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THE COMPLETE WORKS OF THOMAS NASHE.

VOL. I.

MEMORIAL-INTRODUCTION—BIOGRAPHICAL.

ANATOMIE OF ABSURDITIE.

MARTIN MAR-PRELATE TRACTATES:

i. A Counter-cuffe to Martin Junior.

ii. The Returne of the Renowned Cavaliere Pasquill.

iii. The Month's Mind.

iv. The First Parte of Pasquils Apologie.

1589—1590.
"A fellow of infinite jest.

Hamlet (V. i. 204).

"Jesters do oft prove prophets."

Lear (V. iii. 71).
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BY THE
Rev. Alexander H. Gardiner, LL.D., F.S.A.

FOR PRIVATE CIRCULATION ONLY
THE COMPLETE WORKS
OF
THOMAS NASHE.

IN FOUR VOLUMES.

FOR THE FIRST TIME COLLECTED AND EDITED
WITH MEMORIAL-INTRODUCTION, NOTES AND ILLUSTRATIONS, ETC.

BY THE REV.
ALEXANDER B. GROSART, LL.D. (Edin.), F.S.A. (Scot.),
St. George's, Blackburn, Lancashire.

VOL. I.
MEMORIAL-INTRODUCTION—BIOGRAPHICAL.
ANATOMIE OF ABSURDITIE.
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i. A COUNTER-CUFFE TO MARTIN JUNIOR.
ii. THE RETURNE OF THE RENOWNED CAVALIERE PASQUILL.
iii. THE MONTH'S MIND.
iv. THE FIRST PARTE OF PASQUILS APOLOGIE.

1589—1590.

PRINTED FOR PRIVATE CIRCULATION ONLY.
1883—84.

50 Copies.]
TO

LESLIE STEPHEN, ESQ.,

I Dedicate—gratefully and admiringly—this First Collective Edition of the Works of Thomas Nashe:

Stephen! My bookish friend, accept, I pray, The whole works of 'Tom Nashe'—so he was named As with a touch of love, e'en when men blamed. I've sought his books—rarest—by night and day Farther and nearer; nor wilt thou gainsay The quest was worth the while, neither be shamed To welcome this free lance—too long defamed, Too long neglected. Hopefully I lay One 'neath thy seeing eyes, whose English tongue Is racy of the soil and strong—whose wit Sarcastic, edg'd, now fooled men and now stung: Ribald, perchance, with Harvey for his foe. Of Sidney, Spenser, Greene, with reverence fit He spoke, of 'poore Kit Marlowe,' soft and low.

Alexander B. Grosart.
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THERE'S NO DEARTH OF KINDNESS.

There's no dearth of kindness in this world of ours;
Only in our blindness, we gather thorns for flowers!
Outward, we are spurring—trampling one another!
While we are inly yearning at the name of "Brother!"

There's no dearth of kindness or love among mankind,
But in darkling loneness hooded hearts grow blind!
Full of kindness tingling, soul is shut from soul,
When they might be mingling, in one kindred whole!

There's no dearth of kindness, tho' it be unspoken,
From the heart it buildeth rainbow-smiles in token—
That there be none so lowly, but have some angel-touch:
Yet nursing loves unholy, we live for self too much!

As the wild-rose bloweth, as runs the happy river,
Kindness freely floweth in the heart for ever.
But if men will hanker ever for golden dust,
Kingliest hearts will canker, brightest spirits rust.

There's no dearth of kindness, in this world of ours,
Only in our blindness we gather thorns for flowers!
O cherish God's best giving, falling from above!
Life were not worth living, were it not for Love.

Gerald Massey.
S with Robert Greene, and invariably, the text of Thomas Nashe is reproduced herein in integrity—i.e., without mutilation as without 'improvements,' modernisation, etc., etc. Because of the extent of Greene, it was deemed expedient to add the relative Notes and Illustrations to the successive volumes. Nashe being comparatively limited, the whole of the Notes and Illustrations will be found brought together at the close of Vol. IV.

The Memorial-Introduction is mainly Biographical: the Critical will appear in its own place in Vol. IV., when the Works are in it, completed. His relations to Greene and Harvey and Harvey's to them, render the three series of the Works of Greene, Nashe and
Harvey, in the Huth Library, dependent and inter-dependent; so much so that any one is incomplete without the other. This will still more fully appear in the Memorial-Introduction to Gabriel Harvey.

The original woodcut portrait of Gabriel Harvey in Nashe, like that of Thomas Nashe in Harvey's 'Trimming,' is for the first time a faithful reproduction. Those given by Mr. J. Payne Collier in his (so-called) reprints are mere caricatures. The title-page woodcut (repeated) in the present volume, is also faithful, and so others elsewhere. I must renew my right hearty thanks to Alfred H. Huth, Esq., British Museum, Bodleian and all others for their generous help in supplying rare original editions, etc.

Anything else requiring to be said is said in the Memorial-Introductions (Vol. I. and Vol. IV.) and in Notes and Illustrations.

Alexander B. Grosart.

1st September, 1883.
MEMORIAL INTRODUCTION

(Biographical).

(In Vol. IV., Memorial-Introduction—Critical.)

RESERVING for Vol. IV.—on completion of the Works, and so with all before the Reader for reference—the critical half of our (necessarily) little Memorial-Introduction—I wish mainly to record here such few outstanding biographic data as research has yielded. I say "(necessarily) little," because, as in so many other Elizabethan and Elizabethan-Jacobean names, tantalizingly slight are the facts ascertainable at this 'late day' concerning our present Worthy. This is the more trying and disappointing in that during his (brief) life-time, few Englishmen were more in men's mouths, few earned more
literally the classic ‘pointing of the finger’ as he moved along the public streets.

**Thomas Nashe**—varyingly spelt in his own books ‘Nash’ and ‘Nashe,’ and elsewhere ‘Nayshe’—was son of “Wyllyam Nayshe minester” at Lowestoft (Suffolk), and “Margaret his wife.” Fortunately the Parish Register goes back to 1561. Under ‘November [no day] 1567,’ the following baptismal entry occurs:—

“1567. November. Thomas the sson of Wyllyam Nayfhe minester and Margaret his W[ife].”

This ‘Margaret’ was a second wife and a second ‘Margaret’; for under the Burials of 1561-2 we find this:—

“Margaret, the wyffe of Wyllyam Nayfhe, minester.”

The Baptismal Register supplies these further entries of the Family:—

1567. Thomas [ut supra].
1570. May 26. Martha the d. of Wyllyam Nayfhe p’cher and Margret his wife.
1573. Decr. 6. Rebeca . . . .”

Thomas is thus seen to have been the third-born of his father’s second marriage. There are the usual lights and shadows of family life.
'Nathaniell,' eldest son of the second marriage, was buried December 7th, 1565. 'Israel,' second son of the same, was married at Lowestoft 20th July, 1590. Martha, second daughter (first by second marriage), was buried 27th April, 1571, and the second Martha 14th August, 1572. Two daughters, the eldest (Mary, of first marriage) and the youngest (Rebeca, of second marriage), survived their childhood at least.*

Incidentally Nashe informs us that he was a native of Lowestoft, and so assures us that these Parish-registers belong to his House. In his "Lenten Stuffe" (1599) after the odd manner of the day that Authors had of assuming that such personal information could not be other than acceptable, he tells how he was a native of Lowestoft—in a manner tacitly mating it with Yarmouth itself—but that he was of the Nashes of Hertfordshire. Elsewhere the Reader will come upon other asides of this sort; and we may be perfectly certain that if not in the heraldic sense 'well-born' or of 'blue blood,' his relentless adversaries—as Gabriel Harvey and his brothers—would have eagerly retaliated upon his humiliation of them, had they been

* Peter Cunningham was the first to publish these entries from the Lowestoft Register, in Shakespeare Society Papers, vol. iii., p. 178
able to tell of blot or menialty. Perhaps there was a kind of furtive claim to 'gentle blood' in naming descent from Hertfordshire Nashes; but when one of his Publishers designated him "Gentleman" in one of his title-pages, he disowned it manfully and pleasantly.

There is some doubt as to the paternal Nashe's status in Lowestoft—i.e., on what is to be understood by 'minester' on the one hand and 'preacher' on the other. He was never 'instituted' to the Vicarage. He is found officiating in 1559 in succession to a Thomas Downing; but in 1573 the name of a 'Mr. Wm. Bentlye' as 'vikar' is written at the bottom of pages in the Register. The probability is that the elder Nashe was a 'preaching curate.' The Bible Christian names of his children—Nathaniell, Israell, Thomas, Mary, Martha, Rebeca—suggest that he was of the Puritans. He survived his famous son, his burial being entered as on August 25th, 1603.

Whatever post he filled, the 'living' itself was but a poor one, and unless he had other resources (by his two marriages) there must have been 'strait's as his families multiplied.

We know nothing of Master Thomas's early
education, or school or schools. The first academic glimpse that we get of him is his matriculation in October 1582 (in his fifteenth or sixteenth year) "as a sizar of St. John's College" Cambridge.* In the singular tractate already quoted ("Lenten Stuffe") he tells us somewhat proudly and not less gratefully, of his residence at St. John's for "seven yere together, lacking a quarter." This statement is of the last importance in his Biography; for in my judgment it destroys a good deal of mis-statement and inference hazarded about him.

From his matriculation in 1582 "seven yere[s] together, lacking a quarter," advance us to 1589. There is not a tittle of reason to call in question his own public declaration. Hence his alleged or imagined 'expulsion' in 1587 is at least mis-dated, if not certainly a mistake. I can scarcely imagine a 'disgrace' or 'punishment' of Nashe unknown to Gabriel Harvey, or if known unpublished. It is all the more necessary, therefore, that Harvey's account should be pondered, confirming this my conclusion as it does. In his "Trimming of Thomas Nashe" he thus writes—and I give

* Cooper's *Athenæ Cantabrigiensis* ii. 306: at page 552 is added—"He was admitted a Scholar of S. John's college on the lady Margaret's foundation 1584. Lowndes' *Bibl. Man.*., ed. Bohn, 1651."
the full text, that his bitter worst may be seen, a self-evident gallymawffry of gossip and invention:

"A Grace in the behalfe of Thomas Nashe.

"To all ballet-makers, pamphleters, presse hanters, boon pot poets, and such like, to whom these presents shall come, greeting. Whereas Tho. Nashe the bearer heereof, borne I know not where, educated sometime at Cambridge: where (being distracted of his wits) he fell into divers misdemenors, which were the first steps that brought him to this poore estate. As namely in his fresh-time how he flourished in all impudencie toward Schollers, and abuse to the Townsemen; insomuch, that to this daye the Towne-men call euery vntoward Scholler of whom there is great hope a verie Nashe. Then being Bachelor of Arte, which by great labour he got, to shew afterward that he was not vnworthie of it, had a hand in a Show called Terminus & non terminus, for which his partener in it was expelled the Colledge: but this forefaid Nashe played in it (as I suppoze) the Varlet of Clubs; which he acted with such naturall affection, that all the spectators tooke him to be the verie same. Then supecting himselfe that he should be staid for egregie dunsus, and not attain to the next Degree, said he had
comment sufficiently, and so forsooke Cambridge, being Batchelor of the third yere” (G. 3).

It is to be specially noted and re-noted that here was the opportunity for ranging his adversary with his expelled ‘partener’ if he possibly could. As to the not going forward “to the next Degree” it was easy to indulge imagination with ‘egregie dunsus.’ No one knew the contrary better than he who so wrote.*

Still, that there was some collision with the authorities of the University and consequent unpleasantness, seems certain. There is a kindly allusion to the whole circumstances—unfortunately somewhat vague—in the “Letter of England to her Three Daughters” in “Polimanteia, or the meanes lawfull and unlawfull, to judge of the Fall of a Common-wealth” (1595).† It is anticipative of the Harvey controversy, but falls in most conveniently at this point:

“Cambridge, make thy two childreē friéds: thou haft been vnkinde vnto the one to weane him before his time; & too fonde vpon the other to keepe him so long without preferment: the one is ancient,

* In connection with Harvey’s “Trimming of Thomas Nashe” I record here that I have discovered a hitherto unprinted contemporary poem so headed (Sloane MSS. 1489 : Plut. xcvi. E). It is very amusing; and I intend to give it in my Memorial-Introduction to Harvey’s Works.
† See our reproduction in Occasional Issues, pp. 39, 40.

XIV.
& of much reading, the other is young but full of wit: tell the both thou bred the, and brought the vp: bid the ancient forbeare to offer wrong; tell the younger he shall suffer none: bid him that is free by law, think it a shame to be entangled in small matters: but tell the other, he must leaue to meditate reuenge for his aduersarie (and let that suffice for al reuenge) (to learnings iniurie) liues vnregarded.”

Mr. C. H. Cooper, in his *Athenæ Cantabrigiensis*, sheds no light on the matter. By “weane him before his time” probably reference was intended to the fact that whilst Nashe proceeded B.A. in 1585-6 he did not go forward to “M.A.” later—though not for Harvey’s ridiculous reason. But his own words ‘seuen yere together, lacking a quarter,’ make it impossible that he could have been ‘expelled’ or absent in 1587. ‘Together’ is self-evidently a selected word to express the actual fact in view of such misrepresentation and idle rumours as Harvey published. The year ‘1589’ also harmonizes by the ‘lacking a quarter’ with his ‘commencing author’ in London, as will now appear. It was in 1589 he was first ‘in print.’ The occasion was a pleasing and noticeable one—viz. an Epistle “to the Gentlemen Students of both Universities” pre-
fixed by him to Robert Greene's *Menaphon*. According to the bibliographers, Greene's *Menaphon* is said to have been originally published in 1587, because of a not very definite allusion to it in 'Greene's *Euphues his Censure to Philautus*,' of the same date. Unfortunately no exemplar of *Menaphon* earlier than 1589 has been preserved, if ever it was printed in 1587. Be this as it may, I agree with Mr. C. H. Cooper (Ath. Cant. ii. 307) "it is almost certain that Nashe's preface was not written till 1589."

That in 1589 Nashe was "full of wit" (as noted in "Polimanteia") this Epistle alone would demonstrate. It will speak for itself; and must accordingly here find a place—being besides of singular literary interest.*

"TO THE GENTLEMEN STUDENTS OF BOTH UNIERSITIES.

"Curteous and wife, whose iudgements (not entangled with enuie) enlarge the deserts of the Learned by your liberall censures; vouchsafe to welcome your scholler-like Shepheard with such Uniuerfitie entertainment, as either the nature of your bountie, or the custome of your common ciuilitie may affoord. To you he appeales that knew him *ab extrema pueritia*, whose *placet* he

accounts the *plaudite* of his pains; thinking his daie labour was not altogether lauiifht *fine linea*, if there be anie thing of all in it, that doth *oler* *atticum* in your estimate. I am not ignorant how eloquent our gowned age is growen of late; so that euerie mœchanicall mate abhorres the english he was borne too, and plucks with a solemnne periphrasis, his *vt vales* from the inkhorne; which I impute not so much to the perfection of arts, as to the seruile imitation of vainglorious tragœdians, who contend not so seriously to excell in action, as to embowell the clowdes in a speach of comparifon; thinking themselves more than initiated in poets immortalitie, if they but once get *Boreas* by the beard, and the heauenlie bull by the deaw-lap. But herein I cannot so fully bequeath them to follie, as their idiote art-mafters, that intrude thefelues to our eares as the alcumists of eloquence; who (moûted on the stage of arroganse) think to outbraue better pens with the swelling bumbaft of a bragging blanke verse. Indeed it may be the ingrafted ouerflow of some kilcow conceipt, that ouercloith their imagination with a more than drunken resolution, beeing not extemporall in the inuention of anie other meanes to vent their manhood, commits the digestion of their cholerick incumbrances, to the spacious volubilitie of a drumming decasillabon. Mongst this kinde of
men that repose eternity in the mouth of a player, I can but ingroffe some deepe read Grammarians, who haung no more learning in their scull, than will servue to take vp a commoditie; nor Arte in their brain, than was nourished in a seruing mans idleneffe, will take vpon them to be the ironicall cenfors of all, when God and Poetrie doth know, they are the simpleft of all. To leaue these to the mercie of their mother tongue, that feed on nought but the crummes that fal from the translator's trencher, I come (sweet friend) to thy Arcadian Menaphon; whose attire though not fo statelie, yet comelie, dooth entitle thee above all other, to that temperatum dicendi genus, which Tullie in his Orator tearmeth true eloquence. Let other men (as they please) praise the mountaine that in seauen yeares brings forth a mouse, or the Italionate pen, that of a packet of pilfries, affoordeth the preffe a pamphlet or two in an age, and then in disguised arraie, vaunts Oids and Plutarchs plumes as their owne; but giue me the man, whose extemporall vaine in anie humor, will excell our greatest Art-masters deliberate thoughts; whose inuention quicker than his ey, will challenge the proudest Rethoritian, to the contention of like perfection, with like expedition. What is he amongst Students fo simple, that cannot bring forth (tandem aliquando) some or other thing singular, sleeping betwixt
every sentence? Was it not Maros xij. yeares toyle, that so famed his xij. Æneidos? Or Peter Ramus xvij. yeares pains, that so praised his pettie Logique? How is it then, our drowping wits should so wonder at an exquifite line, that was his masters day labour? Indeede I must needes say, the descending yeares from the Philosophers of Athens, haue not been supplied with fuch present Orators, as were able in anie English vaine to be eloquent of their owne, but either they muft borrow inuention of Ariosto, and his Countreymen, take vp choyce of words by exchange in Tullies Tusculane, and the Latine Historiographers store-houses; similitudes, nay whole sheetes and tractaets verbatim, from the plentie of Plutarch and Plinie; and to conclude, their whole methode of writing, from the libertie of Comical fictions, that haue succeeded to our Rethoritians, by a second imitation: fo that, well may the Adage, Nil dié tum quod non dié tum prius, bee the moft iudiciall estimate, of our latter Writers.

But the hunger of our vnfatiate humorists, beeing such as it is readie to swallowe all draffe without indifference, that infinuates it selfe to their senses vnder the name of delight, employes oft times manie thred bare witts, to emptie their inuention of their Apishe deuices, and talke most superficiallie of Pollicie, as those that neuer ware
gowne in the Vniuersitie; wherein they reuie
the olde faide Adage, Sus Mineruam, & cause the
wiser to quippe them with Asinus ad Lyram.
Would Gentlemen & riper judgements admit my
motion of moderation in a matter of follie, I wold
perfwade them to phificke their faculties of seeing
& hearing, as the Sabaens doo their dulled senes
with smelling; who (as Strabo reporteth) ouer-
cloyed with such odoriferous sauours, as the
naturall encreafe of their Countrey (Balfamum,
Amomum, with Myrrhe and Frankencense) fends
foorth, refresh their nothtrills with the vnfaueorie
fent of the pitchie flime, that Euphrates cafts vp,
and the contagious fumes of Goates beardes burnt;
so woulde I haue them, being furfetted vnawares
with the sweete facietie of eloquence, which the
lauísh of our copious Language maie procure, to
vfe the remedie of contraries; and recreate their
rebated witts, not as they did, with the fenting of
flyme or Goates beardes burnt, but with the ouer-
sheeing of that sublime dicendi genus, which walkes
abroad for waft paper in each feruing mans pocket,
and the otherwhile perufing of our Gothamists
barbarisme; so shoulde the opposite comparison
of Puritie, expell the infection of absurditie; and
their ouer-rackte Rhethorique, bee the Ironicall
recreation of the Reader. But so farre discrepant
is the idle vsage of our vnexperienst punies from
MEMORIAL-INTRODUCTION:

this prescription, that a tale of Ishon a Brainfords will, and the vnluckie furmentie, wilbe as soon interteined into their libraries, as the best poeme that euer Taffo eternifht : which, being the effect of an vndescerning judgment, makes drosfe as valuable as gold, and losse as welcome as gain : the Glowworme mentioned in Aesops fables, namelie the apes follie, to be mistaken for fire: when as God wot poore soules, they haue nought but their toyle for their heate, their paines for their sweate, and (to bring it to our english prouerbe) their labour for their travaile. Wherin I can but resemble them to the Panther, who is so greedie of mens excrements ; that if they be hangd vp in a vessell higher than his reach, he sooner killeth himselfe with the ouer-ftretching of his windleffe bodie, than he will ceafe from his intended enterprife. Oft haue I obserued what I now set downe ; a secular wit that hath lived all daies of his life by what doo you lacke, to bee more iudiciall in matters of conceit, than our quadrant crepundios, that spit ergo in the mouth of euery one they meete: yet those & these are so affectionate to dogged detracting, as the most poysonous Pasquil, anie durtie mouthed Martin, or Momus euer composed, is gathered vp with greedineffe before it fall to the ground, and bought at the deereft, though they smell of the friplers lauander halfe a yeere
after: for I know not how the minde of the meanest is fedde with this follie, that they impute
singularitie to him that flanders priuelie, and count
it a great piece of arte in an inkhorne man, in anie
tapsterlie tearmes whatsoeuer, to oppofe his superi-
ours to enuie. I will not denie but in scholler-like
matters of controversie, a quicker stile may paffe as
commendable; and that a quippe to an asse is as
good as a goad to an oxe: but when an irregular
idiot, that was vp to the eares in diuinitie, before
euer he met with probabile in the Vniuersitie, shall
leave pro & contra before he can scarcely pronounce
it, and come to correct Common weales, that neuer
heard of the name of Magistrat before he came
to Cambridge, it is no meruaile if every alehouse
vaunt the table of the world turned vpside down;
since the childe beats his father, & the asse whippes
his master. But least I might seeeme with these
night crowes, Nimis curiosus in aliena república, I'le
turne backe to my first text, of studies of delight;
and talke a little in friendship with a few of our
triviall translators. It is a comon pradise now a
daies amongst a fort of shifting companions, that
runne through euery arte and thrive by none, to
leave the trade of Nouerint whereto they were
borne, and busie themselues with the indeuors of
Art, that could scarcely latinize their necke-verfe
if they shoulde haue neede; yet English Seneca read
by candle light yeeldes manie good sentences, as Bloud is a begger, and so foorth: and if you intreate him faire in a frostie morning, he will affoord you whole Hamlets, I should say handfuls of tragical speaches. But ô griefe! tempus edax rerum, what's that will laft alwaies? The sea exhaled by droppes will in continuance be drie, and Seneca let bloud line by line and page by page, at length must needes die to our stage: which makes his famisht followers to imitate the Kidde in Æfop, who enamored with the Foxes newfangles, forsooke all hopes of life to leape into a new occupation; and these men renowncing all possibilies of credit or estimation, to intermeddle with Italian translations: wherein how povere they haue plodded, (as thofe that are neither prouenzall men, nor are able to distinguissh of Articles,) let all indifferent Gentlemen that haue trauailed in that tongue, discerne by their twopenie pamphlets: & no meruaille though their home-borne mediocritie be such in this matter; for what can be hoped of thofe, that thruft Elifium into hell, and haue not learned so long as they haue liued in the spharees, the iuft measure of the Horizon without an hexameter. Sufficeth them to bodge up a blanke verse with ifs and ands, & other while for recreation after their candle stuffe, hauing starched their beardes moft curiouslie, to make a peripateticall
path into the inner parts of the Citie, & spend two or three howers in turning over French Doudie, where they attract more infection in one minute, than they can do eloquence all dayes of their life, by converting with anie Authors of like argument. But least in this declamatorie vaine, I should condemn all and commend none, I will propound to your learned imitation, those men of import, that haue laboured with credit in this laudable kinde of Translation; In the forefront of whom, I cannot but place that aged Father Erasmus, that inuested most of our Greeke Writers, in the roabes of the auncient Romaines; in whose traces Philip Melanthon, Sadolet, Plantine, and manie other reuerent Germaines insisting, haue reedified the ruines of our decayed Libraries, and merueilouslie enriched the Latine tongue with the expence of their toyle. Not long after, their emulation beeing transported into England, euerie priuate Scholler, William Turner, and who not; beganne to vaunt their smattering of Latine, in English Impressions. But amongst others in that Age, Sir Thomas Eliots elegance did feuer it selfe from all equalls, although Sir Thomas Moore with his Comicall wit, at that instant was not altogether idle: yet was not Knowledge fullie confirmed in hir Monarchie amongst vs, till that most famous and fortunate Nurfe of all learning, Saint Iohns in Cambridge, that at that time
was as an University within itself: shining so farre above all other Houses, Halls, and Hospitalls whatsoever, that no Colledge in the Towne, was able to compare with the tythe of her Students; having (as I have hearde graue men of credite report) more candles light in it, euerie Winter Morning before fowre of the clocke, than the fowre of clocke bell gaue stroakes; till Shee (I faie) as a pittyng Mother, put too her helping hande, and sent from her fruitefull wombe, sufficient Schollers, both to support her owne weale, as also to supplie all other inferiour foundations defects and namelie that royall erection of Trinitie Colledge, which the University Orator, in an Epistle to the Duke of Somerset, aptelie tearmed Colona diduëta, from the Suburbes of Saint Iohns. In which extraordinarie conception, vno partu in rempublicam prodieret, the Exchequer of Eloquence Sir Ihon Cheeke, a man of men, supernaturally traded in all tongues, Sir John Mason, Doctor Watson, Redman, Aschame, Grindall, Leuer, Pilkington: all which, haue either by their priuate readings, or publique workes, repurged the errors of Arts, expelde from their puritie, and set before our eyes, a more perfect Methode of Studie. But howe ill their preceptes haue prospered with our idle Age, that leaue the fountaines of sciences, to follow the riuers of Knowledge, their ouer-fraught Studies, with
trifling. Compendiaries maie teftifie: for I know not howe it comes to paffe, by the doating praetife of our Divinitie dunces, that ftrive to make their Pupills pulpet men, before they are reconciled to Prifcian: but those yeares, which fshould bee employed in Aristotle, are expired in Epitomes: and well too, they maye haue fo much Catechetifme vacation, to rake vp a little refuse Philosophie. And heere could I enter into a large fiele of inuediue, against our abiedt abbreviations of Artes, were it not grown to a newe fashion amongst our Nation, to vaunt the pride of contraction in euerie manuarie action: in fo much, that the Pater nofter, which was woont to fill a sheete of paper, is written in the compaffe of a pennie: whereupon one merelie affirmed, that prouerbe to be deriued, No pennie, no pater nofter; which their nice curtailing, puts me in mind of the cuftome of the Scythians, who if they be at any time disfressed with famin, take in their girdles shorter, &fwaddle themfelues ftreighter, to the intent no vacuum beeing left in their intrayles, hunger fhould not fo much tirannize ouer their stomacks: even fo these men oppreft with a greater penurie of Art, do pound their capacitie in barren Compendiums, and bound their base humors, in the beggerly straites of a hungry Analysis, leaft longing after that infinitum which
MEMORIAL-INTRODUCTION:

the pouertie of their conceite cannot compasse, they sooner yeeld vp their youth to destinie, than their heart to understanding. How is it then, such bungling practitioners in principles, shuld ever profite the Common wealth by their negligent paines, who haue no more cunning in Logique or Dialogue Latine, than appertains to the literall construction of either; neuerthelesse it is daily apparant to our domesticall eyes, that there is none so forward to publish their imperfections, either in the trade of glose or translations, as those that are more vnlearned than ignorance, and leffe conceiuing than infants. Yet dare I not impute absurditie to all of that societie, though some of them haue set their names to their simplicitie. Who euer my priuate opinion condemneth as faultie, Master Gascoigne is not to bee abridged of his deferued esteeme, who first beate the path to that perfection which our best Poets haue aspired too since his departure; whereto he did ascend by comparing the Italian with the English, as Tullie did Graeca cum Latinis. Neither was Master Turberuile the worst of his time, although in translating he attributed too much to the necessitie of rime. And in this page of praise, I cannot omit aged Arthur Golding, for his industrious toile in Englishing Ouids Metamorphosis, besides manie other exquisite editions of Diuinitie, turned by him
out of the French tongue into our own. Master Phaer likewise is not to be forgot in regard of his famous Virgil, whose heauely verse had it not bin blemisht by his hautie thoughts England might haue long insulted in his wit, and corrigat qui potest haue been subscribed to his workes. But fortune the Mistres of change, with a pitying compassion, respecting Master Stanhurste praiie, would that Phaer shoulde fall that hee might rise, whose heroical Poetrie insired, I should say inspired, with an hexameter furie, recalled to life, whateuer hissed barbarisme, hath bin buried this hundred yeare; and reuied by his ragged quill, such carterlie varietie, as no hodge plowman in a countrie, but would haue held as the extremitie of clownerie; a patterne whereof, I will propound to your judgements, as neere as I can, being parte of one of his descriptions of a tempest, which is thus

Then did he make, heauens vault to rebounde, with ronce robble hobble
Of ruffe raffe roaring, with thwick thwack thurlery bouncing.

Which strange language of the firmament neuer subiect before to our common phrase, makes vs that are not vsed to terminate heauens moueings, in the accents of any voice, esteeme of their triobulare interpreter, as of some Thrafonical hufe
snuffe, for so terrible was his stile, to all milde eares, as would haue affrighted our peaceable Poets, from intermedling hereafter, with that quarrelling kinde of verse; had not sweete Master France by his excellent translation of Master Thomas Watsons fugred Amintas, animated their dulled spirits, to such high witted endeuors.

But I knowe not how their ouertimerous cowardise hath stoode in awe of enuie, that no man since him, durft imitate any of the worste of those Romane wonders in english, which makes me thinke, that either the louers of mediocritie are verie many, or that the number of good Poets, are very small: and in trueth (Master Watson except, whom I mentioned before) I knowe not almost any of late dayes that hath shewed himselfe singular in any speciall Latin Poëm, whose Amintas, and translated Antigone may march in equipage of honour, with any of our ancient Poets. I will not say but wee had a Haddon whose pen would haue challenged the Lawrell from Homer, together with Carre, that came as nere him, as Virgil to Theocritus. But Tho. Newton with his Leyland and Gabriell Haruey, with two or three other, is almost all the store, that is left vs at this hower. Epitaphers, and position Poets haue wee more than a good many, that swaryme like Crowes to a dead carcas, but flie like Swallows in the VVinter, from any
continuate subject of witte. The efficient whereof, I imagine to issue, from the vpstart discipline, of our reformatorie Churchmen, who account wit vanitie, and poetrie impietie; whose error, although the necesitie of Philosophie might confute, which lies couched most closely vnder darke fables profounditie, yet I had rather referre it, as a disputative plea to diuines, than set it downe as a determinate position, in my vnexperienct opinion. But howeuer their dissentious iudgements, should decree in their afternoone sessions of an fit, the priuat trueth of my discouered Creede in this controuersie is this, that as that beaft, was thought scarce worthie to bee sacrifised to the Aegiptian Epaphus, who had not some or other blacke spotte on his skinne: so I deeme him farre vnworthie of the name of scholler, & so consequentlie, to sacrifice his endeuors to art, that is not a Poet, either in whole or in a parte; and here, peraduenture, some desperate quipper will canuaze my proposed comparision plus ultra, reconciling the allusion of the blacke spot, to the blacke pot; which makes our Poets vndermeale Mufes so mutinous, as euerie stanzo they pen after dinner, is full pointed with a stabbe. Which their dagger drunkenesse, although it might be excused with Tam Marti quam Mercurio, yet will I couer it as well as I may, with that prouerbial fecundi calices, that might wel xiv. 
haue beene doore keeper to the kanne of Silenus,
when nodding on his Asse trapt with iuie, hee
made his moift nosecloth, the pausing intermedium,
twixt euerie nappe. Let frugale scholares, and
fine finger'd nouices, take their drinke by the
ownce, and their wine by the halfe-[pennie]
worthes, but it is for a Poet, to examine the pottle
pottes, and gage the bottome of whole gallons;
qui bene vult πολεμ, debet ante πίνει. A pot of
blew burning ale, with a fierie flaming toft, is as
good as Pallas with the nine Muses on Pernassus
top: without the which, in vaine may they crie;
ð thou my muse inspire mee with some pen, when
they want certaine liquid sacrifice, to rouze her
foorth her denne. Pardon me Gentlemen, though
somewhat merely I glaunce at their imodrate
follie, who affirme that no man can write with
conceit, except he takes counsell of the cup: nor
would I haue you thinke that Theonino dente, I
arme my stile against all, since I doo knowe the
moderation of manie Gentlemen of that studie, to
be so farre from infamie, as their verse from
equalitie: whose sufficiencie, were it as well seene
into, by those of higher place, as it wanders abroade
unrewarded, in the mouthes of vngratefull monsters,
no doubt but the remembrance of Macenas
liberalitie extended to Maro, and men of like
qualitie, would haue lefte no memorie to that
BIOGRAPHICAL.

proverb of pouertie, Si nihil attuleris, ibis Homere foras. Tut faies our English Italians, the finest witts our Climate sends foorth, are but drie braind doltes, in comparifon of other countries: whome if you interrupt with redde rationem, they will tell you of Petrache, Taſfo, Celiano, with an infinite number of others; to whome if I should oppofe Chaucer, Lidgate, Gower, with fuch like, that liued vnder the tirranie of ignorance, I do not think their beft louers would bee much discontented, with the collation of contraries, if I should write ouer al their heads, Haile fellow well met. One thing I am sure of, that each of these three, haue vaunted their meeters, with as much admiration in English as euer the proudefl Arioſto did his verse in Italian. What should I come to our court, where the other-while vacations of our grauer Nobilitie, are prodi- gall of more pompous wit, and choyce of words, than euer tragick Taſfo could attain too: but as for pastorall Poèmes, I will not make the comparison, leaft our countrimens credit fhould bee discoun- tenanſt by the contention, who although they cannot fare, with fuch inferior facilitie, yet I knowe would carry the bucklers full eaſilie, from all forreine brauers, if their jubietum circa quod fhould favor of any thing haughtie: and fhould the challenge of deepe conceit, be intruded by any forreiner, to bring our english wits, to the tutch-
tone of Arte, I would preferre diuine Master Spencer, the miracle of wit to bandie line for line for my life, in the honor of England, gainst Spaine, France, Italie, and all the worlde. Neither is he, the only swallow of our summer, (although Apollo, if his Tripos were vp again would pronounce him his Socrates) but he being forborne, there are extant about London, many most able men, to reuiue Poetrie, though it were executed ten thousand times, as in Platos so in Puritanes common wealth; as for example Matthew Roydon, Thomas Atchelow, and George Peele, the first of whome, as hee hath shewed himselfe singular, in the immortall Epitaph of his beloued Astrophel, besides many other most absolute comicke inuention (made more publique by euerie mans praife, than they can bee by my speache) so the second, hath more than once or twice manifested, his deepe witted scholler-ship in places of credit; & for the laft, thogh not the leaft of them all, I dare commend him to all that know him, as the chiefe supporter of pleasance nowe liuing, the Atlas of Poetrie, & primus verborum Artifex: whose first encreafe, the Arraignement of Paris, might plead to your opinions, his pregnant dexteritie of wit, and manifold varietie of inuention; wherein (me iudice) hee goeth a step beyond all that write. Sundrie other sweete Gentlemen I know, that haue vaunted their pens in priuate
deuices, and trickt vp a companie of taffata fooles with their feathers, whose beautie if our Poets had not peeete with the supply of their periwigs, they might haue antickt it vntill this time vp and downe the countrrey with the King of Fairies, and dinde euerie daie at the poafe porridge ordinarie with Delphrigus. But Toiofja hath forgot that it was sometime fackt, and beggers that euer they caried their fardles on footback: and in truth no meruaile, when as the deferued reputation of one Rofcius, is of force to inrich a rabble of counterfets; yet let subiects for all their insolence, dedicate a De profundis euerie morning to the preseruation of their Cæsar, leaft their encreasing indignities returne them ere long to their iuggling / to mediocrity, and they bewaile in weeping blankes the wane of their Monarchie.

As Poetrie hath beene honoured in those her forenamed professtours, so it hath not beene any whit disparaged by William Warners absoleute Albions. And heere Authoritie hath made a full point: in whose reuerence insifting I cease to expose to your sport the picture of those Pamphletters and Poets, that make a patrimonie of In speech, and more than a younger brothers inheritance of their Abcie.

Reade faavourably, to incourage me in the firstlings of my folly, and perswade your selues, I will
persecute those idiots and their heires vnto the third generation, that haue made Art bankerout of her ornaments, and sent Poetry a begging vp and downe the Countrey. It may be, my Anatomie of Absurdities may acquaint you ere long with my skil in surgery, wherein the diseaifes of Art more merrily discouered may make our maimed Poets put together their blankes vnto the building of an Hospitall.

If you chance to meete it in Paules, shaped in a new suite of similitudes, as if, like the eloquent apprentice of Plutarch it were propped at seuen yeares end in double apparell, thinke his Master hath fulfilled couenants, and onely cancelled the Indentures of dutie. If I pleafe, I will thinke my ignorance indebted vnto you that applaud it: if not what refts, but that I be excluded from your curtesie, like Apocrypha from your Bibles?

How euer, yours euer.
Thomas Nash."
"Somewhat to Reade for them that List.

"Tempus adus [sic] plausus aurea pompa venit, so endes the Scene of Idiots, and enter Astrophel in pompe. Gentlemen that haue seene a thousand lines of folly, drawn forth ex uno puncto impudentiae, and two famous mountains to goe to the conception of one Moufe, that haue had your eares defned with the eccho of Fame's brafen towres, when only they haue been toucht with a leaden pen, that haue seene Pan sitting in his bower of delights, and a number of Midasses to admire his miserable horne-pipes, let not your surfeted sight, new come fro such puppet play, think scorne to turn aside into this Theater of pleafure, for here you shal find a paper flage freud with pearle, an artificial heau'n to ouershadow the fair frame, and chriftal wals to encounter your curious eyes, while the tragi-commodity of loue is performed by starlight. The chiefe Actor here is Melpomene, whose dusky robes dipt in the ynke of teares, as yet seeme to drop when I view them neere. The Argument cruell chafttie, the Prologue hope, the Epilogue dispaire, videte quæso, et linguæ animisque favete. And here peraduenture, my witles youth may be taxt with a margent note of presumption, for offering to put vp any motion of applaufe in the behalfe of so excellent a Poet (the leaft fillable of whose name
founded in the eares of judgement, is able to giue
the meanest line he writes a dowry of immortality),
yet those that obserue how ieweles ofteetimes com to
their hands that know not their value, and that the
cockcombes of our days, like Ejob's Cock, had
rather haue a Barly kernell wrapt vp in a Ballet,
then they wil dig for the welth of wit in any
ground that they know not, I hope wil also hold
me excused though I open the gate to his glory
and inuite idle eares to the admiration of his
melancholy.

'Quid petitur facris nisi tantum fama poetis?'

Which although it be oftentimes imprisoned in
Ladyes casks, and the president bookes of such
as cannot see without another man's spectacles, yet
at length it breakes foorth in spight of his keepers,
and vseth some priuate penne (in steed of a pick-
lock) to procure his violent enlargement. The
Sunne, for a time, may make his golden head in
a cloud; yet in the end the thicke vaile doth
vanish, and his embellished blandishment appeares.
Long hath Astrophel (England's Sunne) withheld
the beames of his spirite from the common view of
our darke fence, and night hath houered oure the
gardens of the nine Sifters, while ignis fatuus and
grosse fatty flames (such as commonly arise out of
dunghilles) haue tooke occasion, in the middest
eclipse of his shining perfections, to wander a
broade with a wispe of paper at their tailes like Hobgoblins, and leade men vp and downe in a circle of absurditie a whole weeke, and neuer know where they are. But now that cloude of sorrow is dissolued, which fierie Loue exhaled from his dewie haire, and affection hath vnburthened the labouring streams of her wombe, in the lowe cefterne of his Graue: the night hath resigned her iettie throne vnto Lucifer, and cleere daylight posseseth the skie that was dimmed; wherfore breake of your daunce, you Fayries and Elues, and from the fieldes with the torne carcases of your Timbrils, for your kingdome is expired. Put out your rush candles, you Poets and Rimers, and bequeath your crazed quaterzayns to the Chaundlers; for loe, here he cometh that hath broek your legs. Apollo hath resigned his Iuory Harp vnto Astrophel, and he, like Mercury, must lull you a sleep with his musicke. Sleepe Argus, sleepe Ignorance, sleepe Impudence, for Mercury hath Io, and onely Io Pæan belongeth to Astrophel. Deare Astrophel, that in the ashes of thy Loue, liuest againe like the Phænix; O might thy bodie (as thy name) liue againe likewise here amongst vs: but the earth, the mother of mortalitie, hath snacht thee too soone into her chilled colde armes, and will not let thee by any meanes be drawne from her deadly imbrace; and thy diuine Soule, carried
on an Angel's wings to heaven, is installed in Hermes' place, sole prolocutor to the Gods. Therefore mayest thou never return from the Elision fieldes like Orpheus; therefore must we ever mourn for our Orpheus.

Fayne would a seconde spring of passion heere spend it selfe on his sweet remembrance: but Religion, that rebuketh prophane lamentation, drinkes in the riuers of those dispaireful teares, which languorous ruth hath outwelled, and bids me looke back to the house of honor, where frō one and the selfe fame root of renounne, I shal find many goodly branches deriued, and such as, with the spreading increafe of their vertues, may somewhat overshadow the Griefe of his los. Amongst the which rayre sister of Phæbus, and eloquent secretary to the Muses, most rare Countesse of Pembroke, thou art not to be omitted, whom Artes doe adore as a second Minerva, and our Poets extoll as the Patroneffe of their inuention; for in thee the Lesbian Sappho with her lirick Harpe is disgraced, and the Laurel Garlande which thy Brother so bravely aduauft on his Launce, is stille kept greene in the Temple of Pallas. Thou only sacrificest thy soule to contemplation, thou only entertainest emptie-handed Homer, and keepest the springs of Castalia from being dried vp. Learning, wisedom, beautie, and
all other ornaments of Nobilitie whatsoeuer, seeke to approve themselves in thy sight, and get a further seale of felicity from the smiles of thy favour:

'O Joue digna viro ni Joue nata fores.' [sic.]

