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1565





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English Reprints.

STEPHEN GOSSON.

Stud. Oxon.

THE SCHOOLE OF ABUSE.

[August?] 1579.

AND

A SHORT APOLOGIE OF THE SCHOOLE OF ABUSE.

[November?] 1579.

CAREFULLY EDITED BY

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CHRONICLE
 of
 some of the principal events
 in the
LIFE, WORKS, and TIMES
 of
STEPHEN GOSSON,
 Poet, Actor, Dramatist, Satirist, and Preacher.

* Probable or approximate dates.

The dates of entry, upon licensing, at Stationer's Hall, of the several works, are given from Mr. J. P. Collier's *Extracts from the Registers of the Stationers Company, between 1557-1587*. Shakespeare Soc., 1848. When a copy was also lodged, at the time of entry, the dates of licensing and of publication were probably almost if not quite identical. In other instances, some time must be allowed for the mechanical production before assigning the probable date of appearance. These entries are valuable, as fixing, beyond doubt, the latest date for the facts and opinions of each several work; which often—for a complete realization of the Age—should be referred back months, and sometimes years.

- | | | |
|----------------------|----------------|---|
| | 1553. July 6. | Henry succeeds to the crown. |
| | 1555. | STEPHEN GOSSON, 'a Kentish man born' <i>A. a-Wood, Ath. Oxon.</i> i. 675. <i>Ed.</i> 1813. |
| | 1558. Nov. 17. | Elizabeth begins to reign. |
| A student at Oxford. | 1572. Apr. 4. | Gosson 'was admitted scholar of Christ Church college, aged 16, or thereabouts,'— <i>Wood, idem</i> . |
| | æt. 17. | Parliament passes an Act against 'Roges, Vacabounds and Sturdye Beggars.'—14 <i>Eliz. c.</i> 5.
For the principal incidents of Oxford life, while Gosson was up at the University, see <i>Wood, Hist. and Ant. of Oxford.</i> ii. 171-187. <i>Ed.</i> 1796. |
| | 1575. Dec. 6. | The Lord Mayor and Corporation of London expel players from the city. They settle without the 'liberties, and there build the first public theatres. |
| | 1576. æt. 21. | Gosson 'took one degree in arts four years after, left the University without compleating that degree by determination, and went to the great city.'— <i>Wood, Ath., Oxon, idem</i> . |
| In London. | | In concluding <i>Playes confuted, &c.</i> , 1582, Gosson thus modestly excuses himself, 'I haue showed you louing countrymen ye corruption and inconueniencies of your plaies, as the splendernes of my learninge, woulde afforde, being pulde from ye vniuersitie before I was ripe, and withered in ye countrie for want of sappe.'— <i>Action</i> 5. |
| | | The <i>Theatre</i> and the <i>Curtain</i> , in Shoreditch, are built. The Earl of Leicester's players, under the Queen's licence of 10 May, 1574, erect the <i>Blackfriars</i> theatre. |
| | | Gosson says of himself [see page 29], 'I was first instructed in the vniuersity, after drawne like a nouice to these abuses.' See also page 41. |
| | | He addicts himself to poetry. 'He was noted for his admirable penning of pastorals.'— <i>Wood, Ath., Oxon, idem</i> . The reputation in this kind of verse which he acquired at this period of his life, survived twenty years |

- Poet, actor and dramatist in London.
- of contemporary criticism: see under year 1598. None of his pastorals are known to be now extant. He also practised other forms of poetry.
- æ. 21. At the end of *The Mirror of Man's lyfe*, Englished by H. K [erton], published in this year, is an English poem, by Gosson, which is reprinted at page 76. He also acts on the stage. Lodge, later on, taunts him with this—"I shold blush from a Player, to become an eniouse Preacher."—*Defence of Plays*, 1580: p. 7 of Ed. 1853.
1557. Nov. 3. He also writes several plays, none of which are now extant. He himself describes three of them—*Catilins conspiracies*, see page 40; *Captain Mario*, a comedy; and *Praise at parting*, a moral, in *Playes confuted*; the passage is quoted under year 1582. See also p. 18.
- *Dec. Rev. T. Wilcocks preaches a sermon at Paul's Cross, which contains the first distinct reference to the 'sumptuous Theatre houses,' as yet known, see page 8. [*Ent. Stat. Hall*, and a copy lodged, Dec. 2.] John Northbrooke, Minister and Preacher of the word of God, publishes *A treatise wherein Dicing, Dauncing, Vaine playes or Enterludes, with idle pastimes, &c commonly used on the Sabboth day, are reprovod by the authoritie of the worde of God and auncient wvriters. Made dialoguewise*. This work contains the earliest reference to the London theatres by name, see page 9. The clergy generally attack plays. "The abhominable practises of playes in London haue bene by godly preachers, both at Paules crosse and else where so zealously, so learnedly, so loudly cried out vpon to small redresse; that I may well say of them, as the Philosophers reporte of the moouing of the heauens, we neuer heare them, because we euer heare them."—*Playes confuted, Action 1. Ed. 1582*.
1578. æ. 23. [Respecting this edition Mr. Collier says, *Bibliog. Account of Early Eng. Lit.* ii. 43:—"For which we find no entry in the Register of the Stationers Company: perhaps it belonged to one of the years the record of which is missing." Two poems, (reprinted at page 77) by Gosson, appear at the end of T. Nicholas' Translation of Sarate's *History of the West Indies* of this year. (Bartholomew's Day) Rev. John Stockwood—Schoolmaster of Tunbridge—preaches at Paul's cross, see page 9. [Work dated Aug. 10. *Ent. Stat. Hall* Aug. 23.] [Giovanni] Florio his *First frutes; dialogues in Italian and English*. Prefixed to which are complimentary verses by Gosson and others. [I have only seen an imperfect copy, which had not these verses.]
- Aug. 24. Gosson, about this time, forsakes the stage, and prepares his invective. For his reasons, see p. 11.
- *Aug. [*Ent. Stat. Hall* Dec. 2, 1578] John Lilly publishes *Euphuus, The Anatomie of Wit*.
1579. *Spring. Rev. Mr. Spark, in his rehearsal sermon at Paul's cross calls plays and theatres 'the nest of the Devil and the sink of all sin.'—*2nd and 3rd Blast. Pref. Ed. 1580*.
- Apr. 29. [*Ent. Stat. Hall* July 22] *The Schoole of Abuse*: dedicated to Philip Sidney.
1579. *Aug. æ. 24. Gosson goes into the country as a tutor. "I coulde purge my selfe of this sclaunder [that he had written plays since the first printing of his *Invective*] in many words, both how I departed from the City of London,

Satirist, tutor, student, probably also a preacher: living probably in the country.

and bestowed my time in teaching yong Gentlemen in the Countrie, where I continue[d] with a very worshipfull Gentleman and reade to his sonnes in his owne house: but the men are so vaine, and their credite so light that the least worde I speake is inough to choke them. . . . Therefore as sonne as I had inueighed against Playes [in his Apologie of the Schoole of Abuse] I withdrewe my selfe from them to better studies, which so long as I liue I trust to follow."—*Playes confuted. To the Reader. Ed. 1582.*

Gosson probably remains in the country until 1582, when he published *Playes confuted*. 'And withered in ye countrie for want of sappe.' See passage quoted under 1576.

An answer almost immediately appears, entitled *Strange News out of Affrick*. There is no copy of it extant. All that is known of it is from Gosson's account of it. See pp. 62-63.

Oct. 16. Edmund Spenser. æt. 27, writing on this day to Gabriel Harvey, gives him Philip Sidney's opinion of the *Schoole of Abuse*. See page 12.

A fellow-student of Gosson at Oxford: Thomas Lodge, son of a grocer, Sir Thomas Lodge—who was Lord Mayor in 1563—writes and secretly prints an answer to Gosson. [This work was suppressed by authority, so that only two copies are known, both without title-pages. The *Shakespeare Society* reprinted it in 1853.]

*Nov. [Latin preface dated 5 Kal. Nov. Oct. 28. *Ent. Stat. Hall Nov. 7.*] *The Ephemerides of Phialo, and A short Apologie of the Schoole of Abuse*. The latter evidently written in the country, while finishing the former, immediately on the news that Lodge was at work on his *Honest Excuses*. See page 73.

The players, in revenge, bring out Gosson's plays, see under 1582.

The University men hold aloof, at all events from written controversy.

1580. *Aug. [*Ent. Stat. Hall, July 24.*] John Lilly publishes *Euphuus his England*.

*Oct. [*Ent. Stat. Hall, Oct. 18.*] *A second and third blast of retrait from plaies and Theaters: &c.* Set forth by Anglo-phile Eutheo.

*1581. About this year Mr., afterwards Sir Philip Sidney is supposed to have written his *Apologie for Poetrie*, first printed in 1595.

1582. Feb. 23. The *Play of Playes* brought out at the *Theatre* in answer to Gosson. All that is known of it is from his description of it in *Playes confuted*. He there states its main drift to be that 'Comedies norish delight, and delight should neuer be taken from life.'—*Action 4.*

1582. Ap- [Ent. Stat. Hall, Apr. 16.] *Playes confuted in five æt. 27. actions*, in answer to Thomas Lodge and the *Play of Playes*.

"I was very willing to write at this time, because I was enformed by some of yon which heard it with your ears, that since my publishing the *Schoole of Abuse*, two Playes of my making were brought to the Stage: the one was a cast of Italian deuises, called, *The Comedie of Captaine Mario*: the other a Morall, *Praise at Parting*. These they very impudently affirme to be written by me since I had let out my inuectiue against them. I can not denie, they were both mine, but they were both penned two yeeres at the least before I forsoke them, as

CHRONICLE.

- by their owne friends I am able to proue : but they haue got suche a counterfaying vpon the Stage, that it is growen to an habite, and will not be lefte. God knoweth, before whom to you all I doe protest . . . since the first printing of my Inuectiue, to this day, I neuer made Playe for them nor any other."—*Playes confuted. To the Universities &c*
 [Ent. Stat. Hall, Mar. 1. Date of work May 1.]
 Phillip Stubbes. *The Anatomie of Abuses.*
 [Ent. Stat. Hall, Nov. 7.] *The second part of the Anatomie of Abuses.*
1583. May. [Ent. Stat. Hall, Nov. 4, 1583.] Thomas Lodge. *An Alarum against Vsurers*: in the preface he briefly replies to *Playes confuted.*
- *1586. Shakespeare supposed to have come to London.
1586. æt. 31. Gosson issues a second edition of *The Ephemerides of Phialo, &c.*
1587. æt. 32. Also this year a second edition of *The Schoole of Abuse.* William Rankins publishes *A Mirrour of Monsters.*
1591. Dec. 6. Gosson is made, by the Queen, Rector of Great Wigborough, in Essex. *R. Newcourt. Rep. Eccles.* ii. 663. Ed. 1710.
1595. æt. 40. There appears anonymously *Pleasant Quippes for Vpstart Newfangled Gentlewomen.*
1596. æt. 41. It reaches a second edition. "The authorship of Gosson is ascertained by the existence of a presentation copy, of the second edition of 1596, with the words *Authore Stephen Gosson*, in his own handwriting, on the first leaf."—J. P. Collier, *Schoole of Abuse.* xi. Ed. 1845.
1598. Francis Meres, in his *Palladis Tamia, Wits Treasury*, p. 284, writes:—"As *Theocritus* in Greeke, *Virgil* and *Mantuan* in Latine, *Sauazzar* in Italian, and the Authour of *Amyntæ Guadia* and *Walsinghams Melibæus* are the best for pastorall: so amongst vs the best in this kind are sir *Philip Sidney*, master *Challener*, *Spencer*, *Stephan Gosson*, *Abraham Fraunce* and *Barnefield.*"
- May 7. Gosson preaches, at Paul's Cross, a sermon afterwards published under the title of *The Trumpet of Warre.*
1600. Apr. 18. Gosson exchanges livings with Rev. J. Arthur Bright, æt. 45. S. T. P., Prebend of St. Paul's. Comes to live in town as Rector of St. Botolph, Bishopsgate.—*Newcourt*, i. 313. For parochial affairs during his incumbency see *Newcourt*, i. 311.
1603. Mar. 24. James I. succeeds to the English throne.
1616. Oct. 2. Gosson writes a letter to his 'auncient freend' Edward æt. 61. Alleyn the actor. Reprinted in J. P. Collier's *Memoirs of Edward Alleyn*—Shakespeare Soc., 1841.
1617. Sep. 1. æt. 62 Heads another recommendation to Alleyn.—*Idem.*
1624. Feb. 13. æt. 69 'Mister Stephen Gosson, rector of this parish for twenty odd yeare past; who departed this mortall lyfe about 5 of the clocke on Friday in the afternoone, being the thirteenth of the monthe, and buried in the nighte, 17th Feb. 1623, aged 69'—*Extract from the register of St. Botolph*; quoted Wood, *Ath. Oxon.*, i. 675. Ed. 1813. [This record fixes Gosson's birth. Feb. 13 fell on a Friday in 1624, on a Thursday in 1623. He was therefore born in 1555.]

Probably student and preacher.

Rector of Gt. Wigborough, Essex.

Rector of St. Botolph, London.

THE SCHOOLE OF ABUSE.

INTRODUCTION.



ANY efforts have been made in the present century—especially by Mr. J. P. Collier and Mr. J. O. Halliwell—towards an exact knowledge of the English Stage before the time of Shakespeare. Apart from the intrinsic interest of the rise and progress of our National Drama, such an inquiry immediately concerns our appreciation of the great dramatist himself. No just estimate of his genius can be formed, without taking into account the depth from which he raised our Stage. No such account can be reckoned, without some knowledge of the materials which he found to his hand on coming to London, about 1586; of the life and character of his associates; of the public reception of plays; and of the action and reaction, the one on the other, of the preachers, the populace, the actors, and the dramatists of that age.

It is from Goffon's works and the replies which they elicited, that we incidentally obtain much of our present knowledge, respecting the early Stage before Shakespeare.

About the year 1576, public theatres for dramatic performances were first established in England. Thereupon there broke out a controversy as to the morality or immorality of plays, theatres, and the like, which may be said to have continued to the present hour.

Four years previous to this, in 1572, Parliament had passed an Act, which declared, among others, 'all Fencers Bearewardes Comon Players in Enterludes and Minstrels, not belonging to any Baron of this Realme or towards any other honorable Personage of greater

Degree' to be 'Roges Vacabounds and Sturdye Beggars:' and, as such, provided for them, whether male or female, as follows:—On first conviction 'to bee grevously whipped, and burnt through the gristle of the right Eare with an hot Yron of the compasse of an Ynche about, manifestinge his or her rogysh kinde of Lyef.' A second offence was adjudged felony. A third offence entailed death without benefit of clergy or sanctuary.*

While the wandering players were thus unanimously suppressed, the regular companies of actors were the subjects of fore contention. Encouraged by the Court, they were scouted by the City. The Corporation, by a Common Council Order of 6 December, 1575, expelled players from the City of London. Hitherto the performances had taken place in the yards of the various City hostels. This act led to the erection of large public theatres without the 'liberties.'

The first two of these were near one another in Shoreditch. One was called the *Theatre*, probably from its being the first; the other the *Curtain*.² A third—built by John Burbadge and the rest of the Earl of Leicester's company—was, from its locality, called the *Blackfriars* theatre. These all appear to have been erected in 1576. Other playhouses followed.³

The earliest distinct reference to the new Playhouses that I have met with, occurs in *A Sermon preached at Pawles Crosse on Sunday the thirde of November 1577 in the time of the Plague*, by T. W[ilcocks]. Of which the colophon is Imprinted at London by Frauncis Coldocke. Anno Dom. 1578. Februarij 10. The preacher thus condemns plays:—

Looke but vpon the common playes in London, and see the multitude that flocketh to them and followeth them: beholde the sumptuous Theatre houses, a continual monument of Londons prodigalitie and folly. But I vnderstande they are nowe forbidden bycause of the plague, I like the pollicye well if it holde still, for a disease is but bodged or patched vp that is not cured in the cause, and the cause of plagues is sinne, if you looke to it well: and the cause of sinne are playes: therefore the cause of plagues are playes. p 46.

* 14 Eliz., c. 5.

The next notice occurs in John Northbrooke's attack on the stage (see title at page 4). This work, which probably appeared about December, 1577, is the first that distinctly names any of the London theatres. In the dialogue Youth asks Age,—

Doe you speake against those places also, which are made vp and builded for such Plaies and Enterludes, as the *Theatre* and *Curtaine* is, and other such like places besides? fol. 30.

The clergy by this time habitually attack the Stage; particularly in their 'Paul's Crosse' sermons. John Stockwood, schoolmaster of Tunbridge, preaching at the Crosse on Bartholomew's day, 24th August, 1578, gives us in his sermon the following insight into the abuses, resort, number, and profits of the playhouses at this very early period of their history:—

Wyll not a fylthye playe, wyth the blast of a Trumpette, sooner call thither a thousande, than an houres tolling of a Bell, bring to the Sermon a hundred? nay euen heere in the Citie, without it be at this place, and some other certaine ordinarie audience, where shall you finde a reasonable company? whereas, if you resorte to the Theatre, the Curtayne, and other places of Playes in the Citie, you shall on the Lords day haue these places, with many other that I can not reckon, so full, as possible they can throng, besides a greate number of other lettes, to pull from the hearing of the worde, of which I will speake heereafter.—pp. 23-24.

There be not many places where ye word is preached besides the Lords day (I woulde to God there were) yet euen that day the better parte of it is horriblely prophaned by diuellishe inuentions, as with Lords of Misserule, Morice dauncers, Maygames, inso-much that in some places, they shame not in ye time of diuine seruice, to come and daunce aboute the Church, and without to haue men naked dauncing in nettes, which is most filthie: for the heathen that neuer hadde further knowledge, than the lighte of nature, haue counted it shamefull for a Player to come on the stage without a flop, and therefore amongst Christians I hope suche beastly brutishnesse shal not be let escape vnpunished, for whiche ende I recite it, and can tell, if I be called, where it was committed within these fewe weekes.

What should I speake of beastlye Playes, againste which out of this place euery man crieth out? haue we not houses of purpose built with great charges for the maintenance of them, and that without the liberties, as who woulde say, there, let them saye what they will say, we will play. I know not how I might with the godly learned especially more discommende the gorgeous Playing place erected in the fieldes, than to terme it, as they

please to haue it called, a Theatre. . . . I will not here enter this disputation, whether it be vtterly vnlawfull to haue anye playes, but will onely ioine in this issue, whether in a Christian common wealth they be tolerable on the Lords day. . . . If playing in the Theatre or any other place in London, as there are by fixe that I know, to many be any of the Lordes wayes (whiche I suppose there is none so voide of knowledge in the world wil graunt) then not only it may, but ought to be vsed, but if it be any of the wayes of man, it is no work for ye Lords Sabaoth, and therfore in no respecte tollerable on that daye.-- pp. 133—136.

For reckening with the leaste, the gaine that is reaped of eighte ordinarie places in the Citie whiche I knowe, by playing but once a weeke (whereas many times they play twice and somtimes thrice) it amounteth to 2000. pounds by the yeare. - p. 137.

