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Ⓒ Spare your good



SPARE YOUR GOOD

(London, T. Marshe, ? ab. 1555)

Reprinted from the only known copy
with an Introduction by
E. Gordon Duff



Cambridge

Printed at the University Press, and
sold by Bernard Quaritch, London, W.

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INTRODUCTION

THE little poetical tract 'Spare your good' was first printed by Wynkyn de Worde, and, judging from the notices of the fragments which have been discovered, it would appear at first sight that he printed three distinct editions.

The first fragment of which an account has been given was, in 1809, in the possession of the Revd James Ashley, of Binfield, Buckinghamshire, who communicated a description of it to Joseph Haslewood. This was passed on to Sir Samuel Egerton Brydges who inserted it in volume ix of the *Censura Literaria*. The account reads as follows. 'Of the shattered remains of two leaves the first page has apparently the customary ribband for title which begins "Sy." Beneath, a woodcut of an old man and a young one in the attitudes of walking, and the last pointing to the preceding figure, yet looking at an object past; probably meant to represent the intention of youth to follow the course of experience. A tree between the figures, and a blank label over each person. The same cut appears noticed in Herbert, 1780, as prefixed to "the complaynt of a louers lyfe."'

A reprint of the text of the two pages is given and then follows the colophon which is on the upper

portion of the last page, over the printer's ordinary square device.

[Her]e endeth a lytell treatyse very profytable for [euery] yonge man and yonge women called Syrs spare [your] good. Emprynted at London in the Fletestrete [at the] sygne of the Soone by me Wynken de Worde.

A M E N.

The account ends 'These fragments were pasted within fly leaves of an old folio volume, and are now in the possession of the Reverend James Ashley of Binfield, Buckinghamshire, from whose obliging communication the transcript has been made. J. H.'

The notice of a second fragment is found in 1867 in Hazlitt's 'Handbook to Early English Literature,' p. 571, where after giving a note of the fragment described above he adds, 'A mutilated title to what appears from the similarity of orthography to be W. de Worde's ed. is in Selden. Art. 39. 4to., bound up with a copy of ed. Kytson. It was originally a fly-leaf to one of Bp. Tanner's books.'

A third fragment was mentioned by Hazlitt in 1875 in the introduction to Huth's 'Fugitive Poetical Tracts.' 'This tract, it appears, was printed at least thrice before it came from the press of Antony Kytson and portions of a copy by Wynkyn de Worde are given in *Censura Literaria*, 1st edit. vol. 9. With the unique copy of Kytson's edition in the Bodleian

are bound up two small fragments, each consisting of the title, with the text on the back of it, but in a mutilated state. These, however, seem to differ from each other, from Kytson's quarto, and from the de Worde, in certain minutiae, thus affording us substantial evidence of four impressions of this work. Three of them, it is true, exist only in a more or less fractional shape; but the testimony is sufficient.'

In 1876 in his 'Collections and Notes' Hazlitt gave the following more detailed descriptions of the two fragments which he stated to be in the Bodleian.

'Spare yo[ur Good.] [?W.de Worde.] 4to., black letter. Two mutilated pages (including the title in a ribbon). Bodleian (Selden). This appears to be of a different impression from the large fragment reprinted in *Censura Literaria*, as the title says nothing about Syrs before Spare. The text of the poem commences on the verso of the title-leaf. The present bit is bound up with Kytson's edition.'

'Spa[re your good.] 4to., black letter. Bodleian. This is a second fragment, being the title-leaf of a different impression of the poem; it is also bound up with the Selden copy. Both fragments were originally fly-leaves to one of Bishop Tanner's volumes.'

Now it will be noticed that in 1867 Hazlitt spoke of one mutilated title-leaf bound up in the Selden volume; in 1875 of 'two small fragments

each consisting of the title . . . in a mutilated condition' and in 1876, he describes these two more fully and states that both were in the Selden volume.

In 1880 Mr Madan, then sub-librarian of the Bodleian, wrote the following note in the margin of Huth's 'Fugitive Tracts' commenting on Hazlitt's statement about the two fragments; 'With Kytson's edition in the Bodleian *one* fragment only is bound up: and this may possibly be a fragment of the same edition as that noticed in the *Censura Literaria*.'

