

The Anatomie of Abuses:

Containing

**A Discouerie, or briefe Sum-
marie of such Notable Vices and Corrupti-
ons, as nowe raigne in many Christian Coun-
treyes of the Worlde: but (especially) in the
Countrie of A I L G N A: Together, with most
fearefull Examples of Gods Iudgements, ex-
ecuted vpon the wicked for the same, as
well in A I L G N A of late, as in
other places, else-
where.**

**Very godly, to be read of all true Chri-
stians, euery where: but most chiefly, to be
regarded in England.**

Made Dialogue-wise by PHILLIP STUBBS,
And now newly revised, recognized, and aug-
mented the third time by the same Author.

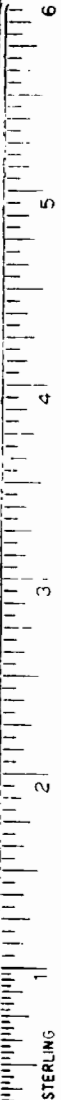
MATH. 3. VER. 2.

Repent, for the kingdome of God is at hande.

LUKE 13. VER. 5.

I say vnto you, except you repent you shall all perish.

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To the Right

*Honorable, and his singuler good Lorde,
Phillip Earle of Arundell : Phillip
Stubbes, wisheth helth of body & soule, fauour
of God, increase of Godly honour, re-
ward of laudable vertue, and eter-
nall felicitie, in the Heauenly hierar-
chie by Iesus Christ.*

NOBILITAS Patriæ DECVS



HE Lord our God (right ho-
norable) hauing, by the power of
his word, created Heauen & Earth:
withall things what soeuer, for the
benifite comfort & vse of Man: the
last of all other (euen the sixt daye)
he made man after his owne simili-
tude and likenesse, that in him he
might be glorified aboue all other Creatures. And there-
fore, wheteas in making of other things, he vsed onely
this worde **F**IANT, be thei made, or let them be made:
when he came to make Man, consulting with himself, &
as it were asking counsell at his Wisedome, he said **F**A-
CIAMVS HOMINEM, let vs make Man, that is a wöderfull
Creature: and therefore is called in greek $\mu\kappa\rho\sigma\mu\acute{o}\varsigma$
a litle world in himself. And truely he is no lesse, whe-
ther we consider his spirituall soule, or his humaine bo-
dy. For what Creature is ther vpon the face of the Earth
comparable to man, either in body or in minde? what
creature hath a soule immortall inherent in his body,
but only Mā what Creature can forese things to come,
remēber things past, or iudge of things present, but one-

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ly man, what Creature beareth the image of God about with him, but man? what Creature is made so erect to behold the Heavens, as man? What Creature may be likened to man whether we respect the lineaments the demensions and proportion of the body, or the gifts & graces of the mind. And (finally) what Creature hath the promise of the resurrectiō & glorificatiō of their bodies, & of eternall life but onely man? Than seeing the Lorde hath made man thus glorious, and preferred him by every degree about all other Creatures (the Angelicall Creatures set apart) it is manifest he hath done it to some end & purpose, namely, that he might be glorified in him, and by him about all other his works, according to the measure of his integritie excellencie and perfection. And hereby we may learne that it is the wil of GOD, that we should bend all our foice to the aduancing of his glorie, the edification of his people, & the building vp of his Church, whiche he hath redeemed with the blood of his deare Sonne.

Which thing (me think) is notably figured forth vnto vs in the .15. of Exodus. wher the Lord commaunded Moyses to build him a Tabernacle, or house of prayer, to this end & purpose (doubtles) that therein his law might be read, his ceremonies practized, sacrifices, Victims & Holocausts offered, & his glorious Name called vpon & obeyed. To the erection wherof, every one conferred some what, some brought gold, some siluer, and some brasse, lead & tin: other brought silk purple, skarlet, and other ornaments, and the meanest brought some what, namely, skins, heare, sand, lime, morter, wood, stone, & such like. Euen so (right honorable) would the Lorde haue every one to confere somewhat, euen such as he hath, to the building of his spiritual house, the Church, purchased with the blood of Christ. Wherefore seeing it is so, that every one is to further this spirituall building to his possible power: I haue rather chosen with the simplest, & meanest sort to bring, though but heir, sand, skins, lime, morter, wood, and stoncs, than altogether to contribute nothing.

Not doubting, but that the chief Maister and Builder of this house, Christ Iesus, wil not dislike, but accept of this my poore contribution, no lesse then he did of the
poore

DEDICATORIE.

poore wydowes Mite, to whom it was imputed that she had cast more, in Gazophilatium Templi, into the treasury of the Temple, then al the rest: for what she wanted in effect, that she supplied in affect. And for that also the Lord our GOD committing his talents to every one, whether more or lesse, not only requireth of vs the same againe simply, but also, as a straight computist, demaunds cleth interest & gaine of every one of vs: & for that not onely, he is a murtherer & a Homicide before God, who slaieth or killeth, a man with materiall sword, but he also, who may prevent the same, & will not. And for that not onely, he is guiltie of hainous transgression that committeth any euill really, but also he who consenteth to it, as he doth, who holdeth his peace, or he who by any means might auoid it, & either for negligence wil Inot, or for feare of the world dare not. Therefore, albeit, that I haue receiued, but one poore talent, or rather but the shadowe of one, yet least I might be reprovcd (with that vnprofitable seruaunt) for hyding my final talent in the Earth not profiting therewith at all, either my self, or others, I haue aduertured the making of this litle treatise, intituled, (The Anatomy of Abuses,) hoping that the same (by diuine assistance) shal somewhat conduce to the building vp, & erectiō of this spiritual house of the lord.

And although I be one (most honorable Lord that can do least in this godly course of life (palpable barbarisme forbidding me so much as once to enter into wisdoms schoole. yet for that some will not, for feare of losing worldly promotion (though in the meane time they lose the Kingdome of Heauen, other some dare not for displeasing the world: I say, for these, & semblable causes together, with the zeale & goodwill I beare vnto my Countrey, and seruent desire of their conuention & amendment, I haue taken vpon me the cōtiting of this booke: Which God graunt may be with like plausible a-lacritie receiued, as with paines & goodwill, I haue published it, for the benifit of my Countrey, the pleasure of the godly, and amendment of the wicked. And I doubt not, that as none, but the wicked, and peruerse whose gawld backs are tuched, will repine against me, so the Godly and vertuous, will accept of this my labour, and trauaile herein sustained, whose gentle fauour & good-

will,

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will, that counterpoize, (& farre surmount with me) the maligne stomacks, & steine countenances of the other.

After that I had (right honorable fully perfected this booke, I was minded, notwithstanding, bothe in regard of the straungenes of the matter it intreateth of, and also in respect of the rudenesse of my penne, to haue suppressed it for euer, for diuerse and sundrie causes, and neuer to haue offered it to the viewe of the World. But notwithstanding, being overcome by the importunate request, and insatigable desire of my freinds, I granted to publish the same, as now you see, is extant.

But, when I had once granted to imprinte the same, I was in greater doubt than thū before, fearing, to whome I ought dedicat the same so rude & impolished a woike. And withall I was not ignorant, how hard a thing it is in these daies to finde a Patrone of such books as this, which shewith to euery one his sin, & discovereth euery Mans wicked waies, which indeed, the vngodly can not at any had abide, but as it were mad men disgorging their stomacks Cum in Authorē tum in codicem plenis buccis, & dentibus plusquam caninis rabidē scruantur: they rage, thei fume and raile both against the Author and his booke. Thus (vacillante animo) my mind wading too & fro, & resting, as it were in extasie of despair, at last I called to mind your honorable Lordship, whose praises haue pearced the Skies, & whose laudable vertues ar blowne, not ouer the realme of England onely, but euen to the furthest coasts & parts of the world.

All whose vertues, and condigne praises, if I should take vpon mee to recount, I might as well number the starrs in the Sky, or grasse vpon the Earth.

For, for Godly Wisdome, and zeale to the truth, is not your good Lordship (without offence he is spoken) comparable to the best? For sobrietie, affabilitie, and gentle cutesie to euery one, farre excelling any.

For deuotion and compassion to the poore oppressed, in all places famous: For Godly fidelitie, to your Soueraigne, loue to the C V N T R E Y, and vertues in general, euery where most renowned.

But least I might obscure, your Worthie commendations

DEDICATORIE

tions with my vnlearned penne, (litle, or nothing at all, emphaticall) I will rather surcease, than further to proceed herein, cōtenting my self rather to haue giuen a shadowe of them, then to haue ciphered them forth, which indeed are both infinit, and inexplicable.

In consideration (whereof) not withstanding that my Booke be simpler, baser, and meaner, than that it may (without blushing) present it self to your good Lordship (being far vnworthie of such an honorable Personage) yet according to your accustomed clemencie, I most humbly beleeche your good Lordship to receiue the same into your honors Patrociny and protection, accepting it as an infallible token of my faithfull heare, seruice, and good will towards your honorable Lordship: For prooffe whereof, would GOD it might once come to passe, that if not otherwise, yet with my humble seruice, I might shewe forth the faithfull & euer willing heart I haue in brest to your good Lordship, protesting before Heauen and Earth, that though power want, yet shall fidelitie, and faithfulness faile neuer.

And because, this my Booke is subiect (my very good Lord) to as many reproches, tauntes and reproofes, as euer was any litle booke subiect vnto (for that fewe can abide to heare their sins detected) therefore I haue had the greater care to commit the same to the guardance & defence of your honour, rather thē to many others, not onely for that GOD hath made your honour a Lamp of light vnto the world, a mirrour of true nobilitie and a rare Phenix of integritie and perfection, but also hath made you his substitute, or vicegerent, to reforme vices, punish abuses, and correcte sinne.

And as in mercie he hath giuen you his power & autoritie, so hath he giuen you a hungrie desire to accomplish the same according to his will: Which zeale in your sacred brest, the LORD increase for euer.

For as your Lordship knoweth, reformation of maners and amendment of life, was neuer more needfull. For, was pride (the chiefeft argument of this Booke) euer so type? Doe not, both men and women (for the most part) euery one in general goe attired in Silkes, Veluets, Damasks, satans, and what not? which are attyre onely for the nobilitie and gentrie, and not for the other at
anie

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any hand. Are not vnlawfull games, Plaies Enterludes,
& the like euery where; frequented? Is not whordome,
couetousnesse, vsurie and the like daylie practised with-
out all punishment of lawe or execution of iustice?

But hereof I need to say no more, reseruyng the good
consideration as well of these as of the rest, to your
Lordships Godly Wisedome. Beseeching your good
Lordship, to pardon my presumption in speaking thus
much, for (Zelus domini hūc adegit me:) the zeale of
my God hath driuen me heather.

Thus I ceese to molest your sacred eares any further
with my rude speeches, most humbly beseeching your
good Lordship not onely to admt this my Booke into
your honours patronage and protection, but also to per-
sist, the iust Defender thereof, against the swinish
crew of railing *Zoils* & slouting *Moms* with their
complies of bragging Thrafoes, and barking Phormi-
ons to whom it is easier to depraue all things, than to
amend any thing themselues. But if I shall perceiue the
same to be accepted of your honour, besides that I shal
not care for a thousand others disliking the same, I shal
not onely thinke my self to haue receiued a sufficient
guerdon for my paines & shalbe thereby greatly incor-
aged (if GOD permit) hereafter, to take in hand some me-
morable thing to your immortall praise, honour and re-
nowm, but also shal daylie prate to GOD, for your good

Lordship long to continue, to his good pleasure
and your harts desire, with increase of

Godly honour, reward of laudable
vertue, & eternall felicitie in the

HEAVENS, by Iesus
Christ.

