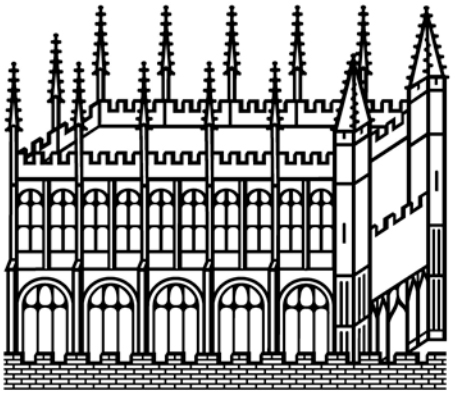

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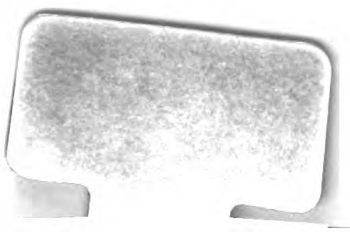

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from his friend F. J. F.
12 Nov. 1876

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 INUECTIUE AGAINST IELOSY.

AND

THE PASSIONATE MORRICE.

1593.

JOHN LANE'S

Tom Tell-Troths Message, and his Pens Complaint.

1600.

THOMAS POWELL'S

TOM OF ALL TRADES.

OR

THE PLAINE PATH-WAY TO PREFERMENT.

BEING

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

1631.

THE GLASSE OF GODLY LOUE.

(BY JOHN ROGERS?)

1569.

EDITED BY

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

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

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§ 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 Shakspere's young days, and mainly took-up the other side (the woman's) to that which Shakspere backt in *The Comedy of Errors* (Act II. sc. i.; V. i. 68—86), I was glad to recommend it to the friend and fellow-member of our Society[1] who had offerd to give us a Shakspere'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 Shakspere'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 Shakspere's), about the young king's choice of the dowerless Margaret:

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

> *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 florish vntil it be otherwise. Why, it is a common practize to aske the father what hee will giue with his childe; and what is that differing from cheapening an Oxe? And it is as common, that if she be fat, it is a bargaine, but if leane, she must stay another customer."

This cannot be calld an advance on the low part of the earlier *Paston-Letters* view of the marriage question.[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 Shakspere'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 Shakspere's Will H., or the grounds of Tennyson's affectionate reverence for his friend, by those of Shakspere's love for his.

Assuming, then, that the full description by the unknown 1593 TELL-TROTHE[2] 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 Shakspere'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 seene but by Owle-light.—1611; Cotgrave.

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

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

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

the relation of father and daughter, husband and wife, justifies the appearance of our first tract, in this volume, I pass on to the second, John Lane's *Tom Tel-troths Message and his Pens Complaint*, of 1600, when Shakspere 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 mentiond in Edmund Howes's list of English poets with "Willi. Shakespeare 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 **hobgoblings**, 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. 10b) 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. 79b), "The Marchantes wordes to the Squier, and the Hostes wordes to the Marchant as they are in Chaucer" (f. 80), and "Comparatio," f. 80b.

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

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

"A fine old Queen Elizabeth gentleman, who was living within my remembrance, and whose several poems, had they not had the ill fate to remain unpublisht, when much better meriting than many that are in print, might possibly have gain'd him a name not much inferiour, if not equal, to *Drayton* and others of the next rank to *Spencer*; but they are all to be produc't in Manuscript: namely, his *Poetical Vision*[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 Lane[2] 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 bondslaue-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.

Next come the Seven Deadly Sins. Under (1) *Pride*, Lane abuses the 'fine-ruft Ruffines,' st. 42, p. 119; the dandies 'full trick and trim tir'd in the lookinge glasse,' l. 255, casting sheeps-eyes[1], &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).

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

Under *Lechery*, the seventh and last Deadly Sin, Lane's stanza 109, p. 132, evidently alludes to Shakspere'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 (?) Shakspere'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 1631[1] with his *Tom of all Trades*, here reprinted.[2] My attention was first calld 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 conceald by its title, I waited till a visit to the Bodleian enabl'd me to read the book there; and I found it interesting enough to justify its reproduction here. As Powell was Shakspere'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 *Babees 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 Shakspere'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 Rimbault 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 his enemie.
How shall he woe her, that hath wed another ?
How shall he winne her, that hath slaine her brother ?
His trophees and his triumphes she doth hate ;
In 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 fielde ;
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 fulfilde,
'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 rare[1] 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 suppresst. Valentine Simmes was fined 13*s.* 4*d.* 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 Scotysh man, not to loue nor fauour an Englyshe man." p. 137.

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 Aptnesse of the English and the Scotte to / incorporate and become one entire Monarchie: with the / meanes of preseruing their vnion euerlastingly, added there-/vnto. [*Scroll.*] Printed at London by Valentine Simmes. / 1603.

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

"But when about the twentieth yeare of hir raigne shee had discouered 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 subiects 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 renuntiations of obedience; And because it was a treason carried in the clowdes and in wonderfull secrecie, and came seldome to light, and that there was no presumption thereof so great as the recusancie to come to diuine seruice: Because it was sette downe by their decrees, That, *To come to Church before reconcilement, was to liue in schisme;* But, *To come to Church after reconcilement, was absolutely hereticall and damnable,*

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

And when, notwithstanding all this prouision, this 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 wisdome she knewe to be *Papists* in Conscience, and not in Faction and Singularitie; but also with an ordinarie mitigation towards the offenders in the highest degree conuicted by lawe: If they would but protest, that if in case this realme should be 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 conniuence, 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 (exept 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 rediculous *Pusquils* [1]; When they beganne to make many subiects in doubt to

[1] The Martin Marprelate controversy began in 1589.

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 Singularitie. Farewell.

Your louing friend
T. P."

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

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

Euer.

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

Neuer.

[sign. A 2] To the right Honorable *Henry Wri-*othesly *Earle of* South-hampton Baron of Tichfield: and of the Noble Order of the Garter.

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

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

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

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

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

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

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

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

yet no doubt Mrs Wm Shakspere 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.* / Lord Treasurers *Remembrancer.* / Clarke of the *Extreats.* / *Pipe.* / *Auditors.* } The { *First Fruits.* / Augmentation of the *Reuenue.* / Kings *Bench.* / Common *Pleas.* / Records of Courts *Christian.* }

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.

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 Jocis*: / Or, / The Tickling Torture. /—*Dum rideo, veh mihi risu.* / *By* THOMAS POVVEL, / London-Cambrian. / [4 *bits of old ornament.*] LONDON, / Printed for *Beniamin Fisher*, and are / to be sold at his shop in *Pater-noster-row*, / at the signe of the *Talbot*. / 1623

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

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

"*The Courtiers method followes.*

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

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

Perhaps the Robes next.

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

To the second Meeting our Creditor is summoned, and brings behinde him his wife, like to a broken 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

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 whatsoeuer, in any / Court of Record whatsoeuer, 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 vsuall 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^t^. *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.*

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 appeard, 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 contayned and comprised whatsoeuer may giue satisfaction to the Searcher for Tenure or Tytle of any thing. London, Printed by B. Alsop and F. Fawcet for B. Fisher, &c. 1631.

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

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

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

To the Reader.

IT may be obiected vnto me, that the collation of these things, is not all made vp and digested into this fabrique of mine owne materials and structure, and I doe ingenuously confesse it: Seeing the Foure Treasuries [p. 17—120] were collected by Mr. *Agard*, his priuate notes, a man very industrious and painfull in that kind[2]; 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 Cycanič.

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 / Preferment. / 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 Aldersgate / 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 risqued 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 publisht 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.

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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 risqued 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. 1 (*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 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 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* kinſemen. I. R.

Imprinted at London by *Richard Johnes, and are to* be ſolde at his ſhop ouer againſt S. Sepulchers 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.

LONDON
Imprinted by Robert Bourne.
1593.

Tell-Trothes New-yeares Gift. [sig. A 2]

TMarry, ſir, now you looke as if you expected newes: me thinks I ſee your eares open to heare what Robin good fellow will tel you; & becauſe your deſire ſhal not be altogether fruſtrate, you ſhal, if you will, be ſomewhat the wiſer before you goe. I am aſſured it is not ſtale; and were you as long in reading of it, as the Senators haue bene in agreeing vppon it, I know you would craue many baetes before you had paſſed the mainger. But behold, they had the paine, and you may haue the pleaſure; and I am glad that it was my fortune to meete with it; and doubtleſſe it was a great haſſard, that a worſer carrier had not hapned on it. For thus it fel out: walking towards Iſlington in a froſty morning, I by chaunce lighted into the company of a boone companion, that ſeemed no leſſe pleaſing in ſhew, then he prooued in ſubſtaunce. A merry mate hee was, and matched with one of his owne minde, a ſimple fellow, that marchinge vnder the habbite of true meaninge, tels all that he 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 inuiſible from [1]his infancy, had it by nature giuen [1 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 drowſie 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 companye that were ſummoned to the Parliamente, might enter without interruption. He heard my trampling, and therefore asked who was there? but when I would not aunſweare, 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 ſtoode 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 ſeuerall 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.

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, praiſinge ſo highly the commodity thereof as, in his diueliſh iudgement, hell would be paſſinge beggerly without that helpe. Manifeſtinge how eaſely mens and womens mindes were
[1 sig. A 3] drawn to all cor[1]ruption 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 ſett downe the cauſes that helped Ieloſie, with the meanes that hindered the ſame, as alſo the kindes thereof, with ſeuerall complaintes made both by men and women that were vexed with the like. The which I will, quoth Robin, deliuer vnto thee if thou ſo wilt: whereof, I beeing wonderfull deſirous, for *Mens hominis nouitatis auida,* hee went on with it as followeth.

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

The firſt cauſe (quoth he) is a conſtrained loue, when as parentes do by compulſion coople two bodies, neither reſpectinge the ioyning of their hartes, nor hauinge any care of the continaunce of their wellfare, but more regardinge the linkinge of wealth and money together, then of loue with honeſty: will force affection without liking, and cauſe loue with Ieloſie. 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 diſloyalty in the one, or the knowledge of the others diſability leades him to Ieloſie.

Rob. Goo[d-] fellowes digression. 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

What is the cauſe of ſo many houſholde 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 diſloyalty 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 ſlauery, vnleſſe grace [1] correcteth, by ſhewinge 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 reckoninge 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 ſighes &

[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.

ſlightes 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 ſweeteneſſe of loue, and all wayes to be ſtriuing to continue it, when the contrary will procure lighte regarde thereof. How farre more delightſome is ſtolne veniſon to him that hath inough, then his owne? And how pleaſant is that meat in taſte which is dainty? Thinges farre fetchte and déere boughte, are good for Ladies: and trifles will often better content then treaſure. The Diuels crye for miſlike, but who beares the brunt of it? The feete that flie from it, not the head that bredd the baite; the man can prouide for himſelfe, when the poore woman is voide of all ſuccour, and he will haue a cloake to hide his miſery when ſhe ſhall want a cap to couer her[1] extremitye. She muſt beare the lumpes and lowres; if happily ſhe eſcapes the blowes, the biting[2] woordes, if not worſe, euen cruell hart-breakinges and back-beatinges. Thus ſhall the Fathers couetuouſnes be cauſe of the childes vndooing, and his harts-eaſe beginning of her woe, and ende of her happineſſe: his likinge meeting with her loathing, which ſhall vndoe her by Ielowſy. Hath God by an inſtinct of nature ingrafted loue ſo farre forth in vnreaſonable creatures, as they doo not onelye chooſe their mates (as all creatures doe), but liue faithfullye to them, and conſtantly with them, ſo longe as life endureth; and ſhall that priuiledge be taken from man-kinde, whome onely he hath endowed with reaſon and diſcretion? The birdes bringe vpp the yong, vntill they can ſhift for themſelues, and then giues them leaue to vſe their liberty: the beaſtes of the fielde haue the ſelfe[3] ſame freedome, and the fiſhes in the Sea, no other reſtrainte; onely man is iniurious vnto himſelfe, by vnnaturall vſage of his deereſt 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 choſen, 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 doinges that they eſteeme more of wealth then of

[1 *orig.* his]

[2 *orig.* btting]

[3 leaf A 4]

Men [make] themsel[ues] 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 em[1] for knowinge 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, ſtet pro ratione voluntas:* I like him, and thou ſhalt haue him; loue this man or I will loath thee. This effecte hath coueteouſneſſe in the father; and beholde what diſcontentmente it worketh in the childe.

[1 *orig.* keepe them. for = from.]

He or ſhee by duety is bound to their Parentes commaundement, and for feare of their diſpleaſure are linked to continuall miſery. What ſaith the huſband to the wife, but, this was thy fathers worke, to winne me by his mony; and ſince hee hath his will with the want of my weale, I wil not liue alone in ſorrow, but[2] will make thee taſte of the ſame ſauce. Thy Father hath his, and why ſhould I not haue mine? So ſaith he, and ſo fareth ſhee: hee inuentes meanes to make her mourne, and leaues no practiſe vntried, which is like to procure her miſery. They liue in one houſe, as two ennemies lie in the field: their habitation being ſeuered, like twoo campes that bee ready for battell. Hauocke is made lauiſhly, of that their fathers gathered corruptly, that either being ſpente laſciuiouſly in the company of ſtran[3]gers, or licentiouſly in controuerſies at law. So great [4]miſchiefe ariſeth of coueteouſneſſe in matches of matrimonye. Touching the ſaluing of which ſore, 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 cheefeſt reaſon may bee drawne from contentment in loue, which is ſatisfied with any thinge, according to the ſaying, *Loue hath no lacke;* and my old leſſon, *Selfe do, ſelfe haue,* makes the patient often not to complaine of a great ſore, 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 beeing [5]accompted a foole? Or what woman that hath burnte her finger will blame others for the deede done by her ſelfe?

[2 *orig.* bnt]

[3 an- *orig.* au-]

[4 leaf A 4, back]

[5 acc- *orig.* arc-]

You might haue tooke better heede, and *It was your owne fault,* are two ſhrode plaſters for a greene wound: and the minds of men are beſt pleaſed with their owne thoughts, & women with nothing more contented then to haue their willes. When a woman diſtruſtes of any helpe to come from any part-taker, ſhee will bee glad to pleaſe hir huſband, & they two falling foorth, ſhe (hauing none to mainetaine 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 therfore, frend *Tell-troth,* I returne to my matter.

Indiscreete gouernment the second cause of Ielosy.

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 belonges 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 chaſticement preuent his madneſſe; a wanton toung bewraies a laſciuious hart, and by the vttraunce of the toung, wicked thoughts are manyfeſted; therfore, either to gaze laſciuiouſly, or to ſpeake wantonly, may moue Ielloſy. Modeſty in a young woman is as a garland of wheat in a ioyfull harueſt; and diſcretion in a man like an oliue braunch after long diſcention: ſhe honoureth her huſband with a ſigne ot 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 Ielloſy.

[1 sig. B]

Another cauſe is cauſeleſſe diſcontentment, when the man will lowre without occaſion, and the woman fret, not knowing any reaſon, and eſpecially when either of them wil oppoſe them ſelues againſt other, and both of them maintaine their hartes pride: when a man will finde fault without cauſe, or a woman complaine of two much eaſe, it ſhowes 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, ſhowes ſhe had as liue haue his roome as his company: where loue is, there is no thought of battell; and there, what abſence hath hurt, preſence will heale. A kind and louing wife forgetteth all vnkindneſſe by the ſight of her beſt beloued, as a child doth the correction of his mother by the receipt of an apple from her; and a diſcreete huſband is no longer diſpleaſed then a fault is a doing. Contentment is an excellent ſauce to eury diſh, and pleaſantneſſe a ſinguler portion to preuent miſchiefe: the head is neuer[1] euill; but either it is [2]pleaſantly 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 themſelues ſpeedily.

Causles d[is]contentme[nt] 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 darlinges boſomes. When they will begin ſo to watch their wiues eies, and dogge their frendes lookes, as the miſe ſhall not pepe without daunger of the cats, nor the ſilly women ſpeake without ſuſpition of falſhood, Others will bring ſtrang women vnto their wiues to welcome: ſpeaking lauiſhly of their beauties, and vndecently in their praiſes, they will make compariſon without diſcretion, and giue iudgement without wiſdome. 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 themſelues haue beene the procurers of their own diſcontentment, yet will they lay all the burthen on their wiues backes, 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 toung blabs, it [1 sig. B 2] is ſigne the hart [1] aboundes. What an euident token of foliſh blindneſſe 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 vnknowne concluſions. Might it pleaſe them to vſe leſſe wordes and more wit, fewer companions or kinder familiarity, they ſhould not ſo lightly enter the hazard of Ielloſy.

The ill co[un]cell of the wicked th[e] fi/ſt cauſe [of] Ielosy.

Ill counſell is the next cauſe of Ielloſy; wher by the wicked (whoſe immaginations are only to ſoe diſcentions by bruting euil ſuppoſes, bred of a ſuſpitious braine, & vttered with colored hipocriſie) labour to ſette debate betweene true hartes, and to ſhuffle in ſuſpition amongſt thoſe that are free from thought thereof. They will ſtriue 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 toungs 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 miſchiefe. 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 t[he] sixt.

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

the habit of good meaning, and hiding their knauery with a ſhow of puritie. They will tatle 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 motes; and filling their heads with wonders, that before were in quiet. They ioy to ſet diſcention in a louing plat, and reioyce to ſee debate betweene faithfull frendes; they hunt after controuerſie, and honour Iellouſy. 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 Iellouſy; and if the mother hath loued to playe falſe, ſhee will bee ſure to miſtruſt the daughter. Beware, for I haue tried: tis a vile whip to ſcourge a fearefull hart with; and perſwaſions from a diſſembling hart are wondrous hurtfull to an vnconſtant louer. It is a ſmall bit that will not make a hungry dogge gape; and an vnſauery morſell 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 croſt in her wicked ſuſpition.

