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with autograph letter of E. J. Fox inserted (see page 100)

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THE ISHAM REPRINTS: 16th cent
341 HAKE (Edward, M.P. for New Windsor,
temp. Q. Elizabeth) NEWES out of POWLES
CHURCHYARDE, written in English Satyrs; ac-
curately reprinted in black letter by WHITTING-
HAM, from the excessively rare Edition of 1579
penes SIR CHARLES ISHAM, Bart., of Lamport
Hall, Northants, edited, with Intro. and Extracts
from the Author's other Works, by CHARLES
EDMONDS, cr. 4to., LARGE HANDMADE PAPER
(ONLY 25 THUS, each signed by the Editor); hf.
parchment, uncut, with AUTO. LETTER from the
Editor (3 pp.) inserted, £2. 15s 1872

ONLY TWO COPIES OF THE ORIGINAL EDITION OF THIS WORK
ARE KNOWN. Its rarity, however, is not its only recommend-
ation, for it throws much light on the manners and customs
of the time. It consists of a spirited dialogue (in eight
Satyrs, as they are called) between Bertulph and Paul as they
walk in the aisle of St. Paul's Cathedral, then a favourite
resort for business and pleasure. The author inveighs with
much severity on the abuses in all branches of society, attack-
ing the rapacity and idleness of Church dignitaries, the cor-
ruption and partiality of judges, and the greediness of counsel
and attorneys; the tricks and practices of physicians, apothec-
aries, and surgeons; the unnecessary extravagance of living
and consequent ruin of thoughtless persons: the wickedness
of bawds, usurers, brokers, etc. etc.



THE ISHAM REPRINTS.

No. 2.



NEWES OUT OF POWLES
CHURCHYARDE.

BY EDWARD HAKE.

1579.

This work is printed for the subscribers only, and the impression strictly limited to One Hundred and Thirty-One copies, twenty-five being on Large Paper; and six on Vellum. Every copy is numbered and signed by the editor.

Large Paper, No. 25

Charles Edmonds.

**News out of
Powles Churchyarde.**

WRITTEN IN ENGLISH SATYRS.

BY EDWARD HAKE,

M. P. FOR NEW WINDSOR.

TEMP. QUEEN ELIZABETH.

ACCURATELY REPRINTED FROM THE EXCESSIVELY RARE

EDITION OF 1579 IN THE POSSESSION OF

SIR CHARLES E. ISHAM, BART.

EDITED, WITH AN INTRODUCTION, AND EXTRACTS FROM

THE AUTHOR'S OTHER WORKS,

BY CHARLES EDMONDS,

EDITOR OF THE "ISHAM SHAKESPEARE," "THE POETRY
OF THE ANTI-JACOBIN," ETC.



LONDON:

HENRY SOTHERAN, BAER AND CO.

1872.



GENERAL

CHISWICK PRESS :—PRINTED BY WHITTINGHAM AND WILKINS,
TOOKS COURT, CHANCERY LANE.



INTRODUCTION.

WHEN it is considered that one of the most erudite and experienced of our poetical critics (Mr. J. Payne Collier) has declared of the present production (in his "Bibliographical and Critical Account of the Rarest Books in the English Language") that "there is no more rare or more curious work in our language, that only a single copy of it is known, and that, although mentioned by later bibliographers, it was unknown to Ritson;" and further, that "nobody has yet pretended to give a notion of its contents," I may perhaps be thought not unreasonable in selecting it for No. 2 of the "Isham Reprints." But when Mr. Collier published this opinion in 1865, neither he nor the literary world in general could have dreamt that two years afterwards it would be the good fortune of the present editor to light upon so unexpected and precious a mine of early English literature as he did in Sept. 1867, when he discovered in the lumber-room at Sir Charles Isham's ancient family mansion, Lamport Hall, near Northampton, not only a second copy of this work in perfect condition, but also many other rare,

and several altogether-unknown publications of the same era.

This work, however, has other recommendations besides its rarity, differing in this respect from many other pieces of our early poets which, apparently on this account alone, have had the honour of a reprint. The author's object was a highly creditable one, and reflects lustre on his courage no less than on his talents. It was no light thing in that despotic age to attack vice in high places,—to inveigh, as he fearlessly and forcibly does in the course of his "Eight Satyrs," not only against the smaller sinners, such as bawds, usurers, brokers, and others of a similar discreditable class,—not only against those of a more educated one, such as physicians, apothecaries, and surgeons, counsel and attorneys, whose vengeance he might have set at defiance,—but it was far more perilous to attack openly powerful church dignitaries for their rapacity and idleness, and great judges for their corruption and partialities in the administration of justice. The Star Chamber was no idle institution—its power was continually put in requisition; troublesome critics being committed to the prisons, and obnoxious writings to the flames, with the ruthlessness natural to offended ecclesiastics in all ages.

This strong feeling, however, on the part of our author was a perfectly consistent one. Not only in this, but in all his other works, there is apparent a strain of high-mindedness and hatred of wrong which cannot but interest us in his favour; and whether as a humble student of the law, or as under-steward, and eventually Mayor of, and Member of Parliament for, Windsor, we find him equally ardent in his pursuit of reform. But that his praiseworthy exposures would draw down upon him

the ill will of those attacked was only to be expected; and we consequently find in his works (particularly in his Address to his Patron, the Earl of Leicester, printed at the beginning of the present work) continual allusions to the persecutions he was obliged to endure at their hands.

The particulars of Hake's life, like those of many other literary men of that early period, are but scanty, and are to be gleaned more from remarks in his own works than from the information of others. Notwithstanding that he was a voluminous author, as well as a busy public man, the only biographical dictionaries into which he has gained admission are the "Nouvelle Biographie Générale," edited by Dr. Hoefer, published by Didot, in Paris, 1855-66, 46 vols. 8vo.; the "Dictionary of Biographical Reference," by L. B. Phillips, 1 vol. 1871; and Allibone's "Critical Dictionary of English and American Authors," 3 vols. 1859-71; but in all these the notices are brief and unsatisfactory. It is true that a very imperfect account of his works is given in Ritson's "Bibliographia Poetica," and he is briefly alluded to by Warton in his "History of English Poetry." T. Park, also, in his supplement to the Harleian Miscellany, Vol. IX., where he reprints Hake's "Commemoration," devotes a few lines to him, which are marked by that ingenious critic's usual inexactitude. In Nichols's "Progresses of Queen Elizabeth," and in Brydges's "Restituta," as I shall show on subsequent pages, are extracts from some of his works, but they throw but little light on his personal history. His parentage is unknown, but that he was respectably connected is evidenced by the dedication of his "Commemoration" to "M. Edwarde Eliotte, Esquier,"

who held the important office of "the Queenes Maiefities Surueyour of all her Honours Manours, Landes and poffeffions within her highnes County of Effex," and whom he designates his cousin.

His schoolmafter was John Hopkins, a clergyman of Suffolk, and the metrical affociate of Sternhold; the pair being famous as having (with others), produced the worft verſion poſſible of the Pſalms of David. He was brought up to the profeſſion of the law, and reſided, as is proved by alluſions in his works, in Gray's Inn and Barnard's Inn; but as my reſearches in the original books of entry belonging to thoſe venerable ſeats of law and learning have failed to diſcover the name of Edward Hake, it is preſumable that he was not a member of, but only a reſident in, thoſe Inns of Court. That he was a regular law-practitioner is proved by references in his "Commemoration," wherein he apologizes not only for "ſpendyng his time, or at the leaſt, ſome parte of the ſame in things by ſemblance, ſo far diſcrepaunte from his profeſſion," but ſpeaks with apparent diſguſt of his "vocation, which," he ſays, "indeede reſteth in the ſtudy, or rather a meane place of praetiſe of y^e cōmon lawes of this Realme." And in the Addreſs before his "Newes," he alſo reveals a portion of his perſonal hiſtory, though there he ſpeaks of his praetiſing in the Court of Chancery. After repudiating the notion of his being induced by the mere hope of profit to publiſh a new edition of the latter work, he modeſtly confeſſes his opinion of its imperfections, by ſaying that it is unworthy to "carye away commendation amongſt the better ſort of english Poetes of our tyme: And indeede, it is a matter that I ſtryue nothing at all to attaine vnto: For if I did, I woulde frequent the means, which are

reading and practise, neyther whereof, I haue bene acquainted with to any purpose since the first three yeeres which I spent in the Innes of Chauncery: being now aboute a dosen of yeeres passed." His "Touchestone for this time present," published in 1574, shows that at that date he was married and settled in the country.

Of his progress in life no direct information has reached us. We first hear of him in 1567, by the entry in the Stationers' books of his "Newes out of Pavles Churcheyarde;" and that he had acquired, as early as 1573, by this work, and by his translation of "The Imitation of Christ," (neither of which had been published later than 1568,) and probably by other literary productions, some celebrity as an author, is evidenced by his being introduced as a competent scholar and poet into a passage in "The Rewarde of Wickednesse," a poetical work, composed in imitation of the "Mirror of Magistrates," by Richard Robinson of Alton, and published in the later of these years. In this very rare book, (a copy of which was found by the editor in company with the original of the present reprint, and so many other literary treasures, in the now-famous lumber-room at Lamport Hall,) he is thus spoken of:—

"Let Studley, Hake, or Fulwood take,
That William hath to name,
This piece of worke in hande, that bee
More fitter for the fame."

As this John Studley and William Fulwood, whose Christian name is here so quaintly expressed, were both accomplished scholars—the former, who had been educated at Westminster School and Trinity College, Cambridge, having transfused unusual poetic power

into his translation of the "Agamemnon" (published in 1566), and three other of Seneca's tragedies, besides being the author of other pieces which excited the admiration of his contemporaries; and the latter having produced (in 1568) an ingenious work, which is also one of the first specimens of a "Complete Letter-Writer," entitled "The Enemie of Idleness," partly in prose and partly in verse, and which was popular enough to run through several editions—Hake's admission into such respectable company is a sufficient proof of his having attained what he certainly deserved, if only for his perseverance and conscientiousness, a certain degree of notoriety as well as reputation.

About twenty years afterwards we find him Mayor of New Windsor, as the borough was then distinguished from Old Windsor, and in that capacity, in 1586, pronouncing what is called "An Oration conteyning an Expostulation," on the occasion of the birthday of Queen Elizabeth. Unfortunately, the Corporation accounts for Windsor, from the commencement of the reign of Elizabeth till 1635, and the churchwardens' accounts until 1615, are lost, but some extracts from them have been preserved in Ashmole's MSS. (No. 1126), now at Oxford, which have been made use of in the valuable work, entitled "Annals of Windsor," 2 vols. royal 8vo. 1861, by Messrs. Tighe and Davis. From these it appears that for many years Hake had discharged the duties of deputy-steward for Mr. John Reddish. In May, 1576, and in Sept. 1579, he had received the appointments to that office, though probably they were not carried out at the time; for he agreed to serve for seven years without fee, and afterwards (Sept. 1584) to be paid 1*l.* 6*s.* 8*d.* per annum. On the 16th Sept.

1576, he was supplying the place of the recorder; and in June, 1578, he is described as one of the bailiffs.

In the 24th Eliz. (1581 or 2) he is paid 16*s*. "for drawing a Booke of Statutes & orders for this Towne," in endeavours to obtain a new Charter, which, however, was not granted till the commencement of the reign of James I. In the 27th Eliz. (1584 or 5) an act, hitherto unprinted, was passed for paving the town; and a new market-house was also proposed; in all which movements, Hake, then Mayor, took an active part. On 7th Jan., 1585-6, he renewed the motion for the market-house.

On the 10th August, 1586 (28th Eliz.), "The Queen being at Windsor was received there in state by the Corporation; when she was addressed by Edward Hake, Mayor, and was presented by him with a petition in writing, in behalf of the said town." And on the 7th Sept. following, the Queen's birthday, he delivered in the Guildhall a long and laudatory oration. In return for both which loyal proceedings the Queen, on her departure from this town eleven weeks after, sent him her gracious thanks.

On the 21st Dec., 1586 (29th Eliz.), we find that "at the pitifull Complaint of divers of the Commonalty of this Towne for the redrefs of the smalnes of the market bushell, Edward Hake, gentleman, then Maior, travailed to Greenwich and thence to Westminster divers journies till he found the Clarke of the Market, carrying with him the brazen Gallon, and obteyned the amending of the Bushell."

On the 10th Oct., 1588, (30th Eliz.) Hake was elected (his colleague being Henry Neville, Esq.), a Member for Windsor to the Parliament summoned for the 12th

Nov. This dignity he enjoyed but a short time; the Parliament being dissolved the 29th March following: nor was he re-elected. What part he took in the debates is unknown, the Commons' Journals between the 18th March, 1580-1, and 19th March, 1603-4, being wanting; neither does any parliamentary speech of his appear elsewhere. In Browne Willis's *Notitia Parliamentaria* his name is misprinted Huke. The last that we hear of him is in 1604, when was published his "*Golds Kingdome*," including also an oration, intended to have been delivered at Windsor, to King James I. shortly after his accession. Whether Hake filled any office at this time is uncertain; nor have I been able to trace the date of his death or his place of burial.

Whatever rank our author may now hold as a writer, it is certain that he possessed sufficient literary talent, combined with more worldly-wise qualifications, to enable him to rise in the world. But after all, his steady advance from the poor position of a practitioner of the law to the dignified one of Mayor of a royal borough, as well as its parliamentary representative, can only be explained by the fact of his having obtained some powerful patron who found it to his own interest to forward that of his protégé, and this advantage we know Hake possessed in the person of the great Earl of Leicester, to whom he dedicates the present work. And that this eminent and ambitious nobleman should show favour to a man like Hake, whose talents and religious feelings had been openly displayed in his first publication is not at all remarkable. Leicester, from politic rather than, it is to be presumed, from religious considerations, had put himself forward as the head and protector of the Puritan party, and to promote his and their views it was necessary to obtain the services of agents distin-

guished both for energy and ability. In Hake they found combined most of the qualities required in a religious partizan, namely, literary skill, fearlessness, profound religious convictions, a rabid hatred of Papists, and irrepressible activity. These qualifications, not often possessed by the same individual, pointed him out as the very man for Leicester's purpose, for it is difficult to conceive that many men could be found, who though enjoying the present protection of so powerful a statesman would wantonly raise up a host of enemies in all classes of society by violently attacking not only their vices and follies (which from being a general charge might have been passed over with contempt) but, what was altogether unpardonable, their religious faith,—without a deep-seated conviction that they were advancing the cause of morality and truth, and without an innate courage which would enable them to set consequences at defiance.

But whatever might have been the interested motives of Leicester and Burghley in advocating the claims of the Puritans,—and their spoliation of Church property might give some sort of clue to them,—England undoubtedly owes them a deep debt of gratitude for their opposition to the encroachments of the Roman Catholics. And this conduct is the more praiseworthy when we recollect that not only was the Queen suspected of no very violent aversion to the tenets of the Roman Catholic church, but that her hostility to the Puritans was evinced on every possible occasion. Moreover it was high time that some persons of high official influence should interpose for the sake of advancing the progress of morality by giving an impetus to protestant teaching. The assertions of Hake, in several of his works, particularly in his "Touchstone for this Time present," are

confirmed by many contemporary writers; and in our own day, (to cite no others,) Mr. Marfden, in his "History of the Puritans," thus alludes to it: "The state of England in regard to moral and religious culture was at this time deplorable. The number of the Romish clergy who had resigned their preferments at the Reformation appears almost incredibly small. Including bishops, abbots, heads of colleges, and other dignitaries, as well as the beneficed clergy, no writer can muster up two hundred and fifty: Bishop Burnet reduces them to one hundred and ninety-nine; and D'Ewes's 'Journal,' a still better authority, to one hundred and seventy-seven—a number altogether insignificant when distributed among the ten thousand parishes of England and Wales. It would be something more than charity to suppose that such numbers of the Romish clergy accommodated themselves at once to a change so great and sudden without violence to their consciences." It is not, therefore, to be wondered at that so strong a partizan as Hake should express himself with so much vehemence against a state of things which he knew to be fraught with danger to Protestantism and Protestants.

Without claiming for Hake any higher rank as a poet than that of an easy rhymester, who was able to clothe sensible common-places in the trappings of verse, we may still, I think, without impropriety, assign to him the merit of being one of our *earliest professed Satirists*. This controverts the assertion of Thomas Warton, who, from the nature of his poetic tastes, leant more to the splendid scenes described by the poets of chivalry, romance, and love, than to the more homely pictures of domestic life and manners, drawn, as these were for the most part, by versifiers inferior to their poetic rivals in

genius and learning, no less than in imagination and fancy. Nor should this in any way surprise us. The highest order of poetic genius, whose vocation it is to depict scenes of the supernatural or romantic, the picturesque and the beautiful—to elevate our common nature, and evolve its nobler qualities by a subtle exhibition of its capabilities for the heroic, the grand, and the good—and to soften us by its perfect control over the gentler passions and affections—revolts from wasting its powers and energies in the sterile and ungrateful regions of Satire, the sole objects of which are not the Elevated but the Degraded—a delineation of crimes unredeemed by noble extenuations—meanesses without the excuse of necessity, and follies palliated by no spark of generosity, brilliancy, or elegance.

To proceed: Warton asserts that “Satire, specifically so called, did not commence in England till the latter end of the reign of Queen Elizabeth. We have seen, indeed,” continues he, “that eclogues and allegories were made the vehicle of satire, and that many poems of a satirical tendency had been published long ago. And here the censure was rather confined to the corruptions of the clergy than extended to popular follies and vices.” He then goes on to say that “the first professed English satirist, to speak technically, is Bishop Joseph Hall,” of whose satires he thinks so highly as to dedicate upwards of thirty pages to them.

But to this assertion of Hall’s priority just exception may be taken, for he had been preceded by John Skelton, who died in 1529; by William Roy, author of “Rede me and be nott Wrothe,” published in 1528; and by other writers many years before; as well as, and more recently by the elder Sir Thomas Wyatt, who died in 1542, and of

whom Thomas Warton himself, in another place, in his notice of this eminent man's works, declares, "that he may justly be deemed the first polished English satirist, and that he mistook his talents when, in compliance with the mode, he became a sonneteer," and of whom Dr. Joseph Warton, in his essay on Alex. Pope, asserts that he was the first writer of satires worth notice; by GEORGE GASCOIGNE, who produced, in 1576, his "Steele Glas, a Satyre," lashing man's vices and follies, and exhibiting what is perhaps more interesting to us, a curious and valuable picture of the manners, life, and commercial morality of that age; by JOHN DONNE, a volume of whose satires in MS., dated 1593, is still in existence; and by THOMAS LODGE. To this latter celebrated author, indeed, Dr. Drake, in his valuable work, entitled "Shakespeare and his Times," erroneously ascribes the honour of being the first who published in our language a collection of satires so named; the "Fig for Momus included in Satyres, Eclogues, etc.," according to him giving Lodge precedence as a writer of professed satires. Yet these were not published till 1595, when he was about forty years of age. And further, the satirical works of Marston, entitled "The Metamorphosis of Pigmaliions Image, and Certaine Satyres," as well as his "Scourge of Villanie," were printed in 1598. But an earlier *ensor morum* was Robert Crowley, who published in 1550 his "One and Thyrtye Epigrammes" (really thirty-three), directed against as many abuses current with the vulgar; and which, I think, induced Hake to fly at higher game in his "Newes." Crowley's work has just been edited by Mr. J. M. Cowper; but want of space precludes further notice of it.

CHARLES EDMONDS.

Bull St., Birmingham, July, 1872.



ACCOUNT OF HAKE'S WORKS.

I.

NEWES OUT OF PAVLES CHURCHYARDE, A TRAPPE FOR SYR MONYE, 1567.

Though no edition with this date is now extant, one undoubtedly then appeared. This is clear, not only from the author's own apologetic address prefixed to the re-impression in 1579, wherein he declares that he had originally published it twelve years before, and to use his own additional expression, "first made and set forth, even as I maye saye in my childishe yeeres," but from the entry in the Stationers' Register, under the date of 1567, where it is licensed to Henry Denham; and Turberville's allusion to it in a work published in 1568 is a further corroboration.

II.

NEWES OUT OF POWLES CHURCHYARDE.

Now newly renewed and amplified according to the accidents of the present time, 1579. and otherwise entituled, fyr Nummus. etc. Black Letter. [Octavo. 64 leaves.]

This is the edition now reprinted, and which on the evidence given above may without impropriety be designated the *second* impression. Mr. W. C. Hazlitt, however, in his "Handbook," without adducing any authority for the assertion, curtly describes it as the *third*.

But as this gentleman in his description of the preceding edition substitutes "*ten*" for "*twelve*" years, it is plain that this part of his labours has not undergone such a revision as so important a science as Bibliography demands.

Only two copies are known; the one formerly in the possession of Richard Heber, and Sir Charles Isham's, at Lamport Hall.

The work consists of a dialogue between Bertulph and Paul as they walk in the aisle of the Cathedral, divided into eight Satyrs, levelled against the corruptions existing among the various classes of society. The following is a list of their subjects:—

Satyr I. Complains that Sir Nummus had taken up his abode, not with industrious and conscientious ministers, but with bishops, deans, &c.

Satyr II. Relates to the miseries of suitors in courts of justice, to the corruption and partiality of judges, and to the greediness of counsel and attorneys.

Satyr III. Is devoted to the tricks and practices of physicians.

Satyr IV. Discourses on the abuses of apothecaries and surgeons, the sumptuary laws then in force, and other topics.

Satyr V. Inveighs against extravagant living and consequent bankruptcy, and unlawful Sunday sports.

Satyr VI. Is, among other points, a protest against the use of St. Paul's Cathedral as a place of assignation and conversation, even during prayer.

Satyr VII. Makes an onslaught upon bawds; also upon brokers who advance money to spendthrifts, making part of it consist in goods, which the borrowers are obliged to sell at a loss.

Satyr VIII. Continues the same subject, against covetousness and usurers.

In addition to the information which the author, in the Address to the Reader, gives concerning himself—as I have mentioned on a preceding page—John Long's Address to "the Citee of London," prefixed, is curious as containing a list of some of Hake's works. All these can be identified with the exception of the first, which is designated, perhaps metaphorically, a "great conquest of sinne." This was, probably, like the "*Newes*," a very early work; and like the original impression of that production possibly every copy has perished. It might be assumed that by this expression was meant the first issue of the "*Newes*;" but the way in which the work is spoken of in the last quatrain seems to negative this supposition. The address also of "The Author to the Carping



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and scornfull Sicophant" shows that he had recently triumphed over the malice of his enemies, and had attained the position he had long striven for—probably the Under-Stewardship of New Windsor. The tone of this address, replete with allusions to himself, is so bitter as to demonstrate that if the author could sharply rebuke vice in the abstract he was equally ready to attack from personal motives.