Columna gloria virtus.

*Your Honors to commaund
in the Lorde.*

PHILLIP Stubbes.

PHILIPPVS STV.

BEVS CADIDO

LECTORI.

Offendit nimia te garrulitate libellus
fortè meus, Lector, miror id ipse nihil.
Obsitus est etenim verborū colluuiō
plusquam vandalica, rebus & insipidis.
Quare si sapias operam ne perdito posthac
nostra legendo, legas vtiliora, vale.

¶ Idem in Zoilum.

ZOILE cum tanta rabie exardescis in omnes,
non aliter rabidus, quàm solet ipse canis:
Dente Theonino rodens alios, calomoque,
incessens hos, qui nil, nocuere tibi:
Vipereā in cunctos vibrans O Zoile linguam,
linguam quam inficiunt toxica dira tuam:
Cum Debacchandi finis sit Zoile nullus,
hora quieta tibi nullaque praterat:
Cum tuncas veluti ventrosus ZOILE bufo,
demiror medius quòd minus ipse crepes.

¶ Aliud in eundem.

Dæmones ad tetrum descendat Zoilus antrū,
hunc lacerent furia, Cerborus ore voret.
Imprecor at misero quid panas, cui satis intus
dæmona circumfert pectore namque suo.

¶ Eiusdem aliud.

Si tibi prolixus nimium liber iste videtur
pauca legas, poterit sic liber esse breuis.

B.i.

C.B.

apparell was giuen vs. Secondly, that God is the authour, and giuer thereof. Thirdly, that it was giuen vs to couer our shame withall, and not to feede the insatiabie desires of mens wanton and luxurious eyes.

Wherefore
our apparell
was giuen vs.

Philo. Your collection is very true. Then sayng that our apparell was giuen vs of God to couer our shame, to keepe our bodies from cold, and to be as prickes in our eyes, to put vs in mind of our miseries, frailties, imperfections and sin, of our backsliding from the commaundementes of God and obedience of the highest, and to excite vs the rather to contrition, and compunction of the spirite, to bewaile our miserie, and to craue mercie at the mercifull handes of God, let vs be thankfull to God for them, be sorry for our sinnes, (which were the causes thereof) and vse them to the glorie of our God, and the benefite of our bodies & soules, against the great daie of the Lorde appeare. But (alas) these good creatures, whiche the Lorde our God, gaue vs for the respectes before rehearsed, we haue so peruerued, as now they serue in steade of the deuilles nettes, to intangle poore soules in: for euery one nowe adases (almost) deck and paint their Sepulchres (their bodies I meane) with all kinde of hauerie, what soeuer can bee deuised, to delight the eyes of the vnchast beholders, whereby God is dishonored, offence ministred, & muche sinne daiely committed, as in further discourse shall plainly appeare.

Mens bodies
liuyng sepul-
chers.

Spud. Did the Lorde clothe our first parents

in

in leather, as not hauyng any thyng moze precious to attire them withall, or for that, it might be a permanent rule, or paterne vnto vs (his posteritie) for cuer, whereafter we are of force to make all our garmentes, so as it is not now lawfull to go in riche attire, without offending his maiestie?

Philo. Although the lorde did not clothe them so meanely, for that he had nothyng els, moze precious to attire them withall (for Domini est terra, & plenitudo eius, the earth is the Lordes, and the fulnesse thereof, saith the Lorde by his Psalmist: and by his Prophet, Gold is mine, siluer is mine, & all the riches of the world is my own)

yet no doubt, but he would that this their meane and base attire, should be as a rule, or pedagogie vnto vs, to teach vs that we ought rather to walk meanely, and simplie, then gorgeioustie, or pōpously: rather seruyng present necessitie, then regarding the wāton appetites of our lasciuious mindes: notwithstanding, I suppose not, that his beauenlie Haterie would, that those garmentes of leather, should stande as a rule or patterne of necessitie vnto vs, whereafter we should be bounde to shape all our apparell for cuer, or els greenously to offende: but yet by this, wee maie see, his blessed will is, that we should rather goe an ace beneath our degree, then a iot aboue. And that any simple couering please the Godly, so that it repell the colde, and couer the shame, it is meze then manifest, as well by the legendes of prophane Hystoryographers, Cronologers, and o-

In our appa-
rell we ought
rather to obey
necessitie, the
to feede Van-
itie.

ther

No conscience reposed in App. The Anotomie

Adam his
meane kinde
of attire was
a signe of me-
diocritie vn-
to vs in our
apparell.

ther Writers, as also by the cenlures, examples
and liues of all Godly, since the beginning of the
worlde: And if the Lorde would not, that the at-
tire of Adam, should haue bene a signe, or paterne
of mediocritie vnto vs, he both in mercie woulde,
and in his mightie power could haue inuested
them in silkes, Veluets, Satens, Crograines,
Golde, Siluer, and what not. But the Lord our
God foresawe, that if he had clothed man, in rich
and gorgeous attire (such is our procliuitie to
sinne) he would haue bene proude thereof, as wee
see it is come to passe at this day (God amend it)
and thereby purchase to himselfe, his bodie and
soule, eternall damnation.

Spud. Then it seemeth a thing materiall, and
of great importance, that wee resemble our first
parents in austeritie of apparell and simplicitie
of attire, so much as may be possible, doth it not?

No religion
reposed in
apparell.

Philo. I put no religion in going, or not go-
ing in the like simple attire of our parents Adam
and Eua, (as the Sorbonicall Papistes doe, plac-
yng all their religion in heathen garments,
and Romish ragges) so that we obserue a meane,
and exceede not in pride. But notwithstanding, if
we approched a little nerer them, in godly simpli-
citie and Christian sobrietie, both of apparell and
maner of liuing, we should not onely please God
a greate deale the more, and enriche our Coun-
trei, but also auoyde many scandalles and offen-
ces, which growe dayly by our excellue riot, and
ristous excesse in apparell. For doth not the ap-
parell

of Abuses. Hell the reward of Pride. 12

parell stirre by the hearte to pride: doeth it not
intice others to sinne: and doeth not sinne pur-
chase hell the guerdon of pride?

The fruite of
Pride.

Spud. But they say, they please God, rather
then offend him in wearing this gorgeous attire,
for thereby the glozy of his workmanship in them
doeth appeare. Besides that, it maketh a man to
be accepted, & esteemed of in euery place: where-
as other wise, they should be nothing lesse.

Philo. To thinke that the Lord our God is de-
lighted in the splendent shewe of outward appa-
rell, or that it setteth forth the glozie of his crea-
tures, and the maiestie of his kingdome, I sup-
pose there is no man (at least no perfect christian
man) so bewitched or assotted. For that were as
much, as to say, that stinking pride, and filthie
sinne, tended to the glozy of God, so that the more
we sinne, the more we increase his praise and glo-
rie. But the Lorde our God is so farre from de-
lighting in sinne, that he adiudgeth them to eter-
nall death and damnation, that commit the same.
Then who is he that will take pleasure in vaine
apparell, which if it be worne but a while, will fal-
to ragges, and if it be not worne, will soone rot,
or els be eaten with Mothes. His wayes are not
our wayes, his iudgements, not our iudgements, as
he saith by his Prophet: and whereas they hold,
that apparell setteth forth the glozie of his Maie-
stie in his creatures, making them to appeare
fairer, then otherwise they would of themselves,
it is blasphemously spoken, and much deroga-
teth,

The Lord ac-
cepteth no
man after his
apparell.

No attire can
make the crea-
ture of God,
seeme fairer.

reth, from the excellencie and gloyp of his name. For saiech not God by his Prophet Moises, that after he had made al creatures, he beheld them al, and behold they were (and especially man, the excellentest of all other his creatures, whō he made after his owne similitude & likenesse) exceeding good. And were all creatures good and perfect, and onely man not perfect nor fayre enough? If these their speeches were true (which in the fulnesse of their blasphemie they shame not to speak) then might wee easely conuince the Lord of vntueth, who in his sacred worde teacheth vs, that man is y^e perfectest Creature, and the fairest of al all others that euer he made (excepting the heauenly Spirits, and Angelicall creatures) as before. O man who art thou, that reasonest with thy Creator: shall the clay say vnto the Potter, why hast thou made me thus? Or can the claye make hymselfe better fauoured then the Potter, who gaue him his first stampe and proportion: Shall wee thinke that stinking Hypocrite can make the workmanship of the Lord to seeme fayrer? Then why did not the Lord clothe vs so at the first? or at least, why gaue he not commandement in his wil and testament, which he sealed with the pice of the blood of his Sonne, to clothe our selues in riche and gorgeous apparell, to set forth his gloyp the more? But away with these sauage dogs and bellish bagges, who are of this opinion, that cursed pride glorifieth God, & setteth forth or beautifieth his workmanship in his creatures. In

Every one is to content hym self with his creation and to praise God for it.

haine is it, for me to expostulate with them, for doubtlesse none holde this, but such miscreants (or deuilles incarnate) as the Lord hath cast of into a reprobate sence, whom I beseech the Lord in the bowelles of his mercie, either speedely to conuert that they perish not, or els confound, that they hurt not, that peace may bee vpon Israel. Thus hauing sufficiently (I trust) refuted their false suppositions, I leaue them to the Lord, beseeching them (as they tender their owne saluation *linguas compescere digitis*: to stoppe their sacrilegious mouthes with their fingers, and not to spitte against heaued, or kicke against the picke as they doe, any longer. For the Lord our God is a consuming fire, and vpon obstinate sinners shall rayne downe fire and brimstone, and consume them in his wrath. This is their portion acquired by sinne.

Spud. But what say you to the other braunche of their conclusion, namely, that apparell maketh them to be accepted, & well taken in euery place? Philo. Amongest the wicked, and ignorant Pezantes, I must needes confesse, they are the more esteemed, in respect of their apparell: but nothing at all the more, but rather the lesse, amongest the godly wise. So farre of will at wille men be, from accepting of any for his gase apparell onely, that (be he neuer so gallantly painted, or curiously plumed in the deceitful feathers of Hypocrite) they will rather contemne hym a greace deale the more, takyng hym to be a man, puffed

The Lorde our God is a consuming fire, to destroye all inpenitent sinners.

The wise will not accept of any, after apparell.

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by with pryne and bayne glozy, a thing both odious before mē, and detestable before God. And scyng it can not stande with the rule of God his iustice, to accept, or not to accept of any man after his apparel, or any other externe shewe of deceitfull vanitie, it is manifest, that man doyng the contrary, is a Iudas to the truth, a Traytor to Iustice, and an enemy to the Lorde: wherefore far be that from al good Christians. And if those that goe richly clothed should be esteemed the rather for their riche apparell, then a contrario must those that goe in meane, and base attire, bee the moze contemned, and despised for their povertie. And then should Christ Iesus our great Ambassadour from the King of heauen, be contemned: for he came in poore and meane aray: but Christ Iesus is blessed in his poore ragges, and all others are contemned in their riche and precious attire. Under a simple coate, many tymes lieth hid great wisdom and knowledge: and contrarily vnder haue attire sometyme is couered great idioocie and folly.