[1 sig. B 2, back]

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

[A merry 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 reſorte thether was her reaſon, and the ſight of the former younge man her concluſion for the truth thereof. Some of her companions (ſomewhat better diſpoſed then her ſelfe) gaue their
[1 sig. B 3] iudgement with ſome tol[1]leration concerning the ſuſpected diſhoneſty, of which ſhe miſliking, reproued their light of beliefe with a ſhameleſſe interrogation, howe ſhee could bee honeſt, ſeeing ſuch a one doth reſorte daily vnto her, who is like to bee a wild youth, and therefore cunning, and ſhe a young woman ſoone to be inticed: we know (ſaid ſhe) by experience the dealings of ſuch mates, hauing our 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
A fires-bir[d,] for that she sat continually by the fire side. 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, peraduenture he, ſilly man, miſtruſt no ſuch matter, or is loth to offend his wife by telling her of it; but if hee ſeekes not preſent remedy, howe is it poſſible hee ſhould eſcape vndoing? To which ſuppoſed impoſſibility hee agreed; I thinke, lead thereunto rather for feare then otherwiſe, as you ſhall hereafter gather. Well, ſhortly they agreed to ſend for the yong man, and at his comming ſent for a pinte of wine, giuing him therewith to gnaw, ſuch cruſtes of ſmall comfort, as tended both to his owne diſcredite & his 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 ſlaunders, endinge their tittell tattell with perſwaſions to forewarne their wiues of ſuch

company. With which vnlooked-for banquet, the younge man, being ſtroken amaſed (and maruell not, ſince it was meat [1] of ſo hard a diſ- [1 sig. B 3, back]
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) They are [ro]okes for [th]eir trou- [bl]ing tongs.
aſſured them of his wiues conſtancye toward him, that loued him moſt intierly, and obeyed him moſt duetyfully. And touching the reſorte, his trade required cuſtomers, and not of the worſt ſort (for he was a ſhoomaker); 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 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.
tooke ſo little effecte, grewe mad, eſpecially the ſhe beetell, that in a great rage ſhe poſted to the tauerne, where ſhe found ſome of the queſt of inquiry aforeſaid, to whome ſhe blaſed the rancour of her hart, ſhowing them howe ſhamefully their young neighbour was wronged, and diſhoneſtly abuſed, through his kind ſimplicity. 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 tounges. With which Which was the Shee make-bate.
noiſe (for doubtleſſe it was great, eſpecially the longe toungd beare getting the worſe), the neighbours beeing troubled, were [2] forced of [2 leaf B 4]
pitty to come in, who, ſeeing the fray bloody, ſeuered the knaue and the queane, and ſo parted the combate. But the ſcoulding champion

(hauing good occaſion to ſet her chappes a-wagging, that were faine to ſlaunder before, for want of other matter) curſed 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 councell both men and women, lightly to regard their backebitings and ſlaunders, 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 ſlaunders are onely likely hoodes, and no likelyhood certaine.

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

A ſeauenth cauſe proceedeth of hard vſage, when as a man will brutiſhly vſe his wife by ſtrokes, and curriſhly barre her of matrimoniall kindneſſe. The man that will lifte vp his hand againſt his wife, is like the horſe that doth fling out his heeles to ſtrike his keeper; the one hauing a knauiſhe, and the other a iadiſh tricke. Will a man of loue launce his owne fleſhe, 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 [1]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

[1 leaf B 4, back]

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

Which being not the leaſt, is a leaud behauiour in company, when by looſe trickes it may bee adiudged that nothing but oportunity is wantinge to their inciuillity. But where ſhame tames not, there blame maines not. A feſtred ſore muſt haue a ſearching ſalue; and a ſhameleſſe ſmile an open frowne. They that careleſly offende the law of modeſtye, muſt not taſte of the ſweete of courteſy; and they which reſpect not humanity, ſhalbe troubled with Ieloſy. Blame not the childe that feares the rod, hauing felt the ſmart therof, nor miſlike thoſe that ſhonne ſoure thinges, hauing taſted of ſuger. A hound that knowes the game, delightes in hunting; and geue the keeper leaue to beſtirre him[1]ſelfe when a curre chaſeth his deare. Hee [1 sig. C] that ſteales by night, eſcapes often when the day-theeues is appre-hended; 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, backebiters 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 awaye the endorcementes of them.

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

The ſecond was, againſt the folly of a yong nouice, that was ſo paſſionate for the loue of a maide, that he could not ſee any to ſpeake vnto her, but ſtraighte would fall into a ſounde through Ieloſy. An other complained of an old dotor of fourſcore yeares of age, that had gotten, through the compulſion of her parentes, her ſelfe in marriage, being but two and twenty. Who through his watching, and the dodging of an old beldam his 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 be[1]gan to bud, though it were in the deade of winter, and woulde moſt ſhamefully raile vpon her. And ſhee, hauing learned ſome ſubtelty 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

[1 sig. C, back]

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 perſuaded that the deſtinies hadd crowned him with a paire of hornes for his New-yeares gift), he ſpitted at her, laying Bridewell in her diſh, and the cart for her trencher: not only refuſing her company for his bed-fellow, but driuing her out of his chamber with a bedſtaffe. Neither contented with this, but in all haſt in the morning hee trotted vnto her fathers: infourming him of many falſe tales, and amongſt the reſt, her laſt nights tricke was brought in for a confirmation of his hard fortune in beeinge matched with ſuche a one. But her father, knowing that to be falſe, and the other as likely, perſuaded 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 wittneſſes, by which the old fornicators procured deuorcementes, and married younge wenches.

[1 sig. C 2] [1] As for make-bates, there was framed againſt them a bill, to the 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 beeing 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 fickell 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 ſhow their tounges haue lyed.

But theſe of the ſixt kinde are knaues in graine, that hauing lauiſht 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 ſhow not themſelues good-fellowes by gentle ſpeeches, their houſes will proue to hoat for them. They muſt not ſticke to promiſe fairely and to kiſſe, ſo they do it cloſely; onely this prouiſo muſt be had, that they keepe them out of their mony boxes and cloſecubberds. Which practiſe proouinge profitable, and thereby their eſtates being amended, ſtraight falſe meaſure is ſuſpected, and thervpon, 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 them [1]of the wittals their huſbandes, their chapmen beeing in company; and in their abſence, bitter woordes, if not bitinge blowes. Then ſhall they not bee ſuffered to looke on a man without controlement, nor dare to ſpeake to any for feare of buffets. If any aske for them, buying there, preſently they are thoughte to be their wiues cuſtomers, and therefore ſhall haue bad entertainement, and be ſerued with the woorſt ſtuffe, if any be worſe then other.

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

The laſt were cried out vppon, for that, whereas they are married with honeſt mens children, beeing beloued of them far better then they deſerue, they will ſhowe 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 roſt, and beeing inriched with the profit thereof, they growe careleſſe of that which might inſue, thinking there is no heauen but the time preſent, nor any commodity like to ariſe of the remnant. Before company, their kindneſſe ſhall bee ſo freely vſed, as when their wiues and they

are alone, noughte but bitter wordes and worſe ſhall followe. Abroad, their 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 ſaintes, 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 frends 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 [1]hired 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 plowman ſhee had, to ſupplye ſome wants in her ſweete hartes abſence. Who, agreed on the matter, did ſo cloſely perfourme their knauery, as to their thinkinge the Diuell himſelfe perceiued not their villany.

Well, ſoone after there came certaine chapmen to this clothiers houſe, (for he was of that trade) to make merry with him al the Chriſt maſſe holly dayes, in which time they vſed this kinde crippell 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 himſelfe, and therefore would neuer leaue, vntill by a ſhift he had got them forth of his doores. So played hee with euery one that came after vnto his houſe, warning his wife from vſing ſuch companions familiarly: neuer miſdoubtinge Lobb, his man, that did daunce trenchemore once euery day in his priuy kitchin. But the deſtinies that had ſworne his horned dubbing, to let him ſee the fruite of his choice, and the certainety of his fortune, (for to be a cuckold, and know it not, is no more (ſayes ſome) then to drincke with a flye in his [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 crippell, with ſo plaine further euidence of his hard fortune, as he killed both man and wife; and himſelfe was hanged for it afterwardes.

[1 sig. C 3, back]

Of theſe ſortes 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 entertainement Hell affoordes. And laying plats to effect further miſchief, they concluded that, by cutting one an others throat, their kingdome might ſooneſt be enlarged. To which end they inuented theſe meanes, which I will rehearſe vnto thee.

Firſt, that knauiſh Ieloſy 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 prouided for that purpoſe: ſo that, through knauiſh miſtruſtfulneſſe and murthering 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 miſtruſtfullneſſe, as they force thereby their nurſes to bee careleſſe of their vndiſcreete quietneſſe, and to turne their bliſſe into bane, That

theſe (I ſaye) for requitall of ſuche fooliſhneſſe, ſhoulde bee caſt off, neuer againe to taſte of the 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 abroade, nor giue entertainement to any gallants at home, but to growe familiar with their ſeruauntes, and ioyne ſuch a helper to their huſbandes imperfection as Iacke the ſcullian is, which ſhall neuer bee miſtruſted. And the better to effecte their knauery, it was agreed that they ſhould bee councelled that euer after Ie'lious complaintes made by [1 leaf C 4] their huſbandes to their frendes, they ſhoulde ſitte withe 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 vnkiudnes 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 them*ſ*elues 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 vppe 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-thinkinge of the ſmall pleaſure is like to enſue by their paſtime) they ſhal faine themſelues ſo ſicke, as of force they will lye alone, or at leaſt without thoſe old wretches. So ſhall they ſerue them by the ſpace of a moneth, by which time (and it is no marueil) the churles will beginne to miſdoubt ſomewhat. But what ſhall they care, ſeeinge they are miſtriſſes 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 ſtinckes, they ſlauer with their

kiſſinge, with ſuche 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 *Peccaui*, and die quite diſcontented.

It was further agreed vppon, that backebiters, that will not ceaſe to blaze ielious vntrothes, ſhall bee plagued with hauinge [1] their tounges pulled foorth, or elſe woorſe puniſhed by looſinge the regardes of ſuppoſed honeſty. And all the commodity ſuche 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.

[1 leaf C 4, back]

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 ſort, not leaſt, whoſe miſtruſtfullneſſe cut their owne throates, cauſing their wiues to fall vnto lewdneſſe[3] by ouer rulinge them with hippocr[i]ticall iuriſdiction. Onely this ſhall be added vnto the forwardneſſe of their diſtruction, that their halting diſ[ſi]mulation 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.

[2 *orig.* librrall]

[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), howſoeuer 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 inthrall themſelues 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 louer 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 neuertheleſſe ſuſpect the ſilly mouſe, and would ſet trappes, hopinge to catche her, counſelled therevnto by his misdeeming thoughtes. If ſhee had beene neuer ſo little out of his ſight, he thought it was the ſpring time, being but Chriſtmas; to ſtay the forwardnes whereof, his froſt-biting wordes ſhould nippe her. The younge cubbe at laſt (learning ſubtilty by the olde Fox), ſuſpectinge there was ſome further ſweete in a marryed womans life, then as yet ſhee had taſted off, onely perſuaded thereunto by her huſbandes Ieloſye, tooke harte at graſſe, and woulde needes trie a newe concluſion. The nexte day beeing foorth at dinner with him, where were likewiſe many women

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 pitty her, that wanted alltogether contentmente?), gaue her ſuch good councell 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 ſoddenly as night was come vpon them ere they thought on it, ſo that thereby he, forced to departe, was let foorth at the dore by her ſelfe, whome a maied ſhee had (which the olde dotor made more of then of her ſelfe) did eſpy, not knowing who it was. But ſhee had newes inough that it was a manne, and ſo good to her liking, as in all haſt her maiſter muſt be made acquainted there with; he, vpon the hearing thereof, growing ſo hot, as he did not onely beate his wife, but in a great rage turned her forth of the dores, reuiling her moſt ſhamefully. The ſilly woman had no other ſuccour but to goe to her brothers that was married, in the ſame towne (for ſhe durſt not complaine to her father on a ſoddaine, 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 nowe, not onely ſharpely threatened for his miſuſage towardes her, but alſo deſeruedly ſcoffed at, and driuen force perforce (becauſe hee was matched with his ſuperiours), to bee there-

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

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

with contented. And vppon the triall of the truth he found himſelfe ſo plainely convicted, as hee confeſſed his faulte, and aſked her forgiuenes, ſewing for a reconſciliation to bee made between them. Which done, they departed home, & his wife, not forgetting the ſhame ſhee had indured by his meanes, ſtuddied to requite his villanye, and effected it after this manner. Her huſband kept a proper man whome he did put in ſo great truſt, as he hiered him for a ſtale to deceiue himſelfe by wiſhing him to trie his wiues conſtancy, Who dallied ſo long with the flame, as at laſt he was burnte with the fire of deſire, his affection ſo iumply meeting with her conceipt, as within a ſhorte time, what by faire promiſes, larg[e] giftes, and her beauty (three notable baites to catch a kind foole with), ſhe had ſo won him to her will, as he would not onely reueale vnto her what ſo euer his wiſe maiſter would ſay, but alſo would euer by falſe oathes ſobbe him vppe with a thouſand vntruthes concerning her approued honeſty. Well, his good reportes encreaſed but further miſlike in his maiſter, with a more earneſt deſire to finde her falſe; and there vppon he would teach his man how he ſhould further trie her, ſetting downe ſuch plaine plots as by the[1] practiſe of them hee was ſhortly after ready at any time to doe his miſtreſſe any good turne in his maiſters abſence. He had ſubtill wit inough, and therefore they both ſped the better, he prouing ſo good a plaiſter to her ſore, as if ſhe and her huſband fel out in the night, ſhe with her man would ſport in the day time; and becauſe the olde foole was ſo couetous as he would drinke onely ſmall beere to ſaue charges, they two would courroſe whole gallons of wine at their going abroad, which was often without ſuſpition to the olde fooles hornes. Allwayes at dinner and ſupper he ſhould haue her with him to ſhaddowe miſtruſt, but ſhee would not eate a bit with him, becauſe his fare was ſo baſe, collouring her nicenes with want of ſtomacke, and with ſorrow for his churliſhnes towardes her. With which[2] diſſembling (for what cannot women doe by teares?) her huſband, what betweene his mans flattery and his wiues hipocricy, was quite chaunged, being verely perſwaded now that ſhe is a ſaint, repenting he euer miſtruſted her, & recanting of his folly in falſly accuſing her. For a mends whereof, hee confeſſed the ſecond time to her parents and frendes that he had moſt vndeſeruedly 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 frends had reproued 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 effecte 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 aſſemblie aforeſaid had thought to haue broke vppe, and gon euery gouerner to his prouince to take their pleaſures, beeing ouertoyled with their tedious conſultations. But as they were a riſing, there came one in ſweating, with a ſupplication from Pierce-Pennileſſe, inforſing them thereby to a newe labour. Which I perceiuing, and immagining it woulde bee long before it were ended, beeing allready weary of their company, 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.

[1 leaf D 3]

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

[2 *orig.* deliuering]

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

Robin Good-fellowe his Inuectiue againſt Ieloſy.

[1 leaf D 3, back]

THe Poetes altogether aymed not amiſſe in their fiction, whereas, ſetting downe the torments of hell, they affirme ther is no torture that inflictes 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 griefe, 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 outragious wether, and knowing a tempeſt will come which may ouerthrow it, neglecteth neuertheleſſe to preuent that daunger by vnderpropping the ſame? or deſerue they to haue their eſtate pittied that wilfully ſeeke their owne vndooing? As it is a part of wiſedom 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 [imme]ritus mis[er]andæ [sorti]s aselus [a]ssiduo [d]omitus ver[b]ere tardus [e]rit.

And *Peccaui* 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 Ieloſy 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 witleſſe 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 Ieloſy ſo eagerly, as they conſtraine their deereſt 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 veloque rate[s] remoque r[e]guntur: ar[te] leves 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 impreſſion thereof; but if it coole againe before the printe of kindneſſe be ſurely ſet on, or if the flame of fury breake foorth about it, being ſett on fire by the coales of miſgouernemente, to what bad ende will the good beginning be turned? and how many hartbreakinges by quarrels and diſagreementes 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 ſore 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 Ieloſy are brothers, and that the one cannot bee without the other. If they that holde the ſame for a maxime, meane in the defence of their freendes honours, and to be Ielious of their wiues good name and reputation, I graunt that that is moſt kinde affection.

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

[2 leaf D 4, back]

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

There is no concorde betweene water and fire, nor any medium betweene loue and hatred; for either the hart ſighes vnder the burthen of entiere affection, or groanes throughe the waight of greeuous diſſimulation. Loue couereth a multitude of ſinneful offences, and loyalty recouereth a world of ouerſlipt infirmities; but diſlike findeth rottenneſſe in ſound timber, ſpots in the pure white, and vnkindneſſe 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 anye brotherly equality betweene them? vnleſſe, vnhappilye, 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 foorth baſtardes in ſteede of true begotten children: For if Ieloſy be loues brother, it is by corruption of nature brought foorth 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 ſighings. 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

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 fooliſhe as to matche themſelues with ſuche 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. Allthough 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 laſte 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 ſubſtaunce, 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 aduauntage. 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 ſticke to cut his throat with the knife hee hath ſo long feared.

Qu[o tibi] formosa[m] [si] non nisi [ca]sta place[bat]. Non poss[unt] vllis ista [coi]re modis.

Indign[ere] licet, iuua[t] inconcess[a] voluptas. Sola plac[et]. timeo, di[ce]re si qua p[o]test

If mens loue be ſimplie good, women cannot but affectionate them with like ſimplicity; but if they playe falſe (Ieloſye beeing their cloake), they will be ſure to keepe knaues to croſſe their cardes with. In theſe dayes euery cobler doth feare the carter, and ſetes vppe 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 [1] frying panne.' Beware of naturall foolles as long as you liue; for a bad tricke ingrafted in them, neuer leaueth them vntill he hath brought ſeauenty worſe into his roome. And, as for the inuention of their prediceſſors, they muſt needes goe to the diuell with them for companie. Others builde their knauery on other mens miſſortune, 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 waiſters from her. I counſell

[1 sig. E, back]

him that thinketh hee hath met with her companion, to ceaſe to greeue at it, and ſtriue not to remoue that he cannot ſtirre, 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 predeceſſors 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 reformations, & would haue new lawes inſtituted euery quarter, deſiring to try new concluſions, whether it were poſſible for a man to liue vnto himſelfe. Which are ſo delighted with common caſes, as they make honeſty a neceſſity, thruſting him out of the dores at their pleaſure, by vſing them moſt ſhamefully whome they ought to loue entirly. But moſt playe ielious parts of knauery and bad entention, meaning to make a practiſe of paltry peuiſhneſſe 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 perſewing, with deadly execution, the tormentes they ſuſpecte and greeue at. I haue hard (euen of kinde gentlewomen reported, whoe haue beene ouer vexed with the ſuſpitious conceiptes of ielious huſbandes) that their ſlaunderous thoughtes [1]concerning the ſuſpected crimes, did not ſo much aggrauate their owne griefe (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[it] al[t]er, amant.
[1 sig. E 2]

abate his pride; and as there are extreame droughtes, ſo ſometimes falls the contrary by extraordinary tempeſts. There is no ſowre but may bee qualified with ſweet potions, nor any doubtfull malady that may not be allied with delightfull muſicke[1]; onely ielious thoughts with loue are vncurable, and that a coraſiue 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 laſt 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 ſuſpition, 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 preſumtions may be certaine, and that their ſuſpecte may bee built on a ſure ground.

