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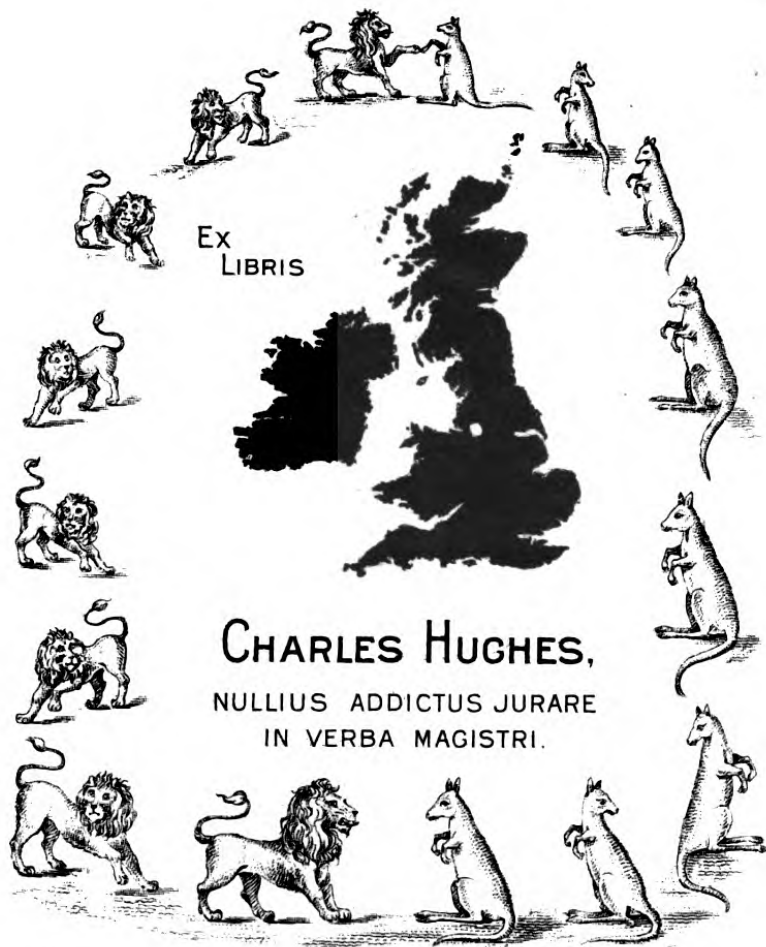
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ENGLISH



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NUGÆ ANTIQUÆ:

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OF
ORIGINAL PAPERS

In PROSE and VERSE;

Written in the Reigns of HENRY VIII. Queen
MARY, ELIZABETH, King JAMES, &c.

By SIR JOHN HARRINGTON,
The Translator of ARIOSTO, and others who
lived in those Times.

Selected from AUTHENTIC REMAINS
By the Rev. HEN. HARRINGTON, A. M.
Of QUEEN'S COLLEGE, OXON.
And Minor Canon of the Cathedral Church of
NORWICH.

A new, corrected, and enlarged Edition, in 3 vols.

V O L. III.

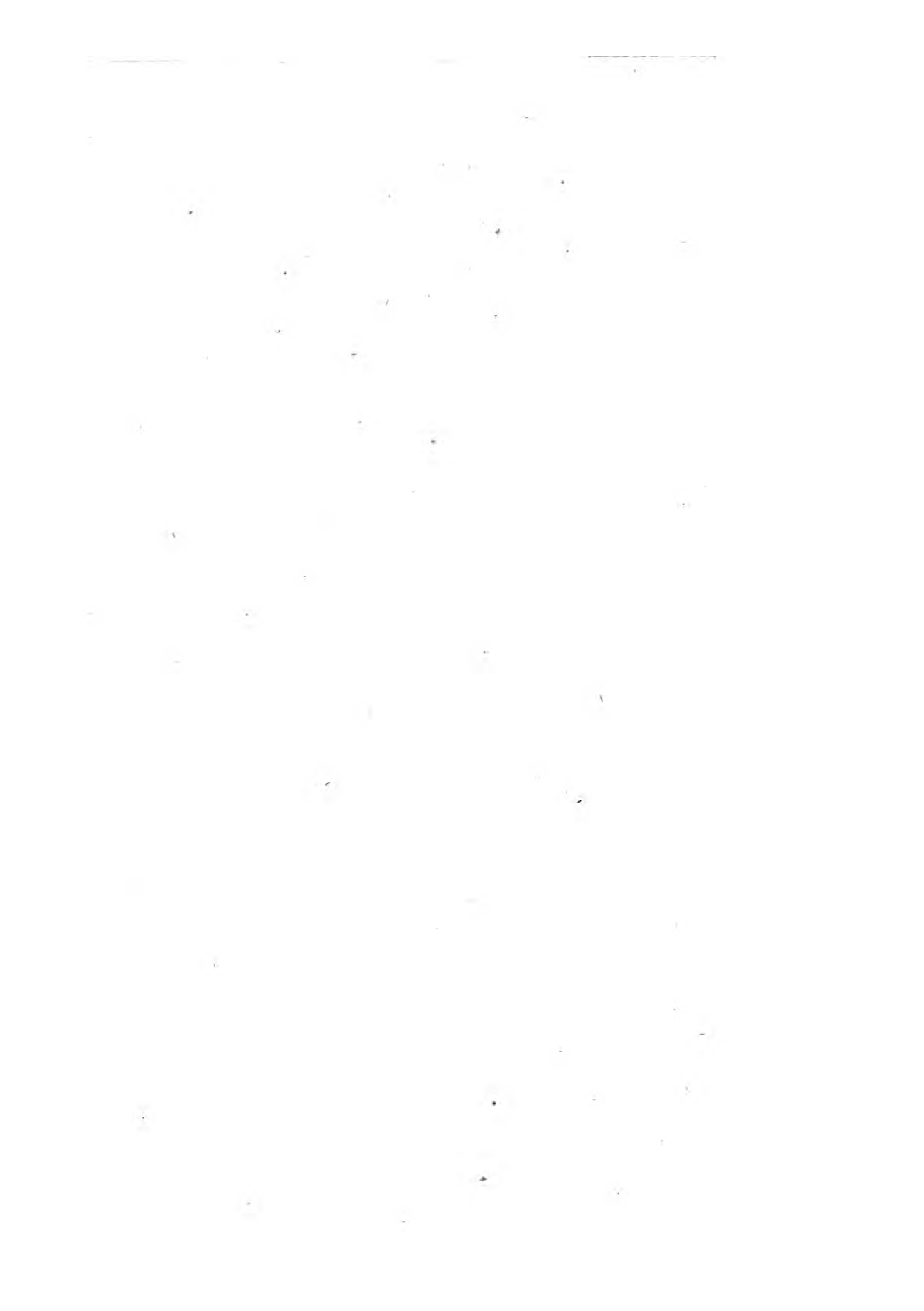
*Non Potes in Nugas dicere plura meas
Ipse ego Quam dixi —
— Novimus esse Nihil.*

MARTIAL.

L O N D O N:

Printed for J. DODSLEY, PALL-MALL,
And T. SHRIMPTON, BATH.

M. DCC. LXXIX.



TO THE

Right Reverend Father in G O D,

C H A R L E S,

By DIVINE PERMISSION,

Lord Bishop of *Bath and Wells.*

MY LORD,

MY confidence in your Lordship's candour and indulgence, and my duty due to the Diocesan of Bath and Wells, induce me to address the following pages of my ancestors to your Lordship. These historical remains

D E D I C A T I O N .

mains were written at a time when the Church of this kingdom was beginning to be divided into sectaries, as appears from the general history of those times. The favourable reception given to some trifling papers lately published, and a desire of their being reprinted, encouraged me to add to them the *Briefe State of the Church*, at the same time, which is now very scarce; and being written by one well acquainted with many of those persons whose characters are drawn, the authenticity of these anecdotes receive additional strength. I need not relate to your Lordship the occasion of their being written, nor the inducement of the Author; the sketch of his life may afford
some

DEDICATION.

some information respecting both. The zeal which appears to have distinguished his conduct in regard to the Church of Bath, together with many other instances, confirm his respect for the cause of religion; and his favourable reception at court, both in the reign of Elizabeth and James, is sufficient to point out those talents which rendered him the esteem of the first persons of his own time. I presume not to lay this little work before your Lordship, as deserving any serious consideration, or containing any important information: But as it is agreed by many, that this Authors account of the Church of Bath, is the fullest and most particular history extant,

DEDICATION.

tant, I could not refrain from the liberty of using your Lordship's name even without your permission. Unfortunate accidents by fire having destroyed the records of the priory of Bath, the history of this City and Church is very defective; but our Author living in the neighbourhood, was diligently attentive to procure every authentic circumstance that could possibly be obtained; and to him probably is owing the greater part of that information which might otherwise have been sunk in oblivion. This attention to the history of Bath, and his having been pupil to one of your Lordship's worthy predecessors. Bishop Still, that great benefactor to the City of Wells, may

I humbly

DEDICATION.

I humbly hope, pardon the partiality of a young man to his ancestor, who being himself just honoured with admission into the Church, has thus taken the liberty of addressing the following anecdotes to one of its brightest ornaments.

I am, my Lord,

Your Lordship's

Most obedient,

and dutiful servant,

HENRY HARINGTON.

NORWICH,
Sept, 2, 1778.

1864
The first of the year
was a very dry one
and the crops were
very poor. The
winter was also
very cold and
the snow was
very deep. The
spring was also
very dry and
the crops were
very poor. The
summer was also
very dry and
the crops were
very poor. The
autumn was also
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the crops were
very poor. The
autumn was also
very dry and
the crops were
very poor.

TO THE
TO THE

Rev. Doctor JOHN LLOYD,

Dean of the Cathedral Church of Norwich,

This Volume is respectfully inscribed,

In Acknowledgment of the many Favours received

By his obedient Servant,

The EDITOR.

NORWICH.
Jan. 1, 1779.

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L E T T E R

F R O M

Mr. H Y D E,

A F T E R W A R D S

E A R L O F C L A R E N D O N,

T O T H E

L o r d P O U L E T T, 1660.

M Y L O R D,

WE, having received such information as respecteth the former proceedings of many rebellious families in your county of Somerset, do humbly desire your Lordships immediate compliance with his Majesties commands of giving us a true ac-

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count

count to our office of all such as may have been employed in the late troubles, by commission civil or military, under the Usurper, or the other kind of imposed rebellious *Authority* as then called. Among some others, information is delivered of John Harington, son to the late Member for the city of Bathe, bearing arms by virtue of commission from the Usurper in 1655, whose father was Commissioner of the Parliament to the late King at Carisbrooke castle, and a staunch member of that party, with several more of that name. His present Majesties good intentions toward all who have not signalised themselves by any notorious deeds of rebellion need not be doubted, as will more amply appear by some Act of indemnity; but examples, in justice to his royal blood and family, as well as to an injured nation, are required. Such intelligence as may tend to our better and further informing his Majesty, will be an acceptable act of your Lordships to the King, and your employment does the farther warrant such expectations from you.

The

The office I bear, and duty I owe, more particularly demand my insisting on your compliance to the satisfaction of the King, and, not doubting your confidence and obedience to such his demands, shall expect due account in all expedition, to regulate the Act of Indemnity to good effect; which will also include the Declaration at Breda.

I am,

*Your Lordship's Servant,
at command,*

E. HYDE.



The Lord POULETT'S Answer to
Mr. HYDE.

S I R,

MY confidence of the zeal of our county of Somerset, during the general disturbance, for the late Kings service, will not bear to hear so heavy accusation against us as to demand a strict inquiry into our former conduct; and shall not be deficient in giving such information as will afford you satisfaction, and do us no small honour. I have submitted your letter to Mr. Harrington; whatever his fathers principles led him to, his son is no object of wrath for his Majesties displeasure. The inclosed certificate will yield you true account of his and our duty and sufferings. He did bear commission from Oliver Cromwel, but at our request, to protect us from ruin and plunder. His own honesty did make him about to refuse acting, but we dreaded the consequences to ourselves and families. His compliyance renderd him exposed to
loss

loss of friends and relations in battle, and loss of fortune in many acts of goodness. This county is under great obligations to this Gentleman, and our duty obliges us to render him our best services to protect him from his Majesties displeasure. The Kings cause was no sufferer in this matter; and such a singular and nice circumstance as fighting against conscience, and yet for conscience sake, does give Mr. H. great title to pardon, nay rather thanks and rewards. We who subscribe this are ready to submit to any pains or penalties for this mans sake, whose honourable family and descent, as well as his own good name and character in our county, claim our best acknowledgments. Pray, Sir, let these reasons urge your endeavours to spare his family, and interceed for Mr. H——s free pardon, which will confirm the duty of all the poor sufferers of this county of Somersset to his Majesties best services, on all occasions. In hopes whereof, I remain

Your Servant to command,

POULLETT.

B 2

P. S. The

P. S. The city of Bathe was much protected and preserved by Mr. Harington's accepting Oliver's commission, which else had been exposed to plunder and ruin, which he totally prevented by his good endeavours and friends, to his great loss and injury, as the Earl of Marlborough,* his father-in-law, can testify to the Council.

* Son of the Lord Treasurer to Charles I.



*The County of Somerset to Those of
his Majesties Council, or others,
in respecte of the hard Case of JOHN
HARINGTON, Esq.*

THESSE are to certify all whom it may concern, that whereas John Harington, of Kelston, in the county of Somerset, Esq. did receive a commiffion for a countie troope of horse from Oliver Cromwel, (then called Protector) he the said John Harington did refuse to act thereby, and woud have returnd the said commiffion, but that we (with divers others) whose names are subscribed, did earnestlie intreate him to accept of the said charge; thereby to secure us from such spoyle and ruine which otherwise we feared and had certainlie undergone, had not he undertaken the said imployment, which he most faithfullie and carefullie performed for us; even with his own hazard amongst others of other principles joyned with him; and
to

to his own very great expence and cost ;
 discharging and relieving, with money and
 necessaries, divers who had otherwise layne
 long in restrainte ; and hathe since shewede
 himselfe moste readie and affectionate to his
 Majesties presente service. In witness
 whereof we have hereunto set our hands,
 this four-and-twentieth day of May, in the
 year of our Lord God 1660.

Poulett	John Bampfeyld
Marleburgh	Sam. Horner
Thos. Bridges	Thomas Hall
Geor. Norton	Will. Hall
John Pearce	Hen. Nevil
Christopher Dilton	John Graham
Jo. Newton	Sam. Gorges
Maurice Berkeley	Hugh Smith
Will. Basset	Will. Helyar
Ed. Phelipps	George Sydenham
Geo. Clark	Thos. Pigott
Geo. Speke	A. Paulett.

From the original Manuscripts.

Mr.

Mr. CHEEKE *to the Duke of SOMER-*
SET, Lord Protector in the Reign
of EDWARD VI.

THE letters whiche your Grace sent to the Univerſitie for the better expedition of the viſitation, hath encouraged mens ſtudies merveilouſlye to the further deſyre of learning, and eſtabliſhed the doubtfull myndes of ſome wavering men, which tooke all unknown matters to the worſt, and feared ſhadows of miſtruded things, whereof they had no cauſe: Wherefore your Grace, in myne opinion, hath done a verie beneficial deed to the ſchooles, whoſe Head and Chauncelour you be, in ſpeeding out of hand this viſitation; and ſhall make hearebye a number of honeſt and learned men to ſerve the King's Maieſtie faithfullie in their callinge another daye, which is one chief point of everie ſubject's dewtie to labour in.

And heare all fortes of ſtudents know-
 ing

ing the Kings Majestie toward in hope of all excellencie to learning; and your Grace holding the stearne of honor, not only ordering all matters of counseille with wifdome, but also consydering the furtherance of learning with favour; be stirred and enabled to attaine to a greater and perfecter trade of learning, not unbehovable for the commonwelthe, nor unserviceable for the Kings Majestie, nor unpleasent to your Grace, by whose authoritie it now the better springeth.

For whiche cause I suppose among other; the Kings Majestie hath great occasion to give God thanks, that not onlye in his minoritie his realme is governed at home with your sage, auncient counseill, and defended from the foreigne incurfion of great and powerfull adversaries, but also provision is made for learned men to serve his Grace hereafter; whose use shall be necessarie for the realme, not onlie for religion, but also for civill causes. And therefore as I may saye boldly to your Grace, I,
often

thinking of his Majestie, trust he will nowe make hym, according to all mens certain expectation, worthie another day so noble an unckle, and so toward a number of youthe prepareing themselves aforehand to serve his Majesties commonwelthe hereafter which he cannot do onlye by greatnes of naturall witt, whereof he hath suffityent, except he adjoyne also experience, the very ground-worke of all wisdome, wherein his Majestie best shall be advertised by you. For all learning, be it never so great, except it be sifted with moche use and experience to the fynest, can be no wisdom, but onlye a voide and a waste knowledge; and therefore this kynde can be learned by no booke, but onlye by diligent hearing of sage and experiet connseillours, and following more their good advice, who dothe foresee the greatnesse of daungers to come, unconceaved and unthought of by others, then their owne suddeine fancies, whoe, for lacke of farther insight, do judge their own conseile best, because they do perceave in themselves no reason againste themselves;
 althoughe

althoughe there be in the thing itself, and wise mens heads, never so moche to the contrary. Wherefore, as his Majestie hath alwaies learned, so I trust he laboureth daylie to avoide the grownde of all errour, that self-pleasing which the Greekes do call *Φιλαυτια*, when a man delighteth in his own reason and despyseth other mens conseill, and thincketh no mans foresight to be so good as his, nor no mans judgement compared to his owne; for, if there be any wisedom, it is conferringe with many wise heads, and of divers good counfells, to chuse oute one perfect, and so to follow that whiche reasonable experience leadeth a man wittie unto: And, if there be anye hynderaunce and stoppe to wisedome, it is wheare fancie favoureth a mans owne invention, and he hath a better opinion of his own reason then it deservith indeede, and so alloweth it to be good, and sticketh to his sence by self-love; or ever he know what it is worth by profe of reason; and therefore is not constant therein by judgement, but headstronge by willfullnesse.

And

And this thing is to be avoyded diligent-lye of all, and especiallye of the Kings Majestie, now in this tenderesse of his youth; because everie fault is greater in a King than in a meane man, and also faults rooted in this age do not onely grow to a greatesse, but also they utterlye take away the likelihoode of divers good vertues, which ellse would spring freshlye in it: I do wish therefore oftentimes, that which the King's Majestie was wont to labour in, that he contynued to be an Academike, flow to judge, glad to here all men, mistrusting his owne reason, takeing trouthe to be hidden and so not to be founde at the first sight; thinking wisdom either to be in men of experience, or ellse in no men; and alwaise perswading hymself in his youthe, which Socrates belived when he was olde, that he knoweth this onely thinge, that yet he knew nothing; and so shall he best avoide the bottomless dangers, unknowen faults which will ells unwarfe creepe into his minde. Not only in warrfare but also

in peace, it is daungerouse for a publique person to say, *Had I wist*, to excuse the matter, with a *putavi* to maintaine on that reason whose beginnige is grownded on an errour. The Kings Majestie knoweth herein half what I meane, and the sure safegarde of wisedome and happineffe is to avoide the first fault which is first commanded to be avoyded in Tullies Offices.

But what meane I to wryte this to your Grace, especially knowing the Kings Majesties nature, how gladd he is to follow your Graces good advertisements, and willing to obaye all those whoe be put in truste about hym. I have no cause to mistrust, but the love is full of feare when there is no cawse, and my dewtie ready to admonishe aforehand, for fear of a cawse; and yet my hope is there will be no cawse; for I cannot (by nature as a subject, by dewtie as a servant) but continually wythe to his Majestie daylye encrease of Gods merveilous guifte well begunne in hym,
and

and to your Grace moche honour for the great bourdeine of unsufferable paynes which you sustaine in his minoritie for his cawse; not doubting but, as God of his goodnesse dothe prosper all your affaires with good successe, so will the Kings Majestie, as he is moeste bounden, thanckfulye confyder and liberallye recompence another daye theise your infinite travailes in his commonwelthe.



Mr. CHEEKE *to* King EDWARD.

BECAUSE I am departing, my Sovereigne Lord, unto the King of all Kings, Almighty God, and must, by his appointment, leave you, whome of long tyme I have done my best to bring up in vertue and good learninge; and you are now comming to a government of your self, in whiche estate I pray God you maye alwaies be served with them that will faithfullye, trewlye, and playnlye give you counseill: I have thought it my dutie, for a memorie of my last will, and for a token of my well-wishinge unto you (remayning presentlye with me, even as it hath alwaies heretofore done) to requyre you, yea, and in God's behalf to chardge you, that, forasmoche as yeares bothe have and will diminish in you the feare of man, to have yet before your eyes continuallye the fear of God; with the which if you do not direct, order, and temper all your doings and sayings, be you well assured neither to have
good

good success in the greate chardge that he hath committed to you, yet neither in th' end to enjoye that joyfull place that is promysed *timentibus eum*: For if God do right extreamlye ponishe men of base estate, and of low degrees, for wanting of that necessarie jewell, which hath in Scripture so many promeses: how sevearely will he ponishe Kings and Princes failing thearein, in whome the lack thereof must needes be both to themselves and to the commonwealth most perillouse. My weaknesse suffereth me not so long to talke with you in this matter as I could wishe, and your Majesties disposition, (which I know most apt to receive all godlie admonitions) putteth me in comferte to thincke this to be sufficient, beseeching God so to direct all your doings, thoughts, and meanings, as may tend to his glory and your honour and wealth, both heare and in the worlde to come, when by death you shall be called thereunto; to the whiche all men, as well Princes as others, as well yonge as old, are subiecte. Most affectuouflye be-

teachinge your Grace, if any of your servants about you shall francklye admonishe you of anye thinge whiche in you may be mislyked to take it at their bandes, and thincke them that shall so doe to be your only servants of trust, and to consyder them, and to rewarde them accordinglye. And if anye suche shall be, that shall of all things make fair weather, and, whatsoever they shall see to the contrarye, shall tell you all is well; beware of them, they serve themselves, and not you.

And wheare you have readd, in the tyme that it hath pleased God to lend me unto you, dyvers discourses of dyvers sortes, as well of stories, as of philosophie, wherebye you have had proffit, and plentie of grave and wise rules and orders for the good government of your realme; yet, in myne opinion, among them all, none hath so habundantlye furnished you in those points, as hath Aristotle, to whome I beseech you, for those matters, often to resorte, and especially

peciallye to two chapters in his Politiques, the one *de mutatione regni etc.* and the other *per quæ regna servantur*, being the tenth and eleventh chapters of the S. of his Politiques.

For your divinitie, I wolde wishe you wold diligentlye contynew the reading of the New Testament, *Sapientia Ecclesiasticus*, and the Proverbs.

And, understanding that it hath pleased you fithen the tyme of my sicknesse to send unto me manie comfortable messages, and among the rest, that you have appointed (moche unto my comfort) the wardshipp of my sonne to his mother; like as I do therefore render unto your Grace my most humble thancks so to do, I with like humbleness desyre you (my great debts confydered) to remitt to hym (if all shall be too moche) yet some convenient peece of such lands as, during his noneage, shall fall unto you.

And,

And, whereas I shall now leave my colledge in Cambridge destitute of an headd, if your Grace appoint thereunto Mr. Had-don, I think you shall appoint a worthie man. Finallie, one sute charitye moveth me to make unto your Majestie : The Bishop of Chichester was my bringer-upp, and at his hands I gate an entrie to some skill in learning ; lyving I could never do hyme anye good whereby I might be ac-compted a grateful scholler ; if dyeing I might attaine for hym libertie with some small aide of lyving, I should be moche bound unto youe, thinking most assuredlye you shall fynde of hym, during his lyfe, bothe a dailye beadesman for you, and a right obedient subject ; thoughe, in some things heretofore, he hathe more throughlye perswaded his conscience, then to the perfection of Christes religion was requi-syte. Thus the lyving God preserve your Majestie long to raigne most prosperouslye. Out of my death bedd, &c.

Mr.

Mr. CHEEKE to GARDINER *Bishop*
of Winchester.

HOWE myserable my things be, whoe neither have wherewith I may provyde for my wife and children, or ellse to mayntayne my self, it is lyttle neede to wryte unto your Lordship, whoe knoweth the fame. There remayneth only my fute, wherein I requyre moste earnestlye of your Lordship, that it wold please you to use that authoritie (by whiche whome you list you can do good to) towards the aide of me that needes it. I heare the Queenes moste noble Highnesse, pitieng the extreme state of my case, hath referred unto your Lordship to take order in my matters, after what fort your Lordship listeth. Therefore all lyeth nowe in your hand, that either of this endles myserie you maye ease me, or ellse may cast me into extreame beggerie. You aske by what causes I am leadd to crave of you boldlye anye benefitt. First, for your gentleness;

tlenesse; next for my myserie; then for the reasonablenesse of my sute. I am an inferiour, am a petitioner to the Highe Chauncelour, and greevouse it must be to me, if your Lordship heare the bills and humble supplications of all maner of outcasts, and myne onlye should be rejected as unliked; or refused as forsaken. Here you aske me for my worthyness: I lay none; I seek it onlye of your gentlenesse. Is it anye great thinge althoughe your Lordship esteeme me onlye unworthie? Oh! how fitt vertue is for a Nobleman, a Chauncelour bishopped. All are bound to this maner of pitifulnesse, but chieflie it is requyred of Rulers; here declare your self moste noble, Sir, and how moche the more you can ymagen whie for myne owne sake you should do nought, so moche the more let your vertue be, and suffer your nobled humanitie to overcome the contrarie perswasions. This I assure you of, if anye thing lye in your hart against me, it is fetlid more of opinion than of cawse; neither
 can

can it be proved by anye, that your Lordship, in the greatest throwes of your fortune, was so moche as in worde hyndred by me; althoughe I take not uppon me whole of vertewe, yet this I may say trulye of my selfe (whether it was wrought of judgement, or pittifullness of nature) that I have beene merveilouflye sturred at all aduersitye, and in that kynde have proffitted some, and hurte none; and therein I have not onlye had the uncertayne ends of things my movers, but also Paule my aucthour. Let this further me to your Lordship now, and that your Lordship wold greatlye commend, if you heard it of other, reject it not whollie, because it is said of my self.

What greater myserie than this of myne can there be? I am lefte bare of all, rightlie I deny not; yet bare am I made, and, in a common cawse, suffer greevoufer punishment than others that weare in the same faulte. Here I envye not other, to whom the Queenes Highnesse was mercifull;

full; but I crave the same mercye in a lyke cause, not of dewtie, but of grace I seeke it. For my friends knowe, that I was bothe constrained, and laste, in a maner, brought into the snare; and your Lordship also, perhapps, when you weare an examyner of those matters, perceaved that I was rather a looker on than a plaier, and on no fyde coulde be reproved, but for that as was the common faulte of all. But thus yet stand things, nothing is lefte me now. I am in others debt 1200l. my wife and my children must be maintained. Here your Lordship seethe that I am not in such case that I seeke worshippe but lyvinge; if this be not needefull of sute, or if your Lordship's goodnesse helpp not herein, I wot not what greater myserye toward me youe might looke forr. For death trulye cannot be to me so bitter, as this daylye and continewinge extreamytie of myserye. Now I doubt not but your Lordship seeth I have most reasonable cawses to serve, whoe am forced of so hard a necessitie to be futour for
your

your goodnesse, from whiche I knowe you cannot withdrawe your good will. If I sought greater, or not necessarie things, there weare some cause to denie me; I desyre onlye that somewhat may be given to pay others debt, and to maintaine me and myne; wherein my myserable poore wife hath of longe tyme been sutour to your Lordship. What needeth moche to your Lordship so wyse and so busyed? This, in brief, I requyre, that of your goodnesse you wold ease this my myserable estate, whiche I heare the Queenes Excellentcie hath referred to your Lordship. The Lorde preserve you, and store you dailie with the worshipping of God and trewe honour.

From P. the kalends of December, 1554.

Mr. CHEEKE *to* Sir JOHN MASON.

MY departing out of my contrey greev-
 ith me not, whoe had as leeve grow
 aged a broad with experience, as ruste at
 home with ydlenesse. But the myserye of
 my wife and children, whoe must needes
 wantt by my going, and could gayne no-
 thing by my taryeng. My hope is partlye
 in my wyves sute, whoe shall be more pit-
 tied in myne absence, being so bare lefte,
 then she shoulde be amongst women, if I
 had taryed; and in your friendshipp, whoe
 thinck myself to lack no parents as long as
 you and my Ladie liveth. I beseeche you,
 therefore, afore your departure, commend
 my cause to such frends as you thinck best,
 and obtaine that their extreamytie of jus-
 tice be not wreacked on me, that have not
 moste deserved it; lett them chuse some
 other to be their examples, in whome they
 may fynde better cawses, and feare more
 daunger. Lett my nature witnesse my
 meaninge, and my frends my faultes,
 wherein, whate successe soever I have,
 (whiche

(whiche can not be good in this slacknes of deserved frends and creweltie of undeserved enemyes) I shall thinck and thanck you no lesse then I ought to doe hym, whose good will is hindred by other mens abilitie, and not by his own slacknesse. If you will have me to do any thing for you in theise quarters, or in any parte where I journeye, send me word, I pray you, and you shall fynde nether my redinesse nor my good will wanting. And thus, with my commendations to you and my Mistress, I be- take you to the lving Lorde, whoe alwaye governe you.

From C. the 4th of Aprill, 1554.



Mr. CHEEKE *to the* Lord PAGETT.

I AM ashamed to desyre moche of your Lordshipp, whom I ought to thanck more, and yet am compelled to do bothe; the one for your frendshipp shewed me in theise tornes of fortune; the other for the contynewance of the same to my wife and children in myne absence. I am gone abroad to seeke some stay of lyving, whiche I rather lose then fynd in England. And hope, (althoughe I being moche in displeasure can obtaine nothing for myself) yet there will some just respect be hadd of my wife and children, whoe neither are worthe to be ponished, having not offendid; nor unworthie to be done fore, that live justlye in the realme; wherein, as I know your Lordshipp can do moche, so I trust your Lordshipp will do what you can, having no cause to favour me but of your own gentlenesse, and yet a league of frendshipp to favour Master M. familie. I beseeche your Lordshipp therfore, althoughe no mans frendshipp can do me anye great good in
this

this state of things, as it plainly appeareth, yet that examples be not shewed on my wife and children, being ordred in a common faulte as no man is besydes me. And, althoughe I am a refuse now and an outcast of all men, yet I trust not to fynde all worldes and places so hard unto me, that I shall not once be able to be myndfull of my friends benefitts. And as I have learned to doubt of prosperitie, because it will not alwaies stand; so have I hope of aduersitytie, that it is not infinite. And of all treasure that honour bringeth, and aduersitytie toucheth not, the greatest and surest is (my Lord, I have felt it well) to know how manye of right be bownde to do for one, if throwse of aduersitytie overturne his state; which thing, if youe labour in as your honour servith, thinck you geat therbye the frewte of honour, and shall in aduersitytie, if anye do betyde you, bynde men without fute to be sutors for you, or ellse, not without shame, to be indifferent. Of this vertew I praye you lett me be partaker, whoe in your trouble, bare you suche good will

as I may of dutie crave some again nowe ; and desyre this moche, that your Lordshipp will of gentlenes, at my poore request, helpp my wyfe in her sutes, as far as reason and convenientcie shall favour her cause, being left in debte 1200l. and more, beinge voide of all living to helpp her and hers, having the lack of her husband for the extreamitie of fortune, and in worffe case in lack of me than in losse of me. Theise great myseries I beseeche your Lordshipp with your frendshipp relieve, and, though you cannot utterlye ease all, yet helpp to minishe the greatnesse of severitie, untollerable to the troubled, when all lyving is taken, and nothing is left but lyfe. Your Lordshipp shall bynde me herebye to beare you suche good mynde as your contynewall frendshipp doth justlye deserve. And thus, with mine humble commendations to your Lordshipp and my Ladye, I commit you to the government of the everlyvinge Lorde. From C. the 14th of April, 1554.

