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THE COMPLETE WORKS OF THOMAS NASHE.

VOL. I.

MEMORIAL-INTRODUCTION—BIOGRAPHICAL.

ANATOMIE OF ABSURDISTIE.

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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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.

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i. A COUNTER-CUFFE TO MARTIN JUNIOR.

ii. THE RETURNE OF THE RENOWNED CAVALLIERE 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
FARHER 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 MALLOWE,' 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 spurning—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.
PREFATORY NOTE.

As 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-Introductory (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 s[oon] of Willyam Nayfhe mineftet 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 Willyam Nayfhe, minefter.”

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


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. 'Isaell,' 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 'straits' 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 diuers misdemanors, which were the first steps that brought him to this poore estate. As namely in his fresh-time how he florished in all impudencie toward Schollers, and abuse to the Townfemen; insomuch, that to this daye the Townef-men call euerie vnoward 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 suppose) the Varlet of Clubs; which he acted with such naturall affection, that all the spectators tooke him to be the verie same. Then suspecting himselfe that he should be staid for egregie dunsus, and not attain to the next Degree, said he had
comment enough, 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 chylde friedes: thou hast 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 *Athenae Cantabrigiensi*, 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 VNIIVERSITIES."

"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 Vniuerfitie entertainement, 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 paines; thinking his daie labour was not altogether lauifht fine linea, if there be anie thing of all in it, that doth olere 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 solemne 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 tragedians, who contend not so serioufie to excell in action, as to embowell the clowdes in a speach of comparifon; thinking themselfes 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-masters, that intrude themselfes to our eares as the alcumists of eloquence; who (moûted on the stage of arrogance) 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 hauing no more learning in their scull, than will serue 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 censors 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 aboue all other, to that temperatum dicendi genus, which Tullie in his Orator tearmeth true eloquence. Let other men (as they please) praife the mountaine that in feauen yeares brings forth a moufe, or the Italionate pen, that of a packet of pilfries, affoordeth the presse a pamphlet or two in an age, and then in disguised arraie, vaunts Ouids and Plutarchs plumes as their owne; but give me the man, whose extemporall vaine in anie humor, will excell our greatest Art-mafters 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 so simple, that cannot bring forth (tandem aliquando) some or other thing singular, sleeping betwixt
euerie sentence? Was it not Maros xij. yeares toyle, that so famed his xij. Æneidos? Or Peter Ramus xvij. yeares paines, that so praifed 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 muft 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 inuen- tion of Arioſfo, 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 fictons, that haue succeeded to our Rethoritians, by a second imitation: fo that, well may the Adage, *Nil dīctum quod non dīctum prius*, bee the moft iudiciall estimate, of our latter Writers.

But the hunger of our vnfatiate humorists, beeing such as it is readie to swallowing all draffe without indifferencie, that insinuates it felfe to their fenses vnder the name of delight, imploys oft times manie thred bare witts, to emptie their inuention of their Apifh deuices, and talke moft superficialelie of Pollicie, as thofe that neuer ware
gowne in the Vniuersitie; wherein they reuie the olde faide Adage, Sus Mineruam, & cause the wiser to quippe them with Afinus 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 Sabaans doo their dulled fenses with fмelling; who (as Strabo reporteth) ouer- cloyed with such odoriferous favours, as the naturall encrease of their Countrey (Balfamum, Amomum, with Myrthe and Frankencense) sends foorth, refresh their nozthriilis with the vnfauorie fent of the pitchie flame, that Euphrates cafts vp, and the contagious fumes of Goates beardes burnt; so woulde I haue them, being fufetted vnawares with the sweete facietie of eloquence, which the lauifh of our copious Language maie procure, to vfe the remedy of contraries; and recreate their rebated witts, not as they did, with the fenting of flyme or Goates beardes burnt, but with the ouer-feeing of that fublime 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 Rhetorique, bee the Ironicall recreation of the Reader. But so farre discrepant is the idle vsage of our vnexperienst punies from
this prescription, that a tale of Ihon 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 droffe as valuable as gold, and losse as welcome as gain: the Glowwrme mentioned in Æsops fables, namelie the apes follie, to be mistaken for fire: when as God wot poore foules, 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 trauaile. 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 liued 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 euerie one they meete: yet those & these are so affectionate to dogged detraeting, as the most poysonous Pasquil, anie durtie mouthed Martin, or Momus euer composéd, is gathered vp with greedinesse 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 meaneft is fedde with this follie, that they impute singularitie to him that flanders priuelie, and count it a great peecce of arte in an inkhorne man, in anie tapfterlie tearmes whatfoeuer, to oppose his superiours to enuie. I will not deny but in scholler-like matters of controuerfie, a quicker stile may paffe as commendable; and that a quippe to an affe is as good as a goad to an ox: but when an irregular idiot, that was vp to the eares in diuinitie, before euery he met with probabile in the Vniuersitie, shall leaue pro & contra before he can scarcely pronounce it, and come to correct Common weales, that neuer heard of the name of Magiftrate before he came to Cambridge, it is no meruaile if euery alehouse vaunt the table of the world turned vpside down; since the childe beats his father, & the affe whippes his master. But leaft I might seeme with these night crowes, Nimis curiosus in aliena republica, I'le turne backe to my firft text, of studys of delight; and talke a little in friendship with a few of our triviall translators. It is a comon practife now a daies amongst a fort of shifting companions, that runne through euery arte and thrivie by none, to leaue the trade of Nouerint whereto they were borne, and busie themselves with the indeuors of Art, that could scarcely latinize their necke-verse if they should 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 shou'd say handfuls of tragical speeches. But ô griefe! *tempus edax rerum*, what's that will last 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 *Æsop*, who enamored with the Foxes newfangles, forsooke all hopes of life to leape into a new occupation; and these men renouncing all possibilites of credit or estimation, to intermeddle with Italian translations: wherein how poorelie they haue plodded, (as those that are neither prouenzall men, nor are able to distinguish of Articles,) let all indifferent Gentlemen that haue travailed in that tongue, discerne by their twopenie pamphlets: & no meruaile though their home-borne mediocritie be such in this matter; for what can be hoped of those, that thrust *Elifum* into hell, and haue not learned so long as they haue liued in the sphereas, the iust 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 most curiouslie, to make a peripateticall
path into the inner parts of the Citie, & spend two or three howers in turning ouer French Doudie, where they attract more infection in one minute, than they can do eloquence all dayes of their life, by conuerfing with anie Authors of like argument. But least in this declamatorie vaine, I should condemne 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 Transflation; In the forefront of whom, I cannot but place that aged Father Erasimus, that inuested moft 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, euery priuate Scholler, William Turner, and who not, beganne to vaunt their smattering of Latine, in English Impressions. But amongft 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 amongft vs, till that most famous and fortunate Nurfe of all learning, Saint Iohns in Cambridge, that at that time
was as an Universitie within it selfe: shining so farre above all other Houses, Halls, and Hospitals whatsoever, that no Colledge in the Towne, was able to compare with the tythe of her Students; having (as I have hearde grave 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 fiae) 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 Universitie Orator, in an Epistle to the Duke of Somerfet, aptelie tearmed Colona didustta, from the Suburbes of Saint Iohns. In which extraordinarie conception, vno partu in rempublicam prodire, the Exchequer of Eloquence Sir Ihon Cheeke, a man of men, supernaturally traded in al tongues, Sir John Mason, Doctor Watson, Redman, Aischame, 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 praftife of our Diuinitie dunces, that strue to make their Pupills pulpet men, before they are reconciled to Prifcian: but those yeares, which should be employed in Ariftotle, are expired in Epitomes: and well too, they maye haue fo much Catechifme vacation, to rake vp a little refuse Philosophie. And heere could I enter into a large field of inueftiue, against our abieet abbreviations of Artes, were it not grown to a newe fashion amongst our Nation, to vaunt the pride of con- traction in euerie manuarie action: in fo much, that the Pater nofter, which was woont to fill a sheete of paper, is written in the compasse of a pennie: whereupon one merelie affirmed, that proverb 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 distresed with famin, take in their girdles shorter, & swaddle themselues freighter, to the intent no vacuum beeing left in their intrayles, hunger should not fo much tirannize ouer their stomacks: euen fo these men oppref 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 euuer 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 abfurditie to all of that societie, though some of them haue set their names to their simplicitie. Who euer my priuate opinion condemneth as faultie, Mafter Gascogine is not to bee abridged of his deferred 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 Græca cum Latinis. Neither was Mafter 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 induftrious toile in Englishing Ouidis 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 Stanhurst's praise, 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 reuiued 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 subiecct before to our common phrase, makes vs that are not vfed to terminate heauens moueings, in the accents of any voice, esteeme of their triobulare interpreter, as of some Thrafonical huffe
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 stooode 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 almoft 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 poftion Poets haue wee more than a good many, that swarne like Crowes to a dead carcas, but flie like Swallows in the VWinter, from any
continuate subject of witte. The efficient whereof, I imagine to issue, from the upstart discipline, of our reformatorie Churchmen, who account wit vanitie, and poetrie impietie; whose error, although the necessity of Philosopphie might confute, which lies couched most closely under 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 vnxperienct opinion. But how euer their dissentious iudgements, should decree in their afternoone sessions of an fit, the priuatt truth of my discouered Creede in this controversy is this, that as that beast, was thought scarce worthie to bee sacrifisfed 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 canauze my proposed comparison plus ultra, reconciling the allusion of the blacke spot, to the blacke pot; which makes our Poets vndermeale Muses so mutinous, as euerie stanza they pen after dinner, is full poynted with a stabbe. Which their dagger drunkennesse, although it might be excused with Tam Marti quam Mercurio, yet will I couer it as well as I may, with that proverbial 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 fingerd 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 πελα. A pot of blew burning ale, with a fierie flaming toft, is as good as Pallas with the nine Muses on Pernaffus top: without the which, in vaine may they crie; o 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 immoderate 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 againft 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 vnrewarded, in the mouthes of vngratefull monsters, no doubte but the remembrance of Macenas liberalitie extended to Maro, and men of like qualitie, would haue lefte no memorie to that
proverb of poverty, *Si nihil attuleris, ibis Homere foras*. Tut faies our English Italians, the finest witts our Climate sends foorth, are but drie braind doltes, in comparison of other countries: whome if you interrupt with *redde rationem*, they will tell you of Petrache, Taffo, Celiano, with an infinite number of others; to whome if I should oppose Chauceur, Lidgate, Gower, with such like, that liued vnder the tirranie of ignorance, I do not think their best 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 Ariofto did his verse in Italian. What should I come to our court, where the other-while vacations of our grauer Nobilitie, are prodigall of more pompous wit, and choyce of words, than euer tragick Taffo could attain too: but as for pastorall Poëmes, I will not make the comparison, leaft our countrimens credit shoule bee discountenanst by the contention, who although they cannot fare, with such inferior facilitie, yet I knowe would carrie the bucklers full eafilie, from all forreine brauers, if their *subietum circa quod* shoule sauor of any thing haughtie: and shoule the challenge of deepe conceit, be intruded by any forreiner, to bring our englishe wits, to the tutch-
Mone of Arte, I would preferre divine Mafter 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 moft able men, to reuiue Poetrie, though it were executed ten thou-sand 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 himfelfe singular, in the im-mortall Epitaph of his beloved Astrophel, besides many other moft absolute comicke inuentions (made more publique by euerie mans praife, than they can bee by my speache) fo 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 pleafance nowe liuing, the Atlas of Poetrie, & primus verborum Artifex: whose first encrease, 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 peece with the supply of their periwigs, they might haue antickt it vntill this time vp and downe the countrey with the King of Fairies, and dinde euerie daie at the peafe porridge ordinarie with Delphrigus. But Tolossa 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 deserued reputation of one Roscius, is of force to inrach a rabble of counterfets; yet let subiects for all their insolence, dedicate a De profundis euerie morning to the preseruation of their Caesar, 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 professours, so it hath not beene any whit disparaged by William Warners absolute Albions. And heere Authoritie hath made a full point: in whose reuerence insifting I cease to ex- pose to your sport the picture of those Pamphleters and Poets, that make a patrimonie of In speech, and more than a younger brothers inheritance of their Abcie.

Reade fauourably, to incourage me in the first-lings of my folly, and perswade your felues, 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 skill in surgery, wherein the diseas 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 please, 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 Nashe._

It may be as well to associate with this vigorous and vivacious Epistle, another of equally characteristic force written a couple of years onward—viz., before Sir Philip Sidney's 'Astrophel and Stella' of 1591. It is as follows:*

* Given in both my editions of the Poems of Sidney.
“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 Mouse, that haue had your eares defined with the eccho of Fame’s brazen 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 Midas’ses to admire his miserable hornepipes, 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 stage streud with pearle, an artificial heau’n to ouershadow the fair frame, and chrifal wals to encounter your curious eyes, while the tragick commodity of loue is performed by starlight. The chiefes 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 chaftitie, the Prologue hope, the Epilogue dispair, videte quæso, et linguis 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 applause in the behalfe of so excellent a Poet (the leaft fillable of whose name
founded in the eares of iudgement, is able to giue
the meanest line he writes a dowry of immortality),
yet those that obserue how iewels oftentimes com to
their hands that know not their value, and that the
cockscombes of our days, like Etool'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 imprifoned in
Ladyes casks, and the president booke of such
as cannot see without another man's spectacles, yet
at length it breakes foorth in spight of his keepers,
and vveth 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 embellisshed blandishment appeares.
Long hath Astrophel (England's Sunne) withheld
the beames of his spirite from the common veiw of
our darke fencse, 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 middeft
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 dissolved, 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 possesseth 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 Chaudlers; for loe, here he cometh that hath broek your legs. Apollo hath resigned his Iuory Harp vnto Aftrophel, 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 Aftrophel. Deare Aftrophel, 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 heauen, is installed in 
Hermes’ place, sole prolocutor to the Gods. There-
fore mayeft thou neuer returne from the Elifian 
fieldes like Orpheus; therefore muft we euer 
mourne for our Orpheus.

Fayne would a seconde spring of passion heere 
spend it selfe on his sweet remembrance: but 
Religion, that rebuketh prophane lamentation, 
drinks 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 renowne, I fhall find 
many goodly branches deriued, and such as, with 
the spreading increafe of their vertues, may some-
what overshadow the Griefe of his los. Amongft 
the which fayre fifter of Phæbus, and eloquent 
secretary to the Mufes, moft rare Counteffe 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 fo brauely aduaunft on his 
Launce, is ſtil kept greene in the Temple of 
Pallas. Thou only sacrificest thy soule to con-
templation, thou only entertainest emptie-handed 
Homer, and keepest the springs of Caſtalia from 
being dried vp. Learning, wifedom, beautie, and
all other ornaments of Nobilitie whatsoeuer, seeke to approve themselues in thy sight, and get a further seale of felicity from the smiles of thy fauour:  

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

I feare I shall be counted a mercenary flatterer, for mixing my thoughts with such figurative admiration, but generall report that furpaffeth my praise, condemneth my rhetoricke of dulnesse for fo colde a commendation. Indeede, to say the truth, my ftile is somewhat heauie-gated, and cannot daunce, trip, and goe fo liuely, with oh my loue, ah my loue, all my loues gone, as other Sheepheards that haue beene fooles in the Morris time out of minde; nor hath my prose any skill to imitate the Almond leape verse, or fit tabring fiue yeres together no-thing 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 ship of fooles with the Tearme (the tyde I shoulde say). Now euerie man is not of that minde; for some, to goe the lighter away, will take in their fraught of spangelled feathers, golden Peebles, Straw, Reedes, Bulrushes, or any thing, and then they beare out their fayles as proudly, as if they were balifted with Bulbiefe. Others are fo 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 shoulde goe empty: and
if they haue but a pound weight of good Merchandifce, it shall be placed at the poope, or pluckt in a thousand peece to credit their carriage. For my part, every man as he likes, meus cuinique est quisque. 'Tis as good to goe in cut-fingred pumps as corke shoos, if one wore Cornifh diamonds on his toes. To explain it by a more familiar example, an Affe is no great statesman in the beaftes commonwealth, though he weare his eares vpfeuant mufle, after the Mufcouy fashion, and hange the lip like a Capcafe halfe open, or looke as demurely as a sixpenny browne loafe, for he hath some imperfections that do keepe him fro the comon Council: yet of many he is deemed a very vertuous mèber, and one of the honestefl 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 prowe 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 afles of all fortes, that if learning had loft it felle 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 morrall of Aësops 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 leyfure, and beene too bold, to stand talking all this while in an other man's doore; but now I will leaue you to furuey the pleafures of Paphos, and offer your smiles on the Aulters of Venus.

Yours in all defire 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.
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. \(d\)
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 anecdote. 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 CavaHere 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:*

*I*—In 1592 Robert Greene in his

*See 'Memorial-Introduction—Critical' in Vol. IV. for quotations and illustrations.*
“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 Astrologickal 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 submissiue amends where I have most displeased. Not basely feareth-blasted, or constraintively ouer-ruled, but purely pacificatory suppliant for reconciliation and pardon doe I sue, to the principallest of them, gainst whom I proifest vtter 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 gouerned behauior, and ripe experienst judgement, doe I attribute vnto him. Onely with his milde gentle moderation heervnto hath he wonne me. Take my inuentiue against him, in that abiect nature that you would doe the rayling of a Sophister in the Schooles, or a scolding Lawyer at the barre, 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-tituled 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 sagical 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, upon a note from Nashe, twenty shillings more, for the Jylle of dogges, wh' 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 eyllle 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 today 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, 400, 1597." Nobody has ever seen it; probably a mutilated title of one of the Marprelate books, or other, e.g. Greene's Royal Exchange?
nent 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.)

It 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 Easter or at Pentecotste  
Perambulate the fields that flourish most,  
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 presfje; when now the players, as if they had writ another Christs Tears, are piteously
persecuted by the L. Maior and the Aldermen; and however in their old Lords tym[e] 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 copy of my L. of Essex voyage, and the ballet of threscore and foure Knights, that though my Lord Mar-Queffe wrote a second parte of his fever lurden or idlenesse [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 Carpenter's 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 proclamation 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 churchyard, 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 abominable, far worse then [Mul]ndays ballet of Untrusse, or Gillian of Braynforde'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
nott, 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 Care-
lesse 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 acknowledgement of the deepest bond,""*

The old spirit of burlesque-sarcastic wit flashed
out again in his "Nashes Lenten Stufte, con-
taining 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 *Affaniae*, thus:—

**ThomÆ Nasho.**

Quùm Mors dìctum Iouis imperiale secuta

Vitales *Nashi* extingueret atra faces;

Armatam juveni linguam calamumq. tremendum

(Fulmina bina) priùs insidiofa rapit,

Mox illum aggreditur nudum atq. invadit inermē

Atq. ita de viùto vate trophēa refert.

Cui fi vel calamus præstò vel lingua fuìflet,

Ipſa 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 Aunswere to the Supplication of Pierce Pennilesse”. This was followed immediately by Thomas Dekker's “Newes from Hell” and is “Knights Conjuring.”

