bishop? is the dignitie of him that is sent, as great as his that sendeth him? This is spoken without wit or learning, and this is euen at the first putting into harbour, to cast away the Shyp.

The first lifting vp of a Bishop, as S. *Ierom* noteth, was the very physicke of the Church gainst Schisme, least euery man drawing his owne riuuate way, the ioyns of Gods house should be vnder one from another, and so the building fall.

The weakest fight in the worlde may well discern, that this busie seeking of an equalitie among the Clergie, is the practife of *Nahash* with the men of *Iabesh* when they were besieged. He would admitte no conditions of peace with them, except he might thrust out theyr right eyes, and bring a shame vpon all Israell. Bishops were lifted vpe into the highest places of the Church, as the right eyes of the people of the Lorde, to keepe watch against Schisme & Hæresie; no peace, no truce, no silence, no agreement will be gotten at the handes of the Faction, except we suffer them to bore out these eyes, that a shame and reproche may be brought vpon all Religion.

Thys is the conclusion of *Penries* prayer in his Epistle to the *Treatise*, that the Bishoppes may be thrust as one man out of the Church, and the name of them forgotten in Israell for euer. Nowe is the broode of hell broken loose, the Church is a besieged *Iabesh*, the deuill hauing whetted the sword of Spayne against it, & finding open force to be nothing worth, he cals out his Pioners, and sets *Martin* and *Penrie* a worke to vndermine it. / But heere is our comfort. As the Spirit of God came vpon *Saul*, and stung him forward, to put to sword, and to scatter the hoste of *Nahash*, in such forte, that there were not two of them left together; the Spirite of the Lord shall come vpon

er Maiestie, and kindle her sacred hart with a new courage to strike home, that there may not one couple of the Faction be left together in the Realme of Englande, not so much as to bind vpon each others woundes, nor one to be-mone another.

What is it els to desire this equalitie, but that every man might be his own iudge, and teach what he will in his owne charge, when he hath no Bishoppe about him to controll him? Howe dangerous this is in the high and hidden misteries of the worde, a man may perceiue by experience in common matters, for euen in things dailie subiect vnto our senses, a mans owne aduice, is commonly the worst counseller he can haue. *Salomon* who was a great deale wiser then any Sect-master euer was, or will be, hath giuen vs warning, That if a man beginne once to be wise in his owne conceite, here is greater hope of a foole then of him. And

dare avouch, that whosoever is possessed with an ouerweening, or giues too much credit vnto himselfe, needeth not to be tempted of the deuill, because he is a tempter, and a deuill vnto himselfe.

At the deliury of the Lawe in Sinay (*Exo. 19*) GOD commaunded his people to be folded vp, and to stand within the barres, vpon paine of death; At the deliuerie of the Gospell, our Sauour branded his sheepe with these two marks, *hearing*, and

following (Ioh. 10. 3). They must harken to the voice of him that teacheth, and followe the trace of him that leadeth; they may neither commaund, nor goe before. When they beginne to snuffe vpp the winde in theyr noses, like the wilde Affe in the Wilderneffe, which tyreth all that follow her; when they stande vpon the pinnacle of euerie Tower & Castle, built in the ayre by / theyr owne conceite, and say to the Bishoppes as the people did to *Jeremie*, *What soeuer commeth out of our own mouth, that will we doe*, then they are verie easie to be deceiued. And then it fareth with them, as it dyd wyth the Disciples of our blessed Sauour, he appearing vnto them vpon the Sea, they tooke him for a spirit, and imagining theyr Maister to be a bugge, they grewe verie fearefull of a great benefit.

Such a dazling it is that afflicteth the eyes of our Reformers, our Maister Iesus offereth himselfe vnto vs in thys excellent gouernment of the Church, by graue and learned Lorde Bishoppes, but they mistake it to be Satanicall, and tremble and quake at theyr own commoditie.

But to come to anker, if they be of one fayth, and one hope with vs, let them helpe to twine vppe a threefold corde, and become of one hart with vs. Let witte, which is windie obtaine the lesse, that Charitie which edifieth may gain the

more. No doubt but our Sauour had an especial care of the vnitie of his Church, both when he made his request vnto his father, that we might be one as the father and he are one, and when he tooke his leaue of his Church with so kinde a farewell, My peace I giue you, my peace I leaue vnto you.

If this peace wyll not be had at theyr handes, that haue so long troubled the Church of GOD among vs, I cast them my Gauntlet, take it vp who dares, *Martin* or any other, that can drawe out any Quintessence of villanie beyonde *Martin*, the cause shall not want a Champion.

I haue nowe gallopped the fielde to make choyse of the ground where my battaile shall be planted. And when I haue sent you the *May-game of Martinisme*, at the next setting my foote into the styroppe after it, the signet shall be giuen, and the fielde fought. Whatsoeuer hath beene written to any purpose of eyther side, shall be ledde / out into the plaine, the foote-men and horse, small shotte and artilerie shall be placed: euery troupe, wing and squadron ordered, and the banners displayed. Therwithall I will make both Armies meete, and the battaile ioyne, bullet to bullet, staffe to staffe, pyke to pyke, and sworde to sworde; the blowes dealt, and the breache made vpon the Puritanes shall be discouered, you shall see who

be false and who he fledde, what Captaines are slaine, and what Ensignes taken.

It shall be shewen howe like a good Generall the Archb. of Canterburie hath behaued himselfe with his battle-axe, and howe the braynes of *Tho. Cartwright* flye thys way and that way, battered and beaten out, euery bone in his bodie pittifullie broken, and his guttes trayling vpon the ground; heere a legge, and there an arme, of his followers shall be gathered vppe, and the carcafes of the deade, like a quarrie of Deare at a generall hunting, hurled vppon a heape. Wherein my Supplication shall be to the Queenes most excellent Maiestie at the end, that our Conquerors returning from the chace, may by vertue of her highnesse fauour and authoritie, holde still the honour which they haue wonne, and well deserued, in the seruice of GOD, and the crowne of England.

Therefore as the Reformer hath made proclamation for Armour and Munitiō, desiring you to help him to a booke of Church discipline, which he sayth was written in the dayes of King *Edward* the sixt, the Authors whereof, he sayth, were *M. Cranmer*, and *Sir Iohn Cheeke*. The like proclamation make I in his behalfe, because mine, peraduenture, will come to more handes then his. Furnish him I pray you; the better he is prouided, the greater honour it will be to ouerthrowe him. I

would be glad he should haue it, (if there be any such) and fette downe what he can ere I come forth againe, that I may driue all before me, and roote out the verie name /of a Puritane from vnder heauen.

In which exployt, as *Berzillai* the Gileadite, refused to courte it in his age, refining that place to hys Sunnes, as fitter for younger yeeres; So, I beseeche all our Bishoppes, Doctors, and auncient men, vpon whose siluer heads the Almond-tree hath blossomed, to giue vp this taske to me, and fitte and iudge of my labours. The spirite of the Lord assisting me, opportunitie, and other circumstances concurring with it, I trust they shall see me pricke it, and praunce it, like a *Cavaliero* that hath learned to manage Armes. From my Castell and Collours at London ston the 2. of Iuly. Anno. 1590.

FINIS.

END OF VOL. I.