Mr.

Mr. CHEEKE *to* Queene MARY.

WHEREAS it hath pleased your Highness to extende your gracious mercie towards me, and somethinge to mitigate the severitie whearwith justice of lawe might greivousslie have burdened me; although I might many waies extenuate my faulte towards your Highnes, though not absolutelie by it selfe, yet in compairing my doings with other mens, and shewing my minde far from the farvantnes that other had in this cause: Yet, because the greater my faulte is, the greater is your Highness mercie shewed on me, I will not abase my faulte, lest I sholde thereby diminishe your Highnes goodnes bestowed on me; which, as it is most notable of all God Almightyes vertues, soe it is moeste comendable in theme, who, in authoritie on earth, have the office and name of Goddes. My humble request is, that as it hath pleased your Highnes mercifullie to grante me my life, and justlie to call into your handes the libertie of my bodie, landes, and offices, given
unto

unto me by your most noble brother, King Edward the Sixth, your Highnes would have some pitye on me, my wyfe, and children, and graunte me somethinge as it shall seeme convenient to your Highnes, to leade owt that lyfe, which your Majestie hath graunted me to enjoye. The Kings Majestie, your father, gave me by grante, afore his deathe, of Rufford, to the valewe of fiftie ponde a yeare, which was conferred unto me after in our late Soveraignes time, King Edward the Sixt, unto whome also I resigned above 200l. a year in fees, for those landes which his Majestie, for my litle abilitie to serve hime, did bestowe on me, the particulars wherof I declared to your Majesties Commissioners. If therefore, in consideration of King Henry th' Eight your most noble fathers gifte unto me, and for my longe and painfull service unto the most noble King, your brother, and for those fees during lief which I resigned when I received the Kings beneficial graunts made and geven to me; and especiallie of your gracious mercifulnes, wherof the hole number of fauters
 hathe

hathe liberallie and beneficiallie felte, your Highnes wolde likewise pitie me and myne, and ad to my lief sum livinge and libertie to maintaine my lief. I trust your Highnes shall thincke this your beneficiallnes bestowed on a poore and faithfull subject to your Highnes; whoe will not faile, as long as God shall lend me lief, to use all kynde of a subjects dewtie unto your Highnes, as muche as nature, diligence, and faithfulness be able to lead me.



Mr.

Mr. CHEEKE *to my* Lord PAGETT.

I WOLDE I colde with wordes make your Lordshipp feele my wante combred with other aduersyties, but no wordes can worke it in your Lordshipp, that hath not felte the like. I wolde be forie. fortune shold ever have so throwne youe to feele extremitie, and my desier is, your Lordshipp wolde rather helpe than feele it, seeing your feelinge sholde onlie be to helpe; yet methincke sicknes whearewith your Lordshipp hath oftentimes bene arrased, and my wife is hevilie towched withall at this present, maie shadowe my evell unto you; all time seemethe longe and painefull to the sick, yf they have not that which they presentlye call for, although in deed it cannot be so sone made readie as they looke for; they thincke themselves evell kepte, not diligentlie looked unto, and appear somethinge froward until they have that which they call for: This no man imputeth to the nature of the sicke, but of the sicknes; everie lacke maketh them believe

leeve they be dispised, namlye, yf they judge not suche speed made, as in fancie they judge maie be used. Yf anye of theise wants be in me, I beseeche your Lordshipp appoint them to my extreme state, more greevous then disease; more unquiet then pryson; more troblesome to me then a painfull deathe. Ye aske me whie? When I looke of other that hang holie of me, that looke to be fedd, clothed, brought up, what minde have I? When I loke on my wife, sick in bodie, tormented in minde, and cannot helpe with remedie that is diseased with paine, had I not as leve be greevoullie sick as miserablle needie? The earnestest my mind is hearin, the more I praie youe thinke the cause is, that straineth me unwillinglie to be thus desirous of some good ende. I write this to your Lordshipp, who, I trust, in authoritie maie, and in frendshipp will helpe, not onlie to do me good, but alsoe to speed it, with such praise as ye have gayned in doinge liberallie for others, and such safetie as free and liberal doings doth gard you, and binde other honest

nest men in all tornes of times constantlie
to be yours. Thus, trustinge your Lord-
shipp will frendlie remembre my undone
state, I commend my selffe to your Lord-
shipp, and you, my Lord, and yours, t'
Almightie God.

From Stooke, the 23d of December, 1553.



Mr.

*A Letter from the celebrated Mr.
CHEEKE, 1549, to Mrs. PENELOPE
PIE.*

Mrs. Penelope,

(For that verie name, wee thinke to be moste pleasinge to you, as containge in it selffe manye sweete comforts and manye good leffons.)

THE loue that wee had to youre father, the truste that he had in us, and the hope that wee haue of you, with oure desier to continewe that loue, to answere that truste, and to see ffeinte of that hope, haue moved vs to leaue youe thus muche of our meaninge in writinge; whereof to youe this is the aduantage, more then of speache, that by readinge youe maie heere it as oft as you will, to the ende that youe maie imprinte it as deep as you shall haue cause, and remembre it as longe as it may doe youe good. Of your good acceptacion and appliaunce wee haue soe much truste, as wee haue of your wisdome to proffit your

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selffe.

selfe. You are to haue in minde whoes you are: firste, the child of God; secondlie, the dowghtre of Sir William Pie: Thirdlie, the chardge of your fathers freendes: Eache of theise respects hath fundry consideracions, bothe of comforts and helpes that they ministre, of dewties that they laie vppon youe, and of meanes and orders how to vse theme.

In that youe pertaine to God, theise be youre comforts, that he is able to defende and vpholde youe; that his purpose of preseruinge youe is constant and from eternitie; that his foresight for youe cannot be deceaued; that his care for youe never seafeth; that his promisses are infallible; and that whatsoeuer happeneth is by his ordinance; and whatsoeuer happeneth by his ordinance, howsoeuer it seemeth to sence, yt is in deed good for youe that be his; that he shall contynewallie guyde youe, he shall prosperousslie blesse youe, he shall eternallie saue youe.

Your

Your dewties to him are, that youe depende wholie vpon him; that you haue full faithe and affiaunce in him; that youe reuerentlie loue him; that youe louinglie feare him; that youe honour him, and frame your selffe as he himselffe hath appointed; that youe make his commaundements the rule of your life, and charitie the marke that youe be his.

The meanes of attaininge and vsinge theise stande in hearinge the Worde of God, in praier, and in order of conversation.

In hearinge the Worde of God, whether it be by the voice of others pronouncing, or by youre selffe readinge, youe are euer to thinke that God speaketh to youe. In praier, either publick or private, youe are to remembre, that youe speake to God. In conversation, either open or secret, in close place or in hidden thoughte, youe are not to forgett that youe walk in the eye and sight of God.

In hearinge God speake to youe in his Worde, knowe, that he speaketh that made youe, that seeth youe, that shall iudge youe, that hath powre to damme and saue youe; whose Worde is, to the beleeving and obedient, *the favour of life vnto life*; but, to the vnbeleeving and disobedient, it is *the favour of death vnto death*; theirfore heare it humblie with reuerence: Knowe, that he speaketh to youe that loued youe, that chose youe, that adopted youe, that redeemed youe, that preserueth youe dailie, and will saue youe for euer; therefore heare it with loue and ioifulnes. Knowe, that he speaketh to youe that is perfectlie wise, vnfallible true, and vnchaungeable constante; theirfore heare it with heedfulness, belieffe, and assuraunce. Knowe, that he speaketh that will haue accompte howe youe harde him; therefore heare it with care, that youe maie receiue it to fruite. This that youe maie well doe, doe it often and with diligence.

In

In praier, when youe speake to God, knowe, that youe have attained the honor to be admitted to the presence and speach of the vnspeakeable Maiestie, infinitelie passinge the hiest Princes; therefore praie with humblenes. Knowe, that youe speake to your Father that loueth youe, to him that calleth youe, to him that hath promised to heare youe, to him that ioyeth in hearinge youe; theirfore praie with loue and confidence: Knowe, that youe speake to him that vnderstandeth the bottome of your harte, and regardeth none but hartie praier; praie theirfore with a cleane harte, which he seeth; with a true, vnfained harte, which he vnderstandeth; with a louinge harte, which he embraceth; with a bolde assured harte, which he encourageth; and with a hole harte, which he challengeth.

In your conuersation, knowe that it extendeth to God, to your selffe, and to other: To God in the rules of religion; to your selffe in the precepts of vertue; to other

in the dewties of obedience, kyndnes, truth, and charitie.

Off religion youe are to keepe theise rules that God, in his owne Worde, hathe deliuered, knowinge that none other can please God; and therein remembre a wise and godlie meaninge of your late natural father, whoe hartelie wished that, without spendinge time in variaunce of questions, the people mighte be diligentlie instructed in twoe thinges: The one, of sufficiencie of saluation by onlie Christe; the other, the sufficiencie of doctrine in the onlie Worde of God.

Off vertue in your selffe the perfect rule is to obeye the commaundements of God; for, as the onlie breach of his will is fin, soe the followinge onlie theirow is vertue; therefore let that be your generall care to liue accordinge to your callinge, that is, accordinge to his will that called youe in his grace, and accordinge to your owne
vowe

vowe and promiffe that youe proffessed in your baptisme ; and, for particuler respecte that youe are a woman, remembre that, as iustice and fortitude are the more proper vertues of men, and the greater shame for men to lacke theme ; soe chastitie, shamefastnes, and temperaunce, are the more peculier vertues of women, and the greater shame for women to offend therein.

Prudence is more comon to bothe ; yet, in execution towards other, and in publick exercise, more pertaining to men ; but, in governaunce of them selves, and in affaires at home, it is as mutche belonginge to women. But in this whole parte of your life that concernethe the rule of your selffe, haue euer before your owne eyes, that you stande before the eyes of God, his Angells, Saints, and amongst those also your father ; whatsoeuer theirfore youe shall doe, knowe their is noe place secret ; and, for the doinge of what soeuer thinge youe will flee the sight of men, remembre yet that God,
his

his Angells, his Saints, and your father looke vpon youe, and the daie shall come when all Heauen and Hell shall see it. And nowe and then call to minde, that one of the greatest paines in Hell is shame, when secret thoughts shall lie open. And that theirfore Dauid soe ofte praieth to be preferred from confusion and shame, and pronounceth him *blessed whose sinns are hidden*. But, for the hiding of sinns, there is no coveringe but Gods mercie; and the mercie of God, as it is gotten with humble repentaunce and true faithe, soe is it losse by desperation, and driuen awaie by presumption.

Off your behaviour towards other, of which all above youe are comprised in the name of *father*, and all equall and inferior to youe in the names of *brother*, and *neighbour*, remembre these three rules: For your superiors, that to them youe be futch, as youe wolde your children and inferiors to be to youe. For your equalls and inferiors,

rriors, that in iustice youe doe as youe wolde be done vnto: And in charitie youe keep Christs rule, *To love theme as your selffe*, not forgetting that, in the poore, is imputed the person of Christ himselfe. Nowe, for the respect that youe be the daughter of your late father, theise thinges youe are to remembre: What he was to the consideration of others, and what he was to youe: Hearof your comforts be theise, that he was a noble Gentleman, wyse, of honorable minde, endowed with manie singular ornaments, dearlie beloved of manie and the best sorte, and to yourselffe most naturall and lovinge.

The dewties wherewith these respects doe burden youe are, that youe remembre his noblenes and vertues, and therefore that youe endeauor to be no staine to his worthines, and no blemyshe to yourselffe in not approching to licknes of him, whose nearnes to you, in nature and truthe, will be most iudged by your resemblance of
him

him in vertue and deseruinge; youe are to remembre he was wise; youe must therefore be carefull that youe discredit not his last worke of wysdome in leauinge his worldlie things to youe, as vppon whome they sholde be well bestowed, and by whome they sholde be well vsed, with refusinge other, whome the ordinarie course of lawe had sett before youe: Youe are to remembre howe dearlie he loued youe; and therefore youe maie not forget his kindenes, but naturallie requite it in followinge his precepts, and in honoring his name with your well doinge, that youe maie euerye waie be trulie said the dowghter of Sir Willm. Pie, to his praise and good memorie, and not to his disworship and infamy.

The means for youe to honor your father are, that yourselffe deserue honor by vertue; for, as youe haue succeeded in his place, and therbie after a sorte doe beare his parson, soe the praise or dispraise of
your

your good or ill doinge shall redound to youe bothe. Remembre to whome he lefte youe, howe he lefte youe, and with what conditions. Yf youe be wiselie governed, youe are a woman of great valewe and largelie advanced; yf not, a poore maide and fallen from mutche, which is worse then if youe had neuer had it. In all your doings, theirfore, and in all aduises, eyther giuen youe by other, or conceiued by yourselffe, cast this in your minde, to thinke what your father wolde haue liked, yf he had liued.

Nowe, as towchinge your fathers freendes and yours, whose chardge you be by commission; and all his and your other freendes whose care youe be for loue to him; theise be your comforts; your father was mutch beloued, and theirfore youe haue manye freendes; your father was a louer of true religion, and theirfore youe haue Christian freendes; your father was a true freende, and theirfore youe haue assured freendes;

your

your father was a wise man, and therefore youe haue well-chosen freendes: Good freendes are great treasures.

Theise respects laie theise dewties vpon youe: That youe open your purposes to theme; that youe be aduised and ruled by theme, accordinge to your fathers meaninge.

The meane to doe this to your benefitt is to consider that your fathers said freendes are of two sorts; some that wishe youe well, and haue care of youe by affection; and th'other that haue alsoe speciall charge of youe by your fathers commission. Of those that love youe for your fathers sake the nombre is great; some Honorable, some Worshipfull, some of meaner callinge; and all readie to doe youe goode, and gladd to heere well of youe. They are to be vsed as good-will deserueth, as kyndnes requireth, and as consideration of
your

your owne benefitt to be taken of theyr ayde and freendshipp advysethe.

Of those that haue chardge of or for youe by your fathers appointment there are alsoe twoe sorts: The one be those that haue the gouernaunce of your parson, the regard of your bestowinge, and the administration of the goodes that he hath liberallie lefte youe, I meane your fathers executors. The other are those to whome your father hathe in confidence for youe assured his landes, with suche conditions and further limitacions as, in the conveyance theirowe in dewe forme of lawe passed, more plainelie maye appeare; wherin your chieff benefit dependeth vpon your owne good gouernaunce, beinge yett soe restrained by your fathers pollicie for your safetie, that youe haue no choise lefte to the frailtie of youre owne minde, but wholie to the staie and aduise of other.

Nowe, towchinge your fathers executors and your governors, that is to be noted, that they be chofen owt of your fathers deereft freends. They be knowen moft honest Gentlemen, Christianlie affected for religion, and theirfore, for confcience, will deale trulie with youe ; and above all things will not affent to yoke youe with a Papift, or other enimie, or parfon ignorant of Christian faithe.

They pertaine to Nobilitie in their birthe and place, and theirfore will haue regard their of for youe, and of their owne worships for themselves in your bestowinge. They be wife, and theirfore youe maie trust, that they will forefee to your proffitt. They be lovinge to youe, and of freendlie vsadge ; theirfore youe shall haue no cause to hasten the chaunge of your state, till youe be fullie fure of a bettre. They haue great chardge of youe, and much importinge their confcience, and their good fames and reputacions ; and theirfore will
not

not forgett to thinke of youe in good time, that they maie be disburdened. Theye be of sufficient state and honor, theirfore theye nede not to make any marchandise or profit of youe. Theye be well assisted with stronge overseers and freendes; and theirfore they wil be carefull to acquite them selues with well-doinge, and careles of the powre of anye to contende against their good meaninge. Theye be fowre havinge iointe powre and not seuerall, and theirfore be both surer for youe against corruptions, and stronger against vnprofitable practises.

Towching your fathers fessees, some be Honorable, some be Worshipfull; all be esteemed honest, and all be suche as will preciselie followe your fathers meaninge.

Theise be your comforts in theise speciall freendes. Nowe theise be your dewties theirbye: That youe be governed by theme; that youe observe the conditions of your fathers meaninge; that youe soe be ruled, ordered, and bestowed, that youe maie

have the proffit, and youe with theme honor, worship, and comferte.

The meane for youe this to doe is, that youe remembre this chardge that is committed of your governaunce, and your great losse, yf youe faile in the saide conditions.

Be youe wholie careles of your bestowing, as a thinge not pertaininge to youe, tyll it be brought youe orderlie; give your selffe onlie to vertuous exercises, that the good fame of your owne person maie giue furtheraunce to your Governers to make your bargaine withe the beste, which shal be if these things concurr to aduaunce the valewe of youe; your fathers provision of goods and livinge, your owne storinge your selffe with good conditions, your fame therbie to moue the worthiest to desier youe, and your freendes wisdome and diligence to iudge the meetest for youe. Beware that youe soe order your selffe in the principall point, that youe give no impedient
to

to their good provision for your bestow-
 inge. In that they are not onlie your fa-
 thers freendes, but alsoe in some sorte, in
 lawe, they bear your fathers parson, youe
 must accompt your selffe to them as deare,
 and theirfore must, to theme, be as obedi-
 ent as their naturall childe. In that they be
 Christians, as your father was, and no Pa-
 pists, youe must beware of familiaritie of Pa-
 pists, men or women. In that they be honest,
 youe must frame your selffe to the same
 vertues, and beware of vnhonest practices,
 which youe shall knowe by this marke :
 Yf they speake or move any thinge to youe,
 which youe in your conscience shall thinke
 they wolde not, or durst not, speake or
 move in the open hearinge of all your Go-
 verners together. And lett that be to youe
 a speciall note ; for souch maie move suche
 matter as, being harkened vnto, maie by
 forfeiture vndoe youe ; and, in this pointe,
 remembre to vse the familiaritie, compa-
 nie, and attendaunce of suche as the good
 accompte made of theme maie add to, and

not abate from, your owne good estimation. In respect that your Governors be of Worshipfull callinge, as your father was, haue youe a great regard to the like state, and to suche qualities as maie be-seeme the same ; whereof your father bothe waies a noble president, bothe for warre and peace, in valiantnes and in learninge, in armour and in bookes, and in the singular ordre of theme bothe. He, in the speciall expresse wordes of his will, for preferringge bothe librarie and armorie, with other circumstances, wee will not saie, hath directedlie pointed to, but he hath, at least, plainly painted owt the manner of man that he hath wished, and souch as they accordingly will provide for youe. In that they be wise, remembre youe to take the ffeinte of their wisdome ; what matche soeuer youe shall like of, let them rule the hole ffourme of bargaine for your advancement in livinge, the affurance to youre children, and otherwise ; which youe shall be able to doe, if youe keep yourselffe
free

free till they have concluded; or ellse not, for he that holdeth youe once intangled will discende to noe covenants, but as he listeth for himselffe, and not as shalbe advised for youe. Besides that, vnwiselie youe lose your owne wholie, yf youe neglecte their counsell. In that youe knowe they wilbe carefull, that theye maie be speedilie disburdened, learne youe to leave the care to theme, and to fitt quiet and dischargd of care to make any haste withowt theme. In that they haue no nede of youres, hold youe assured, whatsoeuer they altogether shall doe for your marriage, they doe it wholie for youe.

And this onlie for themselves, that they maie haue acquitall towardes God and your father, worship toward the worlde, and comfort to their owne consciences by their sincere doinge with youe; and therefore youe must boldlie rest vpon theme, and doe nothinge withowt theme. In that theye be soe stronglie assisted, youe must
gather

gather trust that they be able to defende youe, that they shall not dare to deale corruptlie, nor feare to doe vprightlie. In that they be fowre, and haue iointe chardge, youe must harken to thadvise and consent of all, and learne of theme all, whoe now be all in one stead of your father, what they all shall deliver youe for direction, as your fathers meaninge. In that your father hath appointed youe education and custodie in one place, youe must gather, that soe wise and loving a father did not soe for nothing, nor made that speciall choise rashlie, or to noe purpose (nor to any other purpose) then bothe for some speciall great good, and some speciall certaine note to youe; which wee leaue to the workinge of God by his good disposinge of your owne harte, and consente of your said freendes; and doe wishe youe to praie to God to revele to you your fathers intentions, to frame your owne affections, and to applie the agreeinge counsaile of your Governours.

Towchinge

Towchinge your fathers ffeees, in confidence of the lands prepared for youe, remembre theye be your fathers trustie frenndes. Better freendes than your father chose wee thinke youe shall never finde.

Be bolde theirfore to vse and trust theme ; but, withall, remembre their confidence is, in your fathers deedes, bounde to a precise forme of your good governaunce, which if youe breake, theye cannot helpe youe ; and the rather, for that the remainders after youe are suche as will carye favour against youe. Remembre also one speciall thinge, that in defence of the title against suche as maie be greeved with your preferment and their owne reiection, and therbie move trouble ; the favour that youe maie winn by your vertues that shall give helpe to your righte ; and matters of mislikinge, or vntowardnes, maie bringe youe much hinderaunce and other perill, and great pitye and furtheraunce to the other side.

Wee

Wee will recite no other difcomodities and perills, that maie aryfe by contrarie advifes againft your fathers meaninge; for wee lothe to remembre them, and wee have mutch better hope of youe.

Thus mutch wee haue of good-will to purfewe towards youe our affection to your father, whose ornament wee hartilie wifhe youe to bee. To good purpose, wee trust, this fhall fuccede with your wife takinge and well followinge; whearof wee fhall haue our parte of ioie; or at the leaſte, yf it fall otherwife, wee fhall carrye the difchardge of honeft and true freendes. And Mr. P. as wee have begonne, foe fhall youe euer finde vs diligent and carefull to foreſee and travaile for your proffitt (while youe fhall remaine vertuous and worthie of your father) and euer plaine, true and faithfull to aduife and informe youe; defierous to haue your fathers fame honored in youe; ourſelues to carrye comforte to haue bene of the choſen freendes of foe
 excellent

excellent a man as your father, and to see the fruite of our honest advises in a vertuous and happie Gentlewoman. his daughter. God keepe youe in his loving fear. God guyde youe and bleffe youe.



A GRANT, made unto Sir JAMES HARYNGTON, Knight, for his Services and Taking Prisoner King HENRY the Sixth, withholding him as such in Diligence and Valor, by King EDWARD the Fourth, 1465. Super Caption. Henrici Sexti, nuper Regis.

The Order to put him in Possession of the Lands in this Grant, Vide Acta Regia, Page 291.*

REX omnibus ad quos venerint præfentes: Sciatis, quod Nos nedum bonū et gratuitū servitiū Nobis per dilectū et fidelē Militē nostr. *Jacobum Haryngton*, multiplicetur impensū verū etiā magnā et laborisā diligentīā suā circa captionē et retinentiā

* These Lands, with others, were forfeited again to Henry VIIth, at the battle of Bosworth; and Sir James Haryngton and his brother attainted, for serving Richard the IIIrd and Edward the IVth, and commanding the party which seized Henry the VIth, and conducted him to the Tower.

tinentiã magni proditoris, rebellis, et ini-
 mici nostri *Henrici*, nuper vocati Regis *Hen-*
rici Sexti, per ipsum præfatũ *Jacobum* factũ
 merito contemplemus. De nostra gratia
 speciali dedimus et concessimus eidem *Ja-*
cobo Haryngton, Militi, castrũ, maneriũ, et
 dominiũ de *Thurland*, ac omnia messuag.
 terr. et tenement. redditus et servitia, cum
 suis pertinentiis in villa de *Tunstill*, ac unum
 parcum, vocatum *Fayret-Whayte-Parke*, ac
 etiã omn. terr. et tenement. reddit. et ser-
 vitia, cum suis pertinentiis in villis five ha-
 melettis de *Warton*, *Overborrowe*, *Netherbor-*
rowe, *Old Wenynghon*, *Gale*, et *Ergham*, infra
 comit. nostr. *Lanc.* necnon omn. terr. et
 tenement, reddit. et servitia, cum suis per-
 tinentiis in vill. five hamelett. de *Bentham*
Burton, in *Lonesdale*, infra comit. nostr.
Ebor. Ac etiam omn. terr. et tenement.
 reddit. et servitia, cum suis pertinentibus
 in villa de *Holme*, in *Kendal*, infra comit.
 nostr. *Westmorelandiæ*: Quæ nuper fuerunt
Richardi Tunstell, Militis nostri rebellis, aut
 alicujus alterius, vel aliquorum aliorum ad

ejus usum ; et quæ ad manus nostras ratione
 cujusdam actus in Parlamento nostro apud
Westm. quarto die Novemb, ann. regn. nostr.
 prim. tento editi devenerunt, seu devenire
 debuerunt. Ita tamen, quod prædict. cas-
 trū, maner. et domin. parc. messuag. terr.
 tenem. reddit. servit. cum suis pertinent.
 vero valore annuo ultra omnes reprises sum-
 mam cent. librar. minime excedant, prout
 per separales inquisition. superinde capt.
 et in Cancellarium nostr. retornat. plene li-
 quet de Recordo habend. et tenend. eidem
Jacobo Haryngton, Militi, et hæredibus suis
 imperpetuum de Nobis et hæred. nostr. per
 fidelitatem tantum pro omnibus servitiis et
 demādis, necnon reddendo aliis personis
 redditus ab antiquo inde debitos et consue-
 tos. - - - - -

Concessimus eidem *Jacobo Haryngton*, Mi-
 liti, omnia exitus et proficua de iisdem cas-
 tro, manerio, dominio, terr. tenement.
 parco, et cæteris præmiss. a prædicto quarto
 die Novemb. usque in diem confectio-
 nis
 præsentium

præsentium provenientia. In cujus rei testimonium has literas fieri fecimus patentes. Teste *Rege* apud *Westmonast.* vicesimo nono die Julii, per ipsum Regem, et de data prædicta autoritate Parlamenti. - - -

Ex Parliament. Schedulis.



Tempore EDVARDO 4to Regis Ang.

The Jurisdiction of the Constable of England, and the Vice-Constable, as well within the Realm as without, and the manner of proceedings before him, and those whom the King constituted Commissioners and Vice-Constables under him to execute this Office, will appear by this Patent of King EDWARD the 4th in the 22 year of his reign, made to SIR JAMES HARYNGTON, Knyght, and others, which said SIR JAMES HARYNGTON was so honourede for takeing Kynge Henrie the Sixthe Prisoner of Warre.

REX omnibus ad quos, &c. salutem.*
 Sciatis, quod nos de fidelitate, circumspectione, et industria nobis dilectorum Dominorum *Willielmi Parre, Jacobi Haryngton, Jacobi Tyrell* Militum, quorum unum eorum altero absente, hac vice, Viceconstabularium

* Pat. 22 E. 4. pars 1. m. 2. De Officiariis Constabulariatus Angl. constitutis.

stabularium esse volumus, et Magistrorum *Johannis Wallyngton, Willielmi Lacy, Willielmi Fuller, et Georgii Warde*, in Legibus Bacallariorum plurimum confidentes, fecisse, ordinasse, deputasse, ac præsentium tenore constituisse, ipsos *Willielmum, Jacobum, Jacobum, et Johannem, Willielmum, Willielmum, et Georgium*, Commissarios nostros generales, in officio Constabulariatus nostri *Angl.* ipsoque *Willielmum, Jacobum, Jacobum, et Johannem, Willielmum, Willielmum, et Georgium* Commissarios nostras generales, ut prædicitur, deputamus, ordinamus. et constituimus. habend. et occupand. dictum officium eisdem *Willielmo, Jacobo, Jacobo, et Johanni, Willielmo, Willielmo, et eorum cuilibet*. conjunctim et divisim. Damus insuper. et per præsentem concedimus eisdem *Willielmo, Jacobo, Jacobo, et Johanni, Willielmo, Willielmo, et Georgio*, auctoritatem et potestatem, ad cognoscend. procedend. et statuend. de, et super causis, querelis, negotiis, excessibus, criminibus, tam publicis. quam privatis quibuscumque, cujuscumque naturæ seu conditionis

ditionis fuerint ; Etiam si capitalia forent, pro quibus pœna capitis esset instigend. quorum cognicio ad officium et Cur. Constabulariatus nostri *Angl.* et Judices ejusdem, de jure, sive de consuetudine dinoscitur, seu debeat pertinere ; etiam quemadmodum causæ, querelæ, et negotia, excessus, et crimina hujusmodi, in Cur. prædicta, tempore bonæ memoriæ *Edwardi*, quondam Regis *Angl.* illo nomine primo, progenitoris nostri pertinere, et citra consueverunt. Necnon de et super, ac in quibuscumque negociis, et etiam crimina lesæ Majestatis, per quoscumque Subditos nostros, tam infra Regnum *Angl.* quam Villa *Cales.* ac partibus eidem adjacentibus, aut alibi ubicumque, in locis, jurisdictionibus, potestati et imperio nostris quomodolibet subjectis, qualitercumque commissa, concernentibus, et ad nostram cognicionem, correctionem, punicionem, et prærogativa, corona et imperio nostro mero aut mirto, jure seu consuetudine spectant. et pertinent. causas et negotia hujusmodi, sive crimina et excessus,

ex

ex officio mero, mixto, vel promoti, seu ad partes alicujus instanciam contigerit inchoari aut attemptari, cum omnibus et singulis suis emergentibus, incidentibus, dependentibus, et connexis quibuscumque audiend. discutiend. et sine legitimo atque debito terminand. et exequend. necnon ad procedend. de et super excessibus, criminibus, etiam lesæ majestatis, per accusationem, inquisitionem, seu denunciationem summarie, et de plano sine strepitu et figura judicii, prout vobis Commissariis nostris antedictis videbitur expedire, sola facti veritate inspecta, ac appellacione remota, cum cujuscumque pœnæ sive coercionis legitimæ, in hac parte plenar. potestate: Cæteraque omnia et singule, quæ ad officium prædictum pertinent, et pertinere debent. faciend. exercend. expediend. et exequend. Assumpto vobis in actorum vestrorum scribam aliquo fidei tabellione, qui singula conscribat acta, in præmissis negotiis tenore præsentium committimus vices nostras. Volumus et deputamus dilectum et fidelem

lem nostrum *Thomam Grey* Militem, in hac vice, Vicemarescallum nostrum, et quod præfatis* Viceconstabulario et Commiffariis associetur et assistat judicialiter in præmissis. Mandantes eidem *Thomæ* præsentium per tenorem, quod omnia quæ ad Officium Vicemarescalli pertinent. faciend. faciat et exequatur, prout decet. T. R. apud *Westm.* 14 die *Novembr.*

Per ipsum Regem, et de dat. &c.

* Vide Pat. 23. H. 6. parte 2. m. 20.