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 FAVOURERS OF LEARNING OR THE LEARNED.

"About some tenne yeares ago, when the Suppli-
cation of Pierce Pennileffe was published; the Gentleman who was the author thereof, being mine intimate and neare companion, as one with whome 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 sympathetic 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 accomplish his desire by writing the returne of the Knight of the Poste, and therein did many times at large dis-
course 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 desigines, which
ight administer much matter of regarde and commoditie, by taking him too earlie frō the world, who had he liued, woulde haue enricht it with much wittinessse, left that vneffected, which had it seene by him taken in hand, would doubtlesse haue satisfied many learned expectations. Now mysselfe who ever challenged most interest in his due, and nearest allegiance to his counsailes, 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 pleafantnes of his conceites, nor the gaulye bitternesses of his pens sharpenes, to the first imagine me of a more solide and dull composition, lesse affected to delight and variation of humors, and to the manner, think it is a bōd whereto I haue bound my selfe euer since my first natuuitie, rather to wish my selfe dumb then by foule speech, vncomely parables, or fantafictall taxations, to win either publique note, or else brutifh commendations: and if in this I haue either preuented or vnwittingly taken in hand that which peraduenture some far better Genius may think fit to beftow vpon some of their wel labored oures, let mine inacquaintance, ignorance and the reasons before repeated be mine excuses, and let
thé 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 Snufflers,
Rufflers and Shufflers; the thrice Treble-trouble-
some Scufflers in the Church and State, the only
Lay Ecclesi-afs, I call Generallifimos. 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. Elizabeths 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 applaufe:
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;
MEMORIAL-INTRODUCTION:

In those days, we had desperate madmen here, who did the Queen, State, Church and Kingdom here:

And now a Crew are vp as wise as those who doe all Rule and Government oppose.

In those days I did bring these men in flame; and now my Ghost is come to doe the same.

Then Leaders were cal'd Martins; but I call these fellows Swallows, they would swallow all.

I then did gall their Galls, and spight their spight, I made the Nefts of Martins take their flight;

But first they had disperst their fond opinions,

In sundry places of the Queen's Dominions, which (like Imposthumes) not well cur'd at first, Corrupted euer since, doth now out-burst.

Wherefore my angry Ghost shall undertake

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 selfe can hide,

And heare their knaueries and spie unspide.

My Lines are sharpe, but charitie's my ground,

My ayme is to conforme not to confound,

But if my labour prove to be in vaine

My Ghost shall (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-Introduction—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 deferv'd to bear;  
Sharply satiric was he."

Now for the "Return from Pernassus":—

"His style 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.
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 1 Vol. IV. On the 'Anatomie' also see our Memorial-Introduction refixed (in this vol.).—A. B. G.
The Anatomie of Absurditie.

Contayning a breefe confutation of the flender imputed prayses to feminine perfection, with a short description of the feuerall practifes of youth, and sundry follies of our licentious times.

No leffe pleafant to be read then profitable to be remembred, especially of thofe, who liue more licentioufly, or addic- ted to a more nyce styo'call aufteritie.

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 fold at his shop in Lumberd Street, vnder 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.

F (right Worshipfull) the olde Poet Persaes, thought it most prejudiciall to attention, for Veres to declaime against theft, Gracchus against sedition, Cataline against treason: what such supplosus pedum may sufficiently entertaine my presumption, who being an accessible to Absurditie, haue tooke vpon me to draw her Anatomie. But that little alliance which I haue vnto Arte, will authorize my follie in defacing her enemie: and the circumstaunce of my infantie, that brought forth this Embrion, somewhat tolerate their censures, that would deriue infamie from my vnexperienst infirmities. What I haue written, proceeded not from the penne of vain-glory but from the procefs of that penfsuenes, which two Summers since ouertooke mee: whose obscure
caufe, best knowne to euerie name of curfe, hath compelled my wit to wander abroad vnregarded in this satyricall disguise, & 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 phrafe: for theirs that cannot discerne Venus through a lowde, they will measure each deformed fury by the Queene of Fayries, all birds by one Phaenix, all beasts by one Lyon. For my part, as I haue no portion in any mans opinion, so am I the Prorexe of my priuate thought: which makes me terme poysfon / poyfon, as well in a siluer pcee, as in an arthen dish, and Protaus Protaus, though girt in the apparrell of Paﬆolus. 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: I dare not prefix a Nigrum theta to all of that sexe, east immortalitie might seeme to haue beene taxt by my flaundre, and the puritie of heauen bepuled by my vnhaunted 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 predestinatied by the father of eternitie, even in the nonage of nature, to be the Iliads of euils
to all Nations, have never inverted their creation in any Countrey but ours.

Whose heav'n-born Elizabeth, hath made maieftie herfelfe mazed, and the worlds eye fight aſtonied. Time, wel maift thou exult, that in the euening of thy age thou ceceiuedft such a subiect of wonder, & Peace, ſing io pean, for that in diſpight of diſſention, she hath patroniz'd thee vnder her wings. Felicitie ſaw her inuefted with royalty, and became young againe in the behold-ing. Fortune afhamed each forrowe ſhould ſmile, and her face aloneely be wrapt with wrinkles, fuſted poore Flaunders and Fraunce in her ſrownes, & faluted Englands foule with a ſmoothed forehead. Plenty and Abundance, that long had liued as exiles with the vtmoſt Indians, were no sooner aduertized of her aduauncement, but they made their paffage 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 braſen Towres, when as my tongue is too to baſe a Tryton to eternifie her praiſe, that thus vpholdeth our happy daies?

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

were, best knowne to euery name of curse, hath compelled my wit to wander abroad vnregarded in this satyricall disguise, & 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 phrase: 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 Prorexx of my priuate thought: which makes me terme oyson / poyson, as well in a silver peece, as in an arthen dish, and Protaus Protaus, though girt in he apparrrell of Païtoulus. Howeuer 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 she Saint: dare not prefix a Nigrum theta to all of that sexe, earst 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 auerrte, that constancie will sooner inhabite the body of a Camelion, a Tyger or a Wolfe, then the hart of a woman: who predestinated by the father of eternitie, even in the nonage of nature, to be the Iliads of euils
to all Nations, haue never inuerted their creation in any Countrey but ours.

Whose heauenborne Elizabeth, hath made maieftie herselde mazed, and the worlds eye fight astonied. Time, wel maift thou exult, that in the euening of thy age thou cõceiuedst such a subiect of wonder, & Peace, sing io pæan, for that in dispight of diffention, she hath patroniz'd thee vnder her wings. Felicitie saw her inuefted with royalty, and became young againe in the beholding. Fortune ashamed each forrowe should smile, and her face aloneely 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 vtmoft Indians, were no sooner aduertized of her aduauncement, but they made their passage through ten thousand perrils, to spend their prosperitie in her presence. Why seakes my penne to breake into the buildings of Fame, and Eccho my amazed thoughts to her brafen Towres, when as my tongue is too to base a Tryton to eternife her praise, that thus vpholdeth our happy daies?

Wherefore since my wordes impouerifh her worths, my feruent zeale shall be the vnceflant attendant on her weale. I feare right worshipfull, leaft the affection of my phrafe, present mee as a
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e to your important affaires, whose hart exalted with the eye sight of such soueraignty, as soares soue humane sight, could not but methodize this admiration in this digression of distinction. But of such intercourse of excuse, let my unschooled dignities, convert them selues to your courtesie, and acquaint you with the counsaile of my rude education.

So it was, that not long since lighting in company 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 several qualities required in Caftalions Courtier: one came with that of Ouid, Semper amabilis esto, another good more stricktly on the necessitie of that affabilitie, which our Latinists entitle facetius, & we more familiarlie describe by the name of disporting: the third came in with his carpet desies and tolde what it was to tickle a Citterne, or use a sweete stroke on the Lute, to daunce more elicatlie, and reuell it bruelie. The fourth as an emie to their faction, confuted all these as effeminate follies, and would needes maintaine, that theuely adiuncets of a Courtier were schollership and courage, returning picked curiofitie to paltry scriueners, and such like, affabilitie to Aristippus and his crue, Citterning and Luting, to the birth-
right of euerie fixe pennie flauce, and to conclude, dauncing & reuelling, to euerie Taylors holie day humour. But as for those two branches of honor before mentioned, they distinguishe a Gentleman from a broking Iacke, and a Courtier from a club-headed companion. This discourse thus continued, at length they fell by a iarring gradation, to the particulier demonstrations of their general afferi-
tions. One would haue one thing preferred, becaufe some one man was thereby aduanced, another, another thing, because some noble man loues it: euer ymanhotte his bolte, but this was the ypshot, that England afforded many mediocri-
ties, but neuer saw anything more singuler 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 so generally applauded in euer ymans comparifons as your worhippes most absolute perfections: whose effectuall judiciall of your vertues, made fuch deepe impression in my attentiue imagination, as euer / fince there hath not any pleafure mixt it felfe fo much with my secret vowes, as the vndefinite desire to be fuppliant vnto you in some subiect of witte. From which, how-foeuer this my vndigested endeuour declineth, yet more earneftlie I beseeche you, by that entire loue which you beare vnto Artes, to accept of it in
good part. And as the foolish Painter in Plutarch, hauing blurred a ragged Table, with the rude picture of a dunghill Cocke, willed his boy in any case to driue 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, whatsoever learned inuention hath heretofore bredde your delight, leaft their singularitie reflect my simplicitie, their excellence convince mee of innocence. Thus hoping you will every way censur[e] 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,

Vsque aras,
T. Nashe.
THE ANATOMIE OF ABSURDITIE.

Euxes béeing about to drawe the counter-fet of Iuno, assembled all the Agrigентiue Maydes, whô after he pausing had viewed, he chose out fiue of ë fyrayeft, that in their beautie, he might imitate what was moost excellent: euen so it fareth with mee, who béeing about to anatomize Absurditie, am urged 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 shop, sucking and seleting 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 builded a Cittie for the
worst forte of men, which hee called πουεροπολις, malorum Civitas, so I, having 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 trisling subiect, which might shroude in his leaues, the abusue enormities of these our times. It fareth nowe a daies with vnlearned Idiots as it doth with shee Asses, who bring foorth all their life long: even so these brain-leffe Buffards, are euery 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/boue, so those that are more exquisitely furnished with learning shroude themselues in obscuritie, whereas they that [are] voide of all knowledge, endeuour continually to publifh theyr follie.

Such and the very fame are they that obtrude themselues vnto vs, as the Authors of eloquence, and fountains of our finer phrases, when as they sette before vs, nought but a confused maffe of wordes without matter, a Chaos of sentences without 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 theyr words, we would cleaue to their meaning, pretermittting their painted shewe, we woulde pry
into their propounded fence, but when as luft is
the traëtate of so many leaues, and loue passions
the lauifh dispence of so much paper, I muft needes
sende such idle wits to shrift to the vicar of
S. Fooles, who in stëede of a worser may be such
a Gothamists ghostly Father. Might Ouids exile
admonishe such Idlebies to betake them to a new
trade, the Prefe should be farre better employed,
Histories of antiquitie not halfe so much belyed,
Minerals, stones, and herbes, should not haue such
cogged natures and names ascribed to them without
causë, Englishmen shoulde not be halfe so 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 ashamed in their prefixed posies,
to adorne a pretence of profit mixt with pleasure,
when as in their bookes there is scarce to be found
one precept pertaining to vertue, but whole quires
fraught with amorous discourses, kindling Venus
flame in Vulcans forge, carrying Cupid in triumph,
allu[r]ing euen vowed Vestals to treade awry, in-
chaunting chaste mindes and corrupting the con-
tinenft. Henceforth, let them alter their posies
of profit with intermingled pleasure, inferring that
of Ouid instead.

Si quis in hoc artem populo non nouit amandi,
Me legat & leto carmine doctus 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 endeuer, but to repair the ruinous wals of Venus Court, to restore to the worlde, that forgotten Legendary licence of lying, to imitate a fresh, the fantastical dreams of those exiled Abbie-lubbers, from whose idle pens, proceeded those worne out impressions of the fyned 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 cenfure these mens foolerie more theologallie, but to shew how they to no Commonwealth commoditie, toffe over their troubled imaginations to haue the praise 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 slender praiyes, as though in that generation there raigned and alwaies remained such singuler simplicitie, that all posterities should be enioynd 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
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Medullina, so there was a mischievous Medea, that as there was a stedfast Timoea, so there was a trayterous 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 obiect vnto me Atlanta, Architumna, Hippo, Sophronia, Leœna: 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 ieraloufie, the riotous wantonnesse of Pasiphae, with whô 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 worne out complaints, the wounds wherof the former forepaft 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 counsell 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, faide, a chaftle 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 neuer. *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 inconuenience of two extremeties to choose the leffe. The selfe same man affirmmeth it to be the only means to escape all euils, to eschew womens counfaile, and not to square our actions by their direction. The olde Sages did admonish young men, if euer 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 Maistre or Mistrefse, in commaunding, chiding, correcting & controlling.
Another Philosopher compared a woman richly apparelled, to a dunghill couered with grass. *Socrates* deemed it the desperatest enterprife that one can take in hand, to governe a womans will.

What shall I say of him that beeing aske, from what women a man shoulde keepe himselfe, anſwered, from the quick & from the deade, adding moreouer, that one euill ioynes with another when a woman is fickle. *Democithenes* faide, 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 difquiet him night and day. *Democritus* accounted a faire chaste woman a miracle of miracles, a degree of immortality, a crowne of triumph, because she is fo harde to be founde. Another beeing asked, who was he that coulde not at any time be without a wife, anſwered, hee that was alwaies accurſt: and what dooth thys common prouerbe, he that marrieth late marrieth euill, insinuate to vs, but that if a man meane to marry, he were as good begin betimes as tarry long, and beeing about to make a vertue of neceſſitie, 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 fette in the forefront, as the chiefe causes of their calamitie.

xiv.
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 wife and ignoraunce. Marcus Aurelius compared women to fhyps, because to keepe them wel and in order, there is alayes somewhat wanting: and Plautus faith, that women decke themselues so gorgioufly and lace themselfes so nicely, because foule deformed things, seeke to sette out themselfes sooner, then thofe 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 carry Angels in their faces to entangle men and deuils in their deuices. Valerius in Epift. ad Ruf. hath these words of Womens trecherous works, Amice ne longo dispencio te sus-
pendam, lege aureolum Theophrafi, & Medeam Iasonis, & vix pauca inuenies impossibilia mulieri, Amice det tibi Deus omnipotens feminae fallacia non falli. My friend, leaft I shoulde hold thee too long with too tedious a circumstaunce, reade but the golden Booke of Theoprafius, and Iasonis Medea, and thou shalt finde fewe things impossible for a woman: my sweet friende, God Almighty graunt that thou / beeft not entrapt by womens trecherie. Furthermore, in the same place he faith, Quis
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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 phrazes of disgrace the ancient fathers haue defaced them, wherof one of the faith: *Quid aliud est mulier nisi amicitiae &c.* What is a woman but an enemie to friendhippe, an vn-enuituable paine, a necessarly euill, a naturall tempta- tion, a desired calamitie, a domestical danger, a delectable detriment, the nature of the which is euill shadowed with the colore of goodnes. Therefore if to put her away be a sinne, to keepe her still must needes be a torment. Another sayth: *Illud aduerte quod extra paradisum vir factus est &c.* Consider this, that man was made without Paradife, woman within Paradife, 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 fouëd without Paradife in a place inferior, and contrari- wise, she which was created in a better place, namely Paradife, is founde to be worser. Another hath these words: *Diligit mulier vt capiat, decipit vt 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
este vxoris electio &c. 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 proude, if stinking breathed, or what soever other fault she hath, we know not till we be married. A Horse, an Oxe, or an Ase, or a dogge, or what so ever other vile merchandise, are first prooved, and then bought, a mans 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 omnium fundamentum est avaritia. Mens feuerall 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 famiam, 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 inuectuies in their
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dispraise: wherefore I shall not need to urge their inconstancie more vehemently, resembling them to Battus, who was wonne with a Cowe, and loft with a Bull: nor stand to repeate that of Plato, who doubted whether he shold put women among reasonable or unreasonable creatures, who also gaue thanks to Nature especiallie 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 alleaging the inconuenience of too timely marriages, expresseth this as the especial 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 therby what an yrkesome kind of people they are. In some Countries therefore, the Bride at the day of her marriage, is crowned by the Matrons with a Garland of prickles, and so deliuered to her husband, that he may know he hath tyed himselfe to a thornie pleasure. The Massagers 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 yncke, waste my paper, stub my penne, in painting forth theyr vgly imperfections, and peruerse pecuifhnesse, 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 allurements. What shall I say? They haue / more shyfts then Ioue 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 Laeda in the likenes of a swan, to Io like a Heyfer, to Ægiue like a flame, to Mnemosyne like a shepheard, 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 Museition in any memory, torne in pieces 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 dissuaded fro their company? Did not mercilse Minerua, turne the haires of Medusa, whom shee hated into hyssling Adders? Therefore see how farre they swerue from their purpose, who with Greene colours, seeke to garnish such Gorgonlike shapes. Is not witchcraft especially uphelden by women? whither men or women be more prone vnto carnall coceptince, I referre them to Thebana Tyrefias, who gaue iudg-
ment against them long agoe? What their impi-
dencie is, let Antiquitie be Arbiter. Did not
Calphernias impudencie, (who was so importunate
and unreasonable in pleading her owne caufe) giue
occasion of a Law to be made, that neuer woman
after shoulde openly pleade her owne caufe in
Courtes of iudgment.

Sabina may be a glaffe for them to see their
pride in, who vsually bathed herselfe in the milke
of fume hundred Asses, to prefervre her beauty.
Galeria alfo 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 wi venimous Snakes, but with ¥ bodkin that
she curled her hayre. To conclude, what pride
haue they left vnpractisef, what enticement to luft
haue they not tried?

Did they imagine that beautie to be moft com-
mandable, which is leaft coloured, and that face
moft faire, which feldommeft comes into the open
ayre, they would neuer set out them /felles to be
feene, 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 fuch wantonneffe, that vpon no occasion they
will crosse the ftreete, to haue a glaunce of fome
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-peckes nose must haue all the destilling dew of his delicate Rose, leaving him onely a sweéet sent, good inough for such a fence-leffe sotte.

It was a custome in Greece, that euery married woman, as soone as she was betrothed to her husbande, 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 refere herfelfe chast and vndefiled to her husband, her head. In Boëtia they will not suffer a new married wife at first to goe ouer the thresbole, because she shoulde seeme unwilling to enter in there, where she shoulde leaue and lay aside her chastitie. 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 vnto any other place.