On 29th April, 1579, Mr. Spark, in his rehearfall fermon, also at Paul's Crofs, called plays and theatres 'the nest of the Devil and the sink of all fin.'

Such are the notices of the London Stage, previous to the appearance of the present work.

A young Oxford man, of very considerable powers, Stephen Gosson, came to London in 1576, and there entered upon a life of intense literary activity. We have his own statement that, at the latest by the middle of 1577, he had written two plays—a comedy, *Captain Mario*; and a moral, *Praise at Parting*. We have other evidence that, within hardly more than two years, besides personally acting on the stage; besides writing several tragedies and comedies, of which he has himself described to us three; besides occasional poems, now extant; that he attained to a famous reputation for pastoral poetry, of the justice of which we have now no means of estimating, but which made him a man of mark in the eyes of his contemporaries. And all this between the ages of twenty-one and twenty-four years.

An elegy at the end of the Kerton's translation of the *Mirror of Man's Life* in 1576, reprinted at page 76; two poems at the end of T. Nicholas' translation of Augustine Sarate's *History of the West Indies*

in 1578, reprinted at page 77; and some complimentary verses prefixed to Giovanni Florio's *First Fruits*, also in 1578, are the only specimens of his early poetry, that have come down to us.

Distinguished as a Poet and as a Dramatist, if not as an Actor; gathering fame with a full hand, what changed Goffon in his career, his thoughts, his purposes? what turned him from a course which would have made him a not unworthy associate of Shakespeare, and in which he would probably have enriched our English Drama? We can but give his own affirmation, which is also an exposition of his design in writing the present work:—

“When I first gaue my selfe to the studie of Poetrie, and to set my cunning abroache, by penning *Tragedies*, and *Comedies* in the Citie of London; perceiuing such a Gordians knot of disorder in euery play house as woulde neuer be loosed without extremitie, I thought it better with *Alexander* to draw ye sword that should knappe it a sunder at one stroke, then to seeke ouernicely or gingerly to vndoe it, with the losse of my time and wante of successe. This caused mee to bidde them the bafe at their owne gole, and to geue them a volley of heathen writers: that our diuines considering the daunger of suche houses as are set vp in London against the Lord, might batter them thoroughly with greater shotte.”*

That from which he revolted, therefore, was the disorder imported into the social life of London by the public representation of plays at these new theatres. He did not contravene the written Drama, but the Drama acted:—

“Whatfoeuer such Playes as conteine good matter, are set out in print, may be read with profite, but cannot be playd, without a manifest breach of Gods commaundement. . . .

“Action, pronuntiation, apparel, agility, musicke, feuerally considered are the good blessings of God,

* *Playes confuted*, Action 1. Ed. 1582.

nothing hurtfull of their owne nature, yet being bound vp together in a bundle, to fet out the pompe, the plaies, the inuentions of the Diuell, it is abhominable in the fight of God, and not to be suffred among Christians.”*

One can hardly read the life and works of Goffon, without having some admiration for his talents, some respect for his character. His career shows him to have been courageous, consistent, God-fearing. A Puritan, in the contemptuous nickname use of that word, he was not. His works prove him to have been genial in disposition; discriminating and good-tempered, even in his satire; pithy and witty, after the fashion of his day, in his style; varied and extensive in his reading; and not unskilled in poetry.

We have barely space to note an ascertained point of contact between Goffon, Spenser, and Sidney. It will be seen that Goffon dedicated the present work to Mr., afterwards Sir Philip Sidney. This he did without obtaining permission beforehand; whether in satire, as to a chief among Poets, or in sober earnest, as to a qualified and impartial umpire, may not now be determinable.

Edmund Spenser—then about twenty-seven years of age,—writing, on the 16th October, 1579, from Leicester House, to Gabriel Harvey at Cambridge, thus expresses the opinion of himself and of that small literary society of which the president was Sidney, and the name *Ἀρειοπαγῶ* :—

“Newe Bookes I heare of none, but only of one, that writing a certaine Booke, called *The Schoole of Abuse*, and dedicating it to Maister *Sidney*, was for hys labor scorned: if at leaste it be in the goodnesse of that nature to scorne. Suche follie is it, not to regarde aforehande the inclination and qualitie of him, to whom we dedicate oure Bookes.”†

* *Playes confuted*, Action 3. Yet, in the present work, see page 40, he acknowledges certain plays to be without rebuke in the acting, only not to be commonly shown. † *Three proper and wittie familiar Letters*: by IMMERITO [Spenser] and G. H., p. 54. London [*Ent. Stat. Hall.* 30 June] 1580.

Goffon was, about this very time, writing, probably in the country, his *Ephemerides of Phialo*. Ignorant of this censure, he dedicates his new work again to 'Master Phillipp Sydney Esquier.' Spenser's letter appearing in print about the middle of 1580, Goffon would learn Sidney's opinion of his *Invective*, so that his next work, *Playes confuted in Fiue Actions*, published in 1582, is dedicated to Sir Francis Walsingham, Sidney's newly acquired father-in-law.

It is highly probable, if not absolutely demonstrable, that to Goffon's *Schoole of Abuse* we are indebted for Sidney's *Apologie for Poetrie*; who, in thus stating the occasion of his *Apologie*, seems pointedly to refer both to Goffon's attack and to his learning.

"I . . . who (I knowe not by what mischance) in these my not old yeres and ideleft times, hauing slipt into the title of a Poet, am prouoked to say somthing vnto you in the defence of that my vnelected vocation, which if I handle with more good will then good reasons, beare with me. . . . And yet I must say, that as I haue iust cause to make a pittiful defence of poore Poetry, which from almost the highest estimation of learning, is fallen to be the laughingstocke of children. So haue I need to bring some more auailable proofes: sith the former is by no man barred of his deserued credite, the silly latter hath had euen the names of Philosophers vsed to the defacing of it, with great danger of ciuill war among the Muses. And first, truly to al them that professing learning inueigh against Poetry. . . ."*

I am not aware of any popular English *invective* against poetry, previous to Sidney's death, other than the present work.

* *Apologie for Poetrie*, p 8. Ed. 1595.

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II. With other works.

3. 2 Mar. 1868. London. *English Reprints*. With "The Schoole of Abuse:" see title at page 1.
1 vol. 8vo.

THE
Schoole of Abuse,

Conteining a plefaunt in-
uectiue against Poets, Pipers,
Plaiers, Iesters and fuch like
Caterpillers of a Commonwelth;
Setting vp the Flagge of Defiance to their
mischieuous exercise, and ouerthrow-
ing their Bulwarkes, by Prophane
Writers, Naturall reason, and
common experience :

A discourse as pleafaunt for
Gentlemen that fauour lear-
ning, as profitable for all that wyll
follow bertue.

By Stephan Goffon. Stud. Oxon.

Tuscul. 1.

*Mandare literis cogitationes, nec eas dispo-
nere, nec illustrare, nec delectatione a-
liqua allicere Lectorem, hominis est in-
temperanter abutentis, et otio, et literis.*

Printed at London, for Thomas
VWoodcocke, 1579.

¶ To the right noble

Gentleman, Master Philip Sidney
Esquier, Stephan Goffon wisheth health
of body, wealth of minde, rewarde
of vertue, aduancement of honour,
and good succeffe in godly
affaires.



Caligula lying in Fraunce with a greate armie of fighting menne, brought all his force, on a sudden to the Sea side, as though hee intended to cutte ouer, and inuade Englande: when he came to the shore, his Souldiers were presently fet in araye, him selfe shipped in a small barke, weyed Ancors, and lanced out; he had not played long in the Sea, vvaisting too and fro, at his pleasure, but he returned agayne, stroke sayle, gaue allarme to his souldiers in token of battaile, and charged euerie man too gather cockles. I knowe not (right worshipfull) whether my selfe be as frantike as Caligula in my proceedings, because that after I haue set out the flag of defiance to some abuses, I may seeme well ynough too strike vp the drumme, and bring all my power to a vaine skirmishe. The title of my book doth promise much, the volume you see is very little: and fithens I can not beare out my follie by authoritie, like an Emperour; I wil craue pardon for my Phrenzie, by submission, as your woorshippes too commaunde. The Schoole which I builde, is narrowe, and at the first blushe appeareth but a doggehole; yet small Cloudes carie water; slender threedes fowe sure stiches; little heares haue their shadowes; blunt stones whette kniues; from hard rockes, flow soft springes; the whole worlde is drawn in a mappe; Homers Iliades in a nutte shell; a Kings picture in a pennie; Little Chestes may holde greate Treasure; a fewe Cyphers contayne the substance of a rich Merchant; The shorteste Pamphlette may shrowde matter; The hardest heade may giue light; and the hardest penne maye sette downe somewhat woorth the reading.

Hee that hath bin shooke with a fierce ague, giueth good counsell to his friends when he is wel: When Ouid had roaued long on the Seas of wantonneffe, hee became a good Pilot to all that followed, and printed a carde of euerie daunger: and I perswade my selfe,

that seeing the abuses which I reueale, trying them thorowly to my hurt, and bearing the stench of them yet in my owne nose; I may best make the frame, found the schoole, and reade the first lecture of all my selfe, too warne euery man to auoyde the perill. Wherein I am contrary to Simonides, for hee was euer slowe to vtter, and swift to conceale, being more sorrowfull, that he had spoken, then that hee had held his peace. But I accuse my selfe of discourtesie too my friendes, in keeping these abuses so long secret, and nowe thinke my duetie discharged in layinge them open.

A good Phisition when the diseafe cannot be cured within, thrusteth the corruption out in the face, and deliuereth his Patient to the Chirurgion: Though my skill in Phisicke bee small, I haue some experience in these maladyes, which I thrust out with my penne too euery mans viewe, yeelding the ranke fleshe to the Chirurgions knife, and so ridde my handes of the cure, for it passeth my cunning too heale them priuily.

If your Worshippe vouchsafe to enter the Schoole doore, and walke an hower or twaine within for your pleasure, you shall see what I teach, which presente my Schoole, my cunning, and my selfe to your worthy Patronage. Beseeching you, though I bidde you to Dinner, not to looke for a feast fit for the curious taste of a perfect Courtier: but too imitate Philip of Macedon, who being inuited to a Farmers house, when hee came from Hunting, brought a greater trayne than the poore man looked for: When they were sette, the good Philip perceiuing his Hoste sorrowfull, for want of meate to satisfie so many, exhorted his friends to keepe their stomackes for the seconde course: wherevpon euery man fedde modestly on that whiche stode before him, and lefte meate inough at the taking vppe of the table. And I trust if your Worshippe feede sparingly on this, (too comforte your poore Hoste) in hope of a better course heereafter, though the Dishes be

fewe, that I set before you,
they shall for this time

suffice your selfe
and a great ma-
ny moe.

*Your Worshippes to
commaund, Stephen
Goffon.*

To the Reader.



Gentlemen, and others, you may wel thinke that I sell my corne, and eate Chaffe; barter my wine, and drinke Water; sith I take vpon mee to driue you from Playes, when mine owne woorkes are dayly to be seene vpon stages, as sufficient witnessses of mine owne folly, and seuer Iudges againste my selfe. But if you sawe how many teares of sorrowe mine eyes shed, when I beholde them; or how many drops of blood my heart sweates, when I remember them; you would not so much blame me for misspending my time, when I knew not what I did; as commend mee at the laste, for recouering my steppes, with grauer counsell. After-wittes are euer best, burnt Children dread the fire. I haue seene that which you behold, and I shun that which you frequent. And that I might the easier pull your mindes from such studyes, drawe your feete from such places; I haue sente you a Schoole of those abuses, which I haue gathered by obseruation.

Theodorus the Atheist complayned, that his schollers were woont, how plaine soeuer he spake, to misconster him; howe right soeuer hee wrote, to wrest him: And I looke for some such Auditors in my Schoole, as of rancour will hit me, how soeuer I warde; or of stomake affayle mee, howe soeuer I bee garded; making black of white, Chalke of Cheese, the full Moone of a messe of Cruddes. These are such as with curst Curres barke at euery man but their owne friendes: these snatch vp bones in open streetes, and byte them with madnesse in secrete corners: these with sharpe windes, pearce subtiler in narrowe lanes then in large fieldes. And sith there is neither authoritie in me to bridle their tongues, nor reason in them to rule their owne talke; I am contented to suffer their taunts; requesting you which are Gentlemen, of curtesie to beare with me, and because you are learned amende the faultes frendly, which escape the

Prese: The ignoraunt I knowe
will swallow them downe,
and digest them with
ease. Farewel.

*Yours Stephan
Goffon.*

The Schoole of Abuse.



THE *Syracusans* vsed such varietie of dishes in theyr banquets, that when they were sette, and their boordes furnished, they were many times in doubt, which they shoulde touth first, or taste last. And in my opinion the worlde giueth euery writer so large a felde to walke in, that before he set penne to the booke, he shall find him selfe feasted at *Syracusa*, vncertaine where to begin, or when to end. This caused *Pindarus* too question with his Muse, whether he were better with his art to discifer the life of ye Nimp[h]e *Melia*, or *Cadmus* encounter with the *Dragon*, or the warres of *Hercules*, at the walles of *Thebes*, or *Bacchus* cuppes, or *Venus* iugling. Hee sawe so many turninges layde open to his feete, that hee knewe not which way to bende his pace.

Therefore as I cannot but commende his wisedome, which in banqueting feedes most vpon that, that doth nourish best; so must I disprayse his methode in writing, which following the course of amorous Poets, dwelleth longest in those pointes, that profite least; and like a wanton whelpe, leaueth the game, to runne riot. The *Scarabe* flies ouer many a sweete flower, and lightes in a cowshard: It is the custome of the flye to leaue the found places of the Horfe, and suck at the Botch: The nature of *Colloquintida*, to draw the worst humours too it selfe: The maner of swine, to forsake the fayre fieldes, and wallow in the myre: And the whole practise of Poets, eyther with fables to shew theyr abuses, or with plaine tearmes to vnfold theyr mischiese, discover theyr shame, discredit them selues, and disperse their poyson through all the worlde. *Virgill* sweates in describyng his Gnat: *Ouid* bestirreth him to paint out his Flea: the one shewes his art in the lust of *Dido*,

the other his cunning in the inceſſe of *Myrrha*, and that trumpet of Baudrie, the Craft of loue.

I muſt confeſſe that Poets are the whetſtones of wit, notwithstanding that wit is dearly bought: where hony and gall are mixed, it will be hard to ſeuer the one from the other. The deceitfull Phifition giueth ſweete Syrropes to make his poyſon goe downe the ſmoother: The Iuggler caſteth a myſt to worke the cloſer: The *Syrens* ſong is the Saylers wrack: The Fowlers whistle, the birdes death: The wholeſome bayte, the fiſhes bane: The Harpies haue Virgins faces, and vultures Talentes: *Hyena* ſpeakes like a friend, and deuoures like a Foe: The calmeſt Seas hide dangerous Rockes: the Woolf iettes in Weathers felles: Many good ſentences are ſpoken by *Danus*, to ſhadowe his knauery: and written by Poets, as ornamentes to beautifye their woorkes, and ſette theyr trumperie too ſale without ſuſpect.

But if you looke well too *Epæus* horſe, you ſhall finde in his bowels the deſtruction of *Troy*: open the ſepulchre of *Semyramis*, whoſe Title promiſeth ſuche wealth to the Kinges of *Perſia*, you ſhall ſee nothing but deade bones: Rippe vp the golden Ball, that *Nero* conſecrated to *Iupiter Capitollinus*, you ſhall haue it ſtuffed with the ſhauinges of his Beard: pul off the viſard that Poets maſke in, you ſhall diſcloſe their reproch, bewray their vanitie, loth their wantonneſſe, lament their follie, and perceiue their ſharpe ſayings to be placed as Pearles in Dunghils, freſh pictures on rotten walles, chaſte Matrons apparel on common Curteſans. Theſe are the Cuppes of *Circes*, that turne reaſonable Creatures into brute Beaſtes, the balles of *Hippomenes*, that hinder the courſe of *Atalanta*; and the blocks of the Diuel that are caſt in our wayes, to cut off the raſe of toward wittes. No marueyle though *Plato* ſhut them out of his Schoole, and baniſhed them quite from his common wealth, as effeminate writers, vnprofitable members, and vtter enimies to vertue.

The *Romans* were verie deſirous to imitate the

Greekes, and yet verie loth to receiue their Poets: in-
 fomuch that *Cato* layth it in the difhe of *Marcus* the
 noble as a foule reproche, that in the time of his Con-
 fulshippe, hee brought *Ennius* the Poet into his pro-
 uince. *Tullie* accustomed to read them with great
 diligence in his youth, but when hee waxed grauer in
 studie, elder in yeares, riper in iudgement, hee ac-
 compted them the fathers of lyes, Pipes of
 vanitie, and Schooles of Abuse. *Maximus* Tusc 1.2.
Tyrius taketh vpon him to defend the discipline of these
 Doctōrs vnder the name of *Homer*, wresting the rash-
 nes of *Ajax*, to valour; the cowardice of *Vliffes*, to
 Policie; the dotage of *Nestor*, to graue counsell; and
 the battaile of *Troy*, too the woonderfull conflict of
 the foure Elementes: where *Iuno* which is counted
 the ayre, fettes in her foote to take vp the strife, and
 steps boldly betwixt them to part the fray. It is a
 Pageant woorth the fight, to beholde how he labors with
 Mountaines to bring fourth Mife; much like to some of
 those Players, that come to the scaffold with Drum and
 Trumpet to profer skirmishe, and when they A de-perate
 conflict.
 haue founded Allarme, off go the peeces
 to encounter a shadow, or conquere a Paper monster.
 You will smile I am sure if you read it, to see how
 this morall Philosopher toyles too draw the Lyons
 skin vpon *Æfops* Ass. *Hercules* shoes on a childes
 feete, amplyfying that which the more it is stirred,
 the more it stinkes; the lesse it is talked of, the bet-
 ter it is liked; and as waywarde children, the more
 they bee flattered, the worse they are; or as curst fores
 with often touching waxe angry, and run the longer
 without healing. He attributeth the beginning of ver-
 tue to *Minerua*, of friendship to *Venus*, and the roote
 of all handy crafts to *Vulcan*; but if he had broke his
 arme aswel as his legge, when he fel out of heauen
 into *Lemnos*, either *Apollo* must haue played the
 Bonesetter, or euery occupation beene laide a water.
 Plato when he sawe the doctrine of Poets banish-
 ed by Plato.
 these Teachers, neither for profite, neces-

fary, nor to be wished for pleasure, gaue them all Drummes entertainment, not suffering them once to shew their faces in a reformed common wealth. And the same *Tyrius* that layes such a foundation for Poets, in the name of *Homer*, ouerthrows his whole building in the person of *Mithecus*, which was an excellent Cooke among the *Greekes*, and asmuch honored for his confections, as *Phidias* for his caruing. But when he came to *Sparta*, thinking there for his cunning to be accounted a God, the good lawes of *Licurgus*, and custome of the country were to hot for his diet. The gouernors banished him and his art, and al the inhabitants folowing the steppes of their Predecessors, vsed not with dainties to prouoke appetite, but with labour and trauell too whette their stomackes to their meate. I may well liken *Homer* to *Mithecus*, and Poets to Cookes the pleasures of the one winnes the body from labor, and conquereth the sense; the allure-^{Poetes and Cookes compared together.}ment of the other draws the mind from vertue, and confoundeth wit. As in euery perfect common wealth there ought to be good laws established, right maintained, wrong repressed, vertue rewarded, vice punished, and all maner of abuses thoroughly purged: So ought there such schooles for the furtherance of the same to be aduanced, that young men may bee taught that in greene yeeres, that becomes them to practise in gray haire.