From

*From an Original Letter of ASCHAM,
Tutor to Queen ELIZABETH, to
the Earl of LEICESTER, 1566.*

Most honourable and my best Lord,

IF I should write at full to your Lordshipp what my hart woulde, or what my present necessitie requeareth, I might seeme either to flatter or to over-reache; to flatter, because I wryte unto you; to over-reache, because I wryte of myself: But I trust your goodnes will judge me voyde of bothe; suche as commytt either be commonlye those that be the great graters for for gayne and profitt. And howe troublesome I have hitherto bene unto your Lordshipp, and that in moche faire offered good will on your Lordshipps parte, both privatelie to my self, and openlie to others, as any of my callinge hathe had in this Courte, your Lordshipp knoweth best: And, for my hart toward your Lordshipp, I neede not moche to wryte, for herein
theise

theise witnesses will fatisfie, or nothing will serve, God, the Queene, and your owne self. And in as this your goodnes, open to all, bothe frend and foe, beinge alwayes as lothe to saye any man naye, as ever you were able to doe any man good, whoe, as I know full well my self, and as the reporte of all men goith, hath done more good even to your enemyes, then anye man ellse hath done to his frends. The cause whie in all this opportunitie I have not troubled your Lordshipp, by waye of sute, was neither forgeatfulness of my self, nor mistrust of your goodnes; but onlye the watching of suche a tyme, and suche a matter, as might be bothe easye for your Lordshipp to obtaine, and fitt for me and myne to enjoye. Besydes that, of my self, not onlye by nature, but also by judgment, I am more desyrous to deserve good will, then readie to trouble by sutes for gaine; which hath bene the onlic cause whie in so many faire yeares and dayes which I have passed and spent with her Majesty,

jestie, I never opened my mowthe to this
 hower, to trouble her Majestie with sute.
 Therefore, if I have dealt thus with the
 Queene, think it not straunge, nor un-
 kyndelye done, moſte noble and my best
 Lord, that I have not troubled your Lord-
 shipp with sute; and this request I gladlye
 make, for I doe thinck and also feare, that
 even your Lordshipp dothe thinck, that
 your frend doth deale unkindlye, and offer
 you wronge, whoe doth bothe looke and la-
 bour for goodnes at your Lordshipp hand.
 But see mye moſte unhappie happe, or ells
 the strainge and overbolde injurie of others,
 by whome I am dryven, even of necessitie,
 first to complayne of an injurie, before I
 crave anye benefitt at your Lordshipp
 hand: Whoe have ventured to turne the
 fayrest waye of my moſte hoped funder-
 aunce into a readie pathe of my utter un-
 doing, for wheare I surelye fixed my hope
 to have had more stay of your Lord-
 shipp goodnes than of any man ells.
 Some have been so bold as to abuse your
 Lordshipp

Lordshippes authoritie to do me that injurie,
 that few or none wolde, either for inward
 conscience or common humanitie, have
 offered unto me: For if the matter, for
 the deede it self, for the maner of doing,
 for the persons that have done it, were ex-
 pressed by me as I coulde, and understand
 bye others at the full, it woulde fall oute
 more to other mens shame then my injurie,
 althoughe my utter undoing did follow
 thereof. But hitherto I have kept the mat-
 ter from the Queenes Majestie, not dis-
 closed it to good Master Secreatarie, saying
 lesse to any other, then either mye inward
 greife might justlye have uttered, or the
 injurye offered, and unkyndness done, might
 well have deservid; for I purpose so to re-
 ferre the matter onlye to your Lordshipp, as
 all that heare the case shall witnessse, that ei-
 ther I obtayne my right by your Lordshippes
 onlye goodnes, or ells suffer wrong by
 your Lordshippes onlye authoritie. For I
 saye and will saye, bothe nowe and here-
 after, and heare and ells wheare, yf the
 matter

matter be not amended, that no boldness durst, nor no power could have offered me, or done me this wronge, except some men had thought that the shadowe of your Lordshippes authoritie should so have covered their doinges and stopped my mowthe, as none should have seene, nor I durst have uttered the injurye done unto me. But they are deceaved, for thoughte I am not so bolde and forward as some other be in cravinge of benefits, yet dare I well ynough complaine of an injurie, if, wheare, and when, and by whome it should not, it be offered unto me. And the better their boldnes might have bene borne with all, if it stayed in injuring me; but, as they have ventured boldlye to abuse your Lordshippes authoritie, so have they not spared, with overmoche boldnes, to deale not the best also with the Queenes Majestie, in disapointing her good will, and illuding her purpose in that matter, wherein she was speciallie bent openlie to shewe a prerogative of her goodnes towards me. For did her Majestie give me that prebend by her

onlye goodnes, and good Master Secreata-
 ryes frindlye motion, without my sute,
 without my knowledge, that another man
 should reape the best frute of that her good
 will? Or, when Mr. Bourne would needes
 intytle the Queene to the fee simple of that
 prebend, did her Majestie give oute her
 commiffion, wryte her lettres, send special
 tokens, talke earnestlye with her Officers,
 give fraite commaundement to the whole
 Courte of the Excheaquer, that without
 delay I should have right even in a matter
 against her self: Was this prerogative, I
 say, of her goodnes so specially declared,
 so openlye testefied, that my Lord of Yorke
 might prevelye disapoint all her Majesties
 meaninge herein; I trust all good and wise
 men will bothe thinck and say nay. . And
 besydes this injuryng of me, besydes the
 abusinge of your Lordshipps authoritie,
 and besydes the illuding of her Majesties
 good purpose and will; surely the unkynde
 dealing doth greeve me mozte of all. For
 this seaven yeares I have spent my life in
 cares at home, my lyving in sute and
 charges

charges abroad; I have folde away my plate, and that which grieveth me moche, my wifes poore jewells. I have, by this sute, with present debt, broughte myselfe in daunger of forfaitinge my whole lyving to comme, for me, my wife, and my children; for, bye chardge of this sute, I owe the Queene 200l. and more; in witnesse of whiche debt, Sir Richard Sackvill hath my lease, geven me by Queene Marye, whiche is the whole and onlye lyvinge that I have to leave to my wife and children, if I dye. And if I shoulde now dye, as I ame not verie lyke to lyve longe, my wife and children may overtrewlie faye, when I am gone: We maye all goe a begging for any thing that Master Ascham could ever geat to leave unto us, by all his servis done to Queene Elizabeth, or by all his great frends that he had in her Courte.

This thought, my Lord, pincheth me overneare the hart; herebye cometh my gray heares, my hollow eyes, my heavie lookes, my long absence from the Courte,

H 2

my

my thoughtful byding at home, my daylye present greife for them which should be my greatest ioye and comfort. And the better wife, the fayrer children that God hathe bleste me withal, the greater is my greife, that all my service in the Courte should purchase them nothing but beggerye, when I am gone; for, if I dye, all my things dye with me. And yet that poore service that I have done to Queene Elizabeth shall lyve still and never dye, as long as her noble hand and excellent learning in the Greeke and Latine tongues shall be knowen to the worlde. And also my happ is over hard, that I, being thought fitt to be Secreterie to a Prince, to have the doing betwixte the Prince and Princes abroad, cannot be thought worthie of one grote by yeare at home, neither by land, fee, nor ferme, nor otherwise, which wife and children may enjoye, when I am gone. Ay, my good Lord, God kepe all good men from theise cares; for he that never had good wife nor faire children can never come to theise cares and thoughts. And
therefore

therefore trulye verye unhappie, and on-
 lye unhappie may I be, both compted now,
 and crownicled hereafter, if, of all those
 that have bene so long, and so mightie and
 so noble a Prince, I onlye in the end must
 leave nothing but myserie to my dearest
 friends. I feare, moſte noble Lord, leſt
 theiſe my inward cares cauſe me to utter
 forth, over farr, theiſe my houſholde greiſes.
 And I was not ſo moche purpoſed to la-
 ment myne owne myserie, as to complayne
 upon others injurye, unkindneſſe, and un-
 curteſye done unto me in this preſent mat-
 ter; for all theiſe my inward cares at home
 be doubled and trypled by the outward
 troubles abroad, partlye by the injuries of
 myne enemyes, but more by the unkind-
 nes of my friends. Maſter Bourne did ne-
 ver greeve me half ſo moche in offering
 me wrong, as Mr. Dudley and the Biſhopp
 of Yorke doe in taking away my right. No
 Byſhopp, in Queen Maries time, would
 have ſo dealt with me, nor Mr. Bourne hym-
 ſelf, when Wincheſter lyved, durſt have
 dealt ſo with me. For ſuche good estima-
 tion,

tion, in those dayes, even the learned'st and wyfest men, as Gardener and Cardinal Poole, made of my poore service, that, although they knew perfectlye, that in religion, both by open wryting and pryvie talke, I was contrarye unto them, yea, when Sir Frauncis Englefield by name did note me speciallye at the Councell-board, Gardener would not suffer me to be called thither; nor touched ells wheare, saienge suche wordes of me as in a Lettre, though Lettres cannot, I blushe to write them to your Lordshipp. Winchesters good will stooode not in speaking faire and wishing well, but he did in deede that for me, whereby my wife and children shall live the better when I am gone. My moste noble Lord, shall my wife and children, when I am gone, trulye saye, Yet we have this to lyve on, gotten by my Lord of Winchester in Queene Maries tyme; but we have not one pennye to live on, gotten by Lord of Lecister in Queene Elizabethes time: Yea, the lyving that was speciallye purposed, by her noble goodnes to do us good,
 bye

bye my Lord of Leiceſter (thoughe not openlie by his meane) yet privilie by his men, and though not by his will and doing, yet by his authoritie and ſuffering, is taken from us. Ay, my good Lord, perchaunce you think theſe words be over ſharppe and needleſſe, and I thinck ſo to, for I hope ſurelye that your Lordſhipps goodnes will prove them ſo to be in the end. But ſure I am, that, at this preſent, I write not ſo ſharplye, as they have done ſhrewdlye, which of neceſſitie compell me thus to wryte: For all theſe coſts and charges have I ſuſtained, onlye to mayntayne the Church of Yorkeſ right, thincking that, in the end of my labour and chardge, my Lord Archbiſhopp (whoe never yet ſpent one penny in defence of his patronage) woulde, firſt, of curſye, beſtowe the ad- vocation therof uppon my ſonne Dudley, then of conſcience graunt unto me a good long leaſe, to redeeme theſe chardges which this ſute coſte me. But now, when I have, by long ſute, great coſt and care, brought by order of law, by verdict, and
judgment,

judgment, this prebend to the church of York agayne, which four Archbishops in fortie yeares could never bring so to passe: Beholde when I looked for thancks, and hoped for recompence of my great chardges, by some long lease at the least, my Lord Archbishops, before the matter was ended (for it yet remayneth in costlye tryall unto me) most unkindlye, to my present undoing, and perpetuall greife, hath geven away the advocacion; and geven it so, under his, the Dean and Chapters seale, as now another man shall enjoye the sweet kirknell of this hard and chardgeable nutt, which I have bene so long in cracking; and nothing left unto me but shells and shells to feed me with all. Ay, my Lord, other kinde of writting then these heavie lettres had been more fitt for this present tyme. And surelye this had I never written, if the Bishop in this matter had made anye accompt of learning, conscience, humanitie, or curtesie, or ells of his owne promise unto me, whereof I wyll chardge hym, and that in the best presence, where-
ever

ever I meete hym in England. But to let the Byshopp goe, at whose hands I look for no good, I referr the whole matter onely to your Lordshipp, whoe may justlye and easilye to no mans injurie, to my great comferte and commoditie, to your great praise among all that shall heare of it; your Lordshipp may, I say, amend all the matter, which if you doe, then doe you lyke your owne doing in all other things ells, and that is justlye, gentlye, and curteslye; weich as I surelye looke for, so some of the wisest and best men of this realme, and those that thinck moste honourable of your Lordshipp's nature, do assure me ye will do soe.

The waye is this :

Let the Bishopp who, as your Lordship knoweth, is bothe willing for your sake, and able of him self, doe John Dudley some other better good turne then this is, and, if it be twise as good, I shall not envie it, so it be not joined withe injuring
me :

me: Then may your Lordship take the ad-
 vocation, and, insteede of Dudley your
 seruaunt, bestowe it uppon Dudley your
 sonne. And so shall John Dudley have a
 benefitt, and I receave no injurie, your
 Lordship deserve all thanks, and the Bi-
 shopp none at all. And thus verie happe-
 lye in deede shall fall out a meane whereby
 your Lordship may be a good godfather
 in deede unto your sonne, and I and my
 wife moſte bounde unto you, as our assured
 hope hath alwaye bene, and still is, that
 we and ours shall have one good cause of
 comfort at your Lordships hand. And
 then shall I bothe live in more joye, and
 die with lesſe care, when I shall leave my
 dearest children so carefullie provided for
 by his most noble godfather. But, if your
 Lordship do not thus, I must thinck, and
 other will judge, that you do me playne
 wrong, which you doe in deede, though
 not directly by your self, yet manifestly by
 others, if you suffer any other, under the
 shadowe of your authoritie, to do it unto
 me. And then must I thinck my happe
 over

over hard, that your Lordship, whose cus-
 tome is to do good even to your enemyes,
 should thus undoe me your poore friend:
 And whose nature is to do good to all and
 hurt none, should begynne the first injurie
 that ever you did, to offre it to hym, whoe
 is more desyrous of the increase of your
 Lordships honour, then ever he was of his
 owne profit. And therefore, moste noble
 and my best Lorde, I praye in Gods be-
 half, let me understand playnlye, whither
 you purpose to doe or undoe me in this
 matter: Yea a speedie naye shall be more
 wellcome than my right wonne by overlong
 and careful craving. Yf ye say nothing,
 then ye tell me playnlye, ye wyll do no-
 thing for me; yf ye drive me of with faire
 words, then ye drive me, thoughe not open-
 lye to complayne, yet to lament, ells
 wheare, the injurie done unto me. But
 surelye you cannot doe so for good na-
 tures sake; nor will not do so for honours
 sake; nor ought to do so, bothe for con-
 science, for equitie of the cause, and al-
 soe of curtesie, for that trewe hart and
 good

good will which you knowe I have ever borne to you and your name. And thus I end, reposing the doing or undoing of me, my wife, your sonne Dudley, and reste of my poore children in your Lordshippes onlie hand; and God fend you as I wishe you. At London, the 14^o. Aprilis, 1566.



ASCHAM'S *Letter to his Wife* MARGARET, *concerning the Death of her new-born Child,*

MINE owne good Margaret, the more I thinck uppon oure sweete babe (as I do manye tymes bothe daye and night) the greater cawse I alwayes fynde of gevinge thanckes contynuallie to God for his singuler goodnes bestowed at this tyme uppon the chyelde, youe, and me; even because it hath the rather pleased hym to take the chield to hym self into heaven, then to leave it here with us still in earthe. When I mused on the matter, as nature, fleshe, and fatherlye fantasies did cary me, I fownde nothinge but sorowes and care, whiche verie moche did vexe and trouble me. But, at the laste, forsaking theise worldiye thoughts, and referinge me whollye to the will and order of God in the matter, I fownd suche a chaunge, suche a cause of joye, suche a plentie of Gods
 VOL. III. I grace

grace toward the chield, and of his goodnes toward you and me, as neither my harte can comprehend all, nor yet my tongue expresse the twentieth parte thereof. Neverthelesse, because God and good will hath so joyned you and me together, as we must be not onlye th' one comforte to th' other in sorowe, but also full partakers together in any joye: I could not but declare unto you what just cause I thinck bothe we two have of comforte, gladnesse, and joye, that God hathe so graciouslye dealt with us as he hathe. Mye first steppe from care to comforte was this: I thought God had done his will with our chield, and because God, of his goodnes, knoweth what is best, and by his goodnes ever will do best, I was by and by fullie perswaded the best that can be done is done with our chielde. But, seeing Gods wisdom is unsearcheable with any mans hart, and Gods goodnes unspeakable with any mans tongue, I will come downe from soche high thoughts, and talke more sensyblie with youe, and
 laye

laye before youe suche matter, as maye be bothe a full comforte of all our cares past, and also a just cause of rejoifinge as longe as we live. You well remember our contynuall desyre and wishe, and our nightlye prayer to geather, that God would vouchsafe, by us, to encrease the number of this worlde; we wished that nature should beautifullie performe her worke by us: We did talke howe to bring upp our chield in learning and vertue; we had care to provyde for it, so as honest fortune should favour and follow it. And see, sweete Margaret, how mercifullie God hath dealt with us in all these points: For, what wishe could desyre, what prayer could crave, what nature could performe, what vertue coulde deserve, what fortune could offer, we have receaved, and our chield dothe enjoye alreadye. And because our desyre (thancked be God) was alwaye joyned with honestie, and our prayers mingled with feare, and applyant alwaies to the will and pleasure of God, God hath geven us more

than we wished, and that which is better for us now, than we could thinck upon then. But ye desyre to heare and knowe how? Marrie even thus: We desyred to be made vessels to encrease the worlde, and it hath pleased God to make us vessels to increase heaven, which is the greatest honour to man, the greatest joye to heaven, the greatest spite to the devell, the greatest forow to hell, that anye man can imagine. Secundarilie, When nature had performed that she coulde, Grace stepped forthe, and toke our childe from nature, and gave it suche giftes over and above the power of nature, as, wheare it could not creape in earthe by nature, it was made straight waye well able to goe to heaven by grace; it could not then speake by nature, and now it dothe praise God by grace; and yet thancked bee nature that she hath done all that she coulde doe; and blessed be grace that hathe done moche better then we coulde wishe she should do. Peradventure yet you do wishe, that nature had
kept

kept it from sicknes, and had preserved it from death a little longer; yea, but grace hath caried it wheare now no sicknes can follow it, nor anye deathe hereafter medle with it, and in steede of a short lief with long troubles in earth, it doth now live a lief which shall never have end, with all inard joye in heaven. And now, Margaret, go too; I pray you tell me, and tell me as you thinck: Do you love your sweete babe so litle, do you envie his happie state so moche, yea once to wishe, that nature shoulde rather have followed your pleasure, in keping your chield in this myferable worlde, then grace shoulde have pourchased suche proffit for your chielde, in bringing hym to such felicitie in heaven? Thirdlye, You maye say unto me, yet if the childe had lived in this worlde, it might have growen to suche goodness by grace and vertue, as might have toured to great comfort to us, to good service to our contrey, and afterward to have deserved as high a place in heaven as it dothe

nowe. Sweete Margaret, you say trothe, and I believe also it should so have done; but, when I consyder the daungerous passage throughe this worlde, the slipperie waye that youthe hath to walke in; when I see by experience, howe many children, by their frowardnes, be rather a care than a comfort to their parents, and howe that number is fewest that groweth to moste goodnes; I quyet my self with Gods doing and pleasure, whoe hath geven to our chielde alreadye the sure and certaine rewarde of vertue, and hath not left hym to the daunger of losse of suche benefitts. And yet see how merveilousslye God hath wrought the matter. In hollie Scripture, the lief of man is commonly lykened to two things: In one place it is called a conynuall warfare uppon earth; in another place it is called a ronninge for the best game. Nowe what dangerouse enemyes dothe mans lief fighte withall; Even the devell, the worlde, and the fleshe. O Lord! how few overcome all theise three! How
 manye

manye fight faintlye, how many fight not at all, yea, how many will fullie forsake the banner of God, and with might follow the devell, the worlde, and the fleshe! It is fearfull Margaret, to heare of this battaile, but more fearfull to enter into it, and therefore moste joyfull to be delyvered from it. Agayne, all must ronne that purpose to wyne the game. Yet how flowe be we to ronne, manye scarce willing to goe, more readye to sitt downe and not sturr, and moste turninge a quyte contrarie waye bothe from God and his calling. But howe hath God dealt with our chield for this daungerous battell, and this flipperie waye, even so as I cannot tell wheather his wisdome is more merveilous, or his goodnes more mercifull, and wheather you and I are more bounde to prayse hym for his wisdome, or all wayes to thanck hym for his goodnes? For he hath geven our chield the victorie withoute fighting, and the garland withoute ronning; he hath geven unto hym the rewarde of vertue, before he
could

could either doe or thinck upon vertue, and therefore, Margaret, ought we two justlye to saye, This goodnes, O Lord, is parciall toward our chield and us, and therefore let us also willinglye confesse and thanckfully prayse God with David: Blessid be thou for ever and ever, O mercifull God, whoe hathe not dealt thus with all nations and people. Fourthlye and lastlye, seing grace hath purchased more by his death, then nature could have promysed by his lief; seing mercye hathe freelye soe rewarded hym in heaven, as no vertue of it self can deserve in earth; surely, Margaret, we might bewaile the want of fortune, the last point in order I had to talke upon. For if we understand good fortune, as men do understand it; The best way it is to growe greate in this worlde by honestie and good order, Yet the state of it in this worlde is so unstable, as no man of wisdom hathe ever trusted to * * * *

*The conclusion of this Letter is wanting in
the MSS. Transf-*

*Translation, by Q. ELIZABETH, of
one of TULLIES Familiar Epistles,
given by her to JOHN HARYNG-
TON, 1579.*

TULLY to CURIO.

I HAUE written these vnto you by Sextus Julius, my freend Miloes companyon, not knowing whether you are yet comm into Italy; but because you are shortlie looked for, and it is certainlie reported, that you are nowe departed out of Asia toward Rome, the importance of the matter made vs thinke no haste to great, beinge desierous you might receiue lettres, as soone as might be. My Curio, yf yt wear I onlie that had shewed you freendship (and yet indeed yt is far greater by your acceptacion then by my accompte) I should hardlie be boulde to desier any great matter at your hands, for it is a grief to an honest nature to aske any thinge whear he hath
well

well deserued, lest he sholde seeme to demaunde rather then desier, and to aske a recompence rather then a benefitt. But feinge yt is well knowen and famous, by reason of my meane beginninge, howe greatlie I am bounde vnto youe, and seing yt is a parte of a lovinge minde to desier to be more beholdinge where he is much beholdinge all redye; I will not sticke to be a sutor vnto you, in these my lettres, for the thinge which is most acceptable and necessarye for me of all others: For, thoughe youe sholde do never so much for me, yet I dare presume it shall not be losse, trusting that no benefitt can be soe great, but that either I shalbe able to receive with kindnes, or to rewarde yt with thankfulness, or to honor yt with commendacion.

Sir, I haue sett all my studdie, diligence, care, labor, minde, soule, and all, to make Miloe Consul; and I ame perswaded I ame bounde to doe it, not onlie as I wolde re-
 compence,

compence my freend, but as I wolde honor my father; for I thinke their was neuer man soe carefull for his life and goodes, as I am for Miloes preferment, whearin methinks my hole state standes. Hearin I vnderstande you can doe vs soe much helpe that we shall neede to seeke no farther. All this wee haue alredie: The best sort, for the acts of his Tribuneshipp for my sake, as I trust you thinke; the people and the multitude, for his shoves and trivmphes, and his liberall nature; the youth and the favorites, for his owne commendacion among theme; last of all, my voice not soe mightie, perhapps, as others, yet esteemed and honest, and bound vnto hime, and theirfore may chaunce auayleable, nowe wee have but nede of a Head and a Capteine, and, as it were a Master, to rule and govern these same windes; and, if wee shulde wishe for one in all this empire, we colde not chuse a fitter man then youe. And theirfore, yf youe thinke me mindfull, yf you thinke me thankfull, yf you thinke me
an

an honest man, that labor so earnestlie for my freinde; to conclude, if youe thinke me worthie of your benefitts, I desier you to help me in this my great care, and to assiste me to winn this honor, or rather, as yt wear, to save my life. For Miloe himselfe, this I dare promisse, that you shall finde no man of more couradge, grauitie, constancie, or faithfulness towards youe, yf youe will receive him into your freendshipp. And, for my parte, youe shall doe me so muche honor and reputacion, as I shall haue cause to confes that youe haue shawed yourselfe as much my freend for my credit, as youe haue done heartofore for my safetie. I doubt not but you see howe I ame tyed to this matter, and howe it importeth me not onlie to striue, but to fight alsoe to performe yt, ells I wolde write more. But nowe I commend and deliver the whole matter and all my selfe into your handes. Onlie this I shall saie, yf I obtaine yt, I shall almoste be more
 bounde

bounde to you then to Miloe ; for I ame not
so glad that Miloe sated my life, as I would
be glad to recompence hime for it. And
I never looke to doe yt but by your meanes
onlie.



The following Order of Council to the LORD-MAYOR of London, is given to the Reader, as a Specimen of the Proceedings in the Reign of Q. ELIZABETH, from which he may draw his own Conclusions, on comparing the different Modes of Proceeding in different Times.

TO the LORD-MAYOR of LONDON.

AFTER our right hartie commendations, Whearas their hathe bene of late printed and published within that citie a certaine libell intituled, A Discoveringe of the gaping gulphe, &c. whearin the author hathe not onlie verie contemptuouf- lie intermedled in matters of state towch- inge her Majesties person, but alsoe vttered certaine things to the dishonor of the Duke of Aniou, brother to the Frenche Kinge. Forasmuch as divers of the said books have been verie seditiouf- lie cast abroad, and secrete dispersed into the hands of sondrie of her Majesties subiects, as well the inha- bitants

bitants of that citie, as in other parts of this realme; with an intencion, as much as in them laie, to alter the mind of her Highness good and dewtifull subiects, and to drawe them into a suspition and misliking of her Majesties actions, as though the same tended to the preiudice of the realme, and subversion of the estate of true religion, nowe a longe time, by the goodnes of Almighty God, and her Highness authoritie, as God's Minister, established and contynued amongst vs) Albeit her Majestie hath received such an assured opinion of the loyaltie of her said subiects, and speciallie of the inhabitants of that her citie of London, that they will not soe easelie giue credit to any suche secret synister devises tending to the impairing and defacinge of her Highnes good proceedings, especiallie in the pointe of religion, where shee hath willed vs to assure you, that shee desireth no longer life than shee shalbe a mayntayner and vpholder of the same; yet forasmuch on the one parte yt behoveth her Majestie in honor to have soe

notorious an iniurie, done to ſoe great a Prince, her neighbour, whoe in ſuche kinde and confident forte (all reſpecte of perill and dainger layd aparte) vowchſafed to doe her Maieſtie that honor to come and viſit her, repaired by all the waies and meanes that any waie can be deviſed: ſoe on the other ſide, hir Highnes is verie deſierous, that as hitherto ſhe hath bene verie carefull (as by her doings hath well appeared) to maintaine and contynewe this realme, bothe in matters of pollicie and religion, in ſuch quiet and peaceable eſtate as hitherto ſhee hath done, and which never any Prince did more carefullie before; ſoe at this preſent yt ſholde be knowne vnto her ſubieſts what her meaning is; not by any treating or dealing with the ſaid Duke of Aniou, whoe, neither by himſelfe nor his Miniſters, dyd at anye time preſſe her to doe anye thinge to the preiudice of this ſtate, to innouate or infringe any thinge in the government which ſhee hath bothe eſtabliſhed, and hytherto, by Gods goodnes and aſſyſtaunce maintayned

tayned against fondry desseignes and com-
 plotts of many enimes, of whome the Lord
 be thanked, there is at present no souche
 great doubt as was heretofore to be con-
 ceiued: For these and other good confide-
 racions, to the intent that her said subiects
 giue not any credit to suche vntrewe and
 vaine suspitions, her Highnes hathe at this
 present caused a proclamation to be made
 in her name, to be printed and directed
 thither to be published, at the publishing
 whearof within that citie and liberties in
 place accustomed, her Majesties pleasure
 is, that you the Lord Mayor, accompanied
 with some good nombre of the Aldermen
 your bretherin, and the Shrives nowe, as
 in like cafes hath bene accustomed, shoulde
 be presente; and further, for the better
 confirminge of the inhabitants of the said
 citie on her Maiesties sincere meaning to-
 wards theme, and the whole realme, it is
 alsoe thought conuenient, and soe wee
 require your Lordship to call the Mas-
 ters, Governors, and Wardens of the
 Company of the citie before you, and,

in hir Highnes name, to commaund theme, that, appointinge some daie as soone as convenientlie maie be, for the assemblies in their feuerall halls of their companies, they doe cause the said proclamation and contents of these our letters to be openlie red and published, chardginge all and euerie person, vpon the penaltie containd in the said proclamation. to bringe vnto the said Master, Governor, and Wardens, all such the said bookes, printed or written, as they or any of theme maie have. And bothe nowe, and frome tyme to tyme hereafter, to signifie what persons, to their knowledge, have, or maie have, had any of the said bookes; which bookes ye shall chardge the said Master, Governor, and Wardens to bringe vnto you, with the names of the parties and manner how they came by theme, except in cases where any person shall willinglie bring the same themselves to lighte, to be distroyd according to the content of the said proclamation. And therevpon shall, with as much speede as you convenientlie maie,

peticulerlie

particulerlie certifie vs their of, to th' entent, if any person shall be found culpable, wee maie take such further order as shalbe thought expedient. And soe, earnestlie charding you that hear of their be no default, as youe tender her Majesties favour, and will, upon your perill, aunswer the contrarie, wee byd you right hartelie farewell, From Gyddye-Hall, the 27 of Septembre, 1579.

Your Lordship's verie loving freendes,

BROMLEY, Canc.	W. BURGHELEY.
ROB. LEYCESTER.	H. HUNSDON.
CHR. HATTON.	H. SYDNEY.
	FRA. WALSINGHAM.

The

*The Duke of BUCKINGHAM'S
Speeche to his Majestie at the Coun-
sell-Table.*

S I R E,

ME thinkes nowe I beholde yow a greate Kinge, for love is greater then Maiestie. Opinion, that yow had lost the love of yowr people, had almost lost yow in the opinion of the world. But this daye makes yow appeare as yow are, a glorious Kinge, loved at home, and now to be feared abroade. This fallinge out soe happilie, give me leave, I beseeche yow, to be a humble suiter to yowr Maiestie, first for my self, That I, whoe have had the honor to be yowr favorite, may now give vp my title to them, they to be yowr favorite, and I to be yowr servant. My second suite is, They havinge don soe well, yow will accompt of them all as one; a body of many subiects, but all of one harte. Opinion might have made them differ; but affeccion made them all to
ioyne

ioyne with like love in this greate guifte: for proporcion, it beinge lesse then yowr occasions might aske, yet it is more then any subiects gave in soe short a tyme. Nor am I perswaded that it will rest there; for this is but an earnest of theyr affeccions, to lett yow see, and the world know, what subiects yow haue; that, when yowr honor and the good of the State is ingaged, yow cannot want. This is not a guifte of 5 subsidies alone, but the openinge of a myne of subsidies, which lyeth in theyr hartes. This good beginninge hath wrought alredy these effects: They have taken yowr harte, drawne from yow a declaracion, that yow will love Parliaments. And, againe, this wilbe mett, I make no question, with mucche respecte; that theyr demaunds wilbe iust, dutifull, and moderate. For they that knowe this to give knowe well what is fitt to aske. Then cannott yowr Maiestie doe lesse then outgoe theyr demaunds, or else yow doe lessen yowrself or them; for yowr message be gatt trust, and yowr promifes must then begett performance. This be-
 inge

inge don, then shall I with a gladd hearte hold this work as well ended as nowe begun. Then shall I hope, that Parliaments shalbe made hereafter soe frequent by the effects and good vse of them, as shall haue this farther benefitt, to deterr from yowr eares those proiectors and inducers of innovations, as disturbers both of Church and Commonwealthe. [*And whoe dare not oppose but att these tymes, when they fynde that there is not an vnion of hearts and affeccions twixte yowr Maiestie and yowr people? And give me leaue, Sir, to say, that this Parliament hath given me more then yowr self, since they haue nowe, by giving themselues vnto yow, given me likewise to serue yow both in one, without ieaousye; soe that now I am more then in hope to regaine that which I esteem dearer then my life, theyr loue.]

Nowe, Sir, to open my harte, and to ease my greif, please yow to heare me one
word

* This is left out in some Copies.

word more: I must confesse, I haue longe lived in payne; sleepe hath giuen me no rest; favors ond fortune noe contente; such haue been my secrett sorrowes to be the hand of separacion, and that devided the Kinge from his people, and them from him. But I hope it shall appeare they were some mistaken myndes, that would haue made me the evill spiritt that walked betweene a good Maister and a loyall people for ill offices; whereas, by yowr Maiesties favor, I shall approve my self a good spirit, breathing out the best of services to them all.