In Rome the bride was wont to come in with her spynny and her distaff at her side, at the day
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of her marriage, and her husband crowned and cŏpased the Gates with her yarne, but now adaies Towe is either too déere or too daintie, so that if hée will maintaine the custome, hée muʃt crowne his Gates with their Scarbes, Periwigs, Bracelets, and Ouches: which imports thus much vnto vs, that Maides and Matrons now adaies 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 needleſſe, 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 permits 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 wool, delighting more in a daunce then in Dauids Pfalmes, to play with her dogge then to pray to her God: fetting more by a loue Letter, then þ lawe of the Lord, by one Pearle then twenty Pater noʃters. Shée had rather view her face a whole morning in a looking Glaffe, then worke by the howre Glaffe, she is more sparing of her Spaniʃh needle then her Spaniʃh gloues, occupies oftner her fetting ſticke then ſheeres, and ioyes more in her Jewels, then in her Jesu.
Is this correspondent to the modeftie 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 kisse their Kinsmen, 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 yrksome travaile and long and tedious toyle, abhoring the sight of the Seas, set the shyps on a light fire, by reaason of the which deed, they dreading the displeasure of their Husbandes, ran euery one to their Kinsman, kissing most kindly, and embracing most amiably euery one that they mette: from that time forth to this present, it hath beeene taken vp for a custome, not to be sparing in that kind of conteft.

But now craftie Cupid practisifing the wonted sleights and shuffling his shafts, meditates new shifs, which each amorous Courtier by his veneriall experience may conie&urallie conceiue. Menelaus hospitalitie mooued young Paris to adulterie. I say no more, you know the rest, the wiser can apply it. Well woorthy are the Effenians 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 vpholds the Heauens with his shouleders, because by an excellent imagination he found out the course of the stars, euen so they by compiling of Pamphlets in their Mistresse praises, to be called the restorers of womankind. But idle heads are visually occupied about such trifling texts, wanton wits are combred with those wonted fittes, such busy braines fowe where they reap small gaines. When wit giues place to will, and reason to affection, then folly with full faile launcheth foorth most desperatlie into the deepe. Did they consider that that prayse is onely pruiledged 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 consulted for their credit in the composition of some other more profitable subiect.

I leave these in their follie, and haften to other mens furie, who make the Presse the dunghill, whether they carry all the muck of their mellancholickke imaginations, pretending forfooth to anatomize abuses, and stubbe vp sin by the rootes,
whē as there waste paper being wel viewed, feemes fraught with naught els saue dogge daies effects, who wresting places of Scripture against pride, whoredome, couetousnes, gluttonie, and drunkenness, extend their inuectives so farre against the abuse, that almost the things remains not whereof they admitte anie lawfull vse. 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 vont, euен so they to die in vertue, if they once ouershoote themselues too much wyth inueighing against vice, to be brainfcike in workes if they be
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too fruitful in words. And even as the Vultures slay nothing themselves, but pray upon y which of other is slayne, so these men inueigh against no new vice, which heretofore by the censures of the learned hath not beene sharply condemned, but teare that peseemeale wise, which long since by ancient wryters was wounded to the death, so that out of their forepassed paines, ariseth their Pamphlets, out of theirr volumes, their inuectuies. Good God, that those that never tasted of any thing saue the excrements of Artes, whose threddebare knowledge being bought at the second hand, is spotted, blemished, and defaced, through translators rigorous rude dealing, should preferre their fluttered futes before other mens glittering gorgious array, should 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, euin so these men make no other vs of learning, but to shewe it. But as the Panther smelleth sweetelie but onely to brute beastes, which shhee draweth vnto her to theyr destruction, not to men in like maner, so these men seeme learned to none but Idiots, who 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 proverbiai 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 Riuere, to be conuerfant in these Authors which they cannot vsnderstande, but by the translatour their Interpretour, to vaunte reading when the sum of their diuinitie consistes in twopennie Catichismes: and yet their ignoraunt zeale wyll presumptuously presse into the Pressse, 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 condemn those callings which are approoued by publique authoritie, argueth a proude contempt of *his* Magistrates superiorty. *Protogenes* knew *Apelles* by one lyne, neuer otherwise seen, and you may knowe theses mens spirit by theiur 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 fleecue at their shame. A small ship in
a shallow Riuer, sêmes a huge thing, but in the sea
a very little vessell, euén so each trifling Pamphlet
to the simplier forte, a moft substantiall subiect,
whereof the wiser lightly account, and the learned
laughing contemne. Therefore more earnestly I
agrauate their faultr, becausè their crime is crept
into credit, and their dooinges déemed deuotion,
when as purposelie to some mans despight, they
bring into act thei cholerick motions.

A common praçîse it is now adaies, which
breedes our common calamitie, that the cloake of
zeale, shoulde be vnto an hypocrite in steed of
a coate of Maile, a pretence of puritie, a pestiffe
for iniquitie, a glofe of godlines, a couert for all
naughtines. When men shall publique\lie make
profession of a more inward calling, and shall waxe
cold in the workes of charitie, and seruent in
malice, liberall in nothing but in lauishe backbyting, holding hospitälitie for an e\chewed here\sie, and the performance of good workes for Papiftrie,
may wee not then haue recourse to that caueat
of Christ in the Gospell, Cauete ab / hipocrisis. It
is not the writhing of the face, the heauing \pue
of the eyes to heauen, that shall keepe these men,
from hauing their portion in hell. Might they
be saued by their booke, they haue the Bible
alwaies in their bofome, and so had the Pharif\ses
the Lawe embroidered in their garments. Might
the name of the Church infeaffe them in the kingdom of Christ; they will include it onely in their cōuenticles, 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 heere vpon earth, whē as they rather sēeme a company of Malecontents, vnworthy to breath on the earth. Might the boaft of the spirit pind to their fľeeues make them elect before all other, they will make men belēue, they doe nothing whereto the spirit dooth not perfwade them: and what Heretiques were there euer that did not arrogate as much to themselues? These they be that publiquely pretende a more regenerate holines, bēeing in their priuate Chambers the expresse imitation of Howliglasse. It is too tedious to the Reader, to attend the circumstaunce of their feuerall shyftes, the lothsomnesse of their guilefull wiles, the tracht path of theyr treacherie: you know them without my discourse, and can describe their hypocritie, 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 theſeſe of dēeper misteries, whē as with Thales Mileſius they sēe not what is vnder
there secte, searching more curiouslie into the
decrets of nature, when as in respect of deeper
knowledge, they seeme meere naturals, coueting
with the Phænix to approche so nye to the funne,
that they are scorcht with his beames, and confounded with his brightnes. Who made them so
priuie to the secrets of the Almightye, that they
should foretell the tokens of his wrath or terminate the
time of his vengeaunce? But lightly some
newes attends the ende of euery Tearme, some
Monsters are bookt, though not bred against
vacation times, which are straight waie diversly
disperst 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 filly
Sheephearde committing his wandering sheepe to the custodie of his wappe, in his field naps,
dreameth of flying Dragons: which for feare least he should see to the losse of his sight, he falleth a sleepe: no star he seeth in the night but feemeth a Comet: hee lighteth no sooner on a quagmyre, 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
xiv.
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 vppon 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 sayling 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 moueables: if thou takest away trifles, sillie 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 fluffled or flubberd vp a few ragged Rimes, in the memorall of the ones prudence, or the others proweffe? It makes the learned fort to be silent, whē as they see vnlearned fots so infronet.

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 popish Latine meant. Verie requisite were it, that such blockheads, had some *Albadanensis Appollonius,* to fend them to some other mechanical 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 þ place of his aboad, so these rude Rithmours with their iarring verfe, alienate all mens mindes from delighting in numbers excel-


ance, which they haue so defaced that wee may well exclame with the Poet, Quantum mutatus ab illo.

But least I should 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 privie 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 fction, like to Pearles that delight more if they be deeper fette in golde. Wherefore seeing Poetry is the very fame with Philosophy, the fables of Poets muft of neceffitie be fraught with wifedome & knowledge, as framed of those men, which haue spent all their time and studies, in the one and in the other. For euens as in Vines, the Grapes that are fayreft and sweeteft, are couched vnnder the branches that are broadeft and biggest, euens in Poems, the thinges that are moft profitable, are frhouded vnnder the Fables that are moft obscure: neither is there almoft any poeticall fygment, wherein there is not some thing comprehended, taken out either of Histories, or out of the Philicks or Ethicks, wher vpon Erasmus Rotterdamus very wittilie termes Poetry, a daintie dish seafoned with delights of euery kind of discipline. Nowe whether ryning be Poetry, I refere to the judgment of the learned: yea let the indifferent Reader divine, what deepe mifterie can be placed vnder plodding méeter. Who is it, that reading Beuis of Hampton, can forbeare laughing, if he
marke what scambling shyft he makes to ende
his verses a like. I will propound three or foure
payre by the way for the Readers recreation.

The Porter said, by my snout,
It was Sir Beuis that I let out.

or this,
He smote his sonne on the breaste,
That he neuer after spake with Clark nor Priest.

or this,
This almes by my crowne,
Gives she for Beuis of South-hampton.

or this,
Some lost a nose, some a lip,
And the King of Scots hath a ship.

But I let these passe as worn out absurdities,
meaning not at this instant to urge (as I might) the
like instance of Authors of our time, least in laying
forth their nakednesse, I might seeme to haue
discouered my mallice, imitating Ajax who obieeting
more irefully vnto Vlysses flattery, detected himselfe
of follie.

As these men offend in the impudent publishing
of witles vanitie, so others overshoote theselues as
much another waie, in sencelesse stoicall austeritie,
accounting Poetrie impietie, and witte follie. It is
an old Question, and it hath beeene 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 pleasurable, and precepts of doctrine with delightfull inuention. Yet these men condemne them of lafcioufnes, vanitie, and curiositie, who vnder fayned 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 auailable 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 y other is bitter. It may be some dreaming dunce whose bald affected eloquence making his function odious, better beseeeming a priuie then a pulpit, a misterming Clowne in a Comedy, then a choosen man in the Minifterie, will cry out that/ it brieedes a scabbage to the conscience, to perufe such Pamphlets, being indeed the display of their duncerie, and breeding 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 sould
continuallie ftyay where the thoughts by chaunce doo stray. The Sunne beames touching the earth, remaine ftil from whence they came, so a wyse mans mind, although sometimes by chance it wandereth here and there, yet it hath recourse in staied yeeres to that it ought. But graunt the matter to be fabulous, is it therefore friulous? Is there not vnnder Fables, even as vnder the shaddowe of greene and florishing leaues, moft pleafant fruite hidden in secrete, and a further meaning closely comprised? Did not Virgill vnnder the couert of a Fable, exprefle that diuine mifterie, which is the subieéct of his fìxt Eglogue.

*Iam noua progenis caelo demittis alto.*

I could send you to Ouid, who expresseth the generall Deluge, which was the olde worldes over-throwe, in the Fable of Deucalion and Pirrha: vnnder which, vndoubtedly it is manifest, (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 past, Greece and Italie was ouerflowne, and the Ile Atlanta destroyed, 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 beéen from the beginning, but that it which first was, wholly perrished, 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 puff vppe with pride of their prosperitie, they enterprised all iniquitie, pruiuledged by impunitie, neither re/garding the obseruation of oath, nor the violation of hospitalitie, neither favoouring the fatherlesse, nor succouring the help-lesse: whereupon in lieu of their cruelitie, they were plagued with this calamitie, the springs brake forth and overflowed their bounded banks, and waterie clowdes with pasching showres vnceffantlie, sending down their unreasonable moisture, augmented the rage of the Ocean, so that whole fieldes 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 Leuiathan: men might haue fisht where they fold fishe, had they not by the suddaine 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 Crile remouing his wearie steps by stilts, was faine to vfe them in steed of Oares, till at length his dismaied gray haires despairing of the sight of any fhoare, gaue place to death, and was swallowed vppe in the deepe, and fo the bellie of the Whale became his graue.

The earth after this fort béeing excluded from the number of the Elements, there was no memorie left of mankinde in this watry worlde, but onely in Deucalions Arke, who in regarde of his prudence and pietie, was referued to this seconde generation: who hauing made a great Arke wherein he put his wife and children, tooke two beastes of euery kind as wel Lions as Serpents, Hawkes as Partriches, Wolues as Lambes, Foxes as Geefe: amongft which there was such mutuall concord, that as they were harmelesse towards him, fo they were hortelesse 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 béeing sent out of Deucalions Arke, shewed the waters ceasing. By these proofses it is euident, that by Deucalions Deluge is vnderstoode 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 truft these probabilities béeing duely
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pondered, there is no man so distrustful to doubt, that deeper divinitie is included in Poets inuention, and therefore not to be reiect ed, as though they were voide of all learning and wisedome.

I woulde not haue any man imagine that in prayfing of Poetry, I endeuour to approoue Virgils vnchaft Priapus, or Ouido obscenetie: I commende their witte, not their wantonnes, their learning, not their luft: yet eu en as the Bee out of the bitterest flowers, and sharpest thistlest gathers honey, so out of the filthiest Fables, may profitable knowledge be sucked and selected. Neuertheelss tender youth ought to bee restrained 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 wholly to their approaching disport, eu en so youth beeing readie to vndertake more weightier studies, ought in no case be permitted to looke aside to lasciuious toyes, leaft the pleasure of the one, should 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 luft, applying
those things to the pampering of their private Venus, which were purposely published to the suppreffing of that common wandering Cupid. These be the Spyders which fucke poyfon out of the hony combe, and corruption out of the holiest thinges, 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 of Tygers, which by the sound of melodious Instruments are druen into madnesse, by which men are wont to expell melancholie. He that will seeke for a Pearle, must first learne to know it when he sees it, leaft 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, leaft 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 hapnes proue a wittome whiles he fisbeth 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 extremitie either in active or contemplatiue life, more outrageous the the excessiue studies of delight, wherwith young Students are so besotted, that they forfake founder Artes, to followe smoother eloquence, not unlike to him that had rather haue a newe painted boxe, though there be nothing but a halter in it, then an olde bard hutch with treasure invaluatue, or *Æsops* 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 lasciuious, good in some English deuise of verfe, to conclude, a passyng potman, a passyng Poet.

I might haue fitted mens seuerall affections with their sundry studies, but that I am afraide there be many ashamed of their studies, which I will not repeate leaft 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 *fy* incestuous, the hooded hypocriſie of thofe that pretend puritie, which things beeing practised in youth, become trades of profite in age. An usuall thing it is, that the flower of our yeeres shoulde be the fountaine of folly, which by the conduit pype of continuall customs conuenience, cauſeth the gray headed to carry
corruption, their soules infectio vnto their graues. When the endeuour of youth shal proue naught els but the exercise of all abuses, is it like that a mans after life shal be without blemish?

There is almost no man now a daies, who doth not in hys secrete 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 provide for his familie, the pride of 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 y Israelites robbed of theyr Jewels. Thus euery one maketh that sacred preferuatiue, a pernicious poison vnto his finfull soule, nourishing his vanitie with sacred verities, increasing his damnation, by the ordeyned meanes to saluation.

If men in their youthes best luft, and in the
prime of prosperitie, 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 pleaure endlesse paine, death without 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 fumptuous banquet, instantly intreated him to speake some thing notable which fauoured of learning: why then (quoth he) remember thou art a man. Which saying Pausanius scornfully despised: afterward beeing in pryson in Chalcieco was almost famished ere hee died, where remembring Simonides speech, with a loude lamentable voice, he cried, O my friende of Ceos, would God I had regarded thy words.

Good counsaille is neuer remembred nor respected, till men haue giuen their farewell to felicitie, and haue beene ouerwhelmed in the extremitie of aduerfitie. Young men thinke it a disgrace to youth, to embrace the studies of age, counting their fathers fools whiles they striue 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 reuenewes rakt, and their rents raisd to the uttermost, 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 over theyr heads, as the laft refuge of their ryot, remouing 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 supposed to haue the prehemi-nence ouer the boundes of lands, had euuer a hole in the rooffe, for as much as they thought it vnlawfull 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 Achelous 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 thē as it did with Calchas that cunning Sooth-
fayer, who died for sorrowe because Mopius 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 froe 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 decaires: nay this kind of men, will never be faued by their workes, in so much as the poore alwaies myste, as often as they seeke to them for almes, yea they seeeme onely to be borne for themselues, and not to benefite any els: who with the woers of Penelope, will by their Porters, prohibite the poore from hauing acceffe vnto their porches, terming the the marrers of mirth, and procurers of sadnes: but what ende doo they propounde to themselues in their prodigall expences, but the feeding of their Mistris fancie, and ye 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 ye Egyptian Temples, which without are goodly xiv.
and great, their walls arising into a huge height, with statues Marble turrets, but if you go 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 veßis fæd virtus hominem euehit, they would reiect all superfluitie as finfull, and betake themselfes to a more temperate moderation in each degree of excess.

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 poyfon because it is in a siluer peece, or pilgrim value because it is in a painted boxe. It is learning and knowledge which are the onely ornaments of a man, which furnisitheth 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 equal with Princes in possessions: with whō if you talke of lineall descents, 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 vised to sette his folde: neither doo I speak this to the disgracing derision of vertuous Nobilitie, which I
reuerence in each respect, but onely endeouour sum-
marilie to shewe, what goodlie buildings Fortune
doth raife on vertues slender foundations. I am
not ignoraunt, that many times the couetous igno-
rant, scrapeth that from the taybe of the Plowe,
which maketh all his after posteritie thinke scorne
to looke on the plough, they overfeeing that by a
feruant, on which theyr father was as Tilsman
attendant, being translated by his toyle from the
Parish good man Webbe in the Countrey, to a
partly Gentleman in the Court, bestowing 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 stale of a
Courtier, which will make them if they faile heere-
after in Nobilitie of byrth, to seeke it by learning.

In times paft, ignorance in each sexe was so odious,
that women as well as men, were well seene in all
liberall Sciences: was not Gracchus who was counted
a moft excellent Orator, instruected by his Mother
Cornelia in eloquence? what shound I speake of
Aripithis, the King of Scithias Son, whom his
mother Iftrinalikewise instruected in the elements
of the Greeke tongue. But leaft in praying of
learning in so learned an age, I shound bring
manifest truethes into question, and so swarue from
the Logicians prescriptions, or by dilating on so affluent an argument, might seeme to gather stones on the sea shoare, I will cease to prosecute the praise of it, and will propound unto you the speciall plague that is imminent unto it.