[1 *orig.* musiicke]

[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 glorioufly; or to deſire warre and turmoyling troubles, when the common-wealth flouriſheth moſt happily through peace and tranquillity; But, to alay hurly burlies with councel, and to make warres ceaſe by aduice, was greate wiſedome,*)—They would not encreaſe their owne greefe and ſorrow: or rather, beeing at quiet, and obtaining the height[3] 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 proofe 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.* heigth]

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 himſelfe 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 beholdinge to themſelues 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 deſarte 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 himſelfe, 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 diuell is good to ſome body, let the ielious man make much of her, that the ſhee diuell may bee good to him. [1 leaf E 3]

Sorrow craues pitty, and ſubmiſſion deſerues 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 miſchiefe? That grief is beſt diſgeſted 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.

to parte with money, if he will follow Robin good fellowes councel, 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 woorke the confuſion of ſuch an ennimy as Ieloſy is, whoſe company encreaſeth multitudes of inconueniences, My meaninge is to ſet downe ſome neceſſary helpes how ſuch a miſchiefe may bee beſt preuented. And firſt, I councel euery one that is enfected with ſuch a plage 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 mencioned, ſhoulde reclaime him by gentle vſage, and ouercome his vaine ſuſpition with modeſt behauiour, not vſinge any vnciuill tricke in diſdainefull manner before his face, he hating the ſame; or vſing other ſuſpitious practiſes, onely to croſſe him with them; and ſo to carry themſelues in all places, and at all times, as they may neither giue cauſe of offence vnto them or of miſtruſt vnto others. The like meane ought to be executed by men, that they ouerlay not their [feare]'full wiues, brauing them with diſdainefull likelyhoodes of diſhoneſt behauiour, but that they diſſuade them from ſuſpition by the contraries, remoouing their ielious conceites by kindneſſe and louely dalliance. It is eaſy to cure a greene wound, but the daunger of a feſtred ſore is mortall. The young tree will ſtoup, when the old ſhrewd cannot bend; and new conceites are eaſly 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 enimye 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.

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

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

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 ſower to ſweete:
By him is ſtrength and bleſſed weale imbraſt;
By him is harts-eaſe gaind, and ioy moſt greet.
Strong is true loue, whoſe ſtrength is kindly ſet:
To heape with ſweete, that ſower his ioy ne let.

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

[1 leaf E 4] [1] Thus liueth loue, and no otherwiſe fare they that be his followers; they are neuer hart ſicke, becauſe they neuer ſuſpecte; nor euer diſpleaſed, becauſe for that by themſelues they are not grieued. Who is more tormented then he that teares his owne fleſh? or who deſerues more griefe, 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.

[2 *orig.* seeke is to to] Non men[tem] seruare potes, licet o[m]nia claudas omnibus e[x]clusis, int[us] adulter eri Si sapis indulge dom[i]n[æ]: vultus[que] seueros exue. Centum fron[-]te occulos, centum cer[-]uice gerebat Argus, & hos vnu[s] sæpe feſelli[t amor.

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 ſildome catcht in ordinary trappes: and can women want wit to fruſtrate a common ſtale? If it wer poſſible to know their thoughts, it were likely their practiſes might be hindered; but as long as *ſecreta mihi* raignes, the rains of their liberty are at their own pleaſures. And I thinke men are beſt at eaſe when they are ſo pleaſed,—at leaſt, wiſe men are, or

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 ſhee will out chide him. Flatery 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 ſuggar; but who by nature is not deſirous of nouelties? There would not ſo many purcaſe Tiborne, vnleſſe there were a Bull to hange them; nor ſo many yeeld vppe [1] 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 ſcanter, 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 errours 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.

[1 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 langui[di]ora facit.

Perſwaſions 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 collericke, but ſay your paternoſter before you reprehend them for it; in which time which is as ſmall as may be, you ſhall, by tempering your wit with wiſdome, finde ſo tractable a medicine to drawe her from a ſecond fault, as her penitencie will take away all ſuſpition of hipocricie. Say but you are ſorrowfull to heare it, or aſhamed to ſee it, and, of my word, her next ſhall be an oth neuer to commit the like folly. What a cheape *ſubpena* is this to drawe an anſwere from the conſcience! When, paraduenture, to deale otherwiſe, would come to neede a writ of rebellion. There is

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

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

no aſſurance 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 belieue 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 ſlaunder vppon a malicious will? What will not the diuell doe for aduauntage, and what can hee doe without his inſtrumentes? To bee too too cruell [1] breedes repentaunce, as well as careleſſenes forerunnes ſorrow. When tender droppes will pearce the flint, the hard ſtele is vnneceſſarye; and where good counſell will correcte, a rod were better awaye then preſent. They ſay that ouerawing 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, what loſe trickes are theſe! or what immodiſty will this be accounted!* Will ſtrike ſo deepely into a reformatiue conſcience, as there ſhall not neede out vpon thee, with ſome beaſtly tearme of a brutiſh toung for a whit of correction. And they will driue an obedient wife to ſuch contrition, as there ſhall be no thought of an vnkind extrution, either of her out of dores, or of her good name and fame from it wonted reputaation. Why is the huſband called his wiues good-manne, but becauſe hee ought to be a meane to withdraw her from ſuch imperfections as nature hath left in her? He, in my iudgement, can be but a bad common wealthes man which is an ill huſband, for, looke what ill faſhions raigne vncorrected at home, the like inormities ſhould reſt in his forrain charge. For who knowes not that we haue the greateſt care (if we haue any at al) of thoſe things which are neareſt vnto our ſelues? and why may not I affirme that ſuch a one will reſpecte little a common profitte, 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.

[1 sig. F]

Hæc tib[i] sunt mecu[m], mihi sunt communia tecum: in bona cur quisquam tertius iſta venit?

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 tamd 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 diſdaine 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[mi]s amica, [pe]rfer & ob[du]ra: post[m]odo mitis [eri]t.

This is Robins counſell, a ſoueraigne oyle of experience to drawe away the droppinges 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. Couetuouſnes is a peſtelent 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 miſchieſe, 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 paradice, he ſhall be ſtriuing 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 benificiall 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 ſlauerye that is prepared for you, is moued to pitty, and could wiſh you had care to preuente the puniſhment of the cormorantes dungion. But I care not howe little honeſty you haue, ſo you ſhunne Ieloſy, for I onely harpe on that ſtring at this preſent, which

[2 *orig.* noysommes]

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

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 Ieloſy. 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 dropſie 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 conſtauncy; 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 chiefeſt qualitie [2] 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 deereſt frendes, but all his actions are faithfull, and all his thoughtes frutfull. Dandill him, and he will ſporte thee; ſet him in thy lappe, and hee will comfort thy hart; Speake him faire, and hee will kiſſe thee kindly; like him onely, & he will loue thee euer. He neuer is haſty, but hee repentes thereof preſently, paying for euery vnkinde worde a ſorrowfull hei ho. As he will be ſoone angry, ſo is hee ſtraight pleaſed, & therfore 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 greateſt enimy, euen peſtelent Ieloſy. 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 mihi' [vi]tia irritar[e] vetando: [ob]sequio v[in]ces aptius ipse tuo. En ego co[n]fiteor tua sum noua præda, C[u]pido. Porrigim[us] victas ad t[ua] vincla manus. Blanditiæ comites t[ibi] erunt tetr[i]que furo[res] assidué pa[r]tes turba [se]cuta tuas. His tu mi-[li]tibus superas homin[es] que deosq[ue] Nil opus e[st] bello: ve[ni]am pacem[que] rogamus.

[2 *orig.* qua litle]

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

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

The extraordinary conceipt of obtained curtiſy, moues ſuch a liking in the ouer paſſionate louer, as all his ſences are onely tied to one obiect, & his whol hart dedicated to that ſaint, the ſole miſtriſſe of his hart. As the extremity which tormentes him, is eaſed with nought except what comes from her kindneſſe, ſo his mad fittes, once croſſed with diſcourteſie, breed that vncurable melancholy, which deadly griſe 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 vnhappily, Ieloſy (the profeſſed enimye to louers proſperity) picketh a quarrell with one or both, by falſe vnconſtancy. Then beginnes our hot loue to turne to burning coles, prouing ſuch fondneſſe, as wee ſuſpecte our owne ſhadowes. Wee gorge our ſelues ſo vnreaſonably with the delight of our ſaintes beautie, as wee caſt vppe the hope of their faithfullneſſe. We wil make them ſaintes, and thinke them diuells, louing them ſo entirely, as our ouer much makes them vnhappy. Wee doe ſet them vp in vndecent brauery, and ſet them out with fooliſh praiſes; yet, ſhould any ſtrangers (though of the familiars ſorte) ſeeme to ſue to them,—nay, I may truely 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 Goddiſſes (if we doe not confeſſe vnto them, they are no leſſe

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

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

[1 sig. F 3]

vnto vs), and no otherwiſe then diuels, ſwering now we hate them moſt deadly, whome euen now wee proteſted to loue moſt diuinely; ſuche monſtrous vnconſtancy dooth this fondneſſe nouriſh. Neither ſhall theſe trickes be extraordinary once in ſeauen yeares, but I would Robin could not avow that he hath ſeene 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 paſture for halfe a yeare, without exerciſe), doth grow ſo frollicke, as he thinkes himſelf as youthfull as the yongeſt nagge, though he hath as many diſeaſes as a iade can haue. In this brauery hee muſt bee furniſhed with a gay ſaddell, and none vnder a ladye maye ſerue his tourne; I meane, while his prouender prickes, he wilbe ſo luſty, as hee thinkes no woman too yong for him. In which vaine, beeing thus couragious, hee ſpendes franckly, and ſettes himſelfe foorth in the braueſt manner, ſo that by his hope, *quid non aurum?* he will hap vppon ſo vnequall a match (by practiſe prooued), as after one nights iourney, he begins to be iadiſhly tired, euery day after growing miſtruſtfull. So that as his monſtrous deſire hath bene the meane to ioyne himſelfe with ſuche inequallity, ſo ſhall his knowne cold courage and her youthfull yeares be a line to leade him to Ieloſy, Whoſe perſuaſions as yet haue taken ſuch deſired effect, as at this time, where loue ſeekes to builde his kingdome, this his ennimy (I meane Ieloſy) neuer ſurceaſeth from armes vn till he hath loue out by the eares, being ſtill accompanied with like bats, & alwaies followed by vnhappy diſcontentment. His proſperity, generally allowed off in mens conceits, is greedely followed by their vnconſtant hartes, which loue nothinge that [1] is eternall, nor like of any loue but what wil alter dayly. And becauſe I haue entred ſo farre into the gouernement of Ieloſy, I will preſume to wade a little further into his kingdome. [1 sig. F 3, back]

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

his aduerſaries, and more his freendes, euery diſpoſition drawne to follow his humours, and deſirous of his entertainement, by reaſon his actions ſeeme pleaſing, and his cauſe righte and profitable. His regimente is well ſtrengthned by force of men, hauing ſtronge holdes, ſeeming no leſſe delightfull in ſhow, though by experience it prooues moſt fruitleſſe and barren. His chiefeſt citty and ſeat of pleaſure (accompted of his ſubiectes the ſeconde Parradiſe) ſtandes on the top of a high hill, called Miſtruſtfullneſſe, at foote whereof runneth the ſwift riuer Vnconſtancy, hauinge this effecte in operation, that whoſoeuer inbathe themſelues therein, finde continuall alterations in their harts before ſetled, 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' maineteined 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 Exchaunge 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 pleaſure in watching, and hope of finding. All their triumphes are Controuerſies 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] [1]This citie bearing the chiefe ſwaie for vnrulineſſe, 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 ſtronge and many, being fortified with deepe caſtrauelinges, and furniſhed with all kindes of ingions fit for warre. Theire artillery for defence, ſo wel placed on the battlements of their towers, as they wonderfully and daungerouſlye annoye their ennemy. Curſes and Banninges 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 enterteinement they will giue ſtrangers is verye good, but the vſage of their

frendes and familiars, eſpecially of their wiues (as you haue hard already), is generally too too bad. They, alltogether reiecting reaſon, performe raſhly what ſo euer they thinke, and effecte diueliſhly what ſo euer they 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 ſatisfyed 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 miſchiefe by their troubleſome diſpoſitions; nor doth he deſerue ſo much the whip to keepe him in awe, as they merrit the halter for bringing ſo many vnto miſery. For if the law rewards him with a halfe penny corde, that doth rob a ſtranger of thirteene pence halfe penny, I knowe no reaſon howe they can bee accompted leſſe then theeues, that either robbe their neighbours, or ſpoile themſelues of their good names. He that kilies himſelf, ſhalbe buried by the law in the commons; and why ſhoulde not he be intoombed vnder the gallowes, that not onelye cuttes his owne throate, haſting thereby to the diuell, but cuts his wiues alſo, toling her thither for company?

[1] *Ah, ſoueraigne loue, whoſe ſweetneſſe ſalues the ſowre,* [1 leaf F 4, back]
And cures the woundes of euery dying hart:
Thou kilſt by kindneſſe, if thou kilſt; No lowre
Ads greater griefe to them that feele thy ſmarte.

Thou countes it paine enough, by proofe 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 victory is, loue for loue to ſee:
Thy greateſt conqueſt, where there is leaſt ſinne.

Ah, ſweeteſt loue, thou wounds to cure for aye,
Whoſe ſharpe ſhort-night[2] *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

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 ſickeneſſe ſhalbe her ſorrow, and her griefe woorſe then his deathes wound. Their care ſhalbe to encreaſe eachothers hartes-eaſe; and their ſtrifes, which of them ſhall exceede the one the other in courteſy. Their dalliaunce ſhall bee rewarded with darlinges, 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 gene[2]rations ſhall make ioyfull great grand-mothers, and degrees of honour make happy poſterities. They ſhall adde ſo great a bleſſing to their ſtore, as time ſhall not take away the memory of them, nor fame ſuffer their antiquitye euer to die. A woor[l]d ſhall ende with their honour, neither ſhall that world decay vntill their dignity be regiſtred in the true cronicles of eternity.

Non mihi [m]ille placent. [n]on sum de[sul]tor amo[ri]s: 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]

Thus ſhall loues followers be thriſe 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]

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

[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 *timidos*que 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, *Terror*que, 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.*

ONce more (moſt beautiful damſels) 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 curtefie. 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 hagges enterpriſes. The worke tooke his title according to the time of his creation[1]; but ſhall *Robins* preſcript[2]ions be followed? the patients maladie ſhall continually finde it a gifte to ſignifie the [3]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.* creationt]
[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 regardes no other; nor would any be content to heare of faultes, vnleſſe they be tolde them in meriment. I proteſt there is nothing ſcandalous therein, nor which is ment to offer iniury to any; onely my purpoſe is, that if you ſhould know any like vnto any of thoſe in diſpoſition, that either you forewarne them thoſe monſtrous iniurious vices, or accompt of them as peſtilent fooliſh wretches. To ſhun tediouſnes, I commit my intention to your miſticall conſideration, my woorke to your courteous 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 PASSIONATE[1]

[1 orig. *PASSOINATE*]

Morrice.

IN the moneth of *March*, a time as fit for wooing, as *May* is pleaſant to ſporte in, *Honeſtie* trauelling, as his cuſtome is, to ſearch ſuch corners as good fellowſhip haunteth, it was my hap, comming into *Hogſden*, 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 roume was ſo ſpatious, as an armie might haue lodged therein without peſterment, 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 perceaue 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 ſortes, and in many manners ſorted,—ſome batchelers ſewed to widdowes, others to maides; widdowers likewiſe wooed ſome maides, and otherſome, widdowes; there was age and youth coupled together, equalitie of yeares courting each other, and diuerſity of diſpoſitions, arguing to make a ſympathie.

[2 sig. B, back]

[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 eighteene; 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 ſighes to ſhew his loue; he vowed conſtancie with proteſtations, and confirmed with

othes the pleadge 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 ſundrie times ſpent in watching to haue a ſight of her, ſhewing vnto her how ioyfull he were, had he, perchance, but ſeene any creature belonging to her fathers houſe, yea, were it but the little dog that turned the ſpit. 'Many times (quoth he) haue I lookt vp to the windowe, imagining I haue ſeene thy picture engrauen in the glaſſe, when, with long gaſing to viewe the true portrature thereof, I haue at laſt recalled my ſelfe, by letting my 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 conſtraine me to ſit downe, ending my ſpeeche with ſuch ſighes, as my breathed ſorrowe would no leſſe darken the ayre, then a miſtie fogge doth obſcure the ſkie. But at laſt, comming to my ſelfe, I would returne home, locking vp my ſelfe within my lodging, a cloſe priſoner by the commandement of loue; where, to paſſe away the time, I would write paſſionate lines, amorous ditties, pleaſing fancies, pleaſant ronddelaies, and dolefull drerelayes. 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 1 my ſelfe vppon the bed, ſo long thinking which way to obtaine thee, as in the end I ſhould fall into a ſlumber. Yet, amidſt my reſt, my thoughtes concerning thee were reſtles; For then ſhould I dreame ſometimes thou ſpakeſt me faire, repaying my kindenes with ſweete kiſſes, granting my requeſts, and forward to doe my will; but awaking from forth that ſoueraigne eluſion, looking to finde thee, I ſhould feele the bed-poaſtes, that hard hap, turning my glad heart to a new bread ſorrow, which was the more painefull, by how much my dreame was pleaſing; at another time, I ſhould thinke, that ſuing to thee for fauour, thou wouldeſt beſtowe frownes, & profering my ſeruice, thou wouldſt offer ſkornes. If I ſighed, thou wouldſt ſmile, laughing at my teares, and ioying at my griefe, requiting euery kinde demande with ſo cruell anſwers, as if thy bitter words could not force

me to leaue my ſuite, 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 aked 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 happely 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 tweluemoneth 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 dayly ſhiftes to ſhewe my zeale, my manyfolde concluſions to obtaine your companie, my giftes to wooe the ſeruants, and my preſents to gaine your good will. But to be briefe, thereby to come to that I like beſt, one whole yeare I loued thee before thou kneweſt me, & three more are paſſed ſince firſt I ſpake to thee; yet then was I as neare as now I am, and now as farre off as I was then. Say, therefore, ſweete, ſince to ſtay longer yeelds but little comfort, ſhall my ſuite now end with the verdit, You loue me?' [1 sig. B 2, back]

To which long preamble, ſhut vp with ſo whot a concluſion, ſhe no leſſe prepared herſelfe to anſwere him, then Frier *Tuck* vſed ceremonies before he ſong mattens. She caſt her eyes vp to Heauen, as if ſhe had been making her 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 ſuite 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 ſtrucken 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 counſel, ſeeing a greater friend craueth his deſerte, nor let me reſt their leaſure without pitie, that hath thus long remained conſtant vnto [1]thee. I loue thee no[2] for 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 ſoueraigne 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 thruſted 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 Aſſe, 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 wiſh 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 diſcurteſie, 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, 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 Aſſe 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 forſweare honeſtie, or neuer commit the like knauerie. Oh, there is a companie of minions which delight to haue many ſutors, that they may bragge amongſt their mates of their diuerſitie of louers; they thinke it commendable to haue ſtore of cuſtomers. But knewe they ſo much as I know, they were better to goe once in a fortnight to *Greenes* Cunnyberries, then to haue ſuch reſorte to haunt their companies.