Therefore, this don, I accompt more blessed to me then my birth, seinge my self able to serve them, to see yow brought in love with Parliaments, to see a Parliament expresse such love to yow; love them, I beseeche yow, and God so love me and myne, as I love to see this daye.

His

His Majesties Aunswer to the Petition concerninge RELIGION, to euerye Particular.

1. **T**O the first Article his Maiestie aunswereth, That he will, according to his desire, give both life and mocion to the lawes which stand in force against Seminaries, Preists, and all that have taken orders by the awthoritye of the see of Rome. And, to that end, his Maiestie will give strickt orders to all his Ministers, for the discoverye and apprehending of them, and soe leave them, beinge apprehended to the tryall of the lawe. And, in case that, after tryall, theyr shalbe cause to respitt the execution of any of them, yet they shalbe safelie kept from exercising theyr factions, or spreddinge theyr superstitious and dangerous doctrynes. And, for the promoters and abbettors, they shalbe left to the same.

2. To

2. To the second, his Maiestie granteth all that is desired in the Article; and to this end will give order to the Lord Treasurer, Highe Admirall, and Lord Warden of the Cinque Ports, that in theyr seuerall places they be carefull to see this Article fully executed; givinge strict charge to all such as haue place and awthoritye vnder them to vse all diligence therein. And his Maiestie requireth them and all other Officers and Mynisters to haue a vigilant eye vpon such as dwell in daungerous places of advantage, or opportunity of receiuinge or transportinge any such as are here mentioned. And his Maiestie shall take it for good seruice, if any will giue knowledge of such as haue combyned, or shall conuiue and combyne, as is mentioned in this Article, that iustice may be stricktly done vpon them.

3. To the third, his Maiestie will take order to restraine all recourse of Recufants to the Hofte. And so, for the other points

of this Article, his Maiestie is well pleased that the lawes be dulye executed, and that all unlawfull licens be adnulled and discharged.

4. To the 4th, his Maiestie is moſte willinge to puniſhe for the tyme paſte, and prevent for the future, any the deceipts and abuſes mencioned in this Article ; and will accompt it good ſeruiſe in any that will informe himſelf, his privye Counſell. Officers of his Revennews, Judges, Counſell, or others, of any thinge that maye defeate the farther progreſs of iniquitye. And his Maieſtie doth ſtricktly charge and commaunde euerye of them to whom ſuch informacion ſhalbe brought. that ſuffer not the ſame to dye, but doe their better-moſt endeauours to effect a cleare diſcoverye, and bringe the offenders to puniſhment; and, to the intente there neuer bee tolleration, his Maieſtie leaves the lawes to their courſe.

5. To

5. To the 5th, his Maiestie is well pleased to prohibit and restraine theyr comminge and resorte to the houses of Embassadors, and will commaund vigilant watche to be sett for theyr takinge and punishinge, as is desired.

6. To the 6th, his Maiestie is perswaded, that this Article is alreadye observed with good care; neuerthelesse, for the avoydinge (as much as may be) all errors and escapes in this thinge, his Maiestie will giue charge to the L. Keep. that the next term he call vnto him all the Iudges, and take informacion of them, of the estates of theyr feuerall circuits. And, if any such as are mencioned in this Article be in the Commission of the Peace, that due performance may be made thereof. And will likewise giue order, that the L. Admirall, and such others as to whome it shall apperteyne, to make diligent inquirye, and testefie to his Maiestie, if any such be in

place of awthorytie and commaunde in his shippes or Service.

7. To the 7th, his Maiestie doth fully grant it.

8. To the 8th, his Maiestie doth well approve, as a matter of necessarye consideration; and that, the Parliamente now fittinge, he recommendeth to both Houses the consideration of fittinge laws to that effect. And his Maiestie doth fullye declare, that the mildnesse, that hath been used towards those of the Popishe religion, hath been vpon hope that foreyne Princes might thereby be induced to vse moderacion toward theyr subiectes of the Reformed religion. But, not fyndinge that good effecte which was expected, his Maiestie resolue, that (vnlesse he shall see very speedily better fruits) to add a farther degree of feueritye to that which in the petition is desired.

Sir

Sir FRANCIS SEYMORS *Speeche in
the House of Commons, March 22,
1627.*

THIS is the greate Councell of the kingdome, and heer (if not heere alone) his Maiestie may see, as in a true glasse, the state of the kingdome. Wee are called hither by his writts to give him faythfull councell, such as may stand with his honor; but that wee must doe without flattery; and chofen wee are by the Commons to deliver vp their iust greiuances; and this wee must doe without feare. Let us not then be like Cambises Iudges, who, beinge demaunded of him concerninge some thinges vnlawfull, sayd, Though there were noe written lawe, the Persian Kings may doe what they list. This was base flattery, fitter for reproofe then imitation. And, as flattery, so feare taketh away the iudgment. For my owne parte, I shall shunne both these, and speake my con-

science with as much duety to his Maiestie as any man, not neglectinge the publique. But howe can wee speake our affeccions while we reteyne oureselues? Or speake of giveinge, till we knowe whether we haue any thinge to give, or not? For, if his Maiestie shalbe perswaded he may take what he list, What need we to giue? That this hath byn don appeareth by the billetinge of souldiers, a thinge noe way advantagi-ous to his seruice, and a burden to the Commonwealth; the imprisonment of Gent. for the loane; whoe if they had don the contrary for feare, their faults had byn as great as theirs who were Proiectors and Countenancers of their proceedings. Hath it not been preached in the pulpetts (or rather prated) All wee have is the Kings? But, when they forsake their owne callings, and turne ignorant Statesemen, wee see howe willinge they be to change a good conscience for a Bishoppricke. It's too apparant the people suffers more nowe then euer. Will you knowe the true reason? We shall fynde those

Princes

Princes haue byn in greateft wants and neceffities, that haue exacted moft from their fubiefts. The reafon is plaine: A Prince is ftrongeft by faythfull and wife Counfell. I would I could truly fay fuch had byn imployed abroad; I fpeake this to this end, to fhew the defect proceded not from this houfe. I will confefle he is noe good fubieft, that would not willingly and freely lay downe his life, when the end may be the feruice of his Maieftie, and the good of the Commonwealthe; but he is noe good fubieft, but a flauie, that will haue his goods taken from him againft his will and his liberties, againft the lawes of the kingdome. In doeinge this, wee fhall but tread the fteps of our forefathers, who ftill preferred the publike intereft before their owne right, nay, before their owne lives; it wilbe a wronge to us, to our pofterity, and to our confciences, if we fhall forgoe this; we fhall doe well therefore to prefent it to his Maieftie. I offer this in the generall, thinkinge the particulars fitter for Committees; and what I
nowe

nowe say, or shall say then, I submitt to better iudgments.

SIR THOMAS WENTWORTH *his*
Speeche, the same Day.

MAY this dayes resolucion be as happy as I conceiue your expoficion (which nowe moues me to arife) to be feasonable and neceffary; for, whether we shall looke vpon the Kinge or his people, it did neuer more behooue this greate Phifician, the Parliament, to effect a true consent amonge the parties, then nowe. This debate carryeth with it a double respect, toward the Souereigne, and toward the fubiect, though both be innocent, both iniured, both to be cured. In the representacion of iniuries, I shall craue your attencion; in the cures, I shall befeech your equal cares and better iudgments. Surely (in the greateft humility I speake it) their illegall wayes are punishments and marks of indignacion: the rayfinge of loanes, strengthend by Com-
mission,

mission, with vñheard of instruccions and oathes; the billetinge of souldiours by Leiutenants and Deputy Leiutenants haue byn, as if they would haue perswaded Christian Princes, nay, worlds, the rights of empire had byn to take away euerye stronge hande; and they haue endeauourd, as farre as was possible for them to doe it. This hath not byn don by the Kinge (vnder the pleasinge shade of whose Crowne (I hope) we shall euer gather the fruits of iustice;) but by Proiectors they haue extended the prerogatiue of the Kinge beyond the iust proporcion, which makes the sweete harmony of the whole; they haue rent from us the light of our dayes, inforced a company of guests, worfe than the Ordinance of France; who haue vitiated our wives and daughters before our faces, brought the Crowne to greater want then euer, by anticipatinge the reueneue; and, Can the shepheard be thus smitten, and the sheepe not scattered? They introduced a priuye Councell, rauishinge att once the
shires

shires of all auncient government, imprisoning vs without eyther bauke or bounde. They haue taken from us (What shall I say? Indeed, what haue they left us?) all meanes of supplyinge the Kinge, and ingratiatinge our selues with him, takinge up the root of all propertye; which, if it be not seasonably sett into the ground by his Maiesties owne hands, we shall haue, in steed of beauty, baldnes.

To the makinge them whole I shall apply my selfe, and apply a remedy to all their deseases; by one and the same thinge hath Kinge and people byn hurt, and by the same must they be cured. To vindicate what? Newe things? Noe; our auncient, sober, vitall liberties, by reinforcinge the auncient lawes made by our auncestors; by settinge such a character vpon them, as no licentious spiritt shall dare to enter vpon them: And shall wee thinke this is a way to breake a Parliament? Noe: Our desires are modest and iust. I speak
true

true loyaltie, both for the intereste of Kinge and people; if wee enjoy not this, it wilbe impossible to releiue him. Therefore lett us not feare, that they shall not be accepted by his goodnes. Therefore I shall descende to my mocion, consistinge of 4 parts; twoe of which haue relacion to the persons, and two to the propertie of goods; for our persons and our freedome from them; first, from our imprisoment; secondly, from employment abroad, contrary to the auncient customes, for our goods. First, That noe lawes may be made but by Parliament; secondly, Noe billett-inge of souldiours: It is most necessary, that theis be resolued, that the subiect may be secured in both for the manner. In the second place, it will be fitt to determine it by a Grand Committee.

*The Manner of the Gifts by the Kings
of England, unto their Eldest
Sonne.*

*The Distinction of Times, in the Distribution of
Honors by the Kings of England unto their
Eldest Sonnes.*

EDWARD, eldest sonne of Hen. 3. was created by his father, at 14 yeeres, Prince of Wales, Earle of Chester, Duke of Aquitain, and Lieftenant of Ireland, Anno 38 H. 3.

Edward, eldest sonne of Edw. 1. was created by his father, at 16 yeeres, Prince of Wales, Earle of Chester, and Earl of Cornwall, Anno 29 Edw. 1.; and afterwards Duke of Aquitain, Anno ; and afterwards knighted him at 21 yeeres, and 300 more in honor of him, Anno 34 Ed. 1.

Edward

Edward, eldest sonne of Edw. 2, was first created by his father Earle of Chester, Anno 6 Ed. 2; and afterwards Prince of Wales and Duke of Aquitain, Anno 14 Edw. 2.

Edward, the Black Prince, eldest sonne of Edw. 3, was first created by his father Earle of Chester, Anno 7; and afterwards Duke of Cornwall, Anno 11 Edw. 3; and after Prince of Wales, Anno 17.

Richard, eldest sonne of the Black Prince, was created by his grandfather Ed. 3. Prince of Wales, Earle of Chester, and Duke of Cornwall, Anno 50 Ed. 3; and constituted Lieftenant in Parliament, his grandfather being sick, Anno 51 Ed. 3.

Henry, eldest son of Hen. 4, was created by his father Prince of Wales, Duke of Lancaster, Duke of Cornwall, Duke of Aquitain, Earle of Chester, Anno 1 Hen. 4; and afterwards Lieftenant-generall in the marches of Wales, Anno 7, and Con-

stable of Douer Castell, and Lord Wardein of the Cinq Ports, Anno 10.

Edward, eldest sonne of Hen. 6, was created by his father Prince of Wales and Earle of Chester, Anno 32; and knighted Anno

Edward, eldest sonne of Edw. 4, was created Prince of Wales and Earle of Chester, Anno 11 Edw. 4; and Lieftenant in the marches of Wales, and afterwards when he knighted him, he knighted also his younger sonne the Duke of Yorke, and the sonnes and heires of diuers Earles and Lordes, and som Iudges, Anno

Edward, eldest sonne of Rich. 3, was created Prince of Wales, Duke of Cornwall, and Earle of Chester, and Lieftenant of Ireland, Anno 1 Rich. 3.

Arthur, eldest sonne of Hen. 7, was created Prince of Wales, and Earle of Chester, Anno 5; and had livery of the duchtie
of

of Cornwall, eodem Anno; and afterwards was constituted a Justice of Peace in the counties of Salop, Hereffe, and Gloucester, Anno 8, and made Warden of the marches of England towards Scotland.

Henry, sonne of Hen. 7, (after the death of Arthur) was created Prince of Wales and Earle of Chester, Anno 19 Hen. 7; and, whereas he was before Duke of Yorke, Earle Marshall of England, Lief-tenant of Ireland, and Gardien of the Cinq Ports, the King his father resumed from him the Dukedom of Yorke by Parliament.

The solemne Creacion of the PRINCES of WALES.

Henry, eldest sonne of Hen. 3, and Edward, eldest sonne of Edw. 1, and Edward, eldest of Edw. 2, are said by the best chroniclers to haue bine created Princes of Wales by consent of Parliament; but there are no records extant of their creations.

The Black Prince, and all the rest of the succeeding Princes, were created with consent of Parliament, and the records of their creations are extant.

The Royalty and Investiture of the PRINCES OF WALES.

And Richard, sonne of the Black Prince, after he was created Prince of Wales, was caused by his grandfather Edward 3, to sitt at his table in high estate, as heir apparent.

And Hen. eldest sonne of H. 4, was solemnly created and invested Prince of Wales, in open and full Parliament, where the King himselfe, sittinge in his royall seat, and performing all the due ceremonies unto him, kissed him and gave him his charter in his hand, and soe caused him to be led by the Duke of Yorke (the King's vncl) vnto the place assigned unto him in Parliament, as Prince of Wales.

The

The Creacion of EARLES and LORDES in Honor of them.

When Hen. 3 created his eldest sonne
Prince of Wales, he then made his younger
sonne Earle of Lancaster.

When Edw. 2 created his eldest sonne,
he made Hugh Spencer, the father, Earle
of Winchester, and Andrew Harkley, Earle
of Carliell.

When Edw. 3 created his eldest sonne
Duke of Cornwall, he created also 7 Earles.

When Edw. 4 created his eldest sonne
Prince of Wales, he created also Thomas
Gray, the Queens brother, Earle of Hun-
tingdon.

When Rich. 3 created his eldest sonne
Prince of Wales, he created also Edw.
Grey Viscount Lisle.

The TITLES and the POSSESSIONS
graunted.

TITLES and OFFICES.

Prince of Wales. This tytle was firft
giuen by Henry the 3 unto his eldest sonne.

Earle of Chester. This began likewise
from the said King.

Lieftenant of Ireland. This began from
H. 3, and after enioyed by the eldest sonne
of Ric. 3, and H. sonne of H. 7.

Duke of Aquitain. This began from H.
3, and successiuelly continued vntill Hen. 6.

Earle of Cornwall. This began Anno
11 Ed. 3, and soe hath ever since conti-
nued.

Duke of Lancaster. This tytle was given
only vnto Prince Hen. eldest sonne of
Hen. 4.

Con-

Constable of Douer and Lord Wardein of the Cinq Ports Enjoyed only by the eldest sonnes of H. 4 and H. 7.

Lieftenant of the marches in Wales. Enjoyed by the eldest sonnes of H. 4, Ed. 4, & H. 7.

Lieftenant of the Marches towards Scotland. Enjoyed by Arthur, eldest sonne of Hen. 7.

Earle of March and Pembroke. This tytle had Edw. eldest sonne of Edw. 4.

Lord of Biscay and Cordevals. This tytle had Prince Hen. eldest son of Hen. 4.

LANDS and POSSESSIONS.

Henry 3 graunted vnto his eldest sonne, the lands conquered in Wales, and Earledom of Chester, and castells of Bristowe and Stamford, with the lands thereto, Anno 38; and fondrye possessions in Ireland, eod.
Anno

Anno 38; and the possessions of Aquitain, Anno 53; and graunted the custody of the Tower for 5 yeeres, by his Deputy, Philip Bassett, Anno 54.

Ed. 1 graunted vnto his eldest sonne the principality of Wales, and the Earldome of Chester, Anno 29.

Edward 2 granted vnto his eldest sonne divers possessions in the isle of Wight, and alsoe at that tyme the earledome of Chester, Anno 6, and, afterwards the dukedome of Aquitain, and the county of Poictu, Anno 19 Edw. 2.

Edward 3 granted unto his eldest sonne, first, the earldome of Chester, Anno 7, and afterwards the dukedome of Cornwall, Anno 11, and the principality of Wales, Anno 17; and afterwards the castell of Oxford, and the park of Macclesfield, with the appurtenances, Anno 22, and afterwards a confirmacion of the tyn mynes in Devon and Cornwall, with some increase of profits, Anno 36.

Henry

Henry 4 granted vnto his eldest sonne the principallity, the dukedome of Cornwall, and the earldome of Chester, Anno 1 ; and afterwards all arrerages of rents, Anno 2, and that diuers franchises in Co-ventry should be discharged out of the Exchequer, and be reputed parcell of the dukedome of Cornwall, Anno 3 ; and afterwards granted diuers possessions which came by forfeiture, Anno 6, and afterwards the goods and chattells of fondry persons which were outlawed, Anno 9,

Henry 6 granted unto his eldest sonne the principallity, the dukedome of Cornwall, and the earldome of Chester, Anno 32 ; and afterwards the castell and lorshipp of Buel and Montgomry, reciting how the said lands did belong to the Prince, but yet were left out of his former patent through the mediation of the Duke of York.

Edward 4 granted vnto his eldest sonne the principallity, the dukedome of Cornwall, the earldome of Chester, Anno 11, which

which was confirmed by the next Parliament, Anno 12; and afterwards he granted the castell and lordship of Nerber, the lordship of Prestend, manor of Norton-Castell, lordship and borough of Radnor, and Buel, and Montgomry, Anno 17, and the castle and lordship of Ellwell in North-wall, Anno 18.

Henry 7 granted vnto Arthur, his eldest sonne, the principallity, and earldome of Chester, Anno 5, and gaue him liuery of the duchy of Cornwall, eod. Anno 5; and afterwards granted the castell and lordship of Wigmore, and the castell and lordship of Nerbert, and the lordship of Prestend, and manor of Norton, the castell, lordship, and borough of Radnor, and lordship of Meneleigh, castle of Cowles, &c. Anno 9 (at will.)

And the said King Henry 7, after the decease of Arthur, did by Parliament resume, from his second sonne, the dukedom of York, with all the possessions thereto,
and

and gaue him the said principallity, and earldome of Chester, Anno 19 H. 7.

PRIVILEDGES and PREHEMINENCES.

Out of PARLIAMENT ROLLS.

Contribucion of the people to the Prince at his creacion, 51 Ed. 3, Parl. Rol.

Power giuen by Parliament vnto the Prince to giue liueryes to his fearuants at his pleasure, notwithstanding any statute, 14 Ed. 4. Parl. Pat. Rol.

The King, intending to make diuers Knights for the increafe of the honor, lands, and triumph of his eldest sonne, doth provide by Parliament, that the actions and suytes of such should not abate, 19 H. 7. Parl. Rol.

The Commons pray, that in regard of the exceffive alienacions of sondry possessions belong unto the Prince, soe that sufficient

ficient estate is not left without some new assignment; that it would please the King to make a resumption, which was yealded vnto, but with some cautions, 1 H. 4. Parl. Rol.

Enacted, vppon petition, exhibited to the Parliament-howse, that the Earle of Chester should hold and inioy all antyent franchises and liberties entierly, H. 4. Parl. Rol.

Exception in the Parliament roll of the Princes land from paying eny 15th, 14 E. 4. Parl. Rol.

Out of PATENT ROLLS.

A speciall exemplification, for the behalfe of the Black Prince, of the names of all the Earles, Bishoppes. Knights, and others, which did homage vnto the eldest sonne of Edw. 1.

Writts

Writts in the behalfe of the Prince, in nature of writts of attendance, commanding the Sheriffs to proclaime the same, *in locis ubi melius expedire viderint*, 50 Edw. 3. Char. Rol.

Writts for priueledge for the Prince to be exempted from paying any fees for any of the Kings Seales, 23 E. 3. Pat. H. 4. Pat. 35 H. 6. Pat.

Speciall writts granted for the behalfe of the Prince, for making seasure of the goods and chattells of such as dyed indebted vnto the Prince: *Quia nolumus quod defraudetur.*

Writts *de intendend promisoribusque anona & feni et littore pro sustentacione equos & arma Domini Principis et pro equitijs suis necessarijs in locis ubi expedire viderint.* And the like, *Ad omnes cign' Principis in aqua Thamesis et rivul. custodiend.* 30 Ed. 3. Pat. Rol.

From the first yeere of Hen. 7, Prince
VOL. III. N Arthur

Arthur was put first in every commission of peace; but in former Kings tymes there younger sonnes only were put first in commissions, and not the Prince. Hen. 7, Pat.

Special protection granted by the King vnto the tennants of all the possessions of the Prince in his absence beyond seas, 30 Edw. 3. Pat. Roll.

Power and licence giuen by the King vnto the Prince to make his will and executors (being to go beyond seas) and, by a grant, Anno 20 E. 3. The executors of the Prince (if he chanced to dye) to haue all the profitts of his land, *a tempore mortis pro vno anno*; and after, by a larger grant, Anno 36 Ed. 3, to haue the said profitts *pro tribus annis*; and after, by a larger grant, Anno 40 E. 3, to haue them for *quatuor annis*, 20 36 40 E. 3.

The Prince being to goe beyond seas, the King constituteth by his Parliament the
Arch-

Archbishop and other great Lords to be
overseers of his possessions, for his profit,
untill his returne: *Vel donec aliud ab eodem
filio nostro in mandatis habueritis*, 20 E. 3.
Pat. Rol.



*An Oration, made by FECKNAM,
Abbott of Westminster, in the
Reign of Queen MARY.*

UPPON Fridaye, being the xth of February, was red the second tyme a bill concerning sanctuaries; declaring how, by lawes alreadie passed in the yeare of Henrie the VIIIth, theare remained in deede at this day no sanctuaries other then churches, churcheyards, &c. and those, as in olde tyme it hath bene vsed, to serue in suche cases as they did serue. but for xl daies, and the offender afterward to abiure: But, for that suche abiuracion could neither be made into the partes beyond the seas, the same being forbidden by statute; nor vnto anie sanctuarie within the realme, wheare none was in deede, though at Westminster by vsurpacion and permission it had of late bene vsed: Thearfore the bill praid abolishment of all sanctuaries, other then churches, churcheyards, &c. and

and from those to revive the olde maner of abiuring beyond the seas. It was agreed, for as moche as it might be that the Abbott of Westminster had some new graunt from the Prince, sents the making of that statute of King Henrie the VIIIth, whearbie his sanctuarie might haue bene created of new, that thearfore the Speaker shuld, by his Sergeant at armes, geve warning to the Abbott to come before the House vppon the Saturday next, being the xjth of February, with his Councill learned in the lawes, to shew by what warraunt he held sanctuarie at Westminster. According herevnto, vppon the said Saturday following, the Abbott, accompanied with no Counsell learned, but onlie one monke attending on hym, and bearing twoe olde monuments, the one whearof was the charter of sanctuarie, graunted to the house of Westminster by King Edward the Sainct; the other a confirmacion of the same charter, with a censure of curffe vppon the breakers thearof, made at the request of the said King

Edward by the Pope Iohn, at a generall Synode by hym assembled for that purpose; being receaved into the House, thus he began:

Master Speaker, and you the rest my Masters of this honorable Court, yesternight, betwene the houres of vj and vij, I was advertised of twoe thinges: The one, That there is a bill heare exhibited among you for the abolishment of the libertie of sanctuarie at Westminster: The other (for whiche I do mooste humblie thanck you all) that it hath pleased you to haue suche favourable consideration of me, as to graunt me free accesse at this tyme into this place with my Councell, to shew what I coulde or had to saye, for maintenaunce and continuance of sanctuarie there. But for that the tyme of warning was so short, and this day being the laste day of the Terme the learned in the lawe cannot so convenientlie spare me leasure from their other affaires; thearfore neither coulde I
myself

myself sufficientlie prepare to saye in that behalfe, nor haue the aide of suche Counsellours as bothe this case requireth, and your getlenes hath graunted. Whearfore it may please you, that, with your like fauour, I may obtaine, that, if in my vnperfitt oration any thing shalbe vttered, otherwise than is profitable for my cause, no advantage be taken thearof; and also that I may haue a further daie graunted, when I may vse the helpe of Councell learned in the lawes, to enforme you of suche right and title as I haue to shew for the sanctuarie of Westminster. But, to the matter, I nothing doubt the purpose, not to take away all sanctuaries, all places of refuge for poore offenders; for that weare to moche iniurious, considering that sanctuaries and places of refuge are and haue alwaie bene vsed and inuolablie maintained, not onlie in everie contrey throughout Christendome, but also among the Iewes, yea, and among the Turks and Infidells. All Princes, all Lawe-makers, Solon in
Athenes,

Athenes, Lycurgus at Lacedemon, all have had *loca refugii*, 'places of succour and savegarde,' for suche as haue transgressed lawes and deserued corporall paines.

Sith thearfore yea meane not (as I doubt not) to destroye all sanctuaries: And, if you purpose to maintaine anye, or if anye be worthy to be contynued, Westminster of all other is moost worthie, and that for foure causes: The first is the antiquitie and continuance of sanctuaries theare. The second is the dignitie of the persones by whome it was ordiened and preserved. The third the worthines of the place it self. The fourth the profitt and commoditie that you haue receaved thearbie. And, first, for antiquitie of sanctuarie at Westminster, it may please you to haue consideracion, how it is no lesse then xiiij hundred yeares sens sanctuarie was theare first ordeined; for Lucius, the first Christian King of this realme, which about one hundred yeares after Christ receaved the Christian faith
from

from the holie Pope of Rome and Martir Eleutherius, by the mynisterie of the holie monkes, Fagane, whome some call Fugane, and Damiane, immediatelie after that he was by the faide holie monkes baptized and instructed in the true profession of Christes religion, did destroie the temple that then stood heare at Westminster, dedicate to the idoll Apollo; and, in place thearof, erected a new temple to the honor of the true God, our Saviour Jesus Christ, and of St. Peter from whose see he receavd the benefitt of Christianitie; and theare he, by his free graunt, ordeined sanctuarie; for I must confesse that, as the temporall power hath the administracion of death and temporall punishment, so hath it also the onlie authoritie of dispensacion and pardon.

He, I saye, made proclamacion, That whoe so euer wold resort thither, and worshipp the true God. and embrace the true faithe, whiche he had then receaved, shulde enioye free pardon and immunitie for all offences

offences by them committed. Whearin this good Christian King semeth right wiselie to haue followed the pollicie of Darius, King of Affiria ; whoe, purposing to haue the memorie of his father Belus honored, did erect an ymage to the likenes of his father, and made publicacion throughout his dominions, That whosoever wold come and honor that ymage of his father Belus shuld haue free pardon of all offences, with immunitie of their lives and goodes. So, even as Darius, this Heathen King, by sanctuarie sought to allure the people to the idolatrous worshipp of his father, the same meane vsed this good Christian King to allure his people to the true worshipp of the true God. And that freedome of sanctuarie, by him ordeined as a meane to winne men to faithe, so long endured inviolate, as faithe it self continued vnforfaken, even to the tyme of vngodlie King Vortimer, whiche brought in the wicked Saxons, whoe, having ones prevailed and gotten the rule and possession of this realme into their hands, destroyed
bothe

bothe the profession of Christian faithe and the freedom of sanctuarie, the meane to allure to faithe.

So remayned faithe exiled, and sanctuarie dissolved, all the tyme of their vngodlye governement, till the tyme of holie St. Gregorie, Pope of Rome; whiche, delighted with the angelick faces of the English children that he saw stand to be solde at Rome, sent hither the hollie monke St. Augustine, Meliens, and other, to preache againe the true faithe of Christ in this realme. They, by their teaching and holienes of life, converted to the true Christian religion Seba, King of the East Saxons. He was by them baptized, and, by them having receaved the Christian faithe, commaunded all his people to embrace the same, and thearwithall restored the first meane of the first good King, Lucius, to enduce to faithe, the free sanctuarie at Westminster. So continued it also with the true faithe till the tyme of the curffed
Danes

Danes that overranne this realme, as we reade in histories. They destroyed faith and sanctuarie; and so it stode dissolved till the tyme of the hollie King Sainct Edward. He restored faith and sanctuarie; he receaved againe the freedome and privileges theare: and not onlie receaved the same, but confirmed them also with his mooste ample charter, whiche I haue heare to shewe; and not onlie that, but also procured the Pope to call a Synode for the establisshing thearof; whearin the sanctuarie at Westminster is strengthened with the assent of the Hollie Father, and a great number of Archbishops and Bishops, whose names are added to the same; and the breakers thearof holden, by their censures, dampned to perpetuall fyre with the betrayer Iudas.