Anacharsis beeing demaunded of a *Greeke*, whether they had not instrumentes of Musicke, or Schooles of Poetrie in *Scythia*, answered, yes, and that without vice, as though it were either impossible, or incredible, that no abuse should be learned where such lessons are taught, and such schooles maintained. ^{Poetrie in Scythia without vice, as the Phœnix in Arabia, without a fellow.}

Salust in describing the nurture of *Sempronia*, commendeth her witte in that shee coulde frame her selfe to all companies, too talke discretely with wyfe men, and vaynely with wantons, taking a quip ere it

came too grounde, and returning it back without a faulte. She was taught (faith he) both Greek and Latine, she could verifie, sing, and daunce, better then became an honest woman. *Sappho* was skilfull in Poetrie and fung wel, but she was whorish. I fet not this downe too con- demne the giftes of verififying, daunsing or singyng in women, so they bee vsed with meane, and exercised in due tyme. But to shew you that as by *Anacharsis* report the *Scythians* did it without offence: so one Swalowe brings not Sommer; nor one particular example sufficient prooffe for a generall precept. Whyte filuer, drawes a blacke lyne; Fyre is as hurtfull, as healthie; Water as daungerous, as it is commodious; and these qualities as harde to bee wel vsed when we haue them, as they are to be learned before wee get them. Hee that goes to Sea, must smel of the Ship; and that sayles into Poets wil fauour of Pitch.

C. Marius in the assembly of the whole Senate at *Rome*, in a solemne oration, giueth an account of his bringing vp: he sheweth that he hath beene taught to lye on the ground, to suffer all weathers, to leade men, to strike his foe, to feare nothing but an euill name: and chalengeth praise vnto him selfe, in that hee neuer learned the Greeke tongue, neither ment to be instructed in it heerafter, either that he thought it too farre a iourney to fetch learning beyonde the felde, or because he doubted the abuses of those Schooles, where Poets were euer the head Maisters. *Tiberius* the Emperour sawe somewhat, when he iudged *Scaurus* to death for writing a Tragidie: *Augustus*, when hee banished *Ouid*: And *Nero* when he charged *Lucan*, to put vp his pipes, to stay his penne and write no more. *Burrus* and *Seneca* the schoolemaisters of *Nero* are flowted and hated of the people, for teaching their Scholer the song of *Attis*. For *Dion* faith, that the hearing thereof wroonge laughter and teares from most of those

Qualities allowed in women.

Sallust.

Poets chiefe Maisters in Greece.

Poets banished from Rome.

Dion in vita Neronis.

that were then about him. Wherby I iudge that they scorned the folly of the teachers, and lamented the frenzie of the Scholer, who beeing Emperour of *Rome*, and bearing the weight of the whole common wealth vppon his shouldders, was easier to bee drawn to vanitie by wanton Poets, then to good government by the fatherly counsell of graue Senators. They were condemned to dye by the lawes of the Heathens, which inchaunted the graine in other mens grounds: and are not they accursed thinke you by the mouth of God, which hauing the gouernment of young Princes, with Poetical fantasies draw them to the schooles of their owne abuses, bewitching the graine in the greene blade, that was sowed for the sustenance of many thousands, and poisoning the spring with their amorous layes, whence the whole common wealth should fetch water? But to leaue the scepter to *Iupiter*, and instructing of Princes to *Plutarch* and *Xenophon*, I will beare a lowe sayle, and rowe neere the shore, least I chaunce to bee carried beyonde my reache, or runne a grounde in those Coasts which I neuer knewe. My onely endeuour shalbe to show you that in a rough cast, which I see in a cloude, loking through my fingers.

And because I haue bene matriculated my selfe in the schoole, where so many abuses florish, I wil imitate ye dogs of *Aegypt*, which comming to the bancks of *Nylus* too quenche their thirste, fyp and away, drinke running, lest they bee snapte short for a pray too Crocodiles. I shoulde tel tales out of the Schoole, and bee Ferruled for my faulte, or hyssed at for a blab, yf I layde al the orders open before your eyes. You are no fooner entred, but libertie loofeth the reynes, and geues you head, placing you with Poetrie in the lowest forme: when his skill is showne too make his Scholer as good as euer twangde, hee preferres you too Pyping, from Pyping to playing, from play to pleasure, from pleasure to slouth, from slouth too sleepe, from sleepe to sinne, from sinne to death, from death to the deuill, if you take your learning apace, and passe

through euery forme without reuolting. Looke not too haue mee discourse these at large, the Crocodile watcheth to take me tardie, which foeuer of them I touche, is a vyle: Trype and goe, for I dare not tarry.

Heraclides accounteth *Amphyon* the ringleader of Poets and Pypers: *Delphus Philammones* penned the birth of *Latona*, *Diana* and *Apollo* in verfe; and taught the people to Pye and Daunce rounde about the Temple of *Delphos*. *Hesiodus* was as cunning in Pyping, as in Poetrie: so was *Terpandrus*, and after him *Clonas*. *Apollo* which is honoured of Poets as the God of their Art, had at the one side of his Idol in *Delos* a Bowe, and at the other, the three Graces with three fundrie instruments, of which one was a pype, and some writers affirme that he pyped himfelfe now and than.

Poetrie and pyping, haue allwaies bene fo vnited together, that til the time of *Melanippides*, Plutarch. Pipers were Poets hyerlings. But marke I pray you, how they are nowe both abused.

The right vfe of auncient Poetrie was too haue the notable exploytes of woorthy Olde Poets. Captaines, the holesome counsels of good fathers, and vertuous liues of predeceffors fet downe in numbers, and song to the Instrument at solemne feastes, that the found of the one might draw the hearers from kissing the cupp too often; the fense of the other put them in minde of things past, and chaulk out the way to do the like. After this maner were the *Bæotians* trained from rudenessse to ciuilitie, The *Lacedæmonians* instructed by *Tyrteæus* verfe, The *Argiues* by the melody of *Telefilla*, And the *Lesbians* by *Alcæus* Odes.

To this end are instruments vsed in battaile, not to tickle the eare, but too teach euery souldier when to strike and when to stay, when to flye, and when to followe. Homer. *Chiron* by finging to his instrument, quençeth *Achiles* furye; *Terpandrus* with his notes, layeth the tempest, and pacifies the tumult at *Lacedæmon*: *Homer* with his Musicke cured the sick Souldiers in the *Grecians* campe, and purged euery

mans Tent of the Plague. Thinke you that those miracles coulde bee wrought with playing of Daunces, Dumpes, Pauins, Galiardes, Measures Fancies, or new streynes? They neuer came wher this grewe, nor knew what it ment.

Pythagoras bequeathes them a Clookebagge, and condemnes them for fooles, that iudge Musicke by founde and eare. If you will bee good Scholars, and profite well in the Arte of Musicke, shutte your Fide's in their cases, and looke vp to heauen: the order of the Spheres, the vnfallible motion of the Planets, the iuste course of the yeere, and varietie of seasons, the concorde of the Elementes and their qualities, Fyre, Water, Ayre, Earth, Heate, Colde, Moysture and Drought concurring together to the constitution of earthly bodies and sustenance of euery creature.

The politike Lawes in well gouerned common wealthes, that treade downe the prowde, and vpholde the meeke, the loue of the ^{True Musicke.} King and his subiectes, the Father and his childe, the Lord and his Slaue, the Maister and his Man, The *Trophees* and *Triumphes* of our auncestours, which pursued vertue at the harde heeles, and shunned vyce as a rocke for feare of shipwracke, are excellent maisters too shewe you that this is right Musicke, this perfecte harmony. *Chiron* when hee appeased the wrath of *Achilles*, tolde him the duetie of a good souldier, repeated the vertues of his father *Peleus*, and fung the famous enterprises of noble men. *Terpandrus* when he ended the brabbles at *Lacedemon*, neyther pyped *Rogero* nor *Turkelony*, but reckoning vp the commodities of friendship, and fruites of debate, putting them in mind of *Lycurgus* lawes, taught them too treade a better measure. When *Homers* Musicke droue the pestilence from the *Grecians* camp, there was no such vertue in his penne, nor in his pipe, but if I might bee vmpier, in the sweet harmony of diuerse natures and wonderful concord of sundry medicines. For *Appolloes* cunning extendeth it self aswel to Phisick, as musick

or Poetrie. And *Plutarch* reporteth that as *Chiron* was a wise man, a learned Poet, a skilful Musition, so was hee also a teacher of iustice, by shewing what Princes ought to doe, and a Reader of Physicke, by opening the natures of manie simples. If you enquire howe manie suche Poetes and Pipers wee haue in our Age, I am perswaded that euerie one of them may creepe through a ring, or daunce the wilde Morice in a Needles eye. We haue infinite Poets, and Pipers, and suche peeuishe cattel among vs in Englande, that liue by merrie begging, mainteyned by almes, and priuily encroch vpon euerie mans purse. But if they that are in authoritie, and haue the sworde in their handes to cut off abuses, shoulde call an accompt to see how many *Chirons*, *Terpandri*, and *Homers* are heere, they might cast the summe with out pen, or counters, and sit downe with *Racha*, to weepe for her Children, because they were not. He that compareth our instruments, with those that were vsed in ancient times, shall see them agree like Dogges and Cattes, and meete as iump as Germans lippes. *Terpandrus* and *Olimpus* vsed instruments of 7. strings. And *Plutarch* is of opinion that the instruments of 3. strings, which were vsed before their time, passed al that haue followed since. It was an old law and long kept that no man should according to his owne humor, adde or diminish, in matters concerning that Art, but walk in the pathes of their predecessors. But when newfangled *Phrynis* becam a fidler, being somewhat curious in carping, and searching for moats with a pair of blearde eies, thought to amend his maisters, and marred al. *Timotheus* a bird of the same broode, and a right hound of the same Hare, toke the 7. stringed harp, that was altogether vsed in *Terpandrus* time, and increaced the number of the strings at his owne pleasure. The *Argiues* appointed by their lawes great punishments for such as placed aboue 7. strings vpon any instrument. *Pythagoras* commaunded that no Musition should go beyond his *Diapason*. Were the Ar-

giues and *Pythagoras* nowe aliue, and faw how many frets, how many stringes, how many stops, how many keyes, how many cliffes, howe many moodes, howmany flats, how many sharps, how many rules, how many spaces, how many noates, how many restes, how many querks, how many corners, what chopping, what changing, what tossing, what turning, what wresting and wringing is among our Musitions, I beleue verily, that they would cry out with the countryman: *Heu quòd tam pingui macer est mihi taurus in aruo.* Alas here is fat feeding, and leane beafts: or as one said at the shearing of hogs, great cry and litle wool, much adoe, and smal help. To shew ye abuses of these vnthrifty scholers that despise ye good rules of their ancient masters and run to the shop of their owne deuises, defacing olde stampes, forging newe Printes, and coining strange precepts, *Phærecrates* a Comicall Poet, bringeth in Musicke and Iustice vpon the stage: Musicke with her clothes tottered, her fleshe torne, her face deformed, her whole bodie mangled and dismembred: Iustice, viewing her well, and pitying her case, questioneth with her howe shee came in that plight: to whom Musick replyes, that *Melanippides*, *Phrynis*, *Timotheus*, and such fantasticall heades, haue so disfigured her lookes, defaced her beautie, ^{Musicke sore} so hacked her, and hewed her, and with ^{wounded.} manye stringes, geuen her so many woundes, that she is striken to death, in daunger to peryshe, and present in place the least part of her selfe. When the *Sicilians*, and *Dores* forooke the playnsong that they had learned of their auncestours in the Mountaynes, and practised long among theyr hearde, they founde out such defcant in *Sybaris* instrumentes, that by daunsing and skipping they fel into lewdnesse of life. Neither staid these abuses in the compasse of that countrey: but like vnto yll weedes in time spread so far, that they choked the good grayne in euery place.

For as Poetrie and Piping are Cosen germans: so piping, and playing are of great affinity, and all three chayned in linkes of abuse.

Plutarch complaineth, that ignorant men, not knowing the maiestie of auncient musick, abuse both the eares of the people, and the Arte it selfe: with bringing sweete confortes into Theaters, which rather effeminate the minde, as pricks vnto vice, then procure amending of manners, as spurres to vertue. *Ouid* the high martial of *Venus* fielde planteth his maine battell in publique assemblies, fendeth out his scoutes too Theaters to descry the enimie, and in steede of vaunte Curriers, with instruments of musicke, playing, singing, and dauncing, geues the first charge. *Maximus Tyrius* holdeth it for a Maxime that the bringing of instruments to Theaters and plaies, was the first cup that poisoned the common wealth. They that are borne in *Seriphos*, and cockered continually in those Islandes, where they see nothing but Foxes, and Hares, wil neuer be perswaded that there are huger beastes: They that neuer went out of the champions in *Brabant*, will hardly conceiue what rockes are in Germany. And they that neuer goe out of their houfes, for regard of their credit, nor steppe from the vniuersitye for loue of knowledge, seeing but slender offences and small abuses within their owne walles, wil neuer beleeeue yat such rockes are abroad, nor such horrible monsters in playing places. But as (I speake the one to my comforte, the other to my shame, and remember both with a sorrowfull hart) I was first instructed in the vniuersity, after drawne like a nouice to these abuses: so will I shew you what I see, and informe you what I reade of such affaires. *Ouid* sayth, that *Romulus* builte his Theater as a horse faire for hores, made Triumphes, and set out playes to gather the fayre women together, that euery one of his souldiers might take where he liked, a snatch for his share: wherevpon the Amorous Scholemaister bursteth out in these words:

Romule, militibus solus dare præmia nosti:
Hæc mihi si dederis commoda, miles ero.

Thou *Romulus* alone knowest how thy souldiers to rewarde:
Graunt me the like, my selfe will be attendant on thy garde.

It should seeme that the abuse of such places was so great, that for any chaste liuer to haunt them was a black swan, and a white crowe. *Dion* so straightly forbiddeth the ancient families of Rome and gentlemen that tender their name and honor, to come to Theaters, and rebuks them so sharply, when he takes them napping, that if they be but once seene there, hee iudgeth it sufficient cause to speake il of them and thinke worfe. The shadowe of a knaue hurts an honest man: the sent of the stewes a sober matron: and the shew of Theaters a simple gaffer. *Clitomachus* the wrestler geuen altogether to manly* exercise, if hee had hearde any talke of loue, in what company soeuer he had bin, would forsake his feat, and bid them adue.

Lacon when he sawe the *Atheniens* studie so muche to set out Playes, sayde they were madde. If men for good exercise, and women for theyr credite, be shut from Theaters, whom shall we suffer to goe thither? Little children? *Plutarch* with a caueat keepeth them out, not so much as admitting the little crackhalter that carrieth his maisters pantouffles, to set foote within those doores: And alledgeth this reason, that those wanton spectacles of lyght huswives, drawing gods from the heauens, and young men from them selues to shipwracke of honestie, will hurte them more, then if at the Epicures table, they had nigh burst their guts with ouer feeding. For if the body bee ouercharged, it may bee holpe; but the surfitte of the foule is hardly cured. Here I doubt not but Obiection. some Archplayer or other that hath read a litle, or stumbled by chance vpon *Plautus* comedies, will cast me a bone or ii. to pick, saying, yat whatfoeuer these ancient writers haue spoken against plaies is to bee applied too the abuses in olde Comedies, where Gods are brought in, as Prisoners too beautie, rauishers of Virgins, and seruantes by loue, too earthly creatures. But the Comedies that are exercised in oure daies are better sifted. They shewe no such branne: The first smelte of *Plautus*, these tast of *Menander*; the lewde-

ness of Gods, is altered and chaunged to the loue of young men ; force, to friendshippe ; rapes, too mariage ; wooing allowed by assurance of wedding ; priue meetings of bachelours and maidens on the stage, not as murderers that deuour the good name ech of other in their mindes, but as those that desire to bee made one in hearte. Nowe are the abuses of the worlde reuealed, euery man in a play may see his owne faultes, and learne by this glasse, to amende his manners. *Curculio* may chatte til his heart ake, ere any be offended with his gyrdes. Deformities are checked in ieaft. and mated in earnest. The sweetenesse of musicke, and pleasure of sportes, temper the bitternesse of rebukes, and mitigate the tartenesse of euery taunt according to this

Omne uaser vitium ridenti Flaccus amico
Narrat, et admiffus circum precordia ludit.

Flaccus among his friends, with fanning Muse
Doth nip him neere, that fostreth foule abuse.

Therefore they are either so blinde, that they cannot, or so blunt, that they will not see why this exercise shoulde not be suffered as a profitable recreation. For my parte I am neither so Answer.
fonde a Phisition, nor so bad a Cooke, but I can allowe my patient a cup of wine to meales, although it be hotte ; and pleasaunt fauces to driue downe his meate, if his stomake bee queasie. Notwithstanding, if people will bee instructed, (God be thanked) wee haue Diuines enough to discharge that, and moe by a great many, then are well hearkened to: Yet sith these abuses are growne too head, and sinne so rype, the number is lesse then I would it were.

Euripides holdes not him onely a foole, that beeing well at home, wil gad abrode, that hath a Conduite within doore, and fetcheth water without : but all fuche beside, as haue sufficient in them selues, to make them selues merry with pleasaunte talke, tending too good, and mixed with *ἐυτραπεία* the *Grecians* glee, yet will they seeke when they neede not, to bee sported abrode

at playes and Pageauntes. *Plutarch* likeneth the recreation that is gotte by conference, too a pleasaunt banquet; the sweet pappe of the one sustaineth the body, the fauery doctrine of the other doth nourish the minde: and as in banquetting, the wayter standes ready too fill the Cuppe: So in all our recreations we should haue an instructor at our elbowes to feede the soule. If wee gather Grapes among thistles, or seeke for this foode at Theaters, wee shall haue a harde pytaunce, and come to shorte commons. I cannot thinke that Cittie to be safe, that strikes downe her Percollices, rammes vp her gates, and suffereth the enimie to enter the posterne. Neyther will I be perswaded, that he is in any way likely to conquer affection, which breaketh his instrumentes, burneth all his Poets, abandons his haunt, muffleth his eyes as he passeth the streete, and resortes too Theaters too bee assaulted. Cookes did neuer shewe more craft in their iunckets to vanquish the taste, nor Painters in shadowes to allure the eye, then Poets in Theaters to wounde the conscience.