[1 sig. B 3, back]

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 reproue her of any diſhoneſt behauiour, then on goes her pantoples, building the

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
[1 leaf B 4] of [1] her huſwiferie. Her long toung 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.

It is follie (quoth a wiſe man) to be ſorrowful for things irrecouerable, 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 wiſedome is ſo much required) as to doe, and wiſh vndoone in a moment? yea, doubtles, *Honeſtie* knowes ſuch, they being the hotte ſpurres of our age, that thinke euery day a twelue moneth vntill they be married; and after they are matched, euery houre ſeauen yeeres vntill they are parted. It was hotte loue that will be ſo ſoone colde, ſome of you will ſay; but I ſay, if it had been hot loue (as it was burning luſt), it would not haue been ſo ſoone colde. For whereas *the* prouerb goes, that *hot loue wil be ſoone colde*, it is ment by ſuch affection as wants matter therby to continue longer. For as that is the pureſt wood which yeelds the perfecteſt heat, and *the* purer it is, the ſooner it wilbe it own deſtruction, leauing the ſitters by without fire, vnles a freſh fupply 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
[2 leaf B 4, back] 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 conuaiances, 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 preſeruing him from ſo peſtilent a prittie-bird,—I ſhould haue ſaid pricking-burre, or paultry 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 meerely fooliſh. For thus ſtands the caſe: I haue made choiſe of you for my ſecond wife, and haue already your freends good will; there reſtes therefore nothing but a confirmation of your duetie, in agreeing to that they haue confirmed:' thus comming to a full point, he cloſed vp his period with a brace of ſmirking kiſſes, which wrought with his Louer, as a ſtrong pyll dooth with a ſore ſicke patient; namely, they forced her to anſwere him thus ſhrewdely: 'The aſſurance of your good fortune, Sir, hath made you highly beholden to her deitie, that dauncing in the morrice of good matches, you ſhould be led by her to ſo good hap; but, belike, it was ouer good to continue long, either her kindenes being ouermatched with your vnconſtancie, or your good happe ouer ruled by fortunes cruelty; They euer change, and lightly, neuer but for the worſe; which the rather ſeemes ſo vnto me, by the ſure knowledge I haue of your ſecond choice, that is ſo far vnequall to your reported firſt match, as I know your liking would not remain long, or my miſliking would come too too ſoone; becauſe I am not able to follow what your firſt wife hath performed, and you will be vnwilling to beare with the wants your ſecond choice muſt be enriched with. But, peraduenture, I miſtake your meaning; for whereas I thinke you ſue to haue me to your ſecond wife, you ſeeke but to haue my good wil to liue with my freends; alas, good ſir, my duetie (as you ſay) muſt not gainſay their pleaſure, nor will I, for that matter; but with all my hart, if you haue their licence for your boord, haue my good will to obtaine your bed there alſo, for their houſe is at their owne commaundement.'
[1 sig. C, back] 'Then doubt I not (replyed he) to [1] haue you for my bedfellow.' 'But that doubt I (anſwered ſhe), for that I know the contrary.' 'Why dare you (quoth he) to diſobay your Fathers commaundement?' 'No (ſayd ſhe), ſo it be for my commoditie.' 'It ſhall be both for your profite and preferment.' 'Make me to beleeue that (quoth ſhe), and then, peraduenture, it may be a bargaine.' 'Why, woman (ſaide he), I deſerue your better.' 'Take her (anſwered ſhe), and I will not be matched to your inferiour.' 'Why, then, I ſee you do ſcant loue me?' 'I vſe it not (quoth ſhe), and yet I ſweare I will mocke you, rather then marrie with you.' With which, being highly diſpleaſed, he beſtowed three or foure crabbed tearmes, being liueries of his cholerick long toung, and ſo departed.

A ſhame goe with him, thought *Honeſtie*, whatſoeuer 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 feare-full, and durſt not to haue reſiſted the receipt of what ſhe lothed; imagine ſhe had beene fooliſh, and could not haue iudged of affec-tion? thinke ſhe had beene forward, and would haue beene glad of any one? alas! poore wretch, I pittie the ſuppoſition; what ſhould I haue ſaid to the confirmation? I know aſſuredly ſhe ſhould haue ſighed, whatſoeuer 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 floriſhing 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, careleſlye ſuing vnto her, peremptorily v[1]ſurping 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 limitted, nor loue to be compelled; but, co*n*trarily, 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 com-mon 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 *th*e bad bargaine. This is charitie, yea, & neuer a whit of honeſtie, being ſo farre from ciuilitie, as the Millers craft is from true dealing. Now, truely truly, to deale as we would be dealt with, is ſent to the hedge a begging, and neighbourly loue is made a hacknie,

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

I haue heard a reporte of a paſſing kinde man that complained of his wife at a Seſſions for piſſing a pot full, iudging thereby ſhe was diſhoneſt; and that ſame man ſhortly after burying his wife, ſued to a maide, after the manner aforeſaid; he had obtained her freends good will, and were at a point for the Maidens loue; yet on a time ſhe was troubled with the head-ake at his being with her, whereof he ſo miſliked, as in the morning he went to the Phiſitions to haue their opinions to what diſeaſe it coulde turne, and vpon their reporte left her. I am aſſured I haue erred in no point, vnleſſe I haue miſtooke the laſt, putting the Phiſitions opinion in the roome of his owne bad meaning: it was no diſeaſe, indeede, that miſliked or miſled him, but it was of the Fathers 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 annoye 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 whereſoeuer ſhe ſees him. Yet one more of the ſame ſtampe, and ſo we will leaue them. This was a wooer in graine, who had gone ſo far, as they were at next doore to be aſkt in the Church. The wedding apparel was bought, the day appointed, yea, and I may tel you, many of *the* geſſe bid, only there was no aſſurance, for that he abhorred; but it fortuned 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 predeceſſour; well, notwithſtanding, to ſaue his counterfeit credit and preſerue his hypocriticall honeſtie, he reſorted dayly to his olde ſweete hart, with whom vpon ſome ſmal reaſon he fel at ods, vſing her ſo vnkindly in ſpeeches, as he drew teares for ſorrow. 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 [1 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 giftes I ſhould beſtowe.' Ha, ha! I haue him by ſent: and what thinke you of him? in faith, no otherwiſe then *Honeſtie* beleeues. You ſmell a Foxe? I, and a ranke one too, whoſe breach is ſo ſtainde 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, hipocriticall affection, and what not that is contrarie to the ſweete ſoueraigne loue, which ſues for kiſſes and not for coyne, which craues the heart & nothing elſe; for with it, al ſhe hath is his; and he that wil looke for more, I would he had a halter; and he ſhall not want it in hell, 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

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 floriſh vntil it be otherwiſe. Why, it is a common practize to aſke the father what hee will giue with his childe; and what is that differing from cheapening an Oxe? And it is as common, that if ſhe be fat, it is a bargaine, but if leane, ſhe muſt ſtay another cuſtomer. Out, alas! what loue is this? in faith, if I [1] 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 partenerſhip, 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 beleeue 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.

[1 sig. C 3, back]

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

aſſure you you are deceiued.' 'You miſtake my meaning (replied hee), for it is no ſuch matter; I re[1]ſpect not ſo much your wealth, as [1 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 thankt 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 [2 leaf C 4, back] prouided for well; and what greater charge woulde this haue 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 ſatiſfie 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 worſe then nothing; how much better might ſhe haue done, if ſhe had not been led with affection,' and ſuch like; It will alſo remember the duetie this kindenes requireth, euen like for like, leaſt the worſe crie ſhame of him. How happie ſhould parents be, were this in their remembrance at their mariges making! how bleſſed ſhould their children be, if the like practiſes were vſed! and what a floriſhing 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 ſtint, to finde one mans charge, though I haue fiue mens liuings. But no more! this is too ſerious for *Honeſtie*, & I meruaile how I fell into this vaine, ſince I ſtudied to bee pleaſant. What, thinke you, did my widdowe after her ſearch of 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
[1 sig. D] 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 vnthriftie. But wil you knowe whie? he had not the hundreds lying by him, as the reporte went ſhee had left her, and therefore ſhee thought it needeles any one ſhould loſe ſo much labour, as to fulfill her promiſe in carrying his anſwere. Yet, if that were all, it were well; I, and it had been well for him (for the ſauing of ſhoo lether) if ſhe would haue ſpoken with him at his comming to fetche it: But my widdowe would not be within, or elſe ſhe was buſie; and thus was his kindenes

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 entertainement then to haue been beaten away; and ſhee had dealt better if ſhee had ſent himſelfe away with a crabbed anſwere, then ſo vnmannerly 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 ſewtor.

In my opinion, and it ſhall bee grounded vpon reaſon, ſuch widdowes 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 whoſoeuer ſues for the like match, winneth a thouſand incombrances with his good ſpeede? for he that knowes not that care ſhal be mingled with his beſt contentment, ſhall fall into a pitte before he be ware of it. And who, were it not for his ſoules health, would imbrace ſuch an inconuenience for a little commoditie? I, and the beſt mariage is but a little commoditie, in reſpect of the continuall carking that comes with it. If, then,—as who ſaies it is otherwiſe?—a man makes ſo great ſuite for ſo ſmall hearts eaſe (reſpecting the earthly pleaſure), deſerues not he a good countenance, or at leaſt a welcome, that longs for ſo bad a bargaine? In my iudgement, [1] and it ſhall iumpe with 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 hazſard 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 grieued vnceſſantly, he may ſeeke for death, but meete with the diuell; hope for an ende, but feele the want of it con-

[1 sig. D, back]

tinually. Yet come we to one further point: imagine ſome men that bee ouer-unruly, deſire to haue acceſſe into your companie: if you knowe them for ſuch companions, I would holde you vnwiſe to admit them into your preſence; but ſhall your hart but ſay, I ſuſpect without trial, you cannot out-runne the crime of want of deſcretion. It is beſt, therefore, you that feare ſuch reſorte, to harbour your ſelues, 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 helpes as ſhall bee likely to foreſtall the like miſchiefe. That euery one may bee anſwered, is *Honeſties* meaning; for vnles they bee, they haue not their due, nor doo you ſhewe your ſelues to be inriched with that curteſie which widdowes deſcretion dooth challenge. For, let me tell you, and enſure as many as knowe it not, that a man ſhall finde more pleaſure in lying in the campe, being dayly threatned with the bullets of his enemie, then in lodging with a wife, vnles his wiſdome be the greater. And I knowe you looke for my reaſon: then for this
[1 sig. D 2] cauſe, for that their vnconſtancie [1] breedes more feare then the ſhot brings hurt; and their tender heart will craue more gouernement to content them, then the other will aſke forecaſt to preuent the danger they bring with them. For a ſteele coate reſiſtes the harme of a muſket; but what garment ſhall out ſtand her threatning of the horne? That man amongſt Souldiers is counted accurſt that is ſtrucken with a great ſhot; and that huſband thriſe bleſt among married men, that is not continually wounded with ſome miſdemeanor 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.

It is wiſdome to looke before lepping, but extreame follie to ſtand vpon nothing; hee or ſhee that makes many doubtes, 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 wiſdome harbored in a youthfull

head; vertue goes not by birth, nor deſcretion by yeares, for there are olde fooles and young councellers, 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 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 (ſaid ſhe), that if there were no more men in the world beſides your ſelfe, I would not marrie with you.' 'A ſhort and ſower anſwere (quoth he); yet let mee aſſure you, that onely ſuch an one (naming himſelfe) will haue you,' and ſo tooke his leaue, departing in as good order as ſhee had in kinde manner vſed him. Shortly after, at a meeting with many of his companions, he craued their aide, finding them as forward to performe any thing hee ſhould require, as hee would wiſh. Vnto whome hee ſhewed his whole intention, the rather deſiring their helpes, for that they had been partners with him in as great hazards; well agreed vppon the match, they rode towards the widdowes houſe, comming thither in the euening about ſupper-time, when it was very darke, whereby their companie coulde not bee deſcried. They knockte at the gate, and was anſwered by the porter, that being aſked who was within, certified them according to his knowledge. Him they ſo hampered, as gagde hee was and bound, being laide forth of the way; which done, they paſſed further, entring the hall with their drawne ſwordes, where they found all the ſeruants at Supper. They

[1 sig. D 2, back]

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
[1 sig. D 3] 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* Widowe foorth, 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 conſider 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 foorthwith maried.

Soone after he called her aſide, and tolde her ſhe was now his wife, whoſe credit was her good regarde: 'we [1] ſhal, I know (quoth he), be brought for this before *the* counſel, at which time, vnleſſe you vſe *the* matter thus cunninglye, as to affirme this was your owne practiſe, to ſhewe your loue, and ſhun a bad reporte, we ſhall, notwithſtanding, ſmart for it.' Which ſhe promiſed to doo, and did indeede no leſſe, all them being ſhortly after apprehended, and brought vp to anſwere it at the coun*ſ*ell Table, where ſhe tolde ſo good a tale for him and his fellowes to the effect aforeſaide, 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* fiue hundred pounds by the yeere, ouer and aboue his own Fathers liuing, which he himſelfe had purchaſed by his good huſbandrie. [1 sig. D 3, back]

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

Many looke ſo long for aboundance of mucke, as [2] they fall into a quagmire of miſeries, hauing ſiluer to looke on, though wanting mony to ſupply many wants; hauing a faire ſhewe and a ſhrewde keeper, one that hath more then enough, & yet will not part with any thing: *Honeſtie* knowes many of theſe, and they feele more then I can tell you. Who goes, for the moſt parte, worſe ſhod then the Shoomakers childe? and who hath leſſe money in her purſſe, then ſhe whoſe Huſband hath moſt in his cheſt? [3] But, for that I am ſomewhat ſtraied out of my way, I will return to my firſt widdowe before my ſhooes be quite worne: My forenamed Bacheler, 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 [2 *orig.* as as] [3 leaf D 4]

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,' replyed 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? (replyed 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 plainely 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 foorth 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 moccat 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.

Which were a thriſe-made, not a threed-bare Widdower, and a fiue 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 reſorted to ſee what good cheere they kept; I was twiſe there together in Chriſtmas time, but neuer could ſee hotte meate, yet good ſtore of cold, by reaſon they had had foure daies before many gueſts. But ſince the holly dayes, hoping for hotter fare, I found him and ſhe 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,

[1 leaf D 4, back]

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

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 aboundantly, 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 woorſe 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 ſilke, he hath made me happie. How happie had I beene, if I had neuer ſeene him; but too late it is to wiſh, and folly to complaine, for that it was my owne choice that hath matcht my ſelfe with ſuch a churle. He clothes me in gay [1 sig. E, back] [1] 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 houſhold prouiſion is, the beſt being no better then your yeſternights fare. If he brings any bodie home with him, we muſt run to the Cookes to ſaue fiering; nor can a bit of bread be eaten without an account giuen to him; he ſearcheth euery corner, & chides for euery candles end he findes miſplaced; and if, perchaunce, he happe on a cruſt, he will make as much ſtirre as if it were the loſſe of a Cow; he will prie into the greace pot, and hunt after the Tappe droppings: to be breefe, the creame pot ſhould be ouerlooked by him euery day, once at the leaſt, and his fiering ſurueied as often; a Cheeſe 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-

tinuall care for looking after new ſeruants, neuer from vs. This is my greateſt hart breake; and my ſute to haue this redreſſed, is our only breake-peace. He fumes when I informe him of what I haue heard, and ſtampes when I tell him it is not well; nor wil I tel thee all, for that this is too much, nor ſhouldſt thou haue knowne of thus much for me, except his crabbednes had made the path. But, hark! he is come in; for the paſſion of God, hide thy ſelfe! for if he ſhould know thou wert not gon, he will miſtruſt vs, and ſmart I ſhall for vs both.'

Now, the Diuell breake his necke, or God amend him, thoght I; yet, for feare of her harm, I was content to be lockt vp by her into a cloſet, where I was conſtraind to ſtay, while the teeth chattered in my head, before we could be rid of him. Well, at laſt, 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

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

[1 sig. E 2, back]

The fiſhe that hath beene ſtricken with the hook, feares the baite; the childe that hath burnte his fingers, dreades the candle; the horſe that hath beene puniſhed with the ſpurre, ſuſpects the wagging of the heele; and the apprehe*n*ded 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 vnridden Colte bites the ſnaffle, while the olde horſe is glad to play with the bit; and they that are vſed to ſhackles, weare the*m* 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 forbeare; allurements to winne, and corrections to driue away; and he that thought this to be needefull, knowes beſt to vſe it, which happens alwaies to vnbrideled nouices, once good ſpeede egges vs to a ſecond aduenture; and, if twiſe a theefe hath eſcaped the halter, he will neuer leaue vntill he purchaſe 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 ſildome together), but to ſay it ſhall be for your weale, muſt craue anothers leaue. Hee that giues all things, can giue thee both; and if thou wilt taſte of his liberalitie, built on his charitie, ſuſpect not, and ſpeede well, feare, and ſpeede ill; let therefore all thy care be built on his kindenes, and thou wilt be better contented with a kinde begger then a crabbed churle. To take heede by another mans harme, is a louing warning; but if thou wilt needes try, take the hazard. When our neighbours houſe is on fier, we haue neede to beſtirre vs; and he that ſits ſtill at ſuch an extremetie, is worthie to taſte of the like miſerie. To looke ere we lep is good counſell, yet, to looke hartely, and lep faintly, makes many to fall into a ditch dangerouſly; well, a word to a wiſe man is enough, and there are few women but haue ſtore of wit, if they adde diſcretion vnto it. *Honeſtie*, therfore, wiſhes them to vſe it ſo well, as they neuer ſpeede ill.