Science hath no enemie but the ignoraunt, who contemne it as vile, because their grosse capacitie perceiues nothing in it divine. 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 amogst 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 loue vpō almes, haue alwaies their mouthes open to aske, and hauing felt the sweetnes of Abby Landes, they gape after Colledge living, desiring to enrich themselues as much with the siluer of the one, as their aunceftors 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-fied with money, then the other with murder. If such goodly buildings were againe to arise by the common coft, a man may easily geffe, how backward they would be in giuing, who are no so forward in detraeting. Can Common weale florish where
learning decaies? shall not felicitie haue a fall when as knowledge failes? yea, peace must needes perrish from amongst vs, when as we rather seeke to choke then cherrish, to famish then feede the Nurses of it, depriving them of all outward ornam-ments (as much as in vs lyeth) who are the onlie ornaments of our state: but I hope their needie enmitie shall returne to them in vaine, and not proue the procurement of our common plague and paine, that the more they oppugne our prosperity, the greater shalbe our welfare, like to the Trées 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 endeavouer to turne our day into night, and our light into darknesse, nor yet will compare them to those that are called Agrippæ, who being preposterously borne with their feete 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 being dead, the learned may giue 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 alreadie? It fareth with finer wits, as it doth with the pearle, which is affirmed to be in the head of the Toade: the one being of exceeding vertue is inclosed with poison, the other of no lesse value, copeast about with pouerty. Learning now adayes gets no liuing if it comes empty handed. Promotion which was wont to be ye free propounded palme of paines, is by many mens lamentable practise, become a purchase. When as wits of more towardnes shal haue spent some time in the Vniuerfitie, and haue as it were it tastt the elements of Arte, and laide the foundation of knowledge, if by the death of some friend they should be withdrawne fro 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 themselves to some trade of Husbandry, for any maintenance they gette in the way of almes at the Vniuerfitie, or els take vpon them to teach, béeing more fitte to be taught, and perch into the pulpit, their knowledge béeing yet vnperfite, vere zealoufie preaching, béeing as yet scarce grounded in religious principles. How can those men call home the loft sheepe that are gone astray, comming into the Ministry before
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 haue learned to bridle their affections, affecting innova-
tions as newfangled, and enterprising alterations 
wherby the Church is mangled.

But some may obieét, that I goe beyond my 
Anatomie, in touching these abusifie 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 rafhes, and 
suppression of the forenamed rauenous rable, these 
abufes béeing as intollerable as the worst, and 
therefore to be condemned with the first. I trust 
there is no man so simple, who can discerne 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 every calling, bringing praise to them that posseffe 
it, and shame to them that want it, without the 
which no externall ornament is any whit avaible 
to advancement, but seemeth rather a disgracing 
deformitie, hauing dislike his attendant. Reieét 
then pride, to embrace it to your profit, negleét 
vain-glory, and striue 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 wuld
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 themselues with a thin hungry diet, the companion 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 dyet. Porus that peerelie Indian Prince, contented himselfe with bread and water as his accustomed cheere. Ageflaues King of the Lacedemonians, passing through y Countrie of Thasius, being louingly met by the nobles, and entirely welcommed by the common forte into the Countrie, with diuersitie 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 suspition of ingratitude, he willed his slaves and footmen to take their repast with their provision, sayeing, that abstinencie and temperancie, not varietie of viandes and delicacie, be seemeth 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 Priestts of Aegipt abstained from flesh & wine. The Persians were satif-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 beeene observed in all Nations, that by Zaleucus law, he was put to death, which dranke wine without the Phisi 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. Mæcenius 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 adivudged to die, because shee closelie kept the key of a Celler of wine. Censoriall Cato, was so curious in y observation of this ordinaunce, that hee cuftomably caufed certaine men to kysse the women, to know whether theyr breath smelled of wine: in whose time, no man whatsoeuer, whether he were Conful, Senator, Tribune, or Dictator, might drinke any Wine, before he was thirtie and fïue yeres of age. I doo not alleage these examples, to the end I might condene the moderate vse of wine as vnlawfull, but to shew by the comparison, how farre we exceede them in exceffe, whose banquets are furnisht with such waftfull superfluities.

It is a common complaint, that more perrish with the surfeit 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 politque 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 aunswere what theyurge, first say they, what say you to brute Beastes, who bëeing nourished but with one kinde of meate, and onely after one manner, are farre more healthfull and founde of body then men, that diet themselues with sundry dishes? to this I answere, that either of these assertions are vntrue, for neither doo they vse onely one kind of nourishment, neither are diseases more distant from the, then from vs. The first is proued by the choyfe of Pastures wherein they graze, where/there is greasse both bitter and fauorie, foure & sweete, some nourishing colde, some nourishing hotte iuyce. Is then the substance of their meate simple, who feede vpon boughes and weedes, besides so many sundry kinde of field hearbes, no leffe diuers in nutriment then in name? To proue that diseases are no leffe 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 sufficiendlie serue, except you haue recourse to those recorded Fables of Crowes and Rauens, who commonly seafe vpon all kinde of carrion, pick vp each fort of new sowne seede, and are at hofte with euery kind of fruite in the Orchard. Secondly, they adde, that there was neuer Phisition fo confidently carelesse of his Patient, that he would prescribe the vfe of diuers meates at once, to him that is distrested with a Feuer, wherby, (fay they) it may be gathered, that one kinde of meate is more auailable to a speedie 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 fort of meate, it is not because it is more easie of digestion, but leaft the sight of much meat shoulde breede in y weake stomacks a lothing of it. Thirdly they obiect, that the nourishment of diuers meates is no leffe noyforme, then the drinking of diuers kinds of Wines is daungerous.
Every one knowes that he that washeth 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 còparison, for what is hée that by eating over-much, doth incurre the like inconvenience that he dooth, that drinketh much, hée that hath overloded his stomacke with sundry meates, is pained a little perhaps in his bellie, hée that hath overcharged his braine with wyne, is no better /then a mad man for the time, which the rather seemes to me, because the grofenes of f meate remaining in one place, expecteth 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 inflamation of a hot fume, and therefore diuerstie of wines at once, is shunned of them that are wise, least the matter which is readie to posseffe the head on a suddaine in a moment ouerturne the seate of reason, which daunger in the diuerstie of meates, no reason can be rendred why we shoulde dread. But they will perhaps say, that the diuerstie of iuyce, framed of the diuerstie of meates, agrees not with our bodies, as though our bodies were not compounded of qualities, as of hote and cold, dry and moist: 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 see that diuerfitie is not so incómودious, but one kind of meate may be as daungerous, for gluttony may as well be committed by one dish 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 vse 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 threé things which are wont to slack young Students endeuour, Negligence, want of Wisedome, and For/tune. Negligence, when as
we either altogether pretermit, or more lightly passe over, the thing we ought seriosuly 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 with- drawne from our studies, and alienated from our intended enterprisfe, by the imagination of the rarenesse of learned men: but as touching these three, for the firft, 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 prescribfe an end, for as im- moderate faft, excessive abstinence, and inordinate watchings, are argued of intemperance, perrishing with their immoderate vfe, so that these things neuer 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 abufe. 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 vfe great moderation, leaft that which is ordained to the refreshing of our wittes, be abusfed 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, whom 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 Asse can tell thee. If thou be desirous to attaine to the truth of a thing, first learn determinate conclusions before thou dealest with doubtful controversies: he shall neuer enter into the reason of the truth, who beginneth to be taught by disputing 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 stand. Post not rashlie from one thing to another, leaft thou maist seeme to have seene many things, and learned fewe. *Nil assequitur qui omnia sequitur*. I am not ignorant, that farre more ardent is the desire of knowing vnknowne things, then of repeating knowne things: this we see happen in Stage players, in Orators: in al things, men haft vnto nouelties, and runne to see new things, so that whatsoever is not usuall, of the multitude is admired, yet muft Students wisely prefer renowned antiquitie before newe found toyes, one line of *Alexanders Mai{ster}*; before the large inuediue *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 shame, 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 exquifite knowledge of all excellent Arts, d[are] vndertake such a taske, as though any were more readie to correct *Appelles*, then the rude Cobler, to contend with *Appollo*, then contemptible *Pan*. But these vpstart reformers of Arts, respect 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 pulled opinions are no sooner published, but straight way some proude spirted princockes, 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 arrogancie. Nothing is so great an enemie to a sounde iudgment, 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 seeme 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 themselues to be thought wyse. Others there be that thinke so well of themselues, that no word can so much as scape 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 themselues in their owne conceits, till they be scorned as cocksfcomes. 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-

xiv.
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 flammering, the third the sone of Zantippe by his scolding; so he that estimats Artes by the inoffence of Idiots, who professe that wherein they are Infants, may déeme the Vniuersitie 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 highest reputation, without the which all the rest are naked, and she onely garnished: yet some there be who wouldse seperate Arts from Eloquence, whose [opinion we] oppugne, because it abhorres from common experience. Who doth not know y in all tongues tałke eloquence is odious if it be affected, and that attention is altogether 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 spéech be not seasoned with eloquence, and adorned with elocutions assistance. Nothing is more odious to the Auditor, then the artlesse tongue of a tedious dolt, which dulleth the delight of hearing, and slacketh the desire of remembring, and I know not how it comes to passe, but many are so delighted to heare themselues, that they are a cumber to the eares of all other: pleasing their Auditors in nothing more then in \( \frac{5}{6} \) paufe of a ful point, when as by their humming and hawking respit, they haue leisure to gesture 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, leaft those things be leffe profitably spoken which they ought to speake: neither would I haue them ouershoote 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 bréeefelie. Perfwade one point throughlie, 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 rash without arte. In reading, thou muft with warie regard learne as wel to discerne thy losse as thy gaine, thy hurt as good, leaft being wonne to haue 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 whō high and mightie callings doo expect, fhold be hindered by the inticements of pleafure and vanitie. Young men are not so much delighted with solide substances, as with painted shadowes, following rather those things which are goodly to the viewe, then profitable to the vfe, neither doo they loue so much those things that are dooing, as those things that are founding, reioycing more to be frowed 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 moft 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, storing of trifles, when as they neglect moft precious treasures: and hauing left the Fountaines of
OF ABSURDITIE.

truth, they folow the Riuers 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 Anacharjis the Scithian slept, whether Lucan is to be reckoned amongst the Poets or Historiographers, in what Moneth in the yere Virgill died, with infinite other, as touching the Letters of the Hiacinth, the Chestnut tree, the children of Niobe, the trees where Latona brought fourth Diana, in all which idle interrogatories, they have left vnto vs not things found, but things to be sought, and peraduenture they had founde necessary things, if they had not sought superfluous things. Innumerable such unecessary questions, according to Philosophy are made as touching the soule, as whence it is, what manner of one it is, when it doth begin to be, how long it may bee, whether it passeth not from his first manfion els where, and so alter his abiding, or shift into other formes of brute Beastes, whether one soule serueth no more but once and one, what it shall doe, when as by vs it shall ceafe to doe anything, howe it shall vfe 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, euen as he that enterpriseth to faile ouer the endliffe 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 mysteries, in ignorance, are faine to cease in ignorance: let the therefore refraine from such folly, and not seeke that which is not to be found, least they find not that which is to be found. Socrates who reduced all Philosophy vnto the manners, sayd, that thys was the greatest wisdome, to distingiuish good & euill things. Vnto which discerning distinction, is required deliberative meditation, in so much as in it, consists our liues virtuous direction. Neither is it to liuе 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 feuere account of their wandering course, we shall find no victory so great, as the subduing of vice, nothing so hard as to liuе well, no such vnestimable iewell, 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 overcume by his wicked cogitations. If the so difficult a thing in accomplishement, seemes one sins suppresion, howe laborious woulde be the reformation, of an altogether euill conuersation. Since then the onely ende of knowledge, ought to be to learne to liue well, let vs propound this vs and end vnto our selues, leaft after so many yeres paines, we misse of the marke whereat our parents in our education aymd. Turning ouer Histories, and reading the liues of excellent Orators and famous Philosophers, let vs with Themistocles, set before our eyes one of the excellentest to imitate, in whose example insifting, our industry may be doubled, to the adequation of his praise.

I know the learned wil laugh me to scorne, for setting down such Rams horne rules of direction, and euen nowe I begin to bethinke / me of Mulcasters Positions, which makes my penne heere pause as it were at a full point: which pause hath changd my opinion, and makes me rather refer you to Ascheame the antienter of the two: whose prayses, seeing Maister Grant hath so gloriously garnished, I will referre you to his workes, and more especially to his Schoolemaister, where he hath most learnedly cenfured both our Latine and Greeke Authors. As for lighter studies, seeing they are but the exercize 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 harms 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 proue proficients in Atheisme. Let not learning, which ought to be the Leuell, whereby such as liue ill, ought to square theyr crooked waies, be the occasion vnto thee of farther corruption, who haue already fucked 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 endeouour in some other matter of more moment, as well to be answereable 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 Iunior.

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 renouned Caualiero' (1589) and of the 'Firxt Parte of Païquils Apologie' (1590). See Memorial-Introduction on the 'Mar- prelate' Controversy.—A. B. G.
A
Countercuffe giuen to Martin Ju-
nior: by the venturous, hardie, and
renowned Pasquill of England,
Causaliero.

Not of olde Martins making, which newlie knighted
the Saints in Heauen, with rife 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,
Within a myle of an Oake, and not many fieldes
of, from the vnpriviledged Presse of the
Ass-ignes of Martin
Junior.
Anno. Dom. 1589.
Valliant Martin, if euer the earth carried any 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 reuie the memory of his auncesters almoft 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 finnes 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 maine buffets that are giuen him in
every corner of this Realme, are evident tokens, that beeing thorow souf 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, worn with extremity of age, riues, & threatens ruine on euery side, if it be not supported by newe proppes. One of the best meanes the deuill inuented to holde that vppe, was the helpe of thy Father, to pull downe all other Religions vnder heauen. His Conclusions and thy Epilogue, 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 conjecture drawne from the iudgment of the Theame, what end your Religion is like to haue. Now because hee hath resuered a blanke Paper at the end of the worke, for the foure feaſions of
the yere (as commonly Calculators doe) he is
determined to keepe that in his hand, till your
Syllogisms be made, that he may fill vppe his
Booke, with the diseases and remedies of your
Arguments, in what quarter of the yere 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
Graesende, 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 Saboath at the Chris-
topher, and hauing 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 Horse 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 Canterburie to fette 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 Devonshire, 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 Northamptonshire, which is as good a Hound for his sent to smell a feast as euer man sawe. Pasquill met him betweene Bifeld and Fawfeley, with a little Hatte like a sawcer vppon 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 Bandogge by his side, to commande fortie foote
TO MARTIN IUNIOR.

of grounde wherefoeuuer 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 retrieue him: it shoulde seeme by the manages my beast made, that hee knewe his Maister had a speciall peeces of seruice 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 Preste and it is his pleasure (because it is the first opening of his shop) to giue you a taffe of his Wares before you buy them, like a franck Merchant.

In the mean season, sweet Martin Iunior, play thou the knaue kindly as thou haft begun, and wexe as olde in iniquitie as thy father. Downe with learning and Vniuersities. I can bring you a Free mason out of Kent, that gaue ouer his occupation twentie yeeres agoe. He wil make a good Deacon for your purpose: I haue taken some tryall of his gifts; hee preacheth very prettie ouer a Ioynd-stooile. These Bishops are somewhat too well grounded / for greene-heades; so long as they kepe their place and power, it is impossible for thee to caft the Religion of this Land into a newe Molde euery newe Moone. The whole state of the Lande perceiues' it xiv.
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 vtter enemie: or thâ it is for the sheepe to betray their sheepheards to the Woolfe. These staid 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 firft touch, from what kinde of Heresie, 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 despiše the Phisition, and cast both the Goblet and Potion against the walles: or els to deliuer them into the handes of an igno-rant Leache, which by miniftring 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 courfe to poifon her Maiesties louing people, is to discredite the Phisitions of theire soules vnto them, and to suffer eueries 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 shall fall, and Banck-roupetes and Atheists pocket vppe the peeces. But our comfort is, that the wisedom of her moft excellent Maieftie is knowne to be greater, then to be traind from fo high a seate to fo base a lure, as eueri Martiniʃt casteth out vnto her. Her sacred Maiestie knowes, that it behoueth all Princes to haue a watchfull regarde vnto their estate, which is to be preferued as well by doing of nothing that may endomage them, as by feeking of any thing conuenient for them.

Neuer bragge in this quarrell of your fufe 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 fuch as you, whilst they haue any seruice to put you to, like vnto them that hauing somwhat to doe with a confecition of poyson, 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 fame reckoning in the ende wyll be made of you, which your fauourers commonly make of theyr olde shooes, when they are paft wearing; they barter the awaie for neue Broomes, or carrie them foorth to the dunghill and leaue 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[e] eye neuer so little at one side, there stands an Eunuch before them with his hart full of jealousie, and his Bowe readie bent to shoote them through, because they looke farther then the Lawes of the Countrey suffer them. Neuerthelesse, because your faction is suddainlie growne stale like an Oyfter, and gapes so wide, that euery Fishwife at Billinsg-gate sees into you, either wee must wilfullie winke, and put out our eyes, or els wee cannot choosse 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 Piftle 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,
Pasquill is readie to pull your Feathers. You shall shortlie haue a Gloss and a Commentarie vpon your Epilogue, with certaine Hayes, Iggges, Rimes, Rounde layes, and Madrigals, seruing for Epitaphes to your Fathers Hearfe, to make the world laughe out the long Winters nights, which verie shortlie will steele vpon vs.

In the meane season, because the Winde and the Tide will staie for no man, and I was iust 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 spire. From Graueende Barge the eight of August, the first and last yeere of Martinisme, which like the untimelie fruite of his Master-ships Mother, dieth before it sees the sunne, and withereth as the Graffe vpon 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 RETURNE OF THE RENOWNED
CAUALIERO PASQUILL, ETC.

1589.
NOTE.

For the 'Returne' I am again indebted to the Huth Library. It is a small quarto of 16 leaves, unpagd. 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 Caualliero
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 Mart- 
in 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 hote that I burne
my mouth, suppose I was Printed by
Pepper Allie.
Anno. Dom. 1589.
PASQVILS RETVRNE TO ENGLAND.

Pasquill and Marforius.

