



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries
and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-
ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

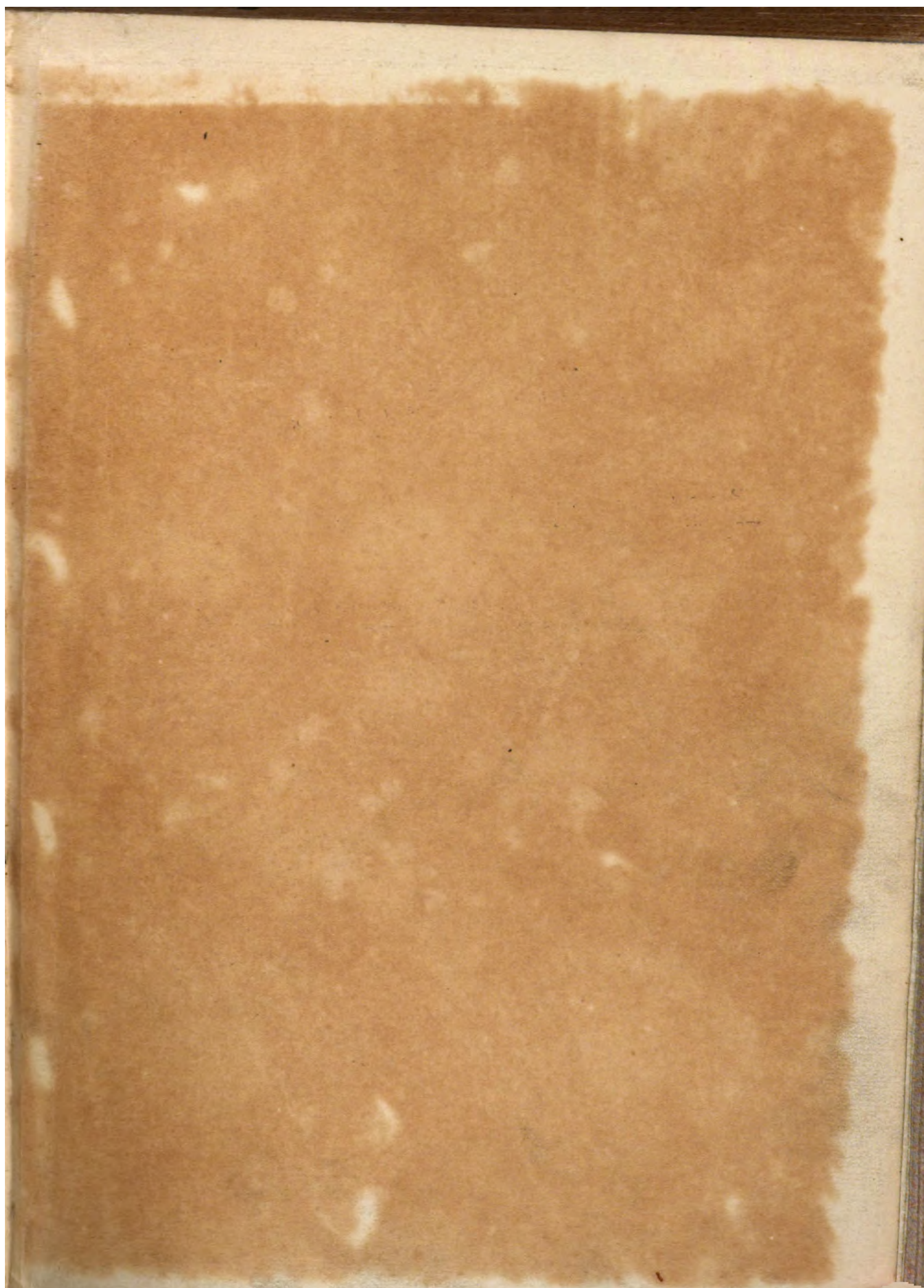
per m adds
58 d 3
/VI.2

$$\text{E. } 5. \frac{1065}{4}$$

$$\text{Loc. M. adds. } 58 \text{ d. } \frac{3}{\text{VI. } 2}$$

$$= \text{A. } 5. \text{ } 28$$





New Shakspeare Society.

SERIES VI. No. 2.

Shakspeare's England.

TELL-TROTHES NEW-YEARES GIFT.

WITH HIS OWNE INUECTIVE AGAINST IELOSY.

AND

THE PASSIONATE MORRICE.

1593.

JOHN LANE'S

Tom Tell-Troths Message, and his Pens Complaint.

1600.

THOMAS POWELL'S

TOM OF ALL TRADES.

OR

THE PLAINE PATH-WAY TO PREFERMENT.

1631.

THE GLASSE OF GODLY LOUE.

(BY JOHN ROGERS?)

1569.

EDITED BY

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

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

PUBLISHT FOR

The New Shakspeare Society

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

LONDON, E.C., 1876.

See N. 211b. 58 d 2/3

The following Publications of the *New Shakspeare Society*

HAVE BEEN ISSUED FOR 1874:

- Series I. *Transactions*.** 1. The New Shakspeare Society's *Transactions*, Part I, containing (among other things) prints of the genuine Parts of *Timon* and *Pericles*; Mr James Spedding's and the late Mr S. Hickson's Papers on the several shares of SHAKSPEARE and FLETCHER in *Henry VIII* and the *Two Noble Kinsmen*.
- Series II. *Plays*.** 1. A Parallel-Text Edition of the first two Quartos of *Romeo and Juliet*, 1597 and 1599, arranged so as to show their Differences, and with Collations of all the Quartos and Folios, edited by P. A. Daniel, Esq. *Presented by H. R. H. Prince Leopold, Vice-President.*
2, 3. The First two Quartos of *Romeo and Juliet*, 1597 and 1599: simple Reprints, edited by P. A. Daniel, Esq.
- Series IV. *Shakspeare Allusion-Books*.** 1. Part I. *a.* Greenes Groatesworth of Wit [written in 1592], 1596; *b.* Henry Chettle's 'Kind-Harts Dreame' [written in 1593]; *c.* 'Englandes Mourning Garment' [1603]; *d.* A Mournful Dittie, entituled Elizabeths Losse, together with A Welcome for King James [1603]; with extracts from Willobie his Avisa, Marston, Carew, Gabriel Harvey, Meres's *Palladis Tamia*, 1598, &c. &c.; edited by C. Mansfield Ingleby, Esq., LL.D.
- Dr Ingleby presented to every Member a copy of his Still Lion, an attempt to establish a Science of Criticism of Shakspeare's Text. Mr Furnivall also presented to every Member a copy of his Introduction to Gervinus's Commentaries.*

The following Publications have been issued for 1875:

- Series II. *Plays*.** 4. A revised Edition of the second, or 1599, Quarto of *Romeo and Juliet*, collated with the other Quartos and the Folios; edited by P. A. Daniel, Esq., with Notes, &c.
5, 6. *Henry V*: *a.* Facsimile Reprints of the Quarto, 1600, and First Folio, 1623, edited by Brinsley Nicholson, M.D.
- Series I. *Transactions*, 2, 3.** 1874, Part II; 1875-6, Part I, Containing Papers by Messrs Hales, Fleay, Simpson, and Spedding, and Prof. Ingram and Delius, with Reports of the Discussions on them.
- Series III. *Originals and Analogues*.** 1. Part I. *a.* The Tragicall Historie of Romeus and Juliet, written first in Italian by Bandell, and nowe in Englishe by Ar[thur] Br[ooke], 1562; edited by P. A. Daniel, Esq. *b.* The goodly hystory of the true and constant loue between Rhomeo and Julietta; from Painter's *Palace of Pleasure*, 1567; edited by P. A. Daniel, Esq.
- Mr Halliwell presented to every Member a copy of Mr A. H. Paget's "Shakspeare's Plays: a Chapter of Stage History."*

The following Publications will soon be issued for 1876:

- Series VI. *Shakspeare's England*.** 1. William Harrison's *Description of England*, 1577, 1587, edited from its two versions by Fredk. J. Furnivall, M.A. Part I, with an enlarged copy of Norden's Map of London by van den Keere, 1593, and Notes on it by Mr H. B. Wheatley.
2. *a.* Tell-Trothes New-yeares Gift, 1593, with *The passionate Morrice*. *b.* John Lane's *Tom Tel-Troths message, and his Pens Complaint*, 1600. *c.* Thomas Powell's *Tom of all Trades, or the Plaine Pathway to Preferment*, 1631. *d.* *The Glaske of Godly Loue*, [1569]. (*Presented by 3 Members of the Society.*) Edited by F. J. Furnivall, M.A.
3. William Stafford's *Compendious or briefe Examination of certeyne ordinary Complaints of divers of our Countreyemen, in these our Days*, 1581; with an Introduction by F. D. Matthew, Esq.; edited by F. J. Furnivall, M.A. (*Presented by the Right Hon. the Earl of Derby.*)
4. Phillip Stubbes's *Anatomie of Abuses*, 1 May, 1583; with extracts from his *Life of his Wife*, 1591; ed. F. J. Furnivall, M.A. (*Presented by Richard Johnson, Esq.*)
- Series II. *Plays*.** 7, 8. *The Two Noble Kinsmen*, by Shakspeare and Fletcher; *a.* A Reprint of the Quarto of 1634; *b.* a revised Edition, with Notes, by Harold Littledale, Esq., Trinity College, Dublin.
- Series VIII. *Miscellanies*.** 1. The late Prof. W. Spalding's Letter on the Authorship of *The Two Noble Kinsmen*, on the Characteristics of SHAKSPEARE's style, and the secret of his Supremacy (1833). A new ed. with a Memoir of Prof. Spalding by John Hill Burton, LL.D.

The following Publications of the *New Shakspeare Society* are in the Press:

- Series I. *Transactions*.** Part II. for 1875-6 containing Papers by Prof. Delius, &c.
- Series II. *Plays*.** 9. *The Two Noble Kinsmen*, by Shakspeare and Fletcher; *c.* An Introduction, and Glossarial Index of all the words, distinguishing Shakspeare's from Fletcher's, by Harold Littledale, Esq., Trinity College, Dublin.

PRESENTED

By three Members

OF

THE NEW SHAKSPERE SOCIETY

TO

Their fellow Members.

Tell-Trothes New-Yeares Gift

AND

The Passionate Morrice.

JOHN LANE'S

Tom Tell-Troths Message, and his Pens Complaint.

THOMAS POWELL'S

Tom of all Trades.

The Glasse of Godly Loue.

(BY JOHN ROGERS?)

TELL-TROTHES NEW-YEARES GIFT

BEEING

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

WITH HIS OWNE INUECTIVE AGAINST IELOSY.

AND

THE PASSIONATE MORRICE.

1593.

JOHN LANE'S

Tom Tell-Troths Message, and his Pens Complaint.

1600.

THOMAS POWELL'S

TOM OF ALL TRADES.

OR

THE PLAINE PATH-WAY TO PREFERMENT

BEING

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

1631.

THE GLASSE OF GODLY LOUE.

(BY JOHN ROGERS?)

1569.

EDITED BY

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

FOUNDER AND DIRECTOR OF *THE NEW SHAKSPEARE SOCIETY*, &c.

PUBLISHT FOR

The New Shakspeare Society

BY N. TRÜBNER & CO., 57, 59, LUDGATE HILL,
LONDON, E.C., 1876.



Series VI. No. 2.

JOHN CHILDS AND SON, PRINTERS.

CONTENTS.

Forewords, ix-xxix

I. TELL TROTHES NEW YEARES GIFT, 1591.

Introduction, 3-5

§ 1. *Eight causes of Jealousy.*

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

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

The third cause : causeless discontent on either side, 9

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

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

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

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

The eighth cause : lewd behaviour in company, 15

§ 2. *Eight kinds of Jealousy.*

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

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

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

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

The fifth kind : makebates who get up scandals, 17

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

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

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

§ 3. *Means of increasing Jealousy.*

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

The second means : mistrustful fools shall lose their love's affection, 20-1

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

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

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

Contents.

vii

How this comes about detailed, 40

The character of a doter, 41

Description of jealousy's kingdom, its chief city, scenery, defences and inhabitants, 41-3

The blessings of true love, 43-4

Epilogue. *To the Gentlewomen and others of England*, 45-6

II. THE PASSIONATE MORRICE, 47-105

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

Introduction, 51

Eight couples of lovers.

The first couple of morris-dancers : a passionate ass and a peevish wench, 51-4

The second couple : a lusty widower and a gallant wench, 57-8

The third couple : a bachelor and a covetous widow, 62-3, 69-70 ; story of a widow's abduction, 67-9

The fourth couple : a miserly churl and a rich widow, 70-3

The fifth couple : a discreet young gentleman and an immodest damsel, 75-81

The sixth couple : a coy dame and her suitors, 81-2, 85 ; story of a miser's daughter, 83-4

The seventh couple : a prentice and a girl wearied of a long engagement to him, 87 ; story of a gentleman jilted by a poor maid, 89-90

The eighth couple : a seducer and his victim, 94-6

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

Dedication, 109

To The Gentlemen Readers, 110

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

IV. TOM OF ALL TRADES, 137-175

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

V. THE GLASSE OF GODLY LOVE, 177-189

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

FOREWORDS.

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

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

The printing of the first tract was urg'd on me by my friend Mr W. C. Hazlitt, because there was only one copy of it known to him, and that at Peterborough Cathedral Library, quite out of the way of the ordinary student. As this tract dealt with the husband-and-wife question in Shakspeare's young days, and mainly took-up the other side (the woman's) to that which Shakspeare backt in *The Comedy of Errors* (Act II. sc. i. ; V. i. 68—86), I was glad to recommend it to the friend and fellow-member of our Society¹ who had offerd to give us a Shakspeare's-England reprint of moderate size. Otherwise its inner worth would not have given it so early a place in our Sixth Series. But still, for the social condition of England in Shakspeare's time, this *Tell-Trothes New-yeares Gift* of 1593 has great interest, so far as the family life of the middle classes is concernd. Oddly enough, too, it does illustrate aptly a bit of the last long speech of Suffolk in 1 *Henry VI*, V. v. 48—54 (tho' I suppose that is not Shakspeare's), about the young king's choice of the dowerless Margaret :

¹ He has made it a condition that his name be not mentiond.

x Forewords. § 1. Elizabethan and Victorian Morals.

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

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

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

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

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

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

² See my *Ballads from Manuscripts*, vol. i, p. 2.

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

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

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

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

Assuming, then, that the full description by the unknown 1593 TELL-TROTHER² of the causes of Jealousy in English husbands, and

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Forewords. § 2. John Lane's *Tom Tel Troth*. xiii

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

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

Besides the above, John Lane² wrote

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

"Tritons Trumpet, 1620." (Hazlitt.)

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

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

¹ See *Percy Folio*, ii. 522, col. 1, at foot. The *Poetical Visions* was to have 'first and second partes.'

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

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

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

Next come the Seven Deadly Sins. Under (1) *Pride*, Lane abuses the 'fine-ruff Ruffines,' st. 42, p. 119; the dandies 'full trick and trim tir'd in the lookinge glasse,' l. 255, casting sheeps-eyes¹, &c., walking with fantastical gait, st. 45, wearing long hair or curld locks, st. 46, resembling every shape like Proteus,² and every colour like the chameleon, st. 47; drest in the snip-snap jagd clothes, st. 48, that in former fashions Chaucer in his *Parsons Tale*, and so many other complainers from time to time condemnd; and with wingd sleeves, round hose, cloaks short and long, st. 51, p. 121. Then the women are scolded for their dress: bold Beatrice with her wires—that movd Stubbes's wrath—tires, periwig, and caul (st. 52); with feathers (which men wear too), st. 53, 54; pumps, pantofles, corkt shoes (st. 55, p. 122), and fans (st. 56). The picture alluded-to in stanzas 57-8, of the Englishman set alone, in other folks' feathers, I have not come across.³ Andrew Boorde's caricature, given at p. 167 of my *Harrison*, is the only one of the kind I know.

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

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

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

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

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

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

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

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

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

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

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

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

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

§ 3. Our third tract is by a reverencer of Bacon in his distress, a rollicking attorney and Welshman, Thomas Powell, who seems to have begun writing very bad serious poetry in 1598 and 1601, and then turnd to chaffing prose,—still intersperst with scraps of bad verse,—and divers professional handbooks, till he ended his career of authorship in 1631¹ with his *Tom of all Trades*, here reprinted.² My attention was first call'd to the last-namd book during my inquiries into 'Education in Early England,'³ by Warton's extract from it in his *History of English Poetry*, § 58, vol. iv, p. 304, note 3, ed. Hazlitt.⁴

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

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

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

³ See the Forewords to my *Babes Book*, E. E. Text Soc. 1868.

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

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

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

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

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

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

¹ 1. The Doctrinall of good Servauntes. 2. The Boke of Mayd Emlyn. 3. The New Nutbrowne Mayd. 4. The Complaynt of a dolorous Louer. 5. *Loues Leprosie*.

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

Finis."

p. 79.

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

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

Of the third book, which is a very rare¹ black-letter quarto of 16 leaves, Mr Henry Huth has, with his unvarying kindness, lent me his copy. It is a tract written just before and just after Queen Elizabeth's death: 1. justifying the reasonableness of her dealing with Papists on the one hand, and Dissenters on the other (see the first two extracts on p. xviii, xix); 2. chaffily describing the effect produc't by the news of Elizabeth's death, the disturbances likely to arise from it, and the quieting of them by the happy proclamation of James I; 3. arguing that the Scotch and English are of like nature, and fit to form one nation; in this, the opposite of the author of *The Complaynt of Scotland*,² and too of Andrew Boorde with his "Trust yow no Skott, for they wyll yowse flatteryng wordes; & all is falsholde:" see the amusing bits in my edition of Boorde (E. E. T. Soc.), p. 59, note 3, p. 135-8. The title of this third book is

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ The Martin Marprelate controversy began in 1589.

xx Forewords. § 3. Powell and Lord Southampton.

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

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

Your louing friend
T. P."

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

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

Euer.

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

Neuer.

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

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

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

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

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

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

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

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

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

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

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

DIRECTION FOR SEARCH OF RECORDS

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

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

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

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

Cui Author

THOMAS POWELL, *Londino-*
Cambrensis.

— — — *Cum tonat ocyus Ilex*
Sulphure discutitur sacro, quam tuque, domusque.

LONDON,

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

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

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

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

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

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

"The Courtiers method followes.

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

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

Perhaps the Robes next.

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

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

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

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

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

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

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

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

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

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

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

"To / trve Nobilitie / and tryde Learning, / beholden / To no Mountaine for Eminence / nor Supportment for his Height, / Francis, Lord *Verulam*, and / Viscount S^r *Albanes*.

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

The same

THOMAS POWELL."

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

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

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

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

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

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

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

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

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

To the Reader.

IT may be objected vnto me, that the collation of these things, is not all made vp and digested into this fabrique of mine owne materials and structure, and I doe ingenuously confesse it: Seeing the *Four Treasuries* [p. 17—120] were collected by Mr. *Agard*, his priuate notes, a man very industrious and painfull in that kind²; and one who had continual recourse vnto the most, & custody of many of the rest of the same: And the latter Callender of the *Records of the Tower* [? p. 211—217], came to my hands from an Author vnknowne, euen as the Printer was drawing the last sheet of the precedent worke from the Presse. I was content to giue it wharfage, and to let it be layd on shore with the rest, but very vnwillingly; because I had no conuenient roome left where to dispose it, without blaming of my Methode, in that it was not layd

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

² See his collections in the Public Record Office.—F.

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

Sub rostro Cycanið.

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

"And now to the foure Treasuries.

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

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

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

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

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

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

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

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

"Sir Edward Hales was the first of his name at Tunstall.¹ He

¹ "I come now to speak of the Hales, present lords of Tunstall, a family of

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

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

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

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

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

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

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

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

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

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

F. J. FURNIVALL.

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

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

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

THE SCHOOLE

of honest and vertuous lyfe :

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

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

Husbandes :

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

Imprinted at London by

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

Tell-Trothes New-yeares Gift

Beeing

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

With his owne Inuectiue against Ielosy.



L O N D O N

Imprinted by Robert Bourne.

1 5 9 3 .



Tell-Trothes New-yeares Gift.

[sig. A 2]

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

[^r sig. A 2,
back]

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

[¹ sig. A 3]

But to come to the matter, all the worst diuels being placed in their orders according to their custome (which is needlesse to set downe, for that I hope there is none heere that euer meane to be partakers of any of their Offices) the Speaker vttered an Oration that would haue made a mastie to haue broke his collor with girning thereat, declaringe what a continuall profite Ielosie, aboue all other vices, brought to that place, praifinge so highly the commodity thereof as, in his diuelish iudgement, hell would be passinge beggerly without that helpe. Manifestinge how easely mens and womens mindes were drawn to all corruption thereby, with such a dilatinge narration as neuer an Orator in hell could haue spoken more. After the finishinge of whose fustie framed speech, there was a quest of enquiry called, whose forman deliuered a whole bundell of scroles and papers,

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

The first cause (quoth he) is a constrained loue, when as parentes do by compulsion coople two bodies, neither respecting the ioyning of their hartes, nor hauinge any care of the continuaunce of their wellfare, but more regarding the linkinge of wealth and money together, then of loue with honesty: will force affection without liking, and cause loue with Ielofie. For either they marry their children in their infancy, when they are not able to know what loue is, or else matche them with inequallity, ioyning burning sommer with kea-cold winter, their daughters of twentye yeares olde or vnder, to rich cormorants of threescore or vpwards. Whereby, either the dislike that likely growes with yeares of discretion engendereth difloyalty in the one, or the knowledge of the others disability leads him to Ielofie.

What is the cause of so many houfholde breaches, deuorcements, and continuall discontentmentes, but vnnaturall disagreementes by vnmutuall contractes? Will the Turtel change while her mate is true, or the Swanne be cruell as long as his female is loyall? If there be difloyalty betweene mates linked by their owne election (as doubtlesse there is), how can vnconstancy be condemned in those that neuer had that liberty? were the hart as subiect to the law as the body is, I would thinke such marriages lawfull, but since the one hath liberty, when the other is in captiuity, I know, *Tell troth*, (quoth Robin) it will not cease to seeke reuenge for his bodies flauery, vnlesse grace ¹ correcteth, by shewing what the law of God forbiddeth. Pretious iewels are chosen, and deere thinges loued; but at what price are those rated at which are easely obtained? Doubtlesse at so low a reckoning as pipple stones are, in comparison of pearles; the one had without cost or trauell, and the other not to be obtained without both. A lesson learned with stroakes, staies with the scholler, when a sentence read without regarde, is not so soone in at one eare, as out at the other: And loue gained with fighes &

Parents
f[or]ced loue
a cause of
Ielosity.

Rob. Goo[d-]
fellowes
digres-
sion. The
natu[re] of
the Sw[anne]
is, that at
such time[as]
he sees an
vnconstan[t]
tricke to b[e]
perfourme[d]
by his
fem[ale].
he neuer
[¹ sig. A 3,
back]
s the
Swan
commit
the fault
her vn-
e hath
d him &
he bee-
laine, he
es the
with
his own
e.

flightes encreaseth, when obtained otherwise, it soone decayeth. *Durum pati meminisse dulce*, & an ounce of pleasure stolne with feare of a pound of vnrest, makes vs still to thinke on the sweeteneffe of loue, and all wayes to be struiuing to continue it, when the contrary will procure lighte regarde thereof. How farre more delightfome is stolne venison to him that hath inough, then his owne? And how pleafant is that meat in taste which is dainty? Things farre fetchte and deere boughte, are good for Ladies: and trifles will often better content then treasure. The Diuels crye for mislike, but who beares the brunt of it? The feete that flie from it, not the head that bredd the baite; the man can prouide for himselfe, when the poore woman is voide of all succour, and he will haue a cloake to hide his misery when she shall want a cap to couer her¹ extremitie. She must beare the lumps and lowres; if happily she escapes the blowes, the biting² woordes, if not worfe, euen cruell hart-breakinges and back-beatinges. Thus shall the Fathers couetuoufnes be cause of the childes vndooing, and his harts-ease beginning of her woe, and ende of her happineffe: his liking meeting with her loathing, which shall vndoe her by Ielowfy. Hath God by an instinct of nature ingrafted loue so farre forth in vnreasonable creatures, as they doo not onely choose their mates (as all creatures doe), but liue faithfullie to them, and constantly with them, so longe as life endureth; and shall that priuiledge be taken from man-kinde, whome onely he hath endowed with reason and discretion? The birdes bringe vpp the yong, vntill they can shift for themselues, and then giues them leaue to vse their liberty: the beastes of the felds haue the selfe³ same freedome, and the fishes in the Sea, no other restrainte; onely man is iniurious vnto himselfe, by vnnaturall vsage of his deereft bloud. They care for their children vntill they be past care: and euen then themselues freed from that charge, they bring their young ones to a greater crosse: geuing them sorrow for their pleasure, and vnrest in steede of hartes ease. They doe not matche them with the mates their childrens eies haue chofen, but with the men their owne greedy desire haue found out: little fore-thinking of their childrens after-greeuinge, and their owne repenting. They regard not now a dayes the old sayinge of the wise man, *I had rather haue a man then mony*, but testify by their doings that they esteeme more of wealth then of

[¹ orig. his]

[² orig. biting]

[³ leaf A 4]

Men [make]
themselves
vnnatur[al]
to their [chil-]
dren by
t[heir]
matches.

humanity. They forget what themſelues haue beene, and will not remember what themſelues haue done. Their coueteouſneſſe choaketh their charity, and their worldly care keepeth em¹ for knowinge [1 orig. keepe them. for = from.] diuinity. They abhorre and grow mad to heare their children entreat for the maides that pleaſe them, or for the men their ſoules loue, but tirant like they ſay, *ſic volo ſic iubeo, ſlet pro ratione voluntas*: I like him, and thou ſhalt haue him; loue this man or I will loath thee. This effecte hath coueteouſneſſe in the father; and beholde what diſcontentmente it worketh in the childe.

He or ſhee by duety is bound to their Parentes commaundement, and for^e feare of their diſpleaſure are linked to continuall miſery. What faith the huſband to the wife, but, this was thy fathers worke, to winne me by his mony; and ſince hee hath his will with the want of my weale, I wil not liue alone in ſorrow, but² will make thee taſte [2 orig. bnt] of the ſame ſauce. Thy Father hath his, and why ſhould I not haue mine? So faith he, and ſo fareth ſhee: hee inuents meanes to make her mourne, and leaues no practiſe vntried, which is like to procure her miſery. They liue in one houſe, as two ennemies lie in the field: their habitation being ſeuered, like twoo camps that bee ready for battell. Hauocke is made lauiſhly, of that their fathers gathered corruptly, that either being ſpente laſciuiouſly in the company of fran³gers, or licentiously in controuerſies at law. So great [3 an- orig. au-] miſchiefe ariſeth of coueteouſneſſe in matches of matrimonye. [4 leaf A 4, back] Touching the ſaluing of which fore, it is moſt requiſite that the children ſhould haue their free liberty in likinge, as the fathers haue had theirs in chooſing. For as thoſe matches are beſt, wher there is a mutuall agreement betweene parentes and their children, ſo do thoſe for the moſt part loue beſt, that haue the priuiledge of chooſinge for themſelues. My cheeſeſt reaſon may bee drawne from contentment in loue, which is ſatiſfied with any thinge, according to the ſaying, *Loue hath no lacke*; and my old leſſon, *Selfe do, ſelfe haue*, makes the patient often not to complaine of a great fore, when an other will cry out for no harme. Experience hath beſt diſplayed it to ſome: and common reaſon cannot but make it knowne to all. For who that hath done him ſelfe an iniury will complaine thereof, for feare of beeing⁵ accompted a foole? Or what woman that hath [5 acc- orig. arc-] burnt her finger will blame others for the deede done by her ſelfe?

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

Indiscreete
gouernment
the second
cause of
Ielosy.

[¹ sig. B]

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

Another cause is causelesse discontentment, when the man will lowre without occasion, and the woman fret, not knowing any reason, and especially when either of them wil oppose them selues against other, and both of them maintaine their hartes pride: when a man will finde fault without cause, or a woman complaine of too much ease, it shewes a troubled minde and breeds suspect. He that cannot be merry at home, goes about to perswade hee will be mad abroad; and shee that lowers on her husband when he comes home, shewes she had as liue haue his roome as his company: where loue is, there is no thought of battell; and there, what absence hath hurt, presence will heale. A kind and louing wife forgetteth all vnkindnesse by the sight of her best beloued, as a child doth the correction of his mother by the receipt of an apple from her; and a discrete husband is no longer displeased then a fault is a doing. Contentment is an excellent sauce to eury dish, and pleasantnesse a singuler portion to preuent mischief: the head is neuer¹ euill; but either it is ²pleasantly disposed or knauishly occupied. A merry countenance is a signe of contentment, but froward wordes are messenger of melancholly. In what the hart delighteth, with that it is best pleased; and harde it is to hault before a creppell. A frowne lodeth, and a smile lightneth; to frowne therefore kindly, is a barre to Iellocy: but loading crabbedly, men vndoe themselves speedily.

Causles
d[is]con-
tentme[n]t
the third.

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

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

[M]ens follye
[the] fourth.

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

[¹ sig. B 2]

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

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

Credite
g[i]uen to
fal[se]
reportes
[the] sixt.

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

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

[1 sig. B 2,
back]

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

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

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

[¹ sig. B 3]

A fires-bir[d.]
for that she
sat continu-
ally by the
fire side.

company. With which vnlooked-for banquet, the younge man, being
 ftroken amased (and maruell not, since it was meat ¹ of so hard a dif-
 gesture), stoode still for a season; but after callinge his wittes together
 (of which he had no small neede being mated with two such rookes)
 assured them of his wiues constancye toward him, that loued him most
 intierly, and obeyed him most duetyfully. And touching the reforte,
 his trade required customers, and not of the worst fort (for he was a
 shoemaker); and so lightly thanking them for their protested good
 will (giuing as small credit to their prittell prattell as he had stomacke
 to their cheere) he departed home, nothing lesse louing, or thinking
 worse of his wife then hee did before. But they, seeing their purpose
 tooke so little effecte, grewe mad, especially the shee beetell, that in a
 great rage she posted to the tauerne, where she found some of the
 quest of inquiry afore said, to whome she blafed the rancour of her
 hart, showing them howe shamefully their young neighbour was
 wronged, and dishonestly abused, through his kind simplicitie. Where-
 vppon this honest man was dubbed amongst them a wittall; but while
 mother trot and her fellowes were descanting on others honesty, there
 came in a new gossip, and not without newes, assuring this breede-bate
 that her husband (the olde fornicator that had beene with his wife a
 bate-maker) was at the flower de luce, a house of as good resort of
 honest women as any be in brid-well, and had sent for thether wine
 and other good cheere; which brought so bad cheere to her hart, as in
 all haste shee did runne thether: where not finding him, but vnder-
 standing, I know not by what meanes, that hee was newe gon, shee
 fals so hot to scoulding with the whipperginne her ostice, as from
 wordes they fell to blowes, so as in the ende our good neighbour
 came home to her husband with a painted face, as if shee had beene
 at her nuntions with cats. Well, beeing come, Ioane Stoomp-foot
 and Tom Totty, fell to 'thou knaue' and 'thou queane,' with other such
 shamelesse tearmes, as her husband, not able to ouermaister her that
 way, began to beelabour her faire and handsomely with a faggotstick,
 a present remedy to charme such diuelish tounes. With which
 noyse (for doubtlesse it was great, especially the longe toundd beare
 getting the worse), the neighbours beeing troubled, were ² forced of
 pitty to come in, who, seeing the fray bloody, seuered the knaue and
 the queane, and so parted the combate. But the scoulding champion

[¹ sig. B 3.
back]

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

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

Which was
the Shee
make-bate.