A fift ſorte now followeth, which was a couple ſtanding in the midſt of the company, both of them being of equall yeares. He was a young ciuill gentleman, no leſſe proper then hee ſeemed wiſe, his diſcreet gouernement beautifying both; but ſhe, though ſhee had wit at will, and was very proper, yet lacked ſhee the other ſtep to wiſdome, 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 ſitting on the bear-heards 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 ſlieue. 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 ſit in a corner, as a dogge doth that is crept into a hole, hauing done a ſhroude turne, wetting her couch with teares for the lack of her ſweet heart, as a childe doth the bed for want of a chamber-pot. But, being in a good vaine, ſhee would pen paſſionate ſonnets, and, in that humor did I once take her, when ſhe had newly finiſhed this amorous dittie:

SAd 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;
Grieuous complaints are for the trebles placed;
The meanes be teares, the tennor miſerie.
Foure partes I beare, and want the fifte 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 ſence bereaued:
Nor can I tell what is the cauſe of this,
Except becauſe my heart with him gon is.

Thus dayes are nights to me, while he is wanting,
And merieſt ſongs are plaintes for ioy departed;
[1 leaf E 4] *My mirth is mone, my ſorrowe ſuccor wanting,*
And ſences gon, my bodie haue vnharted:
So that I liue aliue, as being dead,
And by his abſence ſole, this death is bread.

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

ſuch bitter ſighes, while ſhe is ſetting down the like paſſions, as a horſe doth hartie neeſes, 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 decreaſe my ioy by increaſing my dayes? Haue you drawne to this length the thread of my life, now to cut the ſame with ſo ſharpe an edge-toole? Cruell and vnkinde are ye, ſo crabbedly to deale with a poore virgin, ſuffering me to liue to endure this crueltie.' There, making a full point, would ſhe lie gaſping as if ſhe were giuing vp the Ghoſt; till at length, hauing gathered winde, ſhee would thus begin to murmur againſt *Fortune:* 'Vnconſtant dame, ſo much delighting in mutabilitie, as all thy ioye is to alter chances! How wauering is thy wheele, and how 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 vnhappie? 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, back] [1] height of my pleaſure. Thou giues me kinde words and cruell fare, happie ſightes and horrible heart-akes; thou ſhewes me reſt, and fees me with trouble, ſetting me at the table of dainties, yet binding my hands leaſt I ſhould touch them, ſo far am I from taſting of their ſweetnes. Vnkinde and vnconſtant fortune, what chance had mankinde to be charmed to thy beck? and, wherein are we more vnfortunate, then in being forced to obay fortune?' To which interrogation, her ſelfe would anſwere with a flat mad fit; curſing her parents that begot her; her birth day wherein ſhee was brought forth; the nurſe that gaue her ſucke; the cradle that lulled her aſleepe; death, for that hee ended not her dayes; and her ſelfe, for that ſhe

was. Now tearde ſhe her haire from her head; anon ſhe vnapparelled her ſelfe to hir ſmooke; then, like a ſpirit would ſhee daunce the Morrice about the chamber, and ſoone ſoſſing her ſelfe downe by the fiers ſide, ſit no les ſenceles then her actions had been witleſſe, 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 aboundance of teares, in token of her penitencie. And after that, being indeede in her righteſt minde, ſhee tooke her lute, ſinging to her fingering this ſonnet:

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

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

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

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

Which muſick would bee ſo metamorphoſed, as, in truth, her ſinging would turne to ſighing, and her playing to complaining, when, in a rage, ſhe would throwe her lute downe, beginning to dilate on her loues vnkindnes, that could be ſo cruell to ſtay foure and twentie houres from her. Now, found ſhe fault with her ſelfe for being ſo fond on him, that forbeared ſo careleſly 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 'him with a kiſſe, for that he was [1 sig. F back]
not forward enough to beſtowe on her the like fauour. But ere long, ſhee began to perceaue that Maſter *Anthonie* 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*, '*comequickly;*' 'By and by,' anſwered ſhee, being called that went for the ale; the reſt no other wiſe replying to euery queſtion and commaunde. Well, at length life was got in her; though no words could bee drawne from her; but, being got to bed, ſhe ſong ere long like a bird of Bedlam.

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

beſhrowe 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 ſighed hartely, but I laught as merely, being as often readie to piſſe my breeche for ioye, as ſhe was to ſhed teares, which came from her as had at commandement. And, wherefore was *Honeſtie* thus vncharitable, thinke you, reioycing at his neighbours miſerie? Surely, becauſe her ſelfe was ſo fooliſh to bee ſo diſquietly
[1 sig. F 2] moued with nut-ſhels: 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.

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, praunſing on the ground, and lepping of and on the bed, you would thinke hee had to doe with an vnruly 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 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. [1 sig. F 2, back]

She was as glad, I warrant you, of a louer, as a weried iade is of a faire way; and he, being tyred, is not more glad of a ſtable, then ſhe was deſirous of a 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 leaſt 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 ſtoode iuſt at the doore, to whom not ſo few as twenty had in my veine made ſuite. They were of ſundrie 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 ſutors 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 ſet, ſpindle ſhankte, or bakerly kneed; onely there were two exquiſitely ſhapte, whereof one was too tall, and the other too too lowe. Thus much for their parts, and now to their properties.

'They that were wealthy were meanely qualited, and they that had many good properties were moniles; ſome had good toungs, and ſpake well, hauing as ill geſtures; others were rich and ſeemed wiſe; thoſe I ſuſpected to be wenchers. And, to make as ſhorte woorke in telling thee of them, as I made ſpeedie haſte in ſending them packing, either I miſlikte their eſtates, ſcorned their perſonages, lothed their want of qualities, or could not away with their kinde of wooing.' 'But ſhal I be ſo bolde (quoth *Nan*) to aſke you one more queſtion?' 'I, twentie, and thou wilt; for, in faith, I haue no liſt to ſleepe.' 'In 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?' replyed *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 (replyed 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 mirrour of meane worth? Now, of my troth, *Honeſtie* likes ſuch an one; and why, thinke you? I will tell you my reaſon, and if it iumpes with your conceite, ſay you mette with a kill Crowe. I am aſſured that they that are of my minde ſhall eſcape a great deale of trouble; for, of mine honeſtie, if I ſhould light on ſuch an one, I know certainely 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? Howſoeuer you think, *Honeſtie* hath ſaid, he thinks them hurtfull to none that eſcape the*m*, for *tha*t 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, leaſt you reſiſt good lucke, by being importunate to wooe them, with whome you ſhall winne a maſſe of manner-les Monkiſh trickes. And I ſpeak eſpecially to you, that hunt after monſters of modeſtie, deſiring to haue the maidens you would matche with, as very matrones as your mothers. Beware you light not vpon an ouerwearied, conceipted ſollom-bird, being one that hath beene ſo curious to be talkte with of any, as, hauing liued ouer long without one, is become glad of any. *Honeſtie* knowes ſuch, and you may be troubled with ſuch, and how can you thinke your ſelues vnworthie? In faith, ill conceited birds, if you thinke your ſelues ſo vnwiſe, as you are vnable to gouern a wilde wench, you will [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 ſollie 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 monſtrous 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 commers ſhould be ſo ſurely ſifted by her, to ſee whether they trod their ſhooes awry or no, as the Miller doth the griſt 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 doultiſh 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 ſortes, 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 ſutable mate for ſo long a ſearch; there was but one grand foole in a Country, and ſee how Fortune had kept her for him. Now, ſuch chaunce follow like curious coye wenches; and may neuer wiſer perſons match with them. And are they not, thinke you, the meeteſt for them? For they deſire to haue them that haue the ſmalleſt faults, and *Honeſtie* thinks it *the* leaſt fault in a man to be a foole. Who is more proude then a foole? and what woman more

coy, for the moſt parte, then ſhe that hath leaſt reaſon for it? The Crow likes her own birde beſt, though it be the blackeſt; and would not we haue women thinke well of them*ſ*elues? 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 diamondes. But what are more pretious then pleaſing thoughts? and what fancies are more full of pleaſure then [1] thoſe that moſt extoll 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. [1 sig. G]

After a long progreſſe paſſed in deſcription of the ſweet hart ſhe would haue, being ſuch an exquiſite proper qualited Squire, as is ſcarſe one in a whole Countrey, *th*e 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.

Beware the Foxe that hath the ſmootheſt ſkinne! it is ſigne his coate is olde, and his wit not young; he will be ſure of a gooſe in ſtore, when many of his neighbours ſhall want one. I know ſome, about whome Nature hath beſtowed ſo long time in ſhaping faire faces with proper bodies, as ſhe hath at laſt for haſte 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 cral bed 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.

[1 sig. G, back]

But let ſuch as my Miſtres Many-miſlike is, take heede leaſt by their coye kindenes they kill their harts whome they would gladly ſaue 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[1]cie 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 vnco*n*ſtancie, 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 certainely 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, therfore, muſt ſhe either out-ſtay the*m*, 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 toung which ſhe could not looſe with her hands; ſo that mad melancholly ſhe was for the matche made by her ſelfe, that tooke ſo ſmall delight therein.

Now, I would all might be ſerued with *the* ſame ſauce, thought *Honeſtie*, that ſo ſoone tying themſelues, deſire as ſoone to be looſed; and, it is great maruell when it falles out otherwiſe, eſpecially in theſe daies, wherin conſtancie is made a hackney. *Lingring loue breedes 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 Horſes into Smithfeelde in a twelue moneth, which make many that [2]are ſped alreadye, to wiſh themſelues 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 ſooneſt vnlooked for, and the worſt bargaines are gotten with the greateſt ſearch; neede raiſeth 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 oſten 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 greeues; and better it is to be without company, then to be matcht with an enemie. Slipperie ware is not *the* beſt Marchandize; and what requires more care, then Glaſſe that is moſt brittle? I know you wil ſay a woman*s* hart is as te*n*der, and *tha*t 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 counſeller to a man; but, for that both men and
[1 sig. G 3] women are troubled with the like diſeaſes, let them [1]vſe 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 ſetled loue? But they which reſpect not their worde, will hardly regarde an oathe. Honeſtie is all, for hee is the father of conſtancie; and a fig for that loue which muſt be tied by the lawe! If we foſter a

ſnake, ſhe will ſting vs by the boſome; and hee that ſues for an enemie, is worthy to haue his pate broken with want of honeſtie. A tedious ſuite makes ritch lawyers and leeſing 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 aforeſaide, meaning to marrie with her after the death of his father, for that hee durſt not doe it while hee liued. Hee maintained her paſſing brauely, running himſelfe greatly into debt, through the large expenſes ſhe laſht out. Which curious and ritch ſetting forth, made many to looke after her, which otherwiſe would not haue thought on her. A blazing ſtarre preſages alteration, as the Aſtronomers holde it; and doubtles, a proper woman gayly apparelled, breeds miracles in mens mindes. A prancing horſe moues wondring, when a ſure nagge onely pleaſeth the rider; ſo while ſhee liued according to her birth, few or none regarded hir; but now ſet 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 [1]olde oxe 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 loyaltie had promiſed, and

[1 sig. G 3, back]

turned it ſo to the farmers ſonne, as in ſhort time hee maried 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 wiſe 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 prict 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 neereſt to haue their willes, in come takers, putting their noſes quite beſides the ſweete ſent of their foreſpoken bedfellowes. This can be no ſmall griefe to a kinde, conſtant heart, that hath, peraduenture, refuſed many good likely hoods to ſtay for ſuch a light huſwife. 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 aboue 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 ſorrowe Conſtancies complainte moues, and the griefe honeſties broken pate procures, it is great pittie wee ſhould not haue many knackes to knowe knaues by, and as many Iigges to gird gariſh girles with. I[n] peticoate lane is a pocket ful of new faſhions, the drift whereof is, that firſt commers ſhould be firſt ſerued; but they meane no commers which enter not the placket. In Shooelane there is one that ſelles running lether, the vertue whereof is maintained with liquor of a careles heart; ſo that hee or ſhee that cannot play light of loue, ſhall not be cuſtomed there. Withdrawe your ſelues [1] to Crooked lane, and, of *Honeſties* credite, you ſhall finde more traps to catch Rats and Mice there, then conſtant louers in *Shordich* Church at midnight. [1 leaf G 4, back]

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-poole, 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 gallowes, 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 ſutors, 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 ſit 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 celeſtial obiects; yet the moſt, what through their quicke conceipts, falſe proteſtations and vſuall reſorting into their companies, bring

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

Many honeſt mindes taken at their words, are bound to bad bargaines, when, on the contrarie part, a crackt credit regardes neither his own reputation or anothers welfare. How eaſie is a free horſe tired, a good edge-toole ſpoyled, and a kinde heart ſurfeited? A dull iade will rather be ſpurde to death then breake his pace; and with a bad knife we may aſſay to cut any thing, without dooing it much harme; but woe bee vnto that heart, whoſe mildenes makes it ſelfe ſubiect to a counterfeit kindnes. You ſhall ſighe 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 roumes for hacknies that neuer knowe their maſters, and your kinde [2] hearts to ſerue for mangers to feede their bad conceites. Their trotting ſhall [2 sig. H 2]

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

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

[1 sig. H 2, back]

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

what wordes can affoorde, then falles he to ieſting, which turns contrary to *Chaucers* meaning, to *the* ſatiſfying 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 ſoule, ſet ſo lightly by in her fortie weekes reckoning, ſo thought on her preſent hard hap, as ſhe quite forgot her accompt, wherby now ſhe was in a worſe taking then before; for if, being put to her othe, ſhe ſhould miſſe of that, his counter othe would make but a ſo ſo end for her; and, therefore, thus ſhe beſtirred her ſelfe in the matter. She made her caſe knowne to a freend, and, falling downe vpon her knees, entreated him, for the paſſion of our Lady, to ſtand good helpe vnto her, to draw her mate to marry with her. Who, being a very honeſt man *that* had ſome care of her credit, laboured ſo effectually in *the* matter, as, what through promiſes and a peece of money, he made it a match; ſo that, what through a little honeſtie my man was endued with, and a peece of money my maiden was endowed with, we had a choptlodgicke. Now, woe vnto ſuch wooed ſpouſes, if their mates want altogether honeſtie, and they haue no money; and this might haue, perchaunce, wonne the ſtanding in a white ſheete without ſo good a maiſter. Take heede, girles, how you truſt to ſuch helpes, for *Honeſtie* can tell you they are not ordinarie. It is harder to finde one ſuch in euery pariſhe through a Countrie, [1 sig H 3, back] 1 then to finde a honeſt woman in a houſe of Weſtminſters 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 entice-ments were the procurers of their miſerie, neuer beleeue *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 beleeue ſinceritie, whereby the faithfull ſutor is hindred from his due. The beaten dogge ſhuns the ſtick; the tormented patient feares the Pothecaries drugs; the childe that hath beene ſore 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 afraide to enter into an action from whence the like ſorrowe may flowe. What giues greater hope of conſtancie, then vowed loyalty? or what ſeemes ſweeter then ſugered flatterie? Affection ſpringeth of kinde vſage, and loue ſettles on a continued ſhewe of profeſſed zeale, which, being ſure ſet, cannot be remoued without great danger, except wiſedome be a helper. What ſorrowe danger brings, and what care diſcontentment harboureth, he knowes not. But of the vnceaſing hartsgreeſe, 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 depriuation 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 [1 leaf H 4] the loſſe of a preſent wel-fare, hauing that ſupplyed by a gifte of ſighing heauines. Now, after *the* freedome from ſuch a miſcheefe, who will not ſweare to flie from the like danger? And ſince flatterie cannot, without dangerous triall, be knowen from faithfull freendſhip, who will not ſhunne both, fearing to miſtake the one for the other? If a kinde hart hath beene deceiued by a crooked knaue, clad in the robes of a courteous louer, ſhe will euer after miſtruſt the habite, for that it is vnpoſſible to know the hart. Who can forbid the Tailor to vſe his arte? and doo you thinke that any one for an aduantage will let to trie his crafte? 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

ſpace; ſo that after he comes to his full age, he makes many Chriſtmaſſes; 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 ſutor 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 endeuour he may winne a liuing, thy freends good will, by the poſſeſſion of thee, thy affection is too too colde, it thou keepes him lingring without his longing; and his deuotion is ſmall, if he be not an vnceaſing ſutor for it.

[1 leaf H 4, back]

And truely, in *Honeſties* minde (and pardon me, I pray you, with whoſe conceipts it iumpes not), thoſe matches ſhall proſper beſt, where loue is rather reſpected then wealth; prouided 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 imployed, 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 behauiour, which ſpringeth by ſucceſſion from their carterly progenitors, turne your greedie deſire of golden gaine, to a ioyfull gaining of your poſterities happines.

But fie of couetouſnes, that is the roote of all miſchiefe; 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 drawen therunto, will vſe them their wiues meetely well during the life time of their owne and wiues Fathers, for that their eſtates are by their great portions better maintained, and their beſt freends thereby well pleaſed. But let your Daughters beware, after your and their Fathers death (when all hope is taken away of a further gaine, and a ſearch made of their aunceſtors alliance), for then, ſeeing the baſenes of your pettigree, and *the* noble deſcents of their predeceſſors, that corruption of blood which you, with your corruption of money, hath made, and their Fathers couetouſnes hath purchaſed to their ſucceſſion, will (as for the moſt parte it doth in the like caſes) moue ſuch hartbreakinges, as either quarrelles of diuorcement or ſutes 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 houſholde quarrelles can be without charges, they willbe 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 diuinelye on farre-fetcht arguments to proue the contrarie. Therfore, 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 conuenient 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
[2 sig. I 2] haue a long la[2]ſting gouernement ouer their Children; but beholde it is far contrary, and therefore it requires contrary proceedings. And laſtly (for that I will not be long at this time in this matter), the holy writ beares not ſuch ſway in our conſciences, as it workt wonders in theirs of thoſe daies; and therefore, to helpe our weaknes in the want of that warrant, we muſt vſe the meanes—loue—to drawe vs to that euerlaſting happines.

