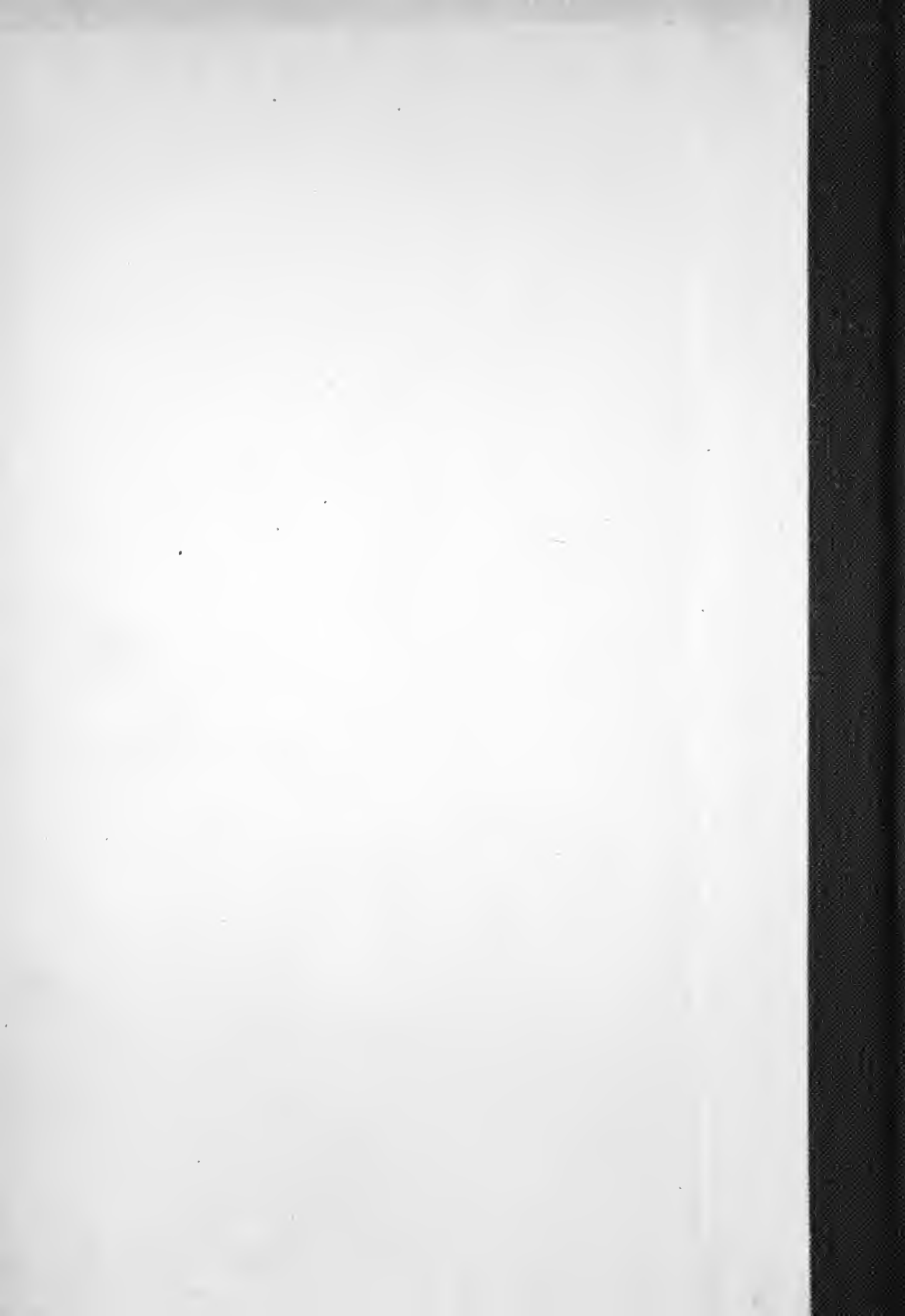
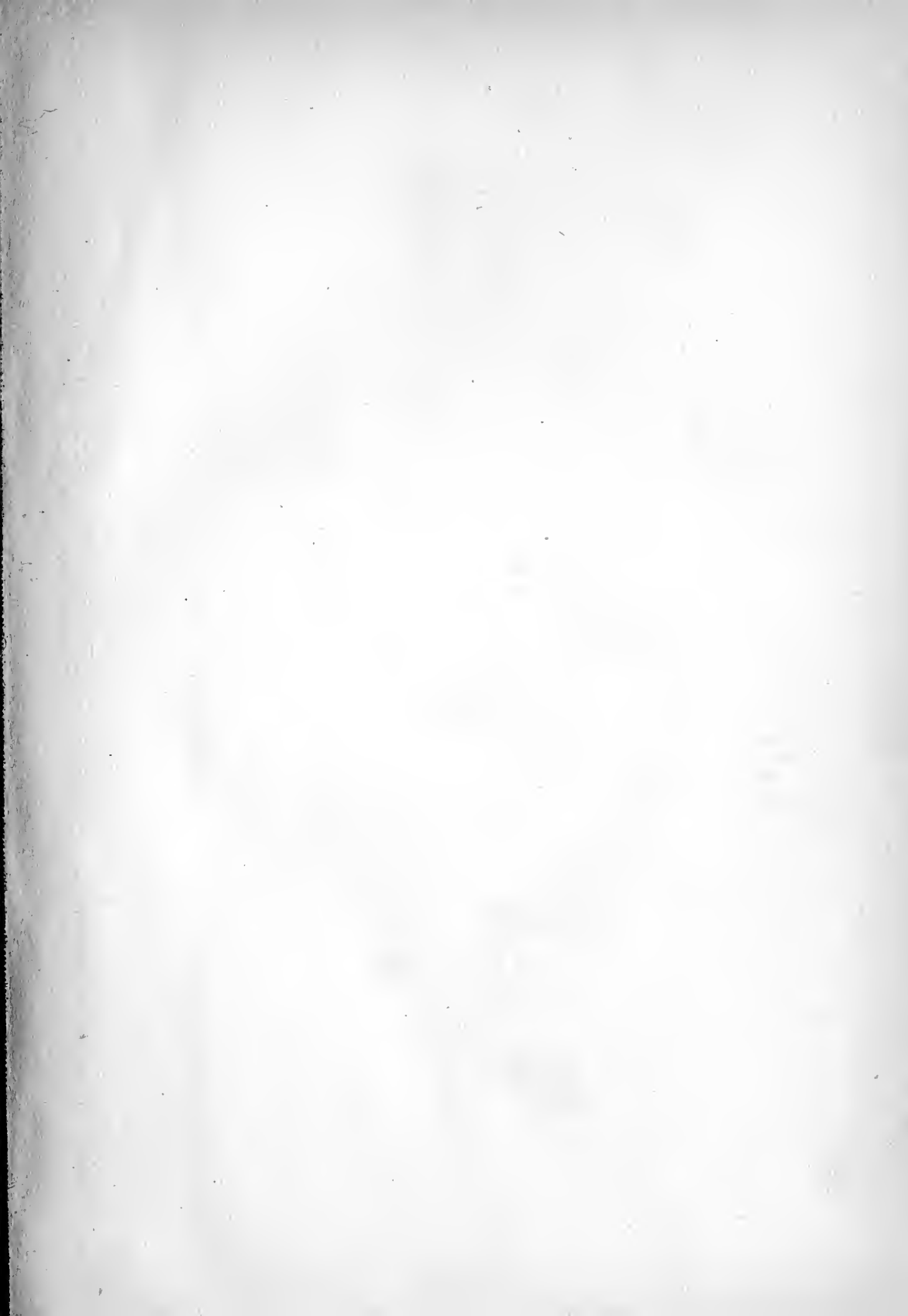
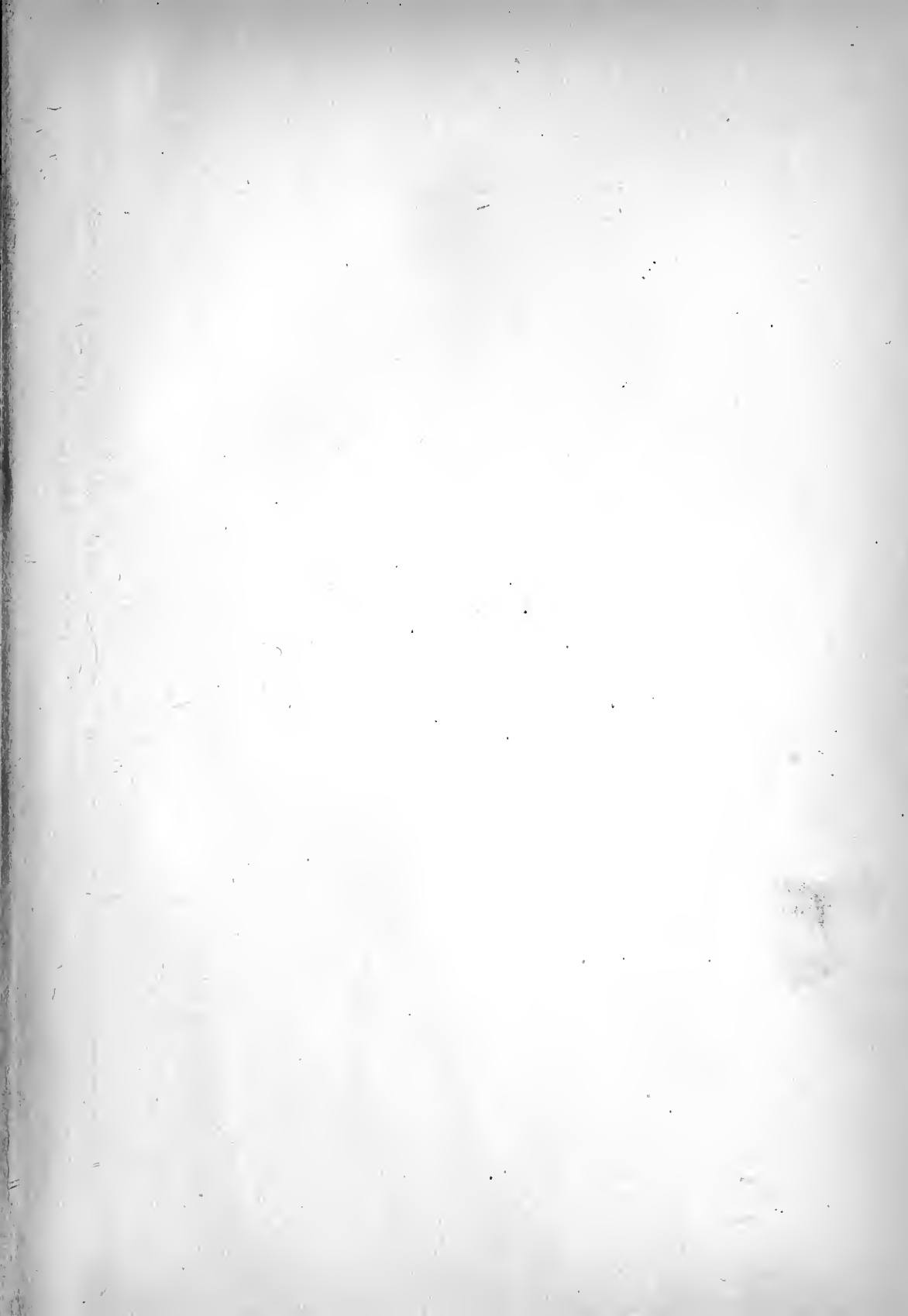


UNIV. OF  
TORONTO  
LIBRARY











I

Tell-Trothes New-Yeares Gift

AND

The Passionate Morrice.

—  
JOHN LANE'S

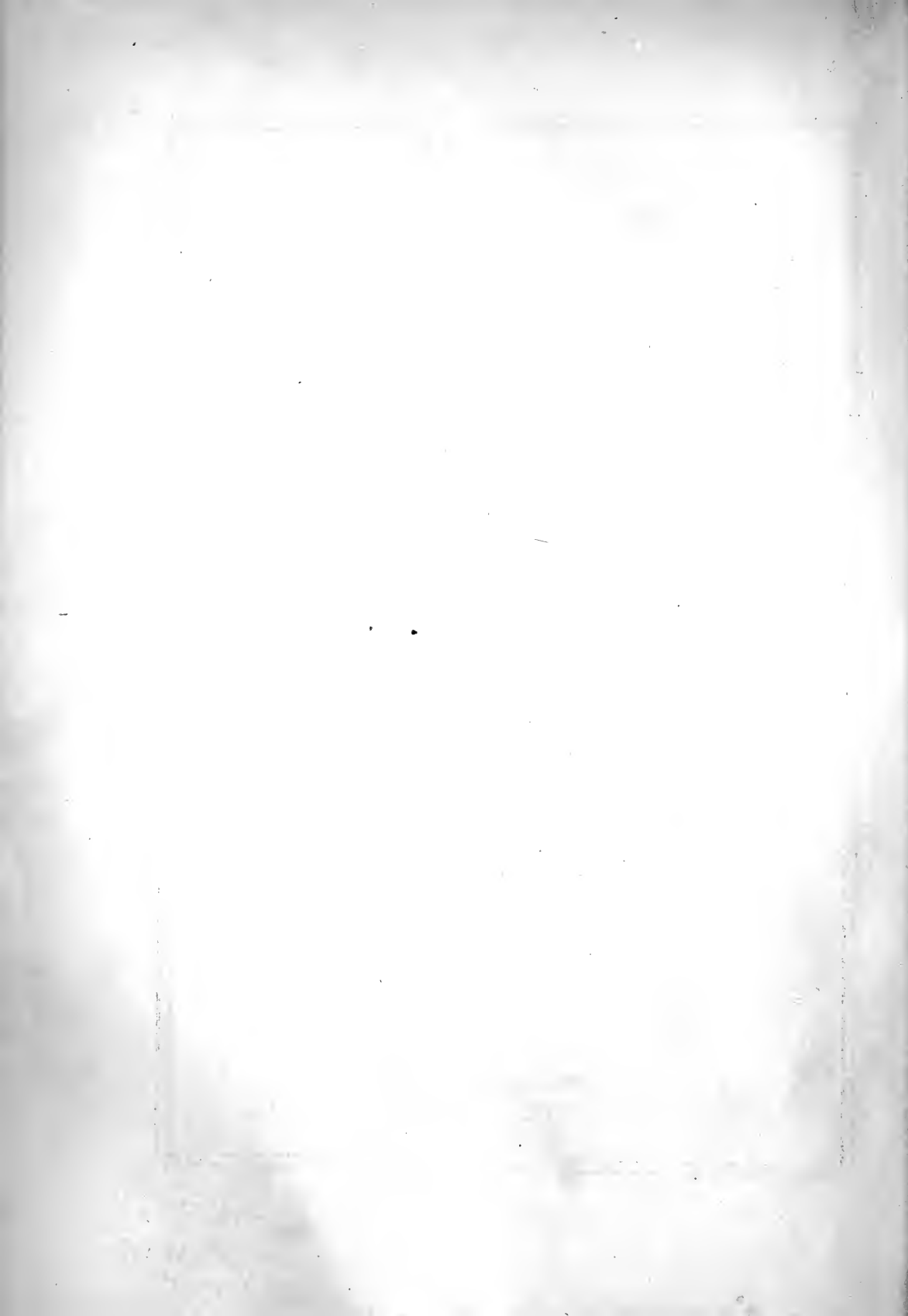
Tom Tell-Troths Message, and his Pens Complaint.

—  
THOMAS POWELL'S

Tom of all Trades.

—  
The Glasse of Godly Loue.

(BY JOHN ROGERS?)





New Shakspeare Society,  
" [Publications]

Series 6: Nos. 2-3

Shakspeare's England

# TELL-TROTHES NEW-YEARES GIFT

BEING

ROBIN GOOD-FELLOWES NEWES OUT OF THOSE COUNTRIES WHERE  
INHABITES NEITHER CHARITY NOR HONESTY.

WITH HIS OWNE INUECTIUE AGAINST IELOSY.

AND

## THE PASSIONATE MORRICE.

1593.

JOHN LANE'S

Tom Tell-Troths Message, and his Pens Complaint.

1600.

THOMAS POWELL'S

## TOM OF ALL TRADES.

OR

THE PLAINE PATH-WAY TO PREFERMENT.

BEING

A DISCOVERY OF A PASSAGE TO PROMOTION IN ALL PROFESSIONS, TRADES,  
ARTS, AND MYSTERIES.

1631.

## THE GLASSE OF GODLY LOUE.

(BY JOHN ROGERS?)

1569.

EDITED BY

FREDERICK J. FURNIVALL, M.A., CAMB.,

FOUNDER AND DIRECTOR OF THE NEW SHAKSPEARE SOCIETY, &C.

PUBLISHT FOR

The New Shakspeare Society

BY N. TRÜBNER & CO., 57, 59, LUDGATE HILL,

LONDON, E.C., 1876.

35318  
10/9/94

PR  
2888  
L6  
ser.6  
no. 2-3

Series VI. No. 2.

---

CLAY AND TAYLOR PRINTERS BUNGAY.

## CONTENTS.

Forewords, ix-xxix

### I. TELL TROTHES NEW YEARES GIFT, 1591.

Introduction, 3-5

#### § 1. *Eight causes of Jealousy.*

The first cause of jealousy : ill assorted unions made up by parents, 5-8

The second cause : lack of authority in the husband and respect for her husband in the wife, 8

The third cause : causeless discontent on either side, 9

The fourth cause : husbands bringing male friends home, and then getting jealous of them ; or bringing female friends, and praising them too much, 9-10

The fifth cause : wicked men sowing suspicion between husband and wife, 10

The sixth cause : giving credit to false reports, 10-14 ; with a merry Tale of an old Trot, 11-14

The seventh cause : hard usage by husband to wife, or wife to husband, 14-15

The eighth cause : lewd behaviour in company, 15

#### § 2. *Eight kinds of Jealousy.*

The first kind : Jasper Impudencie, forgetful of his Joan's previous favours, accuses her of playing him false with a rival, 16

The second kind : a young novice who swoons if any one speaks to his love, 16

The third kind : story of a jealous old doter, 16-17

The fourth kind : husbands who surprise friends with their wives by previous arrangement and then get a divorce, 17

The fifth kind : makebates who get up scandals, 17

The sixth kind : liars who pretend not to be jealous but publicly show that they are so, 17-18

The seventh kind : knaves in graine who oblige their wives to serve as decoys, and then suspect them of learning their lesson too well, 18

The eighth kind : husbands who are polite to their wives before company, and hang up their fiddles at home, 18-19 ; with the case of a most notable ass, 19-20

#### § 3. *Means of increasing Jealousy.*

The first means : knavish jealousy shall earn a good cudgelling, 20

The second means : mistrustful fools shall lose their love's affection, 20-†

- The third means : doters' wives shall solace themselves with Jack the scullion at home, and affect injured innocence in their husbands' presence, 21
- The fourth means : plotters of divorces shall be most despitely entreated by their new wives, 21-2
- The fifth means : backbiters shall be known for the knaves they really are, 22
- The sixth means : liars who say they are not jealous shall be cuckolds, whether they will or no, 22
- The seventh means : wittalls shall lose their customers, or their wives shall spend the profits, 22
- The eighth means : mistrustful husbands who only treat their wives well in public shall have good cause for suspicion ; with a pretty jest of an old doter very well served, 22

§ 4. *Robin Good-fellowe: his Invective against Jealousy.*

- The folly of wilfully encouraging jealous fears, 27-8
- Distinction between solicitude for the honour of those you love, and mere jealousy, 28-9
- There is no concord between love and jealousy, 29
- A loving wife will not wrong her husband ; but if men marry those they have reason to suspect, let them blame their own folly ; such mates often prove more than a match for them in cunning, 29-30
- If men are unfaithful themselves they'll have cause to be jealous. The different types of jealous folks described, 30-1
- Some women take a malicious pleasure in their husbands' unfounded jealousy. What does a man gain by it? 31
- Vulcan had better have held his tongue, and he might also have remembered his own infidelity to Venus, 32
- Let men be content to be esteemed happy in their marriages, and keep their skeletons in their cupboards, 32-3
- A husband ought not to be unforgiving even if his wife has wronged him, and if she is incorrigible he should make the best of his bargain rather than seek a divorce, for the law obliges him to give her a maintenance, which her paramour would benefit by, 33-4
- Kindness will forestall jealousy, 34
- But harshness will only incite to revenge, and if a woman means to betray you your vigilance will be baffled, 35
- Besides she'll make such an unquiet house that you'll be obliged to beat a retreat, 36
- If men gently reprove their wives they will be penitent. A man who rules his own household injudiciously will scarcely make a good citizen of the state, 36-7
- Covetousness is a cause of jealousy, 38
- True love described. There is a false doting love which ends in jealousy, 39

## Contents.

vii

- How this comes about detailed, 40  
The character of a doter, 41  
Description of jealousy's kingdom, its chief city, scenery, defences and inhabitants, 41-3  
The blessings of true love, 43-4  
Epilogue. *To the Gentlewomen and others of England*, 45-6

### II. THE PASSIONATE MORRICE, 47-105

- Dedication. *To the Gentlewomen and others of England*, 49-50  
Introduction, 51

#### *Eight couples of lovers.*

- The first couple of morris-dancers : a passionate ass and a peevish wench, 51-4  
The second couple : a lusty widower and a gallant wench, 57-8  
The third couple : a bachelor and a covetous widow, 62-3, 69-70 ; story of a widow's abduction, 67-9  
The fourth couple : a miserly churl and a rich widow, 70-3  
The fifth couple : a discreet young gentleman and an immodest damsel, 75-81  
The sixth couple : a coy dame and her suitors, 81-2, 85 ; story of a miser's daughter, 83-4  
The seventh couple : a prentice and a girl wearied of a long engagement to him, 87 ; story of a gentleman jilted by a poor maid, 89-90  
The eighth couple : a seducer and his victim, 94-6

### III. TOM TEL-TROTHS MESSAGE AND HIS PENS COMPLAINT, 107-135

- Dedication, 109

#### To The Gentlemen Readers, 110

Tom Tel-Troth invokes the goose of the Capitol, 111/1 ; sees the ghost of Conscience, 111/19 ; invokes Melpomene, 112/31 ; will recite the misdeeds which work man's thrall, 113/66 ; wishes the Pope were hanged on a II, 114/88 ; doesn't care for his banning, 114/91 ; upbraids monks and friars, 114/97-108 ; hopes some one will write against them, 114/111 ; meanwhile leaves their castigation to poets and painters, 114/113 ; puns on Cambridge and Oxford, 115/133-34 ; bewails the wrongs of Poetry, 117-18/199-216 ; imprecates vengeance on bad poets, 118/223-26 ; describes the seven deadly sins and their effects ; Pride, 119-23/241-366 ; Envy, 123-25/367-426 ; Wrath, 125-27/427-92 ; Sloth, 127/493-534 ; Avarice, 129-30/535-94 ; Gluttony, 131-32/595-642 ; Lechery, 132-33/643-84 ; wishes Sufferance might be seen in England, 127/486 ; that he could paint Sloth, 128/529-34 ; warns misers of their fate, 130/587-88 ; wishes that he could paint Lechery and Chastity, 133/667-70 ; prays that he may be chaste, 134/697-700 ; doesn't care for carpers, 134/707-8 ; confesses that he's a severe critic, 134/709-14 ; ceases, but not for want of matter, 135/715-18 ; hopes you'll be amended, 135/720

## IV. TOM OF ALL TRADES, 137-175

- The Epistle Dedicatorie, 139-40  
 Introduction, 141-4  
 The Scholar, 144; his schooling, 144-7; university career, 147-9; advancement  
 in the ministry, 149-54  
 The Civilian, 155-6  
 The Common Lawyer, 156-9  
 The Physician, 159-62  
 The Apprentice, 162-6  
 The Navigator, 166-7  
 The Husbandman, 167  
 The Courtier, 168-9  
 The Soldier, 169-71  
 The Land-Soldier, 171-2  
 Your three daughters, 172-4

## V. THE GLASSE OF GODLY LOVE, 177-189

- Preface, 178  
 What wedlock is, 179  
 The duty of the wife to her husband, 179-80  
 What a wife ought to be, 180-1  
 The duty of the husband to the wife, 181-3  
 What the husband ought to be, 183  
 What maintaineth love and quietness in marriage, 183-4  
 The commendation of chastity, 184-5  
 That married folk ought to have chaste manners and communication, 185  
 Of temperance in marriage, 185-6  
 The commendation of children, 186-7  
 How children ought to be brought up, 187  
 The order of your house, 187-9  
 Notes, 191  
 Index, 202

## FOREWORDS.

- |  |  |
|--|--|
| <p>§ 1. <i>Of Tell-Trothes New-years Gift</i>,<br/>1593, p. ix.</p> <p>§ 2. <i>Of John Lane and his Works</i>, p. xii.</p> <p>§ 3. <i>Of Thomas Powell and his Works</i>,<br/>p. xv.</p> <p>1. Loues Leprosie, p. xvi.</p> <p>2. The Passionate Poet, p. xvii.</p> <p>3. A Welch Bayte, p. xvii (<i>Lord Southampton</i>, p. xx.)</p> <p>4. Direction for Search of Records,<br/>1622, p. xxi.</p> <p>5. The Mysterie of Lending and</p> | <p>Borrowing, p. xxiii.</p> <p>6. The Attourneys Academy, 1623,<br/>p. xxiv.</p> <p>7. The Attornies Almanacke, 1627,<br/>p. xxiv.</p> <p>8. The Repertorie of Records,<br/>1631, p. xxv.</p> <p>9. Tom of all Trades, 1631 (p. 137),<br/>p. xxvi. (<i>Sir Edward Hales</i>,<br/>p. xxvi.)</p> <p>§ 4. The Glasse of Godly Loue, p. xxviii.</p> <p>§ 5. <i>Thanks to helpers</i>, p. xxviii.</p> |
|--|--|

§ 1. HERE are reprints of three rare tracts, of which the first two are on the England of Elizabeth's time (1593, 1600), and the third is written by a man of her time, tho' not publisht till the seventh year of Charles the First's reign (1631). The fourth scrap is before 1600.

The printing of the first tract was urg'd on me by my friend Mr W. C. Hazlitt, because there was only one copy of it known to him, and that at Peterborough Cathedral Library, quite out of the way of the ordinary student. As this tract dealt with the husband-and-wife question in Shakspeare's young days, and mainly took-up the other side (the woman's) to that which Shakspeare backt in *The Comedy of Errors* (Act II. sc. i. ; V. i. 68—86), I was glad to recommend it to the friend and fellow-member of our Society<sup>1</sup> who had offerd to give us a Shakspeare's-England reprint of moderate size. Otherwise its inner worth would not have given it so early a place in our Sixth Series. But still, for the social condition of England in Shakspeare's time, this *Tell-Trothes New-yeares Gift* of 1593 has great interest, so far as the family life of the middle classes is concernd: Oddly enough, too, it does illustrate aptly a bit of the last long speech of Suffolk in 1 *Henry VI*, V. v. 48—54 (tho' I suppose that is not Shakspeare's), about the young king's choice of the dowderless Margaret :

<sup>1</sup> He has made it a condition that his name be not mentiond.

x Forewords. § I. Elizabethan and Victorian Morals.

*Suf.* A dower, my lords ! disgrace not so your king,  
That he should be so abject, base, and poor,  
To choose for wealth, and not for perfect love.  
Henry is able to enrich his queen,  
And not to seek a queen to make him rich :  
*So worthless peasants bargain for their wives,  
As market-men for oxen, sheep, or horse.*

At p. 61-2, of Tell-Troth's Part II, *The Passionate Morrice*, we come on the following passage :—

“ Fie, fie ! mariages, for the most part, are at this day so made, as looke how the butcher bies his cattel, so wil men sel their children. He that bids most, shal speed soonest ; & so he hath money, we care not a fart for his honestie. Well, it hath not been so, and I hope it wil not be long so ; & I wil assure you, louses commonwealth wil neuer florish vntil it be otherwise. Why, it is a common practize to aske the father what hee will giue with his childe ; and what is that differing from cheapening an Oxe ? And it is as common, that if she be fat, it is a bargaine, but if leane, she must stay another customer.”

This cannot be calld an advance on the low part of the earlier *Paston-Letters* view of the marriage question.<sup>1</sup>

I do not want to puff our Victorian time against the Elizabethan. We have faults enough, God knows. There *may* be a few beings calld women now extant, who justify the sketches that reviews tell us sensation-novelists draw, and that prurient article-writers affect to denounce,<sup>2</sup> but surely no one can turn from the cuckoo cry which the *Love's-Labours-Lost* end song, and almost all Elizabethan books on social life, echo ; no one can contrast Shakspeare's doctrine on the relation of husband and wife in *The Errors* (First-Period) and *Taming of the Shrew*, with Tennyson's in *The Princess*,<sup>3</sup> without

<sup>1</sup> There is also proof of plenty of true love in these Letters ; and Margaret Paston, the heroine of the volumes, is not far from being a model wife of the time.

<sup>2</sup> See my *Ballads from Manuscripts*, vol. i, p. 2.

<sup>3</sup> There's nothing, situate under heaven's eye,  
But hath his bound, in earth, in sea, in sky :  
The beasts, the fishes, and the winged fowls,  
Are their males' subject, and at their controls :  
Men, more divine, the masters of all these,

Dear, but let us type them now  
In our own lives, and this proud watchword rest  
Of equal ; seeing either sex alone  
Is half itself, and in true marriage lies  
Nor equal, nor unequal : each fulfils  
Defect in each, and always thought in thought,  
Purpose in purpose, will in will, they grow,



feeling that enormous moral progress has been made since the Elizabethan time in the relations of the sexes, and of husband and wife.<sup>1</sup>

The comparison of *Love's Labours Lost* with *The Princess* is full of interest; and though the contrast of the converse excluders of the opposite sex in the two works strikes a student of both poets at first sight, I have never seen or heard it alluded-to in any criticism of the poem or play. The comparison of *In Memoriam* with the *Sonnets* has been indeed mentioned, but never worked out, full of interest as the subject is. Victorians need not fear to set Arthur Hallam by Shakspeare's Will H., or the grounds of Tennyson's affectionate reverence for his friend, by those of Shakspeare's love for his.

Assuming, then, that the full description by the unknown 1593 TELL-TROTHER<sup>2</sup> of the causes of Jealousy in English husbands, and

Lords of the wide world, and wild  
wat'ry seas,  
Indued with intellectual sense and  
souls,  
Of more pre-eminence than fish and  
fowls,  
Are masters to their females, and their  
lords:

Then let your will attend on their ac-  
cords.—Luciana, in *Errors*, II. i.  
(Cp. Milton's view.)

The single pure and perfect animal,  
The two-cell'd heart, beating, with one  
full stroke,  
Life.

*The Princess*, p. 157, 1st ed., 1847.

<sup>1</sup> The views of our narrow-minded (and often caddish) folk, as well as those of our broader-minded and more generous men, on the Woman-question, are annually stated in the House of Commons, in the debate on the Woman's-Suffrage Bill, or any attempt to admit women to the learned professions. Women still wait for justice and fair-play.

<sup>2</sup> *Indouinello*, a tell-truth, a tom-tell-troth.—1598; Florio. For the second name of the title, Robin Goodfellow (or Hobgoblin), see Shakspeare's *Midsummer Night's Dream*, II. i. 34, 40, Cotgrave, and Florio:

*Follet*; or, *Esprit follet*. An Hobgoblin, **Robin-goodfellow**, Bugbear.—1611; Cotgrave.

*Luiton*: m. A Goblin, Bug, **Robin-good-fellow**, merrie diuell, that vses to mocke, and deceiue, sillie people.—1611; Cotgrave.

*Loup-garou*: m. A mankind Wolfe ... also a **Hobgoblin**, Hob-thrush, **Robin-good-fellow**; also a night-walker, or flie-light; one thats neuer seene but by Owle-light.—1611; Cotgrave.

*Lutin*: m. A Goblin, **Robin-good-fellow**, Hob-thrush; a spirit which playes reakes in mens houses anights.—1611; Cotgrave.

*Lutiner*. To play the Goblin, or night-spirit; to keepe a foule rumbling, or terrible racket vp and down a house in the night.—1611; Cotgrave.

*Fantasma*, a ghost, a hag, a **robin goodfellow**, a hob-goblin, a sprite, a iade, the riding hagge, or mare.—1598; Florio.

the relation of father and daughter, husband and wife, justifies the appearance of our first tract, in this volume, I pass on to the second, John Lane's *Tom Tel-troths Message and his Pens Complaint*, of 1600, when Shakspeare was writing, or had just written, his brilliant Second-Period *Much Ado* and *As You Like It*.

§ 2. John Lane is known to manuscript men by his still unprinted completion of Chaucer's *Squires Tale*,<sup>1</sup> and his re-telling of the Romance of *Guy of Warwick*, the prose Forewords to which are printed in the *Percy Folio Ballads and Romances*, ii. 521-5, from the Harleian MS. 5243 in the British Museum. He is not mentioned in Edmund Howes's list of English poets with "Willi. Shakspeare gentleman" (Continuation of Stowe's *Annales*, ed. 1615, p.

*Mani ... hobgoblins*, or elves, or such misshapen images or imagined spirits that nurces fraie their babes withall, to make them leaue crying, as we say bug-bear, or els, rawe head and bloodie bones.—1598; Florio.

*Lemuri*, the ghosts or spirits of such as dye before their time, or *hobgoblins*, black bugs, or nightwalking spirits.—ib. And see *Manduco*.

<sup>1</sup> Thus describ'd in Black's Catalogue of the Ashmole MSS., 1845, col. 91-2 :

No. 53. A small quarto volume, containing 81 leaves of paper, gilt at the edges, beside three on which are written the title and introductory pieces: it is very neatly written, as for a presentation copy; and the royal Arms are stamped on the covers.

"Chaucer's Piller, beinge his Master-peece, called the Squires Tale, wch hath binn given [up as] lost, for all most thense three hundred yeares: but now found out, and brought to light by John Lane. 1630."

On the back of the title is an acrostick (forming "Maria Anglie. C. M.") from "The Muse to the soveraigne bewtie of our adreaded sovereign lord King Charles:" which introduces an affected dedication, followed by 8 lines from "The Muse to the fowre winds," by "J. L.," and 6 lines to the author by Thomas Windham, of Keinsford, co. Somerset, Esq., one of the Justices. On the fourth page are 4 stanzas from the fourth book of the *Faerie Queene* by "The poet Spencer, uppon the loss of that peece of Chaucers." Then follow the Description of the Squier by Chaucer (in his prologue to the *Canterbury Tales*, v. 79-100), and "The Squires prolog, as it is in Chaucer," and "The Squiers tale as it is in Chaucer," the text of which on f. i.

The two first parts of this poem, and the two first lines of the third part, are copied from Chaucer; at the end of the second (f. 10<sup>b</sup>) is this note—"Heare followeth my suppliment to bee inserted in place of that of Chaucer's which is missing. J. L." This long poem, which bears no just proportion to Chaucer's tales, consists of twelve parts or cantos, to each of which is prefixed a summary stanza of 4 lines. At the end are an Epilogus (f. 79<sup>b</sup>), "The Marchantes wordes to the Squier, and the Hostes wordes to the Marchant as they are in Chaucer" (f. 80), and "Comparatio," f. 80<sup>b</sup>.

On the back of f. 81, Ashmole has written an extract from Lydgate's "Temple of Glass," about Canace, the heroine of this story.

811, col. 2); but, as the friend of Milton's father, he is done more than justice to by Milton's nephew, Edward Phillips, who in his *Theatrum Poetarum*, 1675, thus describes Lane:—

“A fine old Queen Elizabeth gentleman, who was living within my remembrance, and whose several poems, had they not had the ill fate to remain unpublisht, when much better meriting than many that are in print, might possibly have gain'd him a name not much inferiour, if not equal, to *Drayton* and others of the next rank to *Spencer*; but they are all to be produc't in Manuscript: namely, his *Poetical Vision*<sup>1</sup>; his *Alarm to the Poets* [1648]; his *Twelve Months*<sup>1</sup>; his *Guy of Warwic*, a Heroic Poem (at least as much as many others that are so Entitled); and lastly his Supplement to *Chaucer's Squires Tale*.”—1675, p. 111-12; edition 1824, p. xxiii. See also *Winstanley's Lives of the Poets*, p. 100 [which only repeats part of Phillips].—*Hazlitt's Handbook*, p. 326, col. 2.

Besides the above, John Lane<sup>2</sup> wrote

“An Elegie vpon the death of the high and renowned Princesse, our late Soueraigne Elizabeth. By I. L. Imprinted at London for John Deane, at Temple-barré. 1603; 4to, 7 leaves. *Bodleian* (Malone) *ib.*; and

“Tritons Trumpet, 1620.” (Hazlitt.)

His *Tom Tel-Troths Message* is a poem of 120 six-line stanzas, in which he complains of his countrymen's naughtinesses. The closest handling of his subject is in pages 119—134, where he deals with the Seven Deadly Sins. This should be compared with the like part in *The Times Whistle*, by R. C., about 1616 A.D., edited for the Early English Text Society by Mr J. M. Cowper in 1871.

Lane first complains of the Pope, the Cardinals, priests, monks, friars, and all ‘this popish ribble-rabble route,’<sup>3</sup> stanzas 14-19, p. 113-114. Then he laments vaguely the state of ‘Englands two Vniuersities,’ and the Seven Liberal Sciences, p. 115-118, of which, Grammar ‘stands bondsclaue-like, of Stationers to be sold,’ l. 149, and Poetry brings no solace to country swains, who fancy more ‘the winding of an horne,’ l. 208, while ballad-makers pen ‘new gigges for a countrie clowne,’ l. 216, and ‘bastard braines’ with their base rymes work Poetry's infamy, l. 226.

<sup>1</sup> See *Percy Folio*, ii. 522, col. 1, at foot. The *Poetical Visions* was to have ‘first and second partes.’

<sup>2</sup> Under A.D. 1572, Wood's *Fasti Oxonienses*, Pt. 1, col. 189, notes,—when speaking of John Lane, of Christ Church, who died in 1578—“There was one John Lane, a poet, about this time.”

<sup>3</sup> Compare *The Image of Ypocresye*, &c., in my *Ballads from MSS.*, i. 181-266.

xiv Forewords. § 2. Lane on the Seven Deadly Sins.

Next come the Seven Deadly Sins. Under (1) *Pride*, Lane abuses the 'fine-ruff Ruffines,' st. 42, p. 119; the dandies 'full trick and trim tir'd in the lookinge glasse,' l. 255, casting sheeps-eyes<sup>1</sup>, &c., walking with fantastical gait, st. 45, wearing long hair or curld locks, st. 46, resembling every shape like Proteus,<sup>2</sup> and every colour like the chameleon, st. 47; drest in the snip-snap jagd clothes, st. 48, that in former fashions Chaucer in his *Parsons Tale*, and so many other complainers from time to time condemnd; and with wingd sleeves, round hose, cloaks short and long, st. 51, p. 121. Then the women are scolded for their dress: bold Beatrice with her wires—that movd Stubbes's wrath—tires, periwig, and caul (st. 52); with feathers (which men wear too), st. 53, 54; pumps, pantofles, corkt shoes (st. 55, p. 122), and fans (st. 56). The picture alluded-to in stanzas 57-8, of the Englishman set alone, in other folks' feathers, I have not come across.<sup>3</sup> Andrew Boorde's caricature, given at p. 167 of my *Harrison*, is the only one of the kind I know.

Under (2) *Envy*, the only special hits are at the Minstrels daily striving with blind fiddlers, l. 398, p. 124, the justling Jacks driving their betters to the wall, l. 400, and the scoffers 'with rimes and riddles rating at their foe,' l. 405.

Under (3) *Wrath*, we have the fights in Smithfield, the lines that make one think of the sad death of Marlowe in a quarrel for a drab, st. 76, p. 126. Then Wrath's contraries are dwelt-on in st. 80-1, p. 127, Chaucer's other 'vertue that men clepe pacience or sufferance' (*Remedium contra Iram*), being treated as two.

(4) *Sloth* or Idleness has no local colour.

*Avarice* (5) repeats Harrison's complaints in his *Description*, II, 18, p. 296, &c., how 'She raiseth cheape things to the highest price,' st. 90, p. 129, and specially 'engrosseth all the corne,' l. 547; and leads to Usury (Harrison, p. 242), the two making the proudest cavaliers stoop, and penning 'them vp within the Poultries coope,' in gaol, st. 94. Avarice too leads to landlords racking the rents of houses and lands, p. 130, of which Crowley, Harrison, my *Ballads from MSS.* i., the *Supplications* (E. E. Text Soc.), &c. &c., complain so bitterly.

Of *Gluttony* (6) Lane says, p. 131, that it is allied to Lechery and Drunkenness:—

<sup>1</sup> Compare Laneham with the Ladies, in his *Letter* of 1575, p. 60 of my ed.

<sup>2</sup> Compare Andrew Boorde, and Harrison's *Description*, II, vii, p. 167, &c. Also Stubbes.

<sup>3</sup> Perhaps it's in the *Recueil de la Diversité des Habits*, Paris, 1562 (A. Boorde, p. 323).

Forewords. § 2. John Lane. § 3. Thomas Powell. xv

This trull makes youngsters spend their patrimonie 601  
 In sauced meates and sugred delicates,  
 And makes men stray from state of Matrimonie  
 To spend their substance vpon whorish mates. 604

Under *Lechery*, the seventh and last Deadly Sin, Lane's stanza 109, p. 132, evidently alludes to Shakspeare's *Venus and Adonis*, and *Lucrece*. He regrets the infection of the French disease, st. 110, p. 133, the wide-spread cuckoldry of his day, st. 113, and the 'light-taylde huswiues' showing and vaunting themselves in (?) Shakspeare's Globe theatre, 'the Banke-sides round-house,' where in 1599—perhaps at its opening—he brought out his triumphant *Henry V*. Then Lane stops, not for want of further matter, st. 120, p. 135, but because his pen is dry. And he affirms, l. 713-14,

. . . . *Tom Telltroth* will not lie,  
 We heere haue blaz'd Englands iniquitie.

(I pay for the present reprint of Lane and the extract from Pritchard or Rogers at the end of this volume.)

§ 3. Our third tract is by a reverencer of Bacon in his distress, a rollicking attorney and Welshman, Thomas Powell, who seems to have begun writing very bad serious poetry in 1598 and 1601, and then turnd to chaffing prose,—still intersperst with scraps of bad verse,—and divers professional handbooks, till he ended his career of authorship in 1631<sup>1</sup> with his *Tom of all Trades*, here reprinted.<sup>2</sup> My attention was first calld to the last-namd book during my inquiries into 'Education in Early England,'<sup>3</sup> by Warton's extract from it in his *History of English Poetry*, § 58, vol. iv, p. 304, note 3, ed. Hazlitt.<sup>4</sup>

There being no copy of the first edition in the British Museum, and the second edition being conceald by its title, I waited till a visit to the Bodleian enabl'd me to read the book there; and I found it interesting enough to justify its reproduction here. As Powell was Shakspeare's contemporary, his account of how fathers then pusht their sons and daughters on in life, tho' not publisht till 1631,

<sup>1</sup> He may of course have seen through the press some of the later editions of his *Attourneys Academy*, &c.

<sup>2</sup> There may have been two Thomas Powells. But as the one of 1603-1631 had both a serious and a humorous style in his prose, and in his verse in his prose-books, I see no sufficient reason for supposing that he is not the serious-style verse-writer of 1598-1601.

<sup>3</sup> See the Forewords to my *Babees Book*, E. E. Text Soc. 1868.

<sup>4</sup> I have also had copied for the Society, Edward Hake's *Touchstone for this time present*, 1574, for its bit about girls' education and amusements, partly quoted by Warton in the same note. But the rest of the book is preachy and dull.

covers Shakspeare's time, and enables us to realize a bit of his fellow countrymen's being. Our Member, Miss E. Phipson of Monk Sherborne, Basingstoke, kindly bears the cost of this Powell reprint.

Of Thomas Powell's first publication, *Loues Leprosie* (W. White, 1598), a quarto of ten leaves, only one copy is known, that of Mr Christie-Miller, at Britwell. It was reprinted by my friend Dr Rim-bault for the Percy Society in his five "Ancient Poetical Tracts of the Sixteenth Century,"<sup>1</sup> reprinted from unique copies formerly in the possession of the late Thomas Caldecott, Esq." 1842. The poem is on the death of Achilles, through his love for Priam's daughter Polyxena. Here are three extracts from it, on that love, on Achilles's fight with Troilus, and on Achilles's death from the arrow shot into his only vulnerable spot, his heel:—

"Achilles loues Polyxene : What is shee ?  
The lyuing daughter of hisemie.  
How shall he woe her, that hath wed another ?  
How shall he winne her, that hath slaine her brother ?  
His trophees and his triumphes she doth hate ;  
In Hector's death his vallor liued too late ;  
Liue blest in this, that thow art Orpheus brother :  
Hee none of thine, nor Thetis is his mother."—p. 71.

"Well mounted and well met, they ioyned together  
Like flowdes, whose rushing, cause tempestuous weather ;  
And now their clattering shildes resemble thunder ;  
The fire, a lightning when the cloudes do sunder :  
Long did it thunder ere the heavens were bright ;  
So long, that when it cleered, the day was night ;  
A night perpetuall vnto Priams sonne ;  
His horse was slaine, the day was lost and won ;  
And heere each one might heare windes whispering sound,  
When earst the drums their senses did confound ;  
Troilus dethe chiefe conquest from the felde ;  
Wrapt in their colours, couered with their shilde,  
They carry him to make the number more,  
Whose bleeding sydes Achilles speare did gore."—p. 78.

"Foordwith a marriage twixt them was concluded ;  
Alas, that true loue should be so deluded !  
The sunne is rose, sees Thetis sonne to fall  
Vnder this false pretended nuptiall.  
The Delphick oracle is now fulfild,  
'Eare Troy be wonne, Achilles must be kilde.'

<sup>1</sup> 1. The Doctrinall of good Seruautes. 2. The Boke of Mayd Emlyn. 3. The New Nutbrowne Mayd. 4. The Complaynt of a dolorous Louer. 5. Loues Leprosie.

This is the day wherein they surfet all,  
 With blood of his who made the Troians thrall;  
 And this the day wherein he did appease  
 Vnquiet soules, which earst could find no ease.  
 This day was nyght to him, and day to those  
 By whom vntimely death did heere repose.  
 His liues familiar starre doth shoote and gall,  
 The fairest starre the heauens weare gracte withall,  
 Euen when his steppes salute the temple porch  
 With hymmes, and Hymæn[e]us burning torch,  
 A shaft from Paris hand did soone disclose  
 Where Styx had kist him, and how high it rose.  
 Where the Stygian flood did neuer reach,  
 Deathes winged messenger did make a breach,  
 Whence from each veine the sacred breath descending,  
 Polyxens ioyes began, and his had ending.

Finis."

p. 79.

Powell's second book, I have not seen. Mr Hazlitt believes that the unique copy from Heber's sale is at Britwell, and gives it as

"The Passionate Poet. With a Description of the Thracian Iemarus. By T. P. London, printed by Valentine Simmes, dwelling on Adling hill, at the signe of the white Swanne. 1601. 4to. 26 leaves."

Of the third book, which is a very rare<sup>1</sup> black-letter quarto of 16 leaves, Mr Henry Huth has, with his unvarying kindness, lent me his copy. It is a tract written just before and just after Queen Elizabeth's death: 1. justifying the reasonableness of her dealing with Papists on the one hand, and Dissenters on the other (see the first two extracts on p. xviii, xix); 2. chaffily describing the effect produc't by the news of Elizabeth's death, the disturbances likely to arise from it, and the quieting of them by the happy proclamation of James I; 3. arguing that the Scotch and English are of like nature, and fit to form one nation; in this, the opposite of the author of *The Complaynt of Scotland*,<sup>2</sup> and too of Andrew Boorde with his "Trust yow no Skott, for they wyll yowse flatteryng wordes; & all is falsholde:" see the amusing bits in my edition of Boorde (E. T. Soc.), p. 59, note 3, p. 135-8. The title of this third book is

<sup>1</sup> It was suppress. Valentine Simmes was fined 13s. 4d. on Dec. 5, 1603, for printing it and a ballad. See p. 192, below.

<sup>2</sup> "there is nocht tua nations vndir the firmament that ar mair contrar and different fra vthirs, nor is inglis men and scottis men:" for, in short, the Englishmen are devils, and the Scotchmen are angels. But note Andrew Boorde's "Also it is naturally geuen, or els it is of a deuyllsye dysposicion of a Scotysch man, not to loue nor faouour an Englyshe man." p. 137.

xviii Forewords. § 3. T. Powell's *Welch Bayte*.

A / WELCH BAYTE / to spare Prouender. / Or, / *A looking  
backe vpon the / Times past. / Written Dialogue wise. / This  
booke is diuided into three parts,* / The first, a brieue discourse of  
*Englands Securitie*, while her / late Maiestie was liuing, with the  
maner of her proceeding in / Gouernment, especially towards the  
Papists and Puritanes of / *England*, whereof a Letter written late  
before her death, speci-fies, as followeth in this first part. / The  
second, A description of the Distractions during her / Maiesties  
sickenesse, with the composing of them. / The third, Of the Apt-  
nesse of the English and the Scotte to / incorporate and become one  
entire Monarchie: with the / meanes of preseruing their vnion euer-  
lastingly, added there-/vnto. [*Scroll.*] Printed at London by Valen-  
tine Simmes. / 1603.

The extracts above refered to, p. xvii, on Elizabeth's treatment of Romanists and Dissenters follow:—

“But when about the twentieth yeare of hir raigne shee had discovered in the King of *Spaine* an intention to inuade hir dominions, and that a principall point of the plotte was to prepare a partie with in the realme that might adhere to the forreiner, and that the Seminaries began to blossome, and to send forth dayly, priests and professed men, who should, by vow taken at shrift, reconcile her subjects from their obedience, yea and binde many of them to attempt against her Maiesties sacred person, and that by the poysen which they spred, the humors of most *Papists* were altered, and that they were no more *Papists* in conscience and of Softenes, but *Papists* in faction; then were there newe lawes made for the punishment of such as should submitte them selues to such reconcilements or renuntiations of obedience; And because it was a treason carried in the clowdes and in wonderfull secrecie, and came seldome to light, and that there was no presumption thereof so great as the recusancie to come to diuine seruice: Because it was sette downe by their decrees, That, *To come to Church before reconcilement, was to liue in schisme*; But, *To come to Church after reconcilement, was absolutely hereticall and damnable*,

Therefore there were added Lawes containing punishment *pecuniarie* against such Recusants, not to enforce consciences, but to enfeeble and impouerish the meanes of those of whom it rested indifferent and ambiguous, whether they were reconciled, or no.

And when, notwithstanding all this prouision, this poysen was dispersed so secretly, as that there was no meanes to stay it but by restraining the Merchants that brought it in,

Then lastly, was there added a Lawe whereby such seditious priests of the new erection were exiled; and those that were at that time within the land shipped ouer, and so commanded to keepe hence, vpon paine of treason.

[sign. B 4, bk] This hath beene the proceeding, though intermingled,



not only with sundrie examples of hir Maiesties grace towards such as in her wisdom she knewe to be *Papists* in Conscience, and not in Faction and Singularitie; but also with an ordinarie mitigation towards the offenders in the highest degree conuicted by lawe: If they would but protest, that if in case this realme should be invaded with a forreine armie by the Popes authoritie, for the Catholique cause, (as they terme it) they would take part with hir Maiestie, and not adhere to hir enemies.

For the other part which haue bin offensive to the State, though in other degree, which name themselues *Reformers*, and we commonly call *Puritanes*; this hath bin the proceeding towards them.

A great while when they inueighed against such abuses in the Church, as *Pluralities*, *Nonresidence* & the like; their zeale was not condemned, only their violence was sometimes censured.

When they refused the vse of some ceremonies and rites, as superstitions, they were tollerated with much conniueance, and gentleness: Yea, when they called in question the Superioritie of Bishops, and pretended to bring a *Democracie* into the church; Yet, their Propositions were heard, considered, and by contrarie writing, debated, and discussed. Yet all this while, it was perceived that their course was dangerous, and very popular; as, because *Papistrie* was odious, therefore it was euer in their mouthes, that they sought to purge the Church from the reliques of *Papistrie*; a thing acceptable to the people, who loue euer to run from one extreame, to another.

Because multitude of Rogues, and Pouertie were an eye-soare, and dislike to euerie man, therefore they put it into the peoples head: That, if Discipline were planted, there should be no vagabonds, nor beggers (a thing very plausible,) and in like manner, they promised the people many other impossible wonders of their Discipline.

Besides, they opened the people a way to government by their *Consistorie*, and *Præsbyterie*, a thing though in consequence no lesse præiudiciall to the liberties of priuate men, then to the souerainty of Princes, yet in first shew very popular. Neuerthelesse all this (except it were in some few that entered into extreame contempts) was borne, because they pretended but in dutifull maner to make propositions, and to leaue it to the prouidence of God, and the authoritie of the Magistrate.

But now of late yeares, when there issued from them, as it were a Colonie of those that affirmed the consent of the Magistrate was not to be attended; when vnder pretence of a confession, to auoide slaunders and imputations, they combined themselues by classes and subscriptions; when they descended into that vile & base meanes of defacing the government of the Church by ridiculous *Pusquils*<sup>1</sup>; When they beganne to make many subiects in doubt to

<sup>1</sup> The Martin Marprelate controversy began in 1589.

xx Forewords. § 3. Powell and Lord Southampton.

take an oath, which is one of the fundamentall parts of Iustice in this Land and in all places; When they beganne both to vaunt of the strength and number of their partizans, and followers, and to vse communications that their cause would preuaile, though with vproare and violence; Then it appeared to be no more zeale, no more conscience, but meere faction and deuision: And therefore though the State was compelled to hold somewhat a harder hand to restraine them then before, yet it was with as great moderation as the peace of the Church & State could permitte.

And therefore, Sir, (to conclude,) consider vprightly of these matters, and you shall see her Maiestie is no temporizer in religion; she builds not religion vpon policie, but policie vpon religion; It is not the successe abroade, nor the change of seruants here at home can alter her; onely as the things themselues alter, so she applieth hir religious wisdome to correspond vnto them, still retaining the two rules before mentioned, in dealing tenderly with consciences, & yet in discouering Faction from Conscience, & Sofnes from Singularity. Farewell.

Your louing friend  
T. P."

The *Welch Bayte* is dedicated by Powell to Shakspeare's patron, Lord Southampton, but oddly makes no allusion to that Lord's being set free from the Tower on James I.'s accession. He was committed there for his share in Essex's rebellion in Feb. 1600-1. Perhaps lines 2 and 4 below mean that his committal was unjust.

[sign. A, back] A Prelude vppon the name of  
Henry VVriothesly Earle of  
South-hampton.

*Euer.*

WHoso beholds this Leafe, therein shall reede,  
A faithfull subiects name, he shall indeede;  
The grey-eyde morne in noontide clowdes may steepe,  
But traytor and his name shall neuer meete.

*Neuer.*

[sign. A 2] To the right Honorable *Henry Wri-*  
*othesly Earle of South-hampton*  
Baron of Tichfield: and of the No-  
ble Order of the Garter.

*L* Et golden artists practize quaint imposture,  
And study to a semblance of perfection,  
Let Leopers sweate to shew the world their moisture,  
We study not to Patrones for direction:

*Vnlesse the Honor that my lines shall owe,  
Can both protect vs, and approoue them too.*

*And such is thine, whose beames of Patronage  
Doe heate alike in Iudgement, and in blood,  
Both, with pure fires deriu'd from parentage,  
Preserued in the Arke of Fortunes flood,  
When Neptune, and the sea gods did abette,  
With Cynthia in her fullest veines aspect.*

*Thou wholesome Honour, Chaste Nobilitie,  
Be in protection mine, as Generous,  
Without distent though all thy auncestrie:  
It was thy wont, Thou canst not erre in vs:  
And for the Test sufficeth me to know;  
Thy Iudgement best deserues my lines to owe.*

Your Lordshippes  
In all the nerues of my ability,  
Tho: Powell.

At the end of the *Welch Bayte* are 8 lines of verse 'To the vnparaleld blesst disposition, *The Lady Elizabeth Bridges*'; two 6-line stanzas 'To the noble Gentleman, Sir Thomas Kneuet'; and one stanza of 6 'To the Right Worshipfull Sir Edward Dyer.' The book's signatures are A 1. 2; B, C, D, in fours, E 1, 2.

Though Powell's notions of girls' education are not ours,

"Instead of songes and musicke, let them learne cookerie and laundrie: And instead of reading in Philip Sidney's *Arcadia*, let them reade the *Groundes of good Huswifery*. I like not a female poetesse at any hand":

yet no doubt Mrs Wm Shakspeare shar'd them. Powell was a practical, sharp, business man, with a gift of racy speech. He was evidently a searcher of Records—see his book on them, and his advice to a father, p. 143 below, and specially his proposal to search the Wills Office for grants to charitable uses. I hope his readers will take to him somewhat.

The fourth book of Powell's was a professional one of 78 pages whose title is overleaf:—

# DIRECTION FOR SEARCH OF RECORDS

Remaining in the {  
CHANCERIE,  
TOWER,  
EXCHEQUER, with the *Limnes*  
thereof: *viz.*

The	{	Kings <i>Remembrancer</i> .	}	The	{	<i>First Fruits</i> .
		Lord Treasurers <i>Re-</i> <i>membrancer</i> .				Augmentation of the <i>Reuenu</i> .
		Clarke of the <i>Ex-</i> <i>treats</i> .				Kings <i>Bench</i> .
		<i>Pipe</i> .				Common <i>Pleas</i> .
		<i>Auditors</i> .				Records of Courts <i>Christian</i> .

For the clearing of all such *Titles*, and *Questions*,  
*as the same may concerne*.

With the accustomed Fees of Search : And  
*diuerse necessarie Obseruations*.

Cui Author

THOMAS POWELL, *Londino-*  
*Cambrensis*.

— — *Cum tonat ocyus Ilex*

*Sulphure discutitur sacro, quam tuque, domusque.*

---

LONDON,

Printed by B. A. for *Paul Man*, and are to be sold  
at his Shop in *Chancerie Lane*, at the Signe of the  
*Bowle*; or in *Distaffe Lane*, at the Signe  
of the *Dolphin*. 1622.

Forewords. § 3. Powell's *Lending & Borrowing*. xxiii

Powell's fifth book is a merry one of 34 leaves :

Wheresoeuer you see mee, / Trust vnto your selfe. / Or, / THE  
MYSTERIE / OF LENDING / AND / BORROWING. / *Seria Facis* : / Or, /  
The Tickling Torture. /—*Dum rideo, veh mihi risu.* / By THOMAS  
POVVEL, / London-Cambrian. / [4 bits of old ornament.] LONDON, /  
Printed for *Beniamin Fisher*, and are / to be sold at his shop in  
*Pater-noster-row*, / at the signe of the *Talbot*. / 1623

It is a chaffy rollicking description of the different kinds of Borrowers—Courtier, Inns-of-Court man, Country Gentleman, and Citizen—and Lenders, Debtors' places of refuge, and debtors' shifts to avoid payment. (For the 2nd edition, see below, p. xxvi.)

Here is the beginning of how the Courtier handles the Citizen he wants to borrow money of, p. 3 :—

“ *The Courtiers method followes.*

First he invites his Creditor, to a dish of Court-Ling, with Masculine mustard plenty.

Then shewes him the priuie lodgings and the new banquetting house.

Perhaps the Robes next.

Then the great Magolls tent in the Wardrobe : And so much serues for the first meeting, and to procure an appetite to the second.

To the second Meeting our Creditor, is summoned, and brings behinde him his wife, like to a broken wi. .er glasse bottle hanging at his taile, and enters into the Masking roome.

Whereat the Courtiers skill in deliuering of the Maskers names, vnder their seuerall disguises, did purchase an euerlasting and indissoluble citie-consanguinitie with his female charge, ouer whom, the more sleepy hir spouse, the more vigilant was my cousen courtier.

And now he hath made his partie strong enough to visit my citizen, and to borrow and take vp of him at his own home, in the most familiar phrase that can bee deuised for such like vse and purpose.

Then for the quickning, continuing, and inlarging of his credit, our Courtier pretends how he has receiued newes that his feign'd kinred is very sicke ; and thereupon a takes occasion (in stead of venison) to send her a bottle of that famous and farre fetcht *frontineack* : He bids himselfe to dinner the same day, and there in a cursorie way of commending the art of man, in matter of Manufacture, he falls by chance vpon the remembrance of an extraordinarie stuffe, which hee saw a great personage weare lately in Court, not doubting but that his cousens [the Creditor or citizen's] shop did afford the like : His purpose was to haue a suit of the same very shortly, if they would but lay it by for him till his moneyes came in : Yet with a very little intreaty so cleanly exprompted, he

xxiv Forewords. § 3. Powell's *Attourneys Academy*.

was persuaded to take it along with him, but onely for feare lest the whole peece might be sold by the foolish foreman vnawares before his returne.

Giue vs old Ale, and booke it,  
O giue vs old Ale, and booke it :  
And when you would haue your money for all,  
My cousen may chance to looke it."

This larky book of Powell's was followed by his sober sixth :—

The / Attourneys Academy : / or, / The Manner and / forme of proceeding practically, vpon / any Suite, Plaint, or Action whatsoever, in any / Court of Record whatsoever, within / this Kingdome : / especially, / in the Great Courts at / *Westminster*, to whose motion all other Courts of / Law or Equitie ; as well those of the two Pro- / uinciall Counsailes, Those of Guild-Hall / *London* ; as Those of like Cities / and Townes Corporate, And / all other of Record are diu- / nally moued : / *With the Moderne and most vsuall Fees of the / Officers and Ministers of such Courts. / Published by his Maesties speciall priuledge, / and / Intended for the publike benefit of all / His Subiects. / Summum hominis bonum, bonus ex hac vita exitus. / Tho : Powell / Londino-Cambrensis. / London, / Printed for Benjamin Fisher : and are to be sold at his / Shop in Pater-noster Row, at the signe of the / Talbot : 1623.*

This is a regular Attorney's Handbook, dedicated to the "Lord Bishop of Lincolne, and Lord Keeper of the great Seale of England," and with a second dedication which does credit to Powell :—

"To / true Nobilitie / and tryde Learning, / beholden / To no Mountaine for Eminence / nor Supportment for his Height, / Francis, Lord *Verulam*, and / Viscount S<sup>c</sup> *Albanes*.

O Giue me leaue to pull the Curtaine by,  
That clouds thy Worth in such obscuritie,  
Good *Seneca*, stay but a while thy bleeding,  
T'accept what I receiued at thy reading :  
Heere I present it in a solemne straine,  
And thus I pluckt the Curtaine backe again.

*The same*

THOMAS POWELL."

There were later editions in 1630, 1647, &c. Then came in 1627, Powell's seventh book, a professional one in 72 leaves :

The / Attornies / Almanacke, / Provided / & / desired / For the generall ease and daily vse of all / such as shall haue occasion to remoue any / Person, Cause or record, from an / inferiour Court to any the / higher Courts at / *Westminster*. / By THOMAS POWELL. / *Summum hominis bonum, bonus ex hac vita / exitus.*

Forewords. § 3. Powell's *Repertorie of Records*. xxv

London. / Printed by B. A. and T. F. for *Ben: Fisher*, and are to / be sold at his Shop at the signe of the *Talbot* without / *Aldersgate*. 1627.

Next appeared, in 1631, his eighth book, to which he did not put his name, as not half of it was his own work. The title is given by Mr Hazlitt in his *Collections and Notes*, 1876,<sup>1</sup> as

"The Repertorie of Records: remaining in the 4. Treasuries on the Receipt side at Westminster [and] the two Remembrancers of the Exchequer. With a briefe introductiue Index of the Records of the Chancery and Tower: whereby to giue the better Direction to the Records abouesaid. As also a most exact Calendar of all those Records of the Tower: in which are contayned and comprised whatsoever may giue satisfaction to the Searcher for Tenure or Tytle of any thing. London, Printed by B. Alsop and F. Fawcet for B. Fisher, &c. 1631.

4to, A—Ee in fours, first leaf blank."

"Dedicated in verse 'To the Vnknowne Patron,' which is followed by a leaf with a somewhat enigmatical heading 'To the same Patron the great Master of this Mysterie Our Author payeth this in part of a more Summe due.' There is also a prose address to the Reader, in which Powell gives some account of the circumstances attending the publication."

Powell says he first thought of dedicating his book to Mercurie, who'd inspir'd him to write a bit of verse again, but as he can't find a Patron, he dedicates it to an unknown one, whom Mercury is to find out. The address to the Reader follows:—

### To the Reader.

I T may be objected vnto me, that the collation of these things, is not all made vp and digested into this fabrique of mine owne materials and structure, and I doe ingenuously confesse it: Seeing the Foure Treasuries [p. 17—120] were collected by Mr. *Agard*, his priuate notes, a man very industrious and painfull in that kind<sup>2</sup>; and one who had continual recourse vnto the most, & custody of many of the rest of the same: And the latter Callender of the Records of the Tower [? p. 211—217], came to my hands from an Author vnknowne, euen as the Printer was drawing the last sheet of the precedent worke from the Presse. I was content to giue it wharfage, and to let it be layd on shore with the rest, but very vnwillingly; because I had no conuenient roome left where to dispose it, without blaming of my Methode, in that it was not layd

<sup>1</sup> Mr Hazlitt also notes that "Verses signed *T. P.* are attached to Ford's *Fames Memoriall*, 1606."

<sup>2</sup> See his collections in the Public Record Office.—F.

in his proper place, with the rest, that is, vnder the Title of the Tower, in the first Station: whereof I hope an equall censure, ever resting

*Sub rostro Cycaniè.*

The book is a 4to of 217 pages, besides Title and four pages of dedication, and describes where the Records are, what bundles of them, &c. are in the several rooms, and what Countries and places some of them refer to. Here's a short extract:—

*“And now to the four Treasuries.*

The first is, the Treasure of the Court of Receipt. In which are Two of the ancientest Bookes of Records in this Kingdome: made in William the Conquerours time, called *Doomes-day*.

The one Booke in Quarto, containing the Description or Suruey of Essex, Norfolke, and Suffolke.

The other in Folio, being the like, for all the Shires in England, from Cornwall, to the Riuer of Tyne.

Here is a Booke called the blacke Booke, made in Henry the seconds time, *De necessarijs Sca[ca]rij observandis*: And in the same, are the Oathes and Admittances of Officers inrolled, and other Notes of some consequence.” [and so on].

This was followd by his 9th work, the last I find under his name, his *Tom of all Trades* printed below, p. 137—175. In 1635 came out a second edition of both his *Tom of all Trades* and earlier *Mysteries of Lending and Borrowing*, in one little volume with the following title, no doubt written by himself:—

*The Art of Thriving.* / Or, / The plaine pathway to / Pre-ferment. / Together with / The Mysterie and Misery / of *Lending and Borrowing*. Consider it seriously. / Examine it judiciously. / Remember it punctually. / And thrive accordingly. / [by Thos. Powell, Gent. in MS.] Published for the common / good of all sorts &c / London, / Printed by *T. H.* for *Benjamin / Fisher*, and are to be solde at his shop / at the signe of the Talbot in Alders-/gate street. 1635. [120 pages: at p. 121 a fresh title,]

The / Mystery / and / Misery / of / Lending / and / Borrowing / By / Tho: Powel, *Gent.* / London: / Printed by *Thomas Harper* for / *Benjamin Fisher*, and are to be / sold at his shop in Alders- gate / streete at the signe of the / Talbot. 1636. [p. 121—254.]

Of the Sir Edward Hales whom Powell praises so warmly in his Dedication to his *Tom of all Trades*, the Rev. W. S. Scott Robertson of Sittingbourne sends me the following account:

“Sir Edward Hales was the first of his name at Tunstall.<sup>1</sup> He

<sup>1</sup> “I come now to speak of the Hales, present lords of Tunstall, a family of



was originally of Tenterden, but marrying the Harlackenden heiress, of Woodchurch, he removed to her seat. He was created a baronet in 1611. After the death of his first wife he married the widow (*née* Martha Carew) of Sir James Cromer of Tunstall, and removed thither. Sir James Cromer died in 1613, and left no son. One of his three daughters, Christian, the youngest, who inherited Tunstall, married Sir Edward Hales's eldest son John, and thus the Hales family became fixed at Tunstall. John Hales died in his father's lifetime, but his son Edward,<sup>1</sup> who was born about 1626, ultimately succeeded his grandfather Sir Edward.

"The first baronet, with whom your author Thomas Powell was so pleased, died in 1654, and was buried in Tunstall Church. The present representative of the family is Miss Hales of Hales Place, Canterbury, whose name figured in the statements of the claimant to the Tichborne estates. She has very recently sold her Tunstall property."

great antiquity; but as their interest here is not of so long standing, I shall go no higher than the last century, beginning with

"*Sir Edward Hales*, Knight, who was advanced to the dignity of a baronet 1611; he served in several parliaments, and took part with those that raised the rebellion against king Charles I. He died October 6th, 1634, aged 78.\* This is he for whom the noble monument in Tunstall church was erected with his effigies in full proportion cut in marble. His wives were Deborah, da. and heir of Martin Lackenden of Woodchurch, Esq., and Martha the relict of Sir James Crowmer.

"*John*, the eldest son of Sir Edward, by Deborah his first lady, married Christian, the youngest of the daughters and co-heirs of Sir James Crowmer aforesaid; and by this marriage was Tunstall brought into the family of Hales. This John died in the life-time of his father, and left issue *Sir Edward Hales*, baronet, a zealous royalist, who in his younger years risked his person and fortune in the cause, insomuch that he was forced to abscond and live beyond the seas on account of the great debts he had contracted for the king's service. He died in France some years after the Restoration." From the 'History and Antiquities of Tunstall in Kent.' By Ed. Rowe Mores, printed in Nichols's *Bibliotheca Topographica Britannica*, vol. i. pp. 33, 34. (Mores died in 1778, this History was published in 1780.)

"This Sir Edward Hales was a commissioner for the survey of Aldington in 1608, Sheriff of Kent in a year between 1611 and 1620, and M.P. for Kent in a Parliament preceding the Long Parliament."—*Furley's History of the Weald of Kent*, Ashford, 1874, vol. ii. Pt. II. pp. 522, 602.

<sup>1</sup> Sir Edward Hales, the third of that name, but the first baronet, of Tenterden, Kent, was knighted, and on June 29, 1611, was created a Baronet. He was twice married, first to Deborah, only daughter and heir of Martin Herlackenden of Woodchurch, Esq., by whom he had issue four sons, viz. John his eldest son,

\* See the cp. ded. to Powell's *Tom of all Trades*. Lond. 1631, 4to.

§ 4. The last piece in the present volume, "*The Glasse of Godly Loue*, Wherein all married couples may learne their duties, each toward others, according to the holy Scriptures,"—I was tempted to add because it made a kind of Appendix to the *Tell-troth* tract of 1593, and because it was part of a thin treatise belonging to me, that Mr Hazlitt believes to be unique, but which is unluckily imperfect. It is undated, but is printed by Richard Jones, who took up his freedom of the Stationers' Company on the 7th of August 1564 (Arber's *Transcript*, I. 278), had one press in May 1583 (ib. 248), and printed till 1600. Whether the *Glasse* is by Thomas Pritchard,<sup>1</sup> the writer of the first part of the volume, or I[ohn] R[ogers] who seems to have written the second part, I cannot tell. It follows the I. R. Discourse. The title-page of Pritchard's tract is on p. xxix, opposite.

§ 5. I have now but to thank the Librarian of Peterborough Cathedral for trusting his unique 1593 *Tell-troth* to me; Mr Henry Huth for his loan of Powell's *Welch Bayte*; Mr W. G. Stone of Walditch for so kindly making the Contents, Notes, and Index to this volume; Miss E. Phipson for paying for *Tom of all Trades*, and our friend who hides his name, for his gift of the first *Tell-troth* reprint.

F. J. FURNIVALL.

3, *St. George's Square, London, N.W.*  
July 11, 1876.

---

who married Christian one of the daughters and co-heirs of Sir Jas. Cromer, kn., and in her right became possessed of the manor of Tunstall and other large estates, and died in his [father's] life-time; his other children were Edward, Samuel, Thomas, and a da. Christian. His second wife was Martha, da. of Sir Mathew Carew, and relict of Sir Jas. Cromer. He died Oct. 6, 1654, in his 78th year, is buried in Tunstall Church. His grandson Edward (son of his eldest son John) succeeded him; this Edward was about 13 years of age at his father's death in 1639. "He succeeded his grandfather in title and estate in 1654; but being most zealously attached to the royal cause, he risked his fortune as well as his person, in the support of it; by which means he ruined the former, and was obliged on that account to abandon his native country, to which he never afterwards returned, but died in France soon after the restoration of K. Charles II." He was one of the three who escaped with James II. in 1688. Abstract taken from Hasted's *History of Kent*, vol. ii. p. 576.

<sup>1</sup> On '1628, July 9, Thom. Pritchard of Jesus College,' Oxford, was admitted to the degree of Doctor of Divinity. Wood's *Fasti Oxon.*, pt. I (*Athena*, vol. ii.), col. 443, ed. Bliss. But I do not suppose that this is our T. Pritchard.

# THE SCHOOLE

*of honest and vertuous lyfe :*

Profitable and necessary for  
all estates and degrees, to be trayned in :  
but (cheefely) for the pettie Schollers, the  
*yonger sorte, of both kindes, bee they men or*  
Women. by T. P.

*Also, a laudable and learned*  
Discourfe, of the worthyneffe of hono-  
rable Wedlocke, written in the be-  
halfe of all (aswell) Maydes as Wydowes,  
(generally) for their singuler instructi-  
*on, to choofe them vertuous and honest*

## Husbandes :

But (moft specially) sent writtē as a Jewell  
vnto a worthy Gentlewoman, in the  
time of her widowhood, to direct & guide  
her in the new election of her seconde  
Husband. *By her approoued freend and*  
kinfemen. I. R.

Imprinted at London by

*Richard Iohnes, and are to*  
be folde at his fhop ouer againft S. Sepul-  
chers Church without Newgate.

~~18~~



# Tell-Trothes New-yeares Gift

Beeing

*Robin Good-fellowes newes out of those Countries, where inhabites neither Charity nor honesty.*

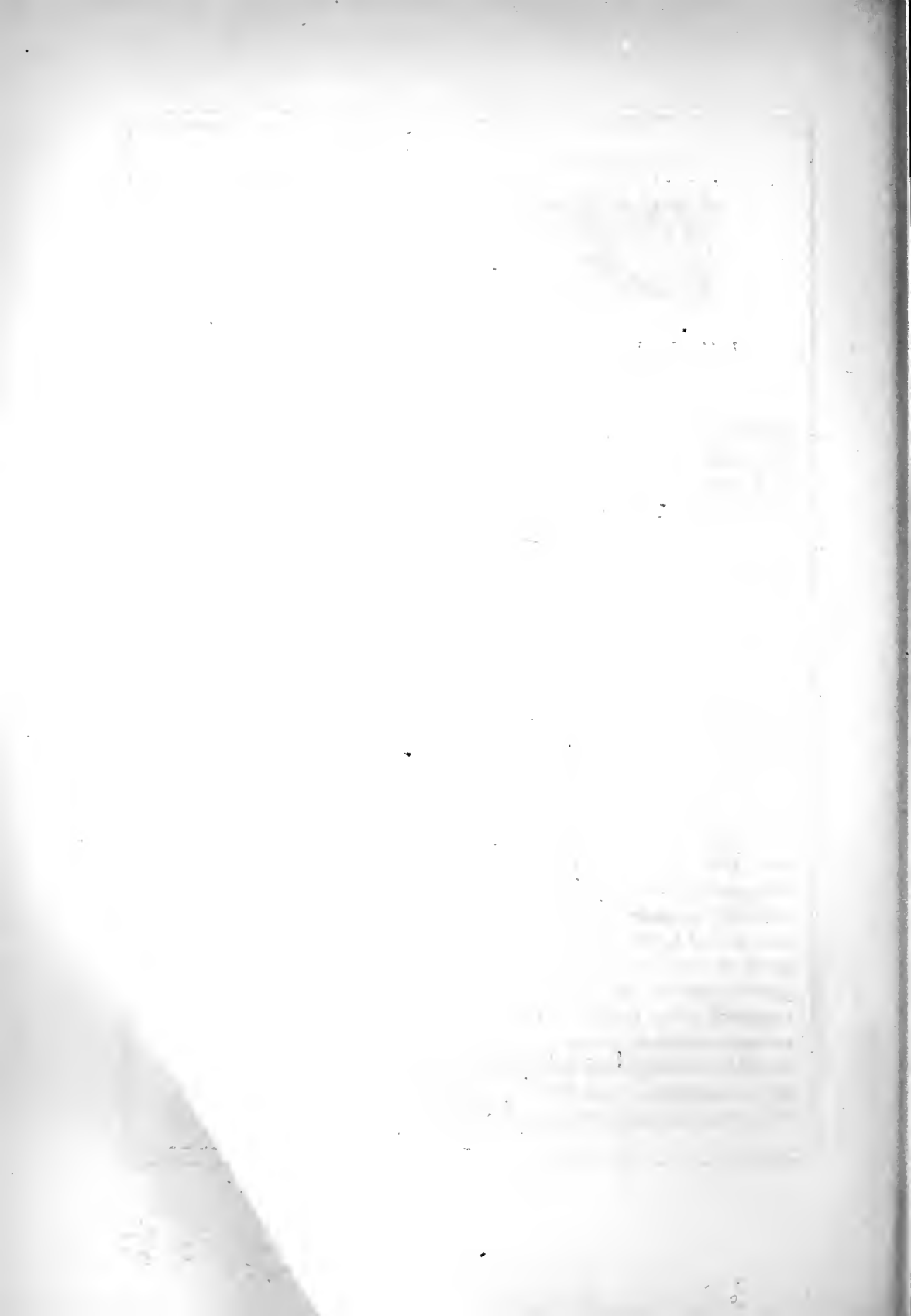
With his owne Inuectiue against Ielofy.



L O N D O N

Imprinted by Robert Bourne.

1 5 9 3 .





*Tell-Trothes New-yeares Gift.*

[sig. A 2]



Marry, sir, now you looke as if you expected newes: me thinks I see your eares open to heare what Robin good fellow will tel you; & because your desire shal not be altogether frustrate, you shal, if you will, be somewhat the wiser before you goe. I am assured it is not stale; and were you as long in reading of it, as the Senators haue bene in agreeing vppon it, I know you would craue many baetes before you had passed the mainger. But behold, they had the paine, and you may haue the pleasure; and I am glad that it was my fortune to meete with it; and doubtlesse it was a great hassard, that a worfer carrier had not hapned on it. For thus it fel out: walking towards Islington in a frosty morning, I by chaunce lighted into the company of a boone companion, that seemed no lesse pleasing in shew, then he prooued in substaunce. A merry mate hee was, and matched with one of his owne minde, a simple fellow, that marchinge vnder the habbite of true meaninge, tels all that he fees, and euery thing he thinkes to be true: *Tell-troth* is my name, and you may trust me if you will, for I assure you, that he that crediteth me most, shall not speede worst. We two matches mated by good fortune, *Robin good-fellow* the one, who neuer did worse harme then correct manners, and made diligent maides: and I, *Tell troth*, the other, who euer haue benee a sworne enemy to lasye lurdens, and a professed foe to *Iack No-body*: no sooner settinge our eyes, the one on the other, but knew each others conditions, falling forthwith into familiarity. And it being my hap to enquire first from whence hee came, hee made it not scrupulous to certifie his comming from hell, a place (sayde hee) that is odious, and yet to none but to them that feare it: Mary (qd. hee) *Robin good-fellow*, that could go inuisible from <sup>1</sup>his infancy, had it by nature giuen

[<sup>t</sup> sig. A 2, back]

him, that he should bee subiect to no inferiour power whatfoeuer, either ruling or inhabiting vnder the higheft elemente, with a generall priuiledge to searh euery corner, and enter any castell to a good purpose. By libertye of which pattente, I crossed the riuer *Stix* in *Carons* boat without his leaue, giuinge him a patt on his drowfie pate for my passage. And from him vnkowne, I came to *Cerberus* (that Lubberly Porter), who was makinge faste of the brand gates, which were faine to bee opened, that the greate *Magog* with his companye that were summoned to the Parliamente, might enter without interruption. He heard my trampling, and therefore asked who was there? but when I would not aunfweare, he thought it was *Lelaps* his curre, bidding him to lie downe, and so likewise I easely entred the dungion. To tell what I there saw, were no newes: because it hath beene tolde by so many, whereof soome of them haue not reported amisse. But going on to the mercilesse pallace, the gates floode wide open, so that any might enter ther without controlement. With in the great Hall whereof, were assembled the whole society of bad company, a generall conuocation beeing called about the deciding of many matters which were not altogether perfected. There was a greate throne, and no little sturre, the feuerall billes of complainte which were there exhibited of many matters, beeing so many, as they would require an age to rehearse them, especially seeing this one matter wherof my newes consisteth, was a hearing and deciding feauen yeares.

But to come to the matter, all the worst diuels being placed in their orders according to their custome (which is needlesse to set downe, for that I hope there is none heere that euer meane to be partakers of any of their Offices) the Speaker vttered an Oration that would haue made a mastie to haue broke his collor with girning thereat, declaringe what a continuall profite Ielofie, aboue all other vices, brought to that place, praisinge so highly the commodity thereof as, in his diuelish iudgement, hell would be passinge beggerly without that helpe. Manifestinge how easely mens and womens mindes were

[<sup>r</sup> sig. A 3]

drawn to all corruption thereby, with such a dilatinge narration as neuer an Orator in hell could haue spoken more. After the finishinge of whose fustie framed speech, there was a quest of enquiry called, whose forman deliuered a whole bundell of scroles and papers,



wherein were fett downe the causes that helped Ielofie, with the meanes that hindered the same, as also the kindes thereof, with feuerall complaintes made both by men and women that were vexed with the like. The which I will, quoth Robin, deliuer vnto thee if thou so wilt: whereof, I beeing wonderfull desirous, for *Mens hominis nouitatis auida*, hee went on with it as followeth.

The first cause (quoth he) is a constrained loue, when as parentes <sup>Parents</sup> do by compulsion couple two bodies, neither respecting the ioyning <sup>f[or]ced loue</sup> of their hartes, nor hauinge any care of the continuance of their wellfare, but more regarding the linking of wealth and money together, then of loue with honesty: will force affection without liking, and cause loue with Ielofie. For either they marry their children in their infancy, when they are not able to know what loue is, or else matche them with inequallity, ioyning burning sommer with kea-cold winter, their daughters of twenty yeares olde or vnder, to rich cormorants of threecore or vpwards. Whereby, either the dislike that likely growes with yeares of discretion engendereth disloyalty in the one, or the knowledge of the others difability leades him to Ielofie.

What is the cause of so many housholde breaches, deuorcements, <sup>Rob. Goo[d-]</sup> and continuall discontentmentes, but vnnaturall difagreementes by <sup>fellows</sup> vnmutuall contractes? Will the Turtel change while her mate is <sup>digres-</sup> true, or the Swanne be cruell as long as his female is loyall? If <sup>sion. The</sup> there be disloyalty betweene mates linked by their owne election (as <sup>natu[re] of</sup> doubtlesse there is), how can vnconstancy be condemned in those that <sup>the Sw[anne]</sup> neuer had that liberty? were the hart as subiect to the law as <sup>is, that at</sup> the body is, I would thinke such marriages lawfull, but since <sup>such time[as]</sup> the one hath liberty, when the other is in captiuitie, I know, *Tell troth,* <sup>he sees an</sup> (quoth *Robin*) it will not cease to seeke reuenge for his bodies <sup>vnconstan[tr]</sup> flauery, vnlesse grace <sup>tricke to b[e]</sup> <sup>performe[d]</sup> <sup>by his</sup> <sup>fem[ale,]</sup> <sup>he neuer</sup> <sup>[r sig. A 3]</sup> <sup>back]</sup> <sup>s the</sup> <sup>Swan</sup> <sup>commit</sup> <sup>the fault</sup> <sup>her vn-</sup> <sup>e hath</sup> <sup>d him &</sup> <sup>he bee-</sup> <sup>laine, he</sup> <sup>es the</sup> <sup>with</sup> <sup>his own</sup> <sup>e.</sup> <sup>correcteth,</sup> by shewing what the law of God forbiddeth. Pretious iewels are chofen, and deere things loued; but at what price are those rated at which are easely obtained? Doubtlesse at so low a reckoning as pipple stones are, in comparison of pearles; the one had without cost or trauell, and the other not to be obtained without both. A lesson learned with froakes, staies with the scholler, when a sentence read without regarde, is not so soone in at one eare, as out at the other: And loue gained with fighes &

slightes encreafeth, when obtained otherwise, it soone decayeth. *Durum pati meminisse dulce*, & an ounce of pleasure stolne with feare of a pound of vnrest, makes vs still to thinke on the sweeteneffe of loue, and all wayes to be striuing to continue it, when the contrary will procure lighte regarde thereof. How farre more delightfome is stolne venifon to him that hath enough, then his owne? And how pleafant is that meat in taste which is dainty? Things farre fetchte and deere boughte, are good for Ladies: and trifles will often better content then treasure. The Diuels crye for mislike, but who beares the brunt of it? The feete that flie from it, not the head that bredd the baite; the man can prouide for himselfe, when the poore woman is voide of all succour, and he will haue a cloake to hide his misery when she shall want a cap to couer her.<sup>1</sup> extremitye. She must beare the lumpes and lowres; if happily she escapes the blowes, the biting<sup>2</sup> woordes, if not worfe, euen cruell hart-breakinges and back-beatinges. Thus shall the Fathers couetuoufnes be cause of the childes vndoing, and his harts-eafe beginning of her woe, and ende of her happineffe: his likinge meeting with her loathing, which shall vndoe her by Ielowfy. Hath God by an instinct of nature ingrafted loue so farre forth in vnreasonable creatures, as they doo not onely choose their mates (as all creatures doe), but liue faithfullye to them, and constantly with them, so longe as life endureth; and shall that priuiledge be taken from man-kinde, whome onely he hath endowed with reason and discretion? The birdes bringe vpp the yong, vntill they can shift for themselues, and then giues them leaue to vse their liberty: the beastes of the fiede haue the felse<sup>3</sup> same freedome, and the fishes in the Sea, no other restraints; onely man is iniurious vnto himselfe, by vnnaturall vsage of his deereft blood. They care for their children vntill they be past care: and euen then themselues freed from that charge, they bring their young ones to a greater crosse: geuing them sorrow for their pleasure, and vnrest in steede of hartes eafe. They doe not matche them with the mates their childrens eies haue chofen, but with the men their owne greedy desire haue found out: little fore-thinking of their childrens after-greeuinge, and their owne repenting. They regard not now a dayes the old sayinge of the wise man, *I had rather haue a man then mony*, but testify by their doings that they esteeme more of wealth then of

[<sup>1</sup> orig. his]

[<sup>2</sup> orig. biting.]

[<sup>3</sup> leaf A 4]

Men [make] themsel[ues] vnnatur[al] to their [child-]drez by [their] matches

humanity. They forget what themselves haue beene, and will not remember what themselves haue done. Their coueteousnesse choaketh their charity, and their worldly care keepeth em<sup>1</sup> for knowinge diuinity. They abhorre and grow mad to heare their children entreat for the maides that please them, or for the men their foules loue, but tirant like they say, *sic volo sic iubeo, stet pro ratione voluntas*: I like him, and thou shalt haue him; loue this man or I will loath thee. This effecte hath coueteousnesse in the father; and beholde what discontentmente it worketh in the childe.

[<sup>1</sup> orig.  
keepe them.  
for = from.]

He or shee by duety is bound to their Parentes commaundement, and for feare of their displeasure are linked to continuall misery. What saith the husband to the wife, but, this was thy fathers worke, to winne me by his mony; and since hee hath his will with the want of my weale, I wil not liue alone in sorrow, but<sup>2</sup> will make thee taste of the same sauce. Thy Father hath his, and why should I not haue mine? So saith he, and so fareth shee: hee inuentes meanes to make her mourne, and leaues no practise vntried, which is like to procure her misery. They liue in one house, as two ennemies lie in the field: their habitation being seuered, like twoo camps that bee ready for battell. Hauocke is made lauisibly, of that their fathers gathered corruptly, that either being spente lasciuiously in the company of stran<sup>3</sup>gers, or licentiously in controuerfies at law. So great<sup>4</sup> mischief arifeth of coueteousnesse in matches of matrimonye. Touching the saluing of which fore, it is most requisite that the children should haue their free liberty in likinge, as the fathers haue had theirs in choosinge. For as those matches are best, wher there is a mutuall agreement betweene parentes and their children, so do those for the most part loue best, that haue the priuiledge of choosinge for themselves. My cheefest reason may bee drawne from contentment in loue, which is satisfied with any thinge, according to the saying, *Loue hath no lacke*; and my old lesson, *Selfe do, selfe haue*, makes the patient often not to complaine of a great fore, when an other will cry out for no harme. Experience hath best displayed it to some: and common reason cannot but make it knowne to all. For who that hath done him selfe an iniury will complaine thereof, for feare of being<sup>5</sup> accompted a foole? Or what woman that hath burnt her finger will blame others for the deede done by her selfe?

[<sup>2</sup> orig. bnt]

[<sup>3</sup> an- orig.  
au-]  
[<sup>4</sup> leaf A 4,  
back]

[<sup>5</sup> acc- orig.  
arc-]

*You might haue tooke better heede, and It was your owne fault,* are two shrode plasters for a greene wound: and the minds of men are best pleased with their owne thoughts, & women with nothing more contented then to haue their willes. When a woman distrustes of any helpe to come from any part-taker, shee will bee glad to please hir husband, & they two falling foorth, she (hauing none to maine-taine her in her pride) will bee contented to reconcile her selfe vnto him by kinde submission. And where a louing kisse will faue a great deale of cost, if there it bee not vsed, mony cannot be better bestowed then in buying wit to faue the next charges. But how now, *Robin!* thou hast beene ouer longe in thy digression. I haue indeede, and therefore, friend *Tell-troth,* I returne to my matter.

Indiscreete  
government  
the second  
cause of  
Ielosity.

A second cause of Ielocy springeth from indiscretion in government, which is either in one or both of them *that* are linked together in mariage, neither of them hauing reason to knowe what belongeth to either, or neither of them discretion rightly to correct what is amisse in either. Loue will bee too wanton vnlesse he be whipped with rushes, and ouer dull if his winges be clipped; giue him his liberty, and he will runne at randum; <sup>1</sup> shut him vp in prison, and he will be starke mad; so that gentle correction must barre his liberty, and mild chastisement preuent his madnesse; a wanton toung bewraies a lasciuious hart, and by the vttraunce of the toung, wicked thoughts are manifested; therefore, either to gaze lasciuiously, or to speake wantonly, may moue Iellosy. Modesty in a young woman is as a garland of wheat in a ioyfull haruest; and discretion in a man like an oliue braunch after long discention: she honoureth her husband with a signe of happinesse, and he contentes his wife with a pledge of loue; by his wisdome hee teacheth her knowledge, and by her obedience she makes him glad; his correction is as a warme cup of drinke to a cold stomake, and her reformation as a sonne-shine daye after much raine. Peace flourisheth where wisdome ruleth, and ioy raigeth where modesty directeth. To please the harte of a husbande, is to ioyne vnity with the whole world; and to be in the loue and fauour of a wife is a freedome from much care; wisdome therefore in men to gouerne their common wealths, and modestie in women, are of no finall meanes to continue vnity, and destroy Iellosy.

[\* sig. B]

Another cause is causelesse discontentment, when the man will lowre without occasion, and the woman fret, not knowing any reason, and especially when either of them wil oppose them selues against other, and both of them maintaine their hartes pride: when a man will finde fault without cause, or a woman complaine of two much ease, it shoves a troubled minde and breeds suspect. He that cannot be merry at home, goes about to perswade hee will be mad abroad; and shee that lowers on her husband when he comes home, shoves she had as liue haue his roome as his company: where loue is, there is no thought of battell; and there, what absence hath hurt, presence will heale. A kind and louing wife forgetteth all vnkindnesse by the sight of her best beloued, as a child doth the correction of his mother by the receipt of an apple from her; and a discreete husband is no longer displeas'd then a fault is a doing. Contentment is an excellent sauce to eury dish, and pleafantnesse a singuler portion to preuent mischief: the head is neuer<sup>1</sup> euill; but either it is<sup>2</sup> pleafantly disposed or knauishly occupied. A merry countenance is a signe of contentment, but froward wordes are messenger of melancholly. In what the hart delighteth, with that it is best pleas'd; and harde it is to hault before a creppell. A frowne lodeth, and a smile lightneth; to frowne therefore kindly, is a barre to Iellocy: but loading crabbedly, men vndoe themselues speedily.

Causles  
d(is)con-  
tentment  
[the] third.

[1 orig.  
nener]  
[2 sig. B,  
back]

Many men delighting in much company, cannot be contented to tollow their desire abroad by vsing new familiarity, but wil bring daily grief vnto their houses, as little regarding their dispositions with whome they ioyne frendship, as the occasions that may be offer'd of dislike by after repentings; so that following their pleasure in satisfieng that humor, they fall afterwards into a worse vaine, being suspitious of ouer much familiarity to haue crept with their acquaintance, and doubtful least their copesmates are matched with them in their darlinges bosomes. When they will begin so to watch their wiues eies, and dogge their frendes lookes, as the misse shall not pepe without daunger of the cats, nor the silly women speake without suspition of falshood, Others will bring strang women vnto their wiues to welcome: speaking lauishly of their beauties, and vn-decently in their praifes, they will make comparifon without discretion, and giue iudgement without wifdome. They regard present pleaf-

[M]ens follye  
[the] fourth.

ure, but care not for future profit, not so much as thinking on the chilling winter in the heate of summer, nor of warre in time of peace. They consider not how loue wil brooke no equalitie, nor marriage allowe of the least vnconstancy; and both these, though themselves haue bene the procurers of their own discontentment, yet will they lay all the burthen on their wiues backs, either plaging them in being suspitious, or punishing them by making them ielious. The old saying is, that he which will no penance doe, must shonne the cause that belongs thereto: had I wist, is a slender remedy to remoue repentaunce, but a manifest badge of folly, especially when a man will leaue the bridg, to trie to leap ouer the ditch and fall into it. Thought is free; but when the toung blabs, it is signe the hart <sup>1</sup> aboundes. What an euident token of foolish blindness is it, for a man to seeke many daies to please his mind, when afterwards, hauing found and inioying it, he will mislike thereof in a moment, by sight of a new obiecte? O! that is a weake harte that hath such a wandering eie! and hee is no small foole that so little esteemes of experience, as hee delighteth in the practise of vnknowne conclusions. Might it please them to vse lesse wordes and more wit, fewer companions or kinder familiarity, they should not so lightly enter the hazard of Iellofey.

[<sup>1</sup> sig. B 2]

The ill  
co[un]cell  
of the  
wicked th[e]  
first cause [of]  
Ielosity.

Ill counsell is the next cause of Iellofey; wher by the wicked (whose immaginations are only to see discensions by bruting euil) supposes, bred of a suspitious braine, & vttered with colored hipocrisie) labour to sette debate betweene true hartes, and to shuffle in suspition amongst those that are free from thought thereof. They will strue to perswade by liklyhoods, & confirme ascertions with false oathes. They will place betweene man and wife a tree of discorde, and plant in peacable houses, rootes of variance; their tongs shall be wagging to wish them to tast of the fruit thereof, their heads studying how to bring them to like of the practise of their premeditated mischief. They will alleadg, lo thus it hath proued by others, and so hath it fell out vnto them for want of suspition. Think on the worst (say they) for the best is not hurtfull; but thinke of them as of the worst, say I, for they are most hurtfull.

Credite  
gi[uen] to  
fal[se]  
reportes  
t[he] sixt.

And these make-bates will not let to brute reportes, though meerey false, to confirme their sayings, cloking their mischief with

the habit of good meaning, and hiding their knauery with a show of puritie. They will tattle tales as if fraught with truth: and vtter slanders, with protestations. They will inuent to perfwade, and sweare to confirme: sticking burres on their backes, that were free from moles; and filling their heads with wonders, that before were in quiet. They ioy to set discention in a louing plat, and reioyce to see debate betweene faithfull frendes; they hunt after controuersie, and honour Iellofy. And because themselues are old, they will hate all that are younger then themselues, and suspect all, for that themselues haue loued <sup>1</sup>the game: experience of knauery is a pestilent helpe to Iellofy; and if the mother hath loued to playe false, shee will bee sure to mistrust the daughter. Beware, for I haue tried: tis a vile whip to scourge a fearefull hart with; and perswasions from a dissembling hart are wondrous hurtfull to an vnconstant louer. It is a small bit that will not make a hungry dogge gape; and an vnfaery morfell that will not content a longing appetite. A will, with a diuelish wit, will practise any thing; and what is it that they cannot effecte? Marry, the best helpe to preuent their mischiefe, is misbeliefe; and the readiest mean to trie truth, is, to search into their own liues. And for that you shall, Tell-Troth, quoth hee, the better vnderstand the diuelishnesse of such creatures as are these makebates, I will tell thee a merry tale, I haue hard there tould, of one who was croft in her wicked suspection.

There was an olde trott, that in her youth hauing bene a true traneller, and now through her loose life was worne to the bones and past all goodnesse, dwelled neere vnto a proper young woman matched with a very honest man. This olde beldame, being good for nothing but to keepe the cat out of the ashes, and to prattell ouer a pot of nut-browne ale, would spend the rest of her time which was not imployed ouer the fagget, in sitting at the dore to watch what company resorted to the young mans house afore said. Whether, for that he was of a trade, did come diuers, some to bargaine, other about other businesse, and amongst the rest, this man had a frend, being a young man, which did often repaire thether. The olde cat hauing seene him there twise or thrise, beeing at a certaine time amongst many of her other gossopes, (like vnto her selfe in condition and of her own stampe by antiquity,) called this honest mans wiues name into question,

[r sig. B 2,  
back]

[A m]erry  
tale [of a]  
make [bate.

fo setting her worne chappes a wagging, as she burthened her conscience with the confirmation of her mistrustfullnesse concerning her liuing. The resorte thether was her reason, and the sight of the former younge man her conclusion for the truth thereof. Some of her companions (somewhat better disposed then her selfe) gaue their iudgement with some tolleration concerning the suspected dishonesty, of which she misliking, reproued their light of beliefe with a shamelesse interrogation, howe shee could bee honest, seeing such a one doth resorte daily vnto her, who is like to bee a wild youth, and therefore cunning, and she a young woman soone to be inticed: we know (said she) by experience the dealings of such mates, hauing our felues beene fully tried by their flightes: verily they cannot be well thought on; nor may she be liked, nor her husband praised, for giuing such entertainment. Vpon which report, her withered goffipes gaue vppe their verdict, that then indeede she could not be honest; and so for that time the court broke vppe. They gon, this wether-beaten fieres-bird could not be satisfied with thus much, but the chuffe her husband comming in, shee could not chuse but tell him of the company that had beene with her, and of the talke that had passed betweene them, with a recitall of her newly broched mischiefe, affirming it was great pittie, seeing she was a very proper young woman, and hee an honest man, a young beginner that was like to doe well, were he not ouer-reached by such companions. Doubtlesse (quoth shee) it were good, and a thing well pleasing vnto god to impart thus much vnto her husband, peradventure he, silly man, mistrust no such matter, or is loth to offend his wife by telling her of it; but if hee seekes not present remedy, howe is it possible hee should escape vndoing? To which supposed impossibility hee agreed; I thinke, lead thereunto rather for feare then otherwise, as you shall hereafter gather. Well, shortly they agreed to send for the yong man, and at his comming sent for a pinte of wine, giuing him therewith to gnaw, such crustes of small comfort, as tended both to his owne discredite & his wiuens dishonesty: both their opinions concerning such men which resort to his house, as they feared, rather to her then to him: as also the reportes of other their neighbours that greatly pittied them, mistrusting no lesse then they had saide, confirmed their slaunders, endinge their tittell tattell with perswasions to forewarne their wiuens of such

[<sup>t</sup> sig. B 3]

A fires-bird,  
for that she  
sat continu-  
ally by the  
fire side.



company. With which vnlooked-for banquet, the younge man, being stroken amafed (and maruell not, since it was meat <sup>1</sup> of fo hard a dif-  
 gefture), floode ftill for a feafon; but after callinge his wittes together  
 (of which he had no fmall neede being mated with two fuch rookes) <sup>[<sup>1</sup> sig. B 3. back]</sup>  
 affured them of his wiues conftancye toward him, that loued him moft  
 intierly, and obeyed him moft duetyfully. And touching the reforte,  
 his trade required customers, and not of the worft fort (for he was a  
 shoemaker); and fo lightly thanking them for their protefted good  
 will (giuing as fmall credit to their prittell prattell as he had ftomacke  
 to their cheere) he departed home, nothing leffe louing, or thinking  
 worfe of his wife then hee did before. But they, feeing their purpose  
 tooke fo little effecte, grewe mad, efpecially the fhe beetell, that in a  
 great rage fhe pofted to the tauerne, where fhe found fome of the  
 queft of inquiry aforefaid, to whome fhe blafed the rancour of her  
 hart, fhowing them howe fhamefully their young neighbour was  
 wronged, and difhoneftly abufed, through his kind fimplicity. Where-  
 vpon this honeft man was dubbed amongft them a wittall; but while  
 mother trot and her fellowes were defcating on others honefty, there  
 came in a new goffip, and not without newes, affuring this breede-bate  
 that her husband (the olde fornicator that had beene with his wife a  
 bate-maker) was at the flower de luce, a houfe of as good refort of  
 honeft women as any be in brid-well, and had fent for thether wine  
 and other good cheere; which brought fo bad cheere to her hart, as in  
 all hafte fhee did runne thether: where not finding him, but vnder-  
 ftanding, I know not by what meanes, that hee was newe gon, fhee  
 fals fo hot to fcoulding with the whipperginne her office, as from  
 wordes they fell to blowes, fo as in the ende our good neighbour  
 came home to her husband with a painted face, as if fhee had beene  
 at her nuntions with cats. Well, beeing come, Ioane Stoomp-foot  
 and Tom Totty, fell to 'thou knaue' and 'thou queane,' with other fuch  
 fhamelefse tearmes, as her husband, not able to ouermaifter her that  
 way, began to beelabour her faire and handfomely with a faggotfick,  
 a prefent remedy to charme fuch diuelifh tounges. With which <sup>Which was the Shee make-bate.</sup>  
 noife (for doubtlefse it was great, efpecially the longe toundd beare  
 getting the worfe), the neighbours beeing troubled, were <sup>[<sup>2</sup> leaf B 4]</sup>  
 pittity to come in, who, feeing the fray bloody, feuered the knaue and  
 the queane, and fo parted the combate. But the fcoulding champion

They are  
 [ro]okes for  
 [th]eir trou-  
 [bl]ing tongs.

The nature  
 [of] a Hee  
 bee[te]ll is,  
 with [th]eir  
 whole  
 [fo]rce to flie  
 [a]gainst  
 ei[th]er man  
 or [b]east,  
 tofting  
 [th]em.

(hauing good occasion to fet her chappes a-wagging, that were faine to flaunder before, for want of other matter) curfed the time that euer ſhee met with ſuch a whore maſter knaue, telling the whole circumſtaunces of the matter, with tearmes fit for women of her owne ſtampe. And her husband, on the contrary part, forced to heare her tale, requites it with a iadiſh tricke, that ſhe was taken with before time by him in his celler with a collier vpon two ſackes of coales. And thus both of them that accuſed others ſo lately of diſhoneſty, were now by all condemned for a Ielious knaue and a miſtruſtfull baude, worthy titles for ſuch makebates.