Spud. Wherefore would you haue men accepted, if not for Apparell?

Philo. If any be so foolish to imagine, that he shall be worshipped, reuerenced, or accepted, the rather for his apparell, he is not so wise, as I pray God make me. For surely for my part, I will rather worshippe and accept of a poore man (in his toyne cloutes and ragges) haupng the gifts and ornaments of the mynde, then I will doe hym that

Wisdom
not tied to
exterior
pompe of
apparell.

that roysteth and flaunteth dailey and howrely, in his Silkes, Veluets, Satens, Damaskes, Gold or Siluer, whatsoever, without the indumentes of Vertue, whereto onely all reuerence is due. And therefore as any man is indued, or not indued with vertue, and true godlinesse, so will I reuerence, or not reuerence, accept, or not accept of hym: Wherefore if any gaze after reuerence, worshippe, or acceptation, let them thirst after vertue, as namely, wisdom, knowledge, discretion, modestie, sobrietie, affabilitie, gentlenesse, and such like, then can they be without reuerence, or acceptation, no moze then the Sunne can bee without light, the Fire without the heate, or the Water without his naturall moisture.

Spud. The I gather you would haue mē accepted for vertue and true godlinesse, would you not?

Philo. I would not onely haue men to be accepted and reuerenced for their vertue (though the chiefest reuerence is onely to bee attributed to him, whose sacred breast, is so fraught with vertue, as it may well be called, the Promptuarie or Receptorie of true wisdom and godlinesse) but also (in parte) for their birthes sake, Parentage and consanguinitie, and not onely for that, but also, in respect of their callinges, offices, and functions. whether it be in the Temporall Magistracie, or Ecclesiasticall prelacie (so long as they gouerne Godly and well:) For the Apostle saith, that those Elders which gouerne well amongst vs, are worchie of double honor: But yet the man

All reuerence
dueto vertue
and not to
rich attire.

Wherefore
man is to be
worshipped
and had in
euerence.

D. i. whom

And would to God this were all: but (oh pph for shame) they must be wrought all ouer, from the gartering place upwarde, with neede woork, clogged with Silke of all colours; with bydes, foules, beastes, and Antiques purtraied all ouer in sumptuous soyte. So that I haue knowne the very Neede woike of some one payre of these Bootchose to stand, some in foure pounde, sixe pounde, and some in ten pound a peece. Besides this, they are made so wide to draw ouer all, and so long, to reach vp to the waste, that as little or lesse clothe would make one a reasonable large Shirte. But to saye, this is nothing in comparison of the rest.

Spid. I would think that Bootchose of greater Linnen, or els Collett cloth, were bothe warmer to ride in, as comely as the other, though not so fine, and a great deale more durable. And as for those gewgawes wherewith you saye they be blancheted and trimmed, they serue to no end, but to feede the wanton eyes of gazing foolcs, and playfully argue the vertigilitie, and instabilitie of their more than phantasticall hapnes.

Philo. To these haue they their Rapiers, Swordes, and Daggers gilt, with or thise ouer the hiltes with good Angell golde, or els argented ouer with silver both within and without: and if it be true as I heare say it is, there be some hiltes made all of pure silver it selfe, and couered with golde. Others some at the least are Damasked, Vernished, and ingrauen merueilous goodly

The varietie of fashions conuince vs of folly.

Swordes and daggers gilt & damasked.

ly: and least any thing shoulde be wanting to set forth their pride, their Scaberdies and Sheathes are of Ueluet, or the like: for Leather, though it be more profitable and as seemely, yet wil it not carie suche a portre of countenaunces as the other. And will not these golden Swordes & Daggers almost appaie a man think you (though otherwise neuer so stout a Martialist) to haue any dealing with them: for either to that ende they be worne, or els other Swordes, Daggers and Rapiers of bare Iron and Steel were as handsome as they, and much more conduicible to that ende, whereto Swordes and Rapiers shoulde serue, namely for a mans lawfull & godly defence, agaynst his aduersarie in time of necessitie. But wherfore they be so clogged with golde and silver I know not, nor yet whereto this excesse serueth I see not, but certaine I am, a great shewe of pride it is, an infallible toke of vaine glory, and a greuous offence to God, so prodigally and licentiously to lauish forth his treasure, for whiche we must render accomptes at the day of iudgement, when it shall be sayd to euery one, Redde rationem Villicationis tue. Come. gene accõptes of thy Stewardship.

Why gilt swordes, and daggers be worne.

Luke. 14.

A particular Description of the Abuses of Womens apparell in Ailgna.

THus hauing giuen thee a taste of superstitious (but not discouered the fildyng part) of the guises of Ailgna in mens apparell

parell, and of the abuses contained in the same, nowe will I with like celeritie of matter impart vnto thee, the guise and severall abuses of the apparell of women there used also: wherefoze geue attentive eare.

Spud. My eares be prest to heare, begin when you will, & truly herein you shall pleasure me muche, for I haue greatly desired to knowe thoroughly the state of that lande, euen a crepundis (as they say) from my tender yeares, for the great praise I haue heard thereof. Wherefoze I pray you proceede to the same, and though I be vnable with any benefite to counteruaile your great paines, yet the Lord I doubt not, will supply my want.

Philo. The Lord our God is a mercifull God, and a bountifull rewarder of every one, that traffeth in him, but yet (such is the munificence and liberalitie of that gentle sexe) that I trust I shall not be unrewarded at their handes, if at the least to be called a thousand knaves, be a sufficient guerdon for my paynes. But though it may be perhappes a corosue to their haucie stomaches, and a nippitatum to their tender breasts, to heare their dirtie dregs ripe vpp and cast in their diamond faces, yet hoping that they, seeing the horror of their inuities, and tragicall abuses layd open to the world, (for now they sleepe in the dust of silence and graue of oblivion) will at the last like good Conuertes become faithfull Penitentiaries of Christ Iesus, leaue of their wickednes,

call

call for mercie at the handes of God, repent and amend, I will proceede to my intended purpose.

The Women of Ailgna (many of them) vse to colour their faces with certaine Oyles, Liquors, Vnguentes, and Caters made to yend, where by they thinke their beautie is greatly decoyed; but who seeth not that their soules are thereby deformed, and they brought deeper into the displeasure and indignation of the Almighty, at whose voice the earth doth tremble, and at whose presce the heauens shall liquifie and melt away? Do they thinke thus to adulterate the Lorde his workmanship, and to be without offence? Doe they not know that he is Zelotipus deus, a ielous God and can not abide any alteration of his woorkes, otherwise then he hath made them? If an Artificer, or Craftelman should make any thing belonging to his arte or science, and a Cobler should presume to correct the same: would not the other thinke himselfe abused, and iudge him worthy of reprehension? And doe these women thinke to escape the iudgement of God, who hath fastened them to his glory, whē their great and more then presumptuous audacitie dareth to alter and change his woorkmanship in them? Doe they suppose that they can make themselves fairer, then God that made vs all? These must needes be their intentions, or els they would neuer goe about to colour their faces with such slobber saucies. And these being their intentions, what can derogate more from the Praise of God in his creation

Colouring of faces with oyntmentes and waters.

Adulteration of the Lorde his workmanship in his creatures.

The reward of the female sex.

creation: for in this doing, they plainly convince the Lord of vnturthe in his worde, who sayth he made man glorious, after his owne likenesse, and the fairest of al other terrestrial creatures. If he be thus sayre, then what need they to make them fairer: Therfore, this their colouring of their faces importeth, (as by probable coniecture may be presupposed) that they thinke themselves not faire enough, els why doe they go about to make themselves fairer: And then must God needes be vnture in his word.

Thel that colour their faces deny the Lord of glory to be true God and so no God at al.

And also they deny the Lord to be either mercifull, or almightie, or both, and so consequently no God at all: for if he could not haue made them faire, then is he not almighty, and if he could & would not, then is he not a mercifull God, and so euery way they stumble at the Stone of offence, whiche one day will cruse them all to peeces, excepte they repnt. And as they be ashamed of the good creation of the Lord in them, so it is to be feared, least at the day of Iudgement, the Lord will be ashamed of them, and in his wrathe denounce this heauy and ineuitable sentence condemnatory agaynst them: *Depart from me you cursed into euerlasting fire, prepared for the deuill, and his aungels, I know you not: (I say) depart for you were ashamed of me, and of my creation in you.*

Sentence condemnatory agaynst those that colour their faces.

Spud. Whereof doe they make these waters and vnctions, wherewith they besmeare their faces, can you tell?

Philo. I am not so skillfull in their matters of

Prise

Prise, But I holde this for a Maxime, they are made of many mixtures, and sondy compounde simples, both faire fetched, & deare bought, cunningly mingled together, and artificially tempered with many goodly condiments, & holosome confections, I warrant you, els you may be sure they would not apply them to their amorous faces, for feare of harming, or blemishing the same.

Spud. I pray you shew me the iudgements, and opinions of the Fathers, concerning these colouringes of faces with ointmentes and waters, that I may the better knowe, what to iudge of them my selfe.

Philo. S. Ciprian amongst the rest saith, a woman throug painting and dyping of her face, she weth her selfe to be more then whores. For (saith he) she hath corrupted, and defaced (like a filthy strumpet, or brochel) the workmanship of God in her, what is this els, but to turne truth into falshood, with painting and slobber sauces, whereas the Lord saith, *Tou canst not make one hayre white or blacke.* In an other place he sayth, *Qui se pingunt in hoc seculo, aliter quam creauit Deus, metuunt ne cum dies resurrectionis uenerit, artifex creaturam suam, non recognoscat.* Those whiche paynt or colour themselves in this worlde otherwise then God hath made them, let them feare least when the daie of iudgement commeth, the Lord will not know the for his creatures. *Agayn, Feminae crines suos inficiunt malo praefagio, capillos enim sibi flammeos auspicari non*

Inuestiges of the Fathers agaynst paynting and colouring of faces.

F.i. metuunt

Colouring of faces detestable.

The Anatomic

metuunt. Who soeuer doe colour their faces or their haire with any vnnaturall colour, they begin to prognosticate of what colour they shall be in hell. Saint Ambrose saith, that from the colouring of faces springe inticements to vices, and that they whiche colour their faces, doe purchase to themselves the blotte and staine of chastitie. For what a dotage is it (sayth he) to chaunge thy naturall face which God hath made thee, for a painted face, which thou hast made thy selfe? If thou beest fayre, why payntest thou thy selfe to seeme fairer? & if thou be not fayre, why doest thou hypocritically desire to seeme fayre, and art nothing lesse? Can those things whiche besides that they bee filthy, doe carie the bande of God his curse bypon their backs for euer, make thee to seeme fairer? I could shew you the sharpe Inuictions and grounded reasons of many moe, as of Augustine, Hierome, Chrysostome, Gregorie, Calvin, Peter Martir, Gualter, and of an infinite number moe: yea of all generally since the beginning of the world, against those whorish and bawdy painting and colouring of faces, but to auoide prolixitie, I will omit them, deferring them to further oportunitie, for pauca sapientia, To a wise man few wordes are sufficient.