St. Paul's Cathedral was much injured by fire 4th June, 1561. A sermon was preached at Paul's Cross soon afterwards by Pilkington, Bishop of Durham, in which he severely blamed the profanation of the edifice by fighting, brawling, and assemblies of idle people. This occasioned a libellous work by a Papist, entitled "An Addicion, with an Appologie, to the Causes of burnyng of Pauls Church, the which Causes were vttered at Pauls Crosse by the reuerend Bishop of Duresme viii. Junii 1561;" which again was replied to by another tract, entitled "The burnyng of Pauls Church in London in the yeare of oure Lord 1561;" wherein (sign. Giiii.) we have the following remarks on the scandalous practices in the Cathedral:—"No place haïs bene more abused than Pauls haïs bene, nor more against the receyving of Christes Gospell: wherfore it is more marvaile that God spared it so longe, rather than that he overthrewe it nowe. From the toppe of the steple downe within the grounde no place haïs bene free. From the toppe of the spire at Coronations, or other solemne triumphes, some for vain glory used to throw themselves downe by a rope, and so killed themselves vainly to please other mens eyes. At the battlementes of the Steple fundrye times were used their popishe Antems to call upon their Goddes with torch and taper in the Eveninges. In the top of one of the pinacles is Lollers towre, where manye an innocent soule haïs bene by them cruellye tormented and murdered. In the middest alley was their longe Censer reachinge from the rose to the ground, as though the Holy Ghost came in their censng down in likenes of a Dove. On the Arches though commenly men complaine of wrong and delayed judgemente in Ecclesiasticall causes, yet because I wyll not judge by here saye I passe over it, savyng onely for such as have bene condemned there by Annas and Caiphas for Christes cause, as innocently as any Christians coulede be. For their images hanged on every walle, pillar, and doore, with their pilgrimages and worshippinge of them, I will not stand to rehearse them, because they can not be unknowen to all men that have seene London, or hearde

of them. Their massing and many altars wyth the rest of their Popythe servyce which he so much extolles, I passe over, because I aunswered them afore. *The South Alley* for Ufurye and Poperye, *the North* for Simony, and *the Horse faire* in the middest for all kind of bargains, metinges, brawlinges, murthers, conspiracies, and *the Font* for ordinary paymentes of money, are so well knownen to all menne as the begger knowes his disse." The Simony and chaffering for Benefices, slightly alluded to above is more particularly described in the Satires of Bishop Hall; "Virgidemiarum," Lib. ii. Sat. 7, Lond. 1597. Chaucer, in the Prologues to his Canterbury Tales, when describing the *Parson*, has an evident allusion to the same thing.

Several other publications appeared on the same subject, but none of them were effectual; and the nave of the church continued for many years afterwards the resort of persons who had nothing else to do, and who met there to discuss the news of the day, or for less innocent purposes. But this profanation of the church was an old grievance, for, according to Rymer's *Fœdera*, as early as A.D. 1371, the forty-fifth year of Edward III., we find the King complaining to the Bishop of London of many abuses in his cathedral, which were practised with the Bishop's connivance; that the refectory of the canons was become the eating-place and office of mechanics and the lurking-place and receptacle of whoremongers (*hodiè facta sunt Cœnacula et Tristega Mœchanicorum, ac multa Penetrabilia conductitia et Receptacula Scortatorum*) etc. He also denounces other enormities which, he says, royal decency forbids him to particularize. See Dugdale's "History of St. Paul's," wherein it is also mentioned that King Charles I. erected at his own charge, at the west end of the church, "that most magnificent and stately portico, with Corinthian pillars, which was intended to be an ambulatory for such as usually by walking in the body of the church disturbed the solemn service in the quire."

This profanation of the sacred edifice is also alluded to in the humorous tracts of Thomas Dekker. In his "Dead Terme, or Westminster's Complaint for Long Vacations and Short Termes," 4to. London, 1608, St. Paul's steeple is introduced as describing the company walking in the body of the church beneath:—"At one time, in one and the same ranke, yea, foote by foote, and elbow by elbow, shall you see walking, the Knight, the Gull, the Gallant, the Upstart, the Gentleman, the Clowne, the Captaine, the Appel-Squire, the Lawyer, the Usurer, the Cittizen, the

Bankerout, the Schollar, the Beggar, the Doctour, the Ideot, the Ruffian, the Cheater, the Puritan, the Cutthroat, the Hye-Men, the Low-Men, the True Man, and the Thiefe ; of all Trades and Professions some, of all Countryes some. Thus, whilst Devotion kneeles at her Prayers doth Profanation walke under her nose in contempt of Religion." In the same author's "Gul's Horne-book," 4to. London, 1609, we have a whole chapter on "How a gallant should behave himselfe in Powles-Walkes."

This making, however, of St. Paul's Cathedral a place of public resort may be accounted for by the absence, in those times, of convenient places of assembly—a want which seems never to have attracted the attention it deserved. Our ancestors contented themselves with grumbling instead of remedying defects. So little, too, was the real public welfare understood, that in the year 1580, Queen Elizabeth, on the plea that the excessive increase of the City of London was a detriment to other towns, issued a proclamation forbidding any new buildings to be erected within three miles of the gates of the city, upon pain of imprisonment of the builders, and forfeiture of the materials.

III.

THE SLIGHTS OF WANTON MAYDES.

This tract of Hake's, which is mentioned by John Long in his verses prefixed to "Newes out of Powles Churchyard," is apparently not now extant. An allusion seems to be made to it by George Turberville in his "Plaine Path to perfect Vertue," 1568, in the following passage; which at the same time, proves that the "Newes" had come out anterior to that date:—

I neither write the Newes of Poules,
Of late set out to sale,
Nor Meting of the London Maides,
For now that fish is stale.

On this subject Mr. Payne Collier, in his Bibliographical Catalogue, observes: the fact is that "A mery metynge of Maydes in London" had been entered by H. Denham in 1567, and an answer to it, under the title of "A letter sente by the Maydes of London to the vertuous Matrons," was registered in the same year: their popularity perhaps induced Turberville to say that the "fish" (i.e. *Hake*) was then "stale."

Or it may be intended for a work licensed to W. Griffith, in 1566, entitled "A mooste delectable cōference betwene the wedde lyfe and the single. By Henry Hake." It is possible that Henry may be an error for Edward, as the entering-clerks at Stationers' Hall in those early times were both ignorant and careless, frequently obscuring matters extremely interesting to a literary posterity.

IV.

THE IMITATION, OR FOLLOWING OF CHRIST, AND THE CONTEMNING OF WORLDLY VANITIES: At the first written by Thomas Kempise, a Dutchman, amended and polished by Sebastianus Castalio, an Italian; and Englished by E. H. Seene and allowed, &c. Dedicated to Thomas duke of Norfolk. H. Denham, 1567. [Octavo.]

This title is copied from Herbert's edition of Ames's "Typographical Antiquities." A copy of the above impression was sold at the White Knights sale, No. 2248, for 12s.; and at Heber's, pt. 1, for 6s. 6d.; but I have not been able to see it, nor do I know its present possessor.

It has been asserted that an edition appeared in 1584, and also that another without date exists; but both these statements seem to be without authority.

V.

THE IMITATION OR FOLLOWING OF CHRIST, AND THE CONTEMNING OF WORLDLY VANITIES: Wherevnto, as springing out of the same roote, we haue adioyned another pretie treatise, entituled, The perpetuall reioyce of the Godly, euen in this lyfe. Ephesians. 5. Be ye followers of God as deere children, and walke in loue, euen as Christ hath loued vs, &c. Seene and

allowed according to the order appointed Anno. 1568. Imprinted at London by Henry Denham. Black Letter. [Octavo.]

The name of the translator, Edward Hake, appears at the end of the Dedication to "Thomas Duke of Norfolkke, Earle Marshall of Englande," &c. The arms of this nobleman, a lion rampant, surmounted by the garter, are accompanied by the following verses :—

" Ist Lyons force that Rampaunt yeeldes the same ?
Or Norfolkkes grace that beares the worthy minde ?
Ist Princely race that brings the crowne of fame ?
Or due desert that hath the same assignde ?
Sole Prince, sole Duke, sole paterne of renoune,
Tis great Iehoue that yeeldes immortall crowne.

Like as the Lyon, rampaunt, doth
descrie his worthy force,
So Norfolkkes grace by constant life
portendeth great remorse."

This nobleman was the fourth duke, and son of that brilliant and unfortunate Henry, Earl of Surrey—one of the brightest ornaments of the House of Howard—whose iniquitous execution, which took place January 21, 1547, during the lifetime of his father, was the last tyrannical act of Henry VIII. Nor was the above fourth Duke, Surrey's son, who succeeded his grandfather, July 18, 1554, more happy in his end than his father, for, being attainted of high treason for his communication with Mary, Queen of Scots, he was beheaded on June 2, 1572, aged only 35; when all his honours became forfeited. This nobleman was not, like most of his family, a Roman Catholic, at least so he declared at the place of execution, where he said, "I have not been popishly inclined ever since I had any taste for religion; but was always averse to the popish doctrine, and embraced the true religion of Jesus Christ, and put my whole trust in the blood of Christ, my blessed Redeemer and Saviour. Yet I must own that some of my servants and acquaintance were addicted to the Romish religion." This may account for so determined a Protestant as Hake having dedicated the above work to him. Yet a few years after Hake found a new and more powerful patron in the person of the Earl

of Leicester, the determined but secret enemy of the Duke of Norfolk, who owed his ruin to the insidious advice of his rival. Nor was his eldest son, Philip Earl of Arundel, more fortunate, for he also fell a victim to the artifices of Leicester and Walsingham, dying after trial for high treason in confinement in the Tower, 19th November, 1595, in the thirty-ninth year of his age. A youthful portrait of the above-named Duke, by Holbein, is published in Chamberlaine's edition of "Holbein's Portraits of the Court of Henry VIII."

The copy of this work in the British Museum had been successively in the possession of Humphrey Chambers, 1656, of W. Herbert, and of the late Duke of Suffex. The first treatise consists of A—T in eights, but leaf B iv is wanting. The second extends from A to D iv in eights. Included are (to fill up the sheet) "Florentii Volufani Ode," and other verses. A fine copy of this edition, in morocco, was sold for 4*l.* 8*s.* in Dr. Bliss's sale.

VI.

A TOUCHSTONE FOR THIS TIME PRESENT, expressly declaring such ruines, enormities, and abuses as trouble the Church of God and our Christian common wealth at this daye. Wherevnto is annexed a perfect rule to be obserued of all Parents and Scholemasters, in the trayning vp of their Schollers and Children in learning. Newly set forth by *E. H.* Imprinted at London by Thomas Hacket, and are to be solde at his Shop at the greene Dragon in the Royall Exchange. 1574. [Black Letter. Octavo.]

The copy of this curious work in the Bodleian Library seems to be the only one known. It consists of 52 leaves. After the title, and occupying three leaves, begins on A 2 an "Epistle dedicatorie," in prose: "To his knowne friende mayster Edward Godfrey Merchaut." Then follows on sheet B, ending on reverse of E 2, "A Touchstone for this time present," in prose; and after this "A Compendious fourme of Education," etc., "gathered into Englishe meeter by Edward Hake," which begins on E 3, and concludes at

the end of sheet G. This last part is an abridged translation of a Latin tract, "De pueris statim ac liberaliter instituendis."

The rarity of this work and the nature of its contents must be my excuse for the length of the extracts.

"Looke what is good, the same wee deride, contempne & refuse, and contrariwise, whatsoever is euil, if it bring eyther pleasure or profite, the same doo we wishe for, pursue and embrace: Auarice, wee account good & honest desire: Usury (the sone of Auarice) we account lawful trade: Excesse we call bountie: whoredom, pleasure: swearing, Jolity: pride, Brauery: deceit, policy: robbing, shifting: and (what should I more say) vice we account vertue, & vertue precise foolishnesse. We seeke for new fashions, we desire new lawes, new rules and newe orders, and yet no man (al this while) hath minde of a newe life: no man seeketh to renewe the same, nor yet to amend the olde." (Sig. B.)

In this strain the author proceeds till he enters upon the real grievance, which is, (as might be expected,) the Papists, in the following abusive terms:—

"And so the Temple of God, the Lordes house, Christ his Congregation, the very true spouse of our fauour, lyeth ruinous, al to rent & deformed. Alas, no faith, is left to fasten the worke to the corner stone, no moisture remaineth to knip vp the frame with the foundation, Christ Jesus, our only rocke, our only foundatiō, our only head and chiefe corner stone. Loue is cold, faith is dead: trueth is naught set by. And that same smal number which would saine bee doing in the dangerous worcke, are eyther daunted by their enemies, or discouraged by their felowes: The zeale of Iosiah is gon, & Demas triumpheth: Amasiah & Diotriphes doo beare vp their villanous breasts against the Lord & his people: Demetrius is busy, & Simon Magus doeth florish: that hard it is to thinke whether the number is greater of feareful souldiers, faint workmen, & feeble Christians, or the boldnes of the aduersary more vniuersal, or in tirāny more abounding. How rageth, how roareth, how thundreth, howe threateth, how whispereth, how braggeth y^e Babilonical strumpet, y^e Romish Dragō, that bloodthirsty Ciclops, Minotaure, & horrible mōster: how bufile her couetus chāpions: howe swel her vilanous rable of rakehel Termagants: how rage beyond y^e seas her bloody Bishops: how crake the crew of her coalequēchy Cardinals: whose destruction & horrible fall, although I know to aproche, & to be as it were begoon: Yet I do lament (& so may al true English hearts)

that our sinnes are so greuous, as by the occasion thereof, the lord doth deny in the time of so chaste, so wise, so godly, zealous, & so learned a Prince (as is our most drad soueraigne Ladye *Queene Elizabeth*, whose life with ioyned harts & hands let vs cry, cry vnto y^e Lord to lengthen) within this Realme of Englād tobring to perfectiō that which he hath begon: to abolish from her people all remnants of popery, & to supplant the hipocritical & vnlearned ministerye." (Sheet B 4 recto.)

After deploring the decay of "those true workmen, who were so stout, so zealous, so artificial, & so wise," he contrasts them with their successors, the greatest part of whom (he says), "are more careful in building of Pluralities, Trialities, Totquots, and Non residens, than in furthring of this sacred, spirital and diuine Temple of the Lorde."

He accuses a great number of them of inordinate eating & drinking; "epicuryous in the hampering of theyr owne bodies," but neglectful of their flocks. He goes on thus: "Yea, I woulde to God, that the number were not great of suche Godlesse Hipocrites, suche vnlearned loyterers, and verry pieuishe pelting Parasites, which for liuing sake haue intruded and thrust them selues into the Church: who, if they were not clothed with the counterfaiete title of bountifull housekeepers, shoulde haue nothing at all wherewith to couer their blockishnesse, nor to hide their blindnesse, nor to cloake theyr lewdenesse and trecherye: whereby they shoulde incurre the iust reward of their naughtines, euen ignominy and reproche." (B 7.)

"Would God (I saye) that the holye house were not pestered at this daye with such hipocrites and damnable sort of luskish loytering Lubbers, who (notwithstanding their great blockishnesse their palpable ignorance & extreme want of learning) doo keepe within their clāmes the liuelyhood of true pastors, and painful laborers: which sustaine Ruffiās, to begger ministers: which maintaine routes of rakehell Roisters, to decrease the nūber of honest poore christians: which not only thēselues are contented to stop the roomes of learned preachers, but also deuishly doo bring in most horrible crewes of cursed Chaplins, & notorious numbers of monstrous vnlearned Sicophants, which take the fleece, & starue the flocke:" etc.

He then goes on to accuse civil magistrates of coldnes in God's work, of support of "false worckemen, cursed hyrelinges, and professed enemies to the trueth." He deploras also the evils arising

from feeble discipline, which is "a vizare vnto feareful Magistrates, and a preposterous shift vnto partial Judges."

Here is a reference to the perils incurred by the denouncer of such iniquities: "Who is not afraid and loath" (says he) "to displeafe? yea, and (that worfe is) who dareth to speake and is not punished? who sinneth and is not pardoned? Alas, so mightly preuayleth sinne at this daye, that as wee wil not say, that to sinne, it is not dangerous: so, must wee needes saye and affyrme, that to bee an accufar of sinne and wickednesse, is the most daungerous thing in the world." He then alludes to some matter of this kind, which he says "is so fresh amongst some, that it cannot be forgotten."

But his attacks on parents for negligence in the education of their children, are equally vehement. "Children" (he says) "by nature are euyl, and being euyl, they are by example of Parentes made worfe. No loue towards God, no honour of children to their Parentes, nor feare of Parentes in their Children is sought for, had, or regarded at all. If I should speak of the educatiō of daughters, (wherof in this third place I should writ) the very Pagans, Infidels, and Turckes, woulde stand vp against vs. I can not tell whether through sorrowe, I shoulde crye out and bewayle them, or for shame commit them to scilence: so immoderate in apparell, so lasciuious in talke, so bolde in behauiour, and so vnseemely in iesture is the vniuersall state, almost as well of wiues as of damosels. And that which most of all should be regarded: I meane the prouident care of parents ouer their daughters in their young and tender years: that is altogether neglected and set a syde. No sooner is the daughter of age of vnderstanding, but shee straightwaye and therewithall learneth the highe path to whoredome, and the principles of vanity and lewdnesse. Eyther shee is altogether kept from exercises of good learning, and knowledge of good letters, or else she is so noufeled in amorous bookes, vaine stories and fonde trifeling fancies, that shee smelleth of naughtinesse euen all hir lyfe after, as a vessel which being once seasoned, doth neuer forgo the sent of the first licour."

He then contrasts them, to their disadvantage of course, with many Pagan ladies and early Christians. "But even" (continues he) "that same small number which haue anye knowledge at all, doe so greatlye abuse it, that much better were it they shoulde vnlearne that againe which they haue alreadie learned, then miserably to abuse it as they doo, or at the leaste wif (as we see them)

to make equalle Pampheticall trifles with wholefome Doctrine and tryall of lyfe." (C. v.)

He complains that after reading "pernicious, vmchaffe and godlesse bookes," they accompany in pleasures and banquets, "young amorous Roisters, & mischieuous varlettes," etc. "On the other syde, it is to be lamented (as a case too too grieuous) such parents as doe bring vp their daughters in learning, do it to none other ende but to make them companions of carpet knightes & giglots, for amorous louers. If their intent were otherwise, how woulde they dare so ouer curiously, and carefully to maintaine and keepe them, at the least wise to wincke at them (as they almost euery where doe) in that vaine & vngodly practise of daunsing? vaine & vngodly I say, only in respect of the present abuse of the same, which the very Pagans at all times and in all ages abhorred. . . O good God, sayth a certaine writer, what shaking, what bragging, what wringing of handes, what whisperings, what treading vpon the toes, what vncleanly handlings, gropings, kissings, and a very kindling of lecherye, doth their assotiate that trade and occupation of daunsing? . . . There was neuer heard of any that could hop, skip, & tourne on the toe (as they terme it) that would scarcely come to y^e church without carying. . . And it is a world to see, with what demurenes, some that bee Parentes doo sit in beholding the straunge Jestures, footing and countenance of their curious fantastical Daughters: yea, oftentimes, when the selfe same skill is the cause of defiling theyr bodyes and vtter losse of theyr honestye and good name."

But, "after shee hath once attayned Vnto the knowledge of Daunsing, shee neuer afterward returneth backe to better things, shee quite and cleane forsaketh vertue, and for the most part, biddeth honestye adewe. Then shee must haue scope, then shee must haue her apparel after the fashion, then shee must haue paintings, Lickinges, Combinges, Playtinges, Pitchinges, and all kinde of newe fashioned Trimminges: yea, then shee must haue walkinges, Feastinges, and watchinges, and al kinde of pleasure that maketh perfect the trade of a strumpet."

He then compares, again to our disadvantage, our marriage ceremonies with those of the Egyptians, the Massagetes who lived in "Tubbes and Tunnes (wives & daughters, sons & fathers together), the Bragmans," etc., followed by bitter complaints of the bad bringing up of sons, of the unnecessary license given them when children—"the ouer great neishnes and dilicacye that by

Parentes is infused into their little sonnes"—their contempt of superiors and excess of apparel—"their malapart boldnes and libertye," and proneness to quarrelling & fighting.

He then, in a strain of considerable eloquence, calls upon his country as "thou Realme of Englande, thou olde Briutish Nation, whome sometimes Forrein Peoples haue honoured for thy pietye,"—to contrast her blessings and peaceable state with those of neighbouring nations—to remember the goodness of God and Christ—to bring up children in a better manner, etc.; and thus leads up to what was, perhaps, his primary object in writing the book—the second part of it, entitled, "A COMPENDIOUS FOURME OF EDUCATION."

As the Epistle Dedicatory contains personal allusions not found elsewhere, I have ventured to transcribe it in full; but, before doing so, I will make a remark on a subject which will no doubt strike every reader—namely, the ludicrous irregularity in the orthography of certain words. This is common to most books of the period; but here we have "plees" and "place," to designate the same thing, within twenty words of each other; besides "their" and "they," and numerous other variations. When this is the case with works, which were no doubt, to some extent, superintended by their authors through the press, how can we wonder at the defects in the quarto plays of Shakespeare, which were surreptitiously executed? I say "to some extent," for every one conversant with such matters is aware how often the matured orthography of an author is altered by the caprice or conceit of the compositor.

"To Maister John Harlowe his approoued friende.

"After that the right honourable the Lord Chiefe Iustice of the common plees had permitted vnto me the othe of an Attourney, thereby admitting me into the number of Attourneys in the common place, it was perswaded vnto me by certain good friends of mine, for that the name of an Attourney in the common place is now adayes growen into contempt, whether in respect of the multitude of thē, whiche is great besides an huge rable of Pettipraçtizers, or rather Petifoggers, dispersed into euery corner of this Realme, or whether in respect of their loofe and lewde dealinges, which are manifolde, Or whether in both those respectes I knowe not: I say, it was for this cause perswaded vnto me, to dedicate a little time wholly and altogether to my professed studies of the common Lawes, that I might therby the better enable my selfe to do good in that calling. Wherevpon, resoluing my selfe determinately to

followe that purpose, I thought it conuenient to seclude from me all those forreine exercises which might any wayes seeme to repugne, or to be (as it were) *a proposito aliena*.

“But (as in those my studies prefixed) being tied vnto solytari-nesse in the Countrey, which for my lot, hath happed vnto me by marriage, after a while I perceiued that, wanting (as I there did) the benefite of mine accustomed conference, it was impossible for me, without some exercise of the minde to cōtinue, or with profite to go forwarde in the same. In which respect, I contented my selfe (betwixt whiles and for recreation sake) to resort vnto mine accustomed exercise, but so, as (if it might be) some profite might redound thereof vnto others.