I feare I shall be counted a mercenary flatterer, for mixing my thoughts with such figuratiue admiration, but generall report that surpasseth my praise, condemneth my rhetoricke of dulness for so colde a commendation. Indeede, to say the truth, my flile is somewhat heauie-gated, and cannot daunce, trip, and goe so lively, with oh my loue, ah my loue, all my loues gone, as other Sheepheards that have bee noofoles in the Morris time out of minde; nor hath my prose any skill to imitate the Almond leape verse, or fit tabring fwe yeres together nothing but to bee, to hee, on a paper drum. Onely I can keepe pace with Grauesend barge, and care not if I haue water enough, to lande my shipe of fooles with the Tearme (the tyde I shoulde say). Now euery man is not of that minde; for some, to goe the lighter away, will take in their fraught of spangled feathers, golden Peebles, Straw, Reedes, Bulrushes, or any thing, and then they beare out their sayles as proudly, as if they were balisted with Bulbiefe. Others are so hardly bested for loading that they are faine to retaile the cinders of Troy, and the shiuers of broken trunchions, to fill vp their boate that else should goe empty: and
if they haue but a pound weight of good Merchandife, it shall be placed at the poope, or pluckt in a thousand pieces to credit their carriage. For my part, every man as he likes, meus cuiusque est quisque. 'Tis as good to goe in cut-fingred pumps as corke shooes, if one wore Cornifh diamonds on his toes. To explain it by a more familiar example, an Asle is no great statesman in the beaftes commonwealth, though he weare his eares upseuant mufe, after the Mufcouy fashion, and hange the lip like a Capcfe halfe open, or looke as demurely as a sixpenny browne loafe, for he hath some imperfections that do keepe him frō the cōmon Councel: yet of many he is deemed a very vertuous meber, and one of the honestest fort of men that are; So that our opinion (as Sextus Empedocus affirmeth) giues the name of good or ill to every thing. Out of whose works (latelie translated into English, for the benefit of vnlearned writers) a man might collect a whole booke of this argument, which no doubt woulde proue a worthy commonwealth matter, and far better than wit's waxe karnell: much good worship haue the Author.

Such is this golden age wherein we liue, and so replenisht with golden asfes of all fortes, that if learning had loft it felfe in a Groue of Genealogies, wee neede doe no more but sette an olde Goofe ouer halfe a dozen pottle pots (which are as it
were the eggs of invention), and wee shall haue such a breede of bookes within a little while after, as will fill all the world with the wilde fowle of good wits; I can tell you this is a harder thing then making golde of quick filuer, and will trouble you more then the morall of Aesops Glow-worme hath troubled our English Apes, who striving to warme themselues with the flame of the philofopher's stone, haue spent all their wealth in buying bellowes to blowe this false fyre. Gentlemen, I feare I haue too much presumed on your idle leysure, and beene too bold, to stand talking all this while in an other man's doore; but now I will leaue you to suruey the pleasures of Paphos, and offer your smiles on the Aulters of Venus. 

Yours in all desire to please,

Tho. Nashe."

Comparing these Epistles with many others contemporary, one is struck with their terseness and matterfulness. It goes without saying that in his first fresh youth he had formed his own style for himself, in vivid contrast with the flaccid and long-drawn-out Epistles-dedicatory that then abounded. The fact that 'Epistles' were thus sought from him by leading Publishers and held saleable, testifies also to the mark he had thus early made.
MEMORIAL-INTRODUCTION:

It is possible that his "Anatomie of Absurditie"—his first substantive and independent book—which was also published in 1589, preceded the Menaphon 'Epistle,' and so led to the request for that 'Epistle.' The 'Anatomie' he reveals was an 'embrion of his youth' originating in a love-experience with a 'fair one' who had proved false and 'jilted' him some two years before (i.e. 1587). He doubtless had composed and written it out while at the University and brought it with him to town. From his relations to and admiration of Robert Greene, and contrariwise his detestation of Stubbes as a grim Puritan, the title of the "Anatomie of Absurditie" was more likely fetched from Greene's "Anatomie of Flatterie" (1583?) or from his "Arbasto or Anatomie of Fortune" (1584), than from the "Anatomie of Abuses" (1584).

The "Anatomie of Absurditie" in Yankee phrase is a 'live' book. But none the less it has all its Author's characteristic vertues and vices. Strong, it is occasionally vulgar, cleverly sarcastic but too often mere burlesque, sparkling with wit but in good sooth 'artificial' and forced, not unfrequently. There is premature and unwholesome knowledge of the world shown in it, and a good deal of the audacity,
or, as he himself in another application called, ‘presumption’ of youth. Nevertheless, and with other abatements, the “Anatomie of Absurditie” proclaimed the advent of an original thinker, a keen observer, a wide and varied reader, and a man of a caustic tongue, most willing to wound and not at all afraid to strike.

It is hardly what we would have expected to find him next, and speedily, plunged in what is now historically known as the Martin Marprelate controversy. As already accentuated, his father was most probably of Puritan leanings and likings. And yet his son took his stand, loudly and strenuously and with rare gusto and abandon, against the Puritans and for “the Bishops” (such bishops!) and other High Churchmen.

It is to be regretted that the story of the Martin Marprelate controversy has been so inadequately and poorly told hitherto. Anything more mechanical or more babyishly superstitious and uncritical, than Maskell’s well-known (so-called) “History” (1845) is scarcely conceivable. It affronts one’s manhood at this time o’ day to have monitions on the criminality and awful responsibility of innocent John Petheram in having reprinted the Marprelate tractates;
whilst one cannot keep one's risible muscles in gravity, to find this pseudo-'criminality' based on the (alleged) fact that the largest proportion of copies went to the United States of America, "a people" [forsooth!] among whom the Catholic Church [not Roman Catholic but the 'Church of England,' be it remembered, seeing that it was not for a goodly number of years subsequent the author became a 'pervert' to Popery] barely claims to be the City upon a hill, but is oppressed from within and from without; where there is no attempt at discipline, and scarcely certainty even upon the most important doctrines: in their hands, I say, we are gratuitously placing weapons of which they know not the fatal power," etc., etc., etc., etc., etc., etc. (pp. 9—11)—than which words never has there been written a more ignorant or a more wicked libel.

Almost equally to be regretted is it that bibliographers, and others copying after them, have been inexact and uncritical in their ascriptions of authorship of these famous tractates. On both sides the authorship is hap-hazardly and unauthentically given. With reference to Thomas Nashe, the Athenæ Cantabrigiensis is perhaps the most inexcusably blameworthy. With exceptional carelessness, all manner of
impossible things are assigned to him by Mr. C. H. Cooper—things that a mere glance at the actual books would have prevented being so assigned. Thus, the _Athenæ_ leads off with "Antimartinus, sive monitio cuiusdam Londinensis ad adolescentes vtriusque academiae, contra Martin Marprelat: 1589 (Anon.)." This, though (1) Nashe expressly tells us that he had written nothing in Latin, and (2) the whole style and sentiment are unlike his. Then "An Almond for a Parrat or Cuthbert Curry-knaues Almes . . . ." (1589?), "Pappe with an Hatchet" (1589), and "Plaine Percivall the Peace-maker of England" (n.d.), and "Mar-Martin" in Verse (n.d.), are all enrolled as by him. Elsewhere (in Vol. IV., 'Memorial-Introduction—Critical') I shall discuss the entire matter. Here and now, suffice it to state that the "Almond for a Parrat"—as even Maskell long since pointed out—is out and out of a different stamp from anything of Nashe's, of a "higher strain" than he ever reached, and, like "Pappe with an Hatchet," belongs to Lylly—Nashe's praise of the "Pappe" might have put any one on his guard; that "Plaine Percivall the Peacemaker" is for not against the Puritans, and belongs to Richard Harvey—as Nashe himself angrily recorded; and that "Mar XIV.
Martin" bears throughout that it came from a Scot, not an Englishman.

The abstraction of these four Marprelate books from Thomas Nashe still leaves him the main 'Defender' as against Penry and Barrow and the rest. The withdrawal specifically of "An Almond for a Parrat" dissipates the myth that Nashe had travelled to Italy ("Bergamo and Venice"—as (hastily) assumed by Cooper, Collier, and writers after them.

I do not affirm (absolutely) that there can be no doubt of Nashe's authorship of those given to him in this collection of his Works; but no one (meo judicio) who has familiarized himself with so as to master his style—peculiarly self-authenticating—will hesitate to recognize "the Roman hand" in them all.

Conceding that there was no little provocation by the 'Martinists,' and that they of choice set the example of rough and ready outspokenness, I must for one nevertheless condemn out and out two things in Thomas Nashe's part in the Marprelate Controversy:—

(a) His 'fine nose' for the carrion of anecdotage. This is the worse in that he constantly and truculently threatens disclosures against the Puritans that never came, and announced other books, not one scrap of which ever was
written or (probably) meant to be written. His terrorism was a kind of literary black-mail—hoped for but never got.

(6) His malignant and vehement denunciation of the 'Martinists' in their opposition to the remainders of Popery left in the 'Reformed' Church of England, as guilty of 'high treason.' His exaltation of Elizabeth's prerogative, his dexterous excitation of her explosive wrath, his insinuation of plots and further significances, I cannot find words strong enough to brand.

More of both of these hereafter, and with proofs. The whole of the Martin Marprelate tractates are brought together in the present volume. Therefore it is only necessary to produce now their (abbreviated) titles at this point:—

(a) A Countercuffe given to Martin Iunior ... 1589.
(6) The Months Minde ... 1589.
(c) The Returne of the renowned Cavaliere Pasquill of England ... 1589.
(d) The First Parte of Pasquils Apologie ... 1590.

'Pasquil' was everywhere (contemporaneously) accepted as the pseudonym for Thomas Nashe; and it is an indirect testimony to his popularity that when he was gone, it was found
a name to conjure with by Nicholas Breton—to recall only him.

I am afraid that the invective larded with scurrility, the ridicule perpetually passing into scandal, the sly hinting at revelations behind that might be looked for, rather than love of the cause or appreciation of principles involved, gave piquancy to "Pasquil's" successive books. In the wittiestly wicked and wickedlyest witty "Month's Minde," Nashe takes it for granted that Martin Marprelate and Martinism alike were—dead and buried; whilst to coarseness he chooses with dexterous waggery to make-believe that T. C. was not only defeated but disembowelled and scattered in gobbets over the field. It was all 'make-believe.' The Satirist lived to discover that the Controversy was neither dead, nor like to be; and as for T. C. he had a strange trick of never owning defeat and of resurrection. The professed scorn of the illustrious and great-brained Thomas Cartwright by Thomas Nashe, in our full knowledge of the former, is extremely ludicrous, as his retailing of utterly unauthenticated gossip about him raises our gorge even to-day.

In his Martin Marprelate tractates, summarily, Thomas Nashe shows uncommon intellectual force, sinewy argumentative faculty, extra-
ordinary alertness in piercing a weak spot in his adversary, riotous animal spirits, and the quaintest of proofs that Holy Scripture was familiar to him, and theology. The *morale* is low, with streaks of vileness and ribaldry one cannot well characterize. Peradventure the poor fellow, in his need rather than greed, wrote what men would buy.

We pass now to another Controversy, which, although almost purely personal as between the two antagonists—Nashe and Gabriel Harvey—bulks even more largely than the Martin Marprelate controversy does, in the former's life. When one to-day comes across so many of one's acquaintances (at least) while travelling abroad, the old proverbial saying comes to one's lips, "The world is not so very large after all." Similarly it shows how small London and England were in the sixteenth century, that a literary squabble between two not at all pre-eminent men, (notorious rather than famous) filled so large a space before the people of the time, until at last Authority had to step in and close the unseemly strife.

The origin and progress of the Quarrel were in brief thus:*—In 1592 Robert Greene in his

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“Quip for an Upstart Courtier” had incidentally, almost accidentally, described Gabriel Harvey and his two brothers as sons of a Ropemaker at Saffron Walden—as beyond all dispute they were. Because of this jest or gibe or provocative hint, the pedant Gabriel Harvey—whose dignity and family pride were hurt preposterously—assailed poor Greene most abusively, off-hand in his “Foure Letters and certaine Sonnets: Especially touching Robert Greene and other parties by him abused . . . . ,” the offender having in the brief interval died. Nashe came to the rescue of the dishonoured memory of his deceased friend, by following up the mischievous fun of his “Wonderfull, strange and miraculous Astrologicall Prognostication” (1591) —in his “Strange Newes of the intercepting certaine Letters, and a Convoy of Verses, as they were going Priuillie to victuall the Low Countries”—also published in 1592. Harvey continued the contest in his “Pierces Supererogation or a New Prayse of the old Asse. A Preparatiue to certaine larger Discourses, intituled Nashes S. Fame,” 1593. Nashe in an elaborate Epistle before his “Christes Teares ouer Ierusalem. Whereunto is annexed a comparatiue admonition to London. 1593”—stirred by the solemnity and incongruousness
of his new subject with angry controversy—offered amends and reconciliation. As matter-of-fact he had before in his Epistle to Menaphon classed Harvey among the scholars of England, so that it was no new departure to give the new recognition. He went beyond this: professed himself—and I think sincerely—sick of the whole thing. With such a proud insolent nature as his it cost Thomas Nashe a good deal to so write. Unluckily for all concerned, Gabriel Harvey spurned the friendly approach of his adversary, ignorant alike of his own unequal powers to conduct such a quarrel with such an antagonist and of the terrible tongue he was thereby stinging to its uttermost vengeance of mockery and insult. Harvey put out his "New Letter of Notable Contents," 1593. He stands in suspicion of Nashe's alleged wish for reconciliation, and scolds anew as a shrew might. In a new Epistle to a new edition of "Christes Teares" Nashe withdraws with considerable dignity his former Apology, plainly intimating that it had been offered in response to private advances and professed regrets from Harvey. Certes in this Epistle the Doctor got as good (or as bad) as he gave. The hide must have been pachydermatous indeed if it did not wince under the
flagellation.* Thus matters rested until 1596, in which year Nashe hearing of Harvey’s boastfulness of having conquered and silenced him, put out his “Haue with you to Saffron Walden, or Gabriell Harueys Hunt is up. Containing a full Answere to the eldest sonne of the Halter-Maker . . . . 1596.” For brain-power, for prodigality and ebulliency of wild wit, for splendid fight, for ridicule deepening into scorn, scorn rippling into laughter, for overwhelming absurdity of argument, and for biting, scathing words, this satiric book stands alone in the literature of its kind. Whatever we may think of its license and

* It seems only righteous to place here Nashe’s placable words to Harvey in the original Epistle to the Reader:—“Nothing is there nowe so much in my vowes, as to be at peace with all men, and make submisstue amends where I have most displeased. Not basely fear-blasted, or constraintively ouer-ruled, but purely pacifyctorie suppliant for reconciliation and pardon doe I sue, to the principallest of them, gainst whom I profest utter enmity. Euen of Maister Doctor Haruey, I hartily desire the like, whose fame and reputation (though through some precedent injurious pronocations, and fervent incitements of young heads) I rashly assailed; yet now better aduised, and of his perfections more cofirmedly perswaded, vnfainedly I entreate of the whole world, from my penne his worths may receiue no impeachment. All acknowledgements of abundant Schollarship, courteous well governed behauiour, and ripe experienst judgement, doe I attribute vnto him. Onely with his milde gentle moderation heervnto hath he wonne me. Take my inuenctue against him, in that abiect nature that you would doe the rayling of a Sophister in the Schooles, or a scolding Lawyer at the harre, which none but fooles will wrest to defame. As the Tytle of the Booke is Christs Teares, so be this Epistle the Teares of my penne.”
animus, it is impossible to deny that Harvey's re-assault warranted the severest punishment. "Haue with you to Saffron Walden" was burlesquely dedicated to Richard Litchfield, barber of Trinity College, Cambridge. Harvey took clumsy advantage of this, and replied rather than answered in his "Trimming of Thomas Nashe Gentleman, by the high-titled Don Richardo de Medico campo, Barber Chirurgeon to Trinitie Colledge in Cambridge, 1597." At this point, the several books were called in and both combatants commanded to cease.* We may conclude that Nashe at any rate would only sullenly acquiesce. To-day the main value and interest of the Harvey-Nashe books lie in their many allusions to contemporary names, books and circumstances. We also owe to their respective last productions in the preposterous strife, their respective portraits— with touch of caricature, perchance, yet probably authentic likenesses. In my Memoir of Harvey I shall enter more into detail on these books: here and now one cannot too much admire the chivalry (if it be somewhat over-patronizing) with which Nashe hastened to the

* In 1599 it was ordered "that all Nashes bookes, and Dr. Haruey's bookes be taken wheresoeuer they may be found, and that none of the same bookes be euer printed hereafter." Ath. Cantab. ii. 306.
defence of Greene; and on the other hand, nothing is more discreditable or detestable than the way in which Harvey gloats over the magical incidents of Greene's last illness and death. The pathos of his confessions found no answering chord in the Pedant's muscular heart. Isaac D'Israeli's words are not too strong,—"Gabriel, indeed, after the death of Robert Greene, the crony of Nashe, sitting like a vampyre on his grave, sucked blood from his corpse."*

A subsidiary occurrence falls next to be chronicled, to wit, Nashe's being put into prison. In 1597 he was engaged in writing a Play entitled "The Isle of Dogs" for the Lord-Admiral's Players then under the directorship of Philip Henslowe. We get sorrowful glimpses of the circumstances in Henslowe's Diary: e.g. Nashe's poverty obliged him to draw money on account—"Lent the 14 May 1597, to Jubie, vppon a notte from Nashe, twentie shellinges more, for the Jylle of dogges, whi he is wrytinge for the company." The Play when produced roused the anger of the Queen's Privy Council, who withdrew their licence from the Theatre, and, as stated, flung Nashe into jail. Henslowe again writes—"Pd this 23 of

* Calamities of Authors, "Literary-Ridicule."
aguste, 1597, to harey Porter, to carye to T. Nashe, nowe at this time in the Flete, for wrytinge of the eylle of Dogges, ten shellinges, to be paid agen to me when he canne." Nashe repeatedly alludes to this unlucky Play—which has not come down to us—and from his statements it would appear that he had only a subordinate part in the composition of it.* The Restraint on the Lord Admiral's company was removed on the 27th of August, and in all likelihood Nashe was liberated at the same time. The 'imprisonment' would be held for no disgrace. By this time, through his Martin Marprelate and Harvey controversy books, he had come to the front among his contemporary writers. Besides his "Pierce Pennilesse His Supplication to the Deuill" (1592) and his "Vnfortunate Traveller, or the Life of Iacke Wilton" (1594), and "Terrors of the Night" (1594), and his "Dido" in association with Christopher Marlowe (1594), had greatly extended his renown. It goes to one's heart to-day to read his plaintive description of his hard struggle for "daily bread" and the disappoint-

* See Mem.-Introd.—Critical, in Vol. IV. Cooper's higgledy-piggledy list of Nashe's Works (Ath. Cant. ii. 308) assigns the following to him: "Royall Exchange to such worshipful Gentlemen as resorte there, 4to, 1597." Nobody has ever seen it: probably a mutilated title of one of the Marprelate books, or other, e.g. Greene's Royal Exchange?
MEMORIAL-INTRODUCTION:

ponent of idle hopes from great men, of this scholar 'on the town.' From scattered allusions it would seem that Nashe did a good deal of anonymous hack-work, such as writing entertainments for private performance in noblemen's houses, love-verses 'to order,' and the like. By a freak of fortune I am able here to print for the first time a copy of verses for the 'sport' of Valentines. It is as follows:—

"The Choosing of Valentines.

"By Thos. Nash.

(MS. Inner Temple Library, No. 538, Vol. 43.)

'T was the merie moneth of februarie,
When young men in their iollie roguerie
Rose earlie in the morne 'fore breake of daie
With whom they may conforte in Summer sheene
And daunce the hardegeies on our towne greene.
As Ales at Eafter or at Pentecoste
Perambulate the fields that flourishe moost,
And goe to some village abbording neere,
To taste the cream and cakes and such good cheere,
Or see a playe of straunge moralitie
Shewen by bachelrie of Manning-tree
Where to the countrie franklins flocks-meale swarme
And John and Joan com ymaveling arme in arme,
Euen on the hallowes of that blessed Saint
That doth true louers with those ioyes acquaint.
I went poore pilgrim to my Ladie's shrine
To see if she w'd be my Valentine."

This is no great piece of literary flotsam; but it may be taken as representative of many such trifles thrown off by their needy and versatile Author.

A very much more interesting one is a letter addressed to Sir Robert Cotton, which was first noticed and printed by Mr. J. Payne Collier. *Ad interim*—i.e. until Memorial-Introduction—Critical in Vol. IV.—I give it from his "English Dramatic Poetry and Annals of the Stage" (1879), together with his introduction to it and some of his notes (eheu! that we must receive anything from Mr. Collier as 'suspect'):

"It is not easy to fix the exact date of the literary curiosity we have now, for the first time, to put in print. It is a letter without date, and in the present state of the original without signature; but it was the production of the celebrated Thomas Nash, the satirist and dramatist; and it once, no doubt, had his name at the bottom of it, though now (with the exception of the top of the letter N which is still visible) worn away, in consequence of the binding of the volume of
MSS. in which it is inserted, being too short for this and the other communication it contains. Some person has written 'T. Nashe' at the corner of the letter, perhaps to preserve the name before it became quite illegible. It seems never to have had a date, but the temporary allusions in it are numerous, and perhaps the latest is the mention of the publication of the *Metamorphosis of Ajax*, by Sir John (then Mr.) Harington, which took place after August 1596. . . . It is to be regretted, that part of the letter is too gross to allow it to be quoted entire: it must however be recollected, that in this portion of his epistle, Nash is alluding to one of the coarsest works that ever appeared in our language. The reader will lose nothing in point of information by the omission of such passages; and the rest of the letter runs thus:—

'Sir,—This tedious dead vacation is to me as unfortunate as a terme at Hertford or St. Albons to poore country clients, or Jack Cade's rebellion to the lawyers, wherein they hanged up the Chief Justice. In towne I stayd (being earnestly invited elsewhere) upon had-I-wist hopes of an after harvest I expected by writing for the stage, and for the presse; when now the players, as if they had writ another Christ's Tears, are piteously
persecuted by the L. Maior and the Aldermen; and however in their old Lords tyme they thought their state settled, it is now so uncertayne they cannot build upon it: and for the printers, there is such gaping amongst them for the coppy of my L. of Essex voyage, and the ballet of threfcore and foure Knights, that though my Lord Mar-quesse wrote a second parte of his fever lurden or idlenesfe [Marquis of Winchester's Idleness 1586], or Churchyard enlarg'd his Chips [1568, 1575, 1578, etc.], saying they were the very same which Christ in Carpenters Hall is paynted gathering up, as Joseph his father strewes, hewing a piece of timber, and Mary his mother, sits spinning by, yet would not give for them the price of a proclama-
tion out of date, or, which is the contemptiblest summe that may be (worse than a scute or a dandiprat), the price of all Harvey's works bound up together. Only Mr. Harrington of late hath set up such a filthy stinking jakes in Pouls church-
yard, that the stationers would give any money for a cover for it: what should move him to it I know not. * * * * O, it is detestable and abhominable, far worse then [Mu]ndays ballet of Untrusse, or Gillian of Braynford's Will * * * * alike to make any man have a stinking breath that lookes in it, or the outside of it. Sure had I beene of his consayle, he shold have sett for the
mott, or word before it, Fah! and dedicated it to the home of the Shakerlie's * * * * He will be coffined etc. in a jakes farmer tunne, no other nose-wise Christian, for his horrible perfume, being able to come nere him. Well, some men for sorrow sing, as it is in the ballet of John Carelesse in the Booke of Martirs, and I am merry now, though I have nere a penny in my purse. God may move you, though I say nothing; in which hope, that that which wilbe shalbe, I take my leave.

"Yours in acknowledgegement of the deepest bond,"

The old spirit of burlesque-sarcastic wit flashed out again in his "Nashes Lenten Stufse, containing the Description and first Procreation and Increase of the towne of Great Yarmouth in Norfolke" . . . 1599. Than this there are few more droll, lively, pleasant fooling books, nor is it without touches of wisdom and gravity or evidences of scholarliness. The last of his published writings was "A Pleasant Comedie called Summers Last Will and Testament." This had been performed in 1593, though it did not appear until 1600. In that year he probably died. In 1601 he was certainly dead

—as appears by Fitzgeoffrey's Memorial-lines in his *Cenotaphia* at the close of his *Affianæ*, thus:—

**Thomæ Nasho.**

Quùm Mors dìctum Iouis imperiale secuta
Vitales *Nashi* extingueret atra faces;
Armatam juveni linguam calamumq. tremendum
(Fulmina bina) priùs insidiosa rapit,
Mox illum aggreditur nudum atq. invadit inermē
Atq. ita de viöto vate trophæa refert.
Cui si vel calamus præstò vel lingua suisfet,
Ipśa quidem metuit mors truculenta mori.

It is to be lamented that nothing whatever has been transmitted to enable us to know when exactly or where or under what circumstances he died, or where he found a grave. I was saddened in the knowledge that his father survived him until 1603 not to find him interred among his kin at Lowestoft. He had only reached his thirty-third year. It is to be feared that physically and every way life's candle was lit at both ends and flamed consumingly. The tragedy may not have been so absolute as that of Greene's death; but it must have been tragical enough.
Elsewhere—in Memorial-Introduction—Critical, in Vol. IV.—I shall give an estimate of the Works of Thomas Nashe and of his characteristics—with many details from his own books and contemporaries. For the present I would observe generally that his name proved a quick one, turning up frequently in after-years and onward into the Commonwealth and its peculiar controversies. I shall adduce only two proofs of his continuous popularity.

(a) In his “Pierce Pennilesse” (1592)—which passed “the pikes of six impressions” during his lifetime, besides being translated (oddly enough) into French and Dutch—in the second edition, its author made a kind of promise to write a continuation, while deprecating rumoured continuations by imitators with whom he had nothing to do. This announcement, like so many similar from him, never was fulfilled. But in 1606 appeared “The Returne of the Knight of the Poste from Hell, with the Diuels Aunswer to the Supplication of Pierce Pennilesse” . . . . . This was followed immediately by Thomas Dekker’s “Newes from Hell” and is “Knights Coniuring.”

With respect to “The Returne of the Knight of the Poste from Hell,” its anonymous and still unknown author makes it at once clear that it
was his own composition, not at all Nashe's. I feel it only due to both to reproduce it here:—

"To all Faouourers of Learning or the Learned.

"About some tenne yeares ago, when the Supplication of Pierce Pennileffe was published; the Gentleman who was the author thereof, being mine intimate and neare companion, as one with whom I communicated both my loue, mine estate, and my studies, and found euer out of his disposition an equall, or if possible a more fervent sympathie of like community and affection, so as I cannot chuse but still take much delight in his memory; would many times in his priuate conference with me, vpholde his determination touching the concluding and finishing vppe of that moral and wittie Treatise, which for as much as it coulde beare no second parte by the same title (as hee publikelie did protest in an Epistle to the Printer ioynde to the same treatise) his resolution was to accomplishe his desire by writing the returne of the Knight of the Poфе, and therein did many times at large discourse the maine plot and drift, whereon he meant to beftow great arte, witte and laborious studie. Now death who many times by an vncharitable as cruell anticipation preuenteth those designdes, which
ight administer much matter of regarde and commoditie, by taking him too earlie fro the world, who had he liued, woule haue enrich't it with much wittinesse, left that vneffect'ed, which had it seen by him taken in hand, would doubtlesse haue satisfied many learned expectations. Now myselfe who euer challenged most interest in his due, and nearest allegiance to his counfailes, seeing the turbulencie of this last age and the frantike madnesse wherewith the Deuil infecteth the minds of most trayterous and wicked perfons, I tooke in hand (albeit as vnfit as Patrocles for Achilles armor) to finish vp what hee in former times had intended, wherein if I haue neither the wittie pleas'antnes of his conceites, nor the gaulye bitternesses of his pens sharpenes, to the first imagine me of a more solide and dull composition, lese affected to delight and variation of humors, and to the latter, think it is a bōd whereto I haue bound my selfe euer since my first natu'itie, rather to wish my selfe dumb then by foule speech, vncomely parables, or fantasticall taxation, to win either publique note, or else brutifh commendations: and if in this I haue either preuented or unwittingly taken in hand that which peraduenture some far better Genius may think fit to bestow vpon some of their wel labored ourtes, let mine inacquaintance, ignorance and the reasons before repeated be mine excuses, and let
thfé follow on their learned determinations, with the encouragement, that mine as a foile hath no condition but to giue lufture to their more pure Diamondes. Farewell.”

(b) “Tom Nash his Ghost. To the three scurvy Fellowes of the vpstart Family of the Snuffers, Rufflers and Shufflers; the thrice Treble-trouble-some Scuffers in the Church and State, the only Lay Ecclesi-afs, I call Generallissimos. Being the Iobs 3. Comforters, or the Churches 3. Anti-Disciples, the Clergies 3. Persecuters, the States 3 Horf-leeches, the Divels 3. Chaplaines; namely, the Anabaptift, the Libertine and the Brownift. Written by Thomas Nash his Ghost, with Pap with a Hatchet, a little reuiued since the 30. Yeare of the late Qu. Elizabeaths Reigne when Martin Mar-Prelate was as mad as any of his Tub-men are now.” 1647.

The following Verse-Introduction is curious:—

“Tom Nash his Ghost.

“I am a Ghost, and Ghosts doe feare no Lawes;
Nor doe they care for popular applause:
I liv’d a Poet poore, long time agoe;
And (living a poore Poet) I dyd so,
The thirtieth yeare of blest Eliza’s Reigne.
I had a yerking, firking, jerking veine;
in those dayes, we had desperate madmen heere, 
Who did the Queene, State, Church and Kingdom 
jeere:
And now a Crew are vp as wise as those
Who doe all Rule and Gouernment oppofe.
in those dayes I did bring these men in flame ;
And now my Ghost is come to doe the fame.
Then Leaders were cal’d Martins; but I call
These fellowes Swallows, they would swallow all.
I then did gall their Galls, and fpight their fpight,
I made the Nefts of Martins take their flight ;
But firft they had difperft their fond opinions,
In sundry places of the Queen’s Dominions,
Which (like Impofthumes) not well cur’d at firft,
Corrupted ever since, doth now out-burft.
Wherefore my angry Ghost fhall vndertake
Once more to try a perfect Cure to make ;
For (being now invisible, a spirit)
I cut through th’ Ayre, and in the Eubian ferrit,
And in an Augure hole my felfe can hide,
And heare their knaueries and fpie unspide.
My Lines are sharpe, but charitie’s my ground,
My ayme is to conforme not to confound,
But if my labour proue to be in vaine
My Ghost fhall (whence it came) returne againe."

Finally—There were other Thomas Nashes 
contemporary and onward—who have been
confused with our Nashe. The author of "Quaternio, or a Fourfold Way to a Happie Life," and translations and other things, died in 1648. I close my little 'Memorial-Intro-
duction—Biographical,' with the two tributes, first of Michael Drayton, next of the "Return from Pernassus":—

"Surely Nash, though he a profer were,
A branch of laurel well deserv'd to bear;
Sharply satiric was he."

Now for the "Return from Pernassus":—

"His stytle was witty, tho' he had some gall;
Something he might have mended, so may all;
Yet this I say, that for a mothers wit
Few men have ever seen the like of it."

Alexander B. Grosart.
I.

THE ANATOMIE OF ABSURDITIE.

1589.
NOTE.

Fortunately the Bodleian has furnished me with an exemplar (very early perfect) of the original (1589) edition of the 'Anatomie.' That f 1590 is in the British Museum; on which see Notes and Illustrations i Vol. IV. On the 'Anatomie' also see our Memorial-Introduction refixed (in this vol.).—A. B. G.
The Anatomie of Absurditie.

Contayning a briefe confutation of the slender imputed prayses to feminine perfection, with a short description of the feuerall practises of youth, and sundry follies of our licentious times.

No lesse pleasant to be read then profitable to be remembred, especially of those, who liue more licentiouly, or addicted to a more nyce stoycall austeritie.

Compiled by T. Nashe.

*Ita diligendi sunt homines, ut eorum non diligamus errores.*

AT LONDON,

Printed by I. Charlewood for Thomas Hacket, and are to be sold at his shop in Lumberd Street, vnnder the signe of the Popes head.

*Anno. Dom. 1589.*
To the right worshipfull Charles Blunt Knight, adorned with all perfections of honour or Arte, T. Nashe wisheth whatever content felicitie or Fortune may enferre.

If (right Worshipfull) the olde Poet Per-

saus, thought it moft prejudiciall to attention, for Veres to declaime against theft, Gracchus against sedition, Cataline against treason: what such supposus pedum may sufficiently entertaine my presumption, who being an acces-

farie to Absurditie, haue take vppon me to draw her Anatomie. But that little alliance which I haue vnto Arte, will authorize my follie in defacing her enemie: and the circumftaunce of my infancies, that brought forth this Embrion, somewhat tollerate their cenfures, that would deriue infamie from my vnexperienct infirmities. What I haue written, proceeded not from the penne of vain-glory but from the procefe of that pensiuenes, which two Summers since ouertooke mee: whose obscured
THE EPISTLE.

because, best knowne to euerie name of curse, hath compelled my wit to wander abroad vnregarded in this satyrical disguife, & counsaileth my content to dislodge his delight from traytors eyes.

Gentlemen that know what it is to encounter with ingratitude in the forme of Cupid will soone yme at the efficient of my armed præfæ: for others that cannot discerne Venus through a lowde, they will measure each deformed fury by the Queene of Fayries, all birds by one Phænix, all beasts by one Lyon. For my part, as I have no portion in any mans opinion, so am I the Prorexe of my priuate thought: which makes me terme poyfon, as well in a siluer piece, as in an arthen dish, and Protaeus Protau, though girt in the apparrell of Paëtolus. Howe euer the Syren change her shape, yet is she inseperable from deceit, and howeuer the deuill alter his shaddowe, yet will he be found in the end to be a the Saint: dare not prefix a Nigrum theta to all of that seexe, saft immortalitie might seeme to haue beene taxt by my flaunder, and the puritie of heauen bepudled by my unhallowed speche. Onely this shall my arguments inferre, and my anger auerre, that constancie will sooner inhabite the body of a Camelion, a Tyger or a Wolfe, then the hart of a woman: who predeffinates by the father of eternitie, euen in the nonage of nature, to be the Iliads of euils.
to all Nations, haue neuer inuerted their creation in any Countrey but ours.

Whose heauenborne Elizabeth, hath made maiestie herselvse mazed, and the worlds eye fight astonied. Time, wel maiest thou exult, that in the euening of thy age thou coceiuedst such a subiect of wonder, & Peace, sing io pean, for that in dispight of diffention, she hath patroniz'd thee vnnder her wings. Felicitie saw her inuested with royalty, and became young againe in the beholding. Fortune ashamed each sorrowe shoulde smile, and her face alonely be wrapt with wrinkles, futed poore Flaunders and Fraunce in her frownes, & saluted Englands soule with a smoothed forehead. Plenty and Abundance, that long had liued as exiles with the utmost Indians, were no sooner aduertized of her aduancement, but they made their passlage through ten thousand perrils, to spend their prosperitie in her presence. Why seekes my penne to breake into the buildings of Fame, and Eccho my amazed thoughts to her brazen Towres, when as my tongue is too to bafe a Tryton to eternise her praise, that thus vpholdeth our happy daies?

Wherfore since my wordes impouerish her worths, my fervent zeale shall be the vnceflant attendant on her weale. I feare right worshipfull, leaft the affection of my phraze, present mee as a
THE EPISTLE.

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Wherefore since my wordes impouerifh her worths, my feruent zeale ſhall be the vnceſſant attendant on her weale. I feare right worshipfull, leaſt the affection of my phraſe, preſent mee as a
THE EPISTLE.

e to your important affaires, whose hart exalted ith the eye fight of such soueraigntie, as soares soue humane fight, coulde not but methodize this limiration in this digression of / distinction. But 5 such entercourse of excuse, let my vnshooled dignities, convert them felues to your courtefie, id acquaint you with the counfaile of my rude education.

So it was, that not long since lighting in com-


gny with manie extraordinarie Gentlemen, of most excellent parts, it was my chance (amongst other like which was generally trauersed amongst vs) to moue diuers Questions, as touching the feuerall qualites required in Caftalions Courtier: one came with that of Ouid, Semper amabilis estto, another good more stricktly on the necessitie of that affa-


litie, which our Latinists entitle facetius, & we more familiarlie describe by the name of dis-


ursing: the third came in with his carpet de-


ses and tolde what it was to tickle a Citterne, or gave a sweete stroke on the Lute, to daunce more elicitlie, and euell it bruelie. The fourth as an nemie to their faction, confuted all these as effem-


iate follies, and would needes maintaine, that theuely adiuncts of a Courtier were schollership and surage, returning picked curiofitie to paulytry scriueners, and such like, affabilitie to Aristippus and his crue, Citterning and Luting, to the birth-
right of euerie fixe pennie flaua, and to conclude, dauncing & reuelling, to euerie Taylors holie day humour. But as for those two branches of honor before mentioned, they distinguish a Gentleman from a broking Jacke, and a Courtier from a club-headed companion. This discourse thus continued, at length they fell by a iarring gradation, to the particular demonstrations of theyr general affer-tions. One would haue one thing preferred, because some one man was thereby aduanced, another, another thing, because some noble man loues it: euer y man hotte his bolte, but this was the vpshot, that England afforded many mediocrities, but neuer saw anything more finguler then worthy Sir Philip Sidney, of whom it might truely be faide Arma virumque cano. In this heate of opinions, many hopes of Nobility were brought in queftion, but nothing fo generally applauded in euery mans comparifons as your worshippes most absolute perfections: whose effe&tuall iudiciall of your vertues, made fuch deepe impression in my attentiue imagination, as euery since there hath not any pleafure mixt it felfe fo much with my secret vowes, as the vndefinite defire to be fuppliant vnto you in fome fubie& of witte. From which, how-foever this my vndigested endeuour declineth, yet more earneftlie I befeeche you, by that entire loue which you beare vnto Artes, to accept of it in
good part. And as the foolish Painter in *Plutarch*, having blurred a ragged Table, with the rude picture of a dunghill Cocke, willed his boy in any case to drive away all lyue Cocks, from that his worthles workmanship, leaft by the comparison he might be convinced of ignorance: So I am to request your worship, whiles you are perusing my Pamphlet, to lay aside out of your sight, whatfoever learned invention hath heretofore bredde your delight, leaft their singularitie reflect my simplicitie, their excellence convince mee of innocence. Thus hoping you will everie way censure of me in fauour, as one that dooth partake some parts of a Scholler, I commit you to the care of that soueraigne content, which your soule desireth.

Your most affectionate
in all,

*Vsumque aras,*

T. Nashe.
THE ANATOMIE
OF ABSURDITIE.

Euxes being about to drawe the counter-fet of Iuno, assembled all the Agrigentiuue Maydes, who after he pausing had viewed, he chose out five of ñy fayreft, that in their beautie, he might imitate what was moft excellent: euen so it fareth with mee, who bëeing about to anatomize Absurditie, am vrged to take a view of sundry mens vanitie, a furuey of their follie, a briefe of their barbarisme, to runne through Authors of the absurder sort, assembled in the Stacioners shopt, fucking and selecting out of these vpstart antiquaries, somewhat of their vnfauery duncerie, meaning to note it with a Nigrum theta, that each one at the first fight may eschew it as infectious, to shewe it to the world that all men may shunne it. And euen as Macedon Philip hauing finished his warres buildeb a Cittie for the
worst forte of men, which hee called πουτερωπολις, malorum Ciuitas, so I, hauing laide aside my grauer studies for a season, determined with my selfe beeing idle in the Countrey, to beginne in this vacation, the foundation of a trizłing subieæt, which might shroude in his leaues, the abuþue enormities of these our times. It fareth nowe a daies with vnlearned Idiots as it doth with the Asses, who bring fouorth all their life long: euen so these brain-leffe Buffards, are euerie quarter bigge wyth one Pamphlet or other. But as an Egge that is full, beeing put into water sinketh to the bottome, whereas that which is emptie floateth a boe, so those that are more exquifitly furnifhed with learning shroude themfelues in obscuritie, whereas they that [are] voide of all knowledge, endeuour continually to publishe their follie.

Such and the very same are they that obtrude themfelues vnto vs, as the Authors of eloquence, and fountains of our finer phraæes, when as they sette before vs, nought but a confused maffe of wordes without matter, a Chaos of sentences with-out any profitable fence, resemblying drummes, which beeing emptie within, found big without. Were it that any Morrall of greater moment, might be fished out of their fabulous follie, leauing their words, we would cleaue to their meaning, pretermittin[g their painted shewe, we woulde pry
OF ABSURDITIE.

into their propounded fence, but when as luft is the tractate of so many leaues, and loue passions the lauifh dispense of so much paper, I muft needes fende such idle wits to shrift to the vicar of S. Fooles, who in fteede of a worfer may be fuch a Gothamifts ghostly Father. Might Ouid's exile admonifh fuch Idlebies to betake them to a new trade, the Prefe should be farre better employed, Histories of antiquitie not halfe fo much belyed, Minerals, ftones, and herbes, fshould not have fuch coggd natures and names afcribed to them without causfe, Englishmen fhoulde not be halfe fo much Italinated as they are, finallie, loue woulde obtaine the name of luft, and vice no longer maske vnder the vifard of vertue.