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 diſſimulation being a ſearch into their lingring, and the clubbe to match their clubbe feete, a loathing of their company. But to come to the puniſhment I would haue ſuch to be plagued with: in my opinion, and by *Honeſties* doome, they are worthie to be ſet for ſcarre-crowes in newe ſowen 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 imployed about that commodious doo-good, they would inuent excellent meanes to preuent the ſpoyle the rauenous birds commit. Their pregnant wits and cunning deuices to catch womens affections, that farre exceede crowes in reaſon and diſcretion, confirme they would be ſtrange, and therefore profitable; yet, becauſe it is ſomewhat too bace, though their practiſes are as beaſtly, I will ende with them with this reſolution:—That they are as worthie to ſtand in white-ſheetes in Churches, for leauing women in deſperate caſes, hauing drawen them into that fooles paradice of ouer-paſſionate affection, as they that poyſon ſtrangers bellies; This would make faithfull ſutors 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 ſoueraignes of Virginitie diſplayed their heauenly dignitie, by the imperiall colours of matchles beautie, grounde with the *Ambroſian* oyle of celeſtiall courteſie; and the matronly deities proued their ethereall diſcreetnes, in following the heauens preſcription for Loues true imitation. I ſaw Kindenes matched with Goodwill, Affection linked vnto Liking, & Loue embraced with

[1 sig. I 2, back]

Loyaltie, Vertue leading them to eternall happines. They liked not for a moment, loued not vpon aduantage, nor wooed but with a good intention. Theſe ſhaked not hands with hatefull hearts, nor vſed ſmoothe tongues with diſſembling thoughts. They courted not kindely, 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 ſaints, I meane, maſking in the ſhadowes of terreſtriall ſhapes), you beautifie this crue with your deuine motions, whoſe mindes are onely inritched with the true wiſdome that vpholdes Loues welfare. Your ſacred actions ayde his ſimple followers, & naught but your carefull kindnes binds mens weake affections from vnconſtancie. You make their praiers effectuall, 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 ſoly harbored within your milke-white boſomes, and were it not for your bountifull charitie, his end
[1 sig. I 3] [1] would be tormenting beggerie. Your allablaſter pappes do wholy 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 viſage ſhall be offered to your obedient hearts; for ſeeing and adoring celeſtiall 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 ſlaunders 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 ſighes 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 pitty to your louing pietie. It is their courteſie that muſt make you chereful, and their good conceits muſt cheriſh your dying mirth; their liking muſt honour your affection, and their gratefull kindnes muſt aduance the zeale of your proteſted loyaltie. It is in their choyſe to change your chance, and in their power to bridle Fortune; for that the Fates, being their ſiſters, are at their calles to ſet downe your deſtinies. If they ſay they doe hate you, beware, for they can hurt you; but if they affirme they loue you, ſtriue to con'tinue your preſent happines, and feare to loſe the prof- [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 muſicall 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 celeſtiall ſoules; thou liueſt with them ſecure, and makes through them multitudes of miſerable wretches poſſeſſors of the higheſt happines. Thou heares the ſighes of ſuing ſweet-hearts, & comforts the pinching griefe 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 wiſdome. Thou ſtriueſt to do no wrong, that thou maiſt be free from iniurie; and labours to ſhunne ſuſpect, that thou maiſt bee without miſdoubt.

Thou ſtudieſt to repay, that thou maiſt reape thy due; and keepeſt thy day, that thou maiſt bee well dealt with. Yea, much more, and ſo much the better for man; thou pitties them that would ſpoile thee, and forgiues them that would hurt thee; thou wiſheſt them well that would bereaue thee of thy weale, & loueſt them (which is thy only fault), ouer entirely that eſteeme of thy proffered kindnes too too careleſly. Yet let diſcretion haue the ſecond place with you, for ſhe guides them by reaſon, and that gouerns men with wiſdome. [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 reproue vice, to embrace good and flie from euill, and willingly to ſubiect obedient imitation to holſome counſell, as alſo dutifully to deſire libertie from ſtooping to iniurious doctrine. Shee ſearcheth into the depth of ſubiected ſeruiſe, and diſcouering whether it be offered of curteſie, or proffered of knauerie, regards it according to it value, and rewardes it with it full worth. She teacheth to like ere they loue, and louing to encreaſe, or deminiſh the heate of their fancie, according to the proportion of kinde coales that nouriſheth the fire of their affection. She perſwadeth to launce, courting to the bones to finde out the danger; and ſeeing what likelyhoode, either of weale or woe is likeſt to enſue; ſhee ſheweth them what is good to withdrawe the putrified liking, and what is holſome to preſerue 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 ſearchers, *that* hunt after ſhewes of ſenſuality. Thou main-

taineſt peace at home, eſcapeſt ſuſpect abroade, 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 aſſu'red pledge of neuer-dying conſtancie. Neither [1 leaf I 4, back] art thou, euerlaſting goddes, 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 vnualuable and their deſartes vnrequited, becauſe through mans weakenes miſpriſed; but ſuch and ſo great were the adorned excellencies of theſe humaine 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 themſelu[e]s the ſugred ſweetnes of celeſtiall amitie, & tying vnto their kinde thoughts, the affections of their well-willers, with euerlaſting conſtancie.

FINIS.

TOM TEL-TROTHS MESSAGE, AND HIS PENS COMPLAINT.

A worke not vnpleasant to be read, nor vnprofitable to be followed.

Written by Jo. La. Gent.

Nullam in correcto crimine crimen erit.

LONDON.
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, GENTLEMAN, Io. La. WISHETH FRVITION of endlesse felicitie.

IF 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 somuch 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.

IVdiciall Readers, wise Apolloes flocke,
Whose eyes like keyes doe open learnings locke;
Daigne with your eye-lampes to behold this booke,
And in all curtesie thereon to looke:
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.

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 griefe the more,
To see the world much worse than twas before. 24

[5]

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

[6]

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

[7]

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

[8]

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

[9]

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

[10]

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

[11]

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

[12]

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

[13]

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

[14]

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

[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 monkies, 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

[20]

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

[21]

Pallas, the nurse of Nature-helping Art, [p. 14]
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:
She, euen she, wanders in open streetes,
Seeking for schollers, but no schollers meetes.

[22]

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

[23]

Lately as one CAME ore a BRIDGE, he saw
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.
Like *Tantalus*, this drie Oxe there did stand:
God grant this darke *Ænigma* may be scand!

[24]

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

[25]

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

[26]

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

[27]

Logicke, which like a whetstone sharpes the braine, [p. 16]
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;
And sith in Colledges no maides may dwell,
Many from Colledges doe her expell.

[28]

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

[29]

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

[30]

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

[31]

Astronomie, not least though last, hath lost 181
By cruell fate her starre-embroidred coate;
Her spherie globe in dangers seas is tost,
And in mishap her instruments doe floate: 184
All Almanacks hereof can 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, *Apollo*, with apologie,
To blaze her vndeserued iniurie. 192

[33]

Horace did write the Art of Poetrie, [p 18] 193
The Art of Poetrie *Virgill* commended;
Ouid thereto his studies did applie,
Whose life and death, still Poetrie defended. 196
Thrice happie they, but thrice vnhappie 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,
Floting adowne *Meanders* siluer shore,
To countrie swaines no kinde of solace bring;
The winding of an horne they fancie more.
No marueile then though Ladie Poetrie
Doe suffer vndeserued iniurie.

[36]

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

[37]

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

[38]

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

[39]

As Poetrie in poesie I leaue, [p. 20]
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:
As thus men follow them, they follow men,
They moue more matter to my plaintife pen.

[40]

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

[41]

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

[42]

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

[43]

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

[44]

Some gogle with the eyes, some squint-eyd looke,
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.
The summe is infinite; eye were a detter,
If all should answere I, with I the letter.

[45]

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

[46]

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

[47]

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

[48]

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

[49]

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

[50]

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

[51]

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

[52]

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

[53]

It seemes, strange birds in England now are bred,
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.
These painted plumes, men in their caps doe weare,
And women in their hands doe trickly beare.

[54]

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

[55]

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

[56]

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

[57]

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

[58]

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

[59]

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

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

[65]

As Iron doth consume it selfe with rust,
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.
Thus Enuie still conspires to end his life,
That liuing with another, liues at strife.

[66]

We reade that Enuie twixt two men did grow, [p. 29]
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.
O who would thinke, a man should beare the minde
To lose one eye, to make another blinde!

[67]

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

[68]

What is the cause that many mop and moe,
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?
What is the cause? the cause one line shall show:
Enuie is cause, which in mens hearts doth grow.

[69]

Knowledge, within the hart of man doth dwell; [p. 30]
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.
O would to God men had no gall at all,
That Enuie might not harbour in the gall!

[70]

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

[71]

Enuie, adiew, and welcome Charitie,
The bond of peace and all perfection,
The way that leades to true felicitie,
Filling the soule with most diuine refection.
Enuie shall goe, Ile cleaue vnto thy lore,
Thee will I serue, and thee will I adore.

[72]

Next followes Wrath, Enuies fierce fellow-mate, [p. 31]
Attired in a roring Lions skin,
Ietting along with a giant-like gate,
Which aye a tyrant terrible hath bin.
A butcher like, within his hands doth beare
Their harts, which he with woluish teeth doth teare.

[73]

Wrath moued *Herod* with blood-thirstie hart
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.
O, had King *Herod* knowne what would ensue,
He had not done what he did after rue.

[74]

He shed their blood; their blood did vengeance craue;
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.
Yet thus they differ, wormes them dead did eate,
But him aliue, the wormes did make their meate.

[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 scrikes 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

[80]

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

[81]

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

[82]

Then naked swords themselues would neuer cloath
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.
Then, then I say, swords might in scabberts sleepe,
And some might laugh which are constrainde to weepe.

[83]

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

[84]

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

[85]

I once did heare of one *Lipotopo*
(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:
Thither this lusking lubber softly creeped,
And there this lazie lizard soundly sleeped.

[86]

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

[87]

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

[88]

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

[89]

O would my pen were now a pensill made,
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;
By which they, seeing Sloths deformitie,
Might flie from sloth, and follow industrie.

[90]

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

[91]

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

[92]

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

[93]

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

[94]

They hand in hand doe walke in euery streete, 559
Making the proudest Caualiers to stoope:
If with their debtors they doe chaunce to meete,
They pen them vp within the *Poultries* 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,
Is turned to a Scriueners scribling-band,
To *Indentura facta*, or a lease,
To racking houses, tenements and land:
All this can gold, all this can siluer do,
And more then this, if neede require thereto

[96]

From whence comes gold, but from the earth below? [p. 39]
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.
But where are gold and men? in hell; wher's hell?
On earth, where gold and men with gold do dwell.

[97]

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

[98]

Come, plaintife pen, and whip them with thy rod,
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.
Tell them, if to no better vse they turne
Their gold, they with their gold in hell shall burne.

[99]

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

[100]

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

[101]

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

[102]

With gobs she fils and stuffes her greedie gorge, [p. 41]
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:
Thus doe we see how lazie gluttonie
Comforts her selfe with Ladie Lecherie.

[103]

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

[104]

But when the drinke doth worke within her head,
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;
And as her giddie head thinks all turnes round,
She belching fals, and vomits on the ground.

[105]

Some men are drunke, and being drunke will fight; [p. 42]
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:
Thus may we see that drunken men haue passions,
And drunkennesse hath many foolish fashions.

[106]

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

[107]

Would any heare the discommodities
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;
It kils the bodie, and it wounds the soule;
Leaue, therefore, leaue, O leaue this vice so foule!

[108]

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

[109]

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

[110]

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

[111]

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

[112]

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

[113]

Then maried men might vild reproaches scorne,
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:
  Then should no olde-Cocks, nor no cocke-olds crow,
  But euerie man might in his owne ground sow.

[114]

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

[115]

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

[116]

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

[117]

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

[118]

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

[119]

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

[120]

And for because my pen doth liquour want, [p. 47]
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:
And if (as he hath not) he haue offended,
He hopes (as you) so he wilbe amended.

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 inchanted Islands of ill Fortune.

Now published for Common good.

By

THOMAS POVVELL.

Summum hominis bonum bonus ex hac vita exitus.

LONDON.
Printed by *B. Alsop* and *T. Fawcet*, for *Benjamen 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.]

[1]

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,
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;
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.*
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?
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.
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?*
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.
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.
With that our TOM *repaired thither,*
Conferr'd Report and Proofe together;
And found Report had wrong'd him much
In giving but an out-side touch,—
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;
No other Patron would hee seeke,
But tender all at this Knights feete:
If hee accept what's well intended,
Our TOM *of all Trades travaile's ended.*
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, inmediately
p. 146, *last line but* 2, Cantiocluerum
,, *last line but* 1, Yf
p. 147, l. 4, Person
,, l. 10, for Induction.
,, l. 12, peculiar.]

[1]

TOM *of all Trades:*

OR

THE PLAINE PATH-WAY TO PREFERMENT.

(·.·)

TRINITY Terme was now ended[2]; 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 [3]meanes endure the vnwholsome ayre of an Eightpenny Ordinarie. Every one that had wherewith to discharge his Horse out of the stable, strove who should first be gone. And amongst the rest, my selfe made shift for so much money as wherewith to abate the fury of Mistrisse *Overcount* mine hostesse, and so I departed likewise.

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

[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 Counsaylors *Fees*, nor Attornies *Bylls*, in a language able to fright a man out of his wits, can proscribe me my wonted mirth. It is something nearer and dearer (my deare friend) that robs me of that cheere which used to lift me vp into the very Spheare, where *Ioue* himselfe sits to bid all his guests welcome right heartily.

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

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

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

[1] page 3.

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

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

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

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

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

Surely it would be wished, seeing God and nature hath provided for the eldest, your younger sonnes, and your daughters especially, being worst [2]able to shift, should bee by you provided for in the first place, while your Land is of virgin reputation, while it is chast, and vndishonested by committing of single fornication with Countrie 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 dicotomize the whole portion of his wife into severall shares betwixt your other children. Not share and share like, but to every each one, the more, according to their defects: Let impotencie, decreptnes, ilfavourdnes, and incapacitie, rob the other of so much money as they have done them of comlinesse, activitie, beautie, and wit.

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

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

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

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

His Education.
His Maintenance.
His Advancement.

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.

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

Of every of which severall kindes respectively are:

Eaton.
Westminster.
Winchester.
The Merchantaylors 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 *Scholerships*[2] 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 Vniversitie.

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

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

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

Search

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

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

[1] *In the Register of the Prerogative Court, for such things devised by Will, by King, Queene, or Subiect.* — *For such* Grants *given by Will.*

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

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

Search *Doctor* Willets *Synopsis.* — *For all from the King, or from any other.*

Search

In divers of our Chronicles. — *For the like.*

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.

[1] page 9.

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 interessed 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.

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

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

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

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.

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

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

[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 Mysterie; You know they are faithfull fiduciaries in the election; And, therefore, you must not presume to offer any thing by any meanes. Onely you may desire them to accept this poore peece of plate, with your name and Armes upon it, and binde you unto their love, in keeping the memory of you hereafter. Doe but try them in this kinde, and attend the successe. I tell you, this, with a Bucke at the Renter Wardens feast, may come somewhat neere to the matter.

But for the pension to be obtained of a private person, the way is not the same. It proceedeth of the givers meere charity, and must be taken by the hand of a desertfull receiver. Though withall it may sometimes fall out, that merit is made by mediation, especially of some such reverend Divine, as he doth most respect and frequent. For other, let[1]ters can little prevaile with such persons.

The best note to discover a man inclinable to allow such a pension, is to examine how wealth and charitie are equally and 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, especi[ally] of the Lords grace of *Canterburie*, and the Vniversitie Chancellor, have beene of great prevailance; But it is not so now in these dayes.

[1]There 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 tayle, 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 [2]to their owne Colledge, and are in the guift 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 imediately,
Or the Lord Keeper for the King:
Some Lord Bishop:
Some Deane and Chapter:
Some Bodie incorporate:
Some Parish:
Some Private Patron.

You shall find in the Tower a collection of the Patent Rolls gathered of all Presentations made by the King in those dayes to any Church Prebendarie or Chappell, In right of the Crowne, or otherwayes, 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 request [2] 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 [1] of attaining any Benefice in the Presentation of any *Deane* and *Chapter*, are to be used with them respectively, as with the Bishops.

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

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

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

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

[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 respectiuely. In which I find that there are, or should be, with the *Register* of every Lord Bishop, seaven Bookes kept for Entrie of the matters and busines of their Diocesse, of which this of Benefices is[1] the cheife.

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

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

That your sonne bring with him abilitie of learning, Integritie of life, and conformitie of behaviour, according to the order of the Church establisht amongst vs; and these shall make his way with[4] 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] privare *in orig.* [4] whith *in orig.*

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

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

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

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

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

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

Note that it is an vsuall thing in private Patrons[3] to graunt reversion and Advowson of such livings.

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

And so much for the Ministerie.

[1] page 20. [2] epually *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 [2] after the Civill Lawyer is once growne to Maturity, His way of Advancement is more beneficiall, more certaine, and more easie to attaine, than is the Common Lawyers; and all because their number is lesse, their learning more intricate. And they admit few or no Sollicitors to trample betweene them and the Clyent. So that the Fee comes to them 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 [1]Lord *Archbyshop*, upon a *Civilian*, will much advance his practice as an Advocate, and give him promotion[2] as a Iudge.

There are under the greater officers aforenamed 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 prepared[3] for the Innes of Court. And this must needs be the

[1] page 23. [2] promorion *in orig.* [3] preparded *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 Com[1]mon 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 Counsalle, whereby he shall adde both to his meanes and knowledge.

It is true, that I have knowne some Attorneyes and Sollicitors put on a Counsailors 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 Guard [2]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,
Leets 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 Clinke.
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 prouided for.

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

[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 *Dockquetts*. And other the like vnder the *Lord Treasurer*, *as Secretaries* for the businesse of the *Realme* and the *Custome-house*; besides the Inlets to so many preferments about the Customes and Escheators; places vnder the *Lord Treasurer*, vnder the *Chauncellor* of the *Exchequer*, *Duchie* and *Principalitie* of *Wales*, and *Duchie of* [1] *Cornewall, as Seale keeper, Secretary, &c.*

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

Vnder the *Kings Attourney Generall, as Clarke of the Pattens, Clarke of the Confessions and entries, Clarke of the References*, Booke bearer. Vnder the *Sollicitor Generall: Clarke of the Patents*, Booke bearer. Besides many other Clarkes vnder the white staues 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 whether[3] he would subscribe or no, denied it, and so conse[4]quently was adiudged to lose his benefice and to be deprived his function; wherevpon, in his impatience, he said,

[1] page 27. [2] offiices *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 raysing 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 experiments[2] vpon their owne bodies.'

With vs, it is a Profession can maintaine but a few. And diuers of those more indebted to opinion than learning, and (for the most part) better qualified in discoursing their travailes than in discerning their patients malladies For it is growne to be a very huswiues trade, where fortune prevailes more then skill. Their best benefactors,[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 [4]them is the skill of every good old Ladies cast Gentlewoman; when she gives over painting, shee falls to plastering, and shall have as good practize as the best of them for those kind of diseases.

Marry, for Womens griefes[5] 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 pitty 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 travailing 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 helpefull 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 Lascivious Lady, and your man in the Perriwigge, will helpe to furnish with a foot-cloth.