The title-page now in the Bodleian is the first of the two described in the 'Collections and Notes,' and a careful search has failed to trace the existence of the other fragment in the Bodleian. At the same time Hazlitt's description of the second fragment seems to have been taken from one which he had actually seen, and which is perhaps preserved in some other library.

Thus of the three Wynkyn de Worde fragments which have been discovered, the whereabouts of only one is at present known. Fortunately the description of the largest fragment given by Haslewood was so full that we may be certain, in spite of some slight inconsistencies, that the title-page in the Bodleian belonged to the same edition. The text on the reverse of the title-page is identical, with

the same misprints, as for example 'kuyght' and 'vnderstnade' in one line. The only difference throughout is that 'Syr Thomas perlore' of the Censura is 'syr Thomas perlore' in the Bodleian fragment, but the letter S being, in most hands, formed the same in capital and small letter such a mistake in a transcript could easily occur. Again Haslewood read the beginning of the title as 'Sy,' but judging from the small portions of the first few lines of text which he was able to copy, all that could have remained of the title was the S and a small part of the p, and he, finding in the colophon the name of the poem 'Syr's spare your good,' concluded that the first word must have been 'Syr's.' The title-page has already been described, but in addition to the cuts of the two figures and the tree there is a row of oval rosettes at the foot and a row of type ornament down the side.

The device, according to Haslewood, was the ordinary square one, used by de Worde from 1504 to the end of his life, but which was twice replaced, in 1519 and 1528 by a newly engraved block.

When complete the tract would have consisted of four leaves.

As regards the date it may probably be placed towards the end of de Worde's career and it is not unlikely that Robert Copland may have had some-

thing to do with its production. He was a French scholar and a writer of mediocre verse, and he made a number of translations for de Worde in whose employment he appears to have been.

The next edition to be printed was that from which the present reprint is made. Two copies only are known and these differ in an interesting manner. They are in every respect identical except for the colophon which in one copy runs 'Imprinted at London in Fletestrete next to Saint Donstones Church by Thomas marshe' and in the other 'Imprinted at London in Poules church yearde by Anthony Kytson.'

For some time a custom had been growing up of booksellers combining in the production of a book and each having his own name inserted in the colophon of a certain number of copies. Later other persons, who were not members of the Stationers' Company, engaged in bookselling, and had books printed for them.

Anthony Kytson was a draper who also sold books, and the real printer of this tract was Marshe. Thomas Marshe began to print, shortly before 1554, in partnership with John Kynge in Creed Lane, but in that year moved to Fleet Street and worked alone. He was a prominent member of the Stationers' Company and was Warden in 1575 and 1581. He

printed continuously up to 1587 and issued a very large number of books.

Anthony Kytson was a member of the Drapers' Company who occasionally had books printed for him. He was in business up to the year 1578 and the dated books with his name run from 1555 to 1576. Eighteen books with his name are known and these may be divided into three groups; those printed for him which have also the real printer's name; those printed for him, but which have no printer's name; and lastly those said to be printed by him. It is interesting to note that in the case of books printed 'by' him other copies of the book are known with the real printer's name in the colophon, showing that he took only part of the issue. But in the case of books printed 'for' him he appears to have taken the whole edition.

Besides the present book one other was issued jointly between him and Marshe. This was the *Psalterium ad usum Sarum* of 1555, some copies having Marshe's name, the others 'Impressum Londini per Antonii Kitson.'

The copy of 'Spare your good' with Kytson's name is quite complete and perfect, and is the only example of the tract that has been preserved in its original form as a pamphlet, in place of being used as waste paper to line bindings. It forms part of the

wonderful volume which came to the Bodleian in 1659 among Selden's books, and which contained no less than twenty-six tales and romances, mostly unique, all with one exception printed in the sixteenth century by W. de Worde, Berthelet, Copland, Skot, Allde, Danter and others. These appear to have been collected by a Thomas Newton whose name is found on several. Sometime in the eighteenth century the volume was rebound, but in 1883, in order to preserve the volume from too frequent handling, when a reader only wished to consult one particular tract, it was broken up and each piece separately bound, the set being enclosed in a box. Spare your Good is the twenty-first of the set which contains one other piece 'by Anthony Kytson,' the Parliament of Byrdes.