Are they not afhamed in their prefixed poies, to adorne a pretence of profit mixt with pleafure, when as in their bookes there is scarce to be found one precept pertaining to vertue, but whole quires fraught with amorous discouerfes, kindling Venus flame in Vulcans forge, carrying Cupid in tryumph, allu[r]ing euen vowed Vestals to treade awry, inchaunting chaft e minds and corrupting the con- tinent. Henceforth, let them alter their poies of profit with intermingled pleafure, inferring that of Ouid instead.

Si quis in hoc artem populo non nouit amandi,
Me legat & leflo carmine doet us amet.
So shall the discreet Reader understand the contents by the title, and their purpose by their posie: what else I pray you doe these bable booke-mungers endeuor, but to repaire the ruinous wals of Venus Court, to restore to the worlde, that forgotten Legendary licence of lying, to imitate a fresh, the fantasticall dreames of those exiled Abbie-lubbers, from whose idle pens, proceeded those wore out impressions of the feyned no where acts, of Arthur of the rounde table, Arthur of little Britaine, Sir Tristram, Hewon of Burdeaux, the Squire of low degree, the foure sons of Amon, with infinite others. It is not of my yeeres nor studie to censure these mens foolerie more theologicallie, but to shew how they to no Common-wealth commoditie, toffe ouer their troubled imaginations to haue the praiue of the learning which they lack. Many of them to be more amiable with their friends of the Feminine sexe, blot many sheetes of paper in the blazing of Womens flender praiues, as though in that generation there raigned and alwaies remained such singuler simplicitie, that all posterities should be enioyned by dutie, to fill and furnish their Temples, nay Townes and streetes, with the shrines of the Saints. Neuer remembring, that as there was a loyall Lucretia, so there was a light a loue Lais, that as there was a modest
Medullina, so there was a mischievous Medea, that as there was a steadfast Timoclea, so there was a trayerous Tarpeya, that as there was a sober Sulpitia, so there was a deceitful Scylla, that as there was a chaste Claudia, so there was a wanton Clodia.

But perhaps Women assembling their senate, will seeke to stop my mouth by most voices, and as though there were more better then bad in the bunch will obieet vnto me Atlanta, Architumna, Hippo, Sophronia, Leæna: to these I will oppose proude Antigone, Niobe, Circe, Flora, Rhodope, the despightfull daughters of Danaus, Biblis, and Canace, who fell in loue, with their owne Brothers, Mirrha with her owne Father, Semiramis with her owne sonne, Phaedra with Hippolitus, Venus inconstancie, Iunos ielousie, the riotous wantonnesse of Pasiphae, with who I will knit vp this packet of Paramours. To this might be added Mantuans inuectiue against them, but that pittie makes me refraine from renewing his worn out complaints, the wounds wherof the former forepast feminine sexe hath felt. I but here the Homer of Women hath forestalled an obiection, saying that Mantuans house holding of our Ladie, he was enforced by melancholie into such vehemencie of speech, and that there be amongst them as amongst men, some good, some badde: but then let vs heare what was
the opinion of ancient Philosophers, as touching the Femall sexe.

One of the beeing asked what estate that was, which made wife men fooles, and fooles wisemen, answered marriage. *Aristotle* doth counsel vs, rather to gette a little wife then a great, because alwaies a little euill is better then a great, so that hee counted all women without exception, euill and vngratious. Another of them beeing asked what was the greatest miracle in the world, saide, a chaste woman. One requiring *Diogenes* judgment when it was best time to take a wife, answered, for the young man not yet, and the olde man never. *Pythagoras* sayd, that there were three euils not to be suffered, fire, water, and a woman. And the fore named *Cinick* deemed them the wisest lyers in the world, which tell folke they will be married, and yet remaine single, accounting it the leffe inconvenience of two extremities to choose the leffe. The selfe same man affirmeth it to be the only means to escape all euils, to eschew womens counsaile, and not to square our actions by their direction. The olde Sages did admonish young men, if ever they matcht wyth any wife, not to take a rich Wife, because if shee be rich, shee wyll not be content to be a wife, but will be a Maister or Mistresse, in commaunding, chiding, correcting & controlling.
Another Philosopher compared a woman richly appareled, to a dunghill couered with grass. *Socrates* deemed it the desperatest enterprize that one can take in hand, to gouerne a womans will.

What shall I say of him that béeing askt, from what women a man shoulde kepe himselfe, anwered, from the quick & from the deade, adding moreouer, that one euill ioynes with another when a woman is sicke. *Demothenes* saide, that it was / the greatest torment, that a man could inuent to his enemies vexation, to giue him his daughter in marriage, as a domestical Furie to disquiet him night and day. *Democritus* accounted a faire chaste woman a miracle of miracles, a degree of immor-tality, a crowne of triumph, because she is so harde to be founde. Another béeing asked, who was he that coulde not at any time be without a wife, anwered, hee that was alwaies accurst: and what dooth thythis common prouerbe, he that mar-rieth late marrieth euill, insinuate to vs, but that if a man meane to marry, he were as good begin betimes as tarry long, and béeing about to make a vertue of neceffitie, and an arte of patience, they are to beginne in theyr young and tender age. Moreouer, amongst the thinges which change the nature and conditions of men, women and wine are sette in the forefront, as the chiefe causes of their calamitie.

xiv. 2
Plutarch in his precepts of wedlocke, alleageth a reason why men faile so often in choosing of a good wife, because faith hée, the number of them is so small. There be two especiall troubles in this worlde faith Seneca, a wise and ignoraunce. Marcus Aurelius compared women to shyps, because to keepe them wel and in order, there is alayes somewhat wanting: and Plautus faith, that women decke themselues so gorgiously and lace themselues so nicely, because foule deformed things, seeke to sette out themselues sooner, then those creatures that are for beauty far more amiable. For my part I meane to suspende my sentence, and to let an Author of late memorie be my speaker, who affyrmeth that they carrie Angels in their faces to entangle men and deuils in their deuices. Valerius in Epist. ad Ruf. hath these words of womens trecherous works, Amice ne longo dispendio te suspendam, lege aureolum Theophrasti, & Medeam Iasonis, & vix paucă inuenies impoffibilia mulieri, Amice det tibi Deus omnipotens feminae fallacia non falli. My friend, leaft I shoule hold thee too long with too tedious a circumftaunce, reade but the golden Booke of Theophrastus, and Iasonis Medea, and thou shalt finde fewe things impoffible for a woman: my sweet friende, God Almighty graunt that thou / beest not entrapt by womens trecherie. Furthermore, in the same place he faith, Quis
OF ABSURDITIE.

muliebri garrulitati aliquid committit, quae illud solum potest tacere quod necit: who will commit any thing to a womans tatling trust, who conceales nothing but that she knowes not? I omit to tell with what phrases of disgrace the ancient fathers haue defaced them, werof one of the faith: Quid aliud est mulier nisi amicitiae &c. What is a woman but an enemie to friendship, an vn-euitable paine, a necessary euill, a naturall temptation, a desired calamitie, a domesticall danger, a delectable detriment, the nature of the which is euill shadowed with the colour of goodnes. Therefore if to put her away be a sinne, to keepe her still must needes be a torment. Another sayth: Illud adverte quod extra paradisum vir factus est &c. Consider this, that man was made without Paradisfe, woman within Paradisfe, that thereby we may learne, that every one winneth not credit by the nobilitie of the place, or of his stock, but by his vertue. Finally, man made better is found without Paradisfe in a place inferior, and contrariwise, she which was created in a better place, namely Paradisfe, is founde to be worser. Another hath these words: Diligit mulier ut capiat, decipit ut rapiat: amat quod habes, non quod es. A woman loues that she may entrappe, she deceuies that she may spoyle, she loues that thou haft not that thou art. Another writeth after thys manner: Nulla
That there is no choice to be had of a wife, but even as she comes so we must take her: if teatish, if foolish, if deformed, if proud, if stinking breathed, or what soever other fault she hath, we know not till we be married. A Horse, an Ox, or an Ass, or a dogge, or what so ever other vile merchandise, are first prooved, and then bought, a man's wife alone is never throughly seen before, least shee dyspleafe, before she be married. *Viros ad unumquodque maleficium singulae cupiditates impellunt* (faith Tully) *mulieres ad omnia maleficia cupiditas una ducit*: *muliebrium enim vitiorum omniu fundamentum est avaritia.*

Mens severall desires doe egge them to each kind of euill, but one onely affection leads women to all kind of wickednes: for couetousnesse is the foundation of all womens euill inclinations. *Seneca also faith thus in his Proverbs: Aut amat, aut odit mulier, nil tertium est, dediscere flere feminam, mendacium est, &c.* A woman either loues, or hates, there is no third thing: it is an vn-truth to say, that a woman can learne to forget to weepe: two kinde of teares are common in their eyes, the one of true sorrowe, the other of deceit: a Woman meditates euill when she is musing alone.

Thus you see how farre their wickednes, hath made Authors to wade with ineuctiues in their
OF ABSURDITIE.

difpraise: wherefore I shall not need to urge their inconstancie more vehemently, resembling them to Battus, who was wonne with a Cowe, and lost with a Bull: nor stand to repeate that of Plato, who doubted whether he should put women among reasonable or unreasonable creatures, who also gave thanks to Nature especially for three things, whereof the first and cheefest was, that shee had made him a man and not a woman. I omitte that of Aristotle, who alleging the inconuenience of too timely marriages, expresseth this as the especiall incommoditie, that it is the Author of superfluities, & good for nothing but to fill the world with women. Reade ouer all Homer, and you shall never almost see him bring in Iuno, but brawling and iarring with Jupiter, noting thereby what an yrkesome kind of people they are. In some Countries therefore, the bride at the day of her mariage, is crowned by the Matrons with a Garland of prickles, and so delivered to her husband, that he may know he hath tyed himselfe to a thornie pleasure. The Massegers told Pompey they lay with their wives but once a weeke, because they wold not heare their scoldings in the day, nor their pulings in the night.

But what should I spend my ymcke, waste my paper, flub my penne, in painting forth theyr vgly imperfections, and peruerse pécuiiſhnesse, when as
howe many hayres they haue on their heads, so
many snares they will find for a neede to snarle men
in, how many voices all of them haue, so many
vices each one of them hath, how many tongues,
so many tales, how many eyes, so many allure-
ments. What shall I say? They haue/more
shyfts then loue had sundry shapes, who in the
shape of Satyre inueigled Antiope, tooke Amphitrios
forme, when on Alcmena he begat Hercules, to
Danae, he came in a showre of gold, to Leda in
the likenes of a swan, to Io like a Heyfer, to Ægine
like a flame, to Mnemosyne like a sheephearde, to
Proserpina like a Serpent, to Pasiphae like a Bull,
to the Nymph Nonacris in the likenes of Apollo.
For crueltie they seeme more terrible then Tygers:
was not Orpheus the excellentest Mufition in any
memory, torne in peece by Women, because for
sorrow of his wife Euridice, he did not onlie
himselfe refuse the loue of many women, and liued
a sole life, but also disswaded fro their company?
Did not mercilesse Minerua, turne the haires of
Medusa, whom shée hated into hyssling Adders?
Therefore see how farre they swerue from their
purpose, who with Greene colours, seeke to garnih
such Gorgonlike shapes. Is not witchcraft espe-
cially vpholden by women? whither men or
women be more prone vnto carnall cōcupifcence,
I referre them to Thebane Tyrefias, who gae iudg-
ment against them long agoe? what their impu-
dencie is, let Antiquitie be Arbiter. Did not
Calphernias impudencie, (who was so importunate
and vnreasonable in pleading her owne cause) giue
occasion of a Law to be made, that never woman
after shoulde openly pleade her owne cause in
Courtes of iudgment.

Sabina may be a glasse for them to see their
pride in, who usefully bathed herfelfe in the milke
of fife hundred Asses, to preferue her beauty.
Galeria also that gallant Dame, which scorned
the golden Pallace of the Emperour Nero, as not
curious inough to shroude her beauty, yea Cleo-
patra according to Xiphilinus iudgment, was not
flaine w venimous Snakes, but with y bodkin that
she curled her hayre. To conclude, what pride
haue they left vnpractised, what enticement to luft
haue they not tried?

Did they imagine that beautie to be most com-
mandable, which is leaft coloured, and that face
most faire, which seldommeft comes into the open
ayre, they would neuer set out them/feuues to be
seen, ne yet woulde they couet to leaue impres-
sions of their beauties in other mens bodies, nor
the forme of their faces in other mens fancies.
But women through want of wisedome are growne
to such wantonneffe, that vpon no occasion they
will crosse the streete, to haue a glaunce of some
Gallant, deeming that men by one looke at them, shoulde be in loue with them, and will not stick to make an errant ouer the way, to purchase a Paramour to helpe at a pinche, who vnder her husbands, that hoddy-péekes nofe must haue all the deßtilling dew of his delicate Rosé, leaving him onely a sweët sent, good inough for such a fence-leffe fotte.

It was a cuftome in Greece, that euery married woman, as soone as she was betrothed to her hufbande, shoulde touche fire and water, that as the fire purgeth & purifieth al thinges, and the water is cleane, and of nature fitte to clarifie euery part of the body, and to fette the face free from any spot, except it be an Ethiopian blot, so she would referue herselfe chastie and vndefiled to her hufband, her head. In Boëtia they will not suffer a new married wife at firft to goe ouer the thresholde, because she should seeeme vnwilling to enter in there, where she should leaue and lay aside her chaftitie. In the same place also they burne the Axletrée of a Cart before the doore of the bryde, after she is married, signifying that she ought not to gadde abroade, as though that were remoued which might mooue her to make any errants into any other place.

In Rome the bride was wont to come in with her spyndle and her distaffe at her side, at the day
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of her marriage, and her husband crowned and copass'd the Gates with her yarne, but now adaiies Towe is either too deere or too daintie, so that if hée will maintaine the custome, hée must crowne his Gates with their Scarfes, Periwigs, Bracelets, and Ouches: which imports thus much vnto vs, that Maides and Matrons now adaiies be more charie of their store, so that they will be sure they will not spend too much spittle with spynning, yea theyr needles are nettles, for they lay the aside as needleffe, for feare of pricking their fingers when they are painting theyr faces, / nay, they will abandon that trifling which may stay them at home, but if the temperature of the wether will not permittte them to pop into the open ayre, a payre of cardes better pleafeth her the a peece of cloth, her beades then her booke, a bowle full of wine then a hand full of wooll, delighting more in a daunce then in Dauids Psalmes, to play with her dogge then to pray to her God: setting more by a loue Letter, then ý lawe of the Lord, by one Pearle then twenty Pater nofters. Shée had rather view her face a whole morning in a looking Glaffe, then worke by the howre Glaffe, shee is more sparing of her Spanish needle then her Spanish gloues, occupies oftner her setting flicke then sheeres, and ioyes more in her Jewels, then in her Jesus.
Is this correspondent to the modestie of Maydens, and the maners of Matrons? nay rather it seemes that law is turned to libertie, and honest civilitie into impudent shamefaftnes. Antient antiquitie was woont to bee such a stoycall observer of continencie, that women were not permitted so much as to kiffe their Kinismen, till Troyan Dames first attempted it in Italie, for when as by the force of tempestuous stormes they were cast upon the Italian Coaste, and each man landed vpon whom the salt sea some had not seased, the Women beeing wearie of theyr yrke some trauaile and long and tedious toyle, abhorrung the sight of the Seas, set the fhyps on a light fire, by reaason of the which deed, they dreading the displeasure of their Husbandes, ran euery one to their Kinsman, kissing moft kindly, and embracing moft amiably euery one that they mette: from that time forth to this present, it hath bee ne taken vp for a custome, not to be sparing in that kind of conteft.

But now craftie Cupid practisfang the wonted sleights and shuffling his shafts, meditates new shifts, which each amorous Courtier by his veneriall experience may coniecturallie conceiue. Menelaus hospitallitie mooued young Paris to adulterie. I say no more, you know the reft, the wiser can apply it. Well woorthy are the Essexians to be extolled for their wyse / dome, who abhorre the company of
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Women, and detest the possession of gold and silver, and they to be deemed as soothing flatterers, who spend so much paper about a proposition of praise, sette apart from any appearance of probabilitie. Peraduenture they thinke, that as the Poets inuent that Atlas upholdeth the Heauens with his shoulers, because by an excellent imagination he found out the course of the stars, eu'en so they by compiling of Pamphlets in their Mistrefs praiifes, to be called the restorers of womankind. But idle heads are visially occupied about such trifling texts, wanton wits are combred with those wonted fits, such busy braines fowe where they reap small gaines. When wit giues place to will, and reason to affection, then follie with full faile launcheth foorth most desperatlie into the deepe. Did they consider that that prayse is onely priuiledged in wise mens opinion, which onely proceeds from the penne of the prayfed, they would haue paused a while vpon the worthlesse imputation of such prodigall commendation, and confulted for their credit in the composition of some other more profitable subiect.

I leaue these in their follie, and haften to other mens furie, who make the Pressle the dunghill, whether they carry all the muck of their mellancholickke imaginations, pretending forfooth to anatomize abuses, and flubbe vp fin by the rootes,
as there waste paper beeing wel viewed, semes fraught with naught els saue dogge daies effects, who wrefting places of Scripture against pride, whoredome, couetousnes, gluttonie, and drunkenness, extend their inuectuies so farre against the abuse, that almoast the things remains not whereof they admitte anie lawfull use. Speaking of pride, as though they were afraid some body should cut too large peniworthes out of their cloth: of couetousnes, as though in them that Prouerbe had beeene verified, Nullus ad amissas ibit amicus opes: of gluttonie, as though their liuing did lye vppon another mans trencher: of drunkenness, as though they had beeene brought vppe all the dayes of their life with bread and water: and finally of whoredome, as though they had beeene Eunuckes from theyr / cradle, or blind from the howre of their conception. But as the Stage player is nere the happier, because hee represents oft times the persons of mightie men, as of Kings & Emperours, so I account such men neuer the holier, because they place praise in painting foorth other mens imperfections.

These men resemble Trees, which are wont eftsoones to die, if they be fruitfull beyond their wont, even so they to die in vertue, if they once ouershoote themselfes too much wyth inueighing against vice, to be brainfieke in workes if they be
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too fruitfull in words. And euen as the Vultures slay nothing themselues, but pray vpon ĵ which of other is slayne, so these men inueigh against no new vice, which heeretofore by the cenfures of the learned hath not beeene sharply condemned, but teare that pecemeale wise, which long since by ancient wryters was wounded to the death, so that out of their forepassed paines, ariseth their Pamphlets, out of their volumes, theyr inuectiues. Good God, that those that neuer tafted of any thing faue the excrements of Artes, whose threddebare knowledge bécing bought at the second hand, is spotted, blemished, and defaced, through translaters rigorous rude dealing, shoulde preferre their fluttered futes before other mens glittering gorgious array, shoulde offer them water out of a muddie pit, who haue continually recourse to the Fountaine, or dregs to drink, who haue wine to fell. At scire tuum nihil est, nisi te scire hoc sciat alter. Thy knowledge bootes thee not a button, except another knowes that thou haft this knowledge. Anacharfs was wont to say, that the Athenians vsed money to no other ende but to tell it, euen so these men make no other vse of learning, but to shewe it. But as the Panther smelleth sweetelie but onely to brute beastes, which shee draweth vn to her to theyr destruction, not to men in like maner, so these men seeme learned to none but Idiots, whô with
a coloured shew of zeale, they allure unto them to their illusion, and not to the learned in like fort. I know not howe it delighteth them to put their Oare in another mans boate, and their foote in another mans boote, to incurre that prouerbiaill checke, *Ne futor ultra crepidam*, or that oratorical taunt, *Quam quisque norit artem in ea se exerceat*: with the Elephant to wade and wallowe in the shallow water, when they woulde sooner sinke then fwy in the deepe Riuer, to be conuertant in these Authors which they cannot vnderstande, but by the translatour their Intrepretour, to vaunte reading when the sum of their diuinitie consists in twopennie Catichismes: and yet their ignoraunt zeale wyll presumptuously press into the Press, enquiring most curiouslie into euery corner of the Common wealth, correcting that sinne in others, wherewith they are corrupted themselues. To prescribe rules of life, belongeth not to the ruder forte, to condemne those callings which are approced by publique authoritie, argueth a proude contempt of *s* Magistrates superiortie. *Protogenes* knew *Apelles* by one lyne, neuer otherwise seene, and you may knowe these mens spirit by theyr speche, their minds by their medling, their folly by their phrase. View their workes, and know their vanitie, see the Bookes bearing their name, and smile in thy fleece at their shame. A small ship in
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a shallow River, seems a huge thing, but in the sea a very little vessel, even so each trifling Pamphlet to the simpler forte, a most substantiall subject, whereof the wiser lightly account, and the learned laughing contemne. Therefore more earnestly I agrauate their faulte, because their crime is crept into credit, and their dooinges deemed devotion, when as purposelie to some mans despight, they bring into act their cholericke motions.

A common practice it is now adayes, which breedes our common calamitie, that the cloake of zeale, shoulde be vnto an hypocrite in stead of a coate of Maile, a pretence of puritie, a pensive for iniquitie, a gloss of godlines, a couert for all naughtines. When men shall publiqueely make profession of a more inward calling, and shall waxe cold in the workes of charitie, and fervent in malice, liberall in nothing but in lauifhe backbyting, holding hospitalitie for an eschewed heresie, and the performance of good workes for Papiftrie, may wee not then haue recourse to that caueat of Christ in the Gospell, Cauete ab hypocritis. It is not the writhing of the face, the heauing vppe of the eyes to heauen, that shall keepe these men, from hauing their portion in hell. Might they be saved by their booke, they haue the Bible alwaies in their bofome, and so had the Pharifies the Lawe embroidered in their garments. Might
the name of the Church inseeffe them in the
kingdom of Christ, they will include it onely in
their couenticles, and bounde it euen in Barnes,
which many times they make their meeting place,
and will shameleslie face men out, that they are
the Church militant here vpon earth, whē as they
rather seeme a company of Malecontents, vnworthy
to breath on the earth. Might the boast of the
spirit pind to their fłeues make them elect before
all other, they will make men beleue, they doe
nothing whereto the spirit dooth not perfwade
them: and what Heretiques were there euer that
did not arrogate as much to themsfelues? These
they be that publiquely pretend a more regenerate
holines, beeing in their private Chambers the
express imitation of Howliglasse. It is too
tedious to the Reader, to attend the circumftaunce
of their feuerall shyftes, the lothsomnesse of their
guilefull wiles, the tract path of theyr treacherie:
you know them without my discoursfe, and can
describe their hypocrifie, though I be not the
Notarie of their iniquitie. Séeing their works,
shun theyr waies.

Another sort of men there are, who though not
addicted to such counterfet curiositie, yet are they
infected with a farther improbabilitie, challenging
knowledge vnto thefelles of deeper misteries, whē
as with Thales Milesius they sée not what is vnder
their feet, searching more curiously into the secrets of nature, when as in respect of deeper knowledge, they seem mere naturals, courting with the Phœnx to approach so near to the sun, that they are scorched with his beams, and confounded with his brightness. Who made them so privy to the secrets of the Almighty, that they should foretell the tokens of his wrath or terminate the time of his vengeance? But lightly some newes attends the ende of euery Tearme, some Monsters are bookt, though not bred against vacation times, which are straight way diversely dispersed into euery quarter, so that at length they become the Alehouse talke of euery Carter: yea the Country Plowman feareth a _Calabrian_ floodde in the midst of a furrowe, and the silly Sheephearde committing his wandering sheepe to the custodie of his wappe, in his field naps, dreameth of flying Dragons: which for fear least he should see to the losse of his fight, he falleth a sleepe: no star he seeth in the night but seemeth a Comet: hee lighteth no sooner on a quagmire, but he thinketh this is the foretold Earthquake, wherof his boy hath the Ballet.

Thus are the ignorant deluded, the simple misused, and the sacred Science of Astronomie discredited: & in truth what leasings will not make-shyfts inuent for money? What wyl they
not faine for gaine? Hence come our babling Ballets, and our new found Songs and Sonets, which every rednose Fidler hath at his fingers end, and every ignorant Ale knight will breath foorth ouer the potte, as soone as his braine waxeth hote. Be it a truth which they would tune, they enterlace it with a lye or two to make meeter, not regarding veritie, so they may make vppe the verse: not vnlike to Homer, who cared not what he fained, so hee might make his Countrimen famous. But as the straightest things being put into water, seeme crooked, so the crediblest trothes, if once they come in compasse of these mens wits, seeme tales. Were it that the infamie of their ignoraunce, did redound onlie vpon themselues, I could be content to apply my speech otherwise, then to their Apuleyan eares, but fith they obtaine the name of our English Poets, and thereby make men thinke more bafelie of the wittes of our Countrey, I cannot but turne them out of their counterfet liuerie, and brand them in the foreheade, that all men may know their falshood. Well may that saying of Campanus be applyed to our English Poets, which hee spake of them in his time: They make (faith he) Poetry an occupation, lying is their lyuing, and fables are their mooueables: if thou takest away trifles, fillie soules, they will famish for hunger. It were to be wished,
that the acts of the ventrous, and the praise of the vertuous were by publique Edict prohibited: by such mens merry mouthes to be so odiouslie extolde, as rather breedes detestation then admiration, lothing then lyking. What politique Counfailour or valiant Souldier will ioy or glorie of this, in that some fitcher, Weauer, spendthrift, or Fidler, hath shuffled or flubberd vp a few ragged Rimes, in the memoriall of the ones prudence, or the others prouesse? It makes the learned fort to be silent, whe as they see vnlearned fots so insolent.

These Buffards thinke knowledge a burthen, tapping it before they haue half tunde it, venting it before they haue filled it, in whom that saying of the Orator is verified, Ante ad dicendum quam ad cognoscendum veniunt. They come to speake before they come to know. They contemne Arts as vnprofitable, contenting themselves with a little Countrey Grammer knowledge, god wote, thanking God with that abscedarie Priest in Lincolneshire, that he neuer knewe what that Romish popifh Latine meant. Verie requisite were it, that such blockheads, had some Albadanensis Appollonius, to send them to some other mechanicall Arte, that they might not thus be the staine of Arte. Such kind of Poets were they that Plato excluded from his Common wealth, and Augustine banished ex
ciuitate Dei, which the Romans derided, and the Lacedemonians scorned, who wold not suffer one of Archilocus bookes to remaine in their Countrey: and amisse it were not, if these which meddle with the Arte they knowe not, were bequethed to Bridwell, there to learne a new occupation: for as the Basiliske with his hisse, driueth all other Serpents from ¥ place of his aboad, so these rude Rithmours with their iarring verse, alienate all mens mindes from delighting in numbers excellence, which they haue so defaced that wee may well exclaime with the Poet, Quantum mutatus ab illo.

But least I shoule be mistaken as an enemie to Poetrie, or at least not taken as a friend to that studie, I haue thought good to make them priuie to my mind, by expressing my meaning. I account of Poetrie, as of a more hidden & divine kinde of Philosophy, enwrapped in blinde Fables and darke stories, wherein the principles of more excellent Arts and morrall precepts of manners, illustrated with divers examples of other Kingdomes and Countries are contained: for amongst the Grecians there were Poets, before there were any Philosophers, who embraced entirely the studie of wisedome, as Cicero testifieth in his Tusculanes: whereas he faith, that of all forts of men, Poets are most ancient, who to the intent they might
allure men with a greater longing to learning, haue followed two things, sweetnes of verse, and variety of inuention, knowing that delight doth prick men forward to the attaining of knowledge, and that true things are rather admirde if they be included in some wittie fiction, like to Pearles that delight more if they be deeper fette in golde. Wherefore seeing Poetry is the very same with Philosophy, the fables of Poets must of necessitie be fraught with wisedome & knowledge, as framed of those men, which haue spent all their time and studies, in the one and in the other. For euen as in Vines, the Grapes that are fayrefst and sweetest, are couched vnnder the branches that are broadest and biggest, euen so in Poems, the things that are most profitable, are shrouded vnnder the Fables that are most obscure: neither is there almost any poeticall sygment, wherein there is not some thing comprehended, taken out either of Histories, or out of the Philicks or Ethicks, whevpon Erasmus Rotterdamus very wittilie termes Poetry, a daintie dish seasoned with delights of euery kind of discipline. Nowe whether ryning be Poetry, I referre to the judgment of the learned: yea let the indifferent Reader diuine, what deepe misterie can be placed vnnder plodding méeter. Who is it, that reading Beuis of Hampton, can forbeare laughing, if he
marke what fcambling fhyft he makes to ende
his verfes a like. I will propound three or foure
payre by the way for the Readers recreation.

The Porter faid, by my fnout,
It was Sir Beuis that I let out.

or this,
He f mote his fonne on the breafh,
That he neuer after fpoke with Clark nor Prieff.

or this,
This almes by my crowne,
Giues fhe for Beuis of South-hamptoune.

or this,
Some loft a nose, fome a lip,
And the King of Scots hath a fhip.

But I let these passe as worne out absurdities,
meaning not at this infant to vrge (as I might) the
like infance of Authors of our time, leaft in laying
foorth their nakedneffe, I might feeme to haue
difcouered my mallice, imitating Aiax who obiecting
more irefully vnto Vlyffe's flattery, detected himfelfe
of follie.

As these men offend in the impudent publishing
of witles vanitie, fo others ouerhoote thefelves as
much another waie, in fencelesfe ftoicall auffertie,
accounting Poetrie impietie, and witte follie. It is
an old Queftion, and it hath beene often pro-
pounded, whether it were better to haue moderate affections, or no affections? The Stoicks said none. The Peripaticians answered to haue temperate affections: and in this respect I am a professed Peripatician, mixing profit with pleasure, and precepts of doctrine with delightfull inuention. Yet these men condemn them of lasciuiousnes, vanitie, and curiositie, who vnder fayne Stories include many profitable morall precepts, describing the outrage of vnbridled youth, hauing the reine in their owne hands: the fruits of idlenes, the of-spring of luft, and how availleable good educations are vnto vertue. In which their precifer cenfure, they resembe the that caft away the nutte for mislike of the shell, & are like to those which loath the fruite for the leaues, accounting the one fower, because ſ other is bitter. It may be some dreaming dunce whose bald affected eloquence making his function odious, better beſeeing a priuie then a pulpit, a misterming Clowne in a Comedy, then a choſen man in the Minifterie, will cry out that/it bréedes a scabbe to the conscience, to perufe ſuch Pamphlets, béeing indeed the display of their duncerie, and bréeding a mislike of ſuch tedious dolts barbarisme, by the view of their rethoricall inuention. Such trifling studies say they infect the minde and corrupt the manners, as though the minde were only conuerfant in ſuch toies, or ſhold
continuallie ftyay where the thoughts by chaunce 
doo ftray. The Sunne beames touching the earth, 
remaine stille from whence they came, so a wyse 
mans mind, although sometymes by chance it 
wandereth here and there, yet it hath recourse in 
ftaied yeeres to that it ought. But graunt the 
matter to be fabulos, is it therefore friuolous? 
Is there not vnnder Fables, euyn as vnder the 
shaddowe of greene and florishing leaes, most 
pleafant fruite hidden in secrete, and a further 
meaning clofely comprifed? Did not Virgill 
vnder the couer of a Fable, exprefle that diuine 
mifterie, which is the subieet of his fift Eglogue. 

Iam noua progenis caelo demittis alto.

I could fende you to Ouid, who expreffeth the 
generall Deluge, which was the olde worldes ouer-
throwe, in the Fable of Deucalion and Pirrha : vnnder 
which, vnndoubtedly it is manifeft, (although diuers 
Authors are of cotrarie opinion) he meaneth Noes 
floode, in so much as there is a place in Lucian in 
his booke De Siria Dea, by the which it appeareth, 
that by Deucalions Deluge, is vnnderfloode, not (as 
some will) that Enundation, whereby in times paft, 
Greece and Italie was ouerflowne, and the Ile 
Atlanta deftroied, but that vnuiuerfall flood which 
was in the time of Noe. For thus Lucian writeth 
in that place, that it was receiued for a coñion
opinion among the Grecians, that this generation of men that nowe is, hath not been from the beginning, but that it which first was, wholly perished, and this second fort of men which now are, be of a newe creation, growing into such a multitude by Deucalion and Pirrhas means. As touching the men of the first worlde, thus much (faith he) is committed to memorie, that when as they began to be put vppe with pride of their prosperitie, they enterprised all iniquitie, pruiledged by impunitie, neither regarding the obseruation of oath, nor the violation of hospitalitie, neither favouring the fatherlesse, nor succouring the helplesse: whereupon in lieu of their crueltie, they were plagued with this calamitie, the springs brake forth and overflowed their bounded banks, * waterie clowdes with pashing showres vnceffantlie, sending down their unreasonable moisture, augmented the rage of the Ocean, so that whole fields and mountains could not satisfie his usurping furie, but Citties wyth their suburbs, Townes with their streets, Churches with their porches, were nowe the walke of the waues, the dennes of the Dolphin, and the sporting places of the huge Leviathan: men might haue fisht where they fold fishe, had they not by the sudden breaking forth of the showres been made a pray vnto fishe: the child in the cradle could not be faued by the embracings of the dying
mother, the aged Cripple remouing his weariest steps by stilts, was faine to use them in stead of Oares, till at length his dismaied gray haires despairing of the sight of any shoare, gaue place to death, and was swallowed vppe in the deepe, and so the bellie of the Whale became his grave.

The earth after this fort being excluded from the number of the Elements, there was no memorie left of mankind in this watry worlde, but onely in Deucalions Arke, who in regarde of his prudence and pietie, was referred to this seconde generation: who having made a great Arke wherein he put his wife and children, tooke two beasts of every kind as wel Lions as Serpents, Hawkes as Partriches, Wolues as Lambes, Foxes as Geefe: amongst which there was such mutuall concord, that as they were harmelesse towards him, so they were hurtlesse one towards another: al which failed with him till the waters ceased.

Hetherto Lucian an Heathen Poet. Plutarch also recordeth in his Treatise De industria animalium, that a Doue being sent out of Deucalions Arke, shewed the waters ceasing. By these proffes it is euident, that by Deucalions Deluge is understand Noes flood, because the very like things are sette downe in Genesis, of brute Beastes receiued by Noe into the Arke, / and the Doue sent forth by him also. I truſt these probabilities bêeing duely
pondered, there is no man so distrustful to doubt, that deeper divinitie is included in Poets inuentions, and therefore not to be rejected, as though they were voide of all learning and wisedome.

I woulde not haue any man imagine that in praifying of Poetry, I endeuour to approoue Virgils vnchaft Priapus, or Ouid's obscene: I commende their witte, not their wantonnes, their learning, not their lust: yet euen as the Bée out of the bitterest flowers, and sharpest thistles gathers honey, so out of the filthie Fables, may profitable knowledge be sucked and seleced. Neuerthelesse tender youth ought to bee restraine for a time from the reading of such ribauldrie, leaft chewing ouer wantonlie the eares of this Summer Corne, they be choaked with the haune before they can come at the karnell.

Hunters being readie to goe to their Game, suffer not their dogges to taste or smell of anything by the way, no carrion especially, but referue the wholy to their approaching disport, euen so youth béeing readie to vndertake more weightier studies, ought in no case be permitted to looke aside to lasciuious toyes, leaft the pleasure of the one, shouild breed a loathing of the profit of the other. I would there were not any, as there be many, who in Poets and Historiographers, reade no more then serueth to the feeding of their filthy lust, applying
those things to the pampering of their private Venus, which were purposely published to the suppressing of that common wandering Cupid. These be the Spyders which fucke poyson out of the hony combe, and corruption out of the holiest things, herein resembling those that are troubled with a Feuer, in whome diuers things haue diuers effects, that is to say of hote things they waxe cold, of cold things hote, or ofTygers, which by the sound of melodious Instruments are driuen into madnesse, by which men are wont to expell melancholie. He that wil seeke for a Pearle, muſt first learne to know it when he sees it, leaſt he neglect it when hee findes it, or make a nought worth péc/ble his Jewell: and they that couet to picke more precious knowledge out of Poets amorous Elegies, muſt haue a discerning knowledge, before they can aspire to the perfection of their desired knowledge, leaſt the obtaining of trifles be the repentant end of their trauell.

Who so snatcheth vp follies too gréedilie, making an occupation of recreation, and delight his day labour, may happes prove a wittome whiles he fisheſth for finer witte, and a Foole while hee findes him ſelfe laughing paftime at other mens follies, not vnlike to him who drinking Wine immoderatly, besides that hee many times swallowes downe dregs, at length prooues ſtarke drunke.
There is no extremity either in active or contemplative life, more outrageous than the excessive studies of delight, wherewith young Students are so besotted, that they forswear founder Artes, to follow smoother eloquence, not unlike to him that had rather have a newe painted boxe, though there be nothing but a halter in it, then an olde bard hutch with treasure invaluabale, or Αἴοπις Cocke, which parted with a Pearle for a Barlie kurnell. Euen as a man is inclined, so his studies are bended, if to vaine-glorie, to eloquence: if to profounde knowledge, to Aristotle: if lasciuous, good in some English devise of verse, to conclude, a passing potman, a passing Poet.

I might haue fitted mens severall affections with their sundry studies, but that I am afraid there be many ashamed of their studies, which I will not repeate least some shold blush when as they reade their reproche.

It is a thing of no paines or experience, to ayme at the practises of the proude, the secret inclinations of the couetous, the imaginations of the incestuous, the hooded hypocrisie of those that pretend puritie, which things being practised in youth, become trades of profite in age. An usuall thing it is, that the flower of our yeeres shoule be the fountaine of follie, which by the conduit pype of continuall customs conveniency, causeth the gray headed to carry
corruption, their soules infecto vnto their graues. When the endeuer of youth shal proue naught els but the exercise of all abuses, is it like that a mans after life shall be without blemish?

There is almoft no man now a daies, who doth not in hys secreete thought estimate vice after his vilenes, yet securitie hath so blinded many, that loosing the habit of vertue, they couet to restraine wisedome onely to their wicked waies, concluding that in the imitation of their actions, consists the hygh way to happines, because their humor is such, condemning that state of life which is an enemie to their vicious appetites. It is impossible for these men, either by hearing or reading, to profit in integretie of life, whiles in the one and in the other, they will regarde no more then availeth to their aduantage. The couetous careth for no more Scripture, then that which priuiledgeth him to prouide for his familie, the proude fort are conuerfant continually in this Text, They that are in Kings Courts weare soft rayment; and Theeues reade with delight how the Egiptians in Egipt, were by } Israelites robbed of theyr Jewels. Thus euery one maketh that sacred preferuatiue, a pernicious poison vnto his sinfull soule, nourishing his vanitie with sacred verities, increasing his damnation, by the ordeyned meanes to saluition.

If men in their youthes best luft, and in the
prime of prosperitiie, would but caft their eye on
the one side to future alterations, and thinke of a
further felicitie, beholding aduerfitie on the other
side cladde with follies repentant Robes, compassed
about with contempt in steed of a gyrdle, guarded
with feends, not accompanied with friends, hauing
for momentarie pleasure endlesse paine, death with-
out date for a dysfolute life repented too late, they
would then so behaue them selues heere vpon earth,
as they might haue a Sauiour in heauen.

Pausanius King of the Lacedemonians, bydding
Simonides to a fiumpitous banquet, instantly in-
treated him to speake some thing notable which
faououred of learning: why then (quoth he) re-
member thou art a man. Which saying Pausanius
fiornfully defpiised: afterward beeing in pryfon
in Chalciuco was almoft famished ere hee died,
where remembrance Simonides speech, with a loude
lamentable voice, he cried, O my friende of Ceos,
would God I had regarded thy words.

Good counfaile is neuer remembred nor re-
pected, till men haue giuen their farewell to felici-
tie, and haue beeue overwhelming in the extremitie
of aduerfitie. Young men thinke it a disgrace to
youth, to embrace the studies of age, counting their
fathers fooles whiles they strive to make them wise,
casting that away at a caft at dice, which cost theyr
daddes a yeares toyle, spending that in their
Veluets, which was rakt vppe in a Ruffette coate: so that their reuuenewes rackt, and their rents raisfed to the vttermoft, is scarce inough to maintaine ones ruffling pride, which was wont to be manie poore mens reliefe. These young Gallants hauing leudly spent their patrimonie, fall to begging of poore mens houses ouer theyr heads, as the laft refuge of their ryot, remoouing the auncient bounds of lands to support their decayed port, rather coueting to enclofe that which was wont to be common, then they wold want to maintaine their priuate prodigalitie.

The Temple of Terminus Deus amongst the Romans, who was supposéd to haue the prehemi-nence ouer the boundes of lands, had euery a hole in the roöfe, for as much as they thought it vnlawful for the bounds of landes to be couered, and that rich men might learne to know their landes from poore mens grounds. A strange thing it is, that these men cannot learne to thrive before all be gone, and that they in the midst of their plentie, should be more needy, then those that fauing their day labour, are nought but pouertie. But as the Brooke Achetous carrieth whole trées and huge stones w hidious roaring noyse downe his streames, so the Court is as it were a deuouring Gulfe of gold, and the consumption of coyne. It fareth with the as it did with Calchas that cunning Sooth-
fayer, who died for sorowe because Mopsus surpaft him in science, so if they see any excell them in brauerie, in whose steps at every inche they are not able to treade, they hange the heade as they were halfe dead.