[2]A Citizens wife of a weake stomacke will supply the fringe to it.

And if all faile, And the *Bathe* will affoord no roome; Let them finde out some strange water, some unheard-of Spring. It is an easie matter to discolour or alter the taste of it in some measure, (it

[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 [1]States impose more or lesse; So that unlesse wee have peace with such Neighbours, there is little hope in that profession in the ordinarie and lawfull way of trading.

Happily you will alledge that some Merchants thrive well enough when the warres most rage, and when the streame of State is most troubled. Some then hold it to be the best fishing; they that gaine then (Sir), if they gaine justifiably, gaine not as Merchants, but as men of Warre, which occupation a man may learne without serving seaven yeares Apprentiship unto it.

And if they gaine justifiably as Merchants, it must be in some generall stocke of a Society incorporated, who have purse to passe to and fro with sufficient power in the most dangerous times; And if such Societies are tollerable at any time, it is at such times. How they be otherwise allowable, I leave to consideration.

For the Shopkeeper, his welfare, for the most part, depends upon the prosperity of the Merchant, For if the Merchant sit still, the most of them may shut up their shop windowes; Little Skill, Art, or Mystery, shall a man learne in Shopkeeping. A man shall never

[1] page 32.

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) [1]in time of Warre.

Take this for a generall rule, that those Trades which aske most with an Apprentice, are incertainest of thriving, and require greatest stockes of setting up. Amongst Trades, give me those that have in them some Art, Craft, or Science, by which a man may live and be a welcome 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 Ieweller.
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 Attorneyes to the maker. But if the Maker (without dispute of Freedome in any Corporation) might set up Shop and sell his commoditie immediately, it would be a great deale better for the Commonwealth than now it is.

Besides, it is no matter of difficultie, burthen, or disgrace, for a Shopkeeper, yea, a Merchant, or a Gentleman, to have the skill, of some one of these Manufactures, besides his Revenew, or profession, to accompany him what fortune soever may carry him into Countries unknowne.

To my knowledge, a great *Earle* lately of this Land, did thinke it no scorne to indeavour the attaining of the Craft and trade of a Farrior, wherein he grew excellent.

[1]And when our acquaintance tooke first life with those of the Low Countries, upon a Treatie wherein our Embassador strove to set forth the worthinesse of our King and Kingdome with the Native commodities thereof, The *Dutch* (ignorantly conceiving that no man could attaine to wealth without some good occupation or manufacture) askt him what handicraft our King was brought up unto, or what trade he had used to get so much wealth withall.

I admit the Merchant Royall that comes to his Profession by travaile and Factory, full fraught, and free adventure, to be a profession worthy the seeking. But not the hedge-creeper, that goes to seeke custome from shop to shop with a Cryll under his arme, That leapes from his Shop-boord to the Exchange, and after he is famefalne and credit crackt in two or three other professions, shall wrigle

[1] page 35.

into this and that when he comes upon the Exchange, instead of enquiring after such a good ship, spends the whole houre in disputing, whether is the more profitable house-keeping, either with powder Beefe,[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 *Greene-land* fishing as will serve two Coblers for [2] the 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 misimployment 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.

[3]And 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 reposited in this behalfe. I acknowledge the youth of mine age to be determined, And (God knowes) how poore a remaine of life is left in my Glasse; yet if it may please those in whom the power resteth to give me leave to search (*Gratis*) for all Grants and guifts of pious use in all kindes whatsoever, I could willingly bestow that little of my Lampe in collection of these things, and publish them to posterity. Provided alwayes, that I and mine may have the priviledge of imprinting the same for some fitting number of yeares to come

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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 assistance[1]). 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.

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[1] *The 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 chiefest hand in preferring to any office beneath stayres.

If the High Steward be full, seeke to the Lord Chamberlaine, who hath the chiefe power to preferre to the places above stayres, and to the Wardrobe.

And, if there be no entrance there, then seek to the Treasurer of the Houshold, and next to the Controllor. The Master of the Houshold. The Coferer, and the rest of the greene Cloth.

The Master of the Horse preferres to the Avenanarie and other Clarkeships offices, and places about the Stable.

The principall Secretary hath heretofore had a great hand in preferring to the Clarkeships in the office of the *Signet*, and the Lord privie Seale into the privie Seale office.

The Master of the great Wardrobe into the Clarkeships and offices there. The Master of the Robes. The Master of the Jewell-house. The Keeper of the privie Purse. The Master of the Toyles [2] 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 [1]by him delivered to the late Queene *Elizabeth* of famous memorie. And so much for the *Courtier*.

The Souldier followes.

ANd the question is first.

Whether the better way of thriving is to be a Sea Soldier, or a Land Soldier?

Questionlesse, the better way of thriving is to be a Sea Soldier, In this Kingdome of *England*, being an Island, for that he is more vsefull to his Country. More learning is required to be a Sea Soldier than to be a Land Soldier. A Sea Soldier is certaine of victuals and wages, where the Land Soldiers pay will hardly find him sustenance. A Sea Soldier may now and than chaunce to haue a snapp at a bootie or a price, which may in an instant make him a fortune for ever, where the Land Soldier may in an age come to the ransacking of a poore fisher Towne at the most.

More valour is required in a Sea Soldier than in a Land Soldier; because the extremitie of the place requires it. The Sea Captaine is exposed to as much danger during the whole fight as the poorest

[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 seruice, or in other service by the favour of great traded Merchants, and especially of your [1]bodies incorporate, and their chiefe Officers: and more especially their President and Treasurer for the time being.

His breeding is a matter of more moment than his age regardeth.

If he be true bred, he should be first made a perfect Nauigator, able to direct the Sterage of their course, able to know the tackle, and appoint every 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 and[3] 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 percemonie.

Likewise skilfull in all manner of Fire-workes, and fitting Engines for sea fight.

Briefly, he should be so compleat, as that none should be able to teach him in his place, and he skilfull to controle every other in their places. He should be courteous and louing to his men; Above all things, he should be zealous of the honour of God. See that the divine service be duely read on board Evening and Morning, and that swearing be severely punished. A Sea Captaine is not a place for a young [4]man to leape into instantly, and imediately out of a Ladies Vshership, a Great mans bed chamber, or a *Littletons* discipleship.

It is not your feathered Gallant of the Court, nor your Tauerne Roarer of the Citie, becomes this place, I assure you.

I find not any *Meson de dieu* for relieving of mayned Marriners

[1] page 43. [2] Gnnner *in orig.* [3] ond *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 followes.

IF the Land-Souldier thinke to thrive and rise by degrees of service, from a Common Souldier to a Captaine, in this age, (alas) hee is much deceived.

That custome is obsolete, and growne out of use. Doe what he can doe in Land-service, hee shall hardly rise by his single merit.

His happinesse shall be but to fill his hungry belly, and Satiate 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,* [1]by reason of the long exercise of Warres and variety of Stratagems there.

Beyond that, Northward, the service is both more unprofitable and more dangerous, and lesse experience is to be there learned.

The more your Sonne turnes his face to the South, the more profitable the Land-service is.

Lastly, if hee have no friend or kindred to raise him in the Land-service, I assure you that there is no Law against buying and selling of Offices in the *Low-Countries,* for ought that I have read; Neither is it markable amongst them.

After the Souldier returnes home, it makes no matter what number of wounds hee can reckon about him.

All the wayes of reliefe for him that I can number are these:

A poore Knights place of *Windsor;* If the Herald report him a Gentleman, And the Knights of the Honourable Order of the *Garter* will accept him.

[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*, *Smithfield*, onely till their wounds or diseases be cured, and no longer; And that if the Masters of the sayd Hospitals please to receive them.

For the *Savoy*, where Souldiers had a foundation, I know none now.

[1]And other Houses appropriated for reliefe of Souldiers, now in use, I remember none.

For the chiefe are long since demolished, The *Templarij* are gone, The Knights of St. *Iohn* of *Ierusalem* forgotten, That famous House upon *Lincolne greene* is rac'd to the ground, And many the like, now better knowne by the *Records* than the remaines of their ruines, with their Revenue, are all diverted from the uses of their first foundation to private and peculiar Inheritances, which I pity more than the dissolution of all the Monasteries that ever were.

Heere, you see, is preferment enough for your sixe Sonnes, though you bestow every one upon a severall Profession; Onely take this generall Rule for all, *viz.*

To what course soever your sonnes shall betake them, Bee sure that they all have *Grammar* learning at the least, So shall they bee able to receive and reteyne the impression of any the said Professions. And otherwise, shall scarce possibly become Masters in the same, or any one of them; Or if they doe, It will bee with more than ordinary paines and difficulty.

Your three Daughters challenge the next place.

FOr theyr Portions I shewed you before, how and when to raise them; That is, by the Marriage of your eldest Sonne, or out of that part of your personall estate which you may spare without prejudice of your selfe.

[1] page 46.

[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 seaming. In stead of Song and Musicke, let them learne Cookery and Laundrie. And in stead of reading Sir *Philip Sidneys Arcadia*, let them read the grounds of good huswifery. I like not a female Poetresse at any hand. Let greater personages glory their skill in musicke, the posture of their bodies, their knowledge in languages, the greatnesse and freedome of their spirits, and their arts in arreigning of mens affections at their flattering faces: This is not the way to breed a private Gentlemans Daughter.

If the mother of them be a good Huswife, and Religiously disposed, let her have the bringing up of one of them. Place the other two forth betimes, and before they can judge of a good manly leg.

The one in the house of some good Merchant, or Citizen of civill and Religious government, The other in the house of some Lawyer, some Iudge, or well reported Iustice or Gentleman of the Country, where the Servingman is not too predominant. In any of these she may learne what belongs to her improvement, for *Sempstrie*, for Confectionary, and all requisits of Huswifery. She shall be sure to be restrained of all ranke company and unfitting libertie, which [2]are the overthrow of too many of their Sexe.

There is a pretty way of breeding young Maides in an Exchange shop, or St. *Martins le grand;* But many of them get such a foolish Crick with carrying the Bandbox under their Apron to Gentlemens Chambers, that in the end it is hard to distinguish whether it be their belly or their bandbox makes such a goodly show.

And in a trade where a woman is sole Chapman, she claimes such a 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 Dorothie,* 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.

[1]The young Factor being fancy-caught in his dayes of Innocency, & before he travaile so farre into experience as into forreigne Countries, may lay such a foundation of first love in her bosome, as no alteration of Climate can alter.

So likewise may *Thomas* the fore-man of the Shop, when beard comes to him, as Apprentiship goes from him, be intangled and belymed with the like springs, For the better is as easily surprized as the worse.

Some of your *Clarkly* men complaine the moysture of their palmes; Others the *Sorpego* in their wrists: both moving meanes.

With a little patience your daughter may light upom some Counsailor at Law, who may be willing to take the young Wench, in hope of favour with the old *Iudge.* An Attorney will be glad to give all his profits of a *Michaelmas Terme,* Fees and all, but to wooe her through a Crevice. And the Parson of the Parish, being her Ladies Chaplaine, will forsweare 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 Parish[2]-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*
Quadragis petimus benevivere, quod petis hic est,
Est Anglis, animus si te, non deficit equus.

FINIS.

[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,* 10*s.* 6*d.*
A copy of this uncommon Tract is priced 4*l.* 14*s.* 6*d.* in Ford's Catalogue.]

[1] page 50.

THE GLASSE

of godly Loue.

Wherin all maried 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, leaſt that therby yee deceaue your ſelues.

Coloſſians .3. Aboue all thinges put on Loue, which is the band of perfection.

[1]To all Chriftian men and wo-*men that are maryed.*

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:— Therfore, (my deare & welbeloued Chriſtians, which profeſſe the Goſpell) to the intent that you ſhould liue therin, according to your profeſſion and knowledge, I haue here breefely and plainely 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 ſclaunder 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 writte*n* 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.] 4*to, black Letter, A.—L. in fours.* Hazlitt.]

[1]*What Wedlocke is.*

YOu 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 togeather 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 togeather, as one fleſh and bodye, of one will and minde, in all godlyneſſe, moſt louingly to helpe and comfort one another, to bring forth children, and to inſtruct them in the lawes of God. Alſo, to auoyde Fornication and all vncleaneneſſe, and ſo in all honeſty, vertue, and godlyneſſe, to ſpend their liues in the equall partakinge of all ſuch thinges as God ſhall ſend them, with thankes gyuinge.

And, becauſe that the Wife is in ſubiection to her Huſband, I will begin with her, & ſhortly declare what dutie and obedience ſhee oweth vnto him, by the commaundementes of the Scriptures.

Ephe. 5. The duetie of the Wife to her Huſband.

S*Aynct Pawle* ſayth: *Yee Wiues, ſubmit your ſelues to your owne Husbandes, as to the Lorde; for the Husband is the Wiues head, as Chriſt is the head of the Congregation: Therfore, 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 ſaide 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 ſhoweth to hir Huſband diſpleaſeth God no leſſe then when he is diſobeyed himſelf. For the wife ought to obey hir huſband in all pointes, as [2]the 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 beleeue 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 themſelues, and were obedient to their Husbandes; euen as* Sara *obeyed* Abraham, *and called him hir Lorde; whoſe Daughters ye are as long as ye do well.*

And *Paule,* ſpeaking vnto *Tytus* (ſayth hee): *Let the elder Women be in ſuch apparrell as becommeth holineſſe, not beeing falſe accuſers; not giuen to much Wine, but that they teache honeſt thinges to make the young Women ſober minded, to loue their Husbandes, to loue their Children, to be diſcrete, chaſte, huſwifely, good, obedient vnto their Husbandes, that the worde of God be not euill ſpoken of.*

VVhat a Wife ought to bee.

HEre may you learne, that a Wife ought to be diſcret, chaſte, huſwifely, ſhamefaſt, good, meeke, pacient, and [1]ſober; not light in countenance, nor gariſhe in apparrell, with dyed or curled haire, painted nor paſted, but with a cumly grauitie and a ſad behauiour of a conſtant minde, true tongued, and of few wordes, with ſuch obedience in all godlyneſſe to her Huſbande and head, as it beſeemes

[1] page 79.

a Chriſtian to haue vnto Chriſt; and to the intente that the Huſband in like caſe may learne his duetie, let him harken what *Sainct Pawle* ſayth, and take heede that hee turne not his authoritie to tyranny.

The dutie of the Husband to his Wyfe.

H*Vſbandes, loue your Wiues* (ſayth hee), *as Chriſt loued the Congregation, and gaue him ſelfe to ſanctifie it.*

Now muſt you vnderſtande, that the Huſbande is the Wiues head, as Chriſte is the head of the congregation; and Chriſt ſhoweth to the congregation the ſame thinge that *the* head ſhoweth to the bodye; for like as the head ſeeth and heareth for the whole body, ſtudieth and deuiſeth for to preſerue it in ſtrength and life, euen ſo doth Chriſte defend, teach, and preſerue his congregation. For hee is the eye, hart, wiſedome, and guide therof; ſo ought Huſbands (then) to loue their wiues, & be their heads in like manner to ſhow them like kindeneſſe, and after the ſame faſhion to guide them and rule them with diſcretion; for their preſeruacion, & 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.* Therfore 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 beleeue in the promiſe of God in Chriſt, (though we were neuer ſo poore ſinners), are as ritch as Chriſt, & al merites ours; ſo is a Woman (though ſhe were neuer ſo poore afore ſhe was maried) as ritch as hir huſband, for all *that* he hath is hirs, 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 bitteer nor cruell vnto hir for hir faultes, but gently and

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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 ſinnes; 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 huſbande (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 beetweene 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 cruelſt 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* [1] ſayth: *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 cruelſt 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* (ſayth *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

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whole doore and only inſtrument to worke and frame all things betweene man and wife.

VVhat 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 comforte of the woman, and oweth vnto hyr moſt feruent loue and affection, all gentle behauiour, all faythfulnes and helpe, all comforte and kindeneſſe, as to him ſelfe, his owne fleſh and body; ſo that vnder God there is no loue, no affection, no freendſhip, no nerenes of kin, to be compared vnto this, nor any one thing vnder the Sun, that pleaſeth God more then man and wife that agree well togeathers, 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 [1] contrary muſt needes folow, *that* vnquietnes, hatred, ſtrife, brawling, chiding, and frowardnes in Mariage, doth exceedingly diſpleaſe God, & is clearely forbidden by *Sainct Paule*, where hee ſayth: *Let all bitterneſſe, fierceneſſe, and wrath, roaringe, and curſed ſpeaking, be put away from you: be ye curteous and louinge one to another, and merciful, forgeuing one another, euen as God for Chriſtes ſake forgaue you.* Surely it is an highe and pure loue, perfecte and conſtant, that God requireth to be betweene maryed couples, and therfore ought they by all wayes, meanes, and labour to get, maintaine, and increaſe this exceding loue, and to eſchue, forbeare, 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 concorde 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

[1] page 82.

their mindes togeathers, and al things to be kept ſecret, both[1] 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 backebiters, 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.* Therfore ought no creature aliue to be in ſuch eſteemation, credit, fauour, and loue, as each of you with others. Alſo, to bee of a ſober and temperate dyet, doth much farther a good agreement; and where the contrary is, there is much vnquietneſſe. For *Salomon* aſkinge where is woe? where is ſtrife? where is brawling? euen amongſt thoſe (ſaith hee) that bee euer at the Wine; therfore it is moſt cumly for chriſtians to be temperate in dyet, tempe[2]rate in wordes, temperate in deedes, and temperate in all things, ſo that at all times ye eſchue al exceſſe and ſurfet, rage and fury, which makes no difference betwixt man and beaſt, and all other things which may breed any part of vnquietneſſe. For *Salomon* ſayth: *Better is a dry morſell with quietneſſe, then a full houſe, and many fat cattell with ſtrife.* Therfore ought yee to exteeme and imbrace this concord and quietneſſe, as the maintainer and onely vpholder of the whole felicitie in Mariage, which is engendred of feruent loue, faithfulneſſe, and kindeneſſe, and maintained by the ſame, wherin ye ought continually to walke in all chaſtenes 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.

SAlomon in the Booke of *Wiſedome:* O faire is a chaſt 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 foundacion; 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 ſhall 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 ſhall hee be in reſt.