The copy with Marshe's name, from which the present reprint is made, is the property of Captain Arthur W. Clifford, of Chestal, near Dursley, having originally belonged to his great-uncle Mr W. J. Phelps, of the same address. It has evidently been rescued from a binding; and the margins of the third and fourth leaves are cut away, a few letters being thus lost from the beginnings and ends of lines.

The tract consists of four leaves (A⁴), corresponding with the Wynkyn de Worde edition. The

second and third leaves are signed A2, A3. On the title-page is a woodcut of a woman upon a bed addressing a man and woman seated on a bench at the side. The cut was not made for this tract and looks earlier in date. On the last leaf below the colophon is a cut of two naked children with the name on a label 'Gemini' (probably made for use in an Almanack) between three border pieces.

E. Gordon Duff.

OXFORD
March, 1919.

NOTE

The old spelling has been preserved, but the punctuation has been supplied. In the original many lines begin with small letters, long s is used except at the end of words, and various abbreviations occur, which have not been retained. The obvious misprints 'sholude' (in the last stanza but two) and 'Iarewell' (in the last stanza) have been corrected.

The type used for this reprint is the Centaur type, designed by Mr Bruce Rogers, to whom the editors are much indebted for help in the production of the book.

C Spare your good





Uen aboute the moneth of maye,
I wene it was the thirde daye
Of that same moneth as I gesse,
And so it was so haue I blesse:
For I knowe it well by a thinge
Of the whiche I haue had knowledgyng,
As here after ye shall heare full well
Of a knightes sone how it befell.
A riche knight there was in Fraunce, I vnderstande,
And was a man of greate lande
And hyght syr Thomas perlore:
A sone he had with his wyfe and no more,
And she was called faire Ysaungrayne,
And their son called Rafelyne:
And of this childe ye shall heare
And of his father and his mother dere.
Of his father he was lefe and dere,
So was he of his mother I you ensere.
So it happened vpon a daye
That this yunge man shoulde sporte and playe.
His father bade hym go amonge wyse men
That he might learne some good of them:
But this yunge man him bethought
That after his fathers counsell he wold do nought;
But to yll company he him drewe
And learned all vyce and lefte vertue,
Tyll father and mother were deade;
Than coulede he none other rede
But burye them after the comune vse,

Other sorowe woulde be none vse.
 But forth he wente to his company anone
 And saide, sirs let vs be mery euerychone.
 Syr, they saide, welcome be ye truely
 And we all praye you hartely
 To syt by vs and kepe company.
 So he did and thanked them hertely:
 They called anone for meate & drincke of the beste
 For to eate and drincke as them lest;
 And whan they had eaten and dronken theyr fyll
 Syr, they saide, knowe ye nothings of oure wyll?
 No, by my faith, he saide incontinente,
 But by saint Thomas of kente
 I woulde haue at the hasarde a cast or two,
 For to learne to caste the dyce to and fro;
 And if here be any body that wyll for money playe
 I haue yet in my purse money and pledges gaye.
 Some be nobles, some be crownes of Fraunce:
 Haue at all who wyll of this daunce.
 One of them answered with that worde
 And caste a bale of dyce on the borde,
 And saide, maister Rafeleyne wyll ye haue a fytt?
 Haue at all yf ye wyll sytte.
 Maister Rafeleyne drewe to his pouche
 Tyll he had loste coyne and owche;
 Than he drewe out pledges fresshe and gaye,
 Tyll all was gone and played awaye.
 Home he goeth lyke as he were out of his minde
 And solde al his goodes before and behynde;

And to harlotes he goeth and to baudes bolde,
For he thought his money shoulde euer holde.
To the tauerne and to the bordell he him drest,
For al that his felowship did counsel him for the best.
But at the laste whan all was gone
Than he began to make his mone,
Like as here after ye shal vnderstande:
Therefore spare your good that ye haue in hande.

¶ Thus endeth the prologue.



Las my good is spente: I haue no more,
Therefore I am troubled sore,
With great greuaunce in my herte rote
To spende a pounce was but a small note,
Lyke as I was vsed to do here and there
Therefore I must now mirth forbear; ;
Whyche here before I did not vnderstande:
Therefore spare your good that ye haue in hande.