Pasquill. Thou art the man Marforius, I looked for, though I little thought to meete thee so suddainly vpon the Exchange. Marforius. Euer since you tooke shipping at Graufende, I haue had the disease of a Marchants wife, so loue sicke in your absence, that myne eye was neuer pulde from the Wether-cocke, 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 presently to the water side, to discouer your comming in; I wonder how I misseted you? Pasquill. Neuer maruaile at that, I haue learned to make 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 Universities, 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 threefolde, to further your volume of the liues of the Saints. Pasq. I thinke I shal 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
tippirines of my touge, blest me into a ftone to
foppe my mouth. Others affirme, that the Cittie
of Rome, to requite me with honour when I
dyed, erected mee a little monument of ftone,
with a body, heade, and hands thicke and fhort,
anfwerable to my fature, and set it vp in the
open ftreete, where I affure you I haue ftode
manie yeeres in the rayne: my face is fo tande
with the Sunne, and my hyde fo 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
befowed vpon me to their great coft: in Winter,
I care for no cold, because I am a ftone. Mar. I
befeeche you Syr tell me, how came you into
England? Pas. Beeing once somewhat buifie with
Signor Iacomo, about a pretie wench kept at Fres-
cata for the Pope his Fathers tooth, Gregorie the
thirteenth, terque quaterque, fhooke his white bearde
at me with fuch a terrible looke, that I was a feard
hee would haue fhmytte my head into Tyber with a
Thunderbolt. Neuertheleffe, the olde man beeing
of a mylde dispoftion, 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 selfe 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 gottē 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 lesson, beginne to pratiſe their cunning vppon 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
Pruritanes? PAS. *A pruritu.* They haue an itch in their eares, that would be clawed with new points of doctrine, neuer dreamed of; and an itch in their fingers, that would be nointed with the golden *Ænulatum* of the Church. I knowe they are commonly called Puritans, and not amisfe: that tytle is one of the marks they beare about them. They haue a marke in the heade, they are selfe conceited, *they take themselues to be pure,* when they are filthy in Gods fight: 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 curisse theyr father.* MAR. How now Caualiero, are you come to Scripture? PAS. Dooft 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 beft 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 Effex side, and that worke shall come out of the Presse like a bride from her chamber, spangled...
and trapt, with a full caparizon 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 seven capital heresies for which some have been executed of late yeeres in Suffolke: the diversities of Puritans and Martinists, with a number more which you shall heare 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 stand) 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 Bernadin Ochin, a man of great learning, whom I knew in Rome to be the first founder of the order of the Capuchines, being once tucht with the finger of Gods sprite, beganne to detest the superstitious 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 sort hee fell into the biace of Rome againe. Unhappie
man, that beeing once lightned, looked backe to
that Scicilian Ætna, that spues vppe smoake and
fulphure into the worlde, to put out the eyes of
men: Unhappie Englande, that by the diuersities
of opinions in Religion, fette so many handes on
hys shoulders to thruft him downe, that was so
ready with a turne to ouerturne. 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 say, it is a
common reporte that the faction of Martinisme
hath mightie freends. Pas. Thats a bragge
Marforious: yet if there be any such, 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 maste,
as sure as the tackling, as profitable as the
fraught, and as necessarie as the sayles, when the
shyppe is in danger, ouerboord with all. What
meaning soeuer some men haue in it, I am assurred,
that it can neither stand with policie nor with
Religion, to nourish any faction in ciuill matters,
much leffe in matters belonging to the Church.

Quid prodeet si vos continet vna domus,
et separet diuerfa voluntas? What availleth
it, (faith one). for men to be shrowded vnder one
xiv.

TO ENGLAND.
rooffe, 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 deuowrs more, and sweepes away both body and soule together. Though the Iewes at the siege of Ierusalem, were pressed by theyr enemies without the wallkes, and punished wyth such a mortalitie within, that the carkasfes of the deade did dunge 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 hyght my sayles and come towards Italie. They that were wise prophesied long before of the state of Rome, that it shold 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 caft 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 suddainly 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 fide into the bofome of our neighbour Fraunce, wee fhall perceiue, that although it were many times inuaded in the skyrts of the Countrey by the Romans, yet it remained inuincible, till Cæsar 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 graneth to this day.

A faction in a Kingdome may well be compared to a spark of fire: it catcheth holde at the firft 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 strength, tyll it reare it felfe vp to great houses, Pallaces, & Princes Courtes, and at laft it rageth and outerruns whole Citties & Countries, without quenching, before they be utterly ouer-throwne. In the time of Iuftinian the Emperor, about the credite and advancement of two colours, Blewe and Greene, there grewe in Constantinople, two mightie factions, which made fuch a head the one againft 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 Dukedom of Florence, for the two colours of Blacke and Whyte, very pestilent quarrels began there, and the actions of the Bianchi and the Neri, breaking forth like a lightning out of the Clowdes, scourde & wasted the Country where they went. These were but little Sparks in the rufhes, 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 Englonde, when wee consider the brawles, the garboyles, the tragicall exclama-
tions for Church apparrell, may we not say that Englonde 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 Mar-
forious, 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 inviolable when it is establisshed, 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 Queenses most excellent Maiestye, & approved 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 pushe, 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 continuaunce of the present state: God himselfe hath taught it vs (Math. 12.). Martins cheefe practife, in the Provinces of Englane 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 Englane, 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 mischious 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 ouer to a reprobate fience, to bend every 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 Maiefties louing people, & buz flaunders 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 againft her: which mischiefe I befeech God to returne into their bowels.

Howe odious and how dangerous innouations 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, sprong 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 Reveulations, & 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 muse howe any state man can abide to heare
of innovations in Religion where the truth is preached? There is but one God, which cannot be divided; if he could, he were not God. All his graces tend to a gathering together of Gods people in a unitie of Faith (1. Cor. 2. 12) not to a scattering into divers Faithes, wherein the principal grace of a Martinist consisteth. 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 stampe 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 private 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 divers 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 diminish 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 reverence to
that Husband, whom she imagineth to be damned; the Husband will be rough and rigorous to such a Wife as obeyes 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 houfes, so that which is the ruine of priuate houfes, growes in time to be the ruine of Common weales. I haue taken a little paine to visite diuers of the Courtes, Benches, fessions, 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 proue so ridiculous in euerie step they tread, that I am ready to ftand on my nose when I trace them out.

I was once in Antwerpe, when great fute was made to the Masters of the English houfe, (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 laft, one of the Ministers of those Churches, came with him to the company, and made a sollemne proteftation before the all, that hee found Maft Trauars a fitte man for the deuiding of the worde, and deliuerie 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 governement) to the naturall Subiects of the Queene of Englande, and tolde them hee woulde followe that. I would gladlie be refolued in this place, whether Trauars did not begin verie pretilie to play the Pope, in taking vpon him to discharge her Maiesties Subiects of the allegiance they owe to their naturall Prince, and in steaing away from the crowne of England, as many English harts as would harken to him, to tranflate them at his pleasure 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-
receiuie is fallen upp on him. They that were dis-
creete, 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, insurrec-
tions, & plaine rebellions when they grow brain-
icke, or any newe toy taketh them in the head:
they neede no Trauars or Martin to increase their
giddines. It fhould feeme that the graund Pryor
of Fraunce, (a man now dead) had gotten some
taste of their disposition, whe in a Sonet that he
made for his own pleasure, 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
dash ouer the face with a black coale, and sayth:
Traifbre Angloi, the English man is a Traytor.
This is the grounde, the Popes and the King of
Spayne, these many yeeres haue chosen to them-
selues to worke vpon, and vfed the English in
nothing more, then in matters of high treason.
Therefore I would with the whole Realme to
judge vprightlie, who deserues best to be bolftred
and vpheld in these dangerous times, either they
that haue religiously & constantly preached obe-
dience, to her Maiefties louing people, or they that with a malke of Religion discharge them of theyr obedience?

Mar. Speake softly, Causaliero, I perceiue two or three lay their heads at one fide, like a Shyp vnder fayle, and beginne to caft about you: I doubt they haue ouer-heard you. This Exchange is vaunted and hollow, and hath such an Eccho, as multiplies euery word that is spoken by Arithmaticke, and makes a thousand of one, and ympes so 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 ressort hether to take vp a little newes at interef.

Mar. I maruaile Causaliero, that you preffe not the Martiniſſes with much Scripture: they are great quoters of cõmon places if you marke them. Pas. Therin they are like to a fťale Curtizan, that finding herself to be wore oute of credite, borroweth the gেfture of a ſober Matron, which makes her/ to euery one that knowes her, the more abhominable; for the common sorte whistle at her for her pride, and the grauer oft ſ pyt at her for her impudencie. Howe whorifhlie Scriptures are alleaged by them, I will difcouer (by Gods helpe) in another new worke which I haue in hand, and intituled it, The May-game of Martinifme. Verie
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defflie fet out, into Pompes, Pagents, Motions, Maskes, Scutchions, Emblems, Impreafes, strange trickes, and deuifes, betweene the Ape and the Owle, the like was neuer yet feene 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 fayreft horne-beaft in all his Countrey, that the Church of England were a cup of Metheglin, and came in his way when he is ouer-heated: euery Bishopricke woulde prooue but a draught, when the Mazer is at his nofe. Martin himfelfe is the Mayd-marian, trimlie dreeft vppe in a caft gowne, and a Kercher of Dame Lawjons, 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 wooden Ladle. Paget marshallcth 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 deuotion of the lookers on, as the stocke-keeper of the Bridewel-house of Canterburie; he muft carie the purfe, to defray
their charges, and then hee may be sure to serue himselfe.

MAR. Peace, Cavaliero, 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 craun Marforius, if thou feare that; hadst thou but one droppe of that water in thine eye, which the seruaunt of Elisha 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 Dooue that was sent out of the Arke) to bring tydinges of peace and long life vnto her highnesse. Those wonderfull preseruations of her royall person, which the eyes of this Lande every day behold, are euident tokens, that God hath a worke for her to doe; there is a nayle to be knockt into Siseraes head, before she be called from the earth. But whē extremitie of age shall ende her daies, I am of the minde of many thousanddes in this Land. MAR. What is that? PAS. Hee shal 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 Ministerie, 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 last, that God hath mockt 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, Chrift seeing this pernicious impugning of all that, which by his Saints and holy Martirs he hath left vs, he shoulde now be compelled to come ouer our shinnes with the same 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 Chrift 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 iuggling caft) / grope 
for him againe in a Puritans budget, *stuf* full 
of rayling & reuling 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 dàgerous gain-
saying of *Core*, whose finne could not choose but 
be verie great, because the punishment thereof 
was verie great. But I feele by the pulse of a 
Puritane when I touch him, that his diseafe is 
the very Apoplexie of the Donatistes, *Quod 
volumus sanètum est*. Whatsoever 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 Bishopricke 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 
tearcs 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 streeete with this greeting, *God send thee a right mind to thy crooked gate.* A good Prayer beleeue 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 & wholesomer then that they haue, because they want learning to dyscerne and judge of that they haue. Yet they think I warrant you to carry all away with cenforical lookes, with gogling the eye, with lifting up the hande, with vehement speaches, when the Wine which they broach vnto the people, is the very poyson 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 *Seipsis 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 have that to be the meaning of the holy Ghost, that his master-
ship imaginis. 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 semper debet esse economia 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 Martyrs, 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 Martyr in that behalfe. Good Byshop, his opinion must be refused, and *Martins* opinion must be receiued: euery Goose of maft. *Martin* must go for a Swan, and whatsoeuer he speaks must be Canonical.

Mar. But for all that, though *Martin* forgot himselfe fuddainlie in that streine, beeing somwhat eager of his Game, when hee toft the learned Fathers opinion like a ball with the Rackit, and made full account to bandie the whole Bishops prick 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
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beleeue what soeuer 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 enjoyed the true preaching of the Gospell, to bespeake them a new fashion of Religion at Martins shoppe. Yet is there nothing so 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 nose with a paire of Pinchers, & leade it whether soeuer it pleaseth them. But there wil be a day of account, when God, (by whose finger the worde was written) shal reuenge the forcible entries they haue made into his possesions, & punish euery forrow 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 yncke 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, quae vt potui obseruaui.


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 neuer gaue scandle unto any perſon: if I did, I pacified the matter to my power. Secondlie, I ftood vpon mine owne conceite leſſe then I did vpon other mens. Thirdly, when I was wronged, I neuer fough 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 hee 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 wreted, so many flowers in Gods Garden had neuer been defaced. Had he been ready to suffer wrong without wringing of reuenge 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 loliwm & 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 their owne mouth, as you shal see in the May-game that I haue promised you: for there you shal 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 selfe, 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 habite of Schollers, we pressed somewhat boldly into their companie to dine with them, assuring our selues to finde some new service at their table. When the dinner was doone, one of them read a Chapter, euery man keeping his place stiill; the roome was full of Artificers, men and women, that sate rounde about vpon stolees and benches to harken to it. The Chapter was, the i Cor. 3, which being read, the Reader began first to vutter 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 tiske; notwithstanding I was so wonderfully vrged, 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 frendes. I needed no Minstril to make me merrie, my hart tickled
of it seif, 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 Diuinitie. He chose the thirteenth verse of the Chapter to discoursse vpon. Where the Apostle faith, Euery mans worke shall be tryed by fire. But to see how brauely hee trottet over all the Meteors bredde in the higheft Region of the ayre, to see how louingly hee made the f彭ce of the Apostle, and Ouid's picture of Phatons fireng of the world to kiffe before they parted, and then howe sooldier-like hee made an ende of his manage with a double reft, was sport enough for vs to beguile the way, as we travaulled backe againe from thence to Canterburie.

I haue brought many a propper note out of that meeting, for euery 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 odde[ft] peice of worke of all that hetherto you haue spent your time in: I travauale 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 Ass, he is an Ass,* quoth a learned Gentleman of Lyncolnes-Inne, that went thether to heare him at the laſt Affifes, 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 fake 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 Commanders, Corporals, Sergeants, Lieutenants, 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 diuerfitie 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 Martiniſts (fillie wretches) ignorant and vnlearned men, vnfitte for any eminent charge in the Church themselfes, seeke to drawe every place in this Campe royall to an equalitie with theſelues. A preposterous humor noted in the Ecclesiasticall Histories, diuers that were sette beside the cushion when Bishoprickes were a dealing, sought to make Bishops equall with every Minifter. 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. Firſt. The ſworde is upon the right eye, and the right hand: what foeuer is right in the Church of England, is wounded by the Martiniſts, a crooked generation, that loues to swym side-long with the Crabbe. Secondly. Like people, like Priſt 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. / Beautie and Bandes: the two ftaues that God vses like a Sheepheard to guide his people, are knapt in sunder. Beautie is burst; for our order is turned into confusion: Bandes are burst also, for our vnitie is fallen into diffention. 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, The Church of England hath committed fornication with the Church of Rome; and tript out her foote like a trumpet, to euerie deuije of mans braine that hath passed by her.

Heerein I see the Churches case, is Susannaes case: this accusation of incontinencie is framed against her, by such as haue fought to be incontinent with her themselfes. Had Susanna prostituted her body to the Elders, her credit had never beeene called into Queftion by her accusers: had the Church of England, giuen vppe the keyes of her Coffers, to bawdes, beggers, and Banckrourts, the reuerend Elders of Martinifme, had never put vppe any Billes of endightment against her the laft Parliament. But as the storie faith, that Daniell
was rayfed by God to acquite her, and to convince every scatterer of false reports, I thinke before I end, Signor Pasquill of Englane, wyll prooue the man, that muft 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 myssing of his purpose, he left the print of his nayles vppon her cheekes, and poysoned her with a vomit which he miniftred vnto her, to make her caft vppe her dignities and promotions.

Thys indeed is the marke that Martin shootes at, whereby you may see that one cause of Martinisme, is a collop that dropt out of Mydas nofe, 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 furueighes howe little witte and howe little might hee hath to goe through with his building, like a furious beaft 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 frande amazed to beholde their newe pranckes, yet almost the meaneft in Gods Schoole knowes, it is no strange thing, that the Church fholde be vexed with fuch enemies. In the time of holy David 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 fouldie. 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 vnchafte and difordred life, fhewes them to be tied together by the tayles like Sampfons Foxes, but their heads be loofe, they shake off theyr
obedience to their naturall Prince: Serpents, because they glide vpon their bellies: No sin among some of them, from the nauell downward: Vipers, to giue light and estimation vnto themselves, they teare open the bowels of theyr owne Damme, and liue by the death of her that bred them: Woolues, In outwarde appearance, they are like to the dogge, and make a shewe to the world they would keepe the Sheepe, but all theyr desire is to kill the Sheepe: Spyders, because they fucke out theyr mallice from very good hearbes, and spynne with great studie an vnprofitable 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 bloode of the Saints: Firie-ouens, they haue a scorching breathe, and when they are drawn, they deliver a batch for the deuils tooth. And to wind vp their vertues in a word or two, they are Falses, their substance is brittle, and their Bookes be Glasse: giue the but a filop, they run to powder. What grounde they haue 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 passage 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 batallie, that their course to Gods Kingdome might be stopp. But in all their attempts it fareth with them, as it dooth with the Wrestler within the Lyftes, 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 worshippe is invincible, but because hee hath closeled with the clowted shoe, and got a little credite by mens infirmites.

Mar. By your leaue, Causaliero, 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 season, his state is as the
Graffe vpon the house, they that are wise and religious doe passe by him, but they neuer bleffe him, as men doe the croppe vpon the grounde. Curses I have read and heard of many that have followed their humors, that have affeeted any pillage of the Church. When Symon the mutinous (vpon 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 seaze it to the Crowne (2 Mac. 3): Heliodorus came like a Foxe, to visite and reforme the disorders of Cælofyría and Phænice. When the high Priest perceiued, that reformation was his errande, but Golde he sought, the graue countenance of Onias was striken down, and the people beholding their Father heauie, ranne some to the Temple, some to the Cittie-gates, some stood in their windowes looking out, some gadded vppe and downe the fstreetes, like Bacchus Froes, frantick 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 Horse, which ranne fiercely at the Kings Treasurer, and trampled him vnder foote. Therewithall appeared also, two men
of excellent strength and beautie, whyping 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 somwhat that he would haue cleane discarded, I will deale with such Scriptures, as preuent them of all euasions. 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 sinne in lying, yet I truft 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 theseues had giuen, was of force to open such a windowe to the deuill, as they were presentely giuen ouer as a pray to the iarves of hell, to lye and dissem / ble with the holie Ghost, howe many foule sinnes 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 shoule 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 politique reason, that it is good for the Realme, to maintaine their warres by the Church reuenewes, because forraigne inuasiones are dayly looked for. But to meete with his wifedome at the halfe fworde, I remember that Ægipt in the time of Ioseph 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 possessiones of Idolatrous Priestes, though it were to the releefe of a whole Kingdome, with what face dares any politique in the worlde, curtoll the maintenance of the Church of God, and vntile the houses that by religious Princes haue been consecrated 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 Constable of Gertrund King of Burgonie, hauing vnder the authoritie of the King his Maister, enriched himselle with the goods of the Church, was one day in the Church at his devotion, and as he heard the Prophet reade, that proclaimes a woe vnto them that, ioyne xiv.
house to house, and land to lande, he gaue a shrike suddainlie in the congregation, and cryed out, this is spoken to me, this curfe is vpon me, and vpon my posteritie, and afterward died miserably. In Fraunce, Lewes the fixt, surnamed the great, was once a protector of the priuiledges of the Church, for perceiuing that the Counte de Clerimont, the Lord de Roufi, the Lord de Mengu, the Lorde de Beuuieu, 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, vrged 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 giue ouer that course: at the laft, perceiuing 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 feel 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 discoursse, yet I feare all this will not saue the
TO ENGLAND.