This I will also leave with you, Master Speaker, and the charter of Sainct Edward; whiche, though it be in itself altogether notable, yet one clause in the end

I will

I will now remember vnto you, as moſte notable, wheare he ſaith: *Hoc charta noſtra tamdiu valebit, quamdiu timor et tremor Chriſtiani nominis valebit in gente noſtra*: ‘ This our
 ‘ charter and graunt (ſaith this Noble Prince
 ‘ and Sainct) ſhall ſo long ſtand in ſtrength
 ‘ and be aduaileable, how long as the feare
 ‘ and dread of Chriſtian name ſhall remaine
 ‘ amonge our people.’ A mervailous ſaieng of this hollie King, conſidering how, in all points, accordinglie it hath agreede with the ſucceſſe of tymes ſens the graunt of this his charter. A merveilous prophecie, marking how it hath followed as he foreſaied: For, ſo long as the dread and feare of Chriſtian name remayned in England, ſo longe did Weſtminſter enjoye the benefite of free ſanctuarie: How long the true faithe remayned in England vnexiled, ſo long the privilege of ſanctuarie remayned at Weſtminſter vndiſſolued: How long we ſwarved not from the vnitie of Chriſtes church, ſo long we broke not the liberties of ſanctuarie. Weſtminſter kept their ſanctuarie, graunted by this hollie King, inviolate till the tyme

of the late schisma. Then, when all faithe, when all truthe of religion, when all the vnitie that conteineth all the churche of Christ, when all feare and dread of Christian name ceassed among vs, then ceassed the freedome of sanctuarie, and so remayned vntill the happie tyme of our moost gracious King and Queene, Phillipp and Marie. They restored the faithe to vs, and vs to the vnitie of Christes churche: They haue revived the feare and dread of Christian name in England; they haue revived the freedome of sanctuarie at Westminster: And so, I trust, with the true faithe, with the vnitie of Christes churche, and with the feare and dread of Christian name, it shall remaine in your considerations, not to be broken or dissolved by anie lawe or ordinaunce heare to be agreed among you. Thus farr for the antiquitie and continuaunce of sanctuarie at Westminster. Now come I to the second cause whie Westminster shuld still enjoye sanctuarie; wiche is the dignitie and reverence of persones by whom it was ordeined, maintained,

maintained, and restored. Though that part be already declared in my setting forth the continuance thereof from tyme to tyme, so as in vaine I should againe rehearse it: Yet this one good note I shall beseeche you all, bothe in this lawe and all other, to haue in memorie, when examples are proposed, ever to haue regarde to the best, and eschue the worst, Whiche if ye doe, sone shall ye fynde howe sanctuarie at Westminster hath bene erected and preserved onlie by Christian, vertuous, and the best Princes; how it hath bene destroyed and dissolved onlie by tyrants, infidells, heretikes, schismatikes, and the worst Governours. Lucius, the first Christian King of Brittain, first receaved faith and ordeined sanctuarie. Seba, first of the Saxons, and second Christian King in this realme, restored faith and sanctuarie. Holie St. Edward restored and confirmed faith and sanctuarie. Our moost gracious King and Queene, Phillipp and Marie, haue brought home the faith againe, and vnder them we haue enjoyed sanctuarie. These

Princes (having eye to the best) are meetest to be followed. But, on the other syde, Who haue destroyed sanctuarie? The infidell Saxons destroyed both faithe and sanctuarie. The wicked Danes exiled bothe faithe and sanctuarie. The late vngodlie heretikes and schifinatikes banished faithe and dissolved sanctuarie. The examples of these evell Rulers are to be eschued, and the better to be embraced. Thirdlie, I alledge we ought to haue sanctuarie at Westminster, rather than anie wheare ells within this realme, for the worthynes of the place it self, whiche is divers waies to be proved. For the temple at Westminster, erected in honor of God and St. Peter, was the first temple wheare the first Christian King first worshipped the true God, and sett vpp the honor of Christian name. And, if we credit St. Edward, he writeth heare, in the beginning of his charter, how, when he purposed to dedicate the hollie temple at Westminster, builded by the first Christian King, Lucius, and restored by hym self, in honor of God and St. Peter, he was admonished
in

in fleape, by a vision of Angells to forbear hallowing of that church, whiche was already hallowed by St. Peter hym self in person, accompanied with Angells. This wold I not haue alleadged, if this notable Prince and Sainte had not lefte it witnessed under his writing and seale, as you see before your eyes. Besyde that we haue there *insignia regum*, we haue there the moste precious relique in this realme, next vnto the diuine reliques of faithe, the mooste hollie Sacraments and Sacramentalls: I meane the bodie of that moste hollie Kinge, St. Edward, remayneth there among vs; whiche bodie the favour of All Mightie God so preferued, during the tyme of our late schisma, that, though the heritikes had power vppon that whearin the bodie was enclosed, yet on that sacred bodie had they no power; but I haue found it, and sens my comming I haue restored it to his ancient sepulture. We haue there the bodies of diuers other the best Kings of this realme: Westminster is the ordinarie place of Consecracion, of Coronation, and buriall

riall of Kings; and so, for the worthienes and reverence of the place it self, if anye ought to haue sanctuarie, Westminster, above all other, is moſte worthie to be preferred. Fourthlie, and laſt of all, I beſeche you, for contynuance of ſanctuarie at Westminster, to haue in conſideracion the profitt and commodities that you haue receaved thearbye; even you I ſay of the laitie, from the highest to the lowest, haue had profitt by our priuileage of ſanctuarie; I meane not you heare preſent, but men of all your degrees, and of all other lay eſtates; Quenes, Princes, Dukes, Earles, Barons, Knightes, and all ſortes, haue bene preſerved by ſanctuarie: So as all degrees of you owe thankfull conſideracion to ſanctuarie, for by ſanctuarie your lyves, bodies, and goods, haue bene preſerved. In dede, I confeſſe that, if we might be aſſured alwaye to enjoye our moſt gracious Kinge and Quene that now are, Kinge Phillippe and Quene Marie; if that weare aſſured to them of God, which never hathe bene nor ſhalbe graunted to anye,
that

that is, immortallitie of life, and everlast-
ing raigne over vs; I wolde not then say
any thing for defence of sanctuarie; I wold
altogeather leave it, not as a thing vnmete
to be vsed, but as a thing in vaine to be
graunted, that shuld never nede to be vsed:
Suche is their mercifull nature, suche a
perpetuall sanctuarie haue they reposed in
theire owne clemencie for poore offenders;
whearof I my self haue had, from tyme
to tyme, no small experience; and even of
late, before the hollye daies, talking with
an olde acquaintaunce of myne, an Officer
in the Tower of London, he tolde me
theare was in the Tower of London neuer
a prifoner but one Frencheman: A rare
example of mercifull and gentle govern-
mente, and suche as if (I say) we might be
affured alway to haue the same or like, I
wold not, for that I neede not, speake for
sanctuarie; but, as that is denyed to all
men, so is it not graunted to our Kinge and
Quene: As tymes haue bene. so may theare
be againe, theare is *vicissitudo rerum*. Sanc-
tuarie may be hereafter as nedefull as
hearetofore

hearetofore it hath bene profitable. And so, for all theise causes, I trust you will haue respect both to the antiquity of tyme that Westminster hath bene sanctuarie; to the wayeng of persones by whome it hath bene ordeined, maintayned, and subverted; to the reverence and worthines of the place it self; and to thankfull remembraunce of the commoditie that yowr fathers haue theare receaved; with wise consideracion what you may receave hereafter.

I haue also a charter of the Queenes Maiestie, whearin are graunted to me, by generall words, all liberties, privileages, and franchises, in as large and ample maner as my predecessors, Abbots of that place, had and enioyed at anie tyme within one yeare before the dissolucion thearof. How farr that generalitie of words extendeth, or what further matter of right and title the lawes do graunt to me. because I my self can not so. for advauncement of my interest, declare and pleade as the forme of law requireth, I shall beseeche you to pro-
ceade

ceade towarde me with the same favor you haue begonne, and that I may haue a further day to bring my Counsell hether; in whiche tyme, bothe I shall searche for further knowledge hearein, and they shall better set forth my right vnto you, than I myselfe am able. And in that meane while, and also hereafter, from tyme to tyme, what other charters or monuments so ever I haue concerninge this matter, they are at your commaundement.

This being said, he was requyred by the Speaker to departe into the vtter rone, while the House did deliberate vpon suche answere as shulde be given hym; whiche done, after consultacion, it was agreede that he shuld be called in againe, and the Speaker shuld, for answere, assigne vnto hym Tuesday next following to come again with his Counsell learned; whiche he thankfullie receaved, adding this: That, if he had not other charters then those to shew, they would not thearbie take advantage, but impute it to the iniquitie of tymes wherin
they

they weare perished; declaring how as by miracle these were preserved, being found by a servant of my Lord Cardinales, in a chields hand playeng with them in the streete.



The Life of JOHN, LORD HARING-
TON, Baron of EXTON.

———— *THE* learned Dr. BIRCH, in
the *Life of* PRINCE HENRY, having
made honourable mention of the
young LORD HARINGTON, cotem-
porary and intimate friend of that
excellent Prince, the Reader may
not be displeas'd to peruse the fol-
lowing rough sketch of his *Life*,
written some time after his death.
As the Editor, above-mentioned,
has done justice to the learned part
of his character, by giving us sever-
al Letters of his writing to the
PRINCE, we shall refer our Read-
ers to that book, for those specimens
of his *Latinity*; and most sincerely
wish the present times afforded as
bright examples, in the Great world,
of early piety, useful knowledge,
and

and unaffected manners. Whether these rare qualifications were owing to parental influence and attention, or superior mental endowments, we shall not determine; but are sorry to find, amidst the extolled refinements of these times, and the boasted improvements in education, so few of either sex equal to Prince HENRY, Lady JANE GREY, and Lord HARRINGTON; not to mention many other extraordinary characters, both before and in the same age.

JOHN Lord Harington was the eldest son of the Lord and Lady Harington, to whose care and tuition King JAMES committed the education of his daughter ELIZABETH, who was married afterwards to FREDERICK, Prince Elector Palatine. They were persons eminent for prudence and piety, who carefully educated this their son, both in religion and learning; and this honourable

nourable Lord, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable, than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that, in a short time, he was able to read Greek authors, and to make use of them in their own language: He spake Latin well, wrote it in a pure and grave style, and was able to confer with any stranger readily and laudably in the French and Italian tongues. Understood the authors which he read in Spanish; and, for arts, he was well read in logic, philosophy, and the mathematics. He made a good progress in the theoretic part of the art military and navigation: So that he wanted nothing but practice to make him perfect in both. And, for his understanding in heavenly matters, and the mysteries of Salvation, it was admirable, so that there was scarce any question could be propounded to him, about

those matters, unto which he was not able to give an understanding and quick answer.

Being well grounded in religion and learning at home, his Noble father sent him to travel abroad in France and Italy, that by experience he might ripen that knowledge which he had before gained; and, for a guide and tutor for him in his travels, he chose and sent over one Master Tovey, a grave and learned religious man, and formerly the head-Master of the free-school at Coventry. But how dangerous a thing it is for religious Gentlemen to travel into these Popish countries may appear by the example of this Nobleman and his Tutor, whose sound religion, and heavenly zeal for the truth, being taken notice of by the Jesuits, they took their opportunity to administer a slow-working poison to them, that, seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves.

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Of this poison Mr. Tovey, being aged, and so less able to encounter with the strength of it, died presently after his return to England; but the Lord Harington, being of a strong and able body, and in the prime of his age, bore it better, and conflicted with it longer; yet the violence of it appeared in his face presently after his return, and, not long after, hastened his death.

He was eminent for sobriety and chastity; his lips were never heard to utter any unchaste or unseemly speech; which was the more admirable, considering that he was in the heat of youth, living in the Court, and had been a traveller into those countries which are schools of uncleanness, whence few return such as they went out; but, if chaste, are made unchaste, or, if unchaste before, are made seven-fold worse than they were: But this our Nobleman was as fish fresh in salt waters, and kept himself undefiled, as Lot in the midst of So-

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dom;

dom: And, indeed, he took the right way to preserve his chastity, by avoiding the incentives and provocations to lust. He spent not his time in courting of Ladies, and amorously contemplating the beauty of women, which, are bellows of lust and baits of uncleanness: But he preferred his books before their beauty; and, for his society, chose men of parts and learning for arts and arms. Besides, he was very temperate in his diet, shunning tasting; and was frequent in fasting; and hated idleness and much sleep, which are the two nurses of uncleanness; and in the night, when he lay awake, to prevent temptation, he exercised his thoughts with heavenly meditations.

His justice, so far as he had occasion to shew it, was very exemplary: He dealt honourably and honestly with every body he had to deal with; and, whereas his father had contracted great debts by his princelike house-keeping, and other public and
private

private occasions, he was very sollicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors; and being asked, when the writing was drawn up, Whether he assented to it? he answered, Yea, with all my heart, for my honour and my honesty are my nearest heirs.

But the splendor of his religion outshined all his moral and natural accomplishments: This was the temple that sanctified the gold, and the altar that sanctified the offering: This was that which ennobled his sobriety, justice, and other virtues. And this appeared both by his private and public exercises of piety, which were rare in a young man, more rare in a young Nobleman, and hardly found in such a measure in any man, of what age or condition soever. He usually rose every morning about four or five o'clock, seldom sleeping above five or six hours at a time. When

he first waked, his constant care was to set his heart in order, and fit it for holiness all the day after, offering the first-fruits of the day, and of his thoughts unto God. Being up, he read a chapter out of the holy Scriptures; then, with his servants in his chamber, he went to prayer; then did he spend about an hour in reading some holy treatise to enliven his affections and increase his knowledge. He read over Calvin's Institutions, and Rogers's treatise, which were his two last books. Before dinner and supper, he had a psalm, chapter, and prayer in his family, and prayer after supper; and besides those public duties, he prayed privately every morning in his closet, after which he betook himself to some serious study, for three or four hours together, except he was interrupted by some special business. The residue of the morning he spent in converse with his friends, riding the great horse, or some such other honest and noble recreation, till dinner-time. Thus avoided he idleness, and prevented temptations,

temptations, which commonly ensue thereon. Presently after dinner, he retired into his study, to meditate on sermons he had lately heard; or, if he was disappointed of that opportunity, he neglected not to take the first that was offered to him; yea, many times, in his travels by land, or by water, he thus busied himself. The rest of the afternoon he spent in business, study of histories, the art of war, mathematics, and navigation; wherein he attained to a great measure of perfection. After supper, he prayed with his servants; then withdrew himself into his study, where he kept a diary or day-book, wherein he recorded what he had done that day; how he had offended, or what good he had done; what temptations he met with, and how he had resisted them; and, surveying his failings, he humbled himself to God for them; and, for such failings as were fit to be known only to God and his own soul, he wrote them down in a private character, which none could read but himself, and then be-
took

took himself to his rest; and to prevent evil thoughts before sleep, one that waited on him in his chamber read a chapter or two to him out of the holy Scripture, and this practice he continued for four years together before his death. And, that his public care as well as private to walk with his God might the better appear, the use of his time in the means of God's worship bore sufficient testimony; being a most religious observer of the Lord's-day, both in public and private duties, yet preferring the public before the private, so that, though he had an household chaplain, yet he ever frequented the public assemblies twice a day, yea whilst he was a Courtier; and, if his occasions cast him into a place where the Word was not preached, he would ride to some other place, many miles, rather than want it. Immediately after sermon, he withdrew himself from company, for about half an hour, to meditate and apply what he had heard to his soul. After the evening sermon, two of his servants ha-

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ving written, he caused them to repeat both the sermons in his family before supper; and such was his memory, that he could usually repeat more than they had written. Then wrote he them down in his book, and prayed himself with his family, wherein he had an excellent gift. And, by way of preparation to the Sabbath, every Saturday-night, he used to call himself to a strict account how he had spent the whole week; and accordingly he humbled himself to God for his failings, and returned praise for mercies received from him. On the Sabbath morning, rising betimes, he used, as he was making himself ready, to repeat to his servants those Sermons he had heard the Lord's-day before. He used, monthly, to receive the Sacrament of the Lord's-supper; and to fit himself to feast at the Lord's-table, he kept a private fast the day before, and then he looked over his books for his carriage that month, and spent the whole day in prayer and meditation and self-examination; observing how it was with him
since

since his last receiving; what progress he had made in piety; how he had thrived in grace, and what more strength he had gotten over his corruptions. Thus he spent the whole day, not coming out of his study till about supper-time. Also, the morning before he received, he read 1 Corinth. XI. wherein is contained the Institution of the Lord's-supper; and, to his servants that were to communicate with him, he read a little Treatise to them, wherein the right manner of communicating was contained; And, besides these monthly fasts, he kept many other days of afflicting his soul, upon fundry occasions. He was wondrous attentive in hearing the Word of God preached or read; and carried himself wondrous and exceedingly reverent therein, knowing that he was in the presence of God; shewing thereby, that, when he came to hear, not the words of man, but God, he willingly laid down his honour at Christ's feet: And, to avoid ostentation, or the appearance of it, in his private duties, he never admitted
any

any one, either to his prayers, or his repetition of his sermon, in and with his family, but only one friend, that was most intimate with him. And thus was this holy servant of Christ *blameless and pure*, and this child of God *without rebuke, in a naughty and crooked generation, amongst whom he shined as a light in the world, holding forth the words of life, that he might rejoice in the day of Christ's coming, that he had not run in vain, nor laboured without fruit.* He further manifested the sincerity of his religion, by his love to all that were truly godly, especially to faithful and painful ministers; as also by his mercy and charity to the needy saints and poor members of Jesus Christ. After his return from his travels, by way of thankfulness to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor. And, the second Sabbath after his landing in England (having spent the day before with his Tutor, Mr. Tovey, in prayer, fasting, and thanksgiving) he heard the Word, received the Sacrament, and
gave

gave to the poor of that parish five pounds; and, beside, he gave forty pounds, to be bestowed upon poor ministers, and other Christians, for the relief of their necessities. Yea, such were his bowels of tender mercy, that he gave a tenth part of his yearly allowance, which was a thousand pounds, to pious and charitable uses; besides much that he gave occasionally, as he travelled, or walked abroad, &c. Also, all his other graces were beautified by the ornament of admirable humility; which is rarely found in persons so honourable, and honoured both of God and man. From the first day of his last sickness, he strongly apprehended the approach of his death, and therefore accordingly prepared himself for it. Besides his private meditations, he called often others to pray for him, and often prayed himself; made confession of his sins, and often confessed his faith, and an undoubted hope of salvation by Christ Jesus; professing with so much cheerfulness, that he feared not death, in what
 shape

shape soever it came. He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God his Father; professing, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ; and, when death itself approached, he breathed forth these longing expressions: O Thou my joy! O my God! when shall I be with thee! and, in the midst of such desires, sweetly and quietly resigned up his spirit unto God.

Anno Domini 1613, aged 22 years.



The QUEENES Most Excellent MAJESTIES Oration in the PARLIAMENT HOWSE, Martii 15, 1575.

DOE I see Godds most sacred and text of Holie Writt drawen to diuers fences (be it never so perfitlie taught); and that I hope that my Speache can passe fourthe throughe soe many eares without mistake? Wheare soe many ripe and diuers witts doe oftner bende theme selues to conster, then attaine the perfect vnderstandinge, yf any looke for eloquence, I shall deceive their hope; yf some thinke I can match their guiste that spake before, they holde an open heresie. I cannot satisfie their longing thirste that watche for those delights, vnlesse I sholde affourde theme what my selffe had never yet in my possession. If I sholde saie the sweetest speache and eloquentest tonge that euer was in man, I were not able to expresse that restles care which I haue euer bent to governe for
the

the greateſt welthe ; I ſholde wronge myne intent, and greatlie baite the merite of my owne indeuour. I cannot attribute thoſe happes and good ſucceſſe to my deuyſe, without detractinge mouche from the Devine Prouidence ; nor challenge to my priuate comendation what is onlie dewe to Godds eternall glorie. My ſex permitts it not ; or, if it might be in this kinde, yet finde I noe impeachment whie, to parſons of more baſe eſtate, the like proportion ſholde not be allotted. One ſpeciall favour, notwithstandinge, I muſt nedes confeſſe) I haue iuſt cauſe to uaunt of: That, whearas vanitie and love of change is ever ſo ryſe in ſeruaunts towards their maſters, children towards their parents, and in priuate freendes one towards an other, as thoughe, for one yeare or two, they can content to holde their courſe vpright, yet after, by miſtruſte or dowbt of worſt, they are diſſeuered, and in time waxe werie of their wonted likinge : Yet, till I finde that

to my speciall comforte, which was first declared to my great encouragment, I am a Prince that of necessitie must discontent a nombre to delight and please a few; because the greatest parte is not best inclined to continewe soe longe time without great offence, mouch mislike, or common grudge. Or happes it ofte that Princes Actes are conceiued in soe goode parte, and favourable interpreted? No, no, my Lords; howe great my fortune is in this respect, I were ingrate yf I sholde not acknowledge. And, as for those rare and speciall benefitts which manye yeares haue followed and accompanied me with happie raigne, I attribute to God alone, the Prince of rule; and account my selfe no better then his handmaid, rather brought vp in a scoole to abide the ferula, then traded in a kingdome to support the septer. Yf pollicie had bene preferred before truthe, it wold, I trowe you, even at the first beginninge of my rule, haue turned vpside down soe great affaires, or entered into tossing of the great waves and billowes of the worlde, which mighte, if I had
had

had soughte myne ease, have harbored and cast ancker in a more seeming securitie. It cannot be denyed but worldlie wisdom rather bad me marry and knytt my selfe in league and alliaunce with great Princes, to purchase freendes on every side by worldlie meanes, and there repose the trust of myne assured strengthe, where force colde neuer wante to giue assistaunce. Was I to seeke in that which to mans iudgment outwardlie must needs be thought the safest course? Noe; I can neuer graunt my selfe to be soe simple, as not to see what all mens eyes discouered. But all those means of leagues, alliaunces, and forrein strengthes I quite forsook, and gaue myselfe to seeke for truthe without respecte, reposinge my assured staie in Gods most mightie grace, with full assuraunce. Thus I began, thus I did proceed, and thus I hope to ende. These seventeene yeares God hathe bothe prospered and protected with good successe under my direction. And I nothinge doubt but the same maintaininge hande will guyde

youe still, and bringe youe to the ripenes of perfection.

Consider with yourselves the bitter storms and troubles of your neighbors; the true cause whereof I will not attribute to Princes (God forbid I sholde) since those misfortunes maie proceede as well from finnes amongst the people; for want of plagues declair not alwaies want of guilte, but rather proue Gods mercie. I knowe, besides, that priuat persones maie finde soner faulte, then mende a Princes state; and, for my parte, I graunte myselffe to guiltie to increase the burdein, by mislike of any. Let all men therefore beare their priuat faults, myne owne haue weight enough for me to aunswere for. The best waie, I suppose, weare bothe for you and me, by humble prayers, to requyre of God, that not in weeninge, but in perfect weighte; in beinge, not in seeming; wee maie wishe the beste, and further it with ovr abilitie: Not the finest witt, the strongest iudgment that can raze most deeplie, and take vp mens captious

captious eares with pleasaunt tailes, hath greater care to guyde youe to the safest state, and be gladder to establishe youe where men oughte to thinke theme selves moste sure and happie, then shee that speaks these wordes. Nowe, touchinge daungers cheiflie feared, first to rehearce my meaninge, latelie vnfolded to youe by my L. Keeper: Yt shall not he nedefull, though I must needs confes myne owne mislike, soe much to striue against the matter, as, if I wear a milke made with a paille on my arme, whearby my priuat person might be litle sett by, I wolde not forsake that poore and single state to matche with the greatest Monarche; not that I doe condemne the double knott, or iudge amisse of suche as, forced by necessitie, cannot dispose theme selves to another life; but wishe that none wear drawn to chaunge, but suche as cannot keepe honest limitts. Yet, for your behalfe, there is no waie so difficulte, that maie towche my priuat person, which I will not well content my selffe to take, and, in this case, as willinglie to
 spoile

spoile my selffe quite of my selffe, as yf I sholde put of my vpper garment when it weryes me, yf the present state might not therbie be encombred. I knowe I ame but mortall; which good lesson Mr. Speaker, in his thirde division of a vertuos Princes properties, had reason to remembre; and so, their while, I prepar my selffe to welcome deathe, when soever it shall please God to send it. As yf others wolde indeavour to performe the like, yt wolde not be soe bitter vnto manye, as yt hath bene accompted. Myne owne experience teacheth me to be no fonder of those vaine delights then reason wolde; nor further to delight in thinges uncertaine, then maie seeme conuenient. But let good heed be taken, that, in reaching too farr after future good, youe perill not the present and beginn to quarrel, and fall by dispute together by the eares, before it be decyded whoe shall weare my Crowne. I will not denye but I might be thought the indifferentest iudge in this respect, that I shall not be when theise points are fulfilled, which none beside my selffe
can

can speak in all this companie. Mysdeeme not my wordes, as thoughe I sought what heretofore hath bene graunted. I entend it not; my words be to thynn to carry soe tuffe a matter. Although, I trust, God will not in suche haste cutt of my daies, but that, accordinge to your owne defart and my desier, I maie prouide some goode waie for your full securitie. And thus, as one that yeeldeth you mye thanks, bothe for your zeale vnto my selffe, and saruice in this Parliament, then my tonge can vttre, I recommend youe vnto the assured garde and best keepinge of the Almightye; who will preferue youe safe, I truste, in all felicitie; und wish with all, that each of youe had tasted some dropes of Lethes floode, to cancell and deface those speaches owt of your remembraunce.

*In a Copy of the above Speech is found
the following Note :*

Memorandum, These good wordes were
given unto mee by my most Honorede
Ladye

Ladye and Princeffe, and did bringe withe
 theme these good aduyfes:—" Boye Iacke,
 " I have made a Clerke wryte faire my
 " poore wordes for thyne use, as it cannot
 " be suche striplinges have entrance into
 " Parliamente Assemblye as yet. Ponder
 " theme in thy howres of leyfure, and
 " plaie wythe theme tyll they enter thyne
 " understandinge ; so shalt thou hereafter,
 " perchance, fynde some goode frutes here-
 " of when thy godmother is oute of re-
 " membraunce ; and I do thys, because
 " thy father was readye to sarve and love
 " vs in trouble and thrall."

N. B. Sir John Harington's father was in the Tower
 with the Princess Elizabeth, 1554.

Mr.

MR. STUBBES *his Wordes vpon the
Scaffolde, when he lost his Haund,
on Tewfdaie, 3 Nouembre, 1579.*

WHAT a grieffe it is to the bodie to lose one of his membres you all knowe. I ame come hither to receiue my punishment, according to the lawe. I ame forie for the losse of my haund, and more forie to lose it by iudgment; but most of all with her Maiesties indignation and evell opinion, whome I haue soe highlie displeased. Before I was condempned, I might speak for my innocencie; but nowe my mouth is stopped by iudgment, to the which I submitt myselffe, and ame contente patientlie to endure whatsoeuer it pleaseth God, of his secrett prouidence, to laie vpon me, and take yt iustlie deserued for my finnes; and I pray God yt maie be an example to youe all, that yt beinge soe daungerous to offend the lawes, without an evell meaninge, as breedeth the losse of a haund, youe maie vse your haunds holylye, and praie to God
for

for the longe preferuation of her Maiestie
 ouer youe, whome God hath vsed as an in-
 strument for a longe peace and many bles-
 sings ouer vs; and speciallie for his Gos-
 pelli, whearby shee hath made a waie for
 vs to rest and quietnes to our consciences.
 For the French I force not; but my greatest
 grieffe is, in soe many weekes and daies
 imprisonment, her Maiestie hath not once
 thought me worthie of her mercie, which
 she hath often times extended to diuers
 parsons in greater offences. For my haund,
 I esteeme yt not soe mutch, for I thinke
 I colde haue saved yt, and might do yet;
 but I will not haue a guiltlesse harte and an
 infamous haunde. I praie youe all to praie
 with me, that God will strengthen me to
 endure and abide the paine that I am to
 suffre, and graunt me this grace, that the
 losse of my haunde do not withdrawe any
 parte of my dewtie and affection toward
 her Maiestie, and because, when soe many
 veines of bloude are opened, it is vncer-
 taine howe they maie be stayed, and what
 wilbe the event theirot. Then, kneeling
 on

on his knees, hee said; ' I beseeche youe all to praye for me, that it wolde please God to forgiue me my sinnes; and I crave pardon of all the worlde, and freelie forgiue everie one that hathe offended me; and soe with mercie to deale with me, that whether I liue or die, I may liue or die his seru-aunt.' My Maisters, if their be any among youe that doe loue me, if your loue be not in God and her Maiestie, I vtterlie denie yoor loue. The haund redie on the block to be striken of, hee said often to the people: ' Praye for me, nowe mye calamitie is at hande.' And soe, with these wordes, yt was smitten of, whearof he fownded.

Mr. PAGE *his Wordes on the Scaf-
folde.*

I AME come hither to ceceiue the lawe according to my iudgment, and thanke God of all ; and of this I take God to witnes, that knoweth the hartes of all men, that, as I ame forie I haue offended her Maiestie, so did I never mene harme to her Highnes parson, crowne, or dignitie ; but haue bene as trewe a subiect as any was in Englande, to my abilitie, except none ; and, holdinge vp his right haund, said : ‘ This haund did I put to the ploughe, and got my living by yt many yeres. Yf it wolde haue pleased her Highnes to haue pardoned yt, and to haue taken my leste haund, or my life, shee had delte more favourablie with me, for nowe I haue no meanes to live ; but God, which is the Father of vs all, will provide for me. I beseeche youe all to praie for me, that I maie take this punishment patientlie.’ And soe he layd his haund vpon the block, and
prayed

prayed the executioner quicklie to dispatch hime ; and soe at ij blowes his haund was smitten of. So, lifting up the stompe, he said to the people, ' I have leste their a trewe Englyshmans haund.' And so went from the scaffolde very stoutlie and with great corradge.



*The Oration of the Commons-House,
by the Speaker, Mr. WILLIAMS,
to the QUEENE'S MAJESTY, Temp.
Elizab.*

THE Commons in this present Parleament assembled, moſte highe and mightie Princes, and our moſte gracious and renowned Sovereigne, as they daylie to their greate commoditie and comferte, doe feele and receive th' inestimable benefits of your moſte gracious government of this your realme in peace and ſuretie, ſo do they alſo moſte thanckfullie acknowledge the ſame, beſeeching Almighty God long to bleſſe and continewe your moſte prosperous raigne over them. And amongſte all theſe benefites, which they dailie receive of your Highnes, they have at this tyme willed me to recogniſe vnto your Grace that they accompt it not the leaſte, but rather amonge the greateſt of them all, that your Maieſtie haſte at this tyme assembled
your

your Parleament, for supplying and redressing the greatest wants and defaults of your Commonweale, and for establishing the suretye of the same; whiche your Maiesties moſte gracious meaning hath bene by your commaundement ſignified vnto vs by the Right Honorable the Lord Keper of the Great Seale, namelye, in this, that he willed vs first to have conſideration of the greatest matters, that nearest touched the ſtate of your realme, and the preſervation thereof. Seeming therein alſo to expreſſe vnto vs the conformitie of your Maieſties mynde in having principall reſpect to the matters of greatest weight, and for that purpose assembling this your Parleament. And for as moche as your ſaid ſubjects ſee nothing in this whole eſtate of ſo great importaunce to your Maieſtie and the whole realme, nor ſoe neceſſarie at this tyme to be reduced to certeintie, as the ſure continuance of the governaunce and imperiall Crowne thereof in your Maieſties moſte royal person, and the moſte honorable iſſue

of your boddie, whiche Almighty God send us to our highest comfort; and for want thearof in some certain limitation to guide the obedience of our posteritie.

And wheare Almighty God, to our great terrour and dreadfull warning, hath touched your Highnes with some daunger of your moſte noble perſon by ſicknes, from which ſo ſone as your Grace was by Gods favour and miracle to vs recovered, your Highnes preſentlie cauſed this Parleament to be ſommoned; by force whearof your ſaid ſubiects, now aſſembled, are, bothe by neceſſitie and importaunce of the matter, and by the convenience of the tyme of calling them, immediatlye vppon your recoverie, in effect inforced to gather and conceave that your Maieſtie, of your moſte gracious and motherlie care for them, and their poſteritie, have called this Parleament, principallie for th' eſta bliſhing of ſome certain limitation of th' imperiall Crowne of this your realme, for preſervation of your ſubiects,

iects from certeine and vtter destruction, if the same shulde not be provided for in your life, which God long continew.