I therefore warne (quoth Robin) both all ſuch Ielious goſſipes as loue to haue owers in euery mans bote, and could wiſh that all mens daggars belonged to their ſheathes, and alſo thoſe driggell draggells (whoſe wicked and laſciuious liues haue waſted their bodies to the bones, and yet not worne the tippes of their toungeſ) to leaue to be ſo raſh in their iudgementes, or to let their ſhameleſſe inſtrumentes to blabb ſuch vnconſcionable vntrothes to ſo abhominable an ende. And I alſo counsell both men and women, lightly to regard their backbitings and flauders, that by vncharitable intermedling with their doings, feeke to moue ſtrife and procure diſlike, betweene thoſe that loue faithfully and liue quietly together, neuer giuing occaſion of ſuſpition the one to the other, ſeeing that flauders are onely likely hoodes, and no likelyhood certaine.

The hard vsage ether of a man towards his wife, or of [a] woman towards her husbände, i[s] the ſeauent[h] cauſe of Ieloſy.

A ſeauenth cauſe proceedeth of hard vſage, when as a man will brutiſhly vſe his wife by ſtrokes, and curriſhly barre her of matrimoniall kindneſſe. The man that will liſte vp his hand againſt his wife, is like the horſe that doth ſling out his heeles to ſtrike his keeper; the one hauing a knauishe, and the other a iadiſh tricke. Will a man of loue launce his owne fleſhe, though he ſome of deuotion ſcourge their owne backes? Doth not the dog feare the ſtaffe that hath ſtroken him? and can a woman like of the hand that hath hurt her? He that calleth his brother foole in <sup>1</sup>anger, is in daunger of hell fire: and thinkes the other man that hatefully beates his wife, or the woman that reuiles her husband, which are neerer the one to the other, to eſcape that furnace? It is an eaſie matter to find a ſtaffe to beate a dogge, but vnpoſſible to meete with a dogge that will loue to be beaten with a ſtaffe, and as hard to finde a kinde husband that

[x leaf B 4, back]

will hold vppe his hand in anger against his wife, which is as his owne hart vnto him ; but it is very easie, for that they are ouer-com mon, to light vppon breakers of wedlocke, that will hold vp their armes, bend their fists, and beat their filly wiues, at their comming home from bad women, loathing those that loue them, and louing those that lothes them but for aduantage. There was also information made of many, that hauinge vsed their wiues wondrous ill all their life time, dealing with them as rigorously as many iades do with the Ostlers knauishly, that notwithstanding their cruelty hath beene manifest to the whole world : yet lying vpon their deathes bed, as late as possible they could, and yet better late then neuer, haue, stroken with penitencie, confessed their faultes with sorrow, and affirmed with protestations that they know there were, nor euer haue beene, more faithfull, carefull, obediente, nor louinge wiues then theirs : I pray you what would such haue prooued, if they had beene matched with like kind-harted men. Well, I leaue that to your iudgement, and will come to the last cause of Ielosy.

Which being not the least, is a leaud behauiour in company, when by loose trickes it may bee adiudged that nothing but oportunity is wantinge to their inciullity. But where shame tames not, there blame maines not. A festred fore must haue a searching salue ; and a shamelesse smile an open frowne. They that carelesly offende the law of modestye, must not taste of the sweete of courtesy ; and they which respect not humanity, shalbe troubled with Ielosy. Blame not the childe that feares the rod, hauing felt the smart therof, nor mislike those that shonne soure thinges, hauing tasted of suger. A hound that knowes the game, delightes in hunting ; and geue the keeper leaue to bestirre him<sup>l</sup>felfe when a curre chafeth his deare. Hee that steales by night, escapes often when the day-theeues is apprehended ; but an impudent and desperate robber must haue a short dome, for that a plaine matter needes a small triall. He that feares not the halter will hardly become true ; and they that care not for suspeçt, are seldome honest. A still dogge bites fore, but the barking cur feares more. The hart is the director of the other partes. I pray you then what thinkes he that shames not who see ? Fy of hipocricie, but the diuell take impudencie.

These causes thus set downe were reduced into these eight kindes.

Knauish and foolish doters and fornicators, backbiters and liers. Bankrottes and hipocrites: the two first kindes haue effectes from the third, fourth, and eight causes, the two second from the first and fift; the six and seauen kindes, of the fourth and fift causes; and the two last proceede, of the second, third, and seauenth causes, of euery one of which there was a feuerall bil of complaint deliuered, which for that they were very tedious, I haue but onely brought awaye the endorcementes of them.

The first was, that whereas Iasper Impudencie lately entertained into the familiarity of one Ioone, good wench, that had vsed him very kindly in secrete, had to her great discredite, for that she barred him of that Priuiledge in an open assembly, called her name and fame in question, by accusing her of plaing fast and loofe (about a kind glaunce that shee had geuen vnto an other, that had better deserued her fauour), in consideration of whose foolish knauery and knauish folly, shee desired redresse against him.

The second was, against the folly of a yong nouice, that was so passionate for the loue of a maide, that he could not see any to speake vnto her, but fraighte would fall into a sounde through Ielosy. An other complained of an old dotor of fourscore yeares of age, that had gotten, through the compulsion of her parentes, her selfe in marriage, being but two and twenty. Who through his watching, and the dodging of an old beldam his sifter, being in house with him, was so tormented, that if shee were neuer so little out of both their sightes: he presently thought his head began to bud, though it were in the deade of winter, and woulde most shamefully raile vpon her. And shee, hauing learned some subtely by the old foxes craft, on a time stole foorth to her fathers to supper, not making any priuy to her parting, and there stayed vntill nine of the clock. When comming home, shee found her husband a bed, that had almost fretted his hart out for his wiues long tarrying: who no sooner saw her, but fell a threatning of her, and stricktly examining her where shee had beene: But shee, beeing well acquainted with that custome, fained, that by chance, comming from her fathers, shee met with a younge gentleman, an old frend of hers, that would not be said nay, but she must of force go sup with him. And affirming that to be true, shee fell

[1 sig. C,  
back]

downe vpon her knees and craved his pardon. At the hearing of which, yea, and before shee had quite done (now thinking that to be certaine, which before he onely mistrusted, being verily persuaded that the destinies hadd crowned him with a paire of hornes for his New-yeares gift), he spitted at her, laying Bridewell in her dish, and the cart for her trencher : not only refusing her company for his bed-fellow, but driuing her out of his chamber with a bedstaffe. Neither contented with this, but in all hast in the morning hee trotted vnto her fathers : infourming him of many false tales, and amongst the rest, her last nights tricke was brought in for a confirmation of his hard fortune in beeing matched with suche a one. But her father, knowing that to be false, and the other as likely, persuaded him from his Ielofy, which would not be, notwithstanding.

The fourth kind desired iudgement against their husbands, that, hauing beene married to them the space of threescore yeers, and growing wery of them, brought home to their houses young men, vnder the titles of their kinsmen, to haunt their companies, with commandment that they should vse them as well as them selues. Who (through their ciuill behaiour deseruing no lesse) being on a certaine time in their chamber with them, were taken by their husbandes with other of their copesmates, that through bribes proued false wittneses, by which the old fornicators procured deuorcementes, and married younge wenches.

<sup>1</sup> As for make-bates, there was framed against them a bill, to the [† sig. C 2] effecte of the tale aforetould of them. And touching their commrades the liers, they were complained of, for that in open assemblies they would speake against Ielofy, cursing him and his followers. But beeing matched accordinge to their hartes desire, with women that are most faithfull and honest, enioying through them the happineffe of a blessed estate, they, ouercloyed with the sweete it yeeldeth, and wearied with the gainefull fruite which ariseth therof, will (for that ther are no occasions of Ielofy offered) themselues nourish causers by most vnciuill companions. Talke of Ielofy in their company, they wil vtterly condempne such fickell headed Buffardes, that vpon euery light occasion are mistrustful of their wiues, swearing and protesting that they are not, nor would bee of such a suspitious society for the

world : when their priuy checkes for their wiues modest familiarity shall be so openly executed, as their actions show their tounge haue lyed.

But these of the sixt kinde are knaues in graine, that hauing laught their stockes leaudly by badd meanes, and seeing their estates to grow weake, will seeke out wiues, not of the common forte for propernesse, but suche matchlesse paragons as are for neatnesse not to be mated in a country. These must bee sett in their shoppes to tole in customers ; vnto whome, if they show not themselues good-fellowes by gentle speeches, their houses will proue to hoat for them. They must not sticke to promise fairely and to kisse, so they do it closely ; onely this prouiso must be had, that they keepe them out of their mony boxes and closecubberds. Which practise proouinge profitable, and thereby their estates being amended, straight false measure is suspected, and therupon, this their owne inuention misliked off. Then they will say that they do more then their commission alloweth, though lesse a great deale then in the beginning was commaunded. Yea, thence after they must sit no more in the shoppes for feare of thunderclappes ; and if perchance once in a moneth they are there, in which time it may happen some of their olde customers to come to renue their acquaintance, priuy frownes shalbe geuen them <sup>1</sup>of the wittals their husbandes, their chapmen beeing in company ; and in their absence, bitter woordes, if not bitinge blowes. Then shall they not bee suffered to looke on a man without controlement, nor dare to speake to any for feare of buffets. If any aske for them, buying there, presently they are thoughte to be their wiues customers, and therefore shall haue bad entertainment, and be serued with the woorst stufte, if any be worse then other.

[1 sig. C 2,  
back. Catch  
word by]

The last were cried out vppon, for that, whereas they are married with honest mens children, beeing beloued of them far better then they deserue, they will shoue them so much kindnesse in their wooing time, and on their marriage day, as they leaue neuer a whit for the time following. For, hauing reaped the first dayes roft, and beeing inriched with the profit thereof, they growe carelesse of that which might insue, thinking there is no heauen but the time present, nor any commodity like to arise of the remnant. Before company, their kindnesse shall bee so freely vsed, as when their wiues and they

are alone, noughte but bitter wordes and worſe ſhall followe. Abroad, their behaiour towardes them ſhall bee paſſing louing, mingled with kinde mirth; but at home they will ſo lumpe and lowre, as it were better to be in hel, then to liue in houſe with ſuch hipocriticall Ielious huſbandes. At feaſtes and at aſſemblies they will uſe themſelues like ſaintes, affirming they are matched with pearleſſe wenches for good and honeſte behaiour; but in their chambers they are diuels, ſuſpecting falſhood and cloſe dealings betweene their deareſt friends and faithfull wiues. And to make an end of the meſſe, I will tell you of an euidence giuen there againſt a moſt notable aſſe.

There was one that, to ſhonne his predeſtinated fortune, and to preuent his hard hap fore-told him by ſome diuell incarnate, did ſearch to ſee if hee mighte finde ſuche an ill-fauoured peece of ſtuſſe as all men els would miſlike of, not eſteeming how deformed ſhee were, ſo ſhee brought money with her. And at laſt, Nature had ſhapen a morcell for his tooth, ſuch a matche as it was impoſſible to mate her, vnleſſe her forenamed mother had bene <sup>1</sup> hired therevnto. [<sup>1</sup> ſig. C 3]

Shee was beetell-browed, goggell-eyed, blobber-lipt, wry-necked, crooke-backt, and ſplay-footed: hauinge the huckle bone of her breech burſt, whereby ſhee wente wriggling with her taile like a broken legged dogge; with ſo ſweete a breath, as a man had bene as good to haue gone faſtinge into the common gardens about London, as into her chamber when ſhe was in it. With this vnmatchable creature did this ſtripling marrie, ſuppoſing it vnpoſſible that ſhe that <sup>2</sup> had neuer a good part in her body, ſhoulde haue ſo bad a tricke as to lende his muſtard pot to others uſes. [<sup>2</sup> orig. thā]

Wherevppon, ioying that hee alone liued with an honeſt woman (as hee thought), hee would laugh at his neighbours folly for chooſing wiues to ſerue other mens turnes, beeing, by feeding of their owne fancies, cuckold by ſuch as himſelfe was, who had notwithstandinge at home for his owne diet ſuch an one as would not bee of others regarded, nor himſelfe coulde ſnuffe it off. But his tender crippe, knowing that there were Vulcans that woulde ſometimes looke into ſtraunge Smithes ſhoppes, and perſuading her ſelfe that *Pecunia omnia poteſt*, did hire a plowman ſhee had, to ſupplie ſome wants in her ſweete hartes abſence. Who, agreed on the matter, did ſo cloſely perfourme their knauery, as to their thinkinge the Diuell himſelfe perceiued not their villany.

Well, soone after there came certaine chapmen to this clothiers house, (for he was of that trade) to make merry with him al the Christ masse holly dayes, in which time they vsed this kinde crippe for his sake so familiarly, as they would iest with her before his face. Who, watching for a dishe from off Ielosies table, feared his owne shadow would beguile himselve, and therefore would neuer leaue, vntill by a shift he had got them forth of his doores. So played hee with euery one that came after vnto his house, warning his wife from vsing such companions familiarly : neuer misdoubtinge Lobb, his man, that did daunce trenchemore once euery day in his priuy kitchin. But the destinies that had sworne his horned dubbing, to let him see the fruite of his choice, and the certainty of his fortune, (for to be a cuckold, and know it not, is no more (sayes some) then to drincke with a flye in his cuppe, and see it not,) brought him on a time into his barne ; when thinking to finde his man a threshing, he found him a kissing of his crippe, with so plaine further euidence of his hard fortune, as he killed both man and wife ; and himselve was hanged for it afterwarde.

[ sig. C 3,  
back ]

Of these fortes were the billes of enditementes, beeing practises so well liked and allowed off by this confocation, as the performers of them were rewarded with the best entertainment Hell affoordes. And laying plats to effect further mischief, they concluded that, by cutting one an others throat, their kingdome might soone be enlarged. To which end they inuented these meanes, which I will rehearse vnto thee.

First, that knauish Ielosity should be requited with clubbing iniury : namely, that they that shal abuse their loues with lauish speeces, shall be lubberly beaten by champions, which shall be prouided for that purpose: so that, through knauish mistrustfulness and murdering reuenge, they may all purchase Hell. Then that those fooles, which (being lodgde in the bed of constant amity, taking their rest in Pleasures armes: and rocked a sleepe louingly, like infantes in the cradle of Disporte, by their nurses Carefullnesse & Security) tosse their loues constancy so lightly with stroakes of biting and iniurious wordes, and baule so vnquietly, showing most ielious trickes of childishe mistrustfulness, as they force thereby their nurses to bee carelesse of their vndiscreete quietnesse, and to turne their blisse into bane, That



these (I saye) for requitall of suche foolishnesse, shoulde bee cast off, neuer againe to taste of the sweetnesse of their looues wonted curtesy, by which meanes they may become desperate and hang themselues.

And touching doating or dolting Ielofy, that their wiues, to pay them for their suspection, shoulde not wander much abroade, nor giue entertainment to any gallants at home, but to growe familiar with their seruantes, and ioyne such a helper to their husbandes imperfection as Iacke the scullian is, which shall neuer bee mistrusted. And the better to effecte their knauery, it was agreed that they should bee councelled that euer after Ielious complaintes made by <sup>[leaf C 4]</sup> their husbandes to their frendes, they shoulde fitte with them at dinner and supper for company, to preuente misdoubte, but shoulde not eate a bit, nor drinke a droppe, without their kindnes, for their husbandes vnkindnes did yeeld sufficient teares to quench their thirst with. Marry, in a corner with iacke their partners, to fare as well as money and mirth could make them, Whereby it was thought that they would recant of their Ielofy, and giue them liberty to vse it at their pleasure, so far as themselues might be assured how much they were vnhappy. And that fornicators (after they had obtained their desires according to the course of lawe) should, stroking vpp their crooked shankes, and belabouring their rusty bearded with their wetherbeaten fingers, seeking other wenches, meet with whipper ginnies that should knowe how to vse such old leachers so handsomely, (beeing contented to indure discontentment, with the thought of the coine that lines their olde bagges,) as they shall be reputed by them for as honest women as liue, vntill the wedding day bee past, when in the euening (fore-thinking of the small pleasure is like to ensue by their pastime) they shal faine themselues so sicke, as of force they will lye alone, or at least without those old wretches. So shall they serue them by the space of a moneth, by which time (and it is no marueil) the churles will beginne to misdoubt somewhat. But what shall they care, seeinge they are mistriffes of all they haue, and can keepe the chuffes from their owne? When they tell them of their vnkindnesse, these wil be ready to spit in their faces, bidding them to goe trott vnto their trulles. As for them selues, they cannot abide such olde fooles: their breath finckes, they slauer with their

kiffinge, with fuche other opprobrious scoffes, as by their harde speeches and woорfe vfrage, they shall make the olde fooles to betake themfelues to their beades, confeffing with shame their shameleffe behauiour towardes their late faithfull wiues, and, curfing the caufe of this hapleffe fortune, cry *Peccauit*, and die quite difcontented.

It was further agreed vppon, that backebiters, that will not ceafe to blaze ielious vntrothes, shall bee plagued with hauinge <sup>1</sup>their tounge pulled fourth, or elfe woорfe punished by loofinge the regards of fupposed honefity. And all the commodity fuche malicious Impes shall reape for their knauery, is, a faire purchafed place called Bridewell; and for their false reportes they shall bee fure of a proper cage to finge in; where their good names dyinge with their honefitye, they shall bee carried from thence in cartes of reproach, and be buried in continual infamy, ronge to hell with lafhes of whip-corde. And the liers: they, becaufe they would not be iellious, but cannot leaue it, fhall weare hornes, whether they will or no.

[1 leaf C 4, back]

But the grand wittalls, that will alure customers by the fine wenches, and with hauing enriched themfelues thereby, will turne their knauery into villanie. They by their crabbedneffe shall come to extreame pouerty, and then endeauoring to put in triall their olde custome, their wiues shall either growe ftuborne and reape no profit, or elfe too too liberall,<sup>2</sup> fpending the remnant which is left, leauing their husbandes as monyleffe as witleffe. As for the laft fort, not leaft, whose miftrufffullneffe cut their owne throates, caufing their wiues to fall vnto lewdneffe<sup>3</sup> by ouer rulinge them with hippocr[i]ticall iurifdiction. Onely this fhall be added vnto the forwardneffe of their diftruction, that their halting dif[fi]mulation should breede vpstartes to faue their fore forheades; and they, regarding to maintaine their owne good names with hipocricie, fhall thereby plante newe trickes of hufwiuerie in their wiues coufciences.

[2 orig. liberrall]

[3 orig. lewdensse]

Thus, *Tell troth* (quoth *Robin*), thou haft hard some thinge that thou neuer hardft of before, which, when it shall come vnto the diuells eares, I knowe hee will bee monftrous collericke; but it mattereth not: it is better he should fret, then humanity fade. For vnleffe thefe his inuentions should be knowne, how should they be preuented?

I tell thee (frend), howfoeuer some thinke of me, *Robin*, as he is a good fellowe by name, so is hee no lesse in minde; and I sweare vnto thee I had rather see the diuells dance the morice alone in that fiery hellhouse, then a christian to foote it there, through want of knowledge of their <sup>1</sup> inuentions. O, tell troth, is it not great pittie to see so [† sig. D] manye thousandes, through folly to intrall themselues to tormentes euerlasting? thou wouldest thinke it vnpossible that the hundred part of them which are there onely for Ielofy, should bee bred in a world. Why, man, I haue onely tould thee of the Ielofy betweene man and wife, and the loue and his sweet hart; I haue not touched the Ielofy betweene frend and frend, the father and his sonne, the mother and her daughter, yea, and betweene whome not, that are ioyned together, either by confanguinity, neighbourhood, by office, or duety. I let these passe, because I meane not to meddle with them; onely, because thou wantest some way to thy iornyes end, I will tell thee a pretty iest, which though it bee misplaced for want of memory, yet here it may come in very good tim[e]. And it is of an olde dotor that was very well serued.

This dotor, who, though he were a man of fowerscore yeares of age (knowing himselfe vnable to satisfy the expectation of a widow of his owne standing), yet would he needes marry with a girle of foureteene; Who, being constrained thereunto by her freendes compulsion, not knowinge what belonged to the rites of matrimony, was contented to loue him entierly, and to liue truely vnto him without thought of dishonesty. Yet so ill conceited was this foolish dotor, and so weary of his happy estate, as although he knew assuredly the cubbard was close shutt and without any crannes, yet could he neuerthelesse suspect the filly moufe, and would set trappes, hopinge to catche her, counselled therevnto by his misdeeming thoughtes. If shee had beene neuer so little out of his sight, he thought it was the spring time, being but Christmas; to stay the forwardnes whereof, his frost-biting wordes should nippe her. The younge cubbe at last (learning subtilty by the olde Fox), suspectinge there was some further sweete in a married womans life, then as yet shee had tasted off, onely persuaded thereunto by her husbandes Ielofye, tooke harte at grasse, and would needes trie a newe conclusion. The nexte day beeing forth at dinner with him, where were likewise many women

[1 sig. D,  
back. *Catch*  
*word* fourth]

of all degrees, shee amongst the rest chose <sup>1</sup>forth an old matron to passe away the time with, which in communication, finding her to be of such a courteous disposition, as vnto her shee made complaint of the seruile bondage her frends had brought her too. Which shee pittying (for what hart so hard as would not pittie her, that wanted altogether contentment?), gaue her such good counsell as shee her selfe had tried, hauinge beene pestered with the like inconuenience, though not with so many hart-breakinges: whereof this younge woman liked so well, on the morrow she meant to put some of her conclusions in practise. And a brother of hers comming home vnto her the next day, she likewise showed vnto him howe the Ielosity of her husband increased, desiring him to help her to effect a practise she determined to try; to which he soone agreeing, they stole both into one of her chambers, there spending the day in secreet communication, How it might bee best performed; which beeing earnest, passed away the time so suddently as night was come vpon them ere they thought on it, so that thereby he, forced to departe, was let fourth at the dore by her selfe, whome a maied shee had (which the olde dotor made more of then of her selfe) did espy, not knowing who it was. But shee had newes inough that it was a manne, and so good to her liking, as in all hast her maister must be made acquainted there with; he, vpon the hearing thereof, growing so hot, as he did not onely beate his wife, but in a great rage turned her forth of the dores, reuiling her most shamefully. The silly woman had no other succour but to goe to her brothers that was married, in the same towne (for she durst not complaine to her father on a suddaine, he was so cruell), who receiued her kindly, and lodge[d] her for that night, because it was so late. And in the morning betimes hee went with her to her fathers, making him acquainted with the whole matter. Who, after the true searck of the certainty thereof, condemned his owne folly for the match, sending for the olde miser, that was met at the dore posting thetherwards to complaine. But at his comming his expectation was quite frustrated, for wher, according to a former course had in the like practise, he looked to haue his wife rebuked & himselfe moned, <sup>1</sup> hee was nowe, not onely sharply threatened for his misusage towards her, but also deseruedly scoffed at, and driuen force perforce (because hee was matched with his superiours), to bee there-

[1 sig. D 2.  
*Catch word*  
he.]

with contented. And vpon the triall of the truth he found himselfe fo plainly convicted, as hee confessed his faulte, and asked her forgiue-nes, sewing for a reconciliation to bee made between them. Which done, they departed home, & his wife, not forgetting the shame shee had indured by his meanes, studded to requite his villanye, and effected it after this manner. Her husband kept a proper man whome he did put in so great trust, as he hiered him for a stale to deceiue himselfe by wishing him to trie his wiues constancy, Who dallied fo long with the flame, as at last he was burnt with the fire of desire, his affection fo iumply meeting with her conceipt, as within a shorte time, what by faire promises, larg[e] giftes, and her beauty (three notable baites to catch a kind foole with), she had so won him to her will, as he would not onely reueale vnto her what fo euer his wife maister would say, but also would euer by false oathes sobbe him vppe with a thousand vntruthes concerning her approued honesty. Well, his good reportes encreased but further mislike in his maister, with a more earnest desire to finde her false; and there vpon he would teach his man how he should further trie her, setting downe such plaine plots as by the<sup>1</sup> practise of them hee was shortly after ready at any time to doe his mistresse any good turne in his maisters absence. He had subtill wit inough, and therefore they both sped the better, he prouing fo good a plaister to her fore, as if she and her husband fel out in the night, she with her man would sport in the day time; and because the olde foole was fo couetous as he would drinke onely small beere to saue charges, they two would courrose whole gallons of wine at their going abroad, which was often without suspection to the olde fooles hornes. Allwayes at dinner and supper he should haue her with him to shaddowe mistrust, but shee would not eate a bit with him, because his fare was fo base, collouring her nicenes with want of stomacke, and with sorrow for his churlishnes towards her. With which<sup>2</sup> dissembling (for what cannot women doe by teares?) her husband, what betweene his mans flattery and his wiues hipocrisy, was quite chaunged, being verely perswaded now that she is a saint, repenting he euer mistrusted her, & recanting of his folly in falsly accusing her. For a mends whereof, hee confessed the second time to her parents and frendes that he had most vnderferuedly ouerawed his faithful wife, greeued with nothing more

[*orig. thy*][*2 sig. D 2,  
back*]

then his hard vſage towardes her, in refraining her, beeing young, of honeſt liberty. In requitall whereof, it was lawfull for her with his young ſtripling to goe forth and returne at her pleaſure, to be in what company ſhe beſt liked of, and nothing ſuſpected, for at this time he wóuld not let to ſweare he had the onely honeſt woman in the worlde. And if anye of his friends had reprov'd him of ſuch folly, aleading that youth was ſoone inticed to lewdneſſe, his aunfwere was, hee cared not, and his thankes were ſharpe wordes. But if his neighbours tould him ſhee kept bad companye, aſſociating other women that were good fellowes, hee, forth with, would raile vpon the reporters for ſlaundering his wiues honeſty, and would fraight haue the lawe of them for calling her good name in queſtion. And thus liued this dotor as long as the diſtinies woulde permit him, at his death leauing onely his hornes for his ſucceſſors portion.

How like you this, Tell-troth? you ſmild at this mans folly, but you had more neede to pittie the weaknes of ſuch as, onely led with extreames, ether hate deadly, or effeſte too too childiſhly. But nowe, becauſe thou art in a manner at thy iourneys ende, I muſt leaue thee, yet, before I goe, knowe this farther newes. That at my comming from hell, the aſſembly aforeſaid had thought to haue broke vppe, and gon euery gouerner to his prouince to take their pleaſures, beeing ouer-toyled with their tedious conſultations. But as they were a riſing, there came one in ſweating, with a ſupplication from Pierce-Pennileſſe, inforſing them thereby to a newe labour. Which I perceiuing, and immagining it woulde bee long before it were ended, beeing allready weary of their company, leſte that <sup>1</sup>newes for the knight of the poſte, and ſo you are wellcome to your iourneyes ende. Robin good fellow, looking for no other thankes for his company, but that (friend Tell troth) thou doſt me the fauour to publiſh this my inuectiue againſt Ieloſy.

[<sup>1</sup> leaf D 3]

[<sup>2</sup> orig.  
deliuering]

Wherevpon he deliuerd <sup>2</sup> vnto me a ſcoule of paper with the contents hereafter followinge, and ſo hee vaniſhed awaye, I know not howe.

[*Large Coat of Arms in the original.*]

## Robin Good-fellowe his Inuectiue

[r leaf D 3,  
back]

against Ielofy.



He Poetes altogether aymed not amiffe in their fiction, whereas, setting downe the torments of hell, they affirme ther is no torture that inflicteth the furies with more extreame cruelty then the fond conceites of a ielious harte; and why? for that the reuenge of a disdainefull woman is deadly, and her rewardes for mistrufffullnesse, guiftes of vnceasinge grieffe, which in the ende woorke vtter destruction. The cause nourished in men maketh the effect possible and the practise intollerable.

There is no sweete so stronge, but the delighte thereof may be crossed by the contrarye; nor anye hart so firme, but continuall vnkindnes maye remooue it. The tall oake, that waueth not with euerye puffe of the winde, is easelye throwne to the ground by an extraordinary tempest. The hardest flint is pierst with often droppes; and it is not impossible, though vnlikelye, that the skie should fall. Are they not woorthy to be nipte with the piercing formes of a biting winter, that, hauing a shelter to defend themselues from such outrageous wether, and knowing a tempest will come which may ouerthrow it, neglecteth neuerthelesse to preuent that daunger by vnderpropping the same? or deserue they to haue their estate pittied that wilfully seeke their owne vndoing? As it is a part of wisdom to foresee a daunger, so, not to withstand and to endeouour to frustrate the same with reason and forecast, is a badge of extremest folly.

[a]spice, vt  
[im]me]ritus  
mis[er]andæ  
[sorti]s asel-  
lus [a]ssiduo  
[d]omitus  
ver[bi]ere  
tardus [e]rit.

And *Peccavi* deseruedlye falles on their backes, that wittinglye and willinglye incurre the hassard thereof. If men had no vnderstanding of the plagues of hell they would be too too vitious, and their pleasure could not but bee their destruction, vnlesse euery one had a hale-backe for his companion. If Ielofy be a torment more

Principiis  
obsta . sero  
medicina  
paratur,  
Cum mala  
per longas  
conualuere  
moras.

[? leaf D 4] mercileffe then diuelish Pluto, and his common<sup>1</sup> wealth more greuous then the forrowes of hell, I forrow to thincke that men should be so witleffe as to honour the Diuell, and so careleffe as to delight in such a weale-publike. But be it as it is, or let it be woorse, as it is vnpossible it shoulde, their conceites are grown to be so bafe, and their enterprifes so beast-like, as for the most part they follow Ielofy so eagerly, as they constraine their deereft freendes to cut their throates with the knife they most feare, when both the euell it selfe and the cause therof might be remooued, so euery one would ground their loue vpon discretion.

Arte citæ ve-  
loque rate[s]  
remoque  
r[e]guntur :  
ar[te] leues  
curru[s] arte  
regend[us]  
amor.

If the practises and proceedings of loue be so forcible as they bring death with them to the hopeleffe harte, hee is vnwise that will striue to encrease those affections which are allready more then extraordinary. Waxe, by a temperate heat is mollified and formed, being softe to any shape, but through a furious flame it either wasteth and consumeth, or els will not be touched without defiling of our fingers. The hartes of women are like vnto waxe, that, tempered by the passions of loue, are ready to take the impressiõ thereof; but if it coole againe before the printe of kindnesse be surely set on, or if the flame of fury breake foorth about it, being sett on fire by the coales of misgouernemente, to what bad ende will the good beginning be turned? and how many hartbreakinges by quarrels and disagreements will arise in the smother of such smoaky misrule! Doubtlesse the experience thereof hath taughte too too many to their grieffe, and will teach more to their vndooing, vnlesse the swelling of that fore be affwaged with som wholsome medicin. But they that only haue entertained the superficialies of loue, neuer harboring him in their hartes, affirme that he and Ielofy are brothers, and that the one cannot bee without the other. If they that holde the same for a maxime, meane in the defence of their freendes honours, and to be Ielious of their wiues good name and reputation, I graunt that that is most kinde affection.

But when Ielofy ariseth of a foolish fondnes, grounded with out reason, to bee remooued with euerye lighte occasion; or of mistrustfullnesse of the partye loued, without triall of anye vn<sup>2</sup>constancy; or, lastly, of childish affection, lead away with an vnruely appetite, and nourished with dispayringe conceites, conceiuing what is not, and

[? leaf D 4,  
back]



iudginge onely by shadowes which remoue all hope, causing continuall discontentment,—that maketh the ielious mans case desperate, and the thinge foolish.

There is no concorde betweene water and fire, nor any medium betweene loue and hatred; for either the hart fighes vnder the burthen of entiere affection, or groanes through the waight of greeuous diffimulation. Loue couereth a multitude of sinneful offences, and loyalty recouereth a world of ouerslipt infirmities; but dislike findeth rottenesse in sound timber, spots in the pure white, and vnkindnesse in the constant harte; it engendereth Ielosity, and procureth enmities; it hatcheth breakepeace, and glories in quarrels; all it delighte is in findinge of faultes, and all it ioy to encrease mislike. If it hath it beginning of loues contrary, yea, in nature, how can there bee anye brotherly equality betweene them? vnlesse, vnhappye, wee will make the eye father to both, that seeinge aswell good as euell, entifeth the hart, through corrupt affections, to be misled by wicked elusions, bringing forth bastardes in steede of true begotten children: For if Ielosity be loues brother, it is by corruption of nature brought forth vnlawfully, which may thus be manifested. After the eye hath chosen an obiect which brings so sweet contentment to the hart, as it highly delighteth in the same, that prouing so kinde loue and such feruent affection in both, as lawfull requitall makes a pleasing satisfaction, the eye receiuinge kinde glaunces for amorous glotinges, and louinge harte-breakinges for affectionate hart fighings. The eie beeing pleased with an eye, and the hart contented with a hart, they frolique both in glory as long as they rest in constancie; but wandring from forth that sanctuary, the eie either spies another eie that better pleaseth it, and the harte likes of another harte that better contentes it, or else the eie lookes curishly into his owne hart, and spies some fault in himselfe, which, displeasing, begetteth Ielosity: whereby the eie may be said to be originall and father of both.

<sup>1</sup> How is it possible that falshood should be in frendship? or can [<sup>sig. E</sup>] the hand beguile the hart that ruleth it? no more will a louing wife playe false with him to whome shee is ioyned both by the lawe of god and man, or a frend crosse her louing exceedinges, in whome his hart delighteth. That which is bred in the bone will neuer out of

the fleshe; and what *Nature* hath made, *Arte* cannot marre. If Enuie hath a tricke with her heele, all the diuells in hell cannot alter it. And I maruell menne are so foolish as to matche themselves with fuche women whome they haue cause to suspect. Doubtlesse, either their own life hath bene lasciuious, by which they iudge others, or their meaning bad in chusing such companions; when nowe, ouerlate repentinge of their bargaine, they light on a worfer mischiefe. Although the fox be so crafty as he deceiues many, yet sometimes he meeteth with a champion more subtil then himselfe. The pitcher goeth long to the water, but at last getteth a knocke through the bearers fault, and is brought home broken. The Ielious man feareth his owne shadow, and looketh narrowly vnto it, yet (likely) at last commeth a substance, who (when he thinketh least on it) entereth, doinge him iustice, though hee neuer the wiser. It is straunge that menne are so foolish as to seeke their owne vndoing, for assuredly looke, by what measure they sell by, the same shall they receiue their owne, without aduantage. The quarreling mate shall not complaine for want of knockes, or the ielious man longe desire hell, when the one shall finde like swathbucklers vnto himselfe, and the others wife will not sicke to cut his throat with the knife hee hath so long feared.

If mens loue be simplie good, women cannot but affectionate them with like simplicity; but if they playe false (Ielofye being their cloake), they will be sure to keepe knaues to crosse their cardes with. In these dayes euery cobbler doth feare the carter, and fetes vppon his whippe at his dore to keepe Iohn Cobblero from his lattice. And I pray you vpon what reasons shall these ielious trickes be discarded? Somme haue it by nature, and say, 'kit must after kind, bee it but in scraping of a<sup>1</sup> frying panne.' Beware of naturall foolles as long as you liue; for a bad tricke ingrafted in them, neuer leaueth them vntill he hath brought seauenty worfe into his roome. And, as for the inuention of their prediceffors, they must needes goe to the diuell with them for companie. Others builde their knauey on other mens misfortune, that are matched with Ioone, *communis omnibus*, that could play at bucklers so soone as she was past her cradell. Oh, shee is a tall peece of flesh, and will stand to her tackling so stoutly, as the diuell himselfe shall not get the waiters from her. I counsell

Qu[<sup>o</sup> tibi] formosa[m] [si] non nisi [ca]sta place[bat].  
Nō possunt vllis ista [co]iure modis.

Indign[er] licet, itua[t] inconcess[a] voluptas.  
Sola plac[et]. timeo, dice[re] si qua p[ro]test

[<sup>r</sup> sig. E, back]

him that thinketh hee hath met with her companion, to cease to greeue at it, and striue not to remoue that he cannot stirre, leaft happily shee falls quit from him, & neuer serueth him after. Many honour him of custome, because they hold their landes of him by homage, their prediceffors allwayes hauing beene his sworne subiectes. A pittifull custome, that tendeth to the tenautes vndoing, and a title that might very well bee resigned ouer and denied; seeing it only toucheth free taile, or seruices vnreasonable to be performed. And a great part obtaine his entertainment by vse and practise: those are greene headed that long for reformatiōs, & would haue new lawes instituted euery quarter, desiring to try new conclusions, whether it were possible for a man to liue vnto himselfe. Which are so delighted with common cases, as they make honesty a necessity, thrusting him out of the dores at their pleasure, by vsing them most shamefully whome they ought to loue entirly. But most playe ielious parts of knauery and bad entention, meaning to make a practise of paltry peuisshness and knauish conceptes. They will be ielious to try their wiuēs or frendes constancy, being neuer ashamed of their owne villany.

What shall I saye? I greeue to thinke on mens hard happe, and womens vnkindness; the one nourishing mischief, and the other persewing, with deadly execution, the tormentes they suspecte and greeue at. I haue hard (euen of kinde gentlewomen reported, whoe haue beene ouer vexed with the suspitious conceptes of ielious husbandes) that their slaundersous thoughtes <sup>1</sup> concerning the suspected crimes, did not so much aggrauate their owne grieffe (though it were intollerable), as the sight therof did encrease their wiuēs ioy and delight, onely pleased with this sweet melody: That they knewe themselues to bee most constant and faithfull, though suspected of the contrarye, and their husbandes, desiring no more then constancy, cannot content themselues with their desired felicity, but greeue their own foules with triphells, and eate vppe their owne harts through suspicion of disloyalty. I would but demaund what recompence a ielious man receiueth by all his trauell, or what little ioy he reapes by his mistrustfullness and continuall pensuēness? The lowest ebbe is counteruailed with as high a floode, and boystrous stormes with calme wether; the glomest daye maye darken the sunne, but not

Quidquid  
[se]ruatur,  
cupi[m]us  
ma[gi]s:  
ipsaque  
[fu]rem cura  
[v]oat:  
pauci [q]uod  
sin[ti]  
al[te]r,  
amant.  
[r sig. E 2]

abate his pride; and as there are extreame droughtes, so sometimes falls the contrary by extraordinary tempests. There is no sowre but may bee qualified with sweet potions, nor any doubtfull malady that may not be allied with delightfull musicke<sup>1</sup>; onely ielious thoughts with loue are vncurable, and that a corasue most dangerous to mens hartes. It is vaine to striue against the streame, and as foolish to build castles in the aire. He that thinketh to catch the aire in a bottle, deserueth to be laft at; & he that would ty vp his wiues or friends honesty in a string, to bee pitied: both follies fit for inno[c]ents & practizes without end. I thinke *Vulcans* Ielofy preuailed him nothing, & his catching of *Marce* & *Venus* in a purcenet as little, except a confirmation of his great grief, & an assured knowledg of his horned head, prouing a continuall badge of his infamy. The like followed many others suspition, and the like will enfewe of such folly. *Vulcan* knewe that *Mars* was a copartner with him in *Venus* bosome. And he himselfe could not but blush when hee had wooed his owne spoufe (the goddesse of loue), in steede of *Briceris*, his beloued paramore. I knowe that euery one hath his faulte, and all deserue equall punishmente; onely *Robin good fellow* wishes, that mens & womens presumptions may be certaine, and that their suspeete may be built on a sure ground.

[<sup>1</sup> orig.  
musicke]

[<sup>2</sup> sig. E 2,  
back]

<sup>2</sup> If men would imitate the same rule, to auoide Ielofy, which *Cicero* hath set downe in his Offices, as most requisite to maintaine a happy weale publike (alleaginge, *it was the parte of mad men, to wishe for a gloomy day when the sonne shined most gloriously; or to desire warre and turmoyling troubles, when the common-wealth flourisheth most happily through peace and tranquillity; But, to alay hurly burlies with counsel, and to make warres cease by aduice, was greate wisedome,*)—They would not encrease their owne greefe and sorrow: or rather, beeing at quiet, and obtaining the height<sup>3</sup> of pleasure by mutuall loue and affection, they woulde not (I say) long after vnrest, or pursue troubles, and continuall disquietnes, with might and maine, without measure; seeing the obtaining of their owne desire is a prooffe of their misfortune, and the iudgemente after the verdict of such a title, continual shame and infamy. The man is happy that is accounted happy, and none are richer then those that be so

[<sup>3</sup> orig.  
heighth]  
reus est,  
niumque  
fauet ille  
ori, cui  
itur victa  
ma crui-  
a, rea.

adiudged of. If, then, fame be fo fauourable as to reckon a beggar equall with a kinge, is not hee a foole which will himfelfe reprove her of an vntrueth? The prouerbe adiudges that 'an il bird which will defile his owne neft;' and is not he a bad cuckold, that will regifter himfelf one when the clarke hath left him out of fauour? By how much it is better to be one, beeing accounted none, then to be none, and reputed one,—by fo much the more are they beholdinge to themfelues for the horne that blowes their Ielofy vntill it flames. An extraordinary fmoake breeds fufpect of a hurtfull fire, and many sparkes make men to wonder; yet the harme of both of them is preuented by care and diligence.

I would but know the manne (*semper excipio*, the wittall) that would not be loath to be pointed at with a paire of hornes, & yet I know very many, and haue hard of an innumerable company, that haue made the whole parrishe, yea, the country, priuy to their misfortune by defarte of them. Well, then, hereafter if there be any that hath a tooting head, and would not haue it fene, let him keepe it fecretely to himfelfe, and make the best of it. He goes farre that neuer turnes, and fhee is a diuell that will neuer <sup>1</sup> mende; and fince the [<sup>leaf E 3</sup>] diuell is good to fome body, let the ielious man make much of her, that the fhee diuell may bee good to him.

Sorrow craues pittie, and fubmiffion deferues pardon. Hee is ouer hard harted that will not be entreated, and diuelifh that cannot forgiue. If, then, vpon penitent fubmiffion, a man fhall be forced to receiue her into fauour that hath offended, will it not be fo much to his better contentment, by how much a few are acquainted with the mifchiefe? That grief is beft digefted that brings not open fhame, but a fpightfull blow prooues a noted fcarre. But fuppofe the worft that can happe, imagine fhee will neuer be good, building vpon the old fayinge: *Shee that knowes where Chriftes croffe ftandes, will neuer forget where great A dwels*,—yet a man were better to bee troubled with a queane alone, then to bee forced to keepe both a queane and a knaue: for as the law grantes a deuorcement, fo is it requifite it fhoulde allow the woman mainetenance; and what fhall her knaue lacke that she hath? Whofoeuer, therefore, that is bound to a bad bargaine, whereof comes two mifchiefes, either to keepe a queane or

Flectitur  
tus voce r  
gante de

Quo  
sem[el] est  
imbuta  
recens  
seruabit  
odo[rem]  
Testa diu.

E duob[us] malis, mi- n[is]i[um] est ei[us] gendum. to parte with money, if he will follow Robin good fellowes counsel, let him rather choofe to diet her in his owne house, then to pay for the boord of her and her louer in a strange place.

But because it is the best labour to worcke the confusion of such an ennemy as Ielosity is, whose company increaseth multitudes of inconueniences, My meaninge is to set downe some necessary helpes how such a mischief may bee best preuented. And first, I counsel every one that is effected with such a plague to seeke to forestall the daunger thereof, by kinde and gentle plaisters. I meane, that shee who hath a ielious husband, subiect to the like infirmities before mentioned, shoulde reclaime him by gentle vsage, and ouercome his vaine suspition with modest behauiour, not vsinge any vnciuill tricke in disdainefull manner before his face, he hating the same; or vsing other suspitious practises, onely to crosse him with them; and so to carry themselues in all places, and at all times, as they may neither giue cause of offence vnto them or of mistrust vnto others. The like meane ought to be executed by men, that they ouerlay not their [feare]<sup>l</sup>full wiues, brauing them with disdainefull likelyhoodes of dishonest behauiour, but that they dissuade them from suspition by the contraries, remoouing their ielious conceites by kindnesse and louely dalliance. It is easy to cure a greene wound, but the daunger of a festred fore is mortall. The young tree will stoupe, when the old shrewd cannot bend; and new conceites are easily remoued, but engrauen thoughtes will not be rubbed forth; and loue is of so great force, as he sooner ouercomes with a faire word, then his enemye shall conquer by all his forces. Howe happie is that common wealth where peace reigneth, and that family which concord gouerneth, the one nourishing true amity amongst her subiectes, the other establisshing vanity betweene man and wife.

Obsequium tigrisq[ue] domat, timidof[er] que leones.

[r leaf E 3, back. Catchword fearefull] [Fle]ctitur ob[sequ]iō cur[ua]tus ab ar[bor]e ramus : [fra]nges, si [vir]jes experi[ar]e tuas.

*What greater grieffe then life with discontent,  
When discontent of want of loue ariseth ?  
Loue hath no lacke, but allwayes liues content,  
And any thing to please his mind sufficeth ;  
Rich is true loue, abounding still with store,  
The lacke whereof makes want a grievous sore.*

*The sweete of loue doth yeeld so sweete a tast,  
As mixt with gall, he turnes the sower to sweete :  
By him is strength and blessed weale imbrast ;  
By him is harts-ease gaind, and ioy most greet.  
Strong is true loue, whose strength is kindly set :  
To heape with sweete, that sower his ioy ne let.*

*The sport of loue is full of ioyfull smiles,  
He cures all sores with one most kindest salue ;  
A pleasing kisse his frowning rage beguiles,  
And one faire word his anger doth dissolue ;  
Pleasant is loue, he ioyes in weale and woe ;  
His rage with smiles, his wroth with kisses goe.*

<sup>1</sup> Thus liueth loue, and no otherwîse fare they that be his followers ; [<sup>2</sup> leaf E 4] they are neuer hart sicke, because they neuer suspecte ; nor euer displeas'd, because for that by themselues they are not griued. Who is more tormented then he that teares his owne flesh ? or who deferues more grieue, then they that will not vse the remedy ? To lock vp ones wife, for fear of sparrow-blasting, dub himself a cuckold within an iron cage, and to seeke to <sup>2</sup> rule her by correction, when he cannot gouerne himself with discretion, is to gather a rod to beate his owne breeche. For whiles she is lockte in her studie, her mind hath the more liberty to inuent a fit reuenge against her going abroad. What is it they cannot effecte, if they haue a will therevnto ? And what woman is there that liues without a meanes to repaye a good turne, or to requite a bad ? Vse them, therefore, well, is the wisest way to liue quietly ; to loue them entirely, the onely meanes to bee long happy.

If she meanes to deceiue thee, her inuention is hard to be preuented, for, watch her neuer so narrowly, she will finde a time to performe her knauery. The siliest creatures are sildome catcht in ordinary trappes : and can women want wit to frustrate a common stale ? If it wer possible to know their thoughts, it were likely their practises might be hindered ; but as long as *secreta mihi* raignes, the rains of their liberty are at their own pleasures. And I thinke men are best at ease when they are so pleas'd,—at least, wise men are, or

[<sup>2</sup> orig. seeke is to to]  
Non men-  
[tem]  
seruare po-  
tes, licet  
of m]uia  
claudas  
omnibus  
ef[x]clusis,  
in[us]  
adulter eri  
Si sapiis in-  
dulge  
dom[i]n[æ]:  
vultus[que]  
seueros  
exue.  
Centum  
fron[-]ite  
occulos,  
centum cer[-]  
uice gere-  
bat Argus,  
& hos vnu[s]  
sæpe  
fefeellit  
amor.

should be, feeling their contentment hanges in their wills. For what houfe is in quiet where the goodwife is out of patience? If the maifter bee angry, the fault onely lies on the miftriffè her necke; but be she moued, about goes the maides, away runne the menne, and I make a doubt whether her husband dares to out stand her. I am affured fhee will out chide him. Flattery is a sweet baite, and kindneffe a wholefome potion; & nothing more then vnlawfullnes, enticeth vs vnto lewdneffe. The delighte of fweete is taken away by fuffiting of fuggar; but who by nature is not defirous of nouelties? There would not fo many purcafe Tiborne, vnleffe there were a Bull to hange them; nor fo many yeeld vpp<sup>1</sup> the poffeffion of their garmentes to the hangmen, were ther not a lawe to condemne them. And I warrant you, there would be fewer horned heads, if ielious hartes were fcanter, wherby the praçtife of watching might decay. Who knowes liberty better then they that haue beene in bondage? And whoe, for the moft parte, vñeth it worfe then they that knowe it beft? A mind ouerladed with ioy, committeth manye errors in his iolity; & a harte preffed downe with forrowe, thinkes of manye mifchiefes. Extreames are neuer good: and howe can one fooner fall into them, then being made acquainted with one of them? Hauing beene in the dungion of difcontent, and being fet free to range at our pleafure, we thinke we are neuer at the territ of delight, before, with *Ouids* builders, wee touch the heauens, fo imperfect is our nature.

Quod licet  
ingratum  
est: quod  
non licet  
acrius writ.

[r leaf E 4,  
back]  
[Flec]timur  
in [v]it[i]um  
sem[per]  
cupimus-  
[qu]e negata  
[cu]i pec-  
care [lic]et,  
peccat  
[m]inus[.]  
ipsa  
[po]testas  
se[m]ina  
nequi[t]æ  
langu[di]ora  
facit.

O vñam  
[a]rguerem  
[si]c, vt non  
[v]incere  
pos[s]em:  
Me mi[s]e-  
rum quare  
[t]am bona  
causa mea  
est?

Per vene-  
rem iuro,  
pueriq[ue]  
volatilis ar-  
cus: me non  
admissi cri-  
minis esse  
reum.

Perfwasions are of great force to moue women, whose harts, though most tender, withstand nothing more then crabbed vsage. Vowe lone vnto them, and they will fweare constancy vnto you; and if perchance they make some ouerflip by their deseruing Ielofy, yet grow not straight collericke, but say your paternoster before you reprehend them for it; in which time, which is as small as may be, you shall, by tempering your wit with wifdome, finde so tractable a medicine to drawe her from a second fault, as her penitencie will take away all suspition of hipocricie. Say but you are sorrowfull to heare it, or ashamed to see it, and, of my word, her next shall be an oth neuer to commit the like folly. What a cheape *subpena* is this to drawe an anfwere from the conscience! When, paraduenture, to deale otherwise, would come to neede a writ of rebellion. There is



no affurance better then that which is made with a safe conscience; and no man stands on a better ground, then he that buildes on his wifes word. If she speaks it, why should we not rather believe her, then an other that should report no more vnto vs? Oh, I knowe what you will say, because she speaks in her owne defence; and maye not the other flander vpon a malicious will? What will not the diuell doe for aduantage, and what can hee doe without his instrumentes? To bee too too cruell <sup>1</sup> breedes repentaunce, as well as care-<sup>[1 sig. F]</sup> lessenes forerunnes sorrow. When tender droppes will pearce the flint, the hard stele is vnneccessarye; and where good counsell will correcte, a rod were better awaye then present. They say that ouer-awing makes fooles, and what will they let to doe? It is as hard to get any good out of them that are witleffe, as to force water out of a flint; and yet I say not but that good may be gotten of them; but with it, I affirme it must be by kind meanes. *Fy, fy, sweete hart,* <sup>Hæc tib[1]</sup> *what lofe trickes are these! or what immodisty will this be accounted!* <sup>sunt</sup> <sup>mecu[m],</sup> <sup>mihī sunt</sup> <sup>communia</sup> <sup>tecum: in</sup> <sup>bona cur</sup> <sup>quisquam</sup> <sup>tertius ista</sup> <sup>venit!</sup> Will strike so deeply into a reformatiue conscience, as there shall not neede out vpon thee, with some beastly tearme of a brutish tounge for a whit of correction. And they will driue an obedient wife to such contrition, as there shall be no thought of an vnkind extrusion, either of her out of doores, or of her good name and fame from it wanted reputaation. Why is the husband called his wifes good-manne, but because hee ought to be a meane to withdraw her from such imperfections as nature hath left in her? He, in my iudgement, can be but a bad common wealthes man which is an ill husband, for, looke what ill fashions raigne vncorrected at home, the like inormities should rest in his forrain charge. For who knowes not that we haue the greatest care (if we haue any at al) of those things which are nearest vnto our selues? and why may not I affirme that such a one will respecte little a common profite, when hee regards so lightly his owne priuate wellfare? Oh, I woulde Robin might be tedious, not troublesome, hee would then endeaour a further probability of the ielious mans folly, but fearing he hath offended too too much already, hee will euen but shut vppe his remnant breefely.

*The sweetest flower whose stauke sharpe prickles gard,  
Yeeldes pleasant sent, through care, without annoy:*

*The Goosbery, with hurtfull bushes ward,  
Surrenders vp it selfe, through care to ioy.*

[<sup>1</sup> sig. F,  
back]

<sup>1</sup> *The rammish hauke is tamed by carefull heed,  
And will be brought to stoope vnto the lewre ;  
The fercest Lyon will requite a deed  
Of curtesie, with kindnesse to endure.*

*What fish so proud as doth disdain a baite ?  
Nor fish, beast, foule, nor fruit, but takes the mate.  
Then since that care speedes best with curtesie,  
Vse care and kindnesse to mate Ielofy.*

Nec blan-  
[ ]atis, nec  
[eri]t tibi  
co[m]i[s]  
amica,  
[pe]rfer  
& ob[du]ra :  
post[m]odo  
mitis [eri]t.  
[<sup>2</sup> orig.  
noysommes]

This is Robins counsell, a foueraigne oyle of experience to drawe away the droppinges of Ielofyes nose, that so much annoyes the patients harte. Which must be wrought most gently, laboured with the perswasions of reason, the effecte wherof, I warrant you, wil proue so profitable, as either he will be freed from noyfomnes,<sup>2</sup> or haue his nose put out of ioynt. Couetuoufnes is a pestelent help to Ielofy ; for how can he that hath set al his loue on his money, be drawn to bestow part thereof on his wife ? No, of my credit, he that hath crept into that vaine, hath so far crawled from honesty, as hee cares not what iniury hee doth. He knowes that loue will aske cost ; and why doth he loue the diuell, but to faue charges ? For could he be contented to doe good, as he is forward to worke mischief, he would deale with loue better then to locke him vp in his coffers. Oh, it is a sweete thing to him to diue vppe to the elbowe in a bagge, while the kind man bestowes his time in kisses. But let the other be assured, that whilest this inioyes paradise, he shall be struing to passe through the eie of an nedle, which shall proue vnpossible. It is a gay thing to come to dignity, but it is a more beneficiall thinge to vse honesty ; but whye doe I talke of honesty to them that neuer meant to enter eternity ? Surely for no other cause, but for that Robin, knowinge the flauerye that is prepared for you, is moued to pitty, and could wish you had care to preuente the punishment of the cormorantes dungion. But I care not howe little honesty you haue, so you shunne Ielofy, for I onely harpe on that string at this present, which

I say cannot bee a<sup>1</sup>voided without the entertainment of loue, who will [<sup>1</sup> sig. F 2] foone thrust him headlong besides his possession.

*Omnia vincit Amor, et nos cedamus amori.* The passions of loue are so passing kinde, as they subdewe wherefoeuer they become, yea, assuredly they will either conquere or kill; and because life is most sweete, we will rather yeeld to affection then die for Ielofy. Loue is a pleasing gout, which will suffer vs no more to be misled by vnrest, then the tormenting gout wil giue his patientes leaue to rest while the paine is vnceasing. And such a hartie dropie is he, as he swels his cripples affections with so great kindnesse, as they sing no song, but Ah, I loue. He is a nettle that stinges the hart with continuall pleasure; and that babie which lodges in womens and mens eies, on whome none shall fix the fancy kindly, that shall not be stroken with a darte of constaucy; hee is the greewing woe that breedes continuall ioy, the fond conceipt that fastens faithful thoughts in his place, and that euill that reapes eternall good. To rehearse her qualities, were a new worke for Robin-good-fellow, and to followe his properties, not a labour without profit. But his chiefeft qualitie<sup>2</sup> is to be kind and his next to be constant; he euer forgiues, and still forgetes faultes. He delightes not in breed-bates, nor doth he glory in the quarrells of deereft frendes, but all his actions are faithfull, and all his thoughtes frutfull. Dandill him, and he will sporte thee; set him in thy lappe, and hee will comfort thy hart; Speake him faire, and hee will kisse thee kindly; like him onely, & he will loue thee euer. He neuer is hasty, but hee repentes thereof presently, paying for euery vnkinde worde a sorrowfull hei ho. As he will be soone angry, so is hee straight pleased, & therefore was he fained to be little in being neuer long troubled with extreames. But there is a certaine madnesse which men call loue, the same prouing so great fondnesse, as euery frowne of a mistresse makes some melancholy a quarter after, and to match that, is foolish dotage set, both so hot passions for a while, as they proue in the end to be louses greateft enemy, euen pestilent Ielofy. The one will die if hee hath not his longing; as for the other (for that hee is more craftie), hee hath<sup>3</sup> many subtyll meanes to obtaine his desire; yet both of them are so far from reason, as they hurt themselues willingly. Nowe, to iudge howe kind they will be

Desine  
([re]de  
mih) [v]itia  
irritar[e]  
vetando:  
[ob]sequio  
v[in]ces  
aptius  
ipse tuo.  
En ego  
co[n]fiteor  
tua sum  
noua praeda,  
C[on]pido.  
Porrigin[us]  
victas ad  
[ua] vincla  
manus.  
Blanditiae  
comites t[ibi]  
erunt  
tetr[is]que  
furo[rum]  
assidue  
par[tes]  
turba  
[se]cuta  
tuas.  
His tu mi-  
[li]tibus  
superas  
homin[es]  
que  
deos[ue]  
Nil opus  
est bello:  
ve[n]iam  
pacem[que]  
rogamus.  
[<sup>2</sup> orig. qua  
litle]

[<sup>3</sup> sig. F 2,  
back.  
Catch word  
man]

to others, that be so crabbed to themselves, Robin leaues that to common reason. Yet because these two extreames, namely, mad fondnesse and dottage, are the onely meanes to helpe Ielofy, I will bee bould a little to touch them.

The extraordinary conceipt of obtained curtify, moues such a liking in the ouer passionate loue, as all his fences are onely tied to one obiect, & his whol hart dedicated to that faint, the sole mistrisse of his hart. As the extremity which tormentes him, is eased with nought except what comes from her kindnesse, so his mad fittes, once crossed with discourtesie, breed that vncurable melancholy, which deadly grife and vntimely death do followe. But both of them being perchance stroken with the selfe same arrowe, shot from the vmpertiall blind boy his bowe, are rauished with the delighte they conceiue the one from the other, their thoughtes beeing heauenly, because true to each other, and their true loue vowed to eternity, manifested by no small fauours. Which happily euery day more and more encreasing frendship, remaines to both with wished contentment, vntill vnhappy, Ielofy (the professed enimye to louers prosperity) picketh a quarrell with one or both, by false vnconstancy. Then beginnes our hot loue to turne to burning coles, prouing such fondnesse, as wee suspecte our owne shadoves. Wee gorge our selues so vnreasonably with the delight of our faintes beautie, as wee cast vppe the hope of their faithfullnesse. We wil make them faintes, and thinke them diuels, louing them so entirely, as our ouer much makes them vnhappy. Wee doe set them vp in vndecent brauery, and set them out with foolish praifes; yet, should any strangers (though of the familiars sorte) seeme to sue to them,—nay, I may truly say, speake to them, it may bee the better for the men, but bee assured it shall bee the worse for the women. And now comes in dissimulation, by which we most practise to vse them kindly, whome wee hate deadly; to speake them faire to their faces, whome wee curse behind their backs, <sup>1</sup> and to feede them with dainties, whom wee could wish poisoned. After the selfe same manner fare our wiues: they haue a kinde dinner and a crabbed supper, sweete meate with sower sawce, and a pleasaunt drinke with a poisoned potion; so sonde extreames falling one on the others backe, as in a moment wee will vse them like Goddisses (if we doe not confesse vnto them, they are no lesse

[I] meane  
the [de]ath  
of hyr [spir]it  
or of hir  
[lo]ue.

[P]inguis  
a[m]or  
nimiu[m] [y]ue  
patens, [in]  
tædia  
no[b]is  
vertitur, [et]  
stomacho  
[d]iulis vt  
es[c]a,  
nocet.

[<sup>1</sup> sig. F 3]

vnto vs), and no otherwise then diuels, fwering now we hate them most deadly, whome euen now wee protested to loue most diuinely; fuche monstros vnconstancy dooth this fondneffe nourish. Neither shall these trickes be extraordinary once in seauen yeares, but I would Robin could not avow that he hath seene them performed on[c]e euery day in many places. Well, I will leaue them to their amendes, and touche as briefly the dotor.

O facies &  
oculos na[ta]  
tencere  
me[os]

Who, after a little pampering (hauing perchance had his liberty in good pasture for halfe a yeare, without exercise), doth grow so frolicke, as he thinkes himself as youthfull as the yongest nagge, though he hath as many diseases as a iade can haue. In this brauery hee must bee furnished with a gay saddell, and none vnder a ladye maye serue his tourne; I meane, while his prouender prickes, he wilbe so lusty, as hee thinkes no woman too yong for him. In which vaine, beeing thus courageous, hee spendes franckly, and fettes himselfe foorth in the brauest manner, so that by his hope, *quid non aurum?* he will hap vpon so vnequall a match (by practise prooued), as after one nights iourney, he begins to be iadishly tired, euery day after growing mistrustfull. So that as his monstrous desire hath bene the meane to ioyne himselfe with fuche inequality, so shall his knowne cold courage and her youthfull yeares be a line to leade him to Ielofy, Whose persuasions as yet haue taken such desired effect, as at this time, where loue seekes to builde his kingdome, this his ennimy (I meane Ielofy) neuer surceaseth from armes vn till he hath loue out by the eares, being still accompanied with like bats, & alwaies followed by vnhappy discontentment. His prosperity, generally allowed off in mens conceits, is greedely followed by their vnconstant hartes, which loue nothing that <sup>1</sup> is eternall, nor like of any loue but what wil alter dayly. And because I haue entred so farre into the gouernement of Ielofy, I will presume to wade a little further into his kingdome.

[<sup>r</sup> sig. F 3,  
back]

In the countrey of Euary-place he raigneth, a ruler as pernicious as mightye, and more mightye then either vertuous or peaceable. As his kingdome is large, so his subiectes are many, his land beeing inhabited by people no lesse vnruely then himselfe, and his right maintained by make-bates that neuer are satisfied, vntill their owne bloud hath raunfomed the delight of their desired death. Many are

his aduerfaries, and more his freendes, euery difpofition drawne to follow his humours, and defirous of his entertainment, by reafon his a&tion's feeme pleafing, and his caufe righte and profitable. His regimēte is well ftrenghned by force of men, hauing ftroge holdes, feeming no leffe delightfull in fhow, though by experience it prooues moft fruitleffe and barren. His chiefeft citty and feat of pleafure (accompted of his fubie&tes the feconde Parradiſe) ftandes on the top of a high hill, called Miſtruftfullneffe, at foote whereof runneth the fwift riuier Vnconſtancy, hauinge this effecte in operation, that whoſoeuer inbathe themfelues therein, finde continuall alterations in their harts before fetled, and now tormented with variable thoughtes. In this ftreamē are manye ſandy ſhallowes, and as many daungerous holes, both continually vſed and frequented vnto, as well by the inhabitantes of that citie, as alſo by all ſuch who chaunce to trauell that way. This citty hath his name 'Light of loue' maine- teined by elders, whoe are elected, not for their wealth and wit, as in other countries, but for their envy and fooliſhneffe. Their common trafficke is Exchange of Loue; and their profites, Diſquietneffe and Hate. The fruite that delighte[t]h their appetites, is Faith-leffe Fancies; and the meates they feede on, Care & Vnreſt. The ſportes they ioy in, are continuall brawles, and the walkes they take pleaſure in watching, and hope of finding. All their triumphes are Con- trouerſies in law, and all their turnies, for broken pates, with faggot ſtickes; their feaſt day is repentaunce, and Death their Saboath.

[leaf F 4]

<sup>1</sup>This citie bearing the chiefe ſwaie for vnruineſſe, hath ſo diſperſed her inhabitaunce into the other partes of the cuntrey, as, for the moſt part, there is neuer a cottage in Ieloſyes common wealth, but harbours iourney men as bad as their maiſters in condition. His houldes and caſtels are both ſtroge and many, being fortified with deepe caſt- raelinges, and furniſhed with all kindes of ingions fit for warre. Their artillery for defence, ſo wel placed on the battlements of their towers, as they wonderfully and daungerouslye annoyē their ennemy. Curſes and Bannings are the leaſt ſhot they carry, and a thouſande bitter wordes will do no more then charge one of them. The natures of theſe people are variable, and they, beinge for the moſt parte falſe harted, are likewiſe deſirous ſtill of new freends. The enterteine- ment they will giue ſtrangers is verye good, but the vſage of their

frendes and familiars, especially of their wiues (as you haue hard already), is generally too too bad. They, alltogether reiecting reason, performe rashly what so euer they thinke, and effecte diuelishly what so euer they practife. Their wills are their lawe, and suspecte their iudge, their iudgments being as lawlesse as their lawe is wanting reason and discrecion. They bandy honesty as a tennis-ball, and play with good report, as a childe doth with an apple,—the one not being in quiet vntill it bee eaten, & the other neuer satisfied vntill their good hope be quite extinguished. The busy Ape comes not to so many throwde turnes by his vnhappye trickes, as they come vnto mischief by their troublefome dispositions; nor doth he deserue so much the whip to keepe him in awe, as they merrit the halter for bringing so many vnto misery. For if the law rewards him with a halfe penny corde, that doth rob a stranger of thirteene pence halfe penny, I knowe no reason howe they can bee accompted lesse then theeues, that either robbe their neighbours, or spoile themselues of their good names. He that killes himself, shalbe buried by the law in the commons; and why shoulde not he be intoombd vnder the gallowes, that not onelye cuttes his owne throate, hasting thereby to the diuell, but cuts his wiues also, toling her thither for company?

<sup>1</sup> *Ah, soueraigne loue, whose sweetnesse salues the sowre,*

*And cures the woundes of euery dying hart :*

*Thou kilst by kindnesse, if thou kilst; No lowre*

*Ads greater grieffe to them that feele thy smarte.*

*Thou countes it paine enough, by prooffe to finde,*

*How two kind hartes may fast remaine in one.*

*Thy captiue bounds make but a constant mind,*

*And all thy warre is for long Peace alone.*

*Thou ties the mind, and lets their handes goe free :*

*Thou woundes the hart, and neuer hurtes the skinne :*

*Thy victorie is, loue for loue to see :*

*Thy greatest conquest, where there is least sinne.*

*Ah, sweetest loue, thou wounds to cure for aye,*

*Whose sharpe short-night<sup>2</sup> procures a sweete long-day.*

[<sup>1</sup> leaf F 4,  
back]

[<sup>2</sup> orig.  
shor-nitght]

Such is loues enuy, and himselfe no worfe an ennemy; hee fightes strongly, but to free euerlastingly; he tormentes happily, and cheereth

Non mihi  
[n]ille  
placent.  
[n]on sum  
de[st]ructo  
am[or]is.  
Tu mihi  
[si] qua  
[si]des cura  
pe[r]ennis  
eris. Tecum,  
quos  
dederint  
annos mihi  
[S]erorum,  
vivere  
contingat  
te[m]p[or]e  
dolente,  
mori.<sup>1</sup>

[<sup>2</sup> sig. G]

forwardly; and both his smiles & frownes are so equally tempered, as his pleasing mixture makes a perfect medley, which yeelds most melodious constancy. One loue and one life shall knit so perfect a knott of amity, as one death shall ende both their ioyes and misereries. Her loue shalbe his life, and his life her loue, shee shall endure no torment without his torture, nor shall he suffer any extreimity without her agony. His sickeneffe shalbe her sorrow, and her grieffe woofe then his deathes wound. Their care shalbe to encrease each others hartes-ease; and their strifes, which of them shall exceede the one the other in courtesy. Their dalliaunce shall bee rewarded with darlings, whose sweete faouered faces shal be continuall pledges of their faithfull kindnesse. The daughters shalbee like to their fathers, and the fonnnes haue the countenances of their mothers. Their encrease shalbe multiplied, their substance doubled and trebled, till it come to abundance, liuing so longe as three folde gene<sup>2</sup>rations shall make ioyfull great grand-mothers, and degrees of honour make happy posterities. They shall adde so great a blessing to their store, as time shall not take away the memory of them, nor fame suffer their antiquitye euer to die. A woor[<sup>1</sup>]d shall ende with their honour, neither shall that world decay vntill their dignity be registred in the true cronicles of eternity.

Thus shall lous followers be thrife happy, and thus Robin goodfellowes well-willers, in imitating his care, bee manifolde blessed. They shall haue their hartes desire, and I my wishe, which I pray may happen to both our contentmentes; and so, farewell.

<sup>1</sup> A good deal of the Latin side-notes comes from Ovid's *Amores*, book 3, elegy 4.—W. C.



<sup>1</sup> *To the Gentlewomen and others of England.*[<sup>1</sup> sig. G  
back]

Ourtiuous and louely Dames, some, to winne your fauour, prouid suche costly giftes as may befeeme your acceptance; and others, so rare deuises as a yeares trauell hath purchafed; but Tell troth, though as seruiceable as they which are most passionate, and as amorous as who exceedes in affection, hath only bought for you a dramme of wit, amounting to fower penny charges to passe for a new-yeares gift. The dedication whereof, I haue rather subiected to your curtesie, then to mens patrocinie; for that your selues, being of the purest mettall, and hauing your hartes framed of the kindest moule, will be both more ready to defend our good meanings, and willing to hinder that haggis proceedings, your wills will be leaft followed, and therefore your wits must be most vsed; wherby you, whose sweete flowing tounge charme more then the Orphean musicke, must straine your melodious notes to that heigh[t], as by your singularitie you may make Ielosie ashamed, & by solemme vowes, breake the necke of suspition. You must diswade with wordes, and perswade by modest behauiour, confounding by wit, and confirming with discretion; Following Robins rules to preuent the diuells practise, and making much of loue, to withstand Ielosies counsell. And for that Tell troth tells the truth, which by triall you must proue, vse Robins salue to heale your fore, and performe his will to inioy your weale, whereby your confirmation may approue his cunning, and allowe my perfumption in a <sup>2</sup> greater matter. Robin hath here but onely touched that generall knowne enimie to a quiet life; but hee meanes, by your further fauourable protection, shortly to arme you against many pettie aduersaries, which worke against loues welfare. If, in the meane time, your good reportes knocke downe the busie carppers, it shall bee a sufficient spurre to make both Robins wit and my pen to triumph in spite of them, which shall, by wading further to anger them, light into that vaine which will better content you. Vntill which time (because I would not be tedious) I will leaue you, submitting the wish of your welfare to the pleasure of your owne wills.

[<sup>2</sup> leaf G 2;  
the back of  
this leaf is  
blank.]

Yours, as he hath euer beene,

Tell troth.

[Mr H. C. Levander has kindly identified the side-notes of *Tell-Troth* by means of his Ovid Index, and copied them out as follows :—

- Quo tibi formosam, si non nisi casta placebat?  
 Non possunt ullis ista coire modis.—Ovid. III. Am. IV. 41.  
 Indignere licet; juvat inconcessa voluptas  
 Sola placet, Timeo, dicere si qua potest.—III. Am. IV. 31.  
 Quicquid servatur, cupimus magis; ipsaque furem  
 Cura vocat: pauci, quod sinit alter, amant.—III. Am. IV. 25.  
 Ferreus est, nimiumque suo favet ille dolori,  
 Cui petitur victa palma cruenta rea.—II. Am. V. 11.  
 Flectitur iratus voce rogante deus.—Art. Am. I. 442.  
 Quo semel est imbuta recens servabit odorem  
 Testa diu.—Horace, Epist. I. ii. 69.  
 [. . . ex malis eligere minima oportere . . . Cic. de Off. III. i. 3.]  
 \* Obsequium tigresque domat *timidosque* leones.  
 Ov. Art. Am. II. 183.  
 Flectitur obsequio curvatus ab arbore ramus,  
 Franges, si vires experire tuas.—Art. Am. II. 179.  
 Nec mentem servare potes, licet omnia claudas;  
 Omnibus exclusis intus adulter erit.—III. Am. IV. 7.  
 Si sapis, indulge dominae; vultusque severos  
 Exue.—III. Am. IV. 43.  
 Centum fronte oculos, centum cervice gerebat  
 Argus: et hos unus saepe fefellit Amor.—III. Am. IV. 19.  
 Quod licet, ingratum est; quod non licet, acrius urit:  
 II. Am. XIX. 3.  
 Nitimur in vetitum semper, cupimusque negata.—III. Am. IV. 17.  
 Cui peccare licet, peccat minus: ipsa potestas  
 Semina nequitiae languidiora facit.—III. Am. IV. 9.  
 O utinam arguerem sic, ut non vincere possem!  
 Me miserum! quare tam bona causa mea est?—II. Am. V. 7.  
 Per Venerem juro, puerique volatilis arcus,  
 Me non admissi criminis esse reum.—II. Am. VII. 27.  
 Haec tibi *sunt* mecum, mihi *sunt* communia tecum:  
 In bona cur quisquam tertius ista venit?—II. Am. V. 31.  
 Si nec blanda satis, nec erit tibi comis *amica*;  
 Perfer, et obdura; postmodo mitis erit.—Art. Am. II. 177.  
 Desine (crede mihi) vitia irritare vetando;  
 Obsequio *vinces* aptius *ipse* tuo.—III. Am. IV. 11.  
 En ego confiteor; tua sum nova praeda, Cupido:  
 Porrigimus victas ad tua *vincla* manus.—I. Am. II. 19.  
 Blanditiae comites tibi erunt, *Terrorque*, *Furorque*,  
 Assidue partes turba secuta tuas.—I. Am. II. 35.  
 His tu militibus superas hominesque Deosque.—I. Am. II. 37.  
 Nil opus est bello: pacem veniamque rogamus.—I. Am. II. 21.  
 Pinguis amor, nimiumque patens, in taedia nobis  
 Vertitur; et stomacho, dulcis ut esca, nocet.—II. Am. XIX. 25.  
 O facies oculos nata tenere meos!—II. Am. XVII. 12.  
 Non mihi mille placent: non sum desultor Amoris:  
 Tu mihi (si qua fides) cura perennis eris.  
 Tecum, quos dederint annos mihi fila Sororum,  
 Vivere contingat; teque dolente mori.—I. Am. III. 15.]

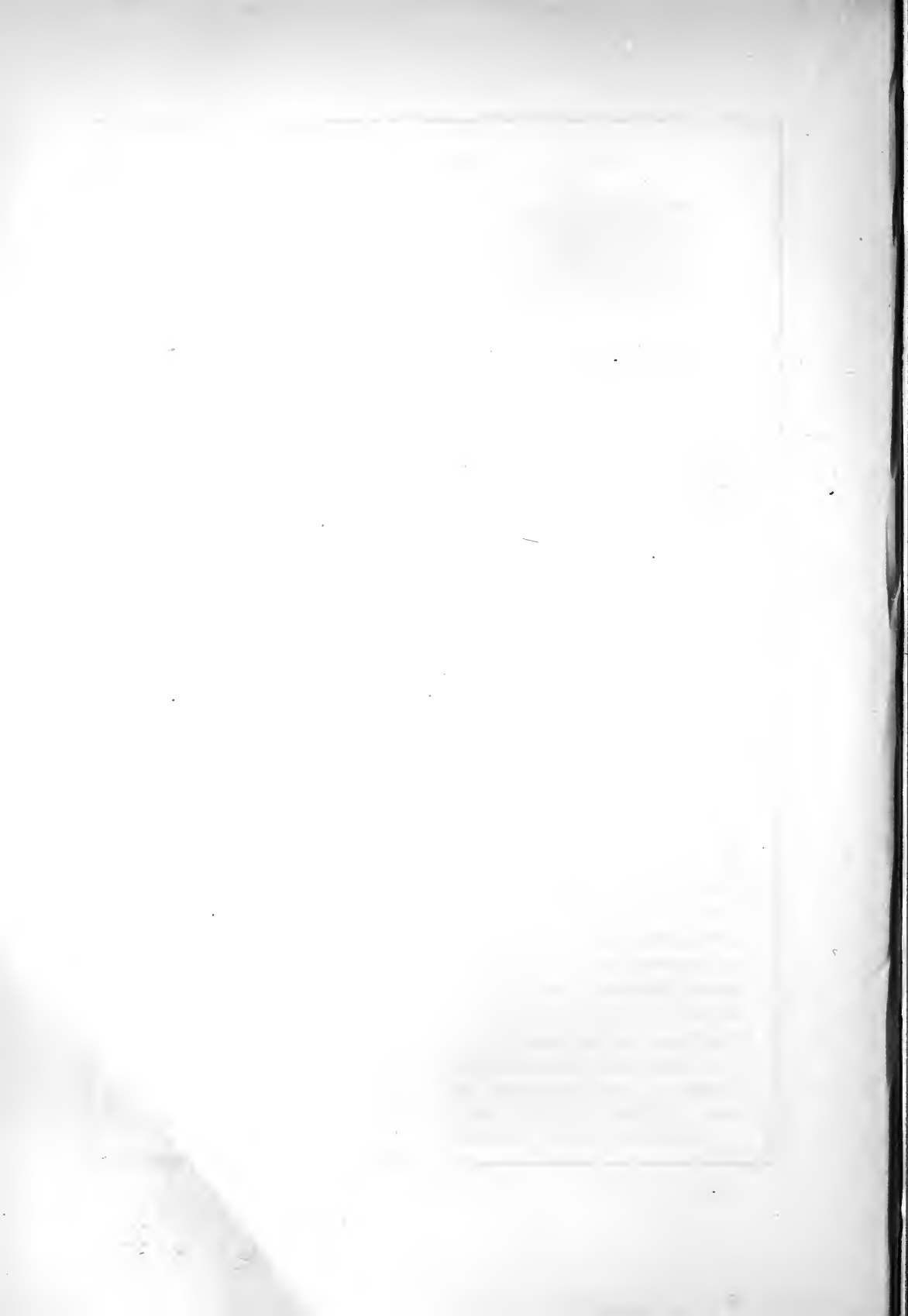
\* There are several various readings of the words in Italics.

[THE  
PASSIONATE MORRICE,

A SEQUEL TO

TELL-TROTHES NEW-YEARES GIFT, 1593.

By A.]





[sig. A 2]

## To the Gentlewomen and others of *England*.



Nce more (most beautiful damfels) I am bold to presume of your wonted fauour, thereby being lead to a performance of a vowed duetie: where a kinde zeale bindeth to offer the acceptance of a seruiceable good will, there a carefull feare that forewarneth to incurre the hazard of offence, maketh the hart to stagger betweene hope and despaire; hoping through the kindenes of your gentle dispositions, to obtaine a defence against iniurious cauillers, and fearing by an ouer-bolde presumption, to offer offence to the affable sweetenes of your soueraigne curtesie. But seeing my desire to bee possessed of the better cordiall, makes me hart-strong to suppe of that potion which is likest to lengthen my welfare, the same being an assured confidence of your continuall carefulnes, in shrowding with your affection the slender substance of my humorous Morrice.

It is not long since, for *Tel-troths* Newyeeres-gift, I presented vnto your liking *Robin good-fellow* his newes, with his inuectiue against Loues most iniurious enemye, Ielousie; which, though it was a token to gratifie the day, yet, if with indifferent iudgement, the matter therein contained be considered of, I doubt not, though it was a New-yeeres day toy, it may proue a many yeeres helpe to hinder that haggis enterprises. The worke tooke his title according to the time of his creation<sup>1</sup>; but shall *Robins* prescript<sup>2</sup>ions be followed? the patients maladie shall continually finde it a gifte to signifie the<sup>3</sup> good beginning, and prosperous proceeding of many new yeeres vnto them. But now to send *Tell-troth* packing, *Honestie* hath thrust himselfe into your seruice, who, though at the first fight he may seeme a crabbed companion, yet let me beseech you to stay your

[<sup>1</sup> orig. creation] out]  
[<sup>2</sup> pt-orig. pr-]  
[<sup>3</sup> sig. A 2, back]

cenſure til you haue throughly tryed what is in him; and if then he ſhewes not himſelfe a diligent pleaſer of your immortal vertues, memorize in the Cronicles of Diſdaine the fame of that runnagate ſimplicite, and let me, for his faulte, be baniſhed from your good thoughts to euerlaſting ignominie.

I was rather deſirous to trauel altogether inuiſible, then to haue had a title which might giue light to the vnderſtanding of me your vnworthie profeſſed Author; but ſince the higher powers denie me that priuiledge, I am content to ſubieſt my ſelf to the opinions of courteous diſpoſitions; beſeeching you to beare with my vaine, for that the vanitie of this age regardes no other; nor would any be content to heare of faultes, vnleſſe they be tolde them in meriment. I proteſt there is nothing ſcandalous therein, nor which is ment to offer iniury to any; onely my purpoſe is, that if you ſhould know any like vnto any of thoſe in diſpoſition, that either you forewarne them thoſe monſtrous iniurious vices, or accompt of them as peſtilent fooliſh wretches. To ſhun tediousnes, I commit my intention to your miſticall conſideration, my woorke to your courteous proteſtion, my ſelfe to your fauourable opinions, and your ſacred felues to the heauens tuition.

*Yours in ſeruiſe and affection  
moſt loyall, A.*



[sig. B]

*THE PASSIONATE*<sup>1</sup>

Morrice.

[<sup>1</sup> orig.  
PASSION-  
ATE]



**I**N the moneth of *March*, a time as fit for wooing, as *May* is pleafant to fporte in, *Honestie* traueilling, as his cuftome is, to fearch fuch corners as good fellowfhip haunteth, it was my hap, comming into *Hogfden*, to light vpon a houfe, wherein were met fuch a troupe of louers, as, had not the hall been wondrous bigge, a multitude fhould haue been forced to ftand without dores. Yet, though the rounge was fo fpacious, as an armie might haue lodged therein without pefterment, notwithstanding it was fo well filled at this infant, as all the place *Honestie* could get amongft them was, to fit on the rafters on the top of the houfe, which fitted beft my humour, that defires rather to fee then to be feene. There, feated in my Maieftie (as ready to heare newes, as the pickthanke is forward to tell newes), I might eafely perceauie my louers mated, as if they ment to make Marche birds, euery man hauing his sweete hart, and euery couple their corner. There were of all fortes, and in many manners forted,—fome batchelers fewed to widdowes, others to maides; widdowers likewife wooed fome maides, and otherfome, widdowes; there was age and youth coupled together, equalitie of yeares courting each other, and diuerfity of difpofitions, arguing to make a fymphathie.

<sup>2</sup> Amongft them I lent my eares firft to a couple that had chofen [ <sup>2</sup> sig. B,  
back ] forth the moft fecret corner in the houfe, which were not worft fitted for yeares; for it was a youth of three and twentie, that had matched himfelfe with a maide of eighteene; hee, holding her vpon his knee, with his right hand clafping hers, & his left about her middle, made many proffers to win her fauour, and breathed many fighes to fhew his loue; he vowed conftancie with proteftations, and confirmed with

othes the pledge of his loyaltie; he shewed her how long he had loued her before he durst tel her of his affection, how many iournies he had made with losse of labour, and how many complaints to the God of Loue, not finding any remedie. Hee made her priuie to the many houres he had at sundrie times spent in watching to haue a sight of her, shewing vnto her how ioyfull he were, had he, perchance, but seene any creature belonging to her fathers house, yea, were it but the little dog that turned the spit. 'Many times (quoth he) haue I lookt vp to the windowe, imagining I haue seene thy picture engrauen in the glasse, when, with long gasing to viewe the true portrature thereof, I haue at last recalled my selfe, by letting my foule see how mine eyes were deceiued, in expecting that true forme from the glasse, which was onely pictured in my heart. Then would I sorrowe to my selfe, and power forth such passions into the ayre, as my heart, being ouer loaded with the extremitie they would force, would constraime me to sit downe, ending my speeche with such sighes, as my breathed sorrowe would no lesse darken the ayre, then a mistie fogge doth obscure the skie. But at last, comming to my selfe, I would returne home, locking vp my selfe within my lodging, a close prisoner by the commandement of loue; where, to passe away the time, I would write passionate lines, amorous ditties, pleasing fancies, pleasant rondelaies, and dolefull drelayes. Now would I thinke to winne thee by letters; anon I thought it better to pen speeches; but suddainely, both misliking mee, I would throwe 'my selfe vppon the bed, so long thinking which way to obtaine thee, as in the end I should fall into a slumber. Yet, amidst my rest, my thoughtes concerning thee were restles; For then should I dreame sometimes thou spakest me faire, repaying my kindenes with sweete kisses, granting my requests, and forward to doe my will; but awaking from forth that soueraigne elusion, looking to finde thee, I should feele the bed-poastes, that hard hap, turning my glad heart to a new bread sorrow, which was the more painefull, by how much my dreame was pleasing; at another time, I should thinke, that suing to thee for fauour, thou wouldest bestowe frownes, & profering my seruice, thou wouldest offer skornes. If I sighed, thou wouldest smile, laughing at my teares, and ioying at my grieffe, requiting euery kinde demande with so cruell answers, as if thy bitter words could not force

[ sig. B 2 ]



me to leaue my fuite, thy skornefull farewell should frustrate my wil; offering to touch thine hand, mee thought thou profereds[t] thy foote, and flouping to catch that, being glad of any thing, thou wouldst in a rage fling from me, and leaue the doore barred against me. There should I sit till my teeth chattered in my head, and my heart aaked in my bellie; then should I shake for colde, and sigh for sorrowe; when, thinking to knock my legges against the ground to get heate, I should kick al the cloathes off me, being in the end constrained to awake through colde. At what time that colde fare would better content me, then the former flattering cheare did please me, being as glad it was false, as I would haue been glad if the other had been true. Many like to these did I endure before my acquaintance with thee, not knowing any meanes how to obtaine the same of thee, vntill happily finding thee in a sommers euening at the dore, I presumed to enter parlie with thee, offering my selfe your seruant, which had been a tweluemonth your sworne subiect, doubting of your patience, though you seeme to be a patterne of pittie. How, and after what order I haue since that time befought your fauour, your selfe shall <sup>1</sup> be my iudge, for I list not to rehearse my dayly shifts to shewe my zeale, my manyfolde conclusions to obtaine your companie, my giftes to wooe the seruants, and my presents to gaine your good will. But to be briefe, thereby to come to that I like best, one whole yeare I loued thee before thou knewest me, & three more are passed since first I spake to thee; yet then was I as neare as now I am, and now as farre off as I was then. Say, therefore, sweete, since to stay longer yeelds but little comfort, shall my fuite now end with the verdit, You loue me?'

[<sup>1</sup> sig. B 2,  
back]

To which long preamble, shut vp with so what a conclusion, the no lesse prepared herselfe to answere him, then Frier *Tuck* vsed ceremonies before he song mattens. She cast her eyes vp to Heauen, as if she had been making her praies to loue, sighing so bitterly, as I thought hir placket lace would haue broken; then to the matter thus she answered: 'Alas, gentle fir, I must confesse I haue found you kinde, and you haue been at a great deale more cost then I could wish you had; your fuite hath been long, and my kindenes not much, nor doe I hope you expect more at my hands then you haue had, before my friends haue granted their good will. Maidens are modest, and

muft not bee prodigall of their courtesie; children are bound, and cannot confent without their parents counfell; pardon mee, therefore, I pray you, if I fay I loue you not, fince my father knowes you not; and thinke not much if I defire you to leaue to loue mee, vntill my mother giue me leaue to like of you. At which time, affure your felfe I will bee as ready to performe your will, as they fhall be forward to wifh me that good; and thus, in the meane time, I hope you will reft fatisfied.' This was a fhroade bone for my passionate youth to gnawe on, that being fo ftrucken on the head as his heart aked therewith, thought to eafe his forrowe with this replie: 'Ah, my sweeteft sweete (quoth hee), Thinke not on thy fathers counfel, feeing a greater friend craueth his deferte, nor let me reft their leafure without pitie, that hath thus long remained constant vnto <sup>1</sup>thee. I loue thee not <sup>2</sup>for thy freendes sake, though I loue them for thy fake; nor doe thou lothe me for their pleasure that liues but at thy pleasure. But, sweete and foueraigne of my hart, as thy thoughts be not tied to their wils, fo let not thy loue be linked fo faft to their liking, as their milike fhould end my life by remouing thy loue. Say, my goddeffe—' and therewithall, as he was proceeding, fhe cut off the reft with this fhort anfwere: 'I befeech you, fir, to leaue off your courting, vnleffe you entend fome other conclufion then as yet I can gather; for, of my faith, loue you I wil not, nor confent; I dare not, without my freends giue their confents first;' and thereupon fhe thrufted through the throng, and poafted out of doores, leauing my passionate louer to fay his pater nofter alone; where we will leaue them.

[<sup>1</sup> sig. B 3]  
[<sup>2</sup> orig. nor]

What I thought I will tell you, and I hope you will not doubt of the matter, for that *Honestie* fpeakes it. One yeeres loue without acquaintance, and three yeeres fuite to be neuer the neerer; either he was a bad lawyer, or fhe a monftrous vniuft iudge; but be it, both a passionate Affe, and a peeuifh wench were well met. But marke his folly and her cunning; he, building Castles in the aire, and fetting trappes in the Sunne to catch the shadowe of a coye queane, was pleased by her, with wagging his bawble and ringing his bell, while fhe pickt his pocket and cut his purffe. A proper peece of feruice of a passionate Souldier, and a prettie sleight of a flattering Slut; I would we had more of them, nay, why wifh I that, fince the worlde

is too full of such alreadie? Yet, of my honesty, she was as fitte a match for such a foole as might be found in the worlde. A great deale of fond fancie repaied with a sharpe shorte deniall, and three yeeres affection rewarded with an ounce of flatterie, mingled with a pound of discourtesie, a good cordiall to comfort so kinde a hart. Oh, the subtilty of the diuell, that vnder the shadow of obedience couers *the* craft of cosonage. It is hotte loue that buildes on freendes liking, and pestilent affection that relies rather on the mothers <sup>1</sup> loue, [? sig. B 3, back] then on the Louers loyaltie. Such as stands so curiously on their Parents good will, hauing dealt so craftily without their consent, are worthe, by *Honesties* doome, to stand in a Cage, vntill either their freends good will be got, or her sweet harts licence obtained for her deliuerie. And this is too good, for that the kinde Affe wil too too soone release her; I thinke this punishment would be worfe welcome vnto her, namely, that she be bound from mariage, so long as she hath kept him without his answere, which will so pinche her prodigall desire, as either she will forweare honestie, or neuer commit the like knauerie. Oh, there is a companie of minions which delight to haue many futors, that they may bragge amongst their mates of their diuersitie of louers; they thinke it commendable to haue store of customers. But knewe they so much as I know, they were better to goe once in a fortnight to *Greenes* Cunnyberries, then to haue such reforte to haunt their companies.

*Honestie* honours the consent of Parents, but abhorres such loue as is built on their liking; if there be no remedie but that either they shall like, or thou wilt not loue, let him haue thy Fathers good will before he obtaines thy countenance; for doubtles she that will entertaine louers, and repay their courting with kindenes, will care as little for her freends counsell, hapning on a mate she can fancie, as the horse wil for haye, that hath his manger full of prouender. And, what is the cause why so many stande so curiously on their freends consent? nought, forsooth, but the presumption of a double baite, that being sure of their countenance, they may be assured of an other dinner if their owne likes them not; or otherwise to haue a hole to hide a Fox in, for that her owne denne is not secret enough. If her Husband controlle her for any misdemeour, or reprove her of any dishonest behauiour, then on goes her pantoples, building the

[leaf B 4] reckoning of her honesty on her fathers countenance, so far presuming of his bounden duetie for the match making, as if he kept the keye of <sup>1</sup>her hufwiferie. Her long tounge vtters large speeches, standing at defiance vnder the banner of her Fathers defence, and his house must be her Castell to keepe her from her Husband. This is the commoditie a man shall reap by such a match; and this is their meaning that would couer their rebellion with the cloak of obedience. Is not he wel preferred that is so well married? and how can he mend it? Marry, no way but this, that he which is mated with the like inconuenience, to learne more wit against the next time, friuing, in the meane time, to please both her and her freends, since he had so much reason to woo both her freends and her, to be bound to so bad a bargaine.

It is follie (quoth a wise man) to be sorrowful for things irrecoverable, and *Honestie* thinks it madnes to repent for deedes done, whereof her selfe is culpable; can any man be so witles (especially in matter wherein wisdom is so much required) as to doe, and wish vndoone in a moment? yea, doubtles, *Honestie* knowes such, they being the hotte spurres of our age, that thinke euery day a twelue moneth vntill they be married; and after they are matched, euery houre seauen yeeres vntill they are parted. It was hotte loue that will be so soone colde, some of you will say; but I say, if it had been hot loue (as it was burning lust), it would not haue been so soone colde. For whereas *the* prouerb goes, that *hot loue wil be soone colde*, it is ment by such affection as wants matter therby to continue longer. For as that is the purest wood which yeelds the perfectest heat, and *the* purer it is, the sooner it wilbe it own destruction, leauing the fitters by without fire, vnles a fresh supply be as neede requires added,—so wil our hotte loue (whose kindled affection is come vnto it perfection, the hart being on such a blaze, as euery part of it is on a light flame,) decay (as reason and nature requireth), vnles new faggots of kindenes adde fresh matter for fiering, the supply thereof remouing all suspicion of want of affection. How pure *the* loue is where there is so light a regarde of proffered kindenes, as ‘my Fathers will,’ or ‘my Mothers leaue’ must be a Spurre <sup>2</sup>to my liking, let euery one iudge that knowes loue.

But, in my opinion, as I confesse that the duetie we owe to our

<sup>2</sup> leaf B 4,  
back]

Parents may doo muche where the knowledge thereof bindes to obeye; so must I confirme that loue is a duetie, himselfe binding to fo great obedience, and tying with such strong conuainces, as he remoues all thoughts of lower dueties; I, tearing al dueties lower, for that by commaundement those dueties must be reiected in respect of the louing duetie that a Husband shall require. Now, how far my nice Minion was from knowing this duetie, her coye demeanour and cunning behaiour hath manifested. Yet how happie was my youth at last to be rid of such a monfter! And monfter may I tearme her, in respect of her lewde behaiour; for was it not much better that her inconstancie should haue beene knowen before he was fast linked vnto her, then it should haue beene found when it had been incurable? Doubtles it was a good cause he had to double his orisons vnto loue, for so louingly preseruing him from so pestilent a prittie-bird,—I should haue said pricking-burre, or paulty bauble.

**B**Ut to come to my second couple, which were seated opposite to these in an other corner, being a lustle widdower that was courting a gallant wench, both of them being highly beholding to nature for her liberall skill in their making, which were thus placed: She was set down, overlooked by him standing before her, hauing one of his hands leaning on her lap, and the other resting on the wal, hauing therby (as I gesse) the more libertie to vse his pleasure, in bestowing kinde kisses and louing faouours; so he was seated, and thus he began to sue: ' Faire Maide (quoth he), I know my experience to be greater then your practise, for that I haue tried, rules me by reason; hauing loued and liued with my loue, vntill by the fates I was bereaued of that fruit. so well liked I of my last losse, as my former good hap breeds an assured hope of the like good fortune, that being a helpe to further my will, and a meane to make a new choise; which change, what good it shal yeeld, <sup>1</sup> your selfe shall chal- [· sig. C] lenge, whose good reporte hath bound me to commence my deserts, to receiue their censure by your doome. To boast what I am, were friuolous, for that your freends are already priue to my estate; and to say how well I loue you, were booteles, for that women loue to trie ere they trust; yet, vnles I should say more then I haue saide, I should seeme to say nothing; though to say more then is spoken

already, were meereley foolish. For thus stands the case: I haue made choise of you for my second wife, and haue already your freends good will; there restes therefore nothing but a confirmation of your duetie, in agreeing to that they haue confirmed:’ thus comming to a full point, he closed vp his period with a brace of smirking kiffes, which wrought with his Louer, as a strong pyll dooth with a fore sicke patient; namely, they forced her to answere him thus shrewdely: ‘The assurance of your good fortune, Sir, hath made you highly beholden to her deitie, that dauncing in the morrice of good matches, you should be led by her to so good hap; but, belike, it was ouer good to continue long, either her kindenes being ouermatched with your vnconstancie, or your good happe ouer ruled by fortunes cruelty; They euer change, and lightly, neuer but for the worfe; which the rather seemes so vnto me, by the sure knowledge I haue of your second choice, that is so far vnequall to your reported first match, as I know your liking would not remain long, or my misliking would come too too soone; because I am not able to follow what your first wife hath performed, and you will be vnwilling to beare with the wants your second choice must be enriched with. But, peradventure, I mistake your meaning; for whereas I thinke you sue to haue me to your second wife, you seeke but to haue my good wil to liue with my freends; alas, good sir, my duetie (as you say) must not gainsay their pleasure, nor will I, for that matter; but with all my hart, if you haue their licence for your boord, haue my good will to obtaine your bed there also, for their house is at their owne commaundement.’

‘Then doubt I not (replied he) to <sup>1</sup> haue you for my bedfellow.’

‘But that doubt I (answered she), for that I know the contrary.’

‘Why dare you (quoth he) to disobay your Fathers commaundement?’ ‘No (sayd she), so it be for my commoditie.’ ‘It shall be both for your profite and preferment.’ ‘Make me to beleue that (quoth she), and then, peradventure, it may be a bargaine.’ ‘Why, woman (saide he), I deferue your better.’ ‘Take her (answered she), and I will not be matched to your inferiour.’ ‘Why, then, I see you do scant loue me?’ ‘I vse it not (quoth she), and yet I sweare I will mocke you, rather then marrie with you.’ With which, being highly displeas’d, he bestowed three or foure crabbed tearmes, being liueries of his cholerick long tounge, and so departed.

A shame goe with him, thought *Honestie*, whatfoeuer she thought, and with all such Louers! louers, with a halter,—lubbers, I may better tearme them. What monstrous matches are such as are shuffled vp after the selfe same order! Suppose she had beene fearefull, and durst not to haue resisted the receipt of what she lothed; imagine she had beene foolish, and could not haue iudged of affection? thinke she had beene forward, and would haue beene glad of any one? alas! poore wretch, I pittie the supposition; what should I haue said to the confirmation? I know assuredly she should haue sighed, whatfoeuer I had saide; and mourning should haue been her companion, what ere had been my communication: he would haue daunst with her portion, while she had drooped through want of affection; he would haue loathed her company, for that she was not a dayly commoditie; her life should haue been like the hacknies that are at euery mans commaundement for the hire, and her ioy as momentary as the flourishing greene grasse in Iuly. Pitifully should she haue liued, punished by him without pitie: and this is my reason of the possibilitie; for that it is most likely he loued her not, & how well any body vse them they loue not, let them speake that suspect not. Now, that he loued her not, may be proued both by his kinde of wrong, carelesly suing vnto her, peremptorily v<sup>l</sup>surping her Fathers [? sig. C a] authoritie, which was a band to tye her to obedience, though a bad meane to obtaine her curtesie. For affection is not to be limitted, nor loue to be compelled; but, contrarily, hatred followes feare, and feare forerunnes mislike; and how we loue those we regarde not, iudge they that woo and obtaine not. But this custome is too common and ouer cruell, namely, a wooing of freends, and a constraint of loue, I would not say compelling, but for feare it should haue been taken for compelling. Were *Honestie* a Iustice, they should either lye in the stockes a fortnight, or marry her I would match him with, which should seeke a wife after this order. I thinke, verily, he would rather stay his stint by the heeles, then be bound to the other inconuenience; and yet he could finde in his hart to binde another to *the* bad bargaine. This is charitie, yea, & neuer a whit of honestie, being so farre from ciuilitie, as the Millers craft is from true dealing. Now, truely truly, to deale as we would be dealt with, is sent to the hedge a begging, and neighbourly loue is made a hacknie,

being so worne to the bones with seeking a good Maister, as his skinne will hang on the bush shortely.

I haue heard a reporte of a passing kinde man that complained of his wife at a Sessions for pissing a pot full, iudging thereby she was dishonest; and that same man shortly after burying his wife, sued to a maide, after the manner aforesaid; he had obtained her freends good will, and were at a point for the Maidens loue; yet on a time she was troubled with the head-ake at his being with her, whereof he so misliked, as in the morning he went to the Phisitions to haue their opinions to what disease it coulde turne, and vpon their reporte left her. I am assured I haue erred in no point, vnlesse I haue mistooke the last, putting the Phisitions opinion in the roome of his owne bad meaning: it was no disease, indeede, that misliked or misled him, but it was of the Fathers purffe, not of the Daughters head; well, she was well prouided for in missing of him, and if he sped any thing the better, let him boast of it; but <sup>1</sup>*Honestie* can iudge no better of the remnant of his companions, then his action giues the verdict of him, which is as bad as may be.

[<sup>1</sup> sig. C 2,  
back]

But to another that hapned on one that had the toothake, with whom he would not marry for feare the hollownesse of her tooth should corrupt her breath, and so annoyne his colde stomack. It was colde indeede, and I would such stomacks might be heated with redde hotte gold, as cheerfull as scalding leade. Well, to a third: he liked her parents wel, for that they were honest & godly, and as well of the maiden, because she seemed modest; to be breek, he could find no faulte in either of them, onely his feare was that the Daughter would be somewhat shrewish, for that she had a long nose, and thereupon gaue her ouer. If her nose had beene long enough, I think she might haue smelt a knaue, but I am assured she knewe a churle, and so let her claime him wheresoeuer she sees him. Yet one more of the same stampe, and so we will leaue them. This was a wooer in graine, who had gone so far, as they were at next doore to be askt in the Church. The wedding apparel was bought, the day appointed, yea, and I may tel you, many of *the* gesse bid, only there was no assurance, for that he abhorred; but it fortun'd that before the day there dyed a rich man that left a welthie widdow, to whom he made so secret loue, as he wonne her good will within a



fortnight after the death of his predeceffour; well, notwithstanding, to faue his counterfeit credit and preferue his hypocriticall honeftie, he reforted dayly to his olde sweete hart, with whom vpon fome smal reason he fel at ods, vſing her ſo vnkindly in ſpeeches, as he drew teares for forrow. Glad of this, though turning his earneſt into ieſt, he called her vnto him, in the preſence of many of her Fathers ſer-uants; then ſwearing that if ſhe tooke him not about the necke & kiſſed him, he would neuer marry with her as long as he liued. Which *the* yong Gentlewoman refuſed to doe, partely for that he had iniured her highly, but *the* rather leaſt ſuch fondnes ſhould ſeeme immodeſtie to the ſeruants; vpon whoſe denial, in a great <sup>l</sup> fume he <sup>l</sup> ſig. C 3] flung forth of the doores, and in a rage as if of ſpight, within one fortnight after he matcht with the widdowe aforeſaid. But to tell you what a life ſhe lead with him, were to hunt from the purpoſe; yet assure yourſelfe it was ſo bad, as *the* world iudged this maid neuer better bleſt then in not being beſtowed ne caſt away vpon him.