Bishopricke of Elie, from shyuering it selfe into many pieces. PAS. What remedie Marforius? Though I be but a stone, I am not so fencelie to presume like a Martinist, to teach her excellent Maiesty 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 wife-dome that is euery day powred into her bosome by the counsels of others, for Pasquill to come in nowe with any aduice for her, were to cast (God wot) one little droppe of water into the Sea. Therefore whatsoever I haue alreadie spoken in this behalfe, or shall vtter hereafter, whé Martin or his Maister prouokes me to single 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 David described long agoe, Our tongues are our owne, who is Lord ouer vs? (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 maintain
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 Magistrate 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 should gore one another like brute beastes. Pasquill offereth his back to S. Bernards 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 poysoned 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 doone) will continue still her princelie fauour to the Priuileges 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 Bless their substance, and smyte their enemies quite through the loynes, that they may never rise 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 course of the Launce with Th. Cartwright, before I leaue. Hath Martin made him his God, and thinketh he to escape my fingers? I will be with him to bring from the very first rocking of his cradle, to the last pennie that he payde for purchasing. What? shall I never take the faction without hypocrisie? wold a man think this companion were perfecuted by the Church of Englannde, that in the heat of per-secution is so braue a purchaser? Goe toe brother Thomas, tell your neighbors about you, Rogers of Bisefelde, Fen of Couentry, and the rest, that I keepe a Register of all the Puritane purchasers 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 priuie 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 filuer forke and the tofted cheefe, where the Painter to bewray both his abuse 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 David 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 tofted cheefe, 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 Junior, I forgot tell now to aske 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 plesant 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
repaufe) 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 altried: this
is she that called in a counfell of Phiftians 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 prophesied very
truly of him: you may see by the Bookes that he
set forth laft, that his strength 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 season Marforius, I take my leave of thee,
charging thee vpon all our old acquaintance, and
vpon my blesing, to set vp this bill at London
stone. Let it be doone sollemnly with Drom and
Trumpet, and looke you aduance my collours
on the top of the steeple right ouer againft it,
that euery one of my Souldiers may keepe his
quarter.
Pasquils Protestation
Vppon 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 flall, if it please them these dark Winter-nights, to sticke vppe their papers vpon London-stone, I will there giue my attendance to receiue them, from the day of the date heereof, to the full terme and revuolution of feuen yeeres next enjuing. Dated 20. Octobris. Anno Millimo, Quillimo, Trillimo, Per me venturous Pasquill the Caualiero.

Mar. Brauamente Signor. This deuice (I perswade me) will haue his working, assiure yourselfe 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 perceive about Martins death, and though he liue yet, it may be you prophecie of his end. Yefternight late, olde Martins Protestation in Octauo was brought vnto mee: I fee 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 his body now. I pray thee Marforius, after the Soldatorecha bravura of displaying my Banners vpon London-stone, send this Pistle to Martin by the next Poste.

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

May it please your Masterdom to vnderstand, that by the last Butterflie you sent abroad, you tell me a tale of a dry Sommer, and protest that you seek not to staunche 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 setle 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 slept in his fathers bosome and knowes your minde, in exhorting his yonger brother, to resigne the care of Church reuenewes to the Court, you shal find your selfe 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 ftrick, your conueighance is fuch, that you fhatter, and Carrie not halfe fo cleane as your frends would haue you. You fay this quarrell will neuer be determined but by blood. All the better fay I, Pasquill will be the first that wyll lay down his life vpon the caufe. God hath hardned my face againft the faces of men. I haue already made vp my reckoning of euery danger that may enfue. It is neither loffe of liuing nor life, nor fo blind a bob as Blind Asse, that will fcare a Caualiero from this honorable fight he hath vndertaken. The wife & learned (to whose iudgment I appeale) fhall cenfure vs both. To meet with your affixes at euery poft & place of cöcourfe, by Gods helpe, I will hang fuch a payre of pendants at both your eares, before it be long, that whofoeuer beholds you, fhall fay, Don Diego di Martin, hath an idle braine. You brag you haue giuen M. D. Bancroft fuch a fliue ouer the shoulders, as the credite of hys Chaplenfhip fhall 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 Chaplinfhip, I cannot forbeare you, but tell you plaine, that halfe a looke of his honourable Maifter, fhall 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 vpon 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.

'Caualiero 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 Marre-
prelate, the great makebate of England,
and father of the Factionts.

Contayning the cause of his death, the manner
of his buriaall, 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 jo cuill,
Nor man, nor beast comes, but Martin the deuill.

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 smarthe giuen, and sate so close to his eare; as I must needes praise both your courage, and cunning in cuffing. And for that both he, and his good brother, shall not want Cuffes to keepe themselfes warme withall this winter: I haue giuen them both, now one Cuffe more: which albeit in truth bee but a whirret; yet am I claspynge my fist as fast as I can, to giue them one paire of Cuffes more, that shall bee so soundlie 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, laft Will, Death, Anatomie, xiv.
Buriall, and Epitaphs, with all other Implements belonging thereunto. Herein I have made them but a little merie, as they doo vs, 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 give them a Cuffe shal make their eares tingle: but in the third which shalbe 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 shal reach them a rappe, as they will neuer clawe of, except they scratt off the skinne from the verie bones, til they come to the Crowes and Pies, to help them: and will prooue in good earneft, what themselfes report of themselfes, which is better than the best Iurie (prophecying 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 maie be) by your calculation, let vs have a glimpse at the leaft, of the fooles phisnomies. Thus much maie wee coniecture, without any figure that they are some yong Diuells, and that their
purpofe is to make some hot worke with vs, (and therefore no maruell that they haue been fo firie here-tofore) that haue choшен a Saltpeter man for their foreman, and a gunne powder house (an hell on earth) for their printing shop. But I hope they fhall not want Matches to finge them with their owne fire, and to blowe vp their powder and all about their eares.

But especiallie (Pasquine) for that they are fo bufe with other mens doings, and themselves onelie, the Mirrour of all modestie, honestie, curtesie, humilitie, patience, and all sanctifie, remember your Legende in anie wife. The liues of such Saints must needes be a singular piece of worke, and edifie much; especiallie against the seven deadly sinnes which they never tranfgreffe. Pride, for they despife all but themselves. Lecherie, for three at a clappe, their heaths can yeeld them. Sloath, for though they bee feldome idle, yet they are never well occupied. Gluttonie, for they would devoure all. Covetoufnes, for they are never satisfied. Wrath, for they doe nothing but quarrell. Enuie, for they cannot abide anie to haue ought, but themselves. But especiallie for the foure Cardinall vertues: Fortitude, for they hide their heads. Iuftice, for they would take from euerie man his owne. Wifedome, or els I report me to their wittie
conceits. And Temperance, for they gouern their passions passingly well. But for the three Theological vertues they excell, of all that ever I heard of. Faith, for I doubt me whether they be of anie. Hope, which is to see the ouerthrowe of all. And Charitie, for they detest and damne all but themselves. And though they were at the first, and bee still, passinge impudent, and neither feare nor shame to faie anie thing, hiding their heades, and being out of the reach of all controlement: (for Qui semel impudentiæ fines transferit, eum bene & knauiter, oportet esse impudentem) yet (Pasquine)_since they are now become contemptible, amongst the most and best, let vs tramble on them as the dirt of the streete; being in verie deed the droffe and dregges of the Common wealth. And so longing to heare from you, as you shall from me againe, (God willing) verie shortlie, I bid you farewell.

Your fast 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 vnseasonable contentions. 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 benefites, nor more vthankefull; 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 mischiefe in working, both privatelie against particulier persons (and those of the beft) for their defacing, and publiquelie for the undermining 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
ved but as the vnderground 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 cleauning 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 bushe, till at the laft, finding his roring to bee without biting, he presumed to iett cheeke 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; aduen/tured 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 fescue euem 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 Crosse rowe. Who like quaint Querristers (for they loue Musicke 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 ragges in the feameles coate. And like the Saint Nicolas Clarkes on Salzburg plaine (I vs the similitude, for that Martin loues Sarum so well) stept out before vs in the high waie, and "bidde vs fstand." 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 standing coller" answerable to the neck, that would weare bowcafs, and whole butterie hatches themselues vpon their backes. "Nor a woman to weare a kercher" but an inch beneath the chinne, that would weare themselues hattles of the Babilonian blocke, a foote in length at leaft aboue their heads. "No crosse in the browe at Baptisme," but neuer so 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-
giuing for "women deliuered." "No more pray-
ing against thunder and lightning," than against
"sparrowe blasting." * They would
* Their own
godlie
speaches.
correct Magnificat, / not knowing Quid
significat. They could not like of any
"Benediïtus" for they were (and yet are still) in
their Malediïtus and Malefaïtus 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 halfepeenie the dofen, for that they would
not fit out, but bee counted gamefters, and bee
thought to bee able to shoote in a long bowe,
though but a bolte; or in a Crosse bowe, though
neuer fo 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 Soluat ecleſia, 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 ears) and
began their crooked descant, consisting one lie of
discords; and these like lustie cutters, drawing out
and brandishing their blades and threatening vs with "fripes" yea to make our "verie Old Martin in his Epistle. 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 staide him by the waie) and vnder tooke the trauering of greater matters. He not content to plucke 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 inough. Hee muft 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 fith, 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: so as none
shall dwell with him upon the earth. Naie he goeth farther, and setting his face against the heauens he makes a mock of the Saints of God; yea the mother of Christ, (with his single fold Sirs) & the Scriptures themselves, he beastlie abuseth to his luck scornerstestes.

This man, like a madde dogge runneth at euerie man without regarde, and with foming mouth, and venomous teeth, biteth not by the fhinnes, but the verie throat, he careth not whome; not onelie those, whome hee counteth his enemies (the worst better than the best of his hey gobetts) but those also, whome hee faeth vntruelie men call Puritans, / and himselfe, accounteth his halfe faced friends, hee fharleth at; and termeth Traitors, for that they first set them on work, (as hee pittifullie complaining, sheweth vnto vs), and now are ashamed of them (as they well may) and will not gallop with them so faft as they doo vpon the spurre, and without the bridle beyond all honestie and discretion. Nay his owne pufellowes (whome indeed himselfe best knoweth, and with whome he may be boldest) 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 reuеaleth 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 offspring of him, that is termed
Sathanas, the accuser 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 liuings, and liues; and his arrowes all are
forkers, and made for mischiefe, though fethered
yet (as hereafter you shalheare) with woodcocks
whing.

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 purfe (for that wee shoule not bee
able to see belike to make Hue and crie after the
theeues) would haue vs whoodwinckt, and there-
fore being verie asies themselues, would needs
haue our Vniuersities, the onelie meanes
of our knowledge downe. And so might
they also the better afterwards, scatter
what herefies foeuer they shoule deuise, (for that
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 should the hangman for such ribalds). “Churches, they will haue 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 praiers only as themselfes make Ex trumperie, is the onelie pure & perfect praying. As for the Lords praier, that is but a toye, 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 reforte 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 Sanelsius of the
matter: shooting out their venemous shafts, with mischeeuous 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 euydentlie bee proued in Martins liuerie. These are the verie Locustes, that came from the smoake of the bottomeles pitte, to darken the Sunne, and the airc, 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 deceiue and disturbe 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 / The fourth 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 himselfe; 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 themselues, 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 fuerer fide.
And these, to fill up the iniquitie of their fore-fathers, disdainefullie scorne the Maiestie of Princes and set light of them: and the one of them, abusing that most reuerend 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 terms, maketh a jest of Princes and "the troubling of the State, and offending of her Maiestie," hee turneth of with a frumping, forsooth, as though it were / a toie to thinke of it.

And the other scoffeth at hir Maiesties authoritie, "scorneth hir displeasure, ieseth at praying, for hir, revileth her lawes, threatneth her Magistrates;" nay "hir Maiestie her selfe; musters her subiects; sturreth vp Clergie men, Gentlemen, and people": and plainelie with open mouth and full chee kes, bloweth vp the trumpet to rebellion; and as it were with banner displeaid (though lurking in his denne) dooth enter the fielde, and giueth the defiance, except hee haue his foorth; and pretending his Pistle, bendeth his Pistoll at vs. Naie further, (that plainelie proueth him to bee a righte limme of Antechrift) hee rusheth into mens confciences, and fitts him downe in the feate of Gods secrets, and tell[s] vs, that
"such an one shall haue a fearefull ende," for that forsooth, he refifteth 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 most of these are. Nay the Lorde "hath no parte in such a one"; whose grace (I vfe that phrase in despite of both the Martins and al the Martinifts) hath more grace, than all the rabble of such Rakehells, and mofte miserable, and desperate kaitiues. I doo returne, but their owne verie words, that themselues lent vnto those 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 speacketh more truelie than himselfe is aware of touching himself and his yoke fellowes) "moft rebellious, and disobedient to all good proceedings: Traitors and enemies to her Maiefie: They will overthowe the states":
cens. pag. 6.
and shall suffice, be proned in
his Lauerie.
The substance and end of
Martins lessons.
to the which they shall adde thus much
(to make it a perfect and a most true
period) they shew in their writings,
that they faie in their hearts, there is
no God. For (to leave further 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 liuing, but (better no life) no
learning, no Magistrats, no Prince, no Church,
no Sacrament, no praiere, 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 fittie haue they taken their name of
Marring; that professeth 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 selue: and the
lawes of the land, and the authoritie of the Prince,
and last of all (for what can be lefte after the
Diuell himselfe) sacraments, Ministers, praiers, yea
the Lordes praiere; and so fet their brazen faces
against heav'en, and bend their forces against 
the Lord himself. For they are not onelie now 
come to shote at rouers, and seeke out at euerie 
bowte a newe marke; but begin as faft as they 
can, (leauing the obscurer hobbs that firt they 
began with,) to shote a maine for the vpshot, at 
the faireft 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 
ftrength, and though the King and the Queene bee 
in the decke; yet the knaue muft 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 caft Sinnes for the moftte parte, yet 
they maie in the end with a tripfie Tray, carrie 
all awaie smoothe; and come once to the sweepe-
ftake, and make a bare boorde, and howe they 
meane than to procee (if they paffe) shall bee 
a Mumchaunce for mee; that are like (as wifer 
heads no doubte doo fee) 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 carrie the /cleanlier, couering 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 piftles fauoureth much of the phrase of the Apostles epiftles) all muft 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 fuckt 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 leffons, and the drifte, / both of the maister 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 with the utter extirpation of al such 
vntractable and seditious scisme fowers, as to worke 
withall, by all orderlie meanes we may, to effect 
the fame in time conuenient, before it bee growne 
to fo great a head, as will trouble the wiseft heads, 
and the highest head perhapps, to help it: wee 
might otherwise praie, with the old woman of 
Siracysa for the good health and wellfare, of these 
two yong Slipps his fonnes, leaft after Martin must 
them come out vnito 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 hall heare of) 
lay on fuch loade, and fpend al their leudnes 
fo faft: as shortlie, I feare mee, they muft be 
faine both, to pawne one of their best ioynts, 
to the bankers of Newgate, to borrow some 
more.

The trimme man their Father yet, together 
with his ribauldry, had some wit (though knauish)
and woulde make some foolish women, and pot companions to laugh, when sitting on their Alebenches, they would tipple, and reade it, feruing them in steede of a blinde Minfirell; when they could get none, to fiddle them foorth 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), haue no wit in the world. Their iests 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 vnfaorie, 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 liuery. So that now, Rofcius pleades in the senate hous; 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 fedition 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, Famelie louists, Machiauelliſts, 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 fo generallie scattered, thoroughout euerie forme: as all his formes are ful of them, and therefore can make no one forme of themſelues. And this also, with mane 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 baſest 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: fo these Panions, scorning all modeſtie, and reiect-ing al reaſon, delight in nothing, but in their moſt miſerable vaine of ieſting and foolerie.

It is therefore thought the beſt way (for ex-perience and time tries al things) and some wise men were before of that Iudge-ment, and the wise man himſelf dooth fo aduife vs, and Martin the foole himſelſe is of the
fame opinion; to answere the fooles, 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 fooles coate, and leaue snapping of their wodden dagger, and betake them felues to a soberer kinde of reafoning, (which will bee verie hard for such 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 fooles from off the stage, as the readiest meanes to out-face them; though (besides that they hide their heads) they be most impudent, and cannot blushe. For what face soever 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 meaure, especiallie with the Plaiers, (their betters in all respects, both in wit, and honestie) whom sauing their liueries (for indeede they are hir Maiesties men, and these not so much as hir good subiects) they call Rogues, for playing / their enterludes, and Asles for travelling all daie for a pennie; not remembering that both they & their Father, playing the fooles without any
liuerie, are rogues indeed, by the laws of the land; and that for nothing, now two years together; are the veriest Asses of all the rest.

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

These iefts, that now we deale withal, are partlie the old mans monuments, but especiallie the elder sonnes censurate, and the yongers occasion. The first occasion indeed, grew of this latter, published by the dawling Martin Junier, 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 can 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, & ft some what neerer them; ypon the truth whereof thou maift much better build I wis, then ypon their fond & phraenetical 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 anfwerable vnto it. And since he is dead: let him bee buried also, in thy conceit, and fo let his vaine works, together with his remembrance, lie ftill (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 beaftlie bratts; affure thy felf, they are not long liued: that in the nofes of all, that are not fluft to much with the Poſie of preiudice, but can flmell any thing in the worlde: do even now, ftinke aboue the ground aliu. Farewell, And if thou wilt fare well indeede: Beware of Martin.
A true report of
the death and buriall 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 befalne 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 listten.

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 Groyne, 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 seldome sober for the most part as he was) he died of a surfet, 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 truft 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 iuft deserts: and most men say, it was well enough, which way foeuer of these hee ended, and worfe (if worse might bee). Howbeit, it was not that so well, as they do ween for, / (being perhapss referued for his two fonnes hereafter) but neither better nor worfe 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 baftard, (though perhapss yet base begotten, for euen at this Age he doubteth who was his Father, and therefore muft we take him to bee terra filius) not so much as one word true. (Martin Iu. in conclus).

Some faie (quoth he) that he died at the Groyne in service of her Maiestie and his Countrie. But what faith Martin Senior his tonne and Martin Senior 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 service of her Maiestie, and therefore
who wil beleue he died in it? He neuer carried so good a mind to his Prince and Countrie, faithfullie to fight for it, that would so spitefullie write against it, and seeke so wickedlie to undermine it; whose overthrowe 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 beleue it: neither haue Those others you talke / of (The man in the moone belike, and the carter of Charles waine) any just Motiues, inducing them to be of that minde. Indeed there died many an honester man, and much more profitable members of the Common 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 himfelfe how ridiculous a suppose that is, he requireth in scorne, of his
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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 luftie Martins talke so much of venturing their lives in the quarrel, & vaunt them selues to bee the best subjectts of the Realme, not constant contessors, though they bragge so much of the goodnes of their cause, which they gloriously guild with the flaunting phrase of sinceritie, and damne others to the deepe pit of hell for not aduancing it) doo, and wil doo, I Martin dares not land in his likeness at Lambeth stailers.

Howbeit pretie youth, I muft needes confesse the Tippet you talke of (as il as he loues them) was verie due vnto the (though a much meaner man, than any of those might haue fitted his neck withall) and you his sone & 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 possessed 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 surfeiter.