There set they abroche straunge confortes of melody, to tickle the eare; costly apparel, to flatter the sight; effeminate gesture, to rauish the sense; and wanton speache, to whet desire too inordinate lust. Therefore of both barrelles, I iudge Cookes and Painters the better hearing, for the one extendeth his arte no farther then to the tongue, palate, and nose, the other to the eye; and both are ended in outwarde sense, which is common too vs with brute beasts. But these by the priue entries of the eare, slip downe into the hart, and with gunshotte of affection gaule the minde, where reason and vertue should rule the roste. These people in *Rome* were as pleasaunt as *Nectar* at the first beginning, and cast out for lees, when their abuses were knowen. They whome *Cæsar* vpheld, were driuen out by *Octavian*: whom *Caligula* reclaimed, were cast of by *Nero*: whom *Nerua* exalted, were throwne downe by *Traian*: whom *Anthony* admitted, were expelled againe, pestred in Gallies

and sent into *Hellepont* by *Marcus Aurelius*. But when the whole rabble of Poets, Pipers, Players, Jugglers, Iesters, and dauncers were receiued againe, *Rome* was reported to bee fuller of fooles then of wife men. *Domitian* suffered playing and dauncing so long in Theaters, that *Paris* led the shaking of sheetes with *Domitia* and *Mnesler* the Trenchmour with *Messalina*. *Caligula* made so much of Players and Dauncers, that hee suffered them openly to kyffe his lippes, when the Senators might scarce haue a lick at his feete : He gaue Dauncers great stipends for felling their hopps : and placed *Apelles* the player by his own sweete fide : Besides that you may see what excellent graue men were euer about him, he loued *Prasinus* the Cochman so wel, that for good wil to the master, he bid his horse to supper, gaue him wine to drink in cups of estate, set barly graines of golde before him to eate, and swore by no bugs, that hee would make him a Consul : which thing (saith *Dion*) had bin performed, had hee not bin preuented by suddain death. For as his life was abhominable, so was his end miserable : Comming from dancing and playing, he was flaine by *Chærea*, a iust rewarde, and a fit *Catastrophe*. I haue heard some Players vaunt of the credit they had in *Rome*, but they are as foolish in that, as *Vibius Rufus* which boasted himself to be an Emperour because hee had sit in *Cæsars* chaire, and a perfect Orator, because hee was marryed to *Tullies* widowe. Better might they fay them selues to be murderers, because they haue represented the persons of *Thyestes* and *Atreus*, *Achilles* and *Hector* : or perfect Limme listers, for teaching the trickes of euery Strumpet. Such are the abuses that I reade of in *Rome* : such are the Caterpillers that haue deuoured and blasted the fruite of *Ægypt* : Such are the Dragons that are hurtful in *Affricke* : Such are the Adders that sting with pleasure, and kil with paine : and such are the *Basiliskes* of the world, that poyson, as well with the beame of their fighte, as with the breath of their mouth.

Consider with thy selfe (gentle Reader) the olde discipline of Englande, mark what we were before, and what we are now: Leaue *Rome* a while, and cast thine eye backe to thy Predecessors, and tell mee howe wonderfully wee haue beene chaunged, since wee were schooled with these abuses. *Dion* sayth, that english men could suffer watching and labor, hunger and thirst, and beare of al formes with hed and shoulders, they vsed slender weapons, went naked, and were good foldiours, they fed vppon rootes and barkes of trees, they would stand vp to the chin many dayes in marishes without victualles: and they had a kind of sustenance in time of neede, of which if they had taken but the quantitie of a beane, or the weight of a pease, they did neyther gape after meate, nor long for the cuppe, a great while after. The men in valure not yeelding to *Scithia*, the women in courage passing the *Amazons*. The exercise of both was shootyng and darting, running and wrestling, and trying such maisteries, as eyther consisted in swiftnesse of feete, agilitie of body, strength of armes, or Martiall discipline. But the exercise that is nowe among vs, is banqueting, playing, pipyng, and dauncing, and all suche delightes as may win vs to pleasure, or rocke vs a sleepe.

Maners of
England in
olde time,

Olde exercise
of England.

New England

Oh what a woonderfull change is this? Our wreastring at armes, is turned to wallowyng in Ladies laps, our courage, to cowardice, our running to ryot, our Bowes into Bolles, and our Dartes to Dishes. We haue robbed *Greece* of Gluttonie, *Italy* of wantonneffe, *Spaine* of pride, *Fraunce* of deceite, and *Dutchland* of quaffing. Compare *London* to *Rome*, and *England* to *Italy*, you shall finde the Theaters of the one, the abuses of the other, to be rise among vs. *Experto crede*, I haue seene somewhat, and therefore I thinke may say the more. In *Rome* when Plaies or Pageants are showne: *Ouid* chargeth his Pilgrims, to crepe close to the Saintes, whom they ferue, and

shew their double diligence to lifte the Gentlewomens roabes from the grounde, for foyling in the duffe ; to sweepe Moates from their Kirtles, to keepe their fingers in vre ; to lay their hands at their backes for an easie stay ; to look vpon those, whome they beholde ; too prayse that, whiche they commende ; too lyke euerye thing, that pleafeth them ; to presente them Pomegranates, to picke as they fyt ; and when all is done, to waite on them mannerly too their houses. In our assemblies at playes in *London*, you shall see suche heauing, and shoouing, suche ytching and shouldring, too fitte by women ; Suche care for their garments, that they bee not trode on : Such eyes to their lappes, that no chippes light in them : Such pillowes to ther backes, that they take no hurte : Such masking in their eares, I knowe not what : Such giuing them Pippins to passe the time : Suche playing at foote Saunt without Cardes : Such ticking, such toying, such smiling, such winking, and such manning them home, when the sportes are ended, that it is a right Comedie, to marke their behaiour, to watche their conceites, as the Catte for the Moufe, and as good as a course at the game it selfe, to dogge them a little, or followe aloofe by the print of their feete, and so discouer by flotte where the Deare taketh foyle. If this were as well noted, as ill seene : or as openly punished, as secretly practised : I haue no doubt but the cause would be feared to dry vp the effect, and these prettie Rabbets very cunningly ferretted from their borrowes. For they that lack Customers al the weeke, either because their haunte is vnknownen, or the Constables and Officers of their Parishes, watch them so narrowly, that they dare not queatche ; To celebrate the Sabbath, flock to Theaters, and there keepe a generall Market of Bawdrie : Not that any filthynesse in deede, is committed within the compasse of that grounde, as was doone in *Rome*, but that euery wanton and his Paramour, euery man and his Mistresse, euery John and his Joan, euery knaue and his queane, are there

first acquainted and cheapen the Merchandise in that place, which they pay for elsewhere as they can agree. These wormes when they dare not nestle in the Pescod at home, finde refuge abroad and are hidde in the eares of other mens Corne. Euery Vawter in one blinde Tauerne or other, is Tenant at will, to which shee tolleth reforte, and playes the stale to vtter their victualls, and helpe them to emptie their mustie caskes. There is she so intreated with wordes, and receiued with curtesie, that euery back roome in the house is at her commaundement. Some that haue neither land to maintaine them, nor good occupation to get their breade, desirous to strowt it with the beste, yet disdayning too liue by the sweate of their browes, haue found out this cast of Ledgerdemayne, to play fast and loose among their neighbours. If any parte of Musick haue suffred shipwrack, and ariued by fortune at their fingers endes, with shewe of gentilitie they take vp faire houses, receiue lusty lasses at a price for boorders, and pipe from morning to euening for wood and coale. By the brothers, cofens, vncles, great grandfires and such like acquaintaunce of their ghestes, they drink of the best, they sit rente free, they haue their owne Table spreade to their handes, without wearing the strings of their purse, or any thing else, but housholde and honestie. When reforte so increafeth that they growe in suspition, and the pottes which are sent so often too the Tauerne, gette such a knock before they come home, that they returne their Mayster a crack to his credite: Though hee bee called in question of his life, hee hath shiftes inoughe to auoyde the blanke. If their houses bee searched, some instrumente of Musick is layde in sighte to dazell the eyes of euery Officer, and all that are lodged in the house by night, or frequente it by day, come thither as pupilles to be well schoolde. Other ther are which beeing so knowen that they are the bywoorde of euery mans mouth, and pointed at commonly as they passe the streetes, either couch them selues in Allyes, or blind Lanes, or take sanctuary in

fryeries, or liue a mile from the Cittie like *Venus* nunnes in a Cloyster at *Newington, Ratliffe, Islington, Hogfdon* or some such place, where like penitents, they deny the worlde, and spende theyr dayes in double deuotion. And when they are weery of contemplation to comfort themselues, and renue their acquaintaunce, they visit Theaters, where they make full account of a pray before they departe. *Solon* made no lawe for Parricides, because he feared that hee shoulde rather put men in minde to commit such offences, then by any straunge punishment, giue them a bitte to keepe them vnder. And I intende not to shewe you al that I see, nor halfe that I heare of these abuses, lest you iudge me more wilfull to teach them, then willing to forbid them.

I looke still when Players shoulde cast me their Gauntlets, and challenge a combate for entring so far into their possessions, as though I made them Lords of this misrule, or the very scholmaisters of these abuses : though the best Clarkes bee of that opinion, they heare not me say so. There are more houses then Parishe Churches, more maydes then Maulkin, more wayes to the woode then one, and more causes in nature then Efficients. The Carpenter rayfeth not his frame without tooles, nor the Deuill his woork without instrumentes : were not Players the meane, to make these assemblies, such multitudes wold hardly be drawne in so narowe roome. They seeke not to hurte, but desire too please : they haue purged their Comedyes of wanton speaches, yet the Corne whiche they sell, is full of Cockle : and the drinke that they drawe, ouercharged with dregges. There is more in them then we perceiue, the Deuill standes at our elbowe when we see not, speaks when we heare him not, strikes when wee feele not, and woundeth fore when he rafeth no skinne, nor rentes the fleshe. In those thinges, that we least mistrust, the greatest daunger dooth often lurke. The Countryeman is more affrayde of the Serpente that is hid in the grasse, then

the wilde beaste that openly feeds vpon the mountains: The Marriner is more indaungered by priuie shelues, then knowen Rockes; The Souldier is sooner killed with a little Bullet, then a longe Swoorde; There is more perill in close Fistoloes, then outwarde fores; in secreet ambushe, then maine battels; in vndermining, then playne assaulting; in friends then foes; in ciuill discorde, then forraine warres. Small are the abufes, and sleight are the faultes, that nowe in Theaters escape the Poets pen: But tal Cedars, from little graynes shoote high: great Okes, from slender rootes spread wide: Large streames, from narrowe springes runne farre: One little sparke, fyers a whole Citie: One dramme of *Eleborus* ranfackes euery vaine: The Fish *Remora* hath a small body, and great force too stave shippes against winde and tide: *Ichneumon* a little worme, ouercomes the Elephant: The Viper slayes the Bul: The Weefell the Cockatrice: And the weakeft Waspe, slingeth the stoutest manne of warre. The height of Heauen, is taken by the staffe: The bottome of the Sea, founded with lead: The farthest coast, discovered by Compasse: the secretes of nature, searched by witte: the Anatomy of man, set out by experience: But the abufes of plaies cannot be showne, because they passe the degrees of the instrument, reach of the Plummet, fight of the minde, and for trial are neuer brought to the touchstone. Therefore he that will auoyde the open shame of pryuy sinne, the common plague of priuate offences, the greate wracks of little Rocks: the sure disease of vncertaine caufes: must set hande to the sterne, and eye to his steppes, to shunne the occasion as neere as he can: neither running to bushes for renting his clothes, nor rent his clothes for imparing his thrift, nor walke vpon Yfe, for taking a fall, nor take a fall for brusing him selfe, nor goe too Theaters for beeing allured, nor once bee allured for feare of abuse.

Bunducia a notable woman and a Queene of *Englande*, that tyme that *Nero* was Emperour of *Rome*,

hauing some of the *Romans* in garrison heere against her, in an Oration which she made to her subiects, seemed vtterly to contemne their force, and laugh at their folly. For shee accounted them vnwoorthy the name of men, or title of Souldiers, because they were smoothly appareled, soft lodged, daintely feasted, bathed in warme waters, rubbed with sweet oyntments, strewd with fine poulders, wine swillers, fingers, Dauncers, and Players. God hath now blessed ^{The Queenes} *England* with a Queene, in vertue excellent, ^{Maiestie.} in power mightie, in glorye renowned, in gouernment politike, in possession rich, breaking her foes with the bent of her brow, ruling her subiects with shaking her hand, remouing debate by diligent foresight, filling her chests with the fruites of peace, ministring iustice by order of law, reforming abuses with great regarde: and bearing her sword so euen, that neither the poore are trod vnder foote, nor the rich suffred to loke too hye, nor *Rome*, nor *France*, nor Tyrant, nor Turke, dare for their liues too enter the List. But wee vnwoorthy seruants of so mild a Mistresse, vnnatural children of so good a mother, vnthankful subiects of so louing a prince, wound her royall hart with abusing her lenitie, and stir *Iupiter* to anger to fend vs a Stroke that shal deuoure vs. How often hath her Maiestie with the graue aduise of her honorable Councell, sette downe the limits of apparell to euery degree, and how soone againe hath the pride of our harts ouerflowen the chanel? How many times hath accesse to Theaters beene restrayned, and how boldly againe haue we re-entred? Ouerlashing in apparel is so common a fault, that the very hyerlings of some of our ^{Players men.} Players, which stand at reuersion of vi.s. by the weeke, iet vnder Gentlemens noses in futes of filke, exercising themselues too prating on the stage, and common scoffing when they come abrode, where they look askance ouer the shoulder at euery man, of whom the funday before they begged an almes. I speake not this, as though euerye one that professeth the qualitie

fo abused him felse, for it is well knowen, that some of them are sober, discrete, properly learned honest householders and Citizens well thought on amonge their neighbours at home, though the pryde of their shadowes (I meane those hangebyes whome they succour with stipend) cause them to bee somewhat il talked of abroad. And as some of the Players are farre from abuse: so some of their Playes are without rebuke: which are as easly remembered as quickly reckoned. The two profe Bookes plaied at the Belfauage, where you shall finde neuer a worde without wit, neuer a line without pith, neuer a letter placed in vaine. The *Jew* and *Ptolome*, showne at the Bull, the one representing the greedinesse of worldly chusers, and bloody mindes of Ufurers: The other very lively discrybing howe seditious estates, with their owne deuises, false friendes, with their owne swoordes, and rebellious commons in their owne snares are ouerthrowne: neither with Amorous gesture wounding the eye: nor with slouenly talke hurting the eares of the chaste hearers. The *Blacke Smiths daughter*, and *Catilins Conspiracies* vsually brought in to the Theater: The first contayning the trechery of *Turkes*, the honourable bountye of a noble minde, and the shining of vertue in distresse: The last, because it is knowen too be a Pig of myne owne Sowe, I will speake the lesse of it; onely giuing you to vnderstand, that the whole marke which I shot at in that woorke, was too shoue the rewarde of traytors in *Catilin*, and the necessary gouernment of learned men, in the person of *Cicero*, which forfees euery danger that is likely to happen, and forstalles it continually ere it take effect. Therefore I giue these Playes the commendation, that *Maximus Tyrius* gaue too *Homers* works:

Καλα μὲν γὰρ τὰ Ὀμήρου ἔπη, καὶ ἔπων τὰ κάλλιστα, καὶ φανώτατα καὶ ἄρισθαι μουσαῖς πρέποντα ἄλλα οὐ πᾶσι καλά, οὐδὲ αἰεὶ καλά.

These Playes are good playes and sweete playes, and of al playes the best playes and most to be liked, woorthy to bee foug of the Muses, or set out with the cunning of *Rofcius* himself, yet are they not fit for euery mans dyet: neither ought they commonly to bee shewen. Now if any man aske me why my selfe haue penned Comedyes in time paste, and inueigh so egerly against them here, let him knowe that *Semel insaninimus omnes*: I haue finned, and am sorry for my fault: hee runnes farre that neuer turnes, better late than neuer. I gaue my self to that exercife in hope to thriue but I burnt one candle to feek another, and lost bothe my time and my trauell, when I had doone.

Playes are not to be made common.

Thus sith I haue in my voyage suffred wrack with *Vliffes*, and wringing-wet scrambled with life to the shore, stand from mee *Nauficaü* with all thy traine, till I wipe the blot from my forehead, and with sweet springs wash away the salt froath that cleaues too my foule.

Meane time if Players bee called to accounte for the abuses that growe by their asssemblyes. I would not haue them to answere, as *Pilades* did for the Theaters of *Rome*, when they were complayned on, and *Augustus* waxed angry: *This resort O Cæsar is good for thee, for heere we keepe thousandes of idle heds occupied, which else peraduenture would brue*

Dion in vitâ Augusti.

some mischiefe. A fit Cloude to couer their abuse, and not vnlike to the starting hole that *Lucinius* found, who like a greedy ferueiour, beeing sente into *Fraunce* to gouerne the Countrie, robbed them and spoyled them of all their Treasure with vnreasonable taskes: at the last when his crueltie was so loudely cryed out on, that euery man hearde it; and all his packing did fauour so strong, that *Augustus* smelt it; he brought the good Emperour into his house, flapped him in the mouth with a smoth lye, and tolde him that for his sake and the safetie of *Rome*, hee gathered those riches, the better to impouerish the Countrie for ryfing in Armes, and so holde the poore Frenchmennes Noses to the Grindstone for euer after.

Players compared to *Lucinius*.

A bad excufe is better, they fay then none at all. Hee, becaufe the Frenchmen paid tribute euery moneth, into xiiii. Moneths deided the yeere: Thefe becaufe they are allowed to play euery Sunday, make iiii. or v. Sundayes at leaft euery weeke, and all that is doone is good for *Augustus*, to bufy the wittes of his people, for running a woolgathering, and emptie their purfes for thriuing to faft. Though *Lucinius* had the caft to playfter vppe his credite with the loffe of his money: I truſt that they which haue the fwoorde in their hands among vs to pare away this putryfied fleſh, are ſharper fighted, and will not fo eaſily be deluded.

Marcus Aurelius fayth, That players falling from iuſte labour to vniuſte idleneſſe, *Epist. 12. ad Lambertum.* doe make more trewandes, and ill husbands, then if open Schooles of vnthrifts and Vagabounds were kept. Who fo euer readeth his Epiflle too *Lambert* the gouernor of *Helleſpont*, when Players were baniſhed, ſhall find more againſt them in plainer tearmes, then I will vtter.

This haue I fet downe of the abuſes of Poets, Pypers, and Players which bringe vs too pleaſure, flouth, ſleepe, finne, and without repentaunce to death and the Deuill: which I haue not confirmed by authoritie of the Scriptures, becaufe they are not able to ſtand vppe in the fighte of God: and ſithens they dare not abide the field, where the word of God dooth bidde them battayle, but runne to Antiquities (though nothing be more ancient then Scriptures too hoate for Players. holy Scriptures) I haue giuen them a volley of prophane writers to beginne the ſkirmiſhe, and doone my indeuour to beate them from their holdes with their owne weapons. The Patient that will be cured, of his owne accorde, muſt ſeeke the meane: if euery man deſire to faue one, and drawe his owne feete from Theaters, it ſhall preuayle as much againſt theſe abuſes, as *Homers Moly* againſt Witchcraft, or *Plynies Perifterion* againſt the byting of Dogges.