They cannot, I say, but acknowledge, how your Maiestie hath moste gracioullie considered the great daungers, and th' unspeakable miseries of civil warres, the perillous entermedlings of forreyne Princes, with sedicious, ambitious, and faccious subiects at home, the waste of noble howses, the slaughter of people, subversion of towns, intermission of all things pertaininge to the maintenaunce of the realme, vnSURETIE of all mens possessions, lives, and estates, dailie enterchaunging of attainders and treasons. All those mischiefes, and infinite other, [are moste likelie and evident, if your Maiestie shulde be taken from vs without a knowen heire ; whiche God forbid to fall vppon your subiects, to the vtter desolation of the whole (whearof you have chardge vnder God) if good provision be not had in this behalf. Your Maiestie hath waied th' examples of forraine nacions, as
what

what ensued on the death of Alexandre, whan, for want of certeine heires by him begotten or appointed, the varietie of titles, the diversitie of dispositions in them that had titles, the ambition of them that, vnder colour of doubtfulnes of titles, forfooke all obedience of titles, destroyed the devours of his dominions, and wasted all their posterities with mutuall warres and slaughters. In whate myserable case also was this your realme, whan the title of the Crowne was brought in question betwene the two royall howses of Lancaster and Yorke, till your moste noble progenitours, King Henrie the viith and the Ladie Elisabeth, his wife, restored it to settled vnitie and lefte the Crowne in certayne course of succession? These thinges, as your Maiestie hath vpon your owne daunger moste graciously considered for our comfort and safetie, so wee, your moste humble subiects, knowinge the preservacion of our selves and our posterities to depend vpon the suretie of your Maiesties moste Roiall person, haue likewise

wife moſte carefullie and diligentlie conſidered how the want of heires of your bodie, and of certeine limitation of ſucceſſion after you, is moſte perillous vnto your Highnes, whome God long preferue among vs. We haue bene admoniſhed of the great malice of your forreine enemyes, whiche, even in your life tyme, haue fought to transfarr the dignitie and righte of your Crowne to a ſtraunger; we haue noted their dailie moſte dangerous practiſes againſt your life and your raigne; we haue hearde of ſome ſubiects of this land moſte vnnaturallie confedered with your enemies to attempt the diſtruction of your Maieſtie and vs all that live by youe. We feare a faction of heretikes within your realme, malicious Papiſts, leaſt they, moſte vnnaturallie againſt their contrey, vnwiſelie againſt their owne ſafetie, and moſte traiterouſlie againſt your Highnes, not onlie hope for the wofull daye of your death, but alſo lye in waite to aduaunce ſome title, vnder whiche they maye renewe their late vnſpeakeable

vnſpeakeable creweltie, to the diſtruction of the goods, poſſeſſions, and bodies, and thraldome of the ſowles and conſciences of your faithfull and Chriſtian ſubieſts; wee ſe nothing to reſiſt their deſyre, but your onlye life. Their vnkindnes and creweltie we haue taſted; we feare moche to what attempte the hope of ſuche oportunitie (nothinge withſtanding them, but your onlie life) will move them; we finde how neceſſarie it is, for your preſervacion, that there be more ſett and knowen betwene your Maieſties life and their deſyre: We ſee, on th'other ſyde, how there can be no ſuche daunger to your Maieſtie by th'ambicion of anie aparent heire, eſta bliſhed by your advancement, for want of iſſue of your Maieſties Roiall bodie, as you are nowe ſubieſte vnto, by reaſon of the deſyre and hope we know not of, how manie that pretend titles and truſt to ſucceade you; whoſe ſecrett greedines we ſo moche more feare, becauſe neither their nombre, force, nor likelihoode of diſpoſicion is knowen vnto

vs, and so we can the lesse beware of them for your preservacion. We fynde also, by good prooffe, that the certeine limitacion of the Crowne of Fraunce hath procured so great quiet, as neither the person of the Prince in possesseing hath bene endaungered by secreatt or open practises, neither the Commonwealth molested by civill dissention, through anie quarrell attempted for the title of the Crowne.

And somewhat nearer home, we may also remember the miserable estate whearin Scotland stode after the death of King Alexander without a certeine limitacion to whome the Crowne of Scotland shulde remaine, by reason whearof the whole estate of that realme was lefte open to the ambition of many Competitors, and moſte grevous desolacion and spoile, that grew uppon suche devision, as in the Crownicles of the victorie of your moſte famous progenitour King Edward the Third, more plainelie appeareth. Which miserie gaue occasion
afterwarde

afterwarde to Kinge Iames the Fifte to limit the Crowne of Scotland to certain noble families of that realme; whearby they at this present enioye that quyetnes and suretie whiche we doe want. And all your Maiesties moſte noble progenitours, Kings of this realme, haue in this behalf bene ſo carefull, that, from the Conqueſt till this preſent day, this realme was never leſte, as it now is, without a certaine heire living and knowen, to whome the Crowne (after the death of the Prince) ſhulde apperteine. So, as your Maieſtie, of your ſinguler care for vs and our poſterities, hath at this time aſſembled vs for eſta bliſhement of this great and onlie ſtaye of our ſureties, we againe, moſte gracious Sovereigne Ladie, acknowledge our ſelues, and all that we haue, to depend vpon your preſervacion, and, being, according to our bounden dutie, moſte carefull for the ſame, we in moſte humble manner come to your Maieſties preſence. And I, the mowthe appointed for your naturall and loving ſubieſts, together with
and

and in the name of them all, do present vnto your Highnes our moſte lowlie ſute and humble petition, That, forasmoche as of your Maieſties perſon ſhulde come the moſte vndoubted and beſt heires of your Crowne, ſuche as in tyme to come we wolde moſte comfortable ſee, and our poſteritie ſhulde moſte ioyfullie obaye: It may pleaſe your moſte excellent Maieſtie, for our ſake, for our preſervacion and comforts, and at our moſt humble ſute, to take to yourſelfe ſome honorable husband, whome it maye pleaſe you to ioyne to you in mariage, whome ſo ever he be that your Maieſtie ſhall chuſe: We proteſt and promes, with all humilitie and reverence, to honor, love, and ſerve, as to our bounden dutie ſhall appertaine; and by the ſtatute whiche your moſte noble father aſſented vnto, of his moſte princelye and fatherlye zeale to his moſte lovinge ſubiects, for the limitation of ſucceſſion of th' imperiall Crowne of this realme, your Maieſtie is the laſte expreſſlie named within the bodie of the ſame acte: And for that your ſub-

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iects cannot iudge, nor do knowe anye thinge of the forme or validitie of anie further limitacion set in certaintie for want of heires of your bodie, whearbie some great daungerous dowte remaineth in their hartes, to their great greife, perill, and vnquietnes: It may please your Maiestie, by publication of certaintie all readie provided, if any anie suche be, or ells by limitacion of some certaintie, if none be, to provyde moſte gracious remedie in this great neceſſitie, whiche, by your moſte honorable and motherlie carefulnes for them, hath occaſioned this aſſemblye, that, in this convenient tyme of Parleament, vpon your late daunger, moſte graciousſye called for that cauſe. Your Grace may now extend vnto vs that greateſt benefite, whiche otherwiſe, or at other tymes perhapps, ſhall never be able to be done agayne. So, not onlye we, but all ours, hereafter and for ever, ſhall owe no leſſe to your Maieſties propagacion of ſucceſſion, then we doe alreadie owe to your moſte famous graundfather, King Henrie the viith, for his vnitinge of deviſion;

tion; and your subiects on their behalfe, for your Maiesties further assurance, whear-vpon their own preservacion wholy dependeth, shall employ their whole endeavours, witts, and power, to receive, devise, and establishe the most strong and beneficiall actes and lawes for preservacion and suretie of your Maiestie, and your issue, in the Imperiall Crowne of this realme; and the moste penall, sharpe, and terrible statutes and lawes to all that shall but once practise, attempt, or conceave anie evill againste your Maiestie, that by anie possible meanes they may invent and establishe, withe suche limitacions of condicions and restraintes to all in remainders, suche grevous paines and sorrowe, to all that shall enterprise or imagine anie thinge in preiudice of your Highnes and your issue, as your Maiestie shall not haue anye cause of suspicion, but moste assured grownde and confidence in all your faithfull subiects continuallie watching and warding for your preservacion, whiche God long continewe!

that you may see your childrens children,
to his honour and our comforte ; and in-
cline your moste gracious harte to our
moste humble petition.



*The QUEENES Majesties Aunswere
to the SPEAKER.*

WILLIAMS,

I HAVE heard by you the common request of my Commons, whiche I may well tearme, as me thinks, the whole realme; because theie geve, as I haue herd, in all these matters of Parleament, their common consent to suche as be heare assembled. The weight and greatnes of this matter might cause in me, as I must confesse, being a woman, wanting bothe witt and memorie, some feare to speake, and bashfulness besides, a thing appropriate to my sexe. But yet the princelie state and kinglie rome (wherin God, though vn-worthie, hath constitute me) maketh theise twoe causes to seme litle in myne eies, though grevous perhaps to your cares, and boldeneth me (that notwithstanding) to say somewhat in this matter, which I meane onlie to towche, but not presentlie to aunswere; for this so great a demaund nedeth bothe great and grave advise. I read a

Philosopher, whose deeds vpon this occasion I remember better then his name; whoe alwaies, when he was requyred to geve aunfweare in any hard question of schole points, wolde rehearce over his alphabete, before he wolde proceade to any further aunfweare thearin, not for that he could not presentlie haue answered, but to haue his witt the ryper, and better sharpened to aunfweare the matter with all. If he a private man, but in matters of scole, toke suche delaye, the better to shew his eloquence, great cause may iustlie move me, in this so great a matter touching the benefitt of this realme, and the safetie of you all, to deferr mye aunfweare till some other tyme; whearin, I assure you, the confideracion of myne owne safetie, although I thank you for the great care that you seme to haue thearof, shalbe litle, in comparyson of that great regarde that I meane to haue of the safetie and suretie of you all. And thoughe God of late semed to touche me rather like one that he chastised, then one that he punished; and
 thoughe

thoughte death possessed almoste everie ioynt
 of me, so as I wished then, that the feeble
 threede of lyfe, whiche lasted me thought
 all to longe, might, by Clotoes hand, haue
 quicklye bene cut of; yet desyred not I
 lyfe then (as I haue some witnes heare) so
 moche for myne owne safetie as for yours;
 for I knew that, in exchange of this
 reigne, I shulde haue enjoyed a better
 reigne, wheare residence is perpetuall.
 Theare needs no boding of my bane. I
 know as well now as I did before, that I am
 mortall; I know also, that I must seke to
 dischardge my self of that great burden
 that God hath heare laide vppon me; for
 of them *to whome moche is committed moche is
 requyred.* Thynk not that I, that in other
 matters haue had convenient care of you
 all, will in this matter, toching the safetie
 of my selfe and you all, be careles; for
 know, that this matter toucheth me moche
 nearer then it doth you all, whoe, if the
 worst happen, can lose but your bodies;
 but I, if I take not that convenient care
 that it behoveth me to haue thearin, I ha-
 zard

zard to lose bothe bodie and soule ; and
 though I am determined, in this so great
 and waightie a matter, to deferr my aun-
 swere till some other tyme, because I will
 not, in so deepe a matter, wade with so
 shallowe a witt: Yet haue I thought good
 to vse these fewe wordes, aswell to shew
 you, that I am neither careles, nor vn-
 mindefull of your safeties in this case (as I
 truste you likewise do not forgeatt) that by
 me you were deliuered, while you weare
 yet hanging on the boughe, reddie to fall
 into the modde, yea, to be drowned in the
 doinge ; neither yet the promes whiche you
 haue now made me concerninge youre
 dueties and due obedience, whearwith I
 maye and meane to chardge you, as further
 to lett you vnderstand, that I neither mis-
 lyke of your request hearein, nor of that
 great care that you seeme to haue of your
 owne safeties in this matter. Lastelye, be-
 cause I will dischardge some restles headds,
 in whose braynes the nedeles hammers beat
 with vaine iudgement, that I shulde mis-
 lyke this their petition, I say that, of the
 matter,

matter, some thearof I like and allow verie well ; as to the circumstances, if anye be, I meane, vpon further advice, further to aunfweare. And so I assure you all, that thoughe, after my death, you may haue many stepdames, yet shall you never anye a more naturall mother then I meane to be vnto you all.



Mr.

Mr. STUBBES to Q. ELIZABETH,
*during his Imprisonment for writing a Libel on her intended Marriage.**

YF my lotte, most dread and gracious Soueraigne, when it was at the beste, was yet so lowe, as I neuer was worthe one least looke of your Maiesties eyes; howe shoulde I, nowe that I ame in bodelic bondes, and, which is the great captiuitie of myne afflicted minde, in this highe indignation of your Maiestie, be yet so hardie to craue that patience of your Royall eares, as to haue my humble wordes harkened vnto? Surely euen this emboldeneth my panting harte, that, as the King of Kinges, the Lord of heauen and earthe, dothe take to his singuler recommendacion, and redelye heareth burdened mindes owt of their deepest dongeons; th' effect of
 which

* Vide the Proclamation for discovering the Authors hereof, in the former part of this volume.

which his promiffes I haue, by his mercie, felte in this time of myne humbling; even fo that Princes, which are his vifible Maieftie among men, to endeauour to refemble the L. of Lordes, not onlie in chieffest authoritie and foueraigne commanding, but chiefflie in that which he faith is *ouer all his workes*, that is, *mercie and forgiuenes*; whearvnto comes, as an addition of fuftraining me in this hartning, that my Prince is a Christian Ladie, whose naturall inclination to pittie religion hath alfo taughte to haue compaffion, whearof I haue feen many experiences, to the great name of her clemencie, and no fmall fupport of my troubled minde; and as thofe praiers, which haue any promiffe of hearing from God, muft be quallified with a forrowfull acknowledgment of the fynnes wee haue committed, and of his gracious pardon to be beftowed on vs vnderferuedlie; even foe ame I the boulder to offer this fupplicatorye fubmiffion and petition into your Maiefties handes, becaufe it is the verye true and vnfained witneffing of my proftrate

trate harte, laden with grieff to haue, by this acte, incurred your Princelie displeasure, and to haue disquyeted or troubled your gracious harte, whearvnto I haue and ever shall contynewallye wishe all happie and constant contentation; and am the sorrowfullest man in the worlde, that one minute of the contrarye sholde fall owt, and that by the moste vnhappie man, in that respect; who, if I had supposed this thinge wolde haue reatched soe highlie, either in offence or disquiet to the minde of my naturall Queene, or in so haynous breeche of the lawes for your Maiesties peace, I wolde moste willinglie haue redeemed the paine for one hand with both handes; and rather to haue had no lyfe, then to fall in my Princes thoughte for a suspect subiect of dowbtfull loyaltie, or to be recorded in soe highe a Court of this lande for a miserable turbulous wretche, seekinge to interrupt her peace, and that State by whom I stande, and cannot by anye other change be change, but from worffe to worffe. Submittinge myselffe, therefore,

therefore, in all truthe and humblenes of harte vpon my knees, to the highe censure of your royall wisdome, and to that iudgment which is giuen against me by lawe, as towching my owtward fact, and euerie circumstance theirow, I craue, by your most gracious favour, pardon to saie theise fewe wordes for my selffe, the contrary whearof I cannot saie, though it were to saue my head; that is, that my poore harte never conceiued malitious thought, or wicked purpose, against your Maiesties parson or state; but ioyed and reioysed in your life, helth, honor, and peace; iudging the contrarye to be the greatest calamitie earthlie that colde befall either to this Commonweale, or my priuate estate, which, as trulye as I speak, and according to my thought, I pray him that is the revealer of secrett thoughts, and who hath the Princes hart in his hande, to worke even that perswasion which is according to the simple and sincere truth e of that I write; whearvpon, if theire might ensue first and principallie

some better conceiving, or at least not so evell opinion, of my single-harted allegiance; and, secondarelie, some mitigation of your great indignation; I wolde reckon but as in the third place, and for an accessarye benefitt, the pardon of my hande. The whiche, vnlesse yt maie like your gracious Maiestie, of your free mercye and accustomed pittie, to giue me againe, there is nothing in me alredie to move youe, neither can I promisse any newe and worthy recompence of service dewe for so great a grace; for, alasse! What can my poore hande performe? And whatsoeuer my hearte can wishe your Maiestie hath heartofore deserued whollie by greater benefitts vnder your government; this then can be the onlie vse of it, even to bear yt about with me, while I liue, for an evident gage of your prince-like, lady-like, Christian, free mercie towards me, provoking other, as yt wear, by the liuelie speaking theirow, to deserue well of her by well-doinge, who is so reddie to doe well withowt desert, and to
be

be gratiouſſie mercifull to ſoe grevous an offendour. The Lorde God cut of bothe their handes, and ſhorten their armes, who doe not, with all their hart, praie for your everlaſtinge lyfe in heauen, after your godlie, longe, happie, honorable, helthfull, and ioyfull lyfe here on earth. Amen.

STUBBES.



To the QUEENE'S MAJESTIES Most
Honorable PRIVIE COUNSELL.

IN all humble and piteous wise besecheth
your Honors Iohn Stubbes, now a dou-
ble close prisoner, first, by her Maiesties
highe displeasure; and then by reason of a
fore wounded and feeble bodie; that, for
so mutch as the same Iohn Stubbes hath no
longer his one hande to declare his owne
grevous plighte, he maie haue your honor-
able patience to heare these gronings of his
greeued harte; as also that, by your Ho-
nors godlie and pitifull meanes, they maie
be made knowen to her Maiestie. This
wounde of my bodie, Right Honorable,
thoughe it be great, yct it is but a wounde
of the bodie; but the continewaunce of
her Maiesties highe indignation perceth
deeper, and inwardlie woundeth the minde,
in suche sorte as it worketh back againe on
my bodie, and affecteth my owtward
wounde; and, because the laying fourth of
my

my afflicted estate were not inoughe to moue compassion, vnles also my hart stood eurie waie so disposed as became me, this I craue further, with your Honors leaue, that I maie speake frome an vnfained harte, which is, that it hartelie greeveth me to haue greeued or offended her Maiestie, or to haue broken any of her lawes; and that, not so mutche for the punishment fallen vpon me, as that I ame most loth to be the cause of any trouble to her Maiestie and the State, whose peace and prosperitie I must of conscience praye for and procure. And for the owtward fact, whearin myne offence consisteth, I humble submitt myselffe to the highe censure of her Royall Maiestie, and the graue wisdomes of her Honorable Counsellours; and, as the iudgment passed by lawe against me doth stopp my mouth to saie contrary theirvnto, soe I beseech the Lorde, that my hart maie never murmurr or repine against it, in any secrett thoughte. What my owtward behaviour was at the barr, and on the scaf-

folde, I referr to the reporte of them that harde and fawe; as towchinge my harte, God knowes howe, in bothe places, my chief care was to committ nothing contrary to the dewtie of a true Christian man, or a faithfull subiect to our most gracious Queen Elizabeth, either in myne owne person, or by example to others; your honorable inclination of Christian pittie towards the difcomforted and greeued wilbe as much moued by these fewe broken speatches, as if my sadd hart laye fighting, and my handles stompe laye bleedinge before youe; resting myselffe theirfore vpon the same, I humblie recommend my sorrowfull harte, my painfull bodie, and my whole estate, afflicted as it is, first to God, and then to her Maiestie; whome if it maie please, of her accustomed grace, by your honorable mediation, to release me of this streighte restrainte, I hope she shall saue that life, whiche shall alwaies owe itselffe to her Maiesties service, as there where it is dewe. The Lord contynewe your Hon-
nors

nors happie estate vnder her Maiesties long,
peaceable, and honorable reigne. Amen.

The selfe-same pitifull and humble sute,
which I haue presented to your Lordship
alreddie, together with the rest of her Ma-
iesties Privie Counsaile, by generall let-
tres of supplication, I ame boulded to re-
commend alsoe a parte to your honorable
compassion by these fewe petitionarye lynes,
whearvnto, me thinks, I ame moved by
some good reason, vnder your Lordships
favour, and this it is; that, even as the
Lorde God directed the first examining of
me to your Lordship, so I hope it will
please hime, by the same, to giue me a
good issewe of my troubles; and as, be-
fore the matter founde owte, he then gaue
you the deligent endeavour of a vigilant
Magistrate to examine and resiste, by timelie
forefichte, any thinge that might fall owt
perilous to this Common-welthe, whearof
you haue not the least chardge, as well in
Counsaile of the State as for administracion
of

of Justice; even soe, nowe that the matter is nakedlie revealed, and the worste thei of fallen vpon my selffe, withowt any other disturbaunce to her Maiesties comon peace, whearof I thanke God more then for my life; I hope verelye, and that with mutche comforte, to finde in your Lordship that noble disposition which delighteth in procuringe mercie, and that Christian pittie which taketh pleasure in comfortinge oppressed hartes. I cannot tell howe to move your Honor hearevnto by any reason drawen from myne owne person, vnles the Lorde onlie doe worke it; ffor, if I sholde alledge my humble behauour before the Iudgment-seat, it was no more then the reverence of that place teacheth any man of comon honestie. Yf I sholde remember my dewtifull suffering the punishment, in so mutche as in my bitterest extremitie, and imediatelie after my hande cutt of, even vpon the place, the Lorde gave me grace to speake these wordes from an vn-faygned harte, ‘ God saue the Queen!’

yet

yet was all this no more then every man sholde doe which maketh conscience to giue none evell example to others of the lest repining thought against Gods sacred Magistrate, or dewe execution of iustice. If I sholde reckon vp my longe imprisonment, my painfull wounde, my weke wretched bodie, my want of abilitie to bere these exceeding extraordinarie expences, and the present shipwracke of my poore estate; all these are but the fowre frutes growing by my owne offence, whearof I haue not had a light taste of pallatte, but digested theme into every veine of my harte; somthinge yt maie speake for me, that my poore wife and a little childe, ij sillie innocents in mine offence, haue yet their great parte in all these myne aduersities. But this is the some of all I can saie for pittie, that the losse of my haunde dothe not more wounde my bodie, then it peerceth my minde soe highlie to haue offended and grieued her Maiestie, vnto whome I ame soe mutch bounde in bodie
and

and fowle. And further, it is myne exceeding forrowe to haue transgressed her Majesties lawes, which I haue euer loued for the wisdome that is in theme, and honored for the necessitie that is of theme. Finallie, most vnhappie doe I esteeme myselffe in doing any thinge that might haue troubled the long peace of her Maiesties State, whiche hathe nourished me in my youthe, and whearin I desier to waxe olde, and after which I neither wishe to live, nor feare to die. Yf, in all these lamentable respects, yt maie please her Maiestie to graunte mercie to me, and your good Lordship haste yt for me, soe as my minde maie be released of the grevous bondes of her hevie displeasure, and my bodie freed, vnder suche condicion as shall seme good, from this vncomfortable and chardgeable imprisonement, your Lordship maie soe be a mean to save the languishing lyfe of him who, if he can doe nothing ells, yet shall he live to praie for and reioice in her Maiesties longe life and happie raigne over vs:
and

and to your Lordship he shalbe singulerlie
 bounde to wishe, besides the increase of
 earthlie honor, the effectuall accomplish-
 ment of those promisses, whiche our mer-
 cifull God maketh to theme, and their many
 generations, which are *pitifull* and *loue mer-
 cie*: To the which Lord God I hartelie
 comend her Maiesties Royall estate over
 vs, and your honorable contynewaunce vn-
 der her favour.

YOUR LORDSHIPS

The howse which
 is my prison, the
 3 of Dec. 1579.

Humble suiter in bondes.

LORDS

LORDS of SCOTLAND to certain
SCOTS opposing the KING in his
Minority.

Temp. EDWARD the vj.

ALBEIT wee might lay fourth before
your eyes perticulerlie howe evell
you haue deserued of the Comon-welth of
this our natiue contrie, whearin wee were
borne, in that ye haue bene the verie in-
struments and occasion bothe of your owne
trouble and punishment, and also of the
great calamitie that our hole cuntrye and
poore people haue had, and dailie doe suf-
taine, through this vnnaturall warr and evell
discorde; yet, not meaninge to irritate
youe by repeticion of things vnpleasaunt,
which, to our grieffe, are over many, and
whearof, wee doubt not, your owne con-
sciencences doe accuse youe; but rather in-
tending, by givinge youe this wholesome
admonition, to dischardge vs, first to God,
and next before the worlde, that wee haue
fought

fought youe to be wonne where through, in case be, your owne obstinate wilfulnes cast the vttermost of the plague and punishment vpon youe, yt maie rightlie be adiudged to be in your owne default. This consideracion hathe moued vs, by this Lettre, to require youe to consider with yourselves in comon, and euerie one in perticular, the ground and circumstance of the cause and quarell that youe pretend; your owne present condicion; with whome it is that youe contende; and what, probablye, must be the end of all. The ground is touching the depriuation of the Kinge, our Soueraigne L. from his Crowne and Royall authoritie, dyuers times intended by some of youe, and yet, by Gods Prouidence, alwaies disappointed. For the cause amonge youe are men that wear as earnest to promote yt as any wear, and by the same dyuerse of youe acquiered honor, good reporte, and benefice: But, since youe reiected his Highnes obedience, you haue found your reward reproch, obliquie, and scorne; and your intentes oftentimes fruf-

trate. As to your oppreffion of that towne whear the feat of Justice fhoulde remaine for the weale of thofe fubieets, youe haue not onlie impovryfhed th'inhabitaince of the towne, but haue made yourfelues contemptible to this hole nation. And nowe youe haue to laye your compte, whether the ffewe nombre of youe remaininge fhall conquest and overthrowe vs all; or if, by likelihood, wee be not more able to make youe conformable: Your contention is for displacing of the Kinge, our Soueraigne Lorde; fome of youe beinge the chiefe instruments of his promotion, and the greateft parte of youe all havinge promiffed and fworne obedience to hime.

He is, ye fee rifing fonn, and fhortlie wilbe able, God willing, to difcerne this quarrell himefelfe by courfe of age; and then mnft he either be obayed, and peace and iuftice reftored in this Comon-welthe; or ells the force of youe compafinge that towne and caftle must vndoe hime whose fubieets wee proue ourfelves to be, and,
confequentlie,

consequentlie, exterminate vs and our posteritie. What ground youe builde on in your enterprice, or what certaintie youe can looke for by the cource youe are in, let euerie one of youe consider by yourselffe, and looke vpon the inconueniences of this warr, yf it shall contynewe, and of the fruits that peace and iustice wolde bring. Call also to your remembraunce the desolation that hath bene in other regions of Europe next vnto vs, and of late yeares through warrs aswell forreine as intestine ; and yet are the same at this daie for the most parte quyeted, and peace restored, either by victorie, or the weakest hath yeelded to intollerable condicions. Take heed that youe maintaine that cause by your proper force, or not ; or what abilitie youe haue to contende in yt, yf the Kinges house and municion wear not at your deuocion. To be short, this realme maie no longer sustaine this contempt, rebelled and confuted state ! But either must the Kinge, our Soueraigne Lord, and his authoritie be obeyed ; that towne of Eden-

brough sett at libertie, and the seat of Iustice restored: or ells must wee giue our liues, and emploie our substaunce and friendes in the quarrell. And, as wee haue orderlie proceeded heretofore by lawe against youe, so, before the iust execucion their of, which wee maie not nor cannot leaue vndone, wee haue thought good to giue youe this admonicion, that youe maie eschewe in time the inconvenient perell and daunger approching; which aduise if youe ffollowe, then will wee trauaile soe farr as in vs shall lie for your relief and safetie. And, if our admonicion be reiected, then wee protest that, as youe yourselves haue bene and are the occasion of all the euell and extremitie that hath followed your obstinacie and contempt, soe, whatsoever harme or inconvenience happen to anye of vs, in prosecution of this iust cause, that our bloodes and States shalbe required at th'ands of your posterities.

A LORD

A LORD of SCOTLAND to QUEEN
ELIZABETH.

Pleaseth your Maiestie,

UPON the vij daye of this instant Iuly, there was a meetinge kept at one accustomed place, called The Kydylwyre, on the frontyers, betwixt the Warden on the midle marches of England and a Gentleman seruant, deputie Keeper of Lyddefdaile, vnder my nephewe, the Earle of Anguste; where, after meetinge and good iustice and redresse in the beginninge, at last, some question falling betwixt the Officers, although without any actuall offre of iniuries by waie of deed on our mens parties, the disordered people of Kinsdale, Ryddaile, and others your Highnes subjects, violating the proclamation of truce, by shott of pistoletts and arrowes, presentlie slewe ij Scottishmen, even in the fight and verie neare the Officiaries; perceiving the remnant of our people so outrageously, that they, being farr driuen

U 3

from

from their standing, at length in their defence, after the slaughter and hurting of sondry Gentlemen and others of this nation. your Maiesties subiects haue happened in the ende to receive such losse and detriment as I am hartelie forie of; whearof I I haue more amplie infourmed the LL. of your Highnes most honorable Privie Counsaile, as vnwillinge to weary your Highnes with so lardge a narration.

God is my witnes, and my by-past actions haue witnessed with what earnestnes and sinceritie I haue studied to enterteine the happie peace and good amitie begonne with your Maiesties raigne, and contynewed to this daie, betwixt these two kingdomes; and howe carefull I haue bene to avoyd all occasions tending to the preiudice their of. Nowe, in this case, as I haue receiued information, so simplie haue I thought good to notifie the same vnto your Highnes; humble and earnestlie beseeching your Maiestie to direct chardges to your Highnes Wardens and Officers on the frontyers, straightlie

lie commaunding them the obfervance of the peace and good amitie, and inhibiting all inordinat attempts tending to the violating theirof. As for the partie of the Kinge my Soueraigne, your Highnes dear cofin, and this his realme, no dewtie, travailes, or good will, that may quiet the mifliking growin in this late vnhappie accident, and renewe the former good intelligence and amitie, fhallbe omitted.

Expecting your Highnes gracious and fauorable aunfwere towching the order which your Highnes wold haue, in this behalf, followed owt, I humblie take my leaue, befeching Almightye God to prosper your Highnes in a longe and happie raigne.
Dat. 8 Iulij, 1575.

The under-written Memorandum was found (among other Curiosities) in the Cabinet of the late JOHN BROWNING, Esq. of Barton, near Bristol.

ITEM, that Maister Canynge hath delivered, this 4th day of July, in the year of our Lord 1470, to Maister Nicolas Petters, Vicar of St. Mary Redcliffe; Moses Conterin, Philip Barthelmew, Procurators of St. Mary Redcliffe, afore said; a new sepulchre well gilt with golde, and a civer thereto.

Item, An image of God Almighty rising out of the same sepulchre, with all the ordinance that 'longeth thereto (that is to say) a lathe made of timber and the iron-work thereto.

Item, Thereto 'longeth Heaven, made of timber and stain'd clothes.

Item,

Item, Hell, made of timber, and iron-work thereto, with Divels to the number of 13.

Item, 4 Knights armed, keeping the sepulchre, with their weapons in their hands; that is to say, 2 axes and 2 spears, with 2 paires.

Item, 4 payr of Angels wings for 4 Angels, made of timber and well painted.

Item, The Fadre, the Crowne, and Visage, the Well with a Cross upon it, well gilt with fine gould.

Item, The Holy Ghosht coming out of Heaven into the sepulchre.

Item, 'Longeth to the 4 Angels 4 Chevaliers.