“And happening by good lucke vpon a certaine Latine booke intituled, *De pueris statim ac liberaliter instituendis*, I gathered compendiously out of the same, (as not being able to allowe my selfe time enough from my said studies, to accomplish the part of a Translatour) such certaine summary documents as might seeme sufficient to frame an orderly and good forme of education; which also I haue turned into English meter, and that for these two causes especially: First, for that prose requireth a more exact labour then meeter doth, and could not haue been enterprised without going through the whole booke, whervnto my small allowance of time (as is aforesayde) coulde not be aunswerable. Secondly because meeter vnto the vnlearned (whom I heartily wish to be followers of this booke) doth seeme a great deale more pleasaunt then prose, and doth mitigate (as it were) the harshnes of the matter.

“Which litle booke I do offer vnto you (my approued friend) as a token of my good wyll, in whom, as in my selfe, I do perceiue a special loue not onely vnto this, but also vnto euery other good forme of education: as being trained vp (together with me your poore schole-fellow) with the instructions of that learned and exquisite teacher *Maister Iohn Hopkins*, that worthy Schoolemaister, nay rather, that most worthy parent vnto all children committed to his charge of education: Of whose memory if I should in such an opportunity as this is, be forgetful, I might iustly be accompted the most vnthankfull person in the world, considering that I haue franckly tasted of his goodnes in this behalfe: that (if it be not vnseemely so to wishe) would to God I had liued at his feete euen dayes and yeres longer then I did. But to returne, in respect onely of good wyll and loue, I send vnto you these few quaiers, praying you to accept the same in equal part, resorting indifferentlye

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vnto the confideration of thofe common affections of loue, which are wont rather patiently to beare reproche, than any wayes to lye hyd and vnknown vnto the party fo beloued. Wherein I reft.

“ Your owne affuredlye EDWARDE HAKE.”

This work is, as is fpecified, a collection of directions for the education of youth, carried on in a ferief of lively dialogues between Philopas and Chrifippus. It abounds in fenfible remarks, and, as might be expected, in feuer denunciations of the folly of parents. I have room for a few ftanzas only:—

“ They pinche and crooke their bodies in,
the little corps they ftaine
With garments far vnmeete fuch age,
and to be thought as vaine.
They cocke them vp with coates of pryde
they vse them for their fquires,
They make them Cockneies in their kind
and Apes in their attires.

* * *

“ Moreouer parents there be fome
which when (in tender age)
They heare their children likde for ought,
they freight their ftate prefage.
This child faith one wil proue wel learnd:
then fayth the father, fure,
I will for him fome Prebende or
fome Prouoftfhip procure.
Or elfe I trust to fee him rife
to tife of high degree:
To be fome Judge, fome man of lawe,
or man of dignitie.”

VII.

A COMMEMORATION OF THE MOST
PROSPEROUS AND PEACEABLE RAIGNE
OF OUR GRATIOUS AND DEERE SOU-
ERAIGNE LADY ELIZABETH BY THE

GRACE OF GOD OF ENGLAND, FRAUNCE AND IRELANDE, QUEENE &c. Now newly fet fourth this .XVII. day of Nouember, beyng the first day of the .XVIII. yeere of her Maiesties sayd Raigne. By EDW. HAKE. Gent. Imprinted at London by William How, for Richard Johnes, dwellinge without Newgate, ouer agaynst S. Sepulchers Church. (1575.) Black Letter. [Octavo.] *British Museum.* (Grenville Collection.)

This work consists of 20 leaves—A B in eights, and C in fours. A copy sold at Perry's sale for 11*l.* 11*s.*; at Sir Mark Sykes's for 12*l.* 12*s.*; and at Sotheby's, in 1857, for 13*l.* 13*s.* Heber's copy sold for only 4*l.* 5*s.* This had been Bindley's, at whose sale it produced 9*l.* 9*s.* It is reprinted by Thomas Park in his supplement to the Harleian Miscellany, vol. ix. p. 123, *et seqq.*; but with a very inadequate notice of the author.

It is dated from Barnard's Inn, and dedicated "To the worshipfull, his verie louing Cowfen M. Edwarde Eliotte Esquier, the Queenes Maiesties Surueyour of all her Honours Manours, Landes and possessions within her highnes County of Effex." The Poem occupieth fifteen pages, consisting of 384 lines in quatrains; followed by three pages of an address, "To all the Queenes highnes most honourable Counsaylers," in seven-line stanzas. Then appears, in prose, "A Meditation wherin the godly English geueth thanks to God for the Queenes Maiesties prosperous government," etc. "which," says the author, "was imparted vnto mee by a learned and worshipfull gentleman, very necessary to bee runne vnto in the end of our reuiuyfinge," &c. This occupieth twelve pages, the lower half of the last one displaying a woodcut of the royal arms.

The author, in his Dedication, gives us to understand that he is induced by his coufin and a learned friend, to whom he had shewn his poem, to publish it, hoping thereby "to prouoke the pen of some renowned Homer, and to prepare the hearts of all her Highnes Subiectes to a farther and deeper consideration of Gods exceeding and superabundant mercies; that in the thankfulnes and sinceritie of their hartes they might (not for one day superstitiously, but for ever) kepe holy unto the Lord the commemoration of the most prosperous and peaceable raigne of the same our gracious and dere soveraign lady, Queen Elizabeth."

In contrasting the quiet happiness of England with the wars and miseries prevailing in foreign countries, he thus speaks:—

“Thine english people, Lord, dwell safe :
with them doth peace abide,
With them doth liue a louing Quéene
who like a Mother raignes,
And like a chosen sacred Impe
immortall glory gaines.
Her handes shée holdes not fourth to warre,
her hart doth rest in peace :
Shée Joyes to see her peoples wealth
and wayles their harmes increafe.
Thy gospelles sownde shée sendes abroad :
shée stoppes no wholsome Spring :
But popishe Puddles dammes shée up
which noysome humours bring.”

This difference he attributes not to any tyrannical propensity on the Queen's part, but to the influence of her milder virtues ; and he thus compliments her on her personal charms:—

“Of fleshe the feeblest sexe by kinde,
of face not Junos feere ;
But mylde Sulanna in her lookes,
and Hester in her cheere ”

But she is no less particular, according to him, in guarding popular rights and in dispensing strict justice. His stout Protestantism, which is indeed conspicuous in every piece he wrote, is again shown thus:—

“Before her raigne, bereft of peace,
bereft of outwarde joy,
Pursued to death by Romishe beastes,
still seeking her annoy ;
Whose foamy frothy murthrous jawes,
with stomacks stuf with guile,
Each day devis'd her graces death
and sacred state to foyle.”

As she has thus been blessed by Jehove, she should, he says, ever be

thankful ; as well as for the benefits derived from good counsellors and upright judges. He then turns to the Church, praying that the Queen may, "with judgment sound and pure, remove from thence debate," as well as choose the best preachers ; and, lastly, exhorts her to redress the evils of the commonwealth, and remove unworthy dispensers of the law who are likely to give trouble in troublous times ; thereby evidently glancing at judges with Popish proclivities.

In the course of his address "to all the Queens Highnes most honourable Counsaylers," he beseeches them to beware of foreign fraud in the following sensible terms. The concluding couplet is worthy of being written in letters of gold ; for how often has England not had occasion to regret the non-observance of its advice :—

"Beware of foreign fraude, and false pretended love,
Accept good will, but secreat woorks prevent ;
So joy [join?] in league, that close compacts you prove,
So live in peace, as you to warre were bent ;
Yeeld trust, but try for feare ye do repent :
Geve heede to peace, but live not unpreparde,
The strongest state the longest time is sparde."

He further calls upon them to purge society of some of its grossness ; that being, as he thus deploras, beyond the power of his pen even adequately to describe :—

"To tax the trades that wickedness findes out,
To touch the lives that lewdnesse hath begonne,
To blase the pride that runnes the realme throughout,
To preach the spoyles that private gaine hath wonne,
To shew the shifts that poore men have undone,
O noble wightes ! and honourable all ;
No pen of mine hath force or ever shall "

His hatred to Roman Catholics is shown on every possible occasion, as thus in the penultimate stanza ; he evidently considering them at the bottom of all the troubles of the time :—

"Herein the bloody papists do conspire,
And begging broodes of bankrupts in their kind
Do take the course to set our peace on fire,
By fawning force a filthy fetch to finde,
A few to raise with riches ill assign'd ;
Though thousands thence do reap their endlesse neede,
Whence hate for love in consequence doth breede,

“ Herein, to fine, the fewest fortes do right,
 Herein the lawes that godlynefs have fixt,
 Herein, the peace appearing in our fight,
 By private heades with wickednefs are mixt ;
 And this our peace hath dangers drawne betwixt.
 Herein, therefore, to finde redrefse with fpeede
 Shall make your names ‘ true noble’ ftill indeede !
 In moft humble wife,

EDWARD HAKE.”

VIII.

A IOYFULL CONTINUANCE OF THE COMMEMORATION OF THE MOST PROSPEROUS AND PEACEABLE REIGNE OF OUR GRATIOUS AND DEARE SOUERAIGNE LADY ELIZABETH, BY THE GRACE OF GOD OF ENGLANDE, FRAUNCE, AND IRELANDE QUEENE. . . . Nowe newly enlarged with an exhortation applyed to this present tyme. Set foorth this XVII day of Nouember beyng the fyrft day of the XXI yeere of her maiefties faid reigne. By Edw. Hake Gent. Hereunto is added a Thankefgiuing of the godly for her Maiefties profperitie hitherto; with an earnest defire of the long continuance of the fame to Gods glory and our comfort. Imprinted at London by Richard Iohnes, and are to be fould at his shop without Newgate [1578]. [Octavo. 24 leaves.]

Of this work only one copy is known, which is preferved in the Library of Lambeth Palace. It is perfect with the exception of A i, that being the title-page. The bulk of the book confifts of a reprint of the “ Commemoration ” printed in 1575. The following is the collation:—Title, 1 page. An Exhortation to all the Queenes Maiefties faythful and obedient Subiects, confideratly to be perufed of the fame.” 7 pp. (A 1-4) finishing with this

notice:—"The Printer to the Reader. By following of the old copy (gentle Reader) of Anno. 18. of her M. raigne, there is a fault escaped in the accompt of this present 21. yeere : which with thy pen, I pray thee amende, viz. in the fift Lease for 17. reade 20. and for 18. (in the margent of that lease) reade 21." Then follows the "Commemoration" as in the former edition; A—C iv.

But the above-named error is not the only one connected with the date of this work, which has been assigned by bibliographers, who seldom verify dates on strict chronological principles, to the year 1579; but as the twenty-first year of Q. Elizabeth's reign commenced 17 November, 1578, it should properly bear this latter date.

The following seems the only extract worth quoting, as it has personal applications:—

"It was in my mynde to haue continued a yeerely remembrance of the premisses, at such tyme as I fyrst set forth this sayd Pamphlet, being then the xvij. yeere of her Maiesties reigne : or at the least, to haue continued the same vntil some good wyter had bin knowne to haue dipped his penne in this kynde of Argument : But (much to my trouble, and litle to my comfort) I haue bene helde backe by other busineses occasioned necessarily, though not profitable, in ye vocation wherein I liue. And the tyme being now instant, wherein these thyngs ought rather to be put forth, then enterprised and begonne, I am confrayned with grieue of mynde, to leave vndone that which I haue bene hytherto as desirous to accomplishe as I am and haue bene willing to enjoy the benefites of so excellent a gouernement in common with my brethren.

"It is not a slight and vulgare thing (my deare brethren and countrymen) that a royall personage shoulde be first afflicted, & then aduanced: fyrst humbled, and then exalted: fyrst brought downe to the gates of death, and then agayne set vp in the wayes of lyfe, and in the throne of principalltie and rule. This is the order of the Lordes schoole, this is the course of the almightie, and these are the onely wayes of the highest. By whome foeuer hee pleaseth to worke his worke, in those he expresseth the good tokens of his election. And hath he not dealt so with our Elizabeth?"

He then complains of the "vnrecouerable wickednes of the people of this tyme and Nation"—of the practices of the Queen's enemies, rebellion, Popish plots, &c.

ix.

DAUIDS SLING AGAINST GREAT GOLIAH.

A sword against the feare of Death. A battell between the Deuill & the Conscience. The dead mans schoole. A lodge for Lazarus. A retraite from Sin. By E. H. London, by Henry Denham, 1580. [16mo.]

The only authority for the existence of this work, which is from the initials attributed to Edward Hake, is Maunfell's Catalogue.

x.

AN ORATION conteyning an Expostulation As well with the Queenes Highnesse faithfull Subiects for their want of due consideration of Gods blessings enjoyed by meanes of her Maiestie: As also with the vnnaturall english for their disloyaltie and vnkindnesse towards the same their Soueraygne. At the first pronounced vpon the Queenes Maiesties Birthday, in the Guyldhall of the Burrowe of Newe Windfore, by Edward Hake of Grayes Inne Gent. then Mayer of the same Burrowe: And now newly inprinted this xvij. day of Nouember, in the xxx. yeere of the Queenes Highnesse most happie Raigne. Imprinted at London for Edward Aggas. [1587.] Black Letter. [Quarto. 16 leaves, A—D.]

This Oration, spoken on the Queen's Birthday, 7th September, 1586, was according to the Registers of the Stationers' Company, licensed to Edw. Aggas, 30th October, 1587, in which year it was no doubt printed. It is introduced by an Address by Hake to "The right Noble and vertuous his singuler good Lady, the Lady Anne Countesse of Warwicke,"—(wife of Ambrose Dudley, elder brother of the Earl of Leicester, and created Lord Lisle and Earl of Warwick in 1562)—in which he regrets that he has no better means of shewing his respect for "so noble a Lady, as by whom (I

confesse) both in my sicknesse and my health I haue bene often reuiued and singulerly comforted."

The only copy of this work now known is in the Library of Lambeth Palace. It is, however, reprinted in the second volume of Nichols's *Progresses of Queen Elizabeth*.

XI.

THE TOUCHE-STONE OF WITTES. 1588.

Though Warton, in his description of the "Mirror of Magistrates," the first edition of which appeared in 1559, quotes Hake's opinion as a contemporary writer upon it, as found in his "Touche-stone of Wittes," a work "chiefly compiled," according to our great poetic critic, "with some slender additions from William Webbe's "Discourfe of English Poetry," published in 1588; he speaks of him as "a forgotten writer," and as "one of whom he knows but little more than that he wrote also "A Touche-stone for this Time present." But to this slight notice we are indebted for the only record we possess of this work of Hake's (the Touche-stone of Wittes); for though a copy had undoubtedly been seen by Warton, it has escaped the subsequent researches of our most ardent bibliomaniacs; resembling in this respect the fate of that curious poetic tract of 32 leaves, printed in 1601, entitled "No Whippinge nor Trippinge but a kinde friendly Snippinge," which, notwithstanding a copy of it had apparently been used by Malone, had never been seen by Warton nor by any succeeding bibliographer till another (and perhaps the only surviving one) had been disinterred at Lamport Hall by the present editor, who has no hesitation, from the most direct internal evidence, in fathering it upon Nicholas Breton.

XII.

OF GOLDS KINGDOME, AND THIS VN-
helping Age. Described in sundry Poems
intermixedly placed after certaine other Poems of
more speciall respect: And before the same is an
Oration or speech intended to haue bene deliuered
by the Author hereof vnto the Kings Maiesty. *Ipsē*

INTRODUCTION. xxxix

licet venias Musis comitatus Homere, Si nihil attuleris, ibis Homere foras. Though *Homer*, thou do come thy selfe with Muses waiting on thee, Yet *Homer*, if thou nothing bring, then *Homer*, God be with thee. *Animus virtutis studiosus adinuenit artem Carminum ad laudandum bona: ad vituperandum vero vitiosa. Arist. De poetica lib. i.* [Emblematical Woodcut.] Imprinted at London by Iohn Windet dwelling at Paules Wharfe at the signe of the Crossekeyes, and are there to be sold. 1604. Black Letter. [Quarto, 33 leaves.]

The copy in the British Museum is imperfect, containing only 24 leaves. [A to F 4.] It had belonged to Heber, who purchased it from Longman's Bibl. Anglo-Poetica, at 3*l.* 3*s.*, and then paid Lewis 1*3s.* for the binding. It produced at his sale 1*l.* 1*3s.* One at Bindley's sale, apparently perfect, brought 6*l.* 8*s.* 6*d.*, and G. Chalmers's copy, in 1842, 1*3l.*

This volume comprises a singular intermixture of poems on varied subjects in various measures, with a few prose pieces, advertising to royal personages, to courtiers, to prelates, to judges, to lawyers, &c., and to the author's leading topic, the potency and undue influence of gold. The circumstances under which it was composed are stated in the following dedication in the latter part of the book:—

“*To the right worshipfull his very kind and courteous friend Edward Vaughan Esquire, Deputy Officer of the Office of the Pipe of the Kings Maiesties Eschequer.*

“Good Sir,

“My occasions staying me so long in London this last vacation, as that according to the bill of Certificat there died about 19 hundredth of the Plague in one weeke: Although I then thought it not fit to employ that time in any serious Study, yet I was unwilling to passe it wholly ouer without some exercise of my Pen. Whereupon resorting to a few odde trifles which I had penned about a yeare or two sithens, I added euery day for diuersé dayes together sundry others vnto them. And causing my man to

write them out after me, in the end I found the whole thereof to arise vnto a proportion of a litle Booke: which (thus written as it is) I send vnto you, as a token of my assured goodwill, being ready from time to time to expresse the same by better meanes as I shall be enabled thereunto. And whereas in one or two places of the booke I haue made mention of outragious fees, let that light where it will: As for you, you are knowne to be a giuer of fees: But an extreame exacter of fees I am perswaded in my heart you neuer were, nor euer will be. And so with my best wishing vnto you, I cease: This First of Januarie 1603.

“Your true and hearty welwiller,

“E. HAKE.”

This Edward Vaughan was author of a little work, (not mentioned by Lowndes, and recently in my possession,) and one in which it appears Sir W. Herbert had a part, printed by A. Islip, London, 1594, entitled “Ten Introductions: How to Read, and in Reading how to Understand; and in Understanding, how to beare in mind all the Bookes, Chapters, and Verses, contained in the Holie Bible.” In the Preface is a feeling allusion to the families “which the last years Plague hath ruinated, deprived, and desolated.”

The following verses in “Golds Kingdome” relate to the state of uncertainty in which the kingdom was placed by the death of the Queen, with a high compliment to the efficient administration of justice in the city of London.

“*Of the most commendable and honourable gouernement of the City of London, in the late times of the sickness and decease of the most gracious and renowned Queene Elizabeth.*”

“Feare, horror trembling, and difmay of heart
Were each where seene upon reports that went
That our late Queene lay sicke. O dreadfull smart
Redoubled still as new reports were sent.
Most men to flit and chaunge their soiles were bent,
But where to seate or where to be secure,
Alas, alas, no casting could procure.

“The vpland man, thought safest in the Towne,
The townes man thought him best that was at large,
And he that earst fate warme in long furd gowne,
Could well haue brookt the steering of a barge.
Not one of other then would take the charge,

But each suspecting other, all dismayd,
Not for defence, but for destruction stayd.

“ O London then (to thy still lasting fame)
So prudently thy Governement was set,
As that how euer newes then went and came,
Nought could thy graue foresight or compasse let
Wifedome and courage so in thee were met,
As that the Peacefull had his quiet rest,
And few men feard that they should be opprest.

“ No troupes by day nor lurkings in the night
Could gather head, but streight they were descryde:
Each officer so held his course aright,
As that no doubtfull person durst abide.
And for the care that was at water-side,
It was to all great ioy to vnderstand
What rules were there for setting men on land.

“ In fine, when certainty of death was knowne
Of her our Queene, did hurly burly rise?
No none at all: A bud then straight way blowne
On selfe same stalke did London well suffice
To measure all things with an vpriht Size.
The keyes were kept for him [King James] who did succeed,
And nought was heard that discrepance might breed.

“ Then I as one partaker of that Good,
Who with my wife and family did stay
Within the City where I vnderstood
Th' occurrents of those times and Cities sway,
Found cause of sweete content whereas I lay,
Oferuing there the orders of that place,
Which with my heart I highly did imbrace.”

As the “Oration” included in this volume contains little but the usual adulation addressed to sovereigns on their accession to the throne, and has already been reprinted in Brydges’s “*Restituta*,” vol. iii. p. 269, it seems unnecessary to repeat it here. But it is amusing to observe that the author, who never loses an opportunity of self-laudation, manages, while alluding to the king’s share in the government, and the “equity of the Common Lawes of England and of the High Court of Chancery,” to call His Majesty’s attention to “a plaine and open Treatise thereof in English,” which

he has written, and of which he begs the king's perusal. This has apparently never been printed.

I will now give a few specimens of the poems in "Golds Kingdome," some of which contain passages of considerable merit. They are preceded by the following stanzas, showing the ruling features of the author's mind—his zeal for religion—his yearning for the reformation of abuses in Church and State, as well as in the legal profession, all of which bore heavily on the people,—tempered by a profound veneration for the office of the sovereign. From its heading, "Humble Petitions of good subiects to their good King against the Parliament," and from the ideas expressed in it, it is evident that his hopes for reform centred entirely in the new ruler:—



onfirme Religion as the Arke of God :
 Preferue the places where the same shall rest :
 Then lawes for life, and maners as the Rod,
 Wherewith offence of Sinne must be suppressed,
 So shall the land assuredly be blest.
 But firie Spirits are not for that charge,
 Nor such as seeke their profits to enlarge.

" Next, for the Common-wealth (as is begun)
 Take off oppressions from the Subiects backe,
 And to the Commons do not alwayes runne
 For every thing that Common wealth doth lacke,
 For so poore Subiects still shall go to wracke,
 And yet must Subiects Cæsars duties pay :
 No faithfull Subiect will thereof say nay.

" As for the Lawyers faults and griefes thereby,
 The peoples plaints suffice to make them knowne,
 And how huge monstrous sees on Suters lye,
 Which Officers and Clarke's claime as their owne :
 But if you aske *quo iure* they are growne
 The man (say they) must sell who first did buy :
 A case to be redrest as cause shall lie.

" In briefe, the sores & sickneses that are
 In Englands state, which grieved men will shew
 In Parliament, will moue the Princes care
 To finde the fountaines whence the same doe flow,
 And fountaines found, to purge them all arow.

INTRODUCTION.

xliii

The God of heaven preferue our blessed King,
That he to Church and Realme true peace may bring.
Afra Deo nil maius habent, Nil Cæsare Terra:
Sic Cæsar Terras, vt Deus Afra regat."

"No gold no goodnesse.

"O Gold that goest in and out,
That rul'st and raignest at thy will,
O thou that bringest things about,
Why art thou absent from vs still?
But O our God, O where art thou
That suffrest Gold to cõquer now?

"You earthly men who vnto men
Nought giue where you can nothing take,
I speake to you, regard me then,
Your Gold and Goods your God you make:
For where as Gold is, you are won,
But where Gold is not, you haue done.