Howe/farre are these fondlings frō imitating Crates the Philosopher, who to the intent that he might more quietly studie Philosophy, threw all his goods into the sea, saying, hence from me, you vngratious appetites, I had rather drowne you, then you should drowne me. By this that hath beeene alreadie sette down, it may plainly appeare, that where pride beareth fway, hospitalitie decaies: nay this kind of men, will never be saued by their workes, in so much as the poore alwaies myffe, as often as they seeke to them for almes, yea they seeeme onely to be borne for themselues, and not to benefit any els: who with the woers of Penelope, will by their Porters, prohibite the poore from hauing accessē vnto their porches, terming thē the marrers of mirth, and procurers of fadnes: but what ende doo they propounde to themselues in their prodigall expences, but the feeding of their Mistris fancie, and ſy fostering of their lawleſſe lufts? ſhrouding vnder their Purple roabes and embroydered apparrell, a hart spotted with all abuſes: wherefore they may be aptlie resembled to ſy Ægyptian Temples, which without are goodly
and great, their walls arising unto a huge height, with statelie Marble turrets, but if you goe in and looke about you, you shall finde for a God, either a Storke, a Goate, a Cat, or an Ape. Did they consider that not \textit{vestis sed virtus hominem euehit}, they would reiect all superfluitie as sinfull, and betake themselues to a more temperate moderation in each degree of excesse.

When as the outward garment, not the inwarde vertue must be faine to commend a man, it is all one, as if a man shold loue the Snake for his gray coloured skin, or poyson because it is in a siluer pece, or pilgrim value because it is in a painted boxe. It is learning and knowledge which are the onely ornaments of a man, which furnisheth the tongue with wisedome, and the hart with understanding, which maketh the children of the needy poore to become noble Peeres, and men of obscure parentage to be equall with Princes in possessions: with who if you talke of lineall discents, they will lay before you the pence, being able to fetch their petigree from no ancient house/except it be from some olde Hogstie, deriving their kindred frō the Coffer, not from the Conquest: neither can they vaunt any notable seruice of their auncitry in the field, but can tel you how their Grandfire vsed to sette his folde: neither doo I speak this to the disgracing derision of vertuous Nobilitie, which I
reuerence in each respect, but onely endeuour sum- 
amarilie to shewe, what goodlie buildings Fortune 
doeth raise on vertues slender foundations. I am 
not ignoraunt, that many times the couetous igno-
rant, scrapeth that from the tayle of the Plowe, 
which maketh all his after posteritie thinke fcorne 
to looke on the plough, they overfeeing that by a 
feruant, on which theyr father was as Tilsman 
attendant, beeing translated by his toyle from the 
Parriigh good man Webbe in the Countrey, to a 
 pertly Gentleman in the Court, beftowing more at 
one time on the Herralde for Armes, then his 
Father all his life tyme gaue in almes. No matter 
though such vanting vpstarts, which haue as little 
vertue as antiquitie to honest their posterity, be-
come the fcoffe of a Scholler, and the stake of a 
Courtier, which will make them if they faile here-
after in Nobilitie of byrth, to feke it by learning.

In times past, ignorance in each seexe was so odious, 
that women as well as men, were well seene in all 
liberall Sciences: was not Gracchus who was counted 
a most excellent Orator, instrueted by his Mother 
Cornelia in eloquence? what should I speake of 
Aripithis, the King of Scithias Son, whom his 
mother Ifrina likewise instrueted in the elements 
of the Grecke tongue. But leaft in praying of 
learning in fo learned an age, I shoule bring 
manifest truethes into question, and fo swarue from
the Logicians prescriptions, or by dilating on so affluent an argument, might seeme to gather stones on the sea shoare, I will ceafe to prosecute the praiſe of it, and will propound vnto you the speciall plague that is iminent vnto it.

Science hath no enemie but the ignoraunt, who contemne it as vile, because their grosse capacitie perceiues nothing in it diuine. Such an ignorant was Valentinianus the Emperour, who was a profeſſed enemie to all excellent Artes, or Licinius, who/ likewise termed learning, the plague and poison of the weale publique. Such couetous ignorance doth crepe amōgif the cormorants of our age, who as the Chamelion which is fed with the ayre, stands alwaies with his mouth wide open, so these men which liue vpō almes, haue alwaies their mouthes open to afke, and hauing felt the sweetnes of Abby Landes, they gape after Colledge liuing, desiring to enrich themselfes as much with the filuer of the one, as their auncetors got by the gold of the other: much like to him that hauing bathed his hands in the blood of wilde beaſtes, proceeded to the slaughter of men, the one no more satif-ſed with money, then the other with murder. If suchgoodly buildings were againe to arise by the com-mon coſt, a man may easily geſſe, how backward they would be in giuing, who are no fo forward in detraeting. Can Common weale florifh where
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learning decayes? shall not felicitie have a fall when as knowledge failes? yea, peace must needs perrish from amongst vs, when as we rather seeke to choke then cherrish, to famish then feede the Nurses of it, depreuing them of all outward ornaments (as much as in vs lyeth) who are the onlie ornaments of our state: but I hope their neede enmitie shall returne to them in vaine, and not proue the procurement of our common plague and paine, that the more they oppugne our prosperitie, the greater shalbe our welfare, like to the Treës in whom those partes are stronger that are opposite to the North, then those which bend towarde the South or West winde.

I will not stand to amplifie their discredit, which endeavour to turne our day into night, and our light into darkness, nor yet will compare them to those that are called Agrippæ, who beeing preposterously borne with their fete forward, are faide to enter into the world with ill fortune, and to the great mychiefe of mankind, as Marcus Agrippa, and Nero: onlie this I will wish, that beeing dead, the learned may give them such Epitaphes of disgrace, as they deserue, and that the Chronicles may record their reproch vnto all ages. Amen say all they that are friends to the Muses. /

How can we hope for anie further exhibition
when as we see men repine at that we haue already? It fareth with finer wits, as it doth with the pearle, which is affirmed to be in the head of the Toade: the one beeing of exceeding vertue is inclosed with poison, the other of no lesse value, copaft about with pouerty. Learning now adaies gets no liuing if it comes empty handed. Promotion which was wont to be y freé propounded palme of paines, is by many mens lamentable practife, become a purchafe. When as wits of more towardnes shal haue spent some time in the Vniversalie, and haue as it were tasted the elements of Arte, and laide the foundation of knowledge, if by the death of some friend they should be withdrawne frō theyr studies, as yet altogether raw, and so consequently vnfitte for any calling in the Common wealth, where should they finde a friend to be vnto them in stead of a father, or one to perfite that which their deceased parents begun: nay they may well betake themselues to some trade of Husbandry, for any maintenance they gette in the way of almes at the Vniuersitie, or els take vppon them to teach, beeing more fitte to be taught, and perch into the pulpit, their knowledge beeing yet vnperfite, verie zealoulifie preaching, beeing as yet scarce grounded in religious principles. How can those men call home the loft sheepe that are gone astray, comming into the Minifterie before
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their wits be afraid. This gréene fruite, béeing gathered before it be ripe, is rotten before it be mellow, and infected with Scifmes, before they have learned to bridle their affections, affecting innovations as newfangled, and enterprising alterations whereby the Church is mangled.

But some may obieét, that I goe beyond my Anatomie, in touching these abuifie enormities. I answer, that I discourse of these matters as they are become the follies of our time, and the faults of our age, wishing the redresse of such rashes, and suppression of the forenamed ravenous rable, these abuses béeing as intollerable as the worst, and therefore to be condemned with the first. I trust there is no man so simple, who can discern wise-dome from folly, and knowledge from ignorance, but / his mother wit wil afford him so much understanding, that there is necessary use of learning in euery calling, bringing praise to them that possesse it, and shame to them that want it, without the which no externall ornament is any whit availeable to advancement, but seemeth rather a disgracing deformitie, hauing dislike his attendant. Reieét then pride, to embrace it to your profit, neglect vain-glory, and strīue to attaine to the knowledge of Arts, the pathway to honor. Let the liues of the Philosophers be the direction of youthes imitation, who ware no more clothes then wold
keepe away cold, and eate no more meate then would expell hunger, yea many of them the more to keepe downe their bodies, being placed in the midst of plentie, haue contented themselfes with a thin hungry diet, the cophanion of scarstie. Diogenes chose rather to lick dishes at Athens, then to liue daintily with Alexander. Plato had rather bid Dyonisius adiew, then he would be druen from his philosophicall dyct. Porus that peerelesse Indian Prince, contented himselfe with bread and water as his accustomed cheere. Agefilsaues King of the Lacedaemonians, passing through ¶ Countrey of Thasius, being louingly met by the nobles, and entirely welcommed by the common sorte into the Countrey, with diuerstie of dainties, and brauery of banquets, would not taste any thing faue Breade and Water, notwithstanding earnest entreatie to the contrarie: but their importunitie increasing, to put by all suppition of ingratitude, he willed his slaues and footmen to take their repast with their prouision, saying, that abstinencie and temperancie, not varietie of viandes and delicacie, besemeth him that is placed in Chayre of authoritie. Constantius kept him selfe so hungerly, that many times hee would craue a crust of breade of a poore woman to expell hunger. The Priests of Aegipt abstained from flesh & wine. The Persians were satis-fied with breade, salt, and water. In Rhodes he was reputed a groffe
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braind man, which fed on any thing but fishe. So warily in times past hath temperate moderation beene obserued in all Nations, that by Zaleucus law, he was put to death, which dranke wine without the Phis tions aduice. The Matrons and Ladies of Rome, were expressly prohibeted the taste of it, in deed by this counfaile squaring their decrees, that wine is the efficient of heate, heate of luft, luft of murder. Eg. Maccenius flew his owne Wife, (as Plinie recordeth) for that shee loued wine too much, and was by Romulus Law saued from death: in which place of Plinie it is also specified, that a certaine Matron of Rome, was adiudged to die, because shee closelie kept the key of a Celler of wine. Censoriall Cato, was so curious in his observation of this ordinaunce, that hee customably causd certaine men to kyse the women, to know whether theyr breath smelled of wine: in whose time, no man whatsoeuer, whether he were Consul, Senator, Tribune, or Dictator, might drinke any Wine, before he was thirtie and fiue yeres of age. I doo not alleage these examples, to the end I might condene the moderate use of wine as vnlawfull, but to shew by the comparison, how farre we exceede them in excesss, whose banquets are furnisht with such waftfull superfluities.

It is a common complaint, that more perrish with the surfet then with the sworde, which many
 haue followed so farre, that to the recovering remedie of this surfeting maladie, they haue restrained a healthfull diet to two or three dishes: deeming our digestion would be better, if our dishes were fewer. Which opinion, although Sir Thomas Eliot a man of famous memory, in his booke called the Castle of health, in some politique respects doth seeme to fauour, yet I doo think in his private judgment, hee did acknowledge the diuerfitie of meates, not to be so incommodious as he there pretendes. But that I may answere what they urge, first say they, what say you to brute Beastes, who being nourished but with one kinde of meate, and onely after one manner, are farre more healthfull and founde of body then men, that diet themselfes with sundry dishes? to this I answere, that either of these assertions are vntrue, for neither do they use onely one kind of nourishment, neither are diseases more distant from the, then from vs. The first is prooued by the choyse of Pastures wherein they graze, where/there is grasse both bitter and fauorie, soure & sweete, some nourishing colde, some nourishing hote iuyce. Is then the substance of their meate simple, who feede vpon boughes and weeds, besides so many sundry kinde of field hearbes, no lesse divers in nutriment then in name? To prooue that diseases are no lesse incident to beastes
then to men, I will sticke to Homers authoritie, who reporteth the pestilence to be begun by brute beastes. To shew how great the infirmities are of other creatures, the short life of some of them may sufficientlie serve, except you have recourse to those recorded Fables of Crowes and Rauens, who commonly feafe vpon all kinde of carrion, pick vp each sort of new sowne seede, and are at hofte with euery kind of fruite in the Orchard. Secondly, they adde, that there was neuer Phisition so confidently carelesse of his Patient, that he would prescribe the vs of diuers meates at once, to him that is distrest with a Feuer, wherby, (say they) it may be gathered, that one kinde of meate is more auailable to a speeedie digestion then many, because that Phisitions prescribe but one kinde of meate to them, whose digestion is weakeft.

This obiection is thus taken away, first there is not the same proportion to be obserued in diet, in ficknes, & in health. Secondly, in as much as they are wont to set before them, onely one sort of meate, it is not because it is more easie of digestion, but leaft the sight of much meat should breede in ye weake stomacks a loathing of it. Thirdly they obieect, that the nourishment of diuers meates is no lesse noysome, then the drinking of diuers kinds of Wines is daungerous.
Every one knowes that he that washeeth his braines with diuers kinds of wines, is the next doore to a drunken man, and he like (say they) to be endangered by diseases, who affecteth variety in his diet. Here doe I denie the coherence of the cõparison, for what is hée that by eating ouer-much, doth incurre the like inconuenience that he dooth, that dranketh much, hée that hath ouerloded his stomacke with sundry meates, is pained a little perhaps in his bellie, hée that hath ouercharged his braine with wyne, is no better /then a mad man for the time, which the rather seemes to me, because the grosenes of ſ meate remaining in one place, excepteth the administration of digestion, and being thorowly consumed, is suddenly voided, but Wine béeing by nature lighter, ascendeth higher, and tickleth the braine placed in the top, with the inflammation of a hot fume, and therefore diuerfitie of wines at once, is shunned of them that are wise, leaft the matter which is readie to possess the head on a suddaine in a moment overturne the seate of reason, which daunger in the diuerfitie of meates, no reason can be rendred why we shoulde dread. But they will perhaps say, that the diuerfitie of iuyce, framed of the diuerfitie of meates, agrees not with our bodies, as though our bodies were not compounded of qualities, as of hote and cold, dry and moift: but he which
feedeth onely on one kinde of meat, fendeth foorth but the iuyce of one qualitie: the Spring
is hote and moift, the Summer dry and hote, Autume dry and cold, Winter both moift and
cold together, fo also the elements which are our beginninges, what reason is it then that our bodies
should be restrained to one kind of meat? Thus
then we fee that diuerfitie is not fo incômodious,
but one kind of meate may be as daungerous, for
gluttony may as well be committed by one diish
as twentie. May not a man as soone surfet by
eating a whole sheepe with Phago, or an Oxe with
Milo, as by the sipping taste of sundry dainties?

But why stand' I so long about meates, as
though our life were nought but a banquet? or
why am I so large in disputing of the diet of our
bodies, as though thereby wee shoulde purchase
quiet to our soules? what is this but to imitate the
foolish tender mother, which had rather her childe
should be well fed then well taught? Wherefore
to make vs of my Anatomie as well to my selfe
as to others, I will prescribe as neere as I can,
such a rule for Students, that therby squaring their
actions, they shal not be easily attached of any
notable absurditie.

There be three things which are wont to slack
young Students endeuour, Negligence, want of
Wifedome, and For/tune. Negligence, when as
we either altogether pretermit, or more lightly passe over, the thing we ought seriouslie to ponder. Want of Wisedome, when we obserue no method in reading. Fortune is in the euent of chaunce, either naturally hapning, or when as by pouerty or some infirmitie, or natural dulnes we are withdrawne from our studies, and alienated from our intended enterprize, by the imagination of the rarenesse of learned men: but as touching these three, for the first, that is to say, negligent sloth, he is to be warned: for the second, he is to be instructed: for the thirde, he is to be helped. Let his reading be temperate, whereunto wisedome, not wearines, must prescribè an end, for as immoderate fast, excessive abstinence, and inordinate watchings, are argued of intemperance, perrishing with their immoderate use, so that these things never after can be performed as they ought in any measure: so the intemperate studie of reading, incurreth reprehension, and that which is laudable in his kinde, is blamewoorthy by the abuse. Reading, two waies is lothsome to the mind, and troublesome to the spirit, both by the qualitie, namely if it be more obscure, and also by the quantitie if it be more tedious, in either of which we ought to use great moderation, leaft that which is ordained to the refreshing of our wittes, be abused to the dulling of our senses. We reade
many things, least by letting them passe, we should seeme to despise them, some things we reade, least we should seeme to be ignorant in them, other things we reade, not that we may embrace them, but eschew them. Our learning ought to be our lives amendment, and the fruities of our private studie, ought to appear in our publique behauiour.

Reade that fitting, which may be thy meditation walking, shunne as well rude manners as rude phrase, and false dealing as much as false Latine, & choose him to be thy teacher, whome thou maist more admire when thou seest then when thou hearest. *Quid faciendum est, a faciente discendum est.* Learne of all men willingly that which thou knowest not, because humility may make that common to thee, which nature hath made proper to every one. Thou shalt be wiser then all, if thou wilt learne of all. Heed what *Chriſippus* faith in his proverbs, that which thou knowest not, peraduenture thy Aſfe can tell thee. If thou be desirous to attaine to the truth of a thing, first learn determinate conclusions before thou dealeft with doubtfull controuerfies: he shall neuer enter into the reason of the truth, who beginneth to be taught by discouſing of doubts. Thinke not common things vnworthy of thy knowledge of which thou art ignorant: those things are not to be contemned as little, without the which great things
cannot ftand. Poft not rashlie from one thing to another, leaft thou maift feeme to have feene many things, and learned fewe. *Nil affequitur qui omnia sequitur*. I am not ignorant, that farre more ardent is the defire of knowing vnknowne thinges, then of repeating knowne things: this we fee happen in Stage players, in Orators: in al things, men haft vnto nouelties, and runne to fee new things, fo that whatfoeuer is not vfuall, of the multitude is admired, yet muft Students wisely prefer renowned antiquitie before newe found toyes, one line of *Alexanders Maifter*, before the large inuercial *Scolia* of the *Parifian Kings Profeflor*.

Many there be that are out of loue with the obscuritie wherein they liue, that to win credit to their name, they care not by what discredit they encreafe others fhame, and leaft by the contention, their vaunted victory might be deftitute of all glorie, they encounter with them on whose shoulders al Artes doe leane, as on *Atlas* the heauens: thinking that men shoulde thus imagine, that none except he knewe himfelfe sufficientlie furnished, with the exquisite knowledge of all excellent Arts, d[are] vndertake such a taske, as though any were more readie to correft *Appelles*, then the rude Cobler, to contend with *Appollo*, then contemptible *Pan*. But these vpstart reformers of Arts, respeft not so much the indagation of the truth, as the ayme of their
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pride, and coueting to haue newe opinions passe vnder their names, they spende whole yeeres in shaping of feets. Which their puded opinions are no sooner published, but straight way some proude spirited princocks, desirous to differ from the common fort, gets him a liuerie Coate of their cloth, and /flaues it in their feruile futes, enlarging the wilful errors of their arroganie. Nothing is so great an enemie to a founde judgment, as the pride of a peeuish conceit, which causeth a man both in life and believe, either to snatch vppe or hatch new fangles. This one thing also deceiueth many, forsooth they wyll feeme wise before their time, that nowe they both beginne to counterfet that which they are not, and to be ashamed of that which they are: and therein they are most distant from wisedome, wherein they thinke themselves to be thought wyse. Others there be that thinke so well of themselfes, that no word can so much as escape by chaunce, but they thinke it worthy of a pen-mans paines, and striving to speake nought but proverbs, they make their bald eloquence a common by word, cockering themselfes in their owne conceits, till they be scorned as cocksfcombes. These they be that knowing not howe to speake, haue not learned to hold their peace, teaching manie times the thinges they vnderstand not, and perswading what they knowe not, becomming the Maisters of the igno-

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rant before they be the Schollers of the learned. There is no such discredit of Arte, as an ignorant Artificer, men of meaner judgement, measuring oft times the excellencie of the one, by the ignorance of the other. But as hée that cenfureth the dignitie of Poetry by Cherillus paultry paines, the maiestie of Rethorick by the rudenesse of a flutting Hortensius, the subtiltie of Logique by the rayling of Ramus, might judge the one a foole in writing he knewe not what, the other tipfe by his sram-mering, the third the fonne of Zantippe by his scolding; so he that estimats Artes by the insu- lence of Idiots, who professe that wherein they are Infants, may déeme the Vniuerfitie nought but the nurfe of follie, and the knowledge of Artes, nought but the imitation of the Stage. This I speake to shew what an obloquie, these impudent incipients in Arts, are vnto Art.

Amongst all the ornaments of Artes, Rethorick is to be had in higheft reputation, without the which all the rest are naked, and the onely garnished: yet some there be who woulde seperate / Arts from Eloquence, whose [opinion we] oppugne, because it abhorres from common experience. Who doth not know y in all tongues tafke eloquence is odious if it be affected, and that attention is alto- gether wanting, where it is reiected. A man may baule till his voice be hoarse, exhort with teares till
his tongue ake, and his eies be drie, repeate that hee
woulde perfwade, til his falenes dooth secretlie call
for a Cloake bagge, and yet moue no more then if
he had been all that while mute, if his fpéech be
not seaoned with eloquence, and adorned with
clocutions affiistance. Nothing is more odious to
the Auditor, then the artleffé tongue of a tedious
dolt, which dulleth the delight of hearing, and
flacketh the desire of remembring, and I know
not how it comes to passe, but many are so de-
lighted to heare themselues, that they are a cumber
to the eares of all other : pleasing their Auditors in
nothing more then in ⁷ paufe of a ful point, when
as by their humming and hawking respit, they haue
leisure to gefture the mislike of his rudenes. To
the eschewing therefore of the lothing hatred of
them that heare them, I would wish them to learne
to speake many things in few, neither to speake all
things, which to theyr purpose they may speake,
leait those things be leffe profitably spoken which
they ought to speake: neither would I haue them
ouerhoote themselues with an imitation of breuitie,
so that striuing to be very short, they should prooue
very long, namelie, when as they endeuor to speake
many things bréefelie. Perfwade one point through-
lie, rather then teach many things scatteringly, that
which we thinke let vs speake, and that which we
speake let vs thinke, let our speeche accord with our
life. Endeavour to adde vnto Arte Experience: experience is more profitable voide of arte, then arte which hath not experience. Of it selfe arte is vnprofitable without experience, and experience rafh without arte. In reading, thou muft with warie regard learne as wel to difcerne thy losse as thy gaine, thy hurt as good, leaft being wonne to have a fauourable like of Poets wanton lines, thou be excited vnto the imitation of their luft. It is very vnfeemely that nobler wits shoulde be discredited with bafer studies, and those whô high and mightie callings doo expect, shold be hindered by the inticements of pleafure and vanitie. Young men are not so much delighted with solide subftances, as with painted shadowes, following rather those things which are goodly to the viewe, then profitable to the vse, neither doo they loue so much those things that are dooing, as those things that are founding, rejoycing more to be flrowed with flowers then nourished with frute. How many be there that seeke truth, not in truth, but in vanitie, and find that they fought not according to truth, but according to vanitie, and that which is most miserable, in the words of life, they toile for the merchandife of death. Hence commeth it to passe, that many make toyes their onelie studie, floring of trifles, when as they neglect most precious treasures: and hauing left the Fountaines of
OF ABSURDITIE.

truth, they follow the Rivers of opinions. I can but pittie their folly, who are so curious in fables, and excruciate themselves about impertinent questions, as about Homers Country, parentage, and Sepulcher, whether Homer or Hesiodus were older, whether Achilles or Patroclus more ancient, in what apparrell Anacharsis the Scithian slept, whether Lucan is to be reckoned amongst the Poets or Historiographers, in what Moneth in the yere Virgil died, with infinite other, as touching the Letters of the Hiacinth, the Chestnut tree, the children of Niobe, the trees where Latona brought forth Diana, in all which idle interrogatories, they have left unto us not things found, but things to be sought, and peraduenture they had founde necessary things, if they had not sought superfluous things. Innumerable such unnecessary questions, according to Philosophy are made as touching the soule, as whence it is, what maner of one it is, when it doth begin to be, how long it may bee, whether it passeth not from his first mansion els where, and so alter his abiding, or shift into other formes of brute Beastes, whether one soule serveth no more but once and one, what it shall doe, when as by vs it shall cease to doe anything, howe it shall use his libertie, when as it is escaped out of this dungion, or whether it be forgetfull of former things? what do al these
things/auaile vnto vertue? Wherefore, eu.en as he that enterprifeth to faile ouer the endlessse Ocean, whiles he cannot passe any further, is constrained to returne by the way he came, so these men beginning to found the infinite depth of these misteries, in ignorance, are faine to cease in ignorance: let the therfore refraine from fuch folly, and not feke that which is not to be found, leaft they find not that which is to be found. Socrates who reduced all Philosophy vnto the manners, sayd, that thys was the greatest wiidome, to distinguiish good & euill things. Vnto which discerning distinction, is required deliberatiue meditation, in so much as in it, consists our liues virtuous direction. Neither is it to liue well one daies worke, but the continuall exercise of our whole life, being the best effect that euer knowledge did afford. When as wee duely consider, whether every way leadeth, or wisely ponder with ourselves to what end we refer each one of our actions, and exact of our straying thoughts a more seuerre account of their wandering course, we shal find no victory so great, as the subduing of vice, nothing so hard as to liue well, no such vnestimable ieuell, as an honest converfa- tion: let him that is inclined but to one extreame, secretly try by himselfe, with what facilitie or difficulty he may suppreffe it in himselfe, and his owne practife will teache him, that he is led cap-
tiue by his owne inclinations, and ouercome by his wicked cogitations. If the so difficult a thing in accomplishement, feemes one sins suppreffion, howe laborious woulde be the reformation, of an alto-gether euill conuerfation. Since then the onely ende of knowledge, ought to be to learne to liue well, let vs propound this vfe and end vnto our felues, leaft after so many yeres paines, we misfe of the marke whereat our parents in our education aymd. Turning ouer Histories, and reading the liues of excellent Orators and famous Philofophers, let vs with Themifocles, fet before our eyes one of the excellenteft to imitate, in whose example inffiting, our industry may be doubled, to the adequation of his praise.

I know the learned wil laugh me to scorne, for fetting down such Rams horne rules of direction, and euen nowe I begin to bethinke me of Mulcafters Pofitions, which makes my penne heere paufe as it were at a full point: which paufe hath changd my opinion, and makes me rather refer you to Aschame the antienter of the two: whose prayses, seeing Maifter Grant hath fo gloriously garnished, I will referre you to his workes, and more especially to his Schoolemafter, where he hath moft learndely censured both our Latine and Greeke Authors. As for lighter studies, feeing they are but the exercife of youth to keepe them
from idlenes, and the preparation of the minde to more weightie meditations, let vs take heede, leaft whiles we seeke to make them the furthering helps of our finall profession, they proue not the hindering harmes of our intended vocation, that we dwell not so long in Poetry, that wee become Pagans, or that we make not such proceedinges in Aristotle that we prooue proficients in Atheisme. Let not learning, which ought to be the Leuell, whereby such as liue ill, ought to square their crooked waies, be the occasion vnto the of farther corruption, who haue already sucked infection, leaft their knowledge way them downe into hell, when as the ignorant goe the direct way to heauen.

And thus I ende my Anatomic, leaft I might seeme to haue beene too tedious to the Reader in enlarging a Theame of Absurditie, desiring of the learned pardon, and of Women patience, which may encourage me heereafter, to endeuour in some other matter of more moment, as well to be answerable to the expectation of the one, as to make amends to the other. In the meane time I bidde them both farewell.

Finis.
II.

THE MARTIN-MARPRELATE TRACTATES.

1. A Countercuffe given to Martin Junior.

1589.
NOTE.

For the 'Countercuffe' I am indebted to the British Museum (C. 37, d. 48). Another exemplar is in the Huth Library. It is a small quarto of four leaves, unpaged. The same device of the title-page — reproduced by us in exact fac-simile—is also found in those of 'The Returne of the renowned Cavaliero' (1589) and of the 'First Parte of Paikuils Apologie' (1590). See Memorial-Introduction on the 'Mar- prelate' Controversy.—A. B. G.
A Countercuffe giuen to Martin Jn-
nior: by the venturous, hardie, and
renowned Pasquill of England,
Causaliero.

Not of olde Martins making, which newlie knighted
the Saints in Heauen, with rise vp Sir Peter and Sir Paule; But
lately dubd for his seruice at home in the defence of his
Countrie, and for the cleane breaking of his
staffe vpon Martins
face.

PRINTED,
Betweene the skye and the grounde,
VWithin a myle of an Oake, and not many fieldes
of, from the vnpriviledged Preste of the
Aff-ignes of Martin
Jnior.
Anno. Dom. 1589.
PASQVILL OF ENGLAND TO MARTIN JUNIOR.

Valiant Martin, if euer the earth carried anie Gyants, as fabulous antiquitie hath auouched, which entred into wars and conspiracies against God, thy father Marprelat was a whelpe of that race; who to resue the memory of his auncesters almost forgotten, hath broken into heauen with his blasphemies. If the monfter be deade, I meruaile not, for hee was but an error of Nature, not long liued: hatched in the heat of the sinnes of England, and sent into these peaceable Seas of ours, to play like a Dolphin before a tempeft. The heads this Hydra loft in a famous place of late, where euerie newe Bugge no sooner puts out his hornes, but is beaten downe; the Anotomie latelie taken of him, the blood and the humors that were taken from him, by launcing and worming him at London vpon the common Stage; The mane buffets that are giuen him in
every corner of this Realme, are evident tokens, that beeing thorow foult in so many showres, hee had no other refuge but to runne into a hole, and die as he liued, belching.

Turkie hath very good caufe to bewaile his death, for theyr Religion like an ancient building, wore with extremity of age, riues, & threatens ruine on euery fide, if it be not supported by newe proppes. One of the best meanes the devill inuented to holde that vppe, was the helpe of thy Father, to pull downe all other Religions vnnder heauen. His Conclusions and thy Epiloge, are two as fitte swordes, as Mahomet himselfe could desire to kill a Christian. But because thy Father wained with the Moone / for want of strength, when he left thee his Theses without life or limme, I woulde wishe thee to put them in Mooode and Figure for his fake. Pasquill hath vndertaken to write a very famous worke, Entituled The Owles Almanacke: wherein the night labours and byrth of your Religion is sette downe: the afcent and descent of the Starres that fauour it, is truelie calculated: the aspects of the Planets raigning ouer it, are expressed, with a iollie coniecture drawne from the iudgment of the Theame, what end your Religion is like to haue. Now because hee hath referued a blanke Paper at the end of the worke, for the fowre seafons of
the yere (as commonly Calculators doe) he is determined to keepe that in his hand, till your Syllogifmes be made, that he may fill vppe his Booke, with the diseases and remedies of your Arguments, in what quarter of the yeere so euer they fall.

Pasquill hath taken vp your Gloue, and desires you to charge your weapon at him like a man. If you play with him, as your father and your selfe haue doone with the Bishops heretofore, if you barke like a Curre 'and bite behind, he will haue a tricke with his heele to strike out your teeth. Whilst you consult with your Topicks to ground your reasons sure, Pasquill wyll come vppon you with another venewe. For he came latelie ouer-sea into Kent, frō thence he cut ouer into Essex at Grauesende, and hearing some tidings of Hartford-shire, because hee cannot ride far without a bayte, he made much haste as hee could to S. Albanes, where he staid one whole Sabaoth at the Christopher, and haung there pestered a newe paire of Writing-tables with profitable Notes for that quarter, he fette forwarde the Munday following to North-hampton-shire, smyling and glauncing as he turnd his Horfe about to bidde the Congrega- tion of Saint Michaels adiewe.

To be brefe with your worshipfultie, Pasquill hath posted very diligently ouer all the Realme, to
gather some fruitfull Volume of the Lives of the Saints, which Mauger your fiue hundred favorites shall be printed. There shall you read of that reuerend Elder of your Church, who being credited with the flocke of the poore, pertaining to the Bride-well house of Canterbury to sette men a work, was compelled to keepe it to himselfe, because no poore folkes of the household of Faith could be found in all that Cittie. There shall you see the life and learning of a Pastor of your Church, which expounding the Articles of our Beliefe in Devon-shire, when he came to handle the descending into Hell, wrote a Latine letter to a neighbour Minister of his to craue his aduise, and rapt it out lustilie, si tu non vis venire mihi, ego volo venire tibi: and so by the leakes that remaine in his Latine, made more worke for the Tinker, than euer your Father made for the Cooper. I will leape ouer one of your Brother Preachers in Northhampton-shire, which is as good a Hound for his sent to smell a feast as euer man sawe. Pasquill met him betweene Bifeld and Faweley, with a little Hatte like a sawcer vpon hys crowne, a Filch-man in his hande, a swapping Ale-dagger at his back, containing by estimation, some two or three poundes of yron in the hyltes and chape, and a Ban-dogge by his side, to command fortie foote
of grounde wheresoeuer he goes, that neuer a Begger come neere him to craue an Almes. O how my Palfrey fetcht me vppe the Curuetto, and daunced the Goates iumpe, when I ranne the ring round about him to retriue him: it shoulde seeme by the manages my beaft made, that hee knewe his Maifter had a speciall pcece of fervice in hande. You shal haue a goodly bande of these men in the volume of the Saints. Pasquil is nowe gone ouer-fea to commit it to the Presfe and it is his pleafure (because it is the firft opening of his fhop) to giue you a taste of his Wares before you buy them, like a franck Merchant.

In the mean feafton, sweet Martin Junior, play thou the knaue kindly as thou haft begun, and wexe as olde in iniuitie as thy father. Downe with learning and Vniuerfities. I can bring you a Free mafon out of Kent, that gaue ouer his occupation twentie yeeres agoe. He wil make a good Deacon for your purpose: I haue taken fome tryall of his gifts; hee preacheth very pretilie ouer a Ioynd-floole. These Bifhops are somewhat too well grounded /for greene-heades; fo long as they keepe their place and power, it is impoffible for thee to caft the Religion of this Land into a newe Molde euery newe Moone. The whole ftafe of the Lande perceiues it

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well enough, that to deliuer vppe the Prelacie to *Martin*, is a Canker more daungerous to the Church and Realme, than it was for the *Athenians* to deliuer theyr Orators to *Phillip of Macedon* their vtrer enemie: or thā it is for the sheepe to betray their sheepeheards to the Woolfe. These ftaied Fathers, through their long studie, practife, and experience in the Church of God, as skilful Phisitions, acquainted with the beating of euerie pulse that beates out of order: they are able to discerne at the first touch, from what kinde of Herefie, euery one of these new Feuers that trouble vs had his beginning. Therefore, as the high way to haften the ende of the sicke, when you thinke to profit by their death, is eyther to counsell them to despise the Phisition, and cast both the Goblet and Potion against the wallies: or els to deliuer them into the handes of an igno-rant Leache, which by ministring euerie Sowters receipt to reforme the state of the bodie, plyeth them with purgatiue vppon purgatiue, till hee weakeneth the stomacke, and rots both the Liuer and the Longes; so the readie course to poifon her Maiesties louing people, is to discredite the Phisitions of theire soules vnto them, and to suffer euerie *Martin* and Mounte-bancke to practife on them.

By these meanes shal you see Religion haled with violence into her graue, the goodly frame of
this Common-weale shal fall, and Banck-rouptes and Atheists pocket vppe the peecees. But our comfort is, that the wisedom of her most excellent Maieftie is knowne to be greater, then to be traind from so high a seate to so base a lure, as euer Martiniſt caſteth out vnito her. Her sacred Maiſtie knowes, that it behoueth all Princes to haue a watchfull regarde vnito their estate, which is to be preferued as well by dooing of nothing that may endomage them, as by feeking of any thing convenient for them.

Neuer bragge in this quarrell of your five hundred Brethren of credit and abilitie, Pasquill hath excellent Ferrets to followe them / in their owne Boroughs: and he can tell you that there is a common kinde of affection, which men of this age carrie to such as you, whilst they haue any seruice to put you to, like vnito them that hauing somwhat to doe with a confection of poſſon, rejoyce when they finde it, yet they hate the malice of it, and throw it out of the doores when their turne is serued. Neither doubt I, but that the same reckoning in the ende wyll be made of you, which your fauourers commonly make of their olde shooes, when they are paft wearing; they barter the awaie for neue Broomes, or carrie them foorth to the dunghill and leave them there.

I coulde tell you manie strange stratagems of
your best Friendes, but *Pasquill* is a Trauailer, and he knowes that Writers and Printers in these daies, are like to men placed at the Persian Banquets, if they rowle they[r] eye neuer so little at one side, there stands an Eunuch before them with his hart full of ievalousie, and his Bowe readie bent to shooe them through, because they looke farther then the Lawes of the Countrey suffer them. Neuertheless, because your faction is suddainlie growne stale like an Oyfter, and gapes so wide, that euery Fishwife at Billinfg-gate sees into you, either wee must wilfullie winke, and put out our eyes, or els wee cannot choose but discouer a number of your deformities. *Pasquils* experience in thys generation teacheth him, that many of your Bowlfterers, may be compared to Bookes that are gilded & trimlie couered: they sette a faire face of Religion vpon your caufe, but when they are opened, they are full of Tragedies, eyther *Thyestes* eating vppe the flefh of his owne Children, or curfed *Oedipus*, in bed with his owne Mother.

Can you nowe Maft. Martin, perswade your selfe you shal haue a pride in your Pistle making, when you vaunte of thys brotherhood, and deceiue the world with such drugs as please your owne taste. If your fore-head be so harde that you can indeede, forwards and spare not,
TO MARTIN IUNIOR.

Pasquill is readie to pull your Feathers. You shall shortly have a Glossie and a Commentarie vpon your Epilogue, with certaine Hayes, Iigges, Rimes, Rounde / layes, and Madrigals, serving for Epitaphes to your Fathers Hearfe, to make the world laughe out the long Winters nights, which verie shortly will steale vpon vs.

In the meane season, because the Winde and the Tide will stay for no man, and I was just at the making heereof as merrie as your selfe, and taking Shippe to bring that braue Catalogue of the Saints to light; I bid your Masterdome farewell till Michaelmas Tearme, commending your worshippe to the line and the leading of your owne spirit. From Graufende Barge the eight of August, the first and last yeere of Martinisme, which like the untimely fruite of his Master-ships Mother, dieth before it sees the sunne, and withereth as the Graff eypon the house toppe before the Mower be able to fill his hande with it.

To come to the close,
In Rime or in Prose,
In spight of thy nose,
Thine for these seaven yeeres:

Pasquill of Englande.
III.

MARTIN-MARPRELATE TRACTATES.

II. THE RETURN OF THE RENOWNED CAVALIERO PASQUILL, ETC.

1589.
NOTE.

For the 'Returne' I am again indebted to the Huth Library. It is a small quarto of 16 leaves, unpaged. Wood-cut on title-page as in 'Countercuffe.' The exemplar was formerly Dr. Farmer's. See our Memorial-Introduction.—A. B. G.
THE
Returne of the renowned Causaliero
Pasquill of England, from the other side the Seas,
and his meeting with Marforius at London vpon
the Royall Exchange.

Where they encounter with a little household talke of Martin and Martinisme, discovering the scabbe that is bredde in England: and conferring together about the speedie dispersing of the golden Legende of the lives of the Saints.

If my breath be so hot that I burne
my mouth, suppose I was Printed by
Pepper Allie.
Anno. Dom. 1589.
PASQVILS RETVRNE
TO ENGLAND.

Pasquill and Marforius.

PASQVILL. Thou art the man MARFORIUS, I looked for, though I little thought to meete thee so suddainly vpon the Exchange. MARFORIVS. Euer since you tooke shipping at Grauesende, I haue had the disease of a Marchants wife, so loue sicke in your absence, that myne eye was neuer pulde from the Wethercocke, and longing like a Woman for your returne, I neuer sawe gale of wind blow merrilie out of the East, nor heard any Ship shoote off her Ordnaunce in the Thems, but I ranne prestently to the water side, to discouer your comming in; I wonder how I missed you? PASQVILL. Neuer maruaile at that, I haue learned to mafe it: while some of Martins good freendes stood watching for me at Lambith bridge, I came to an Anker in Sandwich
Hauen. But of fellowship tell me, howe hath my _Countercuffe_ beene intreated? _Marfo._ It requireth a Summers day and a Winters night to tell you all. It was verie welcome to the Court, thankfullie receiued in both Universitie,s the Citties of the Land doe giue you good speeches: as for the Countrey, after the plainest manner, with hart and good will, they are ready to greete you with a Cake and a cup of Ale in euery Parrish. This onely is the thing that greeueth them, they know not what _Pasquill_ is. They desire in all places of the Realme/to be acquainted with you, because they woulde bring you intelligence thicke and threefold, to further your volume of the liues of the Saints. _Pasq._ I thinke I shall prooue a state man, my packets come in so fast alreadie, that I beginne to swell in Bookes as bigge as _Surius_. If any desire to knowe what I am, tell them that I was once a Barbour in Rome, (as some report) and euery chayre in my shop was a tongue full of newes. Whatsoeuer was doone in England, Fraunce, Germanie, Spaine, Italie, and other Countries, was brought to me. The high and secrete matters of Lordes, Ladies, Kinges, Emperours, Princes, Popes, and Monarchs of the world, did ring euery day as shrill as a Bason about my doores. In memory whereof, as _Mercurie_ turnd _Battus_ to a stone for bewraying his theft, it is
thought that one Pope or other, mistrusting the
slipprines of my touge, blest me into a stone to
stoppe my mouth. Others affirme, that the Cittie
of Rome, to requite me with honour when I
dyed, erected mee a little monument of stone,
with a body, heade, and hands thicke and short,
an swerable to my stature, and set it vp in the
open streeete, where I assure you I haue stooode
manie yeeres in the rayne: my face is so tande
with the Sunne, and my hyde so hardened with
the wether, that I neither blulh when I byte any
man, nor feele it when any man byteth me.
Marfo. I wonder howe you were able to con-
tinue there? Pasq. To heare every mans talk
that passed by, was better then meate and drinke
to me. In steed of apparrell, in Summer I wore
nothing but paper liueries, which manie great men
bestowed vpon me to their great coft : in Winter,
I care for no cold, because I am a stone. Mar. I
beseeche you Syr tell me, how came you into
England? Pas. Beeing once somewhat busie with
Signor Iacomo, about a pretie wench kept at Fres-
cata for the Pope his Fathers tooth, Gregorie the
thirteenth, terque quaterque, shooke his white bearde
at me with such a terrible looke, that I was a feard
hee would haue smytte my head into Tyber with a
Thunderbolt. Neuerthelesse, the olde man beeing
of a mylde disposition, and very mercifull, I receiued
a pardon for that fault. At the last, hearing the Schollers /of the English Seminarie merrie, as they returned from their Vineyarde, and full of fine tauntings when they talked of the Sects and opinions strong vppe in Englande, I stole out of Rome by night, to make tryall my self of the trueth of their reports.