[² leaf B 4]

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

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

The hard
vſage ether
of a man to-
wardes his
wife, or of
[a] woman
towards her
huſbande,
i[s] the
ſeaquent[h]
cauſe of
Ieuloſy.

[1 leaf B 4,
back]

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

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

Which being not the least, is a leaud behaiour in company, when by loose trickes it may bee adiudged that nothing but oportunity is wantinge to their inciuillity. But where shame tames not, there blame maines not. A festred fore must haue a searching salue; and a shamelesse smile an open frowne. They that carelessly offende the law of modestye, must not taste of the sweete of courtesy; and they which respect not humanity, shalbe troubled with Ielosy. Blame not the childe that feares the rod, hauing felt the smart therof, nor mislike those that shonne soure thinges, hauing tasted of fuger. A hound that knowes the game, delightes in hunting; and geue the keeper leaue to bestirre him¹selfe when a curre chaseth his deare. Hee [^r sig. C] that steales by night, escapes often when the day-theeues is apprehended; but an impudent and desperate robber must haue a short dome, for that a plaine matter needes a small triall. He that feares not the halter will hardly become true; and they that care not for suspect, are seldome honest. A still dogge bites sore, but the barking cur feares more. The hart is the director of the other partes. I pray you then what thinkes he that shames not who see? Fy of hipocricie, but the diuell take impudencie.

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

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

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

[1 sig. C,
back]

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

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

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

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

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

But these of the sixt kinde are knaues in graine, that hauing lausht their stockes leaudly by badd meanes, and seeing their estates to grow weake, will seeke out wiues, not of the common sorte for propernesse, but suche matchlesse paragons as are for neatnesse not to be mated in a countrey. These must bee sett in their shoppes to tole in customers; vnto whome, if they shew not themselues good-fellowes by gentle speeches, their houses will proue to hoat for them. They must not sticke to promise fairely and to kisse, so they do it closely; onely this prouiso must be had, that they keepe them out of their mony boxes and closelubberds. Which practise prouinge profitable, and thereby their estates being amended, straight false measure is suspected, and therupon, this their owne inuention misliked off. Then they will say that they do more then their commission alloweth, though lesse a great deale then in the beginning was commaunded. Yea, thence after they must sit no more in the shoppes for feare of thunderclappes; and if perchaunce once in a moneth they are there, in which time it may happen some of their olde customers to come to renue their acquaintance, priuy frownes shalbe geuen them¹ of the wittals their husbantes, their chapmen beeing in company; and in their absense, bitter woordes, if not biting blowes. Then shall they not bee suffered to looke on a man without controlement, nor dare to speake to any for feare of buffets. If any aske for them, buying there, presently they are thought to be their wiues customers, and therefore shall haue bad entertainment, and be serued with the worst stuffe, if any be worse then other.

[¹ sig. C 2,
back. *Catch
word by*]

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

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

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

Shee was beetell-browed, goggell-eyed, blobber-lipt, wry-necked, crooke-backt, and ſplay-footed: hauinge the huckle bone of her breech burſt, whereby ſhee wente wriggling with her taile like a broken legged dogge; with ſo ſweete a breath, as a man had beene as good to haue gone faſtinge into the common gardens about London, as into her chamber when ſhe was in it. With this vnmatchable creature did this ſtripling marrie, ſuppoſing it vnpoſſible that ſhe that ² [² orig. thā] had neuer a good part in her body, ſhoulde haue ſo bad a tricke as to lende his muſtard pot to others vſes. Wherevppon, ioying that hee alone liued with an honeſt woman (as hee thought), hee would laugh at his neighbours folly for chooſing wiues to ſerue other mens turnes, beeing, by feeding of their owne fancies, cuckold by ſuch as himſelfe was, who had notwithstandinge at home for his owne diet ſuch an one as would not bee of others regarded, nor himſelfe coulde ſnuffe it off. But his tender crippell, knowing that there were Vulcans that woulde ſometimes looke into ſtraunge Smithes ſhoppes, and perſuading her ſelfe that *Pecunia omnia poteſt*, did hire a plow-man ſhee had, to ſupplie ſome wants in her ſweete hartes abſence. Who, agreed on the matter, did ſo cloſely perfourme their knauery, as to their thinkinge the Diuell himſelfe perceiued not their villany.

[1 sig. C 3,
back]

Well, soone after there came certaine chapmen to this clothiers house, (for he was of that trade) to make merry with him al the Chrifte masse holly dayes, in which time they vsed this kinde crippe for his sake so familiarly, as they would iest with her before his face. Who, watchinge for a dishe from off Ielosies table, feared his owne shadow would beguile himfelfe, and therefore would neuer leaue, vntill by a shift he had got them forth of his doores. So played hee with euery one that came after vnto his house, warning his wife from vsing such companions familiarly : neuer misdoubtinge Lobb, his man, that did daunce trenchmore once euery day in his priuy kitchin. But the destinies that had sworne his horned dubbing, to let him see the fruite of his choice, and the certainty of his fortune, (for to be a cuckold, and know it not, is no more (sayes some) then to drinke with a flye in his ¹ cuppe, and see it not,) brought him on a time into his barne ; when thinking to finde his man a threshing, he found him a kissing of his crippe, with so plaine further euidence of his hard fortune, as he killed both man and wife ; and himfelfe was hanged for it afterwarde.

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

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

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

And touching doating or dolting Ielosy, that their wiues, to pay them for their suspition, shoulde not wander much abroad, nor giue entertainment to any gallants at home, but to growe familiar with their seruantes, and ioine such a helper to their husbandes imperfection as Iacke the scullian is, which shall neuer bee mistrusted. And the better to effecte their knauery, it was agreed that they should bee counselled that euer after Ielious complaintes made by [1 leaf C 4] their husbandes to their frendes, they shoulde sitte with them at dinner and supper for company, to preuente misdoubte, but shoulde not eate a bit, nor drinke a droppe, without their kindnes, for their husbandes vnkindnes did yeeld sufficient teares to quench their thirst with. Marry, in a corner with iacke their partners, to fare as well as money and mirth could make them, Whereby it was thought that they would recant of their Ielosy, and giue them liberty to vse it at their pleasure, so far as themselues might be assured how much they were vnhappy. And that fornicators (after they had obtained their desires according to the course of lawe) should, stroking vpp their crooked shankes, and belabouring their rusty beardes with their wetherbeaten fingers, seeking other wenches, meet with whipper ginnies that should knowe how to vse such old leachers so handsomely, (beeing contented to indure discontentment, with the thought of the coine that lines their olde bagges,) as they shall be reputed by them for as honest women as liue, vntill the wedding day bee past, when in the euening (fore-thinking of the small pleasure is like to ensue by their pastime) they shal faine themselues so sicke, as of force they will lye alone, or at least without those old wretches. So shall they serue them by the space of a moneth, by which time (and it is no marueil) the churles will beginne to misdoubt somewhat. But what shall they care, seeing they are mistriffes of all they haue, and can keepe the chuffes from their owne? When they tell them of their vnkindnesse, these wil be ready to spit in their faces, bidding them to goe trott vnto their trulles. As for them selues, they cannot abide such olde fooles: their breath flinckes, they flauer with their

kiffinge, with fuche other opprobrious scoffes, as by their harde speeches and woorse vſage, they ſhall make the olde fooles to betake themſelues to their beades, confeſſing with ſhame their ſhameleſſe behauiour towardes their late faithfull wiues, and, curſing the cauſe of this hapleſſe fortune, cry *Peccauit*, and die quite diſcontented.

[¹ leaf C 4, back] It was further agreed vpon, that backbiters, that will not ceaſe to blaze ielious vntrothes, ſhall bee plagued with hauinge ¹their tounge pulled forth, or elſe woorſe puniſhed by looſinge the regardes of ſuppoſed honeſty. And all the commodity fuche malicious Impes ſhall reape for their knauery, is, a faire purchaſed place called Bridewell; and for their falſe reportes they ſhall bee ſure of a proper cage to ſinge in; where their good names dyinge with their honeſtye, they ſhall bee carried from thence in cartes of reproach, and be buried in continual infamy, ronge to hell with laſhes of whip-corde. And the liers: they, becauſe they would not be iellious, but cannot leaue it, ſhal weare hornes, whether they will or no.

[² orig. librrall] But the grand wittalls, that will alure cuſtomers by the fine wenches, and with hauing inriched themſelues thereby, will turne their knauery into villanie. They by their crabbedneſſe ſhall come to extreame pouerty, and then endeauoring to put in triall their olde cuſtome, their wiues ſhall either growe ſtuborne and reape no profit, or elſe too too liberall,² ſpending the remnant which is left, leauing their huſbandes as monyleſſe as witleſſe. As for the laſt fort, not leaſt, whoſe miſtruſtfullneſſe cut their owne throates, cauſing their wiues to fall vnto lewdneſſe³ by ouer rulinge them with hippocr[i]ticall iuriſdiction. Onely this ſhall be added vnto the forwardneſſe of their diſtruction, that their halting diſſimulation ſhould breede vpſtartes to ſaue their fore forheades; and they, regarding to maintaine their owne good names with hipocricie, ſhall thereby plante newe trickes of huſwiuerie in their wiues conſciences.

[³ orig. lewdenſſe]

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

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

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

[1 sig. D,
back. Catch
word forth]

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

[1 sig. D 2.
Catch word
he]

with contented. And vppon the triall of the truth he found himfelfe fo plainly convicted, as hee confefled his faulte, and asked her forgiuenes, fewing for a reconciliation to bee made between them. Which done, they departed home, & his wife, not forgetting the shame fhee had indured by his meanes, fludded to requite his villanye, and effected it after this manner. Her husband kept a proper man whome he did put in fo great trust, as he hiered him for a stale to deceiue himfelfe by wifhing him to trie his wiues constancy, Who dallied fo long with the flame, as at laft he was burnt with the fire of defire, his affection fo iumply meeting with her concept, as within a fhorthe time, what by faire promifes, larg[e] giftes, and her beauty (three notable baites to catch a kind foole with), fhe had fo won him to her will, as he would not onely reueale vnto her what fo euer his wife maifter would fay, but alfo would euer by falfe oathes fobbe him vppe with a thoufand vntruthes concerning her approued honefty. Well, his good reportes encreafed but further milike in his maifter, with a more earnest defire to finde her falfe; and there vppon he would teach his man how he fhould further trie her, fetting downe fuch plaine plots as by the¹ praftife of them hee was fhortly after ready at any time to doe his miftrefle any good turne in his maifters abfence. He had fubtill wit inough, and therefore they both fped the better, he prouing fo good a plaifter to her fore, as if fhe and her husband fel out in the night, fhe with her man would fport in the day time; and becaufe the olde foole was fo couetous as he would drinke onely fmall beere to faue charges, they two would courrofe whole gallons of wine at their going abroad, which was often without fufpition to the olde fooles hornes. Allwayes at dinner and fupper he fhould haue her with him to fhaddowe miftruff, but fhee would not eate a bit with him, becaufe his fare was fo bafe, collouring her nicenes with want of stomacke, and with forrow for his churlifhnes towards her. With which² diffebling (for what cannot women doe by teares?) her husband, what betweene his mans flattery and his wiues hipocrisy, was quite chaunged, being verely perfwaded now that fhe is a faint, repenting he euer miftruffd her, & recanting of his folly in falfly accusing her. For a mends whereof, hee confefled the fecond time to her parents and frendes that he had moft vndeferuedly ouerawed his faithful wife, greeued with nothing more

[¹ orig. thy][² sig. D 2,
back]

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

How like you this, Tell-troth? you ſmild at this mans folly, but you had more neede to pittie the weaknes of ſuch as, onely led with extreames, ether hate deadly, or effeſte too too childiſhly. But nowe, becauſe thou art in a manner at thy iourneys ende, I muſt leaue thee, yet, before I goe, knowe this farther newes. That at my comming from hell, the aſſembly aforeſaid had thought to haue broke vppe, and gon euery gouerner to his prouince to take their pleaſures, beeing ouer-toyled with their tedious conſultations. But as they were a riſing, there came one in ſweating, with a ſupplication from Pierce-Pennileſſe, inforſing them thereby to a newe labour. Which I perceiuing, and immagining it woulde bee long before it were ended, beeing
 [1 leaf D 3] already weary of their company, lefte that ¹ newes for the knight of the poſte, and ſo you are wellcome to your iourneyes ende. Robin good fellow, looking for no other thankes for his company, but that (frend Tell troth) thou doſt me the fauour to publiſh this my inuectiue againſt Ieloſy.

[2 orig.
deliuering]

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

[Large Coat of Arms in the original.]

Robin Good-fellowe his Inuectiue

[1 leaf D 3,
back]

against Ielofy.



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

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

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

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

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

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

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

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

[2 leaf D 4,
back] But when Ielofy ariseth of a foolish fondnes, grounded with out reason, to bee remooued with euerye lighte occasion; or of mistrustfullnesse of the partye loued, without triall of anye vn²constancy; or, lastly, of childish affection, lead away with an vnruely appetite, and nourished with dispayring conceites, conceiuing what is not, and

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

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

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

Qu[o tibi]
formosa[m]
[si] non nisi
[ca]sta
place[bat].
Non pos-
s[unt] vllis
ista [co]ire
modis.

Indig-
n[ere] licet,
iuna[t]
inconcess[a]
voluptas.
Sola
plac[et].
timeo,
di[ce]re si
qua p[ot]est

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

[r sig. E,
back]

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

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

What shall I saye? I greeue to thinke on mens hard happe, and womens vnkindnesse; the one nourishing mischiefe, and the other perfewing, with deadly execution, the tormentes they suspecte and greeue at. I haue hard (euen of kinde gentlewomen reported, whoe haue beene ouer vexed with the suspitious conceiptes of ielious husbandes) that their slaunderous thoughtes¹ concerning the suspected crimes, did not so much aggrauate their owne grieffe (though it were intollerable), as the sight therof did encrease their wiues ioy and delight, onely pleased with this sweet melody: That they knewe themselues to bee most constant and faithfull, though suspected of the contrarye, and their husbandes, desiring no more then constancy, cannot content themselues with their desired felicity, but greeue their own soules with triphells, and eate vppe their owne harts through suspition of disloyalty. I would but demaund what recompence a ielious man receiueth by all his trauell, or what little ioy he reapes by his mistrustfullnesse and continuall pensiuenesse? The lowest ebbe is counteruailed with as high a floode, and boystrous stormes with calme wether; the glomest daye maye darken the sunne, but not

Quidquid
[se]ruatur,
cu[pi]mus
ma[gi]s:
ipsaque
[fu]rem cura
[v]ocat:
pauci [q]uod
sin[er]it
al[t]er,
amant.
[1 sig. E 2]

[1 orig.
musicke]

abate his pride; and as there are extreame drouhtes, so sometimes falls the contrary by extraordinary tempests. There is no sowre but may bee qualified with sweet potions, nor any doubtfull malady that may not be allied with delightfull musicke¹; onely ielious thoughts with loue are vncurable, and that a corasue most dangerous to mens hartes. It is vaine to striue against the streame, and as foolish to build castels in the aire. He that thinketh to catch the aire in a bottle, deserueth to be laft at; & he that would ty vp his wiues or frends honesty in a string, to bee pitied: both follies fit for inno[c]ents & practizes without end. I thinke *Vulcans* Ielosy preuailed him nothing, & his catching of *Marce* & *Venus* in a purcenet as little, except a confirmation of his great grief, & an assured knowledg of his horned head, prouing a continuall badge of his infamy. The like followed many others suspection, and the like will ensewe of such folly. *Vulcan* knewe that *Mars* was a copartner with him in *Venus* bosome. And he himselfe could not but blush when hee had wooed his owne spouse (the goddesse of loue), in steede of *Briceris*, his beloued paramore. I knowe that euery one hath his faulte, and all deserue equall punishmente; onely *Robin good fellow* wishes, that mens & womens presumptions may be certaine, and that their suspecte may bee built on a sure ground.

[2 sig. E 2,
back]

² If men would imitate the same rule, to auoide Ielosy, which *Cicero* hath set downe in his Offices, as most requisite to maintaine a happy weale publike (alleaginge, *it was the parte of mad men, to wishe for a gloomy day when the sonne shined most gloriously; or to desire warre and turmoyling troubles, when the common-wealth flourisheth most happily through peace and tranquillity; But, to alay hurly burlies with counsel, and to make warres cease by aduice, was greatesse wisdome,*)—They would not encrease their owne greefe and sorrow: or rather, beeing at quiet, and obtaining the height³ of pleasure by mutuall loue and affection, they woulde not (I say) long after vnrest, or pursue troubles, and continuall disquietnes, with might and maine, without measure; seeing the obtaining of their owne desire is a prooofe of their misfortune, and the iudgemente after the verdict of such a title, continual shame and infamy. The man is happy that is accounted happy, and none are richer then those that be so

[3 orig.
height]
reus est,
niumque
fauet ille
ori, cui
itur victa
ma cru-
a, rea.

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

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

Sorrow craues pittie, and submission deferues pardon. Hee is ouer hard harted that will not be entreated, and diuelish that cannot forgiue. If, then, vpon penitent submission, a man shalbe forced to receiue her into fauour that hath offended, will it not be so much to his better contentmente, by how much a few are acquainted with the mischief? That grief is best digested that bringes not open shame, but a spightefull blow prooues a noted scarre. But suppose the worst that can happe, imagine shee will neuer be good, building vpon the old sayinge: *Shee that knowes where Christes crosse standes, will neuer forget where great A dwels*,—yet a man were better to bee troubled with a queane alone, then to bee forced to keepe both a queane and a knaue: for as the law grantes a deuorcement, so is it requisite it shoulde allow the woman mainetenance; and what shall her knaue lacke that she hath? Whosoeuer, therefore, that is bound to a bad bargaine, whereof comes two mischiefes, either to keepe a queane or

*Flectitur
tus voce r
gante de*

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

E duob[us]
malis, mi-
n[i]mum est
el[i]gendum.

Obsequium
tigresq[ue]
domat,
timido[s]que
leones.

[r leaf E 3,
back.
Catchword
fearefull]
[Fle]ctitur
ob[seq]ui
cur[ua]tus
ab ar[bo]re
ramus :
[fra]nges, si
[vir]es
experi[ar]e
tuas.

to parte with money, if he will follow Robin good fellowes counsel, let him rather choose to diet her in his owne house, then to pay for the boord of her and her louer in a strange place.

But because it is the best labour to worke the confusion of such an ennemy as Ielosity is, whose company encreaseth multitudes of inconueniences, My meaninge is to set downe some necessary helpe how such a mischief may bee best preuented. And first, I counsel euery one that is infected with such a plague to seeke to forestall the daunger thereof, by kinde and gentle plaisters. I meane, that shee who hath a ielious husband, subiect to the like infirmities before mentioned, shoulde reclaime him by gentle vsage, and ouercome his vaine suspition with modest behauiour, not vsinge any vnciuill trickes in disdainefull manner before his face, he hating the same; or vsinge other suspicious practises, onely to crosse him with them; and so to carry themselues in all places, and at all times, as they may neither giue cause of offence vnto them or of mistrust vnto others. The like meane ought to be executed by men, that they ouerlay not their [feare]¹full wiues, brauing them with disdainefull likelyhoodes of dishonest behauiour, but that they dissuade them from suspition by the contraries, remoouing their ielious conceites by kindnesse and louely dalliance. It is easy to cure a greene wound, but the daunger of a festred sore is mortall. The young tree will stoupe, when the old shrewd cannot bend; and new conceites are easily remoued, but engrauen thoughtes will not be rubbed forth; and loue is of so great force, as he sooner ouercomes with a faire word, then his enemye shall conquere by all his forces. Howe happie is that common wealth where peace raigneth, and that family which concord gouerneth, the one nourishing true amity amongst her subiectes, the other establishing vanity betweene man and wife.

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

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

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

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

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

[² orig.
seeke is to
to]
Non men-
[tem]
seruare po-
tes, licet
of[m]nia
claudas
omnibus
ex[us]clusis,
int[us]
adulter eri
Si sapis in-
dolge
dom[i]n[æ]:
vultus[que]
seueros
exue.
Centum
fron[-]te
occulos,
centum cer[-]
uice gere-
bat Argus,
& hos vnu[-]
sæpe
sefellit
amor.

should be, seeing their contentment hanges in their wills. For what house is in quiet where the goodwife is out of patience? If the maister bee angry, the fault onely lies on the mistrisse her necke; but be she moued, about goes the maides, away runne the menne, and I make a doubt whether her husband dares to out stand her. I am assured thee will out chide him. Flattery is a sweet baite, and kindnesse a wholesome potion; & nothing more then vnlawfullnes, enticeth vs vnto lewdnesse. The delighte of sweete is taken away by surfiting of fuggar; but who by nature is not desirous of nouelties? There would not so many purchase Tiborne, vnlesse there were a Bull to hange them; nor so many yeeld vpp^e the possession of their garmentes to the hangmen, were ther not a lawe to condemne them. And I warrant you, there would be fewer horned heads, if ielious hartes were scaunter, wherby the practise of watching might decay. Who knowes liberty better then they that haue beene in bondage? And whoe, for the most parte, vseth it worse then they that knowe it best? A mind ouerladed with ioy, committeth manye errors in his iolity; & a harte pressed downe with sorrowe, thinkes of manye mischiefes. Extreames are neuer good: and howe can one sooner fall into them, then being made acquainted with one of them? Hauing beene in the dungion of discontent, and being set free to range at our pleasure, we thinke we are neuer at the territ of delight, before, with *Ouids* builders, wee touch the heauens, so imperfect is our nature.

Quod licet
ingratum
est: quod
non licet
acrius vrit.

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

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

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

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

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

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

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

[1 sig. F,
back]

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

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

Nec blan-
[]atis, nec
[eri]t tibi
co[m]muni-
amici,
[pe]rfer
& ob[du]ra :
post[m]odo
mitis [eri]t.
[2 orig.
noysoymes]

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

I say cannot bee a¹voided without the entertainment of loue, who will [¹ sig. F 2] foone thrust him headlong besides his possession.

Omnia vincit Amor, et nos cedamus amori. The passions of loue are so passing kinde, as they subdewe wheresoeuer they become, yea, assuredly they will either conquere or kill; and because life is most sweete, we will rather yeeld to affection then die for Ielofy. Loue is a pleasing gout, which will suffer vs no more to be misled by vnrest, then the tormenting gout wil giue his patientes leaue to rest while the paine is vnceasing. And such a hartie dropfie is he, as he swels his criples affections with so great kindnesse, as they sing no song, but Ah, I loue. He is a nettle that stinges the hart with continuall pleasure; and that babie which lodges in womens and mens eies, on whome none shall fix the fancy kindly, that shall not be stroken with a darte of constaucy; hee is the greeuing woe that breedes continuall ioy, the fond conceipt that fastens faithful thoughts in his place, and that euill that reapes eternall good. To rehearse her qualities, were a new worke for Robin-good-fellow, and to followe his properties, not a labour without profit. But his chiefe² qualitie is to be kind and his next to be constant; he euer forgiues, and still forgetes faultes. He delightes not in breed-bates, nor doth he glory in the quarrells of deere³ frendes, but all his actions are faithfull, and all his thoughtes frutfull. Dandill him, and he will sporte thee; fet him in thy lappe, and hee will comfort thy hart; Speake him faire, and hee will kisse thee kindly; like him onely, & he will loue thee euer. He neuer is hasty, but hee repentes thereof presently, paying for euery vnkinde worde a sorrowfull hei ho. As he will be foone angry, so is hee straight pleased, & therefore was he fained to be little in being neuer long troubled with extreames. But there is a certaine madnesse which men call loue, the same prouing so great fondnesse, as euery frowne of a mistrisse makes some melancholy a quarter after, and to match that, is foolish dotage set, both so hot passions for a while, as they proue in the end to be loues greate³ enemy, euen pestilent Ielofy. The one will die if hee hath not his longing; as for the other (for that hee is more craftie), hee hath ³ many subtill meanes to obtaine his desire; yet both of them are so far from reason, as they hurt themselues willingly. Nowe, to iudge howe kind they will be

Desine
(c[re]de
mih[us] [vi]tia
irritar[e]
vetando:
[ob]sequio
v[er]it[as]
aptius
ipse tuo.
En ego
co[n]iūtor
tua sum
noua praeda,
C[on]pido.
Porrigim[us]
victas ad
t[ua] vincla
manus.
Blanditiæ
comites t[ibi]
erunt
tetr[is]que
furo[res]
assidue
pa[r]tes
turba
[se]cuta
tuas.
His tu mi-
[hi]ribus
superas
homin[es]
que
deosq[ue]
Nil opus
e[st] bello:
ve[n]iam
pacem[que]
rogamus.
[² orig. qua-
lité]

[3 sig. F 2,
back.
Catch word
man]

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

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

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

[P]inguis
a[m]or
nimium [q]ue
patens, [in]
tædia
no[b]is
vestitur, [et]
stomacho
[d]ulcis vt
es[c]a,
nocet.

[¹ sig. F 3]

vnto vs), and no otherwife then diuels, fwering now we hate them
 moft deadly, whome euen now wee protefted to loue moft diuinely;
 fuche monftrous vnconftancy dooth this fondneffe nourifh. Neither
 fhall thefe trickes be extraordinary once in feauen yeares, but I would
 Robin could not avow that he hath feene them perfourmed on[c]e euery
 day in many places. Well, I will leaue them to their amendes, and
 touche as briefly the dotor.

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

Who, after a little pampering (hauing perchance had his liberty
 in good pature for halfe a yeare, without exercife), doth grow fo
 frolicke, as he thinkes himfelf as youthfull as the yongeft nagge,
 though he hath as many difeafes as a iade can haue. In this brauery
 hee muft bee furnifhed with a gay faddell, and none vnder a ladye
 maye ferue his tourne; I meane, while his prouender prickes, he wilbe
 fo luftey, as hee thinkes no woman too yong for him. In which
 vaine, beeing thus couragious, hee fpendes franckly, and fettes him-
 felfe foorth in the braueft manner, fo that by his hope, *quid non*
aurum? he will hap vppon fo vnequall a match (by praftife prooued),
 as after one nights iourney, he begins to be iadifhly tired, euery day
 after growing miftrufffull. So that as his monftrous defire hath bene
 the meane to ioyne himfelfe with fuche inequallity, fo fhall his
 knowne cold courage and her youthfull yeares be a line to leade
 him to Ielofy, Whofe perfuafions as yet haue taken fuch defired effect,
 as at this time, where loue feekes to builde his kingdome, this his
 ennimy (I meane Ielofy) neuer furceafeth from armes vn till he hath
 loue out by the eares, being ftill accompanied with like bats, &
 alwaies followed by vnhappy difcontentment. His profperity, gener-
 ally allowed off in mens conceits, is greedely followed by their vncon-
 ftant hartes, which loue nothinge that ¹ is eternall, nor like of any
 loue but what wil alter dayly. And becaufe I haue entred fo farre
 into the gouernement of Ielofy, I will prefume to wade a little
 further into his kingdome.

[1 sig. F 3,
 back]

In the countrey of Euery-place he raigneth, a ruler as pernicious
 as mightye, and more mightye then either vertuous or peaceable. As
 his kingdome is large, fo his fubieftes are many, his land beeing
 inhabited by people no leffe vnruely then himfelfe, and his right
 maintained by make-bates that neuer are fatiffied, vntill their owne
 bloud hath raunfomed the delight of their defired death. Manye are

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

[1 leaf F 4]

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

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

¹ *Ah, soueraigne loue, whose sweetnesse salues the fowre,*

[¹ leaf F 4,
back]

And cures the woundes of euery dying hart :

Thou kilst by kindnesse, if thou kilst; No loure

Ads greater grieffe to them that feelee thy smarte.

Thou countes it paine enough, by prooffe to finde,

How two kind hartes may fast remaine in one.

Thy captiue bounds make but a constant mind,

And all thy warre is for long Peace alone.

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

Thou woundes the hart, and neuer hurtes the skinne :

Thy victorie is, loue for loue to see :

Thy greatest conquest, where there is least finne.

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

Whose sharpe short-night² procures a sweete long-day.

[² orig.
shor-nitght]

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

Non mihi
[m]ille
placeat.
[n]on sum
de[sul]tor
amo[r]is:
Tu mi[h]i
(si qua
fi[d]es) cura
pe[r]ennis
eris. Tecum,
quos
dederint
annos mihi
fila
[S]ororum,
vi[v]ere
contingat
teq[ue]
dolente,
mori.¹

[² sig. G]

frowardly ; and both his smiles & frownes are so equally tempered, as his pleasing mixture makes a perfect medley, which yeelds most melodious constancy. One loue and one life shall knit so perfect a knott of amity, as one death shall ende both their ioyes and miseries. Her loue shalbe his life, and his life her loue, shee shall endure no torment without his torture, nor shall he suffer any extreamity without her agony. His sicknesse shalbe her sorrow, and her grieve woofe then his deaths wound. Their care shalbe to encrease each-others hartes-ease ; and their strifes, which of them shall excede the one the other in courtesy. Their dalliaunce shall bee rewarded with darlings, whose sweete fauoured faces shal be continuall pledges of their faithfull kindnesse. The daughters shalbee like to their fathers, and the sonnes haue the countenances of their mothers. Their encrease shalbe multiplied, their substance doubled and trebled, till it come to aboundance, liuing so longe as three folde gene²rations shall make ioyfull great grand-mothers, and degrees of honour make happy posterities. They shall adde so great a blessing to their store, as time shall not take away the memory of them, nor fame suffer their antiquitye euer to die. A woord[l]d shall ende with their honour, neither shall that world decay vntill their dignity be registred in the true cronicles of eternity.

Thus shall loues followers be thrife happy, and thus Robin goodfellowes well-willers, in imitating his care, bee manifolde blessed. They shall haue their hartes desire, and I

my wishe, which I pray may happen to
both our contentmentes ; and
so, farewell.

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

¹ *To the Gentlewomen and others of England.*[1 sig. G
back]

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

[² leaf G 2;
the back of
this leaf is
blank.]

Yours, as he hath euer beene,

Tell troth.

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

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

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

[THE
PASSIONATE MORRICE,

A SEQUEL TO

TELL-TROTHES NEW-YEARES GIFT, 1593.

By A.]



[sig. A 2]

To the Gentlewomen and others of *England*.