"Be honest, learned, skilfull, wise,
Be what thou canst, if Gold thou want,
Thou maist lie still, thou shalt not rise,
For nothing proues where Gold is skant:
For Gold it is that doth the deed,
But nothing prospers where is need.

"What, shall I then lie downe and die?
Alas I cannot when I would:
Or shall I sit me downe and crie
And with my teares my grieffe vnfold?
Lament and crie, do what thou wilt,
Thy cause is lost for lacke of Gilt.

"Yet say I not that all men looke
To be rewarded for their deed:
But this I say, that few men brooke
To helpe a man that is in need.
For though he write with Homers inke,
Yet go he shall before he drinke."

"The same complaining of his want of friends.

“**W**AKING in my bed I wept
 And silently complaind,
 The cares that on me crept
 All hope of sleepe restraind,
 I called on my hap,
 I cried on my chaunce,
 Will none stand in the gap?
 Will none my state aduance?
 My woe that neuer ends,
 My want that neuer dies,
 My state that neuer mends,
 My soule that euer cries,
 All these are but the loome
 That warpeth vp my death,
 All these preface my doome,
 The losse of later breath.
 But is there not a Ioy
 That worldly Ioy excels,
 That helpeth all annoy
 And worldly woe expels?
 There is no doubt, God graunt it me
 So shall those woes extinguisht be.”

*"Droupe and die,
 Looke vp and liue.*

“**B**E drouping N. and die my dearest friend:
 For who regardeth him whose ioyes do end?
 Looke vp and liue, make shew of greatest store:
 If little thou possesse, make shew of more:
 Be modest, simple, bashfull in thy deed,
 Assure thy selfe of nothing thou shalt speed:
 But stout vaunt parler stirring in the State
 Will haue his passage through a Princely Gate.”

Answer.

“Ah God my God, and must it needes be thus?
 Will nothing come by plaine and simple course?
 Must Nature change her selfe and loofe her Ius?
 Must humble mind be proud? Nay (which is worfe)

INTRODUCTION.

xlv

Must vertue seruire be to stalcke vpon the Stage?
Ah Lord my God, how grieuous is this Age?
He neuer liue to make such fained shoues :
He rather liue where peace of Conscience growes.
Natura pauca, opinio multa requirit."

"A carefull Debtor.

I Live in debt, yet loue not to do so,
I pay no debt, but not because I would not :
Tis debts disease that breedeth all my woe,
It kills my heart (alas) because I could not.
But hence I go to seeke some change of foyle
Whereby to pay my debt with bodies toyle."





Ad authorem, Ioannes Long

Londoniensis minister.

*Quærit opes hominū mens improba, querit honores:
Sed quid diuitiæ? quid decus omne valent?*

Insidiis quærentur opes, quærentur honores:

Ista breui fugiunt, & peritura volant.

Perge tuos igitur fœlici tramite gressus:

Sistere ne retrahat Zoilus istud opus.

Insidias ostende virum, quos nulla mouere

Heu pietas poterit: quis pador omnis abest.

Sic tu Nestoriæ traduces flamina vitæ

Hakê, tuam famam sydera summa canent.



The same to the Citie

of London,

A Great conquest of sinne hath made
a Student Edward Hake.
O London learne for to beware,
from sinne arise and wake.
Of wanton Haydes he did also,
the sights a late detect:
Learne to be wise, and looke to them,
the worst alwayes suspect.
Hee hath redulde to vulgare tongue
the Imitation true
And following of our Captaine Chryste,
good liuing to renue.
A Touchestone for the present tyme
hee eke set forth of late,
Wherein the cupnes of the Church
with zeale he doth debate.
A brief memorieall of our Queene
and of her blessed raigne
He also wrote in deuie discourse
first once and then againe.
At length these newes are now come forth
wherein thy sinnes he shoves.
Repent (therefore) and call for grace
of God eche thing that knowes.

F F N I S.

The Author to the Carping
and scornefull Sicophant.

AS plated finne of slender Gyng Dare
Wherwith the Seaman cuts the crooked waue,
As scant of force tattaine the happy shoare
When check of tyde back beares the mighty Raue:
So I (no lesse) long lodgde on mounting surge,
Was kept aloofe by cankerd captifes gurge.

Though true intent did Agree the Areams so swift,
Sea beaten Bark could scantly yet obtaine
The shoare tyll now: by subtle Zoyls drift
And Aipers tongue that heat my Boate amaine.
What then? perforce, and maugre Momus head,
I flyp on Strand, as free from daungers dread.

Let Sicophants and Minotaurus broode,
Let Cyclops feere, and subtyle Ciren Haggcs,
With grinning Jaws and gasping gyddy moode
Go shake their eares, and shut their shameles bagges.
I force them not, nor Neutrall, Papist, nor
Like Janus Jacks: their league doo I abhor.

Thou Papist, thou, false harted to thy Prince,
That wouldste bereaue her grace of princely powre,
To thee I say that checking, doolt conuince
(As seemeth thee) my pognaunt poore deuolvre:
For that thou deemst me dampned by thy doom,
Stand back Sir Brock, let Bandoq take thy room.

Shall brockysh Badger beare as now the sway,
Or Shepherdes Dog that bringeth in the Sheepe?
Shall wooluisch mates that woont the same to slay,
Rebuke the Whelpe? no, no, take thou no kepe.
To my poore powre yle bark thee from the fold,
And Shepherdes shall repayte thee to thy holde.

Where.

To the carping and

Wherefore, withdraw thy raging spoyle by day
And see thou lurk (at least) within thy caue
While Sunne is by, for feare of Hunters pray:
What tyme thy craft is not of force to saue.

And eke at night, beware ift be thy hap,
And keepe thy foote from slipping Hunters trap.

And now to thee thou double faced drudge,
That plyes thy selfe so plyaunt vnto chaunge,
And vnder hand doolte beare thy face to Iudge:
Thou Tyme sleaue thou, y^e sayst my pen doth raunge:
To thee I say (for that thou moanst my case)
Restraine thy tongue, least I destruy thy face.

Thy hooded head that doth two faces beare,
I see how closely vnderhand it nods,
And triple tongue that hyds me ware this geare,
Least chaunge should come. But twene vs. ij. be ods.
And therefore (Janus) once againe I say,
So charme your tongue, least I take hood away.

And last of all, I turne my tale to thee,
Thou nunquam sanus byle reprochfull mate,
And carping carelesse cankerd churle, whom hee
That writes ech where, reproues with worthy hate.
For that thou belst with belly bursten paunch,
Gaint them that haps from ydle shoare to launch.

To thee, to thee my slytting stile auerres,
And bound by Dathe of fayth, I doo auowte
That neyther hate nor harbraynd toy inferres
This worke of myne which I doo publysh nowe.
Nor meede at all, though where it bringerh gaine,
It pleaseth some for to requite my paine.

For

scornefull Sicophant.

For well thou wotste, if thyrtie were my minde
To bend the same to wygne by gaignsome trade,
Then would I wryte the thing that Authours finde
A gaine within: and whereby Sommes be made.

I meane vaine iestes to stirre vp filthy game.
But I protest my harte doth hate the same

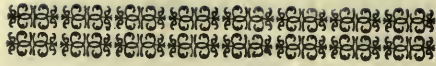
And onely seekes how to sequester sinne,
And Satrans drefts that driue men dotone to hell:
My thoughts be cleere, my conscience cleane within.
Thus knoweth God, that eche ones thought can tell.
Therefore, beware and let thy carping Iye.
Else, sure my pen my gyltlesse hart shall trye.


And to conclude, to all that toyle me well,
And loue by tongue, do vtter to my face,
I make request that rancour they depell
And let their verdict to the Trueth geue place.
Else, let them cease to heare of friend the name.
For I refuse to take them for the same.

Once (sure I am) with quipping querks herein,
I haue not meant to taunt, or check the good,
Nor (ragling bent) I slaunders doo begin:
Though trueth I say, to such as wyll be wood.
For gyltie man findes eche thing to his shame.
Where good men can their owne offences blame.

But well, for fine and finall ende I saye
To all such Snakes as lye by stealing pace
And boughing Curs that bark and winde away,
I holde it best that they no more deface
An open trueth: for then, as they deserue,
Embarkt I Iye to launch when tyme shall serue.

FINIS.

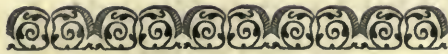


 *Ad authorem Ric. Ma-*
thæus, Londoniensis minister.

*T*us probatur à pijs labor bonus:
Qui quod pium est non diligit,
Noli putare vincere hunc virum tibi:
Huic sit loquela libera.
Quis Zoilum fugit pius? Tu nec potes:
Bonis mali nam detrahunt.
Tibi beata sit precor solatio
Vita ea, Deus quam tunc dabit,
Cum tua fides Christo ut facit des obuiam
Regno patris summi sui.



The



The Noueltie of this

Booke.

Such Noueltie as time doth bring,
I yeelde in meeter heere:
Euen newes that to the Godly hart
may noysome newes appeere.
But yet what then? such is the state
of this our present time,
That now no daye doth passe without
some new deuised crime.


FINIS.



¶ The Glory of the Honorable, is
the feare of God.



*The Beare doth beare me now in hand
that Noble is thy race.
The vertues of thy worthy minde,
shewve forth the gifts of grace.*


To the high and Honorable
ble, and his especiall good **Lorde**,
 Lorde Robert Dudley, Earle of Leycester,
 Baron of Denbigh, and Knight of the most
noble order of the Garter, *high Stewarde*
 of her *Maiesties* Burrow of new Wind-
 sore, Edw. Hake, understeward there,
 wisheth deply preservation with
 increase of honoꝛ to Gods
 gloꝛy.

Sith grace hath graffed in your Noble brest,
Farre grater gifts then tipe of mundane glee:
Sith high renowme, your Honour, & the rest,
To Vertue yeeld, and counteruayled bee
With great effect of Vertues worthy vew:
I make it bolde for vertues ayde to sew.
And though my gift (as slender to the shoe)
Vnworthy seeme to shrowde himselfe as nowe
In blessed Bay from force of deadly foe :
Yet Vertue may your Lordships pitie bowe
To fense the Booke beset with deadly hate,
For that the same explanes the present state,
And sets to vew the vices of the time
In Nouell Verse and Satyrs sharpe effect
Still drawne along and pend in playnest rime
For sole intent good liuing to erect :
And sinne rescinde which rifely raignes abroade
In peoples harts full fraught with sinfull load.
A. ii.
Sith

The Epistle Dedicatory.

*Sith so (I say) therefore your Noble hart
Let grace so guide and bend to Vertues bayte,
That Satirs these (though seeming somewhat tart)
May shielded be from such as lie in waite
The same to shend and bring to fowle decaye:
To deadly shame, and mortall malice aye.
So shall your Lordship shewe your selfe to bee
Sole vertues stay, and friend vnto the good:
So hate to sinne shal men apparaunt see,
And loue set forth to saue the sinfull bloud.
And so shall I encouragde in my paine,
Procede, and set my Pen to Booke againe.
And euer pray the liuing God of might
Your Lordship so to guide by gift of grace,
That you may stande accepted in his sight
VWhilst here you liue, and in the ende a place
Receiue with such as vertues path haue traſte:
And liue with them that vertue haue imbraſte.*

Your Lordships most
*humbly at commaund-
ment. Edw. Hake.*

To the Gentle Reader.



I pleaseth the Printer, (Gentle Reader, as thou see'st) after twelue yeeres science, to hale againe into the light, this my litle booke of englishe Satyrs, which else mighte haue loonge bnto it selfe, Ecce nunc in puluere dormio: what his gaine shalbe, I knowe not: and I am perswaded, that gaine is not the onely, no nor the chiefeest ende hee respecteth. But on the other part, what I shal gaine that am the Authoz of the book, none can be so ignoraunt, but hee maye easlye ghesse. Once, money I gaine none at this time, either for wryting altering or correcting of the same: & hereof I stand so cleere, that bothe I and my booke may be bould to exempt our selues from the reache of mine owne Argument which consisteth in the reproouing of those who (by male engine) lie in wait for six Nummus. And thus much be spoken to preuent the obprobry & reproche that this way might be rayled against me.

As for prayle and commendation, if the sharpnes of my Satyrs were not matter sufficient to settle me against the expectation thereof: yet I am not so farre from Iudgement I thanke God, but that I

To the gentle Reader.

know (in part) what is lacking (as well in the invention as in the verse of the booke,) that shoulde carpe away commendation amongst the better sort of english Poetes of our tyme: And indeede, it is a matter that I tryue nothing at all to attaine vnto: For if I did, I woulde frequent the meanes, which are reading and practise, neither whereof, I haue bene acquainted with to any purpose since the first three yeeres which I spent in the Innes of Chauncery: being now aboue adolen of yeeres passed. And so longe is it sithens these Satyres were first made and set forth, euen (as I maye saye) in my childishe yeeres, whereof notwithstanding verie lytle or nothing I repent mee. Only I wishe that all that I haue wrytten & published heretofore were by me reuised, and that I might haue licence and laylure to runne them ouer againe, hereby to make them a little moze substanciall if my habilitie serued thereto: which being once done and performed, how forwarde I woulde bee from then forth in setting forth of bookes, shoulde appeare vnto the worlde by the continuance of my silence. For (to speake a truthe) it is not meete we shoulde cloye the worlde with
to many

To the gentle Reader.

to many bookes of weake handling: especially, whyles the learned trauailes and profitable labours of worthe wyters are layne to keepe the dooze (as I maye terme it) or, which is moze, to lie buried in silence.

But touching this my booke: I haue not abridged it of any one Satyre that was in the first edytion thereof, neyther haue I added vnto it any other whole Satyre: But I haue enlarged here and there one, and haue corrected y^e whole booke in many places. I confesse I coulde haue beene wyl- ling to haue increased the number by ij. or iij. Satyres at the least: Namely of vnder- theeuers and Bayliffs one: And of In- formers and Sompners or Apparitors other twoo. Which officers (if they all so be) how they abuse the Subiects and peo- ple of this Realme at this dape, by intolle- rable Extortions hyperies trecheries and decepts, what whole Shier, and in euerpe Shier, what Cytie Towne or Village, is not hable haboundauntly to declare? But these, together with the exquisite handling of mine allowable Argument, I muste be contented to omitte, as neyther haupnge layfure, noz (thzough want of layfure) skill sufficient to accomplishe the same: For I

To the gentle Reader.

tell you, it is no matter of meane ymportance, firſte to ſearche and ſyfte owte the wenches and wyles, thyfts, practiſes and deceytes that the lewde ſorte of this people (whiche I feare me are the greater number of them) doe vſe to gette money with. And then hauing ſo ſearched and ſyfted them owte from nooke to crooke, to ſette foorth the ſame in apt and conuenient diſcourſe:

For which cauſes (gentle Reader) be contented and affoord me thine indyfferent Judgement in this that I haue alreadye done: And if thou finde therein any matter of reprehention moze ſytte to haue bene handled by men of grauer Cenſure and moze agreeable callinge: For al muche as it reacheth no farther then to the reproving of vice, and the ſame alſo wytten in that age of mine, when as vice (withoute the grace of God) mighte rather haue drawn me to her league, then haue had me for hir enemye: I thinke thou myeſt well enough (without endaungeringe of Juſtice) aſſent to my request, and ſo I hope thou wylt do. Fare well.



The first Satyr.

AS late I walked by and downe, Au^{thor}.
in Powles for my repast,
And there (as many woont to doo)
about the Church had traste
Long tyme alone to view the rowte,
and great confused noyle,
With pleasaunt chat (a world to see)
at length I heard a voyce.
And calling backe mine eye, I spyde
a pretie wymbly lad,
Who saluing of his mate, dyd aske
what newes were to be had.
His fellowe (lyke a gentle swaine,
and ioly headed chylde)
Conioyned handes, and sighing, sayde
a slaue hath me beguilde.
But scarcely had he spoken this,
oz eare his faithfull keere
Fasle claspte his arme, and him besought,
to be of better cheere:
And let not chaunce (quoth he) afright,
noz so molest your minde,
As thus to seeme a Wight that hath
his woonted ioy resygnde.

B.i.

Tell

Newes out of Powles

- Bertulph. Tell tell, quoth Bertulph (so he hight)
By whome you are beguyld
And eke what cause and cruel chaunce
your comfort hath exyld.
- Paule. O friende (sayde Paule) full soone would I
expresse to thee my grieffe,
But so peruerfely falles it forth
that I see no reliefe.
But yet sith thou so vrgent arte
and earnest of the case,
I graunt thereto if thou attende
and walke about the place.
Content is plealde, quoth Bertulph tho,
and then they walckte yfeere,
- Auuthor. And I perceyuing all their talcke,
approched very neere:
And ioyning close vnto their side,
I walckt with equall pace
(Without offence as I suppose
their talcke had such a grace.)
- Paule. Then Paule began with visage pale
and handes consoynd fast,
To settle forth him selve to speake,
and thus he spake at last.
The highest God that syttes aboue
For aye in heavenly Throne,
That Prince of might that rules the hea-
and Welkin weeldes alone, (uens
He

Churchyarde

He knowes if I do fallſely ſpeake,
or (mooued through affect)
If I through hate or fauor, lye
in any one reſpect.
But firſt, befoze my tale begyn,
He tell you howe the ſlaue
Hath many one beguyled eack
that ſought the ſame to haue.
His name alſo I wyll not ſticke
to tell you with the reſt.
And to be ſhort, He Nummus hight
(a paſſing proper gueſt,)
He lodgeth ofte with Marchauntmen
and eke with men of Lawe,
And lightly where he boſteth, there
are people kept in awe.
He eke declare howe that as he
doth often men beguyle,
Euen ſo him ſelſe is often catcht,
with fraude and filthy wyle.
And howe ofte tymes by force they wreſt
and wyng him to their handes
And howe from ſooles he often flies
and breakes his tynſell bandes,
Now, whyles y^r Paule was ſpeaking thus, Au^{thor}.
his mate gan me eſpye.
He knewe my minde, I gaue a becke,
he wyoked with his eye

B.ii.

And

Newes out of Powles

And helde his fynger on his mouth,
suspecting soze the man :
He thought that fancies fed his bzaine,
his visage lookte so wan
And wordes so boyde of woonted sence.
But yet (foz that he hight,
And promilde had to heare the ende)
his hest he kept aright.

Paule. And forth proceeded Paule at large.

This Nummus nowe (quoth he)
Is straightly watchte, and hardly kept
with men of each degree.

He wanteth none to wayte foz him,
although he scapt from mee.

The Laytie and the Clergie bothe,
if haply him they see :

Will talke with Vobis eare he parte,
theyle plucke a Crowe with him.

Theyle shut him vp, or sende him forth,
some greater gaine to wyn.

Or else to worke their neighboz woe,
by waginge lutes at Lawe,

To bying them selues in prease and price.
and to be had in awe.

Clergie. But as foz Clergie, some of them,
they knowe his nature well,

They knowe his false cozzrupting force,
with him they will not mell,

Except

Churchyarde

Except it be where neede requires,
and for a iust intent.
And surely some, though not the waye.
right so to gaine are bent.
Although that some againe doo seeke
excessiuely the same,
And some do hoorde it vp in stoze,
to their rebuke and shame.
But (if I should vprihtly speake)
Their lyuinges are so lopt,
That from th'inferiour Clergie men,
long since Syr Nummus hopt.
I meane not pompous Prelates here,
nor Chaplens of degreé,
These flaunting fellowes by your leaue,
will haat ift had maye hée
I meane, I meane poore Ministers,
some plasse and some disperst ;
Whome powling Patrons and such lyke,
haue greuouly amerst.
And yet forsoothe our Baldockes bleate,
and say they keepe no chéere.
They catche Syr Nummus from them still,
and yet would haue him héere.
But well they are no small fooles nowe,
that robbe the Clergies miede.
Wherfoze to sylence were I best,
such wordes may rancoz hzeede,

Newes out of Powles

And here you must aduert it well,
that suckly men maye seeke
For Nummus to releue their neede,
if so their fancie leeke.
And also how that they right well
the same maye styll retaine,
So that they doo not hoord him vp
for sole intent to gaine.
But such as I shall here recite,
cannot without offence
The same or seeke, or keepe, or spend
what so be their pretence.
Bicause their mindes are all peruerse :
they spende for spyte or gaine :
And through the lust of lawlesse hoords,
the same doo they retaine.
And what are they that seeke it so ?
Euen most men now a dayes.
In Countrey, Citie and each where
they finde sinister wayes
To obtaine the same, and spende it yll,
or else to keepe it worse :
And euer aye their mindes are bent
to fyll their sarled Purse.
But nowe, for that the scope is large
where we maye finde them out,
And time but short, I rather meane
to leaue the Country rout,

And

Churchyarde

And medle with our Townish lads
in London sole precinct,
Except (as neede) the Suburbs must
be with the Citie Linckt.
Wheras, when I haue reckned vp
of them the most estates,
Then tell howe many kindes of folcke
ne lyue within the rates
And bounds of honest seeking stoze,
of spending well the same,
Of closely couching vp their hood
as bedlem bugs to tame.
Why sy? (quoth Bertulph) now me thinks Bertulph.
you talke not of the man
That seru'de you of that stuttish touch
of late I wot neare whan.
O Friende (quoth Paule) is this the faith Paule.
and this thy late behest?
I stickt not to begin my tale
at thy alone request:
And thou theretofore didst promise mee
thy silent eare to giue.
And yet thou interruptst my tale.
Howe should I thee beleue?
Of friendly faith attende a while,
and marke me to the ende:
Then shalt thou thinke that I disclose
to thee as to a Friende. Finis.

Newes out of Powles



The second Satyr.

Paule.

AS promise p̄sseth me to show
my minde to thee at large:
Euen so t'obserue due order is,
belonging to my charge.
Harcke therfoze (first) how Nummus doth
beguile eche kinde of men:
Howe it through foze and hyle effect
doth noplome humoz blen:
His beautie (first) and pregnant show,
and then his mighty foze,
Enchaunteth so the peoples hartes:
that (boyde of all remoꝛse)
They fawne & gape, they watch and p̄ise,
they leaze and est foꝛtweare,
They worke the thing that wicked is,
they curllē, they han and teare
the blessed name of great Iehoue,
and all to wyn the same:
They put in bye, they practise still
to get the golden hame.
And first beholde our men of law:
let them haue chiefest place,
Sith by the lawes, eche common weath
doth runne his rightfull race.

Men of
Lawe.

And

Churchyarde

And for that Lawes accounted are,
eche where the chiefest staye:
Let Lawiers then be principall,
and first within my playe.
But as for Judges now to iudge, Judges.
my iudgement will not saye:
I wote full well, their prayle was spread
by me this other daye.
And Trueth it is, our Iudgement seates
such Wyent heades possesse,
As former dayes for men of choyse,
had neuer such I guesse.
What then? no soyt, no one degrie,
no place, no function so
Uprightly standes, but with the good
some wicked weede doth growe.
With vertues league, som vice doth lynk
and forme of godly betw
Oft equall makes with men of troth,
some Hypocrites vnttrue.
I knowe friend Bertulph, some there be
whose hands regarde no meede,
Whose hartes Dye no deceypt at all,
from whome no harmes proceede.
And sure I am, when cause of troth,
before such men is tryde,
With simple troth, they Iustice yeelde,
and iustly do decyde.