When I came to England, for the good will I carried to my olde occupation, I entred at London into Sprignols shop, where the first newes I heard among two or three Gentlemen as they were a trimming, was, of a Martinist, a Broker, not farre from thence, which with a face of Religion, hauing gotte other mens goods into his hands, was but new run away. With this tidings, I grew very inquisitive to knowe what Martin was? A knaue quoth one: a theefe quoth another: hee teacheth the Courte a Religion to robbe the Church. And some of the Cittie that fauour him, apt Schollers to take such an easie lefson, beginne to practife their cunning vpon their neighbors. Hauing gotten this thred by the end, I neuer left winding till I came to the paper that made the bottome. I frequented the Churches of the Pruritane Preachers, that leape into the Pulpet with a Pitchfork, to teach men, before they haue either learning, judgment, or wit enough to teach boyes.

Marf. I pray you, Syr, why doe you call them
TO ENGLAND.

Pruritanes? Pas. *A pruritus*. They haue an itch in their eares, that would be clawed with new points of doctrine, never dreamed of; and an itch in their fingers, that woulde be nointed with the golden *Ænulatum* of the Church. I knowe they are commonly called Puritans, and not amisfe: that yttitle is one of the marks they beare about them. They haue a marke in the heade, they are selfe conceited, *they take themselves to be pure*, when they are filthy in Gods sight: They haue a mark in the eye, theyr lookes are haughtie: They haue a marke in the mouth, a verie blacke tooth, they are *A generation that curse their father*. Mar. How now Caualiero, are you come to Scripture? Pas. Doost thou thinke, Marforious, that Pasquill hauing stoode so many yeeres in the streetes of Rome, heard so many famous Clarks, especially father Sware, the Spaniarde, / and the sifted Greeke witte of Father Augustine, and hauing spent so much time in priuate reading the best Bookes that might stirre vppe my deuotion, I would skippe ouer the Booke of all Bookes, the holy Bible? No, no, I haue that volume in my hands, when many a Martinist hugges a drabbe in his armes, as you shall perceiue by the liues of the Saints. I tarrie but for one packet of information from Eflux side, and that worke shall come out of the Prefle like a bride from her chamber, spangled
and trapt, with a full caparison of the ornaments of this present age. Mar. The Owles Almanack is expected at your hands as well as that. Pas. That is a piece of service not to be neglected in his time. I have there set down all the upstart Religions in this Lande. The Anabaptists: the Familie of Loue: the seaven capitall heresies for which some have beene executed of late yeeres in Suffolke: the diversities of Puritans and Martinists, wyth a number more which you shall hear of when that Booke is Printed. A lamentable spectacle it will be to see so many faces in one hoode. But God knoweth (before whom I stande) I desire not to cast it out as a blocke in the waies of men, for any to stumble at, or to stand at defiance with all Religion: but as a Sea-marke to discover the quick-sands of newe Religions.

I have heard that Bernardin Ochin, a man of great learning, whom I knew in Rome to be the first founder of the order of the Capuchines, beeing once toucht with the finger of Gods sprite, beganne to detest the superstitions of the Church of Rome, and fledde to Geneua. The same man had a desire also to visite England, & during the time of his remaining here, he found so many blind Sects and Religions within the Land, that hee turned backe like a dogge to his owne vomit, and in some fort hee fell into the biace of Rome againe. Unhappie
man, that beeing once lightned, looked backe to
that Scicilian Ætnea, that fpues vppe smoake and
fulphure into the worlde, to put out the eyes of
men: Vnhappie Englande, that by the diuersties
of opinions in Religion, fette fo many handes on
hys shoulders to thruft him downe, that was fo
ready with a turne to ouertorne. Howe these
newe pampered factions at this day, haue shaken
the harts of many of her Maiefties louing people,
and made them Chamelion like, capable of any
fayth faue the right, I leaue it to them that looke
into it. MAR. Take heede what you fay, it is a
common reporte that the faction of Martinisme
hath mightie freends. PAS. Thats a bragge
Marforious: yet if there be any fuch, I shall
finde them in the ende, and againft the next
Parliament, I wyll picke out a time to pepper
them. Though they were as high as the maffe,
as sure as the tackling, as profitable as the
fraught, and as necessary as the fayles, when the
fhypppe is in danger, ouerboord with all. What
meaning foeuer fome men haue in it, I am affured,
that it can neither f tand with policie nor with
Religion, to nourifti any faction in ciuill matters,
much leffe in matters belonging to the Church.

Quid prodeśt ſi vos continent vna domus,
et feparat diuerſa voluntas? What auaileth
it, (faith one). for men to be fhrowded vnder one
xiv.
roofe, if they be not of one hart? One secret faction in a Realme dooth more hurt, then any generall plague or open warre.

The pestilence and the sworde are two heauie scourges in Gods hand, that deuowre many thousands of men in little time, yet they reach no farther then the bodie, but a faction deuours more, and sweepes away both body and soule together. Though the Iewes at the siege of Ierusalem, were presst by theyr enemies without the walles, and punished wyth such a mortalitie within, that the carkases of the deade did dung the grounde, yet they neuer went to the wall, till they grew to be factions, & fell to taking one another by the Throate. Giue me leaue a little Marforius to shyft my sayles and come towards Italie. They that were wise prophesied long before of the state of Rome, that it shou'd neuer decay but by deuision. Which came to passe. For when the factions of Sylla and Marius, Cæsar and Pompey, Anthonie and Lepidus broke foorth, the florishing Cittie beganne to cast her leafe. The great Empire of great Alexander, like a flame of fire in a heape of flaxe, when it was at the higheft, did shed it selfe suddeinly in the ayre, and came/to nothing by the dissentiōs of those that succeeded him. The proud necke of the
Græcians, for all their wifedome, was after the like manner brought vnder the Persians and Macedonians. If wee rolle our eyes at one side into the bofome of our neighbour Fraunce, wee shall perceiue, that although it were many times inuaded in the skyrts of the Countrey by the Romans, yet it remained invincible, till Caesar tooke holde of the discords within the Realme. My heade is full of water, and my cheekes be wette, when I thinke vpon Constantinople, whose particular iarres, layde her gates open to the Turke, vnder whose captiuitie she groneth to this day.

A faction in a Kingdome may well be compared to a spark of fire: it catcheth holde at the first in some obscure corner, in a Shoppe, in a Stable, or in a ricke of Strawe, where it lyeth couert a little time, but by little and little it gathers strengthe, tyll it reare it selfe vp to great houses, Pallaces, & Princes Courtes, and at last it rageth and ouerruns whole Citties & Countries, without quenching, before they be utterly overthrowne. In the time of Iustinian the Emperor, about the credite and aduancement of two colours, Blewe and Greene, there grewe in Constantinople, two mightie factions, which made such a head the one against the other, that in one day it cost many thousandes of men their liues, and the Emperour
himselfe was brought in great hazard, both of his Empire and his owne person. Upon as light an occasion in the Dukedome of Florence, for the two colours of Blacke and Whyte, very pestilent quarrels began there, and the factions of the Bianchi and the Neri, breaking forth like a lightning out of the Clowdes, scourde & wafted the Country where they went. These were but little Sparks in the rushes, that every man treadeth on, and very tryfles at the first, yet you see howe foule a Cockatrice may be hatcht of so small an egge. If I should rippe vp the stomacks of some in Englande, when wee consider the brawles, the garboyles, the tragical exclamations for Church apparrell, may we not say that Englande is falne into that fantastical faction of Florence, for Black & White? Where had this brable his first beginning but / in some obscure corner, in the tippe of the tongue of some blind Parlor-preacher in the lande, in shoppes, in stalles, in the Tynkers budget, the Taylors sheares, and the shepheardes Tarboxe? I doubt not Marforious, but it will wither where it sprang, and ende where it beganne, in shame and ignorance. Thou knowest, that the surest proppe of all Princes, is to promote true Religion, and to keepe it inuiolable when it is established, for this is the well tempred Morter that buildeth vp all
estates. *He that honors me, (faith God) I will honor him.* But this chopping & changing of the Religion of the land (which was acquitted or accusations in the time of the famous K. Edward the fixt, and nowe aduaunced by the happy raigne of the Queenes most excellent Maiestie, & approued by the wisdom both spirituall & temporall of the whole Realme, & confirmed by a generall consent in the high Courte of Parliament) is nothing els, but to picke out the Morter by little and little, that at the next puflhe, *Martin* and his companions, might ouerthrow the state, and make the Emperiall crowne of her Maiestie kiffe the ground.

Where there is a diuision foftred, there can be no continuance of the present state: God himselfe hath taught it vs (Math. 12.). *Martins* cheefe practife, in the Prouinces of Engelande where I haue wandered, is, to perfwade the simple, that her Maiestie layeth such a logge vpon their consciences, as they ought not beare, wherevpon they presume to make a shrewde scruple of their obedience, and begin to bound like a Colt that woulde cast his ryder. Hath God powred so many blessings vpon the Church of Engelande, by the very often, and very miraculous preseruations of her sacred Maiesties royall person, and thereby giuen testimonies out of Heauen to the Religion of the Lande, and dares *Martin* attempt to make
a doubt both of it, and her? Credit me, Marforious, this bursting the sinew of peoples obedience to their naturall Prince, cannot be doone, but for a mischievous intent, what visor soeuer they sette vpon it. I would faine knowe what should be the reason, that so manie hundreds of thousands in this Realme, haue hetherto humbled themselfes at the feete of one person? can it be because shee is mightier then all they, she beeing but one, and they many millions: she a woman, and they men? Is it any terror thinke you, of the big bodied Holberders that guarde her Maieftie? No Marforius, if there were not some wonderful matter that withheld them also, euen they might be giuen over to a reprobate fence, to bende euery man the point of his Holberde at her. If we search it till the worlds end, we shall find no other cause of this sweet harmonie of peoples harts, that remaine faithful and flexible to the shaking of her princely finger, but only this, the Religion of the Land. Whē Martin shal be suffered to displace God, that nowe dwelles in the boosome of her Maiesties louing people, & buzz flourders of Religion into their eares, whereby they may conceiue, that her highnes by the maintenance of the Gospell, hath shutte vppe their saluation in close prifon, and that it moues God in his wrath to draw the sword against her and the Realme (as Martin himselfe
auoucheth) what other consequent may we looke for, but that euery Pruritane transported with the heate & ignorance of his zeale, will be as readie as a Papift, to lift vp his hand against her: which mischiefe I befeech God to returne into their bowels.

Howe odious and how dangerous innovations of Religion are, Secretarie Machiauell, a pollitick not much affected to any Religion, disclofeth by the example of Fryer Sauanaroll. He was a man like Martin, sprung vp in such a time as Martin, when Spayne, Fraunce, Rome, Arragon, and the Emperour, entred a league to make warre altogether vppon the Venetians. Sauanarola boasted of Reuelations, & secret conferences, held betweene the holy Ghoft and him: Martin brags hee is a speciall man, rayfed vp on a suddaine by the spirit of God, for the good of Englande, as if God had beene a stranger to vs all this while. Sauanarola made a bragging proffer, which he neuer performed, that he would passe through the fire, for the confirmation of his doctrine: Martin hath vaunted he wyll seale his opinion with his hart bloode, but you may see by the starting holes he seeketh, that hee neuer meant to keepe hys promise. / Sauanarola brought himselfe and his followers to confusion at laft; and so will Martin. I mufe howe any flate man can abide to heare
of innovations in Religion where the truth is preached? There is but one God, which cannot be deuided; if he could, he were not God. All his graces tende to a gathering together of Gods people in a unitie of Faith (1. Cor. 2. 12) not to a scattering into diuers Faithes, wherein the principal grace of a Martinist consistseth. Looke vnto the Heathen; the accusers of Socrates, made choyse of this accusation aboue all others, as a matter very worthy of death in him: that he was a fellow that sought to set a newe stamp of his own vppon their Religion. One of the first Lawes that Romulus layd, as a ribbe of yron into his gouernment, was, Deos peregrinos ne colunto.

Take a patterne if you wyll, from priuate Families. What a pittifull thing is it to see two Religions in one house? where the Father and the Sonne, the Husbande & the Wife, the Maister and the Servant, are of diuers Faithes: the ioyntes of that house begin to gape, and the fall of that house is to be feared. The diuersitie of opinions in so high a degree as is Religion, cannot choose but diminishe the loue and respect, that the one of them should carrie vnto the other. The Sonne will be carelesse of his dutie to his Father, whom hee takes to be a reprobate; the Father will make but slender reckoning of the Son, that beleeues not as he beleeues. The Wife will giue little reuerence to
that Husband, whom the imagineth to be damned; the Husband will be rough and rigorous to such a Wife as obyes not him. The Servant will neuer giue due honor to hys Maister, when he iudgeth him to be the bondflaue of the deuill. The Maister will as hardly protec that seruaunt, whose hart he perceiues not to be with him.

As then the gouernment of Common-weales, was first drawne from the gouernment of priuate houses, so that which is the ruine of priuate houses, growes in time to be the ruine of Common weales. I haue taken a little paine to visite diuers of the Courtes, Benches, sessions, that are held in thys Lande in her Maiesties name, by vertue of her authoritie, but I/neuer saw so bolde, so open, so barbarous contempt of magiftracie, in any other part of the whole worlde, as I haue seene heere. Such canuaces made, such ftales set, such traynes layde, such platformes drawne by the factions, to bring their Superiours into contempt; and yet they provoue so ridiculous in euerie step they tread, that I am ready to stand on my nose when I trace them out.

I was once in Antwerpe, when great fute was made to the Masters of the Englishe house, (by a Gentleman then emploied in the Queenes affaires) for the entertaining a Preacher among them, both to teach and to minifter the Sacraments there vnto them.
The request was soone graunted, & Trauars, a fellow that delighteth in obliquitie, was the man that was brought thither: when he came, he had neither taken the order of the Ministerie, nor any lycence to preache, according to the governement of the Church of Englande, but ranne into a corner among the French to receiue it there. At last, one of the Ministers of those Churches, came with him to the company, and made a follemne protestation before the all, that hee found Maift Trauars a fitte man for the deuiding of the worde, and deliuery of the Sacraments. 

Hac oratione finita, sweete Maifter Trauars, quem oneris causa nomino, for I beare him on my backe till my tale be ended, at the first iumpe read a statute in Scotland (for Church government) to the naturall Subiefts of the Queene of Englande, and tolde them hee woulde followe that. I would gladlie be resolued in this place, whether Trauars did not begin verie pretillie to play the Pope, in taking vppon him to discharge her Maiefties Subiefts of the allegiance they owe to their naturall Prince, and in stealing away from the crowne of England, as many English harts as would harken to him, to translate them at his pleafure to a forraine power? As he layde his foundation in diffention, when hee began to be a builder in Gods houfe, fo hath his worke vnto this day prospered; the whole frame I per-
ceiue is fallen vpon him. They that were discrete, ventured courageously to sette a Leauer at him, and neuer gaue ouer till he was remoued.

The Chronicles of Englande, and the dailie inclosures of Commons in this Lande, teache vs sufficiently, how inclinable the simpler sort of the people are to rowtes, ryots, commotions, insurrections, & plaine rebellions when they grow brain-ficke, or any newe toy taketh them in the head: they neede no Trauars or Martin to increase their giddines. It fhould feeme that the grand Pryor of Fraunce, (a man now dead) had gotten some taffe of their disposition, whē in a Sonet that he made for his own pleafure, to paint out the natures of all Nations, he toucht the pryde, the wantones, the mutabilitie, and the mutinies of the Spaniard, the Italian, the French, and the Scotchman, and to the shame of this Nation, he giues the Englifhe a dafh ouer the face with a black coale, and fayth: Traifbre Angloi, the English man is a Traytor. This is the grounde, the Popes and the King of Spayne, these many yeeres haue choen to themselues to worke vpon, and vfed the English in nothing more, then in matters of high treafon. Therefore I would with the whole Realme to judge vprightlie, who deferues beft to be bolftred and vpheld in these dangerous times, either they that haue religiuoufly & constantly preached obe-
dience, to her Maiefties louing people, or they that with a mafeke of Religion discharge them of theyr obedience?

MAR. Speake softly, Caualiero, I perceiue two or three lay their heads at one fide, like a Shyp vnder sayle, and beginne to caft about you: I doubt they haue ouer-heard you. This Exchange is vauted and hollow, and hath such an Eccho, as multiplies euery word that is spoken by Arithmeticke, and makes a thousand of one, and ympes fo many feathers vnto euery tale, that it flyes with all speede into euery corner of the Realme.

PAS. All the better for me; when I lacke matter to talke of, I may resort hether to take vp a little newes at interefit.

MAR. I maruaile Caualiero, that you preffe not the Martinijis with much Scripture: they are great quoters of cõmon places if you marke them. PAS. Therin they are like to a ftale Curtizan, that finding herfelf to be worene out of credite, borroweth the gesture of a sober Matron, which makes her/to euery one that knowes her, the more ab- hominable; for the common forte whifl:le at her for her pride, and the grauer fort fpyt at her for her impudencie. Howe whorifhlie Scriptures are alleaged by them, I will discouer (by Gods helpe) in another new worke which I haue in hand, and intituled it, The May-game of Martinisme. Verie
defflie set out, into Pompes, Pagents, Motions, Maskes, Scutchions, Emblems, Impreafes, strange trickes, and deuifes, betweene the Ape and the Owle, the like was neuer yet seen in Paris-garden. Penry the welchman is the foregallant of the Morrice, with the treble belles, shot through the wit with a Woodcocks bill: I woulde not for the fayrefte horne-beaft in all his Countrey, that the Church of England were a cup of Metheglin, and came in his way when he is over-heated: euery Bishopricke woulde prooue but a draught, when the Mazer is at his nofe. Martin himselfe is the Mayd-marian, trimlie dreft vppe in a caft gowne, and a Kercher of Dame Lawfons, his face handfomlie muffled with a Diaper-napkin to couer his beard, and a great Nosegay in his hande, of the principaleft flowers I could gather out of all hys works. Wiggenton daunces round about him in a Cotten-coate, to court him with a Leatherne pudding, and a wodden Ladle. Paget marshalleth the way, with a couple of great clubbes, one on his foote, another in his hand, & he cryes to the people with a loude voice, Beware of the Man whom God hath markt. I can not yet find any fo fitte to come lagging behind, with a budget on his necke, to gather the devotion of the lookers on, as the flocke-keeper of the Bridewel-house of Canterburie; he muft carie the purse, to defray
their charges, and then hee may be sure to serve himselfe.

MAR. Peace, Caualiero, your tongue will be flitte if you take not heede: I haue heard some fay, you shoulde wringe for this yeare if the Queene were dead. PAS. Tushe, thou art but a crauin Marforius, if thou feare that; hadst thou but one droppe of that water in thine eye, which the seruaunt of Elifha the Prophet had, when he discovered so many Chariots of fire about his Master, thou shouldest see the Prayers of the Church of Englande, flie vppe into heauen for her Maieftie, and return againe with Oliue-branches in their mouthes (like the Dooe that was sent out of the Arke) to bring tydings of peace and long life vnto her highnesse. Thoſe wonderfull prefervations of her royall person, which the eyes of this Lande every day behold, are evidente tokens, that God hath a worke for her to doe; there is a nayle to be knockt into Siferaes head, before she be called from the earth. But whoe extremitie of age shall ende her daies, I am of the minde of many thouſandes in this Land. MAR. What is that? PAS. Hee shall doe me a pleasure that cuts my throate. MAR. I perceiue your abode in Englande, hath made you participate with the nature of an Englishman; where you sette downe your reste, you are very resolute, and it appeareth by your conceit,
you were able to range a faire battaile of Scriptures to charge your enemies, if you were driuen to lead your forces out.

Pas. It greeues me *Marforius*, to beholde, that by reason of this newe faction, crept into the harts of the most vnlearned of all the Ministrie, the Preachers of England begin to strike and agree like the Clocks of England, that neuer meete iumpe on a point together. Whereby eyther the hearers of these contentions, should say, as the Auditors of the Philosophers dyd, in times past, that the trueth is buried in a pitte where it cannot be founde: or els be perfwaded at the laft, that God hathmockt them, and left the way of salvation vnto men, as vncertaine: as the way of Hanniball in the Alpes. It is very strange, that the Gospell having beene planted in this Lande by these reuerend Bishops that are gone to God, men that watered theyr labours with their owne bloode, Chrifte seeing this pernicious impugning of all that, which by his Saints and holy Martirs he hath left vs, he should now be compelled to come ouer our shinnes with the fame rebuke that he gaue to Phillip and the rest of his Disciples. *Haue I beene so long with you, and haue you not knowne me?* (John 14. 9.) Hath Chrifht been so long, so freelie, so learnedly, so zealously preached in
this Land, and must wee nowe on a suddaine, (as if God had shewed vs a juggling caft)/grope for him againe in a Puritans budget, full of rayling & reueling Pamphlets? I am sure the Apostle teacheth me, that the wisedome which is of God, is Pure and Peaceable (IAME[s] 3. 17): if it be pure, it cannot communicate with that tarte taste of the deuils tongue, which is a flaunderer by his occupation. If it be peaceable, it is without faction, & neuer runs into the dægerous gain-saying of Core, whose finne could not choose but be verie great, because the punishment thereof was verie great. But I seele by the pulse of a Puritane when I touch him, that his diseafe is the very Apoplexie of the Donatistes, Quod volumus sanétum est. Whatsoeuer they like is Apostolicall, be it neuer so bad, & what they mislike is Diabolicall, be it neuer so good.

I shall neuer forget that Man of God, Maister John Foxe, who though hee neuer sought Benifice nor Bishoprucke in the Lande, yet whè some of the faction came vnto him with a Scottish Minister, and brought him certaine Articles of Religion, (coyned in a Mint among themselues) desiring him to sette his hand vnto them, the teares rolling downe plentifully vpon his face, he reiected them all with a sharpe reproofe. Another time when Paget fawned vpon him,
full of play like a wanton whelpe whose worme was not taken out of his tongue, the good Father encountered him in London in an open streete with this greeting, *God send thee a right mind to thy crooked gate.* A good Prayer beleecue me for this dogged generation, that is euer barking against the Moone, and as men that are troubled with fore eyes, they thinke any light or Religion better & wholesome then that they haue, because they want learning to dyfcerne and judge of that they haue. Yet they think I warrant you to Carrie all away with cenforical lookes, with gogling the eye, with lifting up the hande, with vehement speeches, when the Wine which they broach vnto the people, is the very poysfon of Dragons, and the gall of Aspes, preft from a bitter grape that neuer came out of Gods Vintage.

_Aquitanicus Prosper_ found this to be the cause of all contention in the Schooles of Philofophers and Rethoritians *Seipjis ducibus vtebantur._ Every one that had a whirligig in his braine, would / haue his own conceit to goe currant for as good paiment as any infallible grounde of Arte: And I perceiue the priuie trayne that giues fire vnto all this Gunshot, that hath beene so latelie discharged at God, & good men in the Church of England, is an ouerweening that _Martin_ hath xiv.
of himselfe, when he would haue that to be the meaning of the holy Ghost, that his master-
ship imagins. It pleaseth his worship, in his Proem to his cokish conclusions, to make himselfe merry with the Bishop of Winchester for saying, 
I am not of opinion, that Vna femper debet esse aeconomia Ecclesiae, yet presently he fetcheth his feas himselfe, and leapes very boldly over heade and eares, when hee auoucheth, that Christ, his Apostles and holy Martirs, are of opinion, that the gouernment of the Churche, shoulde alwaies and in all places be one &c without setting downe any one testimonie of Christ, or Apostle, or holy Martir in that behalfe. Good Byshope, his opinion must be refused, and Martins opinion must be receiued: euery Goose of mast. Martin must go for a Swan, and whatsoeuer he speaks must be Canonickall.

Mar. But for all that, though Martin forgot himselfe fuddainlie in that streine, being somewhat eager of his Game, when hee tost the learned Fathers opinion like a ball with the Rackit, and made full account to bandie the whole Bishoprick away, yet in other places he quoates Scripture.

Pas. Hee coateth Scriptures indeede, for he is light of foote, & ouer-runs them Marforius in euery place. Qui in Euangelio quod vultus creditis, vobis potius quam Euangelio creditis. They that
beleeue what soever they luft in holy Scriptures, are a generation that giue more credite to them-selues than to the Scriptures: therefore it were good (faith a godly Father) for such people, to tell the worlde planely, that they make no reckoning at all of any Scriptures. And I assure thee, if that man may be taken for a fugitiue and a Rebell, that runnes to the enemie and forfakes his Prince, those simple creatures may worthilie be denounced to be runnegates from God and from her Maieftie, that forfake this sweete gouernment, vnder which they haue many yeeres enioyed the true preaching of the Gospell, to bespeake them a new /fashion of Religion at Martins fhoppe. Yet is there nothing fo familiar in their mouthes, as Templum Domini ; and Verbum Domini, the Temple of the Lorde, and the worde of the Lord: they take the word by the nofe with a paire of Pinchers, & leade it whether soever it pleaseth them. But there wil be a day of account, when God, (by whose finger the worde was written) fhall reuenge the forcible entries they haue made into his posfessions, & punish euery sorrow they haue plowed vpon his backe. They are the very Spawnes of the fift Sepia, where the streame is cleere, and the Scriptures euidentlie dyfcouer them, they vomit vp ynce to trouble the waters, and labour to
bring Religion to this passe, that as Appio the Gramarian reports of himselfe, he called forth Homer out of his graue, onely to ask him what Countriman he was, and who was his Father? So now we must either burne all the Bookes and famous Libraries in the worlde, and take Martins assertions for vndoubted Maximes, or els fetch vp the Apostles by conjuration, to demaund of them whether we be right or no?

As I came through Fraunce, Marforius, I was desirous to ryde from the one ende to the other of Clara Vallis, where I found the last will and Testament of S. Bernard, standing in this forme vpon his Tombe. Tria vobis fratres, obseruanda relinquo, quæ vt potui obseruaui. Primo. Nemini scandalum feci, si quando incidit sedaii ut potui. Secundo. Minus semper sensui meo quam alterius credidi. Tertio. Laosus de laedente nunquam vindictam petii. Ecce charitatem, humilitatem, patientiam, vobis relinquo.

Bretheren (faith he) there be three things that I bequeath unto you to be obserued, which as well as I could I haue obserued my self. First, I never gaue scandle unto any person: if I did, I pacified the matter to my power. Secondlie, I stood vpon mine owne conceite lesse then I did vpon other mens. Thirdly, when I was wronged, I never fought reuenge. Beholde, Charitie, Humilitie, and Patience
I bequeath unto you. This good Father shall ryse vppe in iudgment to condemne Martin. Had he beene fearefull of giuing anie Scandale vnto the worlde, his vncharitable Pamphlets had neuer seene the Sunne; Had he giuen leffe credit to his owne censures / and opinions, than to the censures and opinions of better men, so many good Scriptures had neuer been wrested, so many flowers in Gods Garden had neuer been defaced. Had he been ready to suffer wrong without wringing of reueng out of Gods hand, he would neuer haue thundred & lightned at so many rare men, whose learning and vertue is a pricke in his eye, and a strong watch that intercepts euery passage vnto his Hierarchie. Let him swell while he burft, with the worde in his mouth, so long as hee breaketh the rule of Charitie, and cares not whom he strike, so the edge of his tuske may haue a lighting place: wee may easily see what is within him. Infelix lolium & steriles dominantur auena. Scripture is often on the typ of his tongue, but Cockle is the graine wee reape with him. It is the propertie of Martin & his followers, to measure Gods mouth, by theyr owne mouth, as you shal see in the May-game that I haue promised you: for there you shall haue a number of strange Notes vpon the Text, some of them gathered from William Dike at
S. Albanes, in his clarklie Paraphrases vpon S. Luke and S. John; some haue beene brought me from other places, & some I gathered my selue, in an assemblie of the brotherhood at Ashford, in Kent. I went thether with a student of Cambridge to a sollemne exercise, and comming in the habit of Schollers, we pressed somewhat boldly into their companie to dine with them, assuring our selues to finde some new service at theyr table. When the dinner was doone, one of them read a Chapter, euery man keeping his place stille; the roome was full of Artificers, men and women, that satte rounde about vpon stooles and benches to harken to it. The Chapter was, the 1 Cor. 3, which being read, the Reader began first to utter his conceit vpon the Text, in short Notes: then it came to his next neighbours course, and so in order Glosses went a begging, and Expositions ranne a pace through the table, till they came to me, whom they desired to open my mouth among the rest: I utterly refused to vndertake the task; notwithstanding I was so wonderfully urged, that I coulde not any way shift the off, and somewhat I spake among them. When I came to the ende/ of my cariere, my companion was requestted to pricke it for company with his freendes. I needed no Minstril to make me merrie, my hart tickled
of it selfe, when it came to his turn, because I knew him to be a Gentleman well studied in Philosophie, but he had not yet medled with Divinitie. He chose the thirteenth verse of the Chapter to discourse upon. Where the Apostle faith, Every mans worke shall be tryed by fire. But to see how brauely hee trotted ouer all the Meteors bredde in the highest Region of the ayre, to see how louingly hee made the fence of the Apostle, and Ouid's picture of Phaetons firing of the world to kisse before they parted, and then howe soouldier-like hee made an ende of his manage with a double rest, was sport enough for vs to beguile the way, as we trauailed backe againe from thence to Canterburie.

I haue brought many a proper note out of that meeting, for every mans spirit at the table, had two bowts with the Apostle before hee left him, and one whilst another spake, had a breathing time giuen him to whisper with the holy Ghoft, to know what should be put into his head to utter, against it came about to his course againe.

Mar. Trust mee. Cavaliero, I take this to be the oddest piece of worke of all that hetherto you haue spent your time in: I trauaile like a woman with child, till this be out. But haue you not heard Cooper at Paules chayne, and the rest of the men that are commended to your eares
by Martin Senior? Pas. I haue followed them also, and I finde them fitte to preach vpon Bellowes, and Bagpipes, and blowne Bladders; they are so full of ventositie, that I cannot come at their matter for winde and words. Mar. What say you to Dike of S. Albanes, how like you him? Pas. He is an Asse, he is an Asse, quoth a learned Gentleman of Lyncolnes-Inne, that went thether to heare him at the laft Assises, and found him so bald, so bare, and yet so bold to flie into heauen with a fewe sicke feathers, that Mouit Cornicula risum. Thys generation hath a little smacke of one of the plagues of Ægipt, they skippe very luftily into priuate houses, and fill our eares full of croking like the Frogges of Ægipt. Mar. What shoulde be the cause of these new sect-maifters? Pas. This mischiefe hath many fOUNTaines, which I will reduce for thy sake into a little compaffe. One cause I finde to be meere ignoraunce. Gods Church is compared to an Armie, well ordered and fette in good aray (Cant. 6. 9). In an Armie you haue manie Commaunders, Corporals, Sergeants, Lieu- tenants, Captains, and Coronels, yet not all of equall authoritie, but all vnder the direction of one Generall, for the better leading in and out of the whole forces: and in Gods Church, as it hath grown great, companies coming daily in vnto it
out of every tongue, and Tribe, and Countrey, and Nation, so all Ecclesiasticall and Christian Histories, and Antiquities teache vs, that there hath beene a diuersitie of learned and skilfull leaders, some higher, some lower then others in theyr places, and all vnder the controlment of one Generall, Christ himselfe for the greater terror of Hereticks & enemies of the Church and for the grace, the beautie, and order of euerie Cornette and Ensigne in the same, which is a thing glorious in Gods eye, because he is the God of order. But the Martinijfs (fillie wretches) ignorant and vnlearned men, vnfitte for any eminent charge in the Church themselues, seeke to drawe euerie place in this Campe royall to an equalitie with thefelues. A preposterous humor noted in the Ecclesiasticall Histories, diuers that were sette beside the cushion when Bishoprickes were a dealing, sough to make Bishops equall with euyry Minister. In this daungerous attempt, I finde the three plagues that God threatneth for peoples finnes, to be powred out at this day vpon the Church of England. Firft. The sworde is upon the right eye, and the right hand: what foeuer is right in the Church of England, is wounded by the Martinijfs, a crooked generation, that loues to swym side-long with the Crabbe. Secondly. Like people, like Priest begins now to be verified: the
Preachers of the faction, (like Puppets in a motion) begin to snappe and to turne, and to speake, what, and when, and howsoever the people will, at whose tables they are fed, like Geese in the Capitol, to gaggle at every man that is against them. Thirdly. \textit{Beautie} and \textit{Bandes}: the two staues that God vses like a Sheepheard to guide his people, are knapt in funder. \textit{Beautie} is burst; for our order is turned into confusion: \textit{Bandes} are burst also, for our unitie is fallen into dissention. The maine poste whereupon the Bucklers, the Armour, the imaginarie Trophes of the faction, is hanged vppe for the simple to gaze and wonder at, is onely this, \textit{The Church of England hath committed fornication with the Church of Rome}; and tript out her foote like a ftrumpet, to every deuife of mans braine that hath passed by her.

Heerein I see the Churches case, is \textit{Susannaes} case: this accusation of incontinencie is framed against her, by such as haue fought to be incontinent with her themselfes. Had \textit{Susanna} prostituted her body to the Elders, her credit had never beene called into Queftion by her accusers: had the Church of England, giuen vppe the keyes of her Coffers, to bawdes, beggers, and Banckrouts, the reuerend Elders of \textit{Martinisme}, had never put vppe any Billes of endightment against her the laft Parliament. But as the ftorie faith, that \textit{Daniell}...
was rased by God to acquite her, and to convince every scatterer of false reports, I thinke before I end, Signor Pasquill of Englande, wyll prooue the man, that must sette a gagge in the mouth of Martin the great, and cut vp an Anatomie of all his knauerie. Me thought Vetus Comedia beganne to pricke him at London in the right vaine, when shee brought foorth Diuinitie wyth a scratcht face, holding of her hart as if she were sicke, because Martin would haue foxed her, but myffing of his purpose, he left the print of his nayles vpon her cheekes, and poysned her with a vomit which he miniftred vnto her, to make her cast vppe her dignities and promotions.

Thys indeedet is the marke that Martin shootes at, whereby you may see that one cause of Martinisme, is a collop that dropt out of Mydas nose, a desire of gold. This is the roote of all the mischife, by this many men are fast lockt in the deuils snares, many soules are thruft through with many sorrowes. Thys beeing the ground matter Martin hath made his choise of, when he castes his accounts, and surueighes Howe little witte and Howe little/might hee hath to goe through with his building, like a furious beast wrapt in the cordes where hee cannot stirre, after many a vayne plunge which he giues to breake away, when he sees his labour loft, transported with a rage, he roares and
he fomes, and fets himfelfe downe in the Scorners Chayre.

Though Babies and fooles flagger, and flande amazed to beholde their newe pranckes, yet almost the meanefl in Gods Schoole knowes, it is no strange thing, that the Church fholde be vexed with fuch enemies. In the time of holy Dauid the King, the Church was assaulted by a kinde of people, whose mouthes were as Quiuors, and theyr tongues as Shafts, that did shoote very secretly at the beft men. Vnto this kinde of people, holy men of God haue giuen fundry tytles, and thereby, as it were, clapt many Brandes vppon their backes, to make them knowne to be rotten Sheepe of the deuils fould. They are termed to be Bulles of Bashan, Foxes, Serpents, Vipers, Woolues, Spyders, Theeues, Firie-ouens, False-joyes: & a great many names more of like honor, they haue wonne in the fielde, and borne away the prize in euery age.

A yeere would scarce suffer me to discouer them all at large. Yet that I may touch at euery Coaft which I haue defcried, they are called Bulles, becaufe they doffe out theyr hornes againft the truth; Foxes, becaufe theyr conspiracies, and incontinencies, theyr vnchaftte and difordred life, fthewes them to be tied together by the tayles like Sampfons Foxes, but their heads be loofe, they shake off theyr
obedience to their natural Prince: Serpents, because they glide upon their bellies: No sin among some of them, from the navel downward: Vipers, to give light and estimation unto themselves, they tear open the bowels of their own Damme, and live by the death of her that bred them: Woolues, in outward appearance, they are like to the dogge, and make a shewe to the world they would keep the Sheepe, but all their desire is to kill the Sheepe: Spyders, because they suck out their mallice from very good earbes, and spynne with great studie an unprofitable webbe, good for nothing but to catch Flyes: Theeues, they breake in by night into Gods house, and would spoyle though it were with the blood of the Saints: Fire-ouens, they have a scorching breathe, and when they are drawn, they deliver a batch for the deuils tooth. And to wind vp their virtues in a word or two, they are Falfe-joyes, their substance is brittle, and their Bookes be Glasse: give the but a filop, they run to powder. What grounde they have gotten by their practises among the witleFFE, I neede not tell you, seeing Martin Senior is so forward to tell you himselfe, that he hath a hundred thousand in the Lande, readie to lift vppe a new Presbitery with priuate hands. Though I know that he lyeth loudlie, yet it were not amisse Magna componere paruis, and to looke
to his fingers, that he be not as readie when hee spyes his time, to lift vp a newe Prince.

After God had once brought his Church out of Egipt, by the hand of Moses, there wanted neither Iebusite, nor enemy a long time to flye in her face, and to hinder her paffage to the Land of promise; And since God led his Church in this Land out of the bondage of Rome, by the conduct of her excellent Maiestie, there neuer yet wanted Papift, Atheift, Brownift, Barowift, Martinift, Anabaptift, nor Familie of Loue to bid them battaile, that their courfe to Gods Kingdome might be flopt. But in all their attempts it fareth with them, as it dooth with the Wrestler within the Lyfes, he winnes now and then, not because he is strong or impossible to be ouer-come, but because the match that he deales withall is weake; Martin hath made some head, in some parts of her Maiesties Dominions, not because his worchippe is invincible, but because hee hath closde with the clowted shoe, and got a little credite by mens infirmites.

Mar. By your leaue, Caualliero, they say Martin hath great vpholders. Pas. It may be so, some few that are as readie as himselfe, to rob the Church: though hee stand in theyr bosoms like the Graffe upon the house (Psal. 34) to scape the Clergies sickles, Pasquill will haue a hooke to pull him down. In the mean seafon, his state is as the
Grasse uppon the house, they that are wise and religious doe passe by him, but they neuer bless him, as men doe the croppe uppon the grounde.

Curves I haue read and heard of many that haue followed their humors, that have affected any pillage of the Church. When Symon the mutinous (uppon a particular grudge hee bare to Onias the High Priest) had informed Seleucus the King of Asia, of the Churches Treasure, the King sent Heliodorus his Treasurer to feaze it to the Crowne (2 Mac. 3): Heliodorus came like a Foxe, to visite and reforme the disorders of Cælothyria and Phænice. When the high Priest perceiveed, that reformation was his errande, but Golde he sought, the graue countenance of Onias was striken down, and the people beholding their Father heavy, ranne some to the Temple, some to the Cittie-gates, some stood in their windowes looking out, some gaddde vppe and downe the streets, like Bacchus Froes, franticke for the time, and all ioynedly lifted vp their hands, their eyes, and their voyce to heauen, for the defence of the Church Treasure. Heliodorus was no sooner entred the Treasurie to take the spoyle, but there appeared to him a terrible man in Complet Armour of Golde, mounted on a barbed Horsse, which ranne fiercely at the Kings Treasurer, and trampled him vnder foote. Therewithall appeared also, two men
of excellent strength and beautie, whuppyng and beating him with so many stripes, that he was carried out of the place speechlesse, and without any hope of life at all.

But because Martin will say the Bookes of the Machabees are Apocrypha, and Sprignols man told me (as he trimd me the other day) that there is a new Barber in London, about to shaue the Bible, wherein he finds somewhat that he would haue cleane discarded, I will deale with such Scriptures, as preuent them of all evasions. How dangerous it is to gelde the Church goods, the end of Ananias and Saphira (Acts 5) shal witnes for me, for though their death was the punishment of their finne in lying, yet I trust Martin will graunt me, that they were drawne to that sin by the cord of Sacriledge. And if a greedie desire of wythholding that from the Church which thefelues had giuen, was of force to open such a windowe to the deuill, as they were presently giuen ouer as a pray to the iawes of hell, to lye and disflem/ble with the holie Ghost, howe many foule finnes and howe many greeuous plagues are to be feared in this Lande, which alreadie hang at the ende of the lyne of Martinisme, and would speedilie be puld vpon our heads, if wee should but beginne to take that from the Church, which we neuer gaue? It may be, Maft. Martin will flappe mee in the mouth with
his politque reason, that it is good for the Realme, to maintaine their warres by the Church reuenewes, because forraine invasions are dayly looked for. But to meeete with his wifedome at the halfe fworde, I remember that Aegipt in the time of Iofeph the Patriarche, felt so extreame a famine, that the fift parte of the Lande was sold to relieue the Lande (Gene. 47. 22, 26.) yet the Patriarche in all this care he had, both of the Countrey and the King, to succour the one, & enrich the Coffers of the other, neuer attempted any sale of the Land of the Priestes, nor once diminished the same. If the holy Patriarch in so great extreamitie, neuer ventured to alienate the possessions of Idolatrous Priestes, though it were to the releefe of a whole Kingdome, with what face dares any politque in the worlde, curtoll the maintenance of the Church of God, and vtile the houses that by religious Princes haue been confecrated to Gods seruice?