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

It is not long since, for *Tel-troths* Newyeeres-gift, I presented vnto your liking *Robin good-fellow* his newes, with his inuectiue against Loues most iniurious enemie, Ielousie; which, though it was a token to gratifie the day, yet, if with indifferent iudgement, the matter therein contained be considered of, I doubt not, though it was a New-yeeres day toy, it may proue a many yeeres helpe to hinder that haggis enterprises. The worke tooke his title according to the time of his creation¹; but shall *Robins* prescript²ions be followed? the patients maladie shall continually finde it a gifte to signifie the³ good beginning, and prosperous proceeding of many new yeeres vnto them. But now to send *Tell-troth* packing, *Honestie* hath thrust himselfe into your seruice, who, though at the first sight he may seeme a crabbed companion, yet let me beseech you to stay your

[¹ orig. creation]
[² pt- orig. pr-]
[³ sig. A 2, back]

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

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

misticall consideration, my woorke to your courteous protection,
my selfe to your fauourable opinions, and your
sacred selues to the heauens
tuition.

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



[sig. B]

THE PASSIONATE¹

Morrice.

[¹ orig.
PASSOIN-
ATE]



IN the moneth of *March*, a time as fit for wooing, as *May* is pleasant to sporte in, *Honestie* traueilling, as his custome is, to search such corners as good fellowship haunteth, it was my hap, comming into *Hogsdon*, to light vpon a house, wherein were met such a troupe of louers, as, had not the hall been wondrous bigge, a multitude should haue been forced to stand without dores. Yet, though the rounge was so spacious, as an armie might haue lodged therein without pefterment, notwithstanding it was so well filled at this instant, as all the place *Honestie* could get amongst them was, to sit on the rafters on the top of the house, which fitted best my humour, that desires rather to see then to be seene. There, seated in my Maiestie (as ready to heare newes, as the pickthanke is forward to tell newes), I might easely perceauie my louers mated, as if they ment to make *Marche* birds, euery man hauing his sweete hart, and euery couple their corner. There were of all fortes, and in many manners sorted,—some batchelers sewed to widdowes, others to maides; widdowers likewise wooed some maides, and other some, widdowes; there was age and youth coupled together, equalitie of yeares courting each other, and diuersity of dispositions, arguing to make a symphatye.

² Amongst them I lent my eares first to a couple that had chosen forth the most secret corner in the house, which were not worst fitted for yeares; for it was a youth of three and twentie, that had matched himselfe with a maide of eightene; hee, holding her vpon his knee, with his right hand clasping hers, & his left about her middle, made many proffers to win her fauour, and breathed many fighes to shew his loue; he vowed constancie with protestations, and confirmed with

[² sig. B,
back]

othes the pledge of his loyaltie; he shewed her how long he had
 loued her before he durst tel her of his affection, how many iournies
 he had made with losse of labour, and how many complaintes to the
 God of Loue, not finding any remedie. Hee made her priuie to the
 many houres he had at fundrie times spent in watching to haue a
 sight of her, shewing vnto her how ioyfull he were, had he, per-
 chance, but seene any creature belonging to her fathers house, yea,
 were it but the little dog that turned the spit. 'Many times (quoth
 he) haue I lookt vp to the windowe, imagining I haue seene thy
 picture engrauen in the glasse, when, with long gasing to viewe the
 true portrature thereof, I haue at last recalled my selfe, by letting my
 soule see how mine eyes were deceiued, in expecting that true forme
 from the glasse, which was onely pictured in my heart. Then would
 I sorrowe to my selfe, and power forth such passions into the ayre, as
 my heart, being ouer loaded with the extremitie they would force,
 would constraîne me to sit downe, ending my speeche with such
 fighes, as my breathed sorrowe would no lesse darken the ayre, then
 a mistie fogge doth obscure the skie. But at last, comming to my
 selfe, I would returne home, locking vp my selfe within my
 lodging, a close prisoner by the commandement of loue; where,
 to passe away the time, I would write passionate lines, amorous
 ditties, pleasing fancies, pleasant rondelaies, and dolefull drerelays.
 Now would I thinke to winne thee by letters; anon I thought it
 better to pen speeches; but suddainely, both misliking mee, I would
 [1 sig. B 2] throwe 'my selfe vppon the bed, so long thinking which way to
 obtaine thee, as in the end I should fall into a slumber. Yet, amidst
 my rest, my thoughtes concerning thee were restles; For then should
 I dreame sometimes thou spakest me faire, repaying my kindenes with
 sweete kisses, granting my requests, and forward to doe my will; but
 awaking from forth that foueraigne elusion, looking to finde thee, I
 should feele the bed-poastes, that hard hap, turning my glad heart to
 a new bread sorrow, which was the more painefull, by how much
 my dreame was pleasing; at another time, I should thinke, that suing
 to thee for fauour, thou wouldest bestowe frownes, & profering my
 seruice, thou wouldest offer skornes. If I fighed, thou wouldest smile,
 laughing at my teares, and ioying at my grieve, requiting euery kinde
 demande with so cruell answers, as if thy bitter words could not force

me to leaue my fuite, thy skornefull farewels should frustrate my wil ; offering to touch thine hand, mee thought thou profereds[t] thy foote, and stouping to catch that, being glad of any thing, thou wouldst in a rage fling from me, and leaue the doore barred against me. There should I sit till my teeth chattered in my head, and my heart ached in my bellie ; then should I shake for colde, and sigh for sorrowe ; when, thinking to knock my legges against the ground to get heate, I should kick al the cloathes off me, being in the end constrained to awake through colde. At what time that colde fare would better content me, then the former flattering cheare did please me, being as glad it was false, as I would haue been glad if the other had been true. Many like to these did I endure before my acquaintance with thee, not knowing any meanes how to obtaine the same of thee, vntill happily finding thee in a sommers euening at the dore, I presumed to enter parlie with thee, offering my selfe your seruant, which had been a tweluemonth your sworne subiect, doubting of your patience, though you seeme to be a patterne of pittie. How, and after what order I haue since that time besought your fauour, your selfe shall ¹ be my iudge, for I list not to rehearse my daily shifts to ^[1 sig. B 2, back] shewe my zeale, my manyfolde conclusions to obtaine your companie, my giftes to wooe the seruants, and my presents to gaine your good will. But to be briefe, thereby to come to that I like best, one whole yeare I loued thee before thou knewest me, & three more are passed since first I spake to thee ; yet then was I as neare as now I am, and now as farre off as I was then. Say, therefore, sweete, since to stay longer yeelds but little comfort, shall my fuite now end with the verdict, You loue me ?'

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

must not bee prodigall of their courtesie; children are bound, and cannot consent without their parents counsell; pardon mee, therefore, I pray you, if I say I loue you not, since my father knowes you not; and thinke not much if I desire you to leaue to loue mee, vntill my mother giue me leaue to like of you. At which time, assure your selfe I will bee as ready to performe your will, as they shall be forward to wish me that good; and thus, in the meane time, I hope you will rest satisfied.' This was a shroade bone for my passionate youth to gnawe on, that being so stricken on the head as his heart aked therewith, thought to ease his sorrowe with this replie: 'Ah, my sweetest sweete (quoth hee), Thinke not on thy fathers counsell, seeing a greater friend craueth his deserte, nor let me rest their leasure without pitie, that hath thus long remained constant vnto ¹thee. I loue thee not ²for thy freendes sake, though I loue them for thy sake; nor doe thou lothe me for their pleasure that liues but at thy pleasure. But, sweete and foueraigne of my hart, as thy thoughts be not tied to their wils, so let not thy loue be linked so fast to their liking, as their mislike should end my life by remouing thy loue. Say, my goddesse—' and therewithall, as he was proceeding, she cut off the rest with this short answere: 'I beseech you, sir, to leaue off your courting, vnlesse you entend some other conclusion then as yet I can gather; for, of my faith, loue you I wil not, nor consent; I dare not, without my freends giue their consents first;' and thereupon she thrust through the throng, and poasted out of doores, leauing my passionate louer to say his pater noster alone; where we will leaue them.

[¹ sig. B 3]
[² orig. nor]

What I thought I will tell you, and I hope you will not doubt of the matter, for that *Honestie* speakes it. One yeeres loue without acquaintance, and three yeeres suite to be neuer the neerer; either he was a bad lawyer, or she a monstrous vniust iudge; but be it, both a passionate Ass, and a peeuish wench were well met. But marke his folly and her cunning; he, building Castles in the aire, and setting trappes in the Sunne to catch the shadowe of a coye queane, was pleased by her, with wagging his bawble and ringing his bell, while she pickt his pocket and cut his purse. A proper peece of seruice of a passionate Souldier, and a prettie sleight of a flattering Slut; I would we had more of them, nay, why with I that, since the worlde

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

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

[² leaf B 4]

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

[² leaf B 4,
back]

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

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

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

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

already, were meere ly foolifh. For thus ftands the cafe: I haue made choife of you for my fecond wife, and haue already your freends good will; there refles therefore nothing but a confirmation of your duetie, in agreeing to that they haue confirmed:’ thus comming to a full point, he clofed vp his period with a brace of fmirking kifles, which wrought with his Louer, as a ftong pyll dooth with a fore ficke patient; namely, they forced her to anfwere him thus fhrewdely: ‘The affurance of your good fortune, Sir, hath made you highly beholden to her deitie, that dauncing in the morrice of good matches, you fhould be led by her to fo good hap; but, belike, it was ouer good to continue long, either her kindenes being ouermatched with your vnconftancie, or your good happe ouer ruled by fortunes cruelty; They euer change, and lightly, neuer but for the worfe; which the rather feemes fo vnto me, by the fure knowledge I haue of your fecond choice, that is fo far vnequall to your reported firft match, as I know your liking would not remain long, or my mifliking would come too too foone; becaufe I am not able to follow what your firft wife hath performed, and you will be vnwilling to beare with the wants your fecond choice muft be enriched with. But, peraduenture, I miftake your meaning; for whereas I thinke you fue to haue me to your fecond wife, you feeke but to haue my good wil to liue with my freends; alas, good fir, my duetie (as you fay) muft not gainfay their pleafure, nor will I, for that matter; but with all my hart, if you haue their licence for your boord, haue my good will to obtaine your bed there alfo, for their houfe is at their owne commaundement.’

[^r sig. C,
back] ‘Then doubt I not (replyed he) to haue you for my bedfellow.’ ‘But that doubt I (anfwered fhe), for that I know the contrary.’ ‘Why dare you (quoth he) to difobay your Fathers commaundement?’ ‘No (fayd fhe), fo it be for my commoditie.’ ‘It fhall be both for your profite and preferment.’ ‘Make me to beleue that (quoth fhe), and then, peraduenture, it may be a bargaine.’ ‘Why, woman (faide he), I deferue your better.’ ‘Take her (anfwered fhe), and I will not be matched to your inferiour.’ ‘Why, then, I fee you do fcant loue me?’ ‘I vfe it not (quoth fhe), and yet I fweare I will mocke you, rather then marrie with you.’ With which, being highly difpleafed, he beftowed three or foure crabbed tearmes, being liueries of his cholerick long tounge, and fo departed.

A shame goe with him, thought *Honestie*, whatfoeuer she thought, and with all such Louers! louers, with a halter,—lubbers, I may better tearme them. What monstrous matches are such as are shuffled vp after the selfe same order! Suppose she had beene fearefull, and durst not to haue resisted the receipt of what she lothed; imagine she had beene foolish, and could not haue iudged of affection? thinke she had beene forward, and would haue beene glad of any one? alas! poore wretch, I pittie the supposition; what should I haue said to the confirmation? I know assuredly she should haue fighed, whatfoeuer I had saide; and mourning should haue been her companion, what ere had been my communication: he would haue daunst with her portion, while she had drooped through want of affection; he would haue loathed her company, for that she was not a dayly commoditie; her life should haue been like the hacknies that are at euery mans commaundement for the hire, and her ioy as momentary as the flourishing greene grasse in Iuly. Pitifully should she haue liued, punished by him without pitie: and this is my reason of the possibilitie; for that it is most likely he loued her not, & how well any body vse them they loue not, let them speake that suspect not. Now, that he loued her not, may be proued both by his kinde of wrong, carelessly suing vnto her, peremptorily v^lsurping her Fathers [1 sig. C a] authoritie, which was a band to tye her to obedience, though a bad meane to obtaine her curtesie. For affection is not to be limited, nor loue to be compelled; but, contrarily, hatred followes feare, and feare forerunnes mislike; and how we loue those we regarde not, iudge they that woo and obtaine not. But this custome is too common and ouer cruell, namely, a wooing of freends, and a constraint of loue, I would not say compelling, but for feare it should haue been taken for compelling. Were *Honestie* a Iustice, they should either lye in the stockes a fortnight, or marry her I would match him with, which should seeke a wife after this order. I thinke, verily, he would rather stay his stint by the heeles, then be bound to the other inconuenience; and yet he could finde in his hart to binde another to the bad bargaine. This is charitie, yea, & neuer a whit of honestie, being so farre from ciuilitie, as the Millers craft is from true dealing. Now, truely truly, to deale as we would be dealt with, is sent to the hedge a begging, and neighbourly loue is made a hacknie,

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

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

[1 sig. C 2,
back]

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

fortnight after the death of his predeceffour; well, notwithstanding, to faue his counterfeit credit and preferue his hypocriticall honeftie, he reforted dayly to his olde fweete hart, with whom vpon fome smal reason he fel at ods, vſing her ſo vnkindly in ſpeeches, as he drew teares for forrow. Glad of this, though turning his earneſt into ieſt, he called her vnto him, in the preſence of many of her Fathers ſeruants; then ſwearing that if ſhe tooke him not about the necke & kiſſed him, he would neuer marry with her as long as he liued. Which *the* yong Gentlewoman refuſed to doe, partely for that he had iniured her highly, but *the* rather leaſt ſuch fondnes ſhould ſeeme immodestie to the ſeruants; vpon whoſe denial, in a great ¹ fume he [ſig. C 3] flung forth of the doores, and in a rage as if of ſpight, within one fortnight after he matcht with the widdowe aforeſaid. But to tell you what a life ſhe lead with him, were to hunt from the purpoſe; yet aſſure yourſelfe it was ſo bad, as *the* world iudged this maid neuer better bleſt then in not being beſtowed ne caſt away vpon him.

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

[1 sig. C 3.
back]

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

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

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

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

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

[1 sig. D]

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

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

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

[¹ sig. D 2]

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

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

[¹ sig. D 3]

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

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

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

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

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

[leaf D 4,
back]

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

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

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

woman shedding teares so abundantly, as I could not but greeue for company. But, seeing me, she rowzed vp her selfe, and would haue shadowed her discontent; yet, at last, assured I had heard the iarre, she saide she was sorrie I had beene disquieted; the which I excused, saying, 'I was more greeued for her then for my disquieting, for had that beene the worst, *Honestie* hath beene farre worse troubled.' 'Ah, good sir (quoth she), this is their fortune that are couetous; for I had enough left me to haue liued like a woman, if I could haue been so contented; but aiming at dignitie, hath been my destruction, and longing after promotion hath brought me to this miserie; my last Husband was accounted a good housholder, and companion to the best in the parish; but he being gone, and my hope to become a Lady, hath ledde me to this ill bargaine. Ah, gentle *Honestie*, I was no meane woman when I met with him, but he thinkes, for that I haue turned my Cloth to filke, he hath made me happie. How happie had I beene, if I had neuer seene him; but too late it is to with, and folly to complaine, for that it was my owne choice that hath matcht my selfe with such a churle. He clothes me in gay¹ coates for his owne credit, but with them cloyes me with multitudes of discontentments; abroad he is gone, and perchaunce I shall not see him till bed time; nor are such trickes plaide seldome, when he leaues nothing, what need soeuer we should haue of any thing, but what the household prouision is, the best being no better then your yesternights fare. If he brings any bodie home with him, we must run to the Cookes to faue fiering; nor can a bit of bread be eaten without an account giuen to him; he seareth euery corner, & chides for euery candles end he findes misplaced; and if, perchaunce, he happe on a cruft, he will make as much stirre as if it were the losse of a Cow; he will prie into the greace pot, and hunt after the Tappe droppings: to be breefe, the creame pot should be overlooked by him euery day, once at the least, and his fiering surueied as often; a Cheefe cannot be cut without his leaue, nor a sticke be burned without grutching. Nor doo I so much greeue at this in respect of my selfe, as for that my seruants want their due, their want being more irkesome vnto me, then this scant; for what will they let to reporte? and who can blame them? or who will staye in such an house, and not without reason? so that dayly discredit is heaped on vs, and con-

[1 sig. E,
back]

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

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

[¹ sig. E 2,
back]

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

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

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

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

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

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

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

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

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

[¹ leaf E 4]

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

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

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

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

W*Hat booteth loue, that liking wants his ioye ?
Griuous that ioy which lacks his hearts-content ;
The fight of sweete in tastling of anoy,
Ads but more grieffe to former hearts-torment.*

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

[1 sig. F]

¹*While eyes beholde the pleasure of my heart,
Heart ioyes through eyes in gayning of that fight ;
But when that pleasure from mine eyes doth part,
Heart partes with ioy, and rests in heauie plight.

And tongue may sing a hei ho for my heart,
That through mine eyes doth finde both ioy and smart*

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

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

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

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

[¹ sig. F 2]

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

thanke ; but were not they shonne-thankes, they would speake better of *Honesties* sonne. But thus much for *Honesties* credit ; and now, againe to my craft-loue, that had crauled so farre into affections extremitie, as she had lost the habit of her customers curtesie. I went once more of deuotion to see her, because I left her in so extreame an agonie, and it was ¹ within two dayes after ; Whome then I ^[¹ sig. F 2, back] found clasped within a new louers pawes, as iocunde with him of mine honestie, as euer I sawe her pleasant with Master *Anthonie*. And what thought *Honestie*, then, thinke you ? in faith, no otherwise then I am assured you doe now. I thought vpon such fondnes the prouerbe was builded, ' hot loue wil be soone colde ; ' but enough of that in another place, and thus much more of her at this time.

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

This way a coy dame, whose nice strangenes moued me not to the least admiration ; she floode iust at the doore, to whom not so few as twenty had in my veine made suite. They were of fundrie sciences, and of all degrees, that had tooke the deniall of her, which made mee the rather to admire the cause ; and, to obtaine my longing, I lodged my ² selfe that night vnder her bed. When she was layed, and one of ^[² sig. F 3]

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

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

[1 sig. F 3,
back]

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

neate creature, and shape for her a mirroure of meane worth ? Now, of my troth, *Honestie* likes such an one ; and why, thinke you ? I will tell you my reason, and if it iumpes with your conceite, say you mette with a kill Crowe. I am assured that they that are of my minde shall escape a great deale of trouble ; for, of mine honestie, if I should light on such an one, I know certainly I should be quickly rid of a neere mishap, in being preuented of matching with a nice ninnie by a nice body ; for not being the paragon of the worlde, would keepe me from marrying with the onely paltrie one of *the* worlde ; whether, then, thinke you such to be profitable members of a common wealth ? Howfoeuer you think, *Honestie* hath said, he thinks them hurtfull to none that escape them, for *that* their folly onely hurtes themselues, dooing good to others, in the like manner as he hath tolde you. Trot you, and you will, to trye your Fortune, and runne to wooe such curious customers ; but say I bid you take heede, leaft you resist good lucke, by being importunate to wooe them, with whome you shall winne a masse of manner-les Monkish trickes. And I speak especially to you, that hunt after monsters of modestie, desiring to haue the maidens you would matche with, as very matrones as your mothers. Beware you light not vpon an ouerwearièd, conceipted follom-bird, being one that hath beene so curious to be talkte with of any, as, hauing liued ouer long without one, is become glad of any. *Honestie* knowes such, and you may be troubled with such, and how can you thinke your selues vnworthie ? In faith, ill conceited birds, if you thinke your selues so vnwife, as you are vnable to gouern a wilde wench, you will ¹ shewe your selues more foolish if you match with a nice no- [1 leaf F 4] maide. But what saide *Honestie* ? be there any such ? I, that there are, ordained, for the nonce, to nurture such noddies. It is as easie to be mislead by hypocrisie, as it is follie to trust to an vncertaintie ; and it is more vncertaine to know now a daies whether a woman bee honestly modest, or knauishly coye, then whether a Smithfeelde horse will proue good or iadish.

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

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

[1 leaf F 4,
back]

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

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

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

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

[¹ sig. G,
back]

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

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

ing of a carrion Crowe, and mist of it too. The faire lastes not alwaies; and such as lightly regarde a good bargaine when it is proffered, may trie the market a twelue moneth after, and misse of the like offer. The rolling stone gathers no mosse, nor the running fan^lcie is worth the catching. They shalbe sure to meete with a fickle ^[¹ sig. G 2] hart that match with such a wauering loue; and an vnconstant affection is better lost then found. And for that I am entred into the path of vnconstancie, I wil come to a seauenth enemie, which a couple harboured that stood behinde the doore.

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

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

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

Is it not folly to striue to keepe a wet Eele by the taile? or what commoditie ariseth of holding the Diuell by the great toe? the one is ouer-quick, and the other wonderous strong; and, in *Honesties* iudgement, a knowne losse, the sooner it comes, the lesse it grieues; and better it is to be without company, then to be matcht with anemie. Slipperie ware is not *the* best Marchandize; and what requires more care, then Glasse that is most brittle? I know you wil say a womans hart is as tender, and *that* I think no lesse. Then, since we must hazard our welfare, that are constrained to deale with such pure metall, being tied to that traffique; let vs not bestowe all our hope on a peece we know must stay so long by vs, before we can make profite thereof. *Honestie* is rather a professed solicitor for a woman, then a counsellor to a man; but, for that both men and women are troubled with the like diseases, let them ¹use my plaster that like best of my knowledge. Where loue strikes the bargaine, their liking cannot start backe; but vnles he be bound by his agreement, affection is a fickle fellowe. What surer couenant then fetled loue? But they which respect not their worde, will hardly regarde an oathe. *Honestie* is all, for hee is the father of constancie; and a fig for that loue which must be tied by the lawe! If we foster a

[1 sig. G 3]

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

I haue heard of a Gentleman that tied himselfe to a poore maide after the manner aforefaide, meaning to marrie with her after the death of his father, for that hee durst not doe it while hee liued. Hee maintained her passing brauely, running himselfe greatly into debt, through the large expences she lasht out. Which curious and ritch fetting forth, made many to looke after her, which otherwise would not haue thought on her. A blazing starre prefages alteration, as the Astronomers holde it; and doubtles, a proper woman gayly apparelled, breeds miracles in mens mindes. A prancing horse moues wondring, when a sure nagge onely pleaseth the rider; so while shee liued according to her birth, few or none regarded hir; but now set foorth as readie for sale, her gallantnes engendred thoughts of some great portion to be fallen by an vnlooked for accident. Nor will friends let to speake, to make a friend speede well, and hire of the same minde gaue forth that it was so indeede; vpon which reporte many wooers were drawne to trie their fortunes, and amongst them a ritch farmers sonne set in his foote to hazard his happe. Whome her parents and friends so well liked, being his fathers onely childe, as they began to perswade their daughter to take it while it were offered, after this maner: 'Tut, wench (quoth they), while the grasse growes the steed starues; and, as soone goes the young steare as the ¹olde ox to the market. Young heads are fickle; and suppose he should play false, how should we remedie it? Golde bies lawe now a dayes; and may not a bribe eate vp a sure title, as wee haue heard a fat hog did a poore mans glasse of oyle? He that can giue moste, shall be sure to speed best; and you knowe, daughter, your father is not able to wage lawe against so ritch an enemie. Why, woman, you haue not seene him this fortnight; and how knowe we but he hath a wife in a corner? By our Lady, girle, such windefalles happen not often, as is this day put into your mouth. By cock and pie, doo as you will, but if you doo refuse this proffer, we will denie you our blessing.' Which counsell stroke so deepe into her conscience, as it sent packing all the affection her protested loyalty had promised, and

[¹ sig. G 3,
back]

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

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

[1 leaf G 4]

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

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

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

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

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

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

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

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

faften to your heads heapes of proclamations, the claufes whereof fhall breede thoufand of doubted miferies, and ten thoufands of carefull heartbreakings. Their counterfeit frendfhip fhall hinder faithfull and louing proceedings, hurting affection by hindring it from it defarte, with keeping it from receiuing the due of requitall. That bootles conftancie fhall banifh faithfull loyaltie by crabbed croffes, and purchafe to it felf, through a haples conclufion, a cart-loade of carefull extremities. True-meaning thereby fhall be deceaued on both fides, and kind-heartednes plagued with ouer-furefet affection. Loue fhall be banded away with the racket of diffimulation, and beaten at laft into the hazard Defpaire by his fporting enemie. What a great loffe will followe fuch a chafe, and how great expence of hearts grieve muft enfue fo fhroude a game, geffe you, that lie condemned in the like charges. Onely *Honeftie* pitties fuch a paffime that ends with fo fmal pleasure, and wil now come to giue you warning of what he hath feene happen in the like cafes of little confcience.

There was one of this focietie that had fo courted vp a wench, as through a potion of pleasure he had giuen her, her belly rofe like a blowne bladder. Belly round fhe was, fo that, through his craft, her credit ftoode vpon cracking; which fhe perceauing, entreated her phifition, that as hee had tafted of her curtefie, fo he would faue her honeftie, declaring that fhe was with childe, as the truth was. 'Of my faith (quoth he), what care I? You might haue tooke better heede; you are beft to make hafte and get a father for it.' 'I hope (answered fhe) you will not ferue me fo; are thefe your faire promifes? and can your vowes bee fo flightly paffed ouer? Haue you not made loue to me by the fpace of a quarter, being vfed kindly of mee, and can you finde in your heart thus cruelly to requite my extraordinarie fauour, putting me to fhiftes in this extremitie? Is it poffible your professed whot loue fhould be fo foone cold, or that ¹ your large promifes fhould turne to fo little performance? I cannot thinke you, being a man, can be fo cruell as to caft away a poore maiden.' 'Away, beaft (quoth he), thy perfwasions are as bootles as thy thoughts; and I am affured thou art not fo foolifh as to build of any thing I haue faide, or of that I haue done, but as of a ieft; if thou

[¹ sig. H 2,
back]

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

Doe you tearme fuch dooing iefing ? thought *Honestie* ; if *Chaucers* iapes were fuch iefes, it was but bad fporte ; well, a fporte it was, though it proued a fure earnest ; and who knowes not that sweete meates craue fowre fauce ? Her laughing lye-downe came to fad rifing-vp, a fhrewde fporte to turne to fuch forrie pafstime ; and if fuch an earnest penny cannot binde a bargaine, nought wil holde the like chapmen but a halter. Now, Tiborne and Wapping waite on fuch for Porters, as poft to markets, fo to iefte with lac'ft-mutton. If faying had been all, fhee had beene foolifh indeede to haue regarded a fooles fpeeches ; but, feeing he crept fo faire into credit with her, as he crackt her placket lace, how could he of confcience call that iefing ? Doth *Honestie* talke of confcience to *Buls* bailiffes, that haue no care of any thing but to faue their caffokes from being his purchafe ? Now, fie of all the Beadles of Bridewell, if they spare fuch a sporter comming vnder their correccion, without double the dole they punifh one of *Baals* common Prieffts with. I would their blewe coates might fall to be *Hindes* fees, vnleffe they giue fuch foure luftie lufhes at euery kennell and ftreets corner they paffe by. Why, vnder the cloake of honeft fatisfaction, to allure an honeft minde to lewde corruption, is no leffe thefte then robbing of Churches ; onely the Clarkes confent feemes in the one to craue fome tolleration ouer it doth in the other. Then you will fay they deferue both to be hanged, and fo would *Honestie* fay, but that their chriftianity merites charitie. But, of my troth, if *Honestie* were a Iuflice, fuch as fue after the felfe-fame order, fhould either marrie with them they ¹ haue deceiued, or hang without them, my minion going vnpunifhed, for that time in hope of amendment. Loue is a kinde hart, and mariage is a sweete baite ; what, then, will not fuch promifes gaine of a faithfull louer ? This iefing turnes to lingring loue, when the weakeft hath fufteined in affection. Sweet fpeeches haue vowed euerlafting constancie ; and running in the pleafant meddowe of kindenes, it growes luftie, fpend-ing the remnant of his wooing to winne vnto fuch bad fare ; courting endes with fuch a charge, changing professed loue into burning luft. Loue lookes to be maintained with kindenes, and when he hath got

[^r sig. H 3]

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

She, poore foule, fet so lightly by in her fortie weekes reckoning, so thought on her present hard hap, as she quite forgot her accompt, wherby now she was in a worse taking then before; for if, being put to her othe, she should misse of that, his counter othe would make but a so so end for her; and, therefore, thus she bestirred her selfe in the matter. She made her case knowne to a freend, and, falling downe vpon her knees, entreated him, for the passion of our Lady, to stand good helpe vnto her, to draw her mate to marry with her. Who, being a very honest man *that* had some care of her credit, laboured so effectually in *the* matter, as, what through promises and a peece of money, he made it a match; so that, what through a little honestie my man was endued with, and a peece of money my maiden was endowed with, we had a choptlodgicke. Now, woe vnto such wooed spoues, if their mates want altogether honestie, and they haue no money; and this might haue, perchaunce, wonne the standing in a white sheete without so good a maister. Take heede, girles, how you trust to such helps, for *Honestie* can tell you they are not ordinarie. It is harder to finde one such in euery parishe through a Countrie, ^[¹ sig H 3, back] then to finde a honest woman in a house of Westminster Hospitalitie. Alas! how many honest mens children come to decay through this practise? Talke with any corrupted Virgine; and, excepting one amongst twentie, if they all not agree that such enticements were the procurers of their miserie, neuer beleue *Honestie* for a halfepennie. Beware if a rich mariage be offered for a rewarde of breache of honestie; there are fewe that will not consent to leacherie with such briberie.