Spud. It must needes be graunted, that the dyng and colouring of faces, with artificiall colours, and vnaturall opyntmentes, is most effin- due to God, and derogatorie to his maiestic. And when they haue done al that they can, and the est- tingest

No painting can make any to seeme fairer but fouler.

of Abuses. Painting faces, the Deuills nets. 234

tingest artill that euer liued besides, yet that they neuer be able to make so splendent, so orient, and so naturall a colour, as dame Nature hath geuent to the hearbes of the field. When if God hath im- printed suche an excellent colour in the grasse of the field, whiche to day standeth, and to morowe is cut downe: how muche more hath he ingrauent a beautifull colour in man, the excellentest creature of all other? Therefore ought euery one to content himself with that shape that God hath giuen him, without seeking of alteratis or change. For, doe they thinke, that the God of all glory, and who onely decketh and adorneth the Sunne the Moone, the starres, and all the hoste of heauē with vnspeakable glory, and incomparable beautie, cannot make the beautifull and faire enough (if it please him) without their siber sauces? And what are they els then the deuills inuentions, to

Colouring of faces the deuills nets.

Philos. Then followeth the trimming and crick- king of their hendes, in laying out their haire to the shewe, whiche of force must be curled, frilled and crisped, laid out (a world to see) on wreathes and borders, from one eare to an other. And least it should fall down, it is vnder propped with foxes

Trimming of their heades.

towers, and I cannot tell what, like crin sterne Monsters, rather, then chaste Christian Matrons. Then on the edges of their boultred haire (for it standeth crested rounde about their frontiers, and hanging ouer their faces like pendices of

Simia erit G- mia etiam si aurea gestat insignia.

Laying out of their haire

F. II.

Laying out of coloured haire. The Anatomie

Golde wreathes circumgying the temples of their heads.

Gewgawes haged about their throates.

is laied great wreathes of golde, and siluer curiously wrought, and cunningly applied to the temples of their heades. And for feare of lacking any thinge to set forth their pride withall, at their haire thus wreathed and crested, are hanged bugles (I dare not say, bables) Ouches, Rynges, Gold, Siluer, Glasses, and suche other childlike gewgawes, and foolish trinkets besides, whiche for that they be innumerable, and I vnskillfull in womens tearmes, I cannot easily expresse. But God geue the grace, to geue ouer these vanities, and studie to adorne their heades, with the incorruptible ornamentes of vertue, & true godlinesse.

Spud. The Apostle Paule (as I remember) commaundeth women to cherish their haire, saying, that it is an ornament to them, and therfore I thinke, this abuse of curling and laying it out (if either were lawfull) is much more tollerable, then dying their faces.

Philo. If curling, and laying out their owne naturall haire were all (whiche is impious, and at no hande lawfull, being as it is an ensigne of pride, and the sterne of wantonnesse, to all that behold it) it were the lesse matter, but they are not simple content with their owne haire, but buye other haire, either of Horses, Hares, or any other strange beastes, dying it of what colour they list themselves. And if there be any pooze won as now and then, we see God doth blesse them with beautie, as well as the riche that hath faire haire, these nice dames will not rest, till they haue

bought

Read Iffraim 3. 16.

Yf the woman be not incircled, let her be shorn, or powdered. 1. cor. 11. 6.

Curling, crispyng, and laying out of haire.

Bought haire and coloured wred to be worn.

not women ought to away their selues wth broided heare. 1. Tim. 2. 9. 1. Pet. 3. 3.

Read the Geneva note vpon this place.

of Abuses. Bought haire & coloured. 33

bought it. Or if any childre haue faire haire, they will intice them into a secret place, and for a penie or two, they will cut of their haire: as I heard that one did in the citie of Muidnol of late, who meeting a little child to be very faire haire, inueigled her into a house, promised her a penie, and so cutte off her haire. And this they were in y same order, as you haue heard, as though it were their own naturall haire: & vpon the other side, if any haue haire of her own naturall growing, whiche is not faire enough, then will they die it in diuers colours, almost chaunging the substance into accidentes by their deuilish, and more then thise cursed deuises. So, where as their haire was geuen them as a signe of subiection, and therfore they were commaunded to cherish the same, now haue they made it an ornament of pride, and destruction to themselves for euer, excepte they repent.

Spud. This is a stiffnecked people, and a rebellious, I see well, that thus dareth in euery respect, to peruert the straight wayes of the Lord digging by to themselves Cesternes, of iniquity and pittes of aduersitie, whiche in the ende without the great mercie of God will be their utter confusion.

Philo. Then on toppes of these stacely turrets (I meane their goodly heades, wherein is more vanitie, then true Philosophie now and then) stand their other capitall ornamentes, as French hood, Hatte, Cappe, Kercher, & such like, where

Capitall ornamentes for the head.

F. iii. of

Capitall ornaments for heads. The Anatomic

of some be of Veluet, some of Taffatie, some (but few) of Wooll, some of this fashion, some of that, and some of this colour, some of that, according to y^e variable phantasies of their serpentine mindes. And to suche excesse it is growne, as every Artificers wife (almost) will not sticke to goe in her Hat of Veluet every day, every Merchants wife, and meane Gentlewomen, in her French-hoode, & every poore Cottagers daughter, in her Taffatie hat, or els of Wooll at least, well lined with Silke, Veluet, or Taffatie. But howe they come by this (so they haue it) they care not, who caretch for it they regard not, nor yet what hurte both to themselves, and others it doth bying they feare not: but runne dayly a malo, ad peius, (as they say) from one mischiefe to an other, vntil they haue filled vpp the measure of their iniquitie, to their owne perdition at that day.

They haue also other ornaments besides these to furnishe forth their ingenious heades, which they call (as I remember) Cawles, made hertwise to the ende, as I thinke, that the clothe of golde, clothe of Siluer, or els Tinsell (for that is the worst (wherewith their heades are couered and attired withall vnderneath their Cawles) may y^e better appeare, & shew it selfe in the bruest manner. So that a man that seeth them (their heades glitter and shine in such sort) would thinke them to haue golden heades. And some weare Lattice cappes with three hornes, three corners I should say, like the sooked cappes of Popishe Priestes,

with

Hattes of veluet, taffatie, woime in colour.

Trahit sua quaque voluptas.

Cawles made by wife.

Golden heades fraught with leaden wit.

of Abuses. Golden heades with leaden wit. 36

with their perriwinckles, Chitterlinges, & the like Apishe topes of infinite varietie.

Thus lauishly they forthe the goodes of the Lord, whiche are none of their owne (but lent them for a time (vpon Pride and naughtinesse, delighting (as it seemeth) in nothing so much, as in the stinking puddle of vanitie and sinne, whiche will be their own decay at the last. An other sort of dilolute Minions, and wanton Sempronians (for I can terme them no better) are so farre bewitched as they are not ashamed to make holes in their eares, wherewith they hang ringes, and other Jewels of gold and precious stones. But what this significeth in them, I will holde my peace, for the thing it selfe speaketh sufficiently. There is a certaine kinde of people, in the Orientall part of the world (as writers affirme) y^e are suche φιλαυτοι louers of themselves, & so proude withall, that hauing plentie of precious stones, and Margarites amongst them: they cutte and launce their skinnes and fleshe, setting therein these precious stones, to the ende they may glister and shyne to the eye. So, except these women were minded to tread their pathes, & followe their direfull wayes in this cursed kind of Pride, I wonder what they meane. But because this is not so much frequented, amongst Women as Men, I will say no more thereof, vntill further occasion be offered.

Spud. Except it were a people wedded to the deuilles eldest daughter Pride (for I thinke Humilitie amongst them may dwell a Virgine, for

F. liii.

any

Making of holes in their eares, to hang ringes, and Jewels by.

A people who cut their skin to set precious stones in themselves.

Wearing of eare-ringes.

The Anatomie

any that wil marrie her) and giuen ouer of God, I neuer heard the like. I am perswaded that neither the Libertines, the Epicures, noz yet the vile Atheistes euer exceeded this people in pride, noz that the wickednesse of them might euer counterpoize, with the wickednesse of these people. *God be mercifull unto them.*

Philo. You heare not the tenth part, for no pen is able so well to describe it, as the eye is to describe it. The women there vse great ruffes, and neckerchers of Holland, Launc, Camericke, and such clothe, as the greatest theed shall not be so big, as the least haire that is: And least they shuld fall downe, they are lined and starched, in the deuils liquor, I meane Starche: after that dyed with great diligence, streaked, patted, & rubbed very nicely, and so applied to their goodly necks, and withal, vnderpropped with Supportasses (as I told you before) the stately Arches of pride: beyond all this, they haue a further fetche, nothing inferiour to the rest, as namely thre or foure degrees of minor Ruffes, placed gradatim, one beneath an other, and al vnder the master Deuil-Ruffe, the Skirtes then of these great Ruffes are long and side euery way pleated, and crested full curiously, God wot. Then last of all, they are either clogged with gold, siluer, or silke lace of stately price, wrought all ouer with needle worke, speckled and sparkeled here and there with the Sunne, the Moone, the Starres, and many other antiques strange to beholde. Some are wrought with

Great Ruffes
Neckerchers
and Partlets
vsed of wo-
men.

Starche the
deuils liquor.

Supportasses
the pillars of
P. id.

A nor Ruffes

of Abuses.

Great ruffes and minor ruffes. 37

with open worke, downe to the midst of the Ruffe and further, some with close woork, some with purled lace so cloied, and other gewgawes so pestered, as the Ruffe is the least parte of it selfe. Sometimes, they are pinned vpp to their eares, sometimes they are suffered to hange ouer theyr shouldrs, like Windemill sailes fluttering in the winde, & thus euery one pleaseth her selfe, in her foolish deuices, for Suus cuiusq; crepitus sibi bene olet, as the prouerbe sayth: *Euery one thinketh his owne wayes best,* though they lead to destruction of body and soule, which I wish them to take heede of. And amongst many other fearfull examples of Gods wrathe agaynst Pride, to set before their eyes, the fearefull iudgement of God, she wed vpon a gentlewoman of Eprautna, of late, euen the 27. of Maie. 1582. the fearefull sound whereof is blowne through all the worlde, and is yet freshe in euery mans memozy. This gentlewoman being a very riche Marchaunte mannes daughter: vpon a time was inuited to a Bydall, or Wedding, whiche was solemnized in that Towne, agaynst whiche daye shee made great preparation, for the pluming of her selfe in gorgeous arraic, that as her bodye was moste beautifull, saye, and proper, so her attire in euery respecte might be correspondent to the same. For the accomplishment whereof shee curled her haire, shee died her lockes, and layed them out after the best maner, shee coloured her face with waters and Ointmentes: But in no case could shee

The great curi-
osity in
Ruffes and
Neckerchers.