But

Newes out of Powles

But nowe, although with these there syt
no one that doth dissent
Though all of them in publicque place
doo sing Amefme lentent
Yet vnderhande perhaps there are
that nowe and then deuoure
The sugred lappe that Iustice yeeldes:
And where they lyst to lowre
For spyte or gayne, or priuate wreke,
there Iustice course is stayde.
And where they lyst to smoothen troth,
there, right is cleane dismayde.
Such such there be (or haue bin some)
who when they rule alone,
When scope & course hath hoyft them vp
and set them chiefe in Throne
From Censors sight, and priuate made
their swaye and supreme place:
Then then they wryng & wrong the right,
then then they truth deface.
Ah Bertulph, be there not thinke you,
In place of Iustice lette
Some lained soytes of fawning Spreetes
that course of Iustice lette?
That frame a semblaunce sound and good,
that iuste and holy seeme,
And yet in harte are fraught with guyle,
and ofte vniustly deeme?
I feare

Churchyarde

I feare I feare me falsehod lurkes
in lappes of learned syle
I feare me Nummus oft peruersts
in some that go for wyle:
So then, some chiefe and some besides
so smally ponder meede,
That where they syt in common swaye,
there, Justice doth proceede.
But some againe where place hath made
their powres distinct, I feare
Of popish willes, through grutch or gaine
with much enozyme do beare.
And hence, from hence I feare me come
these cryes of common soyt
That oft lament and oft affyyme
their Judgement to be toyt.
One here bewayles his wofull case
and wisheth him vnbozne,
Another cryes with wynging handes,
alas, I am forlorne
My lute thus long depended hath:
The Lawe is on my syde,
And yet in harde delayes I lye
true Judgement to abyde.
Another thus: he friended is,
the Judge doth loue him well
And me (as pooze and needie) they
doo dayly thus depell

Newes out of Powles

Two hundzeth myles and more I come :

My Wife at home (alas)

Lyes with my Children halfe forepynde :

(A lamentable case.)

My goods are spent, which labor brought,
through long and carefull toyle :

The Lawe hath lyckt vp all my wealth
for which I dyd turmoyle.

Oh, I can haue no Law nor right,
ne Honey haue I nowe :

I must go beg, my goodes be gone,
to lye I knowe not howe.

These eares of mine abhorred haue,
mine eyes haue wet my plants.

My hart hath pernd in Judgement true,
to see such wofull wants.

Cys harde to saye, He holde my peace.

But if these playnts be true,

Syz Nummus swayeth there with some,
(a woorthy cause to rue.)

But vnto him that highest Cys,
and sees eche secreete yll,

With prayer I commytte the same,
r'amende it at his wyll.

Practisers
at the Lawe.

And nowe to Lawiers that do parle,
and pleade in cause of right,

To such as for syz Nummus wyll
turne darknesse into lyght,

And

Churchyarde

And lyght into obscured sence,
and arsiuerſie turne eche thing:
To ſuch wyll I procede as now,
and to my matter bying.
I wyll not ſpeake of ſine deuife,
noꝝ ſowle deceyptfull claufe,
In Leaſes, wyls, and other lyke,
but wꝛeking of the Lawes
And ſoding of the Clyent foꝛth:
foꝛ though that fraude abound,
And though by falſely framing ſo,
eche where are beggers ſounde:
Yet I as nowe will blaſon foꝛth,
and geue you well to ſee,
Howe theſe men ſoyne in matters falſe,
retayned foꝛ a fee.
And ſo foꝛ Nummus long delaye
a pooꝛe and needy ſoule,
To fleeſe and flea the ſimple wꝛetche,
to pylfer and to powle:
To thꝛed him cleane from all his wealth,
and then perhaps relent,
And waxe full colde to ayde his right,
when Nummus all is ſpent.
Pea lykewiſe tys in doubtre with ſome,
when Nummus ſo doth ſayle,
If they thꝛough byꝛbe of thother ſyde,
let not the ſute to quayle.

Newes out of Powles

A ffee of Forma pauperis ?
no no it hath no sent.
Such formall ffees finde smal reliefe
they buy no lande ne rent.
My friend (therfore) if you haue nought
wherewith to see me styll
But formes and shewes, Take formes a-
for Countayle if you wyll. (gaine
But what sayde I ? was promise made
to paine such practise heere ?
No no: If so, I must relent:
Great matter doth appeare
Therein: and therefore will I leaue
them to the worldly bewe:
I meane the false and subtil ones,
I speake not of the true,
Nor such as are affected well
(as many there are such
Although the false in number doo
exceede them very much.)
But well, go too: this gotten good
howe is it spent I praye ?
Forsooth, no poore man must haue lande:
for so wyll they allaye
And practise, that in tyme they wyll
gette all into their handes,
And turne the poore men headlong forth
of all both house and landes.

Churchyarde

A shame it were and great reproche
to see a poore man dwell,
Or haue a house not farre from theirs:
their Noses hate the smell.
And long (no doubt) their Noses be,
right mischeuous of Sent:
For that which once was lande demeaune,
is holden nowe for rent.
They smell it forth, though farre it be:
they haue a vengeaunce hooke:
Both Parlnage and ought besides
theyle haue by hooke or crooke.
Their Princely Places stately be,
their houses buylt for aye,
Their Turrettes vp aloft are rayde,
foundations deepe they laye.
So thus (no doubt) and farre more yll,
they let sye Nummus wagge,
Reseruing still some mightie Halle
to rust within the bagge.
And here you see what wayte they laye
and eke what wayes they ble
To get this pelfe: and gotten, see
how they the same abuse.
The next are Petypractisers
and Petyfogging mates:
Pea, Clarkes, Attoynes, such of them
as lyue of lewde debates,

Attorneyes
and Pety-
practisers.

Eche

Newes out of Powles

Each honest calling towards Lawe,
So pressed is from Side,
That hardly can an honest man
With honesty aryle.
And twise as hardly may he stande,
to stoppe eche strayned syfte.
Such force hath falshood, moze thi truth,
So deadly can they lyfte.
What crewes of greedy griping crewes,
what fowle infecting rowte,
Good Lord, what store of gleaning Jacks
dispersed are throug out?
Can Lawes reliefe be easily got,
or gotten, can't do ease,
Where such great troupes of bybing fits
must fytt fy Nummus cease?
Of trueth such traines, of truthles mates
such heapes of monsters dwell
Tweene playnts and fynall Judgements
that greater woes in hell (seate,
If hell were as the Poets wyte,
I thinke coulde not be felt.
Care Sutes haue ende, such chardge, such
as make my harte to melt. (toyle,
But whence aryle these rauening rowtes?
whence spring they? Sure from guyle
And of disdain to bulgare state,
wherein their Parents toyle.

Well,

Churchyarde

Well, these be they, that what for tale
and what for falsehood great,
Doo raynt the Realme with stryfes, & stop
the waye to Justice seate.
That make the iuyce of Justice sowre,
that turne the Lawes to wreake,
That make true Judgemēt taste like gall,
that nought but falsehood speake.
That liue and lustily lashe out
in purchase or in pryde
More largely then of Countrey States
doth any State beside.
But here to shew what prowling means,
what pranches this pylfiring sozt
Doo vse to gette syz Nummus with,
and so holde vp their porze:
This this to doo, were to to harde.
Naye, this were such a wooycke
As if one only man should preace
to fight against the Turcke.
But greater, yea farre greater t'were
to clenke this Chanell cleane.
I thinke Augæus Ovestalles were
to this a wooycke but meane.
I knowe good Judges haue begoonne
and waded verie farre
I knowe that some, to helpe these hurtes,
right godly carefull are,

C.i.

But

Newes out of Powles

But new found Clerckes and Officers
So preale with might and mayne,
That (Hydra like) one head cut of,
foz eary head springs twayne.
Good Lord, shall these wandring Spriets
aye walcke abroade at wyl?
Shall Nūmus no where start, but streight
these Catchpolles catch him styl?
Shall no mannes eye that lyues this day,
beholde a better state?
Ah, out alas, and shall this rowte
feede alwayes of debate?
Why then, what man shall lyue in peace?
whose porcion shall be fast?
Whose land and lyuing shall be drie
where these men once are platt?
And where almost, or in what Soyle
do not these Monsters swarme?
What coast friend Bertulph can you name
where these men do not harne?
I knowe in this same calling are
a sort of seemely Wights
That lyue in peace, and further peace,
that so their Countrey dights
With sounde examples of good life,
with Justice and with truth,
That scarce from any state of men
a better lyfe ensuth.

And

Churchyarde

And in this speache of mine, I meane
and eke do comprehend
Not only Clerckes and Practisers
But also do intende
That Counsaylers haue equall praise
and higher praise in deede
By howe much they in higher place
and higher thinges proceede.
But these, all these are nowe so matcht
and ouerwayde with swarines :
That seeld and seldome can they helpe
to keepe the good from harmes.
I wishe to God some Theseus
might giue a choppe oz twayne
And rather then these heads should stand,
to choppe and choppe againe.
Nowe, wheras Bertulph here perhaps
you looke I should declare
How this great Rabble takes for coyne,
and howe they Nummus snare :
I tell you as I tolde you earst,
this is too much for me :
The pennes of twenty skilfull men
for this would needefull be.
In hysle, yet thus I dare affyrme
that these superfluous traynes
In Lawyers state, vñe sowle deceytes
vnlarge their priuate gaynes.

C. ii. Which

Newes out of Powles

Which gotten once, is lewdly spent
in pompe and pride araye,
To whose fowle rapine seely wightes
are ofte and ofte a praye.
I leaue them as I lefte the rest,
I touche and go my wayes.
This short discourse shewes well enough
howe here sye Nummus swayes.
Finis.



The thyrde Satyr.

Paule.

A Quert we nowe who else there be
that grasping gape for gaine,
And let vs place them in the cue
amongst this greedy traine.

Physitions.

Physitions take the seconde roome,
for worthy so they be:
They stately stalcke, and beare a port
in London now we see.
With reuerence and worship great,
with cap and eake with knee,
Wee must beseeche his Maistership
our Patient to see.

And

Churchyarde

And what of this ? will this suffice ?

No : Nummus doth the deede,
Vnguentum Aureum oz such lyke
will make him runne with speede.

Go Symon go, oz Gilbert else,
go cast my footecloth on ?

No neede to byd the Doctoꝝ go,
he will be gone anon.

And when hees there, with solempne face
and graue deuised poꝛte

He frames his talke foꝛ to perswade
oz else foꝛ to dehoꝛte

As lyketh him best : he both can doo,
and both so finely frame,

That Nummus shall be nymmed streight.

O passing pretie game ?

Who would not blushe to see such crawde,
and such fine framed knacks ?

Who would not hate the falsehoode byle
of these so piewish Jackes ?

And (soothly if I should affirme)

I heare so much deceit

Of theirs in pꝛogging after gaine,
as tongue can not repeat.

And (as of course) I doo demaunde
howe they doo spend the same ?

Foꝛsooth, I heare no good they doo :

No man can iustly blame

Newes out of Powles

Do ought accuse them of good deedes.
But this my selfe can saye,
That most thereof that I see spent,
is on apparell gaye.
For but of late, ene thus I heard
a worthy Doctor say:
My matters frame not as I would,
He worke some other way.
I see these weedes be not to weare.
He henceforth so prouide,
That I will haue a pretie Bagge
about the Towne to ride.
He haue a footecloath, and each thing
belonging to the same:
My felow Doctor hath the lyke,
and passing syles his name.
A Cowne with graundcape will I haue,
a swinging Heluet Cap,
A Coate according verie braue:
and then ist be my hap,
With mighty lookes, and learning such
as God hath giuen mie,
He hooke by Nummus to my handes,
and make the Kuddockes like
For feare almost into my purse.
He leaue my simple gate,
He rather frame my selfe to ride
lyke one of high estate.

And

Churchyarde

And what? were these but scoffing words?

Yes sure, hee (earnest bent)
Hath so purueyde, that now he hath
euen all for that intent.

And thus you see with how great care
they seeke t'enrich their store,
You see the pride that they mayntaine
through this excessiue loze.

And (well I wote) none other meanes
of spence at all I see,
But only such as wicked are:
(if any else there be.)

Wherefore, it seemes they hoozde it vp
and hyde it from the Sunne:

They couer't close, and lock it fast
tyll moze thereto be wonne.

They giue small almes as I can heare,
for beggars barcke apace,
And say that they of all men woost
reliene their wofull case:

Their pride is great, and high they looke
for feare of waxing lowe:

Theyle giue no place to any man
where ere they hap to go.

I well recozde a pretie tale
alluding to a truthe:

I foze not much to tell it you.

Harke how the same ensuthe?

C. iiii.

Once

Newes out of Powles

A Civilian, Orce hapt it (through a fowle miscchance)
or a Cano- that great debate did rylse
nist, or both. Betweene a Doctor in the Law
(for so th'exemple lyses)
And Doctor (eke) of Physick, who
should haue the vpper hande
In each assembly where they met
to walke, to lpt or stande.
The Lawyer layed for him selfe
and sayde well to the case,
Physitian dyd full wisely to
and with a goodly grace:
Alledging well (euen both of them)
lyke handsome learned men.
But nought could be agreed vpon.
So fell the matter then,
That they vnto the Pretor would
for to decyde the same.
They made relation of the case
and finely gan it frame.
The Pretor when he heard the dolts
contend about a Straw,
Was soone content to iudge the same,
and askte the man of Law
Who went vnto the Gallowes first,
the Hangman or the Thiefe?
Who for most was of both them two
and which was there the chiefe?

The

Churchyarde

The Doctor being thus infornde,
knew not what best to say.
He thought as chylidish him to take
and lightly him to way.
Wylse man you are no doubt, (quoth he)
the Vicar of saint Fooles
Go shew you: for you haue bene taught
in some well learned schooles.
Shewde foole quoth Paule, I warrāt you, Paule.
but fooles and chylidzen oft
Doo tell the truth: for all men know
their tongues are very soft.
But well, no doubt, yet some there be
in London (whome I know)
That both do gette sye Nummus well,
and well the same bestowe.
That leade no doubt a vertuous lyfe,
and lyue in Godly feare:
That goodes to get by meanes peruerse
at all times wyll forbear.
Of those I haue not talcked here,
nor of the honest sort.
But such as (galled) seeme to kicke,
herein I doo exhort
To keepe their patience when they see
their faultys reprov'd heere:
For sure I am that in my tale
gainst good doth nought appeere.

And

Newes out of Powles

And so I leaue them to the Loyde,
and bid them all adue.

My tongue in order must recorde
such things as do ensue.

Finis.

The fourth Satyr.

Apotheca-
ries & Sur-
geons.
Paule.

T Apothecarie here I leaue,
which so for Nummus tugges,
That he y^e people noyes with pelte,
and filthy stincking drugges.

So let I passe the Surgeon,
who with his fowle decepte,
Doth hooke sy^e Nummus to his handes
and takes him at recepte.

The pelting patches will presume
to practise Physick, and
Will minister lyke learned men
in places of the Land.

Let go such Squibs: I know them not.

Yet people do complaine:

And well I wote, they vse such wayes
for meare intent to gaine.

A rablement of raskall Roges
as if weeld harrow hell,

I thinke we should not finde the lyke
in Plutoes house to dwell.

But

Churchyarde

But let them packe, He passe them oer.

Perhaps there many be
Both honest, good, and expert men,
they shall goe by for me.

And now yle turne me to my tale,
and (as my course doth tende)

To euill sort of Marchaunt men
the sequele wyll I hende.

Marchant
men.

Lets see (I praye) howe they turmoyle
and fire their whole intent

To catche Syr Nummus by the coate.

Let's see how they be bent
And sole addicted vnto gaine.

One runnes me to the Indies,
To Synnie, Spaine, and Calecut :

Not the
deede but
the intent
is to be
misliked.

where he such chaffare findes,
As (there although it cost him small)
wyll bying him here a pounce :

Pea, ten perhaps, or else they lye
which in such welth abounde.

Another skuds me oze the Seas,
and fully fraught wth toyes,
He brings them into London, where
at length he welth enioyes.

The people are so fondly bent,
theyle chaunge their Cheeke for chalck.

And for such pelting pleuisth trash,
theyle let good chaffare walck.

Newes out of Powles

Pueros puerilia decent.

*A Foole
wyl not
giue his
babie for
the Colver
of London.*

O foolish, fond and doltish momes,
 oh men deuoyde of wit,
 O Capons cramde with barley corne :
 howe farre are stones vnfit
 For such pylde palting pieuishe Cokes ?
 howe yll bestowde is welth
 On such new fangled sondish foltes
 which chaunge the same for pelth ?
 One bringes mee oze a painted Priest,
 another bringes a Punne,
 And shops are fraught with toys, where
 are English people wonne. (with
 Another grounded well in wealth,
 (acquainted with the gypse)
 Doth bring vs in such daynties, as
 the man can best deuise.
 Some else there be, and many such
 (chiefe Marchaunts in the Towne)
 That for our Peacocks plumes doo bring
 and sylcks the streame adowne :
 They knowe the Lawes doo lymit where,
 and what such should be woꝛne,
 And they such Lawes to execute,
 haue ektoones office boꝛne.
 And yet for that their gaine is such
 and wealth so great therby,
 They must forbear, and wincking walk.
 The Lawes must lawlesse lye :

And

Churchyarde

The Hangman quoth the Lawyer tho,
foz he doth kyll the man :
The Hangman he must go before,
the Cheefe must follow. Than
Quoth Pzetoz harken. This is my minde
and iudgement in the case.
Phisitian he must go befoze,
and Lawyer giue him place.
Why then (quoth Bertulph) by your tale Bertulph.
Phisitians men doo kyll.
And Lawyers liue by robbing men,
and so their Cofers fyll.
Whereby wíth pride embolste they swell,
and whereby (raging) they
T'aduance themselues to honoꝝ type
vnlawfull meanes assay.
Pea sure (quoth Paule) and so they doo Paule.
a number of them now.
But as foz our Phisitians,
their cunning knoweth how
Al well to kyll, as to purloyne :
they are expert in all.
And foze not (so that Nummus come)
whích way their staffe doo fall.
One hath a Potson foz to serue
and cure eche kinde of grieke,
Heele sell a quart foz foztie pence.
This fellow is the chiefe

And

Such are
the euill
sort.

A Potson
to cure all
kinde of
diseases and
griefes.

Newes out of Powles

And finest chylde in casting of
mens waters when they néede.
Héele byd the healthy get him home
and make his Wyll with spéede.
Although he liue from that tyme long,
without all kinde of paine.
Héele make him doubt and dzead his life,
and all for filthy gaine.

‡ *Carnifi-
cis potius
Medici
quàm no-
mine dig-
nus.*

‡ He wyll perswade that men haue lye'de
in whozdomme and excelle,
Where neuer raigned fond affect,
and whozedomme much the lesse.
Another is so Doltlyke séene
and learnedly beguylded,

That when he seeth your vrine, he
wyll say you be with childe
Although you be a man: for sure
but hittie misse he
And so full many of them play,
so Bullardlike they be.

☉ Paule, quoth Bertulph, giue mee leaue
to interrupt you here.

For by your patience, ple requite
the tale you tolde whyle ere.

Content quoth Paule (and with good wyll)

I am right well apayde
To heare thy tale: my talke shall cease
tyll thou thy minde haue sayde.

There

Churchyarde

There dwelt (somtime) where I was born Bertulph.
a perſite cunning man,
A good Phiſition well beſeene :
and ſo it happed than,
That he ſhould ryde abroade to ſee
a Patient of his.
He had a man that roade with him
(a ſoly Knaue ywis.)
The Doctor draue his Horſe apace
and roade with mery cheere.
He longed ſoze to ſee the place
where Nummus ſhould appeere.
But as he pricked forth in haſte,
by chaunce he did eſpie
A ſort of Felons in a Carte
adiudged there to die.
And muſing what y^r preaſe ſhould meane,
he ſent his man with ſpeede,
To knowe the cauſe of all the crowde :
his man perſoymde the deede.
And poſſing, ſoone he did perceyue
the Theeues to hanging preſt.
He turnd his Horſe at ſight thereof :
To ſpye, he thought it beſt.
And ſo he dyd with ſturdie pace,
He gallopt on his way.
And as a man halfe ſkarde, he fled
as nought might make him ſtay.

his

Newes out of Powles

His Maister lowdly askte the cause
why he dyd ryde so fast.
O Maister saue your selke (quoth he)
I bise you make good haste.
The Doctor swallowde vp with feare,
spurde Cut and made away.
And tyll he came within a myle,
his Horse did neuer stay.
But when hée came vnto himselfe,
he called backe his man
And him demaunding cause of grieke,
the fellowe thus began.
O Maister, thanke we God (quoth he)
for this our good escape :
Else surely had we swinged both
within an hempen Tape.
For yonder, where the ptease was so,
I sawe thrée handsome men
Which for the death of only one,
were to be hanged then.
But when I sawe that they (for one)
were all adiudgde to dye,
No néede to byd mee haste me thence,
no néede to byd mee flye :
For well I wylt, if you were séene
which haue a number slaine,
You should haue bene trust vp in haste
and neare returnde againe.

The

Churchyarde

And Varlets haunt about the streate,
lyke men of high estate:
Their Hosen scrooting forth with silcke,
and plumes vpon their pate.
The Raskalles now must roame abroade
lyke men of honest port:
And Strumpets stately in attire
lyke Ladies must reioyt
To places where them selues thinke best
without all kinde of doubt:
They custumde are about the Towne
and shall be bozne out.
It seemeth so vndoubtedly:
for nothing is amended.
Although the Lawes haue sharply set
and punishment extended.
Nowe, other some vagaries fetch
abroade I wote ner where,
And they bring in most pleasaunt spice
with Hops and other geare:
These make fine mouthed Gentlemen.
For who but Marchaunts now?
Who wallow more in wealth than they
lyke peeres I wote ner how?
Yea, who are they but Marchauntmen
that haue the costly fare?
Who now in banquets with these men
are able to compare?

D.i.

For

Such as
bring them
in for in-
tent afore-
sayde are
to be bla-
med.

I speake
not of the
trade but
of the cor-
ruption of

Newes out of Powles

the trade &
abuse of the
same.

For such straunge stoze of diuers meates
and dishes finely wrought?

Who hath the lyke? no man besides.

Welnigh it costes them nought.

They sell so deare and take such gaine,
that well they may afoorde

To set fine Marchpanes and such lyke
vpon their seruaunts boorde.

Thus may we see these kinde of men
how they for Nummus prodde:

A man would thinke that soothly they
take Nummus for a Godde.