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

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

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

[1 leaf H 4,
back]

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

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

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

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

[1 sig. I,
back]

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

[2 sig. I 2]

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

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

[1 sig. I 2,
back]

Loyaltie, Vertue leading them to eternall happines. They liked not for a moment, loued not vpon aduantage, nor wooed but with a good intention. These shaked not hands with hatefull hearts, nor vsed smoothe tongues with dissembling thoughts. They courted not kindly, to corrupt shamefully, ne protested with vowes, to wound with wordes, and kill with deeds; but hand and heart went together, and the tongue vttered their passionate conceites; their heart louing them as faithfully as their tongue labored to winne their courtesie. And you no earthly creatures, though ioyned with men for their eternall good (you heauenly faines, I meane, masking in the shadowes of terrestriall shapes), you beautifie this crue with your deuine motions, whose mindes are onely inriched with the true wisdom that vpholdes Loues welfare. Your sacred actions ayde his simple followers, & naught but your carefull kindnes binds mens weake affections from vnconstancie. You make their praiers effectuell, their request gayning through you the safetie of their longing. Your pittie brings them to pietie, and your almes relieues them from the captiuitie of Despaire. Destressed *Honestie* is folly harbored within your milke-white bosomes, and were it not for your bountifull charitie, his end

[1 sig. 13] ¹ would be tormenting beggerie. Your allablafter pappes do wholly minister moisture to my consuming welfare, and from their sugered teates doe I onely drawe my liquor of life, so that by your motherly kindnes to decaying *Honestie*, they reape likewise their blisse, that would giue mee my baine; recouering contrarie to their wils the remaynder of their weale. For how marcheth the passionate souldier, without you sound the alarome of his good-speede? or, how fareth the amorous gallant, except you play the galliard of acceptance? Vnfortunate eyes, your pearcing fightes shal be cruelly curst, and vnnaturall vsage shall be offered to your obedient hearts; for seeing and adoring celestially obiects, vnles their relenting pittie take mercie on your destressed abiects. And blaspheming tongue, thy vnbridled impudencie shall heape vpon thy owne back a bundle of vntollerable miseries, by being forced to vtter execrable flanders against them for their hard hearts, that were purchased to worke your hard happe through your owne iniurious follie. Passions of discontent must please your fancies, and sorrowfull poems must grace your musick; deep fighes must straine your heart-strings, and direfull sorrowe lull

you a sleepe, when visions of new destresses must disquiet your greatest happines, and dreames of fresh vexations forbid you the least ease. You shall sue in vaine, because you haue delighted in vanitie; and hope without obtaining, for that your heart haue harbored dissembling, except these goddesses, whose goodnes is vnspeakable, vouchsafe to minister a plaster of pittie to your louing pietie. It is their courtesie that must make you chereful, and their good conceits must cherish your dying mirth; their liking must honour your affection, and their gratefull kindnes must aduance the zeale of your protested loyaltie. It is in their choyse to change your chance, and in their power to bridle Fortune; for that the Fates, being their sisters, are at their calles to set downe your destinies. If they say they doe hate you, beware, for they can hurt you; but if they affirme they loue you, strue to con'tinue your present happines, and feare to lose the prof-^[1 sig. I 3, back]fered blessednes. Why are women accounted weake, but because their nature is pure? Or, wherefore are they necessarie, but that men cannot liue without their companie? When we are succorles, they comfort vs; being melancholy, they cheere vs; and they are the meanes to redeeme vs from the gates of hell. Being mad, their muscull tongues chase away the euill spirits; being bewitched, their loue charmes the tormenting diuels; and being swallowed vp by the gulfe licentiousnes, the heauens haue created them the helpe to redeeme vs from that hellish furnace

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

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

[1 leaf I 4]

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

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

tainest peace at home, escapest suspect abroad, and keepest thy louers heart from harboring ielousie, the chiefe procurer of greatest miserie. And thou gaineſt liking, and encreaseſt affection, receiuing loue and loyaltie with an affu'ed pledge of neuer-dying conſtancie. Neither ^[leaf 1 4, back] art thou, euerlaſting goddeſſe, a ſtranger to mens-helpers; for thou, with all the vertues, waite vpon theſe beautiful ſpectacles, and they, with the Graces, extol thoſe the earths miracles. Their praiſes are vnſpeakeable, for that their worth is vnvaluable and their deſartes vnrequited, becauſe through mans weakenes miſpriſed; but ſuch and ſo great were the adorned excellencies of theſe humane deities, as their practiſes layde open their princely courteſie, and their performances made their louers happie. And men reioyced through their faithfull affection; ſtudying to requite womens euerlaſting kindnes with the reward of neuer-ceaſing conſtancie. Men vſed heauenly wiſdome to obtaine liking, and carefull behauior to confirme loue being purchaſed; and women were forward to beſtowe modeſt kindnes, being faithfully dealt withall, and effectually requited proffered curteſie; neither being too too coye, or ſhewing themſelues ouer forward to be wonne. But briefly, and ſo to end: euery one of them rendred like for like with proofes of neuer-altering affection, they thereby gaining vnto themſel[u]s the ſugred ſweetnes of ceſtiall amitie, & tying vnto their kinde thoughts, the affections of their well-willers, with euerlaſting conſtancie.

FINIS.

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

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

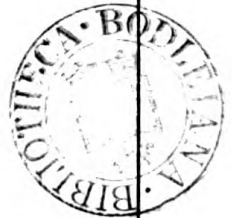
Written by Jo. La. Gent.

Nullam in correcto crimine crimen erit.



L O N D O N .

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





[p. 5]

TO THE WORSIPFULL

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

on of endlesse felicitie.



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

Yours euer to command,

Io. La.





[p. 6]

TO THE GENTLEMEN
READERS.

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





TOM TEL-TROTHS

Message, and his pens complaint.

[1]



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

[2]

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

[3]

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

[]

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

[5]

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

[6]

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

[7]

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

[8]

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

[9]

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

and his pens complaint. 113

[10]

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

[11]

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

[12]

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

[13]

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

[14]

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

[15]

Well, sith the Popes name pops so fitly in,	[p. 12]	85
From Pope ile take the Latin P. away,		
And Pope shall with the Greeke π . then begin,		
Whose type and tippe that he may climbe ile pray :		88
Pray all with mee that he may climbe this letter ;		
For in this praier each man is his detter.		90

[16]

I passe not although with bell, booke, and candle,		91
His bald-pate Priests and shoren Friers curse ;		
My plaintife pen, his rayling text shall handle :		
Nor doe I thinke my selfe one iot the worse :		94
Yea, though my pen were in their Purgatorie,		
Yet should my pen hold on his plaintife storie.		96

[17]

Oh, what a world is it for one to see,		97
How Monkes and Friers would religious seeme ?		
Whose heads make humble congies to the knee,		
That of their humble minds all men might deeme :		100
These be the sycophants, whose fained zeale		
Hath brought-in woe to euerie commonweale.		102

[18]

The Monkes, like monkie, hauing long blacke tailes,	[p. 13]	103
Tell olde wiues tales to busie simple braines ;		
The baudie Friers do hunt to catch females,		
To shriue and free them from infernall paines.		106
Thus Monkes and Friers, fire-brands of hell,		
Like to incarnate diuels with vs dwell.		108

[19]

But I as loath, so will I leaue to write,		109
Against this popish ribble rabble route,		
Hoping ere long some other will indite		
Whole volumes gainst their slander-bearers stout :		112
Poets and Painters meane while shall descry,		
With pens and pensils, their hypocrisie.		114

and his pens complaint. 115

[20]

As thus my pen doth glance at euerie vice, 115

Needs must I heare poore Learnings lamentation,

Which whilome was esteem'd at highest price,

But now reiected is of euerie nation : 118

She loueth men, yet is shee wrong'd by men ;

Her wronged loue giues matter to my pen. 120

[21]

Pallas, the nurse of Nature-helping Art, [p. 14] 121

Whose babes are Schollers, and whose cradels, schooles,

From whose milch teates no pupils would depart,

Till they by cunning shund the names of fooles : 124

She, euen she, wanders in open streetes,

Seeking for schollers, but no schollers meetes. 126

[22]

Englands two eyes, Englands two Nurceries, 127

Englands two nests, Englands two holy mounts,

I meane, Englands two Vniuersities,

Englands two Lamps, Englands two sacred founts, 130

Are so puld at, puld out, and eke puld downe,

That they can scarce maintaine a wide sleeu'd gowne. 132

[23]

Lately as one CAME ore a BRIDGE, he saw 133

An OXE stand ore a FORDE to quench his drouth :

But lo, the Oxe his dry lips did withdraw,

And from the water lifted vp his mouth. 136

Like *Tantalus*, this drie Oxe there did stand :

God grant this darke *Ænigma* may be scand ! 138

[24]

The Liberall Sciences, in number seauen, [p. 15] 139

Which, in seauen ages, like seauen Monarchs rained,

And shin'd on earth as Planets seauen in heauen,

Are now like Almesfolkes beggerly maintained, 142

Whilst in their roome, seauen deadly sins beare sway,

Which makes these seauen Arts, like seauen slaues obey. 144

[25]

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

[26]

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

[27]

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

[28]

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

[29]

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

and his pens complaint.

117

[30]

<i>Geometrie</i> , as seruile prentise bound	[p. 17]	175
Vnto the Mother earth for many yeares,		
Hath long since meated out the massie ground,		
Which ground the impression of her foot-steps beares.		178
Great was her labour, great should be her gaine		
But her great labour was repaid with paine.		180

[31]

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

[32]

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

[33]

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

[34]

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

[35]

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

[36]

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

[37]

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

[38]

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

[39]

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

and his pens complaint. 119

[40]

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

[41]

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

[42]

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

[43]

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

[44]

Some gogle with the eyes, some squint-eyd looke, 259
Some at their fellowes, squemish sheepes-eyes cast,
Some turne the whites vp, some looke to the foote,
Some winke, some twinke, some blinke, some stare as fast. 262
The summe is infinite ; eye were a detter,
If all should answere I, with I the letter. 204

[45]

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

[46]

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

[47]

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

[48]

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

[49]

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

and his pens complaint. 121

[50]

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

[51]

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

[52]

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

[53]

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

[54]

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

[55]

Some dames are pumpst, because they liue in pompe, 325

That with *Herodias* they might nimbly daunce,

Some in their pantophels too stately stompe,

And most in corked shooes doe nicely prounce. 328

But here I doubtfull stand, whether to blame

The shoemakers, or them that weare the same. 330

[56]

In countrie townes, men vse fannes for their corne, 331

And such like fannes I cannot discommend :

But in great cities, fannes by truls are borne,

The sight of which doth greatly God offend. 334

And were it not I should be deem'd precise,

I could approue these fond fann'd fooles vnwise. 336

[57]

A Painter lately with his pensill drew [p. 26] 337

The picture of a Frenchman and Italian,

With whom he plac'd the Spaniard, Turk, and Iew ;

But by himselfe he sat the Englishman. 340

Before these laughing, went *Democritus*,

Behinde these weeping, went *Heraclitus*. 342

[58]

All these in comely vestures were atired, 343

According to the custome of their land,

The Englishman excepted, who desired

With others feathers, like a Iay to stand. 346

Thus whilst he seeketh forraine brauerie,

He is accused of vnconstancie. 348

[59]

Some call him Ape, because he imitates ; 349

Some foole, because he fancies euery bable ;

Some liken him to fishes caught with baites,

Some to the winde, because he is vnstable. 352

Then blame him not, although gainst Englishmen,

This Englishman writ with his plaintife pen. 354

and his pens complaint.

123

[60]

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

[61]

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

[62]

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

[63]

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

[64]

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

[65]

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

[66]

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

[67]

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

[68]

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

[69]

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

and his pens complaint. 125

[70]

Enuie and Charitie together stroue 415

Which of them two a man should entertaine :

The one with spight, the other sought with loue ;
The first in gall, the last in hart would raigne : 418

So long they stroue, that Enuie lost the field,
And Charitie made Enuie captiue yeeld. 420

[71]

Enuie, adiew, and welcome Charitie, 421

The bond of peace and all perfection,

The way that leades to true felicitie,
Filling the soule with most diuine refection. 424

Enuie shall goe, Ile cleaue vnto thy lore,
Thee will I serue, and thee will I adore. 426

[72]

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

Attired in a roring Lions skin,

Ietting along with a giant-like gate,
Which aye a tyrant terrible hath bin. 430.

A butcher like, within his hands doth beare
Their harts, which he with woluish teeth doth teare. 432

[73]

Wrath moued *Herod* with blood-thirstie hart 433

To slaughter infants from their mothers brest

Like lambes scarce ean'd, or doues new-hatcht to part,
And with liues losse to leaue both damme and nest. 436

O, had King *Herod* knowne what would ensue,
He had not done what he did after rue. 438

[74]

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

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

They led the way, he followed to the graue ;
Both they and he a pray for wormes did lye. 442

Yet thus they differ, wormes them dead did eate,
But him aliue, the wormes did make their meate. 444

[75]

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

[76]

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

[77]

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

[78]

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

[79]

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

and his pens complaint. 127

[80]

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

[81]

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

[82]

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

[83]

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

[84]

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

[85]

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

[86]

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

[87]

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

[88]

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

[89]

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

and his pens complaint. 129

[90]

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

[91]

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

[92]

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

[93]

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

[94]

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

[95]

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

[96]

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

[97]

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

[98]

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

[99]

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

and his pens complaint. 131

[100]

The name of her whom heere I meete withall 595
Is Gluttonie, the mother of excesse,
Which, making daintie feasts, doth many call
To eate with her the meate that she did dresse : 598
Who being set to eate her toothsome meat,
Eating doth eate and neuer cease to eate. 600

[101]

This trull makes youngsters spend their patrimonie 601
In sauced meates and sugred delicates,
And makes men stray from state of Matrimonie
To spend their substance vpon whorish mates : 604
That by their lauish prodigalitie
She may maintaine her fleshly vanitie. 606

[102]

With gobs she fils and stuffes her greedie gorge, [p. 41] 607
And neuer is her gaping stomacke fed,
Bits vnchaw'de in her bulke, as in a forge,
Kindle the coales whereof foule lust is bred : 610
Thus doe we see how lazie gluttonie
Comforts her selfe with Ladie Lecherie. 612

[103]

One other mate she hath, call'd Dronkenesse, 613
A bibbing swilbowle and a bowzing gull,
Which neuer drinks but with excessiuenesse,
And drinkes so long vtill her paunch is full ; 616
She drinkes as much as she can well containe,
Which being voyded, then she drinkes againe. 618

[104]

But when the drinke doth worke within her head, 619
She rowles and reekes, and pimpers with the eyes ;
She stamps, she stares, she thinks white black, black red,
She teares and sweares, she geeres, she laughes and cries ; 622
And as her giddie head thinks all turnes round,
She belching fals, and vomits on the ground. 624

[105]

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

[106]

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

[107]

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

[108]

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

[109]

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

and his pens complaint. 133

[110]

Thousands of whores maintained by their wooers, 655

Entice by land, as Syrens doe by Seas,

Which, being like path-waies or open doores,

Infect mens bodies with the French disease : 658

Thus women, woe of men, though wooed by men,

Still adde new matter to my plaintife pen. 660

[111]

Whilome by nature men and women loued, [p. 44] 661

And prone enough they were to loue thereby ;

But when they *Ouids ars amandi* proued,

Both men and women fell to lecherie : 664

By nature sinning, art of sinne was found

To make mans sinne still more and more abound. 666

[112]

If that I could paint out foule lecherie 667

In her deformed shape and loathsome plight,

Or if I could paint spotlesse Chastitie

In her true portraiture and colours bright, 670

I thinke no maid would euer proue an whore,

But euerie maid would chastitie adore. 672

[113]

Then married men might vild reproaches scorne, 673

And shunne the Harts crest to their hearts content,

With *cornucopia*, Cornewall, and the horne,

Which their bad wiues bid from their bed be sent : 676

Then should no olde-Cocks, nor no cocke-olds crow,

But euerie man might in his owne ground sow. 678

[114]

Then light-taylde hufwiues, which like *Syrens* sing, [p. 45] 679

And like to *Circes* with their drugs enchant,

Would not vnto the Banke-sides round-house fling,

In open sight, themselues to show a id vaunt : 682

Then, then, I say, they would not masked goe,

Though vnseene, to see those they faine would know. 684

[115]

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

[116]

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

[117]

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

[118]

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

[119]

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

and his pens complaint.

135

[120]

And for because my pen doth liquour want,

[p. 47] 715

Heere (being drie) he willing is to rest,

Not for that he doth further matter want,

For so to thinke, were but a simple iest :

718

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

He hopes (as you) so he wilbe amended.

720

Finis.

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

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



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

Now published for Common good.

By
THOMAS POWELL.

Summum hominis bonum bonus ex hac vita exitus.



LONDON.

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

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



The Epistle Dedicatorie.

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

¹ page iii.

² page iv.

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

THO: POVVELL.

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

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



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

(. .)



RINITY Terme was now ended²; For by description of the time it could bee no other parcell of the yeare. In that the Scriveners at *Temple-barre* had no imployment, but writing of blanke Bonds and texting of Bills for letting of Chambers in *Chancery-lane*. The Vintners of *Fleetstreet* discharged theyr Iourneymen; A generall humility more then usuall possest the Cookery of *Ram-Alley*. The Ostlers of *Holborne* had more than ordinary care to lay up theyr Ghuests bootes, rather for feare of theyr slipping out of Towne than for any good observance towards them. And your Countrey Attorneys would no longer by any ³meanes endure the vnwholsome ayre of an Eightpenny Ordinarie. Every one that had wherewith to discharge his Horse out of the stable, strove who should first be gone. And amongst the rest, my selfe made shift for so much money as wherewith to abate the fury of Mistrisse *Overcount* mine hostesse, and so I departed likewise.

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

¹ page 1.

² In June.

³ page 2.

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

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

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

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

¹ page 3.

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

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

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

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

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

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

¹ page 4.

² page 5.

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

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

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

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

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

His Education.

His Maintenance.

His Advancement.

FOr his Education. The Free-Schooles generally afford the best breeding in good letters.

¹ page 6.

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

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

Of every of which severall kindes respectively are:

Eaton.

Westminster.

Winchester.

The Merchant Taylors Schoole, London.

The Skynners at Tunbridge.

Sutton's Hospitall.

St. Bartholomews.

And very many other the like.

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

Some of such free-Schooles, againe, have *Schol²lerships* appendant unto them, in the one of the Vniversities, or both.

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

From Eaton to Kings Colledge, Cambridge.

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

From Winchester to New Colledge, Oxon.

¹ page 7.

² page 8.

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

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

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

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

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

Search

<i>In the Tower of London, till the end of Rich. the 3.</i>	}	{	<i>For Grants and for License of Mortmaine, inde.</i>
<i>And in the Chappell of the Rolles.</i>	}	{	<i>And for the like.</i>
<i>From thence till the present.</i>	}		

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

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

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

<i>Search</i>	{	<i>Doctor Willets Synopsis.</i>	}	{	<i>For all from the King, or from any other.</i>
---------------	---	---	---	---	--

Search

<i>In divers of our Chroni- cles.</i>	}	{	<i>For the like.</i>
---	---	---	----------------------

Next, adde certaine helpes for discovery and attayning thereof.

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

Next, be acquainted with some of the Disposers themselves.

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

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

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

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

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

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

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

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

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

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

²Then how to procure a pension for addytament of meanes.

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

¹ page 10.

² page 11.

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

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

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

But for the pension to be obtained of a private person, the way is not the same. It proceedeth of the givers meere charity, and must be taken by the hand of a desertfull receiver. Though withall it may sometimes fall out, that merit is made by mediation, especially of some such reverend Divine, as he doth most respect and frequent. For other, let¹ters can little prevaile with such persons.

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

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

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

¹ page 12.

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

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

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

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

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

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

And first for the Ministrie.

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

¹ page 13.

² page 14.

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

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

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

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

² For Benefices abroad.

Benefices a broad are in the gift of

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

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

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

¹ Near Cambridge.

² page 15.

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

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

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

Search

The first Fruits Office.

The Clarke, who hath the writing of the Presentations.

¹*The Lord Keepers Secretarie being.*

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

And the Lord Keeper now being, His care is so great in this, as in all cases of common good to provide for mans merit, and cherish industrie in the growing plants, that no one can offer unto him a request² of this kinde without trespasse to his good disposition.

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

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

For the number and present estate of these

Search

Their owne Leidgers.

Their Registers.

Enquire of

Their Auditors.

Their Stewards of their Courts.

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

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

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

¹ page 16.

² orig. repuest

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

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

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

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

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

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

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

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

¹ page 17.

² page 18.

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

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

Search,

The Bishops Register :

for Institution and Presentation.

The Archdeacons Register :

for the Induction.

The Archbishops Register :

if it be a Peculiar.

It was my chaunce lately to see a booke of all the Benefices within the Diocesse of *Canterbury*, with the manner of their tything in every each one respectiue. In which I find that there are, or should be, with the *Register* of every Lord Bishop, seaven Bookes kept for Entrie of the matters and busines of their Diocesse, of which this of Benefices is¹ the cheife.

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

And seing that severall private³ patrons are of severall dispositions; some more Lucrative and Covetous, Others more charitable and religious; I can give you no other rule of attaining the Benetice than this, *viz.*

That your sonne bring with him abilitie of learning, Integritie of life, and conformitie of behaviour, according to the order of the Church establisht amongst vs; and these shall make his way with⁴ the good and generous Patron. But for the other patron, it makes no matter at all for learning, and a very litle for manners, or whether he be a man conformable or no. Truely he is indifferent; for his part, very indifferent.

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

¹ in *in orig.*

² page 19.

³ private *in orig.*

⁴ whitth *in orig.*

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

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

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

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

Breifly, if all Church livings in *England* were equally² distributed, There is noe one of the Ministry, if he want not learning or good manners, needs want maintenance or good Livelyhood.

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

Note that it is an vsuall thing in private Patrons³ to graunt reversion and Advowson of such livings.

My selfe intended heretofore to collect all such Benefices, with their Patrons, into a certaine Cal⁴lender, for such direction (as afore-sayd), and made some passage into it. But the farther I went, the more impossible I found it. And I am now resolved, that without the Bishops assistance it cannot be done.

And so much for the Ministerie.

¹ page 20.

² equally in orig.

³ Parons in orig.

⁴ page 21.

The Lawes promotions follow.

By
Civill Law
and
Common Law.

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

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

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

The Preferments at which they may
arrive are these:

Chancellor to the Byshop.

Archdeacon.

Commissarie, where they have Commissarie Officiall.

Iudge, and Surrogate.

Advocate for the King.

Mr. of the Chancerie.

The Kings Proctor.

Advocate, and Proctor at large.

¹ MS. note in the Art copy, rather Alsoules by farre.

² page 22.

In these Courts, viz.

The High Commission.

The Delegates.

The Prerogative.

The Consistorie.

The Arches.

The Bishops Courts.

The Archdeacons Courts.

Chancellors, Commissaries, and Officials Court.

The Admiraltie Courts.

The Court of the Kings Requests.

In times past

The countenance of some Byshop, especially of the ¹Lord *Arch-bishop*, upon a *Civilian*, will much advance his practice as an Advocate, and give him promotion² as a Iudge.

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

Register.

Arctuarie.

Examiner.

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

For the Common Law.

For breeding of *Students* at the *Common Law*, take directions for their *method* of studie out of that *Tractate* which Mr. *Iustice Dodridge* did in his time pen for the purpose. Onely (for my part) I doe much commend the ancient custome of breeding of the younger *Students*. First, in the Innes of *Chancery*; there to be the better prepared³ for the Innes of Court. And this must needs be the

¹ page 23.

² promorion *in orig.*

³ prepared *in orig.*

better way, seeing too much liberty at the first prooves very fatall to many of the younger sort. I have observed, and much commend also the breeding of some Com¹mon Lawyers in this kinde, *viz.*

That when they have beene admitted first into an Inne of the *Chancerie*, they have beene withall entred as *Clarkes* in the office of some *Prothonotarie* of the *Common-Pleas*, to adde the skill of the *Practicke* to their speculation. And if a Student be thus bred, by his foundation in the one, and his experience in the other, he shall with more facilitie than others, who step into the Inne of Court at first, attaine to an abilitie of practise.

Besides other ordinary requisite parts and Arts in a Common Lawyer, Skill in the *Records* of all Courts of *Record*, and in other *antiquities* of President, With some Reading in the Civill Law, also will much inable him.

The Common Lawyer is to be bred onely upon the purse. The charge most at the first. For after he hath spent some few yeares effectually, He may attaine to the imployment of some private friends, for advising with and instructing of greater Counsaile, whereby he shall adde both to his meanes and knowledge.

It is true, that I have knowne some Attorneys and Solicitors put on a Counsaile gowne without treading the same usuall path to the barre (as aforesaid). But indeed, I never looke upon them but I thinke of the Taylor, who in one of his Customers cast suites had thrust himselfe in amongst the *Nobilitie* at a Court Maske, where, pulling out his Handkercher, hee let fall his Thimble, and was so discovered, and handled and dandled from hand to foote, till the Guard² delivered him at the great Chamber doore, and cryed, "farewell, good feeble!"

If the Common Lawyer be sufficiently able in his profession, he shall want no practice; if no practice, no profit.

The time was that the younger Counsaile had some such helpe, as

To be a Favourite,

A Kindred,

To marry a Neece, Cosin, or a Chamber-maide.

But those dayes be past, and better supply their roomes.

¹ page 24; pages 24, 25 misnumbered in orig.

² page 25.

As fellowes of Colledges in the Vniversities get pensions or Benefices to adde to their livelyhood, So Barresters and Counsailors of the Innes of Court advance their meanes by keeping of

*Courts of Mannors,
Lects and Barrons,
Swanimootes of Forrests,
Stannaries,
Cinque Ports, &c.*

By places of

*Iudges of Inferiour Courts. As
London, and other like Corporations.
The Virdge.
The Tower of London.
St. Katherines, neare the Tower.
Borough of Southwarke.
The Clink.
Wentworth, and like Liberties.*

¹ By office of

*Recorder of some Co[r]porate Towne.
Feodarie of some Counties.
The Kings Counsayle in the Marches of Wales, or at Yorke,
or Iudge, or Counsayle of some Countie Pallatine.*

The greater places of preferment for Common Lawyers are

*The Iudges at Westminster and elsewhere.
The next are all the severall Officers of the Courts of Westminster, and elsewhere.*

All which you shall finde set forth breifly in *Smiths Commonwealth of England*, and part in mine owne Search of Records. And all these together, afford suffic[i]ent maintenance for thousands of persons, who may bee here well provided for.

Here I should, and here I could, for better direction of yonger brothers, shew what meniall *Clarkeships* of large exhibition are vnder the great Officers of the Land, the Iudges, the *Kings Counsayle*, and other Officers which are not elsewhere publisht. And I know it

¹ page 26.

would open a doore to many a proper mans preferment, especially vnder the *Lord Keeper*, as *Secretaries for Chancerie* busynesse, and Spirituall promotions, the *Comm[i]ssion of the Peace*, *Iniunctions*, the *Docketts*. And other the like vnder the *Lord Treasurer*, as *Secretaries* for the busynesse of the *Realme* and the *Custom-house*; besides the *Inlets* to so many preferments about the *Customes* and *Escheators*; places vnder the *Lord Treasurer*, vnder the *Chauncellor* of the *Exchequer*, *Duchie* and *Principalitie of Wales*, and *Duchie of* ¹*Cornewall*, as *Seale keeper*, *Secretary*, &c.

Vnder the *Master of the Court of Wardes*, as *Secretarie*; vnder the *Judges*, as *Marshall*; *Clarke of the Bailes*, &c.; Vnder the *Barrons of the Exchequer*, as *Examiner*; *Clarke of the Bailes*, and other *Clarkes*.

Vnder the *Kings Attourney Generall*, as *Clarke of the Pattens*, *Clarke of the Confessions and entries*, *Clarke of the References*, Booke bearer. Vnder the *Sollicitor Generall*: *Clarke of the Patents*, Booke bearer. Besides many other *Clarkes* vnder the white stauers of the Court, and in the Counting house, and many seuerall offices.² All which, with hundreds more that I could name, with a plainer and more large deduction, were it not for feare that what I well intend for generall good, would be taken in offence for priuate preiudice. But for the *Clarkeships* of the *Kings* houshold, examine farther the *Blacke booke* in the *Exchequer*.

The Phisition followes.

ANd heere I remember me of an old tale following, viz.
At the beginning of the happy raigne of our late good Queene *Elizabeth*, diuers Commissioners of great place, being authorized to enquire of, and to displace, all such of the *Clergie* as would not conforme to the reformed *Church*, one amongst others was Conuented before them, who being asked whether³ he would subscribe or no, denied it, and so conse⁴quently was adiudged to lose his benefice and to be deprived his function; wherevpon, in his impatience, he said,

¹ page 27.² offices in orig.³ whehter in orig.⁴ page 28.

'That if they (meaning the Commissioners) held this course it would cost many a mans life.' For which the Commissioners called him backe againe, and charged him that he had spoke treasonable and seditious words,¹ tending to the raying of a rebellion or some tumult in the Land; for which he should receiue the reward of a Traytor. And being asked whether hee spake those words or no, he acknowledged it, and tooke vpon him the Iustification thereof; 'for, said he, yee have taken from me my liuing and profession of the Ministrie; Schollership is all my portion, and I have no other meanes now left for my maintenance but to turne *Phisition*; and before I shalbe absolute Master of that Misterie, (God he knowes) how many mens lives it will cost. For few *Phisitions* vse to try experiments² vpon their owne bodies.'

With vs, it is a Profession can maintaine but a few. And diuers of those more indebted to opinion than learning, and (for the most part) better qualified in discoursing their trauailes than in discerning their patients malladies. For it is growne to be a very huswiues trade, where fortune preuailes more then skill. Their best benefactors,³ the *Neapolitan*, Their *grand Seignieur*. The *Sorpego*, their *Gonfollinere*; The *Sciaticke*, Their great *Marshall*, that calls the Muster Rolle of them all together at every *Spring* and fall,—are all as familier to her as the *Cuckow* at *Canck-wood* in *May*; And the cure of ⁴them is the skill of every good old Ladies cast Gentlewoman; when she gives over painting, shee falls to plastering, and shall have as good practice as the best of them for those kind of diseases.

Marry, for Womens griefes⁵ amongst *Phisitions*, the *Masculine* is more worthy then the *Feminine*.

Secrecie is the cheife skill, and virilitie the best learning, that is required in a Womans *Phisition*. But I never read of many of those to be long liued, or honestly wiued hitherto, in all my reading.

Hitherto I speake nothing in disrepute of the more reverend and learned sort of *Phisitions*, who are to be had in singular reverence, and be vsefull to mankind next to the Divine. Indeed, I rather pittie them; and pittying, smile to see how pretily these young game-

¹ wrods in the Douce copy.

² axperiments in the Douce copy.

³ benefactor in the Art copy.

⁴ page 29.

⁵ greifes in the Douce copy.

sters, *Male* and *Female*, lay about them, and engrosse the greater part of *Patientrie* in all places wheresoeuer.

And here I may more fitly say (God knowes) how many mens liues this abused *opinion* had of such *Gamesters*, costs; Because they be not Masters of that *Mysterie*, and that science which requires the *Greeke* tongue exactly, all the learning and skill of *Philosophie*, *Historie* of all sorts (especially naturall), knowledge of all vegetatives and Minerals, and whatsoever dwels within the foure elements; Also Skill in *Astronomy*, *Astrologie*. And so much of the *Iudicialls* ¹ vpon all manner of *Calculations* as may be well warranted; with much other kind of learning, art, and skill, whereof my young trauailing Phisition and trading wayting woman never heard.

Their meanes of Advancement are in these wayes, viz.

To be *Phisition* of some *Colledge* in one of the *Vniuersities*,
(as diuers *Colledges* have such places).

Phisition to the King or *Queenes* person.

Phisition to either of their housholds,

Or to some *Hospitall*, (as most have such).

Or to some great persons who may preferre them hereafter,
and be somewhat helpfull in the meane time.

To a good old *Vsurer*, or one that hath got his great estate together vnconscionably: For they feare nothing but death, and will buy life at any rate. There is no coward to an ill Conscience.

It is not amisse to make way of acquaintance with Gallants given to deepe drinking and surfeyting; For they are patients at all times of the yeare.

Or a Gentlewoman that would faine vse the meanes to bee pregnant.

Or your Lasciuous Lady, and your man in the Perriwigge, will helpe to furnish with a foot-cloth.

²A Citizens wife of a weake stomacke will supply the fringe to it.

And if all faile, And the *Bathe* will affoord no roome; Let them finde out some strange water, some unheard-of Spring. It is an easie matter to discolour or alter the taste of it in some measure, (it

¹ page 30.

² page 31.

makes no matter how little.) Report strange cures that it hath done. Beget a Superstitious opinion in it, Goodfellowship shall uphold it, And the Neighbouring Townes shall all sweare for it.

The Apprentice followes.