Such, and of the ſame forte, are theſe money-woers, that ſue firſt to the Father, to ſaue labour; for, ſpeede they will; and if they miſſe in one place, they knowe another where they will practiſe. And how can it be iudged otherwiſe, ſeeing their meaning in vſing that meane importes no leſſe? for, thinke they, ‘if I haue the Fathers good will, the daughter will be eaſilie wonne; and if I miſſe of his, I ſaue that time and labour, in ſuing to the maide, beſides the giſtes I ſhould beſtowe.’ Ha, ha! I haue him by ſent: and what thinke you of him? in faith, no otherwiſe then *Honeſtie* beleeuers. You ſmell a Foxe? I, and a ranke one too, whoſe breach is ſo ſtaine with this gilding matter, as it may eaſely bee iudged what muck hee loues. Alas! good hearts, that are coupled with ſuch bad mindes, this is loue; true; but what loue? couetous loue, hatefull diffimulation, hipocriticall affection, and what not that is contrarie to the sweete ſoueraigne loue, which ſues for kiſſes and not for coyne, which craues the heart & nothing elſe; for with it, al ſhe hath is his; and he that wil looke for more, I would he had a halter; and he ſhall not want it in hell, howſoouer he ſpedes here. Fie, fie! mariages, for the moſt part, are at this day ſo made, as looke how the butcher bies his cattel, ſo wil men ſel their children. He that bids moſt ſhal ſpeed ſooneſt; & ſo he

hath money, we care not a fart for his honestie. Well, it hath not been so, and I hope it wil not be long so; & I wil assure you, loues common-wealth wil neuer flourish vntil it be otherwife. Why, it is a common practize to aske the father what hee will giue with his childe; and what is that differing from cheapening an Oxe? And it is as common, that if she be fat, it is a bargaine, but if leane, she must stay another customer. Out, alas! what loue is this? in faith, if I<sup>1</sup> might haue sped better in another place, come to notice after I haue bought your daughter, she shall pay for it, or I will make dice on her bones. A pittifull partnership, where there is no greater loue; and how can but one of them be vndone? He will vse her ill, because he loues her not; and shee cannot loue him for not vsing her well; for whome we feare we hate, and what then? Hee will practise her ende; she will wish his death; and while they liue together, it will be so full of heartbreakings through quarrels and contentions, as woe to them both, I, and to the third too, that was so forward to make so bad a matche. But, howsoeuer they two speede, I am assured shee will speede worse: as for hir husband, he will not want excuses to defend his knauerie; and hir Father must beleue him, because of hir former credit giuen vnto him; so that contented she must be, how discontented so euer she liues; and beare it she must, vntill her hart breake; which happie day must ende her miserie, and set my craftie wooer at libertie.

[<sup>s</sup> sig. C 3,  
back]

Thus much for my second corner: and now to my third couple, which were ciuilly seated on a benche together, they being, the one a batcheler, and the other a widdowe, which was wooed by him after this like order: 'It were follie, forseeth (quoth he), to vse circumstances, since you are so well acquainted with the like practize; but to leaue them and come to the matter, which is (as I thinke) the best meane to please vs both, you shall vnderstand that vpon the good reporte your honest life hath deserued, I haue conceived so good liking of you, as I should thinke my selfe happie if I should speede no worse.' 'I thanke you (answered she) for your good will; but surely, Sir, I thinke you haue deceiued your selfe. For, peradventure, you imagine, or it hath been vntruely reported, that I am the woman, which indeede I am not; namely, ritche, for that my deceased husband made some shoue to the world; but if that bee your thought, I

affure you you are deceiued.' 'You mistake my meaning (replied hee), for it is no such matter; I respect not so much your wealth, as [<sup>leaf C 4</sup> I doo your matronlike modestie; my selfe is young, and I haue a trade, and am, I thanke God, of my selfe able to maintaine a woman. But I doo rather desire to match with your like, then with a younger, for that you knowe better both what belongs to a man, as also to vse thriftely what I get. And, moreouer, my selfe is not so young, but that I am meeter to match with a widdowe then to marrie with a maide, and would be most glad if it might be my good happe to speede with you.' 'I cannot tell (quoth she) what your good speede may be; I knowe you not, and therefore I hope you will giue me leaue to enquire of you; which done, I will send you your answere by such a day; in the meane time, I wish you well.'

I, mary, *Honestie*, & what then? no marry these: forth she went to her broker, to will him to searck after his substance, vsing that manner which vsurers can best disclose, which is their practise in putting forth their money. This was a passing commoditie; for what better then a ritche widdowe? but that foolish enquire spoyled all; had shee thankd him heartily, desired farther libertie, and had made searck into his estate secretly, shee had shewed her selfe the wiser; but so bluntly to saie, 'giue mee leaue to enquire of you,' shewed as bad bringing vp as might bee possible. But, tut! I like her the better, because she could not dissemble; for she, alas! did but followe the common trade, dooing with the ape but what she had seene done before her. She had heard her husband instruct his prentices to make a profit, and she thought she might trie the same for her own good. I would shee and others knewe what was good for them; they would then rather respect the man then money. But this couetousnes spoyles all, though 'I would I had more,' is too much in our mouthes; for, followed she not the greedie desire of adding muck to muck, might shee not as well haue liued with this man, that had a trade as good, yea, much better then her husbands was, as shee did before with him? Shee had no children; suppose she had, they<sup>2</sup> were [<sup>leaf C 4,</sup> provided for well; and what greater charge woulde this haue brought? he had a care to liue, or else hee would haue fought to loue without respect; for who knowes not that she is as able to fatiffie a mans desire that hath little, as she that hath much,  
back]

if we onely regarde pleasure? Take this on *Honesties* credit, that hee that buildes his loue on such reason, as hauing little, hee will chose one that hath somewhat, wil proue a better match vnto thee, then him that brings mountaines. Beware when loue is vpholden with maintenance; if the heart remembers, 'I am thus much beholden vnto her, shee loued mee or else shee would neuer haue matcht with me; she made me a man, being before worse then nothing; how much better might she haue done, if she had not been led with affection,' and such like; It will also remember the duetie this kindenes requireth, euen like for like, least the worse crie shame of him. How happie should parents be, were this in their remembrance at their mariges making! how blessed should their children be, if the like practises were vsed! and what a flourishing commonwealth would that be, where equalitie of birth (which alwaies should bee regarded, specially on the mans side) should bee linked to abundance, whereby the number of gentle beggers should be decreased, and the misgouernement of wealth will be auoided. One man should not haue his cofers ful, and twentie want it that better deserue it. How many able men should we haue (if this were vsed) to serue and fet forth men for the princes seruice, where now I am but one man, and I am bound but to my flint, to finde one mans charge, though I haue fise mens liuings. But no more! this is too serious for *Honestie*, & I meruaile how I fell into this vaine, since I studied to bee pleasant. What, thinke you, did my widdowe after her search of enquire, for you must thinke that the batcheler longed for his answere? Marry, though she was not a foxe in her speeches, yet shee proued no lesse in her dooing, for now shee kept her house as closely, as hee dooth his holde craftely. She mislikt of the man: for what cause, gesse you? <sup>1</sup> if you knew as much as I knowe, you would sweare, not for lack of honestie, or because he was vnthriftie. But wil you knowe whie? he had not the hundreds lying by him, as the reporte went shee had left her, and therefore shee thought it needeles any one should lose so much labour, as to fulfill her promise in carrying his answere. Yet, if that were all, it were well; I, and it had been well for him (for the sauing of shoo lether) if she would haue spoken with him at his comming to fetch it: But my widdowe would not be within, or else she was busie; and thus was his kindenes

[r sig. D]

required. Now, fie of the diuell! is this a meete reward for affection? nay, suppose it be no more, the good will, was it well required? Me thinks that if his dog had come, hee deserued better entertainment then to haue been beaten away; and shee had dealt better if shee had sent himselfe away with a crabbed answere, then so vnmanerly to vse him by sleeueles excuses. And well it were if shee had no more fellowes; but out vpon them! there are too many such, whose coye nicenes expresse their mischieuous fondenes; for, speake they will with any man that come, vules a Herald fore runnes the fewtor.

In my opinion, and it shall bee grounded vpon reason, such widowes are worthie to sit while their breeches growe to their feates, as refuse to answer all commers of what degree soeuer; and because I promist you reason, this shall be it. Who knowes not, that whofoeuer sues for the like match, winneth a thousand incombrances with his good speede? for he that knowes not that care shal be mingled with his best contentment, shall fall into a pitte before he be ware of it. And who, were it not for his soules health, would imbrace such an inconuenience for a little commoditie? I, and the best mariage is but a little commoditie, in respect of the continuall carking that comes with it. If, then,—as who saies it is otherwise?—a man makes so great suite for so small hearts ease (respecting the earthly pleasure), deserues not he a good countenance, or at least a welcome, that longs for so bad a bargaine? In my iudgement,<sup>1</sup> and it shall iumpe with [<sup>r</sup> sig. D. back] mine opinion, that woman is much more beholden to the man that would match with her, then to her parents that haue brought her vp; for they did what ere they did, of duety, & this doth what might be vndone, of mere deuotion. Why, thinke the best you can, thinke for your selues: suppose one that hath nothing, comes to craue your loue: did he only respect your wealth, without his owne welfare (and hee that thinkes to haue welfare without dealing wel with you, he reckens without his hostesse, and shal finde a new bil of charges), had he not much better to hazard the taking of a purse by the high way? Yes, doubtles; for were hee by that means brought vnto miserie, he might haue death at his cal, to rid him from extremitie; but now being griued vncessantly, he may seeke for death, but meete with the diuell; hope, for an ende, but feele the want of it con-

tinually. Yet come we to one further point: imagine some men that bee ouer-unruly, desire to haue accessse into your companie: if you knowe them for such companions, I would holde you vnwise to admit them into your presence; but shall your hart but say, I suspect without trial, you cannot out-runne the crime of want of descretion. It is best, therefore, you that feare such reforte, to harbour your felues, during the time of the heate of the market, in such places as the countenances of your protectors shall preuent suspect, and disparage the practise of such vndecent behaiour; or otherwise, to appropriate vnto your houses such helps as shall bee likely to forestall the like mischiefe. That euery one may bee answered, is *Honesties* meaning; for vnles they bee, they haue not their due, nor doo you shewe your felues to be enriched with that curtesie which widdowes descretion dooth challenge. For, let me tell you, and ensure as many as knowe it not, that a man shall finde more pleasure in lying in the campe, being dayly threatned with the bullets of his enemy, then in lodging with a wife, vnles his wisdom be the greater. And I knowe you looke for my reason: then for this cause, for that their vnconstancie<sup>1</sup> breedes more feare then the shot brings hurt; and their tender heart will craue more gouernement to content them, then the other will aske forecast to preuent the danger they bring with them. For a steele coate resistes the harme of a musket; but what garment shall out stand her threatning of the horne? That man amongst Souldiers is counted accurst that is strucken with a great shot; and that husband thrife blest among married men, that is not continually wounded with some misde-meanor or other he shall espie in his wife; well, I say no more, because I am a batcheler; but *Honestie* must speake the trueth, or shame will follow him.

[<sup>1</sup> sig. D 2]

It is wisdom to looke before lepping, but extreame follie to stand vpon nothing; hee or shee that makes many doubttes, shall neuer want care; and she wil il rule a charge, that cannot charme a knaue. Speake the diuell faire, and he will be fatified; and what woman knowes not how to flatter? It is good to knowe vice, that we may shun that euill; and as good to trie the honestie of wooers, that you may not speede the worfe. You shall often finde a kings heart clad in a thred-bare coate, and a senators wisdom harbored in a youthfull

head; vertue goes not by birth, nor descretion by yeares, for there are olde fooles and young counsellors, counterfeit knaues & crabbed churles, the one being clad in a lambes skinne, and the other kept warme with Foxe furre. Nature makes, but fortune clothes; a ritch knaue therefore may march in the habit of a true meaning gentleman, when poore *Honestie* must goe as he is able, bee it in a mouldie caffock. I haue heard it credibly reported, that there was a ritch widdowe fell here in England, which had left her liuing enough to maintaine a younger brother; and vnto her did resorte such an one, as had not fildome flung out at a bootie, nor would haue cared much if it had been his father, so he had met him in a conuenient place. This young gentleman (yet not very young, for he was about fortie) came vnto this widdowe, to craue her good wil, vsing as speedie tearmes as he <sup>1</sup> desired quicke speede. Hee tolde her his name, so well knowne throughout the countrie for a shifting liuer, as he spake [r sig. D 2, back] no fooner then hee was well knowne vnto hir. Whome she vsed courteously, answering him after this order: 'I hope, gentle sir (quoth she), you will giue me leaue to answer you as speedely as you bluntly aske the question.' 'And with all my heart (replied hee), for that is my desire.' 'Then assure you thus much (said she), that if there were no more men in the world besides your selfe, I would not marrie with you.' 'A short and sower answere (quoth he); yet let mee assure you, that onely such an one (naming himselfe) will haue you,' and so tooke his leaue, departing in as good order as shee had in kinde manner vsed him. Shortly after, at a meeting with many of his companions, he craued their aide, finding them as forward to performe any thing hee should require, as hee would wish. Vnto whome hee shewed his whole intention, the rather desiring their helpes, for that they had been partners with him in as great hazards; well agreed vppon the match, they rode towards the widdowes house, comming thither in the euening about supper-time, when it was very darke, whereby their companie coulde not bee descried. They knockte at the gate, and was answered by the porter, that being asked who was within, certified them according to his knowledge. Him they so hampered, as gagde hee was and bound, being laide forth of the way; which done, they passed further, entring the hall with their drawne swordes, where they found all the seruants at Supper. They

[1 sig. D 3]

had no weapons neere them but bones, being vnmeete instruements to resist armed men; and dogges, they were not to be wonne by such baites. Therefore, easly one by one they were bound and laide on a heape; the wooer in the meane time, with two of his mates, being in the Parlor with the widdowe that was garded with two futors, being Gentlemen of account in that Country, he vnmasked himselfe, for they had al vifards, and tolde the widdow he was <sup>1</sup> come for her; at what time one of them grewe cholerick, and I thinke it was he that was likest to haue sped best, for he was placed on the benche neere to her hart, and drew his poynard, the best weapon he had at that instant, making as if he meant to darte the same; but vpon better confideration had, he put vp his Dagger, and was contented to be bound with his fellowe. All of them being bound, they got *the* Widdowe forth, and bound her with a towel behinde one of them, hauing before their departure hid all the Saddles, and turned forth the Horses out from *the* house. Ouer a long plaine they rode, & fo through a wood, where, being out of greatest danger, he himselfe, the wooer, got vp before the widdowe, entreating her to confider of their estates, not so much he himselfe respecting his own weale, as he regarded his freends welfare, whome he had drawn into that desperate action. But it was all in vaine, for agree she would not; she sware rather to dye then to consent, which seemed little to remedie his affection. Wel, in short time they were come to a place prepared for *the* nonce, where they found a good fire with a Parson, and other good company assembled together about the same matter. It was a wonderfull rainie euening, so that all of them were throughly wet; but there she wanted nothing she could desire, nor spared he kinde words to winne her good will, which was so long in graunting, as before the obtaining of it, Hue and cry was followed into that Towne. Whereof he, hauing notice, came to her with his last hope, willing her, that as she was a woman, either then or neuer to consent to the sauing of all their liues. When she, seeing no remedy, but either she must relent, or they repent it: 'will you (quoth she) be good to my boy *Tom*?' for she had one onely childe called *Thomas*. 'To say I would (replied he), in this extremitie, might be saide to be but flatterie, but assure thy selfe I will, and much better then I will boast on;' vpon which agreement, they were forthwith married.



Soone after he called her aside, and tolde her she was now his wife, whose credit was her good regarde: 'we <sup>1</sup>shal, I know (quoth he), be brought for this before *the* counsel, at which time, vnlesse you vse *the* matter thus cunninglye, as to affirme this was your owne practise, to shewe your loue, and shun a bad reporte, we shall, notwithstanding, smart for it.' Which she promised to doo, and did indeede no lesse, all them being shortly after apprehended, and brought vp to answere it at the counsell Table, where she tolde so good a tale for him and his fellowes to the effect aforefaide, as the faulte was remitted, and they discharged. Now, that you may vnderstand how well he requited this her kindnes, she liued with him a long time, and yet lesse then a dosen yeeres; and dying, left this good reporte of his vsage towards her: namely, that neuer woman liued with a more kinde man then she had found him, with other such probable tokens or the certainty thereof, as a Countrie can witnes the same. Him selfe liued not long after her, at his death leauing her sonne *Thomas* five hundred pounds by the yeere, ouer and aboute his own Fathers liuing, which he himselfe had purchased by his good husbandrie.

What say you to this vnthrift? was not she put to a shrewde triall? she was, and it proued passing wel. Wherefore, then, should yonger brothers be reiected, or why they that haue little, be vnregarded? surely, because the hart is couetous and mistrustfull, and womens mindes are aspiring, being neuer contented. They so much thirste after preferment, as often they ouer-leape amendement, and iumpe iust into a worfer predicament.

Many looke so long for abundance of mucke, as <sup>2</sup> they fall into a quagmire of miseries, hauing siluer to looke on, though wanting mony to supply many wants; hauing a faire shewe and a shrewde keeper, one that hath more then enough, & yet will not part with any thing: *Honestie* knowes many of these, and they feele more then I can tell you. Who goes, for the most parte, worfe shod then the Shoemakers childe? and who hath lesse money in her purse, then she whose Husband hath most in his chest? <sup>3</sup> But, for that I am some- what fraied out of my way, I will return to my first widdowe before my shooes be quite worne: My forenamed Bachelor, that neither by himselfe or his freends could speake with her to know her answer, deuised this conclusion, to send her a Letter by a freend, not so much

[<sup>1</sup> sig. D 3.  
back][<sup>2</sup> orig. as as][<sup>3</sup> leaf D 4]

for the matter there in fet downe, as that *that* might be a meane to entice her to be spoken with, which, indeede, proued to some purpose. For to the Messenger she came, and after notice giuen from whome the Letter was sent: ' gods Lord (quoth she), did not my freend giue him his anfwere?' ' No,' replied the Messenger; ' for he craues no more by this Letter.' ' Surely (quoth she), I thanke him for his good will, but I am not minded that way.' ' What way? (replied he), not to marry?' ' Yes,' saide she, ' but not with one so yong.' Now you shall vnderstand her simple excuse, cleanly made; for in a mans iudgement it would not be thought there was much difference betweene their ages. And, as it was gathered after, she meant one way, and the Messenger tooke it an other; for she meant yong in substance, though he vnderstood it for yeers; as, after further talk, she plainly expressed. What shall *Honestie* say more of her? in sooth, nothing, but to pray, either for the amendment of her and her companions, or else that this punishment may be inflicted vpon them; that is to say, that they may be so haunted, vntill they deale better, as they may not peepe foorth of their houfes, without as much wondermen[t] as the Owle hath that flieth in the day time. And doo they deserue lesse that make fooles? it hath beene a fustie saying, *Qui moccatur moccabitur*, and, vntill that proue true by practice, as it falles out true often vnlookte for, we that are to speed shall neuer finde better. If all men will agree to *Honestie*, we wil keepe a Cronicle of such wenches; my selfe will be speak the registrefhip, and though it be no great office, yet it may doo much good. But now to a fourth kinde.

Which were a thrife-made, not a threed-bare Widdower, and a fise times left Widdowe, both of them being so much in Fortunes bookes, as they were endowed with the <sup>1</sup> thousands. They soone agreed vpon the matter, and within a shorte time were married; vnto whose houle, hauing heard them boast of their substance, I often resorted to see what good cheere they kept; I was twise there together in Christmas time, but neuer could see hotte meate, yet good store of cold, by reason they had had foure daies before many guests. But since the holly dayes, hoping for hotter fare, I found him and she fet at a couple of red Herring & a slice of barrel butter: colde fare, as I thought, for a tuesday supper. Alas! how were the seruants dieted,

when they had no better? I would haue thought *the* faulte to haue beene in her, vntill she faide vnto me, that she was sorrye she had no better fare for *Honestie*; when the olde Churle replied, 'holde thee content, wife; he is welcome, I thanke God I haue this for him!' 'I thanke your worship,' faide I; though I thought, 'I beshrewe the Churles hart!' But there of force must I lodge too, for that I had ouer farre home, and he that had fedde me so hungerly, had found talke enough to keepe me with him till midnight. I must confesse I lay better then I had supped; lodgde in the next Chamber to themselues, there being nothing but a thinne wall betweene vs. After my first sleepe, I heard them two very lowde, and though I did not greatly desire to be a partaker of their secret, yet I could not choose, vnles I had beene either naturally or artificially deafe. They were at so hotte words, as he cryed, 'out vpon thee, old beggarly whore!' with other most shamefull tearmes; she therby being forced thus to complaine: 'Alas, that euer I was borne to see your face; I was no begger when I met with you, for I brought with me as good as twentie thousand pounds, which now being at your disposition, you deale thus crabbedly with me; meeting together in respect but yesterday, what hope resteth to me of the end, seeing the beginning is so bad? you diet me with hardmeat, and cheer me with crabbed vsage; I can neither haue a penny in my pursse, nor a good shooe to my foote. I greeue to heare my seruants repine thereat, though I cannot amend it, and <sup>1</sup> for that I tell you of it which may redresse it, <sup>[x sig. E]</sup> thus you reuile me.' 'Holde thy peace, olde whore (quoth he), or I will make thee; if they like it not, let them mend theirselues, and either charme your toung, or I will clapperclaw your bones;' with which cooling carde, she was glad to be quiet, as I gesse, for I could heare no more of her at that time.

Now, *Honestie*, hauing leasure to thinke of what he had heard, still harpt of *the* twentie thousand pounds, which, as I thought, was meeter to haue made a King, then to haue pleased a churle; with *that* I condemned his cruelty, and pitied her chaunce, so long thinking on her hard fortune, as I fell a sleepe, taking vp the remnant of my mornings nap. Well, before I rose, my olde carle was vp, and before I was ready, gone abroad; when suddenly comming foorth of my lodging, forced to passe through his Chamber, I found the good olde

woman shedding teares so abundantly, as I could not but greene for company. But, seeing me, she rowzed vp her selfe, and would haue shadowed her discontent; yet, at last, assured I had heard the iarre, she saide she was sorrie I had beene disquieted; the which I excused, saying, 'I was more greeued for her then for my disquieting, for had that beene the worst, *Honestie* hath beene farre woofe troubled.' 'Ah, good sir (quoth she), this is their fortune that are couetous; for I had enough left me to haue liued like a woman, if I could haue been so contented; but aiming at dignitie, hath been my destruction, and longing after promotion hath brought me to this miserie; my last Husband was accounted a good housholder, and companion to the best in the parish; but he being gone, and my hope to become a Lady, hath ledde me to this ill bargaine. Ah, gentle *Honestie*, I was no meane woman when I met with him, but he thinkes, for that I haue turned my Cloth to filke, he hath made me happie. How happie had I beene, if I had neuer seene him; but too late it is to wish, and folly to complaine, for that it was my owne choice that hath matcht my selfe with such a churle. He clothes me in gay<sup>1</sup> coates for his owne credit, but with them cloyes me with multitudes of discontentments; abroad he is gone, and perchance I shall not see him till bed time; nor are such trickes plaide seldome, when he leaues nothing, what need soeuer we should haue of any thing, but what the household prouision is, the best being no better then your yesternights fare. If he brings any bodie home with him, we must run to the Cookes to saue fiering; nor can a bit of bread be eaten without an account giuen to him; he searcheth euery corner, & chides for euery candles end he findes misplaced; and if, perchance, he happe on a crust, he will make as much stirre as if it were the losse of a Cow; he will prie into the greace pot, and hunt after the Tappe droppings: to be breefe, the creame pot should be ouerlooked by him euery day, once at the least, and his fiering surueied as often; a Cheefe cannot be cut without his leaue, nor a sticke be burned without grutching. Nor doo I so much greue at this in respect of my selfe, as for that my seruants want their due, their want being more irkesome vnto me, then this scant; for what will they let to reporte? and who can blame them? or who will stay in such an house, and not without reason? so that dayly discredit is heaped on vs, and con-

[<sup>1</sup> sig. E,  
back]

tinuall care for looking after new seruants, neuer from vs. This is my greateft hart breake; and my fute to haue this redreffed, is our only breake-peace. He fumes when I informe him of what I haue heard, and ftampes when I tell him it is not well; nor wil I tel thee all, for that this is too much, nor shouldft thou haue knowne of thus much for me, except his crabbednes had made the path. But, hark! he is come in; for the paffion of God, hide thy felfe! for if he fhould know thou wert not gon, he will miftruff vs, and fmart I fhall for vs both.'

Now, the Diuell breake his necke, or God amend him, thought I; yet, for feare of her harm, I was content to be lockt vp by her into a clofet, where I was conftained to ftay, while *the* teeth chattered in my head, before we could be rid of him. Well, at laft, by good fortune, a companion of his fetcht him<sup>1</sup> forth to dinner, who, being [<sup>t sig. E 2</sup> gone, I was let forth, an extraordinary fier being made for my welcome down; & to make me a mends, ſhe had ſent a bracelet ſhe had, of which he knew not, to paune, prouiding ſo good fare for my Dinner, as I was not at better all the Chriftnas. But while we were eating of it, our mirth could not be much, her feare was ſo great of his comming home; but we, making as quick ſpeede as our teeth would let vs, after we had doone, I thanked her, taking my leaue and departing. Wel, my backe was ſcarce turnde, when ſhe bid her men and maids to beftirre them, that the kitchen might be dreft vp, and the remnant of our Chriftnas fire to be quencht and caſt into the priuie, leaſt his ſearch ſhould finde out the brandes, and that breede no little diſquietnes to them all. Alas! poore wretch, thought I, how much ſeruants are there which liue at more eaſe, and ſtand in leſſe awe, then thou dooſt! Is this a wiues portion? doubtles, no; but a iuſt plague for couetouſnes; for they which cannot vſe a benefite when they haue it to a good purpoſe, ſhall want it when they would, and ſeeke it when they cannot finde it. Couetouſnes ſhall not eſcape hell; for how farre, I pray you, was ſhe from it? her good daies died with her matching with him; and if there be any purgatory betweene vs and hell, ſhe was in it, and thereby at the next doore to that dungeon. I would but all couetous mindes were plagued but with a dramme of the like diſcontent; I would haue theirs but a ſeauen-nights puniſhment, whereas ſhe muſt endure, peraduenture, ſeauen

yeeres torment. *Honestie* thinkes such a messe of miserie would bring them to a banquet of happines at their deliuerie from that wretchednes. If many of our coye dames, that cannot be content with any thing, and are so curious, as daily dainties seeme nothing vnto them, were but pincht a while with her morselles, I am perswaded it would saue their husbands a great deale of charges in their diet thence after, and would make their seruants much happier, by being freed from much needeles labour. Their houses would be pulled downe, and the <sup>1</sup>delight of their curious poked ruffes would be set aside; they would not respect *the* superfluous dishes they vse, nor regarde their superstitious curiositie in rubbing *the* flowres of their houses: what should I say more? they would vse obedience towards their Husbands more, and brawling with their seruants lesse, they would thinke of their owne happie liues, & pittie others: they would seeke to please, and be more easily pleased; they would liue contentedly, and be thankfull for so great prosperitie.

[<sup>1</sup> sig. E 2,  
back]

The fishe that hath beene stricken with the hook, feares the baite; the childe that hath burnt his fingers, dreads the candle; the horse that hath beene punished with the spurre, suspects the wagging of the heele; and the apprehended theefe begins to thinke on the halter. What delight brings sweete things vnto them that neuer tasted of sharp sauce? or, what an indifferent opinion carrie they of prosperitie, that haue neuer beene in miserie? The vnriden Colte bites the snaffle, while the olde horse is glad to play with the bit; and they that are vsed to shackles, weare *them* without much annoiance; for that it is vse that gets experience, and experience that brings profit. When a curst Cow hath short hornes, harme is lesse suspected; and if a crabbed cur be mufled, there can be no danger. There are both baites to entice, and bobbes to make to forbear; allurements to winne, and corrections to driue away; and he that thought this to be needefull, knowes best to vse it, which happens alwaies to vnbrideled nouices, once good speede egges vs to a second aduenture; and, if twise a theefe hath escaped the halter, he will neuer leaue vntill he purchase tiberne. 'My last Husband was so good,' makes some so desirous of a second, as their hastie bargaine brings ouerlate repentance. 'Like will to like,' quoth the Diuell to the Collier, and some will neuer be satisfied vntill their mouthes be filled

with Clay. He that hath enough, seekes for more, and so I carrie a great countenance, I care not how I am beloued. Indeede, what cannot money doo, that will buye any thing? and yet honestie will purchasē that <sup>1</sup> which all the muck in the world cannot compasse, [<sup>1</sup> sig. E 3] namely, a good report for euer. Who knowes not that the couetous man cannot liue quietly? and why wil we not knowe that the aspiring minde shall be brought lowe? The loue of your wealth is in your owne hands, but the key of your wittes kept by a higher guide. You may chose a ritch man, and hunt after an honest (yet ritches and honestie goe sildome together), but to say it shall be for your weale, must craue anothers leaue. Hee that giues all things, can giue thee both; and if thou wilt taste of his liberalitie, built on his charitie, suspect not, and speede well, feare, and speede ill; let therefore all thy care be built on his kindenes, and thou wilt be better contented with a kinde begger then a crabbed churle. To take heede by another mans harme, is a louing warning; but if thou wilt needes try, take the hazard. When our neighbours house is on fier, we haue neede to bestirre vs; and he that sits still at such an extremetie, is worthie to taste of the like miserie. To looke ere we lep is good counsell, yet, to looke hartely, and lep faintly, makes many to fall into a ditch dangerously; well, a word to a wise man is enough, and there are few women but haue store of wit, if they adde discretion vnto it. *Honestie*, therefore, wishe them to vse it so well, as they neuer speede ill.

A fift forte now followeth, which was a couple standing in the midst of the company, both of them being of equall yeares. He was a young ciuill gentleman, no lesse proper then hee seemed wise, his discreet gouernement beautifying both; but she, though shee had wit at will, and was very proper, yet lacked shee the other step to wisdom, namely, discreetenes in her behauior. Her immodest fondnes gaue suspect of vnciuill lightnes, so that her ouerforwardnes seemed to ouerlay her louers affection. Shee would hang about his neck before all that company, as a iacke of Napes doth fitting on the bear-headers shoulder, and kisse as openly, as a dog scombers carelesly. She followed him at heeles like a tantinie pigge, and hong about him as if pinned to his sliue. He could not stirre without <sup>2</sup> her company, [<sup>2</sup> sig. E 3, back] nor scarce goe to make water, but she would awaite on him. Thus

much did she not let to doe openly, and therefore I had the more desire to see how she spent her time secretly, which was as contrarie as might bee; for whereas she would bee mad merrie in his company, in his absence she would be as mad melancholie. Shee then would sit in a corner, as a dogge doth that is crept into a hole, hauing done a shroude turne, wetting her couch with teares for the lack of her sweet heart, as a childe doth the bed for want of a chamber-pot. But, being in a good vaine, shee would pen passionate sonnets, and, in that humor did I once take her, when she had newly finished this amorous dittie:

*S* Ad is the time while my deare loue is absent;  
 Eise waile my misse, and tongue bewailes him wanting;  
 Heart bleedeth teares that doo encrease my torment,  
 And yeelds forth sighes which set it selfe a panting;  
 While he is absent, such is my delight,  
 As is the saylers in a stormie night.

*If I chauce sing, with sighes my songs be graced,  
 And in my tunes, my grones my baces be;  
 Griuous complaints are for the trebles placed;  
 The meanes be teares, the tenor miserie.  
 Foure partes I beare, and want the fiste alone,  
 Which is my ioye that with my loue is gone.*

*When I should speake, my tongue forgets it talking;  
 When I should write, my fingers are benommed;  
 Wnen I should goe, my feete haue lost their walking,  
 And every part is dead, of sence bereaued:  
 Nor can I tell what is the cause of this,  
 Except because my heart with him gon is.*

*Thus dayes are nights to me, while he is wanting,  
 And meriest songs are plaintes for ioy departed;*

[leaf E 4]

<sup>1</sup> *My mirth is mone, my sorrowe succor wanting,  
 And sences gon, my bodie haue vnharted:  
 So that I liue aliue, as being dead,  
 And by his absence sole, this death is bread.*

After the selfesame order spends shee her well spent time, yeelding



fuch bitter fighes, while ſhe is ſetting downe the like paſſions, as a horſe doth hartie neeſes, that is troubled with an extreame colde. Then, paufing a while on that ſhe hath done, weighing the eſtate of her lamentable caſe, ſhee caſtes her ſelfe vpon hir bed, breathing againſt the fates the rancor of her heart, after this manner: 'Vniuft and cruell ſiſters, that haue prolonged my dayes to endure this miſerie; is this the force of your decree, to decreaſe my ioy by increaſing my dayes? Haue you drawne to this length the thread of my life, now to cut the ſame with ſo ſharpe an edge-toole? Cruell and vnkinde are ye, ſo crabbedly to deale with a poore virgin, ſuffering me to liue to endure this crueltie.' There, making a full point, would ſhe lie gaſping as if ſhe were giuing vp the Ghoſt; till at length, hauing gathered winde, ſhee would thus begin to murmur againſt *Fortune*: 'Vnconſtant dame, ſo much delighting in mutabilitie, as all thy ioye is to alter chances! How wauering is thy wheele, and how vn certaine thy fauours! the one ſtill turning, and the other neuer remaining long, where ſo ere they are beſtowed. Was this the pittie of your heart, to ſet downe ſo vnmercifull a doome, as I ſhould alwaies reſt vnhappy? You whirle your wheele about to pleaſe your ſelfe with the turning, toſſing thereby vnto me one miſerie vpon another; then eaſing me of that burthen, to make the next ſeeme more diſpleaſing vnto me; thou ſhewes me my harts ioye, and ſets me on the top of delight, to beholde the difference betweene weale and woe. But, from thence thou throweſt me as quickly downe, as I was ioyfully ſeated, letting thy wheele reſt as ouerlong, while I lie in the dungeon of vnceaſing paine, as it did too too little ſtay at the <sup>[1 leaf E 4,</sup> height of my pleaſure. Thou giues me kinde words and cruell fare, <sub>back]</sub> happie fightes and horrible heart-akes; thou ſhewes me reſt, and fees me with trouble, ſetting me at the table of dainties, yet binding my hands leaſt I ſhould touch them, ſo far am I from taſting of their ſweetnes. Vnkinde and vnconſtant fortune, what chance had mankinde to be charmed to thy beck? and, wherein are we more vnfortunate, then in being forced to obay fortune?' To which interrogation, her ſelfe would anſwere with a flat mad fit; curſing her parents that begot her; her birth day wherein ſhee was brought forth; the nurſe that gaue her ſucke; the cradle that lulled her aſleepe; death, for that hee ended not her dayes; and her ſelfe, for that ſhe

was. Now tearde she her haire from her head ; anon she vnappareled her selfe to hir smooke ; then, like a spirit would shee daunce the Morrice about the chamber, and soone foffing her selfe downe by the fiers side, fit no les fenceles then her actions had been witleffe, a long time resting as in a trauince. But, at last, as ouerlate comming to her selfe, shee would, looking on her selfe, seeme to bee afraide of her selfe ; sorrowfull to see the fruite of her forsaken reason ; and rising, would soone make her readie. Being readie, shee fell vpon her knees, crying the Gods mercie, and powring forth aboundance of teares, in token of her penitencie. And after that, being indeede in her rightest minde, shee tooke her lute, finging to her fingering this sonnet :

**W**hat booteth loue, that liking wants his ioye ?  
 Grieuous that ioy which lackes his hearts-content ;  
 The sight of sweete in tasting of anoy,  
 Ads but more grieffe to former hearts-torment.

*What sweet in loue to liue debarr'd of loue ?  
 Soure is that sweete as honny mixt with gall ;  
 Loue with vnrest the heart to passions moue,  
 That sighing sing, and, singing sigh withall.*

[† sig. F]

<sup>1</sup>*While eyes beholde the pleasure of my heart,  
 Heart ioyes through eyes in gayning of that sight ;  
 But when that pleasure from mine eyes doth part,  
 Heart partes with ioy, and rests in heauie plight.  
 And tongue may sing a hei ho for my heart,  
 That through mine eyes doth finde both ioy and smart.*

Which musick would bee so metamorphosed, as, in truth, her finging would turne to sighing; and her playing to complaining, when, in a rage, she would throwe her lute downe, beginning to dilate on her loues vnkindnes, that could be so cruell to stay foure and twentie houres from her. Now, found she fault with her selfe for being so fond on him, that forbearde so carelesly her companie ; and, by and by, in a great rage swearing to forsake him, she settled her selfe to frame a rayling letter for a last farewell. But, before shee had scarce written an vnkinde worde, she paused on the matter, casting both pen,

inke, and paper from her; yet, vpon her second aduice, about she goes with a fresh charge to pen a crabbed charme, and had gone so farre as she had set downe, *Fie, unkinde wretch!* And there, againe, in a doubt of going forward, or leauing the rest vndone, shee gnawed so long vpon her pen in studying what to doe, as she had eaten it almost quite vp. But, at last, with a resolution, she played the woman, falling into so kinde a vaine of scoulding, as she had charged him with a thousand discourtesies for missing one nights resorte vnto her. And, as she was concluding her colour, with a protestation neuer to desire to see his face againe, in came one of her sisters with newes that Master *Anthony* was belowe. Which so quite purged her of her melancholie, as in a rage she rent the paper, and cast all her anger with it into the fier, posting with such haste to her sweete-heart, as in stead of running downe, she tumbled downe a whole paire of stayres. Which bad beginning was carelesly put ouer with the conceiued ioy of his presence; shee entertaining <sup>1</sup> him with a kisse, for that he was not forward enough to bestowe on her the like fauour. But ere long, shee began to perceauie that Master *Anthony* was changed, being nothing so frolick of his kindnes as hee had been, and it was no maruel. For some reporte of her fore-used fondnes was come to his eares, that being no small frost to nip his former affection; so that his onely comming was to make that conclusion she was of late imagining, soone finishing in wise and discreet tearmes that her suspect was penning. Vpon whose departure, with the paune left of his resolution, my minion fel into a sound, there being such a stirre for her recouerie, as what for running for *aqua vitæ*, posting for ale, plying warme cloathes, and such like, there was no lesse rule then is in a tauerne of great resorte. ‘Here, forfooth,’ faith she that had the *aqua*, ‘*come quickly;*’ ‘By and by,’ answered shee, being called that went for the ale; the rest no other wise replying to euery question and commaunde. Well, at length life was got in her; though no words could bee drawne from her; but, being got to bed, she song ere long like a bird of Bedlam.

In which fit I left her, more pittying her peeuishnes then her passions; the rather lesse regarding either, for that I knew that violent fit would not stay long. But, to tell you what *Honestie* thought all this while, for I knowe that is your longing; and, if you

[x sig. F  
back]

befrowe any body, blame her for not letting you haue your will sooner, by keeping me so long there against my will. For vnwilling I was to stay there so long, and as loath to leaue her before shee had left at a full point. That you might know all, was my wish; and since I haue mine now, you shall not bee long without your wil. She neuer fighed hartely, but I laught as merely, being as often readie to pisse my breeche for ioye, as she was to shed teares, which came from her as had at commandement. And, wherefore was *Honestie* thus vncharitable, thinke you, reioycing at his neighbours miserie? Surely, because her selfe was so foolish to bee so disquietly moued with nut-shels: would it not haue made a <sup>1</sup> horse breake his halter, to see her mumble to her selfe as an ape mowes at his own shadow? Doubtles,—may I speake it without the suspect of arrogancy?—*Honestie* hath as much holde of his ciuilitie, as a mare hath of her honestie; and yet, I might as well be hangd as be kept from being merry when she mourned. A Camelion cannot change her selfe into more kinde of colours then shee would vse change of motions. Sometimes shee would walke with her hands clasped, and her eyes cast vp to heauen, as if shee were sent for, with all speede to render an account of her passions. Anon, she would runne about the chamber like a hare that had lost her way; then, by and by, would she houle like a kinde dogge that had lost her master. After that, girne like a Monkie that sees her dinner; and ere long be as dead as a dore naile, lying by the fier side as a block doth at the backe of a chimney. And this last *simile* proues not worst, for she burned no lesse through the cinders of too kinde affection, then the logge dooth with the helpe of charke-coles.

[\* sig. F 2]

Was not this a monstrous fit, that had so many motions? Why, if *Honestie* should tell you how shee would sometimes bite of her owne nailes, knocking the wall with her feete, prauing on the ground, and lepping of and on the bed, you would thinke hee had to doe with an vnruely iade. Fie, no, she was a mankinde creature! and I would not offend them for a kingdome; but this *Honestie* is such a pestilent spie-fault, as he cannot see a wench out-start the bounds of modestie, but straight he hollowes the sight of a striker, thinking it vnpossible that if shee want maidenly behauiour, shee can haue womanly honestie. Well, I knowe some will say hee is a pick-

thanke ; but were not they shonne-thankes, they would speake better of *Honesties* sonne. But thus much for *Honesties* credit ; and now, againe to my craft-loue, that had crauled so farre into affections extremitie, as she had lost the habit of her customers curtesie. I went once more of deuotion to see her, because I left her in so extreame an agonie, and it was <sup>1</sup> within two dayes after ; Whome then I found clasped within a new louers pawes, as iocunde with him of mine honestie, as euer I sawe her pleafant with Master *Anthonie*. And what thought *Honestie*, then, thinke you ? in faith, no otherwise then I am assured you doe now. I thought vpon such fondnes the prouerbe was builded, ' hot loue wil be soone colde ; ' but enough of that in another place, and thus much more of her at this time.

She was as glad, I warrant you, of a louer, as a weried iade is of a faire way ; and he, being tyred, is not more glad of a stable, then she was desirous of a babel ; it is onely for rime at this instant, and therefore let it passe (I pray you) with your fauour ; but, whether it doth or no, I beshrewe my name if I get any blame. For my tongue will not amble out of the trueth, though I should digge out my guttes with the Spurre, ' Beware leaft you offend.' There is one still at mine elbowe, and sayes I must take heede how I dissembles, since *Honestie* is become a deitie. I would I were not, or went not so vnuisible : for then I should not craule so easily into maydens chambers, and heare them boaste of so many fauours bestowed by them on this day ; so many kisses giuen to one ; another vnloosing her garter, yea, and she thought hee went not high enough. Well, but that I am mercifull, and will not name you that are so immodest as to boast of such lightnes, for if I should, I should quite fray away many of M. *Anthonies* companions from bestowing their affections on so liberall whipsters. But I saye no more, for shame, hoping I shall haue no cause to speake of the like againe, you will become so ciuill ; then, thus much for you, and now to another.

This way a coy dame, whose nice strangenes moued me not to the leaft admiration ; she floode iust at the doore, to whom not so few as twenty had in my veine made suite. They were of fundrie sciences, and of all degrees, that had tooke the deniall of her, which made mee the rather to admire the cause ; and, to obtaine my longing, I lodged my <sup>2</sup> selfe that night vnder her bed. When she was layed, and one of

her mothers maides with her, shee began thus to parly: 'Wot you what, *Nan* (quoth she), how many futors thinkes thou haue I sent packing to daye?' 'Not so many (answered the maide) as you did the last time you were there.' 'Yes, faith, girle, double' (replied she). 'And found you so many faultes in these (quoth *Nan*) as you did in the other?' 'Nay, I trow, wench (answered she), I let not them passe in whom I discouer not many ouer-flippes.' 'And what were their faults, I pray you?' quoth the girle. 'Some of them had store of wealth (answered she), but little honestie; other were honest enough, but too too hard fauoured; some had good faces and bad bodies; other being proper, had crabbed countenances; some were amiable for fauour, perfect of bodie, yet ill legged; other, which were well legde, shaled with their feete, or were splafooted; and, to be briefe, they that trode right, were either clouterly-caulfed, tree like set, spindle shankte, or bakerly kneed; onely there were two exquisitely shapte, whereof one was too tall, and the other too too lowe. Thus much for their parts, and now to their properties.

'They that were wealthy were meanely qualited, and they that had many good properties were moniles; some had good tounes, and spake well, hauing as ill gestures; others were rich and seemed wise; those I suspected to be wenchers. And, to make as shorte woorke in telling thee of them, as I made speedie haste in sending them packing, either I mislikte their estates, scorned their personages, lothed their want of qualities, or could not away with their kinde of wooing.' 'But shal I be so bolde (quoth *Nan*) to aske you one more question?' 'I, twentie, and thou wilt; for, in faith, I haue no list to sleepe.' 'In foorth forfooth, then (quoth the girle), what manner of man shall he be with whom you will match?' 'Mary, such a one (answered she) as shalbe the onely matchles creature in the worlde.' 'But how will you meete with him?' replied *Nan*. 'As he shall light vpon me by Fortune.' 'But Fortune is blinde (quoth <sup>1</sup> the wench), and may lead him to another in steade of you.' 'Yet, as she is blinde (replied the other), so is she a Goddesse, a good supporter of my chaunces; and I know my reporte is set so neere her elbowe, as she cannot forget me if she would.'

[<sup>1</sup> sig. F 3,  
back]

I, marry, sirs, you talk of a wench, and what w[o]lts this of a proud one? is it not great pittie but nature should haue compassion on this

neate creature, and shape for her a mirrour of meane worth ? Now, of my troth, *Honestie* likes such an one ; and why, thinke you ? I will tell you my reason, and if it iumpes with your conceite, say you mette with a kill Crowe. I am assured that they that are of my minde shall escape a great deale of trouble ; for, of mine honestie, if I should light on such an one, I know certainly I should be quickly rid of a neere mishap, in being preuented of matching with a nice ninnie by a nice body ; for not being the paragon of the worlde, would keepe me from marrying with the onely paltrie one of *the* worlde ; whether, then, thinke you such to be profitable members of a common wealth ? Howsoever you think, *Honestie* hath said, he thinks them hurtfull to none that escape them, for *that* their folly onely hurtes themselues, dooing good to others, in the like manner as he hath tolde you. Trot you, and you will, to trye your Fortune, and runne to wooe such curious customers ; but say I bid you take heede, leaft you resist good lucke, by being importunate to wooe them, with whome you shall winne a masse of manner-les Monkish trickes. And I speak especially to you, that hunt after monsters of modestie, desiring to haue the maidens you would matche with, as very matrones as your mothers. Beware you light not vpon an ouerwearied, conceited follom-bird, being one that hath beene so curious to be talkte with of any, as, hauing liued ouer long without one, is become glad of any. *Honestie* knowes such, and you may be troubled with such, and how can you thinke your selues vnworthie ? In faith, ill conceited birds, if you thinke your selues so vnwise, as you are vnable to gouern a wilde wench, you will shewe your selues more foolish if you match with a nice no-<sup>[ leaf F 4 ]</sup> maide. But what faide *Honestie* ? be there any such ? I, that there are, ordained, for the nonce, to nurture such noddies. It is as easie to be mislead by hypocrisie, as it is follie to trust to an vncertaintie ; and it is more vncertaine to know now a daies whether a woman bee honestly modest, or knauishly coye, then whether a Smithfelde horse will proue good or iadish.

See how I haue a tale by the end, of a ninnie of my now handled maidens qualitie, which was a Misers Daughter in the low Countries. Who was so proper a peece of flesh, as I can tell you we haue not many Oyfter women that out goes her in hooke shoulders. By reporte she was a louely one ; but that she was monstrous blobber

lipt, and floopt somewhat vnreasonably in the vpper parte of her backside ; but that is no matter, her father was richer then most in that Countrie, and why should not she thinke her selfe the propereest of a thousand? of *Honesties* word, so by likelyhoode she did; and if you say not so anon, then say I haue heard a lye. She thought her selfe so proper, as none vnder a Burges his eldest Sonne might sue vnto her, and he too to be no faultie gallant; for he with all comers should be so surely sifted by her, to see whether they trod their shooes awry or no, as the Miller doth the grift before he mingles chalke amongst it. She would haue a sling at their heades, to see whether they were round like a ball, or long like a bottell; and so from euery parte, til she were past the vndermost parte of their Pantoples. And, in all of them she would be sure to finde some fault or other, the least being a sufficient cause to cut off their proceedings. Thus dealt she so long, as at last her doubtish age was vnawares come vpon her, making her fustie curiositie a shamefull mockerie throughout the Countrie; so that the generall reporte of her bruted ignomynie made her growe glad of any companie; and now faine would she be married, though loth to encrease her shame by matching with farre worse then she had refused being offered, and <sup>1</sup> therefore, thinking to hinder the make-speede of murmured ignominie, with a craftie colour of a continuing care to couple her selfe to one of Fortunes darlings, she concluded there should be a Lotterie, and whose chaunce it was to be drawn by her should onely possesse her withered self. You must thinke that many were glad to win her; for whom almost will not wealth wooe to a bad bargaine? My storie reportes that of all fortes, some for pastime, and others for profite, put their scrolles into fortunes budget, and on the day when my minions draft should be manifested, who should haue her by lot, but such an one as *Tom-witles* is, that will cry if one offer to take away his bable!

[r leaf F 4,  
back]

A sutable mate for so long a search; there was but one grand foole in a Country, and see how Fortune had kept her for him. Now, such chaunce follow like curious coye wenches; and may neuer wiser persons match with them. And are they not, thinke you, the meetest for them? For they desire to haue them that haue the smallest faults, and *Honestie* thinks it *the* least fault in a man to be a foole. Who is more proude then a foole? and what woman more



coy, for the most parte, then she that hath least reason for it? The Crow likes her own birde best, though it be the blackest; and would not we haue women thinke well of *themselves*? I pray you let them haue their willes; or they will, whether you will or no; and if you like them not, you may leaue them; and with as good reason as they will be sure to deale so with you, vnlesse you highly please them. The Assè hath a curious eye, and *that* makes his pace so slowe; for short legges will trippe at euery stone, and what, she is not afraide to fall on a stone! And reason too, but they will neuer be happie, vntill Tom foole and his fellowes be banisht for throwing stoncs at them, which often hurt their bellies, whereas their falling breakes but their knees. Alas! poore asses, that your eyes cannot keepe you from burthens, as they make you ouer-leape often vnknowne diamonds. But what are more pretious then pleasing thoughts? and what fancies are more full of pleasure then <sup>1</sup>those that most extoll <sup>1</sup>sig. G1 our selves? This arrogancie is an infectious pestilence; for we get pride one from an other, as we purchase the plague in a mortalitie. But once more returne we to the merry talke of our coye Maiden.

After a long progresse passed in description of the sweet hart she would haue, being such an exquisite proper qualited Squire, as is scarce one in a whole Countrey, *the* maid fell with her to this point: 'Now, of my troth (quoth she), by your leaue, I am not of your minde; for such a matchles fellowe is as meete a baite to entice many women to doo his wife wrong, as a faire woman shall haue futors to doo her Husband a shrewde turne. And, therefore, as I would not wish to be matcht with such a crabbed peece of flesh as none can fancie, so desire not I to holde a mark for euery one to shoote at, the rather for that there are fewe men which will refuse a kinde offer. Beware when the woman wooes! if she be perceiued to be forward to some dispositions, she shall not want the offering of a bob; so that the bobbing bable shall bob the foole with her own curious choice.' Which knauish quip did so nip my Mistres Daughter on the head, as in troth she left arguing, and fell harde to scolding.

This is bobbing with a witnes, thought *Honestie*; but surely it were pittie it should not be true in some cafes; and in those onely would I wish it true, that striue so far to out-goe their fellowes in superexcellent obiectes.

Beware the Foxe that hath the smootheft skinne! it is signe his coate is olde, and his wit not young; he will be sure of a goose in store, when many of his neighbours shall want one. I know some, about whome Nature hath bestowed so long time in shaping faire faces with proper bodies, as she hath at last for haste bene constrained to let them passe with vnperfect hartes. She must performe her finte, and a time is limited her to fashion euery childe; by reason, then, they must haue the purest harts, *that* haue the vnlikest shapes. I know what you will say, and therby, wil onely seeme to gainesay *Honestie*, for that it is a Prouerbe, <sup>1</sup>*Crooked without, and crabbed within*. Of troth, I must confesse, that it is very likely, though not alwaies true (for, no work-man but hath sometimes a mischaunce happen to his most curious worke, after the finishing therof, either by a fall or such like casuall chaunce), that a halting bodie hath a dissembling hart, and a mishapen creature a crabbed disposition; and we doe finde it commonly, that vnder foulest aspects are hidden the fairest harts, though I know women accompt blacke thinges to be of least worth. But searce againe, and looke what dye is more perfect, or what will take soile sooner, then the milke-like white? well, the maidens proposition pleased *Honestie* ouerwell, as you may gesse by my long stay vpon it; but I will assure you it displeaseth no les my yong mistres. Alas! it is a little thing that will not displease them whom nothing can please: and shall we thinke a wench could possibly please her long, vnto whom so many men were disliking? Now surely he shall haue a new accompte, that reckons on lesse then this; namelye, that his matching with such a minion, which was so curious to be pleased, will craue as great care to be kept pleased, as a iade will require arte to be kept from tiring. Nor doo I say she wil be tired; I would rather be driuen to affirme he shalbe iaded, though with such an one as will neuer be tired.

But let such as my Mistres Many-mislike is, take heede lest by their coye kindenes they kill their harts whome they would gladly faue after, with all their arte, and cannot. How easie is it to put that away with our little finger, which we would willingly recouer againe with both our hands. I haue knowen some Faulkoners that haue bene so curious in dieting their Hawkes, as a nice curtesan is of her fare; and yet sometimes they haue searcht a whole day after the kill-

[<sup>r</sup> sig. G,  
back]

ing of a carrion Crowe, and mist of it too. The faire lastes not alwaies; and such as lightly regarde a good bargaine when it is prof-fered, may trie the market a twelue moneth after, and misse of the like offer. The rolling stone gathers no mosse, nor the running fan'cie is worth the catching. They shalbe sure to meete with a fickle hart that match with such a wauering loue; and an vnconstant affection is better lost then found. And for that I am entred into the path of vnconstancie, I wil come to a seauenth enimie, which a couple harboured that stood behind the doore.

He was a Prentice that had foure yeers to serue, which I certainly vnderstoode afterwards, though at that instant I geste no lesse by his fearefulnes to be seene; wel, these had so wooed and wonne the one the other, as sure they were, hauing remained so by the space of three yeers; yet now there was dislike growen betweene them; firste, springing from the woman, that was discontented that she had alreadie lost so much time, being yet bound to endure a longer stay. Who knowes not the certaintie of her presumption, confirmed by an order of the Cittie of London (which is, that if any man, standing bound for the seruing of yeeres, entangle himselfe and marrie before the tearme of his yeeres ended, he shall double his prentifhip), and, therefore, must she either out-stay them, or binde him by the hastie match to seauen yeers more seruice. Vpon this inconuenience, dislike harboured in her bosome, hauing tied that with her toung which she could not loose with her hands; so that mad melancholly she was for the matche made by her selfe, that tooke so small delight therein.

Now, I would all might be serued with *the* same sauce, thought *Honestie*, that so soone tying themselues, desire as soone to be loosed; and, it is great maruell when it falles out otherwise, especially in these daies, wherein constancie is made a hackney. *Lingring loue breeds dislike*; and how can that loue be faithfull that is fastned with so slender a thong? There is a thing which maintaines the coherence of two harts, which, if it be long wanting, our loue will proue but watriish affection; I meane, that certaintie of an euerlasting happines, with an assurance of a continuall earthly pleasure. There comes many faire Horfes into Smithfeelde in a twelue moneth, which make many that <sup>2</sup>are sped alreadye, to wish themselues vnprouided, to

deale with them; for all men haue not keeping for two Geldings. It is time that makes a iade knowen; and our knowledge *that* wishes him further from vs. Many thinges must alter in seauen yeeres, for that wonders happen in a moment. In one day a begger and a King are made equal; both the pompe of the one, and the poore estate of the other, being buried in duff. Losses come sooneft vnlooked for, and the worst bargaines are gotten with the greatest search; neede raiffeth the market; and much enquire after a commoditie engenders suspect there is scarcitie thereof. What cannot golde doo? and may it not, then, easily conuert a hart that longes after it? There are many entising baites that change many mindes; & who wil not striue for the golden Apple? onely except those that know they cannot get it, though they are deseruing thereof, which impossibilitie must needs hatche miserie. How be cormorants more plagued, then by a disappointment of their purpose? They that forestall markets, make often times but bad bargaines, as well as the sluggard that comes a day after the Faire.

Is it not folly to striue to keepe a wet Eele by the taile? or what commoditie arifeth of holding the Diuell by the great toe? the one is ouer-quick, and the other wonderous strong; and, in *Honesties* iudgement, a knowne losse, the sooner it comes, the lesse it grieues; and better it is to be without company, then to be matcht with an enemie. Slipperie ware is not *the* best Marchandize; and what requires more care, then Glasse that is most brittle? I know you wil say a womans hart is as tender, and *that* I think no lesse. Then, since we must hazard our welfare, that are constrained to deale with such pure metall, being tied to that traffique; let vs not bestowe all our hope on a peece we know must stay so long by vs, before we can make profite thereof. *Honestie* is rather a professed solicator for a woman, then a counsellor to a man; but, for that both men and

[\* sig. G 3] women are troubled with the like diseases, let them <sup>1</sup>vs<sup>e</sup> my plaster that like best of my knowledge. Where loue strikes the bargain, their liking cannot start backe; but vnles he be bound by his agreement, affection is a fickle fellowe. What surer couenant then settled loue? But they which respect not their worde, will hardly regarde an oathe. *Honestie* is all, for hee is the father of constancie; and a fig for that loue which must be tied by the lawe! If we foster a

snake, she will sting vs by the bosome; and hee that fues for an enemie, is worthy to haue his pate broken with want of honestie. A tedious suite makes ritch lawyers and leefing clients; and a desire to haue all, makes vs often to loofe all.

I haue heard of a Gentleman that tied himselfe to a poore maide after the manner aforefaide, meaning to marrie with her after the death of his father, for that hee durst not doe it while hee liued. Hee maintained her passing brauely, running himselfe greatly into debt, through the large expenses she lasht out. Which curious and ritch setting forth, made many to looke after her, which otherwise would not haue thought on her. A blazing starre presages alteration, as the Astronomers holde it; and doubtles, a proper woman gayly apparelled, breeds miracles in mens mindes. A prancing horse moues wondring, when a sure nagge onely pleaseth the rider; so while shee liued according to her birth, few or none regarded hir; but now set forth as readie for sale, her gallantnes engendred thoughts of some great portion to be fallen by an vnlooked for accident. Nor will friends let to speake, to make a friend speede well, and hire of the same minde gaue forth that it was so indeede; vpon which reporte many wooers were drawne to trie their fortunes, and amongst them a ritch farmers sonne set in his foote to hazard his happe. Whome her parents and friends so well liked, being his fathers onely childe, as they began to perswade their daughter to take it while it were offered, after this maner: 'Tut, wench (quoth they), while the grasse growes the steed starues; and, as soone goes the young steare as the <sup>1</sup>olde ox

[<sup>1</sup> sig. G 3,  
back]

to the market. Young heads are fickle; and suppose he should play false, how should we remedie it? Golde bies lawe now a dayes; and may not a bribe eate vp a sure title, as wee haue heard a fat hog did a poore mans glasse of oyle? He that can giue mooste, shall be sure to speed best; and you knowe, daughter, your father is not able to wage lawe against so ritch an enemie. Why, woman, you haue not seene him this fortnight; and how knowe we but he hath a wife in a corner? By our Lady, girle, such windefalles happen not often, as is this day put into your mouth. By cock and pie, doo as you will, but if you doo refuse this proffer, we will denie you our blessing.' Which counsell stroke so deepe into her conscience, as it sent packing all the affection her protested loyaltie had promised, and

turned it so to the farmers sonne, as in short time hee married with her.

By that time, as my minion had been married three or foure dayes, thither comes posting my out-oynted Gentleman: of whose starke staring mad discontentment, vpon the hearing of his willow guift, *Honestie* lifts not to stand, since you can imagine it was great: but what remedie? What wife man would sue for a false-hearted begger? or what gaine should be got by the recouerie of a broken pipkin? In seeking to haue plagued her, he should haue punished himselfe, adding but shame to the losse of a greater expence, and in the ende, recouered a flap with a foxe tale. Well, I pittie him, because of his kindnes which was so crossed; but if *Honestie* heares of any such kinde asses hereafter, he will make as good sporte thereat as the boyes doo at the foole of a Morrice. Are they not worthie to lie by the heeles, that purchase the countertenor with so plaine a pricksong? I warrant you it prikt and pincht him too; but his father was the more willing to release him, for that he hope that losse had gaind him more wit. *Honestie* could tell you of a thousand that haue been serued after the same order, they hauing promised to staye one for another; some a yeare, others more or lesse, whereof some haue had their <sup>1</sup> hope found within a fortnight of their day, and then, thinking themselues neereft to haue their willes, in come takers, putting their noses quite besides the sweete sent of their forespoken bedfellowes. This can be no small grieffe to a kinde, constant heart, that hath, peradventure, refused many good likely hoods to stay for such a light hufwife. He that will thinke himselfe sure to a woman, or shee that will build on a mans constancie, till the parish priest hath saide *God giue yee ioye*, and the brides bed hath borne it first nights waight, he is not of *Honesties* minde, though I wish it were otherwise.

[leaf G. 4]

It is as good to bee assured of the horne, as to bee made sure to an vnconstant heart, for they that looke for les shall be disappointed. God forbid *Honestie* should say it were vnpossible, that two may loue constantly vnmarried seuen yeres; but he may aboute that two say, such are scarce found in seauen ages. Walke but to Westminster,—a place, in faith, where constancie is as little vsed as wit in Bedlam,—and yet there (I warrant you) you shall haue your head filled with tales

of vnconstant louers. Goe, likewise, to Poules (a path as well haunted with hunters of honestie as *Kemps* head is sometimes pestered with knauerie), and blame *Honestie* if there you heare not outcries of wauering wenches. Long lanes and broade streetes, little cottages and manner places, are at this day, by report, bolstred with naught so much as with vnconstant mindes. Whereby, what through the forrowe Constancies complainte moues, and the grieffe honesties broken pate procures, it is great pittie wee should not haue many knackes to knowe knaues by, and as many ligges to gird garish girles with. I[n] peticoate lane is a pocket ful of new fashions, the drift whereof is, that first commers should be first serued; but they meane no commers which enter not the placket. In Shooelane there is one that selles running lether, the vertue whereof is maintained with liquor of a careles heart; so that hee or shee that cannot play light of loue, shall not be customed there. Withdrawe your selues <sup>1</sup>to Crooked [1 leaf G 4, back] lane, and, of *Honesties* credite, you shall finde more traps to catch Rats and Mice there, then constant louers in *Shordich* Church at midnight.

What shall I say, since the art of Cony-catching hath forestalled good inuention? but fie on the diuell that driues such wits to so bad a bargaine, as to be fors to spend their time in no better studies. They haue need of good intelligencers that shall intermeddle with trickes of Coning-shifts; for mine own part, I had rather wade to the middle in Loues whirle-pooles, then to the ankles in the brooke of vnconstancie. And yet, force perforce, by Loues appoyntment, I must haue a sling at her followers. Let them flye to the gallowes, for *Honestie*, that loues her so well; and my sling will driue them to a worse place, vnlesse they leaue her. Vp hill and downe hill is a very troublesome labour; but vp the ladder and downe the rope ends many ones miserie. What steeper way then to the height of affection? and how many often post vp and downe betweene that and the valley Likings-recantation. 'I recant' now a daies followes Loues heeles like his shadowe; it is a halting crack-halter, and a hurtfull hinderloue, and best he shall be knowne by his stumpe foote. I meane not a mishapen ledge, but a resting loue, that either makes such a full poynt in the beginning, as he can goe no further, or els stands at a stay two or three quarters, not knowing

whether it were best to goe forwards or backwards. Extreames are as daungerous as stretches: for, as many ioynts are out-set or crackt by the one, so many vncurable hurts are receiued by the other. *Honestie* thinks a seuen nights space is too short a time to fasten a true louers knot; but he that out stayes *the* moneth, may learne as much in that time as is needfull to be knowne. A longer time is pleasing to them that haue barres to hinder their forwardnes, but he that may goe on without hinderances, if hee aimes at a longer respite, take it on *Honesties* word, hee workes but vpon aduantage. They that build their affection vpon reason, are like to remaine most constant; for <sup>1</sup> where a condition of profite binds the sutors, there a long day will not likely be broken. But this reason craues wisedom, the experience whereof must awaite on Loues followers, the practise being nothing but this, a care in our choyce to maintaine the maine chaunce. That is, that they which haue little, doe fancie none but such as haue somewhat, and they that haue nothing, either to match with such as haue enough to serue themselues and others, or els to fit fill in the chimney corner. Al must measure their liking according to the depth of their desire, to the end they may liue with contentment, which will (I warrant you) nourish constancie.

[<sup>1</sup> sig. H]

Now followeth another sort, which are not the least enemies Loue hath, being our common courting lads, who take such pleasure in their pregnant wits, and so great glorie in their readie tongues, as a wench cannot peepe forth the doores, but they must haue a sling at her beautie. First comes, 'faire ladie, God saue you'; and then followes, that the sight of such a blazing Commet makes them stand at the gaze, for that such sights are seldome seene. After, ensues their application, falling from the celestiall creatures to their earthly Goddesses, extolling their beauties to such a height, as, when they can goe no further, hauing forgotten their way backwards, they fall downe headlong, breaking the necke of Good reason. Then come they to the good parts of their bodies, and from thence to a supernaturall view of their hidden vertues, building vpon the prouerbe, *A faire face cannot haue a crabbed heart*, though many of them find by experience, but crabbed entertainment to proceede from those their celestiall objects; yet the most, what through their quicke concepts, false protestations and vsuall resorting into their companies, bring



many into such a fool's paradise, as they harpe on nothing but mariage. And maruell not, seeing we haue many so forward wenches, that if a man looke but earnestly vpon them, they thinke verely hee is inamoured of their beautie; but shal he speake, and say he loues them, "my father, my mother,<sup>1</sup> and all my friends must be made priuie to his proceedings, for I know he will haue me." [? sig. H, back]

Alas! light hearts that are lead away with euery kinde blast; know ye not that our age flowes with fine wits, that must borrow their practise of such like patients? Doe not many men cheapen, that meane not to buy? & think you to want such customers? How many come into a Faire with neuer a farthing in their purses, and yet for fashion sake will aske the price of a costly peece of worke! Our tongues stand vs in little charges for reparations; and seeing they weare not, we will not spare to wagge them. But this is best knowne to you women, whom nature bindes to the greatest practice, hauing giuen you no other weapon; yet, I may tell you, men cannot want that instrument, especially in their wooing matters. But did many of both kindes vse it lesse, both you and they should speede neuer the worse, for you should misse of many fond faithles speeches, and they should march without as many kinde hit-home floutes. They should not, playing with the fire, be burnt with the flame, and remaine helples through your careles pitie; nor should you be intrapt in the snares of their smoothe words, decreasing your glorious beauty by hopeles conceites of obtaining your wished happines.

Many honest mindes taken at their words, are bound to bad bargaines, when, on the contrarie part, a crackt credit regardes neither his own reputation or anothers welfare. How easie is a free horse tired, a good edge-toole spoyled, and a kinde heart surfeited? A dull iade will rather be spurde to death then breake his pace; and with a bad knife we may assay to cut any thing, without dooing it much harme; but woe bee vnto that heart, whose mildenes makes it selfe subiect to a counterfeit kindnes. You shall fighe forth your sorrow, while they smile at their good successe; they, building their assurance of being no losers on your good dispositions, that serue for stables to rest their hopes in; your good natures must bee but rouses for hacknies that neuer knowe their masters, and your kinde<sup>2</sup> hearts to [? sig. H 2] serue for mangers to feede their bad conceites. Their trotting shall

fasten to your heads heapes of proclamations, the claufes whereof shall breede thousand of doubted miseries, and ten thousands of carefull heartbreakings. Their counterfeit frendship shall hinder faithfull and louing proceedings, hurting affection by hindring it from it defarte, with keeping it from receiuing the due of requitall. That bootles constancie shall banish faithfull loyaltie by crabbed crosses, and purchase to it self, through a haples conclusion, a cart-loade of carefull extremities. True-meaning thereby shall be deceaued on both sides, and kind-heartednes plagued with ouer-surefet affection. Loue shal be banded away with the racket of dissimulation, and beaten at last into the hazard Despaire by his sporting enemie. What a great losse will followe such a chafe, and how great expence of hearts grieffe must ensue so shroude a game, gesse you, that lie condemned in the like charges. Onely *Honestie* pitties such a pastime that ends with so smal pleasure, and wil now come to giue you warning of what he hath seene happen in the like cafes of little conscience.

There was one of this societie that had so courted vp a wench, as through a potion of pleasure he had giuen her, her belly rose like a blowne bladder. Belly round she was, so that, through his craft, her credit stode vpon cracking; which she perceauing, entreated her phisition, that as hee had tasted of her curtesie, so he would saue her honestie, declaring that she was with childe, as the truth was. 'Of my faith (quoth he), what care I? You might haue tooke better heede; you are best to make haste and get a father for it.' 'I hope (answered she) you will not serue me so; are these your faire promises? and can your vowes bee so slightly passed ouer? Haue you not made loue to me by the space of a quarter, being vsed kindly of mee, and can you finde in your heart thus cruelly to requite my extraordinarie fauour, putting me to shiftes in this extremitie? Is it possible your professed whot loue should be so soone cold, or that <sup>1</sup> your large promises should turne to so little performance? I cannot thinke you, being a man, can be so cruell as to cast away a poore maiden.' 'Away, beast (quoth he), thy perswasions are as bootles as thy thoughts; and I am assured thou art not so foolish as to build of any thing I haue saide, or of that I haue done, but as of a iest; if thou

[<sup>1</sup> sig. H 2,  
back]

doost, it will be a bad foundation; and with that, he flog forth of the dores, leauing my maimed-maide in a bad taking.

Doe you tearme such dooing iesting? thought *Honestie*; if *Chaucers* iapes were such iestes, it was but bad sporte; well, a sporte it was, though it proued a fure earnest; and who knowes not that sweete meates craue fowre sauce? Her laughing lye-downe came to fad rising-vp, a shrewde sporte to turne to such forrie pastime; and if such an earnest penny cannot binde a bargaine, nought wil holde the like chapmen but a halter. Now, Tiborne and Wapping waite on such for Porters, as post to markets, so to iest with lac't-mutton. If sayng had been all, thee had beene foolish indeede to haue regarded a fooles speeches; but, seeing he crept so farre into credit with her, as he crackt her placket lace, how could he of conscience call that iesting? Doth *Honestie* talke of conscience to *Buls* bailiffes, that haue no care of any thing but to faue their cassokes from being his purchase? Now, fie of all the Beadles of Bridewell, if they spare such a sporter comming vnder their correccion, without double the dole they punish one of *Baals* common Priests with. I would their blewe coates might fall to be *Hindes* fees, vnlesse they giue such foure lustie lashes at euery kennell and streets corner they passe by. Why, vnder the cloake of honest satisfiacion, to allure an honest minde to lewde corruption, is no lesse thefte then robbing of Churches; onely the Clarkes consent seemes in the one to craue some tolleration ouer it doth in the other. Then you will say they deserue both to be hanged, and so would *Honestie* say, but that their christianity merites charitie. But, of my troth, if *Honestie* were a Iustice, such as sue after the selfe-same order, should either marrie with them they <sup>1</sup> haue deceiued, or [ sig. H 3 ] hang without them, my minion going vnpunished, for that time in hope of amendment. Loue is a kinde hart, and mariage is a sweete baite; what, then, will not such promises gaine of a faithfull louer? This iesting turnes to lingring loue, when the weakest hath surfeited in affection. Sweet speeches haue vowed euerlasting constancie; and running in the pleasant meddowe of kindenes, it growes lustie, spending the remnant of his wooing to winne vnto such bad fare; courting endes with such a charge, changing professed loue into burning lust. Loue lookes to be maintained with kindenes, and when he hath got

what wordes can affoorde, then falles he to iesting, which turns contrary to *Chaucers* meaning, to *the* fatiffying of a leachers lust in earnest. But too too much of this, except it were better; and once more returne we to our melancholly leste marde maide.

She, poore soule, set so lightly by in her fortie weekes reckoning, so thought on her present hard hap, as she quite forgot her accompt, wherby now she was in a worse taking then before; for if, being put to her othe, she should misse of that, his counter othe would make but a so so end for her; and, therefore, thus she bestirred her selfe in the matter. She made her case knowne to a freend, and, falling downe vpon her knees, entreated him, for the passion of our Lady, to stand good helpe vnto her, to draw her mate to marry with her. Who, being a very honest man *that* had some care of her credit, laboured so effectually in *the* matter, as, what through promises and a peece of money, he made it a match;—so that, what through a little honestie my man was endued with, and a peece of money my maiden was endowed with, we had a choptlodgicke. Now, woe vnto such wooed spouses, if their mates want altogether honestie, and they haue no money; and this might haue, perchaunce, wonne the standing in a white sheete without so good a maister. Take heede, girles, how you trust to such helpes, for *Honestie* can tell you they are not ordinarie. It is harder to finde one such in euery parishe through a Countrie, <sup>1</sup> then to finde a honest woman in a house of Westminster Hospitalitie. Alas! how many honest mens children come to decay through this practise? Talke with any corrupted Virgine; and, excepting one amongst twentie, if they all not agree that such enticements were the procurers of their miserie, neuer beleue *Honestie* for a halfpennie. Beware if a rich mariage be offered for a rewarde of breache of honestie; there are fewe that will not consent to leacherie with such briberie.

[<sup>x</sup> sig. H 3,  
back]

But the opening of an other wound remaines, with which loue is hurt by his courting enemies, for they which haue bene once deceiued by flatterie, will hardly be drawn to beleue sinceritie, whereby the faithfull futor is hindred from his due. The beaten dogge shuns the stick; the tormented patient feares the Pothecaries drugs; the childe that hath bene fore whipt for a fault, will feare, by offending, to hazard his breeche. Who is more warie of his wel

fare, then he that hath been in greateſt extremitie? and if loue hath been wounded with a diſſembled affection, he will be afraid to enter into an action from whence the like ſorrowe may flowe. What giues greater hope of conſtancie, then vowed loyalty? or what ſeemes ſweeter then ſugered flatterie? Affection ſpringeth of kinde vſage, and loue ſettles on a continued ſhewe of professed zeale, which, being ſure ſet, cannot be remoued *without* great danger, except wiſedome be a helper. What ſorrowe danger brings, and what care diſcontentment harboureth, he knowes not. But of the vnceaſing harts-greefe, with the tormenting ſoure-ſauce which ſeaſoneth the deſtruction of entire affection, none can iudge, ſaue thoſe that haue taſted thereof; onely it may be imagined by *the* effects that haue followed the like cauſes (as by the vntimely death it hath brought to ſome, a deprivation of their wits to others, languishing diſeaſes to many; namely, the greene ſicknes, the mother, and ſuch like; and laſtly, to all mad melancholye fits), that they which are fauoured with the leaſt miſhap that comes through want of their longing, are rewarded <sup>1</sup> with [leaf H 4] the loſſe of a preſent wel-fare, hauing that ſupplied by a giſte of ſighing heauines. Now, after *the* freedome from ſuch a miſcheefe, who will not ſweare to flie from the like danger? And ſince flatterie cannot, without dangerous triall, be knowen from faithfull freendſhip, who will not ſhunne both, fearing to miſtake the one for the other? If a kinde hart hath bene deceiued by a crooked knaue, clad in the robes of a courteous louer, ſhe will euer after miſtruſt the habite, for that it is vnpoſſible to know the hart. Who can forbid the Tailor to vſe his arte? and doo you thinke that any one for an aduantage will let to trie his craſte? The Diuell can change himſelfe into any ſhape; and the onely meanes to knowe him (as is ſaide before), is his ſtumpe foote.

Liking wil not be long a dooing; and loue that followes is but little, whereby he brings no great harme; but al the miſcheefe comes with deſire, which ſwelles the affections, and predominates ouer loue and liking; he makes the miſ-rule, and keeps the open Christmas; he deſires the ſporte, and maintaines the paſtime, ſo that, though he be long in comming, and ſtaies but little in his Lordſhip, yet the remembrance of his iolitie is not forgotten a long time after. He keeps his cuſtome euery yeere; and a yeere with him is but a ſhort

space; so that after he comes to his full age, he makes many Christ-masses; for Desire is not short liued. It is therefore this lingering loue that dooth all the harme, because by him Desire is onely begotten. He that, beating the market, is willing to buye, will not stand long a bargaining when he hath met with his liking, for feare a francker customer stepe betweene him and his longing; but if he be careles, he will not deale without a good penniworth. Very easly, then, is the mischeefe of repentance taken from women, seeing a true-meaning futor may be as quickly discerned, as a careles chapman may be perceiued. And how fondly doo they entrude themselues into the needles hazard of great discontent, that will let their loue runne so farre without reason, as it <sup>1</sup> cannot be called backe without great greefe at the least. Though a buyer be not able to giue the feller his asking, yet will he be earnest to haue it at such a price as he doth offer; and, although this louing customer be not of abilitie to answere thy freends expectation, yet shall he not be forward to be possessed of thee; he is but a watcher for aduantages. So that if either his abilitie be such, as of himselfe he can maintaine thee, or be thy possibilitie so great, as by his good endeouour he may winne a liuing, thy freends good will, by the possession of thee, thy affection is too too colde, if thou keepes him lingring without his longing; and his deuotion is small, if he be not an vnceasing futor for it.

[leaf H 4,  
back]

And truly, in *Honesties* minde (and pardon me, I pray you, with whose conceits it iumpes not), those matches shall prosper best, where loue is rather respected then wealth; provided there be a care had of the likelyhoode of possibilitie which must come with one of them. But shall one that hath nothing, ioyne louing issue with another that hath, or is like to haue as little, he hauing no meanes to make a liuing, he shewes himself to be a foolish follower of repentance, and an vncharitable procurer of an others wretchednes? There are many good wits, that, wanting matter to worke on, wade into the triall of dangerous conclusions, which otherwise being employed, would become profitable members of a common wealth. All cannot be heires, and many yonger brothers children are but barely left, though they haue had good bringing vp, which nothing hinders their gentrie, onely, now a daies, it is a barre to their preferment. For men wil sooner match their daughters with my yong maister, a rich Coblers

Sonne, though they be their heires, then with a Gentleman of a good house, being a younger Brother. Heerby comes the decay of ancient gentilitie, and this *the* making of vpstart houses; heerby, those that haue had good bringing vp, must either goe to plough and carte, being drudges to such drones, or their natures, disdainning that, and more abhorring to begge, leade them to lewde practises to maintaine <sup>1</sup> the [† sig. I] state of their birth. And did you, Fathers, which are to match your Children, know the hart-breakings many parents (which haue benee of your mindes) haue found by triall, then would the feare of vnciuill behauiour, which springeth by succession from their carterly progenitors, turne your greedie desire of golden gaine, to a ioyfull gaining of your posterities happines.

But fie of couetousnes, that is the roote of all mischief; for men that haue enough to make their Daughters Gentlewomen, by matching them with houses of no small antiquitie, will, with the desire they haue therevnto, wooe men of great liuing with large offers, to match their sons and heires with them; Who, being drawn therunto, will vse them their wiues meetely well during the life time of their owne and wiues Fathers, for that their estates are by their great portions better maintained, and their best freends thereby well pleased. But let your Daughters beware, after your and their Fathers death (when all hope is taken away of a further gaine, and a search made of their auncestors alliance), for then, seeing the basenes of your pettigree, and *the* noble descents of their predecessors, that corruption of blood which you, with your corruption of money, hath made, and their Fathers couetousnes hath purchased to their succession, will (as for the most parte it doth in the like cases) moue such hartbreakings, as either quarrelles of diuorcement or sutes of separation will surely followe. When, on the contrary parte, if respecting gentry, thereby to aduance your houses, you would match *them* with Gent. younger brothers (of whom there ought to be lesse regarde, the chiefe house being maintained), your Daughters portions being the onely maintenance of their estates, would be so strong a helpe to encrease their affection towards your children, with purchased happines to their posterities, as knowing no housholde quarrelles can be without charges, they will be glad to studie to encrease the sweetenes of vnitie, thereby to continue euerlasting prosperitie to their following ages.

[<sup>1</sup> sig. I,  
back]

<sup>1</sup> *Honestie* knowes what the fairing-monger will saye, when he shall heare of one so flat against his opinion touching mariages, not letting to affirme that it is most necessarie that the consent of parents should be last sued for, and little regarded in respect of loue, especiallye seeing his Pamphlet buildes so diuinelye on farre-fetcht arguments to proue the contrarie. Therefore, to preuent him, and to prouide against the great danger their matches-making procure, *Honestie* must tell him, and assure all those that are of his minde, that were the worlde like vnto that wherein *Abraham* liued, or were Fathers of these daies of his disposition, his argument drawn from the gift of *Euah* to *Adam*, by God, and such like, might seeme to proue some thing. But, seeing these times in effect are quite contrary to those, and the dispositions of men in our daies altogether disagreeing to theirs of that age, his time had bene better spent in a worke to some other purpose. For a little to seeme to flie from my matter, and to haue a sling at him: how many Fathers now a daies are there so carefull of prouiding conuenient mates for their children at a seasonable time as our great Grandfather *Abraham* was? Againe, how many haue children that are so obedient to bend their loue to their Parents liking as was *Isaac*? Oh, Sir, you are deceaued, our yong ones are of riper wits, and far forwarder then Children were in those daies, and our olde ones are of more couetous mindes, and far forwarder to be drawn to their childrens good; for what greater good then to enioye them they loue? and what will offend our parents more then to entreat that he sent his seruant to search forth one of his next kinne, not to enquire after one that had most wealth; and should some children entertaine no loue in our time vntill their parents procured it, nor sue for a match before their freends made it, it were requisite their honestie should be great, or I knowe what will follow. Yet, againe, Fathers liue not now adaiies ordinarily aboue a hundred yeeres, whereby they haue a long la<sup>2</sup>sting gouernement ouer their Children; but beholde it is far contrary, and therefore it requires contrary proceedings. And lastly (for that I will not be long at this time in this matter), the holy writ beares not such sway in our consciences, as it workt wonders in theirs of those daies; and therefore, to helpe our weaknes in the want of that warrant, we must vse the meanes—loue—to drawe vs to that euerlasting happines.

[<sup>2</sup> sig. I 2]



But once more to my courting companions, to make as speedie an end with them, whose haire-braine fancying and fickle affection is no small hindrance to loues proceedings. *Honestie*, hauing set downe the meanes to finde out their knauerie, hath also provided a batte to beate downe such flatterie, the instruement to finde out their dissimulation being a search into their lingring, and the clubbe to match their clubbe feete, a loathing of their company. But to come to the punishment I would haue such to be plagued with: in my opinion, and by *Honesties* doome, they are worthie to be set for scarre-crowes in newe sowne fieldes; and the rather thus goes my iudgement, for that seeing they are so skilfull to doo harme in townes and cities, if that bad-ufed wit were forst to be employed about that commodious doo-good, they would inuent excellent meanes to preuent the spoyle the rauenous birds commit. Their pregnant wits and cunning deuices to catch womens affections, that farre exceede crowes in reason and discrecion, confirme they would be strange, and therefore profitable; yet, because it is somewhat too bace, though their practises are as beastly, I will ende with them with this resolution:—That they are as worthie to stand in white-sheetes in Churches, for leauing women in desperate cases, hauing drawn them into that fooles paradice of ouer-passionate affection, as they that poyson strangers bellies; This would make faithfull futors happie, constant louers ioyfull, and courting dissemblers feareful.

*Honestie*, hauing noted these enormities harbored in lewde dispositions shuffled into this Morrice, at last lent <sup>1</sup> his eares, and bestowed his eyes, ioyning with him his best vnderstanding, to search into the natures of *the* remnant, to see whether *the* multitud were mixed with these in bad conceits. But, behold, so contrarie practizes were performed by them, as those proceedings are disagreeing to the furtherance of perfect vnitie. Amongst these did I beholde *Loue* dandled with sweete musick, and constant affection vpholden with modest demeanour. The soueraignes of Virginitie displayed their heavenly dignitie, by the imperiall colours of matchles beautie, grounde with the *Ambrosian* oyle of celestiall courtesie; and the matronly deities proued their ethereall discreetnes, in following the heauens prescription for Loues true imitation. I saw Kindenes matched with Goodwill, Affection linked vnto Liking, & Loue embraced with

[1 sig. I 2,  
back]

Loyaltie, Vertue leading them to eternall happines. They liked not for a moment, loued not vpon aduantage, nor wooed but with a good intention. These shaked not hands with hatefull hearts, nor vsed smoothe tongues with dissembling thoughts. They courted not kindly, to corrupt shamefully, ne protested with vowes, to wound with wordes, and kill with deeds; but hand and heart went together, and the tongue vttered their passionate conceites; their heart louing them as faithfully as their tongue labored to winne their courtesie. And you no earthly creatures, though ioyned with men for their eternall good (you heauenly faines, I meane, masking in the shadowes of terrestriall shapes), you beautifie this crue with your deuine motions, whose mindes are onely inritchted with the true wisdome that vpholdes Loues welfare. Your sacred actions ayde his simple followers, & naught but your carefull kindnes binds mens weake affections from vnconstancie. You make their praiers effectuell, their request gayning through you the safetie of their longing. Your pittie brings them to pietie, and your almes relieues them from the captiuitie of Despaire. Destressed *Honestie* is folly harbored within your milke-white bosomes, and were it not for your bountifull charitie, his end  
 [† sig. I 3] <sup>1</sup> would be tormenting beggerie. Your allablaster pappes do wholly minister moisture to my consuming welfare, and from their sugered teates doe I onely drawe my liquor of life, so that by your motherly kindnes to decaying *Honestie*, they reape likewise their blisse, that would giue mee my baine; recouering contrarie to their wils the remaynder of their weale. For how marcheth the passionate souldier, without you found the alarome of his good-speede? or, how fareth the amorous gallant, except you play the galliard of acceptance? Vnfortunate eyes, your pearcing fightes shal be cruelly curst, and vnnaturall vsage shall be offered to your obedient hearts; for seeing and adoring celestially objects, vnles their relenting pittie take mercie on your destressed abiects. And blaspheming tongue, thy vnbridled impudencie shall heape vpon thy owne back a bundle of vtollerable miseries, by being forced to vtter execrable slaunders against them for their hard hearts, that were purchafed to worke your hard happe through your owne iniurious follie. Passions of discontent must please your fancies, and sorrowfull poems must grace your musick; deep sighes must straine your heart-strings, and direfull sorrowe lu?

you a sleepe, when visions of new destreffes must disquiet your greatest happines, and dreames of fresh vexations forbid you the least ease. You shall sue in vaine, because you haue delighted in vanitie; and hope without obtaining, for that your heart haue harbored dissembling, except these goddeses, whose goodnes is vnspeakable, vouchsafe to minister a plaster of pittie to your louing pietie. It is their courtesie that must make you chereful, and their good conceits must cherish your dying mirth; their liking must honour your affection, and their gratefull kindnes must aduance the zeale of your protested loyaltie. It is in their choyse to change your chance, and in their power to bridle Fortune; for that the Fates, being their sisters, are at their calles to set downe your destinies. If they say they doe hate you, beware, for they can hurt you; but if they affirme they loue you, striue to con'tinue your present happines, and feare to lose the prof-<sup>[† sig. I 3.</sup>ferred blessednes. Why are women accounted weake, but because <sub>back]</sub> their nature is pure? Or, wherefore are they necessarie, but that men cannot liue without their companie? When we are succorles, they comfort vs; being melancholy, they cheere vs; and they are the meanes to redeeme vs from the gates of hell. Being mad, their muscalle tongues chase away the euill spirits; being bewitched, their loue charmes the tormenting diuels; and being swallowed vp by the gulfe licentioufnes, the heauens haue created them the helpe to redeeme vs from that hellish furnace

Thus much for their power; & now, a little of their properties. O, sacred mercie (neuer more honored then in the pittifull bosomes of these feminine deities), thou holds thy chief harborow within their passionate bosomes, & only art nourished in their relenting harts. Thou singst within the closets of their pittifull consciences, & reioycest within the castles of their celestiall soules; thou liuest with them secure, and makes through them multitudes of miserable wretches possessors of the highest happines. Thou heares the sighes of suing sweet-hearts, & comforts the pinching grieffe of pining louers. Thou meditates of their vowes, and studies to requite their carefull affection with kindest curtesie. Thou pittiest the foolish maladies of fond nouices, & sorrowest at the weaknes of many mens wisdomes. Thou striuest to do no wrong, that thou maist be free from iniurie; and labours to shunne suspect, that thou maist bee without misdoubt.

Thou studiest to repay, that thou maist reape thy due; and keepest thy day, that thou maist bee well dealt with. Yea, much more, and so much the better for man; thou pitties them that would spoile thee, and forgiues them that would hurt thee; thou wishest them well that would bereaue thee of thy weale, & louest them (which is thy only fault), ouer entirely that esteeme of thy proffered kindnes too carelessly. Yet let discretion haue the second place with you, for she guides them by reason, and that gouerns men with wisdom.

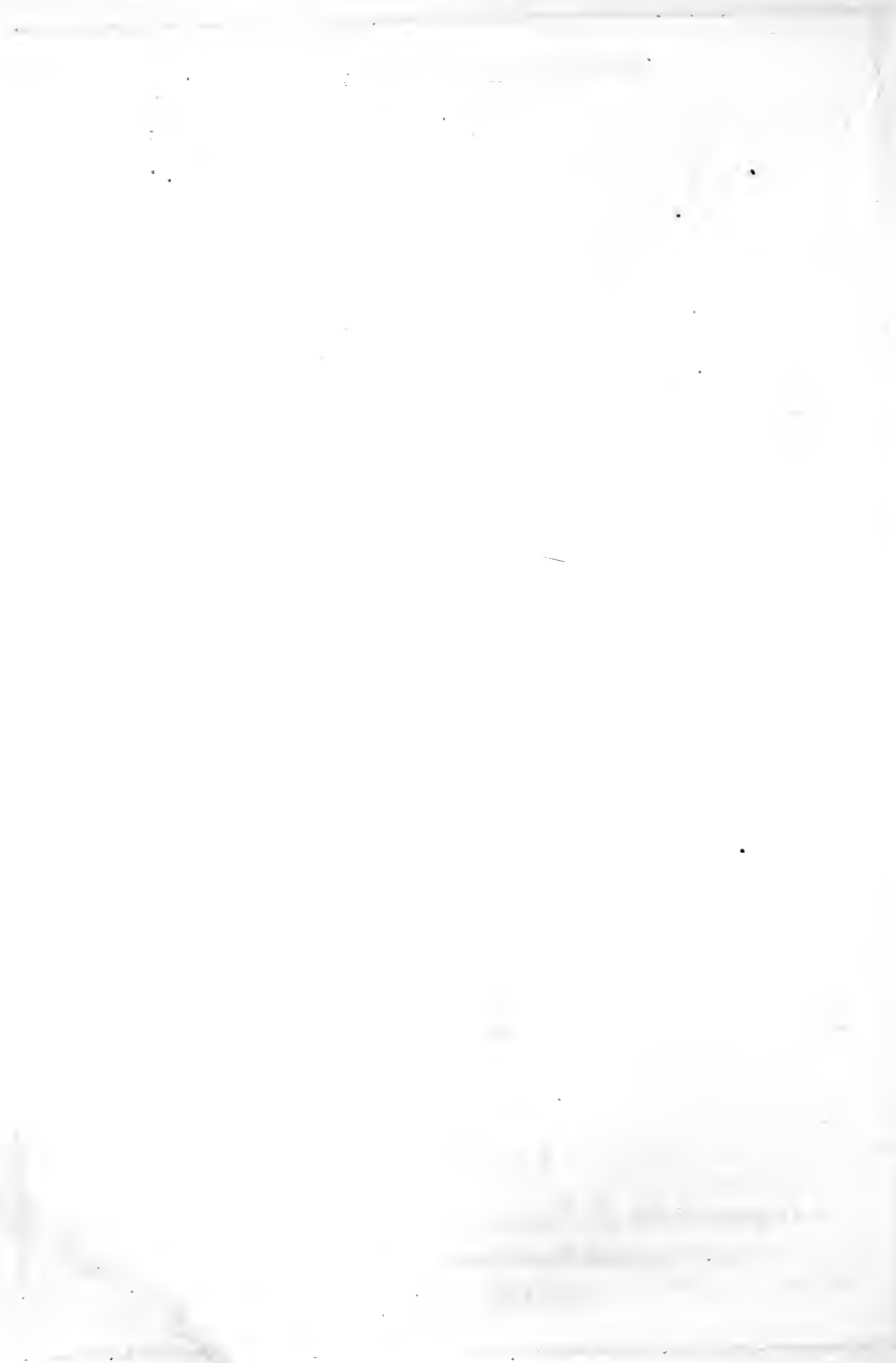
[leaf I 4] She knowes when to charme with <sup>1</sup> sweete melodie, and when to correct with louing perswasions; she vseth to dandle vertue, and reprove vice, to embrace good and flie from euill, and willingly to subiect obedient imitation to holosome counsell, as also dutifully to desire libertie from flooping to iniurious doctrine. She searcheth into the depth of subiected seruise, and discouering whether it be offered of curtesie, or proffered of knauerie, regards it according to it value, and rewardes it with it full worth. She teacheth to like ere they loue, and louing to encrease, or deminish the heate of their fancie, according to the proportion of kinde coales that nourisheth the fire of their affection. She perswadeth to launce, courting to the bones to finde out the danger; and seeing what likelyhoode, either of weale or woe is likest to ensue; she sheweth them what is good to withdrawe the putrifid liking, and what is holosome to preferue the sound loue. And she studies to make them happie, by wishing men their welfare to make them constant, by endeuoring to encrease a sparke of loyaltie, and to make them honored by instructing them in the true rules of modestie.

And now step in further, thou beautifying modestie; for thou addest no small renoune to their adored natures, nor doth thy bashfulnes meanelly adorne their highly prised excellencies; thy rosie blusshes bring no small honor to their admired beauty; nor euer dies that sacred stayning colour, vntil by mans corruption that maidenly marke be extinguished. Yet then (but, ah! that man should do so much!) thy decent sobrietie aduanceth the dignity of their womanly chastitie, and thy matronly behaiour displayeth the soueraintie of their motherly nurture. Thou giues examples that, imitated, preuent occasions of enticing offers to draw to folly, and escapes the iniurious slanders of suspitious searchers, *that* hunt after shewes of sensuality. Thou main-

taineft peace at home, eſcapeft ſuſpect abroade, and keepſt thy louers heart from harboring ielouſie, the chiefe procurer of greateſt miſerie. And thou gaineſt liking, and encreaſeſt affection, receiving loue and loyaltie with an aſſu'ed pledge of neuer-dying conſtancie. Neither art thou, euerlaſting goddeſſe, a ſtranger to mens-helpers; for thou, with all the vertues, waite vpon theſe beautiful ſpectacles, and they, with the Graces, extol thoſe the earths miracles. Their praifes are vnſpeakeable, for that their worth is vnuaſuable and their deſertes vnrequited, becauſe through mans weakenes miſpriſed; but ſuch and ſo great were the adorned excellencies of theſe humane deities, as their praictiſes layde open their princely courteſie, and their performances made their louers happie. And men reioyced through their faithfull affection; ſtudying to requite womens euerlaſting kindnes with the reward of neuer-ceaſing conſtancie. Men vſed heauenly wiſdome to obtaine liking, and carefull behavior to confirme loue being purchaſed; and women were forward to beſtowe modeſt kindnes, being faithfully dealt withall, and effectually requited proffered curteſie; neither being too too coye, or ſhewing themſelues ouer forward to be wonne. But briefly, and ſo to end: euery one of them rendred like for like with proofes of neuer-altering affection, they thereby gaining vnto themſel[e] the ſugred ſweetnes of ceſtiall amitie, & tying vnto their kinde thoughts, the affections of their well-willers, with euerlaſting conſtancie.

[leaf 14.  
back]

*FINIS.*



T O M  
T E L - T R O T H S  
M E S S A G E , A N D  
H I S P E N S C O M -  
P L A I N T .

*A worke not vnpleasant to be read,  
nor vnprofitable to be fol-  
lowed.*

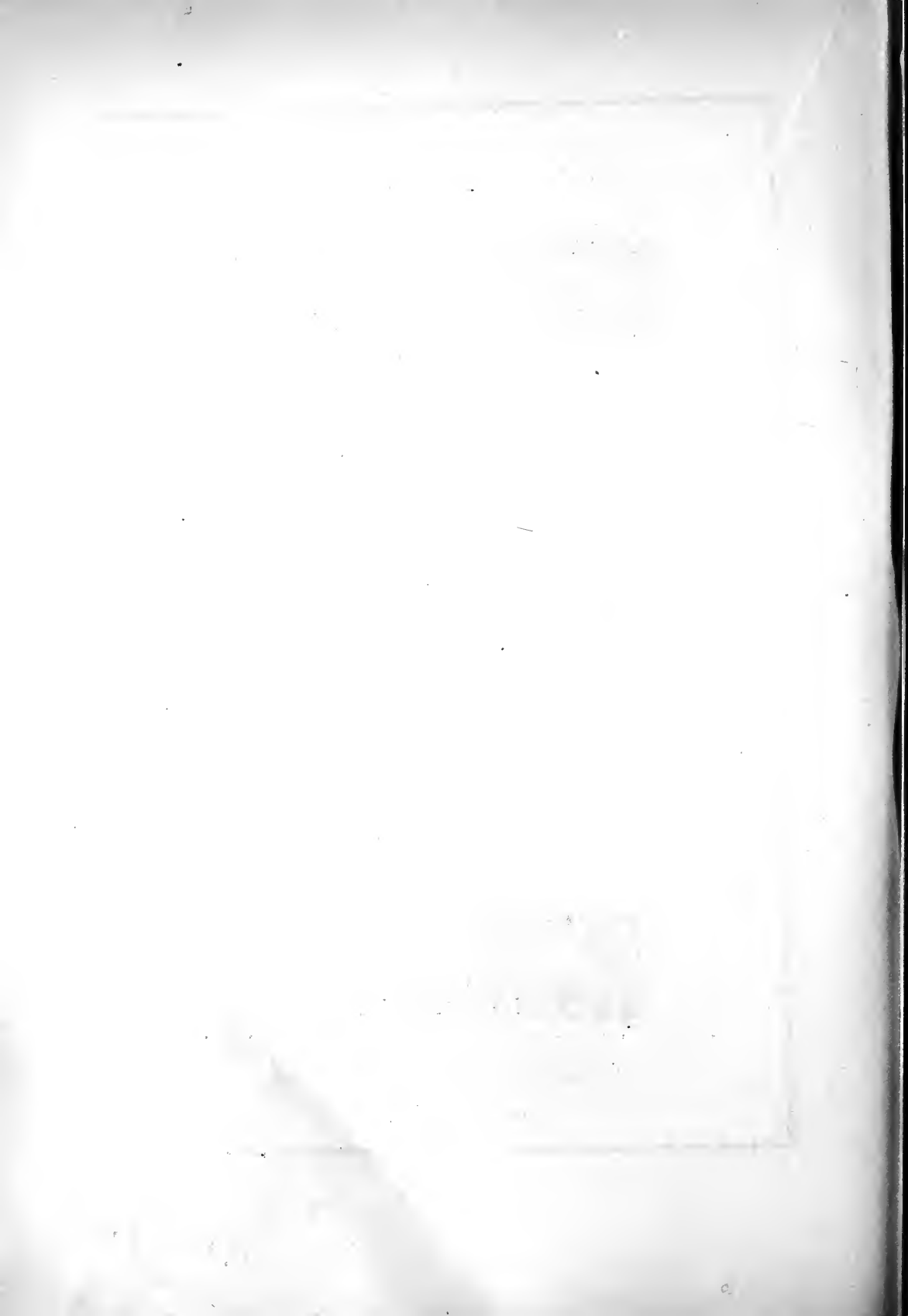
Written by Jo. La. Gent.

*Nullam in correcto crimine crimen erit.*



L O N D O N .

Imprinted for *R. Howell*, and are to be sold at his shop,  
neere the great North doore of Paules, at the signe of  
the white horse. 1600.







[p. 5]

## TO THE WORSIPFULL

MASTER George Dowse, GENTLE-  
MAN, Io. La. WISHETH FRVITI-

on of endlesse felicitie.



If writings may quittance benefits or goodwill, more then common curtesie, then accept, I beseech you, these first frutes of my barren braine, the token of my loue, the seale of my affection, and the true cognizance of my vnfained affection. And for so-much as the plot of my Pamphlet is rude, though true, the matter meane, the manner meaner, let me humbly desire, though slenderly I deserue, to haue it patronized vnder the wings of your fauour; in requitall whereof I will be,

Yours euer to command,

Io. La.





[p. 6]

TO THE GENTLEMEN  
READERS.

I	Vdiciall Readers, wise Apolloes flocke,	1
	Whose eyes like keyes doe open learnings locke ;	
	Daigne with your eye-lampes to behold this booke,	
	And in all curtesie thereon to looke :	4
	Thus being patronized by your view,	
	I shall not be ashamed of his hew.	
	O graunt my suite, my suite you vnderstand,	
	That I may you commend, you me command.	8
	Io. La.	





## TOM TEL-TROTHS

*Message, and his pens complaint.*

[1]



Thou that didst earst Romes Capitall defend, [p. 7] 1  
Defend this sacred relique of thy wing,  
And by thy power Diuine some succor send,  
To saue the same from carping *Momus* sting: 4  
That, like a tell-troth, it may boldly blaze,  
And pensill-like paint forth a iust dispraise. 6

[2]

Goe, naked pen, the hearts true secretarie, 7  
Imbath'd in sable liquor mixt with gall,  
And from thy master these rude verses carrie,  
Sent to the world, and in the world, to all: 10  
In mournfull verse lament the faults of men,  
Doe this, and then returne heart-easing pen. 12

[3]

*Time* sits him downe to weepe in sorrowes fell, [p. 8] 13  
And *Truth* bewailes mans present wickednes;  
Both *Time* and *Truth* a dolefull tale doe tell,  
Deploring for mans future wretchednes. 16  
With teare-bedewed cheeks, help, help therefore,  
Sad tragicke muse, to weepe, bewaile, deplore. 18

[ ]

Mee thinks I see the ghost of *Conscience*, 19  
Raisde from the darke graue of securitie,  
Viewing the world, who once was banisht thence,  
Her cheeks with teares made wet, with sighs made dry: 22  
And this did aggrauate her grieffe the more,  
To see the world much worse than twas before. 24

## [5]

She wept; I saw her weepe, and wept to see 25  
 The salt teares trickling from her aged eyes;  
 Yea, and my pen, copartner needs would be,  
 With black-inke teares, our teares to simpathize: 28  
     So long wee wept, that all our eyes were drie,  
     And then our tongues began aloud to crie. 30

## [6]

Come, sad *Melpomene*, thou tragicke Muse, [p. 9] 31  
 To beare a part in these our dolefull cries!  
 Spare not with taunting verses to accuse  
 The wicked world of his iniquities! 34  
     Tell him his owne! be bold, and not ashamed,  
     Nor cease to speake till thou his faults hast blamed! 36

## [7]

I seeme to heare resounding Ecchoes tatling, 37  
 Of misdemeanors raining heere and there,  
 And party-coloured Pyes on greene bowes prating,  
 Of foolish fashions raging euerie where: 40  
     Then blame not my muse, what so ere she say,  
     Sith birds and Ecchoes, mens fond faults bewray. 42

## [8]

O world, no world, but rather sinke of sinne, 43  
 Where blind and fickle Fortune Empresse raigneth;  
 O men, no men, but swine that lie therein,  
 Among whom, vertue wrong'd by vice complaineth: 46  
     Thus world bad, men worse, men in world, worldly men,  
     Doe giue occasion to my plaintife pen. 48

## [9]

Sinne, like the monstra *Hydra*, hath more heads, [p. 10] 49  
 Then heauens hie roofe hath siluer-spangled starres,  
 And in his lawes,<sup>1</sup> mens soules to hell he leads, [x orig. lawes]  
 Where fierie fiends meete them in flaming Charres: 52  
     This Pirate, like a Pilate, keepes each coast,  
     Bringing his guests vnto their hellish hoast. 54

and his pens complaint.