God hath armed euery creature agaynſt his enimie: The Lyon with pawes, the Bul with hornes, the Bore

with tufkes, the Vulture with tallents, Hartes, Hindes, Hares, and fuch like, with fwiftnes of feete, because they are fearefull, euery one of them putting his gift in praētife; But man which is Lord of the whole earth, for whose feruice herbes, trees, rootes, plants, fifh, foule and beafts of the felde were firft made, is far worfe then the brute beafts: for they endewed but with fence, doe *Appetere falutaria, et declinare noxia*, feek that which helps them, and forfake that which hurtes them.

Man is enriched with reafon and knowledge: with knowledge, to ferue his maker and gouerne himfelfe; with reafon to diftinguifh good and il, and chofe the beft, neither referring the one to the glory of God, nor vſing the other to his owne profite. Fire and Ayre mount vpwards, Earth and Water finke downe, and euery infenfible body elfe, neuer refts, til it bring it felf to his owne home. But we which haue both fenſe, reafon, wit, and vnderftanding, are euer ouerlashing, paſſing our boundes, going beyonde our limites, neuer keeping our felues within compaffe, nor once looking after the place from whence we came, and whither we muſte in ſpighte of our hartes.

Corpora naturalia ad locum mouentur, et in ſuis ſedibus acquieſcunt.

Man unmiſſible of his ende.

Ariſtote thinketh that ingreate windes, the Bees carry little ſtones in their mouthes to peyſe their bodyes, leaſt they be carryed away, or kepte from their Hiues, vnto which they deſire to returne with the fruites of their labour. The Crane is ſaid to reſt vpon one leg, and holding vp the other, keepe a Pebble in her clawe, which as ſone as the ſenfes are bound by approach of ſleepe, falles to the ground, and with the noiſe of the knock againſt the Earth, makes her awake, whereby ſhee is euer redy to preuent her enemies. Geefe are fooliſh birdes, yet when they flye ouer the mount *Taurus*, they ſhew greate wiſedome in their own defence: for they ſtop their pipes full of grauel to auoide gagling, and ſo by ſcience eſcape the Eagles. Woodcocks, though they lack witte to faue them ſelues, yet they want not will to auoyde hurte,

Hi. Animal.

when they thrust their heades in a Bushe, and thinke their bodyes out of daunger. But wee which are so brittle, that we breake with euery fillop, so weake, that we are drawne with euery threade ; so light, that wee are blowen away with euery blaste ; so vnsteady, that we slip in euery ground ; neither peyse our bodyes against the winde, nor stand vppon one legge, for sleeping too much : nor close vppe our lippes for betraying our selues, nor vse any witte, to garde our owne persons, nor shewe our selues willing too shunne our owne harmes, running most greedily to those places, where we are soonest ouerthrowne.

I cannot lyken our affecton better than to an Arrowe, which getting lybertie, with winges is carryed beyonde our reach ; kepte in the Quiuer, it is still at commaundement : Or to a Dogge, let him flippe, he is straight out of sight, holde him in the Leafe, hee neuer stirres : Or to a Colte, giue him the bridle, he flinges aboute ; raine him hard, and you may rule him : Or to a ship, hoyst the sayles it runnes on head ; let fall the Ancour, all is well : Or to *Pandoraes* boxe, lift vppe the lidde, out flyes the Deuill ; shut it vp fast, it cannot hurt vs.

Let vs but shut vppe our eares to Poets, Pypers and Players, pull our feete back from resort to Theaters, and turne away our eyes from beholding of vanitie, the greatest storme of abuse will be ouerblowen, and a fayre path troden to amendment of life. Were not we so foolish to taste euery drugge, and buy euery trifle, Players would shut in their shoppes, and carry their trashe to some other Countrie.

Themistocles in setting a peece of his ground to sale, among all the commodityes whiche were reckoned vppe, straightly charged the Cryer to proclaime this, that hee which bought it, should haue a good neighbour. If Players can promise in woordes, and performe it in deedes, procla[i]me it in their Billes, and make it good in Theaters ; that there is nothing there noysome too the body, nor hurtfull to the soule : and

that euery one which comes to buye their Iestes, shall haue an honest neighbour, tagge and ragge, cutte and longe tayle, goe thither and spare not, otherwise I aduise you to keepe you thence, my selfe will beginne too leade the daunce.

I make iuste reckoning to bee helde for a *Stoike*, in dealing so hardely with these people: but all the Keyes hang not at one mans girdle, neither doe these open the lockes to all abufes. There are other which haue a share with them in their Schooles, therefore ought they to daunce the same Rounde: and bee partakers together of the same rebuke: Fencers, Dycers, Dauncers, Tumble[r]s, Carders, and Bowlers.

Dauncers and Tumblers, because they are dumbe Players, and I haue glaunced at them by the way, shall bee let passe with this claufe, Dauncers and Tumblers. that they gather no assembles, and goe not beyond the precincts whiche *Peter Martyr* in his commentaries vppon the Iudges hath set them downe: That is, if they will exercise those qualyties, to doe it priuilye, for the health and agilitie of the body, referring all to the glorye of God.

Dicers and Carders because their abufes are as commonly cryed out on, as vsually shewen, haue no neede of a needeleffe discourse, for euery manne seeth them, and they stinke almoste in euery mans nose. Common Bowling Allyes, Bowling Alleys. are priuy Mothes, that eate vppe the credite of many idle Citizens: whose gaynes at home, are not able to weighe downe theyr losses abroade, whose Shoppes are so farre from maintaining their play, that their Wiues and Children cry out for bread, and go to bedde supperlesse ofte in the yeere.

I would reade you a Lecture of these abufes, but my Schoole so increafeth, that I cannot touch all, nor stand to amplyfie euery poynte: one worde of Fencing, and so a *Conge* to all kinde of Fencers Playes. The knowledge in weapons may bee gathered to be necessary in a common wealth, by the Senators

of *Rome*, who in the time of *Catilins* conſpyracies, cauſed Schooles of Defence to be erected *Saluſt.* in *Capua*, that teaching the people howe to warde, and how to locke, how to thruſt, and how to ſtrike, they might the more ſafely coape with their enemies. As the Arte of Logique was firſt ſette downe for a rule, by which wee might *Confirmare noſtra, et refutare aliena*, confirme our owne reaſons, and confute the allegations of our aduerſaryes, the end beeing trueth, which once fiſhed out by the harde encounter of eithers Argumentes, like fyer by the knocking of Flintes together, both partes ſhoulde be ſatiſfied and ſtrive no more. And I iudge that the craſte of Defence was firſt deuifed to faue our ſelues harmeleſſe, and holde our enemies ſtill at aduauntage, the ende beeing right, which once thoroughly tryed out, at handye ſtroakes, neither hee that offered iniurie ſhould haue his will, nor hee that was threatened, take any hurte, but bothe be contented and ſhake handes. Thoſe dayes are now chaunged, the ſkil of Logicians, is exercyſed in caueling, the cunning of Fencers applied to quarrelling: they, thinke themſelues no Scholers, if they bee not able to finde out a knotte in every ruſhe; theſe, no men, if for ſtirring of a ſtrawe, they prooue not their valure vppon ſome bodyes fleſhe. Every Duns will be a Carper, every Dick Swaſh a common Cutter. But as they bake, many times ſo they brue: Selſe doe, ſelſe haue, they whette their Swords againſt themſelues, pull the houſe on their owne heds, returne home by weeping Croſſe, and fewe of them come to an honeſt ende. For the ſame water that driues the Mill, decayeth it. The woode is eaten by the worme, that breeds within it: The goodneſſe of a knife cuts the owners finger, The Adders death, is her own broode, the Fencers ſcath, his own knowledg. Whether their harts be hardened, which uſe that exerciſe, or God giue them ouer I know not well: I haue reade of none good that practiſed it much. *Commodus* the Emperour, ſo delighted in *Commodus a Fencer and exerciſed in murder.*

it, that oftentimes hee slewe one or other at home to keepe his fingers in vre. And one day hee gathered all the sicke, lame, and impotent people of *Rome* into one place, where hee hampr'd their feete with straunge deuises, gaue them soft sponges in their hands, to throw at him for stones, and with a great clubbe knatched them all on the hed, as they had been Giautes. *Epaminondas* a famous Captaine, fore hurte in a battaile, and carryed out of the field, ^{*Epaminondas*} halfe deade; When tydings was broughte ^{minde on his} him that his Souldiers gotte the day, asked presently, what became of his Buckler: whereby it appeareth, that hee loued his weapons, but I finde it not fayd that he was a Fencer. Therefore I may liken them which woulde not haue men sent to war til they are taught fencing, to those superstitious wisemen, whiche would not take vpon them to burye the bodyes of their friends, before they had beene cast out vnto wilde beastes. Fencing is growne to such abuse, that I may wel compare the Scholers of this Schoole to them that prouide Staues for their owne shoulders; that foster Snakes in their owne bosoms, that trust Wolues, to garde theyr Sheepe; And to the men of *Hyrkania*, that keepe Mastiffes, to woorrye them selues. Thoughe I speake this too the shame of common Fencers, I goe not aboute the bushe with Souldiers. *Homer* calleth ^{Souldiers} them the Sonnes of *Iupiter*, the Images of GOD, and the very sheepeheardes of the people: beeing the Sonnes of *Iupiter*, they are bountifull too the meeke, and thunder out plagues to the proude in heart: beeing the Images of GOD, they are the Welfspringes of Iustice which giueth to euery man his owne; beeing accounted the shepeheardes of the people, they fight with the Wolfe for the safetie of their flock and keepe of the enimie for the wealth of their Countrie. How full are Poets works of Bucklers, Battails, Lances, Dartes, Bowes, Quiuers, Speares, Iauelins, Swoordes, slaughters, Runners, Wrestlers, Chariots, Horse, and men at armes? *Agamemnon* beyonde the name of a

King hath this title, that he was a Souldier. *Menelaus*, because he loued his Kercher better then a Burgonet, a softe bed then a hard felde, the founde of Instru-mentes then neighing of Steedes, a fayre stable then a foule way, is let flippe without prayse. If *Lycurgus* before hee make lawes too *Sparta*, take counsel of *Apollo*, whether it were good for him to teach the people thrift and hufbandry, he shalbe charged to leaue those precepts to the white liuered *Hylotes*. The *Spartans* are all steele, fashioned out of tougher mettall, free in minde, valiaunt in hart, seruile to none, accustoming their flesh to stripes, their bodyes to labour, their feete to hunting, their handes to fighting. In *Crete*, *Scythia*, *Persia*, *Thracia*, all the Lawes tended to the maintenance of Martiall disciptyne. Among the *Scythians* no man was permitted to drinke of their festiuall Cuppe, which had not manfully killed an enemye in fight. I coulde wishe it in England, that there were greater preferment for the valiant *Spartanes*, then the fottishe *Hylotes*: That our Lawes were directed to rewarding of those, whose liues are the firste, that must be hazarded to mayntaine the lybertie of the Lawes. The gentlemen of *Carthage*, were not allowed too weare, any moe linkes in theyr chaynes, then they had seene battayles. If our Gallantes of Englande might carry no more linkes in their Chaynes nor ringes on their fingers, then they haue fought felde, their necks should not bee very often wreathed in Golde, nor their handes embrodered with pretious stones. If none but they might be suffered to drinke out of plate, that haue in skirmish slain one of her maiesties enemyes, many thousands shoulde bring earthen pots to the table. Let vs learne by other mens harmes too looke to our selues, When the *Egyptians* were most busy in their hufbandry, the *Scythians* ouerran them: When the *Affyrians* were looking to their thrift, the *Persians* wer in armes and ouercam them: when the *Troians* thoughte them selues safest, the *Greekes* were neereft: when *Rome* was a sleepe, the French men gaue a

sharpe affaulte too the *Capitoll*: when the *Iewes* were idle, their walles were rased, and the *Romans* entred: when the *Chaldeaes* were sporting, *Babylon* was sacked: when the senators were quiet, no garifons in *Italy*, and *Pompey* from home, wicked *Catiline* began his mischeuous enterprife. We are like those vnthankfull people, which puffed vp with prosperity forget the good turnes they receiued in aduersitie. The patient feeds his Phisition with gold in time of sicknesse, and when he is wel, scarcely affoords him a cup of water. Some there are that make gods of foldiers in open warrs, and trusse them vp like dogs in the time of peace. Take heed of the foxefurd nightcap, I meene those schoolemen, that cry out vpon *Mars* calling him the bloody God, the angry God, the furious god, the mad God, *πολύδακρυς* the tearethirsty God. These are but castes of their office and wordes of course. That is a vain brag and a false alarme, that *Tullie* giues to foldiers.

Cedant arma togæ, concedat laurea linguæ

Let gunns to gouns, and bucklers yeeld to bookes.

If the enemy beseege vs, cut off our victuals, preuent forrain aide, girt in the city, and bring the Ramme to ye walles, it is not *Ciceroes* tongue that can peece their armour to wound the body, nor *Archimedes* prickles, and lines, and circles, and triangles, and *Rhombus*, and rifferaffe, that hath any force to driue them backe. Whilst the one chats, his throte is cut; whilest the other fyttes drawing Mathematicall fictions, the enimie standes with a sworde at his breast. He that talketh much, and doth little, is like vnto him that failes with a side winde, and is borne with the tide to a wrong shore. If they meane to doe any good indeed, bid them followe *Demosthenes*, and ioyne with *Phocion* when they haue giuen vs good counsell in wordes, make much of Souldiers, that are redy to execute ye same with fwords. Bee not carelesse, Plough with weapons by your sides, studye with a booke in one hande, a darte in the other: enioy peace, with prouision for war: when you haue lefte the sandes

behinde you, looke wel to the rocks that lye before you : Let not the ouercomming one Tempest make you secure, but haue an eye to the cloude that comes from the South, and threateneth raine; the least ouerfight in dangerous Seas may cast you awaye, the least discontinuance of Martiall exercise giue you the foyle. When *Achilles* loytered in his tent, giuing eare to Mufick, his souldiers were bidde to a hot breakefast. *Hannibals* power receiued more hurte in one dayes ease at *Capua*, then in al the conflicts they had at *Cannas*. It were not good for vs too flatter oure selues with these golden dayes : highe floodes haue lowe Ebbes : hotte Feuers, coulde Crampes : Long dayes short nightes; Drie Summers moyft Winters: There was neuer fort so strong, but it might be battered, neuer ground so fruitful, but it might be barren : neuer cuntry so populous, but it might be wast : neuer Monarch so mighty, but he might be weakened : neuer Realme so large, but it might be lessened : neuer kingdom so flourishing, but it might bee decayed. *Scipio* before hee leuied his force too the walles of *Carthage*, gaue his souldiers the print of the Citie in a cake to be deuoured : our enimies with *Scipio*, haue already eaten vs with bread, and licked vp our blood in a cup of wine. They do but tarry the tide : watch opportunitie, and wayte for the reckoning, that with the shot of our liues, shoulde paye for all. But that GOD that neither slumbreth nor sleepeth, for the loue of *Israel*, that stretcheth out his armes from morning to euening to couer his children, (as the Hen doth her chicken with the shadow of her wings) with the breath of his mouth shall ouerthrow them, with their own snares shall ouertake them, and hang them vp by the haire of their owne deuises. Notwithstanding it behoueth vs in the meane season, not to sticke in the myre, and gape for succour, without vsing some ordinary way our selues : or to lye wallowing like Lubbers in the Ship of the common wealth, crying Lord, Lord, when wee see the vessell toyle, but ioyntly

Labourers

laye our handes and heades, and helps together, to auoyd the danger, and faue that, which must be the suretie of vs all. For as to the body, there are many members, seruing to feuerall vses, the eye to see, the eare to heare, the nose to smell, the tongue to taste, the hande to touch, the feete to beare the whole burden of the rest, and euery one dischargeth his duetic without grudging; so shoulde the whole body of the common wealth consist of fellow laborers, all generally seruing one head, and particularly following their trade, without repining. From the head to the foote, from the top to the toe, there should nothing be vaine, no body idle. *Iupiter* himself shall stand for example, who is euer in woork, still moouing and turning about the heauens, if he shuld pull his hand from the frame, it were impossible for the world to indure. All would be day, or al night; All spring or all Autume; all Summer, or all winter; All heate or all colde; all moysture, or al drought; No time to til, no time to sow, no time to plant, no time to reape, the earth barren, the riuers stopt, the Seas stayde, the seasons chaunged, and the whole course of nature ouerthrowen. The meane must labor to serue the mightie, the mightie must studye to defende the meane. The subiects must sweat in obedience to their Prince; the Prince must haue a care ouer his poore vassals. If it be the dutie of euery man in a common wealth, one way or other to bestirre his stumpes, I cannot but blame those lither contemplators very much, which sit concluding of Sillogifmes in a corner, which Loyterers in a close study in the Vniuersity coope themfelues vp fortie yeres together studying all thinges, and professe nothing. The Bell is knowen by his sounde, the Byrde by her voyce, the Lyon by his rore, the Tree by the fruite, a man by his woorkes. To continue so long without moouing, to reade so much without teaching, what differeth it from a dumbe Picture, or a deade body? No man is borne to seeke priuate profite: parte for his countrie, parte for his friendes, parte for himselfe. The

foole that comes into a fayre Garden, likes the beawtie of flowers, and stickes them in his Cap: the Phifition confidereth their nature, and puttes them in the potte: in the one they wither without profite; in the other they ferue to the health of the bodie: He that readeth good writers, and pickes out their flowers for his owne nofe, is lyke a foole; hee that preferreth their vertue before their sweet fmel is a good Phifition. When *Anacharfis* traueled ouer all *Greece*, to feeke out wife men, hee founde none in *Athens*, though no doubt, there were many good fcholers there. But comming to *Chenas* a blind village, in comparifon of *Athens* a Paltockes Inne; he found one *Mifo*, Right Philo-
fophie. well gouerning his houfe, looking to his sophie. grounde, inftructing his children, teaching his family, making of marriages among his acquayntance, exhorting his neighbours to loue, and friendfhip, and preaching in life, whom, the Philofopher for his fcarcitic of woordes, plenty of workes, accompted the onelye wife man that euer he faw. I fpeak not this to preferr *Botley* before *Oxford*, a cottage of clownes, before a Colledge of Mufes; *Pans* pipe, before *Apollos* harp. But to fhew you that poore *Mifo* can reade you fuch a lecture of Philofophie, as *Aristotle* neuer dreamed on. You muft not thruft your heades in a tubbe, and fay, *Benè vixit, qui benè latuit*: He hath liued well, that hath loitred well: ftanding ftreames geather filth; flowing riuers, are euer fweet. Come foorth with your fic[k]les, the Harueft is greate, the laborers few; pul vp the fluces, let out your fprings, geue vs drink of your water, light of your torches, and feafon vs a little with the Salt of your knowledge. Let *Phænix* and *Achilles*, *Demofthenes* and *Phocion*, *Pericles* and *Cimon*, *Lælius* and *Scipio*, *Nigidius* and *Cicero*, the word and the fword be knit together. Set your talents a worke, lay not vp your trefure for taking ruft, teach earely and late, in time and out of time, fmg with the fwan, to the laft houre. Folowe the dauncing *Chaplens* of *Graduus Mars*, which chaunt the praifes

of their god with voyces, and treade out the time with their feete. Play the good captaines, exhort your souldiers with your tonges to fight, and bring the first ladder to the wall your selues. Sound like bells, and shine like Lanternes. Thunder in words, and glister in works; so shall you please God, profite your country, honor your prince, discharge your duetie, giue vp a good account of your stewardship, and leaue no sinne vntouched, no abuse vnrebuked, no fault vnpunished.