THE first question is, to what Trade you will put your Son, and which is most worthy of choice. For the Merchant, it requireth great stocke, great experience in Forraine estates, And great hazard and adventure, at the best.

And this is not all: For it depends upon the Peace of our State with forraine Princes, especially those with whom we hold mutuall traffique; Or, who lye in our way to intercept or impediment our Trade abroad. Besides that, in time of Warre, they can hold no certainty of dealing, or supplying their Factorie in parts beyond the Seas. Shipping is subject ever, at the let goe, to bee stayed, Marriners to be prest, and many other inconveniences attend them in such times; Besides the burthen of Custome and Imposition which all ¹States impose more or lesse; So that unlesse wee have peace with such Neighbours, there is little hope in that profession in the ordinarie and lawfull way of trading.

Happily you will alledge that some Merchants thrive well enough when the warres most rage, and when the streame of State is most troubled. Some then hold it to be the best fishing; they that gaine then (Sir), if they gaine justifiably, gaine not as Merchants, but as men of Warre, which occupation a man may learne without serving seaven yeares Apprentiship unto it.

And if they gaine justifiably as Merchants, it must be in some generall stocke of a Society incorporated, who have purse to passe to and fro with sufficient power in the most dangerous times; And if such Societies are tollerable at any time, it is at such times. How they be otherwise allowable, I leave to consideration.

For the Shopkeeper, his welfare, for the most part, depends upon the prosperity of the Merchant, For if the Merchant sit still, the most of them may shut up their shop windowes; Little Skill, Art, or Mystery, shall a man learne in Shopkeeping. A man shall never

in forraigne parts, being put to his shifts out of his owne Meridian, live by the skill of weighing and measuring. The most use of advantage he can make of it, is to benefit betweene the Mart and the Market, than which nothing is more uncertaine, seeing there is no true judiciall of the falling and rising of commodities, And the casualties that they are subject vnto, (especially) ¹in time of Warre.

Take this for a generall rule, that those Trades which aske most with an Apprentice, are incertainest of thriving, and require greatest stockes of setting up. Amongst Trades, give me those that have in them some Art, Craft, or Science, by which a man may live and be a welcome ghuest to all Countries abroad, and have imployment in the most stormy times at home, when Merchants and Shopkeepers are out of use, (as)—

An Apothecarie.

A Druggist.

A Chirurgion.

A Lapidarie.

A Jeweller.

A Printer.

An Ingraver in Stones and Mettall.

One that hath skill in seasoning of Shipwood.

A Carpenter of all sorts, especially of Shipping.

A Smith of all sorts, especially of Clockes, Watches, Guns, &c.

A Planter, and Gardner of all sorts.

An Enginere for making of Patars, and the like Engines of Warre. And

Hot Presses for Cloth, &c. And

Engines to weigh any Ship, or Guns that are drowned, &c. Skrues, &c.

A maker of all sorts of Instruments for Navigation, Compasses, Globes, Astrolabes.

A Drainer of grounds Surmounded.

A Sale-maker, and

² *A maker of Cordage, Tackle, &c.*

A Lymner.

A Clothier, a Clothworker, and a Dyer.

¹ page 33.

² page 34.

*A Taylor, Shooe-maker, Glover, Perfumer, and Trimmer of
Gloves.*

An Imbroiderer.

A Feltmaker, a Glasier, and one that can paint in Glasse.

*Briefly, any Manufacture or trade, wherein is any Science
or Craft.*

Onely those Trades are of least use and benefit, which are called Huswives Trades (as *Brewer, Baker, Cooke*, and the like), Because they be the skill of Women as well as of men, and common to both.

I would have you know, that the Maker was before the Retaylor; and most Shopkeepers are but of a sublimated Trade, and retayle but as Attorneys to the maker. But if the Maker (without dispute of Freedome in any Corporation) might set up Shop and sell his commoditie immediately, it would be a great deale better for the Commonwealth than now it is.

Besides, it is no matter of difficultie, burthen, or disgrace, for a Shopkeeper, yea, a Merchant, or a Gentleman, to have the skill, of some one of these Manufactures, besides his Renew, or profession, to accompany him what fortune soever may carry him into Countries unknowne.

To my knowledge, a great *Earle* lately of this Land, did thinke it no scorne to indeavour the attaining of the Craft and trade of a Farrior, wherein he grew excellent.

¹And when our acquaintance tooke first life with those of the Low Countries, upon a Treatie wherein our Ambassador strove to set forth the worthinesse of our King and Kingdome with the Native commodities thereof, The *Dutch* (ignorantly conceiving that no man could attaine to wealth without some good occupation or manufacture) askt him what handicraft our King was brought up unto, or what trade he had used to get so much wealth withall.

I admit the Merchant Royall that comes to his Profession by travaile and Factory, full fraught, and free adventure, to be a profession worthy the seeking. But not the hedge-creeper, that goes to seeke custome from shop to shop with a Cryll under his arme, That leapes from his Shop-boord to the Exchange, and after he is fame-falne and credit crackt in two or three other professions, shall wrigle

into this and that when he comes upon the Exchange, instead of enquiring after such a good ship, spends the whole houre in disputing, whether is the more profitable house-keeping, either with powder Beefe,¹ & brewes, or with fresh Beefe and Porridge; though (God wot) the blacke Pot at home be guilty of neyther: And so he departs when the Bell rings, and his guts rumble, both to one tune and the same purpose.

The Merchant Royall might grow prosperous, were it not for such poore patching interloping Lapwings that have an adventure of two Chaldron of Coles at New-castle; As much oyle in the *Greeneland* fishing as will serve two Coblers for ²the whole yeare ensuing. And an other at *Rowsie*, for as many Fox-skins as will furre his Long-lane gowne, when he is called to the Livorie.

The Shopkeeper is a cleanly Trade, especially your Linnen-Draper; which company hath the greatest Commonalty, and the largest priviledges of all other, and yet they maintaine nothing by Charter, for (indeed) they have none.

But a manufacture for my money, especially if he sell to the wearer immediately.

Now, for the better incouragement of men of Trade, Know that in most Companies of Tradesmen incorporate (especially in *London*), there is provision made by divers benefactors of their Societies deceased for the enabling and setting up of young beginners, by stockes of money remaining in the hands of some few of the chiefe of their Company (how faithfully disposed I leave to their owne consideration,) But surely the poorer sort complaine much of the mis-employment of it generally

There is but one little Crevis to peepe in at their dealings, And that is betweene their Masters conscience & the Clarks connivence, which is so narrow, that you may sooner discern the South Pole through the maine Center, than discover their mysterie.

Indeed, in times past, the Clearkship of the Company hath beene bestowed upon some ancient decayed member of the Company for his livelyhood. But the Attorney and Scrivener, and some petty Clarkes of the Citie, by the Letters of, &c. pre-occupy those places.

³And here I could wish, for righting of the dead, and releeving

¹ Salt beef.

² page 36

³ page 37.

of the poorer members of such Companies who are kept in ignorance, That some paines were taken in the *Prerogative Office*, for the collating of all guifts of this nature, to be publisht in print, that the meanest might thereby be able to call their Grand Masters to account, if they abuse the trust in them repositd in this behalfe. I acknowledge the youth of mine age to be determind, And (God knowes) how poore a remaine of life is left in my Glasse; yet if it may please those in whom the power resteth to give me leave to search (*Gratis*) for all Grants and guifts of pious use in all kindes whatsoever, I could willingly bestow that little of my Lampe in collection of these things, and publish them to posterity. Provided alwayes, that I and mine may have the priviledge of imprinting the same for some fitting number of yeares to come

The Navigator

NExt to the man of Trade, or rather equally with him, I must give the *Navigator* his due, for that his profession is as full of science, as usefull to the Common wealth, and as profitable to himselfe, as any trade whatsoever. If he attaine the skill of knowing, and handling the tackle, the certaine art of his Compasse; the knowledge of languages, and dispositions of forreigne Nations where ¹ he travailes and trades, he may rise from a Squabler to a Master, from a Master to be a Generall, honestly, and with good reputation, in a short time.

The Nauigator his way of Advancement
and imployment is, by

The Lords of his Maiesties privie Councell,
The High Admirall,
Commissioners for the Kings Navy,
Chiefe Officers of the Navyes of Societies,
incorporate,
Private Merchants and the like,
With the Trinitie house.

But if he get to be an Owner, he may trade as free as bird in ayre,

¹ page 38.

as a man of warre, or a man of trade and Commerce. If he take heed that he intrench not vpon the incorporated Companies, especially the *minotaur*. He cannot do amisse (with Gods assistance¹). He may liue merrily and contentedly, be it but in trading as a meere Carryer of home commodities, Imported from one port to another within the kingdome.

The Husbandman.

THE Husbandman may likewise for the happie content of the life, and the honest gaine which it brings with it, be worthy to inuite a right good mans sonne to vndergoe the profession.

Your sonne whom you intend for a *Husbandman*,² must be of a disposition part gentile and rusticke, equally mixt together. For if the Gentleman be predominant, his running Nagge will out run the *Constable*. His extraordinary strong Beere will be too headstrong in office of *Church-Warden*. And his well mouthed dogges will make him out-mouth all the Vestrie. But if the clowne be predominant, he will smell all browne bread and garlicke. Besides, he must be of a hardier temper than the rest of his brethren, because the vnhealthfullest corners of the Kingdome are the most profitable for Fermors. He must especially aime at a Tenancie vnder the *Crowne*, or some *Bishops Sea, Deane, and Chapter*, some *Colledge*, some *Companie*, some *Hospitall*, or some other bodie incorporate. Wherein the *Auditor* or *Receiver* must be his best Intelligencer and Director. Young vnthrifts acquaintance, when they first arriue at the age of one and twentie, And good old conscionable Landlords, that hold it a deadly sinne to raise the rents of their Grandfathers, or hope to be deliuered out of Purgatorie by their Tenants prayers, will doe well.

These professions before mentioned, be (as it were) the orbs to receiue all fixed starrs, and such dispositions as may be put into any certaine frame.

But for a more libertine disposition.

Fit it with the profession of a *Courtier*.

For an overflowing, and Ranker disposition, make him a *Souldier*.

¹ assistnace in orig.

² page 39.

But, beyond this, he is a lost man, not worthy a fathers remembrance or prouidence.

*¹The Courtiers wayes of advancement
be these :*

BY the generall and most ancient rule of Court, if you would have him to be preferred unto the Kings service in the end, And, in the meane time, to have sufficient meanes of maintenance, Place him with one of the *White Staves* of the Houshold.

By the more particular rule (if you can), put him unto the Lord High Steward his Service (who, amongst the white Staves), hath the chiefeest hand in preferring to any office beneath stayres.

If the High Steward be full, seeke to the Lord Chamberlaine, who hath the chiefe power to preferre to the places above stayres, and to the Wardrobe.

And, if there be no entrance there, then seek to the Treasurer of the Houshold, and next to the Controllor. The Master of the Houshold. The Coferer, and the rest of the greene Cloth.

The Master of the Horse preferres to the Avenanarie and other Clarkeships offices, and places about the Stable.

The principall Secretary hath heretofore had a great hand in preferring to the Clarkeships in the office of the *Signet*, and the Lord privie Seale into the privie Seale office.

The Master of the great Wardrobe into the Clarkeships and offices there. The Master of the Robes. The Master of the Jewell-house. The Keeper of the privie Purse. The Master of the Toyles² and Tents, with some other the like, have whilome beene the meanes of preferring divers their followers into the service of the King, in divers beneficiall places and Clarkeships, in their severall offices respectively.

The Lord *Treasurer* without the house, preferres to his Majesties service, in most places in, or about the Custome-houses, in all the parts of *England*.

And, besides these, I finde no meanes used of old, for preferment into the Kings service, for these kind of places.

¹ page 40.

² page 41.

The yeomen of the Guard were wont to come in, for their personage, and activitie, by their Captaines allowance.

And the Bed-chamber mens servants, ever were in way to be preferred for Pages of the privie Chamber, or Groomes, or placed at the back staires, not of right, but of custome.

For the Clarkes of the Houshold, they were wont anciently to rise by certaine degrees, according to the prescription of the *Black Booke*; but how it is now, I know not.

For your better satisfaction of Court Offices, their order and Fee, Search the *Blacke Booke* in the *Exchequer*, and in the Court; And for all Offices whatsoever under the King throughout the whole Kingdome, Either in *Castle, Parke, Chase, Court, or house* of the Kings royalty or place soever, with the then Fees of the same, I referre you to a booke, Whereof many hundred Copies are extant, which was collected by the Lord *Treasurer Burleigh*, and ¹by him delivered to the late Queene *Elizabeth* of famous memorie. And so much for the *Courtier*.

The Souldier followes.

And the question is first.
Whether the better way of thriving is to be a Sea Soldier, or a Land Soldier?

Questionlesse, the better way of thriving is to be a Sea Soldier, In this Kingdome of *England*, being an Island, for that he is more vsefull to his Country. More learning is required to be a Sea Soldier than to be a Land Soldier. A Sea Soldier is certaine of victuals and wages, where the Land Soldiers pay will hardly find him sustenance. A Sea Soldier may now and than chaunce to haue a snapp at a bootie or a price, which may in an instant make him a fortune for ever, where the Land Soldier may in an age come to the ransacking of a poore fisher Towne at the most.

More valour is required in a Sea Soldier than in a Land Soldier; because the extremitie of the place requires it. The Sea Captaine is exposed to as much danger during the whole fight as the poorest

¹ page 42.

man in the Ship; where the land Captaine vseth but to offer his men to the face of the enemy, and than retreateth.

The way to rise to preferment at Sea, is by the *Admiralls* Countenance, and the *Vice Admiralls* in the Kings service, or in other service by the favour of great traded Merchants, and especially of your ¹bodies incorporate, and their chiefe Officers: and more especially their President and Treasurer for the time being.

His breeding is a matter of more moment than his age regardeth.

If he be true bred, he should be first made a perfect Nauigator, able to direct the Sterage of their course, able to know the tackle, and appoint every Sayler to his charge. He should know what number of Saylors, what Ordinance, and what munition, should be requisite for a Ship of such a burden.

He should be a skilfull *Caneere*, and able to direct the *Gunner*², to say what quantity of powder a *Peece* of such bore and³ depth requireth, and of what weight the bullet should be where such a quantity of powder is vsed, whether the *Peece* be sound or hony-combed. He should be able to know and direct what quantity of victuall should be required for so many men for such a voyage, And what quantity of powder and shot.

Also to ouersee and direct the *Purser* and *Steward* in the expence of their victuall without profusenesse, or too much percermonie.

Likewise skilfull in all manner of Fire-workes, and fitting Engines for sea fight.

Briefly, he should be so compleat, as that none should be able to teach him in his place, and he skilfull to controle every other in their places. He should be courteous and louing to his men; Above all things, he should be zealous of the honour of God. See that the divine service be duely read on board Evening and Morning, and that swearing be severely punished. A Sea Captaine is not a place for a young ⁴man to leape into instantly, and imediately out of a Ladies Vshership, a Great mans bed chamber, or a *Littletons* discipleship.

It is not your feathered Gallant of the Court, nor your Tauerne Roarer of the Citie, becomes this place, I assure you.

I find not any *Meson de dieu* for relieving of mayned Marriners

¹ page 43.

² Gunner in orig.

³ and in orig.

⁴ page 44.

only, but that erected at *Chattam* by Sir *Iohn Hawkins* Knight, Treasurer of the Navie of the late *Q. Elizabeth*, wherein it was provided that there should be a deduction of Sixpence by the Moneth, out of every man and boy their wages in every voyage towards the same, Which I could wish were aswell imployed as collected.

The Land-Souldier follows.

IF the Land-Souldier thinke to thrive and rise by degrees of service, from a Common Souldier to a Captaine, in this age, (alas) hee is much deceived.

That custome is obsolete, and growne out of use. Doe what he can doe in Land-service, hee shall hardly rise by his single merit.

His happinesse shall be but to fill his hungry belly, and Satiare himselfe upon a Pay day.

But if hee be of Kinne, or a favourite to some great Officer, hee may carry the Colours the first day, bee a *Lieutenant* the second, and a Captaine before he knowes how many dayes goe to the weeke in their Regiment.

The Land-service, where a man may learne most experience of Warre discipline, is in the *Low-Countries*, ¹by reason of the long exercise of Warres and variety of Stratagems there.

Beyond that, Northward, the service is both more unprofitable and more dangerous, and lesse experience is to be there learned.

The more your Sonne turnes his face to the South, the more profitable the Land-service is.

Lastly, if hee have no friend or kindred to raise him in the Land-service, I assure you that there is no Law against buying and selling of Offices in the *Low-Countries*, for ought that I have read; Neither is it markable amongst them.

After the Souldier returnes home, it makes no matter what number of wounds hee can reckon about him.

All the wayes of reliefe for him that I can number are these :

A poore Knights place of *Windsor* ; If the Herald report him a Gentleman, And the Knights of the Honourable Order of the *Garter* will accept him.

¹ page 45.

A Brother of *Suttons* Hospital; If the Feoffees have not
Servants of their owne to preferre before him.

A Pensioner of the County; If the *Iustices* find him worthy,
And that hee was prest forth of the same County.

Saint *Thomas* in *Southwarke*, and St. *Bartholmews*, *Smith-*
field, onely till their wounds or diseases be cured, and
no longer; And that if the Masters of the sayd Hospitals
please to receive them.

For the *Savoy*, where Souldiers had a foundation, I know none
now.

¹And other Houses appropriated for reliefe of Souldiers, now in
use, I remember none.

For the chiefe are long since demolished, The *Templarij* are gone,
The Knights of St. *John* of *Ierusalem* forgotten, That famous
House upon *Lincolne greene* is rac'd to the ground, And many the like,
now better knowne by the *Records* than the remaines of their ruines,
with their Revenue, are all diverted from the uses of their first
foundation to private and peculiar Inheritances, which I pity more
than the dissolution of all the Monasteries that ever were.

Heere, you see, is preferment enough for your sixe Sonnes, though
you bestow every one upon a severall Profession; Onely take this
generall Rule for all, *viz.*

To what course soever your sonnes shall betake them, Bee sure
that they all have *Grammar* learning at the least, So shall they bee
able to receive and retheyne the impression of any the said Professions.
And otherwise, shall scarce possibly become Masters in the same, or
any one of them; Or if they doe, It will bee with more than ordinary
paines and difficulty.

Your three Daughters challenge the next place.

For theyr Portions I shewed you before, how and when to raise
them; That is, by the Marriage of your eldest Sonne, or out of
that part of your personall estate which you may spare without pre-
judice of your selfe.

¹*For their breeding.*

I would have their breeding like to the *Dutch Womans* clothing, tending to profit onely and comelinesse.

Though she never have a dancing Schoole-Master, A French Tutor, nor a Scotch Taylor to make her shoulders of the breadth of *Bristow* Cowsway, It makes no matter, For working in curious *Italian* purles, or *French* borders, it is not worth the while. Let them learne plaine workes of all kind, so they take heed of too open seam-ing. In stead of Song and Musicke, let them learne Cookery and Laundrie. And in stead of reading Sir *Philip Sidneys Arcadia*, let them read the grounds of good huswifery. I like not a female Poetresse at any hand. Let greater personages glory their skill in musicke, the posture of their bodies, their knowledge in languages, the greatnesse and freedome of their spirits, and their arts in arreigning of mens affections at their flattering faces: This is not the way to breed a private Gentlemans Daughter.

If the mother of them be a good Huswife, and Religiously disposed, let her have the bringing up of one of them. Place the other two forth betimes, and before they can judge of a good manly leg.

The one in the house of some good Merchant, or Citizen of civill and Religious government, The other in the house of some Lawyer, some Iudge, or well reported Iustice or Gentleman of the Country, where the Servingman is not too predominant. In any of these she may learne what belongs to her improvement, for *Sempstrie*, for Confectionary, and all requisits of Huswifery. She shall be sure to be restrained of all ranke company and unfitting libertie, which ²are the overthrow of too many of their Sexe.

There is a pretty way of breeding young Maides in an Exchange shop, or *St. Martins le grand*; But many of them get such a foolish Crick with carrying the Bandbox under their Apron to Gentlemens Chambers, that in the end it is hard to distinguish whether it be their belly or their bandbox makes such a goodly show.

And in a trade where a woman is sole Chapman, she claimes such a preheminence over her husband, that she will not be held to give him an account of her dealings, eyther in retaile, or whole saile at any rate.

¹ page 47.

² page 48.

The Merchants Factor and Citizens servant of the better sort, cannot disparage your Daughters with their Societie.

And the *Iudges, Lawyers, and Iustices* followers, are not ordinary Servingmen, but men of good breed, and their education for the most part *Clarkely*, whose service promiseth their farther and future advancement.

Your Daughter at home will make a good wife for some good Yeomans eldest Sonne, whose father will be glad to crowne his sweating frugality with alliance to such a house of Gentry.

The youngmans fingers will itch to be handling of Taffata; and to be placed at the Table, and to be carved unto by *Mistris Dorothe*, it will make him and the good plaine old *Ione* his Mother to passe over all respect of Portion or Patrimony.

For your Daughter at the Merchants, and her sister, if they can carry it wittily, the City affords them varietie.

¹The young Factor being fancy-caught in his dayes of Innocency, & before he travaile so farre into experience as into forreigne Countries, may lay such a foundation of first love in her bosome, as no alteration of Climate can alter.

So likewise may *Thomas* the fore-man of the Shop, when beard comes to him, as Apprentiship goes from him, be intangled and belymed with the like springs, For the better is as easily surprized as the worse.

Some of your *Clarkly* men complaine the moysture of their palmes; Others the *Sorpego* in their wrists: both moving meanes.

With a little patience your daughter may light upom some Counsailor at Law, who may be willing to take the young Wench, in hope of favour with the old *Iudge*. An Attorney will be glad to give all his profits of a *Michaelmas Terme*, Fees and all, but to wooe her through a Crevice. And the Parson of the Parish, being her Ladies Chaplaine, will forswear eating of Tithe Pig for a whole yeare, for such a parcell of *Glebe* Land at all times.

And so much for your Sonnes and Daughters.

I now espy mine Host of the Bull here in *Saint Albans*, standing at his doore upon his left leg, like to the old Drummer of Parish²-garden, ready to entertaine us.

¹ page 49.

² for Paris (*MS. note*).

Therefore I will here conclude with that of the Poet,

————— *Navibus atque*
Quadraxis petimus benevivere, quod petis hic est,
Est Anglis, animus si te, non deficit equus.

F I N I S .

¹ LONDON,

Printed by B. ALSOP and T. FAVVCET for
Ben: Fisher, and are to bee sold at his Shop
at the signe of the *Talbot* in *Alders-*
gate-street. 1631.

[Cuttings from Booksellers' Catalogues, in the *Douce* copy :
1629. Powell (Thomas), Tom of all Trades. *Rare and Extremely*
Curious, 2l. 2s.
681. Do. *neat, very scarce*, 10s. 6d.
A copy of this uncommon Tract is priced 4l. 14s. 6d.
in Ford's Catalogue.]

¹ page 50.



THE GLASSE

of godly Loue.

Wherin all married couples
may learne their duties, each toward o-
thers, according to the holy Scriptures :

Verye necessary for all maryed
men and women, that feare the Lorde,
& loue his lawes, to haue it in their
Bedchambers, daily to looke in : whereby
they may know, and do their duties each vnto
others, and leade a godly, quiet, and
louing life togeathers, to the glory of
God, and the good example of their
Christian Bretheren.

Iames .1. See that ye be not only hearers of the
worde, but also doers, leaft that therby yee
deceaue your selues.

Coloffians .3. Aboue all thinges put on Loue,
which is the band of perfection.





'To all Christian men and wo-
men that are maryed.

I*Orasmuch as the Diuel is most ready to make* strife, where there ought to bee most loue; and hath, with heddy wilfulnesse, concupiscence, and ignorance, so blinded the hartes of those which liue vnder the yoke of Matrimony, that (as I may iudge by their fruites) there be very few that leade their lyues therein according to the lawes of Christe:— Therefore, (my deare & welbeloued Christians, which professe the Gospell) to the intent that you should liue therin, according to your profession and knowledge, I haue here breiefely and plainly set forth what it is, and how you ought to leade your lyues therin, accordinge to the Rules of the holy Scriptures, so that your pure and godly lyfe may bee a good example, and also make such ashamed as would sclander the holy Gospell, and professours of the same; yea, and that their wonted worde (which is, 'marke these new men by their lyuinge') may sound to Gods glory, to the honour of his most holy worde, and praise of al them in Christ which do professe the same. Farewell in the Lorde.

¹ page 76.

[*This Glasse of Godly Love forms pages 75—87 of my imperfect copy of a tract, stated by Mr W. C. Hazlitt to be unique, entitled The Schoole of honest and vertuous lyfe: Profitable and necessary for all estates and degrees, to be trayned in: but (cheefely) for the pettie Schollers, the yonger sorte, of both kindes, bee they men or Women. by T. P. [Thomas Pritchard]. No date. The tract contains, p. 47—74, Also, a laudable and learned Discourse, of the worthynesse of honorable Wedlocke, written in the behalfe of all (aswell) Maydes as Wydowes, (generally) for their singuler instruction, to choose them vertuous and honest Husbandes: But (most specially) sent written as a Iewell vnto a worthy Gentlewoman, in the time of her widowhood, to direct & guide her in the new election of her seconde Husband. By her approoued freend and kinseman, I. R. [John Rogers]. Imprinted at London by Richard Johnes, and are to be solde at his shop ouer against S. Sepulchers Church without Newgate. [1569.] 4to, black Letter, A.—L. in fours. Hazlitt.*]

¹*What Wedlocke is.*

OU shall first vnderstande, that Wedlocke is an hie and blessed order, ordained of God in Paradise; which hath euer bin had in great honor and reuerence, wher[i]n one man and one woman are coupled and knit together in one fleshe and body, in the feare and loue of God, by the free, louing, hartie, and good consent of them both, to the intente that they two may dwel together, as one flesh and bodye, of one will and minde, in all godlynesse, most louingly to helpe and comfort one another, to bring forth children, and to instruct them in the lawes of God. Also, to auoyde Fornication and all vncleanenesse, and so in all honesty, vertue, and godlynesse, to spend their liues in the equall partakinge of all such thinges as God shall send them, with thanks gyuinge.

And, because that the Wife is in subiection to her Husband, I will begin with her, & shortly declare what dutie and obedience shee oweth vnto him, by the commaundementes of the Scriptures.

Ephe. 5. The duetie of the Wife to her Husband.

S*Aynēt Pawle sayth: Yee Wiues, submit your selues to your owne Husbandes, as to the Lorde; for the Husband is the Wiues head, as Christ is the head of the Congregation: Therefore, as the Congregation is in subiection vnto Christe, likewise let Wiues be in subiection to their Husbandes in al thinges. So that the wife must bee obediente vnto her husband, as vnto Christ himselfe; whereout it foloweth, that the faide obedience extendeth not vnto any wickednesse or euill, but vnto that which is good, honest, and cumly. In asmuch as God delighteth onely in goodnes, & forbiddeth the euill euery where, it foloweth also, that the disobedience that a wife sheweth to hir Husband displeaseth God no lesse then when he is disobeyed himself. For the wife ought to obey hir husband in all pointes, as ²the Congregation*

¹ page 77.

² page 78.

to Christe, which loueth Christ onely; and aboue all thinges, shee is glad and willinge to suffer for Christes sake, shee doth all for the loue of him; Christe only is her comfort, ioy, and all togeathers; vpon Christe is hir thought daye and night; shee longeth onely after Christ, for Christes sake (if it may serue to his glory) shee is hartely well contented to die, yee, shee giueth ouer her selfe wholly therto, for Christes loue, knowing assuredly that hir soule, hir honour, body, lyfe, and all that she hath, is Christes owne. Thus also must euery honest Wife submit hir self, to please hir Husband with all hir power, and giue hir selfe freely and willingly, to loue him and obey him, and neuer to forsake him till the houre of death.

And farther (sayth S. Peter :) *Let the Wiues be in subiection to their Husbandes, that euen they which beleue not the worde, may without the worde be wonne by the conuersation of the Wiues; while they beholde your pure conuersation coupled with feare; whose apparrell shall not bee outward with brodred haire, and hanging on of Golde, either in putting on of gorgious apparrell; but let the hid man of the harte bee vncorrupt, with a meeke and quiet spirit, which spirit is before God much set by, for after this manner in the olde time did the holy Women which trusted in God tire themselves, and were obedient to their Husbandes; euen as Sara obeyed Abraham, and called him hir Lorde; whose Daughters ye are as long as ye do well.*

And Paule, speaking vnto Tytus (sayth hee) : *Let the elder Women be in such apparrell as becommeth holinesse, not beeing false accusers; not giuen to much Wine, but that they teache honest thinges to make the young Women sober minded, to loue their Husbandes, to loue their Children, to be discrete, chaste, huswifely, good, obedient vnto their Husbandes, that the worde of God be not euill spoken of.*

What a Wife ought to bee.

Here may you learne, that a Wife ought to be discret, chaste, huswifely, shamefast, good, meeke, pacient, and ¹sober; not light in countenance, nor gariſhe in apparrell, with dyed or curled haire, painted nor pacted, but with a cumly grauitie and a sad behauour of a constant minde, true tongued, and of few wordes, with such obedience in all godlynesse to her Husbande and head, as it befeemes

a Christian to haue vnto Christ; and to the intente that the Husband in like case may learne his duetie, let him harken what *Sainct Pawle* sayth, and take heede that hee turne not his authoritie to tyranny.

The dutie of the Husband to his Wyfe.

Husbands, loue your Wiues (sayth hee), as Christ loued the Congregation, and gaue him selfe to sanctifie it.

Now must you vnderstande, that the Husbände is the Wiues head, as Christe is the head of the congregation; and Christ sheweth to the congregation the same thinge that the head sheweth to the bodye; for like as the head seeth and heareth for the whole body, studieth and deuifeth for to preferue it in strength and life, euen so doth Christe defend, teach, and preferue his congregation. For hee is the eye, hart, wisedome, and guide therof; so ought Husbonds (then) to loue their wiues, & be their heads in like manner to shew them like kindenesse, and after the same fashion to guide them and rule them with discretion; for their preferuacion, & not with force or wilfulnesse to intreat them. And *S. Pawle* saith farther: *So ought men to loue their wiues, as their owne bodies; he that loueth his wife loueth himself. For no man hath at any time hated his owne flesh, but doth nourish and cherish it, euen as the Lorde doth the Congregation.* Therefore ought euery man most feruently to loue his wife, equally with himselfe in al pointes; for this is the measure of mutuall loue Matrimoniall, that either partie haue nothing so deare that they can not be contented to bestow one vpon another; ye, and if neede should be, they should also not spare their owne liues one for another, no more then christ did for his congregation.

¹ And like as when we repent and beleue in the promise of God in Christ, (though we were neuer so poore sinners), are as rich as Christ, & al merites ours; so is a Woman (though she were neuer so poore afore she was married) as rich as hir husband, for all *that* he hath is hers, ye, his owne bodye, and [she] hath power ouer it, as saith *Sainct Pawle*.

And if it so chaunce *that* you finde not your wife so perfect in al pointes as you would, or as your selfe; yet must you not dispise hir, nor bee bitter nor cruell vnto hir for hir faultes, but gently and

louingly seeke to amend and win hir. For, like as Christe thought no scorne of his church, dispised hir not, neither forsooke hir for hir vncleanenes and finnes; so should no christian man spurne at his wife, nor set light by hir, because that sometime she falleth, offendeth, or goeth not right; but euen as Christ nourisheth and teacheth his church, so ought euery honest husbände (also) louingly and gently to informe & instruct his wife.

For in many things (saith *S. Peter*) God hath made the men stronger then the women, not to rage vpon them & to be tirantes vnto them, but to helpe them & beare their weakenesse. Bee curteous therfore, (saith hee,) and win them to Christ, and ouercome them with kindenesse, that of loue they may obey the ordinance that God made beeteene man and Wife.

Oh how ashamed be those men to loke vpon this texte, which with violence in their furye will intreate their wiues; no beast so beastly, for in the most cruellst way is not mete, as when the wife is sad and disquieted, then with spiteful wordes and wanton fashions, so prouoking hir to anger. Where it is not the dutie of the husband, but rather ashamed to his owne head; likewise it is worship for a man to haue the feare of the Lorde before his eyes, that he prouoke not the plague of vengeance.

Let vs therfore haue humilitie in our hartes; For, as a wise man loketh well to his owne goinges, euen so pleasant are the wordes spoken in due season, which moueth the woman in hir wrath vnto patience, whereof *Salamon* ¹sayth: *Faire wordes are an Hony Combe, a refreshinge of the minde, and a health of the bones.* For it is seldome seene that any beast is found in the cruellst rage, that the Male doth euer hurte his Female; and how vnnatural a thing is it for a man to hurt his owne flesh and body! Who will violently reuenge himselfe, yea, on his foote, if it chaunce to stumble, but wil not rather, if hee haue an yll bodye, cherish it to make it better?

The strong (saith *S. Pawle*) ought to beare the frailenesse of the weake; let one suffer with another; beare ye one an others burden, and so shall ye fulfill the lawes of Christ: and aboue all thinge (saith *S. Peter*), *Haue feruent loue amongst you, for loue couereth the multitude of faultes.* So that loue in all things and at all times ought to bee the

¹ page 81.

whole doore and only instrument to worke and frame all things betweene man and wife.

What the Husband ought to bee.

BY all this may yee geather and learne that the man is the head, gouernour, ruler, & instructer (with gentil wordes and good example), the prouyder, defender, and whole comferte of the woman, and oweth vnto hyr most feruent loue and affection, all gentle behauour, all faythfulnes and helpe, all comferte and kindenesse, as to him selfe, his owne flesh and body; so that vnder God there is no loue, no affection, no freendship, no nerenes of kin, to be compared vnto this, nor any one thing vnder the Sun, that pleaseth God more then man and wife that agree well togethers, which liue in the feare of God. And how can that bee more liuely expressed, then in that, that Iesus Christ the Sonne of God, and the holy christian Church, and the holy body of them both, are set forth for an example or Mirror of the state of Wedlocke, or coniugall loue? a more holy, a more godly and purer example could not be shewed. Undoubtedly this doth plainely show, that loue Matrimoniall is most highly accepted afore God; and the ¹contrary must needes folow, *that vnquietnes, hatred, strife, brawling, chiding, and frowardnes in Mariage, doth exceedingly displease God, & is clearely forbidden by Sainct Pawle, where hee sayth: Let all bitterness, fiercenesse, and wrath, roaringe, and cursed speaking, be put away from you: be ye curteous and louinge one to another, and merciful, forgeuing one another, euen as God for Christes sake forgauē you.* Surely it is an highe and pure loue, perfecte and constant, that God requireth to be betweene maryed couples, and therfore ought they by all wayes, meanes, and labour to get, maintaine, and increase this exceding loue, and to eschue, forbear, and cut of all things, that might occasion any parte of the contrary.

What maintaineth loue and quietnesse in Mariage.

AND vndoubtedly there is nothing that longer maintaineth concord and quietnes, nor more increaseth perfecte loue in Maryage, then sweet and faire wordes, gentle and freendly deedes, and with a louing patience to take all things to the best. Freely to breake

their mindes togeathers, and al things to be kept secret, both¹ glad and willing to amend that is amisse, and aboue all thinge, not once one to heare yl of another, for *S. Pawle* warneth you that ye giue no place to the backbiters, but take them as yll willers to you both, though that they be neuer so nere freendes or kin. And God sayth, *A man shall forsake Father and Mother, and cleaue vnto his Wife, and they two shalbe one flesh, which in like case is mente to the Woman.* Therefore ought no creature alieue to be in such esteemation, credit, fauour, and loue, as each of you with others. Also, to bee of a sober and temperate dyet, doth much farther a good agreement; and where the contrary is, there is much vnquietnesse. For *Salomon* askinge where is woe? where is strife? where is brawling? euen amongst those (saith hee) that bee euer at the Wine; therefore it is most cumly for christians to be temperate in dyet, tempe²rate in wordes, temperate in deedes, and temperate in all things, so that at all times ye eschue al excessse and surfet, rage and fury, which makes no difference betwixt man and beast, and all other things which may breed any part of vnquietnesse. For *Salomon* sayth: *Better is a dry morsell with quietnesse, then a full house, and many fat cattell with strife.* Therefore ought yee to exteeme and imbrace this concord and quietnesse, as the maintainer and onely vpholder of the whole felicitie in Mariage, which is engendered of feruent loue, faithfulnessse, and kindenesse, and maintained by the same, wherin ye ought continually to walke in all chaftenes and purenes of liuing, which (assuredly) shineth as a most precious thinge in the sight of God, and in the commendacion of the same, sayth:

The commendacion of Chastitie.

S *Alomon* in the Booke of *Wifedome*: O faire is a chaste generacion with vertue, for it is with good men, where it is present, men take example therat, and if it go away, yet they desire it; it is alwayes crowned and holden in honour, and winneth the reward of the vndefiled Battel; but the multitude of vngodly Children are vnprofitable, and the things that are planted in whoredome shall take no deepe roote, nor lay any fast foundation; though they be greene in the braunches for a time, yet shall they be shaken with the winde, for they stand not fast, and through the vehemency of the winde they

¹ orig. doth

² page 83.

shal bee rooted out, for the vnprofitable braunches shal bee broken, their fruite shalbe vnprofitable & sower to eate, yee, meet for nothing; and why? all the children of the wicked must beare recorde of the wickednesse of their Fathers and Mothers, when they be asked, but t[h]o the rightuous bee ouer taken with death, yet shal hee be in rest.

Here may you see how vile, filthye, and abhominable, Adultery, Fornication, and Basterdy is, and how high in esteemacion a chaste life is amongst all good and godly ¹folke, and especially in the sight of God, to whom no secreat finne is hid.

*That maryed folke ought to haue chaste manners
and communication.*

ANd as a chast louinge life in Mariage is most commended, so ought ye to be of chast manners, to haue chast talke, and to eschue all wanton fashions, vnclenly communication, filthy handling, and all vnseemelynesse, and to be the speakers and very doores of all vertue and godlinesse, for *Sainct Pawle* sayth: *Be ye folowers of God as deare Children, and walke in loue, euen as Christ loued you, and gaue himselfe for vs an offering, and a sacrifice of sweete sauour to God, so that fornication and all vncleanenesse, or couetousnesse, bee not once named amongst you, as becommeth Saincts, neither filthy nor foolish talke, neither iesting, which are not cumly, but rather giuinge of thanks: for this ye know, that whoremongers, eyther vncleane persons, or couetous persons, which is the worshippers of Images, shall haue any entrance in the kingdome of God and of Christe.*

Of temperance in Maryage.

ALso, there ought to be a temperance betweene man & wife, for God hath ordained mariage for a remedy or medecine, to aswage the heate of the burninge flesh, and for procreation, and not beastyly for to fulfill the whole lustes of the diuelish minde and wicked flesh; for, though ye haue a promise that the acte in mariage is no finne, if the man receaue his Wife as a gifte giuen to him of God, and the Wife her Husbände in like case, as ye haue a promise that yee sinne not when yee eate and drinke measurably with thanks giuinge,

yet if yee take exceſſe, or uſe it beaſtly, vilely, or inordinately, your miſtemperance make[s] that yll which is good, (beeinge rightly vſed, and that which is cleane, yee defile through your abuſinge ¹of it: *God hath not called you to vncleaneneſſe, but vnto holynesse, ſayth S. Pawle*): and farther (ſayth hee), *It is the will of God, euen that you should bee holye, and that euery one of you should know how to keepe his veſſell in holynes and honour, and not in the luſtes of concupiſcence, as do the Heathen which know not God.*

Alſo, *Sainct Pawle* willetth you that yee withdraw not your ſelues, nor departe not one from another, except it bee with the good conſente of bothe, for a time to faſte and to pray; which faſting and prayer, I would to God were more vſed then it is, not as Hipocrites were wont, but as Chriſtians ought, and are commaunded (almoſt) in euery parte of the Scriptures; for they that in eating and drinkinge fulfill the whole luſtes of the fleſhe, cannot worke after the ſpirite; and as wee daylie and hourelly continually finne, ſo ought wee continually to praye and call for grace. And in all the whole Byble, you ſhal not finde a more godly example of maryage (which I would to God all maryed folkes would reade), then that of *Tobiach* and *Sara*, the Daughter of *Raguell*, which were knit together in faſtinge and prayer, and oft vſed the ſame, lyuinge a godly, pure, and cleane lyfe; for the which they obtayned the bleſſinge of God, and ſaw their Childerns Children to the fiſte generacion.

The commendacion of Children.

Children (vndoubtedly) is the higheſt guiſt, and greateſt treaſure of this worlde, and maintenaunce of the ſame. For Children is the very ſure band and laſt knot of loue Matrimonial; by the which the parents can neuer be clearely ſeperated a ſunder; In aſmuch as that which is of them both cannot be deuided, ſeeing both haue parte in euery one. And children are their Parents cheefe ioy, comfort, and felicitie next vnto God; their ſtay and ſtaffe & vpholders of their age; and in their children do the Parents liue (in a manner) after their death. For they dye not all together, *that* leaue collops of their owne fleſh aliue ²behinde them; and by their children (if they be ver-
tuouſly and godly brought vp) then is God honoured, & the common

¹ page 85.

² page 86.

wealth aduanced, so that the parents and all men fare the better by them. Your children (most assuredly) is the very blessing of god, for the which ye ought to giue him most hartie thanks, and be contented, and with such as hee doth sende you, bee they many or few, Sonnes or Daughters. For if they be many, he wil prouide for them if they be faithful. If they be few, he may send you more, and giue you more ioy of one daughter then of ten sonnes. Therefore, be content with his will, for hee doth all things for the best, and knoweth what is beste for you; giue him most hartie thanks for such as you haue, and be diligent to see them vertuously and godly brought vp; and in any case, suffer them not to bee ydell.

How children ought to bee brought vp.

FOr they that wil not worke (saith S. Pawle), let them not eate; therefore put them to learne some honest Science or Crafte, wherunto of nature they be most apt. For in that shal they most profite; in the which they may get their owne lyuinge, and serue the common wealth. And aboue al thing, let them first learne to know God & his most holy worde, which is the right pathe and highe way to all vertue and godlinesse, the sure Shielde and stronge Buckler to defende vs from the Diuell and all his cruell and craftie assaults; giue them daily godly and louinge exhortacions, suffer no vice to take roote in them, but rebuke them for their yll, and commend them in their well dooinge.

Prouide honestly afore hand for all necessary thinges, both for them and all your household. For, saith S. Pawle to Timothie: *If there bee any that prouideth not for his owne, and, namely, for them of his householde, the same denyeth the fayth, and is worse then an Infidell.*

¹ *The order of your house.*

OF the Sparrowes may yee learne the order of your household: for as the Cocke flyeth too and fro to bring all thinge to the neast, and as the dam keepeth the neast, hatcheth and bringeth forth hir yonge, so all prouision, and whatsoeuer is to bee doone without the house, belongeth to the man; and the woman to take charge within, to see all thinges conueniently saued, or spent as it ought, to bring

¹ page 87.

forth and nourish hir children, and to haue al the whole dooing of hir Daughters and women.

Also be louing vnto your children, and be not fierce nor cruell vnto them. For *S. Pawle* saith: *Fathers, rate not your children, leaft they be of a desperate minde, but with discrete admonitions, and with your pure and good example of liuinge (which is the cheefest perswasion), lead them to all vertue and godlyneffe.*

If all Parentes would vertuously bringe vp their children in the knowledge and feare of God, in the practice & exercife of some honest Science or Craft, Then should we not see so many ydell as bee; so many Vacabondes, Theeues, and Murderers, so many vicious persons of all degrees, nor such vngodlynes raigne. But then should wee see euery man honestly get his lyuing, preferring his Neighbours proffite as his owne; then should wee see all men rightly do their duties; then should loue and charity spring, and all godlyneffe raigne; then should the Lawes and Magistrates be willingly obeyed, the common wealth flourish, and God rightly honoured, for in this point only, through the grace of God, consistes the amendment of all the whole worlde.

Therefore, (my deare and welbeloued Christians) seeing that in this blessed state of Matrimony, and godly householde of husband, wife, and children, consistes (next vnder God) the cheefest and highest felicitie of this worlde, and maintenance of the same, wherein the common wealth is wholly aduanced, and God most highly honoured, I ¹ exhort you in the name of Iesus Christ, the Sonne of the liuinge God, that you walke worthely therin, accordinge to the will of Christ, which you professe without faining, and that you eschue all woorkes and deedes of the fleshe, which bee these, saith *S. Pawle*: *Adultery, Fornication, vncleaneneffe, wantonneffe, Idolatry, Witchcrafte, hatred, varyance, wrath, strife, sedition, sectes, enuyinge, murther, drunkenneffe, gluttony, and such like; of the which I tell you before, as I haue tolde you*² *in times past, that they which commit such thinges shall not inherite the kingdome of God.* Therefore, follow yee the spirit and workes of the same, which bee, (sayth *S. Pawle*): *Loue, ioy, peace, longe suffering, gentilneffe, goodneffe, faithfulness, meekeneffe, temperance, and such like.* And yet once agayne I exhort you with the exhorta-

¹ page 88.

² orig. you you

cion of *S. Pawle* : *If there be amongst you any consolation in Christ, if there be any comfortable loue, if there be any felowship of the spirit, if there be any compassion of mercy, fulfill you my ioy, that ye draw one way, hauing one loue, beeing of one accorde, and of one minde, that nothing bee done through strife or vaine glory, but that in meekenesse of minde, euery one esteeme other better then them selfe, and so shal you leade a ioyfull, quiet, and godly life in this world, and after, through Iesus Christ, come to the life euerlasting, with God the Father, to whom bee all honour and glory. Amen.*

*Rom. 10. If the roote bee whole, the
braunches shall bee whole also.*

FINIS.

QUOTATIONS FROM THE BIBLE

IN THE

GLASSE OF GODLY LOVE.

Title page, p. 177, *Jam.* i. 22 ; *Col.* iii. 14.

p. 179, Yee Wives, &c., *Eph.* v. 22-4.

p. 180, Let the Wives, &c., 1 *Pet.* iii. 1-6 ; Let the elder Women, &c., *Titus* ii. 3-5.

p. 181, Husbandes, love your Wives, &c., *Eph.* v. 25 ; So ought men, &c., *Idem.* 28-9 ; his owne bodye, &c., 1 *Cor.* vii. 4.

p. 182, For in many things, &c., 1 *Pet.* iii. 7, 8 ? Faire wordes, &c., *Prov.* xvi. 24 ; the strong, &c., *Rom.* xv. 1 ; let one suffer, &c., 1 *Cor.* xii. 26 ? beare ye, &c., *Gal.* vi. 2 ; and above all thinge, &c., 1 *Pet.* iv. 8.

p. 183, Let all bitternesse, &c., *Eph.* iv. 31.

p. 184, A man shall forsake, &c., *Gen.* ii. 24 ; For Salomon askinge, &c., *Prov.* xxiii. 29, 30 ; Better is a dry morsell, &c., *Prov.* xvii. 1 ; Salomon in the Booke of Wisdome, *Wisdom* iv. 1-7.

p. 185, Be ye folowers, &c., *Eph.* v. 1-5.

p. 186, God hath not called you, &c., 1 *Thess.* iv. 7 ; It is the will of God, &c., *Idem.* 3-5 ; Also, Sainct Pawle, &c., 1 *Cor.* vii. 5.

p. 187, For they that wil not worke, &c., 2 *Thess.* iii. 10 ; If there bee any, &c., 1 *Tim.* v. 8.

p. 188, Fathers, rate not your children, &c., *Eph.* vi. 4 ; Adultery, &c., *Gal.* v. 19-21 ; Love, &c., *Idem.* 22.

p. 189, If there be amongst you, &c., *Philipp.* ii. 1-3 ; If the roote, &c., *Rom.* xi. 16.

NOTES.

p. xiii. *John Lane and Milton's father.* "Besides these, there remains, as evidence of Lane's perseverance, a long manuscript poem in the Museum [Royal MS., 17. B. xv.], dated 1621, and entitled *Triton's Trumpet to the Twelve Months, husbanded and moralized.* In it there is a distinct allusion to the scrivener Milton, in his capacity as a musical composer. Here it is—specimen enough of all Lane's poetry!—

Accenting, airing, curbing, ordering
Those sweet parts Meltonus did compose,
As wonder's self amazed was at the close,
Which in a counter-point maintaining *hielo*
'Gan all sum up thus ÷ *Alleluiah Deo.*"

But, more interesting still, another of Lane's manuscripts—that of "Guy of Warwick"—furnishes us with a specimen of the musician's powers in returning the compliment. This manuscript had evidently been prepared for the press; and on the back of the title-page is a sonnet headed "*Johannes Melton, Londinensis civis, amico suo viatico, in poesis laudem;*" that is, "John Milton, citizen of London, to his wayfaring friend in praise of his poetry." The sonnet is so bad that Lane might have written it himself; but, bad or good, as a sonnet by Milton's father, the world has a right to see it. So here it is:—

"If virtue this be not, what is? Tell quick!
For childhood, manhood, old age, thou dost write
Love, war, and lusts quelled by arm heroic,
Instanced in Guy of Warwick, knighthood's light:
Heralds' records, and each sound antiquary,
For Guy's true being, life, death, eke hast sought,
To satisfy those which *prævaricari*;
Manuscript, chronicle, if might be bought;
Coventry's, Winton's, Warwick's monuments,
Trophies, traditions delivered of Guy,
With care, cost, pain, as sweetly thou presents,
To exemplify the flower of chivalry:
From cradle to the saddle and the bier,
For Christian imitation all are here."¹

¹ "Harl. MS. 5243. Mr. Hunter was the first to print this sonnet; and also, so far as I am aware, to refer, in connexion with Milton, to Lane's MSS. generally."
—1859. D. Masson's *Life of Milton*, i. 42-3.

p. xiii. John Lane's *Triton's Trumpet*. "Phillips . . omits 'Triton's Trumpet,' undoubtedly by Lane, and dated 1620, in which the death of Spenser in 1599 is mentioned, with all the particulars of his sufferings and poverty, and the vain wish of the Earl of Essex to relieve them. ('Life of Spenser,' edit. 1862, p. cli)."—J. P. Collier, *Bibliographical Catalogue*, i. 448.—F.

p. xvii. note 1. Powell's *Welch Bayte*.

5^{to} Decembris

Valentine YT IS ORDERED that he shall presently bring into the hall, to be used
Symms according to the ordonance in *that* behalf. Thirtie bookes of the *welsh-bate*. and all the ballades that he hath printed of the *Traytours lately Arrayned at Winchester*.

Valentine also YT IS ORDERED that he shall pay xiis iiijd for a fine for
Symms printing the same book and ballad without Licence. And not to meddle with printing or selling any of the same bookes or ballads hereafter.

Arber's *Transcript of the Stationers' Registers*, iii. 249. See also ii. 837.

p. xxiii. T. Powell's *Mysterie of Lending and Borrowing*. Here is

"The Authors Inuocation.

THou spirit of old *Gybs*, a quondam Cooke,
Thy hungry Poet doth thee now inuoke,
T-infuse in him the iuyce of Rumpe or Kidney,
And he shall sing as sweet as ere did *Sidney* :
I am not so ambitious as to wish
For black spic'keale, or such a pretious dish,
As Dottrels caught by pretty imitation,
Nor any thing so hot in operation,
As may inflame the Liuer of mine Host,
To sweare I chalke too much vpon the post :
My selfe a damn'd Promethian I should thinke,
If with the Gods Scotch-Ale, or Meth, a drinke,
The vulgar to prophane, Metheglin call,
Or drops which from my Ladies Lembick fall,
In seuerall spirits of a fifth transcendence,
No, no, the hungry belly calls my mind thence :
I wish not for Castalian cups, not I,
But with the petty-Canons being dry,
And but inspir'd with one bare Qu : let any
Compare with vs for singing (O *Sydany*.)
Thy Pot-herbs, prithy, *Robbin*, now afford,
Perfume the Altar of thy Dresser-boord,
And couer it with *Hecatombes* of Mutton,
As fat and faire as euer knife did cut on :
Then will I sing the Lender and the Debter,
The martiall Mace, the Serieant and the Setter,
Ruines and reparations of lost wealth,
Still, Where you see me, Trust vnto your selfe."

p. 4, l. 11. *Lelaps*. A dog of surpassing swiftness given by Diana to Procris, and by her presented to her husband Cephalus. See Ovid's *Metamorphoses*, vii, ll. 771-93, for an account of Laelaps.—S.

p. 5, l. 15. *daughters of twentye . . to rich cormorants of threescore*. Compare Chaucer's *Merchant's Tale* of January and May.—F.

p. 6, l. 2. *Durum pati meminisse dulce*. Cf. *Æn.*, I. 203. Daniello

in a note to the *Inferno*, xvi. 84, attributes this quotation to Seneca, but does not give a precise reference. See Lombardi's *Dante*, I. 351, ed. 1830.—S.

p. 6, l. 7. *Thinges farre fetchte and deere boughte*. See Notes to Stafford's *Examination*, p. 103.—F.

p. 7, l. 3, *for*: from, against: 'now will I dam up this thy yawning mouth *for* swallowing the treasure of the realm,' 2 *Hen. VI*, IV. i. 74; 'and advise thee to desist *for* going on death's net,' *Pericles*, I. i. 40.—Schmidt.—F.

p. 7, l. 6. *Sic volo, sic jubeo, stet pro ratione voluntas*. Juvenal, S. vi. 223. The usual reading is "Hoc volo, sic jubeo, sit, &c."—S.

p. 8, l. 4. *women with nothing more contented then to haue their willes*. Compare Chaucer's *Wife of Bath's Tale*; Andrew Boorde's *Breviary*, chap. 242, in my edition of his *Introduction*, &c. (E. E. T. Soc.) p. 68, and note there.—F.

p. 10, l. 9. *had I wist is a slender remedy to remove repentaunce*. "I write not here a tale of had I wist: But you shall heare of travels &c."—J. Taylor (Water Poet), *Pennilesse Pilgrimage*, Spenser Soc. ed., p. 132, ll. 2-3. "A wise man saith not, had I wist."—Uncertain author in Tottel's *Miscellany*, Arber's ed. p. 244.—P. A. D. "When dede is doun, hit ys to lat; be ware of hady-wyst."—The Good Wyfe Wold A Pylgremage: *Queene Elizabethes Achademy*, E. E. T. S., p. 42, ll. 119-20.—S.

p. 26, l. 8 from foot. *'Knight of the Post*. Properly, a man who gained his living by giving false evidence on trials, or false bail; in a secondary sense, a sharper in general. "A knight of the post, quoth he, for so I am tearmed; a fellow that will sweare you any thing for twelve pence."—Nash, *Pierce Penilesse*, 1592.

"But is his resolution any way infracted, for that some refractaries are (like knights of the post) hired to witness against him?"—Ford's *Line of Life*, 1620.—(Additions to) Nares.—F.

p. 26, l. 24. *"A supplication from Pierce Penilesse"*. An allusion to a satire written by Thomas Nash, entitled "Pierce Penilesse, his Supplication to the Divell; describing the over-spreading of Vice, and the suppression of Vertue. Pleasantly interlaced with variable delights, and pathetically intermixt with conceived reprooves," Lond. 1592; Watts, *Bib. Brit.*—S.

p. 29, l. 12-13. Three instances of the genitive *it* in two lines: *it* delighte, *it* ioy, *it* beginning. See too p. 90, l. 9 from foot.—F.

p. 30, l. 9-10. This proverb of the Pitcher going long to the water, but getting broken at last, is in Dan Michel's *Ayenbite of Inwyt*, A.D. 1340: "Zuo longe geþ þet pot to the wetere, þet hit comþ tobroke hom," p. 165, l. 7 from foot, ed. Stevenson, for Roxburghe Club.—F.

p. 32, l. 13 from foot. *it was the parte of Mad Men*, &c. A free expansion of "Quare in tranquillo tempestatem adversam optare dementis est, subvenire autem tempestatu quavis ratione sapientis."—Cic. *Off.*, I. xxiv. 5.—S.

p. 33, l. 17. *a tooting head*: one with horns, through which men toot or blow, the mark of a cuckold.—F.

p. 33, l. 30. *where Christes crosse standes*: that is, at the head of the alphabet. '*La croix de par dieu*. The Christs-crosse-row; or Horne-booke wherein a child learns it.'—*Cotgrave*.—F.

p. 36, l. 3. *mistrisse her necke*. This absurd form of the possessive case came in from the mistake in the masculine, 'Robin good-fellow *his* newes,' p. 49, &c., as if the genitive *-s*, *-es* was contracted from *hi-s*. In the second text of Layamon's *Brut* are many of these genitives in *his*, some of them to feminine nouns. They arose from the scribe of that MS. being very fond of *h*'s, and putting *h* on to the genitives in *-is*, which *-is* was often written apart from the crude form of its noun.—F.

p. 36, l. 11. *nor so many yeeld uppe the possession of their garmentes to the hangman*. "There was a curst page that his master whipt naked, and when he had been whipt, would not put on his cloaths; and when his master bad him, 'take them you, for they are the hangman's fees.'"—Bacon's *Apophthegms*, No. 69, *Miscellaneous Writings of Francis Bacon*, 1802.—S.

p. 39, l. 3. *Omnia vincit Amor, et nos cedamus amori*.—Virgil, *Ecl.* x. 69.—S.

p. 39, l. 12. *that babie which lodges in womens and mens eies*. The reflected images of himself seen by a lover in the pupils of his mistress's eyes, or *vice versâ*.

Cf. "So when thou [Love] sawst in natures cabinet Stella, thou straight lookst *babies in her eyes*."—Sidney's *Astrophel and Stella*, sonnet xi. ll. 9-10.

In Massinger's *Renegado*, II. iv, p. 129, col. 1, ed. Gifford, 1840, Donusa says to Vitelli, "When a young lady wrings you by the hand, thus, Or with an amorous touch presses your foot, Looks *babies in your eyes*, plays with your locks, Do not you find without a tutor's help, What 'tis she looks for?"—S.

p. 43, l. 14. 'Thirteen Pence Halfpenny was considered as the hangman's wages very early in the 17th century. How much sooner, I have not noticed. "'Sfoot, what a witty rogue was this to leave this fair *thirteen pence halfpenny*, and this old halter, intimating aptly,

Had the hangman met us there, by these presages,
Here had been his work, and here *his wages*."

Match at Midnight, Old Plays, vii. 357.

"If I shold, he could not hang me for't; 'tis not worth thirteen pence halfpenny."—J. Day's *Humour out of Breath*, sign. F. 3.—Nares.—F.

p. 55, l. 22. *Greenes Cunnyberries*, Robert Greene's Coney-burrows, alluding to his four Coneycatching tracts: I. A Notable Discouery of Cosnage, 1591; II. The Second Part of Conny-catching, 1591; III. The Third and last part of Conny-catching, With the new deuised knavish arte of Foole-taking, 1592. IV. A Disputation Betweene a Hee Conny-catcher and a Shee Conney-catcher, whether a Theafe or a Whorer is

most hurtfull in Cousonage, to the Commonwealth. Discouering the Secret Villanies of alluring Strumpets. With the Conuersion of an English Courtizen, reformed this present yeare 1592.—*Hazlitt*.—F.

p. 55, last line. *then on goes her pantoples*. "Such is the Nature of these nouises that think to haue learning without labour, . . . that for the most parte they *stande so on their pantuffles*, that they be secure of perils, obstinate in their own opinions, impatient of labour, apt to conceive wrong, credulous to believe the worst, ready to shake off their olde acquaintance without cause, and to condemne them without colour."—*Euphues*, p. 47, ed. Arber.

Sander. . . "Why looke you now, ile scarce put up plain Sander now at any of their hands; for and any body have any thing to do with my master, straight they come crouching upon me,—'I beseech you good M. Sander speake a good word for me,'—and then I am so stowt and take it upon me, and *stand upon my pantoffles* to them, out of all crie, why I have a life like a giant now."—*Taming of a Shrew*, p. 174, ed. Nichols, Six old Plays.

"Stande thou on thy pantuffles, and shee will vayne bonnet."—*Euphues*, p. 117.—P. A. DANIEL.

p. 68, l. 7 from foot. *willing her*, . . . *either then or never to consent to the saving of all their lives*. Abduction was punishable with death. By statute 39 Eliz. c. 9, principals, procurers, or accessories before the fact, were deprived of benefit of clergy. See Blackstone's *Commentaries*, ed. Kerr, 1862, iv. 231.—S.

The preamble of the Act of Elizabeth, passed in 1597, illustrates the story in the text, and runs thus:—

"Whereas of late times diuers women, as well maydens as widowes, and wiues hauing substance, some in goods moouable, and some in lands and tenements, and some being heires apparent to their Ancestours, for the lucre of such substance bene oftentimes taken by misdoers, contrary to their will, and after married to such misdoers, or to others by their assent, or defiled, to the great displeasure of God, and contrary to your Hig[h]nesses Lawes, and disparagement of the said women, and great heauinesse and discomfort of their friends, and ill example of others; which offences, albeit the same be made felonie by a certaine act of Parliament made in the third yeere of King Henrie the seuenth: Yet forasmuch as Clergie hath been heretofore allowed to such Offenders, diuers persons haue attempted and committed the said offences in hope of life by the benefit of Clergie¹:—Be it therefore enacted &c." Christopher Barker's edition of 1597, sign. E. This edition contains two acts more than the Record Office one, namely, "26 An Act for confirmation of the Subsidies granted by the Clergie. 27 An Act for the grant of three entire Subsidies, and sixe Fifteenes and Tenths granted by the Temporalitie." Chap. 7, 'An Act for the more speedie payment of the Queenes Maiesties debts', looks as if Q. Elizabeth was insolvent: but

¹ Education the excuse for crime! The doctrine sounds odd now.

'the Queen's debts' were debts due to her, like 'the Queen's traitors' were traitors against her.—F.

p. 69, l. 8. *the counsell Table*. The concilium ordinarium, commonly known as the court of star chamber, a branch of the privy council which assumed jurisdiction over many offences cognizable in the ordinary law courts. See Hallam's *History of England*, vol. I. chap. i.—S.

p. 69, l. 8. *she tolde so good a tale for him, &c.* If a woman was married by her abductor, she was allowed to give evidence against him of the abduction, contrary to the then general rule that a wife's evidence could not be received against her husband. See Blackstone's *Commentaries*, iv. 231.—S.

p. 71, l. 10 from foot. *cooling carde*. So Suffolk in 1 *Hen. VI.*, V. iii. 83: "There all is marr'd; there lies a *cooling card*." Not Shakspeare's.—F.

A letter from Euphues to Philautus is entitled, "A cooling Carde for Philautus and all fond lovers."—*Euphues*, Arber's ed. p. 106. "Card. (2) A chart. Harrison, p. 39."—Halliwell's *Dict.*—S.

p. 75, l. 3 from foot. *a tantinie pigge*. St Anthony's. See Brand's *Antiquities*, ed. Ellis, 1841, i. 200, note a, col. 2. And "St. Anthony's church in Threadneedle street, belonging to an hospital of that Saint, and dedicated to St. Anthony of Vienna as early as Henry III. The foundation was for a master, two priests, a schoolmaster, and twelve poor men. . . The proctors of this house used to collect alms, and take from the market people lean or ill-conditioned pigs, which they turned abroad with bells about their necks to live upon the public,—whence the saying *an Anthony's pig*, and when fat, they killed them for the use of the hospital."—Stowe's *Lond.* p. 190, in Nichols's ed. of E. Perlin, *Descr. d'Angleterre* 1558, repr. 1775, p. 13. See the Index below, p. 209.—F.

p. 82. To compare small things with great, set this page beside Julia's description of her lovers in the *Two Gentlemen of Verona*, I. ii., and Portia's of hers in the *Merchant of Venice*, I. ii.—F.

p. 83, l. 7. Smithfield (or smooth-field, an etymology sanctioned by Fitz Stephen, who describes it as *campus planus*) was celebrated for many centuries as a market, and the cheating carried on there, more especially in the sale of horses, was long notorious. A 'Smithfield horse' was the cant name for a particularly bad bargain. Falstaff tells us that his horse was bought at Smithfield (2nd part of *Henry IV.*, act I. sc. ii. ll. 56-7), and Pepys speaks "of the craft and cunning that I never dreamed of, concerning the buying and choosing of horses," *Diary*, Dec. 4, 1668. And see under Dec. 11, 1668.—H. B. W.

p. 83, l. 7 from foot. *a Smithfeelde horse*. Smithfield was noted for its horse-fairs (p. 87, l. 2 from foot); and at them, as at all other fairs, the buyer takes his chance.

"The Londiners pronounce woe to him that buyes a horse in Smythfield, that takes a servant in Pauls Church, that marries a wife out of Westminster" [noted for its stews].—Fynes Moryson's *Itinerary*, 1617, Pt. 3, p. 53. On the Fair in Smithfield, see *Bartholomew Fair*, 1641.—F.

p. 83, l. 7 from foot. *whether a Smithfeelde horse will proue good or jadishe*. "heere [to Smithfield] comes many Horses, (like *Frenchmen*) rotten in the joynts, which by tricks are made to leape, though they can scarce go; he that light upon a Horse in this place, from an olde Horse-courser, sound both in wind and limbe, may light of an honest Wife in the Stews: here's many an olde Jade, that trots hard for't, that uses his legs sore against his will, for he had rather have a Stable then a Market, or a Race."—London and the Countrey Carbonadoed and Quartred into severall Characters. By D. Lupton, 1632, pp. 36-7.—S.

p. 85, l. 3. *let them have their willes; or they will, whether you will or no*. Compare Andrew Boorde's *Breviary*, Fol. lxxxii. back, "therfore, *Vt homo not cantet cum cuculo*, let euery man please his wyfe in all matters, and displease her not, but let her haue her owne wyl, for that she wyl haue, who so euer say nay," p. 68 of my edition, E. E. T. Soc. 1870.—F.

p. 91, l. 2. *Kemps head*. An account of William Kemp will be found in Variorum Shakspeare, ed. 1821, vol. III. p. 197.—P. A. D.

p. 91, l. 9. *Knackes to knowe knaves by*. "A knack how to knowe a knave," one of Kempe's works?—P. A. D.

p. 113, l. 73. *Ovid could testify, &c.* Ultima cœlestum, terras Astræa reliquit.—Ovid's *Metamorphoses*, I. 150.—S.

p. 113, l. 84. *carnall vice . . in the Popes great hall*. On the lechery and sodomy seen in Rome by Andrew Boorde, see my edition of A. B., p. 77, with the extract from Thomas's *History of Italye* in the note there.—F.

p. 118, l. 216, *gigge, jig*. Cp. in Arber's *Transcript of the Stationers' Registers*, iii. 49, 50, "A pretie newe *Figge* betwene Francis the gentleman, Richard the farmer, and theire wyves," Oct. 14, 1595; and on Oct. 21, "a ballad called Kemps newe *Fygge* betwixt a souldiour and a Miser, and Sym the clown." "The word '*jig*' is said to be derived from the Anglo-Saxon; and in old English literature its application extended, beyond the tune itself, to any jiggling rhymes that might be sung to such tunes. The songs sung by clowns after plays (which like those of Tarleton, were often extempore,) and any other merry ditties, were called *jigs*. 'Nay, sit down by my side, and I will *sing* thee one of my countrey *jigges* to make thee merry,' says Deloney, in his *Thomas of Reading*."—Chappell's *Popular Music*, ii. 495.—F.

p. 118, l. 230. Seven Deadly Sins. Compare 'The Seuen Deadly Sinnes of London: Drawne in seuen seuerall Coaches, Through seuen seuerall Gates of the Citie, Bringing the Plague with them. Opus septem Dierum. Tho: Dekker. At London Printed by E. A. for Nathaniel Butter, and are to be solde at his shop neere Saint Austens gate. 1606. 4to, black letter, 31 leaves.'—*Haslitt*. Also Dekker's 'Belman of London,' 1608; 'Lanthorne and Candlelight,' 1609; 'O per se O,' 1612; 'Villanies discovered,' 1616; and the successive versions of his 'English Villanies,' 1632-48.—F.

p. 121, l. 304. *Some weare short cloakes, some cloakes that reach the heel*. "In the time of Queene Mary, and the beginning of the Raigne

of Queen *Elizabeth*, and for many yeeres before, it was not lawfull for any man either servant or others, to weare their Gowns lower than to the calves of their legges, except they were above threescore yeares of age, but the length of Cloakes being not limited, they made them Cloakes downe to their Shoes”—Stow's *Annales*, continued by Edmund Howes, ed. 1631, pp. 1039-40.—S.

p. 121, ll. 307-10. *Bold Bettresse*, &c.; p. 122, l. 333. *fannes by truls are borne*. “Womens Maskes, Buskes, Muffes, Fanns, Periwigs and Bodkins, were first devised, and used in Italy by Curtezans, and from thence brought into France, and there received of the best sort for gallant ornaments, and from thence they came into England, about the time of the Massacre of Paris” [1572].—*Idem*, p. 1038, col. 2.—S.

p. 126, l. 451. *Wrath is the cause that men in Smith-field meete*.

“This field commonly called West-Smithfield, was for many yeares called *Ruffians hall*, by reason it was the usuall place of Frayes and common fighting, during the time that Sword and Bucklers were in use.

“When every Serving-man from the base to the best, carried a Buckler at his backe, which hung by the hilt or pomell of his Sword which hung before him.

“This manner of Fight was frequent with all men, untill the fight of Rapier and Dagger tooke place, and then suddenly the generall quarrell of fighting abated, which began about the 20 yeare of Queene *Elizabeth* [1577-8], for untill then it was usuall to have Frayes, Fights, and Quarrells, upon the Sundayes and Holidayes, sometimes twenty, thirty, and forty Swords and Bucklers, halfe against halfe, as well by quarrells of appointment as by chance.

“Especially from the midst of Aprill, untill the end of October, by reason, Smithfield was then free from durte and plashes. And in the Winter season, all the high streetes were much annoyed and troubled with hourelly frayes of sword and buckler men who tooke pleasure in that bragging fight; and although they made great shew of much furie and fought often, Yet seldome any man hurt for thrusting was not then in use: neither would one of twentie strike beneath the waste, by reason they held it cowardly and beastly. But the ensuing deadly fight of Rapier and Dagger suddenly suppressed the fighting with Sword and Buckler.”—Stow's *Annales*, continued by Edmund Howes, ed. 1631, p. 1024, col. 1 and 2.—S.

p. 127, l. 497. *Idleness*. See Andrew Boorde's amusing 151st Chapter of his *Breuiary*, on ‘an euyl Feuer, the whiche dothe cumber yonge persons, named the Feuer lurden.’ His remedy is: “There is nothyng so good for the Feuer lurden as is *Vnguentum baculinum*, that is to say, Take me a stycke or wand of a yerde of length and more, and let it be as great as a mans fynger, and with it anoynt the bake and the shulders well, mornynge and euenynge, and do this .xxi. dayes,” &c.: see my edition, p. 83-4, and the Index to my *Babees Book*.—F.

p. 129, ll. 562, 564. There were two Compters or prisons for debtors

in the city of London ; each being under the superintendence of one of the Sheriffs. The Poultry Compter stood a few doors from St Mildred's church until 1817, when it was taken down. Stow wrote of it, "this hath been there kept and continued time out of mind, for I have not read of the original thereof." Wood Street Compter stood on the east side of Wood Street, Cheapside, and was first established there in 1555, when the prisoners were removed from the old Compter in Bread Street to the new one in Wood Street. The latter was burnt down in the Great Fire, but rebuilt afterwards. The prison was removed to Giltspur Street in 1791. T. Middleton introduced a reference to the two Compters in his *Phoenix*—"for as in that notable city called London stand two most famous Universities, Poultry and Wood street, where some are of twenty years' standing and have took all their degrees." Quoted in Cunningham's *Handbook of London*.—H. B. W. Thomas Nash also praised the Compter ironically in his '*Strange Newes*,' 1592, (sign. I.) :—

"Heare what I say : a gentleman is never throughly entred into credit till he hath been there ; and that Poet or novice, be hee what he will, ought to suspect his wit, and remaine halfe in doubt that it is not authentically, till it hath beene seene and allowed in unthrifits consistory. *Grande doloris ingenium !* Let fooles dwell in no stronger houses than their fathers built them, but I protest I should never have writ passion well, or beene a piece of a poet, if I had not arriv'd in those quarters. Trace the gallantest youthes, and bravest revellers about towne, in all the by-paths of their expence, and you shall infallibly finde, that once in their life-time they have visited that melancholy habitation. Come, come, if you goe to the sound truth of it, there is no place of the earth like it, to make a man wise. Cambridge and Oxford may stand under the elbowe of it. I vow, if I had a sonne, I would sooner send him to one of the Counters to learne lawe, than to the Innes of Court or Chancery." (in Collier's *Bibl. Catal.* i. 277.)

p. 133, l. 679. *light-taylde huswives*. Compare 'A Dialogue bytwene the commune secretary and Jalowsye, Touchynge the vnstablenesse of Harlottes,' John Kynge [1550-61], Collier's *Bibl. Cat.* i. 400.

"She that is fayre, lusty and yonge,
And can comon in termes with fyled tonge,
And wyll abyde whysperynge in the eare,
Thynke ye her *tayle is not lyght of the seare ?*"

This is Hamlet's 'tickle o' the sere,' the sear being the catch of a gunlock, which when stiff, makes you pull the trigger very hard, but when light, turns it into a 'hair-trigger,' one that'll go at the touch of a hair.—F.

William Goddard's *Neaste of Wasps*, 1615, gives the theatres a bad character too (Collier's *Bibl. Cat.* i. 314) :—

"Goe to your plaie-howse, you shall actors have,
Your baude, your gull, your whore, your pander knave,

Goe to your bawdie house, y'ave actors too,
 As bawdes, and whores, and gulls, pandars also,
 Besides, in either howse (yf you enquire)
 A place there is for men themselves to tire.
 Since th' are so like, to choose theres not a pinn,
 Whether bawdye-house, or plaie-howse you goe in."

As to the round house, compare *The Cries of London* (ib. p. 163, time of Jas. I.)

"The Players on the Banckeside,
 The *round Globe* and the Swan,
 Will search you idle tricks of love,
 But the Bull will play the man."

The Bull was 'The Red Bull' theatre in Clerkenwell. The Rose theatre on or near Bankside was also round. See Norden's Map, 1593.—F.

p. 139, l. 7. *Hee askt him, If hee had a Passe, &c.* "Any two *Justices* of Peace may licence such as be delivered out of *Gaoles*, to begge for their fees, or to travell to their Countrey, or friends: and may give licence for fourtie dayes to a *Rogue*, that is marked [branded?]: and may make testimonial to a Servingman, that is turned away from his master, or whose master is dead: 14 Eliz. cap. 5; and 18 Eliz. cap. 3; and 27 Eliz. cap. 11.

... And they may *Licence* diseased persons (living of almes) to travel to *Bathe*, or to *Buckstone*, for remedies of their griefe, 14 Eliz. cap. 5, and 27 Eliz. cap. 11."—Lambard's *Eirenarcha*, ed. 1592, p. 321-2.

"Two such *Justices* may give licence to *Fencers, Bearewards, Common players* in Enterludes, *Minstrels, Juglers, Pedlers, Tinkers*, and *Petite-chapmen*, to goe abroad, so as they shall not be taken as Rogues. 14 Eliz. cap. 5; and 27 Eliz. cap. 11."—*Idem*, pp. 341-2.—S.

p. 140, l. 45. *Signa virtutum tuarum longe lateque ferens.* A reminiscence of Horace, *Od.* IV. i. 16.—S.

p. 141, l. 1. *folk leaving town after Term.* Compare Lord Campbell's note on p. 23-4 of his *Shakespeare's Legal Acquirements considered*, 1859:

"Even so late as Queen Anne's reign there seems to have been a prodigious influx of all ranks from the provinces into the metropolis in term time. During the preceding century, Parliament sometimes did not meet at all for a considerable number of years; and being summoned rarely and capriciously, the 'London season' seems to have been regulated, not by the session of Parliament, but by the law terms,—

'... and prints before Term ends.'—*Pope*.

While term lasted, Westminster Hall was crowded all the morning, not only by lawyers, but by idlers and politicians in quest of news. *Term having ended, there seems to have been a general dispersion.* Even the Judges spent their vacations in the country, having when in town resided in their chambers in the Temple or Inns of Court. The Chiefs were obliged to remain in town a day or two after term, for Nisi Prius sittings; but the Puisnes were entirely liberated when proclamation was made at the rising of the court on the last day of term, in the form still preserved,

that "all manner of persons may take their ease, and give their attendance here again on the first day of the ensuing term. . . ."

See Thomas Dekker's 'The Dead Terme. Or Westminster's Complaint for long Vacations and short Tearmes. Written in manner of a Dialogue betweene the two Cityes of London and Westminster. London, Printed and are to be sold by Iohn Hodgets. 1608. 4to, black letter, 27 leaves.'—F.

p. 156, l. 19. "Actuary, (*Actuarius*) Is the Clerk or Scribe, that registers the Canons and Constitutions of the Convocation: Also an Officer in the Court Christian, who is in Nature of a Register."—Cowel's *Law Dict.*, ed. 1727.

p. 158, l. 6. *Swainmootes of Forrests*. "From the *Sax.* swan, a swain, as *Country-swain*, *Boot-swain*, and gemote, a Court or Convention. The *Swanemote* was a Court held twice a year [Spelman and Cowel say thrice.—S.] by the forest officers, fifteen days before *Midsummer*, and three weeks before *Michaelmass*, for enquiry of the trespasses committed within the bounds of the forest."—Kennett's *Parochial Antiquities*, ed. 1695, Glossary, s.v. *Swanemotum*.—S.

p. 158, l. 12. *The Virdge*. "Verge, Virgata, may seem to come from the French *Verger*, *viridarium*, and is used here in *England* for the Compass of the King's Court, which bounds the jurisdiction of the Lord Steward of the King's Household, and of the Coroner of the King's House, and that seems to have been Twelve Miles Compass."—Cowel's *Law Dict.* ed. 1727.—S.

p. 158, l. 16. *The Clinke*. "Then next is the *Clinke*, a Goal or Prison for the Trespassers in those Parts, namely, in old time for such as should Brabble, Fray, or break the Peace on the said Bank [the Bankside, Southwark] or in the *Brothel* Houses, they were by the Inhabitants thereabout apprehended and committed to this Goal, when they were straitly Imprisoned."—Styve's *Stow*, ed. 1720, II. book iv. p. 8, col. 1.—S.

p. 159, l. 9 from foot. *And here I remember me of an old tale*. This story will be found in Bacon's *Apophthegms*, No. 34, *Miscellaneous Writings of Francis Bacon*, ed. 1802, p. 12.—S.

p. 163, l. 12 from foot. *An Enginere for making of Patars*. Grose (*Military Antiquities*, I. p. 402) gives an engraving of "Pierriers, vulgarly called Pattereros," and says, "Chamber'd pieces for throwing stones, called cannon perriers . . . were about this time [Edward VI. reign] much used in small forts, and on shipboard."—S.

p. 171, l. 1. *Sir John Hawkins' hospital at Chatham*. An hospital for decayed mariners and shipwrights was founded by Sir John Hawkins, in 1592, in which twelve pensioners have each a separate house, an allowance of eight shillings per week, and an annual supply of coal: the management is vested in 26 governors, of which number five are elective.—Lewis's *Topographical Dictionary*.—S.

p. 175, l. 2. *Navibus atque*, &c. Hor. *Epp.* I. xi. 28—30.—S.

INDEX.

- Abduction of a widow, story of the, 67-9
 Actuary, the, 156/19
 admiring, 128/527, wondering at
 Adonis, 132/649
 Affectionate, *v.a.* 30/22, to love
 Egyptian dog, the, 113/61-4
 akind, *p.p.* 127/482, related. *See* kinde
 Almanacks faulty, 117/185
 Ambrosian oyle, 101, l. 4 from foot
 Animals examples to drunkards, 132/
 631-36
 Anthony, Master, a discreet lover, 79
 Apollo, 117/191; 118/218
 Appearances, don't trust to them, 66-7
 Apprentice, an, who marries doubles
 his apprenticeship, 87
 Apuleius asse, 119/253
 Arithmetic described, 116/169-74
 Astraea, 113/74
 Astronomy described, 117/181-86
 Atropos, 120/285
 Attornies dub themselves counsellors,
 157; clerkships of trading companies
 given them, 165; country, frequent
 eightpenny ordinaries, 141
 Avarice described, 129/535-46; her
 misdeeds, 129-30/547-70
 Avenanarie, 168. "Next (to the Eque-
 ries) is the *Chief Avenar*, from *Avena*,
Oates; whose yearly Fee is 40 l. and
 this place with all the following, are
 in the Gift of the *Master of the Horse*."
 —Chamberlayne's *Anglie Notitia*,
 ed. 1673, Pt. i. p. 199. "Avenor,
Avenarius, Is an Officer belonging to
 the King's Stables, and provides Oats
 for his Horses."—Cowel's *Law Dict.*,
 ed. 1727, *s.v.*
- Baals common Priests, 95/18
 babell, a, 81/15, a bauble
 baby in the eye, the, 39/12
 bakerly kneed, 82/15, knockkneed. *See*
Halliwel's Dict., *s.v.* Bakerlegged
 bandy, *v.t.* 43/6
 Banke-sides round-house, housewives
 at the, 133/681-82
 bankrotes, 16/2, bankrupts
 barrel butter, 70, l. 2 from foot, salt butter
 bate-maker, 13/21, one who causes de-
 bate, or strife
 Bathe, the, Bath, Somerset, physicians
 practise there, 161, l. 4 from foot
 Batillus, 118/211, Bathyllus
 bats, 41, l. 13 from foot, bates, i.e. strife?
 Bedchamber men's servants made pages
 of the privy chamber, 169
 Bedlam, wit in, 90, l. 2 from foot
 Benefices, college, to obtain, 149-50;
 abroad, in whose gift, 150; where to
 search for, 151, 153; to obtain, 151-
 54; book of, referred to, 153; cata-
 logue of, wanted, 154
 Bettresse, 121/307, a woman's name
 (Beatrice)
 bird of Bedlam, a, 79, l. 6 from foot, a
 crazy girl. Old Eng. burd, lady,
 maiden
 Bishop's patronage formerly useful to
 civilians, 156
 Black book in the Exchequer referred
 to, 159, 169
 blacke wrought Wastcoate, a, 144/6,
 a woman's garb
 bob, the offering of a, 85, l. 8 from
 foot, mocking, cheating
 bobbes, *sb.* 74, l. 9 from foot, blows.
 Lady Jane Grey, complaining of her
 parents, says that she is "so cruellie
 threatened, yea presentlie some tymes
 with pinches, nippes, and bobbes, and
 other waies which I will not name for
 the honor I beare them, so without
 measure misordered." — Ascham's
Scholemaster, p. 47, Arber's ed.
 boone voyage, 142, l. 2 from foot, bon
 voyage
 Bosseldir, the, 139/3, Borsholder. "—.
 Our Borsholder in *Kent*, and their
 Thirdborow in *Warwickshire*, be
 Conservatours (of the peace) also
 within their Boroughs. For Borow-
 head, Borsholder, and Tithingman,
 bee three several names of one selfe
 same thing, and do signifie, The
 chiefe man of the free pledges within

- that Borow or Tithing." — Lambard's *Eirenarcha*, ed. 1592, p. 14. Lambard derives the name from A.S. borhes ealdor. See his *Perambulation of Kent*, reprint, 1826, p. 19.
- Bowser, 149/12, bursar
- braggadochio-like, *adj.* 126/458
- brand, 4/7, brent, burnt?
- breake-peace, 73/3, cause of strife
- breed-bate, a, 13/19, see bate-maker
- brewes, 165/4, broth, pottage
- Briceris, 32/17
- Bridewell, 13/22, 22/12
- Bridewell, the Beadles of, 95/16
- Bridewell in her dish, laying, 17/5
- Bristow Cowsway, 173/5, Bristol causeway
- brute, to, 10, l. 2 from foot, to bruit
- bulke, chest, thorax, 131/609
- Buls, 36/10, hangmen
- Buls bailiffes, 95/14
- Burleigh, Lord, his book on court offices referred to, 169
- bussardes, 17, l. 3 from foot, cowards. *Hallivell's Dict.*, s. v. Buzzard
- Cæsar, 123/380
- Caligula, 126/445
- Cambridge, 115/133
- Canck-wood, Cannock-Wood, Staffordshire, 160/22
- Caneere, 170/14, cannoneer
- Cardinals burn the cardinal virtues, 113/82
- Cards, new cut at, ruins men, 119/249
- carterly progenitors, 99/10
- Castale fount, 118/214
- Cast gentlewomen's doctoring described, 160
- cast-ravelinges, 42, line 9 from foot. "Ravelins — serve to cover the Gates of the Town and the Bridges —" — *Bailey's Dict.*, I.
- Cauls worn by women, 121/310
- Cerberus, 4/6
- Charity's contest with Envy, 125/415-20
- charke coles, 80, l. 11 from foot, charcoal
- Charons boat, 4/4
- charres, 112/52, chariots
- Chaucers japes, 95/4
- Cheapside, 129/538
- choptlodgicke, a, 96/17, a marriage? In the *Fraternity of Vacabondes*, E.E.T.S. ed., p. 15, and *Romeo & Juliet*, III. v. 150, choplogic means a disputatious person. Here there may be a facetious allusion to marriage as a state in which logic is chopped or exchanged
- Christes crosse, 33, l. 7 from foot
- chuff, *sb.* 12/17, 21, l. 4 from foot. "Choffe or chuffe — Rusticus." — *Prompt. Parv.* Cf. i *Henry IV.*, II. ii. 94
- Church livings, enough of them to maintain the ministry, 154
- cinicall, 134/712, cynical
- Circe, 133/680
- Civil Law, its study costly, practice lucrative; fees come directly from the client; preferments in, enumerated, 155; courts of, inferior officers in, 156
- clapperclaw, *v.a.* 71, l. 11 from foot, to belabour
- Clerks of the Household formerly rose by gradation, 169
- Clerkships enumerated, 159
- Clerkships of trading companies, to whom formerly given, 165
- Cloaks, fashions in, 121/304
- closecubberds, 18/13, safes of the period?
- clouterly caulfed, 82/14. "Clouterly, clumsy, awkward." — *Hallivell's Dict.*
- Cobbilero, John, 30, l. 12 from foot, a name for a cobbler
- collops of their owne flesh, 186, l. 3 from foot, children. Cf. *Hen. VI.* pt. I, V. iv. 18.
- Common courting lads, their behaviour, 92
- Common gardens about London ill-smelling places, 19/22
- Common Law students should first enter an Inn of Chancery, 156; become clerks to a prothonotary of Common Pleas; know something of Civil Law, 157
- Common Law, preferments in, 158
- Confectio Alchermi, 150/14
- congies, *sb.* 114/99, bows
- coning-shifts, 91/23, coney-shifts, i.e. swindles
- cooling carde, 71, l. 10 from foot
- copesmates, 9, l. 8 from foot, 17/21, intimate friends. A.S. copest, chiefest, and mate?
- Corked shoes worn by women, 122/328
- Corn engrossed through Avarice, 129/547
- Cornewall, an ill-omened name, 133/675
- Counsel, their former means of preferment, 157; present, 159
- courrose, *v.a.* 25, l. 13 from foot, carouse
- Courtier, a, should be placed with a White Staff of the Household, 168

- Courtship, story of a long one, 89-90
 Coy dame, story of a, 81-82, 85
 cracke, *sb.* 143/22, ruin?
 crack-halter, a, 91, l. 5 from foot, a gallows-bird
 cract-love, 81/3. "Cracked-piece, a girl who is no longer a virgin."—*Halliwel's Dict.*
 crannes, 23, l. 11 from foot, chinks
 Crooked lane, traps there, 91/15
 cryll, a, 164, l. 3 from foot, a creel?
 This is a large wicker basket used in Scotland to convey fish to market. See *Penny Magazine*, vol. ix. 370.
 Cuckow, the, at Canck-wood in May, 160/22
- Damsel, immodest, story of an, 75-9, 81
 Daughters, how to be portioned, 172; their education; should be brought up by their mother; in whose households to place them, 173; with whom they may associate; their marriage, 174
 Democritus, 122/341
 Diana, 134/693
 dicotomize, *v.a.* 144/9, divide
 digesture, 13/2, digestion
 Divine service on board ship, 170
 Doctor's Commons, doctors of civil law formerly lived there, 156
 Dodridge, Justice, his tractate on law studies referred to, 156
 dooing, 188/1, management
 Doter, a, described, 41
 drerelayes, 52/22, dreary lays, mournful ditties
 driggell draggells, 14/13, sluts
 Drummer, the, of Paris Garden, 174, l. 2 from foot
 Drunkenness a mate of Gluttony, 131/613; described, 131/614-24; different effects of, 132/625-30; evils of, 132/637-41
 Dutch, the, asked what trade James I. used, 164
 Dutchwoman's, a, clothing, 173/1
- egges, 74, l. 6 from foot, incites. A.S. eggian
 Eise, 76/12, I shall (often 'Ise.')
- Englishman, picture of an, 122/340-46; character, 122/349-52
 Envious man, story of an, 124/391-94
 Envy described, 123/367-74; her misdeeds, 123/375-408; caused war between Cæsar and Pompey, 123/379-80
 equipace, i.e. a measured step, fashionable, 120/267
- Ermiline, the, 134/697, the ermine
 Every-place, the country of, 41, l. 6 from foot
 evill, 9/16, empty
 Exchange, fashions change monthly at the, 121/312
 Exchange shops, girls bred in, 173, l. 9 from foot
 Exhibitions, in whose gift; where to search for, 146; to obtain, 147, 149
 extrution, 37/21, thrusting out
- fairing-monger, 100/1
 Fancy, Pride's handmaid, 119/243
 Farriery learnt by a great earl, 164
 Fashions change continually, 120/277-94
 Fasting and prayer neglected, 186
 Feather fans used by women, 121/318
 feeble, a name for a tailor, 157, l. 8 from foot
 Fellowships, how obtained, 149
 Fiat, Mr Francis, a fishmonger, 152, l. 7 from foot
 fieres-bird, 12/17, one who sits by the fire. See marginal note.
 Fleet Street vintners discharge their journeymen after Trinity term, 141
 Flower de luce, 13/21, a tavern
 flung out at a bootie, 67/10, robbed on the highway?
 fobbe uppe, *v.a.* 25/14, delude
 fooles paradise, 93/1, *Rom. & Jul.*, III. ii. 82
 for, 7/3, from, against
 Free schools, principal, enumerated; very numerous; their kinds, 145
 free taile, 31/8, fee-tail, "Fee-tail, feodum taliatum, is that whereof we are seised to Us and our Heirs, with Limitation, that is, the Heirs of our Body." Cowell's *Law Dict.*, ed. 1727, s. v. Fee
 French borders, 173/6, a kind of needlework
 Friar Tuck's mattins, 53, l. 9 from foot
 friars, bawdy, 114/105
 fustie framed speech, 4, l. 2 from foot
- galliard, the, 102, l. 11 from foot, a dance. See *Halliwel's Dict.*, s. v.
 geeres, *v.n.* 131/622, jeers
 Gentlemen should learn trades, 164
 Geometry described, 117/175-80
 gesse, guests, 60, l. 4 from foot
 giggs, 118/216, jigs. "A jig was a ludicrous metrical composition, often in rhyme, which was sung by the clown, who occasionally danced, and

- was always accompanied by a tabor and pipe."—*Halliwel's Dict.*
- Gill, a lazze, 127/494, epithet of Sloth girne, 80/23, to grin
- girling, 4, l. 9 from foot, grinning
- Gluttony described, 131/595-600, 607-12; her misdeeds, 131/601-6
- God give yee joye, 90, l. 10 from foot, a marriage benediction
- Goffo (Ital. stupid) feeds Lipotopo, 128/524
- Grammer described, 116/145-50; bond-slave to Stationers, 116/149
- Greenes Cunnyberries, 55/22
- Grocers complain of Avarice, 129/549
- hale-backe, a, 27, last line, a hawl-back, pull-back
- Hales, Sir Edward, praised, 139-40/25-32
- hallow mouthed, 152, last line, sanctimonious
- harborow, *sb.* 103, l. 12 from foot, harbour
- harte at grasse, 23, l. 3 from foot, heart of grace
- Hawkins, Sir John, his hospital for sailors, 171
- Hedge-creepers, i. e. petty traders, described, 164-65; their paltry ventures, 165
- Heir, your, should marry early, 144
- her, for gen. *s.* 36/3
- Heraclitus, 122/342
- Herod, 125/433
- Herodias, 122/326
- Hesiod, 124/402
- hinderlove, a, 91, l. 4 from foot
- Ilindes fees, 95/19
- his, for gen. *s.* 49/16
- hit-home, *adj.* 93/20
- Hogsden, 51/4, Hoxton, Middlesex
- Holborn ostlers, when they impound the guest's boots, 141
- hollowes the sight, 80, l. 3 from foot, gives the view holla?
- Honesty comes to Hogsden; sees a troop of lovers in a hall there, 51; describes them, 51-96; his reflections on the case of the passionate ass, 55; blames women who appeal from their husbands to their parents, and folks who marry and repent, 55-6; considers love the highest duty, 57; censures wooers who rely on parent's authority, 59; his reflections on the case of the covetous widow, 63-5; thinks women beholden to men who marry them, 65; for marriage is a perilous state, 66; his cure for fastidious wives, 74; warning against mercenary matches, 75; creeps into maidens' chambers and overhears their talk, 81; advises suitors not to be unreasonable in their requirements, 83; warns coy damsels, 86-7; disapproves of long courtships, 87-9; thinks a month long enough for one, 92; condemns seducers, 95; warns girls to beware of them, 96; their faithlessness makes women distrustful, 96-7; yet they may know if a man is in earnest, 98; counsels parents to marry their daughters to younger sons of good family, 98-9; doesn't consider the consent of parents to a match necessary, 100; reprobates inconstant lovers, 101; finds love amongst the multitude, 101-2; his praise of women, 102; men can't do without them, 102-3; eulogizes their mercy, discretion, and modesty, 103-5
- Horace's Art of Poetrie alluded to, 117/193
- hotte spurres, 56/19, impatient lovers
- Household, officers of the, appointments in their gift, 168
- Hue and cry, pursuit of thieves, 68, l. 9 from foot
- Husbandman, character befitting a; tenancies he should seek, 167
- Hydra, the, 112/49
- indigitly, 150/4, distinctly
- it, its, 29/12, 13; 94/4
- Italian purles, 173/6, "Most curious Purles, or rare Italian Cutworke." *The Needles Excellency*, by John Taylor, Spenser Society's ed., Issue No. 7
- jacke of Napes, 75, l. 5 from foot, a monkey
- Jasper Impudencie's ungrateful conduct, 16
- Jealousy, an old doter's causeless, narrated, 16-17; story of a wife made unfaithful by her husband's, 23-6; remedies against, 34-8; his kingdom described, 41-3
- jetting, 125/429, strutting, "—, the Normane guise was, to walke and *jet* up and downe the streetes, with great traines of idle Serving men following them."—Lambarde's *Perambulation of Kent*, reprint, 1826, p. 320
- jumpe, 65/24; 83/3, coincide
- jumply, 25/10, aptly

- Jusling Jacks take the wall, 124/400
- kea-cold winter, 5/15. Cf. *Richard III.*, I. ii. 5
- kill Crowe, to meet a, 83/4
- kinde, 127/482. Cf. *Hamlet*, I. ii. 65. See *akind*
- kinde hit home floutes, 93/20, snubs knight of the poste, the, 26, l. 8 from foot
- Lachesis, 120/286
- lac'st-mutton, 95/10, superlative of laced mutton, a courtesan. *Two Gent.* I. i. 102
- laft at, laughed at, 32/8
- Landed estate, your, shouldn't be divided amongst your children, 143
- Land owners generally obliged to borrow at the rent-day, 143
- Land soldier, the, his tactics, 170/1; profession not lucrative; his chances of preferment; where he should serve, 171; charities for the, 171-72
- lasht out, 89/9, lavished
- Learning rejected, 115/116-26
- Lechery consorts with Gluttony, 131/612; described, 132/645-48; her misdeeds, 132-33/649-66
- Lecturers more revered than parsons, 153
- leesing, *adj.* 89/3, mendacious
- Lelaps, 4/11
- let, *v.n.* 26/5, scruple
- Light of Love, the city, 42/15
- Likings-recantation, the valley, 91, l. 6 from foot
- Lincolne green, hospital for land-soldiers once there, 172/15
- line, a, 41/21, a clue?
- Linendraper's company, the, has greater privileges than any other, but no charter; their trade a very cleanly one, 165
- Lipotopo, story of, 128/505-28
- Lobb, a serving man, his treachery, 20
- Logic described, 116/157-62; expelled from colleges, 116/162
- London, common gardens about, 19/22
- London inns, Flower de Luce, Bridewell, 13 (*see* Fleet Street, Petticoat Lane, Poultry, &c.)
- Long-lane gowne, a, 165/12. Long lane was "A Place also of Note for the sale of Apparel, Linnen, and Upholsters Goods, both Second-hand and New, but chiefly for Old, for which it is of note."—*Strype's Stow*, I., bk. iii. p. 122, col. 2
- loose bodied gowne, a, 144/6, a woman's garb. Cf. *Taming of the Shrew*, IV. iii. 35
- Love, true, described, 39; false, and its evil consequences, 39-41; the blessings of true, 43-4
- Lovesick damsel, story of a, 75-81
- lubber, 128/509. *Balligaut*: m. An vnweldie lubber, great lobcocke, huge luske, mishapen lowt, ill-faoured flaber-gullion. — 1611. *Cotgrave*.—F.
- Lucrece, 132/651
- lumpe, *v.n.* 19/3, be sullen
- lurdens, 3, l. 7 from foot, lubberly churls
- lusking, 128/509, idle
- Magog, 4/8
- maimed-maide, 95/2
- maine Centre, the, 165, l. 6 from foot, the earth's axis
- make-bates, 10, l. 2 from foot; 41, l. 2 from foot. See *bate-maker*
- mankinde creature, a, 80, l. 6 from foot. Cf. *Coriolanus*, IV. ii. 16
- Manufacturers should sell by retail, 164; their trade lucrative, 165
- Many-mislike, Mistres, 86, l. 7 from foot
- Maro. See *Virgil*
- Married men, names offensive to them, 133/675
- Mars, 32; Wrath's chieftain, 126/463
- Marsias, 118/217, Marsyas
- mastie, a, 4, l. 9 from foot, a mastiff
- Meander, the, 118/206
- Medical profession not lucrative; skill at a low ebb, 160
- Medusa, 120/275
- Melpomene, 112/31
- mens-helpers, 105/5, women
- Merchant Royall, the, described, 164; injured by petty traffickers, 165
- Merchants, their qualifications and risks; some gain by war; incorporated societies of, 162
- Mercurie, 121/301
- Military art best learnt in the Low Countries, 171
- milk-white bosom, 102/18. *Two Gent.* III. i. 250
- Millers, knavery of, 59, l. 3 from foot; 84/9
- Minotaur, the, an incorporated company, 167/3
- Minstrels strive with blind fiddlers, 124/398
- Miser's daughter, story of a, 83-4
- Momus, 111/4; 134/707

- Money-woosers, their practices described, 61-2
 Monks abused, 114/96, 103
 moule, *sb.* 45/10, mould
 Music described, 116/163-68
- Nan, 82, a serving maid
 Naval preferments, how obtained, 170
 Navigator's, the (merchant seaman), attainments and way of advancement, 166; he musn't intrench upon incorporated companies, 167
 Neapolitan, the, 160/19, lues venerea neeses, *sb.* 77/2, sneezes. Cf. Job xli. 18
 New College breeds civilians, 155
 nice no-maide, a, 83, l. 12 from foot
 Nilus, 113/62
 noddies, 83, l. 10 from foot, fools
 Nomothetes, 134/710, a lawgiver
 Nonconformist, story of an ejected, 159, 160
 nuntings, 13, l. 9 from foot, luncheon
- Oaths, gods Lord, 70/4; passion of God, Divell breake his necke, 73/7-10; By our Lady, By cock and pie, 89, ll. 5, 4 from foot; the passion of our Lady, 96/11
 ostice, 13, l. 12 from foot, hostess
 othersome, 51, line 10 from foot, some others
 out-joynted, *adj.* 90/4, discarded
 Overcount, Mistrisse, 141, l. 7 from foot, a hostess
 over-slippe, 82/7, defects
 Ovid, 113/73; 117/195
 Ovid's Ars Amandi censured, 133/633
 Oxford, 115/134
 Oyster women's hook shoulders, 83, l. 2 from foot
- Painted plumes worn by men, 121/317
 Pallas, 116/148
 Pantoples or pantophels (slippers) worn by women, 55, last line; 122/327
 Parnassus, 118/212
 passe not, 114/91; 134/708, care not. Cf. 2 Henry VI., IV. ii. 136
 Passing kind man, story of a, 60
 Passionate lover, story of a, 51-4
 Patars, 163/12, light guns
 Patience, Wrath's contrary, 127/475
 patrocinie, 45/9, patronage
 Patrons, private, of benefices, remarks on, 153-54; grand advowsons, 154
 Pensions. *See* Exhibitions
 Periwigs worn by women, 120/272; 121/310. *See also* 161, l. 7 from foot
 pesterment, 51/8, embarrassment
- Petticoat Lane, new fashions there, 91/10
 phisnomie, 121/322, physiognomy
 Physicians, diseases they treat, 160; their attainments and advancement; should make acquaintance with gallants and immoral women, 161; find a mineral spring, 161-62; for women, their qualifications, 160; young, ignorant, 161
 Pierce-Pennilesse's supplication to the devil's parliament, 26
 Pilate, 112/53
 pimpers with the eyes, 131/620
 placket, 91/12, a woman's pocket.—*Halliwell's Dict.*
 placket lace, 53, l. 6 from foot, 95/13
 plat, *sb.* 111/6
 Pluto, 119/236
 Poetry wronged, 117-18/189-210
 Poets, bad, impudence of, 118/211-16; punished, 118/217-22
 poked ruffles worn by women, 74/9
 Pope, the, abused, 113, 114
 Poultry, the, a debtor's prison in, 129/562
 powder Beefe, 165/4, salt beef
 pricking-burre, 57/15
 pricksong, 90/16, "Music pricked or noted down, full of flourish and variety."—*Halliwell's Dict.*
 Pride and her attendants described, 119/241-46; her votaries satirized, 119-22/247-352
 prittell prattell, 13/9, gossip
 prittie-bird, a, 57/15
 Proctors in Civil Law, their number lately limited, 156
 Proteus, 120/277
 Proverbs cited:—I had rather have a man than mony, 6. Love hath no lacke. Selfe do, selfe have, 7; he which will no penaunce doe, must shonne the cause that belongs thereto, 10; a still dogge bites sore, but the barking cur feares more, 15; the pitcher goeth long to the water, but at laste . . . is brought home broken, 30; kit must after kind, bee it but in scraping of a frying panne, 30; an il bird which will defile his owne nest, 33, 123/358; shee that knowes where Christes crosse standes, will never forget where great A dwels, 33; hot love wil be soone colde, 56, 81; qui moccabitur, 70; "Like will to like," quoth the Divell to the Collier, 74; looke ere we lep, 75; crooked without, and crabbed within,

- 86; lingring love breeds mislike, 87; a faire face cannot have a crabbed heart, 92; better to fill the bellie than the eye, 130/578
 Pumps worn by women, 122/325
 purchase, 36/10, purchase
 purcenet, a, 32/11; "Purse-net, a net, the ends of which are drawn together with a string, like a purse."—*Halliwell's Dict.*
 quarter, a, 39, l. 7 from foot, a quarter of an hour
 quittance, 109/1, acquit
 Rack-rent, property let at, 130/568
 Ram-Alley cookery, 141/7
 rammish, 38/3, untamed
 recovered a flap with a foxe tale, 90/11
 Religion has left the earth, 113/78
 Repentance, Wrath's follower, 126/470
 Rhetoric described, 116/151-56
 ribble rabble route, 114/110
 riggish, 121/309, wanton. Cf. *Ant. & Cleop.*, II. ii. 245
 rigs, 120/274, courtezans
 Robin good-fellow meets Tell troth; managed to slip into hell and heard there an oration on jealousy, 4; describes the different causes and kinds of jealousy to Tell troth, 5-20; rehearses the resolutions of the devil's parliament, 20-22; desires Tell troth to publish his invective against jealousy, and vanishes, 26
 rookes, 13/4, slanderers. See marginal note, 13
 Round hose worn by men, 121/302
 Rowsie, 165/12, Russia
 roysting, 123/365, roistering
 Ruffines, fine-ruft, their cringing cuts, 119/248; shag hair, 120/271
 Scholar, a, should go to a free school, 144
 Scholarships enumerated, foundation, 145; election, 145-46; at college, how obtained, 147
 scombers, 75, l. 4 from foot, sterco rat
 Scriveners of Temple Bar have no business when Trinity Term's over, 141
 Scriveners scribbling-band, 130/566
 Secretaryships. See Clerkships
 Seducer, story of a, 94, 96
 Senior fellows may confer scholarships, 147
 shadowed, 72/3, concealed
 shaded with their feete, 82/13. "Es-grailler, to shale, or straddle with the feet or legs."—*Cotgrave*.
 she beetell, 13/12. See marginal note, 13
 Shoe Lane, one that sells running leather there, 91/12
 shonne-thankes, 81/1
 Shopkeepers depend on merchants, 162; their gains uncertain, 163
 Shoreditch church, constant lovers in, at midnight, 91/17
 shrewd, the old, 34/22, an old tough [tree]
 Sidney's Arcadia alluded to, 173/9
 Simony as hard to discover as a witch, 154/10
 Sittingbourne, Kent, 139/6
 sleeveless excuses, 65/6
 Sloth described, 127/494-504
 smirking kisses, 58/5
 Smithfield, horses sold there, 83, l. 7 from foot, 87, l. 2 from foot
 Smithfield should be called smite-field, 126/452
 Smith's, Sir Thomas, *Commonwealth of England* referred to, 158, l. 8 from foot
 snip-snap sheeres, 120/287
 Soldier's superstition, 66/24
 Soldier, the sea, thrives better than the land soldier; must have more learning and valour; may make his fortune by a prize, 169; his preferment and attainments, 170
 Sollom-bird, 83/20, a precise maiden
 Sons, your, let them choose their profession; don't keep them long at home, 144
 Sorpego, 160/19, erysipelas?
 sossing down, 78/3, plumping down
 sound, a, 79, l. 13 from foot, a swoon
 sparrow-blasting, 35/18, cuckolding
 Sparrows examples to households, 187, l. 6 from foot
 spie-fault, a, 80, l. 4 from foot, a censorious person
 Squabler, a, 166/20, a swabber?
 "Swabber, a sweeper of a vessel."—*Halliwell's Dict.*
 St Martins le Grand, girls bred there, 173, l. 8 from foot
 St Paul's, wavering wenches reviled there, 91/4
 stale, a, 25/7. "Stale, a living Fowl put in any place to allure other Fowls; a decoy Fowl."—*Bailey's Dict.*, I.
 Statute, the, appealed to by the Bos-seldir, 139/8
 stay his stint by the heeles, 59, l. 6 from foot, sit in the stocks for the time appointed
 Stoomp-foot, Joane, an old beldame, 13, l. 9 from foot

- striker, a, 80, l. 3 from foot, a wench.
Cf. Massinger's *Unnatural Combat*,
IV. ii. p. 54, col. 2, ed. Gifford,
1840.
- Styx, the, 4/4
- Sufferance, cousin to Patience described,
127/481-84
- Suitors, hard to please, one took fright
at a headache; another at a tooth-
ache; a third at a long nose, 60; a
fourth wanted to be kissed in public,
60-1
- Swainmote, the, a forest court, 158/6
- Swearing on board ship should be
punished, 170
- Syrens, 133/679
- Tailor, at a court masque, story of a,
157
- Tantalus, 115/137
- tantinie pigge, a, 75, l. 3 from foot. St
Anthony's pig, a pet pig. See
Halliwel's Dict., s. v. Anthony-pig.
"Lead on, little Tony—I'll follow
thee, my Anthony, my Tantony,
sirrah, thou shalt be my Tantony,
and I'll be thy pig."—Congreve,
Way of the World, IV. xi.—P. A. D.
"—, folk may well talk, to see
you dangling after me everywhere,
like a *tantony pig*."—Isaac Bicker-
staff, *Love in a Village*, I. ix.
- Tarquín, 132/651
- Taverne Roarer of the Citie, a, 170, l.
3 from foot
- Tell troth meets Robin good-fellow, 3
- Temple Bar, 141
- territ, 36/22, turret
- Thameras, 118/219, Thamyrís
- thirteene pence halfe penny, the hang-
man's fee, 43/14
- Thrasonically, 126/457. Cf. *As You Like*
It, V. ii. 34
- Timerity, forerunner of Wrath, 126/469
- Tobias and Sara examples to married
folk, 186
- tole, 18/8, entice; toling, 43/20
- Tom of all Trades lands in Kent, 139/
1; is advised to get a pass at Ton-
stall Hall, 139/11-12; goes thither
and dedicates his book to Sir Edward
Hales, 140/33-42; leaves town, and
on Highgate hill overtakes a gentle-
man of Northamptonshire, 141; gives
him advice on the preferment of his
sons and daughters, 143-74; once
began a list of ecclesiastical benefices,
but gave it up, 154; would be glad
to compile, gratis, a list of incorpo-
- ated companies' trusts, 166; insists
on the importance of grammar learn-
ing for boys, 172; espies mine host
of the Bull in St Albans, 174; con-
cludes with the poet, 175
- Tom of Odcombe, 139/24. Thomas
Coryate, of Odcombe, Somerset, the
traveller
- Tom-witles, 84, l. 9 from foot
- Tonstall Court, the residence of Sir
Edward Hales, 139/12
- toothsome, 131/599
- too too, 37/8, 82/16
- tooting head, a, 33/17, a budding head
- Totty, Tom, Joan Stoomp-foot's hus-
band, 13, l. 8 from foot
- Toyles, The Master of the T. and Tents,
168, l. 10 from foot. Chamberlayne
speaks of "the Office of the *Tents*,
Toyls, *Hays* and *Pavillions*. Two
Masters, &c."—*Anglia Notitia*, ed.
1673, Pt. i. p. 192. Spelman says,
s. v. Toile. "—, cassis e funiculis
nexus: quibus saltuarii cervos inter-
cipiunt, a Gall. *toile*, i. *tela*," and s. v.
Haia "—, illud rete quo e campis
redeunt cuniculos intercipiunt an
haye dicitur." This officer probably
provided the tents, nets, and snares
used when the king went a-hunting
- Trades, those which take high fees from
apprentices precarious, 163; most in
request enumerated, 163-64; house-
wife's, 164
- Tradesmen who are patrons of livings,
how to humour them, 152
- Trading companies hold trust funds for
the benefit of young tradesmen, but
misuse them, 165; returns of these
ought to be published, 166
- trenchemore, to dance, 20/10. "But in
King Charles's time, there has been
nothing but *French*-more and the
Cushion Dance, *omnium gatherum*,
tolly, polly, hoite come toite."—Sel-
den's *Table Talk*, King of England,
Arber's ed., p. 62
- Trinity Hall trains civilians, 155
- Trinity Term, people leave town when
it's over, 141
- triphells, 31, l. 6 from foot, trifles
- Trott, story of a slanderous old, 11-14
- Trulls use fans, 122/333
- Trumpington, Cambridgeshire, 150/3
- tuesday supper, a, 70, last line
- Tyburn, 36/10, 74, l. 4 from foot
- type, 114/88; the top of the II. Cf.
'Tipe-stick. The piece of wood
which, reaching from shaft to shaft,

- keeps the body of a cart in its place, and prevents it from *typing* up or over. *Lincolnshire.* — *Halliwel's Dict.*—F.
- umpertiall, 40/12, impartial
- Uncomely woman, an, married by a man for safety, 19-20
- unharted, 76/22
- Unhealthy places most profitable for farming, 167
- Universities, the, impoverished, 115/127-32
- unkeamed, 123/369, uncombed
- untollerable, 102, l. 6 from foot
- Usurers good patients, 161
- Usury described, 129/553-56; defended, 129/557-58
- Vanity, Pride's handmaid, 119/243
- Venus, 32; 132/650
- Verses will be found at pages 34-5, 37-8, 43, and 76
- Vesta, 134/691
- vild, 133/673, vile
- Virgil, 117/194, 118/214
- Vulcan, 19, l. 5 from foot; 32
- waisters, the, 30, last line
- warrantize, 129/552, warrantize?
- weale-publike, 28/4, commonwealth
- Westminster, constancy little used there, 90, l. 3 from foot
- Westminsters Hospitalitie, a house of, 96/23
- whereout, 179, l. 7 from foot, from whence
- whipperginne, 13, l. 12 from foot, 21/23, unchaste woman
- whipsters, 81, l. 9 from foot, wanton girls
- Whores, evils caused by them, 133/655-58
- Widow, story of a covetous, 62-3, 69-70
- Widow, married to an avaricious churl, story of a, 70-3
- Widower's wooing, story of a, 57-8
- willow guift, 90/5
- Winchester has scholarships and fellowships at New College, 155
- Winged sleeves worn by men, 121/301
- winne unto, 95, l. 3 from foot, attain
- wittall, a, 13/17. "Wittol, a contented cuckold."—*Halliwel's Dict.*
- Wives, dyed or curled hair, painting and pasting unfit for, 180
- Woodstreet counter, a debtor's prison, 129/564
- woor in graine, a, 60, l. 6 from foot
- World, the, couldn't contain the record of man's guilt, 113/55-60
- worship, *sb.* 182/19, honour
- Wrath described, 125/427-32; his misdeeds, 125-26/433-62; moved Herod, 125/433, and Caligula, 126/445; makes men fight at Smithfield, 126/451
- Yeomen of the Guard, preferment of the, 169
- Younger children, divide the portion of your heir's wife among them, 144
- Youngsters spend their patrimony in gluttony, 131/601-2

Cymbeline: a. A Reprint of the Folio of 1623; b. a revised Edition with Introduction and Notes, by W. J. Craig, Esq., M.A., Trinity College, Dublin.
Series II. Plays. *Henry V*: b. Parallel-Texts of the Quarto and First Folio, arranged so as to show their differences; c. a revised edition of the Play; the whole edited by Brinsley Nicholson, M.D.

The following works have been suggested for publication:—

1. Parallel Texts of the imperfect sketches of b. *Hamlet*, and its Quarto 2 (with the Folio and a revised Text); c. *Merry Wives of Windsor*, and Folio 1; d. *The Contention*, and *Henry VI*, Part 2, in Fr; *The True Tragedy*, and *Henry VI*, Part 3, in Fr.
 2. Parallel Texts of the following Quarto Plays and their versions in the First Folio, with collations: *Richard III*, Q1; 2 *Henry IV*, Q1; *Troilus and Cressida*, Q1; *Lear*, Q1: to show the relations of the Folio text to that of the previous editions. Of *Othello*, four Texts, Q1, Q2, Fr, and a revised Text.
 3. Parallel Texts of the two earliest Quartos of *Midsummer Night's Dream*, and *Merchant of Venice*; to show which edition is the better basis for a revised text.
 4. The First Quartos of *Much Ado about Nothing*; *Loues Labour's Lost*; *Richard II*; 1 *Henry IV*; from which the copies in the Folio were printed.
- Reprints in Quarto of the remaining Folio Plays, with collations. When possible, the passages which Shakspeare used from North's *Plutarch*, Holinshed's and Halle's *Chronicles*, &c., will be printed opposite the texts of his Roman and Historical Plays. Also the plots of the old plays of 'The Taming of a Shrew,' 'Promos and Cassandra,' 'The troublesome raigne of King John,' &c., will be printed parallel with the plots of Shakspeare's Plays that were founded on them. In all Reprints of Quarto and Folio editions of Shakspeare's Plays, the numbers of act, scene, and line, will be given in the margin, so as to make the books handy to work with.

Series V. The Contemporary Drama. Works suggested by the late Mr Richard Simpson (see *The Academy*, Jan. 31, 1874, p. 120-1):—

- a. The Works of Robert Greene, Thomas Nash (with a selection from Gabriel Harvey's), Thomas Lodge, and Henry Chettle.
- b. The Arraignment of Paris (Peele's); *Arden of Feversham*; *George-a-Greene*; *Lochrine*; *King Edward III* (of which Act ii. is by a different hand, and that, possibly Shakspeare's); *Mucedorus*; *Sir John Oldecastle*; *Thomas Lord Cromwell*; *The Merry Devil of Edmonton*; *The London Prodigal*; *The Puritan*; *A Yorkshire Tragedy*; *Faire Em*; *The Birth of Merlin*; *The Siege of Antwerp*; *The Life and Death of Thomas Stucley*; *A Warning to Fair Women*. (Perhaps 'The Prodigal Son,' and 'Hester and Ahasuerus,' extant in German Translations.)
- c. The Martinist and Anti-Martinist Plays of 1589-91; and the Plays relating to the quarrel between Dekker and Jonson in 1600.
- d. Lists of all the Companies of Actors in SHAKSPEARE'S time, their Directors, Players, Plays, and Poets.
- e. Dr Wm. Gager's *Meleager*, a tragedy, printed Oct. 1592 (with the correspondence relating to it between Dr Gager of Christ Church, and Dr John Reynolds of Corpus (Univ. Coll. Oxf. MS. J. 18; and at Corpus). Also, Reynolds's rejoinder in 1593, 'The Overthrow of Stage Plays,' &c., with the letters between him and Gentilis. Also, Gentilis's 'Disputatio de Actoribus et Spectatoribus Fabularum non notandis.' Hannov. 1659. And 'Fucus sive Histriomastix' (a play against Reynolds), Lambeth MS. 838).
- f. Robert Chester's *Love's Martyr*—from which Shakspeare's lines to the 'Phoenix and Turtle' were taken—with an Introduction showing who Salisbury was, to whom the Chorus Vatum dedicates the book; and showing the relation between Chester's poem and Shakspeare's *Cymbeline*.

Richard II, and the other Plays in Egerton MS. 1994 (suggested by Mr J. O. Halliwell).
The Returne from Parnassus, 1606; to be edited by the Rev. A. B. Grosart.

Series VI. Edward Hake's *Touchstone*, 1574; edited by F. J. Furnivall, Esq., M.A. Dekker's *Gulls Horn-Book*, edited by Henry Brown, Esq., B.A.

Series VII. *Mysteria, &c. Ancient Mysteries, with a Morality*, from the Digby MS. 133, re-edited from the unique MS. by the Rev. W. W. Skeat, M.A., *The Towneley Mysteries*, re-edited from the unique MS. by the Rev. Richard Morris, LL.D.

Series VIII. *Miscellaneous.* Autotypes of the parts of the Play of *Sir Thomas More* that may possibly be in young SHAKSPEARE'S handwriting, from the Harleian MS. 7368. Thomas Rymer's 'Tragedies of the last Age considered and examined', 1673, 1692; and his 'A short View of Tragedy of the last Age', 1693.

THE NEW SHAKSPEARE SOCIETY.

"Societie (saith the text) is the happinesse of life."—*Lucas Labour's lost*, iv. 2.

Meeting at University College, Gower St. London, W.C., on the 2nd Friday of every month (except at Easter and during July, August, and September), at 8 p.m. Subscription, One Guinea a year, due on 1st January, and payable to the *Hon. Sec.*, A. G. Snelgrove, Esq., London Hospital, London, E.

PRESIDENT:

[It is hoped that one of our chief living Poets will take the post.]

VICE-PRESIDENTS:

THE REV. EDWIN A. ABBOTT, D.D.
THE LORD BISHOP OF BATH AND WELLS.
Professor T. SPENCER BAYNES, LL.D., St Andrew's.
WILLIAM BLACK, Esq.
H. I. H. PRINCE-LOUIS-LUCIEN BONAPARTE.
Professor F. J. CHILD, Ph.D., Harvard College, U.S.A.
Professor HIRAM CORSON, Cornell Univ., Ithaca, U.S.A.
THE RIGHT HON. WM. F. COWPER-TEMPLE, M.P.
THE HON. MRS. WM. F. COWPER-TEMPLE.
LORD DELAMERE.
Professor N. DELIUS, Ph.D., Bonn.
THE RIGHT HON. THE EARL OF DERBY.
THE DUKE OF DEVONSHIRE, K.G.
Professor DOWDEN, LL.D., Trinity College, Dublin.
THE ARCHBISHOP OF DUBLIN.
THE COUNTESS OF DUCIE.
THE RIGHT HON. THE EARL OF DUFFERIN AND CLANDEBOYE, Governor-General of Canada.
THE EARL OF ELLESMERE.
ALEXANDER J. ELLIS, Esq., F.R.S.
Professor KARL ELZE, Ph.D., Dessau.
HORACE HOWARD FURNESS, Esq., Philadelphia, U.S.A.
MRS. HORACE HOWARD FURNESS.
MADAME GERVINUS, Heidelberg.
HENRY HUCKS GIBBS, Esq., M.A.
THE EARL OF GOSFORD.
Professor G. GUIZOT, Collège de France, Paris.
N. E. S. A. HAMILTON, Esq.
SIR T. DUFFUS HARDY.
The Rev. H. N. HUDSON, Cambridge, U.S.A.
Professor T. H. HUXLEY, F.R.S.

Professor R. C. JEBB, M.A., Glasgow.
LORD LECONFIELD.
F. LEIGHTON, Esq., R.A.
Professor LEO, Ph.D., Berlin.
H. R. H. PRINCE LEOPOLD.
THE MARQUIS OF LOTHIAN.
J. RUSSELL LOWELL, Esq., D.C.L., Cambridge, U.S.A.
SIR JOHN LUBBOCK, Bart., M.P., F.R.S.
GEORGE MACDONALD, Esq., LL.D.
THE DUKE OF MANCHESTER.
H. MAUDSLEY, Esq., M.D.
Professor HENRY MORLEY, Univ. Coll., London.
The Rev. RICHARD MORRIS, LL.D.
Professor MAX MÜLLER, Ph.D., Oxford.
Professor C. W. OPZOOMER, Ph.D., Utrecht.
Professor C. H. PEARSON, M.A., Melbourne.
SIR HENRY RAWLINSON.
HENRY REEVE, Esq., D.C.L.
DANTE G. ROSSETTI, Esq.
Professor J. RUSKIN, M.A., Oxford.
ALEXANDER SCHMIDT, Ph.D., Berlin.
Professor J. R. SEELEY, M.A., Cambridge.
The Rev. W. W. SKEAT, M.A., Cambridge.
WILLIAM SMITH, Esq., D.C.L.
TOM TAYLOR, Esq., M.A.
Professor BERNHARD TEN BRINK, Ph.D., Strassburg.
THE REV. W. H. THOMPSON, D.D., MASTER OF TRINITY COLLEGE, CAMBRIDGE.
Professor ULRICH, Ph.D., Halle.
R. GRANT WHITE, Esq., New York, U.S.A.

COMMITTEE:

F. J. FURNIVALL, Esq. (M.A.), *Director*, 3, St George's Square, Primrose Hill, London, N.W.
J. W. HALES, Esq., M.A.
C. MANSFIELD INGLEBY, Esq., LL.D.
GEORGE H. KINGSLEY, Esq., M.D.
JOSEPH KNIGHT, Esq.
FRANK MARSHALL, Esq.
FRED. D. MATTHEW, Esq.
BRINSLEY NICHOLSON, Esq., M.D.
FREDERICK D. WEDMORE, Esq.

Treasurer: WILLIAM PAYNE, Esq., The Keep, Forest Hill, London, S.E.

Hon. Sec.: ARTHUR G. SNELGROVE, Esq., London Hospital, London, E.

Bankers: THE ALLIANCE BANK, Bartholomew Lane, London, E.C.

Publishers: N. TRÜBNER & Co., 57 and 59, Ludgate Hill, London, E.C.

Agents for North Germany: ASHER & Co., 53, Mohren-Strasse, Berlin.

Agent for South Germany, &c.: KARL J. TRÜBNER, 9, Münster Platz, Strassburg.