*The Prince of SPAINES Receiving
into Bruffells, i Ap. 1549.*

THE Prince of Spaine, beinge come, the last of Marche, to a place of the Ladie Regents, ij Dutch miles distant frome this towne, was mett their by the French Queene, the Ladie Regent, and the Dutchesse of Loraine; whear they all lodged that night. The daie folowing, which was the first of Aprill, after dinner, the French Queene returned to Bruffells to keep the Emperour company, who was then in his Diet, and theirfore yssued not fourth of his pallace. The Prince, with other Noble men, tooke their waie towarde a great and faire plaine, distant ij English miles from this towne; which, beinge environed with sondry small hills, rather somewhat extending in length, then mutch raised in heichte, representeth vnto the beholders a right pleasaunt and beautiful sighte, in the midst whearof the Lady Regent had caused a great and gorgious howse, or standing, to be made, containing

ing 250 paces in length, and about ten
 n bredth, with xxxv great windows in the
 ame; whereof iij in the midst where some-
 what greater and higher than the rest, and
 occupied the space of a fair chambre, or
 separate place, for the parsonage of most
 honor to stand in, the same with the rest of
 the howse, being sumtuousslie painted and
 overlayd with garlands and fuellage of
 hearbes and trees, such as the season of the
 year suffred to be most grene; where in
 were also intermingled sondry fortes of
 counterfaite fruites, very perfectlie made
 couloured. The iij greatest windowes be-
 fore remembred were all over couloured
 with clothe of golde, and in each of them
 ij cushions of the same to leane on. Ouer
 the middlemost of which windowes are
 painted curiousslie the Prince of Spaines
 armes, on the right haunde; the Frenche
 Queenes and the Lady Regents on the
 lefte. After that the Prince and Lady Re-
 gent, accompanied with the other Noble-
 men and Ladies, were alighted at this howse,
 and, each person placed according to his
 degree,

degree, the prepared tryumph began; for the better vnderstanding whearof, it is to be noted, that ij bandes, bothe of horsemen and footmen, in manner of ij armies, were incamped about half a mile asonder, eche parte beinge entrenched and fortified with their mounts, flankes, and other deuises, after the forme and manner of warr, having on either parte iij Ensignes of footmen, and Gentlemen on horseback with targetts, after the manner of demilaunces; and light horsemen with targetts like hangours; xl harquebuses on horseback after the Alman fashion, ; xxx men at armes well mounted, and their horses barbed, and xxiiij pecces of ordinaunce. I omitt here to speake of the sumptuous trappings, the fair and costlie armour, the braue and gorgeous plumages, the sondry strainge and fightlie deuises whearwith each person, according to his estate and degree, was furnished: A matter over longe for so short a discourse, and no lesse comberous to be written, then tedious to be redd. The one of these twoe armies, being all in green,
bothe

bothe horsemen and footmen, and their standards and ensignes of the same, was guided and ledd by the Prince of Peermount, a Gentleman dowlles of a rare worthines, and esteemed, with some good cause, as well for his Nobilitie and estate, as for his vertues qualities, bothe of the Emperour and all other Noble persons of this Court. The other bande had to their Captain Mounsr. de Ritches, of the Emperours Chambre, and Knight of the Order; who with his men, wear apointed all in white. But of these towe incamped armies, the Prince of Spaine beinge come to his standing, as is before remembered, the Hungarians yssued first to the——

N. B. The rest is wanting in the MSS.

The following is inserted to shew that Spiritual Quackery did not originate in the Days of OLIVER CROMWELL, as this pure spiritual Medicine is found in a MSS. dated 1579, and was a Preparation ordained by the Puritans of those Times for the Soul's Health.

A most HOLESOME MEDICIN for the Soule of Man.

TAKE a quart of repentaunce of Nynivie, and put therto bothe your handfulls of fervent faithe in Christs bloode, with as much hope and charitie of the purest that you can gett or find in Gods shopp, of eche a like quantitie; and put it into a vessell of cleane conscience, and let it boile well in the fier of loue till thoue feest, by the eye of faithe, the blacke fume of the love of the worlde stinke in
the

he stomach: Then skyme it of cleane with
he spone of faithfull prayers; that done,
put in the powder of patience, and take
the immaculate clothe of Christs pure in-
nocencie, and straine it together throughe
into Christs cupp: Then drinke it burning
hote betimes next thie harte: This done,
rest from thie beastlie conversation, vsed
in time past, vpon the bedd of Christs pure
innocencie, and cover thee warme with as
many clothes of amendment of lief as God
shall strengthen thee to bear: That thoue
masse sweat owt all the vile poison of covet-
ousnes, idolitrie, and the participation there-
of, with all kinde of whordome, begger-
lie pride, oppression, extorcion, sedition,
vsurie, prodigalitie, swaring, lyinge, slaunders-
inge, envying, wrathe, sects, thefte, murder,
drunkenes, glottonye, and slowthe. With
suche like sweat clean of thie harte, thie
bones, thie bodie, with all thie other pow-
res or partes of thee: And euer wash thie
harte and eyes with the pure water of humi-

litie, myxed with the fear of God; and laye the sweet cammamell of good conversation hard to thie nose, lest thou sholde smell more then thine owne; and when thou feelest thie selffe altered from all these aforenamed vices, take the powder of saie well, and laie it vppon the top of thie tongue, to favour thie mowth with all, and the eares of the hearer; but drinke thrise soe mutche, doe well dailie, and then take the oyle of good works mixed with the same mercie that God hath willed vs to vse, and annoynt thierwith thine eyes, thie ears, thie lippes, thie hart, and thie hands throwlie, that they maie be light, nimble, quick, and reddie to minister to the poore and dispersed members of Jesus Christe, even as youe are able, or seee occacion; but beware thoue takest not winde in ministring therof, least the deadlie dust of vaine glorie and ipocrisie do thee mutche harme; and keep a good diet for thie head sake, vse the hote brothe of hollines and righteoufnes contynuallie, and feed thieselffe
well

well with the oyle of Gods peace; and this done, arife from fynn willinglie, and walk thie course worthelie, and take vp Christs croffe boldlie, and beare it thankfullie, and thou fhalt liue euerlaftinglie.



*The Ordinances, Statuts, and Rules,
made by JOHN Lord TIPTOLFE,
Earl of Worcester, Constable of
England, by the Kings Commande-
ment, at Windsere, on the 29th of
March; and commanded in ELIZ.
4; to bee obserued or kept in all
Maner by Justices of Peaces Royall
within this Realme of England.*

RESERUINGE alwaies to the Queene,
and to the Lord present, the attri-
bution and gift of the prize, after the ma-
ner and forme accustomed. For their de-
meritts according to the articles ensueinge :

How many waies the prize is
woone.

First; Who so breaketh most speares, as
they ought to bee broken, shall haue the
prize.

Item,

Item, Who so hitteth three times, in the ight of the healme, shall haue the prize.

Item, who so meeteth too times, cour-
nall to cournall, shall haue the prize.

Item, Who so beareth a man downe
with stroke of a speare shall haue the prize.

How many waies the prize shall
be lost.

First, Who so striketh a horse shall haue
no prize.

Item, Who striketh a man, his back
turned, or disarmed, of his speare, shall
haue no prize.

Item, Who so hitteth the toile 3 times
shall haue no prize.

Item, Who so vnhealmes himselfe too
times shall haue no prize, vnles his horse
doe faile him.

How

How broken speares shall be allowed.

First, Who so breaketh a speare, between the saddle and the cournell of the healme, shall be allowed for one.

Item, Who so breaketh a speare, from the cournal upwards, shall be allowed for too.

Item, Who so breaketh a speare, so that hee strike his aduersary downe, or put him out of his saddle, or disarmes him in such wise as hee may not runne the next course after, or breaketh his speare cournall to cournall, shall be allowed as three speares broken.

How speares broken shall be disallowed.

First, Who so breaketh on the saddle shall be disallowed for speare-breaking.

Item,

Item, Who so hitteth the toyle once shall be difallowed for too.

Item, Who so hitteth the toyle shall, for that blow the second time, bee abated three.

Item, Who so breaketh a speare, within a foot to the cournall, shall bee adiudged as no speare broken, but a faynt attaynt.

For the prize to bee giuen, and who shall be preferred.

First, Whoso beareth a man downe out of the faddle, or putteth him to the earth, horse and man, shall haue the prize before him that striketh cournall to cournall too times.

Item, Hee that strikes cournall to cournall too times, shall haue the prize before him that strikes the sight three times.

Item, Hee that strikes the sight three times shall haue the prize before him that breaketh most speares.

Item,

Item, If there be any man that furnisheth in this wise, which shall be deemed to haue bidden longest in the field healmed, and to haue runne the fayrest course, and to haue giuen the greatest strokes, and to haue holpen himselfe best with his speare, hee shall haue the prize.

JOHN, WORCESTER.

At TOURNAY.

TWO blowes at the passage, and tenne at the ioyninge, more or lesse as they make it. All gripings, shockes, and foule play forbidden.

How prizes, and Tournay, and barriers are to be lost.

Hee that giueth a stroke with a pike from the girdle downward, or vnder the barrier, shall winne no prize.

Hee

Hee that shall haue a cloafe gantlett, or any thing to fasten his sword to his hand, shall haue no prize.

Hee whose sword falleth out of his hand shall winne no prize.

Hee that stayeth his hands in fight on the barriers shall winne no prize.

Hee whofoeuer shall fight, and doth not shewe his sword to the Judges before, shall winne no prize.

Yet it is to be vnderstood that the Challengings may winne all these prizes against the Defendantes.

The Maintainers may take aide or assistance of the Noblemen, of such as they shall like best.

S O N N E T S

B Y

JOHN HARINGTON, Esq.

And some OTHERS, 1547.

I.

As ofte as I beholde and see
The sov'raigne bewtie that me bownd;
The neare my comfort is to me
Alas! the fresher is my wound,

II.

As flambe dothe quenche by rage of fyre,
And ronninge streames consume by raine;
So doth the fight that I desyre
Appease my greif and deadly payne.

III.

Lyke as the flye that seeth the flame,
And thincks to play her in the fyre;
That fownd her woe, and sought her game,
Whose greif did growe by her desyre.

When

IV.

When first I saw those cristall streames
 Whose bewtie made this mortal wound,
 I lytle thought, within those beames,
 So sweete a venome to have fownde.

V.

Wherein is hidd the crewell bitt
 Whose sharppe repulse none can resist,
 And eke the spurr that straynes eache witt
 To ronne the race against his list.

VI.

But wilfull will did prick me forthe,
 Blynde Cupide did me whippe and guyde;
 Force made me take my grief in worthe,
 My fruitlesse hope my harme did hyde.

VII.

I fall, and see myne owne decaye,
 As he, that beares flambe in his brest,
 Forgeats, for payne, to cast away
 The thing that breadeth his unrest.

VIII.

And, as the spyder drawes her lyne,
 With labour lost I frame my fute;
 The fault is hers the losse is myne,
 Of yll sowne seed fuche is the frute:

S O N N E T II.

I.

WHEN youth had led me half the race
That Cupids scourge did make me ronne,
I looked backe to meete the place,
From whence my weary course begonne.

II.

And then I saw how my desyre
By guyding ill hadd lett my way,
Whose eyes, too greedie of their hyre,
Had lost me manye a noble praye.

III.

For when in fight I spent the day,
And could not clooke my greif by game;
The boyling smoke did still bewray
The fervent rage of hidden flame

IV.

And when salt teares did bayne my brest
Where love his pleasaunte traynes had fowne;
The brewt thereof the frewt opprest,
Or that the bloomes weare sprung and blowne.

And,

V.

And, where myne eyes did still pursue
 The flyeng chace that was their quest,
 Their greedie lookes did ofte renew
 The hydden wound within my brest.

VI.

When everye looke these cheekes might stayne
 From deadly pale to flaminge redd;
 By outward signes appeared playne
 The woe wherewith my heart was fedd,

VII.

But all to late Love learneth me
 To paynt all kinde of colours newe;
 To blynde their eyes that els should see
 My sparkled cheeks with Cupids hewe.

VIII.

And now the covert brest I clayme,
 That worships Cupid secreatlye,
 And nourisheth his sacred flame,
 From whence no blasfing sparks do flye.

S O N N E T III.

By JOHN HARINGTON, 1543, *for a Ladie moche
in Love.*

I.

O Happie dames! that may embrace
The frewte of your delight,
Helpp to bewayle the wofull case,
And eke the heavie plight
Of me that wanted to rejoyce
The fortune of my pleasaunt choyce :
Good Ladies helpp to fill my mourning voyce.

II.

In a shipp fraught with remembraunce
Of wordes and pleasures past,
He sayles that hath in governaunce
My lyf whyle it will last;
With skalding fighes for lack of gayle,
Furthering his hope, that is his faile,
Towarde me the sweete porte of his availe,

III.

Alas! how oft, in dreames, I see
Those eyes that were my foode;
Whiche somtyme so rejoyced me,
That yet they do me good :

Whearwith

Whearwith I wake with his retourne,
 Whose absente flambe did make me bourne,
 But when I fynde the lack, Lord! how I mourne:

IV.

When other lovers in armes acrosse
 Rejoyce their chief delight,
 Drowned in teares to mourne my losse,
 I stand the bitter night
 In my windowe, wheare I may see
 Before the wyndes how the cloudes flye,
 Lo! what a maryner Love hath made me.

V.

And in green waves, when the salt floodd
 Dothe ryse by rage of wynde;
 A thousand fancies in that moode
 Assayles my restleffe mynde.
 Now fear I drencheth my sweete foe,
 That with the spoyle of my heart did goe,
 And lefte me, but, alas! whye did he so?

VI.

And when the seas wexe calme agayne
 To chace from me annoye;
 My doubtful hope dothe cause me playne,
 So dread cutts off my joye.
 Thus ys my wealth mingled with woe,
 And of each thought a doubt doth groe,
 Now he comes, Will he come? Alas! no, no.

S O N N E T IV.

SO crewell pryson how could betyde alas !
 As proud Wyndfour, wheare I, in lust and joy,
 With a Kings sonne, my childishe yeares did passe,
 In greater feast then Pryams sonnes of Troye.
 Wheare eache sweete place retournds a taste full
 fowre,
 The lardge greene courts wheare we were wont
 to rove,
 With eyes cast upp unto the maiden towre,
 And easye fighes, such as folke draw in love.
 The statelye sales, the ladies bright of hewe,
 The dawnces short, long tales of great delight ;
 With wordes and lookes that tygers could but rew,
 Wheare eache of us did pleade the others right.
 The palme playe, wheare, disposed for the game,
 With dazled eyes, oft we, by gleames of love,
 Have myst the ball, and gote fight of our dame,
 To bayte her eyes which kept the leades above.
 The graveld grownd, with sleeves tyed on the helme,
 On foming horffe with swordes and frendlye
 hartes ;
 With cheare as though the one should overwhelme,
 Wheare we have fought and chafed oft with
 dartes.
 With silver dropps the maydes yet spred for rewthe,
 In actyve games of nyblenessse and strength ;
 Wheare

Where we did strayne, trayned by swarmes of
youth,

Our tender lymbes that yet shott upp in lengthe.
The secreat groves whiche ofte we made resownde

Of pleasaunt playnt, and of our Ladies prayes,
Recording softe, what grace eache one had fownd;

What hope of speede, what dredd of long delays,
The wyld forest, the clothed bolts with green,

Wyth raynes avalde, and swyfte ybreathed horffe,
With crye of hownds, and merye blafts betweene,

Where we did chace the fearefull hartt of force.
The voyd walls eke that harbourd us each night,

Whearwith, alas! revive within my brest
The sweete accorde such sleapes as yet delight;

The pleasaunt dreames, the quyet bedd of rest:
The secreat thoughts, imparted with suche trust,

The wanton talke, the dyvers chaunge of play;
The frendshipp sworne, each promesse kept so just,

Whearwith we past the wynter nights away.
And with this thought the blood forsakes my face,

The teares berayne my cheekes of deadlye hewe;
The which, as sone as sobbing fighes, alas!

Upsupped have, thus I my playnt renewe.
O place of blyffe, renewer of my woes!

Geve me accompt wheare is my noble feare?
Whome in thie walls thou didst each night en-

close
To other lief, but unto me most deare?

Each

Each wall, alas! that doth my sorrow rewe,
Retournes therto a hollow fownd of playnt;
Thus I alone, wheare all my freedome grew,
In pryson pyne, with bondage and restraynt:
And with remembraunce of the gretter greif,
To banish thence I fynd my chief relief.



SONNET

S O N N E T V.

Pace non trono.

I FYNDE no peace and all my warre is done,
 I feare and hope, I bourne and freefe lyke yfe;
 I flye above the wynde, yet cannot ryfe;
 And nought I have, yet all the worlde I feafon,
 That loofeth, nor lacketh, holdes me in pryfon,
 And holdes me not, yet can I escape no wyfe.
 Nor lets me leeve, nor die at my devyce,
 And yet of death it giveth none occafion.
 Without eye I fee, and without tongue I playne;
 I defyre to perifhe, yet afke I health;
 I love another, and yet I hate my felf,
 I feede in forrow and laughe in all my payne,
 Lykewyfe pleafeth me both death and lyf,
 And my delight is cawfer of my greif.

S O N N E T VI.

Fiamma dal ciel.

VEngeaunce must fall on thee, thow filthie
 whore
 Of Babilon, thow breaker of Chrifts fold,
 That

That from achorns, and from the water colde,
 Art riche become with making many poore.
 Thow treasons neste that in thie harte doft holde
 Of cankard malice and of myschief more,
 Than pen can wryte, or may with tongue be tolde,
 Slave to delights that chastitie hath folde;
 For wyne and ease which settith all thie store
 Uppon whoredome and none other lore,
 In thye pallais of strompetts yonge and olde
 Theare walks Plentie, and Belzebub thye Lorde;
 Guydes thee and them and doth thye raigne up-
 holde :

It is but late, as wryting will recorde,
 That poore thow weart withouten land or goolde;
 Yet now hathe golde and pryde, by one accorde,
 In wickednesse so spreadd thie lyf abroad,
 That it dothe stincke before the face of God.

S O N N E T VII.

Fontana di Dolor.

SPRING of all woe, O den of curffed ire,
 Scoole of errour, temple of heresy;

Thow

Thow Pope, I meane, head of hypocrafye,
 Thou and thie church, unfaciat of defyre,
 Have all the world filld full of myferye;
 Well of difceate, thow dungeon full of fyre,
 That hydes all truthe to breed idolatrie.
 Thow wicked wretche, Chrifte cannot be a lyer,
 Behold, therefore, thie judgment haftelye;
 Thye firft fownder was gentill povertie,
 But there againft is all thow doft requyre.
 Thow shamelefse beafte wheare haft thow put thie
 truff,
 In thie whoredome, or in thie riche attyre?
 Loe! Conftantyne, that is turned into duft,
 Shall not retourne for to mayntayne thie luft;
 But now his heires, that might not fett thee
 higher,
 For thie greate pryde fhall teare thye feate a fon-
 der,
 And fcourdge thee fo that all the world fhall won-
 der.

SONNET

S O N N E T VIII.

PLAYNE ye, myne eyes, accompanye my harte,
 For, by your fault, lo, here is death at hand!
 Ye brought hym first into this bitter band,
 And of his harme as yett ye felt no part;
 But now ye shall: Lo! here beginnes your smart.
 Wett shall you be, ye shall it not withstand
 With weeping teares that shall make dymm your
 fight,
 And mystic clowdes shall hang still in your light.
 Blame but yourselves that kyndlyd have this
 brand,
 With suche desyre to strayne that past your might;
 But, since by you the hart hath caught his
 harme,
 His flamed heat shall sometyme make you warme.

S O N N E T IX.

ISEE my playnt with open eares
 Is heard, alas! and lawghinge eyes;
 I see that sorne beholdes my teares,
 And all the harme that happ can devyse.
I see

I see my lyf away so weares,
 That I myself myself despyse;
 And moſte of all whearewith I ſtryve
 Is that I ſee myſelf alyve.

S O N N E T X.

THE wandring gadling in the ſommer tyde,
 That fyndes the adder with his reſtleſſe footè,
 Sterts not, diſmayde ſo ſoddenlye aſyde,
 As did jelouſyfe, though there were no boote.
 When that he ſaw me ſytting by her ſyde
 That of my helthe is verye cropp and roote,
 It pleaſed me to have ſo faire a grace
 To ſtinge the wighte that wolde have had my
 place.

S O N N E T XI.

AFACE that ſholde content me wond'rous well,
 Sholde not be faire but lovelye to beholde,
 With gladſome cheere all greif for to expell,
 With ſobre lookes ſo wolde I that it ſholde

Speake, withoute wordes, fuche wordes as none
can tell :

The tresse also sholde be of chrisped goolde,
With witt; and thus might chaunce I might be
tyde,
And knytt agayne the knott that sholde not flyde.

S O N N E T XII.

LUCKE, my faire fawlcon, and your fellows all,
How well pleasaunt it weare your libertie;
Ye not forsake me that faire might ye befall,
But they, that somtyme lyekt my companye,
Lyke lyce away from dead boddies crall,
Lo, what a profe in light adverstie!
But ye, my birdes, I sweare by all your belts,
Ye be my frendes, and so be but few ellse.

S O N N E T XIII.

IAM not deade, although I had a fall,
The sonne retournes that was hydd under
clowde:

And

And, when fortune hath spitt owt all her gall,
 I trust good luck shall be to me allowdd.
 For I have sene a shipp into the haven fall,
 When storme hathe broke bothe mast and also
 shrowde,
 And eke the willow that stowpith withe the wynde
 Doth ryse agayne, and greater wood doth bynde.

S O N N E T XIV.

VENEMOUS thornes that be bothe sharpp and
 keene,
 Beare somtymes flowres faire and freshe of hew ;
 And poyson ofte is put in medicine,
 And cawseth healthe, in man for to renew :
 The fyre, eke, that all consumeth cleene,
 May helpp and hurt, and, yf that this be trew,
 I trust somtyme my harm may be my health,
 Synce everye woe is joyned with some wealth.

S O N N E T XV.

CEASAR, when that the traitour of Egipte
 With th'onorable head did him present,
 Covering his gladnes, did represent

Plainte with his teares outward as it is wrytt,
 And Hannibal, eke, when Fortune him fhitt
 Cleane from his raigne, and from all his intent,
 Laught to his folke whom sorrow did torment,
 His crewel dispyght for to disgorge and quyt.
 So chaunceth it ofte that everye passion
 The mynde hydeth by colour contrarye,
 With fayned uysage, now sad, now merrye;
 Whearby if I laught any tyme or season,
 Yt is for because I have none other waye
 To cloke my care but under sperte and playe.

S O N N E T XVI.

JOHN HARRINGTON *to sweete* ISA-
 BELLA MARKHAM.

MARVAYLOUS be thie matchles gyftes of
 mynde,
 And, for thie shape, Ewrithnia rightlie growen,
 Reckles of prayse, a prayse rare in thie kynde,
 Great in desert, small in desyre well knowen;
 A mansion meete, where Chastitie doth dwell,
 Rype in all good, of evell the seede unfowen:
 Endued with thewse that do the rest excell,
 Temp'raunce

Temp'raunce hath wonne and constancye doth
 holde ;
 Wisdome hath taughte that myldnes mastreth might.
 I am unskild the reste howe to unfolde.
 Let envious eyes deeme that by exact fight
 Of bewtie, hewe, and partes of pryce untolde ;
 But yet I reede thye looke with reverent care :
 Eache wighte is wise that, warned, can beware.

S O N N E T XVII.

JOHN HARINGTON *to his Mother*, 1540.

THERE was a battaill fought of late,
 Yet was the slaughter small ;
 The stryfe was, whether I shulde wright,
 Or send nothing at all.
 Of one syde were the Captaynes names
 Short Tyme and Lytle Skill ;
 One fought alone agaynst them bothe,
 Whose name was Great Good-will.
 Short Tyme enforst me in a strayte,
 And bad me holde my hand ;
 Small Skill also withstoode desyre,
 My writing to withstand,

But Great Good-will, in shew though small,
 To wright encourag'de me,
 And to the battaile helde on still,
 No common thinge to see.
 Thus gan theise busye warriours three
 Betwene themselves to fight
 As valiauntlie as though they had
 Bene of much greater might:
 Till Fortune, that unconstant dame,
 Which rules soche thinges allwaye,
 Did cause the weaker parte in fighte
 To bear the greater fwayne ;
 And then the victour caused me,
 However was my skill,
 To write theise vearfes unto you,
 To shew my great good-will.

*Verses found written by the Lord Admiral
SEYMOUR the Week before he was beheaded,
1549.*

FORGETTING God to love a Kynge
Hath been my rod or else nothyng:
In this frail lyfe beinge but a blaste
Of care and stryfe, till yt be paste.
Yet God did call me in my pryde,
Leste I shulde fall, and from him slyde.
For whom he loves he muste correcte,
That they may be of his electe.
Then Death haste thee, thou shalt me gaine,
Immortallie with God to raigne.
Lord sende the Kinge like years as Noye,
In governinge this realme in joye;
And after thys frayl lyfe such grace,
That in thy blisse he maie find place.

This unfortunate man is said to have been an excellent master to those Knights and Gentry that had served under him. In the notes to the nineteenth book of the translation of Ariostos Orlando, mention is made of a copy of verses wrote under a picture

picture of this Nobleman, presented to Queen Elizabeth by John Harington, and hung in Somerset-House, which are here added from a copy in his own hand, dated 1567.

Upon the Lord Admiral SEYMOUR'S Picture.

OF person rare, stronge lymbes and manly shape,
 By nature fram'd to serve on sea or lande;
 In friendshippe firme, in good state or ill happ,
 In peace headwife, in war skill, great, bolde
 hande.

On horse on foote, in peryl or in playe,
 None coud excell, tho manie did affaie.
 A subiecte true to Kynge, a servante great,
 Friend to Gods truth, and foe to Rome's deceat.
 Sumptuous abroad for honor of the lande,
 Temp'rate at home, yet kept great state with staie,
 And noble house that fed more mouthes with meat,
 Than some advanc'd on higher steppes to stande;
 Yet, against nature, reason, and just lawes,
 His blood was spilt, guiltless, without just cause.

J. H. 1567.

The

*The Prayse of six Gentle Women attending of
the Ladye ELIZABETH her Grace, Hat-
field-House.*

I.

THE great Diana chaste
In forest late I met,
Who did commande, in haste
To Hatfield for to get;
And to you fixe a row
Her pleasure to declare,
Thus meaning to bestow
On each a gifte most rare,

II.

First doth she give to Grey
The Falcons curtesse kind,
Her Lord for to obey
With most obedient mind:
Fraught with such virtues rare
His love aye to renew,
With Thyſbe to compare,
Or Pyramus most true.

III.

To worthie Willoughbie
As eagle in her flighte,

So

So shall her peircinge eye
 Both wounde and heal each wight
 That shall upon her gaze,
 And soon perceive I see
 A Laura in her face,
 And not a Willoughbie.

IV.

To Markhams modest mynde,
 That Phœnix bird most rare,
 So have the Gods assygnde,
 With Gryfylde to compare.
 Oh happie twyce is hee
 Whom Jove shall do the grace
 To lynke in unitie
 Such beautie to embrace!

V.

To Norwyche good and grave,
 Such sapient cares we fende
 As prudent serpents have,
 That charmer to defende;
 With knowledge in fore syghte
 Of suche thinge yet to come,
 As had Cassandra bright,
 Who told of Troye the dome,

VI.

For Saintloe dothe she saye
 So stable shall shee stand,
 As rocke within the sea,
 Or huge hill on the lande:
 Die rather with the mace
 From Hercules stout hande,
 Than once her truth disgrace,
 Yf shee therein do stande.

VII.

If Skypwyth shoud escape
 Withoute her gyfte moſte rare,
 Diana woulde me hate,
 And fill my lyfe with care,
 Since in her temple chaste,
 Full high upon the wall,
 Her bowe there hangeth faſte,
 Unbroke and ever ſhall.

VIII.

Thus have I ſhewed you all
 This gracious Goddeſſe will
 Who hathe decreed you ſhall
 As her own impes live ſtill,
 Longe in ſuche favour'd ſorte
 Whereof Dame Fame ſhall blowe

Such

Such trompe of trew reporte,
As through the earthe shall goe.

N. B. These verses are founde in the hand-writing of John Harington, who afterwards married one of the Ladies herein mentioned, Ifabella Markham, to whom the Princess gave the plate from which the print is taken in the beginning of this book about 1554.



SONNET

SONNET by J. HARINGTON, 1554.

I.

THE days were once, and very late,
 My harte and I might leap at large,
 Nor were we shutte within the gate
 Of loves desyre, nor tooke no charge
 Of what myghte greife, or did perteyne
 To rack the mynde with ceaseles payne.

II.

I heeded not or taunte or toyes,
 Nor pin'd to see them frown or smyle,
 Their woes I mock'd and scorn'd their joyes,
 I shunn'd their frawdcs, and cunning wyle,
 Then to myself I often smyl'd,
 To think how love had such beguyl'd.

III.

Thus, in the net of my conceite,
 I masked forthe amonge the forte
 Of such as fedde upon the bayt
 That Cupid layd for his disporte,
 And ever, as I sawe them caughte,
 In wanton waye I thereat laught.

IV.

Till at the last, when Cupid spy'd
 My scornful will and spightfull use,
 And saw I pass'd not those were tyed,
 If so myself might live still loose,
 He sett himselfe to lye in waite,
 And in my waye he caste a baite.

V.

Such one as never Nature made
 (I dare well say) but her alone;
 Suche one she was as mighte invade
 An hearte more harde than marble stone:
 Such one she is I know it right,
 Nature her made to shew her myght.

VI.

Then as a man in strange amaze
 All use of reason far awaye,
 Did I begin to stare and gaze,
 Nor coud my folly brooke delaye;
 For, 'ere I had the witt to looke,
 I swallowd up bothe bayte and hooke.

The HOSPITABLE OAKE.

I.

ERST in Arcadia's londe much prais'd was found
 A lustie tree far rearing t'ward the skie,
 Sacred to Jove, and placed on high grounde,
 Beneath whose shade did glad some shepherds hie,
 Met plenteous good, and oft were wont to shunne
 Bleak winters drizzle, summers parching sunne.

II.

Outstretch'd in all the luxurie of ease,
 They pluck'd rich misletoe of virtue rare;
 Their lippe was tempted by each kindlie breeze,
 That wav'd the branch to proffer acorns fair;
 While out the hollowd root, with sweets inlaide,
 The murm'ring bee her daintie hoard betrayde,

III.

The fearless bird safe bosom'd here its neste,
 Its sturdie side did brave the nippinge winde,¹
 Where many a creeping ewe mought gladlie reste;
 Warme comforte here to all and ev'ry kinde;
 Where hunge the leaf well sprint with honey dew,
 Whence dropt their cups, the gamboling fairie
 knew.

IV.

But ah! in luckless day what mischief 'gan
 'Midst fell debate, and madd'ning revelrie,
 When tipsie Bacchus had bewitched Pan,
 For sober swains so thankless neer mought be;
 Tho' passinge strange—twas bruited all arounde,
 This goodlie tree did shadowe too much grounde.

V.

With much despight they aim its overthrow,
 And sorrie jistes its wonted giftes deride,
 How 'snaring birdlimes wade of misletoe;
 Nor trust their flocks to shelter 'neath its side;
 It drops chill venom on our ewes, they cry,
 And subtle serpent at its root doth lie.

VI.

Eftsoons the axe doth rear its deadlie blowe,
 Arounde dothe eccho bear each labouringe stroke;
 Now to the grounde its loftie head doth bowe,
 Then angry Jove aloud in thunder spoke,
 On high Olympus next mine tree I'll place,
 Heav'n's still unscann'd by such ungrateful race.

The foregoing Verses were written on the Lord Admiral SEYMOUR after his being beheaded. The great State and Magnificence of his Table justly intituled him to such a Compliment. The quaint Phraseology in the original Copy occasioned some Liberties to be taken with it, which the candid Reader is desired to excuse, as the present Form is but little different in Sentiment from the Original. The MSS. is dated 1564, some Years after his Death, but probably it was wrote on the Occasion of his Execution.

ELEGY wrote in the Tower by JOHN HARRINGTON, confined with the Princess ELIZABETH, 1554.

I.

THE lyfe is longe that lothsomely dothe last,
 The doleful days draw slowly to their date,
 The present pange, or painful plage, scarce past,
 But some new greif, still green, doth marr our
 state;

In all we find 'midst this worlds storme and stryfe,
 Sure death is sweete that shortythe such a lyfe.

M.

The pleasaunte years that some so swiftelye runne,
 The merrie daies to end so faste that fleete,
 The riot-night which day draws on so soone,
 The happie hours which more do misse than
 meete;
 Do all consume lyke snow kyfs'd by the funne,
 And death soon ends all that vain lyfe begunne.

III.

Death is a porte whereby we pass to joye,
 Lyfe is a lake that drownethe all in payne;
 Death is so dear it killeth all annoye,
 Lyfe is so lewd that all it yeilds is vayne.
 For, as by lyfe to bondage man was broughte,
 Even so by deathe all freedom too was wroughte.



SONNET *wrote in the Tower, 1554.*

I.