They labor so with might and maine,
they so besturre their stumpes,

They exercise such ackward wayes
to bring it in by lumps.

They scratch, they scrape, they mise, they
at night when they should rest, (muse

They searche their senses and bethinke
howe to obteyne it best.

And ah alas, some do deuise
to let it out for gaine:

Such gaine as at the length will bring
to them infernall paine.

And (not content with fowle deceit
that they in sale do vse)

Some of them do in lone alas
their countrymen abuse.

Although
they haue
money in
such price,
yet euyl
gotten
goodes shall
be ill spent.

Let

Churchyarde

Let Preachers crye and tell them ont,
but nothing will preuayle:
They flocke, they floute, and leste at it.
They bid them kisse their taylor.
They haue no shame, but (brasen face)
they sticke not it to call
A gainefome Occupation.
And so the people fall
From honest state, to plaine banckrowte
through such their Wooluith wayes.
The Commons neare were so opprest
as in these wofull dayes.
They hooke, they hawke for Nummus so,
they cogge, they loyst and powle,
They lay such snares by byoking meanes,
that thus they Nummus towle.
A thousande meanes sinistre, they
account and call exchaunge,
Although thereby be men vndone:
the case is verie straunge.
And wofull tys no doubt to see
how lightly they do way
Th'account which must be made by them
to God another day.
They are right wise in worldly wytte:
surpassing is their byafne.
But oh, they do applie the same
to nothing else but gaine.

A lamenta-
ble case.

D.ii.

And

Newes out of Powles

In deede, the stomack ouerchargde
and man full gorgde with meate,
Doth make the minde and inwarde man
vnfit for reasons seate.
For chaunge no doubt annoyes the man,
and meate not well indewde,
Doth make the same scant halfe a man
if reason be renewde.
And what of this? shoulde this refoznde,
house keeping now depell?
No sure, for hospitalitie
becomth them very well.
But that this chiere is alway such,
I plainely do deny.
Some least great men for frendship sake,
and let the pooze go by.
They rather doot to oppresse the pooze,
and by such frendship got,
The pooze haue nought within their hands
which they get to them not.
For what throug frendship welth & force
no one enioyes the thing,
That (if they lyke) some will not soone
into their clouches bring.
But goods yll gote, are euyl spent.
And howe can they bestowe
Their welth on pooze and Preachers true
Which throughe decept did growe?

Churchyarde

No sic, t'were shame and fowle reproche
t'auē beggers at their boꝛde :

An't seemes (some thinke) all yll bestowde
that's spent t'increase Gods woꝛde.

For (woꝛse then this) some cannot hyde
t'auē beggers at their gate,

For not repine when Preachers lyue
in meane and simple state.

Ⓜ Labirynth of lothsome lust,

Ⓜ hellish humane harts,

Ⓜ beakly belching hely gods
that thus their stoꝛe conuarts :

Ⓜ lumpishe Lukes, that lieffer had
to haue of Alands stoꝛe :

To winne the Rytchman, then to feede
the begger at their doꝛe.

Ⓜ stony harts, that moꝛe esteeme
a Monckey tyde with chafne,

Then their pooꝛe brother, for whose sake
Chyſte Iesus sufferde paine.

Ⓜ wicked Wights of wooluishe kinde,
whiĉ to the Lambes deuowꝛe,

And crackly cram themselues with spoyle
of needy soules each howꝛe.

And (moꝛe then this;) for how doth walck
Sir Nummus day by daye ?

How trudgeth it to buy the Wiſe
and Daughteꝛ fine arraye ?

Ⓜ.iiij.

They

Newes out of Powles

They must not go as other doo.
Wherefore, they must deuise
To haue them knowne from comon soyt
by some newfangled guile.
T'is meete therefore, as they do not
with courtlyke Dames compare,
Euen so they should from townish wiues
their garments new repaire.
And so (fozsooth) his wife must haue
prepared out of hand,
Gaye garments of the finest stufte
that is within the land.
She must haue Partlet, Square & Lace,
with Chaîne about hir neck:
She must haue colly kinde of chaunge,
and all thinges at hir beck.
Hir Daughter also must be clad
well lyke a Ladies scéere,
And all to walcke about the streate
with hir true Louer déere.
What tho? Fozsooth, she must not wed
but with some wealthy man,
And one that must be grounded rygh,
though honest when he can.
And thus I say (aswell t'is scéene)
fayze Darnell must be pranckt
And walcke at wpll: whereby it haps
oft tymes that she is banckte.

And

Churchyarde

And all through meanes euen of his Site
which so consumes his good,
And loyes therein, moze then to giue
the hungrie wretch his foode.
Chaunce some men see good déedes they do.
But in good sooth not I
(Though many naught) can vnderstand,
T'were sinne on them to lye.
And nowe, as some you see to scape
by vyle unistre wayes:
So may you see them spend as yll
in these our later dayes.
I meane for so much as they spend.
But well haue we to weete,
Their hooding and their Chesting vp
is all as farre vnmeete
As this their spence and filthy trade,
as this their prowling guise,
As this their building all for gaine
and profite to arple:
As this their hatefull vyle contempt
of poore and needy Wights:
As this their robbing and their stealth.
As these their unfull sights.
The poore complainne and wanting, crye
through hunger halfe forepinde:
And some through want, about them haue
their fainting breath resignd.

And

Newes out of Powles

And yet their Coffers farced lye.
Their Bags are filde at full.
But wote you what? it is referu'de
Foꝛ Tib his pretie Trull,
And Dick his Boy that dappart ladde:
which foꝛ his sake, perchance
Euen both of them, when he is gone,
wyl make syꝛ Nummus daunce.
But alwayes this is not the cause
of such their spitefull hood.
Foꝛ certis I thinke they neuer looke
at all to come aboord
In crooked Charons ugly Boate:
Oꝛ else perhaps they thinke
(As long they haue) the Pope shall purge
and saue them all foꝛ chinke.
And in the meane time weene they best
to couer't close and fine,
And bying more toot, t'enclease the heape.
This iudgement is of mine.
Else thinges amisse, before exprest,
should nere so yll remaine,
But soone they would reforme them well
and make them streight againe.
Which so to do, God graunt them grace,
And clense their fylthie mindes:
That Auarice maye once decay
which so their body bindes,

And

Churchyarde

And subiect makes to vyle deuise,
to Usurie and deceate,
That naught they are, and wyll persist
tyll grace do blow retreat.
I ende wth them : protesting styll
I touch no good man heere,
But such as throug these words of mine
shall wozathfull hent appeere.
For sure I am that many iust,
and men byright remaine,
Exempted from this talke of mine.
Who neuer yet wth staine
Or spot of heakly Usurie
or vile notorious vice,
Were once corrupted or infect.
which are discrete and wise.
And (truth it is) they nill disdaine
at this troth telling tale.
And for the rest, let them adue,
my tongue must further bale.

Finis.

The fift Satyr.

TIs straunge to see what small account
men nowe a dayes do make :
How lightly they let slip the paine
of Bymistone burning lake.

Howe

Newes out of Powles

How fondly they perfwade them felues
(at least how they suppose)

That grieuſly death ſhall neuer ſtrike,
That eyne ſhall neuer cloſe.

○ Cottish ſinfull byttle age.

○ mad and blockiſh Home.

○ doktiſh foole, and wilfull wretch
that here doſt hope for home
And dwelling aye vnto thy ſelfe.

Howe art thou wilfull blinde ?

I tell thee, I, thou hence ſhalt ſit
lyke duſt blowne forth with winde.

Let wearith wimpled age growe on :
let head be hoarie white,

And olde be thou : yet at the laſt
blackwinged death ſhall ſmite.

But what is he can promiſſe heere
him ſelfe to liue a day ?

No doubt not one. Death vnawares
ſhall take our life away.

And when we thinke vs ſureſt, then
moſt often doth he ſtrike.

○ then why do we lyngre on
to ſleepe ſluggerds lyke ?

○, why ſhould men thus mucker by
ſuch fallſely gotten gaine ?

○ why ſhould they by wicked wayes
ſeeke wealth for to obtaine ?

But

Churchyarde

But soft a while, what neede these words? Banck-
as good to holde my peace: rottes.

For loe how Banckrottes ginne for gaine
to put them selues in pzeale.

Shall fraude lye hid vnfriended now?

Shall fowle Decept be gon?

Shall Wylie want? No, harcke a while,
and you shall heare anon.

Some men there be that beare a porte,
and liue lyke to the best.

That least, y^t slow, that chop, that chaūge,
and practise with the rest.

That Office beare, and worthy seeme
througħ welth to weelde the charge.

That saue, that spende, & bargaines make,
that keepe their trade at large.

That warie worke, and winde to them
good credite in the ende.

That get such friendes as wyll not stick
a thousand pound to lende.

Oft more oft lesse: almost as much
as they can well demaunde.

For why, their credite now is such,
that they may men commaunde.

But what of this? Euen this forsooth.

Theyle shut vp doore anon,

Theyle giue vp office, trade and all:
farewell, they will be gone.

I haue
made a dyf-
ference be-
tweene the
wilfull and
the cōtrarie.

When

Newes out of Powles

When they haue gote the most they can,
they wyl become banckrowte,
They wyl no longer styfeled be
amongst the honest rowte.
They can no longer hyde the trade
which honest men do vse.
They keepe at home amongst their bags,
Theyle honesty refuse.
Theyle lurking lye lyke Theefe in denne,
lyke Diane vpon the spoyle.
Theyle grease their lips, & eat their pauch,
with honest Marchaunts toyle.
O drepye dregges of dampishe caue,
O fowle infernall fiendes,
O tryple stinged Vipers broode,
O haggas of hellishe mindes.
O Cyclops such as styll deuoure
the sheepe of fozeine foldes,
O hockish beastes with rauine gorgde :
that lurcke within their holdes.
Shall dukkie drosse of Dytis caue
denie infecting death ?
Shall Orcus spare with skalding skortch
to noye their bitall breath ?
No sure, the pitchie burning pit,
and Limboes flaming Lake
Shall polpe them vp, except they yeelde
the goodes which they did take.

Churchyarde

Or else to powze requite the same,
But this they neuer thinck :
For marck how they do still bestowe
this beastly gotten chinck.
And here I must aduertise you
that some besides there bie
Which oft by meanes becom banckrowte
(as dayly we may see.)
For some excéede and so abounde
in Epicureous fare,
That so at length they banckrowte be
and bring them selues full bare.
And other some through great excesse
and proude surpassing charge,
In haue arraye do bring them selues
into Cock lozrels Barge.
When ere sawe you theire Dames so nice,
and wiuers so richly clad ?
When wist you Womén ere so proude,
oz Husbandes ere so mad ?
Where are Matrones now become ?
Where are Husbands graue ?
Where are y^e Wiuers that tooke such care
their honesty to saue ?
Woulde Matrones walcke oz Wiuers dis-
with syluer shining browes (creet
from street to street ? no, rather they
would keepe withín their howse.
Would

Newes out of Powles

Would Matrons skud to common games
and prancke in earie preale?

No, tys to vyle, I loath to tell.

Ile therefore holde my peace.

Tys this, tys this, y^t Banckrowts hreed.

This hysings the wise yll name.

The husband thus is bare through spence,
and wise naught by the same.

And nowe you see a difference

twéene him that banckrowte is

Of vyle intent, and him that falles
through great excelle of his.

But both of these perhaps a lyke
by fraude haue Nummus gote,

Though both in care and wanting pine
syng not lyke dolefull note.

And nowe, (as to my promise made
at fyrst when I began)

Fooles and
Koysters.

Ile place sy^r Nummus caught by Fooles
and Koysters now and than.

A wise man dyes, and welch^y leaues
his sonne in goodes and lands.

The young man (when he is of age)
takes all into his handes.

And streight to Court, or Innes of Court,
he goes to leade his lyfe)

Where franck he is, and youthfull bent
foz why, haas Nummus rylfe.

Di

Churchyarde

Or else, if not: So he ban lande
oz ought that's Money worth,
He shall not want of Marchauntmen
fine silcks to set him forth.
For Money will they stick at all
to lende him at his neede.
As long as ought he doth possesse,
theyle neuer cease to feede
My yonker and yong Maister so.
And he (when once he sees
The bydle layde vpon his necke)
is loath much time to leese.
For why, he wisht it long befoze:
And sith he doth espie
The matter wholly in his handes,
why should he longer lye
Lyke blunt John Whoball all at home?
So sie, heele haste him now.
Both lybertie and Chinck ynough
himselke he will allow.
And streightway (else the world is hard)
He meetes with Copemates, such
As to exalt and set him forth,
at all will nothing grutch.
And hee forsooth must foremost be
in euery hiaue attempt.
Who eare be one, yong Maister must
at no time be exempt.

E.i. Heele

Newes out of Powles

Heele be the chiefe within the Maske
and chiefe in banquet: hee
Shall byt exalted to the Sunne,
Euen to the tenth degree.
And now and then (else scapes he well)
heele haue a spyt at Dice.
He wantes no mates to bring him too't
by sight and fine deuice.
He must haue walkinges in the night:
he must be braue and fine.
He must be of the hoygh no doubt.
He neuer must repine
Although it be to sit it oute
all night in costly game.
And (more then this) he must not stick
to paye for all the same.
And when he seemely seemeth once,
and thinks well of himselfe,
Then, then no doubt he is stir'd vp
to spende this noylome pelke.
And then (I saye) with posking speede
he must be gaylie dect
In colours of his Ladie, and
therein not ought neglect
That's incident to euery sute:
Of chaunge he must haue stoze,
And frame himselfe full fearly then
to euery lusty loze.

And

Churchyarde

And doubtlesse then he is so drownde
in pleasure and in pride,
That nought at all may him withdrawe :
It hath bene often tride.
Yea, though at length he feele great smart
through that he made away :
Yet is his minde so hartie then,
that he can make no stay.
For wote you what, vnto custome brings,
and yonger thus doth say :
Shall I make spare whyle ought is left
and so lyue wanting? Naye,
It were a shame and great reproche,
if I that euer haue
As yet lyu'de lyke a Gentleman,
shoud now lyue like a slaue.
And so my chylde no chaungling is,
till all be spent and gone :
And till his mates him needie leaue
and comfortlesse alone.
From which time forth if ought he haue,
whereof may Nummus ryle :
He will lyue hysing till't be gone.
Then forth of Towne he styes
And keepe the high way side (perchaunce)
to lyue by theft and spoyle :
Till Tyborne twitch him by the neck
and Hangman giue the spoyle.

E.ii.

So

Newes out of Powles

So that's the ende of all his wealth
and ending of the man.
But goods perhaps were euill gote :
and who can matuaile than
Though that the same were all consume
in filthy vaine expence ?
And who will doubt that gallowes should
such Dingthifts recompence ?
But one thing I do here lament
and tps most wicked sure,
Tys noysome, vyle and beastly trade,
yet most of all in vze.
A Gentleman his childe doth sende
r'apply his studies here,
With hope to haue him do the same
as daylie doth appere,
The youth oft tymes declyneth streight
as apt to youthly gulle :
And sets his minde to make him braue
with all he may deuise.
The Citizen when that he sees
the huite so brauely bent,
Doth closely search the pong mans state,
and learnes the whole extent
Of all his possibilitie,
which knowne, he will not spare
For friendship sake vnto the same
of loane to let his ware.

The

Churchyarde

The yong man hauing welth at wyl
and all thinges at request,
Byds booke adue, and cuts it out
as havelle as the best.
How hyle this is, let all men iudge.
how oft it comes to passe,
The yongmen brought to naught therby,
are witnesses alas.
Oh, where is loue or feare of God ?
Wher's faith for to be found ?
Wher's friendship, truth and honettie ?
Where doth not fame resound
The beastly prances of wicked men ?
Wher's one that thinks of God ?
Wher's one that doubts or feareth ought
the sharpnelle of his rod ?
How few be there that tread the pathes
or trace Dame vertues steps ?
How many rather be there now
that quite from vertue leps ?
O wofull case: the best almost
do much account it now
If they from vile notorious faultes
at any time do how.
How talke our tatlers of the truth
and Scripture still discusse ?
How lyue they quite contrarie yet
for all their talking thus ?

Newes out of Powles

How earnest bent are men as now
to heare the worde of God ?
(I meane professors of the trueth.)
How farre yet liue they od ?
They crye Lord Lord, and God be prayde :
but streight within an howze,
That heate of theirs is colde as stone.
Such heate hath made them slowze.
O thou good God and Father kinde :
were not thy mercies great,
Thou wouldst destroy these men with fire
from thy supernall seat.
O heauenlie Prince of glorie : and
O thou alone Iehoue,
Thou God of grace, oh louing Christ,
yond whome we can not roaue
O draunge aright : yond whome no man
can peruite blisse attaine :
Thou only one, and all in one,
yond whome doth nought remaine :
Giue grace vnto thy wandring sheepe.
Fetch home the same againe,
Sith blood of thine hath them rediēde
from sharpe infernall paine.
Graunt graunt (O God) thy holy spereete
to guide, defend and keepe
All such as in most lothsome sinne,
are yet not falne a sleepe.

Save

Churchyarde

Saue thine elect from noysome trade
of worldly minded men :
Let not the custome of the worlde
their lyfe with vices blen.
From place to place, from streat to streat,
from house to house, alas :
Pea, and well nigh from man to man
doth sinfull lyuing passe.
Not words preuaille, noꝝ preaching ought,
can turne the peoples harts :
No kinde of thing can moue their minds.
O, death is their desarts,
O, Hell their hire, and burning flame,
is guezdon of their déedes :
No one almost in hart doth beare
the true repentaunt séedes.
O, horroz doth possesse my heade,
And whyle thꝛough towne I trace,
Déepe cutting cares annoy my hart,
to see such want of grace.
No sparckle, iote oꝝ small remaine,
no signe of godly feare,
No badge at all of chꝛisten men
doth any person weare
Or keepe almost thꝛoughout the Towne,
O, what a case is this,
Not one to finde that feareth God,
but all to dq amisse ?

E.iiij.

And

Newes out of Powles

And all to wander from good lyfe
(full few alas exempt)
And all to worke that wicked is
and healtly vile attempt ?
O God, howe often do I wishe
to be deuided cleane
From all the dealings in the worlde,
and to God only leane ?
How often do I seeke some trade,
and solitarie lyfe.
How fayne would I depart the place
where sinnes be now so ryfe.
The world doth tempt, & nought remains
in his due practise now :
Eche kinde of trade corrupted is,
alas, I know not how.
Nothing almost is exercisde
without some vile decept :
Fraude, falsehood, theft and pilfering, oft
in matters are of weyght.
The worldlings weene & thinke no doubt
there is none other place
But ground and graue, and so they runne
and keepe their woonted race.
What helpen teares or wayling griefe ?
what ought at all preuayles
Gods worde sincere ? They keepe they
they haue set vp theyr sayles (course :
Of

Churchyarde

Of deadly sinnes and hatefull hellish lyfe.
They runne and will not stay.
They keepe themselues in darksom holes.
They hate to see the day.
Looke looke throughout their dealings all,
and you shall nothing finde
But couen, craft, and fylthy loze,
They haue good lyfe resignde.
Lets sift & searche our selues throughout.
Lets rippe our inwarde man :
Let's way our selues euē with our selues,
And we shall see vs than,
And finde our selues but dyssle and death
and fowle infected Swine.
Most vglome shapex, and creatures, such
as I can not define.
What faith in bargaines can be found ?
What stoze of othes must bee
In eche compact ? And yet in ende
what falsehod do we see ?
Not Marchaunt vberly onely fraude :
noz men of greatest meede.
But eche one now that bargaine makes,
hath falsehod in his deede.
How oft and daylye haps it now
that chyldzen do begin
Where Parents ended, and do ende
where Parents did begin ?

The

Newes out of Powles

The parents beggers first began,
They ende great men of wealth.
The sonne begins a welthy man:
and endes his lyfe by stealth,
Or wofull wanting simple state.
How oft comes this to passe?
Tys daylie scene of common course,
it happeth still alas.
Shall welth that's woonne by fraude, be
shall riches such descende (kept?)
From heire to heire? No no, such welth
shall quickly haue an ende.
It cannot hide, nor prosper well.
But who doth that regarde?
Who yet for welth most vyle deceyt
at any tyme hath sparde?
No one well nighe: (the world is such.)
And here doth come to minde
The passing pride in common sort
which now eche where we finde.
Such is their rage, and fowle affect,
that though their bellies want:
Their backs must brauely clothed be:
apparell nothing scant.
For what cause else they do reserue
eche where the Saboth day,
But for to sette about the streates
in passing haue array?

The



Churchyarde

The welthy sort excéede their state,
and meane degreé the same :
The common sort wyl do the lyke.
So all goes out of frame :
And Koysters ruffe all about
and tolle the Bylbow blade,
And to maintaine such byle excelle,
beholde what shifts be made ?
Such cogging, foyking, collening :
such fylching, theft and gulle :
Such pelting, pylfing, pieusly dysts,
as are almost to byle
And beastly to be named once.
He therefore silent bee :
For sure I am such lyfe of theirs
all men may plainly see.
Ther's bythel baytes, & whozing dēnes :
Ther's lurcking strumpets lodge :
Ther's stufte eche where for lusty Swast
for Sinkin, Dick, and Hodge.
Looke looke the Lanes about the Towne,
and search eche corner througħ :
And you shall finde I doubt not I
of broken ware ynough :
Corrupt at least much seemes to be :
so brightly shine the bywes,
So pyckt & pranckt, so lyekt and trimde
is Banckrowtes pretie spowse.

Search

Newes out of Powles

Bertulph.

Of truth, to shew my minde therein
(at least what I haue seene)
The tyme (as now) wpll not permit :
tys to farre spent I weene.
Againe, sith you haue well begonne
of Nummus to intreate,
T'were pitie (sure) that want of tyme
should let you to repeate
Such things againe with brieke discourse,
of well propoled Theame :
Returne therfore, and make some ende
of this thy faithfull dreame.
And I at else appointed time
(for time it doth demaunde)
Will nothing sayle, in eche respect,
wherein you shall commaunde.

Paule.

Well, well (quoth Paule) so shall it be.
He ende my tale begonne.
He not be long : giue silent eare,
the same shall soone be donne.
And now, besides the great abuse
that I whileare did name,
Here in this Temple (day by daye)
themselues do likewise frame
A number of our forraigne feeses
and men of grounded welth,
Our catwrie countrey Gentlemen
to wyn this noysome pelth.

Gentlemē.