113

[10]

If all the earth were writing paper made, 55  
 All plowshares pens, all furrowes lines in writing,  
 The Ocean inke, wherein the sea-nimphes wade,  
 And all mens consciences were scribes inditing : 58  
 Too much could not be written of mans sinne,  
 Since sinne did in the first man first begin. 60

[11]

But as the Ægyptian dog runs on the brinke 61  
 Of Nilus seuen-fold ouer-flowing flood,  
 And staying not, nowhere, nowhere doth drinke,  
 For feare of Crocodiles which lurke in mudde : 64  
 So shall my pen runne briefly ouer all,  
 Reciting these misdeeds which worke mans thral. 66

[12]

Nature, that whilome bore the chiefest sway, [p. 11] 67  
 Bridling mans bodie with the raignes of Reason,  
 Is now inforc'd in vncoth walkes to stray,  
 Exilde by custome, which encrocht through treason : 70  
 Instead of Art, Natures companion,  
 Fancie with custome holdes dominion. 72

[13]

*Ouid* could testifie that, in his time, 73  
*Astraea* fled from earth to heauen aboue,  
 Loathing iniustice as a damned crime,  
 Which she with equall poised schoales did proue : 76  
 And this pen in my time shall iustifie,  
 That true religion is constrainde to flie. 78

[14]

The two leafe-dores of *quondam* honestie, 79  
 Which on foure vertues Cardinall were turned,  
 By Cardinals degree and poperie,  
 Are now as heretike-like reliques burned : 82  
 Now carnall vice, not vertue Cardinall,  
 Plaies Christmas gambals in the Popes great hall. 84

	[15]	
Well, sith the Popes name pops so fitly in,		[p. 12] 85
From Pope ile take the Latin P. away,		
And Pope shall with the Greeke $\pi$ . then begin,		
Whose type and tippe that he may climbe ile pray :		88
Pray all with mee that he may climbe this letter ;		
For in this praier each man is his detter.		90
	[16]	
I passe not although with bell, booke, and candle,		91
His bald-pate Priests and shoren Friers curse ;		
My plaintife pen, his rayling text shall handle :		
Nor doe I thinke my selfe one iot the worse :		94
Yea, though my pen were in their Purgatorie,		
Yet should my pen hold on his plaintife storie.		96
	[17]	
Oh, what a world is it for one to see,		97
How Monkes and Friers would religious seeme ?		
Whose heads make humble congies to the knee,		
That of their humble minds all men might deeme :		100
These be the sycophants, whose fained zeale		
Hath brought-in woe to euerie commonweale.		102
	[18]	
The Monkes, like monkees, hauing long blacke tailes,		[p. 13] 103
Tell olde wiues tales to busie simple braines ;		
The baudie Friers do hunt to catch females,		
To shriue and free them from infernall paines.		106
Thus Monkes and Friers, fire-brands of hell,		
Like to incarnate diuels with vs dwell.		108
	[19]	
But I as loath, so will I leaue to write,		109
Against this popish ribble rabble route,		
Hoping ere long some other will indite		
Whole volumes gainst their slander-bearers stout :		112
Poets and Painters meane while shall descry,		
With pens and pensils, their hypocrisie.		114

and his pens complaint. 115

[20]

As thus my pen doth glance at euerie vice, 115  
Needs must I heare poore Learnings lamentation,  
Which whilome was esteem'd at highest price,  
But now reiected is of euerie nation : 118  
    She loueth men, yet is shee wrong'd by men ;  
    Her wronged loue giues matter to my pen. 120

[21]

Pallas, the nurse of Nature-helping Art, [p. 14] 121  
Whose babes are Schollers, and whose cradels, schooles,  
From whose milch teates no pupils would depart,  
Till they by cunning shund the names of fooles : 124  
    Shè, euen she, wanders in open streetes,  
    Seeking for schollers, but no schollers meetes. 126

[22]

Englands two eyes, Englands two Nurceries, 127  
Englands two nests, Englands two holy mounts,  
I meane, Englands two Vniuersities,  
Englands two Lamps, Englands two sacred founts, 130  
    Are so puld at, puld out, and eke puld downe,  
    That they can scarce maintaine a wide sleeu'd gowne. 132

[23]

Lately as one CAME ore a BRIDGE, he saw 133  
An OXE stand ore a FORDE to quench his drouth :  
But lo, the Oxe his dry lips did withdraw,  
And from the water lifted vp his mouth. 136  
    Like *Tantalus*, this drie Oxe there did stand :  
    God grant this darke *Ænigma* may be scand ! 138

[24]

The Liberall Sciences, in number seauen, [p. 15] 139  
Which, in seauen ages, like seauen Monarchs raigned,  
And shin'd on earth as Planets seauen in heauen,  
Are now like Almesfolkes beggerly maintained, 142  
    Whilst in their roome, seauen deadly sins beare sway,  
    Which makes these seauen Arts, like seauen slaues obey. 144

## [25]

<i>Grammer</i> , the ground and strong foundation	145
Vpon which Lady Learning builds her tower ;	
<i>Grammer</i> , the path-way and direction	
That leadeth vnto <i>Pallas</i> sacred bower,	148
Stands bonds-laue-like, of Stationers to be sold,	
Whom all in free Schooles erst might free behold.	150

## [26]

Add <i>Rhetoricke</i> , adorne with figures fine,	151
Trick vp with tropes, and clad in comely speech,	
Is gone a Pilgrime to the Muses nine,	
For her late wrong assistance to beseech.	154
Now rich Curmudgions, best orations make,	
Whilst in their pouches gingling coyne they shake.	156

## [27]

<i>Logicke</i> , which like a whetstone sharpes the braine,	[p. 16] 157
<i>Logicke</i> , which like a touch-stone tries the minde,	
<i>Logicke</i> , which like a load-stone erst drew gaine,	
Is now for want of maintenance halfe pinde ;	160
And sith in Colledges no maides may dwell,	
Many from Colledges doe her expell.	162

## [28]

<i>Musicke</i> , I much bemourne thy miserie,	163
Whose well-tunde notes delight the Gods aboue,	
Who, with thine eare-bewitching melodie,	
Doest vnto men and beasts such pleasure moue :	166
Though wayling cannot helpe, I wayle thy wrong,	
Bearing a part with thee in thy sad song.	168

## [29]

<i>Arithmeticke</i> , she next in number stands,	169
Numbring her cares in teaching how to number ;	
Which cares, in number passing salt-sea sands,	
Disturbe her minde, and still her corps incumber :	172
Care addeth grieffe, grieffe multiplies her woe,	
Whose ebbe subtracting, brings reducing floe.	174



and his pens complaint. 117

[30]

*Geometrie*, as seruile prentise bound (p. 17) 175

Vnto the Mother earth for many yeares,  
Hath long since meated out the massie ground,  
Which ground the impression of her foot-steps beares. 178  
Great was her labour, great should be her gaine  
But her great labour was repaid with paine. 180

[31]

*Astronomie*, not least though last, hath lost 181  
By cruell fate her starre-embroidred coate ;  
Her spherie globe in dangers seas is tost,  
And in mishap her instruments doe floate : 184  
All Almanacks hereof can witness beare,  
Else would my selfe hereof as witness sweare. 186

[32]

But how should I with stile poetically 187  
Proceede to rime in meeter or in verse ?  
If Poetrie, the Queene of verses all,  
Should not be heard, whose plaint mine care doth pierce ? 190  
Oh helpe, *Apollo*, with apologie,  
To blaze her vnderdeserued iniurie. 192

[33]

*Horace* did write the Art of Poetrie, (p. 18) 193  
The Art of Poetrie *Virgill* commended ;  
*Ouid* thereto his studies did applie,  
Whose life and death, still Poetrie defended. 196  
Thrice happie they, but thrice unhappie I,  
They sang her praise, but I her iniurie. 198

[34]

O princely Poetrie, true Prophetesse, 199  
Perfections patterne, Matrone of the Muses,  
I weepe to thinke how rude men doe oppresse  
And wrong thine Art with their absurd abuses. 202  
They are but drosse, thine Art it is diuine,  
Cast not therefore thy pearles to such swine. 204

## [35]

The sugred songs that sweete Swannes vse to sing,	205
Floting adowne <i>Meanders</i> siluer shore,	
To countrie swaines no kinde of solace bring ;	
The winding of an horne they fancie more.	208
No marueile then though Ladie Poetrie	
Doe suffer vnderued iniurie.	210.

## [36]

Like to <i>Batillus</i> , euery ballet-maker,	[p. 19] 211
That neuer climbd vnto <i>Pernassus</i> Mount,	
Will so incroach, that he will be partaker	
To drinke with <i>Maro</i> at the <i>Castale</i> fount.	214
Yea, more then this, to weare a lawrell Crowne	
By penning new gigges for a countrie-clowne.	216

## [37]

When <i>Marsias</i> with his bagpipes did contend	217
To make farre better Musicke then <i>Apollo</i> :	
When <i>Thameras</i> in selfe conceit would mend	
The Muses sweete songs note, what then did follow ?	220
Conuicted both, to both this was assignde :	
The first was hangd, the last was stroken blinde.	222

## [38]

And may it happen to those bastard braines,	223
Whose base rimes striue to better Poetrie,	
That they may suffer like deserued paines,	
For these be they that worke her infamie.	226
Thus hauing blazed false Poets in their hew,	
Deare Poetrie (though loth) I bid adiew.	228

## [39]

As Poetrie in poesie I leaue,	[p. 20] 229
I see seauen sinnes which crost seauen Liberrall Arts,	
Which with their fained shew doe men deceaue,	
And on the wide worlds stage doe play their parts :	232
As thus men follow them, they follow men,	
They moue more matter to my plaintife pen.	234

## [40]

These mincing maides and fine-trict truls, ride post	235
To <i>Plutoes</i> pallace, like purueyers proude;	
Thither they leade many a damned ghost,	
With howling consorts carroling aloude :	238
And as one after one they post to hell,	
My plaintife pen shall their abuses tell.	240

## [41]

First praunceth Pride with principalitie,	241
Guarded with troupes of new-found fashions :	
Her hand-maides are Fancie and Vanitie :	
These three a progresse goe throughout all nations ;	244
And as by any towne they passe along,	
People to see them gather in a throng.	246

## [42]

Now fine-ruft Ruffines in their brauerie	[p 21] 247
Make cringing cuts with new inuention :	
New-cut at Cardes brings some to beggarie,	
But this new-cut brings most vnto destruction :	250
So long they cut, that in their purse no groate	
They leaue, but cut some others purse or throate.	252

## [43]

Bedawbd with gold like <i>Apuleius</i> Asse,	253
Some princk and pranck it : others, more precise,	
Full trick and trim tir'd in the looking-glasse,	
With strange apparell doe themselues disguise.	256
But could they see what others in them see,	
Follie might flie, and they might wiser bee.	258

## [44]

Some gogle with the eyes, some squint-eyd looke,	259
Some at their fellowes, squemish sheepes-eyes cast,	
Some turne the whites vp, some looke to the foote,	
Some winke, some twinke, some blinke, some stare as fast.	262
The summe is infinite; eye were a detter,	
If all should answere I, with I the letter.	264

## [45]

Many desire to foote it with a grace, [p. 22] 265  
 Or Lion-like to walke maiesticall :  
 But whilst they striue to keepe an equipace,  
 Their gate is foolish and phantasticall. 268  
 As Hobby-horses, or as Anticks daunce,  
 So doe these fooles vnseemely seeme to prounce. 270

## [46]

I will not write of sweatie, long, shag haire, 271  
 Or curled lockes with frised periwigs :  
 The first, the badge that Ruffins vse to weare,  
 The last, the cognisance of wanton rigs. 274  
 But sure I thinke, as in *Medusaes* head,  
 So in their haire, are craulling Adders bred. 276

## [47]

Men, *Proteus*-like, resemble euery shape, 277  
 And like Camelions euery colour faine ;  
 How deare so ere, no fashion may escape  
 The hands of those whose gold may it attaine : 280  
 Like ebbe and flow, these fashions goe and come,  
 Whose price amounteth to a massie summe. 282

## [48]

The sharp-set iawes of greedie sheeres deuoure, [p. 23] 283  
 And seaze on euery cloath as on a pray,  
 Like *Atropose* cutting that in an houre,  
 Which weauers *Lachese*-like wrought in a day. 286  
 These snip-snap sheeres, in al shieres get great shares,  
 And are partakers of the dearest wares. 288

## [49]

When fig-tree leaues did shroude mans nakednesse, 289  
 And home-spun cloath was counted clothing gay,  
 Then was mans bodie clad with comelinesse,  
 And honour shrouded was in rude array : 292  
 But since those times by future times were changed,  
 Thousands of fashions through the world haue ranged. 294

and his pens complaint. 121

[50]

Ambitious thoughts, hearts haughtie, mindes aspiring, 295  
 Proud lookes, fond gates, and what not vndescreete,  
 As seruants waite, mens bodie still atyring  
 With far-fetcht gewgawes for yong children meete: 298  
 Wherewith whilst they themselues doe daily decke,  
 Brauado-wise they scorne to brooke the checke. 300

[51]

Some couet winged sleeues like *Mercurie*, [p. 24] 301  
 Others, round hose much like to Fortunes wheele  
 (Noting thereby their owne vnconstancie),  
 Some weare short cloakes, some cloakes that reach their heele. 304  
 These Apish trickes vsde in their daily weedes,  
 Bewray phantasticke thoughts, fond words, foule deedes. 306

[52]

Bold Bettresse braues and brags in her wiers, 307  
 And buskt she must be, or not bust at all:  
 Their rigghish heads must be adorn'd with tires,  
 With Periwigs, or with a golden Call. 310  
 Tut, tut, tis nothing in th'Exchange to change  
 Monthly, as doth the Moone, their fashions strange. 312

[53]

It seemes, strange birds in England now are bred, 313  
 And that rare fowles in England build their nest,  
 When Englishmen with plumes adorne their head,  
 As with a Cocks-combe or a Peacocks crest. 316  
 These painted plumes, men in their caps doe weare,  
 And women in their hands doe trickly beare. 318

[54]

Perhaps some women being foule, doe vse [p. 25] 319  
 Fowles feathers to shroude their deformitie:  
 Others perchance these plumes doe rather chuse,  
 From weather and winde to shield their phisnomie. 322  
 But whilst both men and women vse these feathers,  
 They are deem'd light as feathers, winde and weathers. 324

## [55]

Some dames are pumpt, because they liue in pompe, 325  
 That with *Herodias* they might nimbly daunce,  
 Some in their pantophels too stately stompe,  
 And most in corked shooes doe nicely prounce. 328  
 But here I doubtfull stand, whether to blame  
 The shoemakers, or them that weare the same. 330

## [56]

In countrie townes, men vse fannes for their corne, 331  
 And such like fannes I cannot discommend :  
 But in great cities, fannes by truls are borne,  
 The sight of which doth greatly God offend. 334  
 And were it not I should be deem'd precise,  
 I could approue these fond fann'd fooles vnwise. 336

## [57]

A Painter lately with his pensill drew (p. 26) 337  
 The picture of a Frenchman and Italian,  
 With whom he plac'd the Spaniard, Turk, and Iew ;  
 But by himselfe he sat the Englishman. 340  
 Before these laughing, went *Democritus*,  
 Behinde these weeping, went *Heraclitus*. 342

## [58]

All these in comely vestures were atired, 343  
 According to the custome of their land,  
 The Englishman excepted, who desired  
 With others feathers, like a Iay to stand. 346  
 Thus whilst he seeketh forraine brauerie,  
 He is accused of vnconstancie. 348

## [59]

Some call him Ape, because he imitates ; 349  
 Some foole, because he fancies euery bable ;  
 Some liken him to fishes caught with baites,  
 Some to the winde, because he is vnstable. 352  
 Then blame him not, although gainst Englishmen,  
 This Englishman writ with his plaintife pen. 354

## [60]

But hush! no more; enough's enough; fie, fie, [p. 27] 355  
 Wilt thou thy countries faults in verse compile?  
 Desist betimes, least thou *peccau* i crie,  
 For no bird, sure, his owne nest will defile. 358  
 Well, sith thou brak'st his head, and mad'st a sore,  
 With silence giue a salue, and write no more. 360

## [61]

The world began, and so will end, with Pride; 361  
 With Pride this poynt began, with Pride it ends:  
 And whilst in pleasures Chariot she doth ride,  
 My plaintife pen, page-like still by her wends. 364  
 Thus hauing painted out Prides roysting race,  
 At this poynts end, a periods poynt I place. 366

## [62]

Now pyning Enuie whining doth appeare, 367  
 With bodie leane, with visage pale and wan,  
 With withered face, and with vnkeamed haire;  
 She doth both fret and fume, curse, and ban: 370  
 She fareth ill, when other men fare well,  
 Others prosperitie is made her hell. 372

## [63]

She peepes and pries into all actions, [p. 28] 373  
 And she is neuer well but when she iarres:  
 She is tite mother of all factions,  
 She broacheth quarrels, and increaseth warres: 376  
 Anger is hot, and wrath doth roughly rage,  
 But nothing, Enuies heating hate can swage. 378

## [64]

This Trull inticed *Pompey* to contend, 379  
 And with great *Caesar* ciuill warres to moue:  
 This dame allured kings their liues to spend  
 In bloodie broyles, and braules deuoyd of loue: 382  
 Incensing subiects gainst their gouernours,  
 Sonnes against Sires, Captiues against Conquerors. 384

[65]

As Iron doth consume it selfe with rust, 385  
 By eating which, it selfe it still doth eate,  
 So doth the enuious man soone come to dust,  
 And doth consume himselfe whilst he doth fret. 388  
 Thus Enuie still conspires to end his life,  
 That liuing with another, liues at strife. 390

[66]

We reade that Enuie twixt two men did grow, [p. 29] 391  
 And that the one of them one eye would lose,  
 So that he might pluck both eyes from his foe,  
 And plucking both eyes out, his eyes might close. 394  
 O who would thinke, a man should beare the minde  
 To lose one eye, to make another blinde! 396

[67]

What trade so base but there is Enuie in it, 397  
 When Minstrels with blinde Fidlers daily striue?  
 What strife is there, but Enuie doth begin it,  
 When iusling Iacks, to walls their betters drine? 400  
 The truth hereof I shall not neede to sweare,  
 Sith *Hesiode* old hereof doth witnessse beare. 402

[68]

What is the cause that many mop and moe, 403  
 That many scoffe, and scorne, and gibe, and iest,  
 With rimes and riddles rating at their foe,  
 Flouting the base, and powting at the best? 406  
 What is the cause? the cause one line shall show:  
 Enuie is cause, which in mens hearts doth grow. 408

[69]

Knowledge, within the hart of man doth dwell; [p. 30] 409  
 And loue, within the liuer builds his nest:  
 But Enuie, in the gall of man doth swell,  
 And playes the rebell in his boyling brest. 412  
 O would to God men had no gall at all,  
 That Enuie might not harbour in the gall! 414



and his pens complaint.

125

[70]

Enuie and Charitie together stroue 415

Which of them two a man should entertaine :

The one with spight, the other sought with loue ;

The first in gall, the last in hart would raigne : 418

So long they stroue, that Enuie lost the field,

And Charitie made Enuie captiue yeeld. 420

[71]

Enuie, adiew, and welcome Charitie, 421

The bond of peace and all perfection,

The way that leades to true felicitie,

Filling the soule with most diuine refection. 424

Enuie shall goe, Ile cleaue vnto thy lore,

Thee will I serue, and thee will I adore. 426

[72]

Next followes Wrath, Enuies fierce fellow-mate, [p. 31] 427

Attired in a roring Lions skin,

Letting along with a giant-like gate,

Which aye a tyrant terrible hath bin. 430

A butcher like, within his hands doth beare

Their harts, which he with woluish teeth doth teare. 432

[73]

Wrath moued *Herod* with blood-thirstie hart 433

To slaughter infants from their mothers brest

Like lambes scarce ean'd, or doues new-hatcht to part,

And with liues losse to leaue both damme and nest. 436

O, had King *Herod* knowne what would ensue,

He had not done what he did after rue. 438

[74]

He shed their blood ; their blood did vengeance craue ; 439

They first too soone, he last too late did dye ;

They led the way, he followed to the graue ;

Both they and he a pray for wormes did lye. 442

Yet thus they differ, wormes them dead did eate,

But him aliuie, the wormes did make their meate. 444

## [75]

Wrath in *Caligulaes* mad head did grow, [p. 32] 445  
 Making him wish that Rome had but one head,  
 That he might smite off that head at a blow,  
 Whose pompe he saw, like many heads to spread: 448  
     But whilst he thought Romes heads in one to lop,  
     Romes heads in one, his flower of life did crop. 450

## [76]

Wrath is the cause that men in Smith-field meete 451  
 (Which may be called smite-field properly);  
 Wrath is the cause that maketh euery streete  
 A shambles, and a bloodie butcherie, 454  
     Where roysting ruffins quarrell for their drabs,  
     And for sleight causes, one the other stabs. 456

## [77]

Wrath puffes men vp with mindes Thrasonically, 457  
 And makes them braue it braggadochio-like:  
 Wrath maketh men triumph Tyrannically,  
 With sword, with shield, with gunne, with bill and pike: 460  
     Yea, now adaies Wrath causeth him to dye  
     That to his fellow dares to giue the lye. 462

## [78]

*Mars* is the Chieftaine of this wrathfull host, [p. 33] 463  
 Whose embrewd standard is with blood dyed red;  
 Of many he spares few, and kils the most,  
 And with their corps his bloodie panch is fed. 466  
     Tara tantara, sa, sa, kill, kill, he cries,  
     Filling with blood the earth, with srikes the skies. 468

## [79]

Wraths fierce fore-runner is Timeritie, 469  
 And after Wrath Repentance shortly followes:  
 The first rides gallop into miserie,  
 The last procures sadnes, despayre, and sorrow. 472  
     Who therefore doe desire to liue at rest,  
     Let them not harbour wrath within their brest. 474

and his pens complaint. 127

[80]

Wraths contrarie is Lady Patience, 475  
Who conquers most when she is conquered,  
She teacheth beasts that they by common sence  
Might teach to vanquish, being vanquished. 478  
Rammes running back with greater force returne,  
And Lime most hot, in most cold springs doth burne. 480

[81]

Patience, a cosin hath calde Sufferance, [p. 34] 481  
Neerely akind, because she is so kinde ;  
She is most like a Doue in countenance,  
And like an Angell in her humble minde ; 484  
All Phænix-like she is but rarely found,—  
Would God she might be seene on English ground,— 486

[82]

Then naked swords themselues would neuer cloath 487  
With wounded skinnes of men whom men did maime ;  
Then quarrellers would, after quaffing, loath  
With stabs and strokes to kill or make men lame. 490  
Then, then I say, swords might in scabberts sleepe,  
And some might laugh which are constrainde to weepe. 492

[83]

As thus my pen, writing of Vice, spares none, 493  
It brings into my sight a lazie Gill,  
A sleeping sluggard and a drowsie drone,  
Which snorts and snores, and euer sitteth still : 496  
Some call her Sloth, some call her Idlenesse,  
A friend to neede, a foe to wealthinesse. 498

[84]

They tearme her Mother of all other vices, [p. 35] 499  
Bearing a spawne of many new-bred sinnes :  
Many she lures, and many she entices,  
Whereof most part is trapped in her ginnes : 502  
She is the But at which foule Lust doth shoote,  
And where she toucheth, there she taketh roote. 504

## [85]

I once did heare of one *Lipotopo* 505  
 (Whose pace was equall with the shell-housde snaile)  
 That to a fig-tree lasily did go,  
 Whose broad-leau'd branches made a shady vaile : 508  
 Thither this lusing lubber softly creeped,  
 And there this lazie lizard soundly slept. 510

## [86]

But as one *Goffo* by the fig-tree went, 511  
 He wakened him from out his drowsie sleepe,  
 And earnestly did aske him what he ment,  
 Vnder that fig-tree all alone to keepe. 514  
 As thus he did *Lipotopo* awake,  
 Yawning and gaping, thus he idly spake : 516

## [87]

Good friend, it is a paine for me to speake, [p. 36] 517  
 Because I vse nothing but only sleeping :  
 Yet vnto thee my minde Ile shortly breake,  
 And shew the cause of my here daily keeping : 520  
 The cause is this; that when these ripe figges fall,  
 My gaping mouth might then receiue them all. 522

## [88]

As thus he spake, *Goffo* from off the tree 523  
 Pluckt a ripe fig, and in his mouth did put it ;  
 Which when he gan to feele, my friend (quoth he),  
 I pray thee stirre my iawes that I may glut it. 526  
*Goffo*, admiring this his lazinesse,  
 Left him as he him found, in idlenesse. 528

## [89]

O would my pen were now a pensill made, 529  
 And I, a Poet, might a Painter bee,  
 That picture-like this patterne might be laide  
 Before mens eyes, that it their eyes might see ; 532  
 By which they, seeing Sloths deformitie,  
 Might flie from sloth, and follow industrie. 534

## [90]

Now doth appeare dame niggard Auarice,	[p. 37]	535
Who, being loden with gold, gapes for gold :		
She raiseth cheape things to the highest price,		
And in Cheapside makes nothing chaepe be sold,		538
Which coyne, her chests fild full, fulfill her eye,		
Whilst poore folkes perish in great miserie.		540

## [91]

She hath been troubled long with one disease,		541
Which some a Dropsie call, or drouth of gaine ;		
She drinkes and drinkes againe, yet cannot ease		
Her thirstie sicknesse and her greedie paine :		544
Still is she sicke, yet is she neuer dead,		
Because her sicknesse still is nourished.		546

## [92]

Her bodie grosse, engrosseth all the corne,		547
And of the grossest wares makes greatest gaine :		
Yea, Grocers now adaies, as men forlorne,		
Auerre that they gainst her haue cause to plaine :		550
Yet doth she liue, yet doth she tyrannize,		
Because her coyne her works doth wantantize.		552

## [93]

This Auarice a cosin-germane hath,	[p. 38]	553
Which many Londoners call Vsurie,		
Which like a braue comptroller boldly saith,		
She will bring England into miserie,		556
Who, vnder colour of a friendly lending,		
Seemes of her bad trade to make iust defending.		558

## [94]

They hand in hand doe walke in euery streete,		559
Making the proudest Caualiers to stoope :		
If with their debtors they doe chauce to meete,		
They pen them vp within the <i>Poultres</i> coope.		562
And if for gold lent, men would counters pay,		
In Woodstreets Counter there them fast they lay.		564

## [95]

Now Charitie, which is the band of peace,	565
Is turned to a Scriueners scribling-band,	
To <i>Indentura facta</i> , or a lease,	
To racking houses, tenements and land :	568
All this can gold, all this can siluer do,	
And more then this, if neede require thereto.	570

## [96]

From whence comes gold, but from the earth below ?	[p. 39] 571
Whereof, if not of earth, are all men made ?	
Like will to like, and like with like will grow ;	
Growing they flourish, flourishing they fade.	574
But where are gold and men ? in hell ; wher's hell ?	
On earth, where gold and men with gold do dwell.	576

## [97]

The prouerbe old I doe approue most true,	577
Better to fill the bellie then the eye :	
For whilst rich misers feedes on monies view,	
Sparing they liue in wilfull penurie :	580
Yea, more then this, they liue vpon a crust,	
Whilst in their heaped bags their gold doth rust.	582

## [98]

Come, plaintife pen, and whip them with thy rod,	583
And plainly tell them their Idolatrie,	
Which make their gold their loue, their life, their god,	
Which with their gold desire to liue and die.	586
Tell them, if to no better vse they turne	
Their gold, they with their gold in hell shall burne.	588

## [99]

Thus leauing Vsurie and Auarice,	[p. 40] 589
As Sathans limmes, or fire-brands of hell,	
As rauening wolues that liue by preiudice,	
Or greedie hogs that on mens grounds do dwell :	592
I post to that which I had almost past,	
But nowe haue ouertaken at the last.	594

and his pens complaint. 131

[100]

The name of her whom heere I meete withall 595

Is Gluttonie, the mother of excesse,

Which, making daintie feasts, doth many call

To eate with her the meate that she did dresse : 598

Who being set to eate her toothsome meat,

Eating doth eate and neuer cease to eate. 600

[101]

This trull makes youngsters spend their patrimonie 601

In sauced meates and sugred delicates,

And makes men stray from state of Matrimonie

To spend their substance vpon whorish mates : 604

That by their lauish prodigalitie

She may maintaine her fleshly vanitie. 606

[102]

With gobs she fils and stuffes her greedie gorge, [p. 41] 607

And neuer is her gaping stomacke fed,

Bits vnchaw'de in her bulke, as in a forge,

Kindle the coales whereof foule lust is bred : 610

Thus doe we see how lazie gluttonie

Comforts her selfe with Ladie Lecherie. 612

[103]

One other mate she hath, call'd Dronkennesse, 613

A bibbing swilbowle and a bowzing gull,

Which neuer drinks but with excessiuennesse,

And drinkes so long vntill her paunch is full ; 616

She drinkes as much as she can well containe,

Which being voyded, then she drinkes againe. 618

[104]

But when the drinke doth worke within her head, 619

She rowles and reekes, and pimpers with the eyes ;

She stamps, she stares, she thinks white black, black red,

She teares and sweares, she geeres, she laughes and cries ; 622

And as her giddie head thinks all turnes round,

She belching fals, and vomits on the ground. 624

## [105]

Some men are drunke, and being drunke will fight; [p. 42] 625  
 Some men are drunke, and being drunke are merrie;  
 Some men are drunke, and secrets bring to light;  
 Some men are drunke, and being drunke are sorie: 628  
 Thus may we see that drunken men haue passions,  
 And drunkenesse hath many foolish fashions. 630

## [106]

Fishes that in the seas doe drinke their fill, 631  
 Teach men by nature to shun drunkenesse.  
 What bird is there, that with his chirping bill  
 Of any liquour euer tooke excesse? 634  
 Thus beastes on earth, fish in seas, birds in skie,  
 Teach men to shun all superfluitie. 636

## [107]

Would any heare the discommodities 637  
 That doe arise from our excesse of drinke?  
 It duls the braine, it hurts the memorie,  
 It blinds the sight, it makes men bleare-eyd blinke; 640  
 It kills the bodie, and it wounds the soule;  
 Leauē, therefore, leauē, O leauē this vice so foule! 642

## [108]

Now, last of all, though perhaps chiefe of all, [p. 43] 643  
 My pen hath hunted out lewde Lecherie,  
 Which many sinnes and many faults doth call  
 To bee pertakers to her trecherie: 646  
 Her loue is lust, her lust is sugred sower,  
 Her paine is long, her pleasure but a flower. 648

## [109]

When chaste *Adonis* came to mans estate, 649  
*Venus* straight courted him with many a wile;  
*Lucrece* once seene, straight *Tarquine* laid a baite,  
 With foule incest her bodie to defile: 652  
 Thus men by women, women wrongde by men,  
 Giue matter still vnto my plaintife pen. 654



and his pens complaint. 133

[110]

Thousands of whores maintained by their wooers, 655  
 Entice by land, as Syrens doe by Seas,  
 Which, being like path-waies or open doores,  
 Infect mens bodies with the French disease : 658  
 Thus women, woe of men, though wooed by men,  
 Still adde new matter to my plaintife pen. 660

[111]

Whilome by nature men and women loued, [p. 44] 661  
 And prone enough they were to loue thereby ;  
 But when they *Ouids ars amandi* proued,  
 Both men and women fell to lecherie : 664  
 By nature sinning, art of sinne was found  
 To make mans sinne still more and more abound. 666

[112]

If that I could paint out foule lecherie 667  
 In her deformed shape and loathsome plight,  
 Or if I could paint spotlesse Chastitie  
 In her true portraiture and colours bright, 670  
 I thinke no maid would euer proue an whore,  
 But euerie maid would chastitie adore. 672

[113]

Then married men might vild reproaches scorne, 673  
 And shunne the Harts crest to their hearts content,  
 With *cornucopia*, Cornewall, and the horne,  
 Which their bad wiues bid from their bed be sent : 676  
 Then should no olde-Cocks, nor no cocke-olds crow,  
 But euerie man might in his owne ground sow. 678

[114]

Then light-taylde hufwiues, which like *Syrens* sing, [p. 45] 679  
 And like to *Circes* with their drugs enchant,  
 Would not vnto the Banke-sides round-house fling,  
 In open sight, themselues to show and vaunt : 682  
 Then, then, I say, they would not masked goe,  
 Though vnseene, to see those they faine would know. 684

## [115]

But in this Labyrinth I list not tread, 685  
 Nor combate with the minotaure-like lust;  
 Hence therefore will I wend by methods thread,  
 And wend I will, because needs wend I must : 688  
 Farewell, nay fare-ill, filthie lecherie,  
 And welcome vndefiled chastitie. 690

## [116]

*Vesta*, I do adore thy puritie, 691  
 And in thy Temples will I tapers beare ;  
 Thou, O *Diana*, for virginitie,  
 Shalt be the matrone of my modest feare, 694  
 That both in one, both beeing Goddesses,  
 May of my maden-head be witnesses. 696

## [117]

O may my flesh, like to the Ermiline, [p. 46] 697  
 Vnspotted liue, and so vnspotted die,  
 That when I come before the sacred shrine,  
 My vntoucht corps themselues may guiltlesse trie ; 700  
 Then shall I glorie that I haue bin taught  
 To shun the snare wherein most folkes are caught. 702

## [118]

Thus hath my pen described, and descry'd, 703  
 Sinne with his seuen heads of seauen deadly vices,  
 And now my plaintife pen hath verified  
 That sinne, from vertue, mortall men entices : 706  
 If any wicked *Momus* carpe the same,  
 In blaming this, I passe not for his blame. 708

## [119]

Dictator-like I must confesse I write, 709  
 And like a *Nomothetes* criticall,  
 Perhaps my pen doth crabledly endite  
 In plaintife humors meerely Cinicall : 712  
 But sooth to say, *Tom-teltroth* will not lie,  
 We heere haue blaz'd Englands iniquitie. 714

and his pens complaint.

135

[120]

And for because my pen doth liquour want,

[p. 47] 715

Heere (being drie) he willing is to rest,

Not for that he doth further matter want,

For so to thinke, were but a simple iest :

718

And if (as he hath not) he haue offended,

He hopes (as you) so he wilbe amended.

720

Finis.



TOM of All Trades.  
OR  
THE PLAINE  
PATH-VVAY TO  
PREFERMENT.

BEING  
*A Discovery of a passage to Promotion*  
in all Professions, Trades, Arts, and  
*Mysteries.*

Found out by an old Travailer in the sea of  
Experience, amongst the enchanted Islands  
of ill Fortune.

*Now published for Common good.*

By  
THOMAS POWELL.

*Summum hominis bonum bonus ex hac vita exitus.*



LONDON.

Printed by *B. Alsop* and *T. Fawcet*, for *Benjamin Fisher*,  
and are to be sold at his shop at the signe of the  
*Talbot* in *Aldersgate-street*. 1631.

[*Bodleian Press-marks* :—4 : T. 34. Art, and Douce PP. 202.]



### The Epistle Dedicatorie.

**P**OORE TOM was set on shore in Kent,  
 And to the next good Towne hee went ;  
 At whose approach the Bosseldir  
 Kept a most lamentable stirre, 4.  
 That TOM would offer to returne  
 Through the good Towne of Syttingborne.  
 Hee askt him, If hee had a Passe ?  
 And told him what the Statute was ; 8.  
 And like a Reverend Vestry wit  
 Swore hee would not allow of it,  
 But did advise him to resort  
 To fetch his Passe at Tonstall Court. 12.  
 Our TOM of all Trades hereupon  
 Askt what was his condition  
 Who was the Owner of that place,  
 So farre in all the Countries grace ? 16  
 For whom (as hee walkt on the way)  
 He heard the poore so much to pray,  
 The Rich to praise ; And both contend,  
 To whom hee was the greater friend. 20.  
 Didst never meete his name there spread  
 Where thou thy selfe didst vse to tread ?  
<sup>2</sup> No ? not Sir EDVVARD HALES ? Quoth he ;  
 What TOM of Odcombe may'st thou be ? 24  
 Hee is a man scarce spends a minute  
 But hath his Countries service in it ;

<sup>1</sup> page iii.

<sup>2</sup> page iv.

*The Epistle Dedicatorie.*

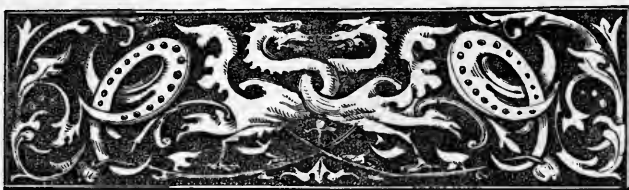
<i>Spends more to make them all accord, Then other Knights doe at their boord.</i>	28
<i>Hee call'd him Knight and Barronet, Both wise and Iust; And what more yet? He swore that if hee were but mist, The Countrey could not so subsist.</i>	32
<i>With that our TOM repaired thither, Conferr'd Report and Prooffe together; And found Report had wrong'd him much In giving but an out-side touch,—</i>	36
<i>A tincture of a Painters trade, Where all was substance and in-layd. Then TOM resolv'd to walke no farther To finde a Father or a Mother;</i>	40
<i>No other Patron would hee seeke, But tender all at this Knights feete: If hee accept what's well intended, Our TOM of all Trades travaile's ended.</i>	44
<i>Signa virtutum tuarum longe lateque ferens.</i>	

THO: POVVELL.

[This text, though copied from the *Douce* copy in the Bodleian, has now been collated with 4: *T. 34. Art.* Variations in the *Douce* copy:—

- p. 137, l. 4, It it true
- p. 143, l. 3 *from the bottom*, gift
- „ *last line*, incumbent (with small *i*).
- p. 144, l. 2, Dilecct
- „ l. 14, Alchermi
- „ l. 16, Parsonadge
- „ *last line but 2*, immediately
- p. 146, *last line but 2*, Cantiocluerum
- „ *last line but 1*, Yf
- p. 147, l. 4, Person
- „ l. 10, for Induction.
- „ l. 12, peculiar. ]





TOM of all Trades:  
OR  
THE PLAINE PATH-  
WAY TO PREFERMENT.

(· · ·)



RINITY Terme was now ended<sup>2</sup>; For by description of the time it could bee no other parcell of the yeare. In that the Scriveners at *Temple-barre* had no imployment, but writing of blanke Bonds and texting of Bills for letting of Chambers in *Chancery-lane*. The Vintners of *Fleetstreet* discharged their Iourneymen; A generall humility more then usuall possest the Cookery of *Ram-Alley*. The Ostlers of *Holborne* had more than ordinary care to lay up their Ghuests bootes, rather for feare of their slipping out of Towne than for any good observance towards them. And your Countrey Attorneys would no longer by any <sup>3</sup>meanes endure the vnwholsome ayre of an Eightpenny Ordinarie. Every one that had wherewith to discharge his Horse out of the stable, strove who should first be gone. And amongst the rest, my selfe made shift for so much money as wherewith to abate the fury of Mistrisse *Overcount* mine hostesse, and so I departed likewise.

At the top of *Highgate* hill I overtooke a Gentleman of *Northamptonshire*, riding homeward, whom I well knew; Him I saluted cheerefully, and he received me lovingly. But in travayling together (Me thought) he was not Master of that mirthfull disposition which he was wont to carry along with him to shorten the way betwixt his

<sup>1</sup> page 1.

<sup>2</sup> In June.

<sup>3</sup> page 2.

house and *London*. I gave him to vnderstand how strange and notable this alteration appeared in him; And withall desired to know so much of the occasion thereof as might be impartible to a freind of so small growth. To which he answered thus: Sir, I come from *London* (It is true), from the Terme (It is certaine true), from *London* and Terme. True and certaine in nothing but expences in all things; yet I would have you know that it is neither the Thunderclap of dissolving an *Iniunction*, nor the Doomesday of a *Decree*, nor Counsaylors *Fees*, nor Attornies *Bylls*, in a language able to fright a man out of his wits, can proscribe me my wonted mirth. It is something nearer and dearer (my deare friend) that robs me of that cheere which used to lift me vp into the very Speare, where *Ioue* himselfe sits to bid all his guests welcome right heartily.

I remember mee of Children, sixe Soones and <sup>1</sup>three daughters, of whom I am the vnhappy Father. In that, besides the scars which my vnthriftines hath dinted vpon their fortunes, the wounds of vnequall times, and a tempestuous age approaching, are like to take away from them all hope of outliuing the low water ebbe of the evill day; all meanes of thriving by honest paynes, study, or industry are bereft them. The common vpon which industry should depasture is overlayd; Numerousnes spoiles all, And poverty sells all at an vnder value.

In this case (Sir) what can be aduisd? Wherevnto I thus replied.

Sir, I haue heedfully attended you in the delivery of your perplexed thoughts concerning the care which you have of your children, taking the true and even levell of the declention of arts, the distent of trades & trading, the poverty of all professions, and the destemper, not of ours only, but of all Christian clymates at this present, tending rather to a more contagion in the generall ayre then a calmer temparament (for ought that yet appeareth): as for the stormynesse of the sea of state, forraigne or domestick, let vs leave the greater and lesser vessels that be exposed to it vnto the proper Pylates, Masters, and Marryners, who have the charge to attend the line or plye at the tackle; we are but poore passengers, and may assure our selues to partake in their boone voyage, if they suc[c]eed well,—as they may be certaine to suffer in the same Shipwracke with vs, if wee miscarry.

<sup>1</sup> page 3.

I addresse me to give you the best advise I can, touching the preferment of every of your <sup>1</sup>six sonnes and three daughters, in manner following.

It is true in most Gentlemen, and very likely in you, as in others, living onely vpon the reueneue of lands, That the height of their Husbandry amounts to no more than to cleere the last halfe yeeres booking, and borrowing at the rent day, That their credit may hold vp and keepe reputation till the next ensuing that againe.

When you dye, the eldest Sonne claimes the inheritance of what you leave, thanke God and nature for it, your selfe least of all, and your fatherly providence never a whit.

If you take some course in your life time to make the rest of your Children some small portions or estates out of the whole of your lands, It is tenne to one but you destroy both him and them by that meanes.

For the heire, commonly striving to vphold the reputation of his Ancestors, He abates nothing of his fathers accustomed expences towards the raising of those portions or estates so deducted. And they, on the other side, presume so much vpon the hope thereof, that no profession will fit them. To bee a *Minister* (with them) is to be but a *Pedant*; A *Lawyer*, a *mercenarie* fellow; A Shop-keeper, a man most subject to the most wonderfull Cracke, and a creature whose welfare depends much vpon his Wives well bearing and faire carriage. What is, then, to be done?

Surely it would be wished, seeing God and nature hath provided for the eldest, your younger sonnes, and your daughters especially, being worst <sup>2</sup>able to shift, should bee by you provided for in the first place, while your Land is of virgin reputation, while it is chaste, and vndishonested by committing of single fornication with Countrey Creditors, that trade without sheets (that is) by *Pole deed*, only for saving of costs; or, at least, before it have defiled the bed of its reputation by prostituting to the adulterous imbracings of a Citie Scrivener. But especially, before it grow so impudent as to lie downe in the Market place, and to suffer everie pettie Clarke to bring its good name vpon Record, and charge it that it was taken in the very fact betweene other mens sheets,—As in this Statute, or in that

<sup>1</sup> page 4.

<sup>2</sup> page 5.

Judgment: Take heed of that by any meanes. And bee sure to match your eldest sonne when your credit is cryed vp to the highest, while your heire is yet in your power to dispose, and will bend to your will, before his blood begin to feele the heate of any affections kindling about him, or before he can tell what difference is betwixt a blacke wrought Wastcoate with a white apron, & a loose bodied gowne without an apron. Put him of in his best clothes, (I meane) in the assurance of your lands; sell him at *the* highest rate. Then dicotomize the whole portion of his wife into severall shares betwixt your other children. Not share and share like, but to every each one, the more, according to their defects: Let impotencie, decreptnes, ilfavourdnes, and incapacitie, rob the other of so much money as they have done them of comlinesse, activitie, beautie, and wit.

Put them not into any course of living according to any prescript order or method of your <sup>1</sup>owne election, But according to their inclination and addition, seeing that everyone, by instinct of nature, delighteth in that wherein he is like to bee most excellent. And delight and pride in any thing undertaken, makes all obstacles in the way of attaining to perfection of no difficulty.

Now, in the next place, take heed that you put off those your sonnes whom you finde fit and addicted to be bred in the *Ministerie*, or made up to the law, or to be apprentized, betimes, and before they take the taynt of too much liberty at home.

And when they be put forth, call them not home speedily to revisit their fathers house, no, not so much as Hospitably by any meanes.

In the first place, take your  
direction for the  
SCHOLLER.

*His Education.*

*His Maintenance.*

*His Advancement.*

**F**Or his Education. The Free-Schooles generally afford the best breeding in good letters.

So many of them also afford some reasonable meanes in ayde of young Schollers, for their diet, lodging, and teaching, given to them by the Founders or Benefactors of such Schooles.

<sup>1</sup>Some of them be of the foundation of some Kings and Queenes of this Land; and they are commonly in the gift of the King, or his Provost, or Substitute in that behalfe. Others be of the foundation of some Bodies or Societies incorporate; And they are commonly in the gift of such Masters, Wardens, Presidents, and their Senior fellowes; such chiefe officers of any other title, or such Master, Wardens, and Assistants, or such Opposers, Visitants, or Committees of such bodies respectively as be appointed thereunto. Others be of the foundation of some private persons: And they are, for the most part, in the gift of the Executor, Heire, or Feoffees of such Donor, according to the purport of his Will, or Grant, or both.

Of every of which severall kindes respectively are:

*Eaton.*

*Westminster.*

*Winchester.*

*The Merchanttaylors Schoole, London.*

*The Skynners at Tunbridge.*

*Sutton's Hospitall.*

*St. Bartholomews.*

And very many other the like.

Briefly, few or no Counties of this Kingdome are unfurnisht of such Scholes. And some have so many, that it is disputable whether the Vniversities, with the Innes of Court and Chancerie, have where to receive them or no.

Some of such free-Schooles, againe, have *Schol<sup>r</sup>lerships* appendant unto them, in the one of the Vniversities, or both.

To which, upon Election yearely, they are removeable, As

*From Eaton to Kings Colledge, Cambridge.*

*From Westminster to Trinity Colledge, Cambridge, or Christchurch, Oxon.*

*From Winchester to New Colledge, Oxon.*

<sup>1</sup> page 7.

<sup>2</sup> page 8.

*From the Merchanttaylors to St. Iohn's, Oxon.  
And the like, from many the like.*

Some other Free-Schooles have pensions for preferment of their Schollers, and for their maintenance in the Vniversitie.

Some Companies Incorporate (especially of *London*, having no such pensions in certaine) doe usually out of the Stocke of their Hall allow maintenance in this kinde.

Besides that, there be many other private persons (upon my knowledge) who doe voluntarily allow yearely exhibition of this nature.

Now if you would know how to finde what is given to any such Free-Schooles, and in whose disposing they now be,

*Search*

*In the Tower of London, till } { — For Grants and for License  
the end of Rich. the 3. } { of Mortmaine, inde.*

*And in the Chappell of the } {  
Rolles. } { And for the like.  
From thence till the present. }*

<sup>1</sup>*In the Register of the Prerogative Court, for } { For such Grants  
such things devised by Will, by King, Queene, } { given by Will.  
or Subiect. }*

And sometimes you shall finde such things both in the *Tower* and the *Prerogative*, and in the *Rolls* and *Prerogative* respectively.

For the time since our reformed Church of *England* began here,

*Search* { *Doctor* } { *For all from the King, or from*  
          { *Willetts* } { *any other.*  
          { *Synopsis.* }

*Search*

*In divers of our Chroni- } { For the like.  
cles. }*

Next, adde certaine helps for discovery and attayning thereof.

**F**irst (if it may be) procure a sight of the *Liedger Bookes*, of such as in whom the disposition of such things resteth, which they keepe for their owne use.

Next, be acquainted with some of the Disposers themselves.

Next, take the directions of the Master or Teacher of such Free-Schooles.

Especially to be interested in the Clarkes or *Registers* of such *Societies* as have the disposing of any such things.

Also to use means by Letters of persons powerfull and usefull to such disposers.

<sup>1</sup>For (indeed) it is not the sound of a great mans name to a Letter in these dayes, wherein they are growne so common and familiar to our Societies (of *London* especially), can prevaile so soone as the Letter subscribed by the *Lord Maior*, or other eminent Officer of the Citie, to whose commandement they be immediately subjugate.

Lastly, if you use the meanes least seene, most used, and best allowed, together with these, For discoverie and attaining of any such thing, it will not be besides the purpose, as I take it.

*Now suppose your sonne is brought to the Vniversitie  
by Election or as Pensioner.*

**T**He first thing you must take to your care is: In case he come not by election, but as a Pensioner to live for the present upon your owne charge, how to procure him a Schollership in the Colledge where you bestow him.

Or in case he come elected into one, how to procure a farther addition of maintenance to him.

To bring him into a Schollership, place him with a Senior fellow of the house (as Tutor), though you allow to some Iunior fellow somewhat yearely for reading unto him.

This Senior fellow, if the number of places voide will beare it, may nominate your sonne for one in his owne right; if it will not beare it, he may call to his ayd some and so many suffrages of the rest, as, with the speaking merit of your sonne, may worke your desire.

<sup>2</sup>Then how to procure a pension for addytament of meanes.

The chiefe skill is to finde it out, being eyther in the gift of some

body Incorporate, Or of some private person, Wherein the discovery is to bee made (as aforesaid).

If you sue to a Company consisting of many persons Tradesmen, you must enquire who bee the most potent Patritians, and best reputed Vestrie wits amongst them, such as carry their gloves in their hands, not on their hands.

Amongst an *Assistance* of many, onely two or three strike the stroke, and hold the rest in a wonderfull admiration of their extraordinary endowments. And how to speake sensibly to these two or three is no *Mysterie*; You know they are faithfull fiduciaries in the election; And, therefore, you must not presume to offer any thing by any meanes. Onely you may desire them to accept this poore peece of plate, with your name and Armes upon it, and binde you unto their love, in keeping the memory of you hereafter. Doe but try them in this kinde, and attend the successe. I tell you, this, with a Bucke at the Renter Wardens feast, may come somewhat neere to the matter.

But for the pension to be obtained of a private person, the way is not the same. It proceedeth of the givers meere charity, and must be taken by the hand of a desertfull receiver. Though withall it may sometimes fall out, that merit is made by mediation, especially of some such reverend Divine, as he doth most respect and frequent. For other, let<sup>t</sup>ters can little prevaile with such persons.

The best note to discover a man inclinable to allow such a pension, is to examine how wealth and charitie are equally and temporarily mingled in him; And be sure, withall, that he be a man of some reasonable understanding in what he doth in this kinde. For a Fooles pension is like a new fashion, eagerly pursued at the beginning, but as scurvily left off in the proceeding.

Your next care is, in his due time to put on a fellowship, when he shall put off his Schollership, seeing the Schollership keeps him company no farther than to the degree of Master of Arts, and a quarter of a yeare after, in those Colledges, where Schollerships are longest lived, And in some not so long.

In some Colledges The Fellowship follows the Schollership of course; and as the one leaveth him, the other entertaines him. But



in the most it is not so, but comes by Election. Which Election passeth by the Master and Senior Fellowes, whereof every one doth name one, if the number to be Elected will beare it; or if not, then they passe by most voyces.

Where note, that the Master hath a double voyce, and in some places hee hath the nomination of one, if there be two places voyd, yea, if there be but one at sometimes.

In Colledges, the letters of great persons, especi[ally] of the Lords grace of *Canterburie*, and the Vniversitie Chancellor, have beene of great prevailance; But it is not so now in these dayes.

<sup>1</sup>There bee beneficiall gradations of preferment likewise, for Fellowes in their Colledges; as *Lecturer*, *Deane*, *Bowser*, *Vicemaster*, and *Master*. But, for my part, I better like and commend those who, when they find themselves fit to put forth into the world, take the first preferment that is offered unto them, rather than such who live cloystered like *Votaries*; who have Sacraments to fill up their places, be it but to keepe out others, such as use no exercise but wiping the dust off their bookes, and have an excellent activity in handling the fox taylor, such as hold no honour like to *Supplicat reverentijs vestris*; And to be head *Bowsier* of the Colledge, as good as to be Chiefe Butler of *England*.

These preferments of the Colledge, all but that of the Master, comes of course by order and antiquity. Therefore, no meanes but patient abiding, needs for the acquiring of them in their due time.

I hasten to send your sonne out of the Cloyster into the Commonwealth, and to shew you how many wayes of Advancement are open unto him abroad, with the meanes to discover and attaine.

---

*And first for the Ministrie.*

F<sup>1</sup>irst, for his ease, let him looke no farther then next to hand, and enquire what benefices belong <sup>2</sup>to their owne Colledge, and are in the gift of their Master and Senior fellowes (as most Colledges have divers such); and amongst them, which are void at the present, or whose Incumbent is not like to live long. And if he

<sup>1</sup> page 13.

<sup>2</sup> page 14.

find out any such, than, if he know not, after so long continuance among them, to speake in his Seniors owne *Dilect*, let him never travaile beyond *Trumpington*<sup>1</sup> for me.

More indigitly, For attaining of such a Benefice, let him enquire where the Mattens are read with Spectacles, or where the good old man is lifted vp into the pulpit, or the like, and make a way for Succession accordingly.

Where note, that many times a fellow of the house may hold such a Benefice together with his fellowship, or a Pension, for increment of livelyhood. And such tyes as these are commonly the bond of matrimony, whereby they are so wedded to the Colledge.

Next, he must clime vp to the maine top of *Speculation*, and there looke about him to discover what Benefices are emptie abroad, where the Incumbent lives only vpon the Almes of *Confectio Alchermis* ; Or where one is ready to take his rise out of Sierge into Sattin, out of Parsonage and a Prebendarie into a *Deanarie* and a *Donative*, let him not be slow of footmanship in that case, by any meanes.

### <sup>2</sup> For Benefices abroad.

Benefices a broad are in the gift of

- The King* imediately,
- Or the Lord Keeper for the King :*
- Some Lord Bishop :*
- Some Deane and Chapter :*
- Some Bodie incorporate :*
- Some Parish :*
- Some Private Patron.*

You shall find in the Tower a collection of the Patent Rolls gathered of all Presentations made by the King in those dayes to any Church Prebendarie or Chappell, In right of the Crowne, or other-ways, from i. of *Edward* the first, till the midst of *Edward* the third.

The King himselfe, only and immediately presenteth in his owne right to such Benefices as belong to him, and are about twenty pounds value in the *first Fruits* Bookes.

<sup>1</sup> Near Cambridge.

<sup>2</sup> page 15.

For attayning of any which, I can advice you of no better course, than to learne the way to the backe stayres.

The Lord Keeper presents for the King to all such benefices as belong to his Majestie, and are under twenty pounds value in the bookes.

Now to know which of these are full, and who are Incumbents in any of these,

*Search*

*The first Fruits Office.*

*The Clarke, who hath the writing of the Presentations.*

<sup>1</sup>*The Lord Keepers Secretarie being.*

Where note, that the King hath used very seldome to grant any such living in Reversion.

And the Lord Keeper now being, His care is so great in this, as in all-cases of common good to provide for mans merit, and cherish industrie in the growing plants, that no one can offer unto him a request<sup>2</sup> of this kinde without trespasse to his good disposition.

In the next place, concerning Benefices in the Presentation of any of the Lords Bishops.

Note, that most Bishopricks in *England* have presentation to divers Benefices belonging to their Seas.

*For the number and present estate of these*

*Search*

*Their owne Leidgers.*

*Their Registers.*

*Enquire of*

*Their Auditors.*

*Their Stewards of their Courts.*

And sometimes you shall light upon some of theyr bookes of this kind, in the hands of the heyres or Executors of such as have borne such offices under them.

He that is Chaplaine to such a Lord Bishop hath, for the most part, the best meanes, accesse, and opportunity, to ataine to such a Benefice.

The commendations of such a great personage, as to whom this

<sup>1</sup> page 16.

<sup>2</sup> *orig.* request

Patron oweth greatest respect, especially for his affairing in Court, may doe some good in the matter.

The like wayes of discovery, and the like meanes <sup>1</sup> of attaining any Benefice in the Presentation of any *Deane* and *Chapter*, are to be used with them respectively, as with the Bishops.

With every *Deane* and *Chapter* are likewise divers *Prebendaries*, to be obtained of their gift after the same manner, and by the same meanes also.

The other bodies Incorporate, besides those of *Colledges* and *Deanes* and *Chapters*, have many of them (especially of London and some subordinate Societies thereof) right of the presentation to divers Benefices.

Also some Parishes, by prescription, doe present to their owne parochiall Benefices. And many Patrons are content to present, according to the approbation of the Parishioners, upon their hearing, and allowing, and due exclamation of the integrity of the life of such suitors, and no otherwise; divers governors, and gradations of the lands of divers Hospitals, and *Mesons de dieu*, have like right of presentation to Benefices, as have other bodies Incorporate. And the meanes of discovery and attaining are likewise the like.

In Parishes and Companies of Tradesmen Incorporate, some very few rule the roast.

Your Alderman of the Ward, his Deputie, your Common Councill-man, Yea, sometime that petty Epitomie of Wardemote Enquerst, that little busie morsell of Iustice (the *Beadle* of the Ward), will make a strong partie in the election, if he be put to it. The Probotory Sermon, that must be made upon such tryall before such an *Auditorie*, would be according to the capacitie in generall, But more <sup>2</sup> especially according to the humor and addiction of those whose wits the rest have in singular reverence, As Mr. *Francis Fiat*, a good vnderstanding Fishmonger (I assure you); you may give the stile of right worshipfull to them, though the best man of the company be but a Wine Cooper, and his iudgement better in *Claret* then in *Contioclerum* a great deale.

If your sonne vpon his tryall can but fit their pallats smoothly, which is hard to doe, In regard that they are so hallow mouthed,

<sup>1</sup> page 17.

<sup>2</sup> page 18.

let him be sure, though he misse the Benefice for want of preperation, yet tenne to one but they will straine themselues to bring him in as a *Lecturer*, which is a thing they reverence farre beyond the Parson of the Parish, by many degrees.

Lastly, for private *Patrons* and the Benefices in their gifts,

*Search,*

*The Bishops Register :*

for Institution and Presentation.

*The Archdeacons Register :*

for the Induction.

*The Archbishops Register :*

if it be a Peculiar.

It was my chaunce lately to see a booke of all the Benefices within the Diocesse of *Canterbury*, with the manner of their tything in every each one respectiuely. In which I find that there are, or should be, with the *Register* of every Lord Bishop, seaven Bookes kept for Entrie of the matters and busines of their Diocesse, of which this of Benefices is<sup>1</sup> the cheife.

<sup>2</sup>The like I saw formerly of the Diocesse of *St. Davids*, which confirmes mee in the institution and custome of keeping the said bookes also in other Diocesse.

And seing that severall private<sup>3</sup> patrons are of severall dispositions; some more Lucrative and Covetous, Others more charitable and religious; I can give you no other rule of attaining the Benefice than this, *viz.*

That your sonne bring with him abilitie of learning, Integritie of life, and conformitie of behaviour, according to the order of the Church establisht amongst vs; and these shall make his way with<sup>4</sup> the good and generous Patron. But for the other patron, it makes no matter at all for learning, and a very litle for manners, or whether he be a man conformable or no. Truely he is indifferent; for his part, very indifferent.

To such a patron your sonne must present himselfe thus (if he meane to be presented), according to present necessitie: He must

<sup>1</sup> in *in orig.*    <sup>2</sup> page 19.    <sup>3</sup> private *in orig.*    <sup>4</sup> whitth *in orig.*

both speake and prove himselfe a man indued with good gifts, For he shall have to deale with a Patron of a quick Capacitie, more dexterous in apprehension than your sonne or you can be in deliverie.

Be this Patron what he will, your comfort is, the Benefice must be fild, and that within a limited time; howsoever, it is dangerous to attend the ending of the day in this case, (For seldome doth the Clarke of the market get any thing by their standing too long and above their accostomed houre.)

<sup>1</sup>Lapse by reason of *Simony*, and Lapse for not presenting in due time; Both offer advancement to learning; But the first is as hard to discover as a witch, And the second as rare to find out as a faithfull fiduciarie or a fast Freind.

The degrees of rising in the Ministrie are not easier knowne then practized by the industrious man.

Breifly, if all Church livings in *England* were equally<sup>2</sup> distributed, There is noe one of the Ministry, if he want not learning or good manners, needs want maintenance or good Livelyhood.

Here I could wish to God, That it might please the right reuerend Fathers of the Church the Lord Bishops, That they would once in every of their times cause a true Catalogue of all the Benefices within their severall Diocesse, with the names of the Patrons thereof, according to the last presentation, to be sent into the office of the *first fruits*, for the better information of all such as deserue, and would gladly attaine to, some meanes of maintenance, which they may the better doe by hauing recourse thither, there to take notice of all things of this nature. For I know that many sit downe in their wants, having good meanes to many private Patrons, onely for lacke of knowledge of the same.

Note that it is an vsuall thing in private Patrons<sup>3</sup> to graunt reversion and Advowson of such livings.

My selfe intended heretofore to collect all such Benefices, with their Patrons, into a certaine Cal<sup>4</sup>lender, for such direction (as aforesayd), and made some passage into it. But the farther I went, the more impossible I found it. And I am now resolved, that without the Bishops assistance it cannot be done.

*And so much for the Ministerie.*

<sup>1</sup> page 20.

<sup>2</sup> eually *in orig.*

<sup>3</sup> Parons *in orig.*

<sup>4</sup> page 21.

*The Lawes promotions follow.*

By  
Civill Law  
and  
Common Law.

FOR breeding of your youth in the Civill Law, there are two Colledges of especiall note in our Vniversities: the one is *Trinitie-hall* in *Cambridge*; the other is *New-Colledge* in *Oxford*.<sup>1</sup>

I remember me not of any Free-Schoole in *England* that have any place appendant in *Trinitie-hall* in *Cambridge*. But in new Colledge of *Oxford*, the Free-Schoole of *Winchester* hath claime both of Schollerships and Fellowships, the whole Colledge consisting of none other, as I take it.

It is to be confest, the charge of breeding a man to the Civill Law is more expensive, and the way more painefull, and the bookes of greater number and price, than the Common Law requireth. But <sup>2</sup>after the Civill Lawyer is once growne to Maturity, His way of Advancement is more beneficiall, more certaine, and more easie to attaine, than is the Common Lawyers; and all because their number is lesse, their learning more intricate. And they admit few or no Sollicitors to trample betweene them and the Clyent. So that the Fee comes to them immediatly and with the more advantage.

The Preferments at which they may  
arrive are these:

*Chancellor to the Bysshop.*

*Archdeacon.*

*Commissarie, where they have Commissarie Officiall.*

*Iudge, and Surrogate.*

*Advocate for the King.*

*Mr. of the Chancerie.*

*The Kings Proctor.*

*Advocate, and Proctor at large.*

<sup>1</sup> MS. note in the Art copy, rather Alsoules by farre.

<sup>2</sup> page 22.

cf. Sho  
vi

In these Courts, *viz.*

*The High Commission.*

*The Delegates.*

*The Prerogative.*

*The Consistorie.*

*The Arches.*

*The Bishops Courts.*

*The Archdeacons Courts.*

*Chancellors, Commissaries, and Officials Court.*

*The Admiraltie Courts.*

*The Court of the Kings Requests.*

In times past

The countenance of some Byshop, especially of the <sup>1</sup>Lord *Arch-bishop*, upon a *Civilian*, will much advance his practice as an Advocate, and give him promotion<sup>2</sup> as a Judge.

There are under the greater officers aforementioned divers other inferiour Officers: as

*Register.*

*Arctuarie.*

*Examiner.*

The number of the Doctors, (though I finde them never to have beene limited,) Yet it is certaine that the time was within memory of man when the house of their *Commons* did commonly give them all sufficient lodging and dyet. And as for the number of *Proctors*, they were of late times limited. How it is now, I know not.

---

### *For the Common Law.*

FOR breeding of *Students* at the *Common Law*, take directions for their *method* of studie out of that *Tractate* which Mr. *Justice Dodridge* did in his time pen for the purpose. Onely (for my part) I doe much commend the ancient custome of breeding of the younger *Students*. First, in the Innes of *Chancery*; there to be the better prepared<sup>3</sup> for the Innes of Court. And this must needs be the

<sup>1</sup> page 23.

<sup>2</sup> promorion *in orig.*

<sup>3</sup> prepared *in orig.*



better way, seeing too much liberty at the first proves very fatal to many of the younger sort. I have observed, and much commend also the breeding of some Common Lawyers in this kinde, *viz.*

That when they have beene admitted first into an Inne of the *Chancerie*, they have beene withall entred as *Clarkes* in the office of some *Prothonotarie* of the *Common-Pleas*, to adde the skill of the Practicke to their speculation. And if a Student be thus bred, by his foundation in the one, and his experience in the other, he shall with more facilitie than others, who step into the Inne of Court at first, attaine to an abilitie of practise.

Besides other ordinary requisite parts and Arts in a Common Lawyer, Skill in the *Records* of all Courts of *Record*, and in other *antiquities* of President, With some Reading in the Civill Law, also will much inable him.

The Common Lawyer is to be bred onely upon the purse. The charge most at the first. For after he hath spent some few yeares effectually, He may attaine to the imployment of some private friends, for advising with and instructing of greater Counsaile, whereby he shall adde both to his meanes and knowledge.

It is true, that I have knowne some Attorneys and Sollicitors put on a Counsaile gowne without treading the same usuall path to the barre (as aforesaid). But indeed, I never looke upon them but I thinke of the Taylor, who in one of his Customers cast suites had thrust himselfe in amongst the *Nobilitie* at a Court Maske, where, pulling out his Handkercher, hee let fall his Thimble, and was so discovered, and handled and danded from hand to foote, till the Guard<sup>2</sup> delivered him at the great Chamber doore, and cryed, "farewell, good feeble!"

If the Common Lawyer be sufficiently able in his profession, he shall want no practice; if no practice, no profit.

The time was that the younger Counsaile had some such helpe, as

*To be a Favourite,*

*A Kindred,*

*To marry a Neece, Cosin, or a Chamber-maide.*

But those dayes be past, and better supply their roomes.

<sup>1</sup> page 24; pages 24, 25 misnumbered in orig.

<sup>2</sup> page 25.

As fellowes of Colledges in the Vniversities get pensions or Benefices to adde to their livelyhood, So Barresters and Counsailors of the Innes of Court advance their meanes by keeping of

*Courts of Mannors,  
Lects and Barrons,  
Swanimootes of Forrests,  
Stannaries,  
Cinque Ports, &c.*

By places of

*Judges of Inferiour Courts. As  
London, and other like Corporations.  
The Virdge.  
The Tower of London.  
St. Katherines, neare the Tower.  
Borough of Southwarke.  
The Clink.  
Wentworth, and like Liberties.*

<sup>1</sup> By office of

*Recorder of some Co[r]porate Towne.  
Feodarie of some Counties.  
The Kings Counsayle in the Marches of Wales, or at Yorke,  
or Iudge, or Counsayle of some Countie Pallatine.*

The greater places of preferment for Common Lawyers are

*The Iudges at Westminster and elsewhere.  
The next are all the severall Officers of the Courts of Westminster, and elsewhere.*

All which you shall finde set forth breifly in *Smiths Commonwealth of England*, and part in mine owne Search of Records. And all these together, afford suffic[i]ent maintenance for thousands of persons, who may bee here well prouided for.

Here I should, and here I could, for better direction of yonger brothers, shew what meniall *Clarkeships* of large exhibition are vnder the great Officers of the Land, the Iudges, the *Kings Counsayle*, and other Officers which are not elsewhere publisht. And I know it

would open a doore to many a proper mans preferment, especially vnder the *Lord Keeper*, as *Secretaries for Chancerie* busynesse, and Spirituall promotions, the *Comm[is]sion of the Peace*, *Iniunctions*, the *Dockquetts*. And other the like vnder the *Lord Treasurer*, as *Secretaries* for the busynesse of the *Realme* and the *Custome-house*; besides the *Inlets* to so many preferments about the *Customes* and *Escheators*; places vnder the *Lord Treasurer*, vnder the *Chauncellor* of the *Exchequer*, *Duchie* and *Principalitie of Wales*, and *Duchie of* <sup>1</sup> *Cornewall*, as *Seale keeper*, *Secretary*, &c.

Vnder the *Master of the Court of Wardes*, as *Secretarie*; vnder the *Iudges*, as *Marshall*; *Clarke of the Bailes*, &c.; Vnder the *Barrons of the Exchequer*, as *Examiner*; *Clarke of the Bailes*, and other *Clarkes*.

Vnder the *Kings Attourney Generall*, as *Clarke of the Pattens*, *Clarke of the Confessions and entries*, *Clarke of the References*, Booke bearer. Vnder the *Sollicitor Generall*: *Clarke of the Patents*, Booke bearer. Besides many other *Clarkes* vnder the white staves of the Court, and in the *Counting house*, and many seuerall offices.<sup>2</sup> All which, with hundreds more that I could name, with a plainer and more large deduction, were it not for feare that what I well intend for generall good, would be taken in offence for priuate prejudice. But for the *Clarkeships* of the *Kings* houshold, examine farther the *Blacke booke* in the *Exchequer*.

---

*The Phisition followes.*

AND heere I remember me of an old tale following, *viz.*  
At the beginning of the happy raigne of our late good Queene *Elizabeth*, diuers Commissioners of great place, being authorized to enquire of, and to displace, all such of the *Clergie* as would not conforme to the reformed *Church*, one amongst others was Conuented before them, who being asked whether<sup>3</sup> he would subscribe or no, denied it, and so conse<sup>4</sup>quently was adiudged to lose his benefice and to be deprived his function; wherevpon, in his impatience, he said,

<sup>1</sup> page 27.

<sup>2</sup> offices *in orig.*

<sup>3</sup> whechter *in orig.*

<sup>4</sup> page 28.

'That if they (meaning the Commissioners) held this course it would cost many a mans life.' For which the Commissioners called him backe againe, and charged him that he had spoke treasonable and seditious words,<sup>1</sup> tending to the raising of a rebellion or some tumult in the Land; for which he should receive the reward of a Traytor. And being asked whether hee spake those words or no, he acknowledged it, and tooke vpon him the Iustification thereof; 'for, said he, yee have taken from me my liuing and profession of the Ministrie; Schollership is all my portion, and I have no other meanes now left for my maintenance but to turne *Phisition*; and before I shalbe absolute Master of that Misterie, (God he knowes) how many mens lives it will cost. For few *Phisitions* vse to try experiments<sup>2</sup> vpon their owne bodies.'

With vs, it is a Profession can maintaine but a few. And diuers of those more indebted to opinion than learning, and (for the most part) better qualified in discoursing their travailes than in discerning their patients malladies. For it is growne to be a very huswiues trade, where fortune prevailes more then skill. Their best benefactors,<sup>3</sup> the *Neapolitan*, Their *grand Seigneur*. The *Sorpego*, their *Gonfollinere*; The *Sciaticke*, Their great *Marshall*, that calls the Muster Rolle of them all together at every *Spring* and fall,—are all as familer to her as the *Cuckow* at *Canck-wood* in *May*; And the cure of<sup>4</sup> them is the skill of every good old Ladies cast Gentlewoman; when she gives over painting, shee falls to plastering, and shall have as good practize as the best of them for those kind of diseases.

Marry, for Womens griefes<sup>5</sup> amongst *Phisitions*, the *Masculine* is more worthy then the *Feminine*.

Secrecie is the cheife skill, and virilitie the best learning, that is required in a Womans *Phisition*. But I never read of many of those to be long liued, or honestly wiued hitherto, in all my reading.

Hitherto I speake nothing in disrepute of the more reverend and learned sort of *Phisitions*, who are to be had in singular reverence, and be vsefull to mankind next to the Divine. Indeed, I rather pittie them; and pittying, smile to see how pretily these young game-

<sup>1</sup> wrods in the Douce copy.

<sup>2</sup> axperiments in the Douce copy.

<sup>3</sup> benefactor in the Art copy.

<sup>4</sup> page 29.

<sup>5</sup> greifes in the Douce copy.

sters, *Male* and *Female*, lay about them, and engrosse the greater part of *Patientrie* in all places wheresoeuer.

And here I may more fitly say (God knowes) how many mens liues this abused *opinion* had of such *Gamesters*, costs; Because they be not Masters of that *Mysterie*, and that science which requires the *Greeke* tongue exactly, all the learning and skill of *Philosophie*, *Historie* of all sorts (especially naturall), knowledge of all vegetatives and Minerals, and whatsoever dwels within the foure elements; Also Skill in *Astronomy*, *Astrologie*. And so much of the *Iudicialls* <sup>1</sup> vpon all manner of *Calculations* as may be well warranted; with much other kind of learning, art, and skill, whereof my young trauailing Phisition and trading wayting woman never heard.

Their meanes of Advancement are in these wayes, viz.

To be *Phisition* of some *Colledge* in one of the *Vniuersities*,  
(as diuers *Colledges* have such places).

*Phisition* to the *King* or *Queenes* person.

*Phisition* to either of their *housholds*,

Or to some *Hospitall*, (as most have such).

Or to some *great persons* who may preferre them hereafter,  
and be somewhat helpfull in the meane time.

To a good old *Vsurer*, or one that hath got his great estate together vnconscionably: For they feare nothing but death, and will buy life at any rate. There is no coward to an ill *Conscience*.

It is not amisse to make way of acquaintance with *Gallants* given to deepe drinking and surfeiting; For they are patients at all times of the yeare.

Or a *Gentlewoman* that would faine vse the meanes to bee pregnant.

Or your *Lasciuous Lady*, and your man in the *Perriwigge*, will helpe to furnish with a foot-cloth.

<sup>2</sup>A *Citizens* wife of a weake stomacke will supply the fringe to it.

And if all faile, And the *Bathe* will affoord no roome; Let them finde out some strange water, some unheard-of *Spring*. It is an easie matter to discolour or alter the taste of it in some measure, (it

<sup>1</sup> page 30.

<sup>2</sup> page 31.

makes no matter how little.) Report strange cures that it hath done. Beget a Superstitious opinion in it, Goodfellowship shall uphold it, And the Neighbouring Townes shall all swear for it.

---

*The Apprentice follows.*

**T**He first question is, to what Trade you will put your Son, and which is most worthy of choice. For the Merchant, it requireth great stocke, great experience in Forraine estates, And great hazard and adventure, at the best.

And this is not all: For it depends upon the Peace of our State with forraine Princes, especially those with whom we hold mutuall traffique; Or, who lye in our way to intercept or impediment our Trade abroad. Besides that, in time of Warre, they can hold no certainty of dealing, or supplying their Factorie in parts beyond the Seas. Shipping is subject ever, at the let goe, to bee stayed, Marriners to be prest, and many other inconveniences attend them in such times; Besides the burthen of Custome and Imposition which all States impose more or lesse; So that unlesse wee have peace with such Neighbours, there is little hope in that profession in the ordinarie and lawfull way of trading.

Happily you will alledge that some Merchants thrive well enough when the warres most rage, and when the streame of State is most troubled. Some then hold it to be the best fishing; they that gaine then (Sir), if they gaine justifiably, gaine not as Merchants, but as men of Warre, which occupation a man may learne without serving seaven yeares Apprentiship unto it.

And if they gaine justifiably as Merchants, it must be in some generall stocke of a Society incorporated, who have purse to passe to and fro with sufficient power in the most dangerous times; And if such Societies are tollerable at any time, it is at such times. How they be otherwise allowable, I leave to consideration.

For the Shopkeeper, his welfare, for the most part, depends upon the prosperity of the Merchant, For if the Merchant sit still, the most of them may shut up their shop windowes; Little Skill, Art, or Mystery, shall a man learne in Shopkeeping. A man shall never

in forraigne parts, being put to his shifts out of his owne Meridian, live by the skill of weighing and measuring. The most use of advantage he can make of it, is to benefit betweene the Mart and the Market, than which nothing is more uncertaine, seeing there is no true judiciall of the falling and rising of commodities, And the casualties that they are subject vnto, (especially) <sup>1</sup>in time of Warre.

Take this for a generall rule, that those Trades which aske most with an Apprentice, are incertainest of thriving, and require greatest stockes of setting up. Amongst Trades, give me those that have in them some Art, Craft, or Science, by which a man may live and be a welcome ghest to all Countries abroad, and have employment in the most stormy times at home, when Merchants and Shopkeepers are out of use, (as)—

*An Apothecarie.*

*A Druggist.*

*A Chirurgion.*

*A Lapidarie.*

*A Jeweller.*

*A Printer.*

*An Ingraver in Stones and Mettall.*

*One that hath skill in seasoning of Shipwood.*

*A Carpenter of all sorts, especially of Shipping.*

*A Smith of all sorts, especially of Clockes, Watches, Guns, &c.*

*A Planter, and Gardner of all sorts.*

*An Engineere for making of Patars, and the like Engines of Warre. And*

*Hot Presses for Cloth, &c. And*

*Engines to weigh any Ship, or Guns that are drowned, &c. Skrues, &c.*

*A maker of all sorts of Instruments for Navigation, Compasses, Globes, Astrolabes.*

*A Drainer of grounds Surmounded.*

*A Sale-maker, and*

<sup>2</sup>*A maker of Cordage, Tackle, &c.*

*A Lymner.*

*A Clothier, a Clothworker, and a Dyer.*

<sup>1</sup> page 33.

<sup>2</sup> page 34.

*A Taylor, Shooe-maker, Glover, Perfumer, and Trimmer of Gloves.*

*An Imbroiderer.*

*A Feltmaker, a Glasier, and one that can paint in Glasse.*

*Briefly, any Manufacture or trade, wherein is any Science or Craft.*

Onely those Trades are of least use and benefit, which are called Huswives Trades (as *Brewer, Baker, Cooke*, and the like), Because they be the skill of Women as well as of men, and common to both.

I would have you know, that the Maker was before the Retaylor; and most Shopkeepers are but of a sublimated Trade, and retayle but as Attorneys to the maker. But if the Maker (without dispute of Freedome in any Corporation) might set up Shop and sell his commoditie immediately, it would be a great deale better for the Commonwealth than now it is.

Besides, it is no matter of difficultie, burthen, or disgrace, for a Shopkeeper, yea, a Merchant, or a Gentleman, to have the skill, of some one of these Manufactures, besides his Revenew, or profession, to accompany him what fortune soever may carry him into Countries unknowne.

To my knowledge, a great *Earle* lately of this Land, did thinke it no scorne to indeavour the attaining of the Craft and trade of a Farrior, wherein he grew excellent.

<sup>1</sup>And when our acquaintance tooke first life with those of the Low Countries, upon a Treatie wherein our Embassador strove to set forth the worthinesse of our King and Kingdome with the Native commodities thereof, The *Dutch* (ignorantly conceiving that no man could attaine to wealth without some good occupation or manufacture) askt him what handicraft our King was brought up unto, or what trade he had used to get so much wealth withall.

I admit the Merchant Royall that comes to his Profession by travaile and Factory, full fraught, and free adventure, to be a profession worthy the seeking. But not the hedge-creeper, that goes to seeke custome from shop to shop with a Cryll under his arme, That leapes from his Shop-boord to the Exchange, and after he is fame-falne and credit crackt in two or three other professions, shall wrigle

<sup>1</sup> page 35.



into this and that when he comes upon the Exchange, instead of enquiring after such a good ship, spends the whole houre in disputing, whether is the more profitable house-keeping, either with powder Beefe,<sup>1</sup> & brewes, or with fresh Beefe and Porridge; though (God wot) the blacke Pot at home be guilty of neyther: And so he departs when the Bell rings, and his guts rumble, both to one tune and the same purpose.

The Merchant Royall might grow prosperous, were it not for such poore patching interloping Lapwings that have an adventure of two Chaldron of Coles at New-castle; As much oyle in the *Greeneland* fishing as will serve two Coblers for <sup>2</sup> the whole yeare ensuing. And an other at *Rowisie*, for as many Fox-skins as will furre his Long-lane gowne, when he is called to the Livorie.

The Shopkeeper is a cleanly Trade, especially your Linnen-Draper; which company hath the greatest Commonalty, and the largest priviledges of all other, and yet they maintaine nothing by Charter, for (indeed) they have none.

But a manufacture for my money, especially if he sell to the wearer immediately.

Now, for the better incouragement of men of Trade, Know that in most Companies of Tradesmen incorporate (especially in *London*), there is provision made by divers benefactors of their Societies deceased for the enabling and setting up of young beginners, by stockes of money remaining in the hands of some few of the chiefe of their Company (how faithfully disposed I leave to their owne consideration,) But surely the poorer sort complaine much of the mis-employment of it generally

There is but one little Crevis to peepe in at their dealings, And that is betweene their Masters conscience & the Clarks connivence, which is so narrow, that you may sooner discern the South Pole through the maine Center, than discover their mysterie.

Indeed, in times past, the Clearkship of the Company hath beene bestowed upon some ancient decayed member of the Company for his livelyhood. But the Attorney and Scrivener, and some petty Clarkes of the Citie, by the Letters of, &c. pre-occupy those places.

<sup>3</sup>And here I could wish, for righting of the dead, and releeving

<sup>1</sup> Salt beef.

<sup>2</sup> page 36

<sup>3</sup> page 37.

of the poorer members of such Companies who are kept in ignorance, That some paines were taken in the *Prerogative Office*, for the collating of all guifts of this nature, to be publisht in print, that the meanest might thereby be able to call their Grand Masters to account, if they abuse the trust in them repositid in this behalfe. I acknowledge the youth of mine age to be determined, And (God knowes) how poore a remaine of life is left in my Glasse; yet if it may please those in whom the power resteth to give me leave to search (*Gratis*) for all Grants and guifts of pious use in all kindes whatsoever, I could willingly bestow that little of my Lampe in collection of these things, and publish them to posterity. Provided always, that I and mine may have the priviledge of imprinting the same for some fitting number of yeares to come

---

*The Navigator*

NExt to the man of Trade, or rather equally with him, I must give the *Navigator* his due, for that his profession is as full of science, as usefull to the Common wealth, and as profitable to himselfe, as any trade whatsoever. If he attaine the skill of knowing, and handling the tackle, the certaine art of his Compasse; the knowledge of languages, and dispositions of forreigne Nations where <sup>1</sup>he travailes and trades, he may rise from a Squabler to a Master, from a Master to be a Generall, honestly, and with good reputation, in a short time.

The Nauigator his way of Advancement  
and imployment is, by

*The Lords of his Maiesties privie Councell,*  
*The High Admirall,*  
*Commissioners for the Kings Navy,*  
*Chiefe Officers of the Navyes of Societies,*  
*incorporate,*  
*Private Merchants and the like,*  
With the *Trinitie* house.

But if he get to be an Owner, he may trade as free as bird in ayre,

<sup>1</sup> page 38.

as a man of warre, or a man of trade and Commerce. If he take heed that he intrench not vpon the incorporated Companies, especially the *minotaur*. He cannot do amisse (with Gods assistance<sup>1</sup>). He may liue merrily and contentedly, be it but in trading as a meere Carryer of home commodities, Imported from one port to another within the kingdome.

*The Husbandman.*

**T**He Husbandman may likewise for the happie content of the life, and the honest gaine which it brings with it, be worthy to inuite a right good mans sonne to vndergoe the profession.

Your sonne whom you intend for a *Husbandman*,<sup>2</sup> must be of a disposition part gentile and rusticke, equally mixt together. For if the Gentleman be predominant, his running Nagge will out run the *Constable*. His extraordinary strong Beere will be too headstrong in office of *Church-Warden*. And his well mouthed dogges will make him out-mouth all the *Vestrie*. But if the clowne be predominant, he will smell all browne bread and garlicke. Besides, he must be of a hardier temper than the rest of his brethren, because the vnhealthfullest corners of the Kingdome are the most profitable for Fermors. He must especially aime at a Tenancie vnder the *Crowne*, or some *Bishops Sea, Deane, and Chapter*, some *Colledge*, some *Companie*, some *Hospitall*, or some other bodie incorporate. Wherein the *Auditor* or *Receiver* must be his best Intelligencer and Director. Young vnthrifts acquaintance, when they first arriue at the age of one and twentie, And good old conscionable Landlords, that hold it a deadly sinne to raise the rents of their Grandfathers, or hope to be deliuered out of Purgatorie by their Tenants prayers, will doe well.

These professions before mentioned, be (as it were) the orbs to receiue all fixed starrs, and such dispositions as may be put into any certaine frame.

But for a more libertine disposition.

Fit it with the profession of a *Courtier*.

For an overflowing, and Ranker disposition, make him a *Souldier*.

<sup>1</sup> assistnace in orig:

<sup>2</sup> page 39.

But, beyond this, he is a lost man, not worthy a fathers remembrance or prouidence.

---

*<sup>1</sup>The Courtiers wayes of advancement  
be these:*

**B**Y the generall and most ancient rule of Court, if you would have him to be preferred unto the Kings service in the end, And, in the meane time, to have sufficient meanes of maintenance, Place him with one of the *White Staves* of the Houshold.

By the more particular rule (if you can), put him unto the Lord High Steward his Service (who, amongst the white Staves), hath the chiefest hand in preferring to any office beneath stayres.

If the High Steward be full, seeke to the Lord Chamberlaine, who hath the chiefe power to preferre to the places above stayres, and to the Wardrobe.

And, if there be no entrance there, then seek to the Treasurer of the Houshold, and next to the Controllor. The Master of the Houshold. The Coferer, and the rest of the greene Cloth.

The Master of the Horse preferres to the Avenanarie and other Clarkeships offices, and places about the Stable.

The principall Secretary hath heretofore had a great hand in preferring to the Clarkeships in the office of the *Signet*, and the Lord privie Seale into the privie Seale office.

The Master of the great Wardrobe into the Clarkeships and offices there. The Master of the Robes. The Master of the Jewellhouse. The Keeper of the privie Purse. The Master of the Toyles<sup>2</sup> and Tents, with some other the like, have whilome beene the meanes of preferring divers their followers into the service of the King, in divers beneficiall places and Clarkeships, in their severall offices respectively.

The Lord *Treasurer* without the house, preferres to his Majesties service, in most places in, or about the Custome-houses, in all the parts of *England*.

And, besides these, I finde no meanes used of old, for preferment into the Kings service, for these kind of places.

<sup>1</sup> page 40.

<sup>2</sup> page 41.

The yeomen of the Guard were wont to come in, for their personage, and activitie, by their Captaines allowance.

And the Bed-chamber mens servants, ever were in way to be preferred for Pages of the privie Chamber, or Groomes, or placed at the back staires, not of right, but of custome.

For the Clarkes of the Houshold, they were wont aunciently to rise by certaine degrees, according to the prescription of the *Black Booke*; but how it is now, I know not.

For your better satisfaction of Court Offices, their order and Fee, Search the *Blacke Booke* in the *Exchequer*, and in the Court; And for all Offices whatsoever under the King throughout the whole Kingdome, Either in *Castle, Parke, Chase, Court, or house* of the Kings royalty or place soever, with the then Fees of the same, I referre you to a booke, Whereof many hundred Copies are extant, which was collected by the Lord *Treasurer Burleigh*, and <sup>1</sup>by him delivered to the late Queene *Elizabeth* of famous memorie. And so much for the *Courtier*.

---

*The Souldier followes.*

AND the question is first.  
Whether the better way of thriving is to be a Sea Soldier, or a Land Soldier?

Questionlesse, the better way of thriving is to be a Sea Soldier, In this Kingdome of *England*, being an Island, for that he is more vsefull to his Country. More learning is required to be a Sea Soldier than to be a Land Soldier. A Sea Soldier is certaine of victuals and wages, where the Land Soldiers pay will hardly find him sustenance. A Sea Soldier may now and than chaunce to haue a snapp at a bootie or a price, which may in an instant make him a fortune for ever, where the Land Soldier may in an age come to the ransacking of a poore fisher Towne at the most.

More valour is required in a Sea Soldier than in a Land Soldier; because the extremitie of the place requires it. The Sea Captaine is exposed to as much danger during the whole fight as the poorest

<sup>1</sup> page 42.

man in the Ship; where the land Captaine vseth but to offer his men to the face of the enemy, and than retreateth.

The way to rise to preferment at Sea, is by the *Admiralls* Countenance, and the *Vice Admiralls* in the Kings service, or in other service by the favour of great traded Merchants, and especially of your <sup>1</sup>bodies incorporate, and their chiefe Officers: and more especially their President and Treasurer for the time being.

His breeding is a matter of more moment than his age regardeth.

If he be true bred, he should be first made a perfect Nauigator, able to direct the Sterage of their course, able to know the tackle, and appoint every Saylor to his charge. He should know what number of Saylor, what Ordinance, and what munition, should be requisite for a Ship of such a burden.

He should be a skilfull *Caneere*, and able to direct the *Gunner*<sup>2</sup>, to say what quantity of powder a *Peece* of such bore and<sup>3</sup> depth requireth, and of what weight the bullet should be where such a quantity of powder is vsed, whether the *Peece* be sound or hony-combed. He should be able to know and direct what quantity of victuall should be required for so many men for such a voyage, And what quantity of powder and shot.

Also to ouerseer and direct the *Purser* and *Steward* in the expence of their victuall without profusenesse, or too much percemonie.

Likewise skilfull in all manner of Fire-workes, and fitting Engines for sea fight.

Briefly, he should be so compleat, as that none should be able to teach him in his place, and he skilfull to controle every other in their places. He should be courteous and louing to his men; Above all things, he should be zealous of the honour of God. See that the divine service be duely read on board Evening and Morning, and that swearing be severely punished. A Sea Captaine is not a place for a young <sup>4</sup>man to leape into instantly, and imediately out of a Ladies Vshership, a Great mans bed chamber, or a *Littletons* discipleship.

It is not your feathered Gallant of the Court, nor your Tauerne Roarer of the Citie, becomes this place, I assure you.

I find not any *Meson de dieu* for relieving of mayned Marriners

<sup>1</sup> page 43.

<sup>2</sup> *Gunner in orig.*

<sup>3</sup> *ond in orig.*

<sup>4</sup> page 44.

only, but that erected at *Chattam* by Sir *John Hawkins* Knight, Treasurer of the Navie of the late *Q. Elizabeth*, wherein it was provided that there should be a deduction of Sixpence by the Moneth, out of every man and boy their wages in every voyage towards the same, Which I could wish were aswell imployed as collected.

---

*The Land-Souldier followes.*

IF the Land-Souldier thinke to thrive and rise by degrees of service, from a Common Souldier to a Captaine, in this age, (alas) hee is much deceived.

That custome is obsolete, and growne out of use. Doe what he can doe in Land-service, hee shall hardly rise by his single merit.

His happinesse shall be but to fill his hungry belly, and Satiare himselfe upon a Pay day.

But if hee be of Kinne, or a favourite to some great Officer, hee may carry the Colours the first day, bee a *Lieutenant* the second, and a Captaine before he knowes how many dayes goe to the weeke in their Regiment.

The Land-service, where a man may learne most experience of Warre discipline, is in the *Low-Countries*,<sup>1</sup> by reason of the long exercise of Warres and variety of Stratagems there.

Beyond that, Northward, the service is both more unprofitable and more dangerous, and lesse experience is to be there learned.

The more your Sonne turnes his face to the South, the more profitable the Land-service is.

Lastly, if hee have no friend or kindred to raise him in the Land-service, I assure you that there is no Law against buying and selling of Offices in the *Low-Countries*, for ought that I have read; Neither is it markable amongst them.

After the Souldier returnes home, it makes no matter what number of wounds hee can reckon about him.

All the wayes of reliefe for him that I can number are these :

A poore Knights place of *Windsor* ; If the Herald report him a Gentleman, And the Knights of the Honourable Order of the *Garter* will accept him.

<sup>1</sup> page 45.

A Brother of *Suttons* Hospital ; If the Feoffees have not Servants of their owne to preferre before him.

A Pensioner of the County ; If the *Iustices* find him worthy, And that hee was prest forth of the same County.

Saint *Thomas* in *Southwarke*, and St. *Bartholmews*, *Smithfield*, onely till their wounds or diseases be cured, and no longer ; And that if the Masters of the sayd Hospitals please to receive them.

For the *Savoy*, where Souldiers had a foundation, I know none now.

<sup>1</sup>And other Houses appropriated for reliefe of Souldiers, now in use, I remember none.

For the chiefe are long since demolished, The *Templarij* are gone, The Knights of St. *John* of *Ierusalem* forgotten, That famous House upon *Lincolne greene* is rac'd to the ground, And many the like, now better knowne by the *Records* than the remaines of their ruines, with their Revenue, are all diverted from the uses of their first foundation to private and peculiar Inheritances, which I pity more than the dissolution of all the Monasteries that ever were.

Heere, you see, is preferment enough for your sixe Sonnes, though you bestow every one upon a severall Profession ; Onely take this generall Rule for all, *viz.*

To what course soever your sonnes shall betake them, Bee sure that they all have *Grammar* learning at the least, So shall they bee able to receive and reteyne the impression of any the said Professions. And otherwise, shall scarce possibly become Masters in the same, or any one of them ; Or if they doe, It will bee with more than ordinary paines and difficulty.

---

*Your three Daughters challenge the next place.*

FOR theyr Portions I shewed you before, how and when to raise them ; That is, by the Marriage of your eldest Sonnie, or out of that part of your personall estate which you may spare without prejudice of your selfe.

<sup>1</sup> page 46.



<sup>1</sup>*For their breeding.*

I would have their breeding like to the *Dutch Womans* clothing, tending to profit onely and comelinesse.

Though she never have a dancing Schoole-Master, A French Tutor, nor a Scotch Taylor to make her shoulders of the breadth of *Bristow* Cowsway, It makes no matter, For working in curious *Italian* purlles, or *French* borders, it is not worth the while. Let them learne plaine workes of all kind, so they take heed of too open seaming. In stead of Song and Musicke, let them learne Cookery and Laundrie. And in stead of reading Sir *Philip Sidneys Arcadia*, let them read the grounds of good huswifery. I like not a female Poetresse at any hand. Let greater personages glory their skill in musicke, the posture of their bodies, their knowledge in languages, the greatnesse and freedome of their spirits, and their arts in arreigning of mens affections at their flattering faces: This is not the way to breed a private Gentlemans Daughter.

If the mother of them be a good Huswife, and Religiously disposed, let her have the bringing up of one of them. Place the other two forth betimes, and before they can judge of a good manly leg.

The one in the house of some good Merchant, or Citizen of civill and Religious government, The other in the house of some Lawyer, some Iudge, or well reported Iustice or Gentleman of the Country, where the Servingman is not too predominant. In any of these she may learne what belongs to her improvement, for *Sempstrie*, for Confectionary, and all requisits of Huswifery. She shall be sure to be restrained of all ranke company and unfitting libertie, which <sup>2</sup>are the overthrow of too many of their Sexe.

There is a pretty way of breeding young Maides in an Exchange shop, or *St. Martins le grand*; But many of them get such a foolish Crick with carrying the Bandbox under their Apron to Gentlemens Chambers, that in the end it is hard to distinguish whether it be their belly or their bandbox makes such a goodly show.

And in a trade where a woman is sole Chapman, she claimes such a preheminance over her husband, that she will not be held to give him an account of her dealings, eyther in retaile, or whole saile at any rate.

<sup>1</sup> page 47.

<sup>2</sup> page 48.

The Merchants Factor and Citizens servant of the better sort, cannot disparage your Daughters with their Societie.

And the *Judges*, *Lawyers*, and *Iustices* followers, are not ordinary Servingmen, but men of good breed, and their education for the most part *Clarkely*, whose service promiseth their farther and future advancement.

Your Daughter at home will make a good wife for some good Yeomans eldest Sonne, whose father will be glad to crowne his sweating frugality with alliance to such a house of Gentry.

The youngmans fingers will itch to be handling of Taffata; and to be placed at the Table, and to be carved unto by *Mistris Dorothee*, it will make him and the good plaine old *Ione* his Mother to passe over all respect of Portion or Patrimony.

For your Daughter at the Merchants, and her sister, if they can carry it wittily, the City affords them varietie.

<sup>1</sup>The young Factor being fancy-caught in his dayes of Innocency, & before he travaile so farre into experience as into forreigne Countries, may lay such a foundation of first love in her bosome, as no alteration of Climate can alter.

So likewise may *Thomas* the fore-man of the Shop, when beard comes to him, as Apprentiship goes from him, be intangled and belymed with the like springs, For the better is as easily surprized as the worse.

Some of your *Clarkly* men complaine the moysture of their palmes; Others the *Sorpego* in their wrists: both moving meanes.

With a little patience your daughter may light upom some Counsailor at Law, who may be willing to take the young Wench, in hope of favour with the old *Iudge*. An Attorney will be glad to give all his profits of a *Michaelmas Terme*, Fees and all, but to wooe her through a Crevice. And the Parson of the Parish, being her Ladies Chaplaine, will forswear eating of Tith Pig for a whole yeare, for such a parcell of *Glebe* Land at all times.

*And so much for your Sonnes and Daughters.*

I now espy mine Host of the Bull here in *Saint Albans*, standing at his doore upon his left leg, like to the old Drummer of Parish<sup>2</sup>-garden, ready to entertaine us.

<sup>1</sup> page 49.

<sup>2</sup> for Paris (*MS. note*).

Therefore I will here conclude with that of the Poet,

—————*Navibus atque*  
*Quadraxis petimus benevivere, quod petis hic est,*  
*Est Anglis, animus si te, non deficit equus.*

F I N I S .

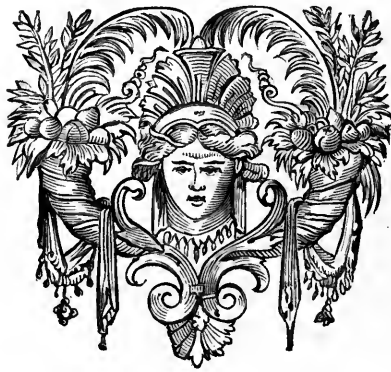
<sup>1</sup> LONDON,

Printed by B. ALSOP and T. FAVVCET for  
*Ben: Fisher*, and are to be sold at his Shop  
at the signe of the *Talbot* in *Alders-*  
*gate-street.* 1631.

---

[Cuttings from Booksellers' Catalogues, in the *Douce* copy:  
1629. Powell (Thomas), Tom of all Trades. *Rare and Extremely*  
*Curious*, 2l. 2s.  
681. Do. *neat, very scarce*, 10s. 6d.  
A copy of this uncommon Tract is priced 4l. 14s. 6d.  
in Ford's Catalogue.]

<sup>1</sup> page 50.





# THE GLASSE

*of godly Loue.*

Wherin all married couples  
may learne their duties, each toward o-  
thers, according to the holy Scriptures :

*Verye necessary for all married  
men and women, that feare the Lorde,  
& loue his lawes, to haue it in their  
Bedchambers, daily to looke in : whereby  
they may know, and do their duties each vnto  
others, and leade a godly, quiet, and  
louing life togeathers, to the glory of  
God, and the good example of their  
Christian Bretheren.*

*Iames .1.* See that ye be not only hearers of the  
worde, but also doers, leaft that therby yee  
deceauue your felues.

*Coloffians .3.* Aboue all things put on Loue,  
which is the band of perfection.





'To all Christian men and women  
*that are maryed.*


**H***Orasmuch as the Diuel is most ready to make* strife, where there ought to bee most loue; and hath, with heddy wilfulnesse, concupiscence, and ignorance, so blinded the hartes of those which liue vnder the yoke of Matrimony, that (as I may iudge by their fruites) there be very few that leade their lyues therein according to the lawes of Chrifte:— Therefore, (my deare & welbeloued Christians, which professe the Gospell) to the intent that you should liue therin, according to your profession and knowledge, I haue here breefely and plainly set forth what it is, and how you ought to leade your lyues therin, accordinge to the Rules of the holy Scriptures, so that your pure and godly lyfe may bee a good example, and also make such ashamed as would sclander the holy Gospell, and professours of the same; yea, and that their wonted worde (which is, 'marke these new men by their lyuinge') may found to Gods glory, to the honour of his most holy worde, and praise of al them in Christ which do professe the same. Farewell in the Lorde.

<sup>1</sup> page 76.

---

[*This Glasse of Godly Love forms pages 75—87 of my imperfect copy of a tract, stated by Mr W. C. Hazlitt to be unique, entitled The Schoole of honest and vertuous lyfe: Profitable and necessary for all estates and degrees, to be trayned in: but (cheefely) for the pettie Schollers, the yonger sorte, of both kindes, bee they men or Women. by T. P. [Thomas Pritchard]. No date. The tract contains, p. 47—74, Also, a laudable and learned Discourse, of the worthynesse of honorable Wedlocke, written in the behalfe of all (aswell) Maydes as Wydowes, (generally) for their singular instruction, to choose them vertuous and honest Husbandes: But (most specially) sent written as a Iewell vnto a worthy Gentlewoman, in the time of her widowhood, to direct & guide her in the new election of her seconde Husband. By her approoued freend and kinseman, I. R. [John Rogers]. Imprinted at London by Richard Johnes, and are to be solde at his shop ouer against S. Sepulchers Church without Newgate. [1569.] 4to, black Letter, A.—L. in fours. Hazlitt.]*

## <sup>1</sup>*What Wedlocke is.*

ou shall first vnderstande, that Wedlocke is an hie and blessed order, ordained of God in Paradise; which hath euer bin had in great honor and reuerence, wher[i]n one man and one woman are coupled and knit together in one fleshe and body, in the feare and loue of God, by the free, louing, hartie, and good consent of them both, to the intente that they two may dwel together, as one flesh and bodye, of one will and minde, in all godlynesse, most louingly to helpe and comfort one another, to bring forth children, and to instruct them in the lawes of God. Also, to auoyde Fornication and all vncleanenesse, and so in all honesty, vertue, and godlynesse, to spend their liues in the equall partakinge of all such thinges as God shall send them, with thankes gyuinge.

And, because that the Wife is in subiection to her Husband, I will begin with her, & shortly declare what dutie and obedience shee oweth vnto him, by the commaundementes of the Scriptures.

### *Ephe. 5. The duetie of the Wife to her Husband.*

**S**Aynct Pawle sayth: *Yee Wiues, submit your selues to your owne Husbandes, as to the Lorde; for the Husband is the Wiues head, as Christ is the head of the Congregation: Therefore, as the Congregation is in subiection vnto Christe, likewise let Wiues be in subiection to their Husbandes in al thinges.* So that the wife must bee obediente vnto her husband, as vnto Christ himselfe; whereout it foloweth, that the faide obedience extendeth not vnto any wickednesse or euill, but vnto that which is good, honest, and cumly. In asmuch as God delighteth onely in goodnes, & forbiddeth the euill euery where, it foloweth also, that the disobediencie that a wife showeth to hir Husband displeaseth God no lesse then when he is disobeyed himself. For the wife ought to obey hir husband in all pointes, as <sup>2</sup>the Congregation

<sup>1</sup> page 77.