Sundry are the abuses aswel of Vniuersities. as of other places, but they are such as neither *Carpers*. become me to touch, nor euery idle hed to vnderstand. The *Thurines* made a Lawe that no common finde-fault should meddle with any abuse but Adulterie. *Pythagoras* bounde all his Schollers to five *ἔχεμθία* of yeeres silence, that assoone as euer they *Pithagoras* crept from the shel, they might not aspire to the house top. It is not good for euery man to trauell to *Corinth*, nor lawfull for all to talke what they liste, or write what they please, least their tongues run before their wites, or their pennes make hauock of their Paper. And so wading too farre in other mens manners, whilst they fill their Bookes with other mens faultes, they make their volumes no better than an Apothecaries Shop, of pestilent Drugges; a quacke-saluers Budget of filthy receites; and a huge *Chaos* of foule disorder. Cookes did neuer long more for great markets, nor Fishers for large Pondes, nor greedy Dogges for store of game, nor soaring hawkes for plentie of fowle, then *Carpers* doe nowe for cotype of abuses, that they might euer be snarling, and haue some Flyes or other in the way to snatch at. As I woulde that offences should not be hid, for going vnpunished, nor escape without scourge for ill example. So I wish that euery rebuker shoulde place a hatch before the doore; keep his quill within compas. He that holds not him self contented with the light of the Sun but listes vp his eyes to meafure the bignesse, is made blinde; he that bites euery weed to search out his

nature, may light vpon poyfon, and fo kill himfelfe: he that loues to be fifting of euery cloude, may be ftrooke with a thunderbolte, if it chaunce to rent; and he that taketh vpon him to fhew men their faults, may wound his owne credite, if he goe too farre. We are not angry with the Clarke of the market, if he come to our ftall, and reprooue our ballance when they are faultie, or forfeite our weights, when they are falfe: neuertheleffe, if he prefume to enter our houfe, and rig euery corner, fearching more then belongs to his office: we lay holde on his locks, turne him away with his backe full of ftripes, and his hands loden with his owne amendes. Therefore I will content my felfe to fhew you no more abufes in my Schoole, then my felfe haue feene, nor fo many by hundreds, as I haue heard off. Lyons folde vp their nailes, when they are in their dennes for wearing them in the earth and neede not: Eagles draw in their tallants as they fit in their neftes, for blunting them there amonge droffe: And I will cafte Ancor in thefe abufes, reft my Barke in the fimple roade, for grating my wits vpon needeleffe fhelues. And becaufe I accuse other for treading awry, which fince I was borne neuer went right; becaufe I finde fo many faultes abroade. which haue at home more spots in my body then the Leopard, more ftaines on my coat then the wicked *Neffus*; more holes in my life then the open Siue; more finnes in my foule than heares on my hed: If I haue beene tedious in my

Lecture, or your felues be weary of
 your leffon, harken no longer
 for the Clock, fhut vp
 the Schoole, and
 get you home.

FINIS.

To the right honorable

Sir Richard Pipe, Knight, Lorde
Maior of the Citie of London, and the
 right worshipful his brethren, con-
tinuance of health and mainte-
 nance of ciuil gouernment.



PERICLES was woont (Right honourable and worshipful) as oft as he put on his robes, to preach thus vnto himselfe : Consider wel *Pericles*, what thou doest, thou commaundest free men, the Greekes obey thee, and thou gouernest the Citizens of Athens. If you say not so much to your selues, the gownes that you weare, as the cognifances of authoritie ; and the sword which is caried before you, as the instrument of iustice ; are of sufficient force to put you in mind, that you are the masters of free men, that you gouerne the worshipfull Citizens of London, and that you are the very Stewards of her Maiestie within your liberties. Therefore sith by mine owne experience I haue erected a Schoole of those abufes, which I haue seene in *London*, I presume the more vpon your pardon, at the ende of my Phamphlet to present a fewe lynes to your honourable reading.

Augustus the good Emperour of *Rome*, was neuer angry with accusers because hee thought it necessarye (where many abufes flourish) for euery man freely to speake his minde. And I hope that *Augustus* (I meane such as are in authoritie) will beare with me, because I touch that which is needefull to bee shewen. Wherein I goe not about to instruct you howe to rule, but to warne you what dangers hangs ouer your heads, that you may auoyde it.

The Byrde *Trochilus* with crashing of her bil awakes the *Crocodile*, and deliuereth her from her enemyes, that are readye too charge her in deade sleepe. A little fishe swimmeth continually before the great Whale, to shewe him the shelues, that he run not a ground : The Elephants, when any of their kinde are fallen into the

pittes, that are made to catch them, thrust in stoncs and earth to recouer them : When the Lyon is caught in a trap, *Aefops* moufe by nibling the cordes fets him at libertie. It fhall be inough for me with *Trochilus* to haue wagged my bil, with the little Fish to haue gone before you, with the Elephants to haue fhewed you the way to helpe your felfe, and with *Aefops* moufe to haue fretted the fnares with a byting tooth for your owne fafetie.

The *Thracians* when they muft paffe ouer frofen ftreames, fende out theyr Wolues, which laying their eares to the yfe, liften for noyfe : If they hear any thing, they gather that it mooues ; if it mooue, it is not congealed ; If it be not congealed, it muft be liquide ; If it be liquide, then will it yeelde ; and if it yeelde, it is not good trufing it with the weight of their bodyes, left they fincke. The worlde is fo flippery, that you are often inforced to paffe ouer Yfe. Therefore I humbly befeech you to try farther and truft leffe ; not your Woolues, but many of your Citizens haue already sifted the daunger of your paffage, and in fifting beene fwallowed to their difcredite.

I would the abufes of my Schoole were as wel knownen of you, to reformation : as they are found out by other to their owne peril. But the fifhe *Sepia* can trouble the water to fhun the nettes, that are fhot to catch her : *Torpedo* hath craft inough at the firft touch to inchant the hooke, to coniure the line, to bewitch the rod, and to benumme the handes of him that angleth. Whether our Players be the Spawnes of fuch fifhes, I know not wel, yet I am fure that how many nets fo euer ther be layde to take them, or hookes to choke them, they haue Ynke in their bowels to darken the water, and fleights in their budgets, to dry vp the arme of euery Magiftrate. If their letters of commendations were once flayed, it were eafie for you to ouerthrowe them. *Agesilaus* was greatly rebuked, becaufe in matters of iuftice, he inclined to his friends and became partiall. *Plutarch* condemneeth this kinde of writinge, *Niciam, fi nihil admifit noxæ, exime; Si quid*

admisit, mihi exime; omninò autem hominem noxæ exime.
 If *Nicias* haue not offended, meddle not with him: If hee be guiltie, forgiue him for my sake, What soeuer you doe, I charge you acquite him. This inforceth Magistrates like euill Poets to break the feete of their verse, and singe out of tune, and with vnskilful Carpenters, to vse the Square and the compasse, the Rule and the Quadrant, not to builde, but to ouerthrow.

Bona verba quæso. Some say that it is not good iesting with edge toles: The Atheniens will mince *Phocion* as small as fleshe to the potte, if they be mad: but kil *Demades* if they bee sober: And I doubt not but the gouernours of *London* will vexee mee for speaking my minde, when they are out of their wittes, and banishe their Players, when they are beste aduised.

In the meane time it behoueth your Honour in your charge, too play the Musition, stretch euery string till hee breake, but sette him in order. He that will haue the Lampe too burne cleere, must aswell powre in Oyle to nourish the flame, as snuffe the Weeke, to increase the light. If your Honour desire to see the Citie well gouerned, you must aswell sette to your hand to thrust out abuses, as shewe your selfe willing to haue all amended. And (least I seeme one of those idle Mates, which hauing nothing to buy at home, and lesse to sell in the market abroad, stand at a boothe, if it be but to gafe; or wanting worke in mine owne study, and hauinge no wit to gouerne Cities,

yet busye my braynes with your honorable office) I will heere ende, desiring pardon for my faulte,
 because I am rashe; and
 redresse of abuses,
 because they
 ar naught.

Your Honors &c.

to commaunde.

Stephan Goffon.

To the Gentlewomen Ci-
 tizens of London, Flourishing
 dayes with regarde of
 Credite.



THE reuerence that I owe you Gentlewomen, because you are Citizens; and the pitie wherwith I tender your case, because you are weake; hath thrust out my hand, at the breaking vp of my Schoole, to write a few lines to your sweete selues. Not that I thinke you to bee rebuked, as idle hufwiues, but commended and incouraged as vertuous Dames. The freest horse, at the whiske of a wand, girdes forward: The swiftest Hound, when he is halowed, strippes forth: The kindest Mastife, when he is clapped on the back, fighteth best: The stoutest Souldier, when the Trumpet sounds, strikes fiercest: The gallantest Runner, when the people showte, getteth ground: and the perfectest liuers, when they are prayfed, winne greatest credite.

I haue seene many of you whiche were wont to spote your selues at Theaters, when you perceiued the abuse of those places, schoole your selues, and of your owne accorde abhorre Playes. And sith you haue begun to withdrawe your steppes, continew so stil, if you be chary of your good name. For this is generall, that they which shew themselues openly, desire to bee seene. It is not a softe shooe that healeth the Gowte; nor a golden Ring that driueth away the Crampe; nor a crown of Pearle that cureth the Meigrim; nor your sober countenance, that defendeth your credite; nor your friends which accompany your person, that excuse your folly; nor your modestie at home, that couereth your lightnesse, if you present your selues in open Theaters. Thought is free: you can forbidd no

man, that vieweth you, to noate you, and that noateth you, to iudge you, for entring to places of fuspition. Wilde Coltes, when they see their kinde begin to bray; and lusty bloods at the showe of faire women, giue a wanton sigh, or a wicked wishe. Blasing markes are most shot at, gliftring faces cheefly marked; and what followeth? Looking eyes, haue lyking hartes, liking hartes may burne in lust. We walke in the Sun many times for pleasure, but our faces are tanned before we returne: though you go to theaters to se sport, *Cupid* may catche you ere you departe. The litle God houereth aboute you, and fanneth you with his wings to kindle fire: when you are set as fixed whites, Desire draweth his arrow to the head, and sticketh it vppe to the fethers, and Fancy bestirreth him too shed his poyson through euery vaine. If you doe but listen to the voyce of the Fouler, or ioyne lookes with an amorous Gazer, you haue already made your selues affaultable, and yelded your Cities to be sacked. A wanton eye is the darte of *Cephalus*, where it leueleth, there it lighteth; and where it hitts, it woundeth deepe. If you giue but a glance to your beholders, you haue vayed the bonnet in token of obedience: for the boult is falne ere the Ayre clap; the Bullet paste, ere the Peece crack; the colde taken, ere the body shiuer; and the match made, ere you strike handes.

To auoyd this discommoditie, *Cyrus* refused to looke vppon *Panthea*, And *Alexander* the great on *Darius* wife. The sicke man that releseth nothing, when hee seeth some about him feede apace, and commend the tastes of those dishes which hee refused, blames not the meate, but his owne difeafe: And I feare you will say, that it is no ripe iudgement, but a rawe humor in my selfe, which makes me condemne the resorting to Playes; because there come many thyther, which in your opinion sucke in poyson, but feede hartely without hurt; therefore I doe very ill to reiect that which other like, and complaine still of mine owne maladie.

In deede I must confesse there comes to Playes of all sortes, old and young; it is hard to say that all offend, yet I promise you, I wil sweare for none. For the driest flax flameth soonest; and the greenest wood smoketh most; gray heads haue greene thoughts; and young slippes are olde twigges. Beware of those places, which in forrowe cheere you, and beguile you in mirth. You must not cut your bodyes to your garmentes, but make your gownes fit to the proportion of your bodyes; nor fashion your selues, to open spectacles, but tye all your sportes to the good disposition of a vertuous minde. At Diceplay, euery one wisheth to caste well; at Bowles euery one craues to kisse the maister; at running euery one starteth to win the goale; At shoting euery one striues to hit the marke; and will not you in all your pastimes and recreations seeke that which shall yeelde you most profite and greatest credite? I will not say you are made to toile, and I dare not graunt that you should be idle. But if there be peace in your houses, and plentie in your Coafers, let the good precept of *Xenophon* be your exercise: in all your ease and prosperitie, remember God, that he may be mindeful of you, when your heartes grone, and succour you still in the time of neede. Be euer busted in godly meditations: seek not to passe ouer the gulf with a tottering plank that wil deceiue you. When we cast off our best clothes, we put on ragges; when our good desires are once laide aside, wanton wil begins to prick. Being pensue at home, if you go to Theaters to driue avway fancies, it is as goode Physicke, as for the ache of your head too knocke out your brains; or when you are stung with a Waspe, to rub the sore with a Nettle. When you are greeued, passe the time with your neighboures in sober conference, or if you can read, let Bookes bee your comiorte. Doe not imitate those foolish Patientes, whiche hauing fought all meanes of recouery, and are neuer the neere, run vnto Witchcraft, If your greefe be such, that you may

not disclose it, and your sorrowe so great, that you loth to vtter it, looke for no falue at Playes or theaters, lest that laboring to shun *Sylla* you light on *Charibdis*: to forsake the de[e]p you perishe in sands, to warde a light stripe, you take a deaths wound: and to leaue Phisick, you flee, to inchaunting. You neede not goe abroade to be tempted, you shal be intified at your owne windowes. The best counfel that I can giue, you is to keepe home, and shun all occasion of ill speech. The virgins of *Vesta* were shut vp fast in stonewalles to the same ende. You must keepe your sweete faces from scorching in the sun, chapping in the winde, and warping with the weather, which is best performed by staying within. And if you perceiue your selues in any danger at your owne doors, eyther allured by curtesie in the day, or assaulted with Musicke in the night; Close vp your eyes, stopp your eares, tye vp your tongue, when they speake, aunfweare not; when they hallowe stoope not, when they fighe, laugh at them: when they sue, scorne them: Shunne their company, neuer be seene where they resort: so shall you neither set them proppes: when they seeke to clim[b]e: nor holde them the stirrop, when they profer to mount.

These are hard[e]st lessons whiche I teache you: neuer thelesse, drinke vp the potion, though it like not your taste, and you shall be eased: resist not the Surgeon, though hee strike in his knife, and you shall be cured. The Fig-tree is sower, but it yeeldeth sweet fruite: Thymus is bitter: but it giueth Honny: my Schoole is tarte, but my counsell is pleasaunt, if you imbrace it. Shortely I hope to send out the *Ephemerides of Phialo*,

by whom (if I see you accept this)

I wil giue you one dish for
your owne tooth.

Farewell.

Yours to serue at Vertues call,
Stephan Goffon.

[Extract from preface.]

To the right noble Gentleman, Master Philipp Sydney Esquier,
Stephan Goffon wysmeth health and happinesse.

Twas a custome, right worshipfull, among the Heathens, when they had trauailed the Seaes, and escaped the danger, to sacrifice some part of their treasure to that god, which they iudged to be their deliuerer: And sith it hath beene my fortune to bear sayle in a storme, since my first publishing the *Schoole of Abuse*, and too bee tossed by such as some without reason, and threaten me death without a cause, feeling not yet my finger ake, I can not but acknowledge my safetie, in your Worships patronage, and offer you *Phialo* my chiefest Iuel, as a manifest pledge of my thankfull heart. . . .

[Extract from the commencement of the work.]

ARRO reporteth, that they whiche did sacrificize to *Hercules*, vsed continually before they began their Ceremonies, to driue their dogs out of the citie. And I think it necessary, before I set downe the discourses of *Phialo*, as the fruite of my trauell sacrificed heere vnto skilful Readers, to whippe out those Doggs, which haue barked more at mee for writinge the *Schoole of Abuse*, then *Cerberus* did at *Hercules* for descending to Hell; and haue laboured with the venom of their teeth to wound me deeper, then that curst Curre, which was the death of *Licinius*, and the cause of a battaile, wherein *Hercules* lost his brother *Iphiclus*. It is not long since, a friend of mine presented me with straunge newes A Libell cast out against the Schoole of Abuse. out of *Affrick*, requesting me earnestly to shape them an answere. After I had vnfolded the Paper, and found nothing within but guttes and garbage, neither heart nor liuer, nor any good intrayles, I called too minde the replie that *Apelles* made to a course Painter, which brought him a counterfait of his own drawing, requesting his iudgement in the work; Truely, quoth *Apelles*, hadst thou not tolde me it had bin thine, at the first blush I would haue iudged it to bee done in haste. And had not the writer himself, which sent thesenewes into *England*, reuealed his name to some of his friends by whom I hearde it, I would haue iudged such a Daw to bee hacht in *Barbary*, and the tydings that came, to be scribled in post. *Commodus* the Emperor comming to *Rome*, in the face of the whole fenate, began with a graue countenance to declame: When euery man looked for some weighty matter touching the gouernment of the common wealth, he fell to trifling; and told them, that riding abroad one day with his father, who at that time was cast from his horse, himself alighted and help him out of the myre. This Doctour of *Affrike* with a straunge kinde of style begins to write thus: *To his frinds the Plaiers*, and to win eare, at the first like a perfect Orator, he sittes down in his study, lookes about for his

bookes, takes pen in his hand, and as manerly as he can, breathes out this oracle from the threefootedstoole of Pythia *Affrica semper aliquid apportat noui*, There is euer a new knack in a knaues hood, or some kind of monster to be sene in *Affrik*. To which principle when he thinketh he hath giuen sufficient light, by the ioyning togither of sundry beastes, his frends gaping for some strange conceit to bring to the stage, finde him to dally: for with a tale of a tub, he slippeth down presently into a dirtie comparifon of a dutch Mule and an english mare, that ingendred an Affe, and to cast his soale quickly (with a deuoute prayer to God, to fend players few asses, and many auditors) he growes to conclusion, behauing himself in his learned Paraphrase like *Megabizus*, who came into *Apelles* shop and began to talk of his shadows, til the painter reprobred him in this manner: Hadst thou kepte silence O *Megabizus*, I woulde haue reuerenced thee for thy gay coate, now the worst boy that grindeth my coulors wil laugh thee to scorne. And I, if this Geographer had stayed his pen within the compasse of *Affrike*, would haue read him with patience for the countries sake, but now the least childe which is able to temper his ynke, will giue him a floute. If Players get no better Atturme to pleade their case, I will holde mee contented where the Haruest is harde, too take Otes of yl debtors in parte of payment.