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 enstald 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
leaue thy film flam tales, and lойtering lies
(that canst doo no other if a man shou'd 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 most
OF MARTIN MAR-PRELATE.

The true manner of old Martins death.

T. C. A whip for an Ape.

The Theater.

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 Herostratus, that burned Dianas temple, by many degrees came neere vnto) and being therefore (and well worthie) sundrie waies verie curstlie handled; as first drie beaten, & therby his bones broken, then whipt that made him winfe, then wormd and launced, that he tooke verie griououstlie, 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 himfelfe, and at length cleane Marre-martin.

Marde: the griefe whereof vext him out of all crie; and that if he were taken, it was to be feared he shoule be made a Bishop (of the fields) which name he neuer loued, and to weare a tippet, that he euer 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 insuch 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 termed, by some a Vice, by some a Viper, by some a Scismatique, by some a Traitor: and that euerie 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 (hauing besides of olde as manie deafeles as an horse both H Hs and P Pss that had time out of minde posleft him, albeit he bare it out long with a lustie courage): the old gentle-
man 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 hauing taken his bedde, he sent 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 pulfe, that went verie disordredly, perceiued that he was past cure: yet loath to loose so profitable a member to their commensifng common wealth, they ministrad to him a potion, (for pilles he could swallow downe none) whereby as it falleth out
with such as are long bound, he voyded certaine vncertaine and imperfect Articles for a farewell to Booke making: but afterwards (when they perceiued that the force thereof wrought so strongly vpon him, as that it purged away all the conscience, wit, and honesty he had) and that Purgamentur ea, que purgari non oportuit (a deadly 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 wisht him to set his worldlie affaires in order, that no controuerfie 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 should 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 should enjoye their fathers Patrimonie, and bee chiefc Martins them felues: and wringing the elder by the hande, with another great sigh, said 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 favours 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. Tho' whom foolishly men call Puritaines, like the matter I haue handled; but the forme they cannot brooke: so that herein, I haue them both for mine aduersaries. And vnwise I was, I confesse, to undertake | the matter. And not onelie that, but (which much more grieueth mee) I perceiue that euerie stage plaier, if he play the foole but two houres together, hath somewhat for his labour: and I that haue taken as great paines, as the veriest foole of them, haue trauaile with my toyes, now these two yeares, and gained nothing, saue that I haue gotten many thoufand eye witnesses of my wittes and pitifull conceites, and am euerie where noted for an ignominious foole and disguised Asse.

I had thought that my works fauced with those iefts would haue had both speedier accessse to the greater States, and better sucesse with the common people; for the humors of men in these daies, especiallie those that are in any place are giuen thereto.
OF MARTIN MAR-PRELATE.

But sure I was deceiued: The one, are wife, and like of no such foole-ries: & the other, now wearie 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 neerely touch my conceite (for my conscience alas is purged and gone) to tell you the plaine truth, haue broken my heart, and I am now no man of this world; which I must 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 befal you.

And though I can scarce speake any more: yet will I straine my selfe, to use a fewe words vnto you / (for that none but you & our friends be here) which receive from me with good regard, as you tender the stuffing of your doublet coller, being your fathers last farewell; 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 most of all) I did greatest hurt to the cause I vndertooke, and most grieuously offended, both God, and the world.
The first was my foolerie; vnfit (in truth) for the matter I handled. For though I knowe jesting is lawfull even in the greatest matters, and that the Lord is the author both of mirth and grauitie, yet after that some of our companions had dealt fagelie in the cause, and gained good credite with some of some fort; in lept I (like a wood-cocke I must confesse) with twatling tales of Sir Iefries Aletub; and of Ganmer Gurtons needle; and of beefe and brues; and rubbing of boules; and cushins, and liuerie coates; and leaden shooing hornes, and wooden daggers, and coxcombes, and such like trumperies; with my fond phrases of Parfons, Fukars, and Currats, Confocation house, Paltripolitanes: jo, ho, how, ha; ha, he; Tje, Tje, Tje: whoop and hallowe: leer-ing, 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 bumjeage 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 Alehoufes, and at the Theater of Lanam and his fellowes; and in one houre ouer-threw, what the wiser fort had been working, and with heaue and shooe, had reared vp and
OF MARTIN MAR-PRELATE.

fet on end, many yeares before. And therefore my sones beware of that. The woodden dagger may not bee wore at the backe, where S. Paules sword, hangs by the fide: neither can he well finde fault with the corner cap; that weareth the fard night cappe on his head, as I did. These gambols (my sones) are implements for the Stage, and befeeme Ifters, 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 sones) auoide it, as you tender the fervice you haue in hand; and hope one day, to fit aloft in your long wished for Confifiorie, 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 (speciaallie 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 fome wit & grace, if it might be, which I could neuer yet doo. And herein I must confesse, I called them, Afles and Dunces that I knewe farre better schollers than my felfe. 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 have both broken the rule of the Gospell, and giuen the enemies cause to speake euill of the Gospell, which I cannot deny, they soundly preach. I have most intemperatly, railed against them, with most shamefull and vnseemlie termes, as Swinish, and Antichristian rable, proude, popish, presumptuous, profane, paltrie, pestilent, and pernicious Prelates, wainscot faces, Doltes, Asses, Beastes, Patches, knaues, kait[i]ues, lewd swagges, ambicuous 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 have 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
against them the vilest things of the world, to bring them in hatred with the credulous multitude: (a diuellish tricke, my sonnes, which I learned in Machi[a]uell, but take heed of it, for it asketh vengeance). As some to be Papists, whom I knew to be found Prote/stants: some to faavour the Spaniards, who I knewe detested them: Some to bee traitors, who my conscience tolde me were good subiects: 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 rehearsefall, that hath been the verie knife to cut my throte: and therefore (and you bee wise) see that no such sharpe stuffe, doo passe your weesel. And the best (when all is done) is to mend our felues; that the Lord knoweth haue the greatest need thereof, euyn of all others, the best of vs, be they neuer so bad.
The third, and last means that hath brought me to my last 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 most wickedlie, like a wretch as I was, in a scorne against the Saintes of God, the Scripture of God, and God himselfe. I called my owne mates, Saintes; and his Saintes in his holy Fisile. Sirs: wherein I spared, neither David, nor Peter, nor Paul, no nor the blessed mother of Christ her selfe: oh / vile varlet that I was, (and therewith he whimpered and put finger in the eye, which was some signe of grace) whom the Spirit of God himselfe said, speaking within her, that all generations should still call blessed. For she is blessed, and a glorious Saint: and I a shamefull wretch, and most miserable miscreant. Yea the Scriptures themselues, I made a mocke of: for to a text of S. Peter, I tacked on a blind ieft, of the Bishop of Rochefters benefice: and made a fooles motley of it, like a prophane & blasphemous kaitife as I was: whereby I moued all forts of people, that professed any religion, to detest & condemne me for a most manifest Atheist: 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 felfe 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. Auoide 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 means to make them merie. And touching the matter you strive for, take heed what you do: you shoot 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 last partition. Omnia in aduersum speiantia, nulla retrorsum. Remember the shredds that fall into the Tailors hell, neuer come backe to couer your backe. (I meane the clawes of our rauenous brethren.) If you play the goofe, and lend them a fether to fether their shaft withall, they will shoot you through: and then will you creake out too late, as he did, 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 handsmooth: 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) you have plaied the foole for us, and you shal have 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 skies, 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 laft, he will eate you both (quoth Reinold
OF MARTIN MAR-PRELATE.

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 ausi 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 stude, and to fetch his Will,
that lay sealed in his defke, 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 seeme
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 Cathedrall, which euer he
detested) Chappell, nor Churchyard; for
that they had been prophaned with superstitition:
but in some barne, outhouse or field, (yea rather /
then faile dunghill) where their prime prophecyings had been vfed ; without bell, pompe, or any solemnmitie; faue that his friends shoulde mourne 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. Minifter he would haue none to burie him, but his sonne, or some one of his lay brethren, to tumble him into the pit. He would not be laid East, 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 sonnes 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 slandering, annexed thereunto, to be equallie diuided betwixt them: and for want of heires of their bodies, vnlaw-
fullie 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 consort, of whom I first had it: which though it bee now out-
worne 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 varnifshed.

Item, my scolding and rayling, I bequeath to my deare Sifter, Dame Lawfon, and to her good goffips, of the household of Martinisme, & to their heires female for euer.
THE DEATH AND BURIALL

Item, to my zealous brother Wig, I bequeath the Vicarege of S. Ffoles; And for that I could neuer abide non residents, he shall bee resident therein, during his life; the Patronage thereof, alwaies referred to my two Sonnes. Provided alwaie, that none shall have it but a Martinist; and he not to be admit/led by any Bishop, but by the lay Martinists of the same Parish: 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 cofen Pag. my cradle, saudling cloutes, and cast linnen; for that I heare, he is like to proue a father of manie children, whom I doubt not one day he will make all Martinists.

Item, I bequeath to Greenewood, Browne, and Barrow, my good friends, my parrock of ground, lying on the North side of London, and abutting vpon three high waies, where-vpon standeth a Cottage, built triangle wise, with the appurtenances; onelie for the terme of their three lues; referring 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 Martinif's for euer.

Item, I bequeath to my lay brethren, my works of Machiueell, 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 shal be engrauen, on the inside; Nitimur inuetitum: and on the outside, Rings for remembrance.

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 and modells.

Item, touching my Wardrop, I bequeath al my apparell, equallie to bee distributed betwixt my two fonnes: provided, that my eldeft sonne shal 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 beasts; my bowells to the birds; and my bodie at the discretion of my ouerseers: that is, (I say) neither in Church, Churchyard, nor Chappell or ease, nor any place appoynted by order, for that purpose.

The rest of all my goods, and Chattels, no the perfect works, and wast papers, I giue and bequeath to my two Martins, whom joynently I make my exequors, and I appoynt my especial good friends Prichard and Penrie to bee mine ouerseers; and to each of them an Ad

ousson: 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 plurality: 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 disperfed ouer the whole land, will hardlie passe with such expedition, as is conuenient: let my exequors 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 wills, and come to be proued in your Consiitiorie.

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

Copia vera.

This being done; it was not halfe an house, 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 gesed) 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 ouerflowen with choller, that made him so teftie, & waiward withall. His Stomacke, full of grosse and falt humors, that procured him that same Caninum appetitus, that he had, and vn- quenchable desire, to deuoure all. His Entrailes xiv.
full of filth, notwithstanding he had uttered 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 alieue) 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, (strange case) they found no crummes of braine within it. Wherefore having bestowed his bowells in a ditch, (for they might not carie them farther from the place) and filled vp his hungrie bellie (that could never be full, while he was alieue) 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 durft 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 Christian 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 & Martinisae.

And this is the very truth of old Martins death, which if the young Martins, or any Martinisæ 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 fa-
vorites, and others for him.

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

Grex Martinistaruin.

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 luft thereto,
I knowe for my part, what I would freight doe.

q. Pen.

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

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 mourne in jack,
Martin is dead, our newe feft 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 deep 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 secretlie amongst them, & none may see them, but such as are of that familie. But these that follow are framed by some frends of theirs that are yet vnknowne, but wish to be better acquainted with them.

Yee Martin beasts, 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.

Farewell old Martin, and three Ms with thee;
Mirth, Madnesse, Mischiefe, 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 inuclie 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 fools, 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 vp his heeles.
q. N. L.

London lament, the East, that sticks on sand:
The West, 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 saie, 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'ft scruvie squire
And yonger brat; as you may shortlie see.

q. T. L.

Mar / tin denye that Christ went downe to hell;
Yet he himselfe is thether now descended.
Then did he more, than Christ (belike) could well:
But all this doubt shal in this fort be ended:
Christ 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 hadst been dead,
And thy two sonnes faire buried close by thee:
Then had I not by thy faire words been led
To this soule 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 Martinistae
Et vos Bruniustae,
Et Famililouistae,
Et Anabaptistae,
Et omnes sectistae,
Et Machiuelistae,
Et Atheistae,
Quorum dux fuit iste,
Lugete singuli.

At gens Anglorum,
Præsertim verorum,
Nec non, qui morum,
Eftis bonorum,
Inimici horum,
Vt eft decorum,
Per omne forum,
In sæcula sæculorum,
Gaudete singuli.

FINIS.

Qd. MARPHOREVS.
OF MARTIN MAR-PRELATE.

The conclusion to the two young Martins.

And now pretie youthes, that your Father's funerals are ended, we shal haue some nugisfrilous leasure to talke with you; which shall bee, Martin shall not want Antagonists. 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 neuer so mischieuous: so are there, you shall well knowe it, some Scauolas that haue vowed by all lawfull meanes, to remoue, such proude and pestilent Porfennaeas, as you, and your mates are, from the desperate sege 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 haue begonn; for you couch your Coddlheads; and your paper cannot blush, nor your selues neither, if you durft shew your faces, being past grace.

Onely, one pretie grace you haue, (speciallie 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 Asles heelles, are vp streight, and you winfe, 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 persfon, which is (as your other brother tells 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 nose fitts not right on your face, which, albeit, it be a pretie theeuifh grace; yet you vse that so like a foole to, as it looseth the grace, that (for want of better grace) otherwiue 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 afraide of Sarum, that you ween (like a woodcock) euerie 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 paffe 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 butbefall you: you come in with the same againe; which shewes you to be but a doltifh dunce, and make vs a speach fitting your owne selfe.
But Sirra, see you learne your lesson perfectlie, and haue it without booke *ad unguem*, when it may stand you in stede, 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 possession, not of the single gibbet, but of the triple trestle, your vndoubted inheritance, that your father left you, which yee referue (as reason 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 provided you (in stede of a single) a triple Epitaph, to bee engrauen, not on your graue (for you will neuer 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 sones, which is as followeth.

*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.
OF MARTIN MAR-PRELATE.

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 Pasquils 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 Pasquils Apology.

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.

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 inherit 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 almoft a full yeere, since I first entred into the lyftes against the Faction, promising 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 maifter, but being a liuely
ftone, squared and layd into Gods building, by the hands of many excellent workmen in the Church of England, when I see the theefe, and the fente of Church-robbers is in my nothtrils, 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-croffe, and the Pulpits in Cittie and Country, haue with great skil and sobrietie, tooucht every ftring of the holy fcriptures, and warbled sweetlie, to cast out the foule spirit of the Faction, with Dauids harpe: but their madnede on the contrarie part hath fo encreased, that their attempt is still to rayle our beft men to the wall with the speare of flaunder.

By these euents you may easily perceiue what succeffe they are like to haue, that deale with fo leaden and sandie brains: he that hazards his time and cost to teach them, adventures to waken the drowifie out of a dreame, their heads fall downe the lower for the lifting vp, and they defile vs with duft when they shake themselves.

I could for my part be well contented, to throwe my selfe at their feete with teares, and entreatie, to ftop their course: that the weake (for whom Iefus Chrift hath dyed,) may not see
vs runne one at another like furious Bulles, foming and cafting out those reproches, which hereafter 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 brimse in my pen as I caught the laft August, 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 muft spit in theyrr faces to put it out.

Euer since the laft 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 pause; wherein I haue fet the example of Daud before mine eyes, seeking with my hart a furcease of Armes, euen of those that hated peace, and prepared themselues to battaile when I spake vnto them. The case so standing, I trufty I am worthy to be held excused, if I mufter and
traine my men a newe, that the enemies of God, and the state wherein I liue, may be stoppt of theire paffage and driuen backe, or utterly foyled in the field and ouerthrown.

My labour in this peece of seruice 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 caft in my way to hinder my comming forth, but they shall not profit. It is reported, that a student at the Lawe, hath undertaken to be a flickler betweene 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 pinte of water and a pottle of fire. I little thought his leysure 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 feales: it is not for euery 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 Dauid, hath graunted out a commissioon 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 Counseller, but haue recourse vnto them, whom God himfelfe 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 trauerft 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 theyr vesels, let them be carefull howe they lende it out, leaft that when the fuddaine shoute of the comming of the Bidgegroome 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: 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 Iesus Christ. Our sayth and Religion, is the sayth 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 most Higheft.

I tooke another nybling like a Minew about Bezaes Icones, where you shall finde commendation is giuen to Sauanarol, & and the fishe that was fstrooken with Bezas hooke, is Perceuall the plaine, / but because his hande so shooke when he carried his coppie to the Presse, that he crost his accusation out againe, I will sheath 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 Sauanarol, 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 inueighed against the pride of the Court of Rome, a matter that Petrarche the poetical Priest touched as well as he; I can shewe you euen by the Sermons that spunne him a halter to stop his breath, he was no Protestant. For in some of them he taught the popish distinction of veniall and mortall sinne, in some he preached merit, in some the reall presence in the sacrifice of the Maffe, and in the ende of his sixt sermon made in Florence, vpon the finishing of Noahs Arke, consider what he sayth. Io vi voglio riuelare vno secreto: che insino a qui, non ho voluto dirlo: perch¢ non ho haunto tanta certezza, come ho haunto da diece Here 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 secrete, which to this day I haue refused to vutter, because 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 Purgatorio, pray for him.

See here how many blaines breake out of the Fryer in a little space. A revelation 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 *Savanaroll*, though I compared him with *Martin* for his factious head, pleading in Florence as Martin did in England, for a newe gouernment, 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 Machiauillian tricke in this plot of innovation, I was the more willing to lay *Savanarols* example before your eyes, that having recourse vnto *Machiauell* in whom it is recorded, you might see *Machiauels* judgment upon the same. His opinion is, that when such a peaze may be drawne through the nofes of the people as to beare a change, the Maifters of the Faftion 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 considered, though it were fayre, the fale of all he posfeffed would hardly doe it; the time was so busie 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 Spanish coyne mought be mistrusted: & the Philosophers fhone 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 spoyle 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 iuft, his debt is already canceld. Let him goe, let him goe, I could tell you myfteries, / but there is a whole Chamber full of fentences in the land, the very painting of the walles is wisedome, whence I learned this leffon, Acerbum est ab eo laedi, de quo non poteris tuto queri: it is a fhrewde 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 contrarie 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, shal discouer thys swelling and fawcie humour in him against her Maiesties right honourable priuie Counsell.

I remember the wisedome of the land in a graue Oration delivered in the Starre-chamber, compared our Nobilitie and men of marke, to the flowers that stand about the Princes Crowne, garnishing & giuing a grace vnto it: to deface any one of them, is an open injurie offered to the Crowne it selfe. 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 evene of the meanest that is but indued wyth common fence. I will let passe the graue testimonie of so graue a Counseller, and fet the axe of the word to the roote of this withered tree.