<sup>2</sup> page 78.

to Christe, which loueth Christ onely; and aboue all thinges, shee is glad and willinge to suffer for Christes sake, shee doth all for the loue of him; Christe only is her comfort, ioy, and all togethers; vpon Christe is hir thought daye and night; shee longeth onely after Christ, for Christes sake (if it may serue to his glory) shee is hartely well contented to die, yee, shee giueth ouer her selfe wholly therto, for Christes loue, knowing assuredly that hir soule, hir honour, body, lyfe, and all that she hath, is Christes owne. Thus also must euery honest Wife submit hir self, to please hir Husband with all hir power, and giue hir selfe freely and willingly, to loue him and obey him, and neuer to forsake him till the houre of death.

And farther (sayth *S. Peter* :) *Let the Wiues be in subiection to their Husbandes, that euen they which beleue not the worde, may without the worde be wonne by the conuersation of the Wiues; while they beholde your pure conuersation coupled with feare; whose apparrell shall not bee outward with bredred haire, and hanging on of Golde, either in putting on of gorgious apparrell; but let the hid man of the harte be vncorrupt, with a meeke and quiet spirit, which spirit is before God much set by, for after this manner in the olde time did the holy Women which trusted in God tire themselues, and were obedient to their Husbandes; euen as Sara obeyed Abraham, and called him hir Lorde; whose Daughters ye are as long as ye do well.*

And *Paule*, speaking vnto *Tytus* (sayth hee): *Let the elder Women be in such apparrell as becommeth holinesse, not beeing false accusers; not giuen to much Wine, but that they teache honest thinges to make the young Women sober minded, to loue their Husbandes, to loue their Children, to be discrete, chaste, hufwifely, good, obedient vnto their Husbandes, that the worde of God be not euill spoken of.*

*What a Wife ought to bee.*

**H**ERE may you learne, that a Wife ought to be discret, chaste, hufwifely, shamefast, good, meeke, pacient, and <sup>1</sup>sober; not light in countenance, nor garishe in apparrell, with dyed or curled haire, painted nor puffed, but with a cumly grautie and a sad behaiour of a constant minde, true tongued, and of few wordes, with such obedience in all godlynesse to her Hufbande and head, as it beseemes



a Christian to haue vnto Christ; and to the intente that the Husband in like case may learne his duetie, let him harken what *Sainct Pawle* sayth, and take heede that hee turne not his authoritie to tyranny.

*The dutie of the Husband to his Wyfe.*

**H**usbands, loue your Wiues (sayth hee), as Christ loued the Congregation, and gaue him selfe to sanctifie it.

Now must you vnderstande, that the Husbände is the Wiues head, as Christe is the head of the congregation; and Christ showeth to the congregation the same thinge that the head showeth to the bodye; for like as the head seeth and heareth for the whole body, studieth and deuifeth for to preferue it in strength and life, euen so doth Christe defend, teach, and preferue his congregation. For hee is the eye, hart, wifedome, and guide therof; so ought Husbonds (then) to loue their wiues, & be their heads in like manner to shew them like kindenesse, and after the same fashon to guide them and rule them with discretion; for their preferuacion, & not with force or wilfulnesse to intreat them. And *S. Pawle* saith farther: *So ought men to loue their wiues, as their owne bodies; he that loueth his wife loueth himself. For no man hath at any time hated his owne flesh, but doth nourish and cherish it, euen as the Lorde doth the Congregation.* Therefore ought euery man most feruently to loue his wife, equally with himselfe in al pointes; for this is the measure of mutuall loue Matrimoniall, that either partie haue nothing so deare that they can not be contented to bestow one vpon another; ye, and if neede should be, they should also not spare their owne liues one for another, no more then christ did for his congregation.

<sup>1</sup> And like as when we repent and beleue in the promise of God in Christ, (though we were neuer so poore sinners), are as rich as Christ, & al merites ours; so is a Woman (though she were neuer so poore afore she was married) as rich as hir husband, for all that he hath is hers, ye, his owne bodye, and [she] hath power ouer it, as saith *Sainct Pawle*.

And if it so chauce that you finde not your wife so perfect in al pointes as you would, or as your selfe; yet must you not dispise hir, nor bee bitter nor cruell vnto hir for hir faultes, but gently and

<sup>1</sup> page 80.

louingly seeke to amend and win hir. For, like as Christe thought no scorn of his church, dispised hir not, neither forsooke hir for hir vn-cleaneenes and finnes; so should no christian man spurne at his wife, nor set light by hir, because that sometime she falleth, offendeth, or goeth not right; but euen as Christ nourisheth and teacheth his church, so ought euery honest husbände (also) louingly and gently to informe & instruct his wife.

For in many things (saith *S. Peter*) God hath made the men stronger then the women, not to rage vpon them & to be tirantes vnto them, but to helpe them & beare their weaknesse. Bee curteous therefore, (saith hee,) and win them to Christ, and ouercome them with kindenesse, that of loue they may obey the ordinance that God made betweene man and Wife.

Oh how ashamed be those men to loke vpon this texte, which with violence in their furye will intreate their wiues; no beast so beastly, for in the most cruellst way is not mete, as when the wife is sad and disquieted, then with spiteful wordes and wanton fashions, so prouoking hir to anger. Where it is not the dutie of the husband, but rather ashamed to his owne head; likewise it is worship for a man to haue the feare of the Lorde before his eyes, that he prouoke not the plague of vengeance.

Let vs therefore haue humilitie in our hartes; For, as a wife man loketh well to his owne goings, euen so pleasant are the wordes spoken in due season, which moueth the woman in hir wrath vnto patience, whereof *Salamon* <sup>1</sup>saith: *Faire wordes are an Hony Combe, a refreshinge of the minde, and a health of the bones.* For it is seldome seene that any beast is found in the cruellst rage, that the Male doth euer hurte his Female; and how vnnatural a thing is it for a man to hurt his owne flesh and body! Who will violently reuenge himfelse, yea, on his foote, if it chauce to stumble, but wil not rather, if hee haue an yll bodye, cherish it to make it better?

*The strong* (saith *S. Pawle*) ought to beare the frailenesse of the weake; let one suffer with another; beare ye one an others burden, and so shall ye fulfill the lawes of Christ: and about all thinge (saith *S. Peter*), *Haue feruent loue amongst you, for loue couereth the multitude of faultes.* So that loue in all things and at all times ought to bee the

<sup>1</sup> page 8r.

whole doore and only instrument to worke and frame all things betweene man and wife.

*What the Husband ought to bee.*

**B**Y all this may yee geather and learne that the man is the head, gouernour, ruler, & instructer (with gentil wordes and good example), the prouyder, defender, and whole comforte of the woman, and oweth vnto hyr most feruent loue and affection, all gentle behaiour, all faythfulnes and helpe, all comforte and kindenesse, as to him selfe, his owne flesh and body; so that vnder God there is no loue, no affection, no freendship, no nerenes of kin, to be compared vnto this, nor any one thing vnder the Sun, that pleaseth God more then man and wife that agree well togethers, which liue in the feare of God. And how can that bee more liuely expressed, then in that, that Iesus Christ the Sonne of God, and the holy christian Church, and the holy body of them both, are set forth for an example or Mirror of the state of Wedlocke, or coniugall loue? a more holy, a more godly and purer example could not be shewed. Undoubtedly this doth plainly show, that loue Matrimoniall is most highly accepted afore God; and the <sup>1</sup>contrary must needs folow, *that vnquietnes, hatred, strife, brawling, chiding, and frowardnes in Mariage, doth exceedingly displeasē God, & is clearely forbidden by Sainct Pawle, where hee sayth: Let all bitternesse, fiercenesse, and wrath, roaringe, and cursed speaking, be put away from you: be ye curteous and louinge one to another, and merciful, forgeuing one another, euen as God for Christes sake forgaue you.* Surely it is an highe and pure loue, perfecte and constant, that God requireth to be betweene maryed couples, and therefore ought they by all wayes, meanes, and labour to get, maintaine, and increasē this exceding loue, and to eschue, forbearē, and cut of all things, that might occasion any parte of the contrary.

*What maintaineth loue and quietnesse in Mariage.*

**A**ND vndoubtedly there is nothing that longer maintaineth con corde and quietnes, nor more increaseth perfecte loue in Maryage, then sweet and faire wordes, gentle and freendly deedes, and with a louing patience to take all things to the best. Freely to breake

their mindes togeathers, and al things to be kept secret, both<sup>1</sup> glad and willing to amend that is amisse, and aboue all thinge, not once one to heare yl of another, for *S. Pawle* warneth you that ye giue no place to the backbiters, but take them as yll willers to you both, though that they be neuer so nere freendes or kin. And God fayth, *A man shall forsake Father and Mother, and cleaue vnto his Wife, and they two shalbe one flesh, which in like case is mente to the Woman.* Therefore ought no creature aliue to be in such esteemation, credit, fauour, and loue, as each of you with others. Also, to bee of a sober and temperate dyet, doth much farther a good agreement; and where the contrary is, there is much vnquietnesse. For *Salomon* askinge where is woe? where is strife? where is brawling? euen amongst those (saith hee) that bee euer at the Wine; therefore it is most cumly for christians to be temperate in dyet, tempe<sup>2</sup>rate in wordes, temperate in deedes, and temperate in all things, so that at all times ye eschue al excesse and surfet, rage and fury, which makes no difference betwixt man and beast, and all other things which may breed any part of vnquietnesse. For *Salomon* sayth: *Better is a dry morsell with quietnesse, then a full house, and many fat cattell with strife.* Therefore ought yee to exteeme and imbrace this concord and quietnesse, as the maintainer and onely vpholder of the whole felicitie in Mariage, which is engendred of feruent loue, faithfulnessse, and kindenesse, and maintained by the fame, wherin ye ought continually to walke in all chaffenes and purenes of liuing, which (assuredly) shineth as a most precious thinge in the sight of God, and in the commendacion of the same, sayth:

*The commendacion of Chastitie.*

**S** *Alomon* in the Booke of *Wisedome*: O faire is a chaff generacion with vertue, for it is with good men, where it is present, men take example therat, and if it go away, yet they desire it; it is alwayes crowned and holden in honour, and winneth the reward of the vndefiled Battel; but the multitude of vngodly Children are vnprofitable, and the things that are planted in whoredome shall take no deepe roote, nor lay any fast foundation; though they be greene in the braunches for a time, yet shall they be shaken with the winde, for they stand not fast, and through the vehemency of the winde they

<sup>1</sup> orig. doth

<sup>2</sup> page 83.

shal bee rooted out, for the vnprofitable braunches shal bee broken, their fruite shalbe vnprofitable & sower to eate, yee, meet for nothing; and why? all the children of the wicked must beare recorde of the wickednesse of their Fathers and Mothers, when they be asked, but t[h]o the righteous bee ouer taken with death, yet shall hee be in rest.

Here may you see how vile, filthy, and abhominable, Adultery, Fornication, and Basterdy is, and how high in estimation a chaste life is amongst all good and godly<sup>1</sup> folke, and especially in the sight of God, to whom no secret sinne is hid.

*That maryed folke ought to haue chaste manners  
and communication.*

**A**ND as a chaste louinge life in Mariage is most commended, so ought ye to be of chaste manners, to haue chaste talke, and to eschue all wanton fashions, vnclenly communication, filthy handling, and all vnseemelynesse, and to be the speakers and very doores of all vertue and godlinesse, for *Sainct Pawle* sayth: *Be ye followers of God as deare Children, and walke in loue, euen as Christ loued you, and gaue himselfe for vs an offering, and a sacrifice of sweete sauour to God, so that fornication and all vncleanenesse, or couetousnesse, bee not once named amongst you, as becommeth Saincts, neither filthy nor foolish talke, neither iesting, which are not cumly, but rather giuinge of thanks: for this ye know, that whoremongers, eyther vncleane persons, or couetous persons, which is the worshippers of Images, shall haue any entrance in the kingdome of God and of Christe.*

*Of temperance in Maryage.*

**A**Lso, there ought to be a temperance betweene man & wife, for God hath ordained mariage for a remedy or medecine, to aswage the heate of the burninge flesh, and for procreation, and not bestly for to fulfill the whole lustes of the diuelish minde and wicked flesh; for, though ye haue a promise that the acte in mariage is no sinne, if the man receaue his Wife as a giifte giuen to him of God, and the Wife her Hufbande in like case, as ye haue a promise that yee sinne not when yee eate and drinke measurably with thanks giuinge,

<sup>1</sup> page 84.

yet if yee take exceſſe, or uſe it beaſtly, vilely, or inordinately, your miſtemperance make[s] that yll which is good, (beeinge rightly uſed, and that which is cleane, yee defile through your abuſinge <sup>1</sup>of it: *God hath not called you to vncleaneneſſe, but vnto holynesse, ſayth S. Pawle*): and farther (ſayth hee), *It is the will of God, euen that you ſhould bee holye, and that euery one of you ſhould know how to keepe his veſſell in holynes and honour, and not in the luſtes of concupiſcence, as do the Heathen which know not God.*

Alſo, *Sainct Pawle* willeth you that yee withdraw not your ſelues, nor departe not one from another, except it bee with the good conſente of bothe, for a time to faſte and to pray; which faſtinge and prayer, I would to God were more uſed then it is, not as Hipocrites were wont, but as Chriſtians ought, and are commaunded (almoſt) in euery parte of the Scriptures; for they that in eating and drinkinge fulfill the whole luſtes of the fleſhe, cannot worke after the ſpिरite; and as wee daylie and hourelly continually finne, ſo ought wee continually to praye and call for grace. And in all the whole Byble, you ſhal not finde a more godly example of maryage (which I would to God all maryed folkes would reade), then that of *Tobiach* and *Sara*, the Daughter of *Raguell*, which were knit together in faſtinge and prayer, and oft uſed the ſame, lyuinge a godly, pure, and cleane lyfe; for the which they obtayned the bleſſinge of God, and ſaw their Childerns Children to the fiſte generacion.

*The commendacion of Children.*

**C**hildren (vndoubtedly) is the higheſt giſt, and greateſt treaſure of this worlde, and maintenaunce of the ſame. For Children is the very ſure band and laſt knot of loue Matrimonial; by the which the parents can neuer be clearly ſeperated a ſunder; In aſmuch as that which is of them both cannot be deuided, ſeeing both haue parte in euery one. And children are their Parents cheefe ioy, comfort, and felicitie next vnto God; their ſtay and ſtaffe & vpholders of their age; and in their children do the Parents liue (in a manner) after their death. For they dye not all together, *that* leaue collops of their owne fleſh aliuie <sup>2</sup>behinde them; and by their children (if they be ver-  
tuously and godly brought vp) then is God honoured, & the common

<sup>1</sup> page 85.

<sup>2</sup> page 86.

wealth aduanced, so that the parents and all men fare the better by them. Your children (most assuredly) is the very blessing of god, for the which ye ought to giue him most hartie thanks, and be contented, and with such as hee doth sende you, bee they many or few, Sonnes or Daughters. For if they be many, he wil prouide for them if they be faithful. If they be few, he may send you more, and giue you more ioy of one daughter then of ten sonnes. Therefore, be content with his will, for hee doth all things for the best, and knoweth what is beste for you; giue him most hartie thanks for such as you haue, and be diligent to see them vertuouly and godly brought vp; and in any case, suffer them not to bee ydell.

*How children ought to bee brought vp.*

**F**Or they that wil not worke (saith *S. Pawle*), let them not eate; therefore put them to learne some honest Science or Craftie, wherunto of nature they be most apt. For in that shal they most profite; in the which they may get their owne lyuinge, and serue the common wealth. And aboue al thing, let them first learne to know God & his most holy worde, which is the right pathe and highe way to all vertue and godlinesse, the sure Shielde and stronge Buckler to defende vs from the Diuell and all his cruell and craftie assaultes; giue them daily godly and louinge exhortacions, suffer no vice to take roote in them, but rebuke them for their yll, and commend them in their well dooinge.

Prouide honestly afore hand for all necessary thinges, both for them and all your household. For, saith *S. Pawle to Timothie*: *If there bee any that prouideth not for his owne, and, namely, for them of his householde, the same denyeth the fayth, and is worse then an Infidell.*

<sup>1</sup>*The order of your house.*

**O**F the Sparrowes may yee learne the order of your household: for as the Cocke flyeth too and fro to bring all thinge to the neaft, and as the dam keepeth the neaft, hatcheth and bringeth forth hir yonge, so all prouision, and whatfoeuer is to bee doone without the house, belongeth to the man; and the woman to take charge within, to see all thinges conueniently faued, or spent as it ought, to bring

forth and nourish hir children, and to haue al the whole dooing of hir Daughters and women.

Also be louing vnto your children, and be not fierce nor cruell vnto them. For *S. Pawle* saith: *Fathers, rate not your children, least they be of a desperate minde, but with discrete admonitions, and with your pure and good example of liuinge (which is the cheefest perswasion), lead them to all vertue and godlynesse.*

If all Parentes would vertuoufly bringe vp their children in the knowledge and feare of God, in the practice & exercife of some honest Science or Craft, Then should we not see so many ydell as bee; so many Vacabondes, Theeues, and Murderers, so many vicious persons of all degrees, nor such vngodlynes raigne. But then should wee see euery man honestly get his lyuing, preferring his Neighbours proffite as his owne; then should wee see all men rightly do their duties; then should loue and charity spring, and all godlynesse raigne; then should the Lawes and Magistrates be willingly obeyed, the common wealth flourish, and God rightly honoured, for in this point only, through the grace of God, consistes the amendment of all the whole worlde.

Therefore, (my deare and welbeloued Christians) seeing that in this blessed state of Matrimony, and godly householde of husband, wife, and children, consistes (next vnder God) the cheefest and highest felicitie of this worlde, and maintenance of the same, wherein the common wealth is wholly aduanced, and God most highly honoured, I<sup>1</sup> exhort you in the name of Iesus Christ, the Sonne of the liuinge God, that you walke worthely therin, accordinge to the will of Christ, which you professe without faining, and that you eschue all woorkes and deedes of the fleshe, which bee these, saith *S. Pawle*: *Adultery, Fornication, vncleanenesse, wantonnesse, Idolatry, Witchcrafte, hatred, varyance, wrath, strife, sedition, sectes, enuyinge, murther, drunkennesse, gluttony, and such like; of the which I tell you before, as I haue tolde you<sup>2</sup> in times past, that they which commit such thinges shall not inherite the kingdome of God.* Therefore, follow yee the spirit and workes of the same, which bee, (sayth *S. Pawle*): *Loue, ioy, peace, longe suffering, gentilnesse, goodnesse, faithfulnessse, meekenesse, temperance, and such like.* And yet once agayne I exhort you with the exhorta-

<sup>1</sup> page 88.

<sup>2</sup> orig. you you



cion of *S. Pawle*: *If there be amongst you any consolation in Christ, if there be any comfortable loue, if there be any felowship of the spirit, if there be any compassion of mercy, fulfill you my ioy, that ye draw one way; hauing one loue, beeing of one accorde, and of one minde, that nothing bee done through strife or vaine glory, but that in meekeness of minde, euery one esteeme other better then them selfe, and so shal you leade a ioyfull, quiet, and godly life in this world, and after, through Iesus Christ, come to the life euerlasting, with God the Father, to whom bee all honour and glory. Amen.*

*Rom. 10. If the roote bee whole, the  
branches shall bee whole also.*

FINIS.

## QUOTATIONS FROM THE BIBLE

IN THE

### GLASSE OF GODLY LOVE.

---

- Title page, p. 177, *Jam.* i. 22 ; *Col.* iii. 14.
- p. 179, Yee Wives, &c., *Eph.* v. 22-4.
- p. 180, Let the Wives, &c., *1 Pet.* iii. 1-6 ; Let the elder Women, &c., *Titus* ii. 3-5.
- p. 181, Husbandes, love your Wives, &c., *Eph.* v. 25 ; So ought men, &c., *Idem.* 28-9 ; his owne bodye, &c., *1 Cor.* vii. 4.
- p. 182, For in many things, &c., *1 Pet.* iii. 7, 8 ? Faire wordes, &c., *Prov.* xvi. 24 ; the strong, &c., *Rom.* xv. 1 ; let one suffer, &c., *1 Cor.* xii. 26 ? beare ye, &c., *Gal.* vi. 2 ; and above all thinge, &c., *1 Pet.* iv. 8.
- p. 183, Let all bitterness, &c., *Eph.* iv. 31.
- p. 184, A man shall forsake, &c., *Gen.* ii. 24 ; For Salomon askinge, &c., *Prov.* xxiii. 29, 30 ; Better is a dry morsell, &c., *Prov.* xvii. 1 ; Salomon in the Booke of Wisdome, *Wisdom* iv. 1-7.
- p. 185, Be ye folowers, &c., *Eph.* v. 1-5.
- p. 186, God hath not called you, &c., *1 Thess.* iv. 7 ; It is the will of God, &c., *Idem.* 3-5 ; Also, Saint Pawle, &c., *1 Cor.* vii. 5.
- p. 187, For they that wil not worke, &c., *2 Thess.* iii. 10 ; If there bee any, &c., *1 Tim.* v. 8.
- p. 188, Fathers, rate not your children, &c., *Eph.* vi. 4 ; Adultery, &c., *Gal.* v. 19-21 ; Love, &c., *Idem.* 22.
- p. 189, If there be amongst you, &c., *Philipp.* ii. 1-3 ; If the roote, &c., *Rom.* xi. 16.

## NOTES.

p. xiii. *John Lane and Milton's father.* "Besides these, there remains, as evidence of Lane's perseverance, a long manuscript poem in the Museum [Royal MS., 17. B. xv.], dated 1621, and entitled *Triton's Trumpet to the Twelve Months, husbanded and moralized.* In it there is a distinct allusion to the scrivener Milton, in his capacity as a musical composer. Here it is—specimen enough of all Lane's poetry!—

Accenting, airing, curbing, ordering  
 Those sweet parts Meltonus did compose,  
 As wonder's self amazed was at the close,  
 Which in a counter-point maintaining *hielo*  
 'Gan all sum up thus ÷ *Alleluiah Deo.*"

But, more interesting still, another of Lane's manuscripts—that of "Guy of Warwick"—furnishes us with a specimen of the musician's powers in returning the compliment. This manuscript had evidently been prepared for the press; and on the back of the title-page is a sonnet headed "*Johannes Melton, Londinensis civis, amico suo viatico, in poesis laudem;*" that is, "John Milton, citizen of London, to his wayfaring friend in praise of his poetry." The sonnet is so bad that Lane might have written it himself; but, bad or good, as a sonnet by Milton's father, the world has a right to see it. So here it is:—

"If virtue this be not, what is? Tell quick!  
 For childhood, manhood, old age, thou dost write  
 Love, war, and lusts quelled by arm heroic,  
 Instanced in Guy of Warwick, knighthood's light:  
 Heralds' records, and each sound antiquary,  
 For Guy's true being, life, death, eke hast sought,  
 To satisfy those which *prævaricari*;  
 Manuscript, chronicle, if might be bought;  
 Coventry's, Winton's, Warwick's monuments,  
 Trophies, traditions delivered of Guy,  
 With care, cost, pain, as sweetly thou presents,  
 To exemplify the flower of chivalry:  
 From cradle to the saddle and the bier,  
 For Christian imitation all are here."<sup>1</sup>

<sup>1</sup> "Harl. MS. 5243. Mr. Hunter was the first to print this sonnet; and also, so far as I am aware, to refer, in connexion with Milton, to Lane's MSS. generally."  
 —1859. D. Masson's *Life of Milton*, i. 42-3.

p. xiii. John Lane's *Triton's Trumpet*. "Phillips . . . omits 'Triton's Trumpet,' undoubtedly by Lane, and dated 1620, in which the death of Spenser in 1599 is mentioned, with all the particulars of his sufferings and poverty, and the vain wish of the Earl of Essex to relieve them. ('Life of Spenser,' edit. 1862, p. cli)."—J. P. Collier, *Bibliographical Catalogue*, i. 448.—F.

p. xvii. note 1. Powell's *Welch Bayte*.

5<sup>to</sup> Decembris

**Valentine** Y<sup>T</sup> IS ORDERED that he shall presently bring into the hall, to be used  
**Symms** according to the ordonance in *that* behalf. Thirtie bookes of the *welsh-bate*. and all the ballades that he hath printed of the *Traytours lately Arrayned at Winchester*.

**Valentine** also Y<sup>T</sup> IS ORDERED that he shall pay xlii s iiiij d for a fine for  
**Symms** printing the same book and ballad without Licence. And not to meddle with printing or selling any of the same bookes or ballads hereafter.

Arber's *Transcript of the Stationers' Registers*, iii. 249. See also ii. 837.

p. xxiii. T. Powell's *Mysterie of Lending and Borrowing*. Here is

"The Authors Inuocation.

**T**Hou spirit of old *Gybs*, a quondam Cooke,  
Thy hungry Poet doth thee now inuoke,  
T-infuse in him the iuyce of Rump or Kidney,  
And he shall sing as sweet as ere did *Sidney* :  
I am not so ambitious as to wish  
For black spic'keale, or such a pretious dish,  
As Dottrels caught by pretty imitation,  
Nor any thing so hot in operation,  
As may inflame the Liuer of mine Host,  
To sweare I chalke too much vpon the post :  
My selfe a damn'd Promethian I should thinke,  
If with the Gods Scotch-Ale, or Meth, a drinke,  
The vulgar to prophane, Metheglin call,  
Or drops which from my Ladies Lembick fall,  
In seuerall spirits of a fifth transcendence,  
No, no, the hungry belly calls my mind thence :  
I wish not for Castalian cups, not I,  
But with the petty-Canons being dry,  
And but inspir'd with one bare Qu : let any  
Compare with vs for singing (O *Sydany*.)  
Thy Pot-herbs, prithy, *Robbin*, now afford,  
Perfume the Altar of thy Dresser-board,  
And couer it with *Hecatombes* of Mutton,  
As fat and faire as euer knife did cut on :  
Then will I sing the Lender and the Debter,  
The martiall Mace, the Serieant and the Setter,  
Ruines and reparations of lost wealth,  
Still, Where you see me, Trust vnto your selfe."

p. 4, l. 11. *Lelaps*. A dog of surpassing swiftness given by Diana to Procris, and by her presented to her husband Cephalus. See Ovid's *Metamorphoses*, vii, ll. 771-93, for an account of Laelaps.—S.

p. 5, l. 15. *daughters of twentye . . . to rich cormorants of threescore*. Compare Chaucer's *Merchant's Tale* of January and May.—F.

p. 6, l. 2. *Durum pati meminisse dulce*. Cf. *Æn.*, i. 203. Daniello

in a note to the *Inferno*, xvi. 84, attributes this quotation to Seneca, but does not give a precise reference. See Lombardi's *Dante*, I. 351, ed. 1830.—S.

p. 6, l. 7. *Things farre fetchte and deere boughte*. See Notes to Stafford's *Examination*, p. 103.—F.

p. 7, l. 3, *for*: from, against: 'now will I dam up this thy yawning mouth *for* swallowing the treasure of the realm,' 2 *Hen. VI*, IV. i. 74; 'and advise thee to desist *for* going on death's net,' *Pericles*, I. i. 40.—Schmidt.—F.

p. 7, l. 6. *Sic volo, sic jubeo, stet pro ratione voluntas*. Juvenal, S. vi. 223. The usual reading is "Hoc volo, sic jubeo, sit, &c."—S.

p. 8, l. 4. *women with nothing more contented then to haue their willes*. Compare Chaucer's *Wife of Bath's Tale*; Andrew Boorde's *Breyary*, chap. 242, in my edition of his *Introduction*, &c. (E. E. T. Soc.) p. 68, and note there.—F.

p. 10, l. 9. *had I wist is a slender remedy to remove repentance*. "I write not here a tale of had I wist: But you shall heare of travels &c."—J. Taylor (Water Poet), *Pennilesse Pilgrimage*, Spenser Soc. ed., p. 132, ll. 2-3. "A wise man saith not, had I wist."—Uncertain author in Tottel's *Miscellany*, Arber's ed. p. 244.—P. A. D. "When dede is doun, hit ys to lat; be ware of hady-wyst."—The Good Wyfe Wold A Pylgremage: *Queene Elizabethes Achademy*, E. E. T. S., p. 42, ll. 119-20.—S.

p. 26, l. 8 from foot. *'Knight of the Post*. Properly, a man who gained his living by giving false evidence on trials, or false bail; in a secondary sense, a sharper in general. "A *knight of the post*, quoth he, for so I am tearmed; a fellow that will sweare you any thing for twelve pence."—Nash, *Pierce Penillesse*, 1592.

"But is his resolution any way infracted, for that some refractaries are (like *knights of the post*) hired to witness against him?"—Ford's *Line of Life*, 1620.—(Additions to) Nares.—F.

p. 26, l. 24. "A *supplication from Pierce Penillesse*." An allusion to a satire written by Thomas Nash, entitled "Pierce Penillesse, his Supplication to the Divell; describing the over-spreading of Vice, and the suppression of Vertue. Pleasantly interlaced with variable delights, and pathetically intermixt with conceived reprooves," Lond. 1592; Watts, *Bib. Brit.*—S.

p. 29, l. 12-13. Three instances of the genitive *it* in two lines: *it* delighte, *it* ioy, *it* beginning. See too p. 90, l. 9 from foot.—F.

p. 30, l. 9-10. This proverb of the Pitcher going long to the water, but getting broken at last, is in Dan Michel's *Ayenbite of Inwyt*, A.D. 1340: "Zuo longe geþ þet pot to the wetere, þet hit comþ tobroke hom," p. 165, l. 7 from foot, ed. Stevenson, for Roxburghe Club.—F.

p. 32, l. 13 from foot. *it was the parte of Mad Men*, &c. A free expansion of "Quare in tranquillo tempestatem adversam optare dementis est, subvenire autem tempestatem quavis ratione sapientis."—Cic. *Off.*, I. xxiv. 5.—S.

p. 33, l. 17. *a tooting head*: one with horns, through which men toot or blow, the mark of a cuckold.—F.

p. 33, l. 30. *where Christes crosse standes*: that is, at the head of the alphabet. '*La croix de par dieu*. The Christs-crosse-row; or Hornebooke wherein a child learnes it.'—*Cotgrave*.—F.

p. 36, l. 3. *mistrisse her necke*. This absurd form of the possessive case came in from the mistake in the masculine, 'Robin good-fellow *his* newes,' p. 49, &c., as if the genitive *-s*, *-es* was contracted from *hi-s*. In the second text of Layamon's *Brut* are many of these genitives in *his*, some of them to feminine nouns. They arose from the scribe of that MS. being very fond of *h*'s, and putting *h* on to the genitives in *-is*, which *-is* was often written apart from the crude form of its noun.—F.

p. 36, l. 11. *nor so many yeeld uppe the possession of their garmentes to the hangman*. "There was a curst page that his master whipt naked, and when he had been whipt, would not put on his cloaths; and when his master bad him, 'take them you, for they are the hangman's fees.'"—Bacon's *Apophthegms*, No. 69, *Miscellaneous Writings of Francis Bacon*, 1802.—S.

p. 39, l. 3. *Omnia vincit Amor, et nos cedamus amori*.—Virgil, *Ecl.* x. 69.—S.

p. 39, l. 12. *that babie which lodges in womens and mens eies*. The reflected images of himself seen by a lover in the pupils of his mistress's eyes, or *vice versâ*.

Cf. "So when thou [Love] sawst in natures cabinet Stella, thou straight lookst *babies in her eyes*."—Sidney's *Astrophel and Stella*, sonnet xi. ll. 9-10.

In Massinger's *Renegado*, II. iv, p. 129, col. 1, ed. Gifford, 1840, Donusa says to Vitelli, "When a young lady wrings you by the hand, thus, Or with an amorous touch presses your foot, Looks *babies in your eyes*, plays with your locks, Do not you find without a tutor's help, What 'tis she looks for?"—S.

p. 43, l. 14. 'Thirteen Pence Halfpenny was considered as the hangman's wages very early in the 17th century. How much sooner, I have not noticed. "'Sfoot, what a witty rogue was this to leave this fair *thirteen pence halfpenny*, and this old halter, intimating aptly,

Had the hangman met us there, by these presages,  
Here had been his work, and here *his wages*."

*Match at Midnight*, Old Plays, vii. 357.

"If I shold, he could not hang me for't; 'tis not worth thirteen pence halfpenny."—J. Day's *Humour out of Breath*, sign. F. 3.—Nares.—F.

p. 55, l. 22. *Greenes Cunnyberries*, Robert Greene's Coney-burrows, alluding to his four Coney-catching tracts: I. A Notable Discouery of Cosnage, 1591; II. The Second Part of Conny-catching, 1591; III. The Third and last part of Conny-catching, With the new deuised knavish arte of Foole-taking, 1592. IV. A Disputation Betweene a Hee Conny-catcher and a Shee Conny-catcher, whether a Theafe or a Whorer is

most hurtfull in Cousonage, to the Commonwealth. Discovering the Secret Villanies of alluring Strumpets. With the Conuersion of an English Courtizen, reformed this present yeare 1592.—*Hazlitt*.—F.

p. 55, last line. *then on goes her pantoples*. "Such is the Nature of these nouises that think to haue learning without labour, . . . that for the most parte they *stande so on their pantuffles*, that they be secure of perils, obstinate in their own opinions, impatient of labour, apt to con-ceive wrong, credulous to believe the worst, ready to shake off their olde acquaintance without cause, and to condemne them without colour."—*Euphues*, p. 47, ed. Arber.

*Sander*. . . "Why looke you now, ile scarce put up plain Sander now at any of their hands; for and any body have any thing to do with my master, straight they come crouching upon me,—'I beseech you good M. Sander speake a good word for me,'—and then I am so stowt and take it upon me, and *stand upon my pantoffles* to them, out of all crie, why I have a life like a giant now."—*Taming of a Shrew*, p. 174, ed. Nichols, Six old Plays.

"Stande thou on thy pantuffles, and shee will vayne bonnet."—*Euphues*, p. 117.—P. A. DANIEL.

p. 68, l. 7 from foot. *willing her*, . . . *either then or neuer to consent to the saving of all their lives*. Abduction was punishable with death. By statute 39 Eliz. c. 9, principals, procurers, or accessories before the fact, were deprived of benefit of clergy. See Blackstone's *Commentaries*, ed. Kerr, 1862, iv. 231.—S.

The preamble of the Act of Elizabeth, passt in 1597, illustrates the story in the text, and runs thus :—

"Whereas of late times diuers women, as well maydens as widowes, and wiues hauing substance, some in goods moouable, and some in lands and tenements, and some being heires apparent to their Ancestours, for the lucre of such substance bene oftentimes taken by misdoers, contrary to their will, and after married to such misdoers, or to others by their assent, or defiled, to the great displeasure of God, and contrary to your Hig[h]nesses Lawes, and disparagement of the said women, and great heauinesse and discomfort of their friends, and ill example of others; which offences, albeit the same be made felonie by a certaine act of Parliament made in the third yeere of King Henrie the seuenth: Yet forasmuch as Clergie hath been heretofore allowed to such Offenders, diuers persons haue attempted and committed the said offences in hope of life by the benefit of Clergie<sup>1</sup>:—Be it therefore enacted &c." Christopher Barker's edition of 1597, sign. E. This edition contains two acts more than the Record Office one, namely, "26 An Act for confirmation of the Subsidies granted by the Clergie. 27 An Act for the grant of three entire Subsidies, and six Fifteenes and Tenths granted by the Temporalitie." Chap. 7, 'An Act for the more speedie payment of the Queenes Maiesties debts', looks as if Q. Elizabeth was insolvent: but

<sup>1</sup> Education the excuse for crime! The doctrine sounds odd now.

'the Queen's debts' were debts due to her, like 'the Queen's traitors' were traitors against her.—F.

p. 69, l. 8. *the counsell Table*. The concilium ordinarium, commonly known as the court of star chamber, a branch of the privy council which assumed jurisdiction over many offences cognizable in the ordinary law courts. See Hallam's *History of England*, vol. I. chap. i.—S.

p. 69, l. 8. *she tolde so good a tale for him*, &c. If a woman was married by her abductor, she was allowed to give evidence against him of the abduction, contrary to the then general rule that a wife's evidence could not be received against her husband. See Blackstone's *Commentaries*, iv. 231.—S.

p. 71, l. 10 from foot. *cooling carde*. So Suffolk in 1 *Hen. VI.*, V. iii. 83: "There all is marr'd; there lies a *cooling card*." Not Shakspeare's.—F.

A letter from Euphues to Philautus is entitled, "A cooling Carde for Philautus and all fond lovers."—*Euphues*, Arber's ed. p. 106. "Card. (2) A chart. Harrison, p. 39."—Halliwell's *Dict.*—S.

p. 75, l. 3 from foot. *a tantinie pigge*. St Anthony's. See Brand's *Antiquities*, ed. Ellis, 1841, i. 200, note a, col. 2. And "St. Anthony's church in Threadneedle street, belonging to an hospital of that Saint, and dedicated to St. Anthony of Vienna as early as Henry III. The foundation was for a master, two priests, a schoolmaster, and twelve poor men. . . The proctors of this house used to collect alms, and take from the market people lean or ill-conditioned pigs, which they turned abroad with bells about their necks to live upon the public,—whence the saying *an Anthony's pig*, and when fat, they killed them for the use of the hospital."—Stowe's *Lond.* p. 190, in Nichols's ed. of E. Perlin, *Descr. d'Angleterre* 1558, repr. 1775, p. 13. See the Index below, p. 209.—F.

p. 82. To compare small things with great, set this page beside Julia's description of her lovers in the *Two Gentlemen of Verona*, I. ii., and Portia's of hers in the *Merchant of Venice*, I. ii.—F.

p. 83, l. 7. Smithfield (or smooth-field, an etymology sanctioned by Fitz Stephen, who describes it as *campus planus*) was celebrated for many centuries as a market, and the cheating carried on there, more especially in the sale of horses, was long notorious. A 'Smithfield horse' was the cant name for a particularly bad bargain. Falstaff tells us that his horse was bought at Smithfield (2nd part of *Henry IV.*, act I. sc. ii. ll. 56-7), and Pepys speaks "of the craft and cunning that I never dreamed of, concerning the buying and choosing of horses," *Diary*, Dec. 4, 1668. And see under Dec. 11, 1668.—H. B. W.

p. 83, l. 7 from foot. *a Smithfeelde horse*. Smithfield was noted for its horse-fairs (p. 87, l. 2 from foot); and at them, as at all other fairs, the buyer takes his chance.

"The Londiners pronounce woe to him that buyes a horse in Smythfield, that takes a servant in Pauls Church, that marries a wife out of Westminster" [noted for its stews].—Fynes Moryson's *Itinerary*, 1617, Pt. 3, p. 53. On the Fair in Smithfield, see *Bartholomew Fair*, 1641.—F.



p. 83, l. 7 from foot. *whether a Smithfeelde horse will proue good or jadish.* "heere [to Smithfield] comes many Horses, (like *Frenchmen*) rotten in the joynts, which by tricks are made to leape, though they can scarce go; he that light upon a Horse in this place, from an olde Horse-courser, sound both in wind and limbe, may light of an honest Wife in the Stews: here's many an olde Jade, that trots hard for't, that uses his legs sore against his will, for he had rather have a Stable then a Market, or a Race."—London and the Countrey Carbonadoed and Quartred into severall Characters. By D. Lupton, 1632, pp. 36-7.—S.

p. 85, l. 3. *let them have their willes; or they will, whether you will or no.* Compare Andrew Boorde's *Breviary*, Fol. lxxxii. back, "therefore, *Vt homo not cantet cum cuculo*, let euery man please his wyfe in all matters, and displease her not, but let her haue her owne wyl, for that she wyll haue, who so euer say nay," p. 68 of my edition, E. E. T. Soc. 1870.—F.

p. 91, l. 2. *Kemps head.* An account of William Kemp will be found in *Variorum Shakspere*, ed. 1821, vol. III. p. 197.—P. A. D.

p. 91, l. 9. *Knackes to knowe knaves by.* "A knack how to knowe a knave," one of Kempe's works?—P. A. D.

p. 113, l. 73. *Ovid could testify, &c.* *Ultima coelestium, terras Astræa reliquit.*—Ovid's *Metamorphoses*, I. 150.—S.

p. 113, l. 84. *carnall vice . . in the Popes great hall.* On the lechery and sodomy seen in Rome by Andrew Boorde, see my edition of A. B., p. 77, with the extract from Thomas's *History of Italye* in the note there.—F.

p. 118, l. 216, *gigge, jig.* Cp. in Arber's *Transcript of the Stationers' Registers*, iii. 49, 50, "A pretie newe *Jigge* betwene Francis the gentleman, Richard the farmer, and their wyves," Oct. 14, 1595; and on Oct. 21, "a ballad called *Kemps newe Jygge* betwixt a souldiour and a Miser, and Sym the clown." "The word '*jig*' is said to be derived from the Anglo-Saxon; and in old English literature its application extended, beyond the tune itself, to any jiggling rhymes that might be sung to such tunes. The songs sung by clowns after plays (which like those of Tarleton, were often extempore,) and any other merry ditties, were called *jigs*. 'Nay, sit down by my side, and I will *sing* thee one of my countrey *jigges* to make thee merry,' says Deloney, in his *Thomas of Reading*."—Chappell's *Popular Music*, ii. 495.—F.

p. 118, l. 230. *Seven Deadly Sins.* Compare 'The Seuen Deadly Sinnes of London: Drawne in seuen seuerall Coaches, Through seuen seuerall Gates of the Citie, Bringing the Plague with them. Opus septem Dierum. Tho: Dekker. At London Printed by E. A. for Nathaniel Butter, and are to be solde at his shop neere Saint Austens gate. 1606. 4to, black letter, 31 leaves.'—*Hazlitt*. Also Dekker's 'Belman of London,' 1608; 'Lanthorne and Candlelight,' 1609; 'O per se O,' 1612; 'Villanies discovered,' 1616; and the successive versions of his 'English Villanies,' 1632-48.—F.

p. 121, l. 304. *Some weare short cloakes, some cloakes that reach the heel.* "In the time of Queene Mary, and the beginning of the Raigne

of Queen *Elizabeth*, and for many yeeres before, it was not lawfull for any man either servant or others, to weare their Gowns lower than to the calves of their legges, except they were above threescore yeares of age, but the length of Cloakes being not limited, they made them Cloakes downe to their Shoes . . .”—Stow's *Annales*, continued by Edmund Howes, ed. 1631, pp. 1039-40.—S.

p. 121, ll. 307-10. *Bold Bettresse*, &c.; p. 122, l. 333. *fannes by truls are borne*. “Womens Maskes, Buskes, Muffes, Fanns, Periwigs and Bodkins, were first devised, and used in Italy by Curtezans, and from thence brought into France, and there received of the best sort for gallant ornaments, and from thence they came into England, about the time of the Massacre of Paris” [1572].—*Idem*, p. 1038, col. 2.—S.

p. 126, l. 451. *Wrath is the cause that men in Smith-field meete*.

“This field commonly called West-Smithfield, was for many yeares called *Ruffians hall*, by reason it was the usuall place of Frayes and common fighting, during the time that Sword and Bucklers were in use.

“When every Serving-man from the base to the best, carried a Buckler at his backe, which hung by the hilt or pomell of his Sword which hung before him.

“This manner of Fight was frequent with all men, untill the fight of Rapier and Dagger tooke place, and then suddenly the generall quarrell of fighting abated, which began about the 20 yeare of Queene *Elizabeth* [1577-8], for untill then it was usuall to have Frayes, Fights, and Quarrells, upon the Sundayes and Holidayes, sometimes twenty, thirty, and forty Swords and Bucklers, halfe against halfe, as well by quarrells of appointment as by chance.

“Especially from the midst of Aprill, untill the end of October, by reason, Smithfield was then free from durte and splashes. And in the Winter season, all the high streetes were much annoyed and troubled with hourelly frayes of sword and buckler men who tooke pleasure in that bragging fight; and although they made great shew of much furie and fought often, Yet seldome any man hurt for thrusting was not then in use: neither would one of twentie strike beneath the waste, by reason they held it cowardly and beastly. But the ensuing deadly fight of Rapier and Dagger suddenly suppressed the fighting with Sword and Buckler.”—Stow's *Annales*, continued by Edmund Howes, ed. 1631, p. 1024, col. 1 and 2.—S.

p. 127, l. 497. *Idlenessse*. See Andrew Boorde's amusing 151st Chapter of his *Breviary*, on ‘an euyl Feuer, the whiche dothe cumber yonge persons, named the Feuer lurden.’ His remedy is: “There is nothing so good for the Feuer lurden as is *Vnguentum baculinum*, that is to say, Take me a stycke or wand of a yerde of length and more, and let it be as great as a mans fynger, and with it anoynt the bake and the sholders well, mornynge and euenynge, and do this .xxi. dayes,” &c.: see my edition, p. 83-4, and the Index to my *Babees Book*.—F.

p. 129, ll. 562, 564. There were two Compters or prisons for debtors

in the city of London ; each being under the superintendence of one of the Sheriffs. The Poultry Compter stood a few doors from St Mildred's church until 1817, when it was taken down. Stow wrote of it, "this hath been there kept and continued time out of mind, for I have not read of the original thereof." Wood Street Compter stood on the east side of Wood Street, Cheapside, and was first established there in 1555, when the prisoners were removed from the old Compter in Bread Street to the new one in Wood Street. The latter was burnt down in the Great Fire, but rebuilt afterwards. The prison was removed to Giltspur Street in 1791. T. Middleton introduced a reference to the two Compters in his *Phoenix*—"for as in that notable city called London stand two most famous Universities, Poultry and Wood street, where some are of twenty years' standing and have took all their degrees." Quoted in Cunningham's Handbook of London.—H. B. W. Thomas Nash also praised the Compter ironically in his '*Strange Newes*,' 1592, (sign. I.) :—

"Heare what I say : a gentleman is never throughly entred into credit till he hath been there ; and that Poet or novice, be hee what he will, ought to suspect his wit, and remaine halfe in doubt that it is not authentical, till it hath beene seene and allowed in unthrifits consistory. *Grande doloris ingenium !* Let fooles dwell in no stronger houses than their fathers built them, but I protest I should never have writ passion well, or beene a piece of a poet, if I had not arriv'd in those quarters. Trace the gallantest youthes, and bravest revellers about towne, in all the by-paths of their expence, and you shall infallibly finde, that once in their life-time they have visited that melancholy habitation. Come, come, if you goe to the sound truth of it, there is no place of the earth like it, to make a man wise. Cambridge and Oxford may stand under the elbowe of it. I vow, if I had a sonne, I would sooner send him to one of the Counters to learne lawe, than to the Innes of Court or Chancery." (in Collier's *Bibl. Catal.* i. 277.)

p. 133, l. 679. *light-taylde huswives*. Compare 'A Dialogue bytwene the commune secretary and Jalowsye, Touchynge the vnstablenesse of Harlottes,' John Kynge [1550-61], Collier's *Bibl. Cat.* i. 400.

"She that is fayre, lusty and yonge,  
And can comon in termes with fyled tonge,  
And wyll abyde whysperynge in the eare,  
Thynke ye her *tayle is not lyght of the seare ?*"

This is Hamlet's 'tickle o' the sere,' the sear being the catch of a gunlock, which when stiff, makes you pull the trigger very hard, but when light, turns it into a 'hair-trigger,' one that'll go at the touch of a hair.—F.

William Goddard's *Neaste of Waspes*, 1615, gives the theatres a bad character too (Collier's *Bibl. Cat.* i. 314) :—

"Goe to your plaie-howse, you shall actors have,  
Your baude, your gull, your whore, your pander knave,

Goe to your bawdie house, y'ave actors too,  
 As bawdes, and whores, and gulls, pandars also,  
 Besides, in either howse (yf you enquire)  
 A place there is for men themselves to tire.  
 Since th' are so like, to choose theres not a pinn,  
 Whether bawdye-house, or plaie-howse you goe in."

As to the round house, compare *The Cries of London* (ib. p. 163, time of Jas. I.)

"The Players on the Banckeside,  
 The *round Globe* and the Swan,  
 Will search you idle tricks of love,  
 But the Bull will play the man."

The Bull was 'The Red Bull' theatre in Clerkenwell. The Rose theatre on or near Bankside was also round. See Norden's Map, 1593.—F.

p. 139, l. 7. *Hee askt him, If hee had a Passe, &c.* "Any two *Justices of Peace* may licence such as be delivered out of *Gaoles*, to begge for their fees, or to travell to their Countrey, or friends: and may give licence for fourtie dayes to a *Rogue*, that is marked [branded?]: and may make testimonial to a *Servingman*, that is turned away from his master, or whose master is dead: 14 Eliz. cap. 5; and 18 Eliz. cap. 3; and 27 Eliz. cap. 11.

... And they may *Licence* diseased persons (living of almes) to travel to *Bathe*, or to *Buckstone*, for remedies of their grieffe, 14 Eliz. cap. 5, and 27 Eliz. cap. 11.—Lambard's *Eirenarcha*, ed. 1592, p. 321-2.

"Two such *Justices* may give licence to *Fencers, Bearewards, Common players* in Enterludes, *Minstrels, Jugglers, Pedlers, Tinkers, and Petite-chapmen*, to goe abroad, so as they shall not be taken as Rogues. 14 Eliz. cap. 5; and 27 Eliz. cap. 11.—*Idem*, pp. 341-2.—S.

p. 140, l. 45. *Signa virtutum tuarum longe lateque ferens.* A reminiscence of Horace, *Od.* IV. i. 16.—S.

p. 141, l. 1. *folk leaving town after Term.* Compare Lord Campbell's note on p. 23-4 of his *Shakespeare's Legal Acquirements considered*, 1859:

"Even so late as Queen Anne's reign there seems to have been a prodigious influx of all ranks from the provinces into the metropolis in term time. During the preceding century, Parliament sometimes did not meet at all for a considerable number of years; and being summoned rarely and capriciously, the 'London season' seems to have been regulated, not by the session of Parliament, but by the law terms,—

'... and prints before Term ends.'—*Pope.*

While term lasted, Westminster Hall was crowded all the morning, not only by lawyers, but by idlers and politicians in quest of news. *Term having ended, there seems to have been a general dispersion.* Even the Judges spent their vacations in the country, having when in town resided in their chambers in the Temple or Inns of Court. The Chiefs were obliged to remain in town a day or two after term, for Nisi Prius sittings; but the Puisnes were entirely liberated when proclamation was made at the rising of the court on the last day of term, in the form still preserved,

that "all manner of persons may take their ease, and give their attendance here again on the first day of the ensuing term. . . ."

See Thomas Dekker's 'The Dead Terme. Or Westminsters Complaint for long Vacations and short Tearmes. Written in manner of a Dialogue betwene the two Cityes of London and Westminster. London, Printed and are to be sold by John Hodgets. 1608. 4to, black letter, 27 leaves.'—F.

p. 156, l. 19. "Actuary, (*Actuarius*) Is the Clerk or Scribe, that registers the Canons and Constitutions of the Convocation: Also an Officer in the Court Christian, who is in Nature of a Register."—Cowel's *Law Dict.*, ed. 1727.

p. 158, l. 6. *Swainmootes of Forrests*. "From the *Sax.* swan, a swain, as *Country-swain*, *Boot-swain*, and gemote, a Court or Convention. The *Swanemote* was a Court held twice a year [Spelman and Cowel say thrice.—S.] by the forest officers, fifteen days before *Midsummer*, and three weeks before *Michaelmass*, for enquiry of the trespasses committed within the bounds of the forest."—Kennett's *Parochial Antiquities*, ed. 1695, Glossary, s.v. Swanemotum.—S.

p. 158, l. 12. *The Virdge*. "Verge, Virgata, may seem to come from the French *Verger*, *viridarium*, and is used here in *England* for the Compass of the King's Court, which bounds the jurisdiction of the Lord Steward of the King's Houshold, and of the Coroner of the King's House, and that seems to have been Twelve Miles Compass."—Cowel's *Law Dict.* ed. 1727.—S.

p. 158, l. 16. *The Clinke*. "Then next is the *Clinke*, a Goal or Prison for the Trespassers in those Parts, namely, in old time for such as should Brabble, Fray, or break the Peace on the said Bank [the Bankside, Southwark] or in the *Brothel* Houses, they were by the Inhabitants thereabout apprehended and committed to this Goal, when they were straitly Imprisoned."—Strype's *Stow*, ed. 1720, II. book iv. p. 8, col. 1.—S.

p. 159, l. 9 from foot. *And here I remember me of an old tale*. This story will be found in Bacon's *Apophthegms*, No. 34, *Miscellaneous Writings of Francis Bacon*, ed. 1802, p. 12.—S.

p. 163, l. 12 from foot. *An Enginere for making of Patars*. Grose (*Military Antiquities*, I. p. 402) gives an engraving of "Pierriers, vulgarly called Pattereros," and says, "Chamber'd pieces for throwing stones, called cannon perriers. . . . were about this time [Edward VI. reign] much used in small forts, and on shipboard."—S.

p. 171, l. 1. *Sir John Hawkins' hospital at Chatham*. An hospital for decayed mariners and shipwrights was founded by Sir John Hawkins, in 1592, in which twelve pensioners have each a separate house, an allowance of eight shillings per week, and an annual supply of coal: the management is vested in 26 governors, of which number five are elective.—Lewis's *Topographical Dictionary*.—S.

p. 175, l. 2. *Navibus atque*, &c. *Hor. Epp.* I. xi. 28—30.—S.

## INDEX.

- Abduction of a widow, story of the, 67-9  
 Actuary, the, 156/19  
 admiring, 128/527, wondering at  
 Adonis, 132/649  
 Affectionate, *v. a.* 30/22, to love  
 Egyptian dog, the, 113/61-4  
 akind, *p. p.* 127/482, related. *See* kinde  
 Almanacks faulty, 117/185  
 Ambrosian oyle, 101, l. 4 from foot  
 Animals examples to drunkards, 132/  
 631-36  
 Anthony, Master, a discreet lover, 79  
 Apollo, 117/191; 118/218  
 Appearances, don't trust to them, 66-7  
 Apprentice, an, who marries doubles  
 his apprenticeship, 87  
 Apuleius asse, 119/253  
 Arithmetic described, 116/169-74  
 Astraea, 113/74  
 Astronomy described, 117/181-86  
 Atropos, 120/285  
 Attornies dub themselves counsellors,  
 157; clerkships of trading companies  
 given them, 165; country, frequent  
 eightpenny ordinaries, 141  
 Avarice described, 129/535-46; her  
 misdeeds, 129-30/547-70  
 Avenanarie, 168. "Next (to the Equer-  
 ries) is the *Chief Avenor*, from *Avena*,  
*Oates*; whose yearly Fee is 40 l. and  
 this place with all the following, are  
 in the Gift of the *Master of the Horse*."  
 —Chamberlayne's *Anglia Notitia*,  
 ed. 1673, Pt. i. p. 199. "Avenor,  
*Avenarius*, Is an Officer belonging to  
 the King's Stables, and provides Oats  
 for his Horses."—Cowel's *Law Dict.*,  
 ed. 1727, *s. v.*
- Baals common Priests, 95/18  
 babell, a, 81/15, a bauble  
 baby in the eye, the, 39/12  
 bakerly kneed, 82/15, knockkneed. *See*  
*Halliwel's Dict.*, *s. v.* Bakerlegged  
 bandy, *v. t.* 43/6  
 Banke-sides round-house, housewives  
 at the, 133/681-82  
 bankrotes, 16/2, bankrupts
- barrel butter, 70, l. 2 from foot, salt butter  
 bate-maker, 13/21, one who causes de-  
 bate, or strife  
 Bathe, the, Bath, Somerset, physicians  
 practise there, 161, l. 4 from foot  
 Batillus, 118/211, Bathyllus  
 bats, 41, l. 13 from foot, bates, i. e. strife?  
 Bedchamber men's servants made pages  
 of the privy chamber, 169  
 Bedlam, wit in, 90, l. 2 from foot  
 Benefices, college, to obtain, 149-50;  
 abroad, in whose gift, 150; where to  
 search for, 151, 153; to obtain, 151-  
 54; book of, referred to, 153; cata-  
 logue of, wanted, 154  
 Betteresse, 121/307, a woman's name  
 (Beatrice)  
 bird of Bedlam, a, 79, l. 6 from foot, a  
 crazy girl. Old Eng. burd, lady,  
 maiden  
 Bishop's patronage formerly useful to  
 civilians, 156  
 Black book in the Exchequer referred  
 to, 159, 169  
 blacke wrought Wastcoate, a, 144/6,  
 a woman's garb  
 bob, the offering of a, 85, l. 8 from  
 foot, mocking, cheating  
 bobbes, *sb.* 74, l. 9 from foot, blows.  
 Lady Jane Grey, complaining of her  
 parents, says that she is "so cruellie  
 threatened, yea presentlie some tymes  
 with pinches, nippes, and bobbes, and  
 other waies which I will not name for  
 the honor I beare them, so without  
 measure misordered." — Ascham's  
*Scholemaster*, p. 47, Arber's ed.  
 boone voyage, 142, l. 2 from foot, bon  
 voyage  
 Bosseldir, the, 139/3, Borsholder. "—.  
 Our Borsholder in *Kent*, and their  
 Thirdborow in *Warwickshire*, be  
 Conservatours (of the peace) also  
 within their Boroughs. For Borow-  
 head, Borsholder, and Tithingman,  
 bee three several names of one selfe  
 same thing, and do signifie, The  
 chiefe man of the free pledges within

- that Borow or Tithing." — Lambarde's *Eirenarcha*, ed. 1592, p. 14. Lambarde derives the name from A. S. borhes ealdor. See his *Perambulation of Kent*, reprint, 1826, p. 19.
- Bowser, 149/12, bursar  
braggadochio-like, *adj.* 126/458  
brand, 4/7, brent, burnt?  
breake-peace, 73/3, cause of strife  
breed-bate, a, 13/19, see bate-maker  
brewes, 165/4, broth, pottage  
Briceris, 32/17  
Bridewell, 13/22, 22/12  
Bridewell, the Beadles of, 95/16  
Bridewell in her dish, laying, 17/5  
Bristow Cowsway, 173/5, Bristol causeway  
brute, to, 10, l. 2 from foot, to bruit  
bulke, chest, thorax, 131/609  
Buls, 36/10, hangmen  
Buls bailiffes, 95/14  
Burleigh, Lord, his book on court offices referred to, 169  
bussardes, 17, l. 3 from foot, cowards. *Halliwell's Dict.*, s. v. Buzzard
- Cæsar, 123/380  
Caligula, 126/445  
Cambridge, 115/133  
Canck-wood, Cannock-Wood, Staffordshire, 160/22  
Caneere, 170/14, cannoneer  
Cardinals burn the cardinal virtues, 113/82  
Cards, new cut at, ruins men, 119/249  
carterly progenitors, 99/10  
Castale fount, 118/214  
Cast gentlewomen's doctoring described, 160  
cast-ravelinges, 42, line 9 from foot. "Ravelins — serve to cover the Gates of the Town and the Bridges —" — *Bailey's Dict.*, I.  
Cauls worn by women, 121/310  
Cerberus, 4/6  
Charity's contest with Envy, 125/415-20  
charke coles, 80, l. 11 from foot, charcoal  
Charons boat, 4/4  
charres, 112/52, chariots  
Chaucers japes, 95/4  
Cheapside, 129/538  
chopflodgicke, a, 96/17, a marriage? In the *Fraternity of Vacabondes*, E.E.T.S. ed., p. 15, and *Romeo & Juliet*, III. v. 150, choplogic means a disputatious person. Here there may be a facetious allusion to marriage as a state in which logic is chopped or exchanged
- Christes crosse, 33, l. 7 from foot  
chuffi, *sb.* 12/17, 21, l. 4 from foot. "Choffe or chuffe — Rusticus." — *Prompt. Parv.* Cf. I *Henry IV.*, II. ii. 94  
Church livings, enough of them to maintain the ministry, 154  
cinicall, 134/712, cynical  
Circe, 133/680  
Civil Law, its study costly, practice lucrative; fees come directly from the client; preferments in, enumerated, 155; courts of, inferior officers in, 156  
clapperclaw, *v.a.* 71, l. 11 from foot, to belabour  
Clerks of the Household formerly rose by gradation, 169  
Clerkships enumerated, 159  
Clerkships of trading companies, to whom formerly given, 165  
Cloaks, fashions in, 121/304  
closecubberds, 18/13, safes of the period?  
clouterly caulfed, 82/14. "Clouterly, clumsy, awkward." — *Halliwell's Dict.*  
Cobbilero, John, 30, l. 12 from foot, a name for a cobbler  
collops of their owne flesh, 186, l. 3 from foot, children. Cf. *Hen.* VI. pt. 1, V. iv. 18.  
Common courting lads, their behaviour, 92  
Common gardens about London ill-smelling places, 19/22  
Common Law students should first enter an Inn of Chancery, 156; become clerks to a prothonotary of Common Pleas; know something of Civil Law, 157  
Common Law, preferments in, 158  
Confectio Alchermi, 150/14  
congies, *sb.* 114/99, bows  
coning-shifts, 91/23, coney-shifts, i.e. swindles  
cooling carde, 71, l. 10 from foot  
copesmates, 9, l. 8 from foot, 17/21, intimate friends. A.S. copest, chiefest, and mate?  
Corked shoes worn by women, 122/328  
Corn engrossed through Avarice, 129/547  
Cornewall, an ill-omened name, 133/675  
Counsel, their former means of preferment, 157; present, 159  
courrouse, *v.a.* 25, l. 13 from foot, carouse  
Courtier, a, should be placed with a White Staff of the Household, 168

- Courtship, story of a long one, 89-90  
 Coy dame, story of a, 81-82, 85  
 cracke, *sb.* 143/22, ruin?  
 crack-halter, a, 91, l. 5 from foot, a gallows-bird  
 cract-love, 81/3. "Cracked-piece, a girl who is no longer a virgin."—*Halliwel's Dict.*  
 crannes, 23, l. 11 from foot, chinks  
 Crooked lane, traps there, 91/15  
 cryll, a, 164, l. 3 from foot, a creel?  
 This is a large wicker basket used in Scotland to convey fish to market. See *Penny Magazine*, vol. ix. 370.  
 Cuckow, the, at Canck-wood in May, 160/22
- Damsel, immodest, story of an, 75-9, 81  
 Daughters, how to be portioned, 172; their education; should be brought up by their mother; in whose households to place them, 173; with whom they may associate; their marriage, 174  
 Democritus, 122/341  
 Diana, 134/693  
 dicotomize, *v. a.* 144/9, divide  
 disgesture, 13/2, digestion  
 Divine service on board ship, 170  
 Doctor's Commons, doctors of civil law formerly lived there, 156  
 Dodridge, Justice, his tractate on law studies referred to, 156  
 dooing, 188/1, management  
 Doter, a, described, 41  
 drerelayes, 52/22, dreary lays, mournful ditties  
 driggell draggells, 14/13, sluts  
 Drummer, the, of Paris Garden, 174, l. 2 from foot  
 Drunkenness a mate of Gluttony, 131/613; described, 131/614-24; different effects of, 132/625-30; evils of, 132/637-41  
 Dutch, the, asked what trade James I. used, 164  
 Dutchwoman's, a, clothing, 173/1
- egges, 74, l. 6 from foot, incites. A. S. 'eggian  
 Eise, 76/12, I shall (often 'Ise.)  
 Englishman, picture of an, 122/340-46; character, 122/349-52  
 Envious man, story of an, 124/391-94  
 Envy described, 123/367-74; her misdeeds, 123/375-408; caused war between Cæsar and Pompey, 123/379-80  
 equipace, i. e. a measured step, fashionable, 120/267
- Ermiline, the, 134/697, the ermine  
 Every-place, the country of, 41, l. 6 from foot  
 evill, 9/16, empty  
 Exchange, fashions change monthly at the, 121/312  
 Exchange shops, girls bred in, 173, l. 9 from foot  
 Exhibitions, in whose gift; where to search for, 146; to obtain, 147, 149  
 extrution, 37/21, thrusting out
- fairing-monger, 100/1  
 Fancy, Pride's handmaid, 119/243  
 Farriery learnt by a great earl, 164  
 Fashions change continually, 120/277-94  
 Fasting and prayer neglected, 186  
 Feather fans used by women, 121/318  
 feeble, a name for a tailor, 157, l. 8 from foot  
 Fellowships, how obtained, 149  
 Fiat, Mr Francis, a fishmonger, 152, l. 7 from foot  
 fieres-bird, 12/17, one who sits by the fire. See marginal note.  
 Fleet Street vintners discharge their journeymen after Trinity term, 141  
 Flower de luce, 13/21, a tavern flung out at a bootie, 67/10, robbed on the highway?  
 fobbe uppe, *v. a.* 25/14, delude  
 foles paradise, 93/1, *Rom. & Jul.*, III. ii. 82  
 for, 7/3, from, against  
 Free schools, principal, enumerated; very numerous; their kinds, 145  
 free taile, 31/8, fee-tail, "Fee-tail, feodum taliatum, is that whereof we are seised to Us and our Heirs, with Limitation, that is, the Heirs of our Body." Cowel's *Law Dict.*, ed. 1727, *s. v.* Fee  
 French borders, 173/6, a kind of needle-work  
 Friar Tuck's mattins, 53, l. 9 from foot  
 friars, bawdy, 114/105  
 fustie framed speech, 4, l. 2 from foot
- galliard, the, 102, l. 11 from foot, a dance. See *Halliwel's Dict.*, *s. v.*  
 geeres, *v. n.* 131/622, jeers  
 Gentlemen should learn trades, 164  
 Geometry described, 117/175-80  
 gesse, guests, 60, l. 4 from foot  
 giggs, 118/216, jigs. "A jig was a ludicrous metrical composition, often in rhyme, which was sung by the clown, who occasionally danced, and



- was always accompanied by a tabor and pipe."—*Halliwel's Dict.*
- Gill, a lazie, 127/494, epithet of Sloth girne, 80/23, to grin
- girling, 4, l. 9 from foot, grinning
- Gluttony described, 131/595-600, 607-12; her misdeeds, 131/601-6
- God give yee joye, 90, l. 10 from foot, a marriage benediction
- Goffo (Ital. stupid) feeds Lipotopo, 128/524
- Grammer described, 116/145-50; bond-slave to Stationers, 116/149
- Greenes Cunnyberries, 55/22
- Grocers complain of Avarice, 129/549
- hale-backe, a, 27, last line, a hawl-back, pull-back
- Hales, Sir Edward, praised, 139-40/25-32
- hallow mouthed, 152, last line, sanctimonious
- harborow, *s.é.* 103, l. 12 from foot, harbour
- harte at grasse, 23, l. 3 from foot, heart of grace
- Hawkins, Sir John, his hospital for sailors, 171
- Hedge-creepers, i. e. petty traders, described, 164-65; their paltry ventures, 165
- Heir, your, should marry early, 144
- her, for gen. *s.* 36/3
- Heraclitus, 122/342
- Herod, 125/433
- Herodias, 122/326
- Hesiode, 124/402
- hinderlove, a, 91, l. 4 from foot
- Hindes fees, 95/19
- his, for gen. *s.* 49/16
- hit-home, *adj.* 93/20
- Hogsden, 51/4, Hoxton, Middlesex
- Holborn ostlers, when they impound the guest's boots, 141
- hollowes the sight, 80, l. 3 from foot, gives the view holla?
- Honesty comes to Hogsden; sees a troop of lovers in a hall there, 51; describes them, 51-96; his reflections on the case of the passionate ass, 55; blames women who appeal from their husbands to their parents, and folks who marry and repent, 55-6; considers love the highest duty, 57; censures wooers who rely on parent's authority, 59; his reflections on the case of the covetous widow, 63-5; thinks women beholden to men who marry them, 65; for marriage is a perilous state, 66; his cure for fastidious wives, 74; warning against mercenary matches, 75; creeps into maidens' chambers and overhears their talk, 81; advises suitors not to be unreasonable in their requirements, 83; warns coy damsels, 86-7; disapproves of long courtships, 87-9; thinks a month long enough for one, 92; condemns seducers, 95; warns girls to beware of them, 96; their faithlessness makes women distrustful, 96-7; yet they may know if a man is in earnest, 98; counsels parents to marry their daughters to younger sons of good family, 98-9; doesn't consider the consent of parents to a match necessary, 100; rebbrates inconstant lovers, 101; finds love amongst the multitude, 101-2; his praise of women, 102; men can't do without them, 102-3; eulogizes their mercy, discretion, and modesty, 103-5
- Horace's Art of Poetrie alluded to, 117/193
- hotte spurres, 56/19, impatient lovers
- Household, officers of the, appointments in their gift, 168
- Hue and cry, pursuit of thieves, 68, l. 9 from foot
- Husbandman, character befitting a; tenancies he should seek, 167
- Hydra, the, 112/49
- indigitly, 150/4, distinctly
- it, its, 29/12, 13; 94/4
- Italian purles, 173/6, "Most curious Purles, or rare Italian Cutworke." *The Needles Excellency*, by John Taylor, Spenser Society's ed., Issue No. 7
- jacke of Napes, 75, l. 5 from foot, a monkey
- Jasper Impudencie's ungrateful conduct, 16
- Jealousy, an old doter's causeless, narrated, 16-17; story of a wife made unfaithful by her husband's, 23-6; remedies against, 34-8; his kingdom described, 41-3
- jetting, 125/429, strutting, "—, the Normane guise was, to walke and *jet* up and downe the streetes, with great traines of idle Serving men following them."—Lambarde's *Perambulation of Kent*, reprint, 1826, p. 320
- jumpe, 65/24; 83/3, coincide
- jumply, 25/10, aptly

- Jusling Jacks take the wall, 124/400
- kea-cold winter, 5/15. Cf. *Richard III.*, I. ii. 5
- kill Crowe, to meet a, 83/4
- kinde, 127/482. Cf. *Hamlet*, I. ii. 65. See akind
- kinde hit home floutes, 93/20, snubs knight of the poste, the, 26, l. 8 from foot
- Lachesis, 120/286
- lac'st-mutton, 95/10, superlative of laced mutton, a courtesan. *Two Gent.* I. i. 102
- laft at, laughed at, 32/8
- Landed estate, your, shouldn't be divided amongst your children, 143
- Land owners generally obliged to borrow at the rent-day, 143
- Land soldier, the, his tactics, 170/1; profession not lucrative; his chances of preferment; where he should serve, 171; charities for the, 171-72
- lasht out, 89/9, lavished
- Learning rejected, 115/116-26
- Lechery consorts with Gluttony, 131/612; described, 132/645-48; her misdeeds, 132-33/649-66
- Lecturers more reverenced than parsons, 153
- leensing, *adj.* 89/3, mendacious
- Lelaps, 4/11
- let, *v.n.* 26/5, scruple
- Light of Love, the city, 42/15
- Likings-recantation, the valley, 91, l. 6 from foot
- Lincolne green, hospital for land-soldiers once there, 172/15
- line, a, 41/21, a clue?
- Linendraper's company, the, has greater privileges than any other, but no charter; their trade a very cleanly one, 165
- Lipotopo, story of, 128/505-28
- Lobb, a serving man, his treachery, 20
- Logic described, 116/157-62; expelled from colleges, 116/162
- London, common gardens about, 19/22
- London inns, Flower de Luce, Bridewell, 13 (*see* Fleet Street, Petticoat Lane, Poultry, &c.)
- Long-lane gowne, a, 165/12. Long lane was "A Place also of Note for the sale of Apparel, Linnen, and Upholsters Goods, both Second-hand and New, but chiefly for Old, for which it is of note."—*Strype's Stow*, I., bk. iii. p. 122, col. 2
- loose bodied gowne, a, 144/6, a woman's garb. Cf. *Taming of the Shrew*, IV. iii. 35
- Love, true, described, 39; false, and its evil consequences, 39-41; the blessings of true, 43-4
- Lovesick damsel, story of a, 75-81
- lubber, 128/509. *Baligout*: m. An vnweldie lubber, great lobcocke, huge luske, mishapen lowt, ill-fauoured flaber-gullion. — 1611. *Cotgrave*.—F.
- Lucrece, 132/651
- lumpe, *v.n.* 19/3, be sullen
- lurdens, 3, l. 7 from foot, lubberly churls
- luskung, 128/509, idle
- Magog, 4/8
- maimed-maide, 95/2
- maine Centre, the, 165, l. 6 from foot, the earth's axis
- make-bates, 10, l. 2 from foot; 41, l. 2 from foot. See bate-maker
- mankinde creature, a, 80, l. 6 from foot. Cf. *Coriolanus*, IV. ii. 16
- Manufacturers should sell by retail, 164; their trade lucrative, 165
- Many-mislike, Mistres, 86, l. 7 from foot
- Maro. See Virgil
- Married men, names offensive to them, 133/675
- Mars, 32; Wrath's chieftain, 126/463
- Marsias, 118/217, Marsyas
- mastie, a, 4, l. 9 from foot, a mastiff
- Meander, the, 118/206
- Medical profession not lucrative; skill at a low ebb, 160
- Medusa, 120/275
- Melpomene, 112/31
- mens-helpers, 105/5, women
- Merchant Royall, the, described, 164; injured by petty traffickers, 165
- Merchants, their qualifications and risks; some gain by war; incorporated societies of, 162
- Mercurie, 121/301
- Military art best learnt in the Low Countries, 171
- milk-white bosom, 102/18. *Two Gent.* III. i. 250
- Millers, knavery of, 59, l. 3 from foot; 84/9
- Minotaur, the, an incorporated company, 167/3
- Minstrels strive with blind fiddlers, 124/398
- Miser's daughter, story of a, 83-4
- Momus, 111/4; 134/707

- Money-woopers, their practices described, 61-2
- Monks abused, 114/96, 103
- moule, *sb.* 45/10, mould
- Music described, 116/163-68
- Nan, 82, a serving maid
- Naval preferments, how obtained, 170
- Navigator's, the (merchant seaman), attainments and way of advancement, 166; he musn't intrench upon incorporated companies, 167
- Neapolitan, the, 160/19, lues venerea neeses, *sb.* 77/2, sneezes. Cf. Job xli. 18
- New College breeds civilians, 155
- nice no-maide, a, 83, l. 12 from foot
- Nilus, 113/62
- noddies, 83, l. 10 from foot, fools
- Nomothetes, 134/710, a lawgiver
- Nonconformist, story of an ejected, 159, 160
- nuntions, 13, l. 9 from foot, luncheon
- Oaths, gods Lord, 70/4; passion of God, Divell breake his necke, 73/7-10; By our Lady, By cock and pie, 89, ll. 5, 4 from foot; the passion of our Lady, 96/11
- ostice, 13, l. 12 from foot, hostess
- othersome, 51, line 10 from foot, some others
- out-joynted, *adj.* 90/4, discarded
- Overcount, Mistrisse, 141, l. 7 from foot, a hostess
- over-slippes, 82/7, defects
- Ovid, 113/73; 117/195
- Ovid's Ars Amandi censured, 133/633
- Oxford, 115/134
- Oyster women's hook shoulders, 83, l. 2 from foot
- Painted plumes worn by men, 121/317
- Pallas, 116/148
- Pantoples or pantophels (slippers) worn by women, 55, last line; 122/327
- Parnassus, 118/212
- passe not, 114/91; 134/708, care not. Cf. 2 Henry VI., IV. ii. 136
- Passing kind man, story of a, 60
- Passionate lover, story of a, 51-4
- Patars, 163/12, light guns
- Patience, Wrath's contrary, 127/475
- patrocinie, 45/9, patronage
- Patrons, private, of benefices, remarks on, 153-54; grand advowsons, 154
- Pensions. *See* Exhibitions
- Periwigs worn by women, 120/272; 121/310. *See* also 161, l. 7 from foot
- pesterment, 51/8, embarrassment
- Petticoat Lane, new fashions there, 91/10
- phismomie, 121/322, physiognomy
- Physicians, diseases they treat, 160; their attainments and advancement; should make acquaintance with gallants and immoral women, 161; find a mineral spring, 161-62; for women, their qualifications, 160; young, ignorant, 161
- Pierce-Pennilesse's supplication to the devil's parliament, 26
- Pilate, 112/53
- pimpers with the eyes, 131/620
- placket, 91/12, a woman's pocket.—*Halliwel's Dict.*
- placket lace, 53, l. 6 from foot, 95/13
- plat, *sb.* 11/6
- Pluto, 119/236
- Poetry wronged, 117-18/189-210
- Poets, bad, impudence of, 118/211-16; punished, 118/217-22
- poked ruffles worn by women, 74/9
- Pope, the, abused, 113, 114
- Poultry, the, a debtor's prison in, 129/562
- powder Beefe, 165/4, salt beef
- pricking-burre, 57/15
- pricksong, 90/16, "Music pricked or noted down, full of flourish and variety."—*Halliwel's Dict.*
- Pride and her attendants described, 119/241-46; her votaries satirized, 119-22/247-352
- prittell prattell, 13/9, gossip
- prittie-bird, a, 57/15
- Proctors in Civil Law, their number lately limited, 156
- Proteus, 120/277
- Proverbs cited:—I had rather have a man than mony, 6. Love hath no lacke. Selfe do, selfe have, 7; he which will no penaunce doe, must shonne the cause that belongs thereto, 10; a still dogge bites sore, but the barking cur feares more, 15; the pitcher goeth long to the water, but at laste . . . is brought home broken, 30; kit must after kind, bee it but in scraping of a frying panne, 30; an il bird which will defile his owne nest, 33, 123/358; shee that knowes where Christes crosse standes, will never forget where great A dwels, 33; hot love wil be soone colde, 56, 81; qui moccatur moccabitur, 70; "Like will to like," quoth the Divell to the Collier, 74; looke ere we lep, 75; crooked without, and crabbed within,

- 86; lingering love breeds mislike, 87; a faire face cannot have a crabbed heart, 92; better to fill the bellie than the eye, 130/578  
 Pumps worn by women, 122/325  
 purchase, 36/10, purchase  
 purcenet, a, 32/11; "Purse-net, a net, the ends of which are drawn together with a string, like a purse."—*Halliwel's Dict.*
- quarter, a, 39, l. 7 from foot, a quarter of an hour  
 quittance, 109/1, acquit
- Rack-rent, property let at, 130/568  
 Ram-Alley cookery, 141/7  
 rammish, 38/3, untamed  
 recovered a flap with a foxe tale, 90/11  
 Religion has left the earth, 113/78  
 Repentance, Wrath's follower, 126/470  
 Rhetoric described, 116/151-56  
 ribble rabble route, 114/110  
 riggish, 121/309, wanton. Cf. *Ant. & Cleop.*, II. ii. 245  
 rigs, 120/274, courtzezans  
 Robin good-fellow meets Tell troth; managed to slip into hell and heard there an oration on jealousy, 4; describes the different causes and kinds of jealousy to Tell troth, 5-20; rehearses the resolutions of the devil's parliament, 20-22; desires Tell troth to publish his invective against jealousy, and vanishes, 26  
 rookes, 13/4, slanderers. See marginal note, 13  
 Round hose worn by men, 121/302  
 Rowsie, 165/12, Russia  
 roysting, 123/365, roistering  
 Ruffines, fine-ruff, their cringing cuts, 119/248; shag hair, 120/271
- Scholar, a, should go to a free school, 144  
 Scholarships enumerated, foundation, 145; election, 145-46; at college, how obtained, 147  
 scombers, 75, l. 4 from foot, stercorat  
 Scriveners of Temple Bar have no business when Trinity Term's over, 141  
 Scriveners scribbling-band, 130/566  
 Secretaryships. See Clerkships  
 Seducer, story of a, 94, 96  
 Senior fellows may confer scholarships, 147  
 shadowed, 72/3, concealed  
 shaded with their feete, 82/13. "Es-grailler, to shale, or straddle with the feet or legs."—*Cotgrave.*
- she beetell, 13/12. See marginal note, 13  
 Shoe Lane, one that sells running leather there, 91/12  
 shonne-thankes, 81/1  
 Shopkeepers depend on merchants, 162; their gains uncertain, 163  
 Shoreditch church, constant lovers in, at midnight, 91/17  
 shrewd, the old, 34/22, an old tough [tree]  
 Sidney's Arcadia alluded to, 173/9  
 Simony as hard to discover as a witch, 154/10  
 Sittingbourne, Kent, 139/6  
 sleeveless excuses, 65/6  
 Sloth described, 127/494-504  
 smirking kisses, 58/5  
 Smithfield, horses sold there, 83, l. 7 from foot, 87, l. 2 from foot  
 Smithfield should be called smite-field, 126/452  
 Smith's, Sir Thomas, *Commonwealth of England* referred to, 158, l. 8 from foot  
 snip-snap sheeres, 120/287  
 Soldier's superstition, 66/24  
 Soldier, the sea, thrives better than the land soldier; must have more learning and valour; may make his fortune by a prize, 169; his preferment and attainments, 170  
 Sollom-bird, 83/20, a precise maiden  
 Sons, your, let them choose their profession; don't keep them long at home, 144  
 Sorpego, 160/19, erysipelas?  
 sossing down, 78/3, plumping down  
 sound, a, 79, l. 13 from foot, a swoon  
 sparrow-blasting, 35/18, cuckolding  
 Sparrows examples to households, 187, l. 6 from foot  
 spie-fault, a, 80, l. 4 from foot, a censorious person  
 Squabber, a, 166/20, a swabber?  
 "Swabber, a sweeper of a vessel."—*Halliwel's Dict.*
- St Martins le Grand, girls bred there, 173, l. 8 from foot  
 St Paul's, wavering wenches reviled there, 91/4  
 stale, a, 25/7. "Stale, a living Fowl put in any place to allure other Fowls; a decoy Fowl."—*Bailey's Dict.*, I.  
 Statute, the, appealed to by the Bosseldir, 139/8  
 stay his stint by the heeles, 59, l. 6 from foot, sit in the stocks for the time appointed  
 Stoomp-foot, Joane, an old beldame, 13, l. 9 from foot

- striker, a, 80, l. 3 from foot, a wench.  
Cf. Massinger's *Unnatural Combat*, IV. ii. p. 54, col. 2, ed. Gifford, 1840.
- Styx, the, 4/4
- Sufferance, cousin to Patience described, 127/481-84
- Suitors, hard to please, one took fright at a headache; another at a toothache; a third at a long nose, 60; a fourth wanted to be kissed in public, 60-1
- Swainmote, the, a forest court, 158/6
- Swearing on board ship should be punished, 170
- Syrens, 133/679
- Tailor, at a court masque, story of a, 157
- Tantalus, 115/137
- tantimic pigge, a, 75, l. 3 from foot. St Anthony's pig, a pet pig. See *Halliwel's Dict.*, s. v. Anthony-pig. "Lead on, little Tony—I'll follow thee, my Anthony, my Tantony, sirrah, thou shalt be my Tantony, and I'll be thy pig."—Congreve, *Way of the World*, IV. xi.—P. A. D. "—, folk may well talk, to see you dangling after me everywhere, like a *tantony pig*."—Isaac Bickerstaff, *Love in a Village*, I. ix.
- Tarquín, 132/651
- Taverne Roarer of the Citie, a, 170, l. 3 from foot
- Tell troth meets Robin good-fellow, 3
- Temple Bar, 141
- territ, 36/22, turret
- Thameras, 118/219, Thamyris
- thirteene pence halfe penny, the hangman's fee, 43/14
- Thrasonical, 126/457. Cf. *As You Like It*, V. ii. 34
- Timerity, forerunner of Wrath, 126/469
- Tobias and Sara examples to married folk, 186
- tole, 18/8, entice; toling, 43/20
- Tom of all Trades lands in Kent, 139/1; is advised to get a pass at Tonstall Hall, 139/11-12; goes thither and dedicates his book to Sir Edward Hales, 140/33-42; leaves town, and on Highgate hill overtakes a gentleman of Northamptonshire, 141; gives him advice on the preferment of his sons and daughters, 143-74; once began a list of ecclesiastical benefices, but gave it up, 154; would be glad to compile, gratis, a list of incorporated companies' trusts, 166; insists on the importance of grammar learning for boys, 172; espies mine host of the Bull in St Albans, 174; concludes with the poet, 175
- Tom of Odcombe, 139/24. Thomas Coryate, of Odcombe, Somerset, the traveller
- Tom-witles, 84, l. 9 from foot
- Tonstall Court, the residence of Sir Edward Hales, 139/12
- toothsome, 131/599
- too too, 37/8, 82/16
- tooting head, a, 33/17, a budding head
- Totty, Tom, Joan Stoomp-foot's husband, 13, l. 8 from foot
- Toyles, The Master of the T. and Tents, 168, l. 10 from foot. Chamberlayne speaks of "the Office of the *Tents, Toyls, Hays and Pavillions*. Two Masters, &c."—*Anglia Notitia*, ed. 1673, Pt. i. p. 192. Spelman says, s. v. Toile. "—, cassis e funiculis nexus: quibus saltuarii cervos interceptiunt, a Gall. *toile*, i. *tela*," and s. v. Haia "—, illud rete quo e campis redeuntes cuniculos interceptiunt an haye dicitur." This officer probably provided the tents, nets, and snares used when the king went a-hunting
- Trades, those which take high fees from apprentices precarious, 163; most in request enumerated, 163-64; housewife's, 164
- Tradesmen who are patrons of livings, how to humour them, 152
- Trading companies hold trust funds for the benefit of young tradesmen, but misuse them, 165; returns of these ought to be published, 166
- trenchmore, to dance, 20/10. "But in King Charles's time, there has been nothing but *Frenchmore* and the Cushion Dance, *omnium gatherum*, tolly, polly, hoite come toite."—Selden's *Table Talk*, King of England, Arber's ed., p. 62
- Trinity Hall trains civilians, 155
- Trinity Term, people leave town when it's over, 141
- triphells, 31, l. 6 from foot, trifles
- Trott, story of a slanderous old, 11-14
- Trulls use fans, 122/333
- Trumpington, Cambridgeshire, 150/3
- tuesday supper, a, 70, last line
- Tyburn, 36/10, 74, l. 4 from foot
- type, 114/88; the top of the II. Cf. 'Tipe-stick. The piece of wood which, reaching from shaft to shaft,

- keeps the body of a cart in its place, and prevents it from *typing* up or over. *Lincolnshire.* — *Halliwel's Dict.*—F.
- umpertial, 40/12, impartial
- Uncomely woman, an, married by a man for safety, 19-20
- unharted, 76/22
- Unhealthy places most profitable for farming, 167
- Universities, the, impoverished, 115/127-32
- unkeamed, 123/369, uncombed
- untollerable, 102, l. 6 from foot
- Usurers good patients, 161
- Usury described, 129/553-56; defended, 129/557-58
- Vanity, Pride's handmaid, 119/243
- Venus, 32; 132/650
- Verses will be found at pages 34-5, 37-8, 43, and 76
- Vesta, 134/691
- vild, 133/673, vile
- Virgil, 117/194, 118/214
- Vulcan, 19, l. 5 from foot; 32
- waisters, the, 30, last line
- wantantize, 129/552, warrantize?
- weale-publike, 28/4, commonwealth
- Westminster, constancy little used there, 90, l. 3 from foot
- Westminsters Hospitalitie, a house of, 96/23
- whereout, 179, l. 7 from foot; from whence
- whipperginne, 13, l. 12 from foot, 21/23, unchaste woman
- whipsters, 81, l. 9 from foot, wanton girls
- Whores, evils caused by them, 133/655-58
- Widow, story of a covetous, 62-3, 69-70
- Widow, married to an avaricious churl, story of a, 70-3
- Widower's wooing, story of a, 57-8
- willow guift, 90/5
- Winchester has scholarships and fellowships at New College, 155
- Winged sleeves worn by men, 121/301
- winne unto, 95, l. 3 from foot, attain
- wittall, a, 13/17. "Wittol, a contented cuckold."—*Halliwel's Dict.*
- Wives, dyed or curled hair, painting and pasting unfit for, 180
- Woodstreet counter, a debtor's prison, 129/564
- woer in graine, a, 60, l. 6 from foot
- World, the, couldn't contain the record of man's guilt, 113/55-60
- worship, *sb.* 182/19, honour
- Wrath described, 125/427-32; his misdeeds, 125-26/433-62; moved Herod, 125/433, and Caligula, 126/445; makes men fight at Smithfield, 126/451
- Yeomen of the Guard, preferment of the, 169
- Younger children, divide the portion of your heir's wife among them, 144
- Youngsters spend their patrimony in gluttony, 131/601-2

I

STAFFORD'S  
EXAMINATION OF COMPLAINTS.

A.D. 1581.

---

SERIES VI.  
SHAKSPERE'S ENGLAND.





111

PRESENTED

BY THREE MEMBERS

OF

*THE NEW SHAKSPERE SOCIETY*

TO

THEIR FELLOW MEMBERS.

11

WILLIAM STAFFORD'S

Compendious or briefe  
Examination of certayne ordinary  
Complaints

of diuers of our Countrymen  
in these our Dayes,

A.D. 1581,

(OTHERWISE CALLD

*"A BRIEFE CONCEIPT OF ENGLISH POLLICY."*)

---

WITH AN INTRODUCTION BY

FREDERIC D. MATTHEW.

---

EDITED BY

FREDERICK J. FURNIVALL.

PUBLISHT FOR

The New Shakspeare Society

BY N. TRÜBNER & CO., 57, 59, LUDGATE HILL,  
LONDON, E.C., 1876.

[This treatise by "W. S." is assigned to WILLIAM STAFFORD on the authority of Anthony Wood's *Fasti Oxonienses*, in the 2nd or posthumous edition of his *Ath. Oxon.* (from his notes) 1721, vol. i. col. 203, and the statement of Dr Farmer in his *Essay on the Learning of Shakspeare*, 1767, "I have since observed, that Wood is not the first who hath given us the true author of the pamphlet."—*Variorum Shakspeare*, 1821; vol. i. p. 346, note.]

Series VI. No. 3.

---

R. CLAY AND SONS, CHAUCER PRESS, BUNGAY.

## FOREWORDS.

OF the Elizabethan Tracts in the *Condition-of-Tudor-England-Series* which the Early English Text Society undertook at my request in 1869 (see Report, Jan. 1869, p. 17—20), one of the earliest in date was the present *Examination*, by William Stafford, of certain complaints of his countrymen in his day, A.D. 1581. The most important work was Harrison's *Description of England*, A.D. 1577—87, in Shakspeare's youth, of which, Book 2 appears with this *Stafford*. The most amusing<sup>1</sup> was Stubbes's *Anatomy of the Abuses, or notable Vices and Corruptions*, reigning in England in 1583—95; and a reprint of this, our member Mr Richard Johnson will kindly give us this year. These volumes, together with the *Tell-troth* one—containing reprints of the unique<sup>2</sup> *Tell-Trothes New-Yeares Gift*, and *Passionate Morrice*, 1593, the very rare *Tom Tell-troths Message, and his Pens Complaint*, 1600, Thomas Powell's *Tom of all Trades*, 1631, and Thos. Pritchard's<sup>3</sup> unique<sup>2</sup> *Glasse of Godly Loue*—will give a good start to our New Shakspeare Society's *Shakspeare's-England Series*, the sixth of the eight Series planned for it.

This Series may of course run to an almost indefinite extent; and as the Early English Text Society has only too gladly handed over to the New Shakspeare Society this portion of its work, I hope that the new Society will at least reprint the works that the old one had undertaken:

“The Complaint of England, by William Lightfoote, A.D. 1587.

“A Looking-Glasse for Englande. Wherein those enormities and foule abuses may most euidentlie be seene which are the destruction and ouerthrow of euery Christian Commonwealth &c., A.D. 1590.

<sup>1</sup> Dekker's *Guls Horne-Book*, 1609, was not included in the list, as Nott's edition of 1812 (? Halliwell's of 1862) was still in the market; but the book is now in Mr Henry Brown's hands to prepare for a new edition for the New Shakspeare Society. Dekker's *Belman of London*, 1608, and *Lanthorne and Candlelight*, 1609, prig largely—as does the *Groundwork of Coneycatching*, 1592—from Harman's *Caveat*, 1567. See the edition of the latter by Mr Viles and myself, E. E. Text Soc. 1869, p. xiv—xxi.

<sup>2</sup> Believd so to be.

<sup>3</sup> Or John Rogers's.

“The Mirror and Manners of Men. Written by Thomas Churchyard, Gent. 1594.

“To the Kings most excellent Maiestie. The Hvmble Petition of two Sisters: the Chvrch and Common-wealth: For the restoring of their ancient Commons and liberties, which late Inclosure with depopulation, vncharitably hath taken away: Containing seven reasons as evidences for the same. [By Francis Trigge.] Londini, Impensis Georgii Bishop. 1604.”

Very many lighter and more amusing tracts might be added to the list. The Committee will be glad to hear of any fresh ones, and of any Members who will help, by gifts of money, to present Reprints to the Society.<sup>1</sup>

<sup>1</sup> The Early English Text Society has published the following Texts bearing on the Language and Social Condition of Shakspeare's time:—

Hume's Orthographic and Congruitie of the Britan Tongue, ab. 1617 A.D., ed. H. B. Wheatley. 4s. 1865.

Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. 4 parts, 10s. each. 1867, 1869, 1871, 1874.

Queene Elizabethes Achzademy, a Book of Precedence, &c. Edited by F. J. Furnivall, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. Rossetti, Esq., and E. Oswald, Esq. 13s. 1869.

Awdeley's Fraternitie of Vaccabondes, 1561, Harman's Caveat, 1567, &c. (describing the different classes of Rogues). Edited by E. Viles, Esq., and F. J. Furnivall, Esq. 7s. 6d. 1869.

(Hugh Rhodes's *Book of Nurture*, 1577, Richard Weste's *Booke of Demeanor*, 1619, and F. Seager's *Schoole of Vertue*, 1557, are in the *Babees Book*, 1868.)

The Times Whistle, and other Poems, by R. C., A.D. 1616, edited by J. M. Cowper, Esq. (part of this gives a dark picture of the vices of the time). 6s. 1871.

Francis Thynne's Embleames and Epigrams, 1600, from the Earl of Ellesmere's unique MS., edited by F. J. Furnivall, M.A. 4s. 1876.

On the Condition of earlier Tudor England, the E. E. Text Soc. has published (besides Sir David Lyndesay's Works):—

Andrew Boorde's Introduction of Knowledge, 1547, and Dyetary of Helth, 1542; with Barnes in the Defence of the Berd, 1542-3. Edited, with a Life of Boorde, and an account of his Works, by F. J. Furnivall, M.A. 18s. 1870.

England in Henry VIII.'s Time: a Dialogue between Cardinal Pole and Lupset, mainly on the Condition of England, written by Thomas Starkey, Chaplain to Henry VIII. Edited by J. M. Cowper, Esq. Part II. 12s. 1871. (Part I., *Starkey's Life and Letters*, is in preparation.)

A Supplycacyon of the Beggars, by Simon Fish, 1528-9 A.D., edited by F. J. Furnivall, M.A.; with A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons; and The Decaye of England by the Great Multitude of Sheep. Edited by J. M. Cowper, Esq. 6s. 1871.

Robert Crowley's Thirty-one Epigrams, Voyce of The Last Trumpet, Way to Wealth, &c., 1550-1 A.D., edited by J. M. Cowper, Esq. 12s. 1872.

The Complaynt of Scotlande, 1549 A.D., with an Appendix of four Contemporary English Tracts, edited by J. A. H. Murray, Esq. 10s. 1872-1873.

Henry Brinklow's Complaynt of Roderick Mors, somtyme a gray Fryre, vnto the Parliament Howse of Inghland his naturall Country, for the Redresse o.

Stafford's book is not, like Harrison's, a deliberate description of the social state of England at its date (1581), but an inquiry into the causes of the dearth or dearness<sup>1</sup> of things then prevailing. Of the great rise in prices since his youth, Harrison too complains, and gives some interesting particulars (pp. 144, 153, 300, &c. of my edition). Harrison complains also of an occasional scarcity of supplies (p. 302); but that there was no general dearth, or scarcity in our sense, is clear from the silence of the chroniclers on the point.

The only notice in Stowe of a dearth<sup>2</sup> in any year near 1581, is

certen wicked Lawes, euel Customes, and cruel Decreys (ab. 1542); and The Lamentacion of a Christian against the Citie of London, made by Roderigo Mors, A.D. 1545. Edited by J. M. Cowper, Esq. 9s. 1874.

The Ballad Society has published, for Tudor England:—

Ballads from Manuscripts, vol. i: Ballads on the Condition of England in Henry VIII.'s and Edward VI.'s reigns (including the State of the Clergy, Monks, and Friars), on Wolsey, Anne Boleyn, Somerset, and Lady Jane Grey, with Wynkyn de Worde's *Treatise of a Galaunt* (ab. 1520 A.D.); ed. by F. J. Furnivall, M.A., 1860, 1872.

Ballads from Manuscripts, vol. ii: The Poore Man's Pittance, by Richard Williams (1. The fall of Anthony Babington; 2. the Life and Death of Robert Devereux, Earl of Essex, beheaded 1601; 3. the horrible Treason of the Gunpowder Plot); Ballads on Queen Elizabeth, Essex, Campion, Drake, Raleigh, Frobisher, Warwick, and Bacon; the Candlewick Ballads, &c.; edited by J. F. Furnivall, M.A., and W. R. Morfill, M.A.

Captain Cox his Ballads and Books, or Robert Laneham's Letter; Whearin part of the entertainment vntoo the Queenz Majesty at Killingworth Castle, in Warwik Sheer in this Soomerz Progress. 1575. is signified; from a freend officer attendant in the Court, unto hiz freend, a Citizen and Merchaunt of London. Re-edited by F. J. Furnivall, with Forewords describing all the accessible Books, Tales, and Ballads, in Captain Cox's List, and the *Complaynt of Scotland*, 1548-9 A.D. (so as to show the Literature on which a man of the lower middle class in Shakspeare's time was brought up).

Jyll of Braintford, The Wyll of the Deuyll, Talk of ten Wives, ed. by F. J. Furnivall, M.A.

<sup>1</sup> This meaning of *dearth* is now lost in its second sense of 'scarcity.' The first meaning is seen in Chaucer's "Seint Gregory sayth, that precious clothing is culpable for the *derthe* of it, and for his softnesse, and for his strangenesse and disguising," *Parson's Tale*, quoted by Richardson, but not in the Ellesmere MS., or Harl. 7334. "We should then not only haue *dearth*, but also skarcenes of corne, that we should be driuen to seeke it from outwarde parties and pay deare for it." p. 47 below, l. 4 from foot.

<sup>2</sup> The chief dearth in Shakspeare's time was in 1594-5. And as one cause of it was the great rains that fell in May, June, July, and September, 1594, and some critics date *The Midsummer Night's Dream* 1594-5, from its supposed allusion to these rains in II. i. 88-117, I print, at the end of these *Forewords*, the passages from Stowe relating to this dearth. *King John* (1595) is also supposed to allude to these rains and floods, from its storm imagery, its 'river peering o'er his bounds,' III. i. 23, its 'bated and retired flood,' V. iv. 53, &c. &c.

vi Forewords. High prices in 1574. Stafford's book.

the following in 1574,—p. 1147, ed. 1605 (the Author's last edition)—but the rise in prices was only for a short time :<sup>1</sup>

An. reg. 16.  
1574.

"This yeere about Lammas, wheate was sold at London for three shillings the bushell ; but shortly after it was raised to foure shillings, fue shillings, sixe shillings, and before Christmas, to a noble and seuen shillings, which so continued long after : beefe was sold for twenty pence, and two and twentie pence the stone, and all other flesh and white meats at an excessiue price ; all kinde of salt fish very deere, as fue herrings twopence, &c., yet great plentie of fresh-fish, and oft times the same very cheape : bay salt at three shillings the bushell, &c. All this dearth notwithstanding (thanks be giuen to God) there was no want of any thing to him that wanted not money.

Dearth without  
scarcitie

p. 1149. "This yeare at London after haruest, the price of wheate began by little and little to fall from seuen shillings to three shillings the bushell : at which price it stayed (little or nothing rising or falling) all the yeare after ; but bay salt was raised from three shillings to foure, fue, and sixe shillings the bushell, the like whereof had never beneene seene or heard within this realme."

Bay salt deare

Stowe's words "there was no want of any thing to him that wanted not money" may be taken as telling the real state of the case [cp. p. 32 below]. But how about those who did want money, or, at any rate, those whose money didn't go so far as in former days? Well, they grumbl'd. And William Stafford, acting as Doctor or Counsellor, heard the complaints of a representative of each class—a Knight for the land-owners, a Husbandman for the farmers, a Merchant for the traders, and a Capper for the artisans—and gave his opinion on the reasonableness of their complaints, the causes of the high prices they grumbl'd at, and the remedies for these evils. In the course of this we get much valuable light thrown on the condition of England in Shakspeare's youth (see especially, p. 28-9, 33-4, 36, 37, 40, 45, 50-4, 61, 63-6, 71-2, 87-91); and hence comes the reprint of Stafford's tract in our Sixth Series.<sup>2</sup> As Mr Matthew has

<sup>1</sup> Stowe notes the high prices of grain and food in 1587 :—

1587.  
Proclamation for  
graine.

The queenes maiesty, foreseeing the generall dearth of graine, and other victuals, growne partly through the vnseasonableness of the yeares past, partly through the vncharitable greedinesse of such as be great corne maisters, but especially through the vnlawfull and ouermuch transporting of graine into forraigne countries, vnder colour of licence granted, by the aduise of her honorable counsell, published a proclamation and booke of orders to be taken by her iustices for reliefe of the poore ; notwithstanding all which, the excessiue prises of graine still increased, so that wheate was solde at London for 8 s. the bushell, and in some other parts of the realme, for 10. s., 12. s. 13 s. &c.

<sup>2</sup> Stafford is quoted several times in the well-known Sir F. M. Eden's "*State*



Forewords. Base money coind, then lowerd in value. vii

dealt, in his *Introduction*, with the value of the complaints and Stafford's remedies, I only refer here to my collection of extracts on the Enclosures in Tudor times, in my *Ballads from MSS.*, vol. i, p. 3-56, and to Mr J. M. Cowper's editions of *England in Henry VIII's time* and the *Supplications* for the Early English Text Society's Extra Series (above, p. iv, note).

As too Stafford agrees with the Merchant (p. 27-8) in attributing the original rise of prices to the debasement of our coin by Henry VIII, I give here the extracts from Stowe relating to this base coinage, its successive falls, and final calling-in:—

In this meane space, to wit, on the sixteenth of Maie, proclamation was made for the enhaunsing of golde to 48.s. and siluer to foure shillings the ounce. Also the king caused to be coined base moneyes in great abundance, which was since that time, to wit, in the fift yeere of King *Edward* the sixt, called doune, from 12 pence to nine pence, from 9 pence to 6 pence: and in the seconde yeere of Queene *Elizabeth* called in to her maiesties mints, and there re-fined.—*Stowe's Annales*, ed. 1615.

(A.D. 1544.)  
(36 Hen. VIII.)  
Base money  
coined.

The 9 of July, the base moneyes (coyned in the time of King *Henry* the eight, and king *Edward* the sixt) was proclaimed, the shilling to goe for 9 pence, the groate for 3 pence: which tooke effect immediately after the proclamation was made.—*Stowe's Annales*, ed. 1615, p. 605.

1551.  
First fall  
of the base  
money

The 17 of August, the shilling, which of late was called doune to nine pence, was called doune to 6.d., the groat to 2.d., the halfe groate to one penny, the penny to an halfe penny.—*ib.*<sup>1</sup>

Second fall of  
base monies.