Touching the frutefulnes of his Mule, which is not agreeable vnto kinde, because the coldenesse of seede killes the power of ingendering, I could finde him sporte by Philofophie, if I were disposed to play with his nose, or to caste any thinge but draffe to Swine. But I intende not to aunswere him, lest I kick with *Ctesiphon*, when my Mule winceth. As long as hee rayles, he profites not; as long as he dotes, hee hurtes not; Let him say what he wil, he shall not cut me; Let him write what he please, he shall not kill me; and fauour him that list, they shall not greeue me; it is but kinde for a Cocks heade, to breede a Combe; and a rashe witte, a rawe deuife. Though the Mariner haue skill to gouerne his vessel, it lyeth not in his cunning to calme the seas: though the countriman know how to graffe an ympe, his toile will not alter the taste of the Crab: Though my selfe haue learned to rule mine owne talke, I can not snaffle the tounge of a Carper. Notwithstanding the Sayler commeth safely to harbour, though he be shaken: The husbandman gathereth much pleasaunt fruite, though his Wylding bee fower: And I haue no doubt I shall please the wife, though the malicious turne vpp their gall. The same *Solomon* which forbiddes vs to aunswere a foole in his follie, left we liken our selues vnto him, chargeth vs sharpely to shewe him his faulte, lest he seeme wise in his owne conceite. Therefore I haue neither replied to the writer of this Libel for loosing my time, nor let him go scot free for making him proude, but poynted to the strawe where the Padd lurkes, that euery man at a glimpse, might descry the beaste, and repaire to *Phialo*.

¶ *An Apologie of the Schoole of Abuse,*
against Poëts, Pipers, Players, and their Excusers.

Seneca.

Vitia nostra, quia amamus, defendimus; et malum excusare, quàm excutere.



Captaine that serued *Cyrus*, being one day desirous to shewe his Prince sport in trayning his men, deuided them al into twoo equall partes, giuing bucklers and wasters to the one, appointing nothing but cloddes of harde earth to the other; when they were separated farre a sunder, and a signe giuen to them both to fight, the dirty Champions that stooode a loofe, paulted the buckler bearers on the shinnes, and the head, receiuing no hurt againe for the time, because they kept them out of the others reache: But when the battayle began to ioyne, their turfes were too brittle to warde a blowe, the forest strypes lighted on their owne shoulders. Such is the skirmishe of our players, who perceiuing the truthe to stand on my side as an armour of prooffe; and finding them selues vnappointed for the fielde, keepe a farre off, biting me in corners, casting out libels, which are but clay, and rattle on mine armour, or tippe me on the shinnes, without farther hurt. But if they take vp my gloue, and enter the Lyste; set downe their opinion, and subscribe their names; I will gather in to them as faste as I can, and teach them to know the weyght of my clubbe. I vnderstand they are all in a fustian fume, they runne to and fro, with a nettle in their noses, and lashe out their heeles as they had caught the brimse, which is a plaine token, that the gawle is rubbed, the canker toucht. They haue eaten bulbief, and threatned highly, too put water in my woortes, whensoever they catche me; I hope it is but a copy of their countenance, *Ad diem fortasse minitantur*, Shrewde kyne shall haue shorte hornes: If they be chaste, they may be walkte; if they be rough, they may bee calme; if they be hotte, they may be coolde;

I am not so childishe to take euery bushe for a monster ; euery shadow for a bugge ; euery man for a deuill, that daunceth in his coate. The wynde blustereth about the hilles, yet can not remoue them from their place ; The Sea beates vpon the rockes, yet euery billowe tugges in vayne ; With thicke shotte the ayre is darkened, yet neuer a bullet stickes in the Sunne. They may wraastle with me and rore, and rayle, yet truth is sleady and cannot be stirde ; harde, and cannot be broke with washe ; highe, and cleere, and cannot be hurt. If I giue them a Pil to purge their humor, they neuer leaue belking till it bee vp, wherein you may perceiue what vnruely patientes I deale withall, howe vnwilling they are to receiue remedy, when their disease hath gotten the vpper hande, howe ill good cookerie agrees with their queasie stomackes, and how they had rayther suffer destruction to ouertake them, then seeke any meane to saue their foules. It is the propertie of hony though it be sweete, to torment those partes of the bodie that are infected, and such as are troubled with ye Kings euill, neuer taste it, but they iudge it to be gall. Therefore I wishe them al that feele me sharpe, to consider whether it be to those that are sound, or to such as I finde do norish filthe. My Schoole of Abuse, hath met with some enemies, bicause it correcteth vnthrifty Schollers ; *Demosthenes* orations smelt of lampe oyle, because his candle burnt brightest, when theeues were busiest. They that are greued, are Poets, Pipers, and Players : the first thinke that I banishe Poetrie, wherein they dreame ; the second iudge, that I condemne Musique, wherein they dote ; the last proclaime, that I forbid recreation to man, wherein you may see, they are starke blinde. He that readeth with aduise the booke which I wrote, shal perceiue that I touche but the abuses of all these. When we accuse the Phisition for killing his patient, we finde no faulte with the Arte it selfe, but with him that hath abused the same.

Therefore let me holde the same proposition still, which I sette downe before, and drewe out of *Tully*, that ancient Poetes are the fathers of lies, Pipes of

vanitie, and Schooles of Abuse. *Iupiter* which was but a mortall man and almost a parricide, that for greedinesse of the crowne, droue his owne father *Saturne*, out of his kingdome, though hee were a cruell tyrant, an vnnaturall childe, an vrfurping Prince, an abhominable leacher, as wicked a wretche as euer lived, by Poets is made the king of gods. *Venus* a notorious strumpet, that lay with *Mars*, with *Mercurie*, with *Iupiter*, with *Anchises*, with *Butes*, with *Adones*, that taught the women in *Cyprus* to set vp a Stewes, too hyre out them selues as hackneies, for gaine, and that made her self as common as a Barbars chayre, by Poets is placed for a goddesse in heauen. Al these whome the Poetes haue called gods and goddeses, for the most part, were bastardes begotten in adulterie, or very lewde liuers, which had no soner defiled their beddes, but they were snatchte vp to the skyes and made starres, in so much that *Iuno* crieth out in *Seneca*, *Tellus colenda est, pellices cœlum tenent*; Lets dwel in earth, for heauen is full of whores. What stufte is this? wantons in heauen? and a double diuinitie of he gods, and she gods? If it be so, I hope they will graunt me, that in that place nothing ought to bee vayne; if nothing be vaine, they must liue together by couples like man and wife, or holde the publique weale of *Plato*, and make euerie thing common. If they liue together in lawfull marriage, giue them houses to them selues for lawfull encrease, that all which they do be not seene in the market; if they haue houses, let them haue landes, it is no reason they should be poorer than wee, and if they haue lande, either lette it bee fruitfull of it selfe, or giue them whippes in their handes, and sende them like fwaynes to plough and carte. Bicause they are gods, they neuer die; because they are married, they dayly multiplie, for none can be so fruitfull as they; thus neuer dying, and euer encreasing, some of them in time shall be driuen to dwell in the ayre, some in the water, some in the earth, some in hell when house rome is scant, for heauen will not hold so great a company. If they bee fruitfull, what is the reason *Iupiter* getteth no more children?

doeth hee waxe olde, or is *Iuno* barraine? or is he afearde to gleane any longer of other mens corne, leaft he be robbed of his own haruest? Considereth he now that one good turne requireth another? that hee which strikes with the sworde, shalbe beaten with the scabbarde? If they make all common, what are they better then brute beastes? So grosse are the errours, so great the abuses, so horrible the blasphemies we finde in Poetes, that wee may rather iudge them monsters of nature, then men of learning. Whilest they make *Cupide* triumphe in heauen, and all the gods to marche bounde like miserable captiues, before his charriot, they belie God, and bewitch the reader with bawdie charmes.

Whilest they enclose the power of their Gods in what compasse they please, giuing Heauen to *Iupiter*, Hel too *Pluto*, the Sea too *Neptune*, they forget the earth, and leaue it too the rule of none at al. Whilest they make many gods, they ouerthrow euery God. For if their gods bee of equal power, no one of them can doo any thing without his fellow, and so none of them al may be called a god, because God is perfect and almighty. Being perfect, he can neither be encreased nor diminished; being almightie, he hath no neede of the helpe of other. What a confusion haue Poets brought, when thinking little, yat whatsoeuer is deuided may be destroyed, they set all the gods together by the eares, some fighting for *Troy*, some for the *Greeks*, some for *Aeneas*, and som for *Turnus*? *Saturne* whom they affirmed to be god of time, was a varlet that gelded his own Father, afterwarde thrust out of his feate by his sonne *Iupiter*, he was constrained to saue himselfe by flighte, and a greate whyle liued obscurely in *Italy*. *Apollo* was a Schoolemaister of periurie; *Mars* a murderer, *Mercury* a theefe, *Castor* and *Follux*, whome they reporte to be twinnes growen in one body, when they were rauishers of other mens wiues, neuer mette within one payre of sheets. *Flora* a curtezan that got infinite summes of money by sinne, and gaue all to the *Romans* when she died, by Poetes is honoured for a goddesse of flowers.

Thus making gods of them that were brute beastes,

in the likenes of men, diuine goddeffes of common harlots ; they robbe God of his honour, diminifhe his authoritie, weaken his might, and turne his feate to a flewes. By writing of vntruthes they are open liers, but if they do faine thefe frantike conceates to re-femble fomewhat els that they imagine, by fpeaking of one thing and thinking another, they are difsemblers : It is not enough for their freendes to fay,

Lasciua est nobis pagina, vita proba,

Our verfe is wanton, but our life is good :

or *Iuravi lingua, mentem iniuratum gero.*

My tongue hath fworne, my hart is free.

For players a c tion, doeth anfwere to their partes ; and Poets difcourfes to their maners : yet are many of their Schollers fo enchaunted, that like the fuperftitious and foolifhe *Aegyptians*, they had rather lofe their lyues, then the Idols of their byrdes, their beaftes, their *Ibes*, their Adders, their Dogges, their Cattes, their Serpents, their Crocodilles.

Pypers are very fore displeafed bicaufe I allow not their new freines, and fhew them how farre their in-ftrumentes differ from thofe that were vfed in olde times ; they fay, their mufique is perfecter nowe than it was before, but who fhall be iudge ? Let *Ifmenias* the graund fidler that was taken prifoner by the *Scythians* in a battayle, vtter all his cunning when *Antæas* the king is at fupper, he will laugh him to fcorne, and fweare that his Horfe hath brayed fweeter.

When *Philippe* of *Macedon* tooke vpon him to reafon with a new Mufition of his new chordes, and was not able to go thorowe flitche, bicaufe they haue euer a crotchet aboue commons, and adde where they lifte, when they fee their time, God forbidde, quoth the piper, that your maieftie fhould be fo miserable, as to knowe thefe fantaftical toyes any better, their effeminate ftops are not worth a ftrow. *Dionyfius* made fuch accompt of their cunning, when they iudged it to be at the beft, that hearing the notableft Harper which was in thofe dayes, he promifed him a talent for his labour, next day when he came to craue his

rewarde; *Dionysius* tolde him that he had it already: For, said hee, thou diddest but tickle mine eares with an emptie founde, and I did the like againe to thee, promising that which I meane not to giue, delighting thee as much with hope of my coyne, as my felse was pleased with the founde of thy instrument. Because I would haue *Dionysius* folowed, let them not think I abhorre Musique: if they put on their spectacles, or take their eyes in their hands, and looke better in the *Schoole of abuse*, they shal finde that with *Plutarch* I accuse them for bringing their cunning into Theaters: that I say, they haue wilfully left, or with ignorance loste, those warlike tunes which were vsed in auncient times, to stirre vp in vs a manly motion, and founde out new descant with the dauncers of *Sybaris*, to rocke vs a sleepe in all vngodlinesse. If they had any witte, any learning, or experience, they might knowe that *Excellens sensibile lædit sensum*, their daintie confortes will make vs wantons. *Aristonicus* the Musition, for his memorie with all posterities, had a brafen Idoll erected to him by *Alexander*, and was wonderfully honoured for his arte. This was not done for founding *Les guanto spagniola*, or inuenting sweete measures, or coyning newe daunces, but for kindling his souldiers courage, and hartening them all to take armour. Such a Musition was *Antigenides*, whome *Alexander* had no soner hearde, but hee startled, as though hee had beene then in battaile, and bent his fist at all them that were in his presence: whiche of oure Musitions that are so perfect, is able with his instrument to make a freshe water souldier runne to his weapons, or enforce the *Dolphin* in the Sea to faue his life, if he suffer wracke? Which of all their instrumentes that are so absolute, can performe that which other haue doone before? If ancient Musitions haue gone beyonde vs, where is our cunning? If their instruments haue passed ours, where is the perfectnesse that our Pipers imagine? why, say they, you play with antiquities, wee builde vpon scripture: *Iubal* was father of their harpe, but how many stringes hee put to

it, or what songes he played they can not tell me. *Dauid* did playe on the Lute, and the Harpe, and vsed instrumentes of many stringes, but to prooue those instrumentes were better, then such as had been practised many hundred yeeres before he was borne, *Hic labor hoc opus est*, there goeth the Hare away. And though I be of *Plutarches* opinion, that when we haue done or sayde all that wee can, the oldest fashon is euer best; that newe cuttes are the paternes of running heads; strange blockes, the very badges of fonde conceites; yet do I not forbidde our new founde instrumentes, so that we handle them as *Dauid* did, to prayse God; nor bring them any more into publique *Theaters*, to please wantons. London is so full of vnprofitable Pipers and Fidlers, that a man can no soner enter a tauerne, but two or three caste of them hang at his heeles, to giue him a daunce before he departe; therefore let men of grauitie examine the case, and iudge vprightly, whether the sufferance of such idle beggers be not a greeuous abuse in a common wealth.

For my parte (though I haue sayde more then they will like off; yet set down lesse, then they deserue) I meane not too trouble my wittes about them: it shal be enough for me which haue no authoritie to giue them a plaister, to launce the sore frendly and let it runne, that in proceffe of time, it may heale of it selfe.

Playes are so tolerable, that *Laetantius* condemneeth them flatly, without any manner of exception, thinking them, the better they are penned; or cunninglier handled, ye more to be fled; bicause that by their pleasant action of body, and sweete numbers flowing in verse, we are moeste enchanted. And *Tully* a Heathen, crying out against Poetrie, for placing baudy *Cupide* among the gods, vttrath these wordes in the ende: *De comædia loquor, quæ si hæc flagitia non probaremus, nulla esset omninò*; I speake of playes, which if our selues did not loue this filthinesse, should neuer be suffred. If plaiers take a little more counfell of their pillowe, they shall finde them selues to be the worste, and the daungeroufest people in the world.

A theefe is a shrewde member in a common wealth, he empties our bagges by force, these ranfacke our purfes by permission; he spoileth vs secretly, these rifle vs openly; hee gettes the vpperhand by blowes, these by merry iestes; he suckes our bloud, these our manners: he woundes our bodie, these our soule; O God, O men, O heauen, O earth, O tymes, O manners, O miserable dayes! he suffreth for his offence, these stroute without punishment vnder our noses; and lyke vnto a confuming fier, are nourished stil with our decay. *Lacon* thought it impossible for him to be good, that was not bitter to the wicked, then how shal we be perswaded of Players, which are most pleafant to abhominable liuers? *Diogenes* said, that it was better to be a man of *Mægaraes* Ramme, than his sunne, because he prouideth a shepherde to looke to his folde; but seeketh no instructor to teach his chylde; hee hath a care that his sheepe be wel tendered and washt, but neuer regardeth his sonnes discipline; hee forbiddeth the one too runne in daunger of the wolfe, but keepes not the other from the Diuels clawes; and if *Diogenes* were nowe aliue, to see the abuses that growe by playes, I beleue hee woul^d wyshe rather to bee a Londoners hounde than his apprentice, bicause hee rateth his dogge, for wallowing in carrion; but rebukes not his seruaunt for resorting to playes, that are ranke poyson. So corrupt is our iudgement in these matters, that wee accompt him a murderer, whome we see delight in sheading of bloode; and make him a iester, that woundeth our conscience; we cal that a slaughter house where brute beastes are killed; and holde that a pastime, which is the very buchery of Christian soules. We perceiue not that trouble and toyle draw vs to life, ease and idelnesses bring destruction; that forrowe and anguishe are vertuous bookes, pleasure, and sporte the deuils baites; that honest recreation quickneth the spirites, and playes are venemous arrowes to the minde; that hunters deceiue most, when seeming to walke for their delight, they craftely fetch the deare about; that players counterfaiting a shewe to make vs merry, shoote

their nettes to worke our misery ; that when *Comedie* comes vpon the stage, *Cupide* sets vpp a Springe for Woodcockes, which are entangled ere they descric the line, and caught before they mistruste the snare.

They muste not thinke that I banishe recreation, because I barre them ; the Souldier hath aswel a time to sleepe, as to keepe Sentinel ; to rest his bones, as to labour his body. Iron with mucche occupiying, is worne too naught, with little handeling gathereth rust. Moderate sleepe refresheth man, too much killeth him in time. Therefore we must neither be laboured too mucche, for ouerloading ; nor loyter too long, for making ourselues vnapt to any thing. *Socrates* left his study too play with children, but not continually ; *Cato* layde away his Booke and drunke wine, but not immoderately ; *Scipio* put of his armour and daunced to the Instrument, but not wantonly ; *Pollio Afinius* the great Orator, neuer tarried in his Studie after tenne of the clocke, nor redd any letters that were sent hym after that houre, what haste foeuer they required, but hee did not this too geue himselfe leaue too goe to Playes. There are other good pastimes to bee founde, if we be wylling too seeke them out.

When *Seneca* hath shewed *Serenus* all that he can to keepe the minde quiet, and too restore it by exercife if it be idle, or by recreation if it bee weary ; hee giueth him this Caueat in the ende for a parting blowe, that all which hee hath set downe already, or is able too write if neede require, is not of force and strength enough, too keepe so slender and weake a Houlde, except wee enuiron the same our selues, with a diligent forecast, a dayly care. Hee that thinkes wanton playes a meete recreation for the minde of man, is as farre from the trueth as the foolishhe Gentiles, which beleeuue that theyr gods delight in toyes ; and wee whiche carrie our money too Players too feede theyr pride, may be wel compared to the Bath keepers Assfe which bringeth him woode too make his fire, and contenteth himself with the smell of the smoke.

It is a great folly in vs too seeke too liue in those

places that are healthie too the body, not flie from those that are hurtfull too the soule ; and as harde a matter for him too be cured, that knoweth not the grieffe wherewith he is troubled. *Senecaes* wife had a shee foole called *Harpastes*, which though shee was sodenly stricken blinde, coulde not bee perfwaded that shee had lost her sight, but iudged the house to bee somewhat darke. In my opinion our Players are as bad as shee, though they do not perceiue their owne abuses, yet will they not say they haue lost theyr eyes, but that theyr lippes hang in theyr light, or else they are ouerspread with a Cloude ; And worfe then those that confesse themselues blinde, for they, wyl yeelde themselues too bee led ; these, had rather lye in the Chanell ; then leane too a guide.