A fearefull ex-
ample a-
gainst pride;
shewed vpon
a gentlewo-
man in Ant-
warpe.

gette

A fearfull example agaynst Pride. The Anatomie

Womens lubricious mindes neuer content with any thinge when it is well,

gette any (so curious and daintie she was) that coulde sturche, and set her Ruffes, and Neckerchers to her minde: wherefore shee sent for a couple of Laundresses, who did the best they could to please her humors, but in any wise they could not: Then fell shee to sweare, and teare, to curse and and haune, casting the Ruffes vnder secte, & wishing that the Deuill might take her, when shee were any of those Neckerchers agayne. In the meane time (through the sufferance of God) the Deuill transforming himselfe, into the forme of young man, as braue, and proper as shee in euerie poincte in outward appareance, came in, saying himselfe to bee a woer or suter vnto her. And seeing her thus agonized, and in such a peltting chafe, he demaunded of her, the cause thereof who straight-waye tolde him (as women can conceale nothing that lyeth vpon their Romackes) howe shee was abused in the setting of her Ruffes, whiche thing being heard of him, hee promised to please her minde, and thereto tooke in hand the setting of her Ruffes, whiche he performed to her great contentation, and liking, in so muche as shee looking her selfe in a glasse (as the Deuill had her) became greatly inamourued with him. This done, the young man kissed her, in the doing whereof, he wylde her necke in sonder, so she dyed miserably, her body being metamorphosed, into blew and blacke colours, most vnglesome to behold, and her face (whiche before was so amorous) became mosse deformed, and

The deuill pleaseth women better then any boies,

and fearfull

of Abuses. The deuill found setting of ruffes. 38

fearefull to looke vpon. This being known, preparation was made for her burial, a rich Coffin was provided, and her fearefull body was layed therein, and it couered very sumptuously. Four men immediately assayed to lift up the coffins, but could not moue it, then sixe attempted the lyke, but could not once stirre it from the place, where it stood. Wherewith the standers by marueiling, caused the Coffin to be opened, to see the cause thereof. Where they found the body to be taken away, and a blacke Catte very leane and deformed sitting in the Coffin, setting of great Ruffes, and frizzling of haire, to the great feare, and wonder of all the beholders. This wofull spectacle haue I offered to their viewe, that, by looking into it, in stead of their other looking Glasse they might see their owne stichynesse, & appoynt the like offence, for feare of the same, or worse judgement: whiche God graunte they may doe.

Spud. As in a Camilion are sayde to be all colours, saue white, so I thinke, in these people are all thinges saue, vertue and christian sobrietie. Proteus that Pontier, could neuer change himselfe into so many formes & shapes, as these women doe, belike they haue made an obligation with hell, and are at a greement with the deuill, els they would neuer outrage thus, without feare of God, or respect to their weake brethren, whome herein they offend.

The deuill found setting of great Ruffes.

Proteus

Women wearing Dubletts and Iorkins.

breast, and made with winges, weltes, and pinions on the shoulder poyntes, as mannes apparel is, for all the worlde, and though this be a kind of attire, appropriate onely to man, yet they blush not to weare it: and if they coulde as well change their sexe, and put on the kinde of man, as they can weare apparell assigned onely to manne, I thinke they would as verily become men in deed as now they degenerate fro godly sober women in wearing this wanton leude kind of attire, proper onely to manne. It is wrytten in the 22. of Deuteronomie, that what man soeuer weareth womans apparell is accursed, and what womā weareth mans apparell, is accursed also. Now whether they be within the limites and bandes of that curse, let them take heede. Our apparell was giuen as a signe distinctiue, to discern betwixt sexe and sexe, and therefore one to weare the apparell of an other sexe, is to participate with the same, and to adulterate the veritie of his owne kinde. Wherefore these women may not improperly bee called Hermaphroditi, that is Monsters of both kindes, halfe women, halfe men. Who if they were naturall women, and honest Matrones, would blush to goe in such wanton and lewd attire, as is proper onely to man.

Spud: I neuer reade, nor heard of any people, except drunken in Cyrres cups, or poysoned with Exorcismes of Medea that famous & renowned Sorceresse, that ever would weare suche kinde of attire, as is not onely sincking before face

A curse to them that weare contrarie apparel to their sex.

Hermaphroditi.

face of God, & offensive to man, but also painteth out to the whol world, the vnerous inclination of their corrupt conuersation.

Philo. Their gownes be no lesse famous then the rest, for some are of Silke, some of Ueluet, some of Brograine, some of Tassatie, some of Scarlet, and some of fine clothe, of xx. or xl. shillings a yarde. But if y whole gowne be not Silke or Ueluet, then the same shall be layd with lace, two or three fingers broad, all ouer the gowne, or els the most parte. Or if not, so (as lace is not fine enough sometimes) then it must be garded with great gardes of Ueluet, euery gard fower or fixe fingers broad at the least, and edged with costly lace, and as these gownes be, of diuers and sondy colours, so are they of diuers fashions, chaunging with the Moone: for some be of the new fashion, some of the olde, some of thys fashion, and some of that, some with sleeves hanging downe to their shirtes trailing on the ground, and cast ouer their shouldres, like Cowe tailes. Some haue sleeves muche shorter, cut by the arme, and pointed with like Ribons very gallantly, tied with true loues knottes, (for so they call them.) Some haue Capes reachyng downe to the middell of their backes, faced with Ueluet, or els with some fine wrought silke Tassatie, at the least, and fringed about very brauely: and (to shut vp all in a worde) some are pleated, and riuiled downe the backe wondrously, with more knackes, then I can declare. They haue

The diuersity of Gownes.

Simia in purpuris.

Costly gownes.

Diuers fashions of gownes.

Petticoates. haue they Petticoates of the beste clothe that can be bought, & of the fayrest dye that can be made. And sometimes they are not of clothe neither, for that is thought to base, but of scarlet, grograine, Cassacie, Silke and such like, fringed about the skirtes with Silke fringe, of changeable colour. But whiche is moze bayne, of whatsoeuer their Petticoates be, yet must they haue Kirtles

Kirtles. (for so they call them) either of Silke, Veluete, Grograine, Cassacie, Satten, or Scarlet, bordered with gardes, lace, fringe, and I cannot tell what besides. So that when they haue all these goodly robes upon them, women seeme to be the smallest part of themselves, not natural women, but artificiall women, not women of flesh and bloude, but rather Puppits or Mawmets consisting of ragges and cloutes compacte together.

Women the least parte of themselves. So farre hath this canker of Pride eaten into the body of the Common wealch, that euery poore Peoman his daughter, euery Husbandman hys daughter, and euery Cottager his daughter, will not stick to flaunt it out, in such Gownes, Petticoates and Kirtles, as these. And notwithstanding that they Parents owe a brace of hundred poundes more than they are worthe, yet will they haue it, quo iure quauē iniuria, eyther by booke, or by crooke, by right or wrong as they say: wherby it commeeth to passe, that one can scarcely know, who is a noble woman, who is an honourable, or worshipsfull woman, from them of the meaner sorte.

Spud.

Spud. Their parentes and friendes are much to be blamed, for suffering them to goe in suche wanton attire. They should not allowe theye suche large pittance, nor suffer them to measure theye apparell, after their owne licencious pardenes of self-will, and wicked desires: then coulde they not rage so farre as theye doe.

Parentes too blame.

Philo. Then shall they be sure, neuer to haue good day with them. For they are so impudent, that all be it, their poore Parentes haue but one Cow, Horse, or Sheepe, they will neuer let them rest till they be folde, to maintaine them in theye haueries beyond al measure. And so say I truly, some Parents (wothy to be inaugured for foolcs with the Iawell crowne of tripple follie) are so luxome to their shamelesse desires, & so exorable to their profligate requestes, that they graunt to their too too nice daughters more thē theye doe. Theye see theye selues, taking a singular felicitie & farre surmounting pleasure, in seeing the decked and plumed in the Feathers of deceytfull vanitie.

The impudencie of proud Harlottes.

Our remisslenitie of Parents to their children.

Spud. This ouer great lenitie, and remisse libertie of theirs in the education of youthe, in respecte of the euent, and successe in the ende may rather be counted an extreme crueltie, then a fatherly loue or pittie of them towards theye children: For what maketh them so soone Whores, Strumpets, and Baudes, as that cockering of them doeth: What maketh them apte & prone to all kinde of naughtinesse, but this? Nothing in the worlde so muche. For geue a wilde horse

the

the libertie of the head neuer so little, and he will runne headlong to thine and his owne destructiō also. So long as a sprigge, twist or bzaunche, is young, it is flexible and bowable to any thinge a man can desire, but if we tarie till it be a greate tree, it is inflexible and unbowable: If Ware be taken whilest it is hot, any character may be easily imprinted, but tarping till it bee harde, it receiueth no print at all. So, correcte children in their tender yeares, and you may bow the to what good loye you will pour self, but tarte till they be old, the it is to late, as experience teacheth daily.

Netherstocks
of Iarnsey, or
silke.

Philo. Their netherstockes in like maner are either of Silke, Iearnsey, Worsted, Crewell, or at least of as fine Yearne, Thread, or Cloth as is possible to be hadde, yea, they are not ashamed to weare hoale of all kinde of changeable colours, as green, red, white, russet, tawny, and els what: whiche wanton light colours, any sober chaste Christian (except for necessities sake) can hardly, without suspicion of lightnesse, at anye time weare: but whatsoeuer is a deformitie or shame in others, is an ornament to them that be past all shame. Then these delicate hosen must bee cunningly knit, & curiously indented in euery point, with quirkes, clockes, open seame, and euery thing els accordingly, wherto they haue Corked shoes, Pinsnetts, Pantoffles, & Slippers: some of blacke Veluet, some of white, some of greene, and some of yelow: some of Spanishe leather, and some of Englishe, stitched with silke and im-

Corked shoes
Pinsnetts,
Pantoffles, &
such like for
women.

bordered

bordered with golde and siluer all ouer the foot, with other gewgawes innumerable: All which if I should endeouour my self to expresse, I might with like facilitie number the sands of the Sea, the Starres in the Skie, or the Grasse vpon the Earth, so infinite and innumerable be their abuses. For were I neuer so expert an Arithmetitian, or neuer so skillfull a Mathematician, I were neuer capable of the oue halfe of them, the Deuill brocheth so many newe fashions euery day. Wherefore to their Authour I leaue them, not omitting to tell you (as an interim by the way) of a certaine kinde of sweete Ppide used amongst the Gentlemen, and Gentlewomen in Ailgna.

The innume-
rable fashions,
of womens
attire.

Spud. I haue learned out of the booke of God, that all Ppide is stincking before the face of God: wherefore I greatly desire to know what abortiue Miscreant this may be, for it is some portentious mishapen monster, I am fully perswaded.

Pride stin-
king before
the face of
God.

Philo. Is not this a sweet Ppide, to haue Ciuet, Musk, sweete Powders, fragrant Ppanders, odorous Perfumes, and such like, whereof the smell may bee felte and perceaued, not onely all ouer the house, or place where they bee present, but also a stoness call off almost, yea, the bed wherein they haue layd their delicate bodies, the places where they haue sat, the clothes and thinges which they haue touched shall smell a weeke, a moneth and more after they be gone.

The hauing
of Ciuet,
Muske, and
other pp fu-
mes a sweere
kinde of ppe.

But the Propheet Esaias telleth them, in stead of
G. i. that

Esai cap 3.

Sweete smells, hurtfull.

The Anatomic

their Pomaunders, Musk, Ciuites, Balmes, sweete odours and Perfumes, they shall haue stench and horrour in the nethermost hell. Let them take heed to it and amend their wicked liues in time. And in the Sommer time whilst flowers be Greene and fragrant, ye shall not haue any Gentlewoman almost, no nor yet any boye or pulle in the Countrey, but they will carie in their handes, Rosegayes and posies of flowers to smell at, and whiche is more, two or three stiecked in their breautes before, for what cause I cannot tell, except it be to allure their amorous Paramours to cathe at them, whereby I doubt not but they get many a flabbering kisse, and peradventure more friendshippe besides, they knowe what I meane.