The

Churchyarde

The fertile soyle that foyson brings
of goodly sheaved graine,
The Meadow ground that plenty yeeldes
of Haye through little paine,
And ranckly springing pasture, which
doth fat the fleeced sheepe,
Will not suffice their greedy mindes,
noz them contented keepe.
Not gaine inough by gainesome trade,
to them will now arise,
Nor welth inough can quench their thirst:
too much will not suffice
Or stay their lust: styll lust they moze.
Not highly rayled rents
Nor lofty fines can humoys purge,
noz extreame whole extents
Can fyll their hungry gaping gullies,
noz staunch their fowle desire.
They are so fell, that moze they haue,
the moze they do requyre.
Their Graundres great, of log time since,
their Auncelloys of yore,
With sole reuenewes of their lands,
haue maintaine euer moze
Right worthy portes, forgetting nought
the stay of their good name:
Well gote they welth, in bountie, and
well spent they still the same.

They

Newes out of Powles

They neuer (most of them I meane)
encrocht on neighbors ground,
Nor ere incloſde vniuſtly ought,
They lye'd within the bound
Of Charitie and reaſons lawe,
contented with their owne.
They ſedde within their Tedure ſtill:
foule fraude was then vnknowne,
At leaſt the fraude that's nowe in vſe.
They neare enhaunſt their rentes,
Nor found ſuch beaſtly practiſes
as this vyle age inuents.
Their own ſuffilde: they ſought no more,
they lye'de well of the ſame:
Yet lye'de they not vnto themſelues,
as their ſucceſſors frame.
They well could vyde that beggers ſhould
haue comfort at their gate:
They were cotent, though that they dwelt
by men of meane eſtate.
But now not ſo. That Age is ſpent,
and Charitie withall:
Theſe men are not contented now:
to ſpoyle eche one doth fall.
They racking ſtretch their liuing ſo:
ſuch wooluiſh wayes they frame,
That through ſine force, & pillring ſhifts,
twiſe doubled are the ſame.

And

Churchyarde

And double twise decayed yet
howsekeeping is no doubt.
They liue lyke Misers to them selues.
Their neighbours rounde about
Of pooze estate may not approche
noz come within their gates :
Sometimes perhaps for fashon sake
they doe inuite their Hates,
And such as doe the lyke to them :
oz else by whome dooth ryle
Some hope of gayne oz getting ought.
And thus their bountie lyes.
But this not all: for wote you what ?
They shame not now to say
That beggers doe so eate them vp,
that they no longer maye
Be able to keepe ope their doozes,
noz howsekeeping maintaine.
Perhaps they see some other trade
where lyes some greater gainne.
And soe they doe, for when they haue
once gotten to their handes
By purchase, fraude, and subtle meane
their needy neighbours landes
About them rounde (whereby of trueth
they come to great decaye)
Then shut they doozes & howsehold breake
they turne their men away.

F.i.

And

Newes out of Powles

And hither come they tag and ragge :
here must the gaine be had :
Here be their charges verie slight :
yet pelting twisse as bad
As eare it was. The Countrie house
is broken vp through charge,
The lands are let, and fines are rayde :
whereby comes in at large
Graund sumes of Coine: which gottē once
is straight to London brought
To bring increase. (A hellish trade)
and thus the meanes are wrought.
In bancke is layde the mightie Masse :
the gaine whereof may bee
Enough to maintaine them at ease,
Pay thalke thereof we see
Doth well suffice: for but one man
or two at most they haue.
And they themselues doe Tables haunt,
and so sit Nummus saue.
And at a meane and slender price,
themselues, their men and all,
Haue meate and drinke euen of the best
well serued at their call :
And with reuenewes of the stock,
right richly are they clad.
And so from thence their huaing state
and all the rest is had.

Gluttons are
Caterpillars
in a com-
mon wealth

The

Churchyarde

The stocke as whole reserved still.
and oft (such is the trade)
That fro the graund stock flowes so much
as petie stockes are made.
And here the caterpillers haunt.
In Powles foꝛsooth they vse
To spende the day to make their mart
and hearken after newes.
Was euer seene such state confulde,
such monstꝛous kinde of men,
Such bomite, reffize, Dunghill dꝛosse?
what man can tell me when
such watch, such ward, such winking wiles
were euer put in vze
In time to foze, or such foule fraude
fit Nummus to procure?
In faith, and by my sauing health,
full hardly can I finde
A man amongst a number now
of uncoꝛrupted minde,
And such a one as hope of gaine
will not procure to sinne.
I think full fewe be lyuing now
whome meede may nothing winne:
Oꝛ whome that wealth may neuer winde
from Gods prescribed lawe.
O earth, O sinne, O Sathans thꝛalles:
Howe doe we still withdraue

Newes out of Powles

The grace and loue of God from vs ?

¶ How doe we regarde

Moze, noysome coyne, then helth of soule
oz hope of good rewarde ?

¶ I thinke if I could perleuere
one Month in this my tale,

¶ I scantly should the halfe discerie

Of fraude, (for why) in sale

And eche compact, the sole regarde
of gaine is alway had :

And thirst of moze, eache where almost
doth make the people mad.

¶ Where are bits to bying them in,
and lawes to lay their rage ?

¶ Where is faith, oz feare of God
in this presumptuous age ?

Each one dooth liue as lyketh him best,
the lawes doe lye for gayne.

Besides deceit and vile deuise,
dooth nothing now remaine

Within the harts of English men,
farre fled is all remozle :

All loue of God, all feare of plague,
and Keyfers mightie force.

Papistes. How prodde our Papistes priuily ?

How doe these men puruaye ?

How prowle the Captiues now about,
for Nummus day by daye ?

Here

Churchyarde

Here, in this Church a walck there is
where Papistes doe frequent
To talke of newes among themselues :
and oft the time is spent
In glad recounting of their state :
which though not at the best,
Yet ioy they still to see how men
in ayde thereof be prest.
And now comes one and cheeres them vp,
he telles them with great ioy,
That Pope and Spaniard loyned be,
Gods people to annoy.
By solempne protestation comes
an other by and by
He tels how that in Flaunders still,
the Gospellers doe dye
For sole professing of the truth :
and with a cheerefull face,
He shewes how fast the Sheepe are staine,
abroade in eary place.
And what great townes are now besieged
and Cities rounde about.
And how Gods worde decayes apace,
euen all the worlde throughout.
Another new sonde fellow comes,
and he beginnes to tell
How Popishe Champions landed are,
and Irish men rebell.

The Pa-
pistes
walke in
Dowles.

The wal-
ke is in the
south Ile

Newes out of Powles

How holpe fathers blessing brought
in Bishops sacred herte,
Hath made the lande before profane,
nowe holy as the reste.
And how that Stukeley lost his life,
among Barbariens late,
A Marquesse of the Romish marke,
A too vntimely fate :
His part (alas) was yet to play
in places neerer hande.
He ment and bent his forces he,
against the Irish lande :
But what this Marquesse left vndone,
Mack Morice he contryu'd :
And hotly gan pursue the charge,
But ah, it neuer thryu'd.
For Martyrlyke he lost his head,
a losse (in deede) to wayle :
Sithe holy Father, through this losse,
of his intent dooth fayle.
Great Sacks of newes are poured forth
in that same worthy walke.
And knauish knackes are there deuilde
whilst that they stately stalck
About the place lyke honest men,
and subiects true of hart.
From that same place doe rumors rise
Gods truth to ouerthwart.

From

Haue you
not seene
the knacke
to knowe
knaues by.
compiled by
many kna-
ues?

Churchyarde

From that same place doe slaunders come
and vile reprochful lyes
Against Gods word and Preachers true.

From that same corner lyes
Letwde scoffing seltes and taunting tales :
there doe these Rebels coyne
Their suttle dyfts and noysome tales.

Yea, there doe they conioyne,
And cleaue like burrez with solemne vowe
the truth for to resist.

And doubt theres none, for why ? I thinke
that they will so persist.

Untill that Sathan snatch them hence,
the Graundfire great of lyes :
And till throught want of vitall breath,
they may no more deuise.

What kinde of men be these (I praye) Bertulph.

that thus themselues in vye ?
What, are they open foes protest
that by these meanes procure
The slaunder of the certaine truth
and teachers of the same,

O Iocrites that couertly
the Gospell doe diffame ?

Once, Bertulph, tys well knowne to thee Paule.
that small restraint there is

For papistes tongues that proudly prate,
(how ere they gabbe amisse.)

F.iiiij.

They

Newes out of Powles

They talke from feare of check at large.
But yet of them there bee
That preale amongst professors true,
and well with them agrée.
For why, their lyuings so doe lye,
that but they seemed such,
They neuer coulde aspire so high,
nor yet obtaine so much
As now they doe. O Ianus Jacks
and double faced Dogs?
O wylie wincking wyzard Woolues,
O grunting groyning Hogs?
These men (I say) forswear them selues
(As perjurde Papistes do.)
They graunt the Quéene is supreme head
and murmure at it to.
But what of that, fine filed heads
well fraught with trim deuise
And ciuile sleights, without remorse,
suche scruples count vnwise.
And so throug sharpe and wylie wits,
And throug farre fetching braines,
They mount aloft to honours tipe,
and come by greatesttaines.
And these be they that vnder hande
the trueth do still annoy,
And let the working of the worde
in such as might enioy

The

Churchyarde

The sweetest salve of sauing health,
Such lay the lothsome snares,
And when good seede is sowne, forthwith
such men sowe noysome tares.
Pea, such I say (as to my tale)
lay waite by wylie wayes
For Nummus: and to get the same,
are prest at all allayes.
These be supporting putueyozs
for Papiskes nowe supprest
These ranckly feede the pamperd Swyne
bptalled in their nest.
These foyson bzing, and brokers set
through bend of popishe crew,
And these men foster Balamistes
To whome reuenge is dew.
These men are sole abettoz of
the curled Priests of Baall:
And these men shauelings doe suffulke,
which else wolde haue a fall.
It meruaile though they cranckly crowe
well lodged in their cage?
With prouen pickt, yst meruaile now,
That thus the Tigars rage?
What neede haue they to pelde thēselues
vnto their lawfull Queene?
For what intent should subiectes they
at any time be seene?

They

Newes out of Powles

They want nothing, no pleasant lodge :
of viands they abounde,
Both Wenon, Wine, and finest cates.
almoste that may be founde
They doe enjoy : yea, and such stoze
as true report doth saye,
That (rather than the pooze shoulde haat)
they cast their scraps awaye.
And in good sooth, their welth is such
and dainty fare so ryfe,
That worldlings wil not blame their wit
to leade such captiue lyfe.
And fooles they were if they woulde not
be persecuted so :
Yea some of them so soze be hurt
that broade they ryde and go.
They walke and wallow at their will :
they hawke and hunt pfeere
With such as haue the charge of them :
they quaffe and make good chiere,
Set Cock on hoope, with hoape that once,
a daye shall paye for all :
Meane time they wil not die through care
nor from their treason fall.
Why Pawle (quoth Bertulph) mercy will
perhaps so pierce their hart,
That through the mercye of the Prince
they will to trueth conuart.

Bertulph.

Ray

Churchyarde

Pray Bertulph, tys so farre that they
with mercye shoulde be wonne,
That vauntingly they bragge and saye
bounde dutie will haue done
All that is done: and (thus) they crake
that if the Quene by lawe
O? conscience coulde them gyltie dampne,
she woulde not stande in awe
To send them to their doome: noz to
restraine their tongues so loose.
Thus bleate the Popish Balamites,
thus creakes the Romishe goole.
And what, should mercie here be shewde,
oz can the same preuaile?
No no, as long as mercy is,
their tongues shall neuer quaille,
Noz harte obdured once relent:
noz common state be sounde.
For how can gentle salue doe good
oz cure the festred wounde?
How can the body be in health,
that is with Biles infect?
O? Treee spzig well that hath dead spraires
vnlesse you doe resct
The bzaunches of? What man so mad
will shewe himselke to bee,
As ought to hope for leaues oz fruite
to come from rotten Treee?

Paule.

I meane
those of the
only that
haue bene
distained
with the
bloude of
the Lordes
Salptes.

How

Newes out of Powles

How can the state of Christ his flock,
be fenced from decay:
Unlesse the higher powers doe cast
the stumbling stocks away?
How can the Lord of truth be pleade,
when such false Prophets liue?
How will he like to haue them kept
his helpe Lambes to grieue?
And doubt the Tirants now to say
that time shall come againe
Wherein the blessed Saints of God
by them shall suffer paine?
No no, they feare not to protest,
that where they put to death
Of late but few, for eaye such
shall twentie loose their breath
In time to come. O bloudie beastes
and foule infected Swine?
But these be they for whom (no doubt)
men scrape and so purloine:
For whome these factozs haue such care
and passing great regard:
For whom they powle the Preachers true
these Monsters to reward.
And hate of theirs so haynous is,
their rancor hath such force
Against the Gospell of the Lorde,
that (voyde of all remorse)

They

Churchyarde

They eft procure Pluralities
For vile disguised Jacks.
They glad and ioy, to see the Church
fustaine fuch wofull lacks.
And they againe, a Priestling fort,
attyzed in theyr kinde :
Doe creepe into Cathedrall Celles.
theyr charge they haue assignde,
To be dischargde per auters mains,
themselues will liue at ease,
They force not what become of flock,
So they sit Nummus seale.
And Nummus do they seise in deede,
which seised buyldes no Schooles :
Nor makes no stockes for men decayde,
no Bertulph so playes fooles.
But here you may not take me so
as if I did defale
Without respect, the good with hadde
in eache Cathedrall place.
Much lesse that I depzaued haue
all Preachers so attyzde
In Priestlish weedes, as Popelings were,
and as theyr state requyzde.
No: farre and farre, be this from me,
for why I knowe right well :
That in these Priestlish weedes there are,
full many that excell.

Newes out of Powles

Paye Bertulph naye, then blame haue I
if so my wordes be meante :
For some of these attyred thus,
in peacefull wise are bent :
And hawle not with their bethren, who
neglecte oz cleane refuse :
And therefore great vniustice t'were,
such Preachers to accule.
Although I wishe (that's all I maye,)
that Preachers might be knowne
from Popish Jacks in weedes and words
a thing confused growne.
But hush, He halte me to the shore :
He shonne such mounting waues.
He leaue this Sea for to be swomme
of tryple tongued Raues.

FINIS.

The seauenth Satyr.

Paule.

Now harken Bertulph to the ende
of this my present tale.
I am enforst my floting Boate
to shore from course to hale.
The time runnes on, the day is spent,
The night awayward pulles,
And endlesse scope of my pretence,
downe pressed pallate dulles.

Ⓐ

Churchyarde

∞ endlesse powze, ∞ wellspring, whence
all wisdom wisely flowes :
∞ God, whose grace doeth guide the good,
in whome all bounty growes :
Thou knowst the harts, & see'st the raynes
yea, thinwarde thoughts of men
Doe open lye befoze thy face :
Thou knowst how, where and when
Ech thing hath, is, or shall be done
or else committed : thou
Hast perfit bewe and insight good
which waye mans hart doth bow.
Thou, thou, I say, sole God of might,
beholdst the harts of men,
What they pretend, what yll they worke :
so iustly iudge me then,
And shut thy mercy from my soule,
if sauandrously my lyps
Doe ope at all : or if my tongue
of vaine presumption skypes
From this to that, or rashly run
more then the truth doth byge,
Or more then that through extreame rage
and foze of sinfull lurge
I am constrainde with deepe remozle
and moaning plaint to tell.
∞, oh, how many brothell Watodes
within the towne doe dwell ?

How

Newes out of Powles

How many filthy scudding scowtes,
besturre their crooked stumpes?
For gaine, for gaine, olde mother B
how thee still lymping lumps,
And proddes about with ackwarde pace
vnto her beastly haunt?
How doe these subtille groyning Soves
pooze sely gicles enchaunt,
And oft abet the loued spoule
to start from husbands hed?
Beholde I saye, how by these Batodes,
are women captiue led
And simple maydes vnto the spoule.
Beholde and see their trade,
See, see, what wply winking thiftes,
by cliffe browde beastes are made.
Of courte and custome, common Innes
they watch with warse eye
If that at any tyme they may
(as oft they do) espye
The countrey maides that come from far,
as straungers to the towne:
Whome still the Trottes doe tittle so,
that straight all shame layde downe.
They yelde the selues as captiue queanes,
vnto some whozish caue:
Where trotting Jade for filthy gaine
doth byge them to behaue

Full

Churchyarde

Full soone themselves vile strumpet lyke
to lyue by whozethe trade :
And she hir selfe doth let them forth
that gaine by them be made.
But (out alas) the Maidens mindes
and conning was tobtaine
Some seruice where to spend their times
as seruaunts to remaine.
O ardent foze of flaming sinne.
O rage, O riot, O
That euer such should be sustaunde
oz once on grounde should goe ?
Beholde beholde how good mens wyues
Inuegled are by them ?
Behold howe seruaunts they support ?
Beholde how they doe hem
And hooke to them through crooked guile
And vndercating craft,
Great stoze of Truls ? Beholde I say
how often is berast
By them alas the fruitfull wise,
of her molte louing mate :
And husband bearing honest pozt,
of wife in that same rate.
Beholde also how honest Maides
and seruaunts they entyce
To whozedom, theft, and filching by
their diuillish vile deuice.

G. j.

But

Newes out of Powles

But wher are these? how should we know
where such lewde Loffels lodge?
Where is their haunt, & where are they
accustomde thus to dodge?
Rounde, round about the Citie walles.
Within and eke without.
The Alleys, Lanes, yea open streates,
and places all about
Are now replensht with such stuffe,
and filthy broken ware.
And (wo begone) the Officers
thereof doe take no care.
For if they did, how durst the Drabs
and Callets be so holde
As limpe about in lawlesse times
oz take into theyr holde
Pong illock Jylles, and hawdie Jacks
at inconuenient tides:
And still retaine for stozeware some
within their houle belydes?
How durst the Dughills daunce about
with blinde bagaries so,
And with close colours leade their trulls
where that they list to go?
Behold, behold, how camouflid queane
and craftie crooked crib
Doth vnder vile and lewde pretence,
(most like a suttile gib)

Churchyarde

Pretende to place in seruice still
yong maydens hece and there.
And maidens hauing refuge such,
beholde how they ne feare.
To pilfer, filch, and to purloigne
from Maister and from Dame,
And in the ende to giue the slip
and serue no moze the same.
Which all doth spring from wsmpled B:
and olde deceitfull Bawde,
And how to her the gaine doth rise,
which shee by theft so drawde
Besides reuenues of the taile,
and sozreine filched good :
Beholde how thus lyke carrein Crow,
shee liues by filthy foode.
An other sozte of them aduert
some olde, some yong pleere,
That walke about with Buzhes, Pins,
with Tape and other geere.
But well, sith that the campos be wyde,
wherein as now I walck :
I leaue them hece, entending once,
at large therein to stalck
And seuer places by themselues,
with styles and parting stakes :
And as I can, to my pooze skill,
rescind the noysome brakes.

Newes out of Powles

For treating now of boking Bowdes,
and filthie Banders, I
Haue cause therein full many such
vile persons to descrie.
For why the husband now is prest,
to put his wife for gaine
Unto hir choise to be an whoze,
or honest still remaine.
And so it is: else how could they
thus strumpet like attyre
And let them out? tys too too true,
they let their wiues to hire.
O great excelle, how long could I
retaine your eares herein,
If I but briefely shoulde discourse?
(So great a scope hath sinne.)
But as I sayde, so shall it be:
I leaue it to my pen,
Which (graunting God) hereafter shall
at large dilate it: when
Both time shall yeelde hir selfe thereto
and minde (as onely bent
Upon the same) shall beate at full,
with perfit true intent.
Meane time, with one thing moze, I ende
which (ith the day is past)
Ile comprehend in briefest wordes:
and this shall be the last.

Whereas

Churchyarde

Whereas before, of broking Batwodes
my former tale was tolde,
Of Brokers likewise now to tell
my Pen shall be so bolde.
For why, their deedes be damnable :
and they in number so
Doe still increafe, that day by day
by them decepts doe grow
In such aboundance, that (alas)
I feare, I feare as now,
All dread of plagues cleane set apart,
to fraude mens mindes doe bow :
Sequestred cleane from Godly loue,
and so from Godly feare,
That rich to pooze, where gaine doth lye,
will rauine nought forbear.
And (out alas) where heretofore,
(pickt forth by thirst of gaine)
Within the Towne, of Brokers, they
did thirtie such ordaine,
Or thereabouts, shewde wylke Hates
and wittie wincking Colts
(Although in wisdoms sure I think,
they showde them selues but dolts)
To vse the trade of broking, and
discreetly so the same,
That if the worlde should bewe the Act,
they might be voyde of blame :

Brokers.

B. liij.

Whereas

Newes out of Powles

Whereas (I say) of late this act
decreed was for intent,
That Boking trade might practizd be
by men so well ybent,
That reason ruling them therein,
(though Gods worde doth forbid,
And cleane condemne all loane for gaine)
their fact might so lye hid.

I speake of
the intent as
it hath falne
out sithens
such order
made.

Now now alas, (O sinfull fact)
the Magistrates, herein,
Not so content for to dispence
with such an haynous sinne,
Doe altogither cleane neglect
by them such order made :
Whereby whole hundreds now doe liue
by beastly boking trade.
And in such sort doe they demeane
themselues, and so deuise,
That horrible it is to tell
which way their gaine doth rise.

* Gentlemē,
when they
can get no
Money of
loane, are
glad to
take wares
whereof
Money
maye be
made.

Our gentlemen in these our dayes
(as soothly goes report)
In time of néede, to Marchantmen
are wonted to resort
*And take of loane such wares, as they
best like of: yieliding theare
Themselues to handes, and suraunce good
to paye for all the ware,

Which

Churchyarde

Which whē they haue with thirsting hope
once taken to their handes,
Foz ware, scant halfe may they obtaine
foz to discharge their handes :
And so perforce constrained are
to sue for brokers ayde,
By whom they thinke to saue themselues :
And so the goodes are layde
In brokers handes : who handle them
so handsomly I trowe,
That all the gaine that may be had,
doth to the Broker growe.
Foz (at the least) one part thereof
he kieves vnto his share :
And yet vnto the gentleman
he yeeldeth for his ware
Perhaps muche moze then he himselfe
coulde haue obtainde therfore.
He nicks him, and besides he takes
a crowne in earlie scoze
Foz payment of his paines therein.
O execrable crime ?
Were euer seene such subtile shifts
in any former time,
As are in this our present age ?
what should I thinke therein ?
No doubt, no doubt, that men as now
doe snozting sleepe in sinne.