*of the Poor*," 1797; and at Vol. I. p. 89 note, he is cited as having influenced the Legislature:

"In imposing restrictions of the exportation of wool, the Legislature seems to have adopted the principles of a political writer of the 16th century, who says, that, 'in order to make tillage as well cherished of every man as pasture, the first way is to make the wool to be of as base pryce to the breeders thereof as the corne is; and that shall be, if yee make a like restraint of it for passing over sea unwrought, as yee make of corne: another is, to increase the custome of woole that passeth over unwrought; & by that the price of it shall be abated to the breeders, & yet the price over sea shall be never the lesse.' A compendious or briefe examination of certayne ordinary complaints, &c. by W. S. 1581 [p. 44]. This piece, in which several important branches of political science (particularly the subject of enclosures) are ably discussed in a dialogue between a merchant, a knight, a husbandman, a capper, and a doctor of divinity, has been erroneously ascribed to Shakespeare," &c. &c.

<sup>1</sup> On Mary's new coinages in 1553, Stowe says:

The 4 of September, was proclaimed certayne new coines of gold & siluer: a soueraigne of gold of 30.s., the halfe soueraigne 15.s., an angel of 10.s., the

<sup>1</sup> Mary.  
New Coines.

viii Forewords. Base money calld in. Good coind.

The third and last fall of base money.

The 28 of September this yeere 1559, proclamacon was made, that the Teston, which at first was quoynd for twelue pence, and in the raygne of K. *Edward* the sixt, had beene abated and brought downe to sixe pence, should now againe be abated and brought downe to foure pence halfe peny, being of the best sorte; and the two other sortes of Testons, being distinguished by seuerall stamps, should likewise be abated, viz. the second sort to two pence farthing; and the third sort was made of no value. And by this proclamacon the olde Groat was also abated, and brought downe to two pence, and the old two pence was brought downe to a penny: these olde moneys being thus abated, the queene caused them all to bee brought into her mint, and according to the last valuation of them, shee gaue fine money of cleane siluer for them, commonly called Sterling money; and from this time there was no manner of base money quoynd or vsed in Englande,—which had beene vsuall and currant throughout this realme in all former ages,—but all English moneys were made of golde and siluer, which is not so in any other nation whatsoeuer, but [they all] haue sundry sorts of copper money.—*ib.* p. 646, col. 1, l. 30.

1561.  
*An. reg. 4.*  
New Coines.

The fifteenth of Nouember, the Queenes maiestie published a proclamacon<sup>1</sup> for diuerse small pieces of siluer money to bee currant, as the sixe pence, foure pence, three pence, 2 pence, and a peny, three halfe pence, and 3 farthings: and also forbad all forraine coines to be currant within the same realme, as well gold as siluer, calling them into her maiesties mint, except 2 sorts of crownes of gold, the one the French crowne, the other the Flemish crowne: whereupon, for the space of halfe a yeere, was weekly brought into the Tower of London, 8000, 10000, 12000, 16000, 20000, 22000, pound of siluer plates: and as much or more in pistolets, and other gold of Spanish coines; and one week, in pistolets and other Spanish golde, 26000 pound: all these to be coyned with the Queenes stamps.—*Stowe's Annales*, ed. 1615, p. 647, col. 1, l. 50.

Stafford's tract was reprinted in 1751, and its editor tri'd to prove that Shakspeare (then a youth of 17, having perhaps not long left school) wrote it, full as it is, of experience, knowledge of life, and thought on the social condition of England, and its causes. This absurd notion was founded on the "W. S." of the title-page, and on Stafford's having, in his Dedication to the Queen, thank't her for her "late and singular clemency in pardoning a certayne my vndutifull misdemeanour." This was suppos'd to refer to Shakspeare's suppos'd stealing of Sir Thomas Lucy's deer, which must have happend, if it hapt at all, in 1585-6. The ridiculousness of the idea was expos'd

halfe angell 5 s.; of siluer, the groat, halfe groat, and penny. All base coines to be currant as before.—*Stowe's Annales*, ed. 1615, p. 616, col. 1, l. 52.

<sup>1</sup> See it in the Appendix, p. 100 below.

by Dr Farmer in his *Essay on the Learning of Shakspeare*, p. 81-4, ed. 1821, and he showed, by a reference to Wood's *Fasti Oxonienses*<sup>1</sup> (Pt I. col. 378, ed. Bliss), that the 'W. S. Gent:' of 1581 was a William Stafford. But that "vndutifull misdemeanour" which Stafford mentions, evidently weighd on Farmer's mind, and so, to account for it, he turnd our loyal Protestant Stafford of 1581 into a Papist traitor or a conspirator of 1587, absolutely without any reason, so far as I can see, except the chance identity of name :

"Stafford had been concerned *at that time*, and was indeed afterward, as Camden<sup>2</sup> and other Annalists inform us, with some of the Conspirators against Elizabeth, which he properly calls his *undutifull behaviour*."—Farmer, p. 83-4, ed. 1821.

I can find no notice, in the *Domestic State Papers* of the time of Elizabeth, of any William Stafford being concernd in a plot against Elizabeth till 1587.<sup>3</sup>

<sup>1</sup> In Wood's *Fasti Oxonienses*, pt I. (at the end of vol. 2 of the *Athenæ*, ed. Bliss), col. 378, under a notice of William Stafford of Norfolk, a student of Christ Church, author of the '*Reasons of the War*,' 1644, the writer says, "Besides this Will. Stafford, was another of both his names, but before him in time, author of *A Compendium, or brief Examination of certain ordinary Complaints of divers of our Country-men in these our Days, &c.* Lond. 1581."

<sup>2</sup> Camden, in his *Annals of Elizabeth*, ed. 1625-29, Book iii. p. 192, says : "One William Stafford, a young gentleman, and apt to conceive strange hopes, whose mother was one of the ladies of honour, and his brother Leger in France."

<sup>3</sup> Jan. 7. 7. Confession of Leonard des Trappes, concerning the causes of his conspiring with M. De Bellievre, the French Ambassador, and *Mr Stafford*, to kill the Queen, and the circumstances of his arrest and imprisonment.

Jan. 9. 10. "Micaell Modye his confession in the afternone the 9 January 1586." Touching his conferences with Des Trappes and the French Ambassador for taking away the life of Queen Elizabeth, either by gunpowder or by poisoning her stirrup or her shoe, or some other Italian devise.

Jan. 11. 15. "The true foundation and manner of the horrible treason," or *William Stafford's* account of his dealings with Mons. Bellievre, the French Ambassador, Des Trappes, his Secretary, and one Michael Modye, in a conspiracy to kill Queen Elizabeth. Conferences between *Stafford* and the Ambassador, Des Trappes introduced by *Stafford* to Modye in Newgate. Discussion whether to kill the Queen by poison or by laying a train of gunpowder where she lieth. Discovery of the whole plot, by *Stafford*, to Walsyngham.

Jan. 12. 16. Abstract of the above, with marginal notes in Burghley's hand.

Jan. 12. 17. Notes of the speeches between *Mr Stafford* and Des Trappes touching the plot for the murder of the Queen.

Jan. 11. 18. Notes out of the confessions of Modye and Des Trappes relative to tue plot.

Jan. 14. 21. Interrogatories, in Burghley's hand, for the examination of Des

x Forewords. Wm. Stafford not Lady Dorothy's son.

In 3 *Notes and Queries*, ix. 375-6, Mr B. W. Greenfield of Southampton partly followed Dr Farmer, and gave the following account of a William Stafford (2), who he said was the author of the *Briefe Conceipt of English Pollicy*. But he offered no proof of the identity of the author with the man whose biography he gave. To me the tone of Stafford's book is not that of a man of twenty-seven, who afterwards 'became a hanger-on of the court;' and I think it very improbable—almost impossible—that Anthony Wood (who bagged every possible writer and known person as an Oxford man) or his editor would have left out the fact of William Stafford the author being a fellow of New College, Oxford<sup>1</sup>, when he actually names him, and distinguishes him from the man and writer who was his son, according to Mr Greenfield. Till further evidence is produced, I do not accept Mr Greenfield's identification.

"This William Stafford was second son of Sir William Stafford of Chebsey, Knt. (a younger son of the house of Blatherwick), by his second wife Dorothy, daughter of Henry Lord Stafford, only son of Edward, last Duke of Buckingham. He was born, March 1, 1553-4, at Rocheford, Essex, an estate of the Boleyns which came to Sir William Stafford through his first wife, Mary Boleyn, sister of Queen Ann Boleyn, and widow of William Cary, Esq. In 1564 he was admitted a scholar on the foundation at Winchester College (*Admissions Book, Winchester Coll.*). In 1571 he was matriculated

Trappes touching the plot for the murder of the Queen, and for the examination of him out of Modye's confession.

Jan. 14. 22. Translation of the preceding interrogatories in French.

Jan. 14. 23. Notes out of the confession of Des Trappes, relative to the conspiracy to murder her Maiesty. [All these papers have been examin'd for me.]

1588, Aug. 14? 19. Certificate by the Lieutenant of the Tower, of the names of the prisoners in his custody, with the duration of their imprisonment, the Earl of Arundel, three years and four months, from the 1st of April, 1585; Secretary Wm. Davison, one year and six months, from Feb. 14, 1587. Sir Tho. Gerard, Thomas Abington, *William Stafford*, and others. [This is indorsed by Burghley "2 July 1588," but the dates clearly show it must have been in August. On the 14th of that month the Council directed a letter to Sir Owyn Hopton, Mr Daniel, Francis Bacon, and others, to command the keepers of all prisons to make a return of the names of the parties remaining under their several custodies for matters of recusancy, and to distinguish which of them were Jesuits or priests. Co. Reg.] p. 531.

The only earlier mention of a Mr Stafford (not identifiable with ours) is, 1581, July 1. The Court. 62. Walsyngham to Burghley. Stay in *Mr Stafford's* suit. The strange guest (Don Antonio) had audience yesternight.

<sup>1</sup> Dr Sewell, the head of New College, does not know any tradition of the College Wm. Stafford having been an author.

a scholar of New College, Oxford, as a Probationary Fellow—not being of founder's kin;—in 1573 elected actual Fellow in Arts of New College, being then in his twentieth year of age; and in 1575 was deprived of his Fellowship in consequence of absenting himself from college beyond the prescribed time of absence (*Registers, New Coll.*). In 1581, was printed his<sup>1</sup> *Briefe Concepte of English Policy*, in which work he 'acknowledges her maiesty's late and singular clemency in pardoning certayne his undutiful misdemeaner.' His widowed mother, Lady Dorothy Stafford, being in immediate attendance upon the person of the Queen, as a lady of the bedchamber, he became a hanger-on of the court<sup>2</sup>; and his elder brother Edward,

<sup>1</sup> Why his? Where is the evidence?

<sup>2</sup> What is the authority for this statement as to our W. S., &c.?

P. S. Mr Greenfield has since been good enough to send me the following letter, dated *Cranbury Terrace, Southampton, 25 July, 1876*, which fails of course to identify our author with the William Stafford it describes:

"I know not whence Dr Bliss derived his authority for identifying the author 'W. S.' with *William Stafford*. But, accepting that assertion, I see no reason to doubt that he was a son of Lady Dorothy Stafford. The *internal* evidence in the '*compendium*'—which I have quoted in my article in *Notes and Queries*, viz. his acknowledgment of the Queen's *clemency towards him*, is strongly in favour of the author's being a hanger-on of the Court, and coupling this with all that I show respecting Lady Dorothy's son, William Stafford, as a *Winchester College Scholar* and *New College Fellow*, leaves little [? all imaginable] room for doubt on the subject. As to Anthony à Wood's silence, there is no force in it. Note, that à Wood is altogether silent about this William Stafford. What I have said about his Winchester and New College career is altogether new, and the result of my own research, and may be implicitly relied on as fact. To what I have said in *Notes and Queries* respecting his part in the proceedings of Des Trappes, I may further refer you to the *State Papers* in the P. R. O., *Domestic Series*, Vol. 197, No. 15, for January 1586-7, in which William Stafford identifies himself with the Stafford family [but not our book] and with the Court; for he writes, as his reason for desiring to go secretly into France, 'I was discontented upon some dislike which my Lord of Leicester had conceived of me, and that I had rather live there poorly than remain here despised of so great a man.' The French ambassador, in his reply to Stafford, says, . . . 'but in any wise you must continue in your *brother's* favour lest you be suspected.' Here is direct allusion to his elder brother, Sir Edward Stafford, who was, at the time, our *Ambassador to Paris*.

"I doubt whether Anthony à Wood knew who 'W. S.', the author of the *Compendium*, was. . . [But his assertion is the only ground for trying to turn W. S. into Lady Dorothy Stafford's son.]

"Again, another reason for his omission in Wood's '*Fasti*' is that William Stafford does not appear to have been at Oxford long enough to have taken a University Degree. No *regularly* kept Register was extant at Oxford before 1574, which may further account for his omission by Anthony à Wood. My data are taken direct from Wykham's two Colleges at Winchester and Oxford."

xii Forewords. Mr Greenfield on a Wm. Stafford (2).

in 1583, was knighted and sent as ambassador to the court of France.

“In January, 1586-7, he disclosed a plot against the queen’s life, projected by Mons. Destrappes, a servant of the French ambassador (compare Harl. MSS. 36, f. 357, and 288, f. 170-1, with Camden’s *Annals*, 8vo, 1630, pp. 105-6); but he was imprisoned in the Tower for the part he took therein; from whence, under date of March 19, 1588, he writes to Sir Francis Walsingham, Secretary of State (Harl. MS. 286, f. 179).

“He presented to the library of Winchester College the following seven works<sup>1</sup>: firstly, on Aug. 22, 1601, *Concordantie Bibliorum*, being a concordance of the Holy Scriptures after the Latin Vulgate, fol. 1600, and ‘*The Common Places of Dr Peter Martyr*’ translated by Anthonie Marten, one of the Sewers of hir Maiesties most honorable Privy Chamber,’ fol. London 1574: secondly, on Feb. 21, 1609, a copy of *Cranmer’s, or the Bishops’ Bible*,—in compliance with the injunction of his mother, to whom it belonged, and who gave it to him at the time of her death, which happened on Sept. 22, 1604. This copy of the English translation of the Old and New Testaments, black-letter, fol. 1541, is in five parts, separately bound, in thin covers of vellum; and each part having a separate title-page, that of Part I only being wanting. On the outer sides of each cover is stamped, in gold lettering, ‘Dorothie Stafforde.’ At a sale, in August 1857, at Messrs Sotheby and Wilkinson’s, a complete copy of this edition of *Cranmer’s Bible* sold for 90*l.* Thirdly, on May 30, 1612, *A General Historie of the Netherlands*, by Edward Grimeston, fol. London, 1608. This and the two following works bear his autograph written on the title-page thus: ‘W. Stafforde’—*A General Inventorie of the History of France to the Treaty of Vervins in 1598*, by Ihon de Serres; translated by Edward Grimeston, fol., London, 1607; *The General Historie of the Turks*, by Richard Knolles, fol., London, 1603; and *Tortura Torti* by Lancelot Andrews, D.D., Bishop of Ely (being an answer to the treatise of Cardinal Bellarmin on King James’s *Defence of the Right of Kings*), 4to, London, 1609.

“About the year 1593 he married Ann, daughter of Thomas Gryme of Antingham, Norfolk; after which time, he resided chiefly in Norfolk. He died on Nov. 16, 10 Jac. 1612 (*Inq. P. M.* 1 Car. p. 1, No. 97), leaving,—with a daughter Dorothy, who became the wife of Thomas Tyndale, Esq., of Eastwood Park, Gloucestershire, and ancestress of the Tyndales of Bathford, Somersetshire—an only son, William Stafford, who was born about Sept. 30, 1594; became a student of Christ Church, Oxford, and was made M.A. March 5, 1617-8. On the death of his uncle, Sir John Stafford, Knt., *s. p.* in 1624, he succeeded to the estate of Marlwood Park, in Thornbury,

<sup>1</sup> Why didn’t he present too his own tract, if he wrote the *Briefe Concept* in 1581?

Forewords. Our Wm. Stafford not identifiable. xiii

Gloucestershire, under the limitations of the royal grant, dated June 5, 26 Eliz. 1584, of that property to Lady Dorothy Stafford for her life, with remainders: firstly to her younger son John, and his issue; then to her Son William, and his issue male; then to Sir Edward Stafford, Knt.; her Son and heir apparent, and his issue male; then to the heirs of the body of the said Lady Dorothy (*Pat. Roll*, 26 Eliz. p. 16). He was the author of a little pamphlet, entitled '*Reasons of the War*, or an orderly and plain narration of the beginning and causes of the War, with a conscientious Resolution against the Parliament Side,' printed in 1644. The issue of this William Stafford became extinct in the male line on the death of his grandson Edward Stafford, Esq., *s. p.*, who died at Constantinople in August 1720. (*Decrees enrolled in Chancery*, 12 Geo. I. p. 39.) B. W. GREENFIELD, *Southampton*."

Stafford's tract was also reprinted in the ninth volume of the *Harleian Miscellany*.

As to Stafford's rank or profession, he calls himself Gent[leman] on his title-page; and he elsewhere, as his Doctor, takes the character of a layman. If he was really one, we must admit that in his Doctor's last long speech, p. 91-7, he was speaking dramatically; for surely, only as a parson could he have there uttered what he does, or proposed a General Council, with a representative appointed for the Whore of Babylon (the Pope, p. 99), as the best means of settling the religious differences in England. He says but little of himself in his Dedication, p. 3-4 below. I can find no further trace<sup>1</sup> of him.

For bearing the cost of the present Reprint, the Society is indebted to the Rt. Hon. the Earl of Derby, Secretary of State for Foreign Affairs, &c., and one of the Vice-Presidents of the New Shakspeare Society. But Lord Derby is in no way responsible for the choice of the book, or any of the opinions expressed in the original edition or this Reprint. He was good enough to leave to me the application of his money gift; and he will not see the present edition till it is issued complete. In the name of all our Members I thank Lord Derby for his present to us. May other Members soon follow the example of him and Prince Leopold!

To my friend and colleague, Mr F. D. Matthew, for his valuable *Introduction*, and to my friend Miss Isabel Marshall, for her indexes, my thanks are hereby returned.

F. J. FURNIVALL.

3 *St George's Sq., N.W.*, July 10, 1876.

<sup>1</sup> I assume that he was not the 'Wm Stafford, B.D. 1537,' who 'was prior of the Dominicans at Stamford, and, with 8 friars, surrendered that house to the King, 7 Oct. 1538.'—Cooper's *Ath. Cant.*

*Extracts from Stowe as to the Rains and Dearth in 1594-5.*

Stow's Annales, continued by Edm. Howes to 1614, ed. 1615, p. 768, col. 2 :

Great raynes

(36 Eliz. A.D. 1594.) This yeare in the moneth of May, fell many great showres of rayne, but in the moneths of June and July, much more : for it commonlie rained euery day, or night, till S. *James* day, and 2 dayes after together most extremely, all which notwithstanding, in the moneth of August, there followed a faire haruest, but in the moneth of September fell great raynes, which raised high Waters, such as stayed the carriages, and bare downe Bridges, at Cambridge, Ware, and elsewhere, in many places. Also the price of grayne grew to bee such, as a strike or bushell of Rie was sold for 5.s., a bushell of Wheat for sixe, seauen, or eyght shillings, &c., for still it rose in price : which **dearth** happened (after the common opinion) more by meanes of ouermuch transporting, by our owne Marchants for their priuate gaine, than through the vnseasonableness of the weather passed.

Bridges at Cambridge and at Ware borne downe.

Price of graine greate, when God sends plenty.

1595.  
Dearth of corn & other victual.

This yeere, by meanes of the late transporting of graine into forraine countries, the same was here growne to an excessiue price, as in some places from 14 shillings to 4 markes the quarter, and more, *as the poore did feele; for all things els, whatsoever was sustenance for man, was likewise raised without all conscience and reason.* For remedie whereof, our marchants brought backe from Danske much Rie, and some Wheate (not of the best) but passing deare, yet serued the turne in such extremitie : Some prentises & other yong people about the citie of London, *being pinched of their victuals more then they hadde beene accustomed,* tooke from the market people in Southwarke, butter for their money, paying for the same but three pence the pound, whereas the owners would have had 5 pence. For the which disorder, the sayd yong men, on the twenty-seuen of June, were punished by whipping, setting on the pillorie, and long imprisonment . . . . .

Disordered youths punished.

Dearth of victuals.

In this time of **dearth** and scarcity of victuals, at London, an hens eg was sold for a peny,—or three eggs for two pence at the most,—a pound of sweet butter for 7.d., and so the like of fish or flesh, exceeding measure in price : such was our sins deseruing it.<sup>1</sup>

<sup>1</sup> The price of pepper, raisins, and wine, in 1598, we get from a passage on p. 786, col. 1 :—

An. reg. 40.  
Pepper 8.s. the pound.

This yeere, against Christmas, *Pepper* was solde at London for eight shilling: the pounce, a matter then much noted . . . Also raysons was this yeare sold: for six pence the pounce : Gapeoine wine, two shillings eight pence the gallon, and sweete Wines for foure shillings the Gallon, &c.



*ib.* p. 782, col. i. *An. reg.* 39. A.D. 1597. This Sommer, by reason of much rayne, and great floods, corne waxed scant, so as in London wheate was sould for tenne shillings a bushell, and Rye for six shillings, and Oate-meale at eight shillings a bushell.

A Dearth of corne.

In this moneth of August, the price of Wheate at London fell from xiii shillings the bushell, to tenne shillings: Rie, from nine shillings to sixe shillings, and so to three shillings two pence; but then arose againe the late greatest price.

Great prizes of bred Corne.

p. xi. *William Stafford* (2), *Lady Dorothy Stafford's son*. The first letter from him among the Domestic State Papers is dated June 10, 1585, at Dieppe.

"Wm. Stafford to Secretary Walsingham.

"Pray stand my friend, and excuse me to my mother, who, though without cause, will be very angry with me for this sudden departure. I am now, as ever, at your command, and there is no other man living to whom I am beholden. If I should live to see my blood shed in your cause, I should think it but some recompence for the great good I have received at your hands." [Mrs Green's abstract.] Vol. of *Addenda*, Elizabeth, *Domestic State Papers*, p. 144.

In the first part of Stafford's confession, speaking of his conversation with Chasteauneuf, the French Ambassador to England, and his (W. S.'s) desire to go to France, he says: "He promised me letters of credit to those who would do me good, but said I must continue in my brother's favour, lest I should be suspected."—*Ibid.* p. 200. That his brother was Sir Edward Stafford, the English Ambassador in France, appears from the account of the conference with the French Ambassador about the discovery of the plot, *ibid.* p. 200.

A letter from Henry Smith to his brother Thos. Wilks at the Hague, Jan. 26, 1587, speaks of the "new conspiracy discovered of late;" and goes on to say that "Lady Stafford and Drury are commanded from the Court, and it is thought they will hardly be re-admitted."—*Ibid.* p. 203.

A letter from Wm. Stafford to Walsingham (making further disclosures), dated the Tower, 19th March, 1588, shows that Stafford was then still in prison (Harl. MS. 286, f. 179). A certificate by the Lieut. of the Tower, in August, 1588 (p. x, note, above), shows he was among the prisoners then.—*Ibid.* Vol. 215, 14 Aug. 1588.

In Stafford's confession or account of his dealings with the French Ambassador and others as to the plot, in conversation with Des Trappes, one of the plotters, the latter urges: "Mr Stafford, if you wold vndertake this matter, whoe live so discontentedlie as you doe, and not likelie anie way to enioye the favor and reward due vnto your personne;" and goes on with the argument that he would gain the good will of all the Queen of Scots' allies, and a pension from the Pope.—*Ibid.* Vol. 197, 1587 (15), fo. 31.

From a list "of all such prisonners as remaine under my charge and custodie," sent in by the Lieut. of the Tower. ? 14 August, 1588.

"January 15, 1586. William Staffoord & Mychaell Moodie gent. prisonners one yeare vij monthes for practising with the French ambassador."

William Stafford was connected with the Queen through his father's first wife, who was Mary Boleyn, sister to Anne Boleyn the Queen's mother.

## INTRODUCTION

BY

FREDERIC D. MATTHEW, ESQ.

IN all statements of grievances it is necessary to make allowance for exaggeration, and this tract is no exception to the rule. When we come to examine closely the troubles of the different states whose members take part in this dialogue, we do not discover any very substantial wrong. The general complaint is of 'dearth,' but dearth is used throughout only in the sense of high prices. The capper has to pay high wages; the merchant finds a rise in the goods he imports, and the gentleman in those he buys; while the husbandman suffers from enhanced rents, and from the high price of implements and clothing. In the discussion we find that the only one who has a distinct loss to show is the Knight; part of whose lands are still let on old leases, so that his income is not increased in proportion to the general advance. On the other hand we see evidence that at least a part of the community was thriving, since comforts and luxuries, formerly uncommon, were now widely sold and used (p. 51). The smaller conveniences of civilized life, such as glass, china, and earthenware, watches, and ornaments of all sorts, were in the hands of people whose fathers would not have dreamed of indulging in such extravagance.<sup>1</sup> Serving men were fewer, since the gentry no longer needed a private guard, but they were better fed and clothed than they had been (p. 64). More was spent than formerly on the building and adornment of houses, and on furniture and hangings (p. 66). Such signs of prosperity might be delusive. A splendid court and an extravagant nobility may exist among a struggling and impoverished people. But wages had risen, while provisions do not seem to have been high; at least in relation to other things. "These many yeares past," we are told, "we had Corne good cheape inough," and there was no scarcity of meat (p. 43).

In these complaints, where high prices and costly living are

<sup>1</sup> Compare Harrison's *England*, Book 2, chap. 12, p. 239, &c., N. Sh. Soc.

equally prominent grievances, we recognize a kind of talk familiar enough to our own ears. In our time the gold discoveries in Russia, America and Australia have raised prices and altered some relations. Persons with fixed incomes have suffered, and grumbling has not been confined to them, but is often to be heard from those who on the whole have benefited by the fall in the precious metals. A diminution in the exchangeable value of coin, such as has marked the past 40 years, was going on in the 16th century, and it must have been felt more painfully then than now ; since, not only was there the disorganization and discomfort which accompanies all social changes, but there was also a positive loss to the country as the new state of things was forced upon it. For, in one point there is a great difference in the circumstances of England now and then. At present the mercantile position of England is such that the new gold has flowed from the producing countries direct to us, and through us to the rest of the world. In the 16th century, the first European country to receive the new treasure was Spain : thence it spread over the continent, and came at last to us, mostly through Flanders. Now it is evident that for purposes of international trade, the nearer you are to the source of new treasure, and the sooner prices rise, the better. If goods have gone up in Flanders while they are still at their old price in England, we must send over our cheap goods to buy their dear ones. In time, prices will find their level, but meanwhile we are trading at a loss.<sup>1</sup> This was the state of things in the 16th century, and the change in prices was accordingly worse for Englishmen then than it has been in the 19th.

There is one class of men whose spokesman would have been more welcome to us in this conversation than to the well-to-do and respectable company assembled at the vintner's. A shrewd representative of the country labourer might have had more solid grievance to dilate upon than any mentioned here. The inclosures which are so strongly blamed, while they were raising the value of the returns from the soil, were pressing hard upon the labourers and cottars. It must be remembered that inclosure was not exactly the same thing then as now. At present it means usually bringing into cultivation waste or rough pasture. At that time, although proprietary rights over land were well defined, yet the effects of the ancient holding in common were much more evident than in our day. In many places the small proprietor had his plots of land

<sup>1</sup> Compare the remarks of the Doctor on keeping down prices (p. 83).

scattered about the common, as they had been assigned to his ancestor. No hedges protected them from cattle ; indeed it would have been as difficult to fence them as it would be now to do the same thing for the holdings of the French peasant (pp. 46 and 86). When the common was to be enclosed it was necessary to get rid of these tilled lands, and the lords of manors were not always scrupulous as to the means by which they accomplished this object.<sup>1</sup> Moreover, the peasant driven out of his holding found it difficult to get work for himself and his family ; since the pastures employed but few hands, and ploughs were being laid down on every side (p. 16). Still it is not to be supposed that the results of inclosure were altogether bad. The large demand for wool and leather made grazing profitable, while the increase of stock raised largely the return of corn on the lands still under tillage ; “ one Acer bearinge as much Corne as two most commonly were wont to do.” It is easy to imagine that in many cases small bits of arable in the hands of a poor man who had no stock were an unprofitable possession, which he was not unwilling to sell to his wealthier neighbour. We may judge that the process, in spite of individual hardship, was on the whole beneficial, by our author’s own words, “ we see the countryes where most Inclosiers be, are most wealthy, as Essex, Kent, Northamptonshyre,” &c. (p. 40).

When we come to Stafford’s views as to the causes and remedies of existing evils, we find a curious mixture of acuteness and prejudice. Naturally enough he believed, as every one did then, that it is desirable to gather as much gold and silver into the realm as possible. He would gladly prevent its exportation, but is shrewd enough to recognize that no laws can prevent its going where it is most called for. On the currency he shows a sanity which is not to be met with in all modern writers on the subject. In pointing out how the debasement of the coin raised prices, and still more in his clear statement of the purpose of coinage (p. 60), his explanations are admirable. His comparison with the town-seal on cloth is true and to the point. But immediately afterwards we find him straying into doubtful paths, led away by his horror of paying foreigners for work that could be done at home. If we cannot sell only for hard cash, he thinks, we should at least

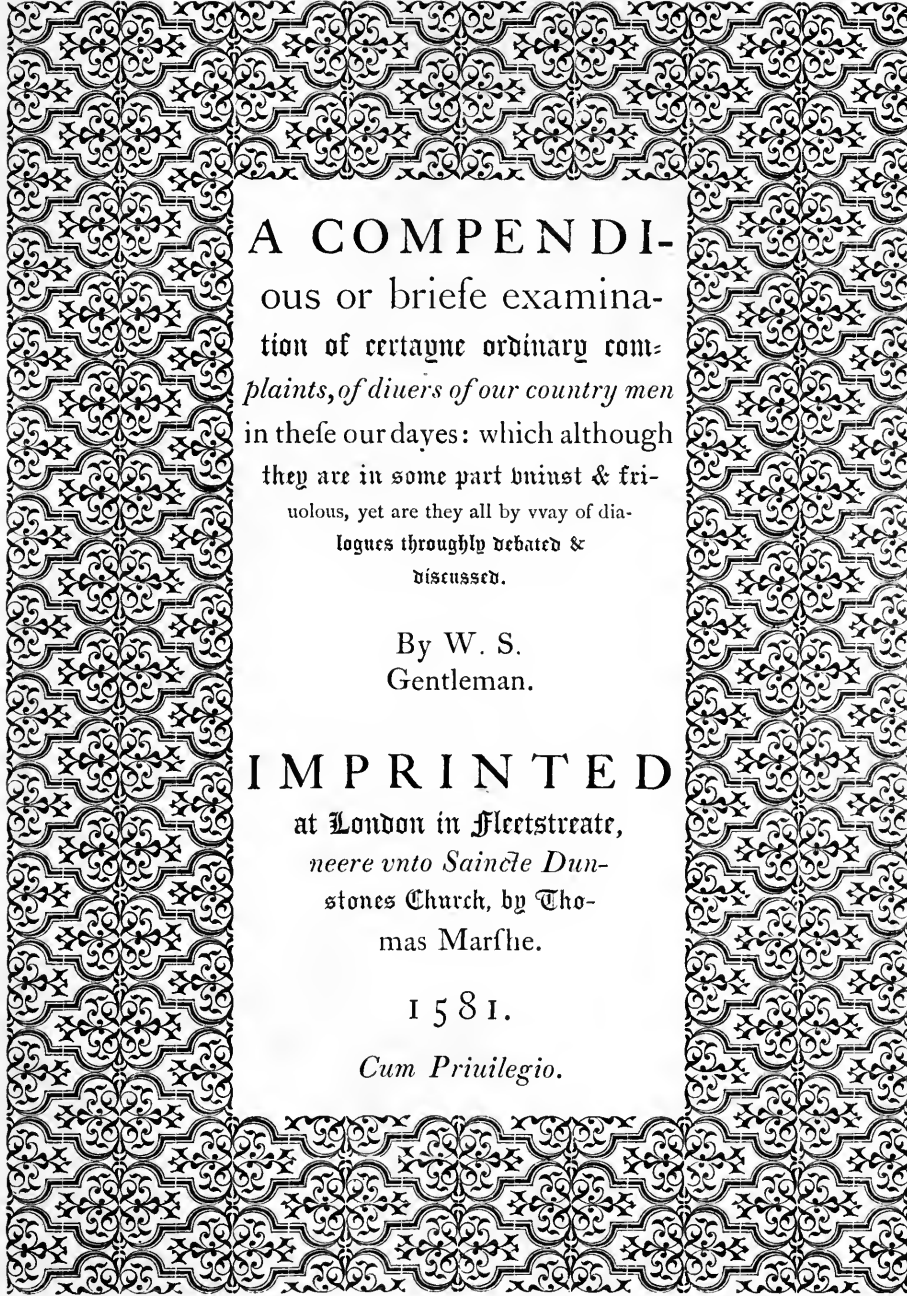
<sup>1</sup> Ergo, ut unus helluo inexplibilis ac dira pestis patriæ, continuatis agris, aliquot millia jugerum uno circundet septo, ejiciuntur coloni, quidam suis etiam, aut circumscripti fraude aut vi oppressi exuuntur, aut fatigati injuriis adiguntur ad venditionem.—*Utopia*, lib. I.

get in return for our produce something of intrinsic value as to raw material. To pay foreigners for mere work, even though they do it better and cheaper than we could at home, is a waste of treasure. Worst of all is it when we sell to foreigners our raw material and buy it back manufactured. This discussion, besides being curious as an early statement of the theories which were to govern our mercantile legislation for more than two centuries, is interesting, as showing the advantage of a large scale of manufacture and a trained body of workmen, even before the introduction of machinery. Only superior skill and a more economical use of labour can have enabled the Flemings using our own wool to undersell us in our own markets. Stafford's proposal to neutralize their advantages by Customs duties, so as at once to lessen our most profitable trade and make our cloth dearer, seems in curious contrast to the sensible advice that he gives as to free trade in corn. But the contrast is only apparent: in both cases he is a shrewd empiric, trying a quick way to ends he desires. He is nearer the mark when he attributes our weakness in manufactures<sup>1</sup> to the narrow exclusiveness of the trade guilds. These bodies, which served a good purpose in their first growth, and which as yet showed no signs of the splendid uselessness that awaited them, were already tainted with the common vice of corporations; regarding as their first object the selfish interests of their members, so that in their care for monopoly they refused opportunities of improvement. The strangers who "were better workmen than were any in the town" received no welcome from a guild, which cared more for its privileges than the advancement of its craft; while close organization prevented the individual master from using the skill of the new comers to forward his private interest. The smaller the community the more fatal was this exclusiveness. Great cities like Ghent or Bruges might have activity enough in their staple trades to ensure advance and improvement, but a manufacture in the hands of a few monopolists must fall into routine and decay. It was here rather than in alteration of the Customs; in greater freedom, not in more restriction, that there was a chance for England to outstrip the continental manufacturers. When religious persecution drove its victims to our shores, they brought with them instruction, which far more than repaid the hospitality they received.

<sup>1</sup> It is to be noticed that he says that the French are better off for manufactures than we are (p. 70), and that he counts among the things which we *must* import, iron, steel, and salt.

One other point deserves notice as showing how this dialogue reflects the current thought of the time. When the husbandman is made to attribute the advance in prices to the gentlemen who "raise the price of their lands, and take pastures and farms into their hands," he is not speaking merely at random, or from the prejudices of his order, but giving utterance to a widespread opinion. Thus we find in Brinklow's *Complaint*: "This inordinate inhansing of rentys, which is sprong up within fewe yerys past, must nedys make all things deare, as well pertaynyng to the back as to the belly, to the most gret dammage of all the kyngs subjectys, landyd men only except. Yea, and evyn thei themselves were more welthyer whan their landys went at the old pryce. For why? Thei bye all things the dearer, &c."<sup>1</sup> What shows most the hold of this opinion is that the Doctor, who backs up the Knight in his reply to the husbandman on this point (p. 35), himself gives way to the same fancy later, when after ascribing the rise in prices to the debased coinage, he is posed by a reminder that the coin has been restored (p. 82). It is only then, and almost unconsciously, that for a moment he hits upon the true cause of the 'dearth'; "the great store and plenty of treasure, which is walking in these parts of the world far more in these our dayes then ever our forefathers have sene in times past" (p. 82). Here, at agreement with him, I may leave Stafford to speak for himself. To call him a scientific economist would be extravagant; he was not two centuries in advance of his time; but his speculations are always acute, and in the course of them he tells us much of the England of his time.

<sup>1</sup> Brinklow's *Complaint*, p. 10.




A COMPENDI-  
ous or briefe examina-  
tion of certayne ordinary com-  
*plaints, of diuers of our country men*  
in these our dayes: which although  
they are in some part vnjust & fri-  
uolous, yet are they all by vway of dia-  
logues thoroughly debated &  
discussed.

By W. S.  
Gentleman.

IMPRINTED  
at London in Fleetstreate,  
*neere vnto Saincte Dun-*  
*stones Church, by Tho-*  
mas Marfhe.

1581.

*Cum Priuilegio.*

 On the back of the original Title-page is a cut of the arms of Queen Elizabeth, of which my friend Mr G. E. Cokayne, Lancaster Herald, has kindly given me the following blazon: "Quarterly, 1st and 4th, France, viz. Azure, three fleurs de lis, or; 2nd and 3rd, England, viz. Gules, three lions passant guardant, in pale, or; the whole surrounded with the Garter, surmounted with the Crown of England." The letters 'E. R.' are placed underneath. I haven't thought it worth while to get either this or the elaborate frame-work of the original Title-page itself copied and cut. The present Title-border is therefore not a facsimile, but is made up of the ornament so frequently seen in Elizabethan books. The old initials in the tract are from those us'd in my Andrew Boorde for the Early English Text Society.—F. J. F.]



# TO THE MOST VER-

[\* This page is registered \*\*]

tuous and learned Lady, my most  
**deare and Soueraigne Princessse ELI-**  
*ZABETH, by the Grace of God,*  
**Queene of England, Fraunce, and**  
 Ireland : Defendresse of the  
 Fayth. &c.



*Hereas there was neuer anye* thinge hearde of in any age past hetherunto, so perfectly wrought and framed, eyther by Arte or Nature, but that it hath at some time, for some forged and furnished matter, sustayned the reprehension of some enuious persons or other : I doe not much meruayle, most mighty Princeesse, that in this your so noble & famous a gouernment, (the Glory whereof is now longe sithence scattered and spread ouer the whole face of the Earth,) there are, notwithstanding, certayne euill-disposed people, so blinded with malice, and subdued to their owne parciall Conceiptes ; that as yet they can neyther spare indifferente iudgements to conceyue, or reuerent tongues to reporte a known truth, touching the perfection of the same. But for these men, as they are (no doubt) sufficiently refuted by the testimonies of their owne consciences : so are they most certainly condemned by the common consent of all such as are wyfe or indifferēt. And although this be of it selfe so cleare and manyfest that it cannot bee denied, yet could not I forbear (most renowned soueraigne) being as it were enforced by your Maiesties late & singular clemency in pardoning certayne my vndutifull misdemeanour, but seeke to acknowledge your gracious goodnesse and bounty towardes me by exhibiting vnto you this small and simple present : wherein as I haue in<sup>2</sup>deuoured in fewe wordes to aunswere certayne quarells and obiections dayly and ordinarily occurrent in the talke of fundry men, so doe I most humbly craue your Graces fauourable acceptation

[leaf \*\*, back]

## The Epistle.

thereof: protesting also with all humility, that my meaninge is not in the discourse of these matters heere disputed, to define ought which may in any wise sounde preiudiciall to any publicke authority, but only to alleadge such probability as I coulde, to stop the mouthes of certayne euill-affected persons, which of their curiosity require farther satisfaction in these matters, then can well stand with good modesty. Wherefore as vpon this zeale & good meaning towards your estate, I was earnestly moued to vndertake this enterprife, and in the handling thereof rather content to shewe myselfe vnskilfull to others, then vnthankfull to you: so presuminge of your auncient accustomed clemency, I was so bould to commit the same to your gracious protection, fully perswading and assuring myself, that it would generally obtayne the better credit & entertainment among others, if your Maiesties name were prefixed, a[n]d it were a most rich Iewell and rare Ornament to beautifie and commend the same. God preferue your Maiefty with infinit increase of all his blessings bestowed vpon you, and graunt that your dayes of life here vpon the earth may be extended (if it be his good will) euen far beyonde the ordinary course of Nature: that as you haue already sufficiently rayghned for your owne honour and glory to last withall posterities: so you may continew and remaine with vs many more yeares, euen to the full contentation (if it may so be) of vs your louing subiects, and to the perfect establishing of this flourishing peace & tranquillity in your common weale for euer.

Y O V R M A I E S T I E S

most faythfull and

louing Subiect

W. S.

# <sup>1</sup>A Table of thynges

*most notable contained  
in this Booke.*


[<sup>1</sup> This leaf is  
registerd \*\*ij]



Hat no man is a fraunger to the Common- weale that he is in.	1.a [p. 11]
That of many heads is gathered a perfect coun- fayle.	1.b [p. 12]
That euery man is to be credited in his owne arte.	1.b [p. 12]
Why the Booke is made by way of dialogue.	2.a [p. 12]
The summe of the whole Booke.	2.a [p. 13]
That men are not borne to themfelues onely.	3.a [p. 15]
The complaint of Inclofures by husbandmen.	3.b [p. 15]
The complaint of dearth of victuall by artificers.	3.b [p. 16]
The complaint of the decay of townes by Marchauntmen, and of all other common easements.	4.a [p. 16]
That many superfluous charges are layde downe, and yet neuer the more plenty.	4.a [p. 16]
Of dearth of outward marchaundise.	4.a [p. 16]
Of dearth of all kinde of victuall.	4.a [p. 17]
That Inclofures should not be the cause of this dearth.	4.b [p. 17]
That Gentlemen feele most griefe by this dearth.	4.b [p. 17]
The complaint of craftesmen against Gentlemen for taking of fearmes.	4.b [p. 17]
The craftmans complaint that hee cannot fet men a-worke for the dearth of victuall.	5.a [p. 18]
The Gentlemans complaint how he cannot kepe like coun- tenaunce as he was wont to doe.	5.a [p. 18]
Why Gentlemen doe giue ouer their houfholdes.	5.b [p. 19]
Why Gentlemen doe take fearmes to their handes.	5.b [p. 19]
A complaint against Sheepe.	5.b [p. 19]
The Doctors complaint for men of his sorte.	6.a [p. 19]
A complaint against learned men.	6.a [p. 20]

Why learning should be like to decay hereafter.	6.b [p. 20]
Whether a common weale may bee well gouerned without learning.	6.b [p. 21]
That the learned haue alwaies had the fouerainty ouer the vlearned.	7.a [p. 21]
Whether a man may be wife without learning.	7.a [p. 21]
That learning supplieth the lacke of experience, and that experience is the father of Wisedome.	7.a [p. 22]
The wonderfull gyftes that we haue by learning.	8.a [p. 23]
That there is no faculty but is made more confumate by learninge.	8.b [p. 23]
How Cæsar excelled al other captains, by reason of his great learning ioyned with his prowesse.	8.b [p. 24]
<sup>1</sup> That knowledge in morall Philosofhye is moste necessary for a Counsaillour.	9.a [p. 24]
What makes learned men to be so few.	9.b [p. 25]
That yonge studients be alwaies ouer-hasty in vttering their iudgements.	9.b [p. 25]
That Pythagoras commaunded silence to his disciples for a time.	9.b [p. 26]
That Plato commaunded that no man ignorauzt in geometry should enter his scoole.	10.a [p. 26]
What harme may come if they be suffered to iudge in thinges to whome that doth not appertaine.	10.a [p. 26]
That it is not learning sufficient to know tongues and write.	10.a [p. 26]
Why learning should decay.	10.b [p. 27]
That euery state fyndes himselfe griened.	11.a [p. 27]
That marchaunts can best saue themselues in euery alteration.	11.a [p. 28]
Of our old coyne exhausted.	11.a [p. 28]
Whether it made any matter of what mettal the coyn be made.	11.b [p. 28]
What men are most pinched by this same dearth.	11.b [p. 29]
That the prince hath most losfe by this vniuersall dearth.	11.b [p. 29]
What daunger should it be to the Realme if the prince should want treasure in time of neede.	12.a [p. 29]

[<sup>1</sup> leaf \*\*iij,  
back]


How the Queenes maiestie cannot haue treasure when her subiectes haue none.	12.b [p. 30]
A recapitulation of the common grieues.	13.a [p. 30]
 hat it is a maruailous dearth that comes in time of plenty.	13.b [p. 32]
The occasion of this dearth is laide to the Gentlemen.	14.a [p. 32]
How from the Gentlemen it is laide to the husbandmen.	14.a [p. 33]
The Gentlemens excuse and reasonable offer.	14.a [p. 33]
The Husbandman refuseth, and puts ouer the fault to ironmongers and clothiers.	14.b. [p. 34]
If all land were abated in their rent, whether this dearth woulde be remedied.	15.a [p. 34]
That it were not expedient that straungers should sell their wares deare, and we ours good cheape.	15.a [p. 34]
Another offer of the Gentleman made to the husband- man.	15.a [p. 34]
Whether if the husbandman were forced to abate the price of hys stufte: this dearth should be then amended.	15.b <sup>1</sup> [p. 35]
The straungers take but money currant euery where for their wares that they haue ouer their exchange.	16.b [p. 37]
That straungers and all marchauntes brings things that be beste cheape to them, and dearest with vs.	16.b [p. 37]
What thinge is of that forte.	17.a [p. 37]
He that selleth good cheape, & buieth deare, shal not lightly thriue.	17.b [p. 38]
It is not possible to keepe our treasure from going forth of the realm if it be in more estimation elfwhere.	17.b [p. 39]
That the dearth rose neither at the gentleman nor the husbandmans handes.	18.a [p. 39]
Permutation of things before coyne.	18.a [p. 39]
A complaint against sheepemaisters.	18.b [p. 40]
That Inclosures is occasion of defolation, & vveaking of the pouuer of the realme.	18.b [p. 40]
Reasons to defend Inclosures.	18.b [p. 40]
What kinde of Inclosures is hurtfull.	19.a [p. 41]

The table of  
the second  
dialogue.

[<sup>1</sup> orig. 14 b]

Whether that that is profitable to one may be profitable to all other, if they vse the same feate.	19.a [p. 41]
Euery commodity must be so aduanced, as it be not preiudicial to other greater commodities.	19.b [p. 42]
No man may abuse his oovne things to the preiudice of the common vveale.	20.a [p. 43]
Hovv inclosures might be remedied vvithout coercion of lavves.	20.b [p. 43]
That a like restraint of vvoll should be made as is of corne, or none to be sent ouer vnnvrought.	21.a [p. 44]
Reasons vvhy the husband should not be at liberty, as vvel as other, to sell his vvares.	21.b [p. 45]
That by breeding, the husband hath most clere gaines.	22.a [p. 46]
That profit aduanceth all faculties.	22.b [p. 46]
That some are to be allured by revvards, and some other vvith fraight paynes forced in a common vveale.	22.b [p. 47]
The lesse honor or profit is geuen to any Arte, the lesse it shal be frequented.	23.a [p. 47]
Profit vvill make husbandmen more occupied, & thereby more plenty, and consequently better cheape of corne.	23.b [p. 48]
Whether the Queenes custome should be minished by re- straint of Wooll vnnvrought.	24.b [p. 50]
Hovv sfracngers fetcheth from vs our great commodities for very trifles.	25.a [p. 50]
Our delicacy in requiring sfracngers vvares.	25.a [p. 51]
The increase of Haberdathers and Mylleners ouer they vvere vvont to be.	25.b [p. 51]
Hovv the Straungers finde an easier vvay to get Treasure by things of no value then by any Mynes of gold and siluer.	25.b [p. 51]
Hovv sfracngers finde their people vvith our commodities.	25.b [p. 52]
Why sfracngers may aforde Wares by them made, better then vve may the same made heere, and yet that it vvere better for vs to buy our oovne though they be dearer.	26.a [p. 52]
The most durable & vniuerfall profit is more to be esteemed then short and particuler.	26.b [p. 53]
Whether such restraints do touch the leagues made vvith outvard princes.	26.b [p. 53]

No league is to be chearished that is not for the common vveale.	27.a [p. 53]
A vvorthy example to be folovved in vving of ftraungers.	27.a [p. 54]
What harmes come and may come by the alteration of the coyn.	27.b [p. 55]
That the subfstance and quantity is efteemed in coyne, and not the name.	28.b [p. 56]
That the neceffity of mutuall traffique & commodity of exchange made coyne to be deuifed.	29.a [p. 57]
Why Golde and Siluer vvere the fuffe moft meeteft for Coyne to be ftricken in.	29.a [p. 57]
Why Gold and Siluer are efteemed afore all other mettals.	30.a. [p. 58]
Why Siluer and Gold vvere coyned.	31.a [p. 60]
Somtime braffe, filuer & gold, vvere vveighed before coine made.	31.a [p. 60]
What loffe comes of loffe of credence.	31.b [p. 60]
What do ftraungers bringe vs for our treafure & chief com- modity.	32.a [p. 61]
Hovv our old coine may be tranfported, & the Prince & her officers not vvare.	32.a [p. 62]
We deuifed the readieft vvay to driue avvay our treafure.	32.b [p. 62]
Why things vvithin the Realme fould be fo deare.	32.b [p. 63]
Some haue gaynes by the alteration of the coyne.	33.a [p. 63]
Who haue loffe by the alteration of the coyne.	33.a [p. 63]
Of exceffe in apparell.	33.b [p. 64]
In peace looke for vvarre.	34.b [p. 65]
Of exceffe in buildings.	35.a [p. 66]
Hovv the alteration of the coyne fould be moft loffe to the Prince.	35.b [p. 67]
Whether all our Woolle vvere expedient to be foulded ouer vvnvrought.	36.b [p. 69]
Myfteries are to be increased rather then minifhed.	37.a [p. 69]
Of three forts of Myfteries.	37.b [p. 71]
One bringeth out our treafure.	37.b [p. 71]
Another fpendeth that they get in the fame countrey again.	38.a [p. 71]

The thirde forte bringeth in treafure, and therefore moft to bee chearished.	38.a [p. 71]
Myfteries doe inriche countrēys that be els barren.	38.b [p. 72]
Alliaunces vvith ftraungers are to be purchafed and kept.	39.a [p. 72]
Whether great Armyes vvere as neceffary here as in Fraunce.	39.a [p. 73]
A leffe grieue vvould not be holpen vvith a greater fore.	39.b [p. 74]
 he common grieues.	40.b [p. 75]
The originall caufe in euery thing is to be feached.	41.a [p. 76]
Diuerfe fortes of caufes there be.	41.b [p. 76]
Hovve one thing is caufe of the other, & that of the third.	42.a [p. 77]
The ftraungers aunfwere touching this dearth.	42.b [p. 78]
That the alteration of the coyne vvas the very caufe of the dearth, and confequently of other griefes vvich fol- lowed.	43.b [p. 80]
Hovv Inclofures might be remedied.	46.a [p. 84]
Of tovvnes decayed.	47.b [p. 86]
The occafion of the decay of tovvnes.	48.a [p. 87]
That arte is to be moft cheriffhed in a tovvne, that bringeth moft to the tovvne.	49.a [p. 88]
Tovvnes are enryched vvith fome one trade.	49.a [p. 89]
The occafion of fyfmes in matters of Religion.	51.a [p. 92]
The faults on the parte of the laytye.	53.b [p. 96]
Hovv thefe fyfmes might be remedied.	54.b [p. 98]
The byshop of Rome is no indifferent man.	55.a [p. 98]

The table of  
the third di-  
alogue.

FINIS.



A Briefe conceipte touching  
 THE COMMON WEALE  
 OF THIS REALME  
 OF ENGLAND.

[Fol. 1]



*C*ONSIDERING THE diuerſe and fundry complaints of our countreimen in theſe our daies, touching the great alteration of this common wealth, within the compaſſe of theſe few yeres lately paſt, I thought good at this time to ſet downe ſuch probable diſcourſe for the occaſion hereof, as I haue hearde oftentimes vttered by men of founde learnyng and deepe iudgement. And albeit I am not one to whome the conſideration and reformation of the ſame doth eſpecially belong; yet, knowing my ſelfe to bee a Member of the ſame Common weale, and to further it by all the wayes that poſſibly I may, I cannot reckon and account my ſelfe a meere ſtraunger to this matter; no more than a man that were in a Shippe, which being in daunger of wracke, might ſay, that becauſe he is not (percaſe) the maiſter or Pylate of the ſame, the daunger thereof doth pertayne nothing at all to him. Therefore, hauinge nowe ſuffycient leaſure from other buſineſſe, mee thought I coulde not apply my ſtudy to a better end then to publiſhe & make relation of ſuch matters as I haue hearde throughly diſputed herein.

No man is  
 ſtraunger to  
 the common-  
 weale he is  
 in.

Fiſt, what thinges men are moſt griued with; than, what ſhould bee the occaſion of the ſame; And that knowne, how ſuch greues may bee taken away, and the ſtate of the Common weale reformed agayne. And albeit yee might well ſay, that there be men of greater wittes then I, that haue that matter in charge, yet Fooles (as the Prouerbe is) ſometimes ſpeake to the purpoſe: and, as many heads, ſo many wittes; and therefore Princes, though they bee neuer ſo wyſe themſelues, (as our moſt excellent Prynce is,) yet the wiſer that they be, the moe counſellers they will haue, (as our noble and gracious Queene doth daily make choiſe of more,) for that that one cannot

[1 Fol. 1, back]

## A briefe Concept

perceauē, another doth discouer; the giftes of wits be so diuerse, that some excelles in Memory, some in Inuention, some in Iudgement, some at *the first* sight ready, & some after long consideration; & though each of these by them selues do not seuerally make perfit the matter, yet when euery man bryngs in his gyfte, a meane witted man may of all these (the best of euery mans deuise being gathered together) make, as it were, a pleasaunt and perfect Garlonde, to adorne and Decke his head with all. Therefore, I would not onely haue learned men, whose Iudgements I would wyshe to bee cheyfly esteemed herein; but also Marchaunt men, Husbandmen, & Artificers, which in their callinges are taken wyse, freely suffered, yea, and prouoked to tell their Aduyses in this matter. For some poyntes in their feates they may disclose, that the wyfeste in a Realme cannot vnfoulde againe. And it is a Maxime, or a thinge receyued as an infallible verity among all men, that euery man is to bee credited in that Arte that hee is most exercysed in. For did not *Apelles*, that excellent Paynter, consider, *that* when hee layde forth his fyne Image of *Venus* to bee seene of euery man *that* past by, to the intent, he hearing euery mans iudgement in his owne Arte, might alwayes amend that was a myse in his worke, whose Censures hee allowed, so longe as they kept them within their owne Faculties, and tooke not vppon them to meddle *with* an other mans Arte; so, percase, I may be aunswered as hee was, yet I refuse not that, if I passe <sup>1</sup>my compasse; but, for as much as most of this matter contayneth Pollicy, or good gouernment of a common weale, beinge a Member of Philosophy moral, wherein I haue somewhat studyed, I shall bee so bolde with my countrey men, who I doubt not will construe euery thinge to the best, as to vtter my poore and simple concept herein, which I haue gathered out of the talke of diuers and fundry notable men that I haue hearde reason on this matter; and though I should herein, percase, moue some thinges that were openlye not to bee touched, as in such cases of disceptacion is requisite, yet, hauinge respect to what ende they bee spoken, I trust they can offend no man; for harde were it to heale a soare that a man woulde not haue opened to his Physition, nor yet a surfet that a man woulde not declare the occasion thereof. Therefore, now to goe to the matter, vppon boldnesse of your good acceptation, that kinde of reasoning seemeth to mee best for boultinge out of the

Of many  
heades is gathered a perfect counsell.

That euery man is to be credited in his owne arte.

[\* Fol 2]

Why the Booke is made by way of Dialogue.

truth, which is vsed by way of Dialogues, or colloquyes, where reasons bee made too and froe, as well for the matter intended, as agaynst it. I thought best to take that way in the discourse of this matter, which is, first in recounting the common and vniuerfall grieues that men complayne on now a dayes; secondly, in boulting out the verye causes and occasions of them; thirdly and finally, in deuifinge of remedies for all the same. Th'efore, I will declare vnto you what communication a Knight had betweene him & certayne other persons of late, about this matter, which, because it happened betwene such persons as were Members of euery state *that* finde themselues grieved now a dayes, I thoughte it not meete to bee forgotten, to lett you vnderstand that *the* persons were these: A Knight, as I fayde first, a Martchaunt man, a Doctōr, a Husbandman, and a Craftes man. And first, the Knight rehearsed *the* communication in this manner en-  
fuinge:—

The summe of  
the whole  
Booke.

[Fol. 2, back]

## THE FIRST DIA- LOGVE.

Knighte.



After I and my Fellowes, the Iustices of peace of this Comminalty, had the other day declared the Quenes highnes commission touching diuers matters, & geuen the charge to the enquest; I, being both weary of the heate of the people & noyse of the same, thought to steale to a friendes house of myne in the towne, which selles Wyne,

to the intent to eate a morfell of meate, for I was then fasting, taking with me an honest husbandman, whom, for his honest and good discretion, I loued very well; whither, as we were comne, & had but skant sit downe in a close Parloure, there comes me in a Marchaunte man of that city, a man of estimation and substaunce, and requires the sayde Husbandman to goe and dyne with him; nay, (quoth I) hee wil not, I trust, now forsake my company, though he should fare better with you.

Marchaunt

Than (quoth the marchaunt man) I will send home for a pasty of Venison that I haue there, & for a friend of mine, and a neighbor, that I had bid to dinner, and wee shalbe so bolde as to make merry with all heere in your company; & as for my guest, hee is no straunger vnto you neyther. And, therefore, both he of yours, & you of his company, I trust wilbe the gladder.

Knight.

Who is it?

Marchaunt.

Doctour *Pandotheus*.

Knight.

Is he so? on my fayth, he shalbe hartely welcome, for of him we shal haue some good communication and wise, for he is noted a learned and a wise man. And immediately *the* Marchaunt sendes for him, and he comes vnto vs, & bryn<sup>l</sup>geth wyth him an honest man, a Capper of the same towne, who came to speake with the sayd Marchaunt; than, after salutations had (as yee knowe the maner is) betweene me and maister Doctour, and renewinge olde acquayntaunce.

[Fol. 3]

which had bene longe before betweene vs, we fat all downe; and when we had eate somewhat to satisfie the sharpnesse of our stomackes,

On my fayth, quoth the Doctōr to me, yee make much a doe, Doctor.  
you that be Iustices of the peace of euerie Countrey, in fitting vpon Commissions almost weekely, and in causinge poore men to appear before you, and leauinge theyr husbandry vnlookte to at home.

Surely it is so. Yet the prince must be serued, and the common-weale, for God and *the* prince haue not sent vs the poore lyuinges that we haue, but to doe seruice therefore abrode amonges our Neyghbours. Knight.

It is well if yee take it so, for nature hath grafted that perswasion Doctor.  
in you, and all other that followes the cleare light of Nature. As learned men haue remembred, saying, we be not borne onely to our felues, but partely to the vse of our Countrey, of our Parentes, of our Kinffolkes, and partly of our Friendes and Neyghbours; and, therefore, all good vertues are graffed in vs naturally, whose effects be to doe good to other, wherein we shewe forth *the* Image of God and man, whose property is euer to doe good to other, and to distribute his goodnesse abrode, lyke no Nygarde nor enuyous of any. Other creatures, as they refemble nothing of that godly Image, so they study no common vtility of other, but onely the conseruation of them felues, and propagation of their owne kynde. Wherefore, if we looke to be reckned most vnlyke them, being most vyle, and lykest to God, being most excellent, let vs study to doe good to other, not preferring the ease of this Carkasse, which is like the Brute beastes, but rather the vertues of *the* minde, wherein we be lyke God him selfe.

That men are  
not borne to  
themselves  
onely.

<sup>1</sup>Then, (sayd *the* Husbandman) for all your paynes, (meaning by me) & all oures also, I would yee had neuer worfe Commissions in hand then this is. So wee had lost more dayes workes at our Husbandry then this. Husband.  
[<sup>1</sup> Fol. 3, back]

Why so?

Mary, for these Inclosures doe vndoe vs all; for they make vs to pay dearer for our lande that we occupy, & causes that we can haue no lande in manner for our money to put to Tyllage; all is taken vp for Pasture; for Pasture eyther for Sheepe, or for Grafinge of Cattell; in so much that I haue knowne of late a dozen ploughes, within lesse compaffe then fixe Myles about mee, layde downe within this feuen Knight.  
Husband.  
Complaynt of  
Inclosures by  
Husbandmen.

yeares; and where three score persons or vpward had their liuings, now one man with his Cattell hath all, which thinge is not the leaf cause of former vproes; for, by these Inclofures many doe lacke lyuings, and be ydle, & therefore for very necessity they are desirous of a change, beinge in hope to come thereby to somewhat, and well assured that howe so euer it befall with them, it can bee no harder with them than it was before; more ouer, all things are so deere, that by their day wages they are not able to lyue.

Capper.

Complaynt of  
dearth of vit-  
tayle by Arti-  
ficers.

I haue well *the* experience thereof, for I am fayne to geue my Iourneimen two pence in a day more than I was wont to doe, and yet they say they cannot sufficiently liue thereon. And I know, for truth, that the best husbände of them can saue but litle at the yeares end; and by reason of such dearth as yee speake of, wee, that are Artificers, are able to keepe but fewe or no Prentizes, like as wee were wont to doe; and, therefore, Cityes which were heretofore well inhabited and wealthy (as yee know euery one of you) are now, for lacke of occupiers, fallen to great pouerty and defolation.

Marchaunt.

[1 Fol. 4]

Complaynt of  
tovvnes by  
Marchaunt men  
& of all other  
common ease-  
mentes.

So bee the most part of all *the* townes of England, Lon<sup>1</sup>don onely except; and not onely the good townes are fore decayed in there Howfes, Walles, Streates, and other buildinges, but also the countrey in their high wayes & Brydges; for such pouerty rayneth euery where, that few men haue so much to spare, as they may geue any thing to the reparation of such wayes, brydges, and other common easements; and, albeit there bee many thinges layde downe now which before time were occasions of much expences, as Maygames, Wakes, Reuels, wagers at shooting, wrestling, running, and throwing the stone or barre, & besides that, Pardons, Pylgrimages, Offrings, and many such other thinges, yet I perceyue wee bee neuer the wealthyer, but rather poorer; whereof it is longe, I cannot well tell, for there is such a generall dearth of all things, as before .xx. or .xxx. yeares hath not bene the like, not onely of thinges growinge within this Realme, but also of all other Marchaundize that wee buy from beyond the Sea, as Sylkes, Wynes, Oyles, Woode, Madder, Yron, Steele, Waxe, Flaxe, Linnen cloth, Fustians, Worsteddes, Couerlets, Carpets, and all Hearfes, & Tapestry, Spyces of all fort; and al Haberdasher ware, as Paper, both white & browne; Glasse, as well drinckinge and looking, as for glasinge of Windowes; Pinnes, Needles, Kniues, Dag-

Many superfluous  
charges  
layde downe  
and yet neuer  
the more plenty.

Dearth of out  
varde Mar-  
chaundize.

gers, Hats, Cappes, Broches, Buttons, and Laces. I wot well all these doe cost nowe more by the thyrde parte than they did but fewe yeares agoe; than, all kinde of Vicitayle are as deere, or dearer agayne, & no cause of Gods parte thereof, as farre as I can perceaue, for I neuer sawe more plenty of Corne, grasse, and Cattell of all fortes, than wee haue at this present, and haue had (as yee know) all these twenty yeares passed continually, thanked bee our Lorde God; if these Inclosures were cause thereof, or any other thinge els, it were pity but they might be remooued.

Dearth of all kinde of vicitayle.

Synce yee haue plenty of all thinges, of Corne & Cat<sup>t</sup>ell, (as yee say) then it should not seeme this dearth should be longe of these Inclosures, for it is not for scarcenesse of Corne that yee haue this dearth, for, thanked bee God, Corne is good cheape, and so hath bene these many yeares past continually. Than it cannot bee the occasion of the dearth of Cattell, for Inclosure is the thing that nourisheth most of any other; yet I confesse there is a wonderfull dearth of all thinges, and that do I, and all men of my forte, feele most greife in, which haue no way to sell, or occupation to lyue by, but onely our landes. For you all three,—I meane you, my neyghbour the husbandman, you, maister Mercer, and you, goodman Capper, with other Artificers,—may saue your selues meetely well. Forasmuch as all thinges are deerer then they were, so much doe you aryse in the pryce of your wares and occupations that yee sell agayne. But we haue nothing to sell, whereby we might aduance the pryce thereof to counterualue those things that we must buy agayne.

Knichte.  
[<sup>r</sup> Fol. 4, back]

That inclosures be not the cause of this dearth.

That Gentlemen feele most grieue by this dearth.

Yes, yee rayse the price of your Landes, and yee take Fermes also and pastures to your hands (which was wont to bee poore mens lyuings, such as I am), and haue geuen ouer to liue onely vpon your Landes.

Husband.

On my soule, yee say truth (quoth the Marchaunte), and the Capper also sayd no lesse; adding thereto, that it was neuer merry with poore Crafts men since Gentlemen became Grafiers; for they cannot now a dayes (sayde he) finde their Prentizes and seruantes meate and drynke, but it cost them almost double asmuch as did before time; wherefore, where many of myne occupation and other like, heretofore haue dyed ryche men, and bene able to leaue honestly

[Capper]

The complainyt of craftes men against Gentlemen for taking of Fermes.

behynde them for theyr Wyfe and Children ; and besides *that*, leaue some notable bequestes for some good deede, as to *the* making of Brydges, & repayring of high wayes, all which thinges goe to wracke now euery where. Also, some were wont to buy Land, eyther for to helpe the poore beginners <sup>1</sup>of th'occupations, yea, some time they had such superfluity as they could ouer such bequestes leaue an other Portion to finde a Pryfte, or to founde a Chauntry in some parishe Church ; and now we are skant able to liue without debt, or to keepe few seruaunts, or none, except it be one Prentiz or two. And therefore the Iourneymen, what of our occupations, and what of Clothyers, and all other occupations, being forced to be without worke, are *the* most parte of these rude people that maketh these vprores abrode, to the great disquiet, not onely of the Queenes highnes, but also of her people. And neede (as yee knowe) hath no booty.

[1 Fol. 5]

The craftes-  
mans *complaynt*  
that he cannot  
set *mez* a vwork  
for the Dearth  
of victayle.

Marchaunt.

It is true, yee knowe likewise what other notable acts men of myne occupation haue done in this City. Before this, yee knowe the hospitall at the townes ende, wherein the freemen decaied are releaued, how it was founded, not longe agoe, by one of our occupation, supposing therby *that* the city should be much releaued, which then was in some decay ; and yet it decayeth still euery day more and more ; whereof it should be longe, I cannot well tell.

Knight.

Syr, as I knowe it is true that yee complayne not *without* cause, so it is as true that I and my sorte, I meane all Gentlemen, haue as greate, yea, and farre greater cause to complayne then any of you haue ; for, as I sayd, nowe that the pryces of thinges are so ryfen of all handes, you may better lyue after your degree then wee, for you may and do rayse the pryce of your wares, as the prizes of vittayles, & other your necessaries doe ryse ; and so cannot we so much, for though it bee true that of such landes as come to our handes, eyther by purchase, or by determination, and ending of such termes of yeares, or other Estates, that I or mine auncestors had graunted them in time past : I doe eyther receyue a better fine than of olde was vsed ; or enhaunse the rent thereof, being forced thereto for *the* charge of my housholde that is so encreased ouer that it was ; yet in all my <sup>2</sup>life time I looke not that the thyrde parte of my lande shall come to my disposition, that I may enhaunse the rent of the same, but it shall be in mens holding, either by leases, or by copy graunted before my time,

[2 Fol. 5, back]

The Gentle-  
mans *complaynt*  
hovv he can-  
not keepe lyke  
countenance  
as he vvas  
vront to doe.



and still continuing, and yet like to continue in the same state for the most part during my life, and perchance my Sonnes; so as we cannot rayse all our wares, as you may yours, and as me thinketh it were reason we did; and by reason that we cannot, so many of vs (as yee know) that haue departed out of *the* country of late, haue bene driuen to giue ouer our houshoulds, and to keepe either a chamber in London, or to wayte on the Court, vncalled, with a man and a Lackey after him, where he was wonte to keepe halfe a score of cleane men in his house, and xx. or xxiiii. other persons besides, euery day in the weeke; and such of vs as doe abide in the country still, cannot with two hundred li. a yeare keepe that house *that* we might haue don with CC. markes but xvi. yeares past. And therefore we are forced, either to minishe the third part of our househoule, or to raise the thirde part of our reuenues; and for that wee cannot so doe of our owne landes, that is allreadye in the hands of other men, many of vs are enforced, either to keepe peeces of our owne Landes when they fall in our owne possession, or to purchase some Farme of other mens landes, and to store it with sheepe, or some other cattell, to help to make vp the decay of our reuenues, and to maintayne our oulde estate with all, and yet all is litle ynough.

Why Gentle-  
men doe geue  
ouer their  
housholdes.

Why Gentle-  
men doth take  
Farmes into  
their handes

Yea, those sheepe is the cause of all these mischieues, for they haue driuen husbandry out of the country, by *the* which was increased before all kinde of victuals; & now all together, sheepe, sheepe, sheepe. It was farre better when there were not onely sheepe ynough, but also Oxen, Kine, swyn, Pig, Goose, & Capon, Egges, Butter & Cheefe; yea, and breade Corne, and Malte corne ynough, besides, reared alltogether vpon the same lande.

Husband.

Complaint a-  
gainst sheepe.

Then the Doctor, *that* had leaned on his Elbowe all this <sup>1</sup>while musing, sat vp and sayd, I perceau by you all three, that there is none of you but haue iust cause to complaine.

Doctor.  
[ Fol. 6 ]

No, by my troth, except it be you, men of *the* church, which trauaile nothing for your luyng, and yet haue ynough

Capper.

Yee say troth in dede, we haue leaft cause to complaine: yet yee know well, we be not so plentious as we haue bene, the first fruits & tenthes are deducted of our liuings; yet of the rest we might liue well ynough, if we might haue quietnes of minde & conscience withall. And, albeit we labour not much with our bodies (as yee say,) yet yee

Doctor.

The Doctors  
complaynt for  
men of his  
calling.

know we labour *with* our mindes, more to *the* weaking of *the* fame then by any other bodily exercife we should do, as we may well perceue by our *complexions*, how wan our colour is, how faint and fickely be our bodies, & all for lacke of bodily exercife.

Capper.

Complaynt a-  
gainst learned  
men.

Mary, I woulde if I were of *the* Queenes counsell, prouide for you well a fine, so as you should neede take no disease for lacke of exercife; I woulde fet you to the Plough and Carte, for the deuill a whit of good yee doe with your studies, but fet men together by the Eares, some with this opinion, & some with that, some holding this way, & some an other; and *that* so flify, as though the troth must be as they say, that haue *the* vpper hand in contention; & this contention is not also *the* leaft cause of former vproes of *the* people, some holding of *the* one learning, & some of *the* other. In my minde it made no matter, though we had no learned men at all.

Knight.

[<sup>1</sup> orig. houe]

God forbid, neighbour, that it should be so; how should the Prynce haue counsaillers then; how should we haue christian religion taught vs; how shoul[d] we know *the* estats of other realmes, & haue<sup>1</sup> conferenc[e] *with* them of al contries, except it were throug[h] learning, & by *the* benefit of Letters?

Doctor.

Care not therefore, goodman capper; yee shall haue few ynough of learned men *within* a while, if this world hold on.

Capper.

[<sup>2</sup> Fol. 6, back]

I meane not but I would haue men to learne to wryt & reade, yea, & to learne *the* languages vsed in countreies about vs, *that* we might write our mindes to *them*, & they to vs; yea, and *that*<sup>2</sup> wee might reade *the* holy scriptures in our mother tongue; & as for your preaching (except yee agree better), it made no matter howe litle wee had of it, for of dyuersity thereof cometh these diuerfities of opinions.

Doctor.

Why learning  
should be like  
to decay here-  
after.

Then yee care for no other sciences at all, but the knowledge of tongues, and to wryte & reade; and so it appeares well that yee be not alone of that mynde, for nowe a dayes, when men fendes their sonnes to *the* Uniuersities, they suffer *them* no longer to tary there, *then* they may haue a litle of the latin tongue; & then they take *them* away, & bestow *them* to be Clarkes with some man of Lawe, or some Auditor and Receyuer, or to be a Secretary with some great man or other, and so to come to a lyuing, whereby the Uniuersities be in maner emptied, and as I thinke will be occasion that this Realme within a shorte space will be made as empty of wife and pollitique

men, and consequently barbarous, and at the last thrall and subiect to other Nations whereof wee were Lordes before.

God forbid that we that bee Gentlemen shoulde not with our pollicy in warre, prouide that we come not in subiection of any other nation; and the stoutnesse of Englyshe heartes will neuer suffer that, though there were no learned men in the Realme at all. Knight.

Well, an empyre or a Kingdome is not so muche won or kept by Doctor.

the manhode and force of men, as it is by wifedome and policy, which is gotten chiefly by learning; for wee see in all kindes of gouernance, for the most parte, the wyfer sorte haue the foueraynty ouer the rude & vlearned, as in euery house the most expert, in euery City *the* wisest & most sage, and in euery common weale the most learned, are moste commonly placed to gouerne the rest; yea, among all nations of the worlde they that be polytique and ciuile doe mayster the rest, though their forces be inferior to the other. The Emperes of the Greekes & Romaines <sup>1</sup> doe declare that, among whom,

Whether a common vveale may be vvell gouerned vvithout learning.

like as learning and wifedome was most esteemed, so the Emperes [<sup>1</sup> Fol. 7]

were spread widest, and longest did continue of all other. And, why should you thinke it fraung, that you might more be vanquished than the other were before time, that reckened themselues as stoute men as you be, yea, dwellers of this realme, as *the* Saxons last were by the Normands, and the Romaines by the Saxons afore that, & the Brytons by *the* Romaines fyrst of all.

That the learned haue alvvay the souerainnty ouer the vlearned.

There may bee wyse men ynough, though they bee not learned. Knighte.  
I haue knowne diuerse men very wise & politique, that know neuer a letter on the booke; and contrary wise, as many other learned men that haue bene very Idiots in maner for any worldly pollicy that they had.

I deny not that, but I say that if such wyse men as yee speake of Doctor.

had learninge to their wits, they had bene more excellent. And the other, that yee call so simple, had bene foolyshe if they had had no learninge at all. Exercyse in warres maketh not euery man meete to bee a Captayne, though hee trauayle in it neuer so longe; nor there is no other so apt for the warre, but with experience and vse he is made more perfit; for what maketh olde men commonly more wise than the younger sorte, but their greater experience?

Whether a man may be vvyse vvithout learning.

Yea, experience helpeth much the wit of men, I confesse. But Knight.  
what doth learning thereto`

Doctor.

If yee graunt mee that experience doth help, then I doubt not but yee will graunt mee anon, that learninge doth also help much to the increase of wisdom; let *that*, then, be set for a sure grounde that experience doth further wisdom, & take it as it were *the* father of wisdom, & memory to be *the* mother. For, like as experience doth beget wisdom as a father, so memory nourisheth it as a mother; for in vaine shoulde experience be had, if *the* same were not kept in remembrance. Then if I can shew you that both experience and also memory are holpen and furthered by learninge, then yee must needs graunt me, that learning furthers wit and increaseth it; yee confesse the experience of an olde man maketh him wiser than the younge, because hee sawe mo things then the other. But an olde man seeth but onely things of his owne time, & the learned man seeth not onely his owne times experience, but also that befell in a great many of his auncestors, yea, since the worlde began. Wherefore, he must needs haue more experience then the vnlearned man, of what great age so euer he be, then so many cases as he seeth in all that time to haue happened, coulde not so well be remembered of any man, as it is kept in memory by wrytings; and then if the vnlearned man once forget the thing hee sawe, hee neuer lightly remembers it againe; where as *the* learned man hath his booke alwayes to call him to remembrance of that hee shoulde els forget. Therefore, as he that liueth a hundreth yeares must needs haue more experience then hee that liueth fifty<sup>2</sup>, so hee that seeth the chaunces of the worlde as it were in a table paynted afore him of a thousand yeres, must needs haue greater experience then he that liueth but a hundreth. Also he that trauaileth many farr Countryes, hath more experience than other of like age that neuer goeth out of his natiue country. So he that is learned, seeth by Cosmography<sup>3</sup>, hyftories, and other learnings, the right maner & vsage of euery country in the world, yea, of many moe then is possible for one man to trauayle through, and of these *that* he trauaileth much better, doth he learne there by small taryng, then the other (by longer experience) that are all together and wholly vnlearned, and consequently more wit, being in capacity and memory both els equipolent; & now I am forced to consider the maruylous gyftes that we haue by learning, that is, how learning supplyeth vn<sup>4</sup>to man the greatest lack *that* some Wryters haue complained of, to be

That learning  
supplyeth the  
lacke of expe-  
rience, & that  
experience is  
the father of  
Wisdom.

[<sup>1</sup> Fol. 7, back]

[<sup>2</sup> orig. fifty]

[<sup>3</sup>orig. Cosmo-  
graphy]

[<sup>4</sup> Fol. 8]

in man kinde, that is, the breuity of Age, the grosseffē & wayght of body: where in the first, diuerse beastes, as Hartes and many other, and in the last all Byrdes, doe excell man; for where it is deemed man to liue aboue a hundreth yeares or theare aboutes, by the benefite of learning, he hath the commoditie of the life of a thousand yeares; yea, two or three thousandes, by reason hee seeth *the* euents and occurrences of all that time by Bookes. And if he should haue liued him selfe by all that space, then coulde he haue had nothinge els to his commodity, but that experience of things, the rest had bene but trauallye; which experience he hath nowe by letters, and without any trauallye in manner at all, and without the daungers that he might him selfe haue bene in, if hee had liued by all that space. As to the other poynte, that wee be not so agill and light as fowles & Byrdes of the Ayre bee, as that wee might sturre from on place to an other, wee haue the commodity through learning that wee should purchase by such Peregrinations, as well as wee should if wee might flee from one Countrey to an other like Byrdes, and yet with lesse trauallye and daunger. May wee not through Cosmography see the situation, temperature, and qualities of euery Countrey in the Worlde, yea, better and with lesse trauallye then if wee might flee ouer them our selues; for that that many other haue learned through their great trauallyes & daungers, they haue left to vs to be learned with ease & pleasure. Can wee not<sup>1</sup> also through the science of Astronomy knowe the course of the Planettes aboue, and theyre coniunctiōs and Aspectes, as certaynely as if wee were amonge them? yes, surely that wee may: for tell mee, how came all *the* learned men heare to fore to the exacte and perfitt knowledge thereof? came they not to it by conference & marking of circumstances? (yes in deede), so *that* out of their writings we learned it; <sup>2</sup>and to the knowledge whereof by fight onely wee could neuer attayne, though wee were as agill as any Byrde. What is there els profitable or necessary for the coniunct of mans life heare in earth, but in learning it is taughte more perfectly and more compleate than any man can learne onely by experience all dayes of his life? no not so much as your Feate in warre, sir Knight, no, nor your Feate, good Husbandman, but that either of them are so exactly taught and set forth in learning, as that neither of you, both though yee be neuer so perfect in the said Feates but might learne many poyntes

The v wonderfull gyftes that vve haue by learning.

[<sup>1</sup> orig. non]

[<sup>2</sup> Fol. 8, back]

That there is no faculty but is made more perfect by learning.

moe than euer yee saw before, by experience in either of them, as you, fir Knight, in *Vigeti*, and you, good Husbandman, in *Columella*.

Knight.

I say agayne, might wee not haue that in our English tongue, & reade them ouer, though we neuer went to schole?

Doctor.

Yea, well ynough, and yet shoulde yee bee farre from the perfect vnderstanding of them, except yee had the help of other sciences, that is to say, of Arithmetique, in disposing and ordering your men; and Geometry, in deuising of Engines to winne Townes and Fortresses, & of Brydges to passe ouer, in the which *Cæsar* excelled other by reason of the learning that hee had in those sciences, and did wonderfull feates which an vnlearned man coulde neuer haue done; and if yee had warre ouer the Sea, howe coulde yee knowe towards what Coastes yee be Sea dryuen, without knowledge of the latitude of the place by the Poale, and the length, by other starres? and you, good husband, for the perfection of the knoweledge of husbandry, had neede of some knoweledge in Astronomy, as vnder what aspect of *the* Planets, and in the entry of what signe by the Sunne & Moone, it is time to Eare, to Dounge, to Sowe, to Reape, to Set, to Graffe, to Cut your Wood, your Timber; yea, to haue some iudgment of the Weather that is like to come, for Inning of your Corne and Graffe, and houseinge of your <sup>1</sup>Cattell; yea, of some part of Phisick, called *Veterinaria*,<sup>2</sup> where by yee might knowe the diseases of your Beastes, & heale them. Then, for true measuring of lande, had yee not neede of some knoweledge in Geometry, to bee a perfit husband? Then for building, what Carpenter or Mason is so cunning or expert, but hee might learne more by readinge of *vitruuius*, and other wryters of *Architecure*, that is to say, the scyence of building? and to passe ouer *the* sciences of Logicke & Retorique, whereof *the* first trauayleth about *the* discufion of the true reason from *the* false, the other aboute *the* perswasion of *that* is to be set forth to the people, as a thinge to them profitable and expedient, whereof a good and perfit counfaylor might want neyther; well, tell mee what counfayl can bee perfit, what common weale can bee well ordered vprighte, where none of the Rulers or Counfaylors haue studied any Philofophy, specially the parte that teacheth of manners, (the other part of Phylofophy I passe ouer now, which teacheth of natures, and is called phyficke,) what part of the common weale is neglected by Phylofophy morall? doth it not teache,

Howv Cæsar excelled all other captaines by reason of his great learning ioyned vvith his pro-vvesse.

[<sup>1</sup> Fol. 9]

[<sup>2</sup> orig. *Veterinaria*]

That know-ledge in moral philosophy is most necessary for Counsailor.

first, how euery man shoulde gouerne him selfe honestly; Secondly, how he shoulde guide his family wisely and profitably? And thirdly, it sheweth how a Cyty or a Realme, or any other common weale shoulde bee well ordered and gouerned, both in time of peace, and also warre. What common weale can bee without either a Gouverner, or Counsaylors, that shoulde bee expert in this kinde of learning; this confirmeth the poynt that wee now talke of; [if] men experte in this Science were consulted and followed, the commen weale shoulde bee ordered, as fewe shoulde haue cause to complayne; therefore sayd *Plato*, that diuine Philosopher, that happy is that Commonweale where either *the* Prince is a Phylosopher, or where a Philosopher is the Prince.

Plato.

I had weened before, that there had bene no other lear<sup>n</sup>inge in the world, but that these men had, that be Doctors of Diuinity, or of the Lawe, or of Phisicke; whereof the first had all his cunning in Preaching, the second in matters of the spirituall lawe, and the third in phisicke, & in looking on diseased mens water; many, yee tell me now of many other sciences, very necessary for euery common weale, which I neuer heard of before: but eyther there be fewe of these Doctors that can skill of them, or els they disclose but litle of their cunning.

Knight.

[<sup>r</sup> Fol. 9, back]

Of truth there be to fewe of them that can skill of these sciences now a dayes, and of those there be too fewe of them that are esteemed any thing the more for their knowledge therein, or called for to any counsell. And therefore others, seeing these Sciences nothing esteemed or set by, they fall to those sciences that they see in some pryce, as to Diuinity, to the Lawe, and to Phisicke; though they cannot bee perfit in any of these, without the knowledge of the sciences aboue touched; and therefore it is ordayned by Uniuersties, that first men shoulde bee Bachelers and Masters of Artes, ere they shoulde come to Diuinity; and these Artes bee the feuen liberal sciences, as Grammer, Logique, Rhetorique, Arithmetique, Geometry, Muficke, and Afronomy; and now they skip ouer them, and fall to Diuinity by and by, before they haue gotten or purchafed them any iudgment through the foresayd sciences, which maketh them to fall to these diuersties of Opinions that ye speake of; for all beginners in euery science be very quicke and ouer-hasty in geuing their iudgment of thinges (as expe

Doctor.

What maketh learned men to be so fevve.

Younge students bee all-ways ouer-hasty in vttering their iudgments.

rience teacheth every man); & then, when they haue once vttered their iudgements & opinions, they will see nothing that will founde contrary to the same, but eyther they will contrue it to their owne phantasy, or vtterly deny it to be of any authority. *Pythagoras*, to his scholers that came to learne his prophane sciences, commaunded silence for feuen yeares, that by all that space they should be hearers onely, and no reasoners: and <sup>1</sup>in this Diuine science, every Boye that hath not red scripture past halfe a yeare, shalbe suffered, not onely to reason and enquire of things (for that were tollerable), but to affirme newe and strange interpretations vpon the same, neuer heard of before. What ende of Opinions can there bee while this is suffered? Also *Plato* forbad any man to come to his schoole that was ignoraunt in Geometry; and to this highe schoole of Dyuinity, he that knoweth not his Grammer, much lesse any other science, shall be admitted at the first; I say not to learne, for that might bee suffered, but to iudge; and there commeth in the thinge, that the same *Plato* sayeth to bee an onely cause sufficient to ouerthrowe a whole Common weale where it is vsed, that is, when they take on them the iudgment of things to whom it doth not apertayne,—as youth, of things belonging to olde men, children ouer their fathers, seruants ouer their maisters, and priuate men ouer their Maiestrates; what Ship can bee longe safe from wracke, where every man will take vpon him to bee a Pylate? what house well gouerned, where every seruant will bee a maister and a teacher? I speake thus much of the commendation of learning, not onely because I heard my freind heere (the Capper) set litle by learninge, but also that I see many nowe a dayes of his opinion, which care nothinge for any other knowledge, but onely that they may wryte and reade, and learne *the* tongues; whom I can resemble well to those men that esteemeth more the Barke then the Tree, the Shale more then the Kyrnell; wherefore, they seeme to take the bright Sunne from *the* Earth, that would take away learning from vs; for the same is no more necessary for the increase of all thinges on earth, then is learninge for the increase of Ciuility, Wifedome, and Policy amonge men. And asmuch as reasonable men doe excell all other creatures by *the* gyft of Reason, so much excelleth a learned man <sup>2</sup>any other, through the polishing and adorning of Reason by these Sciences

Pythagoras commaunded silence to his disciples for a time.

[<sup>1</sup> Fol. 10]

Plato commaunded that no man ignoraunt in Geometry should enter his schoole.

What harme may come if they bee suffered to iudge in things to Whom it doth not apertayne.

That it is not learninge sufficient, to knowe the tongues, & to wryte.

[<sup>2</sup> Fol. 10, back]



Of my fayth, I am glad it was my chauce to haue you in my Knight. company at this time, for of a wife man a man may alwayes learne. But mee thought yee sayde lately to my neighbour the Capper, that wee should haue learned men few ynough within a while, if *the* world did continue. What ment yee thereby, and what should be *the* cause thereof?

I shewed you all ready one great cause of the fame; that was, Doctor. where I shewed you that most men were of that opinion, that they thought learning ynough to write & reade; another cause is, *that* Why learning should decay. they see no preferment ordered for learned men, nor yet any honour or estimation geuen them, like as hath bene in time past. But rather the contrary, *the* more learned, the more troubles, losses, & vexations they come vnto.

God forbid! How so?

Knight.

Mary! haue you not seene how many learned men haue bene put to trouble of late, within this xx. or xxx. yeares, & all for declaring their opinions in thinges that haue ryfen in controuersie? haue you not knowne when one Opinion hath bene set forth, and who so euer sayd against that were put to trouble; and shortly after, when the contrary opinion was furthered and set forth, were not the other *that* prospered before, put to trouble, for saying their mindes against this latter opinion? & so neither of both parties escaped, but eyther first or last hee came to bee hit, of whether side soeuer hee were, except it were some weatherwise fellowes, that coulede chaunge their opinions as *the* more & stronger part did chaunge theirs; and what were they that came to these troubles? the singlarrest fellowes of both parties; for there came no other to the concertacion of these things, but such, who seeing in fteede of honour and preferment, dishonour and hinderance, recompensed for a reward of <sup>1</sup>learning; will any either put his childe to that science that may bring him no better fruite than this? or, what scholer shall haue any courage to <sup>2</sup>study to come to that ende? the rarity of scholers and solitude of the Uniuersities doe declare this to be truer then any man *with* speach can declare.

Doctor.

[<sup>1</sup> Fol. 11]

[<sup>2</sup> orig. co]

Then, I perceauē euery man findeth himselfe greeued at this time, & no man goeth cleare, as farre as I can perceauē. The Gentleman, that hee cannot lyue on his Landes onely, as his father did before; the Artificers cannot set so many a worke, by reason all maner of

Marchaunt.

That euery state findeth himselfe greeued.

viçtaylor is fo deere; the Husbandman, by reason his Lande is deererented then before; then we that bee Merchaunts pay much deerer for euery thing that commeth ouer sea; which great dertth (I speake in comparison of former times) hath bene alwayes, in a maner, at a ftay, euer after that basenefse of our English Coyne, which happened in the later yeares of Kyng *Henry* the eyght.

[Debasing of our coin.]

Doctor.

I doubt not, but if any forte of men haue licked themselues whole, yee bee the same; for what oddes fo euer there happen to bee in exchange of thinges, yee that bee Marchaunts can espy it fraight; for example, because yee touched somewhat of *that* Coyne, as soone as euer yee perceiue the price of that enhaunfed, yee by and by what was to bee wonne therein beyonde sea; raked all the olde Coyne for *the* most parte in the Realme, and founde the meanes to haue it caryed ouer, fo as litle was lefte beehinde within this Realme of such olde Coyne in a very shorte space, which, in my Opyinion,<sup>1</sup> is a great cause of this deartth *that* hath bene since of all thinges.

That Marchauntes best saue themselues in euery alteration.

Of our olde Coyne exhausted.

[<sup>1</sup> orig. Opyinion]

Knight.

How can *that* be? what maketh it to the matter what forte of Coyne we haue among our selues, fo it be currant from one hand to another, yea, if it were made of Leather?

Doctor.

Yea, fo men commonly say, but the truth is contrary, as not onely I coulde proue by common reason, but also *the* <sup>2</sup>prooffe & experience hath already declared the same; but nowe wee doe not reason of the causes of these griefes, but what states of men bee griued in deede by this deartth of things; and albeit I heare euery man finde him selfe griued by it in one thinge or other, yet, confidering *that* as many of them as haue wares to sell, doe enhaunse as much in *the* pryce of thinges that they sell, as was enhaunfed before in the prices of thinges that they must buy; as the Marchaunt, if hee buy deere, hee will sell deere againe; fo these Artificers, as Cappers, Clothiers, Shomakers, and Farmers, haue respect large ynough in sellinge their wares to the price of victaylor, Wooll, & Iron, which they buy. I haue sene a Cap for xiiii. pence, as good as I can get now for ii. shillings sixe pence: of cloth yee haue heard how the price is ryfen. Now, a payre of shooes cost twelue pence, yet in my time I haue bought a better for sixe pence. Now, I can get neuer a horse shooed vnder ten pence or twelue pence, where I haue also sene the common pryce was sixe pence. I cannot, therefore, vnderstande that these men haue greateft

[<sup>2</sup> Fol. 11, back]

Whether it make any matter of vvhatt mettall the Coyne bee made of.

[Rise in prices: Cap, 14*d.* to 30*d.*; shoes, 6*d.* to 1*s.*; horse shod, 6*d.* to 10*d.* or 12*d.*]

greife by this common and vniuerfall dearth, but rather such as haue their Lyuinges and Stypendes rated at a certaynty, as, common Laborers at eight pence a day, Iourneymen of all occupations, feruing men to forty shillings a yeare; and Gentlemen, whose landes are fet out by them and their Auncestors, either for lyues or for terme of yeares, so as they cannot enhaunce *the* rentes thereof, though they would, and yet haue the pryce enhaunfed to them of euery thing that they buye. Yea, the Prince, of whom wee speake nothing of all this while, as he hath most of yearely Reuenewes, and that certayne, so should hee haue moste losse by this dearth, and by the alteration specially of the Coyne; for, like as a man that hath a great number of seruauents vnder him, if he would graunt that they should pay him pinnes weekely, where before they payde him pence, <sup>1</sup>I thinke he should be most looser himselfe; so wee bee all but gatherers for the Prince, and of that which commeth to vs, wee haue but euery man a poore liuinge; the cleare gaynes commeth, for the most part, to the Prince. now if her highnes doe take of vs the ouerplus of our gettinges in this base Coyne, I reporte me to you, wether *that* will go as farre as good Money in *the* Prouision of necessaries for her selfe and the Realme. I thinke plainely no, for though her grace might within this realme haue things at her owne price, as her grace cannot indeede without great grudge of her Maiesties subiects; yea, since her Maiefty must haue from beyonde the Seas many things necessary, not onely for her graces houshold, and Ornaments aswel of her perfon and family as of her horses, which percase might bee by her Grace somewhat moderated; but also for the furniture of her warres, which by no meanes can be spared, as Armor of all kindes, Artillery, Ankers, Cables, Pitch, Tarre, Iron, Steele; (yea, I iudge farther) some Handgunnes, Gunne poulder, and many other things, moe then I can reckon, which her Grace sometimes doth buy from beyonde the Seas, at the prices that the straungers will fet them at. I passe ouer the enhaunfment of *the* charges of her Graces houshoulde, which is common to her Grace with all other noble men; therefore, (I fay,) her Maiefty should haue most losse by this common dearth of all other; and not onely losse, but daunger to the Realme and all her subiects, if her Grace should want Treasure to purchafe the aide prouision and necessaries for warre, or to finde Souldiers

What men are  
moste pinched  
by this common  
Dearth.

That the  
Prince hath  
moste losse by  
this common  
Dearth.

[Fol. 12]

What daunger  
should it be to  
the Realme if  
the Prince  
should vwant  
Treasure in  
time of neede.

in time of neede, which paſſeth all the other priuate loſſes that wee ſpeake of.

Capper.

Wee heare ſay that the Queenes Maieſtyes mint maketh vp her loſſes that way, by the gaines which ſhe hath by the Mint an other way; and if that be to ſhorte, ſhee ſupplieth that lacke by Subſidies and impoſitions of her <sup>1</sup>Subiects, ſo as her Grace can haue no lacke, ſo longe as her Subiects haue it.

[1 Fol. 12, back]

Doctor.

Yee ſay well there, 'ſo long as the Subiects haue it,' ſo it is meete the Queene ſhoulde haue, as long as they haue it; but what, and they haue it not? for they cannot haue it when there is no Treasure left within the Realme; and as touchinge the Mint, I coumpte that profit much like, as if a man woulde take his woode vp by the rote to make the more profit thereof at one time, and euer after to loſe *the* profit that might growe thereof yearely; or to pull *the* wooll of his ſheepe by the roote. And as for the Subſidies, howe can they be large when the Subiects haue litle to departe with? & yet *that* way of gatheringe treasure is not allwayes moſt ſafe for the Prynces fuerty; and wee ſee many times the profits of ſuch Subſidies ſpent in the appeaſing of the people that are moued to ſedition, partely by occaſion of the ſame.

Howe the  
Queenes Ma-  
ieſty cannot  
haue Treasure  
When her sub-  
iects haue  
none.

To vvhath pro-  
fit the new  
Mint is like.

Knighte.

Nowe that it was our chaunce to meete with ſo wiſe a man as yee be, Maiſter Doctor, I would wee did go thorough with *the* whole diſcourſe of this matter, & as hetherto wee haue enſearched the very fores and grieues that euery man feeleth, ſo to try out the cauſes of them; and *the* cauſes once knowne, the remedy of them might be ſoone apparent; and though we be not the men that can reforme them, yet percaſe ſome of vs may come in place where wee may aduertife other of the ſame that might further and helpe forward the redreſſe of theſe thinges.

Doctor.

A Gods name, I am content to beſtowe this day to ſatiffie your pleaſurs, & though this <sup>2</sup>communication (percaſe) ſhoulde doe no great good, yet it can doe no harme, I truſt, nor offend no man, ſith it is had betwene vs heere, a parte, and in good maner.

[207ig. cōmuni-  
cation]

Knight.

No, what man ſhoulde be angry with him that were in an houſe, and eſpied ſome faulte in the Beames or Rafters of the ſame, and woulde enſearch the default, & then certifie the good man of the houſe thereof, or ſome other dwelling therein, aſwell for his owne ſauegarde as for others? but, foraſmuch as wee haue thus farre proceeded, as to

[3 Fol. 13]

A recapitulati-  
on of the com-  
mon griefes.

the findinge out of the griefes, which, as farre as I perceauē, standeth in these poynts, (that is to say) dearth of all things in comparison of the former age, (though there be scarcenes of nothinge), defolation of Countrys by Inclosures, defolation of townes for lacke of occupations and Craftes; and diuision of Opinions in matters of Religion, which haleth men to and fro, and maketh them contend one against another. Now, let vs goe to the Garden vnder the Vyne, where hauing a good, freshe, and coole fitting for vs in the shadow, there wee may proceede farther in this matter at leasure. And I will bespeake our Supper here with myne host, that wee may all suppe together. A Gods name! (quoth euery one of the rest of the company), for wee are weary of fitting here so long. And so wee all departed to the Garden.

[Evils: dearth, enclosures, lack of work, divisions in religion.]

[Fol. 13, back]

## THE SECOND DIA-

logue, wherein the causes or

*occasions of the sayd griefes are en-*

creafed

Knight.



Then we had walked vp and downe in the sayd Garden a prety whyle, I thought long till I had heard more of the sayde Doctors communication; for hee seemed to mee a very wise man, not after *the* common sort of these Clarkes, which can talke nothing but of the faculty that

they professe: as, if they be Deuines, of diuinity; Lawyers, of the lawe; & Phisitions, of phisicke onely; this man spake very naturally of euery thinge, as a man vniuersally seene, that had ioyned good learning with good wit; and therefore I desired him and the rest of our faide companions, to reforte againe to the matter that wee left at, and first to discourse & search out what should be *the* causes of the faide common and vniuersall dearth of all thinges (in comparison of the former age), saying to *the* Doctor thus: I maruayle much, maister Doctor, what should be the cause of this dearth, seeing all thinges are (thanks bee to God) so plentifull. There was neuer more plenty of Cattell then there is nowe of all fortes; and yet there is scarfity of things which commonly make dearth. This is a maruaylous dearth, that in such plenty commeth, contrary to his kinde.

That it is a maruaylous Dearth that commeth in time of plenty.

Doctor.

Syr, it is (no doubt) a thinge to be mused vpon, and worthy of Inquisition; let mee heare euery one of your opinions, and than yee shall heare myne.

Husband.

[Fol. 14]  
The occasion of this dearth is layde to the Gentleman

I thinke it is longe of you, Gentlemen, that this dearth <sup>1</sup>groweth, by reason yee enhaunse your lands to such a height, as men that liue thereon must needes fell deare againe; or els they were neuer able to make their Rent.

And I say it is long of you Husbandmen, that wee are forced to raise our Rents, by reason wee must buy so deare all things that wee haue of you, as Corne, Cattell, Goose, Pigge, Capon, Chiken, Butter and Egges. What thinge is there of all these but that yee sell it nowe dearer by the one halfe then yee did within these xxx. yeares? Cannot you, Neighbour, remember, that within these xxx. yeres, I could in this towne buy the best Pigge or Goose that I could lay my hand on for foure pence, which now costeth twelue pence; a good Capon for threepence or fourpence, a Chiken for i.d., a Hen for ii.d., which now costeth mee double & triple the money? it is likewise in greater ware, as Biefe & Mutton.

Knight.

From the Gentlemen it is layde to the Husbandmen.

[Great rise in prices lately.]

I graunt that: but I say you & your sorte, men of landes, are the first cause heereof, by reason you raise your landes.

Husband.

Well, if yee and your sorte will agree thereto, *that* shalbee holpen; vndertake that you & your sorte will sell all things at the price yee did xxx. yeares agoe, & I doubt not to bringe all Gentlemen to lette vnto you their landes at *the* rent they went at xxx. yeares past; and that the fault is more in you that bee Husbandmen, then in vs that bee Gentlemen, it appeareth by this,—all the landes of the Realme are not enhaunfed, for some haue takings therein, as Leafes, or Copies not yet expyred, which cannot bee enhaunfed though *the* owners would; and some Noblemen and Gentlemen there bee, that when their landes be at their disposition, yet they will enhaunce nothing aboute the olde rent, so as a greate parte of the landes of the Realme stand yet at the olde rent; and yet neuertheless there is none of your sorte at all, but selleth all things they haue, dearer then they were wont to doe by *the* one halfe. And yet these Gentlemen that doe enhaunse their rentes, doe not enhaunse it generally to the <sup>1</sup>double; though I confesse that some of vs that had landes either giuen vs by the Kings highnesse, *that* belonged heretofore to Abbeyes and Priories, and were neuer surueyed to the vttermoost before, or otherwise descended to vs, haue enhaunfed any of them aboute the old rent, yet all *that* amounteth not to halfe the landes of the Realme.

Knighte.

The Gentlemen excuse and resonable offer.

[Fol. 14, back]

How say yee? hee sayeth well to you nowe; will yee sell your wares as yee were wont to doe? and hee will let you haue his lande at the rent yee were accustomed to haue it. When the husbandman had pawfed a while, hee sayd:

Doctor.

Husband. If I had the price of euery thing that I must pay for besides like-wife brought downe, I could be content ; els not.

Doctor. What thinges bee those?

Husband. Mary, Iron for my Plough, Harrowes, and Cartes ; tarre for our sheepe ; shooes, cappes, linnen & wollen cloth for my meany, which if I should buy, neuertheleffe, as deare as I doe nowe, and yet fell my wares good cheape, though my rent were thereafter abated, except the other thinges aforesayd might bee abated in pryce together, I could neuer lyue.

The husbandman refuseth, and putteth o-uer the faulte to Iron Mon-gers, and clo-thiers.

Doctor. Then I perceauē yee must haue *the* pryce of other things qualified, as well as the rent of your land, ere yee can aford your ware good cheape.

Husband. Yea, (but fir) I thinke if the lande were brought downe, that the pryce of all thinges would fall withall.

Doctor. Graunt that all the Landlords in this realme woulde with one assent agree, that theyr landes should bee in theyr Tenaunts handes, at like rent as they were at xxx. yeares agoe ; yee sayd afore yee could not yet fell your wares as good cheape as yee might xx. yeares past, because of the pryce that is rayfed in other thinges that yee must buy ; and if ye would say that those men should be driuen againe to sell those wares that yee buy, first better cheape, and then yee will sell yours thereafter, I pray you, how might they <sup>1</sup>be compelled to doe so? they be straungers, and not within obedience of our soueraigne Lady, that doe sell such wares, as Iron, Tarre, Flaxe, and other ; then consider mee, if yee cannot so compell them, whether it were expedient for vs to suffer straungers to sell all their commodities deere, & wee ours good cheape ; if it were so, than it were a greate enryching of other countreyes, and impouerishinge of our owne ; for they should haue much Treasure for theirs, and haue our commodities from vs for a very litle ; except yee could deuise to make one pryce of our commodities among our selues, and another outwards, which I cannot see how it may bee?

[<sup>1</sup> Fol. 15]  
If all Landes vvere abated in their rent, vvhether this dearth vwould be remedied.

That it vvere not expedient that straungers should sel deere and vvee ours good cheape.