Let vs see the good that ensueth of their dances, & let England be warned by the presidents of other Nations. Celce the Conftable of Gertrund King of Burgonie, hauing vnnder the authoritie of the King his Maifter, enriched himfelfe with the goods of the Church, was one day in the Church at his devotion, and as he heard the Prophet reade, that proclaims a woe vnto them that, joyne xiv.
house to house, and land to lande, he gave a shrike
suddainlie in the congregation, and cryed out, this
is spoken to me, this curse is vpon me, and vpon
my posteritie, and afterward died miserably. In
Fraunce, *Lewes* the sixt, surnamed the great, was
once a protector of the priuiledges of the Church,
for perceiving that the Counte de Clerimont, the
Lord de Rouff, the Lord de Mengu, the Lorde de
Beuvieu, and others, had rifled the Bishoprickes and
Churches within the Realme, he carried Armes
in the defence of the Church against them, and
compelled them to restore their robberies to the
Church againe. The same King *Lewes* the great,
urged wyth extreame necessitie in his age, beganne
at the laft, to pull the Church himselfe. But
S. Bernard, (one of the Lampes of the Church
of God in those dayes) sollicited the King with
divers Letters, exhorting him fatherlie to give over
that course: at the laft, perceiving that neither
entreatie nor reproofe was able to withdraw him,
he began to darte out the thunderbolts of the
Church, and to threaten him, that he shold shortly
feele the judgment of God vpon him; which
suddainlie came to passe, for by the suddaine
death of the young Prince his eldest Sonne, the
staffe of his age was broken.

*Mar.* You haue made Signor *Caualiero* a sad
discourse, yet I feare all this will not saue the
Bishopricke of Elie, from shuyering it selfe into many pieces. Pas. What remedie Marforius? Though I be but a stone, I am not so fencceffe to presume like a Martinist, to teach her excellent Maiestie how to weare a Crowne. Her highnesse being so richlie furnished, with so rare and high graces from aboue, and knowing which way to hold the Scepter of the defenders of the fayth, better by her owne experience, than by the wise-dome that is euery day powred into her bosome by the counfels of others, for Pasquill to come in nowe with any aduice for her, were to cast (God wot) one little dropp of water into the Sea. Therefore whatsoeuer I haue alreadie spoken in this behalfe, or shall vtter hereafter, whē Martin or his Maiifter prouokes me to fingle Combat, I couch it heere with all duetie and humilitie at her Maiesties sacred feete.

I knowe the humor of a Martinist to be such, as Dauid described long agoe, Our tongues are our owne, who is Lord over us? (Psal. 12. 14). An ambitious desire to fitte in the doores of euery mouth, to be seene and talked of, hath made them surfet, & shaken them with many cold fittes of the Fenes of Eutydinus. Hee was a wrangling Logician, that had rather say any thing, then seeme to be conquered in disputation, which made him as a man mad and impudent, to maintaine
by argument, that *his dog was his father,* and the *father of all the world*; he grew so peruerse and so flipperie in his conclusions, that he proved as quick as an Eele in every quirke: the harder he was griped, the sooner he flypt out of every hand. But *Pasquill* is made of another temper, hee acknowledgeth the leaft Magiftrate in the Land to be Lord of his tongue, & the Lawes of this Countrey, to be the curbe that God & her Maieftie haue made for vnruUe mouthes, leaft her people shoulel gore one another like brute beastes. *Pasquill* offereth his back to S. Bernard's discipline; far from the contentions of *Martin* and *Eutydinus,* he giueth leffe credit and authoritie to his owne wit, than to the leaft of those that he findes to be men of more learning and judgment then himselfe.

*Martin* cryes out (as if he had already poyfoned the springs head, where the whole Realme shold fetch water) *Let the Court alone*; he faith he knoweth what a wonderful working the hope of gaine and of gold hath in that place, yet *Pasquill* is resolued, that her excellent Maieftie (as hetherto she hath done) will continue still her princelie fauour to the Priuiledges of the Church of England, & giue the blessing to it that *Moses* gaue to the Priest-hood of the Tribe of *Leui,* & pray for them (Devt. 33. 8). *First, That the Vrim and*
Thummim may be among them, wisedom and knowledge for the peoples good, and that when they offer vnto the Lord, The worke of their hands may be accepted. Next, that God in his mercy would Bleffe their Substaunce, and smyte theyr enemies quite through the loynes, that they may never rife againe.

MAR. Inough Caualiero, the Clock strikes eleuen, and the Marchants come in to the Exchange apace: I think it were best to talk no longer here. And seeing Martins matters begin to be whust, it were good in my judgment to suppreffe your volume of The liues of the Saints. PAS. Nay Marforius, I must haue three cours of the Launce with Th. Cartwright, before I leaue. Hath Martin made him his God, and thinketh he to escapa my fingers? I will be with him to bring from the very first rocking of his cradle, to the laft pennie that he payde for purchasing. What? shal I never take the faction without hypocrisie? wold a man think this companion were persecuted by the Church of Englande, that in the heate of per- secution is so braue a purchafer? Goe toe brother Thomas, tell your neighbors about you, Rogers of Bifielde, Fen of Couentry, and the rest, that I keepe a Register of all the Puritane purchaferst in the Realme, & I meane to be Clarke of their Audit for these seauen yeres: my Paten[t] is already sealed. MAR. Seeing you will forwards
with the workes you haue taken in hand, giue me some direction for the priuide dispersing them when they come out. Pas. I would haue thee principally, to drop some of the down at Penrie the Welch-mans haunt. Mar. Where is that? Pas. Tut, I perceiue you know nothing. At the signe of the siluer forke and the tosted cheeze, where the Painter to bewray both his abufe of the Scriptures, and his malice against the Church, hath drawne him his worde with a Text-pen, Zelus domus tuae comedit me. A speech holy Davi did vs, when the zeale of the Church did eate vppe the Court, and a speech now describing the spirit of Penrie, that woulde faine turne the Church of the Lande to a tosted cheeze, that the zeale of the Court might eate vp her. Mar. You faide in the ende of your Countercuffe, that you wold send vs a Commentarie vpon Martin Iunior, I forgot tell now to ake you what is become of that? Pas. I fell that night into a traunce, wherein mee thought I saw a verie golden wit performe that matter, with so keene a tooth, and such a pleafant grace, that I gaue ouer to him, and farthered the liues of the Saints as much as my leyfure would giue me leaue. And credit me, when I came to the life of the myncing Dame of Rochester with the golden locks, whose conceipt was so quicke, that she caught a childe whilst her
husband was from her, as her clappe was so sud-
daine, that no body knowes how it came, or how
it went, for since she was deliuered (passe and
re passe) the child was neuer heard of: so my
penne was as swyft as the post-horfe of the
Towne, I ran a great deale of ground in a little
time about her caufes. But who commeth yonder
Marforius, can you tell me?

Mar. By her gate and her Garland I know her
well, it is Vetus Comedia. She hath been so long
in the Country, that she is/somewhat altrred: this
is she that called in a counfell of Phisitians about
Martin, and found by the sharpnes of his humour,
when they had opened the vaine that feedes his
head, that hee would spit out his lunges within
one yere. And I promise you she prophecied very
truly of him: you may see by the Bookes that he
set forth laft, that his strenght is spent. Pas. I
haue a tale to tell her in her eare, of the flye prac-
tife that was vsed in restraining of her. In the
meane feason Marforius, I take my leaue of thee,
charging thee vpon all our old acquaintance, and
vpon my bleffing, to set vp this bill at London
stone. Let it be doone sollemnly with Drom and
Trumpet, and looke you advance my collours
on the top of the steeple right ouer against it,
that euery one of my Souldiers may keepe his
quarter.
Pasqvils Protestation Vpon London Stone.

I Caualiero Pasquill, the writer of this simple hand, a young man, of the age of some few hundred yeeres, lately knighted in Englande, with a beetle and a bucking tub, to beat a little reason about Martins head, doe make this my Protestation unto the world, that if any man, woman, or childe, haue any thing to say against Martin the great, or any of his abettors, of what state or calling soever they be, noble or ignoble, from the very Court-gates to the Coblers fall, if it please them these dark Winter-nights, to sticke vppe their papers vpon London-stone, I will there give my attendance to receiue them, from the day of the date heereof, to the full terme and revoluciton of seuern yeeres next enjuing. Dated 20. Octobris. Anno Millimo, Quillimo, Trillimo, Per me venturous Pasquill the Causaliero.

Mar. Brauamente Signor. This deuice (I perswade me) will haue his working, assurre your selfe I wil put it in execution. Is there any thing els you would haue me doe? Pas. Yes, if I thought you were at leysure: you haue been very bufie I perceiue about Martins death, and though he liue yet, it may be you prophecie of his end. Yefternight late, olde Martins Protestation in Oftauo was brought vnto mee: I see by the volume/hee
languisheth every day more and more, the pride of his flesh is so much falne, that you may tell every bone in hys body now. I pray thee Marforius, after the Soldatescha bravura of displaying my Banners upon London-stone, send this Pistle to Martin by the next Poste.

Cavaliere Pasquill of England, to Martin the great, wisheth more wit and learning, and a better minde.

May it plesse your Masterdom to understand, that by the last Butterflie you sent abroad, you tell me a tale of a dry Sommer, and protest that you seek not to staunch the hote thyrst of any couetous Courtier, with the Bishoprickes of the Land, but to share the amongst the Ministerie. Fie, fie, doe not you know that a lyer must haue no shetle memory? If you looke eyther to your former works, where you urge the spoyle of the Church for the maintenaunce of wars, or to your son Martin Senior, a man that hath sleept in his fathers boosome and knowes your minde, in exhorting his yonger brother, to resigne the care of Church reu-enewe to the Court, you shal find your selse take with an ouerture. Pasquill is not so blin. 1. but he sees Martin to be a man, that goes two manner of waies: and peraduenture he followed your last packe of Bookes to the verie Gates where
they were carried in. A chip of ill chance, you haue loft your iugling fitck, your conueighance is such, that you shatter, and carrie not halfe so cleane as your frends would haue you. You say this quarrell will never be determined but by blood. All the better say I, Pasquill will be the first that will lay down his life upon the cause. God hath hardned my face against the faces of men. I haue already made vp my reckoning of euery danger that may ensue. It is neither losse of living nor life, nor so blind a bob as BLIND ASSE, that will scare a Caualiero from this honorable fight he hath vndertaken. The wise & learned (to whose iudg-

mets I appeale) shall cenfure vs both. To meet with your affixes at euery poift & place of cöcourfe, by Gods helpe, I will hang such a payre of pendants at both your eares, before it be long, that whofo-

er beholds you, shal say, Don Diego di Martin, hath an idle braine. You brag you haue giuen M. D. Bancroft such a flieue ouer the shoulders, as the credite of hys Chaplenship shal not recouer. Though the learning and honestie of the man doe very much credit him, with all that are eyther learned or honest of themselues, yet seeing you come to his Chaplinship, I cannot forbeare you, but tell you plaine, that halfe a looke of his honourable Maister, shal giue him more credit in England in one day, then Martin or all his
crew shal be able to robbe him of while the world stands, though they swell at him with enuie like a nest of foule Toades, till their bodies splyt, and powre out theyr bowels vppon the earth. I haue many other things to lay to your charge, which I purpose to wink at, vntill your Dialogue be ended: but then Syr, because you tell me you are yet vnmarried, I wyll take downe your breeches for altogether.

'Causaliero Pasquill.'
IV.

MARTIN-MARPRELATE TRACTATES.

iii. Martin's Months Minde.

1589.
NOTE

For 'Martins Months Minde' I am indebted to the Huth Library, where it is bound up with a number of contemporary tractates formerly belonging to Abp. Sancroft, who has himself drawn up the contents of the volume. It is one of the rarest of the Series. See our Memorial-Introduction on it. It is a small quarto of 32 leaves (unpaged)—A 2—H 3.—A. B. G.
MARTINS

Months minde,

THAT IS,

A certaine report, and true description of the Death, and Funerals, of olde Martin Marprelate, the great makebate of England, and father of the Factions.

Contayning the cause of his death, the manner of his buriall, and the right copies both of his Will, and of such Epitaphs, as by fundrie his dearest friends, and other of his well willers, were framed for him.

Martin the Ape, the dronke, and the madde,
The three Martins are, whose workes we have had.
If Martin the fourth come, after Martins fo cuill,
Nor man, nor beast comes, but Martin the devill.

1589.
The Epistle Dedicatorie to Pasquine of England.

Friend Pasquine, most harty Commendations. For I cannot but both hartelie commend mee to you, & commend you also. The Cuffe you latelie gaue to Martin the yonker, in stead of his gloue, was so smartrie giuen, and fate so close to his eare; as I must needes praise both your courage, and cunning in cufing. And for that both he, and his good brother, shall not want Cufses to kepe themselfes warme withall this winter: I haue giuen them both, now one Cufse more: which albeit in truth bee but a whirret; yet am I clasping my fift as fast as I can, to giue them one paire of Cufses more, that shall bee so foundlie set on, as I doubt not shall make them stagger.

Martins sonnes saie Martin is dead; I know it to be no fable: and haue sent you here the true transcript of all that worthie & memorable historie, containing, his Sicknes, last Will, Death, Anatomie,
Buriall, and Epitaphs, with all other Implements belonging thereunto. Herein I have made them but a little merie, as they doo us, and bobde them with their owne bable, which I know must please them (for they are verie pleasurable Gentlemen as their father was). In the next that shall bee verie shortlie (which I terme The Suing of Martin Senior his liuerie) wee shall giue them a Cuffe shall make their eares tingle: but in the third which shall be Martins models, (for he is in the building vaine as his father was) containing the mischiefes of Martinisme both to the Church and state; we shall reach them a rappe, as they will neuer claue of, except they scratte off the skinne from the verie bones, til they come to the Crowes and Pies, to help them: and will prove in good earnest, what themselues report of themselues, which is better than the best Iurie (propheuyng with Caiphas) that they are the verie botches and blaines of both those bodies.

In the meane space (Pasquine) remember your promise. It growes fast towards Januarie: it were time your Almanacke were out; and for that it seemeth you have some skill in Astrologie, (if it may be) by your calculation, let vs have a glimpe at the leaft, of the fooles phisnomies. Thus much may wee conjecture, without any figure that they are some yong Diuells, and that their
purpoze is to make some hot worke with us, (and therefore no maruell that they haue been so firie herefore) that haue chosen a Saltpeter man for their foreman, and a gunne powder house (an hell on earth) for their printing shop. But / I hope they shall not want Matches to finde them with their owne fire, and to blowe vp their powder and all about their eares.

But especiallie (Pasquine) for that they are so busie with other mens doings, and themselues onelie, The Mirrour of all modestie, honestie, curtesie, humilitie, patience, and all sanctitie, remember your Legende in anie wise. The liues of such Saints must needes be a singular piece of worke, and edifie much; especiallie against the seuen deadly sinnes which they neuer transgresse. Pride, for they despise all but themselues. Lecherie, for three at a clappe, their heaths can yeeld them. Sloath, for though they bee selde idle, yet they are neuer well occupied. Gluttonie, for they would devoure all. Covetousnes, for they are neuer satisfied. Wrath, for they doo nothing but quarrell. Enui, for they cannot abide anie to haue ought, but themselues. But especiallie for the foure Cardinall vertues: Fortitude, for they hide their heads. Justice, for they would take from euery man his owne. Wisedome, or els I report me to their wittie
conceits. And Temperance, for they govern their passions passingly well. But for the three Theological vertues they excell, of all that euer I heard of. Faith, for I doubt me whether they be of anie. Hope, which is to see the overthrowe of all. And Charitie, for they detest and damne all but themselves. And though they were at the first, and bee still, passing impudent, and neither feare nor shame to faie anie thing, hiding their heads, and being out of the reach of all controle-ment: (for Qui semel impudentiae fines transferit, eum bene & knauiter, oportet esse impudentem) yet (Pasquine) since they are now become contemptible, amongst the most and beft, let vs trample on them as the dirt of the streete; being in verie deed the droffe and dregges of the Common wealth. And fo longing to heare from you, as you shall from me againe, (God willing) verie shortlie, I bid you farewell.

Your faft friend, and fellowe in Armes,

Mar-phoreus.
To the discreet and indifferent Reader.

T is a world to see this world (good reader). Neuer deeper dangers in hand, nor leffe aduisedlie regarded. Neuer sleighter toyes in head, nor more seriously followed.

Neuer greater Tragedies tendred abroad, nor lighter Comedies trauersed at home. Neuer so many means of discorde from others, nor euer so little concord among our felues. The people neuer greater benefits, nor more vnthankefull; neuer more quietnes, nor more vnquiet. The Prince neuer more gratious, the subiects for a great part neuer so vngratious. And to be short, neuer better lawes, nor wifer Magistrates; yet neuer such libertie in speaking, impudence in writing, nor mischiese in working, both priuatelie against particular persons (and those of the beft) for their defacing, and publiquelie for the vndermining of the Church, and ouerthrowe of the common wealth as now. The Authors hereof, though they shot at both at once, (whereof the one was and is
TO THE READER.

ved but as the underground worke to blowe vp
the other whereupon it stands, which
in the sueing of Martins liuerie shortlie
shall be made manifest:) and desired to
see the cleaung of the pinne, withall
the expedition that might possible be (wherein
God be thanked their haste was more than their
good speede): yet proceeded they therein cunninglie
by degrees, as the Foxe did with the Lyon: first
peering at him a farre of; then looking on him,
but behinde a bush, till at the last, finding his
roring to bee without biting, he presumed to iett
cheekke by iole with him: Or as that varlet did,
that by oft striking at the picture painted on a
board, that could not controule him; aduentured
in the end to strike through and murder the man
himselfe.

For first of all, some of them, which were the
Petties and Punies of that schoole,
whereof old Martin was the master;
though then he was but as some blinde
and obscure parish Clarke that taught in the
Belfrie, not presuming, as hee doth
nowe, to press into the Church, (that
place in respect of the appurtenances being fitter
for him) began but rawly with their
little a, b, c. And though their rescue
euen then pointed at Capitall letters: yet for that
time, the farthest lesson they tooke foorth was but Title point in the end; neither could they come so farre as Eft amen, because God for beginning, was no part of their Croffe rowe. Who like quaint Querrifters (for they loue Musick as the Ape the whippe) first entred with their Solfaing notes, but not one in rule, (for they loue that neither in word nor deede) and raught onely at the ragges; which yet made some iagges in the feameles coate. And like the Saint Nicolas Clarkes on Saliburie plaine (I vfe the similitude, for that Martin loues Sarum so well) stept out before vs in the high waie, and "bidde vs fteand." And these could "not abide rounde heads to weare square cappes," that yet could brooke a round trencher (especiallie at another mans square table): nor "a ftaund coller" answerable to the neck, that would weare bow-cafes, and whole butterie hatches themselfes vpon their backes. "Nor a woman to weare a kercher" but an inch beneath the chinne, that would weare themselfes hattes of the Babilonian blocke, a foote in length at leaft aboue their heads. "No croffe in the browe at Baptisme," but neuer fo many, at any time in the bagge. "No bells," but Libells, and lables of their own. "No Homelies read," but their own "Hom[e]-lies" preached. "No praying" either for women labouring with child, or thanks-
giving for "women delivered." "No more praying against thunder and lightning," than against "sparrowe blasting." * Their own godlike speaches. They would correct Magnificat, / not knowing Quid significat. They could not like of any "Benedictus" for they were (and yet are still) in their Maledictus and Malefætus altogether, neither could they then, or yet can they skill of any thing else. But these men were but bench whistlers, and shot but at short butts, and but for points after an halfepenie the dofen, for that they would not fit out, but bee counted gamesters, and bee thought to bee able to shoote in a long bowe, though but a bolte; or in a Crossè bowe, though never so small a quarrell. Yet these were good fellowes; for they craued but halfe, for that they thought some had too much; (as the manner of such make shifts is to do): and they had some reason for it, for Oxonium petit æqualia is an olde fawe, and Soluæt ecclejia, was a faire and gentle text for that purpose.

Next after these, followed another crue, some-what more than a good deale quicker than these, who being past their A, b, c, fought to put together (and thought withall to put vs / altogether by the eares) and began their crooked descant, consisting onelie of discords; and these like lustie cutters, drawing out
and brandishing their blades and threatening vs with “šripes” yea to make our “verie heartes” to ake if we would not yeelde, adventured to lay holde faft on our purses, and like strong theeues in deed proffered to robbe vs of all our monnie. And the Captaine Cuffe of this bouncing band, was the old Sheepbiter, the auncient Gentleman this our young masters Father: who then was lept from the Bellfree, vp into the Chauncel of the Church. (O that the bell rope had not flaide him by the waie) and vnder tooke the trauering of greater matters. He not content to pluckle of the clothes, pricks at the bodies. He will pull the “Archbishops” and “Bishops” out of their doores by the eares. Hee will downe with their houses, though the Gentlemans ancestors neuer built them. Hee will tumble downe the Churches, for barnes and stables will serue his deuotion well enough. Hee must haue their Mannors and lands, to make himselfe, and his beggarlie bratts and shifting hang bies, Squires and Gentlemen. Hee will sweepe away all both the fifh, and the frie at one draught, with his netts; and as it were drie vp our verie riuers with the breath of his mouth; and carie whole Countries before him; and snatch vp houses and woods, and dales, and hills, and people, and all, into his budget: fo as none
shall dwell with him vpon the earth. Naie he
goeth farther, and fetting his face against the
heauens he makes a mock of the Saints of God;
yea the mother of Chrift, (with his
single fold Sirs) & the Scriptures them-
selues, he beastlie abufeth to his luck scorners
ieftes.

This man, like a madde dogge runneth at euerie
man without regarde, and with foming mouth, and
venemous teeth, biteth not by the sfinnes,
but the verie throat, he careth not whome;
not onelie thofe, whome hee counteth his
enemies (the worst better than the best
of his hey gobetts) but thofe also, whome hee
faeth vntruelie men call Puritans, / and himselfe,
accounteth his halfe faced friends, hee shuteth at;
and termeth Traitors, for that they firft fet them
on work, (as hee pittifullie complaining,
sheweth vnto vs), and now are afhamed
of them (as they well may) and will not gallop
with them fo faft as they doo vpon the spurre,
and without the bridle beyond all honeftie and
discretion. Nay his owne pufellowes (whome
indeed himselfe beft knoweth, and with
whome he may be boldeft) he coteth
with his owne liuerie, and calleth
"faucie knaues": which me thinks, fits close to
their backs, without pleite or wrinkle, and fitteth
them so well, as no Tailour in England could
doe it better. And yet he reualeth the
faults of others so whotlie, and reuileth
them so bitterlie, as if that name at
no hand appertained to him, or any of
his. The right offpring of him, that is termed
Sathanas, the accufer of his brethren, and a verie
limme of him, that is called Fur & homicida, a
theefe and a murderer, for he commeth not but to
steale, and kill; and his marks / are no dead marks,
but livings, and liues; and his arrowes all are
forkers, and made for mischiefe, though fethered
yet (as hereafter you shall heare) with woodcocks
wthing.

After him, as if hell had been broken loose;
out runnes another rabble, of the same house and
famelie, in the collaterall line of leudnes,
Browne, Barowe, and Greenwood, that
verie three headed Cerberus the dogge
of hell: and these being of the former confort for
taking of our purse (for that wee should not bee
able to see belike to make Hue and crie after the
theeues) would haue vs whoodwinckt, and therefore
being verie aslées themselues, would needs
haue our Vniuersities, the onelie means
of our knowledge downe. And so might
they also the better afterwards, scatter
what herefies foever they should deuise, (for that

See D. Somes
answere to
their positions.
is their onelie occupation) as it were in that palpable darkenes, and beastly barbarisme, without controlment. These men, must needs (and so doo) dislike of all degrees; worthie themselfes to pro-
ceede / by no degrees, but roundels. The Clergie, they will not afforde so much as an hole to rest in; vnworthie themselfes to haue any hole (faue the pillorie) to put their heads in. The "Prince" may not medle, (faie they) in matters of religion. Neither must "the people tarie for the Prince, or Parliament in Church matters:" (neither shoulde the hangman for such ribalds). "Churches, they will have none. Sacraments, they care for none. Ministers," they neede none. They make all, and doo all; and are all themselfes. "All set praier, are babling and blasphemie," and such praier only as themselfes make Ex trumperie, is the onelie pure & perfect praying. As for the Lords praier, that is but a toy, and a "plaine mocking of the Lord" to faie it. Yea that it is better for a man to lie with his "Fathers Wife" (Quære by the waie whether that also be not an article of their religion) ; "than to referre to the Church, or come into the con-
gregation, to publique praier." Lucian the Atheist, / was neuer so irreligious; nor euer Iulian the runnagate so blasphemous. And these comming out as it were with their three mans song, would confound all, and make a blacke Sančus of the
matter: shooting out their venomous shafts, with mischeevous heads, sharpened vpon Martins moft malicious whetstone. For that they haue issued from Martins schoole, and are fellowes in feelde with them, and fight together, against both the Church & State, in one and the selfe fame quarrell, shall evidentlie bee proved in Martins liuerie. These are the verie Locustes, that came from the fmoake of the bottomeles pitte, to darken the Sunne, and the aire, with faces like men but teeth like Lions, and tailes like Scorpions, to sting men, being not men infatuate, but beasts intoxicate, or rather verie diuels incarnate, sent out to deceive and disturb the world.

And now laft of all (and would God it were so) out steppes mee their Abaddon, a badde one indeede and the verie worst of all, Martin Senior for sooth, the olde Martins fonne and heire (worshipt might hee be) and together with him, a brother of his, one Martin Junior, a pretie stripling, (as he termes himfelfe; and pretie striplings indeede would they bee, if they were cleane stript, and well whipt, and trimlie truft vp withall), as verie varlets both; (they shall pardon me, if for themfelues, I borrowe their owne phrafe): as euer was their Father, or great Grandfather, or any of that leud linage before them, and these mens Cater Cosins, on the furer fide.
And these, to fill up the iniquitie of their fore-

Martin Lu. 
in Thes. 

ters, maketh a jest of Princes and

Martin Sen. 
in Cens. 

And the other scoffeth at hir Maiesties 

Pag. 3. 

authoritie, "scorneth hir displeasure, 

Pag. 23. 

Censur. 

These things 

pag. 22. 

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and set light of them: and the one of 

them, abusing that most reverend name, 
to the rascall his father, one of the verie scumme 
of the people; calleth him "a man of a kingelie 
nature"; and not onelie that, but in plaine and flat

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them, abusing that most reverend name, 
to the rascall his father, one of the verie scumme 
of the people; calleth him "a man of a kingelie 
nature"; and not onelie that, but in plaine and flat
"such an one shall have a searefull ende," for that forsooth, he refilith their shamefull beginnings. "It shal be the bane to such a one both in this life, (as if he had a purpose to kil him) and in the life to come," as if hee had the / power to damne him. And what is the offence? To moderate and marshall such miscreants as himselfe, and his mates are? An heynous matter. I meruaile then what shall become of Master Recorder of London, that euerie moneth, dispatcheth manie leffe hurtful, and some much more honest, than the moft of these are. Nay the Lorde "hath no parte in such a one"; whose grace (I vfe that phrase in despit of both the Martins and al the Martinifts) hath more grace, than all the rabble of such Rakehells, and mofte miserable, and desperete kaieties. I doo returne, but their owne verie words, that themselfes lent vnto thofe that minde not to borrowe them, nor to be in their debt. And these lustie youthes, not contented with the pen, threaten vs the penknife: nor being satisfied with our purfe, hackle at our throate. And these are (as Martin the more speakeketh more truelie than himseflfe is aware of touching himselfe and his yoke fellowes) "moft rebellious, and disobedient to all good proceedings: Traitors and enemies to her Maieftie: They will ouerthrowe the states": Martin Senior his owne words of himselfe and his fellowes
TO THE READER.

to the which they shall adde thus much

to make it a perfect and a most true
period) they shewe in their writings,
that they saie in their hearts, there is
no God. For (to leave furder stirring of
this stinking sinke) it is now come to this passe,
that if these men may haue their swaie, (but wee
hope first they shall haue their swing) we shall
haue left vs, I will not saie, No cap, no coats, no
monie, no house, no living, but (better no life) no
learning, no Magistrats, no Prince, no Church,
no Sacrament, no prayer, no nor God, for vs to
worship, or feare at all. These men, would I call
(as I well might) Monsters; saue that in these
mischeuous daies, wherein our Europa, is become
an Africa, in bringing dailie foorth newe mon-
sters, I can account them but ordinarie Vermin.
But verie fittlie haue they taken their name of
Marring; that professe nothing else but marring:
both the names of men, / and quiet of the common
wealth, and peace of the Churche, and livings
of the Church, and Churches themselues: and the
rewards of learning, and places of learning, and
degrees of learning, and learning it selfe: and the
lawes of the land, and the authoritie of the Prince,
and laft of all (for what can be lefte after the
Diuell himselfe) sacraments, Ministers, prayers, yea
the Lordes prayer; and so fet their brafen faces
against heauen, and bend their forces against the Lord himſelfe. For they are not onelie now come to ſhoe at rouers, and ſeeke out at euerie bowte a newe marke; but begin as faft as they can, (leaing the obſcuer hobbs that firſt they began with,) to ſhoe a maie for the vpſhot, at the faireſt markeſ of all. They are now in hande to ſhuﬄe the Cardes (as ill as they will feeme to loue them) and to confounde all, to amende their badde games, hauing neuer a good Carde in their handes, and leauing the auncient game of England / (Trumpe) where euerie coate and fute are forted in their degree, are running to their Ruffe where the greatest forte of the fute carrieth away the game: and to their Mawe, where the fiue fingers is a carde of great strength, and though the King and the Queene bee in the decke; yet the knaue muſt commande all and beare the fwaie. And that thou maift knowe them to bee good Dicers, too; when their Dice are fo cunninglie coggd: as though they caſt Sinnes for the moſte parte, yet they maie in the end with a tripſie Tray, carrie all awaie ſmoothe; and come once to the sweepeſtake, and make a bare boorde, and howe they meane than to proceede (if they paffe) ſhall bee a Mumchaunce for mee; that are like (as wifer heads no doubte doo ſee) to hazard all. For then
the Dice are like to rule all; bee the cafter neuer so cunning, and his heape neuer so great before him. Which point perhappes they will carry the /cleanlier, covering it with this cloke that (as they pretend in other matters of leffe moment by them) to reduce all to the precife forme of the Primitiue Church; so for this matter especiallie, they being as it were our newe Apostels (and verie Apostolique are their writings no doubte, and their piffles fauoureth much of the phrase of the Apostles epiftles) all muß be fold, and brought to their feete; that they may set their feete, on the highest head. For this generation is like the Juie, that from the roote groweth vp, and roundeth it selfe, as it were for pure loue, about the Elme, and neuer leaueth to creepe vp, till it hath advanced it self to the highest of all, and suckt out the sappe cleane, and dried it vp. The greene leaues make a faire and a glorious shewe, but in the end, when it hath clunged close, and climbed aloft, it marreth al both top and trunke.

Thus haue I shewed thee (gentle Reader) a short fight of Martins schoole, the degrees of his formes, the summe of his lesions, and the drifte, / both of the master and schollers: and for so much as, the olde Martin is dead, (as freight thou shalt heare) were it not that we are bound rather, for the quiet of the Church, and safetie of the state,
as well to wish the utter extirpation of all such
untractable and seditious scisme flows, as to worke
withall, by all orderlie means we may, to effect
the same in time convenient, before it bee growne
to so great a head, as will trouble the wifest heads,
and the highest head perhapps, to help it: wee
might otherwise praie, with the old woman of
Siracusa for the good health and wellfare, of these
two yong Slipps his fones, leaft after Martin must
them come out vnto vs, the great diuell be prayed for.
their grand master Beelzebub himselfe, whose next
fore runner, out of all doubt this race of Mar-
tins is.

And these are the yonkers that wee now vnder-
take; the olde Martins reuerend fonne and heire,
and his worshipfull Brother; who being
both but newelie come to their Fathers
lands and goods, (I meane his good and
gratious conditions, for it was all he had to leaue
them, sauing one patche of ground, and an vn-
couered cottage, which anon you fhall heare of)
lay on fuch loade, and fpend al their leudnes
so fast: as shortlie, I feare mee, they muft be
faine both, to pawne one of their beft ioynts,
to the bankers of Newgate, to borrow fome
more.

The trimme man their Father yet, together
with his ribauldry, had fome wit (though knauifh)

TO THE READER.
and woulde make some foolish women, and pot companions to laugh, when fitting on their Alebenches, they would tipple, and reade it, seruing them in stead of a blinde Minfirell; when they could get none, to fiddle them forth a fitte of mirth.

But these two dull Asses, besides their extreame want of honestie and good manners, (wherein they iumpe both with their gratious Father), have no wit in the world. Their leafs bee so flinking stale; as you must holde your nose while you reade them, or els they will goe neare to turne your stomack: as who then,

*I coulde a tolde te tat. Good Neames and Nunkaes. And Kankerburie.* With *Ka. John O Bridges.* (And great meruaile it is they should be so vnfauorie, hauing a falte peter man to be their factor.) But the whole litter of fooles, and kennell of foolerie, you shall finde hereafter at large following in their liuerie. So that now, *Rofcius* pleades in the senate house; Asses play vpon harpes; the Stage is brought into the Church; and vices make plaies of Churche matters: and with all (which worfe is) *Gracchus* moueth sedition amongst the common people; *Cethegus* seeketh to depoſe the Senate; & *Cateline* with his crue; endeuor secretly to fire the citie. And this is the short summe of
Martins schoole. I meddle not here with the Anabaptists, Familly louists, Machiueillists, nor Atheists; neither doo I mention them in Martins formes; not for that they are strangers vnto his schoole; but because in trueth they are so generallie scattered, thoroughout euerie forme: as all his formes are ful of them, and therefore can make no one forme of themselves. And this also, with manie other as materiall points, shall in the next at large be proued.

These fellowes, haue heretofore been answered to their chiefeft matters (which God knoweth were both fewe and friuolous) by men of the best forte, (an vnfit match for these of the baseft baggagerie) both gravelie, and learnedly. But as the Ape, the more fagelie you looke on him, the more he grinneth; and the foole, the more substantiallie you reason with him, the leffe he vnderstandeth: so these Panions, scorning all modestie, and reieecting al reason, delight in nothing, but in their most miserable vaine of iefting and foolerie.

It is therefore thought the best way (for experience and time tries al things) and some wise men were before of that Judgement, and the wise man himself dooth so aduise vs, and Martin the foole himselse is of the
fame opinion; to answere the foolees, according to their foolishnes. For I haue here at this time onelie / plaied with their foolish coxecombe; purposing in my next, to decipher their knauish head also: and when they shall put off their foolees coate, and leauie snapping of their wodden dagger, and betake them felues to a soberer kinde of reafoning, (which will bee verie hard for fuch vices to doo) to accept of their glorious gloue. Till then; wee will returne them the Cuffe, in stead of the gloue, and hisse the foolees from off the stage, as the readieft meanes to out-face them; though (besides that they hide their heads) they be most impudent, and cannot blushe. For what face soeuer they set on the matter, these ligges and Rimes, haue nipt the father in the head & kild him cleane, seeing that hee is ouer-taken in his owne foolerie. And this hath made the yong youthes his fonnes, to chafe and fret aboue measure, especiallie with the Plaiers, (their betters in all respects, both in wit, and honeftie) whom sauing their liueries (for indeede they are hir Maiefties men, and these not so much as hir good subiects) they call Rogues, for playing / their enterludes, and Asles for travulling all daie for a pennie; not remembring that both they & their Father, playing the foolees without any
liuerie, are rogues indeed, by the lawes of the land; and that for nothing, now two yeares together; are the veriest Asses of all the rest.

And yet shalt thou finde (good Reader) in this iefting with him, (but especially in the next) that the foole is bobbed withall in good earnest, and that he is proved a plaine Hermaphrodite, that is both a foolish knaue, and a knauifh foole also; and the veriest foole in the world, if he be not as very a knaue withall, may soone see, to what pastes, both religion, & the state would shortly come, if Mad Martin, & his mates marrings, and his sonses shiftings, might by such as are of might, (which the God of all might forefend) bee made account of.

These iefts, that now we deal withal, are partlie the old mans monuments, but especially the elder sonses censure, and the youngers. The first occasion indeed, grew of this latter, published by the dawling Martin Junior, by meanes (as himselfe faith) of "certaine maimed, and imperfect Articles," which he found "dropt out of some mans (belike the hangmans) budget," (whereof you shall heare more in the next) wherein hee imagineth his Father (whose articles they were) to be dead; & that the elder faith also "he ca not gainsay"; which is the grounde work and
foundation, of our building, here for this time. What hee omitted I haue supplied; touching the cause of his death, and manner of his buriall; for that I would be lothe so memorable matters should be buried with him, (which is but an Introduction to other matters that shortlie shall followe, & fit some what neerer them; vpon the truth whereof thou maist much better build I wis, then vpon their fond & phrænetical fancies; whereupon they would haue thee, (if thou were so wise) to found thy faith.

To conclude; marke Martins life, and his proceedings; and thou wilt faie, his death, and funerals were answerable vnto it. And since he is dead: let him bee buried also, in thy conceit, and so let his vaine works, together with his remembrance, lie still (as he dooth) and rott as carrion. And as for these yong Martins, both the one, and the other, and all the broode of such beastlie bratts; assure thy self, they are not long liued: that in the noxes of all, that are not stuffed to much with the Posie of preiudice, but can smell any thing in the worlde: do even now, flinke aboue the ground alioe. Farewell, And if thou wilt fare well indeede: Beware of Martin.
A true report of
the death and burial of
Martin Mar-prelate.

Incipit feliciter.

Good newes to England. Olde Martin the Marre-all is dead and buried. Hee telleth you the tale that knoweth it to bee true. I pray God neuer worse newes come either to Court, or Countrie, and all good people say, Amen.

You long (I know) to heare the cause, and manner of his death, whose life and doings were so infamous; and many (I doubt not) will thinke, (and probablie too) that it should bee in reason some strange, and violent death, that is beflane him, that was so monstrous and immoderate in all his proceedings; and that either in the fire, water, or ayre, that so troubled the earth while he liued vpon it. The verie truth I will tell
you (for pitie it were to belie the dead) from point to point, without altering so much as a pinnes point, as neere as my memorie will giue me leaue; and therefore lissen.

Many are the reports scattered abroad of both (as commonly in such great accidents is accustomed) and all false. Some say hee was taken by the Spaniards, and burnt in the Greyne, and they that report so, say that hee brought the cause thereof from hence with him, not for religion, but some other causes that now I omit. Some, that he was hanged by his owne companie at Lisbone for a mutinie, which was verie likelie to haue been true also, that euer was giuen to factions and mutinies, while he liued here. Some, that comming thence, hauing before ouerdronke himselfe with the hot wines of these Countries (which he could not but loue wel, being so seldom sober for the most part as he was) he died of a surset, and was throwne ouer boord, & so was double drowned, both within and without. Some, that riding in his visitation, his horfe stumbled, and he brake his necke: which other some say, was in some other fort, as that hee wandring to that purpose in the manner of a Gipson, for that he would not bee knowne, was taken, and trust vp for a roge, and that onelie knowne to his companions. Indeede, I denie
not, anie one of these happes were likelie enough to haue befalne him, and not without his iuſt deserts: and moſt men say, it was well enough, which way foeuer of these hee ended, and worſe (if worſe might bee). Howbeit, it was not that so well, as they do ween for, / (beeing perhapss referued for his two fonnes hereafter) but neither better nor worſe than I will tell you.

_Martin Iunior_ his tonne, who knoweth the truth as no man better, yet loath to haue it published, for that it toucheth his, and his friends credite verie neerlie; seeketh to shadowe it, with other _ſome-faies_: and that you may knowe him to be no baſtard, (though perhapss yet baſe begotten, for euem at this Age he doubteth who was his Father, and therefore muſt we take him to bee _terrae filius_) not so much as one word true. (Martin Iu. in conclus).

_Some faie_ (quoth he) _that he died at the Groyne in fervice of her Maiestie and his Countrie._ But what faith _Martin Senior_ his fonne and _Martin Senior_ in censure. _heire, and this mans brother to that?_ He die at the Groyne: nay heele be hanged, ere he die there. Loe _Martin Iunior_, your bigger brother (befides the reuerend remembrance of his deare Father) giues ye the flat lie; for that he died not there. And no maruaile. For he neuer liued in the fervice of her Maiestie, and therefore
who will believe he died in it? He never
carried so good a mind to his *Prince and Countrie*,
faithfully to fight for it, that would so spitefully
write against it, and seek to undermine it; whose overthrow he fought (in his
kinde) at home as hotlie, with his shot of inke & paper, as the master of the *Groyne* did abroad,
with his of powder and pellet. And therefore
say no more so (*Pettie Martin*) no man will
believe it: neither have *Those others* you talk
of (*The man in the moone* belike, and the carter
of Charles waine) any just Motiues,
inducing them to be of that minde. In-
deed there died many an honest man,
and much more profitable members of the Com-
mon wealth (the greater though our grief yet
their glorie that valiantlie triumphed ouer their
cowardlie enemies, and constantly rendred their
liues in their *Princes & countries* service, which
none of you all will euer either liue or dye in);
and if *Martin* your father & you two *Martins*
his sonnes, and your mates, had excused them;
it had been a great good turne, both for the
*Prince* and *countrie*; especially there, where one
hostile State might haue plaied vpon another, and
so a good riddance made of both together.