I neuer yet read of that abuse which founde not some too excufe the same, so wicked and euill disposed are wee, that wee defende our vices becaufe wee loue them, and had rather excufe them, than shake them of.

Our players since I fet out the *Schole of abuse*, haue trauailed to some of mine acquaintance of both Vniuersities, with fayre profers, and greater promifes of rewardes, yf they woulde take so much paine as too write agaynst mee ; at laste like to *Penelopees* suters, which seeing themselues disdained of her, were glad to encroche with some of her maides, when neither of both Vniuersities, would heare their plea, they were driuen to flie to a weake hedge, and fight for themselues with a rotten flake. Beggars, you know, must bee no chofers, hunger sauceth euery meate, when fishers lay theyr hookes in haste, Frogges will make a sauory dishe. It is tolde mee that they haue got one in London to write certaine *Honest excuses*, for so they tearme it, to their dishonest abuses which I reuealed. It is good for him that will falsifie pictures, not to let them see the liuely creatures, that are desirous to view his worke, neither is it conuenient for him too present his excufe to any of those that haue read my schoole, and behelde those abuses in playing places, least their eyes reprooue him for a lyar.

How he frames his excuses, I know not yet, because it is doone in hudder mudder. Trueth can neuer be Falsoho[o]ds Vifarde, which maketh him maske without a torch, and keepe his papers very secret. I will not deny but somthing may bee probably disputed in their cause by sharper wittes, whiche is such foode as slaketh your hunger, for a season, yet will it not bredde good bloode, nor fleshe, nor liuely spirites, but bloweth you vp, and makes you swell, and turnes to corruption in the ende. *Paroclus* may iette in *Achilles* armour; but hee dares not meddle with *Peleus* Dart. What cloke soeuer this Excuser weares, maugre his teeth, he must leaue the trueth, and strike with a Strawe, when hee comes to the field. Let him speake what hee liste in Players cause, he shall find them shaken with a woon-drous Feuer, throwe fetherbeds on them, they are neuer the warmer, and all his excuses shall stande for perfumes, which faintly fet them vpon their feete, that grouell in the dust with the falling sicknesse, but cannot deliuer them of their disease. If the Excuser be the man that is named to me, he is as famous a Clarke as *Clautius Sabinus*, which was so troubled with a grosse conceite, and as short a memory, that euery minute he forgote the names of *Vliffes*, *Achilles*, *Priamus*, and such as he knew as well as the Begger his dishe, beeing very familiar with them, and dayly conuerfant in their company, yet many times he saluted the one by the others name: And because his mashippe would seeme learned, he heyred him seruauntes with great stipendes, of which, one had *Homer* without Booke, another *Hesiod*, and nine Fidlers heads to make him an *Index*, of euery one of them taking some seuerall names of his acquaintance, too bee remembered. When this Gentleman had got so profounde a Familie, hee began very friendly to feast his acquaintaunce: in the midst of theyr dishes, out flewe his Poetrie, for his Pypers were ready too rounde him in the eare, what he should speake; but his luck was so ill, or his hearing so thicke, that he stuck fast continually in the midst of his verse, and could goe no farther.

Crassus had such a roring throte, that he was constrained when foeuer he declaimed to haue a piper at his elbow to giue him his tune, and keepe him in compasse. If it bee my fortune too meete with the learned woorkes of this London *Sabinus*, that can not playe the Poet without a Prompter; not vtter a wife worde, without a Piper; you shall see we will make him to blush like a blacke Dogge when he is graued; or to dance you a Galiarde when he takes his keye. In the meane time my aduantage is the greater, that Players haue chosē such a Champion, as when I giue the Allarm, winnowes his weapon; when I run with a staffe, chargeth a Bulrushe; when I spare not to greette them with poulder and shot, anfweares mee againe with a false fire. I was determined to fend you greater matters, touching the falseable tounge of *Curio*, but I stay my handes till I see his booke, when I haue perused it I will tel you more. Meanewhile, I beseech them to looke to their footing, that run ouershooes in al these vanities, lest they be swallowed without recouery: and wishing to my Schoole, some thriftyer scholars; to Players, an honest occupati-
on, and to their Excuser a better minde. I take my
leauē.

FINIS.

Stephan Goffon.

Cælo tegitur, qui non habet urnam.

Imprinted at London at
the three Cranes in the Vine-
tree, by *Thomas Dawson.*
1579.

I. THE EXISTING REMAINS OF GOSSON'S EARLY POETRY.—
 (1) At the end of *The Mirror of Mans lyfe. Plainly describing,
 what weake moulds we are made of: what miseries we are subiect
 vnto: howe uncertaine this life is: and what shal be our ende.*
 Englished by H. K[erton]. ¶ Imprinted at London, by Henry
 Bynneman. 1576 [See Chronicle at p. 4] is

Speculum humanum.

Made by Stephan Goffon.

O What is man? or wherof might he vaunt?
 From earth and ayre, and athes fyrst he came:
 His fickle state, his courage ought to daunt:
 His lyfe shall flit, when most he trustes the fame.
 Then keepe in mynde thy mould and fickle frame:
 Thy selfe a naked *Adam* shalt thou fynde,
 A babe by byrth both borne and brought forth blynde.
 A drie and withered reed that wanteth sap,
 Whose rotten roote is rest euen at a clap:
 A fygn, a shew, of greene and pleasant grasse,
 Whose gliding glorie fodeinly doth passe.
 A lame and lothsome lymping legged wight,
 That dayly doth Gods froune and furie feele:
 A crooked cripple, voyde of all delight,
 That haleth after him an hauling heele,
 And from *Hierusalem* on stilts doth reele:
 A wretch of wrath, a fop in forow fowit,
 A bruised barke with billowes all bedowft.
 A filthie cloth, a stinking clod of clay,
 A facke of sinne, that shall be swallowde aye,
 Of thousand hels, except the Lord doe lende
 His helping hand, and lowring browes vnbende.
 The prime of youth, whose greene vnmellowde yeares
 With hoyfed head doth checke the loftie skies,
 And fettes vp sayle, and sternelesse ship ysteares,
 With winde and waue at pleasure fure it flies:
 On euery syde then glaunce his rolling eyes:
 Yet hoarie heares doe cause him downe to drowpe,
 And stealing steppes of age, shall make him stowpe.
 Our health that doth the web of woe begin,
 And pricketh forth our pampred flesh to sin,
 By sicknesse foakt in many maladies,
 Shall turne our mirth, to mone, and howling crics.
 The wreathed haire of perfect golden wire,
 The cristall eyes, the shining Angels face
 That kindles coales to fet the heart on fyre,
 When we doe thinke to runne a royall race,
 Shall fodeynly be gauled with disgrace.

Our goodes, our beautie, and our braue aray,
 That seeme to set our heartes on hoygh for aye :
 Much like the tender floure in fragrant feeldes,
 Whose sugred sap sweet smelling fauours yeeldes :
 Though we therein do dayly lay our lust,
 By dint of death shall vanish vnto dust.

Why seeke we then this lingring lyfe to faue,
 A hugie heape of bale and miserie ?
 Why loue we longer dayes on earth to craue,
 Where cark, and care, and all calamitie,
 Where nought we fynde, but bitter ioylitie ?
 The more we fall, the greater is our thrall :
 The shorter lyfe doth make the lesse account,
 To lesse account the reckning foone doth mount :
 And then the reckning brought to quiet ende
 A ioyfull state of better lyfe doth lende.

Thou God therefore that rules the rolling skie,
 Thou Lord that lendes the props whereon we stay,
 And turnes the spheares, and tempers all on hie,
 Come, come in hast, to take vs hence away :
 Thy goodnesse shall we then engraue for aye,
 And sing a song of endlesse thanks to thee,
 That deignest so from death to set vs free,
 Redeeming vs from depth of darke decaye.
 With foure and twentie elders shall we fay,
 To him be glorie, power, and prayse alone,
 That with the Lambe, doth sit in loftie throne.

(2) At the end of *The Pleasant Historie of the Conquest of the VVea? India, now called new Spayne* Atchieued by the vvorthy Prince *Hernando Cortes* Marques of the valley of *Huaxacac*, most delectable to Reade: Tranlated out of the Spanishe tongue by T[homas] N[icholas]. Anno 1578. [See Chronicle at p. 4] are the following Poems—

Stephan Goffson in prayse of
 the Translator.

THE Poet which sometimes hath trod awry.
 And song in verse the force of fyry loue,
 When he beholdes his lute with carefull eye,
 Thinkes on the dumpes that he was wonte to proue.
 His groning spright yprickt with tender ruth,
 Calles then to minde the follies of his youth.

The hardy minde whiche all his honour gotte,
 In blouddy felde by fruyte of deadly iarre,
 When once he heares the noyse of thirled shotte,
 And threatnyng trumpet founde the poyntes of warre.

Remembers how through pykes he lovde to runne,
When he the pryce of endlesse glory wonne.

The traeller which neare refufde the payne,
To paffe the daunger of the streightes he founde,
But hoyfted fayle to searche the golden vayne,
Which natures crafte hath hidden in the grounde.
When he perceyues *Don Cortez* here fo pearte,
May well be mindefull of his owne deferte.

Then yeelde we thanks to *Nicholas* for his toyle,
Who strings the Lutte that putteth vs in minde,
How dotting dayes haue giuen vs all the foyle,
Whilste learned wittes in forrayne landes doe finde.
That labour beares away the golden fleece,
And is rewarded with the flower of Greece.

Loe here the trumpe of euerlasting fame,
That rendes the ayre in funder with his blaste,
And throwes abroade the prayfes of their name,
Which ofte in fight haue made their foes agaft.
Though they be dead, their glory fhall remayne,
To reare alofte the deedes of haughty Spayne.

Loe here the traeller, whose paynefull quill,
So lyuely payntes the Spanifh Indies out,
That English Gentlemen may vew at will,
The manly prowesse of that gallant route.
And when the Spaniarde vaunteth of his golde,
Their owne renowne in him they may beholde.

In Thomæ Nicholai occidenta-
lem Indiam St. Goffon.

Sordescant Cræfi radiantia tecta Pyropo,
Et iaceat rutili pompa superba Mydæ.
Aurea fœlici voluuntur secula cursu,
Pactôli assidnè flumina vera tument.
Terra ferax pandit, sua viscera plena metallis
Pregnans, diuitias parturit illa suas.
India luxuriat, locuplefi prole triumphat,
Pingue solum gemmis, fundere gestis opes,
O vos qui patriæ cupitis fulcire ruinans,
Et dare mella bonis aurea, mentis ape.
Cortezi hos animo cupidè lustrate labores,
Postque, reluctanti credite vela sale.

(3) Some commendatory verses in *Florio, His fir? Fruites* in 1578: which I have not seen.

2. "THE THEATRE" AND "THE CURTAIN" IN SHOREDITCH. —This Priory [of *S John Baptist*, called *Holywell*] was valued at the suppression, to haue of landes 293. li. by yeare, and was surrendered 1539. in the 31. of H. the 8. The church therof being pulled downe, many houses haue bene their builded for the lodgings of Noble men, of straungers borne, and other. And neare thereunto, are builded two publique houses for the acting and shewe of Comedies, Tragedies, and Histories, for recreation. Whereof the one is called the *Courtein*, the other the *Theatre*; both standing on the Southwest side towards the field. —J. STOW *Survey of London*. p 349 Ed 1598.

3. LONDON THEATRES BEFORE AND IN THE TIME OF SHAKESPEARE.—Shakespeare in all likelihood originally joined the company playing at the Blackfriars Theatre. This company afterwards (in 1594) built another theatre, called *The Globe*, on the south bank of the Thames; using the latter, which was partially open to the air, in summer; and the former, which was a *private* or enclosed house, for winter performances. The *Blackfriars* playhouse stood in an opening still called *Playhouse Yard*, between Apothecaries' Hall and Printing-house Square. Besides these two, there were several theatres in London during Shakespeare's residence there. The principal appear to have been, *The Theatre* (so denominated probably from being the first building erected specially for scenic performances) and *The Curtain*, in Shoreditch; *The Paris Garden*, *The Rose*, *The Hope*, *The Swan*, on the Bankside, Southwark; *The Fortune*, in Golden Lane, Cripplegate; *The Red Bull*, St. John Street, Smithfield; *The Whitefriars*, near to where the gas works now stand, between the Temple and Blackfriars Bridge; and a summer theatre at *Newington Butts*.

Before the erection of established theatres, and long afterwards, plays were also acted in the yards of certain inns, such as the *The Bell Savage*, on Ludgate Hill; *The Cross Keys*, in Gracechurch Street; and *The Bull*, in Bishopsgate Street.

With respect to the regular theatre we are not very intimately acquainted with the details of its structure, but the interior economy appears to have resembled that of the old inn yards, and it was evidently provided with different accommodation to suit different classes of visitors. There were tiers of galleries or scaffolds, and small rooms beneath, answering to the modern *boxes*. There was the *pit*, as it was called in the private theatres, or *yard*, as it was named at the public ones. In the former, spectators were provided with seats; in the latter they were obliged to stand throughout the performance. The critics, wits, and gallants were allowed stools upon the stage, for which the price was sixpence or a shilling each, according to the eligibility of the situation, and they were attended by pages, who supplied them with pipes and tobacco; smoking, drinking ale, playing cards, and eating nuts and apples, always forming a portion of the entertainment at our early theatres.

The stage appliances were extremely simple. At the back of the stage there was a permanent balcony, about eight feet from the platform, in which scenes supposed to take place on towers or upper chambers were represented. Suspended in front of it were curtains, and these were opened or closed as the performance required. The sides and back of the stage, with the exception of that part occupied by the balcony, were hung with arras tapestry, and sometimes pictures, and the internal roof with blue drapery, except on the performance of tragedy, when the sides, back, and roof of the stage were covered with black. The stage was commonly strewn with rushes, though on particular occasions it was matted over.

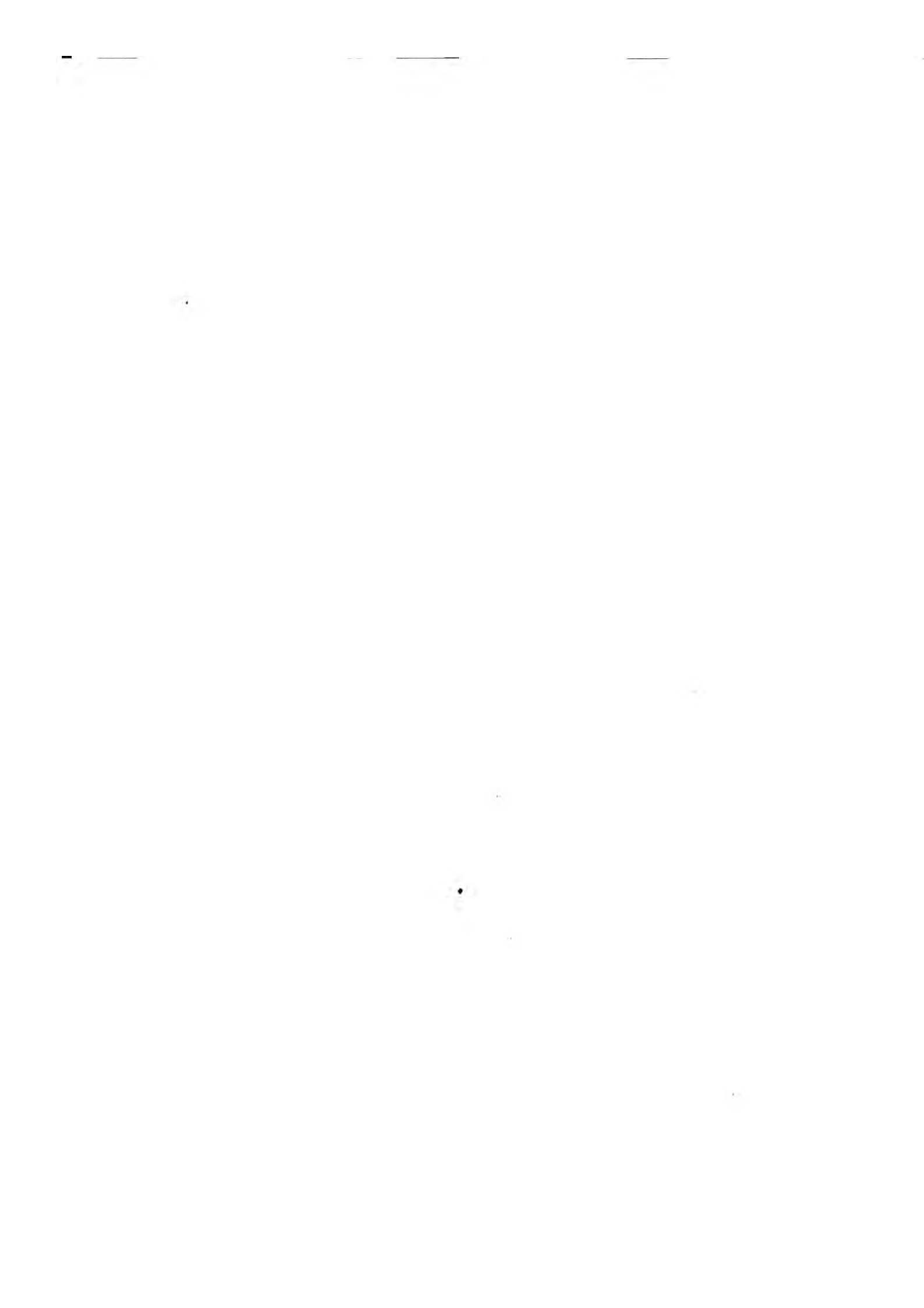
The performance commenced at three o'clock, in the public theatres, the signal for beginning being the third *sounding* or flourish of trumpets. It was customary for the actor who spoke the prologue to be dressed in a long velvet cloak. In the early part of Shakespeare's theatrical career the want of scenery appears to have been supplied by the primitive expedient of hanging out a board, on which was written the place where the action was to be understood as taking place. Sometimes when a change of scene was requisite, the audience were left to imagine that the actors, who still remained on the stage, had removed to the spot mentioned. During the performance, the clown would frequently indulge in extemporaneous buffoonery. There was always music between the acts, and sometimes singing and dancing. And at the end of the play, after a prayer for the reigning monarch, offered by the actors on their knees, the clown would entertain the audience by descanting on any *theme* which the spectators might supply, or by performing what was called a *jig*, a farcical doggrel improvisation, accompanied by dancing and singing.—Howard Staunton's *Life of Shakespeare*, xxiii.—xxv. Prefixed to his Edition of "The Plays of Shakespeare." London, 1858-60.

At the inferior playhouses the admission was as low as a penny for "the groundlings" who stood in the roofless pit, which still retained the name of "the yard"—evidently from the old custom of playing in the yards of inns. In the higher theatres "a room" or box, varied from sixpence to two shillings and sixpence. They played in daylight, and rose from their dinner to the playhouse. It was one of the City regulations, that "no playing be in the dark, so that the auditory may return home before sunset." I. DISRAELI, *Amenities of Literature*, iv. 23, note. London, 1841.



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