Knight. Nay, I will make my Neighbour heere another reasonable offer, if hee refuse this : let my Tenauntes rent bee increased as your pay-ment is increased after the rate, and yet I am contented.

Husband. What meane yee by that?

Knighte. I meane this ; yee fell that yee were wont to sell a foretime for

A nother offer of the Gentleman made to the Husbandman.



xx. groates, now for xxx.; let my rent bee increased after that proportion and rate, that is, for euery xx. groates of olde rente, x. shillinges, and so as the pryce of your wares rifeth; and yet I doe but keepe my land at the olde ftent.

My bargayne was to pay for my holde but vi. poundes xiii. shillinges iiii.d. of yearly rent, and I pay that truely; yee can require no more of mee. Husband.

I cannot much fay agaynst that; but yet I perceauē I shall be still a loser by that bargayne, though I cannot tell *the* reason why; but I perceiue yee sell dearer, that yee liue on, and I good cheape that which is my liuing; helpe mee, mayster Docter, I pray you, for the Husbandman driueth mee to the Wall. Knight.

Mary, but mee thinketh, touching the matter yee did reason of, you draue him to his shiftes; that is, to confesse that this dearth rifeth not at your hand. And, though hee doe defend him selfe for his paymente to you by a colour of lawe, yet hee seemeth to confesse thus much, that the lawe compelleth you to take litle for your land, & that there is no lawe to restrayne him, but hee may sell his wares as deere as he listeth. It is enough for your purpose, that yee tooke in hand to proue that this dearth rose not first at your hande; but, whether (the pryces of thinges increasing as they doe) it were reason yee did raise your wares (which is your lande), or to bee payde after the olde rate when yee did sette your land; if yee bee compelled to pay for your prouision after the newe rate, wee will talke of that hereafter; or, let *that* bee considered of other wise men; but now let vs see, if the Husbandman were forced to sell his thinges good cheape, whether all thinges should bee well then. Our Englishe Coyne being supposed to be base, and of no such estimation in other countreies as within our owne Realme, (as for the most parte it hath beene) before that it was restored by our noble Prince, which now raygneth; put the case this, *that* this husbandman should bee commaunded to sell his wheate at viii.d. the bushell, Rye at vi.d., Barely at iiii.d., his pig and goose at iiii.d., his capon at iiii.d., his Henne at i.d. ob.; his Wooll at a marke the Todde; Biefes and Muttons after the olde pryces in time past haue beene; hee hath then enough to pay his Landlord, as hee had in time past; his Landlord agayne hath as much rent as hee was wonte to haue; and the same when the price is so set, will goe as far for the Doctor.

[Fol. 15, back]

Whether if the Husbandman were forced to abate the prices of his stuffe, this dearth should be remed.

[Even if the Husbandman were orderd to sell at old prices and the Landlord to take his old rent,

sayd wares, whereof *the* pryces be thus fet as fo much of olde Coine, paide after the olde wont would haue done; all this is yet well; heere is yet neither Lord nor Tenaunte griued; well, let us goe farther: The Husbandman muft buy Iron, Salt, Tarre, Pitch; and fuppofe hee fhould bee alfo forced to reare vp Flaxe on his owne, and that pryces of cloth, both Linnen, & Woollen, & Leather, were fet after the rate. The Gentleman muft buy Wynes, Spyces, Sil<sup>l</sup>kes, Armour, Glaffe to glaze his houfe withall; Iron alfo for Tooles, Weapones, and other Inſtruments neceffary, as Salt, Oyles, & many other diuerſe things, more then I can reckon without ſumme; whereof they may in no wife want, as Iron & Salt, for of that which is within *the* realme of both, is not halfe fufficient for the fame; Oyles, Tarre, Pitch, and Rozyn, whereof wee haue none at all; and without ſome other of the ſaid commodities wee could liue but grofly and Barbarouſly, as without Wynes, Spyces, & Silkes, theſe muft be brought from beyonde the Seas; ſhall wee buy them as good cheape after the rate? A man would thinke yes; for when ſtraungers ſhould ſee that with leſſe money then they were wont to take for theſe wares, they may buy as much of the commodities of this realme as they were wont afore with more money, they will bee content to take the leſſe money when it goeth as farre as *the* more went before, and ſo ſell their wares as good cheape; (as for an example) if they ſell now a yard of Veluet for xx.s. or xxii.s., and pay that for a Todde of Wooll, were it not as good for them then to ſell their Veluet at a marke a yard, ſo they had a Todde of Wooll for a marke?

[<sup>1</sup> Fol. 16]could foreign  
wines, glaſſe for  
windows, &c.]be bought at  
like low prices?]

Knighte.

I would thinke ſo, for thereby hee ſhould be at no more loſſe then hee is now. And ſo the like reaſon may ſerue for Iron, Wynes, Salt, Spice, Oyles, Pitch, Tarre, Flaxe, Waxe, and all other outwarde commodities.

Doctor.

If I ſhould aſke you this queſtion, whether they ſhould bee compelled by a lawe to ſell theyr wares ſo or no, what could yee ſay?

Knight.

It maketh no matter whether it were ſo or no; & I thinke they cannot, becauſe they be out of the Princes Dominion, and at liberty whether they will bring any thing to vs or no; but ſeeinge they may haue all things heere, as good cheape at that price they ſell for leſſe money, as they had before for the greater price, they will willingly bring their wares and ſell them ſo.

<sup>1</sup>Thereof I doubt, vpon the former supposition of our base Coyne ; for I thinke they would sell still at the highest as they doe now ; or bring nothinge at all to vs. For yee must vnderstand they come not alwayes for our commodities, but sometimes to sell theirs heere, knowing it heere to be best vendible, and to buy in other countreyes other commodities, where the same is best cheape ; and some times to sell in one parte of the Realme their wares that bee there most desired, and to goe to some other parte of the realme, for the commodities that be there most abundaunt and best cheape, or partly of our Countrey & partly of another ; and for *that* purpose Coyne vniuersally currant is most commodious, specially if they intend to bestowe it in any other place, then where they were vnladen of their marchaundize. Now, if our coyne were not so allowed in other places as it is heere, *the* straunger should be at greater losse if he should take our coyne for his wares, so as he had leauer bring his wares to other places where hee might haue Coyne currant in all places for it, that he might bestowe when and where he list. If they would looke but for our wares for theirs, thinke yee that they would not study to bring vs such wares or stufte as should be best cheape with them and most deare with vs.

Yea, no doubt that is the policy of all Marchaunts.

Doctor.

What stufte is that, trowe you ?

[<sup>1</sup> Fol. 16, back]

Mary, Glassees of all fortes, paynted Clothes, & Papers, Orengees, Pippens, Cherries, perfumed Gloues, and such like tryfles.

The straungers will take but money currant euery Where for thir wares that they haue on their charge.

Yee say well, they will percase attempt vs with such & such thinges as are good cheape with them ; it costeth but their labours onely, and their peoples, which els should be idle ; yet these thinges be some what after the price in other places vendible as well as heere. But when wee feele the lacke of Iron, Steele, Salt, Hempe, Flaxe, and such other, such light wares as yee speake of will not be desired heere, <sup>2</sup>but reiected, and these other looked for. what other thinges els will they bring, trowe you ?

Knight.

Percase yee meane Silkes, Wynes, and Spyces ?

Doctor.

No, not that, for those bee in good price els where.

That straungers and all Marchauntes bring thinges that bee best chape to them, and deereest vvith vs.

What, then, should they haue to vtter to vs, that is best cheape with them and deereest with vs ?

[<sup>2</sup> Fol. 17]

Brasse, for it should go *with* them but for Brasse in dede, and therefore good cheape, and heere with vs a great part for

Knight.

Doctor.

Siluer, and therefore deere with vs; and *that* they would bringe vnto vs.

Knight. How? in brasse Pots, Panes, and other Vessel of Brasse?

Doctor. Not so; no man would take such Stuffe but for Brasse in deede.

Knighte. How then? <sup>1</sup>Then the Doctor tolde mee, that it was in Coyne  
['] Doctor.

made beyonde sea, like in all thinges to our Coyne, which they brought ouer in heapes; and when they see that esteemed heere as siluer, they bringe that for our commodities, as for our Woolles, felles, Chiefe, Butter, Cloth, Tinne, and Ledde, which thing euery man will be glad to sell for the most they can get; and beinge offered of fraungers more of our Coine then they may get within the countrey, they will sell them to fraungers rather then vs, with whom the price is set; then fraungers may aforde *that* Coine good cheape, for they make it them selues, and the Stuffe is good cheape that they make it of, and so they will geeue thereof for our sayde commodities, as much as yee will aske. Then, though they made not such Coyne themselves, yet, seeing they must pay more for our wares, or els no man would bring them to them, when hee may haue as much at home of his neighbours, the fraungers must needs haue a consideration of that in the price of *the* sayd outwarde marchauzidize that they sell, & also holde them deerer. And thus by the one way they may exhaufte our cheife commodities, and gieue vs brasse for them, where with wee cannot buy such <sup>2</sup>other like necessary commodities againe as wee shoulde want, if they were not plenty within our Realme. Much like the exchange that *Homer* sayeth *Glaucus* made with *Diomedes*, when he gaue to his man his golden Harnesse for Brasen. But *the* other way they must needs bee brought to sell their wares deerer to vs, and then, if this husbandeman and Gentleman, and so all other within this realme, should be compelled to sell their thinges good cheape, and yet buy all thinges deere that cometh frome beyonde the Sea, I cannot see how they should longe prosper; for I neuer knewe him that bought deere and sould good cheape, and vse it any long space, to thriue.

[Base coin made abroad, and exchanged for English goods.]

[<sup>2</sup> Fol. 17, back. Catch word like o.]

Glauci & Diomedis permutatio.

He that selles good cheape and buyeth deere shall not lightly thriue.

Knight. There may be searchers made for such Coyners as yee speake of, comming in, and punishments deuised therefore; and for goinge forth of Victayles also, that none shall passe this Realme.

Doctor. There may be no deuise imagined so sronge, but that yee may bee deceaued in both those points, as well in such coyne brought in as in

viçtailes caried forth; for many heades will deuise many wayes to get any thinge by; & though wee bee enuyroned with a good Poole, (that is, the Sea,) yet there is to many Posterns of it to gett out and in, vnwares of the maister. Whofoeuer hath but a prety house, with any Family of his owne, and but one Gate to go forth and come in at, and the maister of *the* house neuer so attentiuē, yet somewhat thalbe purloined forth; much more out of such a large Realme as this is, hauinge so many wayes and Posterns to goe forth at and come in. And yet if siraungers shoulde bee content to take but our wares for theirs, what shoulde let them to aduance *the* prices of their wares, though oures were good cheape vnto them? and then shall wee be still losers, and they at the winning hand with vs, while they sell deere and buy good cheape, and consequently enrych themfelues and impouerishe vs. Yet had I leauer aduance our <sup>1</sup>wares in price as they aduance theirs (as wee nowe doe), thoughte some bee loosers thereby; but yet not so many as should bee the other waye. And yet, what businesse shoulde there bee in making of prices of euery trifle? for so it would bee, if the price of any one thinge bee abated by *commaundement*; and therefore I cannot perceaue that it maye bee remedied by either of you both (I meane you, Gentleman, & you good husbandman); for if it rose at either of your hands, so it might be remedied likewise at the same, by releasfing the thinge againe at either of your handes that was *the* cause of this dearth. But if either you should releasf your rente, or you the price of your Viçtayle to the olde rate, yet that coulde not compell siraungers to bringe downe the price of theirs, as I haue sayde; and so longe as their commodities be deere, it were neither expedient, nor yet could yee (though yee woulde) make your commodities good cheape (except yee can deuise a waye how to liue without them & they with out you), which I thinke impossible, or else to vse exchaung of ware, for ware without Coyne (as it was before Coyne was founde), as I reade in the time of *Homer* it was, and also the Ciuile lawe doth affirme *the* same, which were very combersome, and would require much cariage of ware vp and downe, where nowe, by the benefit of Coyne, a man may by those tokens fetch the wares that hee lacketh a far of, without great trouble of cariadge; and hard were it readily to finde all wares that the one hath to pay the other, of equall value.

It is not possible to keepe our Treasure from going forth of the Realme, if it be in more estimation else vvhēre.

[<sup>r</sup> Fol. 18]

That the d[e]arth lose neither at the Gentleman nor Husbandmans hand.

Permutation of things before Coyne.

Husband.

If neither the gentleman, nor I may remedy this matter, at wofe hands lieth it to bee holpen then?

Doctor.

I will tell my mynde therein hereafter; but first let vs boulte out *the* cause of this Dearth. And therefore let mee learne what other thing should be the cause thereof.

Capper.

[<sup>1</sup> Fol. 18, back]Complaynt a-  
gainst sheepe-  
maisters.

Mary! these Inc[<sup>1</sup>]ofures and great Pastures are a great cause of the same, Whereby men do turne the erable lande, <sup>1</sup>beinge a liuing for diuerse poore men before time, nowe to one mans hand; and where both Corne of all forte, and also cattell of all kinds were reared aforetime, now there is nothing but onely sheepe. And in steede of C. or CC. persons that had their liuing thereon, now bee there but three or foure Sheepheards, and the Maister onely, that hath a liuing thereof.

Doctor.

Yee touch a matter that is much to be considered, albeit I take not that to bee onely *the* cause of this dearth at this time; but this I thinke in my minde, that if that kinde of inclosing doe asmuch increase in xxx. yeares to come as it hath done in xxx. yeares past, it may come to *the* great defolation and weaking of the strenght of this realme, which is more to be feared *then* dearth, & I thinke it to bee *the* most occasion of any thing yee spake yet, of these wilde & vnhappy vprores *that* hath bene among vs; for by reason of these Inclosures many Subiectes haue no Grounde to liue vpon, as they had before time, and occupations be not alwayes set a worke all a like, and therefore the people still increafinge, and their liuings diminifhing, it must nedes come to passe that a great part of *the* people shalbe idle and lacke liuinge, for hunger is a bitter thing to beare. Wherefore they must needes, whan they lacke, murmur agayne them *that* haue plenty, and so stirre these tumultes.

Knighte.

Experience should seeme to proue playnely, that Inclosures should bee profitable and not hurtfull to the common weale; for we see *the* countreyes where most Inclosiers be, are most wealthy, as Effex, Kent, Northhamptonshyre, &c. And I haue hearde a Ciuilion once say, that it was taken for a Maxime in his lawe (this saying), 'that which is possessed of many in common, is neglected of all'; & experience sheweth that Tenaunts in common be not so good husbandes as when euery man hath his parte in feueralty; also, I haue heard say, that in the most countreyes beyonde *the* Sea, they <sup>2</sup>knowe not what a common grounde meaneth.

Quod in com-  
muni possi-  
detur, ab om-  
nibus negli-  
gitur.Reasons to de-  
fend Inclosures  
[<sup>2</sup> Fol. 19]That Inclo-  
sures is the oc-  
casion of deso-  
lation & vwea-  
king the povv-  
er of the  
Realme.

I meane not of all Inclofures, nor yet all commins, but onely of such Inclofures as turneth common & erable fields into pasture, and violent Inclofures of commins without iust recompence of them that haue right to commen therein; for if lande were feuerally enclosed, to the intent to continewe husbandry thereon, and euery man that hath right to commen had for his portion a piece of *the same* to himselfe inclosed, I thinke, no harme, but rather good, should come thereof, if euery man did agree thereto; but yet it woulde not be sodaynely done, for there be many poore cottages in England, which hauing no lands of their own to liue one, but their handy labour and some refreshing vppon the sayde commens, which if they were sodaynely thrust out from that commodity, might make a greate tumulte and a disorder in the commonweale; and percase also, if men were suffred to inclose their grounds vnder the pretence to keepe it still in tillage within a while after they woulde turne all to Pasture, as wee see they doe nowe, too fast.

Doctor.  
What kinde of Inclofures is hurtfull.

[Poor, without land.]

If they finde more profit thereby then otherwise, why should they not?

Knighte.

I can tel why they should not, wel ynough, for they may not purchafe themselves profit by *that* which may be hurtfull to other; but how to bring them *that* they would not so doe, is al the matter; for so long as they finde more profit by pasture then by tillage, they will still inclose and turne erable land to pastures. (*quoth the Knight*) That well may be restrained by lawes, if it were thought most profitable for *the* common weale, but all men doe not agree to that poynte.

Doctor.  
Whether that vvchich is profitable to one may be profitable to all other if they vse the same feate.  
Knight.

I wot well they doe not, and therefore it were hard to make a lawe therein, so many as haue profit by that matter resisting it. And if such a lawe were made, yet men, studying still of there most profit, woulde defraud the lawe by one meane or other.

Doctor.

I haue heard oftentimes much reasoning in this matter, and some, in maintenaunce of these Inclofures, would make this reason: euery m[a]n is a Member of the commonweale, & that which is profitable to one man may be profitable to another, if he would exercise the same feate. Therefore, that which is profitable to mee, & so to another, may be profitable to all, and so to *the* whole commonweale. as a greate Masse of Treasure consisteth of many pence, and one peny added to another, and so to the thirde and fourth, &c., maketh vp a

Knight.  
[<sup>2</sup> Fol. 19, back]

greate fomme; fo doth each man added one to anothere make vp the whole body of a common weale.

Doctor.

That reason is good, adding some what more to it: true it is, that that thing which is profitable to each man by himselfe, so it be not preiud[i]cial to any other, is profitable to the whole commonweale, and not otherwise; or else stealing or robbing, which percase is profitable to some men, were profitable to the commonweale, which no man will admit: but this feate of inclofinge is so, *that* where it is profitable to one man, it is preiudicial to many; therefore I thinke that reason sufficiently aunfwered.

[Enclosures profit one man, hurt many.]

Knight.

Also, they will laye forth another Reason, saying, that *that* which is our owne commodities should bee alwayes aduanced as much as might be, and these sheepes profit is one of the greatest commodities wee haue; therefore it ought to bee aduanced as high as it may bee.

Doctor.

I coulde aunfwere that argument with the like reason as I did the other; true it is, we ought to aduance our owne commodity as much as wee can, so it bee not to as much more the hinderaunce of our other commodities. Or else, where as the breede of Coneyes, Deere, and suchlike, is a commodity of this Realme; yet, if wee shoulde turne all our erable grounde to nourishe that commodity, and giue vp the Plough, and all other commod[i]ties for it, it were a great folly.

Euery commodity muste bee aduanced so as it be not preiudiciall to other greater commodities.

Knight.

<sup>1</sup>They will say agayne, that all Groundes bee not meete for sheepe.

[Fol. 20]

Doctor.

It is a very ill Grounde, but either it ferueth to breed sheepe or to feede them vpon; and if al that is meete either for the one [or other], were turned to the mayntenaunce of Sheepe, and none other thinge, where shall wee haue our other commodities growe?

Knighte.

All cannot doe so, though some doe.

Doctor.

What should let them all to do *that* wicn they see some do? yea, what should better encourage them thereto, then to se them that do it be come notable riche men in short time by *the* doing thereof? And then if euery man should do so, one following the example of another, what should enfew thereof, but a meere folitude and vtter desolation of the whole realme, furnished onely with Sheepe and Sheepardes, in steed of good men, whereby it might be a pray to the enemyes *that* first would fet vpon it? for then *the* sheepe Maysters & their Sheepherds could make no resistaunce to the contrary.

[If all grew Sheep instead of good Men, England would be the prey of her foes.]



Who can let them to make their most aduantage of *that* which is their owne? Knight.

Yes, mary! men may not vse their owne things to the damage of the commonweale; yet for all this that I see, it is a thinge most necessary to bee prouided for, yet I cannot perceue it shoulde bee the only cause of this dearth, for this Inclofinge and greate grafinge, if it were occasion of that dearth of any thing, it muste bee of Corne cheifly, and nowe these many yeares past we had Corne good cheape enough. And the dearth *that* was then most, was of cattell, as Biefes and Muttons; and the broode of these are rather increased then diminished by Pastures and inclofinges. Doctor.

No man may abuse his ovvn things to the preiudice of the common vveale.

Why should men be then so much offended with these Inclosures? Knighte.

Yes, & not without great cause, for thoughe these many yeares past, through the great bounty of God, we haue had <sup>1</sup>much plenty of Corne whereby it hath beene good cheape, one Acer bearinge as much Corne as two most commonly were wont to do,—yet if these yeares had chauned to be but meanelly fruitfull of Corne, (no doubt) we should haue had a great dearth of Corne, as wee had of other things. And then it had bene, in a maner, an vndoing of the poore Commens. And if hereafter there shoulde chaunce any barren yeares of Corne to fall, wee should bee affuered to finde as greate extremity in the price of Corne, from *that* it was wont to bee, as we finde now in the prices of other victayle. And specially if wee haue not ynough to serue within *the* Realme, which may happen hereafter, more likely then in time past, by reason that there is much lande since turned to pasture; for euery man will seeke where most aduantage is, & they see there is most aduantage in grafing and breeding then in husbandry and tillage, by a great deale. And so longe as it is so, the Pasture shall euer incroch vpon tillage, for all the lawes that euer can be made to the contrary. Doctor.

[<sup>1</sup> Fol. 20, back]

[The late large harvests have alone stopt the undoing of the poore.]

And how thinke yee that this might be remedied, then? Knight.

To make the profit of the plough to be as good, rate for rate, as the profit of the Grafier and sheepe maister is. Doctor.

How coule that be done? Knighte.

Mary, I coniecture two manner of wayes, but I feare me the deuises shall seeme at the first blush so displeasaunt vnto you, ere yee consider it throughly, that yee will reiect them ere yee examyne them; for we talke now to haue things good cheape; and then if I should Doctor.

Hovv Inclosiers may be remedied vwith-out constraint of lavvss.

mencion a meane *that* should make some things deerer for the time, I shoulde bee anon reiected, as a man *that* spake against euery mans purpose.

Knighte.

Yet, say your minde and spare not, and though your reason at the first seeme vnreasonable, yet we will heare whether yee can bring it to any reasonable ende.

Doctor.

[<sup>1</sup>Fol. 21]

Remember what we haue in hand to treat of, not how the prices of things onely may bee broughte downe; but <sup>1</sup>how these Inclosures may bee broken vp, and husbandry more vsed; of the prices of things we shall speake heere after. [Kn.] Wee wil remember well that.

Knight.

What maketh men to multiply pastures & Inclosures gladly?

Doctor.

Mary, the profit that groweth thereby.

Knighte.

Doctor.

It is very true, and none other thinge. Then finde the meanes to doe one of these two thynges that I shall tell you, And yee shall make them as glad to exercise tillage as they doe nowe Pastures.

Knight.

What be those two thinges?

Doctor.

[Make grazing pay less, or tillage more.]

Mary, either make as litle gaynes to growe by *the* Pastures as there groweth by *the* tillage, Or els make *that* there may growe as much profit by tillage as did before by the Pastures, and then I doubt not but tillage shall be aswell cherished of euery man as Pasture.

Knight.

And how may that be done?

Doctor.

Mary, the first way is to make *the* wooll to be of as base pryce to the breeders thereof as the Corne is; and *that* shallbe, if yee make a like restraint of it for passing ouer Sea, vnwrought, as yee make of Corne; another, is to increase *the* custome of Wooll that passeth ouer vnwrought. And by that the price of it shalbe abated to the breeders, and yet *the* price ouer Sea shal be neuer the lesse; but, that which is increased in the price thereof on straungers, shall come to the Queenes highnesse, which is as profitable to the Realme as though it came to the breeders, and might relieue them of other subsidies. Thus farre as touching the bringing downe of the price of Woolles; now to the inhaunsinge of the price of corne, to be as good to *the* husbandman as wooll should be; and that might be brought to passe if yee wil let it haue as free passage ouer Sea at all times, as yee haue now for Wooll.

[That a like restraint of vwooll shuld be made as is of Corne, or none to be sent ouer.]

[Export of corn to be as free as that of wooll.]

Marchaunt.

By the first two wayes, men woulde send lesse wooll ouer sea then

they doe nowe, and by that way the Queenes <sup>1</sup>custome should be [1 Fol. 21, back] dyminished; by your latter way, the pryce of Corne should be much enhaunsed, wherewith men would be much grieved.

I wot wel it would bee deere at the first, but if I can perswade Doctor. you that it were reasonable, it were so; and that the same could bee no hinderaunce to the Realme vniuerfally, but greater profit to the same, then I thinke ye would be content it shoulde be so; and as touchinge the Queenes custome, I will speake afterwarde.

I graunt, if yee could shewe me that.

Marchaunt.

I will assay it, albeit the matter be somewhat intricate; and, as I Doctor shewed you before, at the first vew would displease many; for they would say, 'woulde yee make Corne deerer then it is, haue wee not dearth enough els with out that? Nay, I pray you finde the meanes to haue it better cheape, if it may bee, it is deare enough already', and such other like reasons would bee sayd. But now let the husbandman answer such againe: 'Haue not you Grafiers rayfed the price of your Woolles and Felles? and you Marchauntmen, Clothiers, and Cappers, rayfed the price of your marchaundize and wares, ouer it was wont to bee in manner double? Is it not as good reason, then, that wee should raise the price of our Corne? what reason is it you should bee at large, and we should be refrayned? Eyther let vs all be refrayned together, or els let vs bee all at like liberty. Ye may sell your Wooll ouer Sea, your Felles, your Tallow, your Cheese, your Butter, and your Leather, (which ryfeth all by grafing) at your pleasure, and for *the* deereft peny yee can get for it; and wee shall not sell out our Corne, except it bee at x d. the bushel, or vnder, that is as much to say, as wee that be husband men shall not sell our ware, except it be for nothing, or for so litle as wee shall not be able to liue thereon.' Thinke you if the husbandman here had spoke these wordes, that he did not speake them somewhat <sup>2</sup>reasonable?

Reasons vvhy the Husbandman should be at like liberty as other to sell his vwares.

[2 Fol. 22]

I thanke you with all my hart, for ye haue spoken in *the* matter more then I could doe my selfe, and yet nothing but that is most true. Wee felt the harme, but wee wist not what was the cause therof; many of vs fawe well longe agoe, that our profite was but small by the Plough, & therefore diuerse of my Neighbours, that had in time past some two, some three, some four Ploughs of their owne, haue layde downe, some of them part, and some of them all their Teemes;

Husband.

That by breeding the husband hath most cleare gaynes.

and turned either part or all their erable ground to Pasture, and there by haue waxed very riche men. And every day some of vs inclofeth some part of his ground to Pasture; and were it not that our grounde lyeth in *the* common fieldes, entermingled one with another, I thinke also our fieldes had bene enclosed, of common agreement of all the towneship, longe or this time. And to say *the* very truth, I, that haue enclosed litle or nothing of my grounde, coule neuer be able to make vp my Lords rent, were it not for a litle herd that I haue of Neate, sheepe, swyne, geese, and Hennes, that I do reare vpon my grounde; Whereof, because *the* price is somewhat round, I make more cleare profit then I doe of all my corne; & yet I haue but a very bare liuing, by reason that many thinges doe belong to husbandry which bee now ex[c]eeding chargeable ouer they were in time past.

Capper.

Though this reason of maister Doctors here doth please you well that be husbandmen, yet it pleaseth vs that be artificers nothing at all, which buy most both breade-corne and malt-corne for our peny; and whereas ye, maister doctor, say, that it were as good reason that the Husbandman should reyse the price of his corne, and haue as free vent of the same ouer sea, as we doe and haue of our wares, I cannot greatly deny; but that yet I say that euery man hath neede of corne, but they haue not so much of other wares.

[: Fol. 22, back]  
Doctor.

That profit aduanceth all faculties.

Honos alit Artes.

<sup>1</sup>Therefore, the more necessary that corne is, the more be the men to be chearished that reareth it; for if they see there bee not so much profit in vsinge the plough as they see in other feates, thinke ye not that they will leaue that trade, and fall to another *that* they see more profitable? As yee may perceiue by the doings of this honest mans neighbours, which haue turned there erable lande to pasture, because they see more profit by pasture then by tillage. Is it not an old saying in Latin, *Honos alit artes*? that is to say, profit or aduancement nourisheth euery facultie; which saying is so true, that it is allowed by the common iudgement of al men. Wee must vnderstand also, that all thinges that should bee done in a common Weale, bee not to be forced, or to be constraind by the straight penalties of the lawe, but some so, and some either by allurement and rewardes rather. For what lawe can compell men to be indutrious in traually, or labour of body, or studious to learne any science or knowledge of the mynde? to these thinges they may be well prouoked, encouraged, and allured;

if they that be induftrious and paynefull, bee rewarded well for their paines; and bee fuffered to take gaynes and wealth as rewardes of their laboures, and fo likewyfe they that be learned, be aduanced and honoured accordinge to their forwardnes in Learning; euery man will then fudy, either to bee induftrious in bodely labour, or ftudious in things that pertaynes to knowledge. Take thefe rewards from them, & go about to *compell* them by lawes thereto, what man wil plough or digg *the* ground, or exercife any manuall art wherein is any paine? or who will aduenture ouer feaes for any Marchaundife, or vfe any facultie wherein any perill or daunger fhould be, feing his reward fhabe no more then his *that* fits ftill? But yee wil percafe aunfwere me, *that* all their reward fhall not be taken away, but part of it. Yet then yee muft graunt me, *that* as if all thefe rewardes were taken from them, all thefe faculties muft <sup>1</sup>decaie; fo if part of that reward be minifhed, the vfe of thefe faculties fhall minifh withall after the rate, and fo they fhall be the leffe occupied, the leffe they be rewarded & eftemed. But now to our purpofe: I thinke it more neceffary to deuife a meane how husbandry may be more occupied rather then leffe; which I cannot perceiue how it may be brought to paffe, but as men do fe the more gaines therein, the gladder they will occupie that feate; and this to be true (that fome things in a common weale muft be forced with paines, and fome by rewards allured) may appeare by *that* which the wife and politique fenatour *Tully* wryteth: faying, that it was the wordes of *Solon*, which was one of the feuen wyfe men of *Greece*, and of thofe feuen the onely man that made lawes, that a common weale was holden vp by two things chiefly, that is, by reward and payne; of which words I gather, that men fhould be prouoked to do good deedes by rewardes and preferments; and to abftaine from ill doings by paines. Trowe you, if husband men be not better chearyfhed or prouoked *then* they be to exercife *the* plough, but that in proceffe of time, fo many ploughes wil be layd downe, as I feare me there be all ready, that if one vnfruitefull yeare fhall happen amonge vs, as commonly doth once in feuen yeares, we fhould *then* not onely haue dearth, but alfo fkarceenes of corne, that we fhould be driuen to feeke it from outwarde parties, and pay deare for it.

How would yee haue them better chearyfhed to vfe the plough? Knight.

To let them haue more profit by it *then* they haue, & liberty to Doctor.

That some things are to be allured by rewardes, and some other vvith straight paynes forced, in a common-Weale.

[<sup>r</sup> Fol. 23]

The lesse honor or profit is geuen to any arte, the lesse it shalbe frequented.

Tullius in Ep. ad att

[Free Trade in  
Corn needed.]

fell it at all times, & to all places as freely as men may do other things; but then (no doubt) the price of corne would rise, specially at *the* first, more then at length; yet *that* price would prouoke euerie man to fet *the* plough in the ground, to Till waste grounds, yea, & to turne the lands *that* is now enclosed for pasture, to erable; for euery man will the gladder follow <sup>1</sup>that, wherein they see the more gaines; and thereby must nedes ensue, both greater plenty of corne within the realme, and also much treafure should be brought into the realme by reason thereof; And, besides that, plenty of all other victuall encreased amonge vs.

[1 Fol. 23, back]

Knight.

That would I faine heare you declare howe.

Doctor.

Ye haue heard that by this free vent and sale of corne, *the* husbandmans profit is aduanced; then it is shewed that euery man naturally will follow that wherein he sees profit ensue; therefore men wil the gladder occupy husbandry; & the more doe occupie husbandry, the more plenty of Corne must nedes be; And *the* more plenty of corne there is, thereof the better cheape; And also the more will be spared ouer *that* which shall suffice for the realme. And then, that may bee spared in a good yeare, shall bringe vs againe either corne, or els the commodities of other countreis necessary for vs. Then the more husbandry there is occupied, the more vniuersall breede should be of all victualls of Neate, Sheepe, Swine, Geefe, Hennes, Capons, & Chickens; for al these are reared much on corne.

Profit vvill  
make husband  
en more occu-  
pied, & there  
by more profit,  
and consequent-  
ly better  
cheape of  
corne.

Knight.

If men shoulde fell, when a good feasonable yeare is, all that is ouerplus when the Realme is serued, what shoulde wee doe if a barren yeare shoulde happen, when no store of corne is left of the good yeare before?

Doctor.

Fyrst, ye muste consider that men will bee sure they will keepe inoughe to finde themselues within the realme, ere they fell any forth of the same; and hauing libertie to fell at their pleasure, doubt ye not but they had leuer fell their corne two pence or three pence in a bushell better cheape within the realme, then to bee at the charge of cariage, and perill of aduenture, in sending it ouer, and fell it dearer, except it be for much more gaines. And thus men beinge prouoked *with* luker, wil keepe the more corne, loking for a deare yeare in the countrey, whereby must nedes be great store; <sup>2</sup>and though they did not so, but should fell ouer sea all that they might spare ouer that

[Husbandmen  
sure to keep a  
stock of corn in  
hand.]

[2 Fol. 24]

serues the realme when *the yere* is plentifull; yet, by reason that through the meanes aforesaid moe Ploughes are set aworke then would suffice the Realme in a plentifull yere; if a scarce yere should fal after, the corne of so many ploughes as in a good yere would be more then enough in an vnfruitefull yere, at the leaste would be sufficient to finde the Realme; & so should *the Realme* be serued with enough of corne in a scarce yere, & in a plentifull yere no more then inough, which might be sold ouer for great treasure or greater commodities; where now in a plentifull yere we seeke to haue but as much as may suffice *the Realme*. Then if a scarce yere should happen, we must needs lacke of our owne to serue, and should be dryuen to buy from beyond the sea; and then, if they were as eniuous as wee bee, might not they say, when we requyred any corne of them, (that seing they could get none from vs when we had plenty,) why should they let vs haue any corne when wee haue scarcitie? Surely common reason would that one region should helpe an other when it lackes; and therefore God hath ordeyned that no countrey should haue all commodities; but that which one lackes, an other brings forth; & that *that* one countrey lacketh this yere, another hath plenty thereof, commonly the same yere, to the intent men may knowe that they haue neede one of anothers helpe, & thereby loue and societie to growe among all men the more. but here we would doe as though we had neede of no other countrey on earth, but to liue all of our selues; & as though wee mighte make the market of all things as wee list our selues. For though God is bountifull vnto vs, & sends vs many greate commodities, yet wee coulde not liue without the commodities of others. And, for example, of Iron and Salte, though wee haue competently thereof, yet wee haue 'not the thirde parte to suffice the Realme, and that can in no wise be spared if yee wil occupy husbandry; then tar, rozyn, pitch, Oyle, and steele, wee haue none at all; and for Wynes, spyces, linnen cloth, filkes, & coloures, though we might liue indifferently without them, yet far from any ciuility should it be, as I deny not but many things wee might haue heere sufficiently that wee buy now from beyond sea, and many things wee might spare wholly; whereof, if time will serue, I shall talke more here after. But nowe to returne to the first poynte I spake of before: to bee one of the meanes to bring husbandry vp, that is, by basing *the*

[Free Trade in Corn would so increase the growth of corn, that we should haue plenty even in a scarce year.]

[God has ordained that one country should help another.]

[We can't live without other countries' products,

[ Fol. 24, back ]

and we ought to exchange with them freely.]

estimation of wooll & felles. Though I take not that way to bee as good as the other, for I doe not allowe that meane that may bafe any of our commodities, except it bee for the inhaunſing of a better commodity; but if both commodities may bee inhaunſed together, as by the laſt deuife I thinke they might be; I allowe that way better, neuertheſſe, where as you (brother Mercer) ſhewed afore, that either by refraining of wooll and other commodities, till they were equal within the Realme after the rate of the corne, or inhaunſing the cuſtome of wooll and other the ſayd commodities, till the price beſide the cuſtome of the ſayd commodities were brought like to the corne in proportion, *the* Quenes cuſtome ſhoulde bee diminished; I thinke not ſo, for the one way, as much as ſhe ſhoulde haue for *the* more wooll at litle cuſtome ventred ouer, ſo much ſhould we haue for the leſſe wooll at a greater cuſtome ventred. And the other way, as much as her Grace ſhould loſe by her cuſtome of wooll, ſo much or more ſhould her grace winne by *the* cuſtome of Clothes made within the realme. But one thing I doe note by this later deuife, what, if they ſhould take place, we muſt doe, that is, if wee keepe within vs much of our commodities, wee muſt ſpare many other things that we haue now from beyonde ſea, for wee muſt alwayes take heede that wee buy no more <sup>1</sup> of ſtraungers then we do ſell them, for ſo we ſhould impouerish our ſelues and enrich them. For hee were no good husband that had no other yerely reuenewes but of his husbandry to liue on, that would buy more in the market then he felles againe. And that is a pointe that wee might ſaue much by our treafure in this realme, if wee would. And I maruell no man takes heede to it; what number firſt of trifles comes hether from beyond the ſea that wee might either cleane ſpare, or els make them within our realme, for the which wee either pay ineſtimable treafure euery yere, or els exchange ſubſtantiall wares and neceſſary for them, for the which we might receaue great treafure. Of *the* which fort I meane as well looking glaſſes as drinking, and alſo to glaze windowes, Dialles, Tables, Cardes, Balles, Puppettes, penners, Inkehornes, Toothepickes, Gloues, Knines, Dagges, Owches, Brouches, Agglettes, Buttons of filke & filuer, Earthen pots, Pinnes and Pointes, Hawkes belles, Paper both white and browne, and a thouſand like things that might either be cleane ſpared, or els made within the

Whether the Quee. cuſtome ſhould be diminished by reſtraint of vroll vnrrought.

[We muſt keep the balance of trade with foreigners equal.]

[<sup>1</sup> Fol. 25.]

Hovve ſtraungers fetch from vs our great for very trifles.

[Foreign knicknacks that we could well do without, or make here.]



realme sufficient for vs; and as for some things, they make it of our owne commodities and send it vs againe, whereby they set their people a worke, and doe exhauste much treasure out of this Realme: as of our woll they make Clothes, Cappes, and Kerseis; of our felles they make Spanish skins, Gloues, and Girdels; of our Tinne, Salt-fellers, Spooones, and Dishes; of our broken Linnen, clothes and ragges; Paper both white and browne. What Treasure (thinke yee) goes out of this Realme for euery of These things? and then for all together, it exceeds myne estimation. There is no man can be contented now with any other Gloues, then be made in *Fraunce* or in *Spayne*; nor Kerseie, but it must bee of *Flanders* die; nor Cloth, but *French* or *Fryseadowe*; nor Ouche, Brooch, or Agglet, but of *Venice* making, or Millen; nor Dagger, Swearde, <sup>1</sup>Knife or Gyrdle, but of spanish making, or some outward countrey, no, not as much as a Spurre but that is fetched at the Millener. I haue heard within these xl. yeares, when there were not of these Haberdashers that felles french or Millen Cappes, Glassees, Knives, Daggers, Swordes, Gyrdels, and such things, not a dosen in all London; & now from the tower to Westminster alonge, euery streete is full of them, and their shoppes glitter and shyne of Glassees as well drynking as looking; yea, all maner of vessell of the same stuffe,—paynted Cruises, gaye Daggers, Knyues, Swordes, and Gyrdels; that it is able to make any temperate man to gaze on them and to buy somewhat, though it serue to no purpose necessaric. What neede they beyonde sea to trauaile to *Perrowe*, or such farre countreies, or to trie out the sandes of the ryuers of *Tagus* in *Spaine*, *pañtolus* in *Asia*, and *Ganges* in *India*, to get amonge them after much labour small sparkes of gold; or to digge the deepe bowels of the earth for the mine of Siluer or Golde, when they can of vile claie not farre sought for, and of pryple<sup>2</sup> stones and Ferne rootes make good Golde and Siluer, more then a great many of Siluer and Golde mines would make. I thinke not so litle as a hundreth thousand poundes a yeare is fetched of our Treasure for things of no valure of themselves, but onely for the labours of the workers of the same, which are set a worke all on our charges. What grosnes of wits be we of, that se it, and suffer such a continual spoyl to be made of our good and treasure by such meanes! and specially that will suffer our owne commodities to goe and set straungers a worke, and then

Our delicacy  
in requiring  
straungers  
Wares.

[Foreign goods  
that are the  
fashion in  
England.]

[<sup>1</sup> Fol. 25, back]

The encrease  
of haberdash-  
ers & mileners  
ouer they vvere  
vront to be

[Glittering  
glasses, &c.,  
tempt buyers.]

Hovv the straun-  
gers finde an  
easier vvay to  
get treasure by  
things of no  
value, then by  
any mynes of  
gould or siluer.  
[<sup>2</sup> pybble,  
pebble.]

[What asses we  
are, to spend  
£100,000 a year  
in foreign  
nonsenses!]

Hovv straungers finde their nation vwith our commodities, and on our costes.

[1 Fol. 26]

[Why don't we make up our own materials?]

Knight.

[Foreign work, tho' doubly taxt, sells cheaper than ours does.]

Doctor.

Why straungers may aforde vwares better cheape made by them, then vve may the same made here, & yet that it vvere better for vs to buy our ovvne though they vvere dearer.

[An English Paper-maker undersold by foreign paper imported.]

The latter should have been heavily customd.]

[2 Fol. 26, back]

Knight.

to buy *them* againe at their handes; as of our Woll they make and die Kerfies, Friseadowes, broade Clothes, and Cappes beyonde sea, & bryng them hether to bee folde againe; wherein I pray you note what they doe: they make vs pay at the ende for our owne stufte againe. Yea, for *the* straungers custome, for their worke<sup>1</sup>manshippe and colours, and lastely for the second custome in the retourne of the wares into the realme again; where as, by working the same within the realme, our owne now should be set a worke at the charges of straungers, the custome should be borne all by straungers to the Queene, & the cleare gaines remaine within the Realme.

If yee ponder such thinges and other, which goeth ouer Sea yerely from vs for the fame, yee speake to litle by as much againe; but one thinge I haue marked, that albeit it is true, that though straungers buy their woll deare, & pay twife custome, that is, both at going out of the wooll, and when it retournes in clothes or cappes, yet the same shalbe better cheape then that which is made within the Realme, whereof that should come, I would faine knowe.

Whether it come of our sloth, or of our chargeable fare, or of our idleness, which we Englishmen vse, percase, more then other nations, I knowe not; yet it were better for vs to paie more to our owne Countrey men for these wares, then to straungers lesse; for how litle gaines so euer goeth ouer, it is lost to vs cleare; but how much so euer *the* gaines is that goeth from one of vs to another, it is all saved within the Realme; and a like reason as you make now heere, Once a Booke-feller made mee, when I asked him why we had not white and browne paper made within *the* realme, aswell as they had made beyond the sea? Then he answered mee *that* there was paper made a while within *the* realme. At the last the man perceiued that made it, that he could not aforde his paper as good cheape as it came from beyond *the* sea, and so he was forced to lay downe making of paper; and no blame in the man, for men will geue neuer the more for his paper because it was made here; but I would eyther haue the paper staied from *comming* in, or so burdened with custome, that by that time it came hether, our men mighte aforde their paper better cheape then straungers might do <sup>2</sup>theires, the customes considered.

There, ye speake a thinge that the Queenes Attorney would not agree vnto; for if such ware were made within the realme, then the

Queenes custome should be leffe, by reason that litle or no such wares should come from beyond the Sea.

If the Queenes Attorney did regard as well the profit that should come after, as that which is present afore *the* eyes, hee would agree to this well inough; for, by this meanes, inestimable treasure should be saued within *the* realme; and then it could not growe to the profit of the subiects; but it must needes growe also to the profite of the Queene, for the wealth of the subiectes is the profit of the Queene; and in mine opinion they doe not beste prouide for her Graces profite, that procureth onely a presente commoditie, but rather that commodity that may longest endure without grieve of her subiects.

Doctor

The most durable & vniuersal profit is more to be esteemed then short and particular.

You would haue a lawe made, that no such ware should be brought from beyond the sea to be sould heere, of such things as could be made heere as wel as there.

Knight.

Yea, forsooth! so would I wishe.

Doctor.

I was once in a Parlyament, when such a thinge was moued, but onely for Cappes, that none made beyond sea should bee sould heere within the Realme, and then it was aunswered by a greate wise man, that it was to bee feared least it touched the league made betwene *the* Princes highness & some forraigne Prince; what thinke you, then, would haue bene said, if yee would haue moued a lawe to be made of our wooll, our Tynne, our Led, and Hydes, beyond sea, should haue bene sould heere?

Knight.

Whether our restraints doe touch the leagues made vvith other Prynces.

I cannot tell, whether that should touch the league or no, nor whether any such league be: but I say to you, *that* I think it a maruaylous league that shoulde let vs to make lawes to binde our owne subiects, that might be profitable to *them*; <sup>1</sup>and if there were any such league, I had leauer it were broken then kept, which, being broken, shoulde doe vs good, & being kept, should doe vs harme; and I suppose, that when wee enter any league, the same is ment to be for our weale, and not for our hinderaunce; wherefore, that league would not be esteemed *that* might hinder our common weale.

Doctor.

[1 Fol. 27]

No league is to be cherished that is not for the commonweale.

What if they would make a like lawe beyonde the sea, that wares made within this realme should not bee sould there, as they made of late, when wee deuised a lawe that no Wynes shoulde bee caried hether in straungers bottomes.

Knighte.

Yet, should they be enforced rather to dissolue their law then we

Doctor.

[English exports

and imports.]

A vworthy example to be followed in vsing of straungers.

[The Caer-marthen Bayliff who refused to let English apples

be exchange'd for Welsh friezes and wool.]

[1 Fol. 27, back]

[Why don't we imitate the Welshmen, and refuse to change

our cloths and metals for foreign rattles, &c., but consent to do so for good flax, fish, &c. ?]

ours ; for our stuffe is necessary for them *that* is made here : as cloth, Leather, Beire, tallow, butter, cheefe, pewter vessell, &c. Theirs bee to vs, more to serue pleasure then necessity : as Tables, Cardes, perfumed Gloues, Glasse, gally Pots, Dyalls, Orenge, Pippens, and Cheries ; yee, their chiefe commodities might be better spared of vs *then* re-tayned of them : as wyne, filkes, spices, yron, and Salt. I would to God wee woulde followe but the example of a poore Hauen towne, *that* I heard of it to do of late, heere in *the* Marches of Walles, called *Carmarthen*, when there came a certayne Vessell thether out of *England*, all Laden with Appells, which aforetime was wont to brynge them good corne, the towne commaunded that nonne shoulde buy the sayd Appells vpon a great payne, and so the Bote stoode so long in the Hauen without sale or vent, till *the* Appells were putrifid and lost. And when the owner demaunded of the Bayliffe of the towne, why he had stayed his sale and vent ? the Bayliffe aunswered againe, that the sayd vessell came thether to fetch the best wares they had in the country, as Fryzes, brode Clothes, & wooll ; and in steede thereof hee should leaue *them* in their country but appells, that should be spent & wasted in lesse then a weeke. And sayd, 'bring vnto <sup>1</sup>vs corne or malt as yee were wont to doe, whereof *the* country hath need, and yee shall be welcome at all times, & yee shall haue free vent and sale thereof in our Porte' : thinke yee that the cities of London, Southampton, Bristowe, Chester, and other moe, might they not learue a good lesson of this poore Welch towne in this doing ? Might not they say, when shippes full of Orenge, Pippens, or Cheries come in, that if they would agayne take Plummes, Damozins, and strawberries for them, they shoulde haue free exchange ? and when they bring in Glasse, Puppets, Rattles, and such like thinges, they should haue like trifles for them, if any such were to bee had within this Realme, as there bee many ; but if they come for our Woolles, for our Clothes, Kerseyes, Corne, Tinne, Ledde, yea, our Golde and siluer, and such substantiall and necessary thinges, let them bring in againe Flax, Tarre, Oyles, Fyshe, & such like. And not to vse them as men doe litle Children, geue them an appell for the best Iewell *that* they haue about them. And thus wee are empouerished of our treasure & chiefe commoditie, and cannot perceaue it ; such is the fineness of straunger-wits and the grosnes of ours ; yet it were more tollerable if wee did

no more but chearifhe their deuifes *that* be fraungers ; but we haue in times past deuifed our felues many other wayes, to our owne impouerifhment, and to exhaust our treasure. And now I must come to that thinge that you (brother Mercer) touched afore, which I take to be the chiefe caufe of all this dearth of thinges (in comparifon of former times) and of the maui[f]t impouerifhing of the Realme, and might in fhort time haue ben *that* deftruccion of the fame, if it had not bene *the* rather remedied, that is, the bafing or rather the corrupting of our coyne & treasure ; whereby we deuifed a way for the fraungers, not only to buy our Gold and filuer for braffe, and to exhaust this realme of treasure ; but alfo to buy our chiefe commodities <sup>1</sup>in maner for naught ; yet it was thought this fhould haue bene a meane, not onely to bryng our treasure home, but to bring much of theirs ; but the experience playnly declared the contrary, fo that it were but a very Dullerdes parte now to be in any doubt thereof.

Of the coyne, vvhath harme might haue grovne of the alteration of it.

[The chief cause of all our evils is the debasing of our coin.]

[1 Fol. 28]

Forfooth, and fuch a Dullerd am I in deede, that I cannot perceau what hinderance it fhould be to the realme to haue this mettall more then that (for our Coyne), feeing the Coyne is but a token to goe from man to man, & when it is ftricken with *the* Princes feale to be currant, what maketh it the matter what mettall it be made of, yea, though it were but Leather or paper ?

Knight.

[Coin may well be any metal, leather, or paper.]

You fay but as moft fort of men doe fay, and yet they bee farre wide from the trueth, as men that doe not confider the thinge groundly ; for by that reafon God would neuer fend dearth among vs, but the Prince might quickly remedy it. As, if Corne were at a Crowne a bufhell, the Prince might prouide Crounes enowe for him felfe, and alfo his fubiecs, made of braffe, to pay for the fame ; and fo to make it as eafy for him and his fubiecs to pay a Crowne of fuch mettall for a bufhell, as it fhould be for them now to pay a penny for the fame ; and as the pryce of Corne doth rife, the Prince might raife the eftimation of his coyne after the rate, and fo keepe the coyne alwayes at one eftate in deede, though in name it fhould feeme to rife. As for example, fuppofe Wheate this yeare to be at a grote a bufhell, & the next yeare at two grotos, the Prince might caufe the grote to be called viii.d. ; and if the bufhel rofe to xii.d. the bufhel, he might raife the eftate of the grote to xii.d. ; and fo whether it were by making of coyne of other mettalles then be of pryce receaued among all men, or

Doctor.

[Argument against a currency not based on gold or silver.]

by enhaunſing the price of the olde coyne made in mettalles of eſtimation, the Prince might, if your reaſon were true, keepe alwaies not onely corne, but alſo all other victualls and neceſſaries for <sup>1</sup>mans life, alwayes at one price in deede, though in terme they ſhould vary; but yee may ſee dayly by experience *the contrary* hereunto, for when God fendeth dearth either of corne or of other things, there is neither Emperor nor King can help it, which they would gladly doe if they might, as well for their owne eaſe as for their ſubiectes; and might ſoone doe it, if your reaſon afore touched might take place; that is, if either they might make coyne of what eſtimation they would, of vile mettalls; or els enhaunce the value of coines made in mettalls of price, to what ſumme they would. Yet a man at the firſt bluſh woulde thinke that a Prince in his realme might doe this eaſily, & make what coyne he would to be current, and of what eſtimation it pleaſed him; but he that ſo thinketh marketh but the termes, & not the things that are vnderſtanded by them, as if a man made no difference betwene vi. grotes that made an ownc of ſiluer, & xii. grotes that made in all but an ounce of ſiluer; by the grote of the firſt forte, the fixth parte of an ounce, and by a grote of the other forte is the twelfth part of an ownc of ſiluer vnderſtanded; and ſo there muſt be as much difference betwene the one grote & the other, as is betwene two and one, the whole thing & the halfe, though either of both be called but vnder one name, that is, a grote; we muſt conſider, though gould & ſiluer be the mettalls commonly wherein the coyne is ſtricken to be the tokens for exchange of things betwene man and man, yet it is the wares that are neceſſary for mans uſe, that are exchanged indeede vnder the outward name of the coyne; and it is the raritie & plenty of ſuch wares that makes the price thereof hier or bafer. And becauſe it were very combrouſ and chargeable to cary ſo much of the wares that we haue aboundance of, to exchange for the wares that we want, alwayes both for the weight of our wares, and alſo for that they could not be ca<sup>2</sup>ried ſo farre without periſhing of the fame, nor proporcioned ſo euen, as there ſhould be alwayes neither more or leſſe brought of our wares *then* were equiua<sup>l</sup>ent *with* other wares that we receiue; therefore w<sup>ere</sup> the mettalles of gold & ſiluer deuifed as wares of litle weight, moſt in value, & leaſt combrouſ to cary, and leaſt ſubiect to detriment or hurt in the cariage thereof;

[<sup>1</sup> Fol. 28, back]

The ſubſtaunce  
and quantity is  
eſteemed in  
coyne, & not  
the name

[Wares are the  
ſubject of ex-  
change, tho'  
under the name  
of coin.]

[<sup>2</sup> Fol. 29]

Ariſto. lib. 5  
Eth.

And may be cut and deuided in moſte pieces and portions, without any loſſe, to bee as *the* mean in Wares to exchange all other wares by. And if the thing were to be new deuifed, neceſſity would cauſe vs to deuife *the* ſame way againe. For, put *the* caſe there were no uſe of money amonge vs, but onely exchange of wares for wares, as ſometimes I do read hath ben; we might at a time haue ſuch plenty of things in our realme, as, for example, of corne, wolles, & Felles, Cheeſe & Butter, and ſuch other commodities, as were ſufficient for vs; and there ſhoulde remaine with vs ſuch great ſtore that wee could not ſpend it in our needes, nor keepe it longe without perifhing. Would not we be glad to exchange that abundance of things *that* could not abyde the longe keeping, for ſuch wares *that* would abyde the keeping? which we mighte exchange againe for ſuch wares as I rehearfed, or any other as neceſſary, when ſcarfity of the ſame ſhould happen amonge vs. Yea, verely wee ſhoulde ſtudy to haue in that exchange ſuch wares as would go in leaſt romth, and continue longeſt without perifhing, and be caried to and fro with leaſt charge, & be moſt currant at all times and at all places. Is not Gold & Siluer<sup>1</sup> the things that be moſt of that forte, I meane moſt of value, moſt light to be caried, longeſt able to abide the keping, apteſt to receiue any forme, marke, & moſte currant in all places, & moſt eaſely deuided into many pieces without loſſe of the ſtuffe? In ſome of theſe poynts I confeſſe precious Stones do excel both Siluer & Gold, as in value or lightneſſe of cariage; but, then, they may not be deuided<sup>2</sup> without perifhing of the ſubſtance; nor put agayne together after they be once deuided, nor many of them abide ſo many daungers without perifhing of the matter, nor yet receiue any marke or ſtampe eaſely, nor be ſo vniuerſally eſtemed; therefore they be not ſo meeete for Instruments of Exchange as Siluer and Golde be, or els they for their pieces and lyghtneſſe of cariage might be. And, becauſe Gold and Siluer haue all theſe commodities in them, they are choſen by common aſſent of the whole world, that is knowen to be of any ciuility, to be instruments of exchange to meaſure all things by, moſt apte to be either caried far or kepte in ſtore to receiue for things, whereof we haue abundance, and to purchaſe by them agayne other things which wee lacke, when and where we haue moſt neede. As for example, if there were no coyne currant, but exchange of things, as I

That the neceſſity of mutual traffique and commodity of exchanging made Coyne to bee deuised.

Hom. F. de emptione & vendicatione. Li. I.

[*orig.* Siltier] Why Gold & ſiluer were the ſtuffe moſt meeete for coine to bee ſtricken in.

[Precious ſtones not ſo fit.]

[<sup>2</sup> Fol. 29, back]

Publica mensura. Aristo. Eth.

fayd fometime there was; fet this cafe, that a Man had as much corne in one yere as he could not well spend in hys house in foure yeares after, and perceiued that hee myghte not keepe it so longe, or till a deare or ikarfe yeare shoulde come; and if he did, much of it shoulde perish, or all; were it not wisdome for him then to exchange the ouerplus of that corne, for some other ware that might be longer kept with out daunger of wast, or deminishing, for *the* which he myghte at all times haue either Corne againe at his neede, or some other necessarie thinge? Yeas, no doubt, if there were no vse of Siluer or Golde, he would haue Tinne, brasse, or Leadde, or such other like thing that would abide the keeping with least detriment, and would desire to haue that thinge most that were in least weight, most in value, and in leaste daunger of wearing or perishing, & moste vniuersally received, wherein Gold and Siluer excesses all other mettalles.

[Convenience of  
a metallic  
currency.]

Knight.

What makes these Mettalles to bee of more value then other?

Doctor.  
[<sup>1</sup> Fol. 30]

No doubt their excellencie aboute other mettalles, both <sup>1</sup>in pleasure and vse; partly the rarity of them.

Knight.

What be these qualities? If yee prayse the Gold for his weight or plyablenes, Led doth excel it in these pointes; if yee commend his colour, Syluer by many mens iudgementes (whose colour resembleth *the* day lyght for his clerenesse) passeth him. And Herrolde preferres it in Armes, because it is furthest of seene in *the* Fielde, nor neuer seemes other colour but his owne, be it neuer so farre of; where all other shall seeme blacke farre of, and so loose the strengthe of theyr owne.

[The merits of  
Silver]

Doctor.

As much as the Led approacheth the Golde in that point—I speake of weight and pliablenes—it is cast behinde it in other qualities farre more commendable, as in colour it either passeth Siluer, by some other mens iudgementes, because it resembles the colour of the celestiall bodies, as the Sunne and Starres, being the most excellent thynges that commeth vnder the view of the bodily fences of man; or it is equivalent to it in armes. I know not how much it is esteemed; well I wote Prynces blafe their armes most with that colour, whether it bee for excellency of the same, or for that they loue the metall it is made of so wel, I cannot tel. But now to esteeme theyr other qualities: Golde is neuer wasted nor consumed by fire; yea, the more it is burned the more puerer it is; which ye can say of none other mettalles. Then it weares not lesse by occupying, it defyleth not the thing

Why Golde, &  
Syluer are este-  
med afore al o-  
ther mettalles.



it toucheth, as Siluer doth, with which ye may draw lynes, which is a declaration that the stufte falleth away, albeit wryters do maruell that it should draw so black a line, being of that brightnes and colour it self. Then there is no rust nor scurfe *that* diminisheth the goodnes or wasteth *the* substance of Gold; it abides *the* freating, and licours of Salt & Vinegar *without* damage, which weareth any other thing; it needes no fire, ere it be made Golde, as others require; it is Golde as soone as it is founde; it draweth without wooll,<sup>1</sup> as it were Woll; it is easly spred in leaues of maruailous thinnes; yee may adorne or guild any other mettals with it, yea, Stones and Timber; it is also nothings inferior in commodity of making vessels or other Instrumentes to siluer, but rather puerer, cleaner, and more sweete to kepe any liquor in. Next him approacheth Siluer in commenda[ti]ons, as in clennes, beauty, sweetenes, and lightnes. And it serues not onely to make vessels and other instrumnts, but it is also sponne, but not without Woll, as Golde may bee, though they could not doe it aforetime, but with Gold onely, as I haue hearde; church Vestures were made onely of Gold then, and now of late of this Siluer, being spon with filke and guilte, they counterfeite the olde excessse of clothe of Golde and tyffue. Now to speake of other mettalls, yee see what vses they serue for, which if these were away should bee more esteemed. Then I toulde you the raritye commends the sayd mettals of Golde and Siluer yet more then this. For as they do excel in qualities, so Dame nature seemes to haue layde them vp in a further warde, then her other giftes, to shew vs that all fayre things be rare, and *that* the fayrest thinges, as they be hardest to be attained, so they be most to be esteemed. If a Glasse (as *Erasmus* sayth wel) were as rare as siluer, it should be as deare as siluer, and not without cause; who could glase a Window with siluer so as he might keepe out the iniury of the weather, and yet neuertheless receiue the commodity of the light through *the* same to his house, as with glasse he might? And so I might commend other things for their vse afore Gold or Siluer, as Iron & steele, with whom yee may make better tooles for many necessary vses then with Gold or Siluer; but for the vses that we talke of, Siluer and Golde do clearely excel al other mettals. I passe ouer that matter. Thus I haue shewed some reason why these mettals of Golde & Syluer are growen in estimation aboue other.

[The merits of Gold over Silver.]

[Fol. 30, back]

[The uses of Silver.

It is now spun into Church vestments.]

[The scarceness of Gold and Silver makes them valuable.

Were Glass as scarce as silver, it 'ld be as dear.]

Knight.

[1 Fol. 3r]

Why Golde &  
Siluer vvere  
coined.

<sup>1</sup>Why doe Kynges and Princes stricke these mettalles and other with a Coyne? but because they would haue that coyne, of what value so euer it be, to beare the estate that *the* coine pretendeth, which they did in vaine if they could make the mettall that beareth that, to be neither better nor worfe in estimation. Then I had as lief haue smal gadds or plats of Siluer and Gold, without any coyne at al to go abroade from man to man for exchange.

Doctor.

Surely the time was so, (euen amonge the *Romaynes*, when neither brasse, siluer, nor golde was coined;) but were esteemed onely by the weight. And thereof to this day remaineth these vocables of coynes, as *Libra*, *Pondo*, *Dipondius*, as *Solidus*, *Denarius*, wordes of waightes, that afterward were geuen to coynes, pretending *the* same waightes. Also the common officers that waighed these rude mettals were called *Libri pendes*, whereof we haue mencion made in the Ciuile lawe; but, because in great traffique & assembly of buyers, & such, it was tedious to tary for *the* weighing of these Mettalles, and trying, it was thought good that the Princes should strike those mettals with feueral markes, for the variety of the weights they were of, to assure *the* Receiuor the same to be no lesse then the weight it pretended. As for playner example, they strake *the* pounce weight with the marke of the pound, and two ounce with the marke of *the* ounce, and so after the variety of *the* weights of other pieces variable markes; whereby began the names of Coynes, so that the people needed not to bee troubled with the weighing and trying of euery piece; being assured by the marke of the Prynce, that euery piece containd the weight that was signified by the marke set on euery one; the Prynces credite was then such amonge their subiects as they doubted nothinge therein. As soone as they attempted to doe otherwise, that is, to marke the halfe pound with *the* marke of the pound, & the halfe ounce with the marke of *the* ounce, <sup>2</sup>a while their credite made those coynes currant. As I read amonge *the Romaynes* practized more then once, but assoone as it was espied, the two pieces of halfe pounds went no farther then *the* one piece of a whole pound went before. And at length, as much as they wonne at the first, they lost at the last in payment of their rentes, customes, and duties. And so the nearer East, the further from West. And they consequently lost their credite; much like as I haue knowne certain townes in England to haue done

Plini lib. 33  
Cap. 3.Sometime  
brasse, siluer &  
Gold vvere  
vweighed be-  
fore Coyne  
made.Inst. de test.  
ord. §. 1.[Coin markt  
to guarantee  
its weight.]

[2 Fol. 3r, back]

Why losse com-  
meth of cre-  
dence.

which were wont to make their clothes of a certayne bredth and length, and to set their seales to the same; while they kept the rate truly, fraungers did but looke on the seale, and receaue theyr ware, wherby these townes had great vent of theyr clothes, and consequently prospered very well. Afterward, some in these townes, not contented with reasonable gaines contynnall, and desiering more, Deuised clothes of lesse lengthe, bredth, and goodnesse, then they were wont to bee, and yet by the commendation of the seale to haue as much Money for the same as they had before for good clothes, and for a time they gat much, and so abased the credite of theyr Predecessors to theyr singuler Luker, which was recompenced with the losse of theyr Posterity. For after these Clothes were founde faulty, for all their seales, they were not onely neuer the better trusted, but much lesse for theyr Seale, yea, though their Clothes were well made; for when theyr vntruth and falshood was espied, then no man woulde buy theyr clothes, till they were ensearched and vnfolded, regarding nothing the seale; and yet because they founde them vntrue in some parte, they mistrusted them in other; and so would geue lesse for those clothes then for any other lyke, hauing no Seales to the same, whereby the credite of the said townes was lost, and the townes vtterly decayed. Dyd yee not see that our Coyne was discredited immediatly vpon the alteration of it, in the late yeares of King *Henry* the eyghte, specially among Straungers, whych euer before desiered to serue vs afore all other Nations, at all our needes, for the goodnes of our Coyne? And then they would let vs haue nothing from them, but onely for our commodities; as Wooll, Felles, Tallow, Butter, Cheese, Tynne, and Ledde; & where before time they were wont to brynge vs for the same, either good Golde or siluer, or els as necessary commodities agayne; then they sent vs eyther such trifles as I spake of before: as Glasse, gally Pots, tennice Balles, Papers, Gyrdels, Brouches, Buttons, Dyalles, and such light ware that standeth them in no charge or vse, or els (if it be true that I haue heard, and as I tolde you in your eare before) they sent vs Brasse for our Treasure of Golde and siluer, and for our sayd commodities; I warrant you, yee sawe no Golde nor Siluer broughte ouer vnto vs, as it was before vsed, & no maruayle; to what purpose should they bring siluer or Golde thither, whereas the same was not esteemed? Therefore, I haue heard say for a truth, and I beleue it the rather to

[Some English towns stamp their full-measure cloths with a seal; and buyers bought by the seal only.]

[Then some scamps put the seal on short-measure cloths.]

[The cheat was found out, and then the seal discredited even good cloths.]

[Fol. 32]

[So our base coin was soon found out, and then foreigners 'ud only take our products, wool, cheese, tin, &c., in exchange for their glass, paper, buttons, &c.]

What doe strangers send vs for our Treasure & chiefe commodities?

[Debasd English  
coin imported  
from abroad.]

bee true, because it is likely, that after that our Coyne was bafed and altered, Straungers counterfeited our Coyne, & founde *the* meanes to haue greate Masses of that tranported hether, and here vttered it well for our olde Golde and siluer, as also for our chiefe commodities, which thinge I reporte mee vnto you what inconuenience it might bring vnto this Realme if it were suffered, in a finall compasse of time?

Knight.

There be searchers that myght let that matter well ynough, if they be true, both for staying of such false Coyne to come in, and of our old Coyne to goe forth.

Doctor.

Howv our olde  
coyne may bee  
transported, &  
the Prince or  
her officers not  
knowing of it.  
[: Fol. 32, back]

We devise the  
rediest vvay to  
drue avvay  
our treasure.

I sayd so to the man that tolde mee the same tale that I tolde you euen now. And he answered me, there were many wayes to deceaue the Searchers, if they were neuer so true, as by putting of the fayde Coyne in their shippes balast, or in some vesselles of Wyne or other Lyquor, tranported either vnto vs or from vs. then, euery Creake in this Realme hath not searchers; And if they had, they bee not such saintes as would not bee corrupted for money. Besides this, was there not made proclamations that the olde coyne, specially of Golde, should not be currant here aboue such a pryce? was not that the redieft way to drue away our golde from vs? euery thing will goe where it is most esteemed, and therefore our treasure went ouer in heapes.

Knight.

I belieue well, that these were meanes to exhaust *the* olde treasure from vs, which yee haue reiected; but how it should make euery thing so deare among our selues, since *the* time (as yee sayd it doth), I cannot yet perceaue the reason.

Doctor.

Why? doe yee not perceiue, that by reason hereof wee payde dearer presently for euery thing that we haue from beyonde the Sea, then wee were wont to doe before?

Knight.

That cannot be denied.

Doctor.

By howe much, thinke you?

Knight.

By the thirde parte, well maner of things.

Doctor.

Muft not they that buy deare, sell deare agayne theyr wares?

Knight.

That is true, if they intend to thriue; for he that selleth good cheape & buyeth deare, shall neuer thriue.

Doctor.

You haue your selfe declared the reason why things *within* the Realme proued after *that* time so deare; for wee must buy deare all

things bought from beyond the sea, & therefore wee must sell agayne as deare our things, or els wee make ill bargaynes for our selues. And though that reason maketh it plaine, yet the experience of *the* thing maketh it playner; for where yee say that euery thing bought beyond the sea is commonly dearer by the third parte then it was, do yee not see *the* same proportion rayfed in our wares, if it be not more?

Why things within the realme should be so deare.

What losse haue wee by this, when wee sell our commodities as deare as wee buy others? Knight.

I graunte to one sorte of men, I accompt it no losse; yea, to some other a Gayne more then any losse, and yet to some other sort a greater losse then it is profit to *that* other; yea, generally to the vtter impouerishing of the Realme, and weaking of the Queenes maiesities power exceedingly.

Doctor.  
[Fol. 33]

I pray you, what be those sorts that yee meane? And first of those that yee thinke should haue losse thereby? Knight.

I meane al these that liues by buying and selling; for, as they buy deare, they sell thereafter. Doctor

What is the next sort that yee say would win by it? Knight.

Mary, all such as haue takings or Fearmes in theyr owne manurance at the olde rent; for where they pay after the olde rate, they sell after the new; that is, they pay for theyr lande good cheape, and sell all things growing thereof deare.

Doctor.  
Some had gaynes by the alteration of the coyne.

What sorte is that which yee sayde should haue greater losse hereby, then these men had profit? Knight.

It is all Noblemen, Gentlemen, and all other that liue either by a stented rent or stypend, or doe not Manure the ground, or doe occupy no liuing or selling. Doctor.

I pray you peruse these sortes as yee did the other, one by one, and by course. Knight.

I will gladly: firste, the Noblemen and Gentlemen lyue for the most part on the yerely reuenues of their lands and fees geuen them of the Prynce. Then ye know he that may spend now by such reuenues and fees CCC.li. a yere, may not keepe no better port then his father, or any other before him, that could spend but nigh CC.li.; and so yee may perceiue it is a great abatement of Mans Countenance, to take away the thirde parte of his liuing; and therefore

Doctor.  
Who had losse by the alteration of Coine.

gentlemen doe study so much the increafe of their Lands and enhauning of their Rentes, and to take Fearmes and pastures to their owne handes as yee see they doe, and all to seeke to maintayne their countenaunces as their predece<sup>3</sup>ors did, and yet they came shorte there in. Some other, seeing the charges of householde encrease so much, as by no prouision they can make, it can bee holpen, geue ouer their housholdes, and get them Chambers in London or aboute the courte, and there spend their time, some of them with a seruauant or two, where he was wont to keepe thirty or forty persons daily in his house, and to doe good in the Countrey in keeping good order and rule among his neighbors. The other sorte be euen Seruingmen, and men of Warre, that hauing but their olde stented wages, cannot finde them felues there-with as they might afore time, without rauin or spoile.

[<sup>1</sup> Fol. 33, back]

[Some gentlemen give up their country-houses, and get chambers in London.]

[12d. now won't go so far as 8d. of old.]

[Yeomen's wages, —40s. a year, and 20d. a week boardwages,— are doubled.]

And ye know xii.d. a day now will not go so far as viii. pence would aforetime. And therefore yee haue men so euill willing to serue the Priuce now a dayes, from *that* they were wont to bee. Also, where xl. shillings a yere was honest wages for a Yeomen afore this time, and xx. pence a weeke borde wages was sufficient, nowe double as much will skante beare their charge.

Knight.

[Seruingmen.]

That is longe of their excessse, aswell in Apparell as in fare, for now a dayes Seruingmen goe more costely in apparell, and looke to fare more daintely then their maisters were wont to doe in times past.

Doctor.

[Seruingmen's dress of old.]

[Of excesse in apparell and fare.]

[Seruingmen's gay dress now.]

No doubt that is one great cause of the greater charge of householde. For I know when a Seruingman was content to go in a Kendall coate in Sommer, and a frise coate in winter, and with a plaine white hose made meete for his body, And with a piece of biese, or some other dishe of sodde meate all the weeke longe: Now he will looke to haue at the least, for sommer, a coate of the finest cloth that may bee gotten for money, and his Hofen of the finest Kersey, and that of some straung die: as Flaunders die, or french puke, that a Prince or great Lord can weare no finer, if he weare cloth. Then their coates shalbe garded, cut, & stitched; and the breches of their hose so drawen with silke, that *the work<sup>2</sup>man*ship shall farre passe the pryce of the stuffe. And thys thing is not restrained as it should be, but rather cherished of the Maisters, on striuing with the other who may bee most proude, and whose retinue may goe most lauish & gay for a time of showe; whereas through such

[<sup>2</sup> Fol. 34.]

[Masters strive whose retinue shall be most gay.]

exceſſe they are fayne all the reſt of the yere to keepe the fewer ſeruauntes. And ſo in exceſſe of meates, they fare at ſome tymes in the yere, that in the whole yere after they keepe eyther no houſes at all, or if they doe it ſhalbe very ſmal. Like exceſſes aſwell in apparell as in fare were uſed in *Rome*, a litle before the declination of the Empyre, ſo as wyſe men haue thought it was occaſion of the decay thereof. And, therefore, *Cato* and diuerſe wyſe ſenatours at that time, would haue had lawes made for reſtrainte of ſuch exceſſes; and for that, through the inſolencie of ſome that maintained the contrary, *the ſame* were not duly executed, much pride enſued there, and of pride, diuiſion; and through deuſion, vtter defolation of the common weale. I pray God this Realme may beware by that example, ſpecially London, the head of the empyre, where ſuch exceſſes (by reaſon the Wealth almoſt of thys Realme is heaped vp there, as the Corne of a Field into a barne) be moſt uſed; for in other parties commonly of thys Realme, the lawe of neceſſity keeps men in a good caſe for exceeding either in apparell or fare. I thinke wee were as much dread or more of our enemies, when our Gentlemen went ſimply, and our Seruingmen plainly, without Cuts or gards, bearing their heauy Swordes and Buckelers on their thighes, in ſted of cuts and Gardes and light daunſing Swordes; and when they rode, carying good Speares in their hands, in ſtede of white rods, which they cary now, more like ladies or gentlewomen then men; all which delicacyes maketh our men cleane effeminate & without ſtrength.

[Exceſs in food now.]

[London goes to the greateſt exceſs in dreſs and food.]

[Light ſwords for heauy, and white rods for ſpears, are now carr'd: men are ſo effeminate.]

We may thanke our longe peace & quiet within *the* realm, that men be not forced to ride ſo ſtrong. It was a troblous <sup>1</sup> world as well within the Realme as without, when men went and rode as you do ſpeake.

Knight

[† Fol. 34. back]

What can you tell what time or how ſone ſuch a world may come again? Wiſe men do ſay, that in peace men muſt looke and provide for warre, and in warre again for peace. If men might be alwaies ſure of peace, then needed no man to keepe men at all. But ſith it is otherwiſe, and that *the* iniquitie of men is ſuch as they cannot bee longe wythoute Warre, And that we reckon heere in Englande our chiefe ſtrength to be in our Seruingmen & yeomen, it were wiſedome to exerciſe them in tyme of peace, ſomwhat wyth ſuch apparell, ſare, and hardenes, as they muſte needes ſuſtayne in time of warre,

Doctor.

In peace, looke for vvarre.

[The ſtrength of Englande is in Seruingmen and Yeomen.]

then the same shall bee no nouelty to them when they come to it ; and they bodies shall bee strong, and harder to beare that that they were fomewhat accustomed withall afore. Let this that I say be of no credite, if delicacie<sup>1</sup> and tendernes was not the most occasion of the subduing of the greatest Empyres that were.

[<sup>1</sup> orig. deticacie]

Knight.

[Men can only  
bear light armour  
now.]

Surely, ye say very wel, and that which foundeth to good reason. I must needes allowe *that* I haue found true my selfe, for my men are so tenderly vsed in time of peace, that they can not away with any heauy armour in time of warre, but either shirts of Maile or Coates of linnen ragges, which a<sup>2</sup> shotte may perhaps deceyue vs. Then what saye you by our buildings, that wee haue here in Englande of late dayes, far more excessiue then at any time heretofore? Doth not that impouerish the Realme, & cause men to keepe lesse Houses?

[<sup>2</sup> orig. a a]

[New fine  
houses.]

Doctor.

I say that all these thynges be tokens & Ornamentes of peace, and that no doubt is cause of lesse Housholdes, sith the buildings and trimming of those houses spendes away that that should be otherwise spent in household. But it doth not empouerish the Realme at all, for all the expences of buildings, for the most part, is spent amonges our felues & <sup>3</sup>amonges our neighbours<sup>4</sup> and Countrey men: As amongs Carpenters, Mafons, and Labourers, except men will fall to guilding or peinting of these Houses. For in that much treasure may be spent, and to no vse. Also the Arefes, Verderers, and Tapistry workes, wherewith they bee hanged commonly, conueieth ouer into *Flaunders* & other strange Countreyes (where they be had from) much of our Treasure.

[Building good  
for the realm.]

[3 Fol. 35; mis-  
numbered 36]  
[4 orig. neigh-  
bours]

Of excesse in  
building.

Knight.

Syr, yet I must remember you of one thing more, which men do suppose to be a great occasion of the spendinge of the treasure abroade; & it is where there is comen to *the* crown of late yeares much lands, by reason of Monasteries, colleges, and Chauntries dissolued, which men suppose hath bene the cause two maner of waies, that there is lesse treasure abroade in the Realme. One is, because the reuenues of the sayd places, dissolued heretofore, were spent in the country, and went from hand to hande there, for Vittayle, cloth, and other thinges; and now are gone to one place out of *the* country. Another is, that diuers men whych had any ryches or wealth, vttered the same, to buy peruelles of the sayd dissolued landes, lying commodities for them; whereby, one way & other, the whole riches of the country is sweeped away.

[Did not the  
taking of the  
Church  
Reuenues by the  
Crown send  
much money  
abroad?]



Truth it is, also, that it wringed the countrey abroad for the time, and had kept it so still if the Kynges Maiestye had not disperfed the same lands abroad among *them* in the countrey againe; but after *that* his highnes departed with a great deale of those possessions, part by gift and part by sale, treafure hath and will encrease againe, abroad, asmuch as euer it was, if it be not letted by other meanes; so that I take *that* to be no great cause of the dearth that we haue, for the soyle is not taken away, but the possession thereof is onely transferred from one kinde of persons to another.

Then, to retourne to the matter of the Coyne where wee <sup>1</sup>[l]eft, I haue heard your conceipte how the alteration thereof within our Realme did some Men no harme, as Buyers and sellers: some other it dyd good vnto, as Farmors that had Lande at the olde Rent; and some other, as Gentlemen, men of warre, seruauants, and all other lyuing by any rated or stented rent or stipend, were great losers by it. But I heard you say it was so much withall to the losse of the Prynce, that it might be to the great perill of the whole Realme in proceffe of time. I meruayle how it shoulde bee so, for I hearde wise men say, that the Queenes hignesse Father did winne inestimable great summes by the altera[t]ion of the Coyne.

So it was for the time, but I liken that gaines to such as men haue when they sell away their Lands, to haue the greater some at one time, and euer after to loose the contynual increase what should grow therof. For you knowe al the treafure of this Realme must once in few yeares come to the Prynces handes by one meanes or other, and from thence it should goe abrode againe to the Subiects. As all Springes runneth to the *Ocean* Sea, & out of it are they spread abroad againe; then, as they came into *the* kings coffers at the first in good mettall, they came forth in such as you haue heretofore seene. And, albeit it seemeth at *the* first viewe to empouerishe but the subiects only, at length it empoueriseth also the Prynce; and then, if the Prince should want in time of warre, specially sufficient treafure to pay for armor, weapons, tacklings of shippes, gunnes, and other artillery, necessary for *the* warre, and could by no meanes haue of the subiectes wherewith to buy *the* same, what cause should the Realme be in? Surely in very euill; & therefore these Coynes and Treafure be not without cause called of wyse men, *Nerui bellorum*, (*that is to say*)

Doctor.

[No, it only transferrd the possession of the land from one man here to another.]

Knight.

[1 Fol. 35, back]

[How did Henry VIII.'s debasement of our Coin injure the Country?]

Doctor.

Howv the alteration of the Coyne should be most losse to the Prince.

[How can the Prince buy armour and artillery from abroad, with base coin?]

[Coin the Sinews  
of War.]

[<sup>1</sup> Fol. 36]

[We can't have  
base or fancy  
coin, so long as  
we want to buy  
foreign goods.]

[Stafford's two  
remedies :

1. stop the import-  
ation of trifles ;

2. forbid the  
export of raw,  
unwrought,  
materials.]

Knight.

[No Clothiers  
wanted here.]

Doctor.

[<sup>2</sup> Fol. 36, back]

Knight.

[Unemploy  
Clothiers the  
cause of all  
insurrections.]

the Synowes of Warre. And that is the greateſt daunger that I doe conſider ſhoulde growe for want of treaſure to the Prince and the Realme; for though a Prynce may haue what coyne he will currant within his Realme, yet the ſtraungers cannot be compelled to take them. And I graunt, if men might liue within themſelues, all together without borowinge of any other thing outwarde, we might deuife what coyne we woulde; but ſince wee muſt haue neede of other, and they of vs, wee muſt frame our things, not after our owne phantaſies, but to followe the common market of all the worlde; and wee may not ſet the price of things at our pleaſure, but follow the price of the vniuerſall Market of the World. I graunt, alſo, that Braſſe hath bene coyned ere this; yea, & Leather in ſonie places. But euer I reade, that was at an extreme neede, which thinge is not to bee followed as an example, but to be eſchewed as longe as poſſible may be. And if our treaſure be farre ſpent and exhauſt, (as it happened in the later yeares of Kinge *Henry* the eight,) I could wiſh that any other order were taken for the recouery of it, then *the* deprauing of our coines, which ſerueth the Prince but a litle while, for ſome preſent ſhifte, and hindred him a longe time afterwarde. I am perſwaded that within our Realme treaſure might bee ſoone recouered by theſe two meanes: firſt, if we forbad the bringing in and ſelling of ſo many trifles as I before reherſed to be brought vs from beyond the ſea, & that nothing made beyond the ſea of our owne commodities ſhould be ſould heere. And ſecondly, if we forbad that none of our commodities ſhoulde paſſe vnwrought ouer ſea, which being wrought here, and ſoulde ouer, ſhould bring in infinite treaſure in ſhorte time.

Mary, and there yee bee contrary to the opinions of many a great wife man, which thinke it better *that* all our wooll were ſould ouer ſo vnwrought, then any Clothiers ſhoulde be ſet a worke withall within this realme.

That were a ſtraunge thing, in myne opinion, that any man ſhoulde thinke ſo; and what ſhould mooue them to be <sup>2</sup>of that opynion, I pray you?

I will tell you. They take it, that all infurrections & vproares, for the moſt parte, do riſe by occaſion of theſe clothiers; For, when clothiers lack vent ouer ſea, then is a great multitude of theſe clothiers

idle; And, when they be idle, then they affemble in companies and murmur for lack of liuing, and fo picke one quarrell or other to stirre the poore cominalty, that bee as idle as they, to a commotion. And, sometimes by occasion of warres, there must needs bee some stay of Clothes, so as they cannot haue alwayes lyke sale or vent; at euery which time, if the sayd Clothiers should take occasion of commotion, they thinke it were better that there were none of them in the Realme at all, and consequently, that *the* woll were vttered vnwrought ouer sea then to haue it wrought here.

Whether all our Woll were expediezt to be sould ouer vnwrought.

So it may seeme to them that considereth one inconuenience and not another. Surely, whofoeuer hath many Persons vnder his Gouvernaunce shall haue much a doe to gouerne them in quietnesse; and hee that hath a greate family, shall haue sometimes trouble in ruling of them. It were but a meane Pollicy, eyther for a Prince to deminishe hys number, for a Maister of a House to put away hys Seruaunts, because he would not haue any trouble with the gouernaunce of them; he that would so doe might be well resembled to a man that should sell his land because he would not bee troubled with the accompt of it. I thinke it meete that we did not onely encrease *the* feate of clothing, but also intend diuers other mo feates and occupations, wherby our People might bee set a worke, rather then take away any occupation from them; specially such as clothinge is, that fettes fo many thousandes a worke, and enryche both Towne and Country. Where it is occupied in *Venice*, as I haue heard, and in many other places beyond Sea, they rewarde and chearish euery man that bryngs in any newe Arte or misterye, whereby the people might be set a worke, with such thinges as shoulde both finde their workemen, and also bring some treasure or other commodity into the Country. And shall we contrarywise labour to destroy our best and most profitable trade, which is by clothing? I would know what thinge els might bringe vs treasure from straunge parties, or wherewith shoulde fo many of our people be set a worke, as haue nowe their lyuings by clothing, if that occupation were layde downe?

Doctor.

[We want our cloth-making trade increast, and more trades brought in.]

[Fol. 37]

Mysteries are to be encrease[d] rather than diminished.

Mary! wee might haue treasure ynough from outward Parties for our Woolles, though nonne were wroughte within the Realme; And, as for an Occupation, to set our Clothiers a worke, they mighte bee set to the Plough and husbandry, and that should make husbandry to

Knighte.

[Set Clothiers to ploughing.]

be the more occupied, & grafing lesse, when all these people that nowe doe occupy clothing should fall to husbandry.

Doctor.

As to the first that yee sayd, that Wooll is sufficient to bring in treasure; if it were (as it is not in deede,) yet that Feate were not for the Weale nor for continuance of the Realme. For when euery man would fall to breede sheepe, and to increase Wooll, and so at length all other occupations should bee set a side, and breedinge of sheepe onely occupied; then yee knowe that a fewe sheepe maisters would serue for a whole Shyre; & so in proceffe of time the multitude of the subiects should be worne away, and none lefte but a fewe Sheepherds, which were no number sufficient to serue the Prince at neede, or to defende this realme from Enemies. As to the other parte of your tale, whereby yee woulde that these Clothiers shoulde fall from that occupation to husbandry; how coulde so many added to them that occupy husbandry already, get their lyuinge by the same, when they that bee husbandmen nowe haue but a small Lyuinge thereby? And if yee woulde say to mee that they shoulde haue at all times free vent and full Sale of <sup>1</sup>their corne ouer sea, then commeth the same incommenience in that ye thought to auoide before, by putting them from clothing. For some yeres it should happen either for warres, or by reason of plenty in all partes beyond the Sea, that they should haue no vent of their corne, and then be dryuen to be idle, and consequently for lacke of liuing to assemble together, and make like vproares as ye spake of before.

[If every one bred sheep,

we should have no men to defend the realm. And if Clothiers turne Husbandmen, they'd starve.]

[ Fol. 37, back ]

[In France are many trades, and the artisans make rows, but no one wants to destroy the men,

They haue in *Fraunce* more handy craftes occupied, and a greater multitude of Artificers, then we haue here by a greate deale; and for all that they haue made many greate sturres and commotions there before this, yet they will not destroy Artificers; for, they know *that* the highest Prynces of them all, without such artificers, could not maintaine their estate. Doe not all theyr toules, customes, taxes, tallages, and subsidies, chiefly growe by such artificers? What king can maineteine his estate with his yearly reuenues, onely growing of his landes? For, as many seruauants in a house, well set a worke, gaines euery man somewhat to their maister: So doth euery artificer in a Realme ech gaine somewhat; and altogether, a great masse to the king & his realm euery yeare it bringeth.

who are the riches of the land.]

Knight.

And now, because we are entred into communication of artificers,

I will make this diuifion of them. Some of them doe but conuey money out of the countrey; Some other, that which they get, they doe spend againe in the countrey. And the third forte of Artificers is of *them* that doe bring in Treasure into the countrey. Of the first fort, I reckon all mercers, Grocers, Vintners, Haberdashers, Milleners, and such as doe sell wares growing beyond the sea, and do fetch out our treasure for the same, which kinde of artificers, as I reckon them tollerable, yet not so necessary in a common Weale but they might be best spared of all other. Yet, if we had not other Artificers to bringe in as much treasure as they doe <sup>1</sup>cary forth, we should be greate loofers by them. Of the second forte bee these Shoemakers, Tailours, Carpenters, Mafons, Tylers, Bouchers, Brewers, Bakers, and Viçtailers of all fortes, which, like as they get their liuing in *the* countrey, so they spend it; but they bring in no treasure vnto vs. Therefore, we must chearish well the third fort. And those be Clothiers, Tanners, Cappers, and Wortedmakers, onely that I knowe, (which by their miferies & faculties) do bring in any treasure. As for our wolles, felles, Tinne, Ledde, Butter, and Cheefe, these be commodities that the ground beares, requyring the industrye of a fewe persons; and if wee shoulde onely trust to such, and deuyse nothing els to occupy our selues with, a few persons would ferue for the rearing of such thinges, and few also it would finde; and so should our realme be but like a grange, better furnished with beastes then with men, whereby it mighte be subiecte to the spoile of other nations; aboute whych is the more to be feared and eschued, because the countrey of his owne kinde is apte to bringe forth such thinges as bee for encrease of cattell, then for such thinges as be for *the* nourishment of men. If *Pomponius Mela* be to be beleued, which, descrybing thys Ilande, sayeth thus: *Plana, ingens, & ferax: sed eorum, que pecora, quàm homines benignius alant*; That is to say, 'it is playne, large, & plentifull. But of these thinges that nourisheth Beastes more kindly then men.' So many Forestes, Chafes, Parkes, Marshes, and waste groundes being more here then most commonly elswhere, declare the same not to bee all in wayne that hee affyrmes. It hath not so much erable Grounde, Vynes, Olyues, Fruits, and such as bee both most necessary for the foode of men. And as they requyre many hands in their culture, so they finde most persons foode, as *Fraunce* and diuerse other Countries haue.

Three sortes of Artificers.

[1. Middlemen importers.]

One bringeth out our Treasure.

[1. Fol. 38, mis-numbered 34]

A nother spend that they get in the same countrey againe.

The third sort bring in Treasure, and therefore must be cherished.

[Our land brings forth food for beasts rather than men.]

Pomp. Me.

[ Fol 38, back ]

Therefore, as much grounde <sup>1</sup>as is here apte for these things, would be tourned as much as may be to such vses as may finde moste persons. And ouer that townes and Cities would be replenished wyth all kinde of Artificers, not onely clothyers, which is, as it were, our naturall occupation, but with Cappers, Glouers, Paper-makers, Glafiers, Paynters, Golde-smithes, blacke-smithes of al fortes, Couerlet-makers, needle-makers, pinners, and such other; so as we should not onely haue inough of such thinges to serue our Realme, and saue an infynite treasure that goeth now ouer for many of the same; but also might spare of such things ready wrought to be solde ouer, whereby we should fetch againe other necessary commodities or treasure. And this shoulde both replenish the Realme of People able to defende it, and also saue & winne much treasure to the same. Such occupations alone do enrich diuers countreyes that be else baren of them selues.

[New trades wanted in England.]

Mysteries doe enrich countries that be els barren.

[See how Flanders and Germany are enrich by their manufactures.]

And what riches they bringe to the Countries where they be well vsed, the Countrey of Flaunders and Germanie do well declare, where, through such occupations, it hath so many & eke so wealthy Cities *that* it were almost incredible so litle grounde to sustaine so much people. Wherefore, in my minde they are far wide of right confideration, *that* would haue either none or els lesse clothing *within* this Realme, because it is some time occasion of busines & tumultes, which commeth for lacke of vent. There is nothing euery way so commodious or necessary for mans vse, but it is sometimes, by ill handling, occasion of some displeasure, no, not fier and water that be so necessary, as nothing can be more.

Knight.

Yea, master Doctour, we stand not in like case as *Fraunce* or *Flaunders* that yee speake of; if they haue not vente one way, they may haue it another way allwaies, for the firme land is rounde about them in maner. If they bee at warre with one Neyghbour, they will bee friendes with another, <sup>2</sup>to whose Countreyes they may sende their commodities to sell.

[2 Fol. 39]

Doctor.

So may wee bee, if wee were so wyfe to keepe one Friende or other alwayes in hande. Who will bee so mad, being a Priuate man, but hee will be sure to doe so? Let wyse men confider what Friendes this Realme hath had in time past. And if they bee nowe lost or intercepted another way since; let vs purchase other for them; or els geue as litle occasion of breache with our Neyghbours as may bee.

Alliaunce vvith straungers are to be purchased and kept.

The Wyse man, as I remember, sayth in *Ecclesiastes*: *Non est bonum homini esse solum.*

Also, in Fraunce they haue diuerse Bandes of men in Armes, in diuerse places of the Realme, to repressẽ such Tumults quickly if any should arise. If wee had the like heere, wee might bee bouldẽ to haue as many Artificers as they haue.

GOD sworbote<sup>1</sup> that euer wee shoulde haue any such Tyrauntes come among vs; for, as they say, such will in the Countrey of Fraunce take poore mens Hennes, Chikens, Piggẽs, and other prouision, and paye nothinge for it, except it bee an ill turne, as to Rauishe hys Wyfe or his Daughters for it. and euen in like manner sayd the Marchaunt man; adding thereto, that hee thought that woulde rather bee an occasion of Commotions to bee stirred, then to bee quenched. For (as hee sayd) the Stomaks of Englishe men woulde neuer beare to suffer such Iniuries and Reproches, as hee heard that such vsed to doe to the Subiects of Fraunce, which in reproche they call Pesaunts.

Mary, the Prynce might restrayne them well ynough, for doing Outrages, vpon great paynes.

What if it were skant in his power to do? the *Romaines* had sometimes such men of armes in diuerse places for defence of the Empyre, it was thought, that at length it ouer<sup>2</sup>threwe the same. *Iulius Cæsar* doth that declare; and many times after that, when the Emperors died, the men of warre erected what Emperer they lysted, sometime of a Slaue or a Bondman, contrary to the election of the *Senate of Rome*, being chiefe Counsaylors of the Empyre, till the whole Empyre was cleane destroyed; it is not for commotions of Subiects that Fraunce also keepeth such, but the state and necessity of the Countrey, which is enuironed about with enemies, and neither sea nor wall betwene them, against whose Inrodes and inuasion they mayntayne those men of warr of necessity. They would faine lay them downe, if they durst, for feare of their neighbours. And some wyse men among them haue sayd and written, that the same men of Armes may bee the destruction of their Kingdome at length. And beside that the largeness of our Dominion, or Situation of the same towarde other Countreyes, doth not require such men, nor yet the reuenewes of this realme, is able to make vp the like number with Fraunce. And then if we should make a lesse number, wee should declare our felues in-

Knight.

Whether great Armies bee as necessary heere as in Fraunce.

Husband.

[<sup>1</sup> Gods forbode, God's forbidding, p. 74.]

[Tyranny over the poor in France.]

Marchaunt.

[French 'Peasants.']

Knight.

Doctor.

[<sup>2</sup> Fol. 39, back]

[France must keep troops;

and yet they may destroy the country.]

A lesse griefe  
wvould not be  
holpen vvith a  
greater sore.

feriour in power to Fraunce, to whom wee haue bene hitherto counted Superiour in successe, through the stoutnesse of our Englishe hartes. And therefore I would not haue a small fore cured by a greater griefe, nor for auoydinge of populer sedition, which happeneth very feldome and soone quenched, to bring in a continuall yoake, & charge both to the Prince and the people.

Knighte. You say well, and so as I can say no more against your sentence, but yet I would wishe your saying coule satisfie other men as well as it doth mee.

Doctor. Well, it is nowe tyme to make an ende. I haue troubled you heere with a tedious and longe talke.

Knight. I could be content to be troubled longer of that sorte.

Marchaunt & Capper. And so coule wee, though it were all this day, but for troubling of your selfe, gentle maister Doctor.

Knighte. <sup>1</sup>Yet the most necessary poynte which we spake of is yet behinde, that is, how these things may be remedied; And therefore we will not goe from you, till wee haue hearde your aduice herein.

[<sup>1</sup> Fol 40, mis-  
numbered 36]

Doctor. A Gods name, I will shewe my phantasie in that part; But let vs first goe to supper. And so wee went together to our Supper, where our Hofte had prepared honestly for vs.

---

[p. 73, l. 7. *God sworbote*. Compare in the Percy Folio *Robin Hood*, &c., p. 18, l. 59, vol. i.,

“Now Marry, *gods forbott*” said the Sheriffe,  
“that euer that shold bee.”

The phrase occurs again in p. 30, l. 64; p. 393, l. 1230. “Forebedyng (or *forbode*, or forefendyng). *Prohibicio, inhibicio*.”—Promptorium, ab. 1440 A.D.]



## THE THIRD DIA-

[Fol. 40, back]

logue, wherein are deuifed

*Some remedies for the fame  
griefes.*

After wee had well refreshed our felues at supper, I thought long til I had knowne the iudgement of mayster Doctor about the remedies of the thinges aboue remembred, how he thought they might bee best redressed, and with least daunger or alteration of things. (And therefore I sayd vnto him thus:) Since yee haue declared vnto vs (good maister Doctor) our diseases, and also the occasions thereof, we pray you leaue vs not destitute of conuenient remedies for the same. You haue perswaded vs full, and wee perceauē it well our felues, that wee are not now in so good state as wee haue bene in times past. And you haue shewed vs probable occasions that hath brought vs to that case, therefore now wee praye you shewe vnto vs what mighte remedye these our griefes.

Knight.

[Pray, Doctor, tell us the remedies for our country's ills.]

When a man doth perceauē his griefe, and the occasion also of the same, hee is in a good way of amendment. For, knowing the occasion of the griefe, a man may soone auoide the same occasion; and that being auoyded, the griefe is also taken away. For as the Phylosopher sayth: *Sublata causa tollitur effectus*. But, let vs briefly recount the griefes and then the occasions thereof, and thirdly goe to the inquisition of the remedies for the same. First, this vniuersall <sup>1</sup>dearth, in comparison of that former age, is the chiefest griefe that all men complaines most on. Secondly, Inclosures, & turnyng of erable Grounde to pasture. Thyrdly, decayinge of Townes, Towneshippes, and Villages; and last, deuision & diuersitie of opinions in religion. The occasions or causes of these, although I haue before diuersely

Doctor.

[The ills are,

1. Dearth.

[Fol. 41]

2. Inclosures, and turning Arable into Pasture.

3. Decay of Towns.

4. Religious Differences.]

[The Doctor's  
Prologue.]

The originall  
cause in euery  
thing is to be  
searched.

[Analogies of,  
i. a crowd at a  
narrow passage ;

2. a clock ; and

3. the building  
of a house.]

[The original  
cause calld  
'efficient'.]

[† Fol. 41, back]

Diuerse sortes  
of causes there  
bee.

[The primary  
cause to be  
distinguisht  
from secondary  
causes.]

Cic top.  
Lib. 5.

declared after the diuersitie of mens myndes and opinions. Yet heere I wyll take out of the same ; But only such as I thinke verely to be the very iust occasions in deede. For, as I shewed you before, diuers men diuerfly iudge this or that to be the cause or occasion of thys or that gryefe ; and because there may be diuers causes of one thinge, and yet but one pryncipal cause that bryngeth forth the thinge to passe : Let vs seeke oute *the* cause, omitting all the meane causes, whych are driuen forward by the least oryginall cause. As in a presse going in at a fraight, the formost is driuen by him that is nexte hym, & the next by him that followes him, and the thyrd by some violent and fronge thinge that dryues hym forwarde, which is the first and pryncipall cause of the puttyng forwarde of the rest afore him. If he were kept backe and staied, al they that goe afore would stay withal. To make this more plain vnto you : as in a clocke there be many wheelles, yet the first wheele being styrred, it dryueth the next, and that the thyrd, &c., till the last that moues the Instrumēt that fryckes the clock ; So in making of an house, there is the Mayster that would haue the house made, there is the Carpenter, & there is the Workeman do fet it forward ; the workeman neuer trauailes but as *the* maister prouoketh him *with* good wages : and so he is the pryncipal cause of thys house making. And this cause is of *the* learned called 'efficient' ; as that *that* bryngeth the pryncipal thing to effect. Perfwade this man to let this buildyng alone, and the house shall neuer come to passe, yet the house can not bee made wythout the stuffe, and worke<sup>l</sup>men ; and therefore they be called of some *causæ sine quibus non*, and of some other *Materiales & Formales* ; but all commeth to one purpose. It is the efficient cause, *that* is, the pryncipall cause, without remouing of which cause *the* thing that cannot be remedied. And because that it was graffed in euery mans iudgement, *that* the cause of any thing being taken awaye, the effecte is taken away withall ; Therefore Men tooke the causes of these thynges that we talke of wythout Iudgement, not discerning the pryncipall cause from the meane causes, that by taking away of these causes that bee but secondary, as it were, they were neuer the neare to remedy the thing they went about. Much lyke the wyfe of *Aiæx* that lost her husband in *the* shippe called *Argos*, willed *that* those Firre beames had neuer

bene felled in *Peleius* wood, whereof the sayd shippe was made, when that was not the efficient cause of the loofing of her hufbande, but *the* wild fire cast in the said shippe, which did fet it a fyre. Such causes as they be, be called remote, as it were to farre of; so they bee also idle and of no operation of themfelues, without some other to fet them a worke. And percase, I (whyle I degresse so farre from my matter) shalbe thought to goe as far from the purpose; yet to come to our matter, and to apply thys *that* I haue sayde to the same. Some thinkes this Dearth begins by the tenaunt, in selling his wares so deare; & some other by the Lord, in reysing his land so high. And some by these inclosures. And some other by the reysing of our coine, or <sup>1</sup>alteration of the same. Therefore, some by taking some one of these things away, (as theyr opinion serued them to be the pryncipall cause of this dearth) thought to remedye this dearth; But as the tryall of the thying shewed, they touched not the cause efficient pryncipall; and therefore they deuise tooke no place: and if they had, the thinge had ben remedied forthwith, for that is proper to the pryncipal cause, that as soone as it is taken away, the effect is remoued also. <sup>2</sup>Yet I confesse al these thinges rayseth together with this dearth, that euery of them should seeme to be the cause of it; neuerthelesse, that is no good prooffe that they should bee the causes of it, no more then was the steeple made at *Douer*<sup>3</sup> the cause of the decay of the Hauen of *Douer*, because the Hauen began to decay the same time that the Steeple began to be builded. Nor yet, though some of these because of the other in deede, yet they be not all the efficient causes of this dearth. But as I haue sayd before, of men thrusting one another in a thronge, one dryuing another, and but one first of al, that was the chiefe cause of that force; So in this matter that we talke of, there is some one thing that is the oryginall cause of these causes; that be, as it were, secondary, and makes them to be the causes of other. As I take *the* reysing of al prizes of victuals at *the* husbandmans hand, is cause of the raysing of *the* rent of his land. And *that* Gentlemen fall so much to take fearmes to theyr hands, least they bee driuen to buy theyr p[r]ouision so deare, that is a great cause againe that Inclosure is the more vsed; For Gentlemen hauinge much land in their hand, and not being able to weilde all, & see it manured in husbandry, which requyreth the industry, laboure, and gouernaunce of a greate many of persons, doe conuerte

[Remote causes need not be considerd.]

Sublata causa tollitur effectus.

[*orig.* attestation]

[The principal or efficient cause of the Dearth has not yet been toucht.]

[<sup>2</sup> Fol. 42]

[Tenterden steeple and Dover harbour.]

[<sup>3</sup> ? Tenterden.]