After this, as knowing himselfe how ridiculous
a supposo that is, he requireth in scorne, of his
Nunkaes the B. B. (see how like the old Ape this young Monkey pattereth) whether they have not closelie murdered the Gentleman in some of their Prisons and strangled him, knowing him to haue kept himselfe farre enough from their fingers, as these youthes themselues minding to be neither valiant Martins (though they like lustie Martins talke so much of venturing their lives in the quarrel, & vaunt them selues to bee the best subjectes of the Realme, not constant contessors, though they bragge so much of the goodnes of their cause, which they gloriously guild with the flaunting phraze of sinceritie, and damne others to the deepe pit of hell for not advancing it) doo, and wil doo, I warrant them, (and they / be not caught in the snatch against their will) for feare of a Lambathisme; which of all things in the world they cannot abide.

Howbeit pretie youth, I muft needes confesse the Tippet you talke of (as il as he loues them) was verie due vnto thee (though a much meaner man, than any of those might haue fitted his neck withall) and you his fonne & your faire brother withall, as good a gentleman as he, may liue to enjoy it, and that as your right by course of lawe, being a portion of the inheritance, that your father left vnto you. But it
feemeth your father was not borne vnto it, for
that he died not posseffed of it (the more is
the pittie) but purchased it since, belike by his
owne penie.

Or haue you not giuen him (quoth Martin
the Medium) an Italian figge? no no
Matt. That's a Machiuillian tricke;
and some of your mates are better
acquainted with it. Marie for al forts
of Figges I will not sweare, let them
enquire it; for Martin was a great surseter.

Or haue you not choaked him with a fat Prebend
or two? Much les good Sir, that were a death for
an honest man ; neither is there any one
of all your crue, that would not be glad
to die that death : but it will not be,
except you will be enftald in a hempen whood,
(for you loue neither filke nor miniuer) and of
that condition (yong Martin) I dare assure thee
fowre ; and thy elder brother (as reason is)
double the number, for double fees. But / to
leauе thy flim flam tales, and loytering lies
(that canst doo no other if a man shoulde hang
thee) the trueth is this ; which my little Martin
knoweth as well as I, and you that are old
Martins friends, report it of my word ; for it
is as true as steele.

After that old Martin, hauing taken a moft
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desperate cause in hand, as the troubling of the
state, and overthrowe of the Church,
(both which attempts at once, Alexander
the Copper Smith, that did Paule so much
harme, would never have adventured; nor Hero-
stratus, that burned Dianas temple, by many
degrees came neere vnto) and being therefore (and
well worthie) sundrie waies verie curtllie handled;
as first drie beaten, & therby his bones broken,
then whipt that made him winfe, then
wormd and launced, that he tooke verie
grievouslie, to be made a Maygame vpon
the Stage, and so bangd, both with profe and rime
on euerie fide, as he knewe not which way to
turne himselfe, and at length cleane. Marre-martin.

Marde: the griefe whereof vext him
out of all cry; and that if he were taken, it was
to be feared he should be made a Bishop (of the
fields) which name he never loued, and to wear
a tippet, that he euery detested; but especiallie
being drawne so drie (so as he could say
no more,) whereby his radicall moisture
began to faile him, and his vitall powers in such
sort to decaie, as he saw that he could not long
continue; but especiallie, that his labours being so
great, tooke none effect, but was term'd, by some
a Vice, by some a Viper, by some a Scismatique,
by some a Traitor: and that euery stage Plaier
made a jest of him, and put him cleane out of countenance, yea his owne familiars disdained to acknowledge him, and so had both friends and foes, both good & bad, euen the whole realme (faue a fewe of his faction) that cried out shame vpon him (having besides of olde as manie defeases as an horse both H Hs and P Pss that had time out of minde poffeit him, albeit he bare it out long with a lustie courage): the old gentleman began at the length, (being discouraged in his courses) to droope (as sorrowe and shame tameth both man and beast) and to mislike himselfe (for he termeth himselfe vnwise, that is to say, a Noddie for medling with it) and through meere melancholie fell into a feauer (lurdaine) whereby hee grewe so costiue, as nothing came from him in three or foure moneths space. And so haung taken his bedde, he fent for his Phisitions, (whereof hee had some choyce) that knewe verie well the constitution of his bodie, (though not so fit to see into a water) who albeit at the first touch of the pulse, that went verie disordredly, perceiued that he was past cure: yet loath to loose so profitable a member to their commensing common wealth, they ministred to him a potion, (for pilles he could swallow downe none) whereby as it falleth out
with such as are long boyled, he voyded certaine
vncertaine and imperfect Articles for a
farewell to Booke making: but afterwards
(with they perceived that the force
thereof wrought so stronglie vpon him,
as that it purged away all the conscience, wit, and
honestie he had) and that Purgarentur
ea, qua purgari non oportuit (a deadlie
signe, grounded vpon an undoubted maxime of
their Phisick) they came vnto him, & with teares in
their eyes, told him that there was no
way with him but one; and therefore
wist him to set his worldlie affaires in
order, that no controversie might growe amongst
his, after he was gone.

Wherewith Martin, fetching a deepe sigh; Nay
(quoth he) do what I will, I may not hope for
that; vnlikelie it is, that I shoulde make
peace after my death, that did naught els but make bate while I was alieue.
And withall, calling his sonnes (these two scape
thrifts) to him, who like a couple of good and
vertuous Babes stood grinning all the while, as
glad they shoulde enjoye their fathers Patrimonie,
and bee chiefe Martins them selues: and wringing
the elder by the hande, with another great sigh,
faid to them as followeth.

Oh my sonnes: I see my doings, and my
course misliked of many, both the good, and the
bad; though also I haue fauourers of both
sorts (marie verie fewe of the good
indeede). The Bishops and their traine,
though they stumble at the cause; yet especially
mislike my manner of writing. Those
whom foolishly men call Puritanes, like
the matter I haue handled; but the forme
they cannot brooke: so that herein, I haue
them both for mine aduersaries. And veruiffe I was,
I conffe, to undertake | the matter. And not
onelie that, but (which much more
griueth mee) I perceiue that euerie
stager plaier, if he play the foole but
two hours together, hath somewhat for
his labour: and I that haue taken as great
paines, as the veriest foole of them, haue tra-
uailed with my toyes, now these two yeares,
and gained nothing, saue that I haue gotten many
thoufh and eye witneses of my wittles and pitifull
conceites, and am euerie where noted for an igno-
minious foole and disguised Asse.

I had thought that my works sauced with those
icests would haue had both speedier accesfe to the
greater States, and better succeffe with
the common people; for the humors of
men in these daies, especiallie those that
are in any place are giuen thereto.
But sure I was deceiued: The one, are wife, and like of no such foole-
ries: & the other, now wareie of our state mirth, that for a penie, may haue
farre better by oddes at the Theater and Curtaine, and any blind playing house euerie day.

These things, with other which I wil keepe to my selfe, that more neere ly touch my conceite (for my conscience alas is purged and gone) to tell you the plaine trueth, haue broken my heart, and I am now no man of this world ; which I muft tell you in counsell, I take in good part, for that in verie deed, I feared a worse turne : that if you my sonnes take not the better heed, may happe befall you.

And though I can scarce speake any more: yet will I straine my selfe, to vs e a fewe words vnto you / (for that none but you & our friends be here) which receiue from me with good regard, as you tender the stuffing of your doublet coller, being your fathers laft farewel ; that may doo you good, if you haue the wit, or grace (which I much doubt) to marke them well.

Three things there are (my sonnes) that were my bane, and whereby (which grieueth me moft of al) I did greatest hurt to the cause I vndertooke, and moft grieuouslie offended, both God, and the world.
The first was my foolerie; vnfit (in truth) for the matter I handled. For though Foolerie. I knowe jesting is lawfull euen in the greatest matters, and that the Lord is the author both of mirth and gravitie, yet after that some of our companions had dealt fagelie in the cause, and gained good credite with some of some fort; in kept I (like a wood-cocke I must confessse) with twatling tales of Sir Iesbies Aletub; and of Ganmer Gurtons needle; and of beefe and brues; and rubbing of boules; and cufhins, and liuerie coates; and leaden shooing hornes, and wooden daggers, and coxeombes, and such like trumperies; with my fond phrases of Parsons, Fukars, and Currats, Confocation house, Paltripolitanes: jo, ho, how, ha; ha, he; Tye, Tye, Tye: whoop and hallowe: fleering, leering, jeering; and such paltrie peering (that I am now ashamed to talke of) in my Epistle: and in my worke for Cooper, Py, hy, he, hold my cloake some bodie: I will so bumfeage him; and the foolish tales of the King of Maie at Hansteede; and / the boy with the red cappe there: and such other twittle twattles; that indeede I had learned in Alehouses, and at the Theater of Lanam and his fellowes; and in one houre overthrow, what the wiser fort had been working, and with heaue and shooe, had reared vp and
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...set on end, many years before. And therefore my sonnes beware of that. The woodden dagger may not bee worn at the backe, where S. Paules sword, hangs by the side: neither can he well finde fault with the corner cap; that weareth the furd night cappe on his head, as I did. These gambols (my sonnes) are imple-
ments for the Stage, and befeeme Iefters, and Plaiers, but are not fit for Church plotters, nor common wealth casters, such as wee are: which I must now confesse was one of my foule errors. And therefore (my good sonnes) auoide it, as you tender the seruice you haue in hand; and hope one day, to fit aloft in your long wished for Consistorie, amongst your lay Lordings, which your father hath loft for euer, through his foolerie.

The next meanes of my miserie, was my Ribaudrie. An homelie terme (speciallie of my felfe) but it is now no time to dissemble; and I wil conceale nothing, that may tend to your instruction; whom I would faine bring to some wit & grace, if it might be, which I could neuer yet doe. And herein I must confesse, I called them, Asses and Dunces that I knewe farre better schollers than my selffe. I noted small faults in them, as
bowling and / by my faith, and such other trifles: and knew farre greater in my selfe, and my purest brethren. Wherein, my part (I confess) had been, first privatelie to have warned them: whereas now, I haue both broken the rule of the Gospell, and giuen the enemies cause to speake euill of the Gospell, which I cannot denie, they soundly preach. I haue most intemperatly, railed against them, with most shamefull and vnseemlie termes, as Swinish, and Antichristian rable, proude, popish, presumptuous, proflane, paltrie, pestilent, and pernicious Prelates, wainscot faces, Doltes, Asses, Beastes, Patches, knaues, kait[i]es, lewd swagges, ambicious wretches, and many other like most filthie phrases, which now grieueth me to the very heart to thinke of, fitter (I confess) for Bedlem, than for our pretended puritie. Wherein, I haue not spared (the more knaue I) (and with that he strake himselfe on the breast) such as her Maiestie hath made speciall choise of, for her Counsell; whereby also, I hindered our cause more at that time, than I did foresee: and therein to be plaine, I shewed my selfe the greatest Ass of all. Againe (which worfe was) manie of them I flandered against mine owne knowledge; & thought it enough, if I might but deuise
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against them the vilest things of the world, to bring them in hatred with the credulous multitude: (a diuelish tricke, my sonnes, which I learned in Machi[a]uell, but take heede of it, for it asketh vengeance). As some to be Papists, whom I knew to be found Prote/ftants: some to fauour the Spaniards, who I knewe detested them: Some to bee traitors, who my conscience tolde me were good subiechts: yea (if I should speake the truth and shame the diuell) farre better than my selfe: whereby what I lost, you may consider of; but gained naught els, saue that, which commonlie liers doo; which was, when I spake the truth, no man would beleue me, no not the veriest kennell raker, nor vilest rascall that was in a countrie, except hee were of our crue; of which fort indeede, wee haue no small store. But sonnes, let these fewe words serue herein: for I am wearie of this rehearseall, that hath been the verie knife to cut my throte: and therefore (and you bee wife) see that no such sharpe stuffe, doo passe your weefel. And the best (when all is done) is to mend our selues; that the Lord knoweth haue the greatest need thereof, euen of all others, the best of vs, be they neuer so bad.
The third, and laft means that hath brought me to my laft end, was worst of all; and that was (woe is mee therefore) my Blasphemie. For beeing once entered into the vicelike vaine of foolerie; and making no respect of men: I was caried moft wickedlie, like a wretch as I was, in a scorne against the Sainťs of God, the Scripture of God, and God himſelfe. I called my owne mates, Sainťs; and his Sainťs Sirs: wherein I spared, neither Dauid; nor Peter, nor Paule, no nor the bleſsed mother of Chrift her felfe: oh / vile varlet that I was, (and therewith he whimpered and put finger in the eye, which was fome signe of grace) whom the Spirit of God himſelfe faid, speaking within her, that all generations fhould ſtill call bleſsed. For ſhe is bleſsed, and a glorious Sainť: and I a shamefull wretch, and moſt miserable miscreant. Yea the Scriptures themſelves, I made a mocke of: for to a text of S. Peter, I tacked on a blind ieſt, of the Bishop of Rochefters beneſce: and made a fooles motley of it, like a prophané & blasphemous kaitife as I was: whereby I mooued all forts of people, that profefſed any religion, to deteſt & condemne me for a moſt manifest Atheifft: of which humour, I feare, many of our hottest favorites be.
But let that rest: and let them looke to it themselves, and others, whom it concerns: and to end with you, of whom I have greatest care (being the liuelie image of my selfe whom I must leave behind me that may continue the memorie of our house): this is the short and the long, and the somme of all. Auoiide these three rockes, whereon your father hath made his shipwracke: Foolerie, Ribaudrie, and Blasphemie. Be quiet at home; wee haue troubles enough abroad. It is no time now to play the fooles: wise mens heads are occupied about great matters, & they haue better meanes to make them merie. And touching the matter you strive for, take heed what you do: you shooat at Church liuings; you hope to haue the spoyle. See what hath come by it in Scotland: For see what will become of it here; forget not the laft partition. 

\textit{Omnia in adversum spetiantia, nulla retrorsum.} Remember the shreddes that fall into the Tailors hell, never come backe to couer your backe. (I meane the clawes of our rauenous brethren.) If you play the goose, and lend them a fether to fether their shaft withall, they will shooat you through: and then will you creake out too late, as he did, \textit{Hei mihi quod proprijs pennis pereo.} And so will your sones both,
like a couple of goofecaps, (if you looke not to it) as your father did, with your own goofe quil. Let the once cut a helme for their hatchet, but of a braunch of you, and they will cut downe all the wood handismooth: for the which you can blame nothing, but the foolish handle. The Ægle, watcheth for Iacke dawe, till he haue broken the shell, that he maie runne away with the kernell. So as, though they perfwade you to chatter like Pies, yet they wil make right Iacke dawes of you. They will praiſe you, as the Fox did the foolish Crow: and call you faire birds, as white as the driuen snowe, and make you open your mouth to sing, after their pipe, that they may deceiue you of the meate, you haue in your mouth. And when they once haue it, they wil then say to you, *Nec vocem (stulte) nec mentem habes.* That is, *(Martin)*

A true Periphrahis of Martin.

you have plaied the foole for us, and 
you shal haue a fooles reward: that is, 
a flap with a foxe taile: and then shal 
you be as verie dogbolts, as now the other are dunces, with / them. They will commend you to the skyes, as the Woolfe did the Conie, and the Ramme; and say to you, O you are no rauenous beasts; you content your selues with graffe; you eate no flefh; you feed, and clothe others: but at the laſt, he will eate you both (quoth Reinold
the Foxe, who is mine author). For his two sonnes are; Emptie bellie, and Neuer be full, and him selfe is called Deoure all. To conclude, (for it is now no time to fiddle out fables, though it bee the fittest learning for your capacities). The beastes you hunt withall, must haue all. And this will bee the end of all, after your hot hunting; Socij hoc audito abierunt tristes non auti mutire contra lupos. And so I wil end: for these are the things, that haue ended me.

And therewithal, lifting vp himselfe on his pillowe, he commanded the elder Martin, to go into his studie, and to fetch his Will, that lay sealed in his deske, and bound fast with an hempen string: which when he had brought, he commanded to be broken vp, & to be read in their hearing; which was as followeth.

After he had begun with the usuall stile; next touching his bodie, (for it should semme he had forgotten his soule: for the partie that heard it told me, he heard no word of it) he would, should not be buried in any Church, (especiallie Cathedral, which ever he detested) Chappell, nor Churchyard; for that they had been prophaned with superstition: but in some barne, outhouse or field, (yea rather/
The manner of his burial.
Mourning Apparel.
Martins Musicke.

then faile dunghill) where their prime prophecyings had been vfed; without bell, pompe, or any solemnitie; saue that his friends should mourn for him in gownes, and whoods, of a bright yellowe; the whoods made of a straunge fashion, for no ordinarie thing contented him (belike with a creft after Hoydens cut) and Minstrells going before him; wherein hee would haue a Hornpipe at any hand, because he loued that instrument aboue measure: the rest he referred to their discretion; but a Rebuke, and a Shame, in my opinion, were the fitteft fiddles for him. Minister he would haue none to burie him, but his fonne, or some one of his lay brethren, to tumble him into the pit. He would not be laid Eas, and West, (for hee euer went against the haire) but North, and South: I think because ab Aquilone omne malum; and the South wind euer brings corruption with it: tombe he would haue none, (for feare belike that his disciples finding the monumet, would commit some Idolatrie to it) nor Epitaph vpon his graue, but on some post, or tree, not farre from it, he would haue onelie engrauen;

M. M. M.

Whereby his fonnnes say, he meant;

Memoriae Martini magni.
But I thinke rather, this;

Monstrum Mundi Martinus.

This being thus provided for, afterwards en-"fued his bequestes, in manner and forme following.

Imprimis, I giue and bequeath, to Martin Senior, my eldest sonne, and Martin Junior, my younger sonne, ioyntlie, al my knauerie, full and whole, together with my Ribaudrie, with my two Manners, of lying, and flandering, annexed thereunto, to be equallie diuided betwixt them: and for want of heires of their bodies, vnlawfullie begotten (or els in this land they are not inheritable) to my heires at large, of the house of Martinisme: requiring them to vse it more wiselie, and in other cafes than I did.

Item, all my foolerie I bequeath to my good friend Lanam; and his consoirt, of whom I first had it: which though it bee now outworne and stale, and farre inferiour to his, yet to him it belongeth of right, and may serue (perhappes) for yong beginners, if it be newe varnished.

Item, my scolding and rayling, I bequeath to my deare Sifter, Dame Lawson, and to her good gossips, of the houfhold of Martinisme, & to their heires female for euer.
Item, to my zealous brother Wig, I bequeath the Vicarege of S. Fooles; And for that I could never abide non residents, he shall bee resident therein, during his life; the Patronage thereof, alwaies referued to my two Sonnes. Prouided alwaie, that none shall have it but a Martinijst; and he not to be admit/ed by any Bishop, but by the lay Martinijsts of the same Parifh: wherein I will haue no difference to be made, betwixt the veriest foole, and wisest man; but all men shall haue their voyces indifferentlie; because it is a matter that concerneth al, and euery one particularlie, of that familie.

Item, I bequeath to my deare cosen Pag. my cradle, suadling cloutes, and caft linnen; for that I heare, he is like to prouoe a father of manie children, whom I doubt not one day he will make all Martinijsts.

Item, I bequeath to Greenwood, Browne, and Barrow, my good friends, my parrock of ground, lying on the North side of London, and abutting vppon three high waies, where-upon standeth a Cottage, built triangle wise, with the appurtenances; onelie for the terme of their three liues; referuing the reuer-sion thereof, to my two sonnes, and the heires of their bodies as before, and for want
thereof, to my heires at large, of the familie of Martinis for euer.

Item, I bequeath to my lay brethren, my works of Machiuell, with my marginall notes, and scholies therevpon; wishing them to perufe, and mark them well, being the verie Thalmud, and Alcoran of all our Martinisme.

Item, I bequeath to all the friends and fauourers of that faction, for a gentle remembrance, a Ring; wherein shall be engrauen, on the inside; Nitimur inuetitum: and on the outside, Stultorum plena sunt omnia; wherein I will haue Waldgrau the Printer, and Cliffe the godlie Cobler, especiallie to bee remembred.

Item, I bequeath all my plots, and modells, that I haue drawne, of Churches, & Common weales, (a matter of great importance) to the number of twelue, for euerie moneth of His plots the yeare one, both for the one and the other, to our chiefe builders, (you knowe their names) to dispose of at their pleasure.

Item, touching my Wardrop, I bequeath al my apparell, equallie to bee distributed betwixt my two sonnes: prouided, that my eldest sonne shall haue my best fute; as Coate, whood, Coxecombe, and bable, and all the rest futable thereunto.

Laft of all, I giue and bequeath my affection
to Bridewell; my senses to Bedlem; my condition to Newgate; my heart to the beastes, my bowells to the birds; and my bodie at the discretion of my ouerseers: that is, (I say neither in Church, Churchyard, nor Chappell of ease, nor any place appoynted by order, for that purpose.

The rest of all my goods, and Chattels, no before bequeathed, especiallie my im perfect works, and waft papers, I giue and bequeath to my two Martins, whom ioynedly I make my exequtors, and I appoynt my especial good friends Prichard and Penrie to bee mine ouerseers; and to each of them an Advoufon: To the former of small Witam and to the other of little Brainford, now in the possession of Pag. and Wig. for he hath a pluralitie: referuing the Patronages, and with the conditions as above.

And for that I knowe the Civilians are not my friends; for in my foolerie I called them See-villaines, (which was foolishlie done of me, for they might see vs, as well as others;) and that I shal hardlie haue any thing proued at their hands; and my will being a prerogatiue case for that my doings are dispersed ouer the whole land, will hardlie passe with such expedition, as is conuenient: let my exequutors performe the lega—
cies, & let them proue it, or disproue it, at their pleasure. For you may liue to see the day, (if you handle your matters wiselie) which day I hoped my selfe to see, when all willes shall depend of your willes, and come to be proued in your Consistorie.

Witnesses P. T. B. E. M. F. G. K. Witnesses.

Copia vera.

This being done; it was not halfe an houre, but he began to faint: and turning about on his left side, hee belked twise: and as my friend Pasquin reporteth verie truelie, the third time he belked out his breath. The Phis-tians, for that they doubted of his diseafe, though they knewe he wanted no im-perfections, would needes haue him cut vp, where they found a wonderfull corrupt carcasse.

His Heart, great, yet hollowe; (as before manie gesled) especiallie to the peace of the Church, and quiet of the State. His Lungs, huge and made to prate. His Spleen large, that made him so gamesome. His Gall, wonderfullie overflowen with choller, that made him so testie, & waioward withall. His Stomacke, full of grosse and falt humors, that procured him that same Caninum appetitum, that he had, and vn-quenchable desire, to deuoure all. His Entrailes
full of filth, notwithstanding he had vttered so much before (marie of late daies indeede, as you heard, he voided nothing). I passe over the rest, whereof there was not one good part, but all disordered (as hee shewed himselfe aliue) and cleane rotten. I had forgotten his Tongue, which was wonderfullie swolne in his mouth; I think by reason of his blasphemie.

But when they came to open the Head, (a straunge case) they found no crumme of braine within it. Wherefore haung bestowed his bowells in a ditch, (for they might not carie them farther from the place) and fille vp his hungrie bellie (that could neuer be full, while he was aliue) with coale duft; for spice they would not bestowe, (his carrion being not worth it) and sawe duft they could haue none: / They wrapt him in a blanket, (like a dogge to bee canuasde) for that all others are lapped in sheetes, (and he loued euer to be singuler) and so threwe him vnder boord.

The next night after (for the horrible stinke thereof, because his bodie was so corrupt) and for that he durst not in his life time bee seene by day, being a night bird; they carried him foorth in the darke; and by reason he died excommunicate, and they might not
therefore burie him in Christan buriall, and his will was not to come there in anie wife; they brought him vnawares to a dunghill, taking it for a tumpe, since a Tombe might not be had, and there caft him in.

And so, if any man will knowe where Martin lies; let him vnderstand, that he is endunged in the field of Confusion: enditched in the pit of Perdition: and caft ouer with the dirt of Derision: and there lieth he; and so I leaue him, with this Catastrophe.

Sic pereant omnes
Martini & Martinisæ.

And this is the very truth of old Martins death, which if the young Martins, or any Martinisf of them all denie; I caft him here my Mitten vpon the quarrell.

The / true Copie of such Epitaphs
as were made by old Martins favourites, and others for him.

Tell out thou earth, and ye two lights of heauen;
Ye Graces three, and Elements foure on hie:
Ye senses five, sixe song noates; Sciences seauen,
Eight parts of speach, and Mufes nine mourne by:
Weepe our tenne Tribes, with jefts tenne times eleuen:
Ring out thy Noone, (O twelue a Clocke) and crie.
But chiefly waile our orders foure and twentie,
Martin is dead, our Master deere and deintie.
Grex Martiniistarum.

Now Martin's dead, the tipe of all our hope:
And that our building leanes, and has a slope:
If men might hang, when they haue lust thereto,
I knowe for my part, what I would freight doo.
q. Pen.

Art dead Old Martin? farewell then our schooles,
Martins thy Jonnes, are but two paltrie fooles.
q. Pri.

Adieu both naule and bristles, now for euer;
The shoe and soale (ah woe is me) must feuer.
Bewaile mine Aule, thy sharpest point is gone.
My bristles broke, and I am left alone.
Farewell old shoes, thombe stall, and clouting lether,
Martin is done, and we undone together.
q. Cliffe the godlie Cobler.

Away / with filke, for I will mourn in jack,
Martin is dead, our newe seel goes to wrack.
Come gaffips mine, put finger in the eie;
He made vs laugh, but now must make vs crie.
q. Dame Law.

My hope once was my old shooes should be sticht,
My thumbes ygilt, thai were before bepitcht,
New Martins gon, and laid full deepe in ground ;
My gentries lost before it could be found.
q. Newman the Cobler.

Sundrie other Epitaphs his friends haue made for him, but they runne secreetlie amongst them, & none may see them, but such as are of that famelic. But these that folow are framed by some frends of theirs that are yet vnknowne, but wish to be better acquainted with them.

Yee Martin beastes, bewaile this wofull hap ;
Both Martin Apes, and dronken Martins all ;
Martin your mast, alas hath caught a clap,
And Martinifme, with him, is like to fall.
q. R. M.

Farewel old Martin, and three Ms with thee ;
Mirth, Madnesse, Mischief, in the highest degree.
q. R. C.

Thou didst reprooue me, for my doggs of late ;
Thy selfe being worse, than any Curre I keepe.
My dogges bite none, but where they inuent hate :
Thou those, that never hurt thee, bitst mast deepe.
But hadst thou liu'd, my doggs had hunted thee,
Now thou art dead, all carrion they aoo flee.
q. D. K.
Lament you fooles, ye vices make your moane,
Yee Ribaulds, railers, and yee lying lads:
Yee Scismatiques, and Sectaries, each one:
Yee Malcontents, and eke ye mutinous swads:
Yee Machiuelists, Atheists, and each mischievous head
Bewaile, for Martin your great Captaine's dead.

q. N. N.

Ha, he, tse, tse, py, hy, see fortunes wheeles,
So how, Mad Martin hath turnde up his heeles.

q. N. L.

London lament, the East, that sticks on sand:
The Weft, that stands before the statelie hall:
The North, the boure, thats bound with triple band.
The South, where some at Watring catch a fall,
Newgate, and Bedlem, Clinke, and Bridewell bray,
And ye Crowes crie, for yee haue lost your praye.

q. R. R.

You faie, that Martin at the Groyne was mard:
It was not so, as I for trueth haue hard.
But whether so, or no, it is all one;
A great good turne so bad a beast is gone.

q. W. T.

Martin the great, what? rayler, foole, or lier?
Is dead. How? Dround, or burnt, or hang.
was he?
OF MARTIN MAR-PRELATE.

No, these are kept for his eld’st scurvie squire
And yonger brat; as you may shortlie see.

q. T. L.

Mar’tin denide that Chrift went downe to hell;
Yet he himselfe is thether now descended.
Then did he more, than Chrift (belike) could well:
But all this doubt shall in this fort be ended:
Chrift did descend, and did returne thence too,
Which he cannot, and therefore leffe can doo.

S. I.

The lamentation of the
Salt-peeter man.

Martin I would, long since, thou hadft been dead,
And thy two fonnes faire buried close by thee:
Then had I not by thy faire words been led
To this foule place, that now is happened me:
But were I out; ere shackles I would shake,
Of all your bones gunpowder would I make.

The Authors.

Epitaph.

Hic iacet, vt pinus,
Nec Caesar, nec Ninus,
Nec magnus Godwinus,
Nec Petrus, nec Linus,
Nec plus, nec minus,
THE DEATH AND BURIALL

Quam clandestinus,
Miser ille Martinus,
   Videte singuli.

O / vos Martiniftæ
Et vos Brouniiftæ,
Et Famililouiftæ,
Et Anabaptiftæ,
Et omnes fecciiftæ,
Et Machiueliftæ,
Et Atheiftæ,
Quorum dux fuit ifte,
   Lugete singuli.

At gens Anglorum,
Præfertim verorum,
Nec non, qui morum,
Eftis bonorum,
Inimici horum,
Vt eft decorum,
Per omne forum,
In fæcula fæculorum,
   Gaudete singuli.

FINIS.

Qd. MARPHOREVS.
The conclusion to the two young Martins.

And now pretie youthes, that your Father's funerals are ended, we shall have some nugifriulous leasure to talke with you; which shall bee, doubt you not, with speed conuenient.

For as there want not desperate Dicks amongst you, to write, and (if opportunity serued) no doubt to work any thing, be it never so mischieuous: so are there, you shall well knowe it, some Scauolas that have vowed by all lawfull meanes, to remoue, such proude and pestilent Porlennaes, as you, and your mates are, from the desperate seege of our walls. In the meane space, that you may continue your fathers sweet memorie, and good credit, amongst vs; play still the desperate and shameles Swadds as you have begonn; for you couch your Coddleheads; and your paper cannot blush, nor your selues neither, if you durft shew your faces, being past grace.

Onely, one pretie grace you haue, (speciallly you Sir Martin the More K.) that if any man anger you (as some did of late, and more doubt you not, will a little better) your Asses heele, are vp streight, and you winse, as if you had a swarme of Bees behinde you, and you skip vp streight to the top of some gibbett; where indeed you may
be bold (being all tenements belonging to your chiefe mansion house) and in the name of another, you play the parte of your owne proper person, which is (as your other brother tels you) as if you should be taken by the Constable, for cutting of a purse; you would by and by crye out, and faie to him; O Sir your nofe fitts not right on your face, which, albeit, it be a pretie theeuish grace; yet you vse that so like a foole to, as it looseth the grace, that (for want of better grace) otherwise it might haue had. For first, like *Wil Sommers*, when you knowe not who bobd you, you strike him that first comes in your foolish head. You are so atraide of Sarum, that you ween (like a woodcock) euery thing that girds you comes from thence, for that there first began your bane. And then like a Noddie, because one faith that your workes should passe the waie of all waft writings, you giue him his owne worde againe, and make him Groome of a close stoole, which office if he had (but he leaueth it to such cleanlie mates as your nowne good selfe) the fees I dare say for him, (*Martin*) should be yours. And because hee tells you of the gallowes, that both you deferue, & cannot but befall you: you come in with the same againe; which shewes you to be but a doltish dunce, and make vs a speach fitting your owne selfe.
But Sirra, see you learne your lesson perfectlie, and haue it without booke 
\textit{ad unguem}, when it may stand you in steede, that when you come to your climing, that is vp Newgate, vp Hurdle, vp Holborne, vp Tiburne, vp cart:

(as if you follow your rebellious vaine, that shall bee proued, you are like shortlie to doo, if you happen vpon your Salt-peter mans and your two fugitive printers good luck) and to take reall, and actuall possesion, not of the single gibbet, but of the triple trestle, your vndoubted inheritance, that your father left you, which yee referue (as reasone is) for your selfe, and your friends as your onelie Prerogatiue, you may pronounce it perfectlie, to the edifying of your brethren, and make a better end / than you haue done a beginning.

In the meane space wee haue prouided you (in steede of a single) a triple \textit{Epitaph}, to bee engrauen, not on your graue (for you will never come to the worship, to haue so much as a ditch, or a dunghill, as your Father had to lye in) but in the three postes, of your place Paramount, in worship of the Father, and his two sonnes, which is as followeth.

\textit{Who markes the scope whereto vile Martins words doo tend:}
Will saie a rope of right, 
must be at last his end.

Vpon the first 
post.
Here swingeth he, 
One of the three, 
Well knowne to be, 
rebellious mates.
But this leud swad, 
His match nere had, 
No not his dad, 
for foe to states.

The / second poste. 
His heart, in mutinie, 
His tongue in blasphemie, 
His life in villanie, 
was his desire. 
By nature an Atheist, 
By arte a Machiuelift, 
In summe a Sathanist, 
loe here his hire.

The third poste. 
Ye birds of the Skie, 
Both Crowe, and pie, 
Come, and drawe nie, 
behold a feast.
Tiburne your host,
On his triple post,
Hath made a rost,
and kild a beast.

And so (gentle Martin) much good doo it you: you see your fare for this time, and you are hartelie welcome. Take this in good parte, the next course shall be prouided for your owne tooth, and glutt you better.

Farwell Pasquin, and dispatch.

FINIS.
MARTIN MARPRELATE
TRACTATES.

IV. THE FIRST PARTE OF PASQUILS APOLOGIE.

1590.
NOTE.

For 'The First Parte of Pasquilis Apologie' (1590) I am indebted to the Huth Library. It is extremely rare. It consists of 16 sm. 4to leaves, with blank leaf before and after—the former marked 'Aj' (Aj—Ei). See Memorial-Introduction prefixed to the present volume on this and other tractates of the Controversy.—G.
THE

First parte of Pasquills Apologie.

Wherin he renders a reason to his friendes of his long silence: and gallops the fielde with the Treatise of Reformation lately written by a fugitiue, John Penrie.

Printed where I was, and where I will bee readie by the helpe of God and my Mufe, to send you the May-game of Martinisme for an intermedium, betweene the first and seconde part of the Apologie.


xlv. 14
THE FIRST PART
OF PASQVILS APOLOGIE.

If it be vanitie and vexation of hart, for a man to toyle in hys life to gather treasure, when he knowes not whither he be wise or foolish that shall inherite it: we may thinke the sweat of our spirits to be somewhat friuolous, which write & print, when we cannot tell whether they will prooue sober or frantick to whom we leaue the possession of our labours. It is nowe almost a full yeere, since I first entred into the lyftes against the Faction, promissing other Bookes which I keepe in yet, because the opening of them, is such an opening of waters, as will fill the eares of the world with a fearefull roaring. Were I but a dogge, wise men would suffer me to bay in the defence of mine own maister, but being a liuely
Stone, squared and laid into Gods building, by the hands of many excellent workmen in the Church of England, when I see the theefe, and the semente of Church-robbers is in my nothricals, shall I not lay out my throate to keepe them off?

I know, that since the beginning of all these broyles in our Church of England, not onely the L. Archb. of Canterburie in his learned works, but many other reuerende /religious, and worthy men, both at Paules-crosse, and the Pulpits in Cittie and Country, haue with great skill and sobrietie, tought every string of the holy scriptures, and warbled sweetlie, to cast out the foule spirit of the Faction, with Dauids harpe: but their madnesse on the contrarie part hath so encreased, that their attempt is still to nayle our best men to the wall with the speare of slaunder.

By these euents you may easily perceiue what successe they are like to haue, that deale with so leaden and sandie braines: he that hazards his time and coft to teach them, aduentures to waken the drowsie out of a dreame, their heads fall downe the lower for the lifting vp, and they defile vs with dust when they shake themselues.

I could for my part be well contented, to throwe my selfe at their feete with teares, and entreatie, to stop their course: that the weake (for whom Iesus Christ hath dyed,) may not see
vs runne one at another like furious Bulles, foming and casting out those reproches, which heereafter we shall neuer be able to wipe awaie; and when we should ioyne to encounter the common enemie, the first view of each other, wil enforce vs to braule againe. But seeing sobrietie will doe no good, let them be well assured, that if I catch such a brimfe in my pen as I caught the laft Auguft, I will neuer leaue flying about with them, so long as I finde anie ground to beare me. Contention is a coale, the more it is blowne by dysputation, the more it kindleth: I muſt spit in theyr faces to put it out.

Euer since the laſt Michelmas Tearme, many thousands of my freendes haue looked for me, whom I am loath to enforce to loose their longing: and though in silence I gloate through the fingers at other matters, yet am I not carelesse of the quarrell nowe in hand. The peace of Ierusalem, which the faithfull are bound to pray for, is the onely thing that hath brought me to thys long and / quiet paufe; wherein I haue fet the example of Dauid before mine eyes, seeking with my hart a furceafe of Armes, euen of those that hated peace, and prepared themselues to battaile when I spake vnto them. The case fo standing, I truſt I am worthy to be held excufed, if I muſter and
traine my men a newe, that the enemies of God, and the state wherein I liue, may be flopt of theyr passage and druen backe, or utterly foyled in the field and ouerthrown.

My labour in this peece of service will be the leffe, because the byshop of my soule, my L. Archb. of Cant. strooke off the head of the serpent long agone: it is nothing but the tayle that moueth now. Some small rubs, as I heare, haue been cast in. my way to hinder my comming forth, but they shall not profit. It is reported, that a student at the Lawe, hath vndertaken to be a flickler betwene vs all: his booke is not in print, and I came a day short of the sight of the coppie of it. For any thing I heare, he quencheth the strife with a pint of water and a pottle of fire. I little thought his leyfure would haue suffered him, to haue any more then a common kinde of knowledge, in matters so farre remoued from the course of his studie, place, and calling.

They that are most conuersant in the Scriptures, finde the booke to be shut with many seales: it is not for euerie finger to breake them vp; the word is a treasure kept vnder many locks, which are not to be opened with euerie key. He onely that hath the key of David, hath graunted out a commissiion to the lippes of his Priestes, to come within it. So that if I doubt of any matter there,
I may not knocke for it at the Chamber-dore of a common Counsellor, but haue recourse vnto them, whom God himselfe appointed to teach Iacob before any Inne of courte was reard. I can tell him that *M. Bucer, Peter Martyr*, and that auncient *Entellus* of the Church of England the B. of Sarisburie, haue trauerst our Church with / as graue a gate as he, and founde nothing in it to stumble at. Therefore what I say to him, I say to the rest of our Reformers, whose tongues are fo busie to licke out the moates of their bretherens eyes, if they haue any wisedome in their vessels, let them be carefull howe they lede it out, leaft that when the suddaine shoute of the comming of the Bridegroome shall be giuen, and euery virgin would be glad to trime his owne Lampe, there be not enough for them and others. Some other things there are that made me looke backe, and measure the rafe I had runne alreadie, before I bid any man the bace againe. To this I was stirred vp, by the dislike that some had of the ierke which I gaue to Fryer *Sauanarol*: ò quoth one, he was the first that inuented our Religion; this fellow seemes to haue a Pope in his bellie as bigge as *Alexander*, he would make you beleue, that our Church hath borrowed the light of her Torche at a Fryers Taper, which is far otherwise.
Our Religion in England is no newe excrement of the braine of man, but drawne out of the fountaine of all trueth, God himselfe, who spake in olde time to our fathers, to Adam, to Enoch, to Noah, to Abraham, and so downward, to the Patriarches & Prophets that were all vnder the clowde, and sawe the promise a farre of, which was in the latter daies made manifest to vs in Iefus Chrift. Our fayth and Religion, is the fayth and Religion of our father Abraham, fulfilling the prophecie of Zacharie who told vs before, that all nations should take holde of the skyrte of a Iewe, and say, we wyll goe with thee, we haue heard that God is with thee. Considering what was the hope of our fathers, and the hope of vs, what was preached to them, & what to vs, our Religion may say with the Sonne of God, I came out of the mouth of the moft Higheft.

I tooke another nybling like a Minew about Bezaes Icones, where you shal finde commendation is giuen to Sauanarol, / and the fishe that was strooken with Bezas hooke, is Perceuall the plaine, / but because his hande so shooke when he carried his coppie to the Press, that he croft his accusation out againe, I will sheathe euery weapon I had drawne in my defence. Onelie I will giue the Readers to vnderstand, that the commendations which eyther M. Foxe, or M. Beza, do giue
to Sauarol, are to be attributed to the best parts that were in him, that is, to the glimmering he had of the face of God in so darke a time, wherein he inveighed against the pride of the Court of Rome, a matter that Petrarche the poetical Priest touched as well as he; I can shewe you eu'en by the Sermons that spinne him a halter to stop his breath, he was no Protestant. For in some of them he taught the popish distinction of veniall and mortal sinne, in some he preached merit, in some the real presence in the sacrifice of the Maffe, and in the ende of his sixt sermon made in Florence, upon the finifhing of Noahs Arke, consider what he sayth. Io voglio riuelare vno secreto: che infino a qui, non ho voluto dirlo: percche non ho haunto tanta certezza, come ho haunto da diece hore in qua, ciascuno di voi credo che conoscesse el conte Giouanni della Mirandola, che flana qui in Firenze: et e morto, pochi giorni sono. Diconi che l'anima sua per le orationi di frati & anche per alcune sue buone opere che fece in questa vita, et per altre orationi, e nel purgatorio. Orate pro eo &c. I wil tel you (faith he) a secreete, which to this day I haue refused to vtter, becaufhe I had no great certaintie of the matter vntill within these ten howres. I think euery one of you knew the Countie Iohn Mirandola, which liued
here in Florence, and died within these fewe dayes. I tell you that his soule, by vertue of the prayers of the Friers and of some good works he did whilst he liued, together with some other prayers, is now in Purgatorie, pray for him.