Rosegayes, & Posies of flowers worne and caried a-broade.

Beware the Spanish pippes

Spud. You will be thought very straight faced to speake against these thinges, for I haue heard it said, the sweete smells doe corroborate the senses, comfozt the spirites, and recreate both the body & minde, of man greatly, do they not so?

Philo. They are so farre from comfoztng the braine, or illuminating the spirites of man, that as gasses and exhalations which euaporate from these earthy bodies, and are drawne up by the attractive power of the Sunne, Moone, & stars, doe obnubilare & darken the beames of the Sunne, not suffering his radiations to disparte abroad: So these (in a maner) palpable odours, fumes, vapours, and smells of Musk, Ciuites, Pomaunders, Perfumes, Balmes, and such like ascending

The curious smells obnubilare the spirites, and darken the senses.

of Abuses. Looking glasses, the devils spectacles. 43

tending to the braine, doe rather densitate, darken and obscure the spirites and senses, then enlighten them, or comfozt them anye maner of way. But how soeuer it falleth out, sure I am, they are ensignes of pride, allurements to sinne, and p[ro]uocations to vice. After all this, when they haue attired themselues thus, in the midst of their pride, it is a worde to consider their roicnesse in gestures, their manednesse in wordes and speaches, their gingernesse in tripping on roes like young Goates, their demure niceties & habishnesse, and withall their haurie stomackes, and more then Cyclopicall countenances: their fingers must be decked with golde, siluer, and p[re]cious stones, their waistes with bracelettes, and armelettes of golde, and other costly Jewelles; their handes couered with their sweet washed gloves imbodered with golde, siluer, and what not, and to suche abhominacion it is grown, as they must haue their looking glasses carried with them wheresoeuer they goe: And good reason, for els how could they see the deuil in the? For no doubt, they are the devilles spectacles, to allure vs to pride, and consequently to destruction for ever.

Spud. The deuill could neuer haue found out a more detestable euill then this, for hereby man beholding his face, and being naturallly giuen to flatter himselfe too muche, is easely drawne to thinke well of himselfe: and yet no man seeth the true proportion of his face, but a counterfeit of

W. ii. figie

Sweete smells of Musk, Ciuit, and such like, annoy the spirites.

The vaine gestures & countenances of women in the middle of their Percocke feathers.

Fingers clogged with rings.

Womens trinkets.

Sweeted Gloues.

Looking glasses the devils spectacles.

Silke Scarffes in Ailgna.

The Anatomie

Looking glasse
for the devils
bellows.

figie, and false image thereof in the glasse, which
the Deuill suffereth him to see, that thereby hee
may rise into Pride, and offend the Diuine Pa-
tertie. Therefore may these looking glasses be
called the devils bellows, wherewith he bloweth
the blast of Pride into our heartes: and those that
looke in them, may be sayd to looke in the devils
arse, whilest hee insulseth the venomous winde of
Pride into their soules.

Silke Scarffes.

Philo. Then must they haue their silke scarffes
cast about their faces, and fluttering in the wind
with great tassels at euery ende, eyther of gold,
siluer, or silke. But I know wherfore they will
say, they weare these scarffes, namely, to keep the
from Sunne burning. But I would aske these
Mislinges one question, wherein if they can re-
solue me, then I will say as they say, that scarffes
are necessarie, and not flagges of Pride. For that
thing which is most glorious and fayre of it selfe,
make any thing soule or ill fauoured: the Sunne
is a most glorious and fayre Creature, and ther-
fore cannot make the fouler then they are of their
owne nature. From whence then it is, that the
Sunne burneth them, and altereth their orient
colour into woyses hue: the cause thereof proce-
deth from their own genuine corruption and na-
turall imperfectio. For no moze is their fowling
to bee ascribed to the scorching beames of the
glistering Sunne, then the stench of a dead kar-
kasse may be said to procede of the Sunne, & not
rather of it own corruption and stinkynesse. They
bulla

A question to
scarfe wearers

of Abuses. Veluet Visours to ride with. 43

busse themselves in preserving the beautie of
their bodics, whiche lasteth but for a time, and in
time is cause of it owne corruption, and whiche
in effect is nothing els but putrifaction it selfe,
and a dunghill covered with white and redd, but
for the beautie of y soul they care nothing at all.

When they vse to ride abroad, they haue visours
made of Veluet (or in my iudgement they may
rather be called inuisours) wherewith they couer
all their faces, hauing holes made in the agaynst
their eyes, wherout they looke. So that if a man
that knew not their guise before, should chauce
to meete one of them he would thinke he mette a
Monster or a Deuill: for face he can see none, but
two broad holes agaynst their eyes, with glasses
in them. Thus they prophane the name of God,
and liue in all kinde of voluptuousnesse and plea-
sure, worse then euer did the Heathen.

Visours, or in-
uisours of
Veluet, to
ride abroad

Sues voluta-
bris versan-
tur.

Spud. What thinke you, are not the inuentors
and first finders out of these newe toys and deu-
ishe deuices in great daunger, and partakers
with them of the euill committed?

Philo. It can not bee, but the Inuentors of
these newe toys, are in greate daunger before
God, as they who shall render accomptes to God,
not onely for the inuention of them, but also for
the euill committed by them. For whofoener is
author of any euill, must needes aunswere for the
euill. And surely y authozs of these newe fashions,
are not unworthy to be canonized saintes, when
the yeare of Iubilie commeth (I meane saintes of

The first fin-
ders, and in-
uentors of
new fashions,
are culpable
of all the euil
that cometh
by them.

G.iii.

Sathan

A most dreadfull end of a swearer. The Anatomie

to swear, by Gods Armes: But in the ende his arme being hurt by a knife, could neuer bee healed by no kinde of meanes, but still wancked, and festered from day to day, and at the last rotted, as it fell awaie by peccer meale, and hee himselfe through anguish and payne thereof, died shortly after. Thus the Lorde God plagued both the one and the other, in the same thinges where- in they had offended, that the punishment might bee like to the offence. For as the one offended through swearing by his blood, so the Lorde punished hym with blood. And as the other offended in swearing by his armes, so the Lorde plagued hym in his arme also. As hee punished the riche Glutton in Hell by the tongue, for that he had offended in the same by tastyng of delicate meates. There was also a woman in the Citty of Munidnol in Ailgna, who coming into a shoppe to buye certaine Marchaundize, forswore her selfe, and the excrements which naturallly shoud haue euacuate downe warde, came forth at her mouth, & she died miserablie. With infinite y like examples of Gods wraath & heauie iudgemētts, executed vpon this wicked boode of Swearers, whiche if I had tyme and leasure, I could rehearse. But contenting my selfe to haue sayde thus muche, I will proceede to other matters, no lesse needfull to be handled.

Spud. Haining (by the grace of Christ) hether- to spoken of sundrie abuses of that Countrey, let vs proceede a little farther. Howe doe they sancti- fice

The fearefull death of an other swearer.

The example of a woman forswearing her selfe.

of Abuses. The vse of the Sabaoth in Ailgna. 49

esse and keepe the Sabbaoth daie? In godlie Christian exercises, or els in prophane pastymes and pleasures?

The maner of sanctifying the Sabbaoth in Ailgna.

Philo.

The Sabbooth daie, of some is well obserued, namely, in hearing the blessed worde of God read, preached, and interpreted, in priuate and publique Prayers, in singing of godly Psalmes, in celebrating the Sacraments, and in collectyng for the poore and indigent, which are the true uses and endes, whereto the Sabbaoth was ordained. But other some spende the Sabbaoth day (for the most parte) in frequenting of bawdy Stage plaies, and Entertaines, in maintayning Lordes of misrule (for so they call a certaine kinde of plaie which they vse) in Gaie games, Church Ales, Feastes, and Wakeles: In Dyping, Dauncyng, Dicyng, Cardyng, Botulyng, Tennis playing: In Beare baptyng, Cocke fighyng, Hawkyng, Hunting, and suche like. In keeping of Faires, and Markettes on the Sabbaoth. In keepyng of Courtes and Lectes: In foote ball playyng, and such other Deuelish pastymes: In readdyng of lasciuious and wanton bookes, and an infinite number of suche like practises, and prophane exercises vled vpon that day, where by the Lorde God is dishonoured, his Sabaoth viol-

Prophane exercises vpon the Sabbaoth day.

Sp. iiii.

ted,

ted, his word neglected, his Sacramentes contemned, and his people meruailously corrupted, and caried away from true vertue and godlines.

Spud. You will be deemed too too Stoicall, if you should restraine menne from these exercises, vppon the Sabbaoth, for they suppose, that that day was ordained, and consecrate to that ende and purpose, onely to vse what kinde of exercises they thinke good themselves, and was it not so?

Philo. After that the Lord our God had created the world, and all thinges therein contayned in sixe daies, in the seuenth day he rested from all his workes, (that is fro creating them, not from governing them) and therefore he commaunded that the seuenth day should be kept holy in all ages to the ende of the worlde: then after that in effect 2000. yeares, he iterated this Commaundement, when hee gaue the lawe in Mount Horeb to Moyses, and in him to call the Children of Israell, saying: Remēber (forget it not) that thou keepe holy the seuenth day. &c. If we must keepe it holy, then must we not spend it in suche vayne exercises, as please our selues, but in such godly exercises as he in his holy word hath commaunded. And in my iudgement) the Lord oure God ordained the seuenth day to be kept holy, for lower causes especially. First, to put vs in minde of his wonderfull workmanship, and creation of the world, and all other his Creatures besides. Secondly, that his word (the Church assembling

When the Sabaoth was ordained.

bling together) might be preached, interpreted and expounded, his Sacramentes ministred sincerely according to the prescript of his word, & that Suffrages orious & Prayers both priuate and publique, might be offered to his excellent Maiestic, Thirdly, for that euery Christian man might repose himselfe from corporall labour, to the ende they might the better sustayne the trauailes of the weake following; and also to y^e end, that all Beastes and Cattell, whiche the Lord hath made for mans vse, as helpe & adiuementes vnto him in his dayly affaires and businesse, might rest and refresh themselves, the better to goe chozowe in their trauailes afterward. For, as the Heachen man knew very well: Sine alterna requie, non est durable quicquam, Without some rest or repose, there is not any thinge durable, or able to continue long. Fourthly, to the ende it might be a typical figure, or signitor to paynt (as it were) with the finger, and to ciphers for the vnto vs that blessed rest & thise happy ioy, which the faithfull shall possesse after the daye of iudgement in the kingdome of Heauen. Therefore seing the Sabbaoth was instituted for these causes and to these endes, it is manifest that it was not appointed for y^e maintenance of wicked and vngodly pastimes, and vayne pleasures of the flesh, which God abhorreth, and all good menne from their heartes doe lothe and detest.

The man of whome wee read in the lawe, for gathering of a few small sticke, vpon the Sabaoth

Wherefore the Sabaoth was instituted.

Punishment for violating the Sabaoth

Violaters of the Sabaoth punished. The Anatomic

baoth, was stoned to death, by the commaundement of **G D D**, sounding from the Theator, of Heauen. Then if he were stoned for gathering a few sticks vpon the Sabbaoth daie, which in some cases might be lawfull for necessities sake, & yet did it but once, what shal they be, who all the Sabbaoth dayes of their life, giue themselves to nothing els, but to wallowe in all kinde of wickednesse and sinne, to the great contempt bothe of the Lord, and his Sabbaoth? And though they haue played the lazie lurdens all the weeke before, yet that daie of set purpose, they will toyse and labour, in contempt of the Lord and his Sabbaoth. But let them be sure, as he that gathered sticks vpon the Sabbaoth, was stoned for his contempt of the same, so shall they be stoned, yea grinded to peeces for their contempt of the Lord in his Sabbaoth.

Violaters of the Sabbaoth

The Jewes very precise in keeping of the Sabbaoth.

The Jewes, are very strict in keeping their Sabbaothes, in so muche, as they will not dresse their meates and drinckes vpon the same day, but set it on the Tables the day before. They go not aboue two myles vpon the Sabbaoth day, they suffer not the bodie of any Felone or Malefactor to hang vpon the Gallows vpon the Sabbaoth daie, with legions of such like Superstitions. And which is most strange, if any of them fall into any daunger, they will not suffer any to labour for their deliuerie vpon that day, for violating their Sabbaoth. So it chaunced that a certaine Iewe being in Englad, by greate casualtie fell

of Abuses. Strict obseruation of the Sabaoth. 42

fell into a Priuie vpon one of their Sabbaoth daies, and the people endeououring to helpe him forth, he forbade them to labour about hym vpon the Sabbaoth day, choosng rather to dye in that filthie stinking place, (as by the other morning he was dead in deede) then to breake, or violate the Lords Sabaoth. Wherein, as I do acknowledge they are but too scrupulous, and ouershoote the marke, so we are therein plaine contemptuous, and negligent, shooting shorte of the marke altogether. Yet I am not so straight laced, that I would haue no kinde of worke doen vpon that daie, if present necessitie of the thing require it, (for Christ hath taught vs, the Sabbaoth was made for Man, not man for the Sabbaoth) but not for euery light trifle, which may as well be doen other daies as vpon that day. And although the daie it selfe, in respect of the nature and originall thereof, bee no better then an other day, (for there is no difference of daies, except we will become Temporisers, all times being alike good) yet because the Loyde our God hath commaunded it to bee sanctified and kept holy to himselfe, let vs (like obedient and obsequious Childzen) submit our selues to so louing a Father, for els we spitte against Heauen, wee strue against the Stream, and we contemne him in his ordnances. But (perchaunce) you will aske me whether the true vse of the Sabbaoth consist in outward abstaining from bodily labour and trauaile? I aunswere no; the true vse of the Sabbaoth (for Christians

No worke to be done vpon the Sabaoth, except necessitie inforce it

Wherein the true vse of the Sabaoth consisteth.

Christians are not bounde onely to the Ceremonie of the daie) consisteth as I haue sayde, in hearing the worde of God truely preached, thereby to learne and to doe his will, in receauing the Sacramentes (as seales of his grace towards vs) rightly administred, in vsing publique and priuate prayer, in thanksgouing to God for al hys benefites, in singing of Godly Psalmes and other spirituall exercises and meditations, in collecting for the poore, in doing of good workes: and byiefly in the true obedience of the inward man. And yet notwithstanding, we must abstaine from the one, to attende vpon the other: that is, we must refrayne from all bodily labours, to the end that we may the better be reliant about these spirituall exercises vpon the Sabaoth day. This is the true vse and end of the Loyd his Sabaoth, who graunteth that we may rest in him for euer.

Spud. Having shewed the true vse of the Sabaoth, let vs goe forward to speake of those Abuses particularly, whereby the Sabaoth of the Loyde is prophaned. And first to beginne wch Stage playes and Enterludes: what is your opinion of them? Are they not good examples to youth to feare them from sinne?

*I Stage-playes and Enterludes,
with their wickednesse.*

Philo.

ALL Stage-playes, Enterludes, and Commedies, are epyther of diuine, or prophane matter

ter: If they bee of diuine matter, then are they mooste intollerable, or rather Sacrilegious, for that the blessed word of G D, is to be handled, reuerently, grauely, and sagely, with veneration to the glozious Maiestie of God, whiche shineth therein, and not scoffingly, floutingly, and iplingly, as it is vpon Stages in Playes and Enterludes, without anye reuerence, worshippe, or veneration at all done to the same: For it is most certaine, the worde of oure Saluation, the price of Christ his bloude, and the merites of his Passion, were not geuen, to bee derided, and iested at, or to bee mixt and interlaced with bawdie, wanton shewes, and vncomefly gestures, as is vled (euery man knoweth) in these Playes and Enterludes, vpon Stages and Scabboldes, made for that purpose. In the first of Iohn wee are taught, that the word is God, and God is the word. Wherefore, who soeuer abuseth this word of our God on Stages, in Playes and Enterludes, abuseth the Maiestie of God in the same, maketh a mocking stocke of him, and purchaseth to himselfe, eternall damnation. And no maruel, for the sacred word of God, and God himselfe, is neuer to be thought of, or once named, but with great feare, reuerence, and obedience to the same. At the holy companie of Heauen, Angels, Archangels, Cherubins, Seraphins, and all other Seraphicall powers what soeuer, yea the Deuilles themselues (as Saint Iames sayth) doe tremble and quake, at the naming of God, and at the

The deriding of the word of God in stage plaies.

Reuerence to the maiestie of God due.

the presence of his wrath: and do these Hoekers and flouters of his Maiestie, these dissembling Hypocrites, and flattering Gnates, thinke to escape unpunished? Beware therefore you masking Miacro, you painted Sepulchres, you double dealing ambodexters, be warned betimes, and like good Computists, cast your accounts before what will bee the reward thereof in the ende, leass God destroye you in his wrath: abuse God no more, corrupt his people no longer with your begges, and intermingle not his blessed worde with such prophane vanities. For, at no hande, it is not lawfull, to mixt scurrilitie with diuinitie, nor diuinitie with scurrilitie.

A warning to Players.

Not lawfull to intermixt diuinitie with scurrilitie.

Theopompus, mingled Moyses law with his writings, and therefore the Lorde strok hym madde.

Theodictes began the same practise, but the Lorde strok him blinde for it. With many others who attempting the like deuises, were all overthrowne, and dyed miserably: Besides, what is their iudgement in the other worlde the Lorde onely knoweth. Upon the other side, if their Playes be of prophane matters, then tend they to the dishonour of God, and nourishing of vice, bothe which are damnable. So that whether they be the one or the other, they are quite contrarie to the word of grace, and sucked out of the Deuills Teates, to nourish vs in Idolatrie, Heathenrie, and sinne. And therefore, they carrying the note & brand of God his curse vpon their backs, which

What if Playes be of prophane matter.

wate

wate soener they goe, are to be billed out of all Christian Kingdomes, if they will haue Christe to dwell amongst them.

Spud. Are you able to shewe, that euer any good men from the beginning, haue resisted Playes and Enterludes?

Philo. Not only the worde of God doth overthrow them, adiudging them, and the practisers of them to Hell, but also all holy Counsels and Synodes, both generall, nationall, and prouinciall, together, with all Writers both diuine and prophane, euer since the beginning, haue disallowed them, and writ (almost) whole volumes against them.

The worde of God, all Writers, Counsels & Fathers, against Playes, and Enterludes.

The learned Father Tertullian in his Booke de Speculo, saith: that Playes were consecrate to that false Idoll Bacchus, for that he is saied to haue found out, and inuented strong drinke.

Augustinus de ciuit. Dei, sayth: that Playes were ordeined by the Deuill, and consecrate to Heathen Gods, to draw vs from Christianitie to Idolatry, and gentilitie. And in another place, Pecunias Histrionibus dare, vitium est inmane, non virtus. To giue money to Players, is a greuous sinne, and no vertue.

Wherefore Playes were ordeined.

Chrysostome, calleth those Playes: festa Sathani. feastes of the Deuill.

Lactantius, an auncient learned Father, saith: Histrionu impudissimi gestus, nihil aliud nisi Libidinem mouent. The shamelesse gestures of Players, serue to nothing so much as to moue the flesh

flesh

Stage plaies condemned.

The Anatomie

flesh to lust, and uncleannesse. And therefore, in
 Concilium 3. the 30. Connsell of Carthage, & in the Synode
 Cartha cap 1. of Laodicea: It was decreed, that no Christian
 Synode Lao- Man, or Woman, shoulde resort to Playes and
 dicea cap. 57. Enterludes, where is nothing but blasphemie,
 scurrilitie and Whoredome maintained.

Scipio, seeing the Romaines bent to erecte
 Theaters, and places for Plaies, exhorted them
 from it, with moste prudent reasons and forcible
 argumentes.

Writers both Valerius maximus saith: Playes were neuer
 diuine & pro- brought by, sine regni rubore, without shame to
 phane against the Countrey.
 Playes and Enterludes.

Aristo, debarreth youth of access to Playes
 and Enterludes, least they seeking to quench the
 thirst of Venus, do quench it with a pottle of fire.

Augustus, banished Ouid, for making books
 of Loue, Enterludes, and suche other amorous
 trumperie.

The endes of Constantius, ordained that no Plaier, should
 Playes and be admitted to the Table of the Lorde. Then,
 Enterludes. seeing that Plaies were inuented by the Deuill,
 practised by the Hethen Gentiles, and dedicate
 to their false Idolles, Gods and Goddesses: as
 the House, Stage, and Apparel to Venus: the
 musicke, to Appollo: the pennyng, to minerus,
 and the muses: the action and pronuntiation, to
 Mercurie, and the rest: it is more then manifest,
 that they are use les exercises for Christian men
 to followe. But if there were no euill in them,
 saue this, namely that the arguments of Trage-
 dies,

of Abuses.

Theaters, Venus Pallaces. 90

dies Anger, Wrath, Immunitie, Cruel-
 tie, Iniurie, Incest, Murther, and suche like:
 The persons of Actors, are Gods, Goddesses,
 Furies, Furies, Waggies, Kynges, Queenes,
 or Potentates. Of Commedies, the matter
 and ground is, Loue, Bawdrie, Colenage, Flat-
 terie, Whoredome, Adulterie: The persons of
 agents, Whores, Queanes, Bawdes, Scullions,
 Knaues, Curtizans, Lecherous olde men,
 Amorous yong men, with suche like of infinite
 varietie. If I saie there were nothng els, but
 this, it were sufficient to with draw a good Chi-
 stian from the vsyng of them. For so often, as they
 goe to those houses where Plaiers frequent, they
 goe to Venus Pallace, & Saphans Sinagogue,
 to worship Deuilles, and betraie Christ Iesus.

The argu-
 ments of Tra-
 gedies.
 The ground
 of Comedies.

Spud. But notwithstanding, I haue heard
 some hold opinton, that they be as good as Ser-
 mons, and that many a good Example maie bee
 learned out of them:
 Theaters and
 Curtains Ve-
 nus pallaces:

Philo. Oh blasphemie intollerable: Are sthie
 Plaies and bawdie Enterludes comparable to
 the worde of God, the foode of life, and life it self:
 It is all one, as if they had saied: Bawdrie, Hea-
 thenrie, Paganrie, Scurrilitie, and Deuilrie it
 self, is equall with the worde of God. Or that the
 Deuill, is equipollent with the Lorde.
 No Plaies com-
 parable to the
 word of God.

The Lorde our God hath ordeined his blessed
 woorde, and made it the ordenarie meane of our
 Saluation: the Deuill hath inferred the other,
 as the ordenarie meane of our destruction, and
 will

R. i. will

The fruites of Plaies

The Anatomie

He is cursed that saith, Playes & Enterludes are comparable to Sermons,

will they yet compare the one with the other? If he be accused, that calleth light darknesse, and darknesse light, truche falshood, and falshode trush, sweete sowre, and sowre swete, then a fortiori is he accursed that saith, that Playes and Enterludes be equiualent with Sermons. Besides this, there is no mischiefe which these Playes maintaine not. For, doe they not nourishe Idleness? and otia dant vitia. *Idlennesse is the mother of vice.* Doe they not drawe the people from hearyng the word of God, from godly Lectures, and Sermons? For you shall haue them flocke thether thicke and threefolde, when the Church of God shall be bare and emptye. And those that will neuer come at Sermons will flow thether apace, The reason is, for that the number of Christ his elect is but few, and the number of the reprobate is many: the way that leadeth to life is narrowe, and fewe tread that path: the way that leadeth to death is broad, and many finde it. This sheweth, they are not of God, who refuse to heare his worde (for he that is of God, heareth God his worde saith our Saviour Christ) but of the Deuill, whose exercises they goe to visite. Doe they not maintaine bawdie, insinuat foelerie, and reuue the remembraunce of Heathen Idolatrie? Doe they not induce Whoredome and uncleannesse? Nay, are they not rather plaine devourers of maidenly virginittie and chastitie? For people whercof, but marke the flockyng and runnyng to Theaters and Curtens, daylie and hourellye nigh

Wherefore so many flocke to see Playes & Enterludes,

The fruites of Theaters, and Playes,

of Abuses.

What to belearnd at plaies 91.

night and daie, tyme and tide, to see Playes and Enterludes, where suche wanton gestures, suche bawdie speeches: suche laughyng and flearyng: suche killyng and busyng: suche clippyng and curlling: such winckling and glauncing of wanton eyes, and the like is vsed, as is wonderfull to behold. Then these goodly Pageantes beeyng ended, euery mate fortes to his mate, euery one bringes an other homewarde of their waie very freendly, and in their secreete conclaues (couerly) they plaie the Sodomits, or worse. And these be the fruites of Plaies and Enterludes, for the most parte. And whereas, you saie, there are good Examples to be learned in them: truly so there are: if you will learne falshood: if you will learne cofenage: if you will learne to deceiue: if you will learne to plaie the hypocrite: to cogge, to lye and falsifie: if you will learne to iest, laugh and fleere, to grinne, to nodd, and moue: if you will learne to plaie the vice, to sweare, to care, and blasphemie bothe Heauen and Earth: If you will learne to become a Bawde, uncleane, and to diuerginate Maidens, to deslowe honest Wines: If you will learne to murder, flae, kill, picke, steale, robbe, and roue: If you will learne to rebell against Princes, to commit Treason, to consume treasures, to practise Idlennesse, to sing and talke of bawdie loue and venerie: If you will learne to deride, scoffe, macke and slowte, to flatter and smooth: If you will learne to plaie the Whoremaister, the Glutton, Drunkard, or Incestuous

The Goodly demeanours vsed at Plaies & Enterludes.

The goodly examples of Plaies and Enterludes.

What thinges are to be learned at Plaies.

12.ii.

person

Theaters, Schooles of mischeefe. The Anatomie.

person: If you will learne to become proude, hautie and arrogant: and finally, if you will learne to contemne God and all his lawes, to care neither for Heauen nor Hell, and to commit all kind of sinne and mischeefe, you neede to goe to no other Schoole, for all these good examples, maie you see painted before your eyes in Enterludes and Plaies. Wherefore, that man who giueth the money for the maintenaunce of the, must needes incurre the daunger of the deuine preminire, & is, eternall damnation except he repent. For the Apostle biddeth vs beware, least we communicate with other mens sinnes: and this their doing, is not only to communicate with other mens sinnes, and to maintaine euill, to the destruction of themselves & manie others, but also a supporting of a great sorte of idle lubbers and buzzing Dronets who sucke vp and deuour the good Honey, wherevpon the poore Bees should liue.

Theators, Scooles, or Seminaries, of pseudo-christianitie.

A deuine preminire.

What it is to communicate with other mens sinnes.

An exhortation to Players.

Therefore, I beseeche all Plaiers, Founders, and maintainers of Plaies and Enterludes, in the bowelles of Iesus Christ, as thay tender the saluation of their soules, and others, to leaue of that cursed kinde of life, and giue themselves to suche honest exercises, and Godly misteries, as God hath commaunded them in his worde to get their liuings withall: For who will call him a wise man that plaiceth the parte of a foole and a vice? Who can call hym a Christian, who plaiceth the parte of a Deuill, & sworne enemy of Christ? Who can call hym a iust man, that plaiceth the parte

of Abuses. Lordes of Misrule in Ailgna. 92

parte of a dissemblyng Hipocrite? And to bee blyesse, who can call him a straight dealyng man, who plaiceth a Coseners trickes? And so of all the rest. Awaite therefore with this so infamous arte: for goe they neuer so braue, yet are they costed and takē but for beggers. And is it not true? Liue they not vppon begging of euery one that comes? Are they not taken by the Lawes of the Realme, for roagues and vacabounds? (I speake of suche as trauaile the Countreys, with Plaies & Enterludes, making an occupation of it) & ought so to bee punished, if they had their deserts. But hopyng that they will be warned now at the last, I will say no moze of them, beseeching them to consider what a fearfull thing it is to fall into the handes of God, and to prouoke his wyath & heauie displeasure against thery selues and others. Which the Lorde of his mercie tourne from vs,

The ignominy due to Players.

Players liue vpon begging.

Players counted Rogues by the lawes of the Realm.

Spud. Of what sort be the other kinde of playes, whiche you call Lordes of Misrule? For me think, the very name it self importeth some euill.

I Lordes of Misrule in Ailgna.

Philo.

THE name indeede is odious both to God and good men, and suche as the very heathen people would haue blushed at, once to haue named amongest them. And if the name importeth some euill, then what maie the thynge it self bee, iudge you. But because you desire to knowe the maner of them, I will shewe you as

Lordes of Misrule in Ailgna.

II. III. I

game (foxfooth) and will not make any bones, of twentie, foztie, yea, an hundred pound at once to hazard at a bait: with fight Dogge, fight Beare the Deuill parte all. And to bee plaine, I thinke the Deuill is Maister of the Game, Beareward and all. A goodly pastime (foxfooth) worthe of commendation, and well sitting these Gentlemen of suche reputation. But how muche the Lord is offended for the prophanation of his Sabbath by suche vnfauorie exercises, his heauenly Maiekie of late hath reueiled, pouring forth his heauie wrath, his fearfull iudgement, and dreadfull vengeance vppon the Beholders of these vanities as hereafter followeth.

*A fearefull Example of God his
Iudgement vpon the prophaners of
the Sabbath daie.*

Vppon the thertenth daie of Januarie last, bepng the Sabbath daie Anno. 1583. there resorted an infinite number of people men, women, and children, of each sort to those infamous places, where these wicked exercises are vsually practised (for they haue their Courts, Gardens, and Yards for the same purpose) and bepng all come together, and mounted aloft vppon their Scaffoldes, and Galleries, and so amidst of all their iollitie and pastime, all the whole Building (not one sticke standing) fell downe with a most wonderfull and fearfull confusion. So, that either two or thre hundred men, women

women and children (where of seuen were killed dead) were some wounded, some lamed, and other some bruised and crushed, almost to the death. Some had their haines dashed out, some their heades all to quash, some their legges broken, some their armes, some their backes, some their shoulders, some one hurt, some another. So, that you should haue heard a wofull crie, euen piercing the Skies, Parents bewailing their Children, Children their mourning Parents: Wives their Husbantes, and Husbantes their Wives, maruelous to behold. This wofull spectacle and heauy iudgement, pitifull to heare of, but most ruefull to beholde, the Lorde sent downe from Heauen, to shew vnto the whole world how grieuouly he is offended with those that spend his Sabbath in suche wicked exercises, in the meane tyme leauyng his Temple desolate and empty. God graunt al men, maie take warning hereby to shun the same, for feare of like or sharper Iudgement to come.

*A fearefull Iudgement of God,
shewed at the Theaters.*

The like Iudgement (almost) did the Lord shewe vnto them a little before, bepng assembled at their Theaters, to see their baned Enterludes, and other trumperies practised. For, he caused the earth mightily to shake and quauer, as though all would haue fallen downe: wher at the people soze amazed, some leapt downe

Di.iii. from

Cockfighting in Ailgna.

The Anatomie

A wofull spectacle.

(from the top of the Turrets, Pinacles, and Towers, where they stood) to the ground, whereof some had their legges broke, some their armes, some their backs, some hurt one where, some another, and many soze cruell and abused; but not any, but they went awaie soze afraied, and wounded in conscience. And yet can neither the one, nor the other, fraie them from these deuillish exercises, untill the Loyde consume them all in his wrath: whiche God forbid. The Loyde of his mercie, open the eyes of the State Rates, to plucke downe these places of abuse, that God maie be honoured, and their consciences disburthened.

Cockfighting in Ailgna,

Cockfighting vpon the Sabbath.

Besides these exercises, they flock thicke and threefolde to the Cockfights, an exercise nothing inferiour to the rest, where nothing is vsed, but swearing, so, swearing, receipt, fraud, collusion, cosenage, skoldyng, railyng, conuittions talkyng, fightyng, brawlyng, quarrellyng, drinkyng, whoopyng, and whiche is worst of all, robbing of one another of their goodes, and that not by direct, but indirect meanes and attēptes. And yet to blaunch and set out these mischeefes withall (as though they were vertues) they haue their appointed daies and set houres, when these deuillies must be exercised. They haue houses erected to that purpose, Flagges and Ensignes hanged out, to giue notice of it to others, and proclamation goes out, to proclame the same, to the ende

Appointed tymes for exercise of deuillies.

of Abuses.

Hawkyng and huntynge. 217

ende that many maie come to the dedication of this solemne feast of mischeefe.

Hawkyng and Huntynge in Ailgna.

AS for Hawkyng and Huntynge vpon the Sabbath, it is an exercise vpon that day, no lesse vnlawful then the other. Hawking and huntynge vpon the Sabbath

For, no man ought to spende any daie of his life, muche lesse euery daie in his life, as many doe in suche vaine and idle pastimes. Wherefoze, let Gentlemen take heed, for be sure accounts must be giuen at the daie of Iudgement for euery minute of tyme, bothe how they haue spent it and in what exercises. And let them be sure no more libertie is giuen them, to mispend an houre, or one toke of the Loyde his goodes, then is giuen to the poorest, and meanest person that liueth vpon the face of the earth. I neuer read of any in the volume of the sacred Scriptures that was a good man, and a Hunter.

Esau, was a great Hunter, but a reprobate. If maell, a greate Hunter, but a misercant. No good Hunters, in scripture. Nem- rode, a greate Hunter, but yet an abiect, and a vessel of wrath. This I speake not to condemne Hawkyng and Huntynge altogether, be yng vsed for recreation, now and then, but against the continuall vse thereof daylie, hourelly, weekly, yerely, yea, all the tyme of their life, without intermission. And suche a felicitie haue some in it, as they make it all their ioye, bestowyng more vpon

D.ii.

Hawkes