Howv one thing is cause of another, & that of the third.

moste of that Lande to Pastures, wherein is requyred both lesse charge of Persons, and of the which neuerthelesse commeth more cleare gaines. Thus one thyng hanges vpon another, and sets forwarde one another, but one first of all is *the* chiefe cause of all this circular motion & impulsion. I shewed, ere while, that *the* chiefe cause was not in the husbandman, nor yet in *the* Gentleman. Let vs see whether it were in the marchaunt man. It appeareth by reason that all wares bought of him are dearer now far then they were wont to be; the husbandman is dryuen to sel his commodities dearer. now *that* the matter is brought to maister marchaunt, how can yee auoyde the cause from being in you?

[Is the chief cause of the Dearth in the Merchant?]

Marchaunt.  
[Fol. 42, back]

<sup>1</sup>Sir, easily ynough; for as wee fell now dearer al things then wee were wont to do, So wee buy dearer all thinges of straungers; and therefore let them put the matter from vs, for we will disburden our selues of this fault.

Doctor.

And they be not here to make aunswere; if they were, I woulde aske them why they fell their wares dearer nowe then they were wont to doe?

Marchaunt.

Mary! and to that I hearde many of them aunswere ere this (when they were asked that question) two manner of wayes. One was, they felled in deede no dearer then they were wont to do; saying for prooffe thereof, that they would take for theyr commodities as much and no more of our commodities then they were wont to do. As for our tod of woll, they would gieue asmuch Wyne, Spice, or Silke as they were wont to geue for so much. Yea, for an ounce of our filuer or golde, as much stufte as euer was geuen for *the* same. And their other answere was, *that* if we reckened they did fell their wares dearer because they demaunded moe pieces of our coyne for the same then they were wont to do, that was not their fault, they saide, but oures, that made our pieces lesse, or lesse worth then they were in times past. Therefore, they demaunded the moe pieces of them for their Wares: saying, they cared not what names wee woulde gieue oure coyne, they would consider *the* quantity & right value of it, that they were esteemed at euery where through *the* world.

The straungers aunsvvere touching this dearth.

[That because our coin was debas'd, they wanted more of it for their goods.]

Knight.

Then I would haue answered them there of this sorte. If they came hether but for our commodities, what made it *the* matter to them what quantity or value our coyne were? If so, they might haue

as much of our commodities for *the* same as they were wont to do. [Then let foreigners take our goods, and let our coin alone.]  
 If they came againe for our siluer and golde, It was neuer lawfull, nor yet is expedient they should haue any from vs. Wherefore, I would thinke that was no cause why they should sell theyr wares dearer then they were wonte to doe.

<sup>1</sup>Then he might haue answered againe, that it chaused not all wayes together, that when they had wares which we wanted, we had againe al those wares *that* they looked for. And therefore they, hauinge percase more wares necessary for vs then we had of such wares as they looked for, would be glad to receiue of vs such stufte currant in most places as might buy that they looked for else where at their pleasure; And that they will say was not our coyne. And as for our lawes of not transporting ouer sea any Gold or siluer, they passed not thereof, so they mighte haue the same once conueyed *them*; As they had many waies to haue it so, which I haue before remembred. Finally, hee might say that we had not in deede our coyne in that estate our selues, that by the name they pretended, but esteemed both the value & quantity of the stufte it was made of. For if they had brought vnto vs halfe an ounce of siluer, wee would not take it for an ounce; nor if they brought vs brasse mingled with Siluer, we woulde not take it for pure Siluer; and if wee woulde not take it so at their handes, why shoulde they take it otherwise at ours? Then they saw no man heere but woulde rather haue a cup of siluer *then* of brasse, no, not the maister of our mints, though they would otherwise perfwade the one to be as good as the other. Wherefore, seing vs esteeme the one in deede better then the other, as all the world doth beside, why should they not esteeme our coine after *the* quantity and value of the substaunce thereof, both after the rate it was esteemed amonge vs, & also euery other where? And so as in moe pieces now, there is but the value that was in fewer pieces afore, therefore they demaunded greater number of pieces, but yet the like value in substaunce that they were wont to demaund for their wares. Now let vs see whether now goeth the cause of this matter? from the straungers; For me thinkes he hath resonably excused himselfe & put it from him.

<sup>2</sup>By your tale it must bee in the coyne, and consequently in the Kinges highnes, by whose commaundement *the* same was altered.

Doctor.  
 [Fol. 43]

[But suppose they don't want so much goods of us as we do of them,

why should they, for the balance, take our debas'd coin as pure?]

Knight.  
 [Fol. 43, back]

Doctor.

[Henry VIII. debas'd our coin, thinking that it 'ud be a benefit to the realm; but it's been a great loss.]

Yea, percase it goes further yet; yea, to such as were the first counfailours of that deede, pretending it should bee to his highnes greate and notable commodiye, whych, if hys grace mought haue perceiued to haue ben but a momenta in profit, and continuall losse both to his highnes and also his whole Realme, Hee with his people might haue ben easly reuoked againe from *the* practife of that simple deuise. But as a man that entendeth to heale an other by a Medicine *that* he thinketh good, though it prooue otherwise, is not much to be blamed; no more was the kinges maiesty in any wyse, (in whose time this was don, which is not to be supposed to haue intended thereby any losse, but rather commodiye to himselfe and his subiects) to be herein reprehended, albeit the thing succeeded beside the purpose.

Knight.

Then yee thinke plainely *that* this alteration of *the* coine was the chiefe and principall cause of this vniuerfall dearth?

Doctor.

That the alteration of the coyne vvas the very cause of this dearth, and consequently of other grief, euer since that time.

Yea, no doubt, and of many of *the* sayd grieues that we haue talked of, by meanes it beinge the oryginall of all; and that beside the reason of the thing beinge plaine inough of it self, also experience & prooffe doth make it more playne. For euen with *the* alteration of *the* coyne began this dearth; and as the coyne appayred, so rose the prices of thinges with all; & this to be true, *the* few pieces of olde coyne which afterward remained did testefie; for yee should haue for any of *that* same coyne as much of any ware, either outward or inward, as euer was wont to be had for the same. For as the measure is made lesse, there goeth more number to make vp the tale; and because this rayfed not together at all mens handes, therefore some hath greate losses, and some other greate Gaynes thereby, and that made such a generall grudge for the thinge at the firste time. And thus to conclude, <sup>1</sup>I thinke this alteration of *the* Coine to haue ben *the* first originall cause that fraungers first sould their wares dearer to vs, and that made all Farmers, and Tenaunts, that reared any commodity, agiane to sell *the* same dearer. The Dearth thereof made the Gentlemen to rayse their rents, & to take Farmes to their handes for their better prouision, and consequently to inclose more Groundes.

[1 Fol. 44]

[The debasement of our Coin was the original cause of the Dearth.]

Knight.

If this were the chiefest cause of the dearth, as of very good probability (by you, maister Doctor) heeretofore alleaged, it should seeme to be; how commeth it to passe (where as you say, if the cause be re-

moued, the effect is also taken away) that the pryces of all things fall not backe to theyr olde rate, whereas now long sithence our english coyne (to the great honour of our noble Princeffe which now raighneth) hath bene again throughly restored to his former purity and perfection?

[But Q. Eliz. has restord our Coin to its original purity.]

In deede, fir, I must needs confesse vnto you (although it may seeme at the first sighte to discredite my former sayinges in some parte) that, notwithstanding that our Coyne at this present day, yea, and many yeares past, hath recouered his aunciente goodnesse, yet the dearth of all thynges, which I before affirmed to haue proceeded of the decay therof, to remayne and continue still amongst vs. Wherefore as your doubt, herein moued very aptly and to *the* purpose, is well worthy the confideration, so doe I accompte it of such difficulty, *that* perhaps it would not be thought to stande wyth modesty to vndertake without farther study presently to dissolue the same.

Doctor.

Syr, I pray you for this time omit the pleadinge of modesty. I vnderstand wel ynough by your former talke, that you are not vnprouided of sufficient store (without farther deliberation) to satisfie vs withall, in greater matters (if neede were) then these.

Knight.

Well<sup>1</sup>, I am content (because you wyll haue it so) to <sup>2</sup>yeelde to your importunity. I will vtter franckely vnto you myne Opinion herein, but vnder protestation, that if you like it not, yee reiect it, imparting likewise with mee your owne Phantasies and Iudgements in the same. I fynde therefore two speciall causes, in myne Opinion, by meanes of the which, notwithstanding *that* restitution made in our coin, the aforesayd dearth of things (in respect of the former age) remaineth yet among vs. The first is, that whereas immediately after the basenesse of our Coyne in the time of kyng *Henry* the eight, *the* prices of all things generally among al forts of people rose; it must needs happen here withal (as yee know) that our gentlemen, which liued onely vpon *the* reuenues of their lands, were as neare or nearer touched (as is before proued) with the smarte hereof then any other, of what order or estate so euer. Thys therefore being taken as most true, the Gentlemen, desirous to mayntaine theyr former credite in bearing out *the* Porte of theyr Predecessors, were driuen of necessity as often as whensoever any Leases deuied for terme of yeares by *themselues* or their Auncestors were throughly expyred, & fel into

Doctor.  
[<sup>1</sup> orig. Wwell;  
[<sup>2</sup> Fol. 44, back.]

[Two causes of the dearth of thinges.]

[<sup>1</sup>. The debasing of our coin by Henry VII This raised prices.]

[The raising of  
prices raisd  
Rents on Lease

This raisd the  
price of food,  
and all other  
articles.]

[<sup>1</sup> Fol. 45]

[If we want our  
old pen<sup>o</sup>rths or  
prices, we must  
get Rents  
lowerd.]

[2. The great  
increase of  
money in our  
days, from  
India, &c.]

[Some years  
ago a man with  
£30 or £40 a  
year was  
thought rich.  
Now he's con-  
siderd next  
door to a  
beggar.]

Knight.

theyr handes, not to let them out agayne for the most part, but as the rents of them were farre racked beyond the old; Yea, this rackynge and hoyffing vp of Rentes hath continued euer since *that* tyme, vntill this present day. Hereupon the husbandman was necessarily inforced, whereas his rent was now greater then before (and so continueth vnto this day), to sel his Victayles dearer, & to continue the dearth of them; and likewise other artificers withall, to maintaine the like proportion in theyr wares; wherefore as this dearth at the fyrst time (as I said before) sprange of the alteration of the coyne, as of his firste and chiefest efficient cause, so doe I attribute the continuance of it hitherunto and so forwarde, partely to the racked and stretched rentes, which haue lasted, yea, and increased euer since that time hetherunto, & so are like to continue I know not how long. Now if we would in these our dayes haue the olde pennyworthes generally restored among vs agayne, The restoring of our good Coine, which allredy is past, (& before *the* improved rentes would only of it felse haue been sufficient to haue brought this matter to passe,) will not serue in these our dayes, except withall the racked rentes bee pulled downe, which possibly can not be without the common consent of our landed men throughout *the* whole realme. Another reason I conceiue in this matter to be *the* great store & plenty of treasure, which is walking in these parts of *the* world far more in these our dayes then euer our forefathers haue sene in times past. Who doth not vnderstand of *the* infinite summes of gold & siluer, which are gathered from *the Indies* & other countries, and so yearly transported into these costes? As this is otherwise most certaine, so doth it evidently appeare by the common report of all *ancient men* liuing in these daies. It is their constant report, *that* in times past, & within *the* memory of man, he hath bene accounted a rich & welthy man, & well able to keepe house among his neighbors, which, all things discharged, was clearely worth xxx. or xl.li.; but in these our daies *the* man of *that* estimation is so farre in the common opinion from a good house-keeper, or man of wealth, *that* he is reputed the next neighbor to a begger. Wherefore these ii. reasons seemed vnto me to contain in them sufficient probability for causes of the continuance of this generall dearth.

Yea, but (sir) if the increaf of treasure be partly the occasion of this continued dearth, then by likelyhoode in other our neighbors na-



tions, vnto whom yearly is conuaigned great store of gold and filuer, the pryces of victayles, and other wares in like sorte, rayfied according to the increafe of their treasure.

It is euen fo; and therefore to vtter freely mine opinion, as I accoumpt it a matter very hard for the difficulties aboue reherfed to reuoke or call backe agayne all our En<sup>g</sup>lish wares vnto their old prices, fo doe I not take it to be eyther profitable or conuenient for the Realme, excepte wee would wishe that our commodities should bee vttered good cheape to fraungers, and theirs, on *the* other side, deare vnto vs, which could not be without great impouerishing of the Common weale in a very shorte time.

Now that you haue fo well touched the occasion of this dearth, and what is to be hoped or wished of *the* fame, fo fully that I am well fatified withall, I pray you shewe me the remedies of these great Inclosures, whereof al the realme complaineth of fo much, and hath complayned long vpon. For you haue well perfwaded how it is a meane of greate defolation of this realme, and that is longe of *the* great profit that men haue by pasture, ouer *that* they haue by tillage, *that* they turne fo much to pasture. Now I woulde fayne heare how it might bee remedied againe; for I haue hearde this matter of long time, & often reafoned vpon aswell in Parliament as in Counsayles, & yet small remedy found therefore that tooke effect.

If I then, after fo many wise heades as were in those Parliaments and Counsayles, would take vpon me to correct (as they say) *Magnificat*, & to finde a remedye for this thinge which they could neuer doe, I might bee reckened very arrogant.

Yet tell your phantasie therein; for though you misse of the right meane to reforme that, it shall bee no more shame for you to doe fo, then it was for fo many wise men as yee speake of to misse.

You say truth, and since I speak nothing in this part *that* I would haue taken as it were for a law or determined thing, but as a certayne motion for other wise men to consider, & to admit or reiect as to their better reason shall seeme good; therefore, as yee haue boldned me already *with* your patience to say thus farre, I will not spare to declare my minde in <sup>2</sup>this. But still I must keepe my grounde that I spake of, that is, to try out the effectuall cause of these inclosures, and then, by taking away of the cause, to redresse the thinge.

Doctor.

[<sup>1</sup> Fol. 45. back]

Knighte.

[Pray tell me the remedies for the Inclosures of Common lands.]

Doctor.

Knight.

Doctor.

[<sup>2</sup> Fol. 46]

Knight.

I pray you doe so; for to mee it seemes very reasonable that ye say, and agreeable to that I heard a good Phifition tell mee once, when I was sicke of an ague: when I asked him why he gaue me purgations that made me yet weaker then I was, being weake inough allredy, saying hee had more neede to gieue me thinges that should make me stronger; Then he answered me that choler was *the* cause of my sicknes, and that hee gaue me those purgations to auoyde this humour, which being the cause of my diseafe once taken away, the sicknes should bee ridde from me withall. And, therefore, I pray you vse your accustomed order in this matter, and tel the cause of these Inclosures.

Sublata causa tollitur effectus.

[A doctor gives a purge for ague to clear out its cause, the choler.]

Doctor.

I shewed you before in our communication in the Garden, the thinges that I thought to be the cause thereof, and partly the remedy of the same.

Knighte.

So did other men among vs tell theyr fanfie as then; but now we pray you tell which of all those causes ye take for the necessary and efficient cause of this matter.

Doctor.

[Avarice is the chief cause of Enclosures.]

Howv Inclosures may be remedied.

To tel you plaine, it is Auarice *that* I take for *the* principall cause thereof; but can we deuise *that* all couetousnes can be taken from men? No, no more then we can make men to be *without* wealth, without gladnes, without feare, and without all affections; what then? we must take away from men the occasion of their couetousnes in this part; what is that? the exceeding luker that they se grow by these inclosures more then by their husbandry. And that may be done by any of these two meanes that I will tell you: Either by *the* minishing of the luker that men haue by grafsing; Or els by aduaucing of the profite of husbandry, til it be as good and as profitable to the occupiers as grafsing is; for euery man (as *Plato* saith) is naturally couetous of luker. And *that* wherein they see <sup>1</sup>most luker, they will most gladly exercise. I shewed you before, that there is more luker by grafsing of x. Acres to *the* occupier alone, then is in *the* tillage of xx. And *the* causes thereof be many: one is, *that* grafsing requires small charge & small labor, which in tillage consumes much of *the mens* gaines; though it be true *that* the tillage of x. acres brings more gaines generally amonge the maister & all his mainy, then the grafsing of xx. acres. Another great cause is, that whatfoeuer thing is rered vpon grafsing, hath free vente both ouer this side & also beyond the sea, to

[1. Lessen the profit of grazing, or  
2. greatten that of tillage.]

Omnes sunt lucri cupidi.

[<sup>1</sup> Fol. 46, back]

[There's more profit now by grazing than tillage.]

be fold at the highest penny. It is contrary of all thinges reared by tillage, for it requires both great charge of seruants & of labor. And also if any good cheape be of corne, it paieth scant for the charge of the tillage. And then if the market doe arise, either within the Realme or without, the poore husband shalbe so restrained from felling his corn, that he neuer after shall haue any ioy to set his plough in the ground; which maketh euery man forsake tillage and fall to grafing, which bringeth in all these Inclosures.

[Causes of tillage paying so badly.]

Now, what remedy for that?

Knighte.

Mary! as for the first poynt, that is, touching the vnequal charges of tillage and grafing, that can not be holpen in all pointes, by reason the nature of both reapes the contrary. Therefore the latine tongue calles the one, that is, pasture, *pratium*, that is as much to say as *paratum*, ready. But the other thinge might be remedied, that the husbandman might haue asinuch liberty at all times to sell his corn, either within the Realme or without, as the grafier hath to sell his; which would make the husbandmen more willing to occupy theyr plough. And other, seeing them thriue, would turn theyr pasture to tyllage. And, though it enhaunse the market for the time, yet woulde it cause much more tillage to be vsed, and consequently more Corne, which in time of plenty within this Realme might bringe in much treasure; & in time of scarcitie would suffice for the realme, as I shew<sup>d</sup>ed you before.

Doctor.

*Pratum quasi paratum.*

[There should be no restraint on the sale of corn.]

[Fol. 47]

And thus with luker they should bee entyfed to occupy the Plough, yea, & with other priuileges. I haue red that in this realme sometime there was such a lawe, as a man that had trespassed the lawe of misadventure, mought haue taken the Plough tayle for his sainctuary. Also that occupation was had so honourable amonge the *Romains*, that one was taken from houlding the plough to bee *Consull* in *Rome*, who after his yeare ended, thought no scorne to resort to the same feate againe. What occupation is so necessary or so profitable for mans life as this is? Or what mistery is so voyd of all craft as the same is? & how litle it is regarded; yea, how much is it despised, that many in these daies repute them but as villains, pefaunts, or flaues, by whome the proudest of them haue their liuings. So that I maruaile much there is any (seing such a vility & contempt of the thing) will occupy the feat of husbandry at all; For as honour nourisheth all sciences, so dishonor must needs decay them. And there-

[Once the plough-tail was a sanctuary.]

[Husbandry is now despised. Farmers are thought villains.]

[Honour husbandry; give it profit;

put a double tax on pasture, and on exported wool.]

[Thus grazing would be discourag'd and Enclosures broken down.]

[1 Fol. 47, back]

[Again, keep up the old system of mixing land owned by different people. This obliges all to keep their lands open.]

Marchaunt.

Of Townes decayed.

Doctor.

fore if ye will haue husbandry encreased, ye must honor & cherish it; *that* is, to let *them* haue honest gaires thereby; & since *that* gains shall come into youre countrey, why should you be offended *therewith*? Another way is to abate the commodity of grasing, as when any tax is requisite to be graunted to *the* Prince, if lands be chargeable thereto, to charge one aker of pasture asmuch as two of erable. Or els to burden wolls & fells, & such things as are reared by grasing, *that* passe to *the* partes beyond *the* sea vnwrought, with double tallage ouer any corn transported; and by enhaunfing the profite of tillage, and abasing of the profite of grasing, I doubt not but husbandry would be more occupied and grasing much lesse; And therby these inclosures to be broken vp. Also there is one thing of old time ordeined in this realme, which being kept vnaltered would helpe hereunto also; that is, where men are enter comminers in *the* common fields, & also haue their portions so entermedled one with another, that though they would, they could not enclose any part of *the* sayd fields so long as it is so. <sup>1</sup> But of late, diuers men, finding greater profite by grasing then by husbandry, haue founde the meanes either to buy their neighbors partes round aboute them, or els to exchange with them so many acres in this place for so many in another, whereby they might bringe all theyr landes together, and so inclose it. For the auoiding whereof, I think verely that it was so of olde time ordeined, that euery Tenaunt had his lande not all in one parcell of euery field, but enterlaced with his neighbors landes, so as here should bee three acres, and then his neighbour should haue as many; & ouer that, he other iii. or iiii., and so after the like rate be *the* most partes of the copy holdes that I doe know in this countrey; which I thinke good were still so continued, for auoyding of the sayd enclosures. And thus farre as touching *that* matter.

Now that you haue well declared your opinion in these matters of the common dearth and enclosures, I pray you tell vs your minde what should be the occasion of the decay of the good Townes of this realme, & of all Bridges, Highwayes, and hospitalles; and how the same may be remedied and releued againe. For that these husbandmen & dwellers of the countrey finde not so great lacke in the fieldes abroade, but Citizens and Burgefes finde as much within theyr walles

Since I haue begon to take vpon me to tell my phansie in all these

things, I will goe through. In mine opinion, *the* good occupations heretofore vsed in the sayd Townes were occasion of theyr wealth in times past, and the laying down of those occupations againe is the cause of the decay of the same townes. Wherefore, if such occupations may be reuyued againe in the same, they would recouer theyr former wealth againe.

[Bring back to the Towns their old Trades]

I beleeeue that well, that the decay of the occupations was the decay of these townes; but what, I pray you, was <sup>1</sup>the occasion of such decay of the occupations?

Marchaunt.

[<sup>1</sup> Fol. 48]

I will tell you: while men were contented with such as were made in the market townes next vnto them, then were they of our Townes & Cities well set a worke; as I knewe the time when men were contented with Cappes, Hattes, Gyrdels, and Poyntes, and all manner of garmentes made in the townes next adioyning; whereby the Townes were then well occupied and set a worke, and yet the money payd for the same stufte remayned in the countrey. Now, the poorest younge man in a countrey cannot be content with a lether gyrdle, or lether poyntes, Kniues or Daggers, made nigh home. And specially, no Gentleman can be contente to haue eyther Cappe, Cote, Dublet, Hofe, or shyrte, in his countrey, but they must haue this geare come from London; and yet many things hereof are not there made, but beyond the sea; whereby the artificers of our good townes are idle, and the occupations in London, and specially of the townes beyond the seas, are well set a worke, euen vpon our costes. Therefore I would wish some stay were deuised for comming of so many trifles from beyond the Sea, and specially of such things as might be made here among our selues; or els might bee either all spared, or els lesse vsed among vs; as these drinking and looking glaffes, paynted clothes, perfumed gloues, daggers, kniues, pines, pointes, agletes, buttons, and a thoufande other things of like sorte. As for filkes, wines, and spice: if there came lesse ouer, it made no matter. But specially, I would that nothing made of our commodities, as wolles, felles, and tinne, should be brought from beyond the sea to be solde here, but *that* all those should be wrought within this realme. were it not better for vs *that* our owne people were set a worke with such things then straungers? I am sure xx. thousand persons might be set a worke within this realme, that are set a worke beyond sea with those things that now

Doctor.

The occasion of the decay of our Townes.

[Of old, folk were content with country-made girdles, &c.; now no poor man is so, and

no gentleman is with country-made clothes.

All must come from London, and are often made abroad.]

[We should stop this: either make trifles here, or else not use them.]

[Foreign trifles.]

[None of our own products (wool, tin, &c.) should be imported.]

[This would set 20,000 people to work.]

[<sup>1</sup> Fol. 48, back]

[We might make all kinds of cloth and clothes here,

also paper,

all leather goods, glass, cards, chessmen; and

all iron tools.]

[All the money for these now goes abroad.]

[Three sorts of traders.]

[1. Importers send our money away.

2. Other tradesmen spend their earnings in the country.]

[<sup>2</sup> Fol. 49]

[3.] That arte is to be most chearished in a towvne that bringes most to the towvne.

be made beyond the Sea, and <sup>1</sup> might be made here; (might not the Prince bee glad of any ayde, whereby hee might finde X. M. persons through the whole yeare, and burden his treasures with neuer a penny thereof?) I think these things might be wrought here, not onely sufficient to set so many a worke and serue the realme, but also to serue other parts, as all kinde of Cloth and Kersey, Worstedes, Couerlets, & Carpets of tapestry, Caps, knit Sleeues, Hofen, Peticotes, and Hattes; then Paper, both white and browne, parchment, velam, and all kinde of Leather ware, as gloues, poyntes, gyrdles, skins for Ierkins; and of tinne all maner of vessell, and also all kinde of glasses, and earthen pots, tennice balles, cardes, tables and chesses, since we will needes haue such things; And Daggers, kniues, hammers, sawes, chesells, axes, & such things made of yron. might not wee bee ashamed to take all these things at fraungers hands, & set such a multitude of their people a worke as I spake of now, whose finding & wages we doe beare now, where all this profit might bee saued within the Realme, where it should not goe from vs, but returne to vs againe from whence it came? And in setting vp of these occupations, I would haue them most preferred and cherished, that bring most commodity and treasure into the country; as yee must consider three fortes of occupations: one that carieth out the treasure; the second fort, that as it carrieth none forth of the country, so it bringeth none in, but that it getteth it spendeth in the country; the third bringeth in treasure to the country. Of the first forte are Vintners, Milleners, Haberdashers; these galley men, Mercers, Fustian Sellers, Grocers, & Pothecaries that selleth vs any wares made beyond the Sea, for they doe but exhaust the treasure of the Realme. Of the second fort are Victaylers, Inholders, Bouchers, Bakers, Brewers, Taylors, Cordwinders, Sadlers, Carpenters, Ioyners, Masons, Blacke Smythes, Turners, and <sup>2</sup> Hoopers; which, like as they conuey no money out of the country, so they bringe none in; but where as they get it they spend it. Of the thyrd fort bee these clothiers, cappers, worsted-makers, Pewterers, Tanners, which bee all that wee haue of any arte which I can nowe reckon, that brings into the realme any treasure. Therefore these artes are to bee chearished, whereas they be vsed, and where they bee not, they would be set vp; and also other sciences moe, as making of glasses, making of Swords, Daggers,

Kniues, and all tooles of Iron and Steele; also making of pinnes, poynts, laces, thred, and all maner of paper, and parchment. I haue heard say that the chiefe trade of Couentry was heretofore in making of blew threde, and then the towne was riche euen vpon that trade in manner onely; and now our thredde comes all from beyond Sea. Wherefore that trade of Couentry is decaied, and thereby the towne likewise. So Bristow had a great trade by making of poyntes, and was the chiefe misterie that was exercised in the towne. And albeit these be but two of the lightest faculties that are, yet were there two great townes chyfly maintained by these two faculties aboue rehearfed. I heard say in *Venice* (that most flourishing citie at these daies of al *Europe*), if they may here of any cunning craftes man in any faculty, they will finde the meanes to allure him to dwell in their citie; for it is a wonder to see what a deale of money one good occupyer doth bringe into a towne, though he himselfe doth not gaine to his owne commoditye but a poore lyuing. As for example, what money one Worstedmaker brings into *the* towne where he dwelles, and how many haue lyuings vnder him, & what wealth he brings to *the* towne where he dwels, truly I can not sufficiently declare, for by a few worstedmakers *the* same townes they haue are growen to great wealth & ryches. So of Clothing and Capping. But where other cities do allure vnto them good workemen, ours will expell<sup>1</sup> them out; as I haue knowen good workemen, as well Smythes as Weauers, haue come<sup>2</sup> from fraunge parties to some Cityes within this Realme, entending to fet vp theyr craftes, and because they were not free there (but specially because they were better workemen then were any in the Towne) they coulde not bee suffered to worke there. Such incorporations had those Misteries in those Townes, that none might worke there in their faculty, except they did compounde with them first.

And doe you thinke it reasonable that a fraunger should bee as free in a City or Towne as they that were prentifes there? then no man would bee Prentice to any occupation if it were fo.

I sayde not that they shall haue commonly lyke liberty or Fraunchise; but as one craft makes but one particuler companie of a Towne or City, so I would haue the weale of the whole City rather regarded then the commodity or Fraunchise of one craft or misterry;

[Fresh trades to be started.]

[Coventry has lost its making of blue thread; and Bristol its making of points.]

Tovvnes are enriched vwith some one trade.

[Venice entices skilld workmen to it.]

[See what money one Worstedmaker brings to a town.]

[<sup>1</sup> Fol. 49, back]

[<sup>2</sup> orig. comemon]

[We foolishly drive strange skilld workmen out of our towns.]

Capper.

Doctor.

for, though commonly none should be admitted there to worke but such as are free, yet when a finguler good workeman in any mistery comes, which by his good knowledge might both enstruete them of the Towne being of the same faculty, and also bringe into the Towne much commodity beside, I woulde in that case haue priuate Liberties and Priuileges gieue place to a publique weale; and such a man gladly admitted for his excellency to the Freedome of the same Towne, without burdening of him with any charge for his first entry or setting vp. Yea, where a Towne is decayed, and lackes artificers to furnish the Towne with such craftes as were either sometimes exercised well there, or might bee by reason of the situation and commodity of the same Towne, I woulde haue such craftes men allured out of other places where they bee plenty, to come to those Townes decayed to dwell, offering them theyr Freedome, yea, theyr house-rente <sup>1</sup>free, or some stocke lent them of the common stocke of such townes; and when the towne is wel furnished of such Artificers, then to stay the comming in of Foreners. But while *the* towne lackes inhabitauntes of artificers, it were no policy for the restauration of the towne to keepe of <sup>2</sup>any straunge artificers; for the most parte of all townes are mainteyned by craftes men of all sortes, but specially by those *that* make any wares to sell out of the countrey, and brynges therefore treasure into the same: As clothiers, cappers, worsted-makers, hatmakers, poyntmakers, pinners, painters, founders, smythes of all sortes, cutlers, glouers, tanners, parchment makers, gyrdlers, pourfers, makers of paper, thredmakers, turners, basket makers, and many other such. As for the mercers and haberdashers, vintners, and grocers, I cannot see what they doe to a towne, but fynde a liuinge to v. or vi. householdes, and in steade thereof empouerish ten times as many. But since men wil needes haue silkes, wine, and spice, it is as good that men do spend theyr money vpon such in their owne towne as to be dryuen to seeke the same further. As for *the* rest of *the* artificers, like as I said before, euen as they take no money out of *the* Countrey, so they bryng none in; as Taylours, Shoemakers, Carpenters, Ioyners, Tylers, Mafons, Bouchers, vittailers, & such like. Also an other thinge I reckon woulde helpe much to relieue oure Townes decayed; if they would take order that al *the* wares made there should haue a speciall marke, and that marke to be set to none but to such

[Very clever workmen should not only be made free of any town,

but, in a decaying town, should be given house-rent, and lent money.]

[† Fol. 50]

[‡ off]

[Makers of goods for export should be encourag'd.]

[Middlemen sellers of imports only live on their customers, and do more harm than good.]

[Every town should stamp the goods made in it with its own mark.]



as be truely wrought. And also that every Artificer dwelling out of all townes (such as cannot, for the commodity of their occupations, be brought to any towne to enhabite, as Fullers, Tanners, and clothiers,) should bee limited to bee vnder the direction of one good Towne or other, and they to sell no ware but such as are first approued and sealed by the Towne that they are lymited vnto. And by these two meanes, that is to say, fyr<sup>1</sup> by staying of wares wrought beyond sea, which might be wrought within vs, from comming in to be sold; Secondly, by restraining of our wolles, tiinne, felles, & other commodities from passing ouer vnwrought; And thirdly, by brynging in (vnder the correction of good townes) artificers dwelling in the countreies, making wares to be sold<sup>2</sup> outward, & these wares to be viewed and sealed by the towne seale before they shoulde bee sold;—I woulde thinke oure Townes myght be soone restored to theyr auneynt wealth, or farre bettered if they would follow this.

Now wee pray you go to the last matter ye spake of: how these diuerfities of opinions may be taken away, which troubles the people very sore, and makes great sedition and deuision among them, and in maner makes debate betwene neighbour & neighbour, the Father and his Son, the Man and his Wyfe, which is yet more to bee feared then all other the foresayd losses of wordly<sup>2</sup> goods. For if wee were neuer so poore, and did neuertheless agree amonge our felues, wee shoulde lycke our felues hoale againe in short space.

Yee say truth: with concord, weake things do encrease & waxe big; And contrarywise, with discorde strong thinges waxe weake. And it must needes be true that truth it selfe sayth: 'Euery kingdome deuided in it selfe shal bee desolate.' Wherefore I cannot forbear to shewe you my poore opinion, how so great a mischief as this is may bee auoyded out of this our common Weale; & stil I will vse one trade, as in seeking out the oryginal cause, and by takinge awaye of that to shew the remedye. I take the chiefe cause hereof, aswel the finnes of them that be the ministers of Christs holy word and misteries, as of you that bee the flocke. And first, of ours, that haue swarued altogether from their due course, order, and profession, to all kinde of liberality, not onely to<sup>3</sup> the basenes of lay men, but far inferiour to them in pride, couetousnes, and such. Wherefore yee lay men, seeing in vs no excellency in our maners in deede, thinke vs vnworthye

[Country artians to be affiliated to some town.]

[<sup>1</sup> Fol. 50, back]

[Stafford's 3 Remedies for the Decay of Towns.]

Knight.

[What's the remedy for our Religious Differences?]

[<sup>2</sup> worldly]

Doctor

Concordia que res crescunt, discordia maxime dilabuntur.

[The Sins of Ministers (and Laymen) are the cause of our Religious Troubles.]

[<sup>3</sup> Fol. 51]

[While Ministers liu'd up to what they preach't, all men obey'd them.]

to bee your Leaders and Pastors, or to whose doctryne yee shouide giueu credence, whome yee see in lyuing far discrepant from the same. And therefore ye take vpon you *the* iudgment of spirituall things, to whom it doth not appertain. As one inconuenience draweth euer another after him, for so long as the ministers of the church were of those maners & conuerfation agreeable with theyr doctryne, So long all men, yea, the greatest prynces of the worlde, and the wysest men, wer content to beleue our doctryne, & to obey vs in things concerning *that* foule; and since we fel from the perfection of life, we grew out of credit, & the holy doctryne of Chryft suffered flander by our sinfull liuing. So we haue giueu the fyrste occasion of this euil, & yee haue taken it as an instrument to worke this scysme withal. And though both do euil therin, yet the remedy ought to begin at the roote of this mischief, which I take to bee in the ministers & pastors spirituall. And to be playne with you, and no more to dissemble oure owne faultes then I haue done yours, except wee reforme our selues fyrst, I can haue no great trust to see this generall scysme and deuision in religion vtterly taken away; it may, percase, wyth authority be for a time appeas'd, but neuer so as it sprynge not againe, except wee reforme oure selues fyrst.

The occasioz of the scysme in matters of religion. [is the sin of Ministers; and unless they reform, schism 'll not cease.]

Knight.

Mary! and I thinke yee haue ben wel disciplined & correct'd already, so as yee had good cause to bee reformed, as by taking much of your possessions from you, and in burdening of your benefices with subsidies, as well annuall as proportional, and other wayes. What other reformation would yee haue more?

Doctor.

[Fol. 5r, back]

[We clergy have been beaten; but with little good result.

Yea, no doubt we haue had beatinge inough, if that would haue serued, but some maisters *with* litle beating will <sup>l</sup>teach theyr schollers better *then* other with more strypes *can* doe; and agayne, some schollers will be reformed with lesse beating then other. So you and we doe now: you in beating inough, but litle teaching; and wee agayne, little regarding *the* strypes, doe learne as litle. For, notwithstanding these punishments that we haue had, the reproches and reuilinge, and opening of our faultes, see how many of vs haue reformed our selues, yea, so much as in our outwarde duties, whereunto we are bound both by gods lawe and our cannons lawes and decrees; how many moe of vs haue reforted to our benefices to be resident thereon, which not onely by the sayd lawes, but also vpon greate penalties wee

How many more of us live in our parishes now?]

are bounde vnto by the lawes of this Realme! How many leffe now then before haue studied to heape Benefice vpon Benefice, when wee bee scante able to discharge one of them! what better triall or examination is there nowe in admittynge of minifers of the church? What more exacte searche is made by our Bishops for worthy men to be admitted to the cure of soules? What better execution of our canons and decrees doe our Bishoppes, Deanes, and Archdeacons in their visitations now, then they did before? Yea, what better hospitality, residence, or ministracion eyther of the word or of their other duties, doe our prelates and Byshops now, then they did before? doe they not lurke in their mansions & manour places far from theyr cathedral churches as they were wont, and scant once a yeare will see their principall church, where they ought to be continually resident? be they not in a maner as vnmeete for preaching the word of God as euer they were, for all these plagues that God sendes to them? But they are so blynded, that they cannot see wherefore they be thus punished, & contrue it to be for other causes, as by the couetousnes of lay men in desiringe theyr Possessions by a hatred conceiued agaynste them, for not obteyninge theyr purpose<sup>2</sup> at men of the Churches hand<sup>2</sup>. Or for that they cannot abyde the correction of the church, or such other causes as they imagine with themselves; And thinke that the indignation against them shortly will flake of it selfe. But I pray God it doe not rather encrease, as I feare me it will, except we amend vs the rather. How can men be content to pay *the* tenth of theyr goods which they gette with theyr fore labour and sweate of theyr browes, when they can not haue for it againe neither ghostly comforte nor bodely? what layman will be any thing scrupulous to keepe those tythes in his owne handes, when hee sees vs doe nothing more then hee for it? what credite w[<sup>i</sup>]ll any man giue to our doctrine, whom they see so light in luyng? what reuerence will they giue our personnes, in whose manners they see no grauity? But to passe from these matters to others. There be most godly ordynaunces made by our lawes by auctority of Counsayles generally, that all Archdeacons should visite in person yearely theyr precinctes. The Bishop euery three yeares to see *the* whole Diocesse, what is to be reformed either priuately or generally, that priuate faultes might be reformed forth with, and the generall at the next Synode; and therefore they haue

[The sins of the English Clergy.]

[Non-residence. Pluralities, want of care in ordaining men, and in holding Visitations.]

Bishops lurk in mansions, coming only once a year to their Cathedrals.]

[<sup>1</sup> Fol. 52]

[<sup>2</sup>—<sup>2</sup>? at churchmen's hands.]

[Who likes paying us clergy tithes, when we do nothing for 'em?]

[Archdeacons and Bishops bilk the laws.]

[Procurations.]

[The sins of the English Clergy.]  
[Bishops take the money for Visitations, but never visit.]

They take money too for holding Synods, but never hold 'em.]

[1 Fol. 52, back. Catchword Whereby]

[And yet reformation was never more needed than now.]

[Good laws we have; but we won't keep 'em.]

[Then laymen should make us.]

[If we Clergy want schism to cease, let us reform ourselves.]

theyr procurations. Visite they doe not in person, as they ought to doe, but by deputies, more for theyr procurations then for any reformation. The money is surely gathered, but the cause wherefore it was geuen, nothinge kept; the stipend is exacted, and the worke wherefore it was due, vndon. Then is there another good ordenaunce and godly, absolued after the like forte; where euery bishop should yerely keepe a sinode in his diocesse of all euangelicall persons, and euery archbishop a sinod for his whole prouince euery thyrd yere, that if any thing occurred in the diocesse worthy reformation, it might be referred to the prouinciall congregation, if it were either doubtfull to the bishop, or could not be reformed without greater auctority then the Bishoppes alone. <sup>1</sup>Where bee these sinodes now kept? yet they receiue euery yere their sinodals of the poore priests; of such good ordenance & godly there is nothing kept, but *that* which is their owne priuat commodity, which be *the* procurations & sinodals; *the* other part wherefore *that* charge was laid is omitted; the burden remaineth, & the duty is taken away; yet better it were *that* both *the* one & *the* other were taken away, then to haue *the* good parte taken & the worse to remaine. If they will say *that* there needeth nowe a daies no such visitation nor synods, then there needed neuer none of them, for moe thinges to bee reformed among vs were neuer then be now, nor reformation neuer more necessary. But our prelates would say they dare make no lawes in such sinods for feare of penurye. what neede any mo lawes made then they haue already? what should let them to put these in execution that be already made, specially since they haue the aide of the temperal lawes thereto? are there not statutes made in parliament for residence, and for refrayning of pluralitie of benefices, which had neuer neede to haue ben made, if wee would haue put our lawes in execution? Are not we worthy to haue other men to correcte and reforme vs, when we can not reforme our selues? Is it maruaile that wee bee out of credence, when our life and conuerfation is contrary to oure owne lawes and profession, and that the religion of them suffereth slander, offence, & reproche, which through our defaults shalbe once required of our hands? Therefore, if we wil haue this scisme taken away from christes church, let vs first reform our selues & put our lawes in execution, as in resorting to our benefices to keepe residence, and in contentyng our selues wyth one

Benefice a piece, and wyth the lyuinge that is appointed to vs for our ministracion, without deuifing of other extraordinary & vnlawfull gaines. For what is more agreeable with reason, then a man to spende his tyme where he hath his lyuing, and to do his office for that he hath *the* benefite of? <sup>1</sup> And seeing euery benefice is a mans liuing, —& if it be not, it might be amended til it be a competent liuing, and euery one requireth one mans whole charge,—What reason is it that one man should haue two mens liuinges, & two mens charge, where he is able to discharge but one? Then to haue moe, & discharge the cure of neuer a one, is to farre agaynst reason. But some, percase, will say, there be some of vs worthy a greater preferment then other, & one benefice were to litle for such a one. Is there not as many degrees in the variety of benefices as there is in mens qualities? Yes, forfooth, there is yet in this realme (thanked be God) benefices from M. markes to xx. markes a yeare of fundry values to endow euery man with, after his qualities and degree. And if a meane benefice happen to fal, let euery man be contented therewith til a better fal. And if he be thought worthy of a better, let him leaue the first and take *the* better, for the meanest Benefice is a sufficient liuinge for some man, which should be destitute of a liuing, if that benefice and other like should be heaped vp together in great mens hands. Yea, I doe knowe *that* men which haue such meane benefices be more commonly resident, and keepe better hospitality on the same, then they that haue greater benefices. It is a common prouerbe, '*Its meary in Hall Whan Beardes wags all.*' Nowe looke throughe a whole Diocesse, you shall not finde xx. persons resident that may dispende xl. l. a piece; nor for al the benefices in a Diocesse, the fourth person resident ouer the same. What temperal office is so far abused as these be that be spirituall and of greater charge? I pray God fend our Prelats Eyes to see these Enormities; for it shoulde seeme that they are so blinded that they cannot see them. And then I doubt not but all delayes fet a part they will reforme them; and if they do not, I pray God fend our Maiefrats temperall the minde to reforme these thinges with their feculer power. And to study for the reformation <sup>2</sup> of them, rather then for theyr possessions, Christian Princes beare not their swords in wayne; nor yet is it so fraunge a thing to see Christian princes reforme the Prelates that swarue from their duties. Thus far be it spoken

[The sins of the English Clergy.]

[1 Fol. 53]

Propter officium datur beneficium.

[We have benefices from 1000 to 20 marks a year, for men according to their capacity.]

[The poor clergy live at home more than the rich.]

[We haven't 20 resident Parsons with £40 a year.

Not 1 Parson in 4 is resident.

If the Bishops won't reform this, I hope to God the laity will.]

[2 Fol. 53, back]

touching the reformation of them *that* be mynisters of *the* Church.

[The presumption of ill-informed laymen in judging religious matters.]

Cicero de offi. Lib. i.

The faultes in the part of the laitye. [*orig.* dutye]

[All young students are cheeky, whether in Divinity, Law, Grammar, or any other science.]

[\* Fol. 54]

[No one ought to give an opinion on Bible difficulties till he's read for 7 years.]

[Evils of rash judgment.]

Now to speake of *that* is to be reformed of our parte that bee of the laytye, yee must vnderstand, that al *that* geue *them* felues to the knowledge of any faculty, are commonly subiect to eyther of two vices (as that great clarke *Tully* doth report): *the* one is to take thefe things *that* we knowe not for things knowne, or as though we knewe them; for avoyding of which fault men ought to take both good space and great diligence in consideration of things, ere they come to geue iudgement of the same; the other vice, to bestowe too great a study and labour about obscure and hard thinges nothing necessary. Let vs now confider, and those faults be not among you at these dayes, ye be all now studious to knowe the vnderstanding of holy scripture. And well, for there can be no better desire, more honest, nor more necessary for any christian man; but yet doe yee not see many younge men before they haue either taken any longe time, or any good diligence in the consideration or study of scripture, take vpon *them* to iudge of high matters being in controuerfie, geeuing to quicke assent eyther to their owne inuention, or to other mens, before they haue considered what might be sayd to the contrary. And this fault is not onely seene in men studious of the knowledge of scripture, but also in younge students of all other sciences: shall ye not finde a student in the lawe of the realme, after he hath bene at the study of *the* lawe not past iii. yeares, more ready to affoyle you a doubtfull cause of the lawe, then either he himselfe or another, after *that* he hath studied the law xii. or xiiii. yeares. Yea, no doubt, so it is in a young Grammarian, Logitian, Rethoritian, & so of al other sciences. Therefore *Pythagoras* forbade his Schollers to <sup>1</sup>speake the firste v. yeares *that* they came to him, which lesson I would to God yee would be content to obserue, before yee gaue any iudgement in matters of holy scripture. And then I doubt not, but after vii. yeares reading, ye would by collation of one place with another of scripture, finde a greater difficulty therein then yee doe now, & bee more scrupulouse to geue an aunswere in high thinges then yee be now; and this harme commeth of rashe iudgement in *that* part, that when a man hath once vttered his opinion in any thinge, he will thinke it a great shame for him to bee brought from *that* he hath once affirmed for truth. Therefore, what so euer he readeth after, he construeth for the mayntenaunce of his

opinion; yea, and wil force that side, not onely with his wordes and perswasions, but also with that powre and authority *that* he hath, and will labour to bring other to the same opinion, as many as he can, as t'nough his Opinion shoulde bee the more true, the moe fauorers that he may get of *the* same. By such meanes, if we seeke but for the truth, that is not to bee iudged to be alwayes on the best side *that* getteth *the* ouer hand by power, authority, or Suffrages extorted. it is not like in the disceptacion & inquisition of the truth, as it is in a fight or a wrestling; for he that hath the ouer hand in these thinges, hath the victory; and in the other, hee that is sometimes put to silence, or otherwise vanquished in the fighte of the worlde, hath the victory and conquest of truth on his side. Since wee contend but for the knowledge of the truth, what shoulde wee deuide our felues into factions and parties? but let the matter be quietly discussed, tryed, and examined, by men to whom the iudgement of such things appertayneth. And prouide, in the meane time, that neyther party do vse any vyolence agaynst the other to bringe them by force to this or that side, vntill the whole or most part of *them*, to whom *the* discussion of such things appertayneth vnto, <sup>1</sup>doe freely consent and determine the matter. That is the onely way to descide such controuerfies; and since this contencion must once haue an ende, it were better take an end be times, then too late, when percase more harme shal haue ensued of this daungerous Scisme, as hath already done in other parties, euen before our Eyes, And in like thinges hath before this time bene seene, of such fort as it is too lamentable to bee remembered. what losse of Christian men, what diminishing of the Christian fayth, what continuall warres hath the Faction of the *Arrians* bene the occasion of? did it not seperate and seuer at length all *Asia* and *Affricke* from the Christian fayth? Is not the Religion, or rather the wicked supersticion, of the *Turke* grafted ouer this *Arrian* Sect? did it not take his foundation thereof? As there is no dyuision more daungerous then that which groweth of matters in Religion, so it were most expedient and necessary to bee quikely remedied, which cannot bee done by any other way then by a free and generall counsell, that hath bene alwayes from the time of the Apostles, who first tooke that remedy (euen to their dayes) the onely way to quiet and appease all controuerfies in religion. And no doubt the holy Ghost, as his promise is,

[Truth doesn't always get the most votes.]

[Why should seekers for the Truth split into factions?]

As Constantine the great did in the time of Arius.

[1 Fol. 54, back]

[Let all questions be discussd by experts, and the majority decide.]

[The only way to stop divisions is to have a General Council.]

[No doubt the Holy Ghost 'll come to it. Yet the Bp. of Rome (or Pope) is a difficulty.]

Howv this cisme might be remedied.

[† Fol. 55]

[Our rows are on  
1.) the pay of the clergy, or  
2.) points of Religion.]

Let the Clergy settle (2), and the secular powers (1).]

[How to deal with the Bp. of Rome.]

The Bishop of Rome is no indifferent man. (but the Whore of Babylon.)

Knight.

Marchaunt,  
Husband,  
& Capper.

Doctor.

wilbe presente in euery such assembly that is gathered together by no force or labor of any affection. But now wee will say, though we would for our partes set a fide parciality, and be indifferent and vse no coercion to get numbers & voyces that shoulde fauour our partes, who can promise that the Byshoppe of *Rome* and other Prelates would doe *the same*? Surely, if yee did say so, yee sayd a great matter, for they be men, & much more subiect to affections then yee be. But I shalbe bolde after my manner to tell my minde herein, aswell as in other things. I take all these matters that be now a dayes in controuerse to be of one of these sortes: that is, either touching the profits and emolumentes of the Prelates & Mynisters <sup>1</sup> of the church, or touching pointes of religion. As touching those articles that concerne religion, I would wishe *that* they had onely the discufcion thereof, which ought and haue vsed alwayes to haue the iudgement of the same; & as touching the articles that concerne the profits of Ecclesiasticall persons, I would haue these left to the discufcion of the secular powers, because it concerneth secular thinges onely; where no man neede mistrust, but that *the* Maiestrates will provide an honorable liuing for that kinde of men that serueth so honorable a rounge as *the* ministracion of Gods holy word and his Sacraments. Furthermore I woulde wishe in thinges touching *the* byshop of *Rome*, & his iuridi[c]-tion, *that* he should be set a part, & some other indifferent persons chosen, by christian Princes, to direct or be Presidentes in the Counsayle, while his matter is in handlinge (if it please Christian Princes to houlde a counsayle with that Whore of *Babylon*,) for no man is meete to be a Iudge in his owne cause. Here I haue but briefly touched *the* summes of things after my simple phantafie, referringe the allowing or reiecting of all or some of them to your better iudgement.

I am sorry that it is so late that wee must needes depart nowe.

And so bee wee, in good fayth; but wee trust ere you departe the towne, to haue some communication wyth you agayne.

I will bee glad, if I tarry in the towne. But as yet truly I knowe not whether I shall remayne here beyonde too morow morning, which if I do (in any thing *that* my simple iudgement will reach vnto you) you shall heare my farther opinion; in the meane time, I pray you so to thinke of mee as of one that if I haue spoken any thing which may



bee preiudiciall to the commonweale any way, I am ready to reuoke it, and to yeelde to the iudgement of any other man that can shew how all these griefes, or the more part of them, <sup>1</sup>may bee remedied by any other better meanes; for I know, of many a thousande in this lande I may worste speake in such a wayghty matter. And so here for this presente I take my leauē of you all.

[The Doctor's willing to yield to any wiser Doctor of the Social Evils of his day.]  
[<sup>1</sup> Fol. 55, back]

And thus wee departed for that time; but on the morrowe, when I knewe maister Doctor was gone out of the towne, I thought not meete this communication should bee lost, but remembred at *the* least in mine owne priuate booke, to the intent, as opportunity shoulde ferue, I might brynge forth some of his Reasons in places where they might eyther take place or be aunswered otherwise then I could. And therefore I haue noted the sayd communication briefly of this sorte,  
as you see.

Knight.

[I've set down shortly the Doctor's reasons.]



FINIS.

IMPRINTED

at London in Fleetstreate,  
neere Vnto Saincte Dun-  
stones Church, by Tho-  
mas Marshe.

## APPENDIX.

---

[PROCLAMACION FOR THE ABASSING OF COYNES.]

[March, 1561.]

[*Ashm. MS. 1148, leaf 395.*]

By the Quene.

**A**LTHOUGH the Quenes Maiestie had determynd (afre the tornyng of the base and copper moneyes to fyne Sterling moneyes, Whiche to hir greate honor, and the weale of the Realme was ended aboutes Michellmas last) to have forboren for the ease of hir people from the amendment of the vallue of the same fyne moneyes, for so $\ddot{m}$ e convenyent tyme, and with so $\ddot{m}$ e kynde of moderation therein : Yet is hir Maiestie nowe, vppon many and necessary cawses newly happened, moved and induced, though $\ddot{h}$  to hir owne private greate charge, to alter this hir former purpose, bothe for the tyme and the moderation in the doing thereof. Whereof emonges other cawses, the rashnes of a greate sorte of people, shewing their wytt owte of season, and the covetoosnes of a greater sorte, are the principall : the one by spredding thorough $\ddot{e}$  the realme of rvmors that frome one markt-daye to an-other the money shold be decayed, meanyng thereby to prevent vnseasonably and vntymely, hir Maiesties Determination, (for staye whereofe hir Maiestie gave ordre by proclamation, but as it nowe appereth, not thereby remedyed, by reason the same rvmors were before-hand vniuersally spredd and dryven into mens heades by sinistre meanes); the other sorte, taking hold of thes rumors, and onely vppon covetoosnes furderyng the same, have allredy vniuersally enhaunced the prices of all thinges to be solde for money, according to the rate as though $\ddot{e}$  the moneyes were allredy decayed. And nowe for that it is evydent that the vniuersall expectation for the decaye of the money, is, by meanes of these former rvmors, so constantly and depely settled in mens heades; and thereafre the prices of all thinges so highly enhaunced, that vntill the moneyes be in dede

brought to the vallue at the whiche they were entended and ought to be, not onely the meaner sort of people, as laborers in husbandrye, handycraftes-men, and suche like, but also all serving-men, Soldiours and others, lyving onely by pention or wages, and therewith bying their victell and sustenaunce; shalbe pytefully oppressed with vnreasonable prices and derth. Therefore hir Maiestie, having compassyon of their estate, for the releffe of theym, and for the remedye of suche a willfull Derth, and consequently with one dede (that hereafter of necessitie ought to haue followed) to make suche a fynall certeyn end and honorable establishment of the state of the moneyes of this realme, as hath been long wished, and is never hereafter to be chaunged ne altered. By the advise of hir Counsell and of many other noble, wyse, and expert men, Dothe declare, and by this proclamation dothe ordeyne; that all maner of moneyes now curraunt within this realme shall, afre this proclamation, be vallued and curraunt as hereafter followeth. And so shall remayne withowte chaunge, being in very dede the Stander that hath contynewed and remayned in this realme, sence the sixt yere of king Edward the fourthe, her Maiesties greate grandfather, and so all the tymes of king Edward the fifte, king Richard the thirde, and king Henry the vii<sup>th</sup>, and so forthe vntill the xvj<sup>th</sup> yere of the reigne of king Henry the eight, hir Maiesties father, whiche is so ryche and good as none cannè be better for the state of this realme thereby to florish and growe in wealthe and good ordre.

First, the Moneyes of gold shalbe curraunt as followeth :

ffyne gold	{ The	{ Souerayne Royall Angell half Angell }	{ That was curraunt for }	{ xxx s. xv s. x s. v s. }	{ Shalbe curraunt for }	{ xx s. x s. vj s. viij d. iij s. iiij d. }
Crowne gold	{ The	{ Souerayne half souerayne Crowne half crowne }	{ That was curraunt for }	{ xx s. x s. v s. ij s. vjd. }	{ Shalbe curraunt for }	{ xij s. iiij d. vj s. viij d. v s. xx d. }
Straunge gold	{ The	{ ffrenche crowne Burgundion crowne }	{ That was curraunt for }	{ vj s. vj s. }	{ Shalbe curraunt for }	{ iij s. iij s. }

Secondly, the Moneyes of Siluer shalbe curraunt as followeth :

ffyne ster- ling Sil- uer	{ The	{ Shilling half shilling Quarter shilling Three half pence Three farthinges }	{ That was curraunt for }	{ xij d. vj d. iij d. jd. ob. ob. q. }	{ Shalbe curraunt for }	{ viij d. iij d. ij d. j d. ob. }
---------------------------------------	-------	---	---------------------------------	--	-------------------------------	---

And forasmuche as there be three other peces of siluer moneyes curraunt in this realme, that is to saye, a grote, twoo pence, and a

penny, the which cannot be reduced to any good and even reckoning one by one, Hir maiestie meanyng that no person shold take more harme by theym then by hir other moneyes, Dothe ordeyne that three of the same grotes shalbe curraunt for eight pence, and three of the saide peces of twoo pence shalbe curraunt for a grote, and three of the saide pence shalbe curraunt for twoo pence, And for that the quantytie thereof in the realme is not greate, and yet cumbersom to the people to paye one by one, Hir maiestie is pleased, betwixt the end of the next moneth and novembre following, though it shalbe to hir pryvate chardge, to delyver at hir mynt, for every of the saide three peces, as muche other fyne moneyes as the same be nowe vallued by this proclamation. And all this, hir maiestie wold to be accepted of all good naturall subiectes, as one of the principall actes tending to the recovery of the auncyent fame and wealthe of this realme; and that no credytt be gyven to malitioose, busye, and envyoose persons, that either of ignorance or malice shall deprave this noble acte: Wherein hir Maiestie evydently susteyneth at this present so greate a burden in hir present treasure, as (were it not for respect of the commen weale) ought not to be by hir Maiestie borne. But hir principall care is, with godes grace and speciall assistaunce, to preferre allwayes the weale, suertie, and honor of this Realme, before hir owne pryvate weale or estate/.

Gyven at the Palace of Westminster, the        daye of Marche, the fourthe yere of hir Maiesties reigne. 1561.

**God save the Quene.**

[Endorsed:—] Proclamacion for the  
Abassing of Coynes.

NOTES.<sup>1</sup>

p. x. A learned acquaintance at New College writes :

"As far as my own observation goes, I should certainly agree in considering that 'the tone of W. S.'s book is not that of a man of 27.' One phrase which is put into the Doctor's mouth, 'these 40 years' (I forget the exact context [p. 51 below]) would hardly have come naturally from a writer who had not seen 30. Nor can I see sufficient evidence to identify the William Stafford of New College with the 'Conspirator' of 1587. . . . .

"The *Briefe Conceipt* is not in our College Library ; nor is it apparently among the books given to Winchester College Library by W. Stafford."

The passage my correspondent alludes to is on p. 51 below, where the Doctor says : "I haue heard within these xl. yeares, when there were not of these Haberdashers that selles french or Millen Cappes . . . and such things, not a dosen in all London." If we may identify our W. S. with his Doctor, this settles that he was not Lady Dorothy Stafford's son, specially when it is confirmd by other like sayings by the Doctor, on p. 27 (haue you not seene how many learned men haue bene put to trouble of late, within this xx. or xxx. yeares); p. 28 (where he speaks of the old prices of caps, shoes, and horse-shoeing); p. 40 (if that kinde of inclosing doe asmuch increase in xxx. yeares to come, as it hath done in xxx. yeares past . . .); p. 64 (where he contrasts the old wages, &c. with the new, and says, "I know when a Seruingman was content to go in a Kendall coate in Sommer," &c.); p. 68 (where he refers, as having livd in them, to 'the later yeares of King Henry the eight,' who died Jan. 28, 1547); p. 81 ('our Coyne at this present day, yea, *and many yeares past*, hath recouered his aunciente goodness'); p. 86, 87, 89, &c., all implying that the speaker was old. But, as I have noted in my Fore-words, W. S. *may* be speaking only dramatically through the Doctor (cp. 'ours,' 'yee laye men,' p. 91; p. 92, &c.) If so, we must notice that W. S. identifies himself, the writer of the treatise, with the Knight, on p. 32, p. 75, and in the last paragraph of the book, p. 99, "therefore I haue noted the sayd communication briefly of this sorte, as you see." If then the Knight represents William Stafford, he was probably older than the Doctor, for not only does he refer, near the top of p. 33, to his buying pigs and geese 30 years ago, but near the foot of the page he pro-

<sup>1</sup> The Notes and Indexes are mainly by Miss Isabel Marshall of Bedford.—F.

bably implies that he had Abbey or priory lands given him by Henry VIII. in or soon after 1532 A.D. But the safer plan is, no doubt, to rely on the general tone of the book, to which I appeald at first; and I do not think many readers will differ from the conclusion of my correspondent and myself on the point of the author's not being a man of 27.—F.

p. xii. *William Stafford and the Popish Plot*. Mr Greenfield sends me a further note (29 July 1876), which is interesting, but contains no evidence as to the authorship of the *Briefe Conceipt* :—

“The difference between us as to the author of the ‘*Compendium*’ is narrowed to a question of likelihood. I think the balance is in favour of the son of Queen Elizabeth’s Lady of the Bedchamber.

“Excuse me for suggesting that you do not seem to understand the part which William Stafford played in the project of Des Trappes. This branch of the Stafford family was strictly Protestant, of the Calvinistic type. In the reign of Mary, Sir William and his wife, with their eldest son and daughter, migrated to Geneva, where their youngest son—afterwards Sir John Stafford, Kt.—was born and baptized in Jan. 1555-6, *John Calvin* being the godfather.

“William, their second son, was not a *popish plotter*. He may have been an intriguer and informer of Walsingham’s. The political morality of that age was not what it is now. Plot was met by counterplot. Elizabeth and her Lords of the Council ‘knew well how to throw the responsibility of odious measures upon their instruments.’ Success was rewarded, whilst failure was disowned and not unfrequently punished. The system of spies and informers was at its height; and Walsingham, as Secretary of State, employed both largely.

“January 1586-7 was a very critical time for the Queen and the minister. The Babington conspiracy had only just before been stamped out. It had been preceded by those of Somerville in 1583 and Throgmorton in 1584, besides a general commotion of opposite religious parties. In 1584 the Earl of Leicester organised the association ‘*against popish conspirators*,’ which was mainly to strengthen Elizabeth’s hold over the Scottish Queen’s liberty and life. More recently the commission for the trial of the Queen of Scots had pronounced sentence of death against her. Pretexts were sought for justifying Elizabeth’s signing the warrant of execution. The King of France had sent over M. de Bellievre as a special envoy to intercede for Mary’s life. He had discharged his mission before the end of December, and was now demanding his passport of return, which he received on 14 January 1586-7. Such are facts. Need I paint the effect of the situation upon an aspirant for court favour? The hope of reward, if he succeeded in implicating any of the members of the French embassy in a plot for getting rid of Elizabeth and saving the life of Mary?

“Whether he were a volunteer, or an agent of Walsingham’s, the effect of success, or failure, would be the same. Stafford tells us, however, that Walsingham directed him to go on with the affair.

"The statements of Stafford and Des Trappes as to who first took up the project of assassination are contradictory. Anyhow, Walsingham could not have believed that Stafford was in earnest, even if it emanated from Stafford: otherwise, we may be sure he would not have come out of the Tower alive. As it was, Stafford failed in committing any of the French embassy in a plot, and of so adding a justifiable pretext for Elizabeth's signing the warrant for the execution of Mary. Hence it became colourably necessary, for the credit of Elizabeth and her minister, to imprison Stafford. So much as to Stafford's doings in this matter.

"With regard to the author of the *Compendium*, I think Dr Bliss's assertion, viz., 'Besides him' (W. Stafford, M.A., of Ch. Ch. in 1618) 'was another of the same name, but before in time,' &c., must be restricted in its application to an *Oxford Student*, and not generally. This construction strengthens the claim I make for the Fellow of New College as the author of the *Compendium*."

p. xiii. Note that our Wm. Stafford had studied Moral Philosophy; p. 12, l. 26-7.—F.

p. 12. *Image* = representation. Cp. *Hamlet*, III. ii. 248.

p. 14. "*there comes me in*." This is another of the so common instances of what Grammarians call the Ethic Dative, found constantly in Greek. It occurs in Shakspeare over and over again: *Two Gent. of Verona*, IV. iv., "he steps *me* to her trencher"; "he thrusts *me* himself into the company"; &c., &c.

p. 21. "*There may be . . . that they had*." Cp. *Love's Labour Lost*, I. i. 71.

p. 23. *complete*. This may be an example of the adverbial inflexion in *-e* common in Chaucer. See Morris, Introduction to Prologue, p. xl. There is another instance, *uprighte*, on p. 24.

p. 24. *to ear*. Cp. *All's Well that Ends Well*, I. iii.

p. 27. *esteemeth*. "The plural of the pres. indic. ending in *-eth* was the ordinary inflexion for all persons in the Old English Southern Dialects."—Morris, Int. to Chaucer's Prologue, p. xxxviii.

p. 33, l. 6 from foot: *any*. Is this for *many*, or a use of *any* = some?

p. 34. *Meany*: cp. Chaucer, meyné, *Knts. Ta.* l. 400; *Nonnes Priests Ta.* l. 573. Mod. French *ménu*.—I. M.

As *meine* is one of the words that Stanihurst calls 'Chaucer English,' I take the opportunity of reprinting all he says on the English talkt in Ireland:—

"Howbeit to this daie, the dregs of the old ancient Chaucer English are kept as well there [in Wexford] as in Fingall, as they Weisford and Fingall. terme a spider, an attercop; a wisp, a wad; a lumpe of bread, a pocket, or a pucket; a sillibucke,<sup>1</sup> a copprous; a faggot, a blease or a blaze, for the short burning of it (as I iudge); a physician, a leach; a gap, a shard; a base court or quadrangle, a bowen, or rather (as I doo suppose,) a barton; the household or folks, *meanie*; sharpe,

<sup>1</sup> Sillybauk, a syllabub. *Lincolnshire*.—Halliwell's Gloss.

keene; estrange, vncouth; easie, eeth<sup>1</sup> or eefe; a dunghill, a mixen. As Bater. for the word 'bater,' that in English purporteth a lane, bearing to an high waie, I take it for a meere Irish word that crept vnawares into the English, through the dailie intercourse of the English and Irish inhabitants. And whereas commonlie in all countries the women speake most neatlie and pertlie, which Tullie in his third booke *De oratore*, speaking in the person of Crassus, seemed to have obserued: yet notwithstanding in Ireland it falleth out contrarie. For the women haue in their English toong an harsh & brode kind of pronuntiation, with vttering their words so peeushlie and faintlie, as though they were halfe sicke, and readie to call for a posset. And most commonlie, in words of two syllables they give the last the accent: as they saie, markeat, baskeat, gossoupe, pussoat, Robart, Niclese, &c: which doubtles dooth disbeautifie their English about measure. And if they could be weaned from that corrupt custome, there is none that could dislike of their English."—1586. Richard Stanihurst, *The Description of Ireland*, Holinshed's Chronicle, 1587, vol. ii. p. 11, col. i, l. 28—58.—F.

p. 37. *Brass money.*

*French Soldier.* Est il impossible d'échapper la force de ton bras?  
*Pistol.* Brass, cur!

Thou damned and luxurious mountain goat,  
Offer'st me brass?—*Henry V.*, IV. iv. 17—21.—P. A. Daniel.

p. 40. "*Men do turne . . . but only sheepe.*" This passage, with those on p. 46 and p. 80, is strong evidence of the existence of the Old Teutonic Arable Mark. See Maine's *Village Communities*, Lect. III.

p. 49. "*Surely common . . . men the more.*" Compare with this the following passage from the official letter given to Sir Hugh Willoughby and Sir Richard Chancellour in 1553, when they set out on their famous voyage of discovery. It is quoted in the Introduction to Adam Smith, from Hakluyt, Vol. III. p. 231: "For the God of Heaven & Earth, greatly providing for mankinde, would not that all things should be found in one region to the ende that one shoulde need of another; that by this means, friendship might be established among all men and every one seek to gratifie all . . ."

p. 50. *foreign trifles exchanged for English valuables.* Compare Harrison, Book II, chap. 9, p. 235, col. 2, ed. 1587: "I think no nation can haue more excellent & greater diuersitie of stufte for building, than we maie haue in England, if our selues could so like of it. But such alas is our nature, that not our own, but other mens, do most of all delite vs; & for desire of noueltie, we oft exchange our finest cloth, corne, tin, and woolles, for halfe penie cockhorsses for children, dogs of wax or of cheese, twopennie tabers, leaden swords, painted feathers, gewgaws for fooles, dogtricks for disards, hawkeswhoods, and such like trumperie, whereby we

<sup>1</sup> A.S. eaðe, eðe.



reape iust mockage and reproch in other countries." See too chap. 10, p. 236, col. 1, l. 50, "one trifling toie not worth the carriage, *comming* (as the prouerbe saith) in three ships from beyond the sea, is more worth with vs, than a right good iewell, easie to be had at home." And chap. 1, p. 221, col. 1, l. 27, "And it is so sure as God liueth, that euerie trifle which commeth from beyond the sea, though it be not worth three pence, is more esteemed then a continuall commoditie at home with vs, which far exceedeth that value." Also, Book II., chap. 19, p. 323 of my edition.—F.

p. 51. *the Millener*: the dealer in goods imported from Milan. The name has narrowd into that of the maker or seller of ladies' bonnets, hats, caps, &c.—F.

p. 51. *glasses*: on the general use of glass drinking vessels, see Harrison, Book II., p. 147; and Falstaff in 2 *Hen. IV.*, II. i. 155, "Glasses, glasses is the only drinking." Also F. Thynne's *Emblems*, &c. p. 62, l. 8, "glasse vessells for banquettinge are dailie had in pryse."—F.

p. 51. *vile clate*, &c.: the silex and potash to make glass of.—F.

p. 51. *pryple* (*pebble*) *stones and Ferne rootes*. Compare Harrison, p. 147: "The poorest also will haue glasse if they may; but sith the Venecian is somewhat to deere for them, they content themselues with *such as are made at home of ferne and burned stone*."—F.

p. 52. *Wool exported, and wrought abroad*. Compare Harrison, Book III., chap. 10, p. 236, ed. 1587: "Some of them [foreigner traders] can saie without anie teacher, that they will buie the case [= skin] of a fox, of an Englishman for a groat, and make him afterward giue twelue pence for the taile. Would to God we might once wax wiser, and each one indeuor that the common-wealth of England may flourish againe in hir old rate, and that our commodities may be fullie wrought at home (as cloth if you will, for an example) and not caried out to be shorne and dressed abroad, while our clothworkers here doo starue and beg their bread, and, for lacke of dailie practise, vtterlie neglect to be skilfull in this science."—F.

p. 64. *Excesse in apparell and fare*. Compare Harrison, Book II., chapters 7 and 6, p. 167—172, p. 144—155.—F.

p. 64. "*Countenance*," fair shew. Cp. *Measure for Measure*, V. i., "Unfold the evil which is here wrapt up in *countenance*."

p. 97. "*hee that is sometimes . . . truth on his side*." There is a passage similar to this in J. S. Mill's *Essay on Liberty*, ch. ii. p. 16, People's Edition.

## ARCHAIC WORDS AND FORMS.

---

- A, to, p. 27.  
 A doe, to do, p. 15.  
 Aduyses, p. 12, l. 12, opinions. Fr. *avis*.  
 Afore, before, p. 22.  
 Agayne, *prep.* against, p. 40, l. 12 from foot.  
 Agglettes, tagged points, p. 50.  
 Appayred, grew worse, p. 80.  
 Areses, pieces of Arras tapestry hangings, p. 66.  
 Assay, p. 45, try.  
 Assoyle, resolve, explain, p. 96.  
 Assuered, p. 43, sure.  
 Away, *for* do away, p. 66.
- Basing, p. 49, cowering.  
 Ben, p. 80, been.  
 Biefes, p. 35, l. 4 from foot, oxen.  
 Booty, remedy, p. 18; same as Boote, Chaucer's Prologue, l. 424.  
 Bouchers, p. 71, butchers.  
 Bread-corn and malt-corn, p. 46.  
 Broode, *sb.* breeding, stock, p. 43, l. 10.  
 But, only, "liveth but a hundreth," p. 22.  
 By, during, "lived *by* all that space," p. 23, and p. 26.  
 By, on, "lived *by* their day wages," p. 16.  
 By course, in order, p. 63.  
 By likelihood, p. 82, probably.  
 By means it being, p. 80, by means of its being.
- Can, know, p. 25.  
 Censure, p. 12, line 21, opinion, criticism.
- Chargeable, p. 46, expensive.  
 Cheape, *sb.* p. 35, bargain, price.  
 Chearished, p. 47. Fr. *cherer*, to cheere, to cherish, &c.  
 Ciuilion, p. 40, l. 7 from foot, one learned in the Civil Law.  
 Civile, p. 21, civilized.  
 Civility, p. 26, civilization.  
 Cleane, p. 19, proper, neat, well appointed.  
 Close, p. 14, private.  
 Come in place, p. 30.  
 Commodities, commodiously, conveniently: "lying commodities for them," p. 66, l. 3 from foot.  
 Competently, p. 49, enough.  
 Compleate, p. 23, completely.  
 Concept, conception, idea, p. 67.  
 Concertation, p. 27, conference, p. 20, 23, comparison.  
 Conjunct, p. 23.  
 Conservation, p. 15, preservation.  
 Considered *of*, for *by*, p. 35, l. 25; consider me, p. 34.  
 Countenance, 'fair shew,' state, p. 63, p. 64, and note.  
 Cut, *slasht*, p. 64, l. 6 from foot.
- Damozins, p. 54, damsons.  
 Dearth, dearness, p. 47, l. 4 from foot.  
 Declination, decline, p. 65.  
 Devise, p. 12. Fr. "*Devis*: m. Speech, talke, discourse, a conference or communication." — Cotgrave.  
 Disceptation, p. 12, l. 7 from foot. Fr. "*Diceptation* . . . disputation, contention, arguing, debating, reasoning, about a matter." — Cotgr.

- Discussion, distinguishing, p. 24.  
 Dispend, p. 95, spend.  
 Displeasaunt, p. 43, l. 3 from foot, displeasing.
- Eare, to plough, p. 24, and note.  
 Eke, p. 72, also.  
 Enhause, p. 28, raise.  
 Ensearch, p. 30, l. 3 from foot, search out, seek for.  
 Enter-comminers, p. 86, inter-comminers.  
 Entermedled, p. 86, intermixed.  
 Equipolent, p. 22, of equal power.  
 Erable, p. 41, l. 15 from foot, ploughable, arable.  
 Estats, states, condition, p. 20.  
 Esteeme, p. 58, estimate.  
 Evangelicall, p. 94, preaching the gospel.  
 Exercise, tillage, practise it, carry it on, p. 44, l. 15.
- Feate, p. 12, l. 13; p. 41. Fr. "*faict* : m. A fact, act, motion, . . . also, an allegation, proposition, argument, or article, in pleading." —Cotgrave.  
 Feate, manufacture, trade, p. 46, p. 69, l. 19.  
 Fetched at, p. 51.  
 For, before infinitive, for to helpe, p. 18, like Fr. *pour aider*.  
 Freating, p. 59, fretting, biting.  
 Fryseadowes, p. 51, ? Frisian fine cloth.  
 Furniture of her warres, equipment for them, p. 24.
- Garded, braided, ornamented, p. 64, l. 6 from foot.  
 Gardes, braidings, ornaments, p. 65, l. 19, 20.  
 Gettings, earnings, p. 29.  
 Goeth clear, is free from blame, p. 27.  
 Good, better, best, used as a term of comparison, "good cheap," a good bargain, p. 34 et passim.
- Graffe, graft, p. 24.  
 Groundely, p. 55, fundamentally.  
 Growing of, proceeding from, p. 70.
- Haleth, p. 31, haul, pull.  
 Handy labour, p. 41.  
 Hath bene, p. 40, have been.  
 Have in charge, p. 11.  
 Him, it, p. 82.  
 His, *gen.* its, p. 81.  
 Holde, p. 35, l. 5, holding, farm.  
 Holpen, p. 33, helped.  
 Hoyssing, p. 82, hoisting.  
 Husband, farmer, husbandman, p. 32, &c.; p. 40, l. 4 from foot.
- Image, p. 12, picture.  
 Impulsion, p. 78, impulse.  
 In maner, p. 21; in manner for, p. 15; maner, welt: "well maner of things."  
 Inning, p. 24, getting in.  
 Intend, p. 69, l. 20, devise, create.
- Lay forth, bring forward, p. 42.  
 Least, p. 77, lest.  
 Leaver, p. 37, rather.  
 Let, hinder, p. 94 et passim.  
 Licked themselves whole, p. 28, 91.  
 Longe of, result of, modern vulgar along of, p. 16.  
 Luker, p. 48, lucre, money, gain, profit.
- Maintenaunce, in, of, p. 41, in support of.  
 Manurance, holding or handling (?), p. 63.  
 Manure, p. 63, p. 77, to cultivate. Cp. *Othello*, I. iii. 328: "sterile with idleness or *manured* with industry."  
 Meane, p. 41, means.  
 Meany (mainy, p. 84), household, following, p. 34, p. 64, and note.

- Member of Philosophy, p. 12.  
 Minish, p. 19.  
 Mysterye, p. 69, trade, business.  
 Moe, more, p. 22.  
 More, greater, p. 32, l. 11 from foot.  
 Mought, p. 80, might.  
 Move, p. 12, l. 8 from foot, touch on, discuss.  
 Muttons, p. 35, l. 4 from foot, sheep.  
 Myne, p. 68, my.
- Neare, p. 76, nearer.  
 Non, not, p. 23.  
 Nor, no, p. 21, double negative, like Fr.  
 Noted a, *for* noted as a, p. 14.
- Occasion, take, p. 69.  
 Occupied, carried on, practist, p. 47, l. 18.  
 Occupier, p. 89.  
 Occurrents, occurrences, p. 23.  
 Of, p. 46, l. 5, by.  
 Of my faith, p. 27; of all hands, p. 18, *for* on.  
 On, complain, *for* of, p. 13.  
 Ordered, p. 27, l. 10, arranged, made accessible.  
 Other, for others, p. 15.  
 Over, besides, in addition to, p. 8.  
 Owches, p. 50, ornaments, jewels.
- Paines, punishments, p. 47.  
 Pass my compass, p. 12, go beyond my limit.  
 Paynefull, p. 47, l. 1, trouble-taking, laborious.  
 Penner, p. 50, l. 5 from foot, pen-case.  
 Percase, perchance, perhaps, p. 41, l. 13, &c.  
 Perfit, perfect, p. 23.  
 Peruse, p. 63, examine.  
 Phantasies, fancies, p. 68.  
 Physicke, Physics, p. 24, l. 2 from foot.  
 Plentious, well to do, p. 19.
- Poulder, powder, p. 29, l. 5 from foot.  
 Prety while, a, p. 32.  
 Provoked, p. 12, l. 11, p. 47, l. 8 from foot, calld on, stirrd up.  
 Puke, French, p. 64, l. 7 from foot. 'Explained by Baret, a colour between russet and black. "*Chidro scuro*, a darke puke colour," Florio, p. 97.—Halliwell's Glossary.  
 Pull, p. 30, pull up, pluck out.  
 Purchased, procured, p. 25.  
 Pylate, p. 26.
- Rear corn, to grow it, p. 46.  
 Refreshing, *sb.* p. 41.  
 Remember, remind, p. 66.  
 Reporte me, I, p. 29, I appeal (to you).  
 Resemble, compare, p. 26.  
 Resemble, to, of, p. 15.  
 Respect, to have, to, p. 28.  
 Rise *at* your hand, p. 35, l. 20, rise from, be caused by, your hand.  
 Romth, space, p. 57.
- Scripture, hath not red scripture, p. 26, studied. Cp. Fr. *Scavoir moult d'escripture*, to be learned, or skilfull in, or well acquainted with, most bookes.  
 Seene, a man universally, p. 32, cultured.  
 Selled, p. 78, sold.  
 Set by, p. 25, 26, to value.  
 Sette, lease at a fixt rent: "sette your land," p. 35; "price is so set," p. 35.  
 Shale, p. 26, husk, shell.  
 Shiftes, p. 35, l. 14, turns, tricks.  
 Should, p. 22, 37, would.  
 Sith, p. 30, since.  
 Skant, scarcely, p. 14.  
 Slake, p. 93.  
 Smarte, p. 81.  
 Sorte, of that, p. 74, in that way.

Spake, p. 32, spoke.  
 Sparkes of gold, p. 51.  
 Spoke, p. 45, spoken.  
 Stay, at a, p. 28, at a fixt level, permanent.  
 Stent, *sb.* p. 35, l. 4, stop, point.  
 Stented, fixt, stopt, limited, p. 63, 66.  
 Stricke, strike, p. 60.  
 Subjection of, subjection to, p. 21.  
 Such who, p. 27.  
 Suerty, p. 30, safety.  
 Sweeped, swept, p. 66.  
 Taken, p. 12, considered.  
 Tallage, p. 86, l. 8, duty, tax. Fr. "*taille*: f. A taske, or tax; a tallage, tribute, imposition."—Cotgrave.  
 Taryng, p. 22, tarrying, remaining.  
 Than, then, p. 11, 14, 17.  
 That that, that which, p. 23, 66.  
 That, *for* those, p. 23; *for* that which, p. 22; *for* what, p. 12.  
 This, *adv.* thus, p. 35, l. 7 from foot.  
 Thorough, p. 30, through.  
 To, in addition to, p. 23.  
 Trade, p. 91.  
 Travaile, p. 21.  
 Trespass, break (the law), p. 85, l. 13 from foot.  
 Trimming, ornamentation applied to houses, p. 66.  
 Understanded, understood, p. 56.  
 Uprighte, uprightly, p. 24.  
 Use, p. 38, to be in the habit of.  
 Uttered, p. 69, l. 8, put forth, exported, sold.

## VERBS.

*Infinitive Mood*, used for Subjunctive.

Societie to grow, p. 49.  
 to the intent to eat, p. 14; to the intent to continue, p. 41.  
 in hope to come, p. 16; ground to sustaine, p. 72.

Used for Modern dependent Indicative Clause.

"I . . . confess . . . that, . . . yet the dearth . . . to remain and continue," p. 81; "to assure . . . the same to be," p. 60.

Used for Present Participle.

have given over to live, p. 17;  
 heard of it to do, p. 54.

*Past Participle* in *-en*.

are growen, p. 59.  
 is comen, p. 66.

*Indicative Mood*, Present tense, 3rd pers. plural, ending in *-eth*.

Esteemeth, p. 26, note.  
 Conueieth, p. 66.  
 Standeth, p. 31.

Sing. number after plural nouns, &c.:

some excelles, p. 12; other that followes, *for* others who follow, p. 15; inclosures . . . causes, p. 15; men sendes, p. 20, &c.

Verderers, p. 66, ? Fr. "*Ouvrage de verdure*, Forest worke; or flourisht worke, wherein gardens, woods, or forests, be represented."—Cotgrave.

Vente, p. 84, last line; course.

Ventered, p. 50, sold. Fr. *vente*, sale.

Vility, p. 85, l. 3 from foot, vileness.

Wall, driveth me to the wall, puzzles me, beats me, p. 35.

Weaking, weakening, p. 40, l. 17.

Weild, p. 77, l. 3 from foot, wield, manage.

What, p. 18, which.

Whether, p. 79, where, whither.

Which, p. 14, who.

Whom, p. 21, those with whom.

Wist, p. 45, knew.

Would, p. 41, should.

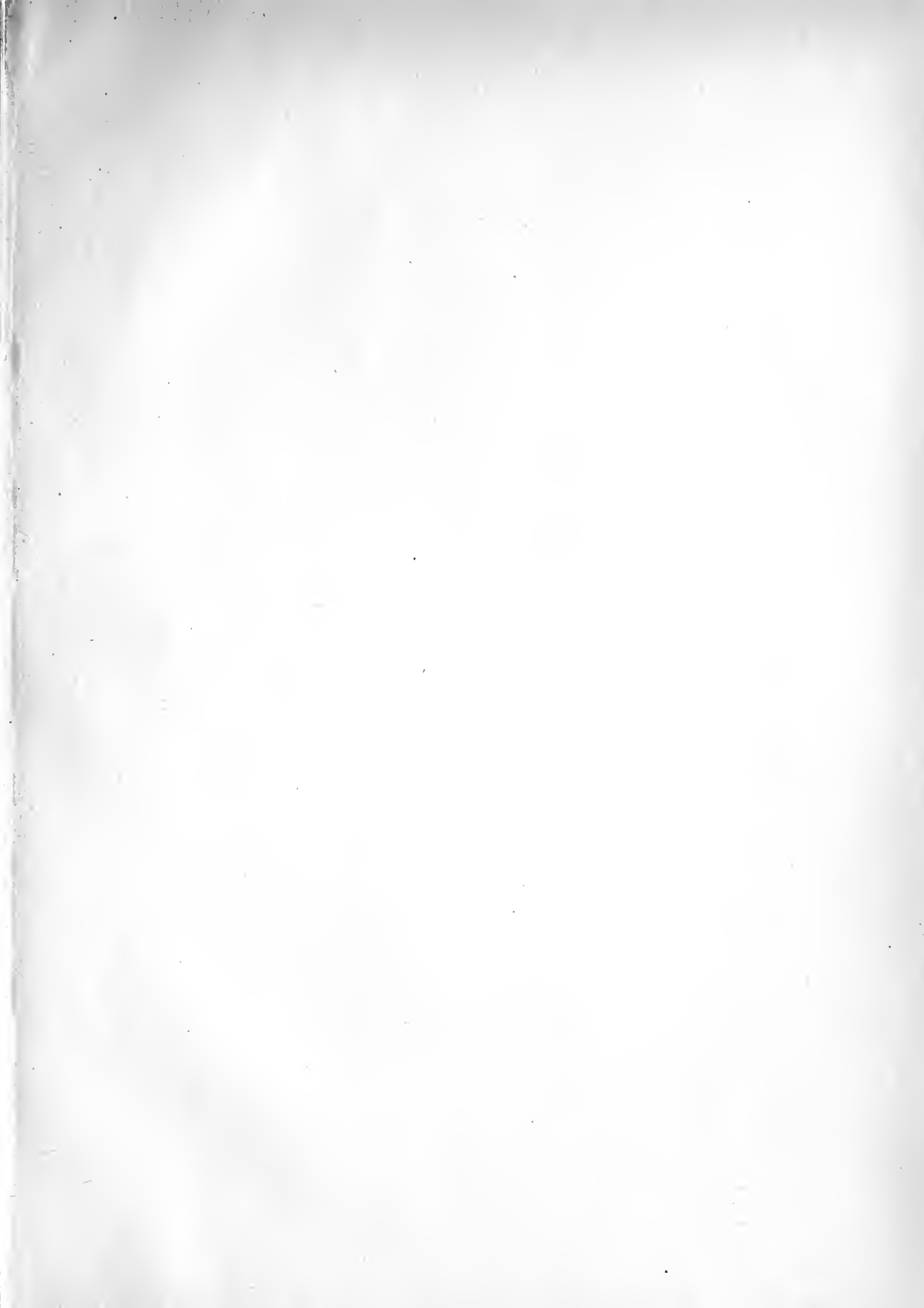
## INDEX.

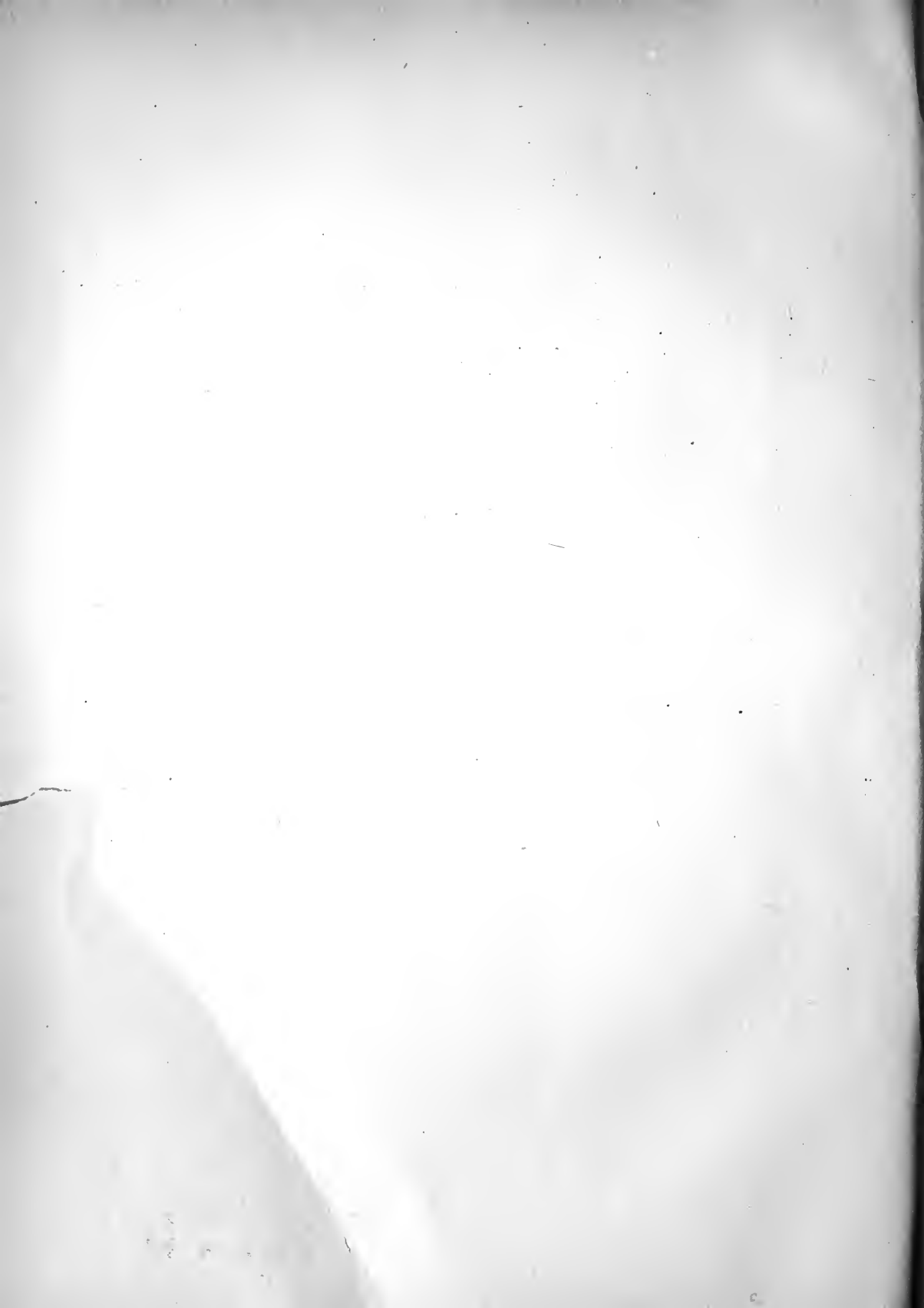
- Ajax*, wife of, 76, 77  
*Apelles*, 12  
*Apples*, cargo of, at Carmarthen, 54  
*Arable*, scarcity of, discussed, 40—42, 84; remedy proposed and discussed, 43—50, 84—86  
*Architecture*, use of writers on, 24  
*Arians*, 97  
*Aristotle*, his opinions on gold and silver currency, 56, 57  
*Arithmetic*, uses of, 24  
*Army*, standing, discussed, 73  
*Arte*, man to be credited in his own, 12; what artes are to be encouraged, 88  
*Artes*, the seven liberal sciences, 25  
*Artificers*, their grievances, 16, 27; three sorts of, 71, 88; foreign—to be encouraged, 89—91; country—to be subject to some town, 91  
*Astronomy*, its uses, 24  
*Author*, member of philosophy, moral, 12; his reasons for, and plan in, writing this, 11—13
- Balance of trade*, 50  
*Barley*, price of, 35  
*Barr*, throwing the, 16  
*Benefices*, 93, 95  
*Bristowe*, its chief trade, 89  
*Buildings*, increase of, 66
- Cæsar*, 24, 73  
*Cap*, price of, 28  
*Capon*, price of, 33, 35  
*Cappes*, restraint on import, in Parliament, 53  
*Carmarthen*, its treatment of foreign apples, 54  
*Carrying trade*, law concerning, 53  
*Cato*, would restrain excess, 65  
*Cause and effect*, 76, 77  
*Chickens*, price of, 33  
*Church revenues*, results of confiscation, 66  
*Cicero*, his opinions quoted, 15, 47, 76, 96  
*Civil Law*, 39, 40, 60  
*Clergy*, complained of, 91; their faults and how they may be remedied, 92—98
- Clothiers*, supposed danger of, to commonwealth, 68, 69  
*Coin*, debased: first used, 28; injurious to princes, 67; why should it matter what sort of, we use among ourselves? injurious to foreign trade, 37; is it cause of dearth? 79, 80; false: suspected utterance of, by foreigners, 38, 61, 62; old: exportation of, forbidden, and current value reduced, 62; Roman, 60  
*Coinage*, use of, 60  
*Columella*, 24  
*Commodity*, staple, of country to be encouraged, 42  
*Common fields*, 40, 86  
*Commonwealth*, great alteration in, of late years, 11; danger to, if prince wants treasure, 29, 67; no league adverse to, to be cherished, 53; foreign alliances advantageous to, 72  
*Community*, classes of, how affected by rise in prices, 63; condition of, 64, 67  
*Complayntes*, of husbandman, 14, 17; of capper, 16—18; of knight, 17—20; of doctor, 19—20; recapitulation of, 31, 75; primary cause to be sought, 75—77  
*Corn*, free export of, advocated, 44, 45, 85; free trade in, 49  
*Cosmography*, use of, 22, 23  
*Country*, condition of, 16  
*Coventry*, chief trade of, 89  
*Currency*, preferable to barter, 39; effects of debased, 55; necessity of fixed value for, 55, 56, 60, 61; advantages of gold and silver, 57; must be regulated by reference to universal market of world, 68
- Dearth*, its first appearance, 28, 55; who suffer most from, 29; its peculiarity, 32; suggested reasons for, discussed: (i) rise in rents, 32—35; (ii) rise in prices, 33—36; (iii) inclosures, 40—43; (iv) importation of trifles, 51; efficient cause of, 80; causes of continuance, 82  
*Diomedes*, 38  
*Divinity*, how studied, 26, 96. See *Religion*.

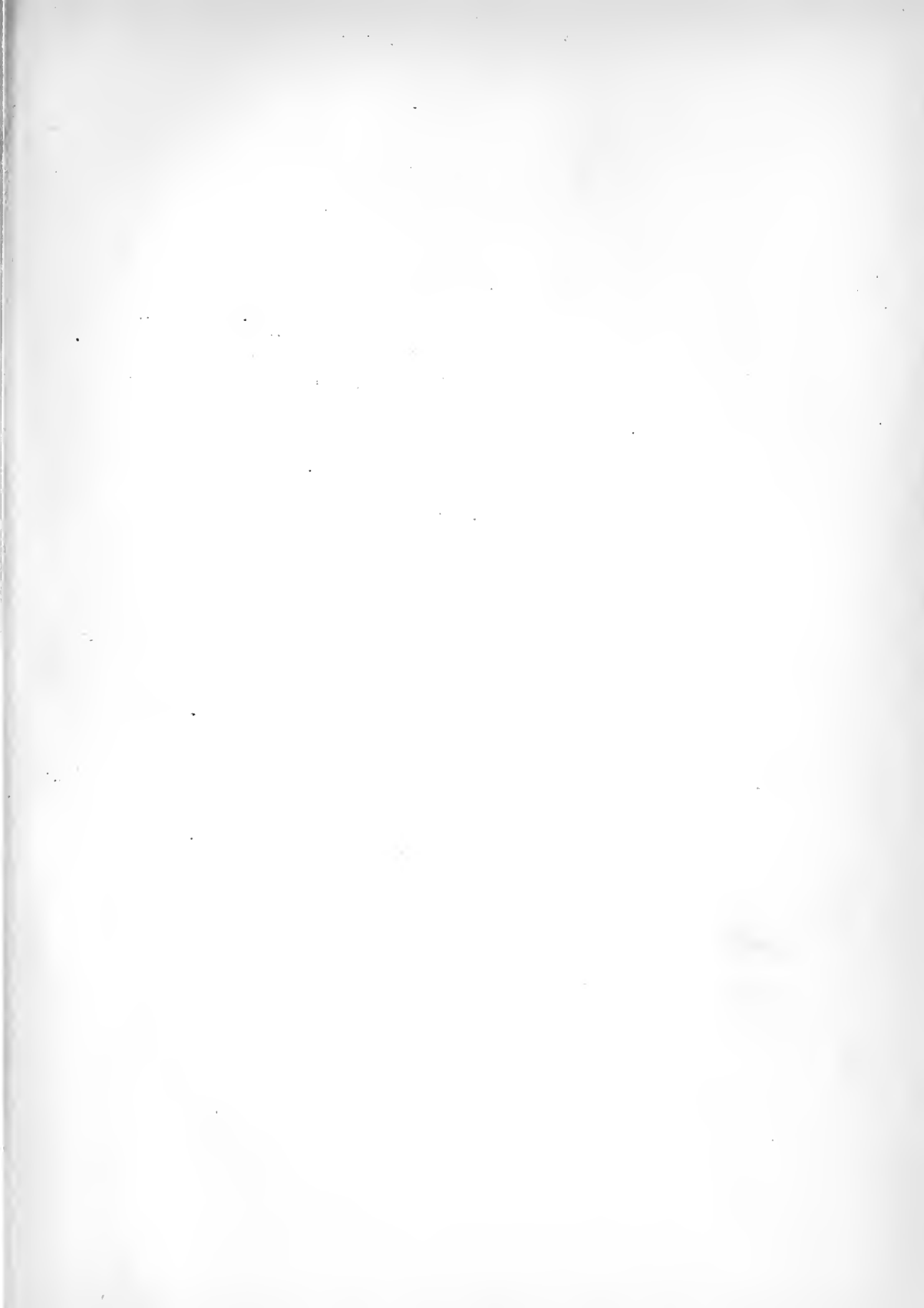
- Dover*, 77
- Efficient cause*, 76
- Endowments*, 18
- England*, state of, at this time, 16; description of, by Pomponius Mela, 71; compared with other countries, 72, 73
- Erasmus*, 59
- Essex*, 40
- Experience*, use of, 21, 22
- Extravagance* in dress and fare, 64, 65
- Flanders*, prosperity of, discussed, 72
- Foreign craftsmen*, English jealousy of, 89
- Foreign trade*, influence on prices, 36—39; in trifles, 51, 61; discussed, 54, 68, 87
- Foreign work*, cheaper than home, why? 52
- Foreigners*. See *Strangers*.
- France*, condition of, 70
- Free trade* in corn, its advantages, 49
- Ganges*, gold found in, 51
- Gentlemen*, their grievances, 17—20, 27; condition of, 63, 64; does cause of dearth lie with? 32—34, 39
- Geometry*, use of, 24; Plato required knowledge of, 26
- Germany*, prosperity of, 72
- Glaucus*, 38
- Gold*, its uses and qualities, 58, 59
- Goose*, price of, 33, 35
- Griefs*. See *Complayntes*.
- Harvests*, plentiful, 43; fail every seven years, 47
- Hen*, price of, 33, 35
- Homer*, 38, 39
- Horse-shoeing*, price of, 28
- Husbandman*, his grievance, 15—17, 28; does cause of dearth lie with? 33—35, 39; condition of, 45, 48
- Imports*, lists of, 16, 37, 49; foreign manufactures, 50
- Inclosures*, complained of, 15; question of, discussed, 40, 41; a cause of, 77; efficient cause of, 84; where there are most, 46
- Income*, what was formerly a sufficient, 19, 82
- Iron*, insufficiency of, in country, 36
- Justices of Peace*, 15
- Kent*, 40
- Knight*. See *Gentlemen*.
- Labourers*, wages of, 29
- Lands*, rent mostly stationary, 33; owners farm their own, 81, 82; distribution of church, 66
- Learned men*, scarce; why, 25
- Learning*, advantages of, to common weal discussed, 20—23; little valued now-a-days, 26; causes of decay of, 27
- Logic*, what, 24
- London*, gentry flock to, 64; extravagance of, 65
- Luxury*, growth of, 64, 65
- Manufactures*, home, to be encouraged, 53, 68, 87; what may be carried on in England, 88
- Maygames*, 16
- Merchant*, his grievances, 16, 17, 28; always best off, 28; policy of foreign and others considered, 36, 37; does cause of dearth lie with? 78. (See Harrison's opinion in his *Description of England*, p. 131.)
- Mint*, 30
- Music*, one of seven liberal arts, 25
- Nations* which gain the mastery, 21
- Noblemen*, condition of, 63, 64
- Northamptonshire*, 40
- Opinions, diversities of*, accounted for, 25; remedies suggested, 91
- Pactolus*, gold found in, 51
- Paper*, foreign, cheapest, 52
- Pastures*, increase of, 15, 40, 46, 84; must supersede tillage, 43; cause of profit in, 84; advisable to tax, 86
- Perowe*, gold in, 51
- Philosophy, moral*, knowledge of, useful, 24, 25; author member of, 12
- Physick*, knowledge of, useful, 25
- Pig*, price of, 33, 35
- Plato*, 15, 25, 26, 84
- Pliny*, 60
- Plough-tail*, a sanctuary, 85
- Pluralities*, 93, 95
- Pomponius Mela*, 71
- Prices*, rise in, 28, 33, 64; influence of one article on others demonstrated, 34; effects of compulsory lowering of, 35, 36; influence of foreign, on that of home commodities, 62, 63
- Princes*, wisest, have many counsellors, 11; suffer from dearth, 29; do they gain or lose by alteration of coin? 29, 67

- Procurations*, 93, 94  
*Produce, Raw*, exported and returned worked, 51, 52; home, should be manufactured at home, 52, 87  
*Proverbs*:—Fooles sometimes speake to the purpose, 11; As many heads, so many wittes, 11; Its merry in Hall whan Beardes wags all 95  
*Pythagoras*, 26, 96
- Religion*, divisions concerning, lamented, 25—27, 91; late persecutions of learned for, 27; two great errors in those who study, 96; how truth is to be sought, 97; general counsel proposed, 97; subjects of controversy, 98  
*Rent*, relation to prices, etc., 18, 32—35; effect of lowering, 35; racked rents, 82  
*Restraints*, advocated, 52, 53; whether our, touch leagues with foreigners, 53  
*Retorique*, what, 24  
*Revels*, 16  
*Roman army*, 73  
*Rome*, excess in, 65  
*Rye*, price of, 35
- Salt*, insufficiency of, in country, 36  
*Sciences*, seven liberal, 25  
*Scripture*, ignorant interpretation of, 26  
*Searchers*, 38, 62  
*Serving men*, condition of, 64; wages of, 29  
*Several holdings*, 40  
*Shoes*, price of, 28  
*Silver*, preferred by heralds, 58; its good qualities, 58, 59
- Solon*, 47  
*Stamp*, every town to have its own, for its goods, 91  
*Stone*, throwing the, 10  
*Strangers*, does chief cause of dearth lie with? 78  
*Students, young*, character of, 25, 26, 96  
*Subsidies*, 30  
*Synods*, 94
- Tagus*, gold sought in, 51  
*Tillage*. See *Arable*.  
*Towns*, causes of decay of, 87; suggested remedies for, 89—91  
*Trade*, value of, to princes, 70; balance of, advocated, 50. See *Foreign*.  
*Treasure*, increase of, in country, 82  
*Tully*. See *Cicero*.
- Universities*, 20, 25; rarity of scholars at, 27
- Velvet*, price of, 36  
*Venice*, 69, 89  
*Veterinaria*, knowledge of, useful, 24  
*Vigetius*, 24  
*Vitruvius*, 24
- Wages*, rise in, 16, 64  
*Wakes*, 16  
*Warre*, to be provided for, 65, 66  
*Wheat*, price of, 35  
*Window glass*, 50  
*Wool*, is export of unwrought, to be restricted? 44, 50, 68; worked abroad, 52; price of, 35











PR  
2888  
L6  
ser.6  
no. 2-3

New Shakspeare Society,  
London  
[Publications]

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---