The great commaunder 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 Maifter vaine. To charge her Ma. right honourable priuie Counsell with insolepçie, 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 prefcribed, that never a subject heereafter might know his duetie. 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 euery corner, when the plea may be turned vpon himselfe, in that none haue giuen theyr mouth vnto euill so much as he. Let me deale with him for it by interrogatories. Who had the oversight of the Libell at Fawfle? John of Wales: Who was corrected to the Preffe at Coentrie? John of Wales: Who wrote the last treatise of Reformation so full of flaunders, but John of Wales? Is it so brother John, can you byte and whine? then heare thy selfe 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 selfe like to the moft High.
What sentence shall we looke for against him now? I must set the trumpet of Esay to my mouth, and deliuer him nothing but points of warre. Thou that haft sette thy throne aboue the starres, shalt be brought downe vnto the graue, the Princes shall sleepe in glorie, euery one in his own house, but thou shalt be troden as a carcase vnder feete, & euery one that beholdeth thee shall say, is thys the iollie fellow that shooke kingdoms?

Hauing giuen many hisses of the old serpent against his betters, in the Epiftle 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 see his reafon? Because in the treafonable attempts against her Ma. these 31 yeeres, no one Puritane can be fhewed, faith he, to haue had any part in them. Is thys the beft profe he can affoorde vs? I am fo sicke in the stomacke/when I reade it, that if some of my freends did not hold my head, I holde 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 speaks like an Iland man, that imagins there be no more beaftes 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 forfooke you? and you that haue trauailed, aunfwere 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 Counfelf, and then refolue me whether no one infance 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 fuch a dubble quartane of curiofite before he comes amongft them, will prooue paffing trecherous, and paffing superflitious as foone as he is burnt with the funne of the Alpes.

But giue me leaue a little, to fearch what treafon may be laid to Puritanes at home. Popifh traytors hold, that they may excommunicate their King, if he hinder the building of theyr Church, and he being excommunicate, they fay they are discharged of theyr obedience. If fuch a priuie Fiftuloe doe not eate into the hearts of Puritans at home, I refer you to the Phifitians that dyfcouered thys mischiefe before I was able to espie it. You fhall finde fuch a matter in the Appendix to the firft treatife of the Aunfwer to the Abftract (Pag.
THE FIRST PART OF

194. 195.). They pitch themselfes vpon a Law of Tenures for vassals & Lords, and would draw it out like a wier from subjectes to Princes, / from which they are roundly beaten by a learned Civillian in the land. Above all other, reade the defence of the Answer to the Admonition, in the whole Treatise of the Princes right in matters Ecclesiasticall, beginning Pag. 694. My L. Archb. of Cant. hath so brused 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, endeavouring 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 Ministerie: 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 kingdom vnder heauen can shew the like. Neuertheless, 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]al-lengeth the Archb. for affirming reading to be preaching, wherein my Reformer doth nothing but
play the Iugler: he packs vnder-boord, and shewes not how farre forth the Archb. hath affirmed it. Preaching, faith the reverend father, is taken two waies in the holie 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 vftualie, preaching is taken for expounding the scriptures, and applying the playster vnto the fore. He neyther sayth that reading is expounding, nor that reading is preaching, in respect of him that readeth, but in respect of Gods spyre, which watereth the word, and makes it fruitfull to conversion in vs when it is read. For profe whereof the testimonies of S. Cyprian and Ma. Foxe are there produced, / together with the example of S. Augustine, who was conuerted by reading the latter end of the 12 chap. to the Romains. Cyprian faith, that God himsefle speakes vnto vs when the scriptures are read ; and Ma. Foxe gyueth in his evidence of many that in the infancie 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 deserue to be condemned for an Heretick. Tantara, tantara, is he fled indeede? let me fende a Sakar after him. Is the holy Ghoft a deceiuer, that faith Mojes 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 Apoistle to be condemnd Hæreticks, because the one stoode 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 forgiue them their iniquities?

I wyll threfh at his shoulde before I leaue him, let him make his complaint to his Maifter Cartwright, and let him drefle 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 haruest, that shall stop my mouth. I looke for scholasticall grasperes, and aunswers 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 maieftie 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 barnesfe 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 Aunswer to the Admonition teacheth you.

Though they grinne with the mouth, grinde with the teeth, stampe with the feete, and take stones with the Iewes to hurle at me, this truth
shall be defended against them all. Neuerthelesse, I wyll not be theyr vpholder which lye sleepeing 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 fo manie places as would be voide? If you goe to our Universitie, they cannot affoord you one for twentie, which matter / T. C. faw well enough, when he had no other shift to answere 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 forfake 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 deuiding the word a right; and not one of them should be admitted, that hath not a steddie hand to cleaue iuft where the ioynt is: where would they tAndre trowe you, which in stead of sound doctrine to feeede our foules, 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 thicke 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 prouided. Heere his wit is at the fulllest, and presenlie it beginneth to wane againe: fore-feeing the matter, though possible with God, impossible with vs, it is verie boldely doone of him, before he knowes the waie of his own spirite, to iudge the spirite of another man, and pronounce condemnation to a Bishop, before the Tribunall seate of God, where he must stand to receiue sentence vpon himselfe.

What a watch had S. Ierom before his mouth when writing against an erroneous 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-hooe, 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 fuch a respect to the place & person of the Bishop of Ierusalem, euen then when he was fuspefted of the heresies of Origen and Arrius, & refused personally to appeare in a Counfell to cleere himselfe, what a reverend regard ought every one of vs to haue of the Bishops of Iefus Chrift, which are and haue beene the very hands, whereby God hath deliuered his truth vnto vs? He that receiueth and honors them, receiues and honors not them fo much as him, whose Bishops vndoubtedly 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 Ghost wantonnes? (Pag. 91. sect. 1.) You would make vs beleue, that if humanitie stayed you not, you could breake vppe his graue and bite him beeing
dead, whom you durst not looke in the face whilst he liued. That Bishop hath a great many learned sonses, first taught by him in his house, afterwards maintained by his purse in the university: they are all of the nature of the Elephant, the more they see the blood of their Master shed, the more their courage increaseth, and they breake with the greater force into the battle. They have all vowed to hale thee out of thy trenches by the head and ears: 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 bloody railing, against the Archb. of Canterbury, one of her Majesties right honourable privy Counsell, against whom it appeareth your tongues are bent, to shoot still in secret, and not to cease till fathans quior be spent, and no venim left, for any Hereticke to use that shall come after you.

Assure your selfe, the more you reuile him, the greater will his honour be: the world sees it well enough, and such as are not able to reade his works, may iustly 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 questions and controveries scand betweene vs, and
beeing downe, to vs the laft refuge, to kicke and spurre.

As for the reuerende Bishops of our foules, they know it better then I can tell them, that this is the waie, through which the Apostles of God were led, through good report and euill, as deceiuers 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. Chrift, they must feele 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 euery day in danger to haue theyr skinne torne, yet God for his Churches sake sprinckled ouer all the kingdoms of the world, shall giue them a bodie of brasse to withftande the enemie, and make them a patterne to other Nations.

The seconde venue the Welch-man hath bestowed vpon vs, is a wipe ouer the shinnes of the Non Residens, 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 Wiues behinde them, ryding and iausling from place to place, to feast 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 stomach. These be the fellowes that cannot away with a virgin Priest. 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 euer man may take the measure of himselfe, I will carry 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 lesson from the Wise; there is a time for speech, and a time for silence.

I will not flye from the causse to the person of men, but grapple with the Reformer hand to hand. He giues vs a voley of scriptures against *Non Residents*, 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 worchippe 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, Mystresse 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 meaned.

To the next, to the next, more facks to the Myll. 1 Cor. 9. v. 16. Paule confesseth he muft of necessitie preach the Gospell, woe is him if he doe it not. And 1 Cor. 4. v. 2. The Minister muft be faithful. Tranfeat, 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 hæreticall and newe/opinions. Thys tieth not a Preacher to one place continuallie. Forwarde Sir lohn, you muft change your arguments. 1 Thes. 2. v. 10. The Theffalonians were witneses of Paules behauiour among them. And 2 Thes. 3. 10. He defires to see their face. Gieue 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. ὅ Paule art thou guiltie of the blood of the Theffalonians? 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 muft feede his flocke willingly. What of this? ergo he muft neuer be away. Hoe Ball hoe, I perceive the fellowe is bird eyd, he startles and snuffes at
euery shadow. Is his braine so bitten with the froze, 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 seaons, and taught through euerie house. All seaons, and Euerie house. How like you this? A rodde for the Graumer boy, he dooth nothing but wrangle about words. What a ftrua we heere with All and Euerie? The word All, is taken somtimes in the Scriptures for all safts, or all maner, as Luk. 11. v. 42. The Scribes and Pharifes are saide to tythe omne olus, that is, all safts, and all manner of hearbes, Minte, Cummin, Anife, and the rest. Sometimes the word All in the Scriptures is taken for Manie. Rom. 5. v. 8. By the transgrescion of one, all are damned (as the Apostle there teacheth vs) but by the benefit of one, all are faued, that is, Manie: for so he expoundeth hymselfe in the next verfe folowing, where he faith: that as by the firt man Adam, there be many slaine, fo by Christ there be many faued. To the poyn now, Paul was among the Ephesians at all seaons, not that he was neuer abfent from / them, for howe coulde he then haue preached in Macedonia and other places after he had preached at Ephesus? It falleth out anfwerable to this diſtinction, that his converſation among
them at all seasons, was all forts of seasons, all manner of seasons, early, and late, & manie seasons. In his absence from Ephesus, it may be that he lost 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 Jerusalem, concerning his former absence past, and his latter absence to ensue,) 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 shoulers, 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 stitch vp his Euerie when it pleaseth him. John i. v. 9. The Euangeliſt declareth Chrift to be the true light, which lighteth euerie man that commeth into the world. Hath euery man that is borne the light of Chrift? happie were it then with Turkes, Infidels, Atheifts, and happie were it then with Penrie, for he shoule see, how vnto this day he hath reeled vp and downe like a drunken man, havinge no Scriptures at all to stay himſelſe vpon.

When the Apostles 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 Ministers, which in visitinge the sicke and / breeding of peace betweene man and man, haue occasion sometime to goe from house to house.

Heere the Reformer beeing falne 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 counfell, who exhorteth vs all to bless, and not to curse, because we are the heyres of blessing. Thys is but a stone, throwne vp with furie into the ayre, and is likelie to fall vppon his owne pate. Motus in autorem reedit.

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

Other excellent points I could prefle and pincle him with to the like purpose, were I not contentec to strike the winge, and come downe to his capacitie, whom I pittie to see so 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 fift of defcant; That Paule was an Apostle, who had the whole fielde of the world to tyl: Apostles are now ceafed in the Church, and euerie Minifter 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 ftring ftil: though I fuffer 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 com-miffion to quarter out the world is ceafed, 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
ceafe not, but continue still in the Church, & shall doe vntill the comming of Iesus Christ. Ephes. 4. 11. The place is plaine. *He gaue some to be Apostles:* for howe long I pray you? *unto the measure of the age of the fulnes of Christ.* Let them take heed how they deale with this authoritie, for thys beeing a place vppon which they haue built theyr 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 reverence and honour vnto his steppes. To be short on thys poynt, and shut it vp, that I may the better withdrawe the Welsh-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 leaue them close together by the eares.*

* In margin: "Cartwright and Penrie both at buffets. Pag. 126, line 14."
John Penrie in his treatise of Reformation, sayth preaching is the onely ordinary means to worke sayth in the peoples harts. Tho. Cartwright sayth, it is the most ordinarie meane, and most excellent, therein, confessing a lesse / ordinarie, and lesse ex- cellent meane then preaching is. Againe, John Penrie, tyeth the Minister to a continuall feeding, vntill his MaiSter come, that his MaiSter 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 proudideth foode to be giuen to his fellow seruants in due time, and there-withall, hauing put out his talents to vse, and encreased them, shal at the laft enter into his Maisters joy. T. C. loogeth the corde Pag. 49, fest. ult.) and lets it out a great deale further, for he holdes, that a Pastor may be absent from his Parish vppon occasion of necessarie worldly busines: it may be he meaneth about purchasing, 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 substtitute in his roome, and so consequentlly cannot be absent. His proowe for it, is in Ezechiel (44. 8). Where the Priestes are reproved for appointing others to take the charge of the Sanctuarie vnder them : a common faulte of
his to alleage Scripture before he understandeth it. That place is not understood of euerie Substitute, but of uncircumcised 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 daeth 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 blunte into the bryars with a leafe on his shinne, caring not much whether head or heeles goe formost.

The laft poyn of Reformation to which the treatife leadeth me, is a desire the Reformer hath, that the BisHoppes of the land shoulde be throwne downe, and the Iewes Synedrion fet 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 Archbifhop, nor a Lord BisHop. Will he neuer leaue to play the lubber? what a lazie, lowtishe kind of argument is this, to reafon ab authoritate negative? it is condemned and hyffed out of all Schooles of learning: had it beeue a matter of saluation, I could haue borne with him to heare him reafon negatiouielie 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 Vniuerfities 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 leffon our Saviour giueth his disciples, to encourage them to beare the perfecution, 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 fervaunt, and they muft looke for the lyke intreate. 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 ref, though it torment him much the more.

From the tenth of S. Mathew, he thrufTes him-felfe into the 18. of S. Iohn v. 36. *My kingdome
PASQUILS APOLOGIE.

faith our Saviour) is not of this world, if it were, our servants would fight for me. There was an accusation framed against our Saviour to put him death, the maine poynct whereof was this, that affected the Scepter, and sought innovation and change of the present state: whereupon Pilats interrogatorie ministred vnto him was, Art thou e king of the Iewes? Christes aunswere vnto m cleeres him of it. They might see by his proceedinges that he had no such pretence, for en he would haue fought it by Armes and uasion, as they that hunt for kingdoms doe. No noyles nor commotion beeing made by him, or by s followers, they might perceiue he was wrongfullly accused, to seeke any subuerison of the state. hys is Caluins judgment vpon that place. Had founede it to make againft mingling of Ecclesiasticall and ciuil authoritie in one person, I dare touch he wold haue bent the nofe of this Canon upon vs presentlie.

But when Christe faith there, His kingdome is not this world, he takes it to be spoken in respect of e transtorinesse of worldly kingdoms, that must suffice ouer 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
THE FIRST PART OF

by fword, though it be by fword inuaded, had a little more tincture from hence to lay upp on theyr 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 reigne: and to shew them theyr error, who thought it was in theyr power to make a king, the setting vp of Princes, pertaining not unto them, but unto God. To gather from thence, that a Minifter may not deal in ciuill causes is to reafon as I heard an Ironmonger did in a Pulpit the laft Summer. Mofes refused to be the fonne of Pharaohs daughter, ergo a Minifter may not meddle in ciuill causes. Bounfe, thers a gunne gone off, doe not the Bishops quake at thys? 

that I could drawe him out of his hole, to print me the pouyns which he hath preached: the spirite of the Prophets being subie& to the Prophets, and his spirite and doctrine examined by the spirite and doctrine of the Church of England, you should fee me fo 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, muft not be weighed in those scales that men commonly vfe 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 taken 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 examples of the old and new Testament. In the d you shall finde, that Melchisedeck, Aron, Eli, and Samuel, were both Priests & Judges: they both offered Sacrifices, and sate vpon ciuill causes. In the newe Testament, Christ 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 against an Elder, but vnder two or three itneffes.

Thys authoritie beeing receiued from the Prince, under whom we liue, and being exercised in the hurch vnder her, The B. of Sarisburie iudgeth to become Ecclefafticall, in that it sertueth to the furtheraunce of the Church. The matter hauing beene so well debated, and resolued vpon by so suerend learned men, as with great studie and auaille haue run the race before vs, to teache that come after howe to vse our weapons; I wonder howe these feelie snayles, creeping but yester-nie out of shoppes and Graumer-schooles, dare thruf out theyr feeble hornes, against so tough and mighty aduersaries. Moreo/uer it is very strange
to consider howe many gashes the Faction haue giuen vnto themselues, in denying this iurisdiction vnto our Minifterie, and feeking 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 Bifhops receive their authoritie from her Maiestie, 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 Maiestie 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 superioritie of Bifhoppes aboue theyr bretheren. Are all Minifters 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 directed and commaundeth? Theyr croffe-blowe of Fellowe labourers, will not saue theyr ribbes, if they be no better Fencers.

The Archb. and inferior Minifter 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
Souldiour is appointed to his place. Thys
qualitie being hatched by Aerius, it is well
proved by Ma. Doctor Bancroft in his Sermon
at Paules croffe, both out of Epiphanius and 6. Augustine, to have beene 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
being requested to appeare in Counsell, and
defusing 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 intereßt inter Praëbyterum et Episcopum, eadem
signitas 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 euen 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 physicke of the Church
gainst Schisme, leaft euery man drawing his owne
riuate way, the ioynts of Gods house should be
uld one from another, and so the building fall.
The weakeft fight in the worlde may well discerne, that this busie seeking of an equalitie among the Clergie, is the practife of Nahash with the men of Iabesh when they were besieged. He would admitte no conditions of peace with them, except he might thruf out theyr right eyes, and bring a shame vpon all Ifraell. 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 Schifme & 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 Epiftle to the Treatife, that the Bishoppes may be thruf as one man out of the Church, and the name of them forgotten in Ifraell for euer. Nowe is the broode of hell broken loose, the Church is a besieged Iabesh, the deuill having whetted the sword of Spayne against it, & finding open force to be nothing worth, he cals out his Pioners, and fets 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 hofte of Nahash, in such forte, that there were not two of them left to-gether; the Spirite of the Lord shall come vpon
ler Maieftie, 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 owne 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 mifteries of he worde, a man may perceiue by experience in common matters, for euin in things dailie subiect unto our fences, a mans owne aduice, is commonly the worst counselle he can haue. Salomon who was a great deale wiser then any Sect-maister 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 whosoever is possed 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 Sauior 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 noyes, 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 deceiued. 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 Maiifter to be a bugge, they grewe verie fearefull of a great beneift.

Such a dazling it is that afflixteth the eyes of our Reformers, our Maiifter 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 owne 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 leaue of his Church with fo 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 fo long troubled the Church of God among vs, I caft them my Gauntlet, take it vp who dares, Martin or any other, that can drawe out any Quintesfence of villanie beyonde Martin, the cause shal not want a Champion.

I haue nowe gallopped the fiede 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 fiede fought. Whatsoeuer hath beene written to any purpose of eyther fide, shall be ledde out into the plaine, the foote-men and horfe, small shotte and artillerie shall be placed: euery troupe, wing and squadron ordered, and the banners displayed. Therewithall 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 shall be discouered, you shal fee who
be falne and who be fledde, what Captaines are slain, 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 carkases of the deade, like a quarrie of Deare at a generall hunting, hurled vpon a heape. Wherein my Supplication shall be to the Queenes 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 service of God, and the crowne of England.

Therefore as the Reformer hath made proclamation 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 proclamation make I in his behalfe, because mine, peraduenture, 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 drue 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 afflfting me, opportunitie, and other circumftaunces concurring with it, I truft they shall see me pricke it, and praunce it, like a Causaliero that hath learned to manage Armes. From my Castell and Collours at London stone the 2. of Iuly. Anno. 1590.

FINIS.

END OF VOL. 1.