WHEN I looke back, and in myself behold
 The wandring waies that youthe coud not
 descric,
 And see the fearful course that youthe did holde,
 And meet in mynde eache steppe I stray'd awrye,
 My knees I bow, and from my harte I call,
 My God, forget youthe's fawlte and follies all.

II.

The humble harte hath dawntede the proud mynde,
 Knowledge hath geven ignorance the fall,
 Wyfdom hath taught what folly coud not find,
 And age hath youthe, his captive, brought in thrall.
 Wherefore I praye, O Lord of lyfe and truth!
 Cancel those crymes committed in my youthe.

III.

Thou that didst grant the wise kynge his request,
 Thou that of grace didst bring the blinde to fight,
 Thou that forgav'st the wounding of thy brest,
 Thou that in favour cam'st the worlde to lighte;
 Thou only good dispenfer of all grace,
 Wype out the guilte that grew in youthe's green race.

But

IV.

But now since hope by grace with doubtless mynde
Dothe presse to Thee by pray'r to assuage thyne
ire,
And since, with truste to speede, I seeke to finde,
Waitinge, through faythe, to attain this just de-
fyre,
Lorde! mynde no more youthe's error nor unskill,
But able age to doe thyne holie wyll.



A Description of T Y M E.

*The Book in which this is found bears Date 1564, a
Manuscript.*

I.

UPON the hill Olympiade,
Where Hercules begonne,
First myghtie theetres to be made,
Where noble deeds weare done.

II.

Depayntede there with pencil fine,
At lardge aboute the same
There saw I stande hymself Syr TYME,
And at his back Dame FAME.

III.

In charret thynynge sonnythe bright
Thys fyre sat on throne,
Ydrawne with wylde harte fresh and whyght,
Well seeminge they had flowne.

On

IV.

On whiche thys winged gode he went
The whole worlde for to veiwe,
Each creature how his tyme had spente,
A note to take anewe.

V.

And with him, as I said before,
He browght tryumphante FAME,
For to rewarde RENOWNE the more
Whofo deservede the fame.

VI.

Thus hastinge over holte and hyll,
Firse gan he them beholde
That toyl and travaile ever styll;
To whom Syr Tyme thus told :

VII.

In sweate of browes, you symple men,
Whyle lyfe in you remaynes,
Haste on, and your rewarde be, then,
Your travail for your pains.

VIII.

In princelie pallace prowdlie pyght,
Syr Tyme a whyle gan stay;

For

For theare Came FAME would view aright,
How each one spent the day.

IX.

Theare fownde they prest a noble bande,
In armour bright and brave ;
On startlynge steedes with staves in hand,
Nought else but tyme they crave.

X.

In lustie lystes at lardge they lay
On bold rebatant blowes ;
The Knyght on courser 'gyns to fwaye,
And to the grownde he goes.

XI.

Hym to receave, then cometh faste
Another, to wyne prayse ;
Amonge the worthies to be placed,
He stryves at all assayes.

XII.

To whom Dame FAME, with smyling grace,
Gave thanckes unto them then ;
And in their fyght, before each face,
Their prayes did shee pen.

Then

XIII.

Then said Syr Tyme, beholde herebye
 A nombre infinite
 Of idle ones, lo! wheare they lye,
 Lyving in foule delyght.

XIV.

Cut off their tyme, FAME cryed then,
 Who so consume their dayes;
 Suche slothfull race of sluggish men
 Nought worthie are of prayse.

XV.

Then glyded forth thys great god Tyme,
 Till he approchede neare
 A multitude of men divyne,
 'Twas heaven suche to heare.

XVI.

For, of each science callede seaven,
 A nombre there were mett,
 Wyth faces fixed up to heav'n,
 Whose hartes wear firmlie fett.

XVII.

In studie onlie tyme to spende,
 Knowledge aye to encrease;

No envious cares gan them offende,
 Ne fought they worldlie prayfe.

XVIII.

Among which bleffyde people good,
 Wyth heavenlie harp in hande;
 Sweet Orpheus, lo! that glee man stood
 Trew musycke thear he sckan'd.

XIX.

In tyme and tune with notes aye new,
 JEHOVA's prayfe he sange;
 So did the reste with reason due,
 Whearof the whole earth range,

XX.

Of tyme well-spent, said Syr Tyme then
 To ev'ry one by name,
 Receave you shall, you mortal men,
 For this—immortal Fame.

XXI.

Then stretcht he out his golden plumes
 Forthwith to take his flight;
 Both wynd and weather he consumes,
 And soon fades out of fight.

XXII.

Where I, and manie a mazed man,
Remayneth styll in place,
To see hereafter, yf we can,
And veiw Tyme's golden face.



A SONNET *made on ISABELLA MARK-
HAME, when I firste thought her fayer as she
stood at the Princess's Wndowe in goodlye At-
tyre, and talkede to dyvers in the Courte-
Yard.*

From a MS. of JOHN HARRINGTON, dated 1564.

I.

WHENCE comes my love, O hearte, disclose,
'Twas from cheeks that shamed the rose;
From lips that spoyle the rubies prayse;
From eyes that mock the diamond's blaze.
Whence comes my woe, as freely owne,
Ah me! 'twas from a hearte lyke stone.

II.

The blushynge cheek speakes modest mynde,
The lipps befitting wordes moste kynde;
The eye does tempte to love's desyre,
And seems to say, 'tis Cupid's fire;
Yet all so faire, but speake my moane,
Syth noughte dothe faye the hearte of stone.

III.

Why thus, my love, so kynde bespeake,
Sweet lyppe, sweet eye, sweet blushynge cheeke,
Yet not a hearte to save my paine,
O Venus, take thy giftes again ;
Make not so faire to cause our moane,
Or make a hearte that's lyke our owne.



*This Verse was made in 1567, on a moste stonie
hearted Mayden who did sorelie beguyle the
noble Knyghte, my true Friende, and who
did much greive thereon, even to his Deathe:
On which dire Myshappe she starvede her, and
kepte hidden from every Eye till her owne
Deathe fell oute some little Space of Tyme
from the good Knyghtes lamentable End.*

*O maydens, prove more kynde,
Who starve their love, may starving finde.*

J. H. MSS. 1564.

I.

WHY didst thou raise such woeful wayle,
And waste in briny tears thyne dayes;
Cause shee, that wont to flout and rayl,
At last gave proof of woman's waies?
Shee did, in foothe, display the hearte
That mought have wroughte thee greater smarte.

II.

Why thanke her then, not weepe or mone,
Let others garde their careles hearte;

B b 3

And

And praise the day that thus made knowne
 The faithles hold on woman's art.
 Their lipps can gloze and gain such roote,
 That gentle youthe hathe hope of fruite.

III.

But, ere the bloffom faire dothe rise,
 To shoot its sweetnes o'er the taste,
 Creepeth disdaine in canker-wise,
 And chilling scorne the fruit dothe blaste,
 There is no hope of all our toyl,
 There is no fruite from suche a soil,

IV.

Give o'er thy playnt, the danger's o'er,
 Shee might have poyson'd all thyne lyfe;
 Such wayward mynde had bred thee more
 Of sorrowe, had shee prov'd thy wife.
 Leave her to meet all hopeles meed,
 And blefs thyself that so art freed.

V.

No youthe shall sue such one to winne,
 Unmark'd by all the shyning fair,

Save for her pride and scorn, such sinne

As heart of love can never bear :
Like leafles plant in blasted shade,
So liveth shee a barren mayde.



*Verses by Sir THOMAS WYAT.**

MARVELL no more althoe
 The songes I singe do mone;
 For other lyfe then woe
 I never proved none.

And in my hart also
 Ys graven, with lettres deepe,
 A thousand sighes and moe,
 A floode of teares to weepe.

How may a man in smart
 Fynde matter to reioyce?
 How may a mourning hart
 Sett forthe a pleafant voyce?

Play who that can that part,
 Needs must in me appeere

How

* *Father to him who was executed in the Reign of Queen MARY, for Rebellion; this Sir THOMAS has been mentioned with Respect, as a Poet, by Mr. GRAY; but the Editor of this Specimen begs the Reader to excuse inserting these Petit Pieces, which probably were the First-fruits of his Muse.*

How Fortune overthwarte
Doth cause my mourning cheere.

Perdie, theare is no man,
Yf he never saw fight,
That perfectlye tell can
The nature of the light.

Alas! how shuld I than
That never taste but sowre,
But do as I began
Continuallye to lowre ?

But yet, perchaunce, some chaunce,
May chaunce to change my tune ;
And, when suche chaunce doth chaunce,
Then shall I thank Fortune.

And, yf I have suche chaunce,
Perchaunce, ere it be longe,
For suche a pleasaunte chaunce,
To singe some pleasant songe.

By the Earl of ROCHFORD.

In Manuscript, dated 1564.

I.

MY lewt, awake, performe the lasse
Labour that thow and I shall waste,
And ende that I have nowe begunne ;
For, when this songe is sunge and past,
My lewt, be still for I have done.

II.

As to be heard wheare care is none ;
As lead to grave in marble stone ;
My songe may pearce her heart assone :
Shuld we then fighe, or singe, or mone ?
No, no, my lewte, for I have done.

III.

The rocks do not so cruellye
Repulffe the waves contynually
As she my sute and affection ;
So that I am past remedie,
Whearbye my lute and I have done.

Vengeance

IV.

Vengeance shall fall on thie disdayne,
 That makest but game on earnest payne,
 Thinck not alone vnder the sonne
 Vnquyte to cause thie lovers playne.
 Althoughe my lute and I have done.

V.

Perchaunce they lye withered and olde,
 The winter nightes that are so colde,
 Playninge in vayne vnto the moone;
 Thie wisshes then dare not be tolde;
 Care then whoe liste, for I have done.

VI.

And may chaunce thee to repent
 The tyme that thou hast lost and spent
 To cawse thie lovers fighe and swone;
 Then shalt thou know bewtie but lent,
 And wisshes and want as I have done,

VII.

Now cease, my lewte, this is the last
 Labour that thou and I shall waste,
 And endid is that we begunne:
 Now is this songe both funge and past,
 My lewte, be still, for I have done.

By

By Sir THOMAS WYAT.

I.

ONCE, as me thought, Fortune me kist,
And bad me aske what I thought best;
And I shuld have it as me list,
Thearwith to sett my heart at rest.

II.

I asked nought but my deere hart
To have for evermore myne owne;
Then at an end weere all my smart,
Then shuld I neede no more to mone.

III.

Yet, for all that, a stormy blaste
Had over turnde this goodlye day;
And Fortune seemed, at the laste,
That to her promesse she said naye.

IV.

But, lyke as one out of dispaire
To suddaine hope revyved, I,
Now Fortune shewith her self so fayre
That I content me wonderflye.

My

V.

My moſte deſyre my hand may reache,
 Mye will is allwaye at mye hand ;
 Me neede not long for to beſeeche
 Her that hath powre me to commaunde.

VI.

What earthlye thinge more can I crave ?
 What wolde I wiſhe more at my will ?
 No thinge on earthe more wolde I have
 Save that I have to have it ſtill.

VII.

For Fortune hath kept her promeſſe
 In graunting me my moſte deſyre ;
 Of my ſuffraunce I have redreſſe,
 And I content me with mye hyre.



TO ISABELLA MARKHAM, 1549.

LYKE as the rage of rayne
 Fylls ryvers with exceffe;
 And as the drowght agayne
 Doth make them lesse and lesse;
 So I both fall and clyme,
 With no and yea somtyme.

As they ryse hye and hye,
 So doth encrease my state;
 As they fall drye and drye,
 So doth my wealth abate:
 As yea is match'd with no,
 My wealth ys myxt with wo.

As nothing can endure,
 That lyves and lacks relief;
 So no state may stand sure,
 Where chaunge doth rayne as Chief;
 Wherefore I must entend
 To bow, when others bend.

And, when they laugh, to smyle,
 And, when they weepe, to wayle;
 And, when they crafte, begyle,
 And, when they fight, assayle:

And

And thynck there ys no change
Can make them seeme to straunge,

Oh! moste vnhappie state,
What wight may kepe such coorse,
To love that he shuld hate,
Or ellse to do moche worffe :
Theise be rewardes for suche
As lyve and loye to moche.



JOHN HARYNGTON *to* ISABELLA MARK-
HAM, 1549.

QUESTION.

ALAS! I love yow overwell,
Myne owne sweete deere delygte;
Yet, for respects, I feare to tell
What moves my trobled spryghte:
What workes my woe, what breedes my smarte,
What woundes myn harte and mynde,
Reason restrayns me to emparte
Such perylls as I fynde.

ANSWER.

If present peryll reason fynde,
And hope for helpe doe haste;
Vnfolde the secretts of yowr mynde,
Whyls hope of helpe may take.
And I will ease yowr payne and smarte,
As yf yt weare myne owne;
Respects and perylls put aparte,
And let the truthe be knowne.

QUESTION.

The wordes be sownde, the sownde ys sweete,
The sweete yeeldes bounty free;

Noe wyghte hathe worthe to yeelde meed meete
 For grace of suche degree :
 Now, fythe my playnte dothe pytie move,
 Grawnt grace that I may taste
 Suche ioys as angells feele above,
 That lovingly may last.

ANSWER.

I yeeld with harte and wylling mynde
 To doe all yow desyre ;
 Doubtinge noe deale suche faythe to fynde
 As suche truste dothe requier :
 Now yow have wealthe at yowr owne will,
 And lawe at yowr owne luste,
 To make or mar, to save or spill ;
 Then be a Conquerour iuste.

ANSWER.

Fyrste shall the sunne in darknes dwell,
 The moone and starrs lacke lyghte,
 Before in thoughte I doe rebell
 Agaynste my lyves delyghte :
 Tryed ys my truste, knowne ys my truthe,
 Yn tyme, my sweete, provyde,
 Whilest bewtie florishe in thine yowthe,
 And brethe in me abyde.

Jo. HAR:

JOHN HARYNGTON *to his Wyfe*, 1564.

YF dutye, wyf, lead thee to deeme
 That trade moſte fytt I hold moſt deere,
 Fyrſt, God regard, next me eſteeme,
 Our chyldren then reſpect thow neare,

Our houſe bothe ſweete and cleanly ſee,
 Ordre our fare, thy maydes kepe ſhort;
 Thy mirth with mean well myxed be;
 Thy courteſſe partes in chaſte wyſe forte.

In ſober weede Thee cleanly dreſſe;
 When ioyes me rayſe, thy cares downe caſt
 When greifes me greive, thy ſolace ceace;
 Who ſo me frynds, frynd them as faſt.

In peace geve place, what ſo I ſaye;
 A parte complayne, yf cauſe thow fynde;
 Let lybrall lypps no truſt bewray,
 Nor ielous humour payne thye mynd.

If I thee wronge, thie greifes vnfolde;
 Yf thow me vex, thine errour grawnt;
 To ſeeke ſtraunge toyles be not too bold;
 The ſtryfeleſſe bedd no jarres may haunt.

Small fleape and early prayer entend ;
The idle lyf, as poyfon, hate ;
No credyte lyght nor moche speache spend ;
In open place no cawse debate.

No thwarts, no frownes, no grudge, no stryf ;
Eſchew the badd, embrace the beſt ;
To trothe of worde joyne honeſt lyf,
And in my boſome buyld thye neſt.



Verses by the Princess ELIZABETH.

I.

THIS is joye, this is true pleasure.
If we best things make our treasure,
And enjoy them at full leasure,
Evermore in richest measure.

II.

God is only excellent,
Let up to him our loue be sent,
Whose desires are fet or bent
On ought else, shall much repent.

III.

Theirs is a most wretched case,
Who themselues so far disgrace,
That they their affections place
Upon things name uile and base.

IV.

Let us loue of heauen receaue,
There are ioyes our harts will heaue
Higher then we can conceaue,
Aud shall us not fayle nor leaue.

Earthly

V.

Earthly things do fade, decay,
Constant to us not one day;
Suddenly they pass away,
And we can not make them stay.

VI.

All the vast world doth conteyne,
To content mans heart, are mayne,
That still justly will complayne,
And unfatisfyde remaine.

VII.

God most holy, high, and greate,
Our delight doth make compleate,
When in us he takes his feate,
Only then we are repleat.

VII.

Why should vaine joyes us transport,
Earthly pleasures are but shorte,
And are mingled in such forte,
Greifs are greater then the sporte.

IX.

And regard of this yet haue,
Nothing can from death us saue,

Then

Then we must unto our graue,
When we most are pleasure's slaue;

X.

By long use our soules will cleaue
To the earth : then it we leaue ;
Then will cruell death bereaue,
All the joyes that we receiue.

XI.

Thence they goe to hellish flame,
Ever tortur'd in the same,
With perpetuall blott of name,
Flowt, reproach, and endless shame.

XII.

Torment not to be exprest,
But, O then ! how greatly blest,
Whose desires are whole adrest,
To the heauenly thinges and best.

XIII.

Thy affections shall increase,
Growing forward without cease,
Euen untill thou dyest in peace,
And injoyest eternall ease.

When

XIV.

When thy hart is fullest fraught
With heauens loue, it shall be caught,
To the place it loued and fought,
Which Christs precious bloud hath bought.

XV.

Joyes of those which there shall dwell,
No hearte thinke, no tounge can tell;
Wonderfully they excell,
Those thy soule will fully swell.

XVII.

Are these things indeed euen foe?
Doe I certainly them know,
And am I so much my foe?
To remayne yett dull and slowe?

XVIII.

Doth not that surpassing joy,
Euer freed from all annoy,
Me inflame? and quite destroy
Love of euery earthly toy.

XIX.

O how frozen is my heart,
O my soule how dead thou art,

Thou,

Thou, O God, we maye impart,
Wayne is humane strength and art.

XX.

O, my God, for Christ his sake,
Quite from me this dulness take;
Cause me earths loue to forsake,
And of heauen my realm to make.

XXI.

If early thanks I render thee,
That thou hast enlightened me,
With such knowledge that I see,
What things most behoofull bee.

XXII.

That I hereon meditate,
That desire, I finde (though late)
To prize heauen at higher rate,
And these pleasures wayne to hate.

XXIII.

O enlighten more my sight,
And dispell my darksome night,
Good Lord, by thy heauenly light,
And thy beams most pure and bright.

Since

XXIV.

Since in me such thoughts are scant,
Of thy grace repayre my want,
Often meditations grant,
And in me more deeply plant,

XXV.

Worke of wisedome more desire,
Grant I may with holy ire,
Slight the world, and me inspire,
With thy love to be on fire.

XXVI.

What care I for lofty place,
If the Lord grant me his grace,
Shewing me his pleafant face,
And with joy I end my race.

XXVII.

This is only my desire,
This doth fet my hart on fire,
That I might receaue my hyre,
With the faints and angels quire.

XXVIII.

O my soule of heauenly birth,
Doe thou scorn this basest earth,

Place not here thy ioy and wirth,
Where of blifs is greateft dearth.

XXIX.

From below, thy mind remoue,
And affect the things aboue ;
Sett thy heart and fix thy loue,
Where thou trueft joyes shalt proue.

XXX.

If I loue things on high,
Doubtless them inioy shall I,
Earthly pleasures if I try,
They pursued faster fly.

XXXI.

O Lord, glorious, yet most kind,
Thou hast these thoughts put in my mind,
Let me grace increasing find,
Me to thee more firmly bind.

XXXII.

To God glory, thanks, and praise,
I will render all my dayes,
Who hath blest me many wayes,
Shedding on me gracious rayes.

XXXIII.

To me grace, O father, send,
On thee wholly to depend,
That all may to thy glory tend,
Soe let me live, soe let me end.

XXXIV.

Now to the true eternall king,
Not seen with human eye,
The mortall only wise true God;
Be praised perpetually.

This was written by Elizabeth, daughter of King James, 1609, and given to Lord Harington, of Exton, her Tutor.

*The Monks Hymn to Saunte Satan, chaunted
daily in their cells, till goodlie Kynge HEN-
RY spoyled their Singing, 1546.*

O Tu qui dans oracula, scindis cotem novacula,
Da nostra ut tabernacula, lingua canant ver-
nacula,

Opima post jentacula, hujusmodi miracula,
Sit semper plenum poculum, habentes plenum locu-
lum.

Tu serva nos ut specula, per longa et læta sæcula,
Ut clerus ut plebecula, nec nocte nec de cula,
Curent de ulla recula, sed intuentes specula,
Dura vitemus spicula, jacentes cum amacula,
Quæ garrit ut cornicula, seu tristis seu ridicula,
Tum porigamus oscula, tum colligamus floscula,
Ornemus ut cœnaculum, et totum habitaculum,
Tum culy post spiraculum, spectemus hoc specta-
culum.

N. B. The music of this hymn is a canon in what the musicians call Sub Diapason and Diatefferon, a practice peculiar to the Learned in that period of time, when Tallis flourished, whose works abound in such laboured compositions; and no wonder his scholars adopted the manner of their Master, who was so truly excellent.

Letter

*Letter from Prince HENRY, Son to King
JAMES the First, to JOHN LORD HARING-
TON, Baron of EXTON. 1609.*

My Good Fellow,

I HAVE here sente you certain matters of ancient sorte, which I gained by searche in a musty vellome booke in my fathers closet, and as it hathe great mention of your anceltry, I hope it will not meet your displeasure. It gave me some paines to reade, and some to write also; but I have a pleasure in over-reaching difficult matters. When I see you, and let that be shortlie, you will find me your better at Tennis and Pike.

Good Fellow, I reſte your freind,

H E N R Y.

NOTE.—Your Latin epistle I much esteem, and will at leisure give answer to*.

* The correspondence between these youths is to be found in Dr. Birch's life of Prince Henry.

H A R I N G T O N,

A L I A S

H A V E R I N G T O N.

B A R O N S.*

THIS family at first assumed their fir-
 name from Haverington, in Com
 Cumberland, which Lordship they did most
 anciently possess, and held till the heir fe-
 male thereof married to the Lord Bonvile ;
 yet their chief seat was at Aldingham, in
 Com Lanc. where they resided from King
 Edward the first's time, which manor of
 Aldingham, came to Robert de Hareing-
 ton, by the marriage of Agnes, the sister
 and heir to William de Cranefield, son and
 heir of Richard de Cranefield, by Alice
 his wife, sister and heir to Michael Flameng ;
 that family of Flameng, having formerly
 been Lords thereof.—To this Robert and
 Agnes

* This account Dugdale has given in his *Baronagium*.

Agnes succeeded John de Harington, who, in 34 Edward the first, (amongst the rest of those stout young soldiers which were then to attend the King on his expedition into Scotland, received the honour of knight-hood with Prince Edward, at the feast of Pentecost; the same year, by bathing, and other sacred ceremonies; and in 4 Edward II. had summons to fit himself with horse and armes, and to be at Carlisle on the morrow of All Souls-day, thence to march against the Scots. In 12 Edward II. this John obtained a charter for free warren in all his demesne lands within his Lordships of Duftwyste, in Com Ebor, and Thirnum, in Com Lanc. and in 14 Edward III. had the like charter for free warren at his manor of Wytherstak, in Com Westmoreland, with licence to impark six hundred acres of wood, moor, and marish, within the precincts of Aldingham, in Com Lanc. In 20 Edward III. being of the retinue with William D'Eincourt, he assisted him in the defence of the marches towards Scotland; and having been summoned by Parliament among the Barons of this realm,

from

from 18 Edward II. till 21 Edward III. died the same year, leaving John de Harrington, his grandson, (viz. son of Robert by Elizabeth, one of the sisters and co-heirs of John de Multon, of Egremond) his next heir; being then seized of the manor of Ulvereston, in Com Lanc. which John departed this life upon Monday next after the feast of St. Augustine, in 37 Edward III. being then seized of the third part of the manor of Multon, in Com Lanc. also of the manors of Aldingham, Thyrum, and moiety of the manor of Ulvereston, in Com Linc. Likewise of the manor of Austwyke, in Com Ebor, and of the manors of Millum, Mosearghe, Haverington, with its members, and third part of the manor of Egremond, in Com Cumbriæ, leaving Robert, his son and heir, six years old, who in 51 Edward III. making proof of his age, and doing his homage, had livery of his lands, lying in Com Cumb. Ebor, and Linc. This Robert in 1 Richard II. residing at Aldingham, received the honour of knighthood at the coronation of that king, being im-
 ployed

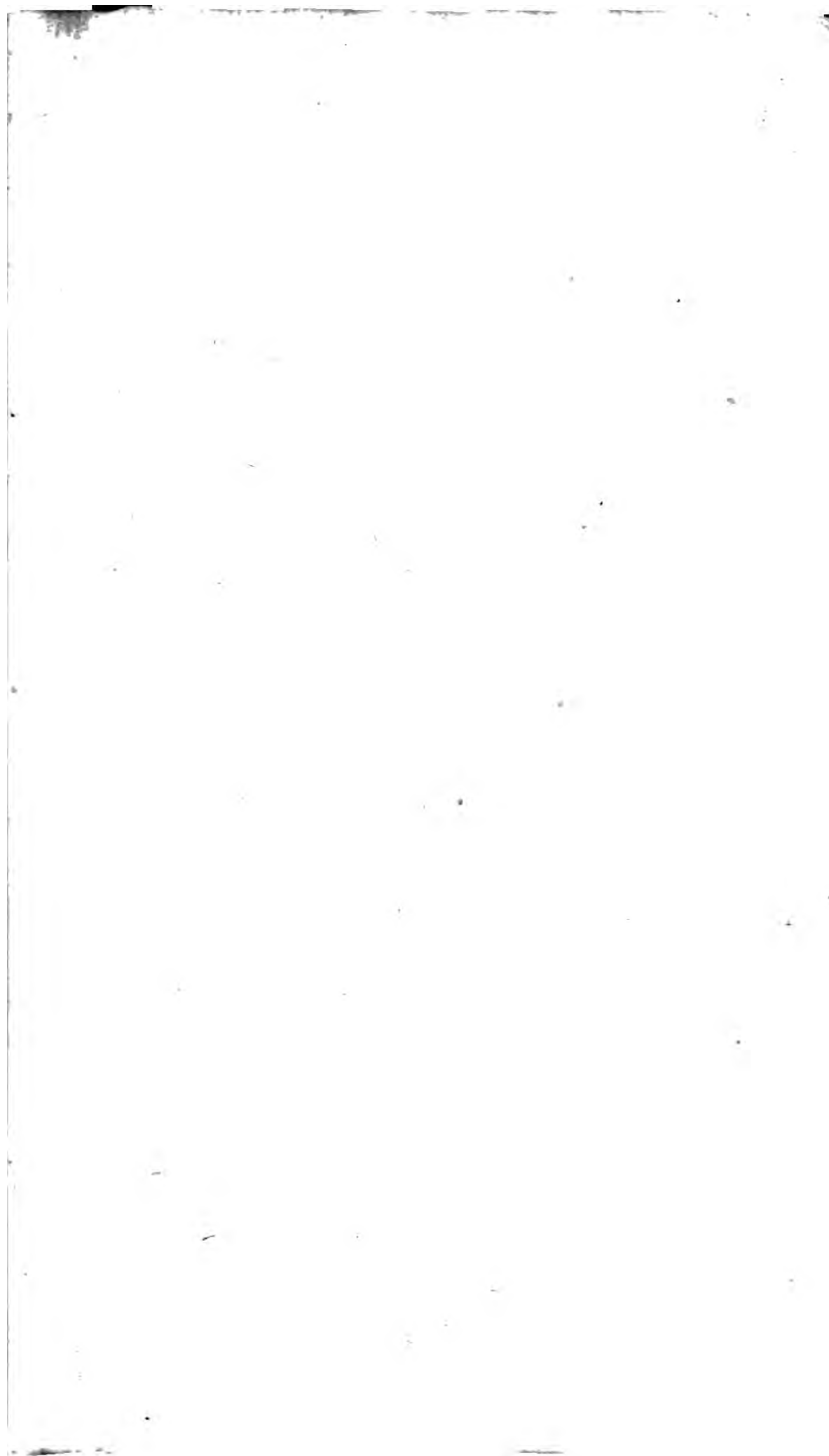
ployed into the parts of Calais, in France, the same year in his service, and having beyn summoned to Parliament from 1 Richard II. till 4 Henry IV. departed this life upon Friday next after Ascension-day, in 7 Henry IV. being seized of the manors of Austwyke, in Com. Ebor, Aldingham, Thyrim, and moiety of the manor of Ulverston, in Com. Lanc. the third part of the manor of Egremond, the third part of the town of Morton, and moiety of the hamlet of Arleden, in Com. Cumb. And of the inheritance of Isabel his wife, daughter and co-heir to Sir Nigel Lorynge, knight of the garter) of the manors of Tremwel, in Com. Cornub, West Ashford, Bremdon, Knafton, and Beaupoder, in Com. Devon, Thurstruston, Hall, in Hakedone, in Com. Suffolk, and Porlock, in Com. Somers. leaving Sir John Harington, knight, his son and heir, twenty-two years of age, who, thereupon doing his homage, had livery of all these lands, which Sir John was in that expedition made into France, in 3 Henry V. and in 4 Henry V. being retained by indenture

indenture to serve the King, in those wars, received two hundred ninety-five pounds in hand, towards his wages, upon that account. But the next ensuing year purposing to travel into foreign parts, he declared his testament, June 8, 1417, (5 Hen. VIII.) thereby bequeathing his body to be buried wheresoever he should happen to die, and gave to Elizabeth, his wife, the one half of all his silver vessels; after which he lived not a year, for the prebate of that testament bears date 27 April, next ensuing. To whom succeeded William Harington, (the 115th knight of the noble order of the garter, from the institution) his brother and heir; which Sir William, in 10 Henry IV. was constituted sheriff of Yorkshire, and Governor of the castle of York; and in 4 Henry V. was by indenture retained to serve the King in his warrs of France, with thirty men at armes, and sixty archers, and arrived with him in Normandy, 1 August. And in 5 Henry V. being again in those warrs of France, he obtained licence to found a chantry for one priest to celebrate
 Divine

Divine Service daily in a certain chapple,
 in the parish of Leeds, in Com Ebor, there
 to pray for the good estate of himself during
 this life, and for the soul of himself, after
 his departure hence, and the souls of his
 ancestors; likewise for the soul of Robert
 Nevile of Hornby, and all the faithful de-
 ceased, in relation to his wife Margaret.
For the maintenance of which priest, cer-
 tain lands lying in Holbeck, in the parish
 of Kirby, super Werf, were thereupon
 amortized. And in 6 Henry V. had live-
 ry of all those lands lying in the counties
 of Ebor, Cumb. Lincoln, Lanc. and Bedf.
 which descended to him by the death of Sir
 John, knight, his brother, his homage be-
 ing respited, which he performed in 8 Hen-
 ry V. and in 10 Henry V. was again made
 sheriff of Yorkshire. So likewise, in 1
 Henry VI. and 7 Henry VI. and 31 Hen-
 ry VI. was in the warrs of France. This
 William married Margaret the sister of Tho-
 mas, son of Sir Robert Nevil, of Hornby,
 knight, and having been summoned to par-
 liament from 8 Henry V. untill 15 Henry
 VI.

VI. departed this life, 10 Martii, 36 Hen. VI. being then seized of the manors of Harington, and Arladen, with the third part of the manor of Egremond, and fifth part of the manors of Morton, in Com. Cumberland; leaving William Bonvil, junior, son of Elizabeth, his daughter, (who married William Lord Bonvil, and died in his life-time) at that time sixteen years of age, his next heir. Their seat was at Chuton, in Com. Somers. being Barons thereof. Baron Harington, the grandson, was slain at the battle of Wakefield. Cecilia, the grand-daughter, married Thomas Marquis of Dorset.—Here ended the Barons of the family.

F I N I S.



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