Note the
subtiltie of
the Mar-
chaunt
which bette-
reth his
wares in
such sort,
and that al-
so for vsurie

Newes out of Powles

The Lethargie of some such yll
doth rife ly raigne abroad.
They are downe prest w^t monstrous sinns
and yet sustaine the load.
What craft is coynded day by day?
what fraude af fresh is founde?
What new deuise and straunge deceyte
doth in this age abounde?
I feare, I feare, true dealing now
decyded is with men.
I feare me they doe practise Faith
and Truth but now and then.
But (as vnto my former tale.)
Is this the worst they vse?
Will Broker vse this onely theft
and other fraude refuse?
No no, the barlet vengeable
can coyne moze noysome dists:
He hath his bouget fraught with fraude,
and Foxe knauish thifts.
Well scapes the dettor, if he doe
threë parts thereof obtaine.
Pay, oftentimes his glad to take
one onely part againe.
For broker when he hath the goodes,
at laylure will repay
The same by p^{re}cemeale: and perhaps
for all his foule delay,

The

Churchyarde

The detter shall be glad to take
on quarter of the same.
If this be well, (as true it is)
then nothing's out of frame :
And all may be right well forborne,
as it hath bene full long.
But hapt the same to Magistrates,
they would redresse the wrong,
And not set light by suche deceit :
noz wincking, let it lye.
Had they such losse, they would I saye
redresse full soone espye.
But who cares ought, so gaine be had,
and wares be made away ?
They utter by such meanes their wares.
Why then, what hurt haue they ?
They shall be payde, who eare do leese,
and gaine shall they by lone.
Although the detter loose the halfe,
yet theyle take hēede to one.
And oftentimes (such is the fayth
of these vile broaking knaues)
When they haue gotte the dettozs goodes,
they wyl lye roging slaues
Some of them shewe a payre of hēeles :
the Rakehells wyl be gone.
Theyle runne away with goodes and all,
though lye lye therupon.

And

Newes out of Powles

And doubtlesse, many of them doe
So practize now a dayes,
That they come vp and rise to welth,
by such vngodly wayes.
Some of them vse such p̄sūe shifts,
and such close couched wyles,
That they come vp and beare good port
And only liue by guyles.
And other some so flauishe be
and cutthroate cullion leeke,
That when they haue a bootie gotte,
theyle streightwaye giue the gléeke,
And pack away. As, now and then
is brought into their handes
A Chaîne of Golde, a Tablet or
Some bracelet golden handes
By Gentlemen to lay to pawne
For Nummus when they néede:
Which, whē they haue once in their handes,
theyle pack away with spéeke.
I tell you Bertulph, on my sayth,
if I should now dilate
The vile deceite of Brokers, and
so set to bew their state,
You scantly could abide to héer't,
so horrible it is.
But thus we must consider ont,
and so I ende with this.

Where

Churchyarde

Where that the state corrupted is
by them that beare the swaye,
There meaner people will peruert
and bying it to decaye.
If Maiestrate doe winne with fraude,
the commons will the same.
If Magistrate must winck for feare,
then all goes out of frame.
And so I ende till time renue
this tale of mine begonne.
I tell you trueth, there resteth yet
much moze ere it be done.
But here you haue vnto my hest,
declared (as I can)
How Nummus is awayted for
by mooste men now and than:
And how the same is put to vse
most wicked now a dayes:
And how it is by men abusde
in spending many wayes.
You eke haue hearde exprested here,
how often times it is
For hoozde kept close and cofferd vp.
I haue delated this.
Now resteth that I doe declare
how hee hath harmed mee.
But this (as I intende) hereaf-
ter shall dilated bee:

Newes out of Powles

Foz (doubtlesse) herein doth consist
a thing importing wayte,
To shew how Nummus doth deceiue
by Sathans subtille sleight.
And sithe I doe entende at large
of this (God graunting grace)
To write hereafter, now I ende:
and (with erected face)
Unto my God great thanks I yeelde,
that so hath beene his will
To guide my tongue the thing to speake
wherein doth rest such ill.
And praye we hartily vnto him
to mitigate the paine
And plague which foz our monstrous lyfe
as due doth now remaine.

Amen.

The



Churchyarde

The.viii.and last Satyr.

The Author.

Though Muse haue made his finall end,
and Penne haue runne his race,
Yet carefull custome causeth me
to wasle the want of grace.
And quaking quill renewes the plaint
that lurckes in pensiue breast
Commixt with cares that flow from head
full fraught with great vncrest.
The time backe beates mine idle braine
that labour ginnes to leaue :
And rage of sinne returnes the grieefe
my silent pawse to reauē.
How shall I safely seeke the shoare ?
How may I shun the seas,
Untill that Triton blow retreatē
and mounting waue appeas ?
The dawning day doth keepe aloofe,
and Loades man loseth ayne :
The ryffe rock doth lye in wayte
my beaten barke to maime.
And yet when daye shall once discerpe
the daunger of the surge,
Then shall my puppe due course obserue
and glide through crooked gurge.

Meane,

Newes out of Powles

Meane time betost with great turmoyle,
and tempests bitter flawe,
He keepe my selfe amid the streame :
and yet a while withdraue
My Pen from port of quiet pause.
For time doth vnye me so :
The time alas infect with sinne.
Yea time wherein doth grow
The rage of sinne and ryots force,
the raumping Serpents guile,
With all deceit that maye be founde :
yea sinne almost to vile
To be exprest or let to beue.
But such is Sathans force :
Such are the harts of vanquisht thalles,
cleane frustrate of remoyce.
Call call to minde you carelesse crewe :
Lay custome now a side :
And let your fayth with faithlesse fruites
herein a while be tride.
Confirm the lyfe that you doe leade
And ratifie the same.
And then lets see how wilfully
you wander worthy blame.
First Auarice, what force it hath,
what curled cancre tis,
What running rot and curelesse wounde,
to men apparaunt is.

The canker
of couetous-
nes is cause
of all euill.

What

Churchyarde

What great enorm this sin hath wrought
what thirsting hath procurde,
The block, the tree, the beggers bagge
such sequeale hath inurde :
And yet how ryfely now it caignes,
how graft in greedy mindes,
How grounded tis in peoples harts,
a proofoe our liuing findes.
No one abandons beastly trade,
nor maketh stape at all
To practise fraude and filching loze
so gaine therby may fall.
The rich doth laye his goods for gaine,
and gapeth still to gett
The substance of the needie soule
that gote the same by swett.
The needie (not vnlike) deuise
and seeke by subtille drifts
To scrape for coyne, and gaine to winne,
do seeke vngodly shifts.
So charitie excluded is :
and loue is kept aloofe.
And right is wronged through rewarde,
as falleth still in proofoe :
And Alerte about the Towne
is maintaiind as a trade :
And equitie to ease the wrong,
in matters dares not wade.

But

Newes out of Powles

But well, the Sinne shall not be hid
noꝝ cloked from the bew.

I will explaine the practise here
in wordes that doe ensew.

The Coymozaunt that coucheth vp
and crams his cankerd bags,
Doth giue to hoord his gotten coyne :
and howte the towne he lags.

To Byoker doth he bende his course :
oꝝ happly vnto him

The Byoker bannes and weanes a mate
foꝝ purpose very trim.

And twene them two are craftes conueyd
and foxy falthode wrought.

Twene them are traps so framed, that
thereby is Nummus caught.

O God, what gaine doth guilefull gnutte
by loane of Nummus rasse ?

How doth he nick the debter now
by hault exacting wayes ?

Ten potwondes in hundzed, nothing is.
and twentie is but small.

Foꝝ halfe in halfe full oftentimes
in loane among doth fall.

A tiely man constraind of late
to boꝝowe foꝝ his neede,
Repaird vnto a Marchant man
to boꝝowe on his déede

The

Churchyarde

The Marchant (as it is of course)
had Money none to lende :
But wares he proferd willingly.
and Dettoꝝ in the ende
The same became : and tooke to loane
as much as did amount
To thirty poundes of currant coyne
by Marchantmans account.
Which wares so taken vp to loane,
to Broker are they brought :
The Broker to the Marchaunt he
(of whome the same were bought)
Full falsely doth returne them streight :
who now twise gaynes thereby :
For fyrste he soulede and now eftsoones
the same agayne doth buye.
So that when this our siely soule
shoulde rapse thereof the summe :
Above the price of twenty ponde,
the credit will not come.
For ten in thirty could vouchsafe,
the Creditoꝝ to haue
For recompence in Usurie.
O carelesse cankerd slaue,
O cawty cutthroate, cullion, wretch,
O Caterpyllers Feere,
O miserable Murtherer,
Canst thou abyde this geare ?

H.i.

¶ The

Newes out of Powles

¶ The time is now at hande wherein
thou straight account shalt make :
Wherin thou shalt Hell fire gain
for gaine that thou didst take.
O Wrecher, thou Sathans thall,
and Butcher of the Fiende,
Thy Golde shall be transformde to muck :
thy plagues shall neuer ende.
But as thou doost thy Deker vse
r'opresse thy neighbour hère :
Euen so the scorching flames of Hell
thy captyfe corps shall déere.
Thy rusty hoozde ascendes the skie :
thy dettozs harne doth mount
Unto the high supernall seate
to call thee to account.
Thou greedy Gleade, thou hungry Hawke,
thou starueling Vultures mate,
How darste thou thus by raine seeke
to maintaine thine estate ?
I see how thou canst scare aloft
like hungry Hawke respye
And catching Kite, when pray shal spring,
for beste game bent to flye.
I see thy subtile lagging pace,
and craftie colourde guile :
I see thy falle dissembling sleight :
I see thy playted wile.

Thou

Churchyarde

Thou hast deuiled by the Month,
foz gaine to let thy ware :
Thy money eke from month to month,
thou canst right well fozbeare.
But foz eche shilling (Captise thou)
in surplage wilt take
A penie: and of twentie shil-
lings, twentie pennies make:
And (in that rate) foz forty pounde,
so lent out: in a yeere,
Thou wilt receiue twice forty pounds,
Of lawfull Honey cleere.
Thou wienst to welter here foz aye,
and wallowe in thy welth:
Thou neuer thinkest to see the daye
to part from this thy pelth.
But I will tell thee Cozmozant,
thou sell and egre doane:
Eche pennie shall accountaunt be
which thou hast let in loane.
And though as now the law be thine
to laye beneath thy foote:
Yet then the suryes by decree
shall rende thy hart at roote:
When as the libell of thy lust
and baylwick abusde,
Shall thee condempne to Limboe pit
and scalding lake confusde.
H.ii. FINIS.

*The Author vpon the Booke,
inthe defence of the gouerne-
ment of the Citie.*

Two sortes of men repaire vnto this Booke.
The one to carpe and cauell at my wordes :
The other through dellyght, thereon doth looke :
And reading it, true iudgement well afordes.
He deemeth straight (when haply I reprove)
That mine intent is vices to remoue.

But note, tappeale and satisfie the minde
Of such as rashly ronne with open mouth
At my reprooke which often here they finde,
I thus much say to them in my behoue.

I meane, I touch, I quip no priuate man
For hate, ne spite since first my worke began,
Nor yet doo I (with chyldish rage stird vp)
Seeke to deface a worthy common state
Of such as seldome drinke of sinfull Cup
By matter such as I doo here debate.

For I protest, I know no matter why
I should so doo : sith no man can deny
That in the Towne are diuers sortes of men
By whome the vertuous are supported styll :
With whome the wicked may at no tyme blen
Their nogsome drifts, nor work the thing thats yll
By whome the poore and needie are sustainde :
And eke with whom true zeale hath styll remainde.

I meane both Iudge, Whisition, Lawyer and
The Marchaunt (whom euen all I must commend)
With other else which in my Booke do stande.
I say, of them there be whome to defende
I neede not here. Their lyues auoyde the blame,
And through good lyfe, they wygn immortall fame.

F I N I S.

Gentle Reader, for the fillinge

vp of emptie pages, this letter written by the Author to his friende lying at the point of death is inferted.



Sir, howe and in what wise euery man shoulde beare him selfe towarde his friende in time of health, in time of prosperitie and strengthe, moste men knowe: yea, suche is the vntruste that is in man, moe men can speake plausibly in time of good happe, as we terme it, then in time of siknes iudge vprightly. Alas, in time of sicknesse and in assaultes of death (wherin the bodye is not moze greuouly oppressed then the minde diuerly distracted and the soule mightely assaulted) how fewe doe consider, or at the leastwise, do apply them selues to the relief of the poore afflicted soule, to the strengthening of the feeble mynde, and to the repelling of those bytter temptations and assaults of the common enemies of man kinde, the olde Serpente, the vaine, wicked and vnconstant worlde, and the traile, peruerse and rebellious flesh which alwayes doe attend and attempt the sicke enfeebled

D.iii.

and

A letter vnto his friende

and oppressed person? Surely, were it not that God in time of suche extremitie dothe mightelie comferte and confirme suche as be his in the promises of his mercye, in the death of his deare Iesus, and in the merytes of his passion: it is not possible but that sickness shoulde be intollerable, death horryble, Hel victorious, the bodye lusing, to be a terror to the mynde, and the mynde so terrified and brought to desperation, to be the perpetual dampnatioun of the bodye and soule.

Which thing considered, and from my beye harte remembred, I cannot choose but in this blessed battaile, and I truste (thoughe somewhat sharpe and egre) yet most happy confycte wherunto (as a fellowe souldyer, and adopted brother) you are called for your tryall, I cannot choose I saye, but, to the increase of your courage, endeuoure to make plaine vnto you in all that I maye, the scuit of affliction and the commoditie of death: imparting with you suche weapons as for mine owne stoz, the Lorde our Captaine hath allotted vnto me, to the ende, that being conueniently appoynted, you may resist and auoyde at all assaies, and become holde, valiaunt, constant and perseuerable to the death. Touching which death, notwithstanding

lying at the point of death.

ding it be grieuous to the fraile flesh, yet is it moſte ioyfullye to be receyued as an vndoubted ende of all grieſe, for why? it is the beginning of Joye and perpetuall triumph whereupon a certaine godly man wryteth. If thou haddeſt a good conſcience, thou woldeſt not ſye death. And againe, why haſte thou pleaſure in that wretched body, whoſe felowſhippe doth nothing els but violentlye withdrawe and deteine thee from the kingcome of euerlaſting glorie? **Couſen**: what elle but a place of exile is the miſerable bodie to the Soule? And to what thinge elle maye this our lyfe moze aptlye be compared, then to an hoſtwaiſe or ſtage playe where men do aſſemble to behoulde ſondrye feates, and where euerye man labourerh in all that he maye, to winne praiſe, promotion and authoritie after the ende of his tragicall part: God onelye is permanent immortall & euerlaſtinge: All things elle ace tranſitorye and ſubiecte to corruption. They be conſtituted corruptible and mortall, and muſt be conſumed of time, and haue their endes by corruption. The Sunne ſhall paſſe, for it was made but for mans uſe. The Moone, and the ſtarres ſhall periſh, for they were created but for the neceſſitye of man.

A letter vnto his friende

earth shall decaye, for they containe but a place of exile and prison for the body of man: yea, the body of man also shall perish, for it is but as an enemy to exercise the soule, and to make it apte to apprehend by fayth, the Joyes of heauen and crowne of immortalitye. Wolste certaine (I saye) it is that the frayle body shalbe resolued to earthe, & there shall sleepe till the soule returne vnto it, and tyll the members be restored to their right places. Wherefore, si the earth and corruption is the ende of the bodye: yea, the end of all things that were made & created, and that the same ende of the bodye is the beginning of lyfe, wishe for death, wishe for a peaceable departure, and finding the same, embrace it: saying in your hart: Come Lord, come Iesus, make haste and tary not: Come Lord that I maye be one with thee and coheyre of the kingdome purchased with thy precious bloud. Deere Cosen and beloued in the Lord, lette not longe sicknesse discourage you, neyther be you in anywise perplexed or greened with the lowe state and constitutio of your body: And in and aboute all thinges, let not hyndzaunce in worldly affayres disquiet you. As you haue begonne, so further the will of the Lord, and be ready to receiue
what-

lying at the poynte of death.

whatsoever he will lay vpon you. For the greatest affliction & misery that man may or doth suffer in this lyfe, is not worthe the leaste of those treasures which God will bestowe vpon him in the lyfe to come, which is durable, permanent, glorious & altogether full of blessednes. And assure your selfe (for so God hath promised, and will not goe one iote from his worde) that he will laye no more vpon you, then by his grace and strength you shall be able to beare, although he seeme somewhat sharply to correct you, and somewhat seuerely to deale with you: for who is he whome the Lorde chasteneth not? Surely, surely, whome he loueth, the same dothe he chasten, & in him is he delighted as the father in his son, offering himself vnto him as a diere father to his sonne: whereas if we refuse chastycement, we are no sonnes, but bastards, and not inheritable by any right. Ioseph was afflicted and delyuered by y^e Lorde. Dauid was chastised, and he acknowledged the Lorde and founde reliefe in his Soule. Tobias was corrected, and he founde health. Iob was tryed & was made perfect. What shoulde I say, euen all the Apostles, all the Prophets: yea, and all the good men that euer were, haue bine tryed by affliction, chosen

A letter vnto his friende

sen by persecutiō, and crowned by patience,
abydinge the wyll and pleasure of God.
Wherefoze, be strong in the Lord, & desire of
him in your hart y^e his will may be wrought
in you, & that you may with a glad hart re-
ceyue whatsoeuer his Maiesty shal lay vpon
you. Assure your selfe that this your present
sicknes is either for punishment of sinne, for
exercise of your faith, or to y^e death. And ther-
foze, if it be for punishment, beseeche him to
giue you patience and assure your selfe vpon
repentaunce, to haue free & full remission in
Christ: If it be for trespall, giue him thanks: &
if it be to the death, reioyse in it, & thinke it is
y^e greatest gift that euer he gaue you in this
world, being the very passage to the heauen-
lye and Angelicall Paradise. And pray euen
from the bottom of your hart, that neyther
the loue of the worlde, noz the feare of the
same death, may distracte you from the de-
sire of it. Be not carefull to leaue your kind-
folkes, friends, and acquaintaunce, let it
not grieue you to part from your goods, noz
haue any loue depending vpon any earthly
thinge whatsoeuer. As for your kinckfolkes
and worldly friendes, at your Graue they
will leaue you, and within a while after for-
get you: and shortly after that, shall dye them-
them-

lying at the poynte of death.

themselues, and be forgotten themselues also. Your goods wilbe sawning vpon other men, as soone as the breath shalbe out of your body: and euen as they serued you, so are they readye to serue an other, and perhaps to his perdition, without the speciall grace of God. To conclude, lift vp your harte, & cal together your wits, which are disperled and diuersely affected to things which are corruptible, and fall not from God, for things that are so deceptfull and vaine. A battaile must be, no question: No triumphe is obtained without syghte, neyther any Garlande giuen, but to him that manfully standeth in the Lorde. If any sorow be found in death, it ariseth but of our owne infyrme or desperate feare: for death is but a swyfte syghte or passage of the soule frō the corruptible bodye, rather to be desyred then to be fled from of men. God is the rewarder of this conflict, & heauen is the eternal stipend. Wherefoze, let these giftes prouoke you to esteeme this battaile the lighter: for chéerefully shall you passe after death, into y^e pleasant Campes of heauē, which place is conuenient for those y^e haue minded heauily things. The saints of heauē will receiue you as a friendly cōpaniō of theirs into y^e portalles of clérenes, wher-
as

A letter vnto his friende

as you shall finde verye glozious abyding. Thus shall you (at the last) come fro greuous cares and from large continuing troubles into a peceable rest and mansion of quietnes. In the Paradise aboue or like place of pleasure among the departed Saints, shall be your continuance, hauing all the heauens at your pleasure. A celestiall song will be vttered at those recreations, and so swete melodies as are able to mooue the Starres. With the Saints, I say, departed hence shall you lyue, and with them shall you raigne in heauen with your Redēmer: so much glozie hereafter shall you haue, and so much heauenly honour. What shoulde I saye? In that place is eternall pleasure, and a lyfe replenished with perpetuall felicity: yea, in that place shall the glozie of the Godhead be reuealed vnto you, and seene with your very eyes: euen with those your eyes of fleshe, which from the foundations of the worlde hath bene hidde from mankinde in this his mortalltye. Fynallye, there shall you wayte vpon the Lambe, your Sauour Iesus, who surely loues you and reioyleth that he hath saued you. Good Cousen, assure your self that in this blessed place you muste needes bee. And that as surely as your Sauoure lyued
here

lying at the poynte of death.

here vpon the earth, so surely you must and shall raigne with him in the heauens. For there is hée, there is that Sauiour your head who can not nor will not be separated from any of his members. As for the weight of Synne, howe heauye, howe haynous, howe huige and burthenfome soeuer it be, caste it all vpon him, for theretofore he dyed, and not for small sinnes onely, but for all the sinnes that mankinde hath committed, dothor shall committe from the begynninge of the wolde to the ende of the same. It is his onely and greate glozpe to be a Sauiour. And for that cause is he ascended to the heauens in our flesh, and will in no wise deceyue thole pooze scely ones vpon the earth that cling vnto him for helpe and saluation. And where as (haply) you may feare, because of the weakenes of your fayth, which nowe in your extreame and laste battayle (if so to be the Lorde haue appoynted it vnto you) is diuersly assayled and assaulted: Be of good comfozte and plucke vp your courage, for that meeke Sauiour wpll not caste you of: no, he will not caste of his scelye creature though he be hable to touche but the hemme of his vesture. It is toulde vs in the sacred scriptures that he will not quench

A letter vnto his friend,

quenche the smoking flaxe nor breake the
bruised Reed. **O**, he is gentle, & will make all
perfect that in the pooze soule of mā is vnper-
fect. He knoweth and hath felt how harde a
thing it is for pooze man, to stande vpon his
legs, when he hath to deale with thole ghost-
ly and ghastly enemies: Sathan, the world,
and the flesh: but especially in the Agonye of
death. **O** how well acquainted, is he with
thole conflicts? Feare not, Cowle, feare not:
If your faith be but as a graine of Musterd-
seede, you shalbe saued. That Sauiour hath
said it. And as for thole wounds and scarres
that these bloudy enemies haue made or shal
make in your feeble soule, that heauenly Sa-
maritane shall binde them vp againe, and
shall supple them with the oyle of his grace,
so that they shall not hinder you a whit. He
will in no wise disdayne you, no: although
you were as soyle as a Leaper. For what
are they but sins? what are they (I say) but
soyle and lothsome sinnes that his precious
bloud hath washed and shall wash away in
mankinde, so longe as mankinde shall haue
place and abyding in the Tabernacle of sin-
ful flesh? He knoweth, yea, he knoweth and
that througely, what pooze man is & where-
of he is made. And as he knoweth him, so he
pittieeth

lying at the poynte of death.

pitteeth him, and thereof hath giuen him a
a sure and euerlasting Testimony: For he
hath dyed for him: he hath dyed, (I saye) for
man, that man might liue with him for euer
be saued. In him therefore be comforted, and
vpon him only repose your whole confidēce,
to the last gaspe of your life: say vnto him, if
not with a lowde and strong voice, yet softly
in your sick soule. *Lorde Iesu receyue my
spirit. Come Lord and make haste. Into thy
hands Lord I commend my spirit. &c.* And
so saying, waight patiently when he shall
come vnto you, and put a finall end to
your happy conlyte. To the same
Lord, being God in Trinite,
with the father and the holy
Ghost, be all honor praïse
and glozy eternally.
Amen.



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