What shall I now begin to do alace,
Here before I might go in euery place
Wyth the best where so euer they wente
Vnto the wine, to the good ale, or to the bere al unshent.
But for bycause gyue no more I maye
Muste I be caste out of al game and play.
In my greuaunce is no remedy, I vnderstand:
Therefore spare your good that ye haue in hande.

What auayleth it me to crye or to complayne then
Whan my frendes and also my kynnesmen
Maie neither se me nor heare me?
Therefore thincke I of them but lytell comforted to be.
Thus haue I spente al my good out right
Wyth playenge, wyth drinkyng day and night;
Which euery wise man wil not do, I vnderstande:
Therefore spare your good that ye haue in hand.

Neuer I coulde perceyue this great charge
But my luste hath brought me in this rage;
The whiche I begin now to vnderstand
That money is lorde of all the lande;
For bycause I haue not hadde this in remembraunce,
Therefore pouertie and miserye is fall to my chaunce,
And am taken of no value, I vnderstande:
Therefore spare your good that ye haue in hande.

I see that they with fingers point after me
The whyche here before were vsed to prayse me;
And they let me passe by the dore
The whiche I haue kepte good felowshippe to fore;
They mocke with me whiche I was wonte to truste;
May not I haue great repentaunce of this luste?
Ye, and must suffre this, I vnderstande:
Therefore spare your good that ye haue in hande.

Whan I was yonge and had good at wyll
And euery body eate and drancke with me their fyll,
Than they did cal me in euery place;
Now they thincke I am not worth a lace.
Pouertye hath taken me with greate sorow;
I haue nothinge nor can nothinge borow;
Thus haue I but yll fortune, I vnderstande:
Therefore spare your good that ye haue in hand.

I haue thought in my minde,
Coulede I any good get or find,
I woulde not caste it awaye euery dele,
Lyke as my felowshippe did my counsel.
Whan I was vsed to beare money be my syde
I thought not that it shoulde thus from me slyde;
Thus was I not wyse, I vnderstande:
Therefore spare your good that you haue in hande.

Might I yet that daye liue
That my frendes woulde me giue
Some thinge where with all
I might get richesse and honeste princypall,
I woulde thanke them nowe and than amonge;
But certes my thinketh they tary to longe.
Therefore I must suffer be it swete or soure, I understand:
Therefore spare your good that ye haue in hand.

Whan any body hath any richesse
Euery body him worshipping both more and lesse,
But and he haue nothinge in value
He is nothinge sette by, perdue.
And if he come hyther or els where
Euerie bodye fleeth from him as he the deuyll were.
Ful often chaungeth his courage, I vnderstande:
Therefore spare youre good that ye haue in hande.

He that hath nothinge is taken of no value,
And wyll not do after good counsell, perdue;
Lyke as of me ye maye example take,
Howe of ryot and other games was vsed to make
Who so euer in the worlde yf ryot me bethought
I coulde it lyghtly helpe for to be wrought.
Whiche is now bitter, it was than swete at that stand:
Therefore spare your good that ye haue in hande.

Wherfore sholde not I take now sorowe againe?
Ye, certes, there is none that wyl me any thing lene;
Euen thus the whele of fortune renneth,
And if good lucke dyd raine I shoulde not be wete.
If it be good lucke or yll happe,
It commeth to him that shall haue it at a clappe.
Euery body maie se by me in this stande:
Therefore spare your good that ye haue in hande.

A man maye well a good fellow be
In the wine, in good ale, in bere where so it be ;
And yf he thinke for the comune profyte also,
Here or there where so euer he go,
Thus may a man haunte mirth and game,
If he do it not by measure he is to blame ;
For in euery thinge measure is good, I vnderstand :
Therefore spare your good that ye haue in hand.

Farewell, I sette you al this testamente,
Who wyll learne this shall be vnshente,
And can kepe him amonge good company,
Shall be fre of al sorowe and myserye.
Who so euer taketh this testamente in remembraunce,
Pouertye and myserye shall not fall to his chaunce.
Hys good, his worshippe shall he kepe, I vnderstande :
Therefore spare your good that ye haue in hande.

F I N I S .

Here endeth a lytell treatyse betw
profitable for euery yonge man
and yonge woman cal-
led Syys spare
your good.

Imprinted at London in fletestrece nere
to Saint Dunstons Church by
Thomas marthe



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