See here how many blaines breake out of the Fryer in a little space. A revelacion concerning merit, purgatorie, and prayer for the dead. Therefore as S. Ierom commendeth Origen for his memorie, labour, and sharp sight into many places of holy scripture, yet reproueth him for his errors: so I thinke well with M. Foxe and M. Beza of that which was good in Fryer Sauanaroll, though I compared him with Martin for his factious head, pleading in Florence as Martin did in England, for a newe governement, at such a time as Armes and invasion clattered about their eares. It may be I am of some better fente then you take me for, and finding a Machiauellian tricke in this plot of innovacion, I was the more willing to lay Sauanarols example before your eyes, that having recourse vnto Machiauell in whom it is recorded, you might see Machiauels judgment vpon the same. His opinion is, that when such a peaze may be drawne through the noxes of the people as to beare a change, the Maifters of the Faction are most happie: they may doe what they luft without controlment.
I heard a byrd sing more then I meane to say, but riddle me, riddle me, what was he that told a very freend of his, he would owe neuer a pennie in England in one halfe yeere? His liuing con-
sidered, though it were fayre, the fale of all he posfeffed would hardly doe it; the time was fo buifie when he spake it, that no fuch largeffe could be looked for at the hands of her Ma. who had requited euery penni-woorth of duetie with many a pounde of fauour long before: no fingring of Spanifh coyne mought be mistrusted: & the Philosophers ftone to turne mettles into gold, is yet to fecke; I cannot deuife which way fo rounde summes could be fo readilie compaft, but by the fpoyle of Bifhopricks, Deaneries, and Cathedral Churches, which very shortly after were stoutly pushed at. Credit me, hee spake somewhat neerer the point then himfelfe was ware of, for if his foule be gone the way of the iuift, his debt is already canceld. Let him goe, let him goe, I could tell you mysteries, / but there is a whole Chamber full of sentences in the land, the very painting of the walles is wisedome, whence I learned this leflon, *Acerbum est ab eo laedi, de quo non poteris tuto queri* : it is a shrewde matter to be wrunge by him, againft whom a man cannot with anie safetie open his mouth to make complaint. Sure I am that by practifes and pollicies, the garment of Chrift
is torn in pieces, and the Church is overtaken with such a flawe, that it is high time every fugitive of the faction were hurled with Jonas into the Sea. They thunder their sentence out of the clouds, and contrary to the rule of God's Apostle, they take upon them to judge men before the time. Whosoever readeth the Epistle and treatise of John Penrie concerning Reformation, shall discover thy swelling and fawcie humour in him against her Maiesties right honourable priuie Counsell.

I remember the wisedome of the land in a grave Oration delivered in the Starre-chamber, compared our Nobilitie and men of marke, to the flowers that stand about the Princes Crowne, garnishing & giving a grace vnto it: to deface any one of them, is an open injury offered to the Crowne itself. Howe Penrie or any Puritane, that reacheth at the ornaments of the Crowne, can be faithfull or dutifull to her Maiestie, I leaue it to the judgement even of the meanest that is but indued wyth common fence. I will let passe the grave testimonie of so grave a Counsellor, and set the axe of the word to the roote of this withered tree.

The great commander of the world, hath appointed certaine boundes and land marks vnto our lips. Exo. 22. 28. Thou shalt not raile vpon the Judges, nor speake euill of the Ruler of thy people. You may resolue vpon this, that there is no time
of the Moone fette for vs to open the Maister vaine. To charge her Ma. right honourable priuie Counsell with insolepctie, iniustice, murther in the highest degree, yea more, the very killing and crucifying of Christ afresh, is nothing els but to remoue the Land-marks and lymits by God precribed, that never a subie& heereafter might know his dutie. I warrant you the cunning Pap-maker knewe what he did, when he made choyfe of no other spoone than a hatchet for such a mouth, no other lace then a halter for such a neck. Yet is Penrie become a man of law, he can frame an Inditement out of the Pfalmes, against such as fit & taunte at theyr bretheren in euerie corner, when the plea may be turned vpon himfelfe, in that none haue giuen theyr mouth vnto euill fo much as he. Let me deale with him for it by interrogatories. Who had the oueright of the Libell at Fawfle? John of Wales: Who was corrected to the Presle at Couentrie? John of Wales: Who wrote the laft treatife of Reformation fo full of flaunders, but John of Wales? Is it fo brother John, can you byte and whine? then heare thy felfe indited againe by Pasquill. Thou haft railed vpon the Judges, and spoken euill of the Rulers of thy people: thou haft ascended aboue the clowdes and made thy felfe like to the moft High.
What sentence shall we looke for against him now? I must set the trumpet of Efay to my mouth, and deliver him nothing but points of warre. Thou that hast sette thy throne aboue the starrs, shalt be brought downe vnto the graue, the Princes shall sleepe in glorie, euery one in his own houfe, but thou shalt be troden as a carcafe vnder feete, & euery one that beholdeth thee shall say, is this the iollie fellow that shooke kingdoms?

Having giuen many hisses of the old serpent against his betters, in the Epistle to the treatife, in the treatife itfelfe he begins to rolle vp his head within his scales, and would fayne proue that Puritans be no Traytors. Wyll you fee his reafon? Because in the treasonable attempts against her Ma. these 31 yeeres, no one Puritane can be shewed, faith he, to haue had any part in them. Is this the beft profe he can affoorde vs? I am fo ficke in the stomacke/when I reade it, that if some of my freends did not hold my head, I shold caft euery minute of an houre: Hath the Toade no poyfon before he spits it, and the Scorpion no fting in his tayle before hee thrufts it out? Be there no more Traytors in England then be taken? And is it fuch a matter as cannot be found, that euer anie Puritane became a Traytor? Without doubt he speakes like an Iland man, that imagins there be no more beastes abroade, then fuche as graze vpon
the Mountains of Wales at home. You that are Oxford men, enquire whether Walpoole were not a Puritane when he forsooke you? and you that haue travailed, aunwvere for me, whether he be not now a Iesuite, in the Italian Colledge of Iesuites at Rome? a sworne feruaunt to the Pope and counfel of Trent: reade the oath in the end of the booke you that haue the Counfel, and then resolue me whether no one instancc may be giuen of any Puritane, that in all these thirtie one yeeres hath become a Traytor? I could reckon vp vnto him nowe, what excellent hope the English Cardinall conceiueth of a Puritane; he that hath such a dubble quartane of curiositie before he comes amongst them, will proue passing trecherous, and passing superstitious as soone as he is burnt with the sunne of the Alpes.

But giue me leaue a little, to search what treason may be laid to Puritanes at home. Popisb traytors hold, that they may excommunicate their King, if he hinder the building of theyr Church, and he being excommunicate, they say they are discharged of theyr obedience. If such a priuie Fiftuloe doe not eate into the hearts of Puritans at home, I refer you to the Phisitians that dyscouered thys mischief before I was able to espie it. You shall finde such a matter in the Appendix to the first treatise of the Aunswer to the Abstract (Pag.
They pitch themselfes vpon a Law of Tenures for vassals & Lords, and would draw it out like a wier from subiects to Princes, / from which they are roundly beaten by a learned Civillian in the land. Above all other, reade the defence of the Aunswer to the Admonition, in the whole Treatise of the Princes right in matters Ecclesiasticall, beginning Pag. 694. My L. Archb. of Cant. hath so bruised the Faction, and cut them in the scull, that they haue lyen groning and panting, breathing and bleeding euer since; many as blinde a Chirurgion as Penrie, endeouoring to close vp their woundes hath made them wider, and left them all desperate vpon their death bed. Considering how weake his Purgation is, let vs examine his Reformation, and try whether that be any stronger.

The first petition he makes, is for a preaching Minifterie: he comes in very late with this request, we haue thys alreadie. Thousands of able Ministers in the Church of England, number for number, no kingdome vnder heauen can shew the like. Neuerthelessse, because the reading of the word hath his place in our Church as well as preaching, it is vineger to his teeth, and maketh him very sawcie with his g. of Cant. He c[h]allengeth the Archb. for affirming reading to be preaching, wherein my Reformer doth nothing but
play the Jugler: he packs under-board, and shewes not how farre forth the Archb. hath affirmed it. Preaching, faith the reverend father, is taken two waies in the holy Scriptures. Generally, as it signifies euery kind of instruction by the word. Acts 15. 21. Where it is said, that Moses is preached in the Citties euery Sabbath, when Moses is read in the Citties euery Sabbath. Particularly, strictly, and vfluidly, preaching is taken for expounding the scriptures, and applying the playster vnto the sore. He neyther sayth that reading is expounding, nor that reading is preaching, in respect of him that readeth, but in respect of Gods spryrite, which watereth the word, and makes it fruitfull to conversion in vs when it is read. For prooфе whereof the testimonies of S. Cyprian and Ma. Foxe are there produced, together with the example of S. Augustine, who was converted by reading the latter end of the 12 chap. to the Romains. Cyprian faith, that God himselfe speakes vnto vs when the scriptures are read ; and Ma. Foxe gyueth in his evidence of many that in the incancia of our Church, were brought out of darknes into light by reading, and hearing the newe Testament in the English tongue.

Penrie speakes not one word of all this, because he was built but for a Flie-boate, to take and leaue; when the skyrmish is too hote for him to tarrie, he xiv.
may sette vp his sayles and runne away. It is wonder to see with how terrible an out-cry he takes his heeles, charging the Archb. to be a deceiuer, to haue his right eye blinded, and to deserve to be condemned for an Heretick. Tantara, tantara, is he fled indeede? let me sende a Sakar after him. Is the holy Ghost a deceiuer, that faith Moses is preached when Moses is read? Is the right eye and understanding of God put out, because he commaunds the message of Jeremie to be set downe in writing, and to be read vnto his people? (Cap. 36.). Are Christ and the Aposhte to be condemnd Hæreticks, because the one stooode vp in the Synagogue on the Sabbath days to read, (Lvke 4. 16) the other chargeth Timothie to giue attendance to reading till he com? (1. Tim. 4. 13). Was the reading of the word when there went no preaching with it, no better then Swines blood before the Maieftie of God? Howe commeth it to passe then that God would haue it so? and why doth he attribute an effect of preaching vnto reading, Jere. 36. 2, affirming that by this meanes the people may heare and repent, and he may forgie them their iniquities?

I wyll threfh at his shouleders before I leaue him, let him make his complaint to his Maister Cartwright, and let him dresse him, if he please, when I haue done with him. It is not his emptie reply
of emptie feeders, darke eyes, ill work-men to haften the harueft, that shall stop my mouth. I looke for scholasticall graspes, and aunfwers to so graue and weightie arguments; he may not thinke to beguile mine appetite as women do their children that cry for meate, when they giue them a balle to play withall. As a man comparing the ioy of heauen with the painfulnes of feare, cannot say there is feare in heauen (Revel. 15. 3. 4.) : yet as feare is taken for a reuerence, and admiration of the works, the wonders, the iustice, the trueth, and maiestie of God, it is no hard manner of speech at all, to say there is feare in heauen, feare in the holy Angels, feare in the bosoms of the blessed: so if you compare the exposition and application that are in preaching, as preaching is strictly taken, with the barrenesse of reading, in respect of the person that readeth, you cannot say there is preaching in reading, nor that reading is preaching, without derogation vnto preaching: yet as preaching is taken in holy Scriptures for every kinde of instruction by the word, the speech may be swalowed with eafe enough, to say there is preaching in reading, and reading is preaching, as the Aunfwer to the Admonition teacheth you.

Though they grinne with the mouth, grind with the teeth, stampe with the feete, and take stones with the Iewes to hurle at me, this truth
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shall be defended against them all. Neuerthelesse, I wyll not be theyr vpholder which lye sleeping and snorting in their charges, vnapt or vnable to stand in the breach, or to run between the wrath of God and the people when the plague approcheth, for I wish with my heart that euery Parrifh had a Watch-man, who with the tongue of the learned might call vpon them: but this is such a matter as cannot by all the Bishops in the land be brought to passe. For suppose that all they who cannot preach could be remoued, where will you finde sufficient men for so manie places as would be voide? If you goe to our Vniuersities, they cannot affoord you one for twentie, which matter / T. C. saw well enough, when he had no other shift to aunswer this, but to say he looked for help from the Innes of Court. No doubt manie excellent learned wits, and religious mindes, are nurfed there, and suppose the Gentleman whose vnprinted booke I spake of, could find in his hart to make such an honorable change of life, as to forfacke the barre to pleade for God, I doubt how many hundreds would follow him.

The Church of the Lande beeing still vnfurnisht, what shall we doe? I know what morfels Penrie would haue before he gapes, he will cry, let them be restored that are put to silence. If we should yeeld so much vnto him, (though the number of
them also would not fill vp the emptie places) yet they must be examined by the Apostles rule of cutting and deuinding the word a right; and not one of them should be admitted, that hath not a steedie hand to cleaue iuft where the ioynet is: where would they stande trowe you, which in stead of sound doctrine to feede our soules, haue giuen vs the wine of giddines to turne our braines? I wil not trouble them at this time with their triall by the touch-stone of Contradicentes redarguere, for then I should find them so ill appointed, that they must be throwne ouer the Pulpit as thick as hoppes. Therefore Penrie began to gather his wits vnto him, when he limitted his Petition to certaine bounds: he would haue able men in euerie Congregation within England, as farre as possibly they might be provied. Heere his wit is at the fulllest, and presentlie it beginneth to wane againe: fore-feeing the matter, though possiblie with God, impossible with vs, it is verie boldly done of him, before he knowes the waie of his own spirite, to iudge the spirite of another man, and pronounce condempnation to a Bishop, before the Tribunall feate of God, where he must stand to receiue sentence vpon himselfe.

What a watch had S. Ierom before his mouth when writing against an erreunate Bishop (which neither all Warwicke, nor all Wales, shall euer be
able to prooue by the Archb. of Canterburie): with great humilitie and humblenes of spirit, he sayd, that if the honour of the Priest-hoode, and reuerence of the very name of a Bishop did not with-hold him, and but that he called to minde the Apostles aunswer, *I knew not that he was high Priest*: he confesseth with what out-cryes and heate of tearmes he could finde in his heart to inueigh against him. If so learned a Father as S. Jerom, to whom Cartwright and Penrie may goe to schoole, had such a respect to the place & person of the Bishop of Ierusalem, even then when he was suspeeted of the hæresies of Origen and Arrius, & refused personally to appeare in a Counfell to cleere himselfe, what a reuerend regard ought euery one of vs to haue of the Bishops of Iefus Chrift, which are and haue beeene the very hands, whereby God hath deliuered his truth vnto vs? He that receiueth and honors them, receiues and honors not them so much as him, whose Bishops undoubtedly they are. Heerein neighbour Cartwright I challenge you of a daungerous Angina in your throate: how durft you presume to make so lowde a lie as to say the B. of Saufburie D. Iuell, calis the doctrine of the holy Ghoft wantonnes? (Pag. 91. sect. 1.) You would make vs beleevue, that if humanitie stayed you not, you could breake vppe his graue and bite him beeing
dead, whom you durft not looke in the face whilst he liued. That Bishop hath a great many learned sonnes, first taught by him in his houfe, afterwards maintained by his purse in the vniversity: they are all of the nature of the Elephant, the more they see the blood of their Maister shed, the more their courage increafeth, and they breake with the greater force into the battaile. They haue all vowed to hale thee out of thy trenches by the head and eares: Pasquill is the meanest of them.

Moreouer brother Penrie, I challenge you, and the whole / rabble of your confederates, for all your malepart, murderous, and bloodie rayling, against the Archb. of Canterburie, one of her Maiesties right honourable priuie Counsell, against whom it appeareth your tongues are bent, to shoote still in secrette, and not to ceafe tyll fathans quiuor be spent, and no venim left, for any Hereticke to vfe that fhall come after you.

Affure your felfe, the more you reuile him, the greater will his honour be: the world fees it wel enough, and such as are not able to reade his works, may iuftly imagine by the course you take, that whom you cannot conquere by learned writings, you goe about to kyll with words. What is this, I pray you, but to fall groueling to the earth in the queftions and controversyes scand betweene vs, and
beeing downe, to vs the laft refuge, to kicke and spurre.

As for the reverend Bishops of our soules, they know it better then I can tell them, that this is the waye, through which the Apostles of God were led, through good report and euill, as deceivers and yet true; They are no better then the Prophets, which dwelt as it were in a nest of Hornets; They are not so good as their Ma. Christ, they must feel the scourge of euill tongues as he hath doone.

And though in this dogged generation and age of ours, wherein both Prelats & Princes are depraued, they live every day in danger to haue their skinnes torn, yet God for his Churches sake sprinkled ouer all the kingdoms of the world, shall giue them a bodie of brasse to withstande the enemie, and make them a patterne to other Nations.

The second venue the Welch-man hath bestowed vpon vs, is a wipe ouer the shinnes of the Non Residents, which me thinkes might very well be returned to the brother-hood of the faction in Warwick-shire, of which I haue seene more then I meane to name, mounted vpon their dubble Geldings, with theyr Wiuces behinde them, ryding and iaunfling from place to place, to feaste among the Gentlemen of the Shyre, and retyre to theyr charge when the whole weeke is wafted in pleasure,
to preach to Gods people vpon a full ftomach. These be the fellowes that cannot away with a virgin Prieft. Goe to, goe to, but for Cholericke diseazes this scorching wether, I could point you out one by one, with a wette finger. Yet because that by the length of other mens frailties every man may take the measure of himselfe, I will carrie my mouth in my hart, and let them passe, and though there be a pad in the straw that must be rousde, I haue taken out this lesion from the Wise; there is a time for speech, and a time for silence.

I will not flie from the caufe to the person of men, but grapple with the Reformer hand to hand. He giues vs a voley of scriptures against Non Residens, not one of them proouing the matter he takes vpon him. The places shall be singled out, that you may see howe his wits wandred one from another, when he quoted them. Rom. 10. v. 14. The Apostle sayth, we cannot call vpon God without a Preacher. I graunt it. Nowe because we cannot worshippe him, before we haue learned howe to worship him, shall we say we cannot doe it when we haue beene taught it, except we haue a Preacher continuallie present with vs? I denie it. Tis to reafon thus, Mystrefle Penrie cannot call vpon God without the presence of a Preacher, ergo, she cannot pray in her bed without the presence of a Preacher. He
coucheth that in the Scriptures which the Scriptures neuer meant.

To the next, to the next, more sacks to the Myll. 1 Cor. 9. v. 16. Paule confesseth he must of necessitie preach the Gospell, woe is him if he doe it not. And 1 Cor. 4. v. 2. The Minister must be faithfull. Transeat, for this concludeth nothing, but a necessitie of teaching before learning, and in them that teach, a right cutte of the worde, without gigges or fancies of hæretical and newe/opinions. Thys tieth not a Preacher to one place continuallie. Forwarde Sir Iohn, you must change your arguments. 1 Thes. 2. v. 10. The Theßalonians were witnesses of Paules behauiour among them. And 2 Thes. 3. 10. He defires to see their face. Give me thy hande, this makes for me. When he was among them, then he was Resident, when he did long personally to be with them againe to teach them farther, then he was absent. ð Paule art thou guiltie of the blood of the Theßalonians? if not, woe be to that wretched mouth of Wales.

These places are too short in the waste to serue hys turne, he will be with vs to bring anone I doubt not. 1 Peter 5. v. 2. The Minister must feede his flocke willingly. What of this? ergo he must neuer be away. Hoe Ball hoe, I perceiue the fellowe is bird eyed, he startles and snuffles at
euery shadow. Is his braine so bitten with the frost, that no better profe will bud out of it? Yes I warrant you, either we goe to the wall nowe or neuer. Acts 20. v. 18. 19. 20. Paule tels the Church of Ephesus, that he had beene among them at all seasons, and taught through euerie house. All seasons, and Euerie house. How like you this? A rodde for the Graumer boy, he dooth nothing but wrangle about words. What a flur haue we heere with All and Euerie? The word All, is taken somtimes in the Scriptures for all sorts, or all maner, as Luk. 11. v. 42. The Scribes and Pharifyes are faide to tythe omne olus, that is, all sorts, and all manner of hearbes, Minter, Cummin, Anife, and the rest. Sometimes the word All in the Scriptures is taken for Manie. Rom. 5. v. 8. By the transcgression of one, all are damned (as the Apostile there teacheth vs) but by the benefit of one, all are faued, that is, Manie: for so he expoundeth himselfe in the next verse following, where he faith: that as by the first man Adam, there be many slaine, so by Christ there be many faued. To the poynt now, Paul was among the Ephesians at all seasons, not that he was neuer absent from them, for howe coulde he then haue preached in Macedonia and other places after he had preached at Ephesus? It falleth out answerable to this distinication, that his converstion among
them at all seasons, was all sorts of seasons, all manner of seasons, early, and late, & manie seasons. In his absence from Ephesus, it may be that he loft some of his sheepe among the Ephesians, as he did among the Galathians, yet when he comes to Ephesus to see them, (determining to goe from thence to Ierusalem, concerning his former absence past, and his latter absence to enfue,) he washeth his handes from the blood of them all, and faith he is guiltie of none of them, in respect he had deliuered them al the counsels of God before. People may not looke to lay all vppon the Parsons shoulders, but they must search, and haue recourse vnto the Scriptures, which are able to make the man of God perfect.

By the end I haue giuen the Welch-man to his All, he may stich vp his Euerie when it pleaseth him. John i. v. 9. The Euangeliſt declareth Christ to be the true light, which lighteth every man that commeth into the world. Hath every man that is borne the light of Christ? happie were it then with Turkes, Infidels, Atheifts, and happie were it then with Penrie, for he should see, how vnto this day he hath reeled vp and downe like a drunken man, having no Scriptures at all to staie himſelfe vppon.

When the Apostle faith he taught the Ephesians through euerie house, he makes a difference be-
tweene his publique preaching and priuate counsell, whereby when any were sicke, or weake, or occasion required to giue them priuate exhortation, he went vnto them to binde vppe the broken, and bring them into the folde, not that he did thys euerie day, or that he set his foote ouer euerie threshold that was in Ephefus? And thys is performed by our Minifters, which in visitinge the sicke and / breeding of peace betweene man and man, haue occasion some time to goe from house to house.

Heere the Reformer beeing faine into the nette, and fearing it wold be some bodies chaunce to take him vp, tumbling and strugling to gette away, he curseth all those that goe about to aunfwere him, neyther considering that the curse which is causeles shall not come, nor remembring the Apostles counsell, who exhorteth vs all to blesse, and not to curse, because we are the heyres of blesing. Thys is but a stone, throwne vp with furie into the ayre, and is likelie to fall vpon his owne pate. Motus in autorem redit.

To be aunfwered by distinctions, that Chawlke may not beare the price of Cheefe, nor copper be currant to goe for payment, he thinks to fore-stall or to dyfcourage vs, by terming it a scornefull reiecting of godly examples, and a matter altogether childish and vnlearned. Wherein you may behold, what violence he offereth to the holie Ghoft, to the

Other excellent points I could presie and pincle him with to the like purpofe, were I not contentec to strike the winge, and come downe to his capacitie, whom I pittie to fee fo bare a schoole-man He hath no way now to flyppe out of my hands but to take fentrie in the Hospital of Warwick, with this or some fuch like shift of descant; That Paule was an Apostle, who had the whole field of the world to tyl: Apostles are now ceased in the Church, and euery Minister is tied to a particular plow-lande, from which he may not be abfent, as Paule was, from the places where he had planted. He perceiueth not in all this, that I haue his leg in a string still: though I suffer him to flye to make me fport, I can pull him in againe when I luft. Indeede, the immediate calling of the Apostles, theyr working of myracles, theyr commiſſion to quarter out the world is ceased, but in respect of preaching the word, in any place of the dominion wherein the Preacher liueth, though he haue a particular plow-land of his owne, Apostles
cease not, but continue still in the Church, & shall
doe untill the comming of Iesus Christ. Ephes. 4. 11.
The place is plaine. He gave some to be Apostles:
for howe long I pray you? unto the measure of the
age of the fulnes of Christ. Let them take heede
how they deale with this authoritie, for thys
beeing a place vpon which they haue built their
Presbiterie, if they pull but one straw out of the
neft, al their egges are broken.

How lawfull a matter it is for a Minister to be
from his particuluer plow-lande, when it tendeth to
the commoditie of the same, by his conference
abroad with better learned then himselfe, or
when it redowndes to the benefit of the whole
Church of the kingdome wherein he liueth, or
when he is called forth by the authoritie of his
superiours, is so soundly prooued, in the defence of
the Aunfwere to the Admonition, by my L. Archb.
of Cant. that I reioyce to trace after him aloofe,
with reuerence and honour vnto his steppes. To
be short on thys poyn, and shut it vp, that I may
the better withdrawe the Welch-man from seeking
any succour of T. C. concerning the two points
alreadie handled, I wyll shewe you three pretie
brawles betweene them, and so leave them close
together by the eares.*

* In margin: "Cartwright and Penrie both at buffets. Pag. 126,
line 14."
John Penrie in his treatife of Reformation, sayth preaching is the onely ordinary meanes to worke sayth in the peoples harts. Tho. Cartwright sayth, it is the most ordinarie meane, and most excellent, therein, confessing a leffe / ordinarie, and leffe excel- lent meane then preaching is. Againe, John Penrie, tyeth the Minister to a continuall feeding, vntill his Maifter come, that his Maifter may find hym so dooing (Mat. 24. 45, 46). Wherein he considereth not, that the Pastor eyther preaching sometimes in another place out of his charge, continewes feeding, or conferring with the learned prouideth foode to be giuen to his fellow seruants in due time, and there-withall, hauing put out his talents to vfe, and encreased them, shal at the laft enter into his Maisters ioy. T. C. loogeth the corde Pag. 49, fest. ult.) and lets it out a great deale farther, for he holdes, that a Pastor may be absent from his Parish vppon occasion of necessarie worldly busines: it may be he meaneth about purchasig, as he hath doone.

Laft of all, John Penrie, to snatch vp the cord again, and tye him shorter, telleth vs that a Minister may put no substituite in his roome, and so consequently cannot be absent. His proove for it, is in Ezechiell (44. 8). Where the Priestes are reproued for appointing others to take the charge of the Sanctuarie vnder them: a common faulte of
his to alleage Scripture before he vnderstandeth it. That place is not vnderstoode of euerie Substitute, but of vncircumcised Substitutes. T. C. seeing well enough though he say nothing, that little help could be gathered out of this place, teacheth vs, that a Pastor may prouide another in his absence if he be an able man. In these three affertions, where the one of them dafheth out the others teeth, T. C. is the warieft of the two, for he treads nicelie, as one that daunceth vpon a lyne, mistrusting euerie foote an ouer-turn: the Welch-man leapes bluntlie into the bryars with a leafe on his shinne, caring not much whether head or heeles goe formoft.

The last poynt of Reformation to which the treatife leadeth me, is a defire the Reformer hath, that the Bisshoppes of the land shoulde be throwne downe, and the Iewes Synedrion set vp. And why? because from the beginning / of the new Testament to the latter end of it, there is not a word spoken of a Lord Archbishop, nor a Lord Bishop. Will he neuer leaue to play the lubber? what a lazie, lowtiff kind of argument is this, to reafon ab authoritate negative? it is condemned and hyffed out of all Schooles of learning: had it beene a matter of saluation, I could haue borne with him to heare him reafon negatiuellie from the authoritie of holy scriptures, and all Schooles of Phylofophers shoulde haue vailed the bonet vnto xiv.—i. 16
God; the case standing as it dooth, I cannot but draw my mouth awrie. Not satisfied wyth the flippe he hath giuen the Vniuersties and Lawes of learning, he is as bolde with the Scriptures and schoole of Angels.

Bishops, sayth he, pollute the Church two wayes: the one is by theyr dealing in ciuill matters, the other, by theyr superioritie ouer inferiour Minifters. I might iuftly fcorne to looke vpon fo foule a vomit, were I not perfwaded, that the poyfon beeing tafted before, the drinke I muft giue you, will be the better welcom. His proofs for these two points are these. Math. 10. 24, 25. The Disciple is not aboue his Maifter. &c. Which lefson our Saviour giueth his discipes, to encourage them to beare the perfeuction, hatred, nyppes taunting, and euill speeches of the wicked, according to the patterne he had giuen the, inferring vpon it, that if they called the Maifter of the house Belzebub, much more they would doe fo to the seruaunt, and they muft looke for the lyke intreatie. You see there is no fuch matter as the Reformer would force vpon vs. But you may imagine what a terrible fitte he is in, by his toffing and turning from place to place to recouer rest, though it torment him much the more.

From the tenth of S. Mathew, he thrufites him-felse into the 18. of S. Iohn v. 36. My kingdome
faith our Saviour) is not of this world, if it were, therupon Pilats terrogatorie ministred vnto him was, Art thou e king of the Iewes? Christes aunswere vnto m cleeres him of it. They might see by his oceedinges that he had no such pretence, for en he would haue fought it by Armes and uafion, as they that hunt for kingdoms doe. No voyles nor commotion beeing made by him, or by s followers, they might perceiue he was wrongfully accused, to seeke any subuerfion of the ftate. hys is Caluins judgment vpon that place. Had I founde it to make against mingling of Ecclesi- tical and ciuil authoritie in one perfon, I dare touch he wold haue bent the nofe of this Canon pon vs presentlie.

But when Christe faith there, His kingdome is not this world, he takes it to be spoken in respect of the transtorinesse of worldly kingdoms, that must suffice over the stage with all theyr pompe, and come to a winding vp at last, when his kingdome all haue no end.

They that abused thys place, to prooue out of it, at the cause of Religion ought not to be defended
by sword, though it be by sword invaded, had a little more tincture from hence to lay upon their opinion, than Penrie can have, yet both are from the meaning of the texte. The other quotation of John 6. v. 15. helps him as little as this. Christes hyding himselfe out of the way when the people went about to make him king, was because he came to suffer, not to reign: and to shew them their error, who thought it was in their power to make a king, the setting vp of Princes, pertaining not unto them, but unto God. To gather from thence, that a Minister may not deal in civil causes is to reason as I heard an Ironmonger did in a Pulpit the last Summer. Mojes refused to be the sonne of Pharaohs daughter, ergo a Minister may not meddle in civil cases. Bounce, thers a gunne gone off, doe not the Bishops quake at thys? O that I could drawe him out of his hole, to print me the points which he hath preached: the spirite of the Prophets being subject to the Prophets, and his spirite and doctrine examined by the spirite and doctrine of the Church of England, you should see me so clapper-claw him for it, that he should have no joy to runne into Reformation, before he be better learned. The pearle of the word, must not be weighed in those scales that men commonly use to weigh their yron, it is a nicer work.

Now me thinkes the Reformer should smell ere
goe any further, that the rest of his reasons haue ken water, and are rotten before they come to ore. I see not one of his prooues that will abide the hammer, they are so beaten to powder by the samples of the old and new Teftament. In the dead you shall finde, that Melchifedeck, Aron, Eli, and Samuel, were both Priests & Judges: they both offered Sacrifices, and fate vpon ciuill caufes. In the newe Teftament, Chrift who refused to be made King of the Iewes, tooke vpon him to overthrow the tables of the money changers, and whipt the buiers and sellers out of the Temple. Paule so requested Timothie as a Judge, to receive no accusation againft an Elder, but vnder two or three itneffes.

Thys authoritie beeing receiued from the Prince, under whom we liue, and being exercifed in the hurch vnder her, The B. of Sarifburie iudgeth to become Ecclefiafticall, in that it ferueth to the furtheraunce of the Church. The matter haung seen so well debated, and resolued vpon by souerend learned men, as with great studie and auable haue run the race before vs, to teache that come after howe to vse our weapons; I wonder how these feelie snayles, creeping but yester- sie out of fhoppes and Graumer-schooles, dare intruft out theyr feeble hornes, againft so tough and mightie aduersaries. Moreo/uer it is very strange
to consider howe many gashes the Faction haue giuen vnto themselues, in denying this iurisdiction vnto our Minerterie, and seeking it vnto theyr owne, wherein they will haue some of theyr Elders to be gouerning and preaching Elders, to handle the word and the sword together; and whereas our Bishops receive their authoritie from her Maieftie, exercisifg it in her name and vnder her, Tho. Cartwright would haue his authoritie to be aboue her, in the ruling of the Church, and her Maieftie to be fitted vnto him, and to his Alder-men, as the hangings to the house.

Looke what a pittifull Megrim it is, that troubleth them on this poynt, the like God wot maketh theyr braines to crow in the superiortie of Bishoppes aboue theyr bretheren. Are all Ministers I befeech you of equall authoritie? Howe then commaundeth Paule Titus and Timothie, and they obey him in the matters he giueth them in charge? Is he that is directed and commaunded, equall with him that directeth and commaundeth? Theyr crosse-blowe of Fellowe labourers, will not saue theyr ribbes, if they be no better Fencers.

The Archb. and inferior Minerter are both equal, in respect of theyr fight in the Lordes battailes, as the Generall of the fielde and the common Souldiours are, but not in respect of ordering and disposing of the fight, when every
Jouldiour is appointed to his place. Thys equalitie beeing hatched by Aerius, it is well brooued by Ma. Doctor Bancroft in his Sermon at Paules crosse, both out of Epiphanius and St. Augustine, to haue beeene condemned for an heresie, with the consent of the whole Church.

When S. Jerom heares of such a matter, he wonders at it. For the Bishop of Ierusalem seeing requested to appeare in Counsell, and refusing it, sent one Isidorus a Priest in his steade:

Bishoppe was looked for, a Priest came, who to ouer the Bishops absence, had nothing to alleage/ but that it was all one, and the authoritie of the one, as great as the other, because he was a man of God that sent, and a man of God that came. Vihil intereft inter Praesbyterum et Episcopum, eadem dignitas mittentis et missi: hoc satis imperite, in portu et dicitur naufragium (Ep. ad Pamach). What, with S. Jerom, is there no difference betweene a Priest and a Bishop? is the dignitie of him that is sent, as great as his that sendeth him? This is spoken without wit or learning, and this is euens at the first putting into harbour, to cast away the Shyp.

The first lifting vp of a Bishop, as S. Jerom oteth, was the very phyficke of the Church against Schisme, leaft euery man drawing his owne riuatue way, the ioynets of Gods house should beuld one from another, and so the building fall.
The weakeft fight in the world may well dis-
cerne, that this busie seeking of an equalitie among
the Clergie, is the practice of Nahash with the men
of Iabesb when they were besieged. He would
admitte no conditions of peace with them, except
he might thruft out theyr right eyes, and bring a
shame vpon all Israell. Bishops were lifted vppe
into the highest places of the Church, as the right
eyes of the people of the Lorde, to keepe watch
against Schisme & Hæresie; no peace, no truce,
no silence, no agreement will be gotten at the
handes of the Faction, except we suffer them to
bore out these eyes, that a shame and reproche
may be brought vpon all Religion.

Thys is the conclusion of Penries prayer in his
Epistle to the Treatise, that the Bishops may be
thrust as one man out of the Church, and the
name of them forgotten in Israell for euer. Nowe
is the broode of hell broken loose, the Church is a
besieged Iabesb, the deuill hauing whetted the sword
of Spayne against it, & finding open force to be
nothing worth, he calls out his Pioners, and sets
Martin and Penrie a worke to vndermine it./
But heere is our comfort. As the Spirit of God
came vpon Saul, and ftung him forward, to put to
sword, and to scatter the hoste of Nahash, in such
forte, that there were not two of them left to-
gether; the Spirite of the Lord shall come vpon
Ler Maiestie, and kindle her sacred hart with a newe courage to strike home, that there may not one couple of the Faction be left together in the Realme of Englande, not so much as to bind vppe each others woundes, nor one to be-mone another.

What is it els to desire this equalitie, but that every man might be his own iudge, and teach what he wyll in his owne charge, when he hath no Bishoppe aboue him to controll him? Howe dangerous this is in the high and hidden misteries of he worde, a man may perceiue by experience in common matters, for euen in things dailie subieçt unto our fences, a mans owne aduice, is commonly he worst counseller he can haue. Salomon who was a great deale wiser then any Seçt-master euer was, or wyll be, hath giuen vs warning. That if a man beginne once to be wise in his owne conceite, there is greater hope of a foole then of him. And dare avouch, that whosoeuer is posseffed with an ouerweening, or giues two much credit vnto himselfe, needeth not to be tempted of the deuill, because he is a tempter, and a deuill vnto himselfe.

At the deliuerie of the Lawe in Sinay (Exo. 19) God commaunded his people to be folded vp, and to stand within the barres, vppon paine of death; At the deliuerie of the Gospell, our Sauiour branded his sheepe with these two marks, hearing, and
following (Ioh. 10. 3). They must harken to the voice of him that teacheth, and followe the trace of him that leadeth; they may neither commaund, nor goe before. When they beginne to snuffe vppe the winde in theyr noxes, like the wilde Asse in the Wildernesse, which tyreth all that follow her; when they stande vpon the pinacle of euerie Tower & Castle, built in the ayre by/theyr owne conceite, and say to the Bishoppes as the people did to Jeremie, What foeuer commeth out of our own mouth, that will we doe, then they are verie easie to be deeciued. And then it fareth with them, as it dyd wyth the Disciples of our blessed Sauiour, he appearing vnto them vpon the Sea, they tooke him for a spirit, and imagining theyr Maister to be a bugge, they grewe verie fearefull of a great benefit.

Such a dazling it is that afflieteth the eyes of our Reformers, our Maister Iesus offereth himselfe vnto vs in thys excellent gouernment of the Church, by graue and learned Lorde Bishoppes, but they mistake it to be Satanicall, and tremble and quake at theyr own commoditie.

But to come to anker, if they be of one fayth, and one hope with vs, let them helpe to twine vppe a threefold corde, and become of one hart with vs. Let witte, which is windie obtaine the leffe, that Charitie which edifieth may gain the
more. No doubt but our Saviour had an especiall care of the unitie of his Church, both when he made his request vnto his father, that we might be one as the father and he are one, and when he tooke his leave of his Church with so kinde a farewell, My peace I giue you, my peace I leaue vnto you.

If this peace wyll not be had at theyr handes, that haue so long troubled the Church of God among vs, I cast them my Gauntlet, take it vp who dares, Martin or any other, that can drawe out any Quintessence of villanie beyonde Martin, the cause shall not want a Champion.

I haue nowe gallopped the fiedle to make choyse of the ground where my battaile shall be planted. And when I haue sent you the May-game of Martinifme, at the next setting my foote into the styroppe after it, the signet shall be giuen, and the fiedle fought. Whatsoeuer hath beene written to any purpose of eyther side, shal be ledde / out into the plaine, the foote-men and horse, small shotte and artillerie shall be placed: euery troupe, wing and squadron ordered, and the banners displayed. Therwithall I will make both Armies meete, and the battaile ioyne, bullet to bullet, staffe to staffe, pyke to pyke, and sworde to sworde; the blowes dealt, and the breache made vpon the Puritanes shal be discouered, you shal see who
be falle and who be fledde, what Captaines are slaine, and what Ensignes taken.

It shall be shewn howe like a good Generall the Archb. of Canterburie hath behaued himselfe with his battle-axe, and howe the braynes of Tho. Cartwright flye thys way and that way, battered and beaten out, euery bone in his bodie pittifullie broken, and his guttes trayling vpon the grounde; heere a legge, and there an arme, of his followers shall be gathered vppe, and the carkaases of the deade, like a quarrie of Deare at a generall hunting, hurled vpon a heape. Wherein my Supplication shall be to the Queens most excellent Maiestie at the end, that our Conquerors returning from the chace, may by vertue of her highnesse fauour and authoritie, holde still the honour which they haue wonne, and well deserued, in the fervice of God, and the crowne of England.

Therefore as the Reformer hath made proclama
tion for Armour and Munition, desiring you to help him to a booke of Church discipline, which he sayth was written in the dayes of King Edward the fixt, the Authors whereof, he sayth, were M. Cranmer, and Sir John Cheeke. The like proclama
tion make I in his behalfe, because mine, peraduen
ture, will come to more handes then his. Furnish him I pray you; the better he is prouided, the greater honour it will be to ouerthrowe him. I
would be glad he should haue it, (if there be any such) and sette downe what he can ere I come foorth againe, that I may driue all before me, and roote out the verie name of a Puritane from vnder heauen.

In which expoyt, as Berzillai the Gileadite, refused to courte it in his age, refining that place to hys Sunnes, as fitter for younger yeeres; So, I beseeche all our Bishoppes, Doctors, and auncient men, vpon whose filuer heads the Almond-tree hath blossomde, to giue vp this taske to me, and fitte and iudge of my labours. The spirite of the Lord affifting me, opportunitie, and other circumftaunces concurring with it, I truft they shall see me pricke it, and praunce it, like a Caualiero that hath learned to manage Armes. From my Caftell and Collours at London ftone the 2. of Iuly. Anno. 1590.

FINIS.