Here may you ſee how vile, filthye, and abhominable, Adultery, Fornication, and Baſterdy is, and how high in eſtemacion a chaſte life is amongſt all good and godly [1]folke, and eſpecially in the ſight of God, to whom no ſecreat ſinne 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 amongeſt you, as becommeth Saincts, neither filthy nor fooliſh talke, neither ieſting, which are not cumly, but rather giuinge of thankes: 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 aſſwage the heate of the burninge fleſh, and for procreation, and not beaſtly for to fulfill the whole luſtes of the diueliſh minde and wicked fleſh; for, though ye haue a promiſe that the acte in mariage is no ſinne, if the man receaue his Wife as a guifte giuen to him of God, and the Wife her Huſbande in like caſe, as ye haue a promiſe that yee ſinne not when yee eate and drinke meaſurably with thankes giuinge,

[1] page 84.

yet if yee take exceſſe, or vſe 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 [1]of it: *God hath not called you to vncleaneneſſe, but vnto holyneſſe,* ſayth *S. Pawle*): and farther (ſayth hee), *It is the will of God, euen that you should bee holye, and that euery one of you should know how to keepe his veſſell in holynes and honour, and not in the luſtes of concupiſcence, as do the Heathen which know not God.*

Alſo, *Sainct Pawle* willeth you that yee withdraw not your ſelues, nor departe not one from another, except it bee with the good conſente of bothe, for a time to faſte and to pray; which faſtinge and prayer, I would to God were more 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 hourely continually ſinne, 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 togeather 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 fifte generacion.

The commendacion of Children.

CHildren (vndoubtedly) is the higheſt guift, 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 togethers, *that* leaue collops of their owne fleſh aliue [2]behinde them; and by their children (if they be vertuouſly and godly brought vp) then is God honoured, & the common

[1] page 85. [2] page 86.

wealth aduaunced, 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 thankes, 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. Therfore, be content with his will, for hee doth all things for the beſt, and knoweth what is beſte for you; giue him moſt hartie thankes 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; therfore 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 aſſaultes; giue them daily godly and louinge exhortacions, ſuffer no vice to take roote in them, but rebuke them for their yll, and commend them in their well dooinge.

Prouide honeſtly afore hand for all neceſſary thinges, both for them and all your houſehold. For, ſaith *S. Pawle* to *Timothie: If there bee any that prouideth not for his owne, and, namely, for them of his houſeholde, the ſame denyeth the fayth, and is worſe then an Infidell.*

[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 foorth 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, leaſt they be of a deſperate minde, but with diſcrete admonitions, and with your pure and good example of liuinge (which is the cheefeſt perſwaſion), lead them to all vertue and godlyneſſe.*

If all Parentes would vertuouſly bringe vp their children in the knowledge and feare of God, in the practice & exerciſe of ſome honeſt Science or Craft, Then ſhould we not ſee ſo many ydell as bee; ſo many Vacabondes, Theeues, and Murderers, ſo many vicious perſons of all degrees, nor ſuch vngodlynes raigne. But then ſhould wee ſee euery man honeſtly get his lyuing, preferring his Neighbours proffite as his owne; then ſhould wee ſee all men rightly do their duties; then ſhould loue and charity ſpring, and all godlyneſſe raigne; then ſhould the Lawes and Magiſtrates be willingly obeyed, the common wealth flouriſh, and God rightly honoured, for in this point only, through the grace of God, conſiſtes the amendment of all the whole worlde.

Therfore, (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 aduaunced, 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, vncleaneneſſe, wantonneſſe, Idolatry, Witchcrafte, hatred, varyance, wrath, ſtriſe, ſedition, ſectes, enuyinge, murther, drunkenneſſe, 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.* Therfore, follow yee the ſpirit and workes of the ſame, which bee, (ſayth *S. Pawle*): *Loue, ioy, peace, longe ſuffering, gentilneſſe, goodneſſe, faithfulneſſe, meekeneſſe, 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.*

5to Decembris

Valentine Symms YT IS ORDERED that he shall presently bring into the hall, to be used according to the ordonance in *th*at behalf. Thirtie bookes of *the welsh-bate.* and all the ballades that he hath printed of *the Traytours lately Arrayned at Winchester.*

Valentine Symms also YT IS ORDERED that he shall pay xiis iiijd for a fine for 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 *Gybbs*, 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 *Brevyary*, 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 witnesse against him?"—*Ford*'s Line of Life, 1620.'—(Additions to) Nares.—F.

p. 26, l. 24. "*A supplication from Pierce Pennilesse.*" 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 conceipted reproofes," 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 tempestati 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 learnes it.'—*Cotgrave.*—F.

p. 36, l. 3. *mistrisse her necke.* This absurd form of the possessive case came in from the mistake in the masculine, 'Robin good-fellow *his* newes,' p. 49, &c., as if the genitive *-s, -es* was contracted from *hi-s.* In the second text of Layamon's *Brut* are many of these genitives in *his*, some of them to feminine nouns. They arose from the scribe of that MS. being very fond of *h*'s, and putting *h* on to the genitives in *-is*, which *-is* was often written apart from the crude form of its noun.—F.

p. 36, l. 11. *nor so many yeeld uppe the possession of their garmentes to the hangman.* "There was a curst page that his master whipt naked, and when he had been whipt, would not put on his cloaths; and when his master bad him, 'take them you, for they are the hangman's fees.'"—Bacon's *Apophthegms*, No. 69, *Miscellaneous Writings of Francis Bacon*, 1802.—S.

p. 39, l. 3. *Omnia vincit Amor, et nos cedamus amori.*—Virgil, *Ecl.* x. 69.—S.

p. 39, l. 12. *that babie which lodges in womens and mens eies.* The reflected images of himself seen by a lover in the pupils of his mistress's eyes, or *vice versâ*.

Cf. "So when thou [Love] sawst in natures cabinet Stella, thou straight lookst *babies in her eyes*."—Sidney's *Astrophel and Stella*, sonnet xi. ll. 9-10.

In Massinger's *Renegado*, II. iv, p. 129, col. 1, ed. Gifford, 1840, Donusa says to Vitelli, "When a young lady wrings you by the hand, thus, Or with an amorous touch presses your foot, Looks *babies in your eyes*, plays with your locks, Do not you find without a tutor's help, What 'tis she looks for?"—S.

p. 43, l. 14. 'Thirteen Pence Halfpenny was considered as the hangman's wages very early in the 17th century. How much sooner, I have not noticed. "'Sfoot, what a witty rogue was this to leave this fair *thirteen pence halfpenny*, and this old halter, intimating aptly,

> Had the hangman met us there, by these presages,
> Here had been his work, and here *his wages*."
>
> *Match at Midnight*, Old Plays, vii. 357.

"If I shold, he could not hang me for't; 'tis not worth thirteen pence halfpenny."—J. Day's *Humour out of Breath*, sign. F. 3.'—Nares.—F.

p. 55, l. 22. *Greenes Cunnyberries*, Robert Greene's Coney-burrows, alluding to his four 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 vayle 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, passt in 1597, illustrates the story in the text, and runs thus :—

"Whereas of late times diuers women, as well maydens as widowes, and wiues hauing substance, some in goods mooueable, 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 maried to such misdoers, or to others by their assent, or defiled, to the great displeasure of God, and contrary to your Hig[h]nesses Lawes, and disparagement of the said women, and great heauinesse and discomfort of their friends, and ill example of others; which offences, albeit the same be made felonie by a certaine act of Parliament made in the third yeere of King Henrie the seuenth: Yet forasmuch as Clergie hath been heretofore allowed to such Offenders, diuers persons haue attempted and committed the said offences in hope of life by the benefit of Clergie[1]:—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 Shakspere's.—F.

A letter from Euphues to Philautus is entitled, "A cooling Carde for Philautus and all fond lovers."—*Euphues*, Arber's ed. p. 106. "Card. (2) A chart. Harrison, p. 39."—Halliwell's *Dict.*— S.

p. 75, l. 3 from foot. *a tantinie pigge.* St Anthony's. See Brand's *Antiquities*, ed. Ellis, 1841, i. 200, note *a*, col. 2. And "St. Anthony's church in Threadneedle street, belonging to an hospital of that Saint, and dedicated to St. Anthony of Vienna as early as Henry III. The foundation was for a master, two priests, a schoolmaster, and twelve poor men. . . The proctors of this house used to collect alms, and take from the market people lean or ill-conditioned pigs, which they turned abroad with bells about their necks to live upon the public,—whence the saying *an Anthony's pig*, and when fat, they killed them for the use of the hospital."—Stowe's Lond. p. 190, in Nichols's ed. of E. Perlin, *Descr. d'Angleterre* 1558, repr. 1775, p. 13. See the Index below, p. 209.—F.

p. 82. To compare small things with great, set this page beside Julia's description of her lovers in the *Two Gentlemen of Verona*, I. ii., and Portia's of hers in the *Merchant of Venice*, I. ii.—F.

p. 83, l. 7. Smithfield (or smooth-field, an etymology sanctioned by Fitz Stephen, who describes it as *campus planus*) was celebrated for many centuries as a market, and the cheating carried on there, more especially in the sale of horses, was long notorious. A 'Smithfield horse' was the cant name for a particularly bad bargain. Falstaff tells us that his horse was bought at Smithfield (2nd part of *Henry IV.*, act I. sc. ii. ll. 56-7), and Pepys speaks "of the craft and cunning that I never dreamed of, concerning the buying and choosing of horses," *Diary*, Dec. 4, 1668. And see under Dec. 11, 1668.—H. B. W.

p. 83, l. 7 from foot. *a Smithfeelde horse.* Smithfield was noted for its horse-fairs (p. 87, l. 2 from foot); and at them, as at all other fairs, the buyer takes his chance.

"The Londiners pronounce woe to him that buyes a horse in Smythfield, that takes a servant in Pauls Church, that marries a wife out of Westminster" [noted for its stews].—Fynes Moryson's *Itinerary*, 1617, Pt. 3, p. 53. On the Fair in Smithfield, see *Bartholomew Fair*, 1641.—F.

p. 83, l. 7 from foot. *whether a Smithfeelde horse will proue good or jadish.* "heere [to Smithfield] comes many Horses, (like *Frenchmen*) rotten in the joynts, which by tricks are made to leape, though they can scarce go ; he that light upon a Horse in this place, from an olde Horse-courser, sound both in wind and limbe, may light of an honest Wife in the Stews : here's many an olde Jade, that trots hard for't, that uses his legs sore against his will, for he had rather have a Stable then a Market, or a Race."—London and the Countrey Carbonadoed and Quartred into severall Characters. By D. Lupton, 1632, pp. 36-7.—S.

p. 85, l. 3. *let them have their willes; or they will, whether you will or no.* Compare Andrew Boorde's *Breuiary*, 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 wyll haue, who so euer say nay," p. 68 of my edition, E. E. T. Soc. 1870.—F.

p. 91, l. 2. *Kemps head.* An account of William Kemp will be found in Variorum Shakspere, ed. 1821, vol. III. p. 197.—P. A. D.

p. 91, l. 9. *Knackes to knowe knaves by.* "A knack how to knowe a knave," one of Kempe's works ?—P. A. D.

p. 113, l. 73. *Ovid could testify*, &c. Ultima 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 *Jigge* betwene Francis the gentleman, Richard the farmer, and theire wyves," Oct. 14, 1595 ; and on Oct. 21, "a ballad called Kemps newe *Jygge* betwixt a souldiour and a Miser, and Sym the clown." "The word '*jig*' is said to be derived from the Anglo-Saxon ; and in old English literature its application extended, beyond the tune itself, to any jigging rhymes that might be sung to such tunes. The songs sung by clowns after plays (which like those of Tarleton, were often extempore,) and any other merry ditties, were called *jigs*. 'Nay, sit down by my side, and I will *sing* thee one of my countrey *jigges* to make thee merry,' says Deloney, in his *Thomas of Reading*."—Chappell's *Popular Music*, ii. 495.—F.

p. 118, l. 230. Seven Deadly Sins. Compare 'The Seuen Deadly Sinnes of London : Drawne in seuen seuerall Coaches, Through seuen seuerall Gates of the Citie, Bringing the Plague with them. Opus septem Dierum. Tho: Dekker. At London Printed by E. A. for Nathaniel Butter, and are to be solde at his shop neere Saint Austens gate. 1606. 4to, black letter, 31 leaves.'—*Hazlitt.* Also Dekker's 'Belman of London,' 1608 ; 'Lanthorne and Candlelight,' 1609 ; 'O per se O,' 1612 ; 'Villanies discovered,' 1616 ; and the successive versions of his 'English Villanies,' 1632-48.—F.

p. 121, l. 304. *Some weare short cloakes, some cloakes that reach the heel.* "In the time of Queene *Mary*, and the beginning of the Raigne

of Queen *Elizabeth*, and for many yeeres before, it was not lawfull for any man either servant or others, to weare their Gowns lower than to the calves of their legges, except they were above threescore yeares of age, but the length of Cloakes being not limited, they made them Cloakes downe to their Shoes . . . ."—Stow's *Annales*, continued by Edmund Howes, ed. 1631, pp. 1039-40.—S.

p. 121, ll. 307-10. *Bold Bettresse*, &c.; p. 122, l. 333. *fannes by truls are borne.* "Womens Maskes, Buskes, Muffes, Fanns, Periwigs and Bodkins, were first devised, and used in Italy by Curtezans, and from thence brought into France, and there received of the best sort for gallant ornaments, and from thence they came into England, about the time of the Massacre of Paris" [1572].—*Idem*, p. 1038, col. 2.—S.

p. 126, l. 451. *Wrath is the cause that men in Smith-field meete.*

"This field commonly called West-Smithfield, was for many yeares called *Ruffians hall*, by reason it was the usuall place of Frayes and common fighting, during the time that Sword and Bucklers were in use.

"When every Serving-man from the base to the best, carried a Buckler at his backe, which hung by the hilt or pomell of his Sword which hung before him.

"This manner of Fight was frequent with all men, untill the fight of Rapier and Dagger tooke place, and then suddenly the generall quarrell of fighting abated, which began about the 20 yeare of Queene *Elizabeth* [1577-8], for untill then it was usuall to have Frayes, Fights, and Quarrells, upon the Sundayes and Holidayes, sometimes twenty, thirty, and forty Swords and Bucklers, halfe against halfe, as well by quarrells of appointment as by chance.

"Especially from the midst of Aprill, untill the end of October, by reason, Smithfield was then free from durte and plashes. And in the Winter season, all the high streetes were much annoyed and troubled with hourely 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. *Idlenesse.* 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 *Phœnix*—"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 praisd 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 authenticall, till it hath beene seene and allowed in unthrifts consistory. *Grande doloris ingenium!* Let fooles dwell in no stronger houses than their fathers built them, but I protest I should never have writ passion well, or beene a piece of a poet, if I had not arriv'd in those quarters. Trace the gallantest youthes, and bravest revellers about towne, in all the by-paths of their expence, and you shall infallibly finde, that once in their life-time they have visited that melancholy habitation. Come, come, if you goe to the sound truth of it, there is no place of the earth like it, to make a man wise. Cambridge and Oxford may stand under the elbowe of it. I vow, if I had a sonne, I would sooner send him to one of the Counters to learne lawe, than to the Innes of Court or Chancery." (in Collier's Bibl. Catal. i. 277.)

p. 133, l. 679. *light-taylde huswives*. Compare 'A Dialogue bytwene the commune secretary and Jalowsye, Touchynge the vnstablenesse of Harlottes,' John Kynge [1550-61], Collier's *Bibl. Cat.* i. 400.

> "She that is fayre, lusty and yonge,
> And can comon in termes with fyled tonge,
> And wyll abyde whysperynge in the eare,
> Thynke ye her *tayle is not lyght of the seare?*"

This is Hamlet's 'tickle o' the sere,' the sear being the catch of a gunlock, which when stiff, makes you pull the trigger very hard, but when light, turns it into a 'hair-trigger,' one that'll go at the touch of a hair.—F.

William Goddard's *Neaste of Waspes*, 1615, gives the theatres a bad character too (Collier's *Bibl. Cat.* i. 314) :—

> "Goe to your plaie-howse, you shall actors have,
> Your baude, your gull, your whore, your pander knave,

Goe to your bawdie house, y'ave actors too,
As bawdes, and whores, and gulls, pandars also,
Besides, in either howse (yf you enquire)
A place there is for men themselves to tire.
Since th' are so like, to choose theres not a pinn,
Whether bawdye-house, or plaie-howse you goe in."

As to the round house, compare *The Cries of London* (ib. p. 163, time of Jas. I.)

"The Players on the Banckeside,
The *round Globe* and the Swan,
Will search you idle tricks of love,
But the Bull will play the man."

The Bull was 'The Red Bull' theatre in Clerkenwell. The Rose theatre on or near Bankside was also round. See Norden's Map, 1593.—F.

p. 139, l. 7. *Hee askt him, If hee had a Passe*, &c. "Any two *Justices* of Peace may licence such as be delivered out of *Gaoles*, to begge for their fees, or to travell to their Countrey, or friends: and may give licence for fourtie dayes to a *Rogue*, that is marked [branded?]: and may make testimonial to a Servingman, that is turned away from his master, or whose master is dead: 14 Eliz. cap. 5; and 18 Eliz. cap. 3; and 27 Eliz. cap. 11.

... And they may *Licence* diseased persons (living of almes) to travel to *Bathe*, or to *Buckstone*, for remedies of their 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 Westminsters 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 Houshold, and of the Coroner of the King's House, and that seems to have been Twelve Miles Compass."—Cowel's *Law Dict.* ed. 1727.—S.

p. 158, l. 16. *The Clinke.* "Then next is the *Clinke*, a Goal or Prison for the Trespassers in those Parts, namely, in old time for such as should Brabble, Fray, or break the Peace on the said Bank [the Bankside, Southwark] or in the *Brothel* Houses, they were by the Inhabitants thereabout apprehended and committed to this Goal, when they were straitly Imprisoned."—Strype's *Stow*, ed. 1720, II. book iv. p. 8, col. 1.—S.

p. 159, l. 9 from foot. *And here I remember me of an old tale.* This story will be found in Bacon's *Apophthegms*, No. 34, *Miscellaneous Writings of Francis Bacon*, ed. 1802, p. 12.—S.

p. 163, l. 12 from foot. *An Enginere for making of Patars.* Grose (*Military Antiquities*, I. p. 402) gives an engraving of "Pierriers, vulgarly called Pattereros," and says, "Chamber'd pieces for throwing stones, called cannon perriers . . . were about this time [Edward VI. reign] much used in small forts, and on shipboard."—S.

p. 171, l. 1. *Sir John Hawkins' hospital at Chatham.* An hospital for decayed mariners and shipwrights was founded by Sir John Hawkins, in 1592, in which twelve pensioners have each a separate house, an allowance of eight shillings per week, and an annual supply of coal: the management is vested in 26 governors, of which number five are elective.—Lewis's *Topographical Dictionary.*—S.

p. 175, l. 2. *Navibus atque.* &c. Hor. *Epp.* I. xi. 28–30.—S.

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