The Anatomie of Abuses:

Containing
A Discouerie, or briefe Summarie of such Notable Vices and Corruptions, as nowe rainge in many Christian Countreyes of the Worlde: but especially in the Countrey of A L G N A: Together, with most carefull Examples of Gods Judgementes, executed upon the wicked for the same, as well in A L G N A of late, as in other places, else-where.

Very godly, to be read of all true Christians, everywhere: but most chiefly, to be regarded in England.

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

MATTH. 3, VER. 2.
Repent, for the kingdom of God is at hand.
LUKE 13, VER. 5.
I say unto you, except you repent, you shall all perish.

Printed at London, by Richard Jones the 12, October, 1584.
To the Right

Honorable, and his singular good Lord,
Philip Earle of Arundell: Philip Stubbes, wiltheth helth of body & soule, fauour of God, increafe of Godly honour, reward of laudable vertue, and eternal felicitie, in the Heavenly hierar-chie by Iesus Christ.

NOBILITAS Patriæ DECVS

HE Lord our God (right honorable) having, by the power of his word, created Heaven & Earth: with all things what Seuer, for the benifite comfort & vie of Man, the left of all other (even the first day), he made man after his owne similitude and likeness, that in him he might be glorified about all other Creatures. And therefore, whereas in making of other things, he spake only this worde PÆNANT, be the made, or let them be made: when he came to make Man, confuting with himselfe, & as it were asking counsell at his Wifedome, he said PÆNANT HOMÖNAN, let vs make Man, that is a wnderfull Creature: and therefore is called in greekhiftogig a little worlde in himselfe. And truly he is no leaffe, whether we consider his spiritual soule, or his humane bo-dy. For what Creature is then upon the face of the Earth comparable to man, either in body or in minde? what creature hath a soule immortal inherent in his body, but only Man? what Creature can forese things to come, remember things past, or judge of things preuent, but one-

A.D.
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by man what creature beholds 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 reflect the lineaments of the dimensions and proportion of the body, or the gifts & graces of the mind. And (finally) what creature hath the promise of the future felicity & glorification of their bodies, & of eternal life but only one? Than seeing the Lorde hath made man thus glorious, and preferred him by every degree above all other creatures (the Angelical 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 above all other his works, according to the meausure of his integritie excellency & perfection. And hereby we may learn that it is the will of God, that we should bend all our force to the advancing of his glory, the edification of his people, & the building vp of his Church, which he hath redeemed with the bloud of his dear Sonne.

Which thing (I think) is notably figured forth versus in the 15 of Exodus, where the Lord commanded Moses to build him a Tabernacle, or house of prayer; to this end & purpose, (doubtless) that therein his law might be read, his ceremonies practiced, sacrifices & victuals & holocausts offered, & his glorious Name called upon & obeyed. To the erection whereof, every one contributed some things, some brought gold & silver & brass & tin & other brought frankincense, & other incense, and the meanest brought some what, namely, skins, hair, wool, linen, a sledge, & such like. Even so (right honorable) would the Lord have every one to confer somewhat, even 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 spiritual building to his possible power, I have rather chosen with the simplest, & meanest to bring, though but hair, skin, flax, linen, cotton, wood, & stones, than altogether to contribute nothing.

Not doubting, but that the chief Master and Builder of this house, Christ Jesus, will not decline, but accept of this my poor contribution, no lees than he did of the poor.

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poore wyldowe Mire, to whom it was imputed that she had cast mee, in Gazophillum Temple, into the treasury of the Temple, then at the rest for all that she wanted in effect, she was supplied in effect. And for that also the Lord our God committing his talent to every one, whether more or lese, not only required of vs the same againe equally, but also, as a straight commerit, demands interest & gaine of every one of vs & for that not onely, he is a mosthere & a Homicide before God, who slueth 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 his unseemly transgression that committeth any evil really, but also he who committeth to it, as he doth, who holdeth his peace, or he who by any means might avoid it, & either for negligence will inor, or for fear of the world dare not. Therefore, albeit, that I have received, but one poore talent, or rather but the shadowe of one, yet least I might be reproved (with that unprofitable censure) for hyding my final talent in the earth not profiting therewith at all, either my self or others, I have adusted the making of this little treatise, intituled, (The Anatomy of Abuses,) hoping that the same, by divine assistance, shall some way or other, to the building vp, & erection of this spiritual house of the Lord, & although I be one most honorable Lord, that can do least in this godly course of life, palpable barren time forbidding me so much as once to enter into wildermens schools; yet for that same will not, for fear of losing worldly promotion (though in the same time the Lord in the Kingdom of Heavens,) other wise, as not for pleasing the world: I lay forth these & semblable causes together, with the zeal & goodwill I have into my Country, and fervent desire of their conuerion & amendment. I have taken upon me the continuing of this book. Which God grant ye may be with like plausible delight received, as with paines & goodwill, I have published it, for the benefit of my Country, the pleasure of the godly, and amendment of the wicked. And I doubt not, that as none, but the wicked, & penitent whose gawdless backs are tachted, will repine against me, so the Godly, and them well, will accesse of this my labour, and travaile herein sustained, whose gentle favour & good.
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will, full counteryse, (& fame surmount with me) the maligone homacks, & flame countenances of the other.

After that I had right honorable fully perfected this book, I was minded, notwithstanding, both in regard of the strangenes of the matter it intreated of, and al-

In respect of the subtletie of my penne, to have sup-

plied it for ever, for diverse and sundrie causes, a

and better to have offer'd it to the view of the World. But notwithstanding, being overcome by the importunate request, and infatigable desire of my friends, I granted to publish the same, as now you see, is extant.

But when I had once granted to imprint the same, I was in greater doubt than the before, fearing to some home I might dedicate the same to rude & impollitized a woxie.

And whilist I was not ignorant, how hard a thing it is in these dates to finde a Patron of such books as this, which they with to every one his fin, & discover there

very Mans wicked ways, which indeed, the vnpolicy can not at any hind abode, but as it were mad men disputing their homacks. Cum in Authorce turn in codicem plemnis buccis, & dentibus plusquam caninis rabidi feruntur: sed rage, the same and raise both a gainst the A r r i a g a and his book. Thus (vacillante a

moria) my mind waxing too & so, & selling, as it were in extasi of defacce, at last I called to mind your honora-

table Lordship, whose praises have pass'd the Skyes, & whole landes, & virtues as bluen, not ouer the realme of England onely, but eu'n to the lustith coals & parts of the world.

All these virtues, and condigne praise, if I should take upon me to recount, might as well number the stars, or grasse upon the Earth.

For, for Godly Wisdom, and zeal to the truth, is nor pour good feeling (without offence he is spoken) comparable to the best; for solitute, affliction, and gentle practice, to continuall, little excellency any.

For devotion and compassion to the poore oppressed, in all places famous; For Godly fide, to your Souer-

anstere, due to the C N I B E T, and virtues in gener-
sale, where most renowned.

But least I might oblige, your Worthy commendations

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tions with my vaunted penne, (little, or nothing at all, emphatically) I will rather incale, than further to pro-

ceed herein, conteinent my self rather to have gien a shadowe of them, then to famce cipher'd them forth, which indeed are both infine, and inexplicable.

In consideration (whereof) notwithstanding that my Book be simplier, bater, and meaner, than that it may (without blushing) appere it fell to your good Lordship being far vnworthie of such an honorable Personage yet according to your accustomed clemence, I most humbly beseeche your good Lordship to receave the same into your honoros Patrocinio and protection, accept it as an infaillible token of my faithfull heart, fercite, and good will towards your honorable Lordship. For prove whereof, would GOD it might once come to passe, that if not otherwies, yet with my humble fercite, I might heae through the faithfull & ever willing heart I bear in brelt 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, taunts, and reproaches, as ever was any hile booke subiect unto (for there can abyde to hear their sins detested)therefore I have had the greater care to commit the same to the prudence & defence of your honour, rather the to many others, not only for that God hath made your honour a Lamp of light unto the world, a mirrour of true nobilitie and a rare Phenix of integritie and perfexion, but also hath made you his Substitue, or vicegerent, to reforme vices, punish abusse, and confer the finne.

And as in measure he hath given you his power & au-

toritie, to so he hath given you a hungrie desire to accom-

plish the same according to his will: Which zeale in your sacred brese, THE LORD Increas for ever.

For as your Lordship knoweth, refection of maners and amendment of life, was never more needfull. For, was pride (the chiefe argument of this Booke) the root of that, doe not, both men and women (for the most part) every one in generall goe attire in Silkes, Velvets, Dannask, and what not, which is attire only for the nobilitie and gentrie, and not for the other at
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any hand. Are not unlawful full games, Plais Enterludes, & the like every where frequented is not whordeome, courteoussly, yfoure and the like daylie prachted without all punishment of lawe or execution of Luther.

But hereof I neede to say no more, referring the good consideration as wellbe there as of the rest, to your Lordships Godly Wisedome. Beseeching your good Lordship, to pardon my pretension in speaking thus much, for (A Deus domini hic adeunt me) the sake of my God hath drawn me heather.

Thus I see to molest your facetiousness any further with my rude speeches, woulth humbly beseeching your good Lordship not onely to accept this my Book into you honour, patronage and protection, but also to prevent the ill Defender thereof, against the swindles crew of railing Zolaes & flowing Moses with their complies of braging Thrafoes, and barking Phormions to whom it is easie to deprave all things, than to amend any thing themselves, but if I shall perceive the faire to be accepted of your honour, besides that I shall not care for a thousand others disliking the same, I shall not onely think my selfe have receiued a sufficient grudge for my pains, but also the by greatly incar- ged, if GOD permit, hercelfer, to take in hand some memorable thing to your immorall praise, honour, and renown, but also that daylie praise to GOD, for your good Lordship long to continue, to his good pleasure and your hands delecte, with increase of Godly honours, reward of laudable vertue, & eternall restit in the

Heaven, by Iesus Christ.

Columna gloria virtus.

Your Honors to command in the Lords.

PHILIP Stubbes.

PHILIPVS STV.
BEVS CADIDO
LECTORI.

Offendit niniæ te garrulitate libellus, fortæ meus, Lector, miror id ipse nihil. Obstus est enim verborum colluvium plus quam vandalica, rebus & insipidis. Quare si sapias operam ne perdito posthac noltra legendo, legas utiliora, vale.

Idem in Zoilum.

ZOILE. Cum tanta rabie exstascri in omnes, non aliter rabidus, quam folet ipse canis: Dent: Theonino rodens alios, calomoque, incessans hos, qui nil, nocuere tibi: Viperæ in cunctos vibrans O Zoile lingam, lingam quem insigni toxica dira tuam: Cum Debaechandi finis sit Zoile nullus, hora quieta tibi nullaque praetereat: Cum tumus veluti ventrofas ZOILE bufo, demum medius quod minus ipse crepes.

Aliud in cunctum.

Dæmones ad tetram descendat Zoilus antru, hunc lacerent furiae, Cerberus ore vorax. Imprecor at minos, quid tandem, cui fatis intus damae circumfert pectore namque suo.

Eiufdem aliud.

Si tibi proximus nimium liber ille videtur paucà leges, poterit sic liber esse brevis.
Proude Ap, the Deuils Nets.  The Anatomic

apparel was given us. Secondly, that God is the author, and give thereby. Thirdly, that it was given us to cover our shame. Fourth, and not to serve the infamous delights of men's wanton and luxurious eyes.

Philos. Your collection is very true. Then se-
yng that our apparel was given us, God to cover our shame, to keep our bodies from cold, and to be as good for our eyes, to put us in mind of our miseries, frailties, imperfections and sin, of our backsliding from the commandments of God and obedience of the highest, and to create in the rather to concretion, and compunction of the spirit, to bewail our miseries; and to create mercie at the merciful Hands of God, let us be thankful to God; for them, be they for our shame, (which were the cause thereof) and be them to the glory of our God, and be the benefit of our bodies; and for us. And the great love of the Lord appear. Thus (as) the good creatures, whose the Lord our God gave us for the respect and before received, we have been preserved, as now they serve in stead of the beasts, yet we intangle some fable in for every one new adages (almost) and paint their disposition (their bodies) in meane, with all kinds of nauseous; what sooner can be bruised, to delight the eyes of the beholders; whereby God is discovered, offence intimated, such immediately committed, as in further discourse shall plainly appear.

Spud. Did the Lord clothe our first parents in

of Abuses, The right use of Apparel

in leather, as not having any thing more precious to attire them withall, or for that it might be a permanent rule of patience unto us (his patience) for ever; whereafter we are of less to make all our garments, so as it is not now lawful to go in riche attire, without offeying his matetrie?

Philos. Although the Lord did not clothe them so meanely, for that he had nothing else more precious to attire them withall (for Domino Celi terrae, & plenitudine eis, the earth is the Lord's, and the fulness thereof, saith the Lord by his Prophets, Gold is mine, silver is mine, all the riches of the world is mine) yet no doubt, but he would that these their mean and base attire, should be as a rule, or pedagogie unto us, to teach us that we ought rather to walk meanely, and simple, then gogiosque, or poposque; for either serving present necessaries, then regarding the wanton appetites of our lascivious minds; nor with lying, I suppose not, that his holy scripture would, that those garments of leather, should stand as a rule of patience of necessity unto us, whereafter we should be content to have all our apparel for ever, or else generously to offend; but yet by this, we make fast his blessed will is, that we should rather goe an one beneath our regresse, then a jot above. And therupon simple covering pleaseth the Lord, so that it repel the rule, and cover the shame, is more then wanted, as well as the legends of prophine Pythogographers, Chronologers, and other
No conscience reposed in App. The Anatomie

Adam in his meane kind of attire was as a signe of mediocrite amongst us, the signe of our apparel.

No religion repose in apparel.

No conscience reposed in App. The Anatomie

The fruites, as also by the examples, stories and lites of all Godly, since the beginning of the wave: And if the Lord would not, that the attire of Adam should be bene a signe of mediocrity unto us, then in mercie would he, in his mightie power, have inuited them toikes, victuarse, satirae, grongrauces, golde, siluer, and what not. But the Lord our God foreknew, that if he had clothed man in rich and gorganous attire, (such is our prouictie to flend) he would have bene prouide thereof, as wee see it is come to passe at this day (God amend it) and therefore purcath him selfe, his booke and soule, eternall damnation.

Spuld. Then it seemeth a thing matterall, and of great importance, that we resemble our first parents in austere and simplicitie of attire, so much as may be possible, both in mens and women, that we imitate the first Adam and Ewe, (as the Scothoncall disputes doe, placing all their religion in heaven garments, and Romane rages in that we obserue a meane, and precede not in pride. But notwithstanding if we approched a little nere them, in godly simplicitie and Christian forbearance, both of apparel and manner of living, we should not only please God a great while the more, and enrich our Country, but also escape many scandals and offences, which growe daily by our exellent not, and rivosus excesse in apparel. For both not the apperal

of Abuses, Hell the reward of pride. 12

parrs shew up the hearte to pride's doethe it not intice others to same: and doeth not same put the fruit those that hell the guarde of piter,

Spuld. But they say, they please God, rather then offend him in wearing this gorganous attire, for thereby the glory of his workmanship in them doth appear. Belides that, it maketh a man to be accepted, as esteemed of in every place: whereas, otherwise, they should be nothing esteemed.

Philo. To thinketh that the Lord our God is not the Lord accepteth no man after his apparel, or that it letteth forth the glory of his creatures, and the majesty of his kingdom. Suppose there is no man (at least no perfect christian man) so bewitched as affected, for that were as much, as to say, that thinking pride, and false simne, tended to the glory of God, so that the more we sime, the more we increase his praise and glorie, But the Lord our God is so farse from delighting in simne, that he abideth them to eternall death and damnation, that commit the same. Then who is he that will take pleasure in such apparel, which is but may, but a while, will fail of rage, and yet be not wayne, and some not, or els be eaten with Mothes: His wayes are not our wayes, his judgements, not our judgements, as he faileth by his Prophets: and whereas they hold, that apparel sheweth forth the glory of his Creature in his creatures, making them to appear more faire, then otherwise they would of themselves, he faileth, it is blashphemously spoken, and much derogated.
Man comely of himself. The Anatome

et, from the excellence and glory of his name.
For saith not God by his Prophet Moses, that after he had made all creatures, he blessed them all, and behold they were, and specially man, the excellency of all other his creatures, who he made after his own similitude & likeness exceeding good. And were all creatures good and perfect, and surely man not perfect not came enough? If these their speeches were true (which in the subseque of their blasphemie they shome not to speak) then might we safely conclude the Lord of in- truth, who in his sacred words teacheth us, that man is the perfect creature, and the fairest of all others that were made (excepting the heavenly Spirits, and Angelical creatures) as before. O man which art thou that receivest with thy creatore shall the clay lay unto the Potter, why hast thou made me thus? O can the clay make himselfe better favoured than the Potter, who gave him his first frame and proportion? Shall we think that thinking Hype can make the worke of the Lord to come fayer? Then why did not the Lord decline the as the first and last did? why gave he not commandement in his own testament, which he sealed with the price of the blood of his Sonne, to clothe ourselues in riche and gorgeous apparel, to set forth his glory the more? But away with these supposes beggars, who are of this opinion, that cursed pine goldeeth God, & seteth forth of beautie his workmanship in his creatures. In haine of Abuses. Proude Appa. deformeth man.

The Lords our God is a consumeing fire, and upon obdurate sinners shall raphe downe fire and brimstone, and consume them in his wrath. This is their portion acquired by time.

Spud. But what say you to the other bishone of their conclusion, namely, that apparell maketh them to be accepted, & well taken in every place?

Philo. Amongst the wicked, and ignesante Peantes, it is needes conside, they are the more esteemed, in respect of their apparell, but nothing at all the more, but rather the lesse, amongst the godly wise, for face of all wise men, be from accepting stamy for his gale apparell only, that he keepe gallantly painted, or curiously plumed in the draperie of apparell they will rather contemne hym a greare than the more, taking hym to be a man, passe by
No estimation due to App.

The Anatomic

up with yppne and yppne glory, a thing both obvi-
ous before in, and ofte recevble before God. And
saying it can not stande with the rule of God his ius-
tice, to accept, or not to accept of any man after
his apparel, or any other extreeme shewe of deceit-
full vanitie, it is manifest, that man loving the con-
trary, is a ludas to the truth, a Traytor to Iustice,
and an enmy to the Lorde: wherefore
far be that from al sound Christians, And if those
that goe richely clothed should be esteemed the ra-
ther for their riche apparell, then a contrario
must those that goe in meane, and base attire, be
the more concerned, and despised for their poore-
tie. And then shoulde Christ Jesus our great Am-
buladoor from the King of heaven, be concerned:
for he came in poor and meane apparel: but
Christ Jesus is blessed in his poor ragges, and
all others are commended in their riche and preci-
sous attire.Under a simple coat, many ympes lis-
eth his great wiseome and knowledge: and con-
trary, under base attire sometyme is covered
great pride and folly.

Spuds. Wherefore would you have men accep-
ted, if not for Apparel?

Phil. If any be so foolish to imagine, that he
shall be worshippes,.reverenced, or accepted, the
rather for his apparel, he is not so wise, as I pray
God make me, for surely for my part, I will ra-
ther worschippe and accept of a poore man (in his-
tome cloutes and ragges) owning the gifts and
ornaments of the mynde, then I will doe hym
that

of Abuc.

Reuence due to Vertue.

that respecteth, and saunteth bailey and holmes, in
his Silkes, Velvetts, Satins, Damaskes, Gold
or Siluer, whatsoever, without the innumera-
tions of Vertue, whereof onely all reverence is due.
And therefore as any man is indued, or not indu-
ed with vertue, and true godlinessse, so will I re-
verence, or not reverence, accept, or not accept of
him: Wherefore if any grace after reverence,
worshippe, or acceptance, let them abide after ver-
tue, as namely, wife and wise, knowledge, discreti-
on, modestie, sobrietie, affabilitie, gentlenesse,
and such like, then can they be without reverence,
or acceptance, no more than the Sunne can bee
without light, the Fire without the heat, or the
Water without his natural moisture.

Spuds. The I gather you would have me accept-
ted for vertue and true godlinessse, would you not?

Phil. I would not onely have men to be ac-
cepted, and reverenced for their vertue, though
the chiefest reverence is onely to bee attributed
to him, whole saucet beast, is so fraught with ver-
tue, as it may well be called, the Prompturie of
Recepetes of true wisdomse and godlinessse: but
also (in parte) for their births sake, Parentage
and connexin, and not only for that, but al-
so, in respect of their callings, offices, and func-
tions, whether it be in the Temporal Maristarie,
or Ecclesiasticall poterrie (so long as they re-
verence Godly and well:) For the Apostyle faith,
that those Elders, which giuere well amongst
us, are worthy of double honor: But yet the man

D.l. whom
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Great excess in Bothehouse.

And would to God this were all: but (oh what shame!) they must be wrought all over, from the garnering place up wards, with needle work, cloathed with Sike of all colours, with hydes, fowls, beasts, and Antiques, painted all over in sumptuous style. So that I have known the very hyde booke of some one paper of these Bothehouses to stand, some at four pounds, five pounds, and some at ten pounds a piece. Besides this, they are made to taste to draw over all, and to hang, so rich up to the taste, that as little of these clothes would make one a reasonable large shirt. But these, this is nothing in comparisyon of the rest.

Spuit: I would think that a Bothehouse of grosser Linen, or else Wollen cloth, were the worthiest to ride in, so comely as the other, though not so fine, and a great deal more durable. And as for these groundes where with you hope they be blasphemes and trimmed, they serve to no end, but to the wanton eyes of gaying fowls, and playfully as the vittelage, and indulgence of their more than phantastical imagin.

Philos. To these have they these Rapiers, Swords, and Daggers gilt, twice or thrice over the fowls with good Angelie golde, or else agreeable sure with Mure both within and without: and if I be true as I fear, so it is, there be some fowls made all of pure Mure it selfe, and covered with golde. Other fowls are Damasked, Tinselled, and ingenue miraculous goodly.

of Abuses. Swords, Rapiers, and Daggers. 31

Yet lent any thing should be wanting to set forth their pride, their Beadles and Beareers are of Delect, or the like for Leather, though it be more profitable and as secretely, yet will it not care suche a noxe of countenance as the other. And will not these golden Swords & Daggers almost appall a man that think you (though otherwise never so stoute a Marziall) to have any dealing with them: for either to that end they be wonne, or else other Swords, Daggers and Rapiers of bare Iron and Steel were as handsome as they, swords, and much more concludible to that end, where to daggers be wonne.

Why gilt of a man so lawfull is godly defence, against his adversarie in time of necessity, but wherefore they be so clogged with golde and fluer I know not, nor yet where to this excess so freely I see not, but certaine I am, a great shame of pride it is, an insatiable taste of lying golde, and a greuous offence to God, so prodigally and so licenciously to lavish soe his treasure, for which we must render according at the day of judgement, when it shall be laid to every one, redde rationem Villificationis tuae. Come genc acceptes of thy Stewardship.

A particular Description of the Abuses of Woman's apparel in Aigna.

Thus having given thee a taste of superfluous birth (but not insufferable) (north part) of the guises of Aigna in mens apparel
Abuse of the female Sex. The Anatomio

parell, and of the abuses contained in the same, nowe will I finish like the other of matter impart unto you the guide and settle all abuses of the apparaell of women ther was also, wherefore great attentive care.

Spud. My cares be prest to heare, begin when you will, so truly herein you shall pleasure me much, for I have greatly desired to know throughly the state of that lande, even a crepunctnes (as they say) from my elder yeares, for the greater parte I have heard thereof, Wherefore I pray you proceed to the same, and though I be unable with my beneite to counterwale your great partes, yet the Lord I doubt not, will supply my want.

Philo. The Lord our God is a mercifull God, and a bountifullrewarder of every one, that traueth in him, but yet such is the menisfacer and the sorrur of that gentle sexe, that I trust I shall not be wonted at their hands to the least to be called a thousand knaves, be a sufficient gudamon to my patience. But though it may be perhaps a corouine to their hauite sommer, and a nippitamentum to their older heads, to seare their dreafe sores ripe upp and call in their diamond faces, yet soe that they see the horror of their inimities, and teat all abuses laid open to the world, (for now they seere in the butt of silence and grace of oblivion) will at the last like good Conneres become fastfull Penitentiaries of Christ Jesus; seate of their wickednes, call of Abuses. Coulouring of faces in Alligna.

call for mercy at the hands of God, repent and amend, I will proccede to my intended purpose.

The Women of Alligna (many of them) do to colour their faces with certaine Oyles, Liquors, Colouring of Vapourites, and Waters made to tend, whereby they thynke their beauty is greatly borsed but who seeth not that their souls are thereby deformed, and they brought deep into the displeasure and indignation of the Almighty, at whose voice the earth doth tremble, and at whose power the heavens shall liquefy and melt away? Do they thynke thus to adulterate the Lorde his workmanship, and to be without offence? Do they Adulteration of the Lorde not know that he is Zelotus Deus, a eloq God his worke, and can not abide any alteration of his workes, ship in his otherwise then he hath made them? If an Artificer, or Craftsman should make any thing belonging to his arte of science, and a Cobler should presume to correct the same; would not the other thynke himself abused, and judge him worthy of reprehension? And not these women thynke to escape the indignation of God, who both blessed them to his glory, to their great and more then presumtuous audacity dare they alter and change his workmanship in them? Do they suppose that they can make themselves faster, than God that made us all? These must needs be their intentions, or els there be bold, never go about to colour their faces with such buffer souces. And these being their intentions, what can derogate more from the Prouince of God in his creation.
The Anatomie of Abuses. Harlottes vs painted faces.

The colour of their faces deny the Lord of glory to be true God and so no God at all.

And also they deny the Lord to be either merciful, or almighty, or both, and so consequently no God at all for if he could not have made them fair, then he be not almighty, and if he could be would not, then he be not a merciful God, and of every way they stumble at the Stone of offence, which one day will crush them all to pieces, except they repent. And so they be ashamed of the good creation of the Lord in them, so it is to be feared, least at the day of Judgment, the Lord will be ashamed of them, and in his wrath he will condemn this heavy and inevitable sentence condemnatory against them: "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels, for they know not that they depart from you were ashamed of me, and of my creation in you."

Spud. Whereof do they make these matters and actions, whereof they besmear their faces, can you tell?

Philo. I am not so full in their matters of pride.

I say, but I abide this for a Maxime, they are made of many mixtures, and sundry compounded simples, both faire fetched, deceit bought, cunningly mingled together, and artificially tempered with many goodly condiments, wholesome confections. I warn you, else you may be sure they would not apply them to their amorous faces, for fear of harming, or blushing the same.

Spud. I pray you show me the judgements, and opinions of the Fathers, concerning these colourings of faces with ointments and wasters, that I may the better know, what to judge of them myself.

Philo. S. Ciprian amongst the rest, saith, a woman though painting and dying of her face, she with herself to be more than who she is, and she the bath corrupted, and defaced (like a little strumpet, or bachel) the workmanship of God in her, what is this else, but to turne truth into falsehood, with painting and stibes faces, whereas the Lord saith, "Thou shalt not make any haste white or blacke. In an other place he saith, Quis pinguin in hoc sacculo, alter quidem creatura Dei, meta ta ne cum dies resurrectionis venit, artifex creaturae, et non recognoscas. Thosc which paint or colour themselves in this world otherwise than God hath made them, let them fear least when the day of judgement commeth, the Lord will not know them for his creatures."

Feminae crines suos infrequatur malo praefagio, capillos enim simul flammeos aufficaric non F.i. metuunt
Colouring of faces detestable. The Anatomie

metumut. Who swear do colour their faces or
their hair with any unnatural colour, they begin
to prognosticate of what colour they shall be in hell
Saint Ambrose saith, that from the colouring
of faces Spring intoxications to vices, and that
they which colour their faces, do purchase to
themselves the blots and blains of chastity. For
what a voyage is it (sayth he) to change thy nat-
ural face which God hath made thee, for a paint-
red face, which thou hast made thyself? If thou
beest foppie, why papyst thou thy face to seeme
fairer? If thou be not foppie, why dost thou hi-
pocritically desire to seeme foppie, and not anything
else? Can those things which bebes that they
be stille, not cause the blots of God his curse
to beon their backes for ever, make thee to seeme
fairer? I could shew you the horroyngs
and grounded reasons of many more, as of August-
ine, Hierome, Christofrome, Gregorie, Cal-
in, Peter Martin, Gualter, and of an infinite
number more of all genera, since the begin-
ing of the world, against those who take and
harmless painting and colouring of faces, but to
avoid pistitiue, I will omit them, referring them
to further opportunite, for pauca sapiencia,
To a wise man few words are sufficient.

Spud. It must needs be granted, that the di-
yng and colouring of faces, with artisticall col-
ours, and unnatural spectacles, is most offens-
ive to God, and derogatory to his majestie. And
when they have done all that they can, and the di-
yngs

of Abules. Painting faces, the Deuils notes. 2524

beingest artist that ever lived besides, per that he
never be able to make so splendid, so thin, and
so natural a colour, as dame Nature hath given
in the heartes of the field. Then if God hath im-
pressed in the excellent colours in the grass of
the field, which to dry standeth, and doth growe
to cut downe, how much more hath he ingrained
a beautiful colour in man, the excellentest cre-
ature of all others. Therefore ought every one to
zoone himselfe with that shape that God hath gi-
ven him, without seeking of alteration or change.
For, doe they thinke, that the God of all glory,
and who only decketh and adorneth the Soule
the Soone, the Starres, and all the hosts of beau-
th with unspeakable glory, and incomparaball beaut-
ies, cannot make them beautiful and faire enough
(he pleases him) without their own power? And
where are they then the devil's inventions, to
colouring of face fowined in the natures of perdition?

Phil. Then followeth the trimming and tea-
king of their heads, in laping out their hair to
the three, which of forse must be cutt, frilled
and crisped, laid out (a whole to fer) on their
heads, and hangings, from one ear to another. And
last, it should fall down, it isonder power with holy
habits, and I cannot telke what, like erim steme
andpuresse, rather than chance Christian habits.
Then on edges of their boullef hair (for)
it standeth creased rounde about there hair,
and hanging over there hair, like pendicles of
their hair, valleys, with glasse windowes on every side

Fol._

_
Laying out of coloured hair.

The Anatomie

Gold was wrought into rings, and silver into rings, and cunningly applied to the temples of their heads. And for fear of lacking any thing to set for the place of their pride, they filled their hair with jewels, as their hair thus wrought and created, were hung on their heads. I dare not say, babies. Ouches, Rynge, Gold, Silver, Glases, and such other chibette gewgawes, and foolish trinkets besides, whiche for that they be innumerable, and I will still in women's ears, I cannot easily express. But God give the grace, to give these vanities, and make them adorn their heads, with the incorruptible ornaments of true, and true gold and silver.

Phil. The Apostle Paul (as I remember) commandeth women to dresse their hair, saying, that it is an ornament to them, and therefore we think, this abuse of curling and laying it out, if either were lawful, is much more collerable, than dyeing their faces.

Phil. If curling, and laying out their own natural hair, were all, which is impious, and at no hance lawful, being as it is an enigne of pride, and the scene of wantonnes, to all that behold it; it were the lewde matter, but these are not simple content with their own hair, but have other hair, either of costly, haire, or any other strange beasts, being it of what colour they list them in.

Phil. Then are any people in this sense, we see God both bless them with beauty, as well as the rich, that hath that hair, these wise dames will not rest, till they hang their heads upon the places of God's temple.

Phil. Then are any people, and so meany here.

Phil. Then are any people, and so meany here.
Capital ornaments for heads. The Anatomic

of some be of Lether, some of Taffety, some (but few) of Wool, some of this fashion, some of that, and some of this colour, some of that, according to the variable phantasies of their serpentines minds. And to make these ornaments more gowing, as every beauteous wife, which (albeit) will not stike to see in her hat of Velveteen every day, every Merchants wife, and many Gentlewomen, in her French hoodes, 

Hats and veils

their heads, made of silk, velvet, or Taffety. But how they come by this (so they have it) they care not, who makes it for it they regard not, no yet which wills both to themselves, and others do both by them they hear nothing but rumble alway, a male, ad pium, (as they say) from one mischief to another, until they have filled up the measure of their iniquity, to their own destruction at that day.

Cawles made

They have also other orments besides these, to furnish the rest of their ingenuous heads, with the which they call (as Trubsier) Cawles, made of silk, so the end, as I thinke, that the clode of gold, clode of Silver, or elo Linsel (as that is the word) (wherein their heads are covered and attired withall under their Cawles) may a better appere, & when it falls in the haire manner, so that a man that sees them (their heads glister and shine in such serue) would thinke them to haue golden heads. And doe weare Cawles or tappes with these stones, three stones I should say, like the solid tappes of Byzantine Priests, with their perrin-winkles, Chisterlinges, 

of Abufes. Golden heads with leaden wit.

Thus laute they forth the goodes of the Lode, which are none of their own (but lent them for a time upon Pride and Naughtiness, delighting (as it cansteth) in nothing to much, as in the shining puddle of vanity and time, which will be their own decay at the last. An other set of Ambau-

Making of holes in their ears, to hang rings, and so well by.

lute Minions, and wanton Semproniens (for) I can terme them no better) are to earre bewitched, as they are not ashamed to make holes in their earres, whereat they hang rings, and other Jewels of gold and precious stones. But what this signifieth in them, I will holde my peace, for the thing it self speaketh sufficiently. There is a certaine kind of people, in the Orientall part of the world (as we say) there are such quod autou louers of themselves, so to proude withall, that a people who having plenty of precious stones, and Marga-

N. Wedes.

rites amongst them, they cut, and chase their

shines and so, setting therein these precious stones, to the end they may glister and shine to the see. So, except these women were bound to treat their paths, soe, they make their dresse full, in this cursed kind of Pride, I wonder what they mean, but because this is not so much frequented, amongst Women as men, I will lay no more thereof, until further occasion be offered.

Spud. Except it were a people wedded to the deuiles eldest daughter Pride (so I thinke Dum-

militie amongst them may dwell a Vigin, for any
Wearing of Care-ringes.

The Anatomie

and that will marry her) and given ower of God.
I never heard the like. I am persuaded that nei-
ther the Libertines, the Epicures, nor yet the vile
Archieves exceed this people in pride, nor that
the wickendness of these might ever catter-
pope, with the wickendness of these people. God
be mercifull unto them.

Philo. You hear not the tenth part, so no pen-
tiable to well to describe it, as the eye to de-
scribe it. The women there vie great ruffles, and
rufflers of Holland, Launce, Cameriote, and
such cloaths, as the greatest there shall not be so
big, as the least hair is: And least they shall
fall downe, they are fixed and starched, in the
beaks liquid. I mean starched; after that they
with great diligence, braided, pegged, & rubbed
very nicely, and so applied to their goodly necks,
and buttocks, watered with watercasses (as
I told you before) the stately Archies of pride:
besides all this, they have a further set the, nothing
inferior to the rest, as mainly three or foure
degrees of minor Ruffles, placed gradatim, one be-
neath another, and all under the masterful,
Ruffles, the stanchness of these great Ruffles are
long and the every way platted, and crested full
curiously, God woe. Then last of all, they are ei-
ther clogged with gold, silver, or silver lace of
nearly twice, wrought all over with mere lace, speckled and speckled here and there with the
Summe the Sun, the Stars, and many other
anxques strange, to behold. Some are wrought

Great Ruffles,

Neckers, and Pardens

of women.

Starch the
dead liquor.

Supporters

the pillas of

Pride.

A nor Ruffle

of Abuses.

Great ruffles and minor ruffles. with open wower, downe to the midst of the Ruffle. The great ru-
fles are the most showy, and乎 further, some with close wower, some with
pulled lace so close, and other gowgues so po-
tured, as the Ruffle is the teall piece of it selve.
Sometimes, they are pined upp to their ears, sometines they are suffered to hange over their
shoulders, like Windemill sails fluttering in the
wind, & thus every one pleasteth her selfe, in
her foolish beauties, for Siue aliquid crepitus si-
bi bene olor, as the poorsbe faith: Every one
thinketh his owne wayes best, though they lead
to destruction of body and soule, which I wish them
to take heed of. And amongst many other fear-
full examples of Gods wrath against Pride, to
set before their eyes, the fearfull judgement of
God, she burned a gentlewoman of Perugia,
of late, even the 27. of Maye. 1532, the fearfull
sound whereby is blowne through all the whole
and is yet fresh in every mans memory. This
gentlewoman being a very rich Rachevaulx
mannes daughter: upon a time was invited to a
Banquet, or Wedding, which was solemnized
in that Towne, against which she made
great preparation, for the pluming of her selve
in gogchos artes, that as her body was made
beautifull, hope, and proper, to her attire in e-
evys scanter might be correspondent to the same.
For the accomplishment whereof she curled her
hair, she dishe her locks, and layed them out
after the best maner, she coloured her face with
wares and Dintimentos: But in no case could she
gette
A careful example of the anatomy. The Anatomic of Olfactories.

Olfactories.

The term "olfactory" refers to the sense of smell. The olfactory system is responsible for detecting and processing smells, allowing the brain to recognize and respond to various odors.

Olfactores.

Olfactores are the sensory receptors located in the nasal cavity that are responsible for detecting and transmitting olfactory information to the brain.

Olfaction.

Olfaction is the process of detecting and interpreting smells. It involves the interaction between odor molecules and the olfactory receptors, which then send signals to the brain for interpretation.

Olfactometry.

Olfactometry is a scientific method used to measure the ability of an individual or a group of individuals to detect and discriminate between different odors.

Olfactory bulb.

The olfactory bulb is the first relay station in the olfactory system, receiving information from the olfactory receptors and transmitting it to the olfactory cortex in the brain.

The olfactory system plays a crucial role in our ability to perceive the world around us, as it allows us to detect and differentiate between a wide range of odors, which can be associated with various emotions, memories, and experiences.
Women wearing Doublets.  

The Anatomic

breast, and made with wings, veltes, and pinions on the shoulder points, as manner apparel is, for all the woman, and though this be a kind of attire, appropiate only to man, yet they be (as) not to wear it: and if they would as well change their face, and put on the kind of man, as they can wear apparel assigned only to woman, I think they would as well become men in deed as now they degenerate so godly sober women in wearing this wanton undue kind of attire, proper only to woman. It is written in the 22. of Deuteronomy, that what man sower weareth, women apparel is accursed, and what woman weareth man’s apparel, is accursed also. Now whether they be within the limits and bandle of that circite, let them take heed. Our apparel was given as a signe distintive, to discourse between the sex and sex, and therefore one to wear the apparel of another sex, is to partake with the same, and to abridge the virtue of his own kind. Wherefore these women may not improperly be called Hermaphroditi, that is, Manlike of both kindes, half women, half men. Who if they were natural women, and honest persons, would blush to goe in such wanton and lewd attire, as is proper only to men.

Spect. I never read, nor hear of any people, except they have in Cypresses纠正, so polloned with Eroclimis of Medea, that famous and renowned Socratas, that ever would wear suche kindes of attire, as is not only flaming before the face of God, and offensive to man, but also painted one to the whole world, the benediction inclination of their company conversation.

Phil. Their gownes be no lesse famous then the divinity of Gownet, the rest, for some are of Silke, some of Velon, some of Grecaine, some of Taffad, some of Scirt, and some of fine clothes, of 3 digits, shillinges a yarde. But if a whole gowne be not Silke of Velon, then the same shall be lamy with lace, two or three fingers broad, all over the gowne, or else the most part. If not, so (as lace is not fine enough sometimes) then it must be faced with great garces of Velon, every garce four or five fingers broad at the least, and edged with costly lace, and so these gownes be of divers colors and costly lace, and so these gownes be of divers colors and costly lace, and so these gownes be of divers colors and costly lace, and so these gownes be of divers colors and costly lace, and so these gownes be of divers colors and costly lace, and so these gownes be of divers colors and costly lace.
The impudence of Harlottes. The Anatomie

Petticoates.

have they Petticoates of the beste clothse that can be bought, 8 of the slipper dye that can be made. And somtimes they are not of clothse neither, for that is thought to be best, but of scarlet, gроссeine, Taffat, Silke and such like, fringed about the skirtes with Silke fringe, of changeable colour. But which is most vaine, of whatsoever their Petticoates be, yet must they have Kirles (so do they call them) either of Silke, Vellette, Grozaine, Taffat, Satin, 8 or Searlet, bounder with gardes, lace, fringe, and I cannot tell what else. So that when they have all these goodly robes upon them, women seeme to be the smallest part of themselves, not natural women, but artificial women, not women of flesh and bloud, but rather Puppets or Mazmeters consisting of ragges and cloutes comparte together.

So farre hath this canker of vice eaten into the body of the Common wealth, that every poore Prostitute his daughter, how every Husbandman his daughter, and every Cotitioner his daughter, will not stick to flout it out, in such Gownes, Petticoates and Kirles, as these. And notwithstanding that they parents owe a disse of hundred pounds more than they are worth, yet will they have it, quoique vaine, iustificate, either by books, or by crooks, by eight or young as they can, whereby it commeth to passe, that one can hardly know, who is a noble woman, who is an honourable, or wormshipfull woman, from them of the meaner sort.

Spud.

Poor mens daughters excelle.

What makes youth wicked.

Spud. Their parents and friends are much to be blamed, for sufferinge them to goe in suche wanton m участие. They should not allowe the suche wantonnesse, nor suffer them to make them apparell, after their owne licencious pards of self-will, and wicked desire: they could they not rage to force as they doe.

Philo. Then shall they be sure, never to have good day with them. For they are so impudent, that all be, their poore parents have but one Harlotte.

Cox.Horse, or Shepe, they will never lett them rest till they bee sole, to maintaine them in their bawaries beyond all measure. And so truly, some Bawes (worthy to be inaugurated for foole with the lawfull crown of cripple follies) are so suborne to their famelie delites, so exorable to their profite and requireth, that they grant to their too too next daughters, more than they do to the clearest, taking a singuler felicitie, as bare sent to their flouting pleasure, in seeing the decked and children, plumed in the feathers of corruptfull batilere.

Spud. This our great licente, and pernicious libertie of theirs in the education of youth, in respect of the estate, and success in the estate may rather be counted an extreme cruellie, than a fatherly love of pitie of them towrder theyr children: For what makes them so to come Whores, Strumpets, and Bawes, as that cockering of them doeth? What makes them speke & phone to all kinde of noightinelle, but this? Kissing in the woide so much. For gete a wise woman.

The impudence of Harlottes. The Anatomie
New fashions every day. The Anatomie

the libertie of the head never so little, and he will
runne headlong to shire and his owne destruction
also. So long as a spigge, twist or braunch 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 infeasible and unbowable: If Wars be
taken whilst it is hot, any character may be easi-
ily imprinted, but tempering till it be harde, it re-
maineth not point at all. So, correcte children in
their tender peares, and you may bow them to what
good you will pour forth, but tarie till they be
old, the it is to late, as experience teacheth daily.

Philo. Their netherstockes in like manner are
either of Silke, Leaunfey, Worlde, Crowel, or
at least of as the Yeanme, Thread, or Cloth as is
possible to be hadde, pea, they are not ashamed to
wears boaste of all kindes of changeable colours,
as green, red, white, russet, navvy, and els what:
where he desire light colours, any sober chaste
Christian except for necesseties sake can hardly,
without suspicion of lightenesse, at any time
wear: but whatsoever is a deformity of shame
in others, is an ornament to them that be past all
shame. Then these delicate hose must bee cru-
ningly knitt, curiously indent in every point,
with quirkes, clockes, open seams, and every
thing els according, where to they have Corked
shoes, Pinnettes, Pantoffles, & especiall

of Abulkes. Cotly Perumes and Mufkes. 41

bozzered with golde and siluer all over the foot,
with other garnazes innumerable: All which
if I should endure my selfe to expresse, I might
like facilitie number the lands of the Sen.
attire.

the Starres in the Skie, or the Gaulse upon the
Earth, so infinite and innumerable be their abu-
les. So were I never to expect an Arithmeti-
tian, or never to skilfull a Mathematician, I
were never capable of the one halfe of them, the
Duell bozzereth so many newe fashions every
day. Wherefore to their Authors I leave them,
not omitting to tell you (as an interim by the
way) of a certaine kindes of sweete Pride used
amongst the Gentlemen, and Gentlewomen in
Aligne.

Spud. I have learned out of the booke of God,
that all Pride is ourking before the face of God;
wherefore I greatly desire to know what abor-
ting the face of true Mystere we may be, so it is some poten

Pride, I am most sure, it is not the

Philo. Is not this a sweet Pride, to have Co-
The having
net, Mufkes, sweete Powders, fragrant Pow-
ers, dazzling Perfumes, and sute like,
whereof the smell may bee felt and perceived,
not only all over the house, but place where they
are present, but also a stones cast aby abult, pea,
the bed whereat they have their delicate bo-
zer, the places where they have face, the clothed
and things which they have touched in little
a wecke, a month and more after they be gone.

But the Prophet Elias tellleth them, in stead of

their
Sweete smelles, hurtfull. The Anatome
their Pomaunders, Mufkes, Cinere, Balmes, sweete odours and Perfumes, they shall have
their use and honour in the nethermost hell. Let
them take heed to be and amend their wicked
vices in time. And in the Summer time whilst
flowers be in their season and fragrant, ye shall not have
any Gentlewoman alway but ye may have any hope
of paradise in the Country, but they will care in
their houses, Pomegranates and potes of flowers to
smell at, and which is more, two or three Wickeds
in their houses before, for what cause I cannot
tell, except it be to allure their amorous Paramour
to catche at them, whereby I doubt not
but they get many a flattering wife, and prudence
more friendship besides, they know what I mean.
Sped. You will be thought very strange
to speak against these things, so I have
heard it said, the sweete smelles doe corruptrone
the senses, comfort the spirits, and create both
the body and mind, oft much greatly, so they not:
Philo. They are to farre from corrupting
the braine, or illuminating the spirits of man, but as
smokes and exhalations which evaporate from
their earthy bodies, and are brought up by the
aeriform power of Sunne, Speme, a mere, dog
obnubilate & darken the brains of the Sunne,
not sufficing his relations to dispelrange abroad:
So these (in a manner) palpable odours, fumes,
pnapours, and smelles of Pumkes, Einus, Trumes,
Perumers, Jerries, Balmes, and suchlike ac-
tending

of Abuses. Looking glasses, the devils spectacles. 43

tending to the braine, one rather despicable, bar. Sweete smelles
and obscure the spirites and senses, then eph.
Mufkes, Cintres, and
their vision, or confute them in any manner
of way, but how far it hath been by ye, I am
anoyed, they be signes of Pride, allurements to sinne,
spirites, and puatoryms to vice. After all this, when
they have attireth themselves thus, in the midst
of women, and women in the midst
of their Princes, they look
foolish, and ye have their hautes stomaches,
and more than Cyclopical cunctemper; their
fingers must be decked wth golde, silver,
and precious stones, their wretches with bracelets,
and armilettes of golde, and other costly Jewells;
their hands coverd with their sweeter wised
gloves imposued wth golde, silver, and
what not, and to suche behawing, it is gross,
so they must hate their looking glasses ca-
xed with them wherefore they go: And good
reason, for els how coules they see the devil in the?
For no doubt, they are devils spectacles, to
allure us to pride, and consecutively to destruc-
tion for ever.
Sped. The devil could not have found out
a more pestilent evil then this, for hereby man
brandishes his face, and being naturally given
to flatter himselfe too muche, is easily
wont to think well of himselfe and yet no man feeth
the true proportion of his face, but a counterfeit e}

Sweeter smell, hurtful. The anatomy
their pomanders, musks, ciners, balms, sweet scents and perfumes, they shall have
their uses and honor in the nethermost hell. Let
them take heed to be and amend their wicked
vices in time. And in the summer time whilst
flowers be in their season and fragrant, you shall not have
any gentlewoman always, but you may have any hope
of paradise in the country, but they will care in
their houses, pomegranates and pots of flowers to
smell at, and which is more, two or three wickeds
in their houses before, for what cause I cannot
tell, except it be to allure their amorous paramours
to catch at them, whereby I doubt not
but they get many a flattering wife, and prudence
more friendship besides, they know
what I mean.
Sped. You will be thought very strange
to speak against these things, so I have
heard it said, the sweet scents do corrupt
the senses, comfort the spirits, and create both
the body and mind, oft much greatly, so they not:
Philo. They are too far from corrupting
the brain, or illuminating the spirits of man, but as
smokes and exhalations which evaporate from
their earthy bodies, and are brought up by the
aeriform power of sunlight, spirit, a mere, dog
obnubilates & darkens the brains of the sunlight,
not sufficient to relate them expelling abroad:
So these (in a manner) palpable scents, fumes,
pnapours, and scents of pumkens, ciners, tresses,
perfumers, jennis, balms, and suchlike ac-
tending

of abuses. Looking glasses, the devil's spectacles. 43

tending to the brain, one rather despicable, bar. Sweet scents
and obscure the spirits and senses, then eph.
musks, ciners, and
their vision, or confute them in any manner
of way, but how far it has been by this, I am
annoyed, they are signs of pride, allurements to sin,
spirits, and provocations to vice. After all this, when
they have attired themselves thus, in the midst
of women, and women in the midst
of their princes, they look
foolish, and they have their haute stomachs,
and more than cyclopical composure; their
fingers must be decked with gold, silver,
and precious stones, their wretches with bracelets,
and armlets of gold, and other costly jewels;
their hands covered with their sweeter wised
gloves imprinted with gold, silver, and
what not, and to such behaving it is gross,
so they must hate their looking glasses ca-
xed with them whereon they go. And good
reason, for else how could they see the devil in the?
For no doubt, they are devil's spectacles, to
allure us to pride, and consequently to destruc-
tion for ever.
Sped. The devil could not have found out
a more pestilent evil than this, for hereby man
brandishes his face, and being naturally given
to flatter himself too much, is easily
wont to think well of himself and yet no man feels
the true proportion of his face, but a counterfeit e
Silke Scarfes in Alinea. The Anatomic

Looking glass, sees the devils bellowes.

Silke Scarfes. A question to scarfe weareers.

Silke Scarfes. In the glass, which the Deuill suffreth him to see, that thereby he may rise into pride, and offend the Divine Patience. Therefore may these looking glasses be called the devils bellowes, whose clothes he cloatheth the blaz of pride into our hearts; and those that looke in them, may be said to looke in the devils face, whilst he infesth the venomous wounde of pride into their souls.

Philo. Then must they have their silke scarfes cast about their faces, and flattering in the wind with great caskets at every ende, epitche of gold, sliver, or silke. But I know wherfore they will say, they ware their scarfes, namely, to keep the from Sunne burning. But I wold ask these festlinges one question, wherein if they can resolve me, then I will say as they say, that scarfes are necessary, and not haggis of pride. That thing which is most glorious and fayre of all fayres, made any thing foule of all foules, the Sunne is a most glorious and fayre Creature, and therefore cannot make the fouler than they are of their owne nature. From whence then it is, that the Sunne burneth them, and altereth their glistr colour into wooffy but the cause thereof procedeth from their owne genuine corruption and natural imperfectiones. For no lust is of foulers to bee ascribed to the molliferos beastes of the glittering Sunne, then the stench of a dead karkasse; be faire to procede of the Sunne, not rather of it own corruption and Aftinnesse: They build themselves in preserving the beautie of their bodies, whice the lasteth but for a time, and in time is cause of it owne corruption, and whiche in effect is nothing els but putrefaction of selfe, and a dunghill covered with white and red, but for the beautie of the soule they care nothing at all.

When they be to ride abroad, they have visors made of Velluen (as in my judgment they may ride abroad rather be called visasons) wherewith they cover all their faces, having holes made in the agaynst their eyes, where vn they looke. So that if a man that he wold not their guide before, should chance to meet one of them, he wold thinke he meet a Mover or a Deuill for face he can see none, but two broad holes against their eyes, with glasses in them. Thus they profane the name of God, and live in all kindes of bapstical lusts and pleasures, woe to them ther ever did the Heauen.

Spud. What thinke you, are not the inventors and self finders out of these newe topees and devillike devitions in great damner, and partakers with them of the cruel committets?

Philo. It can not bee, but the Invenetors of the suit finders, and inventers of these newe topees, are in great damner before God, as they that render account to God, not only for the invention of them, but also for the cruel committets by them. For they are the author of any cruel, and needs answer for the cruel. And surely the author of such inventions, are not unworthy to be canonized saintes, when the peace of puplic commeth it means saints of God.
The Anatomie of Absuets. The vic of the Sabbath in Aigna. 49

The examples of a woman forswearing herself.

The Sabbath day, or time is well observed, namely, in hearing the blessed word of God read, preached, and interpreted, in private and publick Prayers, in singing of Godly Psalmes, in celebrating the Sacraments, and in performing for the poor and indigent, which are the same times and hours, whereas the Sabbath was ordained. But other times spend the Sabbath day for the most part in frequenting of stately Stage plays, and Enter-taining, in maintaining Lords of misrule (for so they call a certain kind of plate which they use in stage plays, Church Aces, Estates, and Wakes) in Piping, Dancing, Drinking, Carding, Bowling, Tennis playing: In Scare hopping, Cock fighting, Hunting, and such like. In keeping of Fasts, and Markettes on the Sabbath. In keeping of Courses and Letters: In foot-ball playing, and such other Deceitful pastimes: In reading of lascivious and wanton books, and an infinite number of such like practices, and profane exercises used upon that day, whereby the Lord God is dishonoured, his Sabbath violated.

Almost dreadful end of a sweaters. But in the end his arm being hurt by a knife, could never be healed by any kind of means, but fell manekted, and fell to the earth from day to day, and at the last it rotted, as it fell away, by piece meal, and he himselfe through anguish and paine thereof died shortly after. Thus the Lord God plighted both the one and the other, in the same things 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 Lord punished him with blood. And as the other offended in succoring by his armes, so the Lord plagued him in his armes also. As her punished the rich Gullion in Hell by the tongue, so that he had offended in the same by talking of vitiate meanes. There was also a woman in the City of Munichan in Aigna, who coming into a shoppe to buy certaine wachaumbles, forswore her selfe, and then the elements which naturally should have evacuated downwards, came forth at her mouth, so she died miserable. With infinite such examples of God's wrath, hence Jungmens, executed upon this wicked breed of Sweaters, wherein I had tame and deare, I could reharse. But confining my selfe to have sope thus much, I will proceed to other matters, no less needfull to be handled.

Qual Habing(by the grace of Christ) better to spoken of sundry abuses of this Country, let us proceed a little further. How doe they languish.
The prophanation of the Sabbath

The Anatomie

of Abuses.

The Institution of the Sabbath

bling together might be preached, interpreted and expounded, his Sacraments ministered to the Sabbath, in the precept of his House, that the people might be made to that end and purpose, only to use what kinds of exercises they think good themselves, and was it not so?

Philo. After that the Lord our God had created the world, and all things therein contained in six days, in the seventh day he rested from all his works, (that is, he created them, and from governing them,) and therefore he commanded that the seventh day should be kept holy in all ages to the end of the world; then after that in effect 2000 years, he reiterated this Commandment, when he gave the law to Mount Horeb to Moses, and in him to call the Children of Israel, saying: Remember the Sabbath day, to keep it holy. If we must keep it holy, then must we not spend it in such waste exercises, as please our selves, but in such holy exercises as in his holy word hath commanded. And in my judgment the Lord our God ordained the seventh day to be kept holy, for sober causes especially. First, let us in munde of his wondrous worship, and creation of the world, and all other his Creatures besides. Secondly, that his worde (the Churches assembly

When the Sabbath was ordained.

Punishment for violating the Sabbath.
Violaters of the Sabbaoth punished. The Anatomic

booth, was stoned to death, by the commandem-
ment of Q D D, founding from the Theater, of
Heaven. Then if he were stoned for gathering a
few sticks upon the Sabbaoth daie, which in
some cases might be lawful for necessities sake,
yet did it but once, what should they be, who all the
Sabbaoth daies of their life, give themselves to
nothing els, but to wallowe in all kindes of wic-
keyness and sinne, to the great contempt bothe
of the Lord and his Sabbaoth? And though they
have played the lascie houders all the week before,
yet that daie of set purpos, they will take
to labour, in contempt of the Lord and his Sab-
baoth. But let them be sure, as he that gathered
sticke upon the Sabbaoth, was stoned for his
contest of the same, so shall they be stoned, for
grinded to peices for their contest of the Lord
in his Sabbaoth.

The Jews very precise in keeping of the Sabbaoth.

The Jews, are very strict in keeping their
Sabbaoths, so muche, as they will not eat
their meats and drinkes upon the same day, but
set it on the Table the day before. They go not
above two miles upon the Sabbaoth daie, they
suffer not the body of any fowle or Nathaters
to hang upon the Gallows upon 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 la-
bour for their deliverie upon that day, for violat-
ing their Sabbaoth. So it is claimed, that a cer-
taine Jewe being in Engleand, by great calamitie
fell

of Abuses. Strict observation of the Sabbaoth.

fell into a pitie upon one of their Sabbaoth
daies, and the people endeavouring to doe him
forthe, he sodaine them to labour about him upon
the Sabbaoth daie, choosing rather to dye in that
pitie sitting place; (as by the other morning
he was dead in bede) then to awake, to violate
the Lords Sabbaoth. Wherein, as I do acknow-
ledge they are too scrupulous and overjoyn
the market, for we are therein plaine contemptu-
sous, and negligent, trusting hope of the market
altogether. Yet I am not so straunge laced, that
I would have no kind of towe done upon that
daie, if present necessity of the thing require it.

No wroth to he done upon the Sabbaoth, not even
the Sabbaoth, for every light taste, which may as well be
seen other daies as upon that day. And although
the daie it self, in respect of the nature and or-
iginal thereof, be no better then an other daie,
(to there is no difference of daies,except we will
become Teosaurers, all times being alike good)
 Yet because the Lord our God hath comman-
ded it to bee sanctified and kept holy to himself,
let us (like obedient and obsequious Children)
submit our selves to following a Father, for els
we spie against heaven, we spie against the
Israciel, and we contemne him in his ordinan-
cers. But (perhans) you will ask me whether
the true use of the Sabbaoth consist in outward
abstinence from bodily labour and travaile: I
answer not so: the true use of the Sabbaoth for

Christians
The true use of the Sabbath.

Christians are not bound only to the Ceremonies of the day; they are bound to hear the word of God truly preached, thereby to learn and to do his will, in receiving the Sacraments (as fees of his grace towards us) rightly administered, in singing public and private psalms, in thanksgiving, in praise, and in spiritual exercises and meditations, as well as in the psalms, in doing good works; and briefly in the true obedience of the inward man. And yet notwithstanding, we must abstain from the one, to attend upon the other; that is, we must refrain from all worldly labours, to the end that we may the better believe about these spiritual exercises upon the Sabbath day. This is the true use and end of the Lord's day, which we obey in the true use of the Sabbath, who grant that we may rest in him forever.

Spud. Having showed the true use of the Sabbath, let us go forward to speak of those abuses particularly, whereby the Sabbath of the Lord is profaned. And first to begin with Stages, plaies, and Enterludes; what is your opinion of them? Are they not good examples to youth to fear them from time?

Stages, plaies, and Enterludes, with their wickedness.

Philo.

All Stages, plaies, and Enterludes, are either of a blithe manner, or profane matter.

of Abuses. Stages, plaies, and Enterludes.

Are they no examples to youth to fear them from time?
Playes and Enterludes unlawful.

The Anatomie

the presence of his wrath; and do these Poets and Flouders of his Maelstic, these dissembling Hypocrites, and flattering Gnators, think to escape unpunished? Beware therefore you masking Scurrilloes, you painted Bepulchles, you durable desying ambodeexters, he warned betimes, and like good Computills, call your accounts before what will be the reward thereof in the end, lest God destroy you in his wrath: abuse God no more, corrupt his people no longer with your devanges, and intermingling not that blessed word with such prophanes vanities. For, at no end, it is not lawfull, to mix scurrility with divinitie, no diuinitie with scurrilite.

Theopompous mingled Moses law with his wittynes, and therefore the Lord stroke them.

Theodictes began the same practive, but the Lord stroke him blind for it. With many others who attempting the like cruellies, were all overthrown, and were miserably desoosed, what is their judgement in the other worde the Lord onely knoweth. Upon the other side, if their playes be of profane matters, then tend they to the dishonour of God, and nourishing of vice, which are unnamable. So that weare they the one of the other, they are contrary to the word of grace, and sucked out of the Devils Teates, to nourish be in Idolatry, Heathencracy, and lume. And therefore, the carrying the note is shone of God his curse upon their backes, which was.

Not unlawful to intermix divinitie with scurrilite.

Of Abuses.

Stage plays condemned.

wise soever they goe, are to be haled out of all Christian Kingdomes, if they will have Christe to dwell amongst them.

Spud. Are you able to reheue, that ever any good men from the beginning, have resiled Playes and Enterludes?

Philo. Not only the words of God both overheuche them, abasing them, and the practices of them to Hell, but also all the Multers and Synodes, both generall, national, and pontiffal, together, with all Multers both divine and profane: ever since the beginning, have disallowed them, and war (almost) whole volumes against them.

The learned Father Tertullian in his Booke de Speculo, saith: that Playes were confricted to that false Idol Bacchus, so that he is faile to have found out, and invented strong blinkes.

Augustinus de civit. Dei, saithethat Playes were opened by the Devill, and confricted to Heathen Gods, to divauses from Christianiety to Playes were condemned, Pecunias Histrionibus dare veniam et immi- nence, non virtus. To give money to Players, is a greevous sone, and no virtus.

Chrisostome calleth those Plays: sefa Sathanis sacrifices of the Devill.

Lacantius an ancientlearned Father, saith: Histrionium impudicissi gestibus nihil aliud nisi Libidinem movent. The showefull gestures of Players serve to nothing so much as to move the flesh.
Stagel plays condemned.  The Anatomie
flesh to lust, and uncleanness. And therefore, in
Concl. 3. the 30. Council of Carthage, it is in the Synode
Carth cap. 1. of Laodicca: It was decreed, that no Christian
Vene de Lao
dicea cap. 3.
man or woman, should resort to plays or Enterludes. Where is nothing but blasphemous,
scurrilous and Whoremome maintained.
Scipio, seeing the Romanes bent to erect Theaters, and places for playes, deposed them
from, with more prudent reasons and forcible argumenters.

Writers both
Valentius Maximus saith: Playes were never
brought up, sine rege tumore, without shame to
the Country.
Arifio, a harlot youth at access to playes
and Enterludes, said that seeking to quench the
thirst of Venus, he quenched it with a potcery of fire.
Augustus, banished Ovid, for making books
of Love, Enterludes, and such other amorous
trumperies.

The end of
Constantius, ordained that no playes should
be admitted into the Table of the Lode. Then,
seeing that playes were invented by the Devil,
practised by the Heathen Gentiles, and dedicated
to their false deities, gods and goddesses: as
the Dance, Stage, and Apparel; to Venus: the
musicke, to Apollo; the playing to Minerva;
and the musick; the action and preachment to
Mercurie, and therefore it was then manifest,
that they are not fit exercises for Christian men
to follow. But if there were no evil in them,
false this, namely that the arguments of Tragedy
vies,
of Abuses.  Theaters, Venus Pallaces. 90
vies Anger, Wrath, Immorality, Cruel-
ty, Intollerable, Murder, and such like.
The persons of Actors, are Gods, Godsesses, gods.
Furies, Furies, Hesperides, Ranges, Queens,
or Potentates, Of Comedies, the matter: The ground
and ground is, Love, Babidre, Cenage, Flat of Comedies,
cere, Thesaphone, Auditoria; The persons of
agents, Thesores, Queens, Babidres, Scullions,
Knaves, Courtiers, Lecherous old men,
Amorous young men, with such like of infinite
variety. If I had there were nothing else, but
this, it were sufficient to with bawd a good Chris-
tian from the vying of them. So so often, as they
go to these houses where playes frequent, they
go to Venus Pallace, & Saphans Synagogue,
to worship Devils, and false Christ Jeus.

Spend, But notwithstanding, I have heard:
Theaters and
some bold opinion, that they be as good as
St. Curtains Venus,

and that many a good Example may be
learned out of them:

Philo, Oh blasphemous intolerable! Are such
Playes and babidrid Enterludes comparable to
the words of God, the fount of life, and life itself?
It is all one, as it there had done: Babidrie, He-
thenrie, Paganie, Scullitie, and Devilrie it
self, is equal with the words of God. Oh that the
Devill is equippant with the Lode.
The Lode be God hath obtained his blessed
woode, and made it the ordinarie mean of our
Salvation: the Devil hath inferred the other,
as the ordinarie mean of our destruction, and
No. will
The fruites of Piares

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

Wherefore so many times to see Plays & Enterludes.

The fruites of Theaters & Plays.

The fruites of Playes.

He will pray compare the one with the other. If he be assured, that called light darkness, and darkness light, truth falseness, and falseness truth, sweete sweere, and sweepe suete, then a fortiori is he assured that saith, that Plays and Enterludes be equivalent with Sermons. Besides this, there is no might thes which these Plays maintain out. For, doe they not nourish the amendment? And there is no mother of vice. For they do not deprave the people from hearing the word of God, from godly Lectures, and Sermons. For you shall have them flocke the other side, when the Church of God shall be bare and empty. And those that will never come at Sermons shall flow the other way. The reason is, for the table of Christ is but few, and the number of the professors is many. The way that leads to life is narrow, and few will tread that path; the way that leads to death is broad, and many goe in it. This they teach, they are not of God, who refuse to hear his word; for he that is of God, heareth God his word, saith our Saviour Christ but of the Devil, whose exercises they goe to withe. For they not maintaine bawdy, licentiousness, and venereal, but whores flocking and running to Theaters and Curtains, daylie and houres; night

The Anatomie

of Abuses. What to be leaerned at plaiens.

night and day, time and tide, to see Playes and Enterludes, where fuche wanton, gellers, fuche The Goodly, bawdy, fuche speeches, fuche laughter, fuche stinking and stinking, fuche kissing, fuche kissing and stinking, fuche oozing and guining of wanton eyes, and the like is used, as is wonderfull to behold. Then these godly Pageanttes beholding, every man looks to his mate, every one brings an other home ware of their wate very friendly, and in their secret conclaves (courteously) they place the Sodomites, or worse. And these be the fruites of Plaies and Enterludes, for the most part. And whereas, you note, there are good Examples to be learned in them truly to there arisif you will learn, falleULD, if you will learn, confenage if you will learn, to receiue, if you will learn, to plaie the hypocrites, to crepe, to see and saile, if you will learn, to tell, laugh, and sneeze, to grime, to nod, and more if you will learn, to plaie the vice, to wracke, to sneer, and to blaspheme the Heaven and Earth: If you will learn, to become a Bawby, a laenen, and to bluster in plates, to deface honest Writes: If you will learn, to murther, hate, kill, pick, Steele, robbe, and rove: If you will learn to rebell against Princes, to commit Treason, to commit treacheries to pass the Bawdry, and desert the honest and virtuous: If you will learn to nerke, souse, make and soave, to stiter and smooth: If you will learn to plaie the Whoose racer, the Glutton, Drunkard, or Incurious Person.
Theaters, Schooles of Mischief.

The Anatomie.

port: If you will learn to become proud, haughty and arrogant, and finally, if you will learn to contemne God and all his laws, to care little for Heaven nor Hell, and to commit all kind of sinne and mischief, you neede to goe to no other Schooles; for all these good examples, make you see painted before your eyes in Entertaines and Plaies. Therefore, that man who giues the money for the maintenance of this, must needes incure the danger of the venemous phisic, to be everlasting damnation except he repent. For the Apostle bideth us beware, lest we comminicate with such other mens lives; and that their living is not only to communicate with other mens lives, and to maintaine evil, but the destruction of themselves & many others; but also of supporting of a great sort of idle lubbers and buzzing Drones who sucke up and devoure the good Honey, whereupon the yesse bees should live.

Therefore, I beseech all Plaies, Founders, and maintaine of Plaies and Entertaines, in the bowles of Jesus Christ, as they render the salvation of their soules, and others, to leave of that cursed kind of life, and giue themselves to suche honest exercises, and holy mysteries, as God hath commended them in his word to get their luynge within: For who will call him a wise man that plaieth the parte of a fool, and wise? Who can call hym a Christian, who plaieth the parte of a Devil, who is enemie of Christ? Who can call hym a gallant man, that plaieth the parte

Lorde of Misrule in Aigna.

The ignominy due to the Player. Players line. Ligne they not upon begging for every one that upon beggiveth: Are they not taken by the Lades of the Realm, so to be punished, if they had their desires. But hoping that they will be warned now at the last, I will say no more of them, beseeching them to consider what a stinking thing it is to fall into the handes of God, and so provoke his wrath, he beathen with displeasure against them selves and others. Which the Lord of his mercie toonne from vs, Spud, of what sorte be the other kindes of plaies, which you call Lorde of Misrule? For me think, the very name it selfe importeth some evil.

of Abuses.

Lorde of Misrule in Aigna.
A woeful cry at Syrap garden

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A woeful spectacle at the Theaters of Abusus. A woeful spectacle at the theaters. 116

Women and children (whereof seven were killed dead) were some wounded, some lamed, and others some bised and crushed, almost to the death. Some had their hands cut out, some their heads all to quache, some their legges broken, some their arms, some their backes, some their shoulders, some one, some an other. So that you should have had a woeful crye, even peering the whole with woe. Children, Children their husbands, Wives their husbands, and Wives their Children, marvoules to behold. This woeful spectacle and heavy judgement, pitiful to beares, the most ruefull to behold, the Lord sent downe from Heaven, to shew unto the whole world how gravely he is offended with those that spoyle his Sabbath in such wicked exercises, in such unpitifully leaving his Temple desolate and empty. God grant all men, that take warning here by to hate the same, as hee by the MGMJ. Judgement to come.

A fearesfull Judgement of God, speeded at the Theaters.

The like Judgement (almoast) did the Lord throw upon them a little before, by causing all the scaffoldes, and Galleries, and to ruine of all their Colisse and pale, all these building (no one else staying) fell downe with a most wonderfull and fearesfull confusion, so that either two of three hundred men, women
Cockfighting in Ailnoa.  

The Anatomic
(Awofull Speçelie.

from the top of the Turrets, Pinnacles, and Toowers, where they stood) to the ground, whereof some hadd their legges broke, some their armes, some their backes, some hurt one where, some an other, and manye soe cruell and busied; but not any, but they were awaie soe affraied, and wounded in conscience. And yet can neither the one, nor the other, make them from these drawles exercises, until the Lord consume them all in his wrath, where God saith, The Lord of his mercy, open the eyes of the blind, to plucke downe these places of abuse, that God may bee honoured, and their consciences comforted.

Cockfighting in Ailnoa,

When these exercises, they socke thicke and thicke to the Cockfightes, an exercise nothing inferiour to the rest, where nothing is used, but swearing, in swearing, accept, fraud, collusion, ensnagement, holbing, callayng, connivance, calling, fightaymg, bawling, quarrellayng, whynkyng, whypayng, and which is worst of all, robbing of one an other of their goodes, and that not by direct, but by indirect meanes and artifices, and yet to blame ne and to set out these mische-feog with all (as though they were vertue) they have their appointed dates and set hours, when these duellists must be exercised. They have houes erected to that purpose, flagges and Ensignes hanged out, to give notice of it to others, and proclamation goes out, to proclaim the same, to the end of Abuses.  

Hawkyng and Huntynge.  

Hawkyng and Huntynge

in Ailnoa.

A MD as for Hawkyng, and hunting upon Hawkyng, and the Sabbath, it is an exercise upon the Sabbath, that day, no lesse unlawful then the other. For, no man ought to spende any day of his life, more lesse every day in his life, as manye be in suche vaine and idle pastimes. Wherefore, let every Gentleman take heed, for hee saith, accounts must be given at the day of Judgment for every man, to one into another for nunc of time, bothe how they have spret and wasted away what exercise. And let them bee sure no more to of the goodes of vertue is given them, to mishappe an houre, or one tone of the Lord his goodes, then is given to the poorest, and meanest person that lieth upon the face of the earth. I never read of any in the post of the sacred Scripture that was a good man, and a Hunter.

Hau, was a great Hunter, but a superstitious. No good manner, a great Hunter; but a superstitious. No, Hunter, in mode, a great Hunter; but yet an abider, and a companion of the sport. Thus the Lord not to contemne Hawkyng and Huntynge together, laying hold for recreation, now and then, but against the constant use thereof, because, weekly, yearly, yearly, all the time of their life, without intermission. And such a felicite have some in it, as they make it all their life, belonging more upon